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I tāia tō moko ki te aha?

**Te hiranga o te ahurea Māori ki ngā kaitākaro
Māori o te kapa Tama Toa.**

He kaupapa i tuhia mō

Te Tohu Paerua

ki Te Pūtahi-ā-Toi, Te Kunenga ki Pūrehuroa,
Aotearoa.

Āpirana McDonald Te Whareana Pēwhairangi

Ngāti Porou

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He Whakarāpopoto

Ko te kaupapa o tēnei rangahau he whakautu i tēnei urupounamu, “*He aha te hiranga o te ahurea Māori ki ngā kaitākaro Māori o te kapa Tama Toa (NZ Warriors Rugby League Club)?*”. Ko te ito o te rangahau nei, he rapa mēnā rānei he hiranga tō te ahurea Māori ki ngā kaitākaro Māori o tēnei kapa, he whakakōrero i ō rātau whakaaro ki te ahurea Māori, i ō rātau wheako i te taiao Tama Toa me ō rātau tūmanako ki te whanaketanga o te ahurea Māori i te taiao Tama Toa. Tokoono ngā kaitākaro Māori kua uiuia, tokowhā ngā tāne, tokorua ngā wāhine, katoa ēnei i tākaro ki te taumata NRL (National Rugby League) me te NRLW (National Rugby League Women) i waenga i ngā tau 2000 ki te 2020 mō te karapu Tama Toa. Ko ngā kitenga nui i puta mai: ki tā nga kaiuru, he ahurea motuhake, he tirohanga motuhake, he tikanga motuhake tā te Māori hei ārahi, hei tieki anō i a ia. Ko te kanoi o ngā kōrero i puta he ruarua noa iho ngā wā i kuhu te ahurea Māori ki tēnei taiao engari he nui te hiahia kia whai wāhi ai te ahurea Māori i ngā tau e tū mai nei. Ko tā ngā kaiuru me whakarite rautaki e panoni ai ngā whakahaere o tēnei kapa, me nui kē te hāpaitia o ngā kaitākaro Māori mā te whakarite kaitautoko hei hāpai i ēnei mahi Māori ki tēnei taiao. Ko te whakaaro, mā te whakakōrero i te hiranga o te ahurea Māori ki ngā kaiaka ngaio Māori o tēnei kapa e whai māramatanga ai tātau ki te ao i nohoia ai e rātau, ki ngā āhuatanga me ngā horopaki i wheako ai rātau kia pai ai te whakarite rautaki whakawhanake i te ahurea Māori i tēnei taiao. Mā ēnei puna whakaaro i ahu mai i ngā kaitākaro ake o tēnei kapa e tāea ai te whakarite kia haumaruru ai mō te wā ki ā tātau tamariki, mokopuna, otirā kia whai hua nui ai tēnei karapu me āna tāngata katoa.

He Mihi

Ko Māui te tipua

Ko Paikea te taniwha

Ko Porourangi te ariki

Ko Ruataupare te tangata

Ko Wi Pēwhairangi te tipuna

Tēnei te whakahua ake i taku tātai whakapapa ki taku iwi, ki taku hapū, ki taku whānau, nei rā tā koutou uri e mihi nei, e tangi nei, kei aku rahi i te pō, tēnā rā koutou i korowai i awau ki te aroha i ngā aupiki me ngā auheke o tēnei rangahau.

Kei taku kōhanga reo, kura kaupapa Māori, wharekura o Mana Tamariki, e ngā pou Pāpā Toni kōrua ko Whāea Penny, Pāpā Milton kōrua ko Kōkā Brenda otirā kei ngā ringaringa me ngā waewae o te whānau whānui i āta poipoi, i āta opeope i tēnei tā koutou tamaiti kia puta ai awau hei raukura o Te Aho Matua, e oha ana te ngākau ki a koutou katoa.

Ka rere hoki ngā mihi ki te whānau o Te Kunenga ki Pūrehuroa, e te rangatira Ahorangi Meihana Durie nāu awau i tautoko, i whakawātea i aku mahi kia āhei ai taku whai i tēnei kaupapa rangahau, tēnei awau ka mihi. Kei aku kaiako huhua i tuku mai i ngā mātauranga hei whakakikī i taku kete, tēnā koutou katoa. Ki aku kaiārahi, Tākuta Jeremy Hapeta nāu awau i ārahi ki te rangahau i ngā taiao hākinakina ngaio tēnā rā koe. Tērā ia te kōrero ‘Waiapu kōkā huhua’, e te karanga whanaunga Tākuta Veronica Tawhai ko koe tērā i whakawātea i a koe i ngā haora katoa o te rā kia whakakipakipa i awau kia tutuki tēnei mahi, me te aha nāu i whakatō i te whakapono ki roto i awau ka ū tēnei rangahau ki uta, tēnā koe.

E te kapa o ngā Tama Toa, kei ngā kaimahi me ngā kaitākaro katoa mei kore ake koutou i hua mai tēnei rangahau. Nā koutou i āhei ai taku tākaro ki tēnei kapa, taku wheako i ngā āhuatanga o te taiao rīki ngaio, nā koutou hoki i whakaae kia rangahaua tēnei kaupapa hei oranga mō ngā toa o āpōpō. Kei ngā kaiuru, ko koutou te whakakanohitanga me ngā reo o ngā kaitākaro Māori o tā tātau kapa, tēnā koutou i whakaaro nui mai ki awau hei tuhi i ō koutou whakaaro, ko te tūmanako ia kua tika tāku ki a koutou nā kōrero.

Māmā kōrua ko Pāpā e kore e tāea e te kupu mihi te whakaatu i taku aroha ki a kōrua, tēnā kōrua i whakatō i te hiranga nui o te mātauranga ki ā mātau ā kōrua tamariki, ko te tūmanako e whakahīhī ana kōrua i tēnei paerua.

E kore te aroha e taka i taku manawa, uia e hine he aha rā, he aroha e.

Ngā Ihirangi

He Whakarāpopoto	i
He Mihi	ii
He rārangi pikitia	vi
Upoko Tuatahi: Te Mahi Rangahau	1
1.1 He kupu whakataki	1
1.2 Te takenga mai o tēnei kaupapa rangahau	2
1.3 Ngā take o te wā	5
1.4 Te Rangahau	7
1.5 Ngā Aroro Matua	8
1.6 Ngā Upoko	12
1.7 He kupu whakakapi	13
Upoko Tuarua: Ngā Rangahau Onamata	14
2.1 He kupu whakataki	14
2.2 Te Māori, Te Hākinakina me te Hauora	14
2.3 Te Tuakiri o te kaiaka ngaio Māori	17
2.4 Ngā taiao hākinakina ngaio me ngā kōrero a ngā kaiaka Māori	19
2.5 Te Hītori o te kapa Tama Toa	22
2.6 He kupu whakakapi	25
Upoko Tuatoru: Ngā ariā, ngā tikanga me ngā tukanga rangahau	27
3.1 He kupu whakataki	27
3.2 Kaupapa Māori – te ariā me te rangahau	27
3.3 Ngā tikanga matatika me te arotake	31
3.4 Te tukanga rangahau – te uiui i ngā kaiaka ngaio	33
3.5 He kupu whakakapi	36
Upoko Tuawhā: Ngā Kitenga	38
4.1 He kupu whakataki	38
4.2 Te Hiranga o te Ahurea Māori	39

4.2.1 Whānau / whanaungatanga.....	39
4.2.2 Hinengaro/Kare-a-roto	40
4.2.3 Wairua	41
4.2.4 Tinana	42
4.3 Te hāpaitia o te ahurea Māori (i mua).....	43
4.3.1 Te hāpai o ngā kaiwhakahaere	43
4.3.2 Te hāpai o ngā kaitākaro.....	44
4.3.3 Te kūare ki te ahurea Māori.....	45
4.4 Ngā taurira o te ahurea Māori	47
4.4.1 Pōhiri/Whakatau me ngā tikanga.....	47
4.4.2 Ngā haka, ngā waiata me te reo.....	48
4.4.3 Ngā taurira kāore i motuhenga.....	49
4.5 Te whakawhanake i te ahurea Māori.....	50
4.5.1 Te tuakiri me te whenua	50
4.5.2 Ngā Mātāpono Māori	51
4.5.3 Ngā tikanga Māori.....	52
4.5.4 Te reo Māori	53
4.5.5 Te whakatinana.....	54
4.6 He kupu whakakapi	55
Upoko Tuarima: He Wānanga.....	57
5.1 He kupu whakataki	57
5.2 Te ahurea Māori	58
5.3 Taku reo e... ..	60
5.4 Aku tikanga e.....	61
5.5 Aku tāngata e... ..	62
5.6 He kupu whakakapi	63
Upoko Tuaono: Paiheretia.....	65
Ngā Mātāpuna	69
Ngā Āpitianga	76
Āpitianga 1: Te Tono MUHEC	76

Āpitianga 2: Te Puka Mōhiohio	77
Āpitianga 3: Te Puka Whakaae	79
Āpitianga 4: Te Rārangi Pātai.....	80

He Rārangi pikitia

Te kapa Tama Toa Māori	24
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Upoko Tuatahi: Te Mahi Rangahau

I tāia tō moko ki te aha?

1.1 He kupu whakataki

E mōhio whānuitia ana i te ao ko te tohu matua o te kapa Tama Toa (NZ Warriors) he koruru nā tāua nā te Māori, nā te ahurea Māori. I tīpakohia tēnei urupounamu “*I tāia tō moko ki te aha?*” hei whakaoho i te hinengaro kia kaua noa e aro ki te kiri o tēnei kapa ngaio, engari kē kia hōhonu kē te ruku ki te whatumanawa, ki ngā kōiwi, ki ngā toto, ki ngā pakiaka o tēnei kapa kei reira ngā whakautu ki tēnei rangahau. Ko tētahi whāinga o tēnei rangahau he āta titiro ki te tū o te kapa Tama Toa me te hiranga o te ahurea Māori ki āna kaitākaro Māori. Ko te manako ia ka hura mai ētahi mōhiotanga hou i tēnei rangahau hei tūāpapa kia whakawhanaketia te ahurea Māori ki roto i te kapa rīki ngaio o ngā Tama Toa. Kia aha? Kia māori noa iho ngā tikanga Māori me te reo Māori ki te kapa ā haere ake nei, kia whai hua ai kaua anake ko ngā kaitākaro o tēnei kapa engari katoa ngā tāngata e whai pānga ana ki tēnei kapa, kia mārama ake ai te tangata ki ngā tikanga, ki ngā taonga, otirā ki te ahurea Māori. Mā reira e motuhake ai te tuakiri o tō tātau kapa Tama Toa, e hāneanea ake ai te tū o te tangata, te whanake hoki o ā tātau tamariki, mokopuna ka whai wāhi ki tēnei taiao ā haere ake nei.

I toko ake ngā whakaaro ki tēnei rangahau i awau e tākaro ana i ngā kapa rīki ngaio i Aotearoa, i Ahitereiria me Ingarangi. Nā ōku wheako i roto i ngā tau i tipu mai te hiahia i roto i awau ki te rangahau i ngā wheako o ngā kaitākaro rīki Māori kei ngā taiao rīki ngaio, kei tō tātau whenua ake, kei raro i te mana o Te Tiriti o Waitangi, ā, ko te kapa Tama Toa tētahi o ngā taiao e whakawhanake ana i te tokonui o ngā kaitākaro Māori. I tipu mai awau i ngā kaupapa o te Kōhanga Reo, te Kura Kaupapa Māori me te Wharekura i raro i te maru o Te Aho Matua, ā, nō taku rerenga i ēnei āhurutanga Māori ki ngā taiao ngaio o te ao rīki i kite, i rongu, i pā mai te nui o ngā wero ki tōku Māoritanga, ki tōku tuakiritanga, ki aku tikanga Māori me tōku reo. Ko tāku e wawata nui nei ka huri mai ai te tangata ki te ahurea Māori, ka mārama ake ai te tangata ki te ahurea Māori me ōna keokeonga, ōna rētōtanga, ōna rangiwhāwhātanga anō hoki.

1.2 Te takenga mai o tēnei kaupapa rangahau

Me tīmata rā awau ki taku tipuranga hei whakaahua atu i te orokohanga mai o ngā whakaaro ki tēnei rangahau. I whānau mai awau i te Poutūterangi o te tau 1992 ki te tāone o Te Papaioea ki te rohe o Manawatū, te kāenga o Rangitāne iwi. Nō taku whānautanga mai ka whakatau aku mātua ko te reo Māori tōku reo tuatahi, i te ao, i te pō. Ka ono wiki taku pakeke ka tonoa awau ki Te Kōhanga Reo o Mana Tamariki. I ngā tau iwa tekau i te tāmāte haere tō tātau reo Māori, ā, he tokoiti te hunga i te whakapono, i te kaha, i te ū kia tipu ai ā rātau tamariki me te reo Māori me ōna tikanga. I whakapono aku mātua koia te huarahi mō ā rāua tamariki, ā, he hiahia nō rāua kia whakatinanahia ngā kupu a te kōkā o te kaupapa o Te Aho Matua, a kui Kāterina Mataira:

The right of every child to not just say a few words in his language but to dream it in its heart as well as to speak it from his mouth is one of the unalienable rights that every child has and I say this for my tamariki my mokopuna and for every child of any ethnic group of any other language community, that is an inalienable right. Engari ko te mutunga mai ka riro mā koutou kē e kawe te kaupapa nei, ehara mā te waewae tutuki, engari mā te upoko pakaru. (Mataira, 1995, meneti 43)

Koia nei te moemoeā, te whāinga matua o ngā mātua o te kaupapa o Te Kōhanga Reo i taua wā rā. I tukuna mā te kaupapa o Te Kōhanga Reo awau e āta opeope i awau e kōhungahunga ana. I taku whakawhitinga atu ki te kura kaupapa Māori ka whanake mai, ka puāwai tonu awau, ka noho ko te reo Māori hei waka kawē i ōku whakaaro, i aku mahi, me ōku wawata katoa. Rūmakina katoa awau ki te ahurea me ngā tikanga o ōku tīpuna Māori. Ka roa, ka roa ka tīmata taku rongō, taku kite, taku wheako anō hoki i ētahi āhuetanga i rerekē ai awau ki te hāpori whānui o Aotearoa, ka kite awau he mirumiru motuhake ēnei whare ako Māori.

Kia kapohia e wau tētahi tauira; e waru pea aku tau, i haere māua ko taku tino hoa nō te kura (ko Raimona Tapiata tōna ingoa) ki tō māua pō tuku taonga mō tō māua kapa whutupōro. Ko te wā whakahirahira tēnei o te tau ki a mātau ngā tamariki, i te noho tau mātau i te whāriki e tatari ana kia tohua ngā toa. Ka tīmata te kaiwhakataki te karanga i ngā ingoa o ngā kaitākaro o tō mātau kapa, ko “Andrew White”, ko “Paul Ulberg”, ko “Jackson Smith”, katahi ko “*Appy - oh I won't attempt that second name*” (Api Pewhairangi), ko “*Raymino Tapti*” (Raimona Tapiata). Puku kata mai te marea, ka tungau ō māua māhunga ka hīkoi atu māua ki te tiki i ngā tohu. Ko tōna tikanga he pō whakanui, he pō whakarangatira tēnei i a

māua, heoi anō ko ō māua ingoa i takahia, ko tō māua ahurea Māori kē te papa i taua pō rā. Ka noho kē ko te whakahuatanga o ō māua ingoa kē te mea hirahira o te pō rā ki te hunga mātakitaki. Koia nei tētahi o ngā wheako tuatahi i rongō ai awau i tēnei āhuatanga. Nō muri mai ka oma atu awau ki aku mātua me te tangi atu ki a rāua i te pāmamae o taku wairua. Ka toko ake ētahi pātai i taku puku, ka ui atu ki aku mātua: *He aha i pēnei ai? He aha te wahine rā i kore ai e pātai mai kia whakahuatia tikatia tōku ingoa?* Ka pā mai te whakamā nui ki awau, otirā ki a māua ko tōku hoa a Raimona. Ka mea atu māua kāore māua mō te tākaro mō tēnei kapa mēnā rā ka pēnei tonu te kuare o ngā kaiwhakahaere o tō māua kapa. Ka hiki ake taku pāpā i te mānuka, ka tū ia hei kaiwhakaako whutupōro ki awau, otirā ki te nui o ngā tamariki Māori o te hapori. Nōku te maringa nui i poipoia mātau mai i taua wā ki ngā pūkenga whutupōro i roto i tētahi kapa e haumarū ai mātau ngā tamariki Māori, i reo rua ngā whakaakoranga, i kawea anō hoki ngā mahi katoa ki tētahi ahurea Māori e taunga ana ki a mātau ngā Māori o te kapa. E whakapono ana awau nā tēnei i whanake ai, i tipu ai, i puāwai ai taku aroha ki te hākinakina.

Ka whakawhiti atu awau ki te wharekura, ā, ka whānui ake te ako. Heoi anō, ko te wero nui o taku ao i taua wā tonu, 13 tau taku pakeke he ako i te reo Pākehā. Ko te tuatahitanga tēnei o taku ako i te reo Pākehā hei marau. Ka hoki ngā mahara ki taku ihiihi, ki taku hiakai, ki taku āmaimai anō hoki ki tēnei reo o te Pākehā. Ko ngā kupu hou i te ako awau i taua wā tonu, ko *bat, pat, chat, gap* me taku mōhio he tamariki e ono tau te pakeke e mōhio kē ana ki ēnei kupu. Ahakoa tōku tino koretake ki tēnei reo hou, tino kore nei tōku kaiako reo Pākehā a Whaea Jan i kata, i takahi mana, engari kē i whakapono ia ka taea e mātau ko aku pia tēnei reo te ako. He wahine hūmarie, he wahine atawhai, he manawanui anō hoki. Heoi anō, nā taku hīkaka ki te ako, nā te haumarū hoki o te taiiao ako i werohia awau kia eke, kia whakamātau, kia hinga, kia ara ake anō hei whakangungu i awau ki ngā āhuatanga o waho atu i te mirumiru o Te Aho Matua. I rere atu awau ki Ahitereiria i te tau 2009 ki te whai i taku moemoeā kia eke ki te taumata o te National Rugby League (NRL), ki tētahi whenua kē, ki tētahi ahurea tino rerekē ki tāku i tipu ai.

Ko taku kirimana tuatahi ki te kapa o ngā Newcastle Knights, 17 taku pakeke, ā, i te āmaimai katoa tēnei tama Māori. E maumahara ana awau ki taku hui tuatahi ki te Pou Manaaki (Welfare Manager) o te kapa nei. I whakarite hui ia ki a mātau ngā kaitākaro hou i raro i te 20 tau te pakeke. Ka mea mai ia i ngā tatauranga mō te hunga ka eke ki te taumata o te NRL, e toru noa iho ngā tama ka eke ki te kapa NRL i ia tau, ā, o taua toru kotahi noa iho ka tākaro

ki te taumata o te NRL. Ka titiro atu au ki te marea, ko tōna 150 ngā toki tākaro i roto i te rūma e whakarongo ana. Ka ui mai te tangata rā ko wai ō mātau e whai tohu mātauranga ana, tokorima noa iho mātau i whakatū i ō mātau ringa. Ka ui mai te pou manaaki nei, “*and what degree are you studying?*” Ka whakautu awau, “*I am studying a Bachelor of Arts at Massey University, majoring in Māori studies*”. Ka whakautu mai ia, “*Hāngī making 101 and canoe making 101*”. Ka puku kata mai anō te marea. Ka whakaaro ake awau ki te kūare o tēnei hunga ki taku ao Māori, ki taku whare kōrero, ka mutu, mō ngā tau e toru i taua karapu awau kore nei awau i toro atu ki te tangata rā kia manaaki i awau i runga i taku mōhio he hua kore o roto. Nā mātau anō ngā kaitākaro Māori o te kapa mātau i manaaki i taua wā e noho tawhiti ana mātau i ō mātau whānau, me tō mātau ahurea Māori. Ka whakaaro ake awau ki tēnei kōrero, *bring your A game, but leave your culture at the door*. Taupatupatu katoa a roto i tēnei wheako, ahakoa tēnei āhuatanga, me ngā tatauranga, i whakapono tonu te raukura nei o Te Aho Matua ka taea e awau, ko te ao i te kapu o taku ringa.

Ka eke ki te tau 2013, i whakawhiti atu awau ki te kapa NRL o ngā Parramatta Eels. Ko awau tētahi o te tokotoru i kōrerotia i mua rā, i whai wāhi ki tētahi kirimana NRL me te aha, i tutuki taku moemoeā, i tākaro NRL tēnei raukura o Te Aho Matua. I haka mai tōku whānau ki awau i muri tata i te kēmu, ā, i tū whakaiti awau me taku tangi ki roto, ko taku ahurea Māori tēnei nāna awau i whakatangata. Koia nei te wāhi paku i roto i ngā tau e rima i whai wāhi taku ahurea Māori ki mua i ōku hoa tākaro, i ōku kaiwhakahaere, i ngā kaitautoko e mātaki mai nā. Me taku rongō, me taku kite i mīharo pai te marea ki te ahurea Māori i taua pō rā. Ahakoa tēnei wheako, he nui tonu ngā wā ko taku ahurea Māori kē te papa i roto i ngā tau rā. Ka roa, ka roa, ka whakaaro ake awau me hoki rawa awau ki te kāenga, kua roa awau e tamō ana i ōku whenua, i tōku whānau, i tōku ahurea Māori. Nōku te maringa nui, i whai wāhi atu awau ki tētahi kirimana NRL ki tō tātau kapa ake o ngā Tama Toa i te tau 2015. E maumahara ana awau ki taku harikoa kua ki te wāhi ki te tākaro engari kē ki ngā painga o waho atu i te kēmu hei whakawhanake i awau pēnei me te noho whānau, te whakapiki wairua, te whakatinana i te ahurea Māori. Nō taku taetanga atu ki te kapa Tama Toa, te rā tuatahi o ngā mahi whakaharatau, tokomaha mātau ngā kaitākaro hou. Ko Sam Tomkins tētahi, he toki tākaro nō Ingarangi kātahi anō ka tau ki te tomokanga o tēnei whare ngaio. Ka whakaaro ake awau, he tikanga rānei ka whāia e te kapa nei, he pōhiri, he whakatau, he kaitahi ki ngā whānau? Ka tīmata te hui, “*Welcome all, welcome to New Zealand*”. Ka noho awau ka whakaaro noa, *auē he waewae tapu tēnei te whakaeke nei ki tēnei whare, ki tēnei*

kapa. Ka tungou anō tōku māhunga i taku tere kite, ahakoa he kapa ngaio o Aoteraroa tēnei, ehara i te mea e whāia ana ngā tikanga Māori.

Nā konei i tipu ētahi urupounamu, ētahi hiahia i roto i awau: *Ko tō tātau kapa tēnei, he Māori te tokomaha o ngā kaitākaro, he Māori te tokomaha o ngā kaiako me ngā kaimahi. Kei hea ngā tikanga Māori? He aha ngā kōrero mō te whenua? He aha rā ngā whakaaro o ngā kaitākaro Māori? He hiranga rānei tō ā tātau tikanga me tō tātau reo? Me tīpako noa ngā wāhanga pai o tō tātau ahurea Māori?* Koia nei te whakapapa mai o taku oranga ki tēnei wā nei, ā, koia nei hoki te whakapapa mai o ngā whakaaro kia whāia tēnei rangahau. Ko Te Aho Matua te tūāpapa o taku whare kōrero, ko te reo Māori tōku poutokomanawa, nāna nei awau i whakatangata kia puta ai awau ki te ao. Nō taku wehe i te kura, i taku āhuru mōwai, ka tere kite awau i te rerekē o te ao hurihuri, ahakoa tēnei i whakapono ai awau ki taku ao Māori, ki te reo me ngā tikanga Māori hei whakahaumarua i awau. Ehara i te mea ko te kūmara tēnei e kōrero ana mō tōna reka, engari kē, he mea nui te whakapapa i te ao Māori kia mōhio ai i ahu mai ngā whakaaro, ngā urupounamu, ngā wheako me te rangahau nei i hea. Nā whai anō e whai māramatanga ana awau kia whakakōrerotia ngā whakaaro o ētahi atu kaitākaro Māori o tēnei kapa ngaio o tātau.

1.3 Ngā take o te wā

E ai ki a koro Mason Durie he whāinga pāpaku te tino rangatiratanga mēnā kei te ngaro te tuakiritanga. E rua ngā kaupapa matua hei pupuri, hei whakawhanake anō hoki i tētahi tuakiritanga ora me tētahi tūāpapa ahurea pakari. Ko te tuatahi, ahakoa ngā tāmitanga ki te reo Māori, te tuakiri o ngā iwi, ngā ariā me ngā whakapono Māori, e ora tonu ana ēnei taonga tuku iho. Ko te tuarua, ahakoa ēnei aupēhitanga e whawhai tonu ana te iwi Māori mō te mana me ngā whakahaere o ēnei taonga. Hei tāna, “Māori leaders have insisted that Māori knowledge, and Māori heritage generally, belong to Māori and must form the seed from which positive Māori development can grow” (Durie, 1998, wh.79).

E hāngai ana ēnei kōrero ki taku kaupapa rangahau, kua kaha kitea i ngā karere i te tau 2021 e tino kōingo ana te hunga kaiaka Māori ki tōna ahurea hei tūāpapa i tōna whanake i ngā taiao ngaio. Kia kapohia e wau ngā kupu a te kaiaka Taumāhekeheke whakaihuwaka o Aotearoa i muri mai i ngā whakataetae ki Tokyo 2021, a Lisa Carrington, hei tāna:

My ability to connect back to my heritage and my identity has been really important and helpful, to know where I come from and know my ancestors and what they did and the challenges that they went through so I could be here now has been a really cool realisation. I am both Māori and Pākehā – to acknowledge both sides is really important. (One News, 2021, wh.1)

Ko te toki tākaro o te kapa takiwhitu o Aotearoa a Ngarohi McGarvey Black tētahi atu kaitakaro Māori i kōrero mō tōna ahurea Māori i muri mai i ngā Taumāhekeheke o Te Ao 2021, hei tāna:

When I first made the team in 2018 there was not really a strong culture, there were a few key boys that wanted to drive a strong culture, Māori culture, so we started off with waiata and haka. The Māori boys are really driving that, there has been a big shift in our team moving towards Māori culture, it is good and it is actually helping out our team and connecting all the boys that aren't from New Zealand. (Black, 2021, meneti 9:15)

Ko ngā kaiaka Māori o te kapa Mamaku hoki e whakaako ana i te ahurea Māori ki tō rātau taiao. Ko ngā kōrero a Ruahei Demant, he poumuri mō te kapa Mamaku o Aotearoa, hei tāna:

The way that the Blackferns have embraced te ao Māori and ngā tikanga Māori has evolved and also made it a safe place for all others to express our culture and I think it is even more special when we travel overseas to be deeply connected to our ao Māori and our tikanga through haka, waiata and karakia. For me personally as a Māori it makes me feel comfortable, it makes me feel like this is my whare, te whare Mamaku, where I don't have to be anything else except for myself. (Demant, 2021, meneti 17:42)

Ko tā Nehe Milner Skudder, he Ōpango o mua, kōrero i muri i tōna tākaro mō tōna iwi o Ngāti Porou, hei tāna:

My debut game for Ngāti Porou East Coast and being able to rep my whānau, iwi and culture, taku manawa playing in the changing room, and to haka on Whakarua

park, all that gave me a massive sense of pride and huge sense of belonging and being in that space is right up there with my experiences with the All Blacks. (Reo-a-waha, Hepetema, 2021)

Hei tā Otere Black nō te kapa Ōpango Māori he uaua ka kitea ngā wā i noho mātāmua ko tōna reo tuatahi hei reo mātāmua i ngā taiao whutupōro ngaio i nohoia e ia:

Ko te reo Māori ki au, te tīmatanga me te whakamutunga o tōku ao. Ko taku Māoritanga me taku Tūhoetanga ngā mea tino tata ki au, nā te mea koia taku tuakiritanga, i tata 9 tau au ki ngā taiao whutupōro ngaio o Aotearoa, ā, ahakoa ko te reo Māori taku reo tuatahi kāore au i paku whakamahi i taku reo i ēnei taiao o ia rā nā te kore mōhio, te kūare hoki o ētahi ki taku reo. Nā te taiao whānau kē i ora ai au me taku reo. (Reo-a-waha, Maihe, 2021)

E kitea ana he hiranga nui tō te ahurea Māori ki ēnei kaiaka Māori i ō rātau taiao hākinakina. Ko tā te rangahau nei he horapa i te hiranga o te ahurea Māori ki ngā kaiaka Māori o te taiao ngaio rīki o ngā Tama Toa. Ko te whāinga kia kite āe rānei, kāore rānei, he hiranga tō te ahurea Māori ki ngā kaitākaro rīki ngaio. Ka kitea ngā whakaaro o te hunga kaiuru hei whakautu mēnā rānei he hiranga tō te ahurea Māori ki ngā kaitākaro Māori o te kapa Tama Toa. E haere ake nei i tēnei upoko ko ngā whakamārama mō tēnei kaupapa rangahau, ngā pātai ka rangahaua me ngā whakarāpototonga mō ngā upoko o tēnei rangahau.

1.4 Te Rangahau

Mō te taha rangahau, ka noho awau i konei, ka whakaaro noa, uia mai awau ka aha rā taku tipuna a Māui? Ko taku matapae, kāore e kore ko ngā mahi katoa i tutuki i a ia i hua ake i te pātai, i tētahi hiahia i roto i a ia. Pēnei me te here i te rā, i hua mai i te hiahia, i ngā urupounamu a Māui kia whai wā ai te iwi ki te mahi i ngā mahi. E rua kē ngā akoranga hei kapo ake māku i tēnei mahi a Māui: Ko te tuatahi me mātua toko ake ngā urupounamu i roto i awau hei ārahi i ngā hiahia kia tutuki pai ai ngā mahi; Ko te tuarua, arā ko tāna koha nui mai ki te ao “was to challenge the dominant reality to seek a different reality” (Jackson, 2010, wh. 30). Nā reira i te aranga ake o Tamanui-te-rā i ia rā, ka whakaaro ake awau ki taku tipuna i whakarite mai i tēnei wā kia āhei ai tātau te whai wā ki te whakatutuki i ngā mahi e hiahia nei tātau. Kua tīpakohia e wau tētahi pātai matua me ētahi pātai āpiti hei whakautu

atu māku i tēnei mahi rangahau e whai nei kia ora mai anō ngā taonga tuku iho a Māui otirā te ahurea Māori i tēnei taiao rīki ngaio:

He aha te hiranga o te ahurea Māori ki ngā kaitākaro Māori o te kapa Tama Toa?

Ā, ko ngā pātai āpiti:

- (1) *I pēhea te hāpaitia o te ahurea Māori i te kapa Tama Toa?*
- (2) *He aha ētahi tauira o te ahurea Māori i te kapa Tama Toa?*
- (3) *Me pēhea te whakawhanake i te ahurea Māori i te kapa Tama Toa?*

Ka titiro atu awau ki ngā pātai nei ka whakaaro ake me pēhea rā taku whakautu i ēnei pātai? Heoi anō, pēnei i taku tipuna i a Māui me whānui te titiro, me ruku ki ngā rētōtanga o te moana, ki te kōmata o te rangi, ki ngā rangiwhāwhātanga o te whenua, ā, me matua tō mai awau i te māia o taku tipuna me tōna whakaaro nui ki te anamata, inā rā, ko tātau kē e whai hua tonu nei i ngā mahi i mahia e ia i te wā i a ia. Ko tēnei rangahau tāku ōhākī ki taku kapa Tama Toa, ki ngā toa Māori te haramai nei, ki tōku reo me aku tikanga Māori e ora tonu nei i tōna whenua ake. He rangahau Kaupapa Māori tēnei, ko ōna ariā (G. Smith, 2001) me ōna tikanga rangahau (L. Smith, 1995), te tāhū kia haumaruru ai te wānanga me te rangahau i tēnei kaupapa. Ko te taonga nei o te pūrākau tētahi o ngā rautaki whakakōrero i ngā kaiuru, kia rongu, kia kite, kia puta hoki ngā kōrero i tētahi āhua e motuhenga ana ki te tangata Māori.

Tokoono ngā kaitākaro Māori o mua o te kapa Tama Toa kua uiuia mō tēnei rangahau, ā, kua whāia ngā tukanga rangahau Kaupapa Māori hei ārahi i ēnei mahi katoa. Ki te wāhi ki ngā tikanga matatika, i aro hoki awau ki ngā tukanga o te whare wānanga nei o Te Kunenga ki Pūrehuroa (Massey University) me ngā tikanga ‘mana’ hei tā Kahurangi Arohia Durie (1998, wh. 264). Hei tā Kahurangi Durie ko te mana motuhake, te mana whakahaere me te mana tangata ngā tikanga kia puāwai mai ngā hua mai i ngā rangahau nā te Māori, mō te Māori. Kei te *Upoko Tuatoru: Ngā ariā, ngā tikanga ngā tukanga rangahau* te roanga o ngā kōrero mō tēnei rangahau.

1.5 Ngā Aroro Matua

E whai ake nei he whakamārama mō ngā aroro matua o aku pātai rangahau, kia mārama pū te kaupānui ki te aronga o tēnei rangahau. Ko te ‘ahurea Māori’, te ‘hiranga’ me ‘te

whakawhanaketanga' ētahi aroro hei wetewete nā te mea he tikanga anō tā tēnā kupu, tā tēnā kupu i te ao Māori, i te ao ngaio hoki.

Ko te 'ahurea Māori'

Ko te aroro tuatahi ka āta wetewetehia ko te *ahurea Māori*. Ehara i te mea kotahi noa te whakamārama e tika ana mō tēnei mea te ahurea. Hei tā Guiso (2006) ko te ahurea ngā “customary beliefs and values that ethnic, religious and social groups transmit fairly unchanged from generation to generation” (wh. 23). Ki a Tā Timoti Kāretu, ko te ahurea Māori he “blend of spritual beliefs, customs literature, myths, legends and many other ethnographical aspects – that the Māori takes pride and finds meaning to life” (1974, wh. 165). Ara noa atu te nui o ngā aka o tēnei mea te ahurea Māori, pēnei i ngā tikanga Māori me te reo Māori. Kei ngā tuhinga a Koro Dewes (1975), “ko te pūtaka o te Māoritanga, ko te reo Māori, he taonga tuku iho nā te atua” (i kitea i tā King, 1975, wh. 46). He nui ngā kōrero e taunaki ana i tēnei whakaaro, pēnei i Tā Hēmi Hēnare (1988) whakatauaiki, “ko te reo te mauri o te mana Māori” (I kitea i tā Higgins & Keana, 2013, wh. 1). Ko ngā tikanga Māori anō tētahi o ngā aka matua o te ahurea Māori, hei tā John Rangihau:

Tikanga is the set of beliefs associated with practices and procedures to be followed in conducting the affairs of a group or an individual. These procedures are established by precedents through time, are held to be ritually correct, are validated by more than one generation and are always subject to what a group or individual is able to do. (I kitea i tā Ellis & Robertson, 2016, wh. 3)

Nō reira, tēnei mea te ahurea Māori he motuhake ki tēnā iwi, ki tēnā hapū, ki tēnā whānau, ki tēnā tangata, ka mutu, ō tātau taiao katoa, he rerekē. Engari e ai ki ngā kōrero o ngā mātanga nei, ka whai oranga te tangata Māori i tōna reo Māori me ngā tikanga Māori nō tōna ahurea Māori.

Te 'hiranga'

Ko te aroro tuarua ka āta wetewetehia ko te *hiranga* o te ahurea Māori ki ngā kaiuru nei. E hāngai ana te aroro *hiranga* ki ngā wheako ake o ia kaiuru me ōna whakaaro ki tōna oranga i tēnei taiao me tōna whare ake, arā ngā pakitara e whā o te Whare Tapa Whā nā Tā Mason Durie (1994) i whao: taha wairua, taha hinengaro, taha tinana, taha whānau. E ai hoki ki te World Health Organisation's Committee on Indigenous Health (1999):

Indigenous peoples' concept of health and survival is both a collective and an individual inter-generational continuum encompassing a holistic perspective... the spiritual, the intellectual, physical, and emotional. Linking these four fundamental dimensions, health and survival manifests itself on multiple levels where the past, present, and future co-exist simultaneously. (wh. 510)

Hei āpiti atu, anei ngā kōrero nō te marautanga o Te Aho Matua o ngā Kura Kaupapa Māori, ahakoa i tuhia hei tūāpapa mō Te Aho Matua, e kōrero ana mō te whakairatanga o te tangata ki tā te Māori titiro, nā reira e hāngai tonu ana ki ngā Māori kei tēnei taiao.

1.1 Nō ngā Rangi Tuhāhā te wairua o te tangata. I tōna whakairatanga ka hono te wairua me te tinana o te tangata. I tērā wā tonu ka tau tōna mauri, tōna tapu, tōna wehi, tōna iho matua, tōna mana, tōna ihi, tōna whatumanawa, tōna hinengaro, tōna auahatanga, tōna ngākau, tōna pūmanawa. (Te Tari Arotake Mātauranga, 2008, wh. 735)

Kua puta ngā kōrero a te kāhui kaiuru mō te hiranga o te ahurea Māori ki tōna wairua, ki tōna tinana, ki tōna whānau me tōna hinengaro, me te aha, kua tūwhera ō rātau ngākau me ō rātau wairua ki te hiranga o tōna ahurea e ai ki tāna i kite ai, ki tāna i wheako ai, ki tāna i rongu ai. Inā rā ngā kupu o Te Aho Matua e mea ana:

1.4 Ko te ngākau te mata me te kuaha o te wairua. Otirā, ko te whiu o te kupu, ko te wero, ko te riri, ko te aroha, ko te hūmārie, me ēnei āhuatanga katoa he mea kuhu ki te ngākau titi tonu ki te wairua. (Te Tari Arotake Mātauranga, 2008, wh. 735)

Mō ngā tauira e tipu ana i te kaupapa o Te Aho Matua he māori noa iho te hononga o te tuakiritanga ki tōna whare oranga e taunakitia ana i tēnei kōrero a Te Hēmara Rauhihi, Raukura o Mana Tamariki “my language and culture are my immutable treasures. I value my all-encompassing Māori world view. It is my sustenance and my wellbeing” (Ministry of Education, 2010, wh. 5). Mā te whakakōrero i ngā hirangatanga ki tēnā, ki tēnā, e pai ai te aro atu ki te whakawhanake i ēnei āhuatanga i roto i te taiao o ngā Tama Toa mō te tira hou te haere mai nei.

Te ‘whakawhanake’

Ki te tirohia tēnei aroro o te *whakawhanake*, he nui ōna āhuetanga, ā, kua āta rangahautia te kupu Pākehā arā te ‘development’ e ngā mātanga rangahau o te ao rangahau. Hei tā Abuiyada, “[t]he term “development” has various meaning to different people and can be explained in different contexts” (2018, wh. 119). I roto i tēnei rangahau, ka aro tēnei aroro te ‘whakawhanake’ ki te ao kaiaka ngaio, arā kua anake ki te whanaketanga o te tinana, engari ki ngā wāhanga katoa o te kaiaka pēnei me te taha hinengaro, te taha wairua me te taha whānau. Ko te oranga hinengaro tētahi o ngā wero nui ki ngā kaiaka ngaio. Kei te rangahau a Purcell, Gwyther and Rice (2019) e mea ana, “research along with the athlete voice has led to important efforts to destigmatize mental health in sports and improve mental health assessment and intervention among elite athletes” (I kitea i tā Houltberg & Scholefield, 2020, wh. 550). Hei taunaki i tēnei kōrero kua puta kē ngā whakahau i te rangahau a Galatti, et al. (2016) me aro kē ngā karapu ngaio ki te whanaketanga o te tangata, kua ko te kaiaka noa, ka mutu, he whakahau hoki ki te whanaketanga o ngā kaiako me tōna mana nui ki te whakakotahi i tētahi kapa ngaio:

Develop the person, not just the athlete; Diversify and tailor the actions to the sport(s) and group(s) involved; (d) Respect the social group characteristics that motivate and maintain the club; (e) Professionalize and develop coaches over time; (f) Recognize coaches as the key players connecting the sports program, board of directors, club members, athletes (of all levels), fans, and all other involved individuals. (wh. 28)

He nui ngā tohutohu kei te kōrero o runga nei hei ārahi ki te whakawhanake i te ahurea i roto i tētahi taiao ngaio. Ahakoa ēnei rangahau me ēnei whakahau kua puta kē hei ārahi i tēnei rangahau me tēnei aroro matua, he āputa nui e ngaro tonu ana i tēnei puna mātauranga. Hei tā Cupples, et. al. (2018): “However, sport and culture specific examinations of trajectory athlete engagement patterns in relation to successful athlete development over time remain both relatively limited and open to debate” (wh. 2558). Nō reira ko tētahi whāinga o tēnei rangahau kia puta ētahi hua hou ki te āhua o te whakawhanake i te ahurea i roto i tētahi taiao ngaio, ka mutu, i tēnei rangahau, e hāngai ana te *whakawhanake* ki te whakapakari ake i te taiao o ngā Tama Toa mai i te tirohanga me ngā wheako ake o ngā kaitākaro Māori o tēnei kapa. Ahakoa iti, ahakoa nui, ki te whanake tētahi, ētahi āhuetanga rānei i ngā kai o tēnei rangahau, ka eke ngā wawata. Ko te aronga matua o tēnei aroro te ‘whakawhanake’ he

whakapakari ake i ngā tapa e whā o te taiao o ngā Tama Toa hei painga mō te katoa o ngā tāngata ka whai wāhi ki tēnei taiao. Kia kapohia tēnei kōrero a Tā Mason Durie hei whiore mō nga whakaaro mō te ‘whakawhanake’:

Human identity is at the heart, the soul, of our endeavours, our task is not to negate cultural identity, or to squeeze others into the straightjackets of cultural neutrality. The challenge is to understand cultural identity as a keystone for healing, for living. (1997, wh. 58)

E whakaū ana ēnei kōrero i te hiranga nui o te tuakiritanga ki te Māori, ā, he oranga, he rongoā, he whanaketanga hoki tēnei mō te Māori. I ēnei rā nei kei te puta tonu te ihu o Māori i roto i ngā hākinakina puta noa i te ao, ka toko ake te urupounamu kei te pēhea te kawenga o ngā kaupapa Māori i ngā taiao rīki hei hāpai ake i te manomano o ngā kaiaka Māori hei rākau oranga mō rātau. Mei kore ake te iwi Māori kua tāmata te hākinakina rīki i Aotearoa nei, nā reira mā tēnei rangahau e rapa, e kimi i te hiranga o te ahurea Māori i tēnei taiao ngaio.

1.6 Ngā Upoko

Whai muri i tēnei upoko, ka horapa te rangahau nei ki ngā upoko e rima. Ko te upoko tuarua, *Ngā Rangahau Onamata*, he tirohanga ki te ao o inanahi rā e hāngai ana ki tēnei kaupapa i roto i ngā rangahau kua puta kē. Koia nei te upoko whakapapa, te upoko hei whakapuaki i ngā kōrero o mua, i te whakapapa mai o te hākinakina ki a tātau te iwi Māori, i ngā rangahau Māori hoki e kōrero ana mō te ahurea Māori i ngā taiao hākinakina. Ka tirohia hoki te whakapapa mai o te kapa Tama Toa kia whai māramatanga ki tōna takenga mai. Mā te titiro whakamuri e pai ai tō tātau koke whakamua.

Ko te upoko tuatoru, *Ngā Tikanga & Tukanga Rangahau*, he whakamārama mō te whakatinanatanga o tēnei rangahau hei rangahau Kaupapa Māori, ko ngā tikanga me ngā tukanga kua whāia i tēnei rangahau. Ka kōrerohia te rangahau kaupapa Māori, te rautaki whakakōrero o te pūrākau me ngā whakamārama mō ngā tikanga matatika me te take i reo Māori ai tēnei rangahau.

Ko te upoko tuawhā, *Ngā Kitenga*, te upoko ka mau ki ngā kōrero kua hua mai i ngā uiuinga o tēnei rangahau. Ko ngā wheako o ngā kaitākaro Māori o tēnei kapa, ko ngā whakaaro ki

ngā urupounamu kua whārikihia i tēnei upoko. Kua āta arotakehia anō hoki ngā painga, ngā hiahia, ngā uauatanga anō hoki o te ahurea Māori i roto i te taiao ngaio o te kapa Tama Toa. Kua āta tātarīhia te āhua o te taiao i roto i ngā tau, mā te arotake i a tātau anō e mōhio ai tātau ki te huarahi whakamua mō tō tātau kapa.

Ko te upoko tuarima, *He Wānanga*, ko tēnei upoko ka mau ki ngā hiahia, ki ngā whāinga, ki ngā wawata mō tēnei kapa hei whakawhanake i te ahurea Māori. Ka wānangahia ngā hua o te rangahau nei hei tiroiro, hei akoako, kia tūmatawhānui anō hoki ngā kōrero. Ka mutu, ka tūhonotia ngā kitenga o tēnei rangahau ki ētahi o ngā rangahau e taunaki ana i ngā whakaaro kua puta. Ko te manako ia ka whai māramatanga kia whakatinanahia ēnei whakakitenga me ēnei hua hei whakawhanake i te ahurea Māori ki tēnei kapa.

Ko te upoko whakamutunga, *He Whakakōpani*, ko tēnei upoko ka whakakōpani i ngā kōrero o ia upoko, kia muramura ai ngā kaupapa matua o ia upoko. Ka kōrero hoki tēnei upoko mō ngā hua me ngā taunahua kua puta i tēnei rangahau hei whakakōpani i tēnei tuinga.

1.7 He kupu whakakapi

Hei whakakōpani ake i tēnei upoko tuatahi, ko tōna tikanga kua mārama pai te kaipānui ki te ito o tēnei rangahau, ki tōna takenga mai me taku tipuranga nā whai anō i pupū ake tēnei rangahau. Ko ngā whāinga me ngā pātai e tārewa ana hei whakautu mā tēnei rangahau hei pouārahi i ngā kōrero. Ko ngā reo o ngā kaiaka Māori o tēnei tau hei reo tautoko, hei reo akiaki, hei reo tohutohu kia ū ai ngā hua o tēnei rangahau ki uta. Ko ngā aroro matua, arā, te ahurea Māori, te hiranga me te whakawhanake ngā aroro ka āta wetewetehia i tēnei rangahau. Ka mutu, ko ngā nukunuku me ngā nekeneke katoa o tēnei rangahau me ngā kaupapa matua o ia upoko kei te whiore o tēnei upoko kia mārama pai ai ki te ahu me ngā kai o tēnei rangahau.

E whai ake nei ko te upoko tuarua, arā, *Ngā Rangahau Onamata*, e hoki kōmuri ana te titiro ki ngā rangahau kua puta kē ki te ao mārama kia hora ai ngā kai o tēnei rangahau.

Upoko Tuarua: Ngā Rangahau Onamata

Titiro ki muri kia whakatika a mua

2.1 He kupu whakataki

Kia tō mai awau i ngā mahi rangahau kua huraina i roto i ngā tau kia kite i ōna whai pānga ki te kaupapa o tēnei rangahau. Mā te tō mai i ēnei mātauranga kua puta kē e muramura mai ai ngā āputa hei whakakikī mai. Ko ngā pūnaha i whakamahia hei tō mai i ngā mahi rangahau ko Google Scholar, Discover (me ōna hononga maha) nō te pūmanawa o Te Kunenga ki Pūrehuroa. Ko ngā kupu i whakauruhia ki te rapunga, ko ‘Māori Culture’, ko ‘Māori Sport’ me ‘Māori Rugby League’. Mai i ēnei rapunga i puta mai te rau o ngā momo rangahau o mua, kātahi i āta mātaihia ngā tuinga, ngā kiriata me ngā pukapuka e hāngai ana ki tēnei rangahau. Ko ngā rangahau kaupapa Māori i noho mātāmua ki te kete rangahau, ko ngā momo rangahau katoa pēnei i ngā ripoata, i ngā pukapuka rānei e hāngai ana ki te ahurea me ngā kapa ngaio i tīpakohia hei āpiti ki ēnei kōrero. E whā ngā kaupapa i puta mai i te arotake i ngā rangahau o mua (1) Te Māori, te hākinakina me te hauora, (2) Te tuakiri o te kaiaka ngaio Māori, (3) Te hītori o te kapa Tama Toa, (4) Ngā kaupapa Māori i ngā kaupapa hākinakina.

Ko ngā kōrero mō *Te Māori, te hākinakina me te hauora* ngā rangahau kua puta kē mō te kuhu o te iwi Māori ki ngā hākinakina me ngā pānga ki te hauora o te iwi Māori. Ko te wāhanga *Te Tuakiri o te kaiaka Māori* ka aro ki ngā rangahau e kōrero ana mō te tuakiri o ngā kaiaka ngaio Māori me ngā kitenga kua puta kē i ētahi rangahau kaupapa Māori. Kātahi ko *Ngā kōrero a ngā kaiaka Māori, nō ngā kapa ngaio* ka aro atu ki ētahi o ngā kōrero a ngā kaiaka Māori i ngā kapa ngaio o te motu e kōrero ana mō te ahurea Māori i ngā taiao ngaio hākinakina. Kātahi ka tirohia ētahi kōrero mō *Te hītori o te kapa tama Toa* me ngā pitopito kōrero mō te takenga mai o tēnei kapa me te whai wāhi nui o ngā kaitākaro Māori ki tēnei kapa i roto i ōna tau taiohi tonu nei. Kia kotahi atu ki te kaupapa tuatahi, *Te Māori, Te Hākinakina me te hauora*.

2.2 Te Māori, Te Hākinakina me te Hauora

Kia hoki noa ki ngā kōrero tuku iho mō te wā i ō tātau tīpuna, he iwi toa, he iwi māia, ā hinengaro, ā tinana, ā wairua, ā whānau, ā hapū, ā iwi anō hoki. I mōhio ai rātau ko wai rātau, i ahu mai rātau i hea, e ahu hoki ana rātau ki hea. I mārāma ai rātau ki tēnei mea te whakapapa, i mōhio rātau ki ngā taiao i nōhia ai e rātau hei arataki i ā rātau mahi katoa.

Ahakoia te horopaki, mēnā rānei ko te terenga mai o ngā waka i Hawaiki, te whakatū whare whakairo, ngā pakanga whenua, Te Hokowhitu a Tū, Ngā Tamatoa, he āhuetanga tuku iho ēnei i te kāhui atua Māori ki a tātau te iwi Māori. He nui tonu ngā rangahau kaupapa Māori e kōrero ana mō te hiranga o ēnei kaupapa me te ora pai o te iwi Maori i ērā wā (tirohia ngā mahi a: Black, 2000; Durie, 1998, 2011; Head & Mikaere, 1988; McKinnon mā, 1997; Mead, 2003; Smith 1997).

Nō te whakaeketanga mai o Pākehā ki Aotearoa nei i pā mai ko ngā tāmitanga nui ki te iwi Māori i takahuri te nui o ngā tatauranga e hāngai ana ki te hauora o te iwi Māori. Nā ngā āhuetanga pēnei me ngā tini mate i mau mai ai e te Pākehā (Waitangi Tribunal, 2014) i pā mai ngā māuiuitanga ki te iwi Māori (Papps, 1985; Pool, 1991). Ko ngā pōhēhētanga hoki i hoko te Māori i ōna whenua koia i pōhara ai tātau, erangi, kātahi te rūpahu ko tērā, he nui ngā taunakitanga kei ngā tuhituhinga me ngā kōrero a ngā tīpuna mō ngā mahi raupatu whenua o te Kāwanatanga Pākehā. Kātahi i whai mai ko ngā ture raupatu whenua ko ngā ture tāmi i te reo, tāmi i te tikanga, tāmi i te ahurea Māori (Barrington, 1970; Waitangi Tribunal, 1989; Selby, 1999; Durie, 1998; Walker, 1996). I matapae ētahi tauhou, pērā i a Dr Isaac Featherston o te Kāwanatanga Pākehā o taua rautau ka mate te iwi Māori (Buck, 1924). Nā whai anō ko te iwi Māori te papa o ngā tatauranga hauora mō ngā tau maha.

Kāti, ko te hākinakina me te ahurea Māori ētahi waka i whakapiki i te hauora, i te wairua, i te tinana, i te hinengaro o te iwi Māori. Hei tā Hokowhitu (2003), “Indeed, in the early twentieth century, with Māori culture on the brink of extinction, sport was a welcome salvation” (wh.187). Ahakoia ngā tāmitanga ki te iwi Māori, ki te ahurea Māori, kua whai oranga te iwi Māori i ngā mahi hākinakina hei waka whakaora i te iwi Māori (Durie, 2011; Smith, 1998; Hokowhitu 2003; Palmer 2005). Hei tā koro Pita Sharples:

Māori sport is about whānau, and whānau is inclusive... the huge contribution of Māori to sport, and of sport to promote Māori goals... The reality is that sport is vital to Māori development. Sport involves young people in healthy activity, it provides training and opportunities to excel, it creates leadership roles, and in an era of professional sport, it offers careers and livelihoods in a global village. (I kitea i a Presswire, 2010, wh. 1)

Kei ngā mahi rangahau a Hokowhitu (2003) e mea ana, e kaha whakapono ana te tangata he māori noa ngā mahi hākinakina ki te iwi Māori, ā, i puta hoki te kōrero “Māori have achieved more in sport than in any other area of New Zealand society” (wh. 209). I te ao rīki, he nui ngā kōrero nā ngā kaihiitori mō tōna takenga mai ki Aotearoa me te hiranga ki te iwi Māori. Mai i te tau 1908 i te tākarohanga tuatahi ki te papa tākaro o Athletic Park ki Pōneke, tae rawa ki te ekenga o te kapa Kiwi ki ngā toa rīki o te ao i te tau 2008, kua koha nui te iwi Māori ki tēnei tākaro, ā, e tipu tonu ana tēnei tākaro i ngā hapori Māori. I te tuhinga paerua a Borell (2012) i aro atu ia ki te hononga me te kuhu a te iwi Māori ki te hākinakina rīki, ko ngā haerenga tuatahitanga a ngā kapa rīki Māori i ngā tau 1908-1909 he hiranga nui ki te whanaketanga o te kēmu rīki puta noa i te ao. Hei tā Borell, “Māori emerge not as an appendix in a history of the game but rather as a crucial donor culture for the establishment and continued success of rugby league” (wh. 1). I tautokohia tēnei kōrero e te tuhinga a Coffey rāua ko Wood (2007), ko tā rāua “positive Māori influence on the welfare of the code internationally has been ongoing for 100 years” (wh. 3). Ehara i te mea me hōhonu te ruku ki te kite i te koha nui me te ngākaunui o te iwi Māori ki tēnei hākinakina. Ko tōna 55% o ngā kaitākaro rīki o Aotearoa whānui he toto Māori (reo ā-waha, Devonshire, Maihe, 2021). Kei ngā tuhinga a Palmer rāua ko Masters (2010) e mea ana, he nui kē atu te kuhu o te Māori (44.2%) ki ngā mahi hākinakina i tērā o te kuhu o te katoa ki ngā hākinakina (36.9%). Ka mutu, ko te ahurea Māori hoki e kuhu ana ki te ao hākinakina, hei tā Palmer (2005):

Māori values are an important part of the culture of Māori sports clubs and the kawa (rules) from which they operate. Whānaungatanga and manaakitanga, for instance, are often elements of tikanga Māori incorporated into the culture of sport teams, clubs, and organizations. (wh. 78)

Māraakerake ana te kite i ēnei rangahau kua roa te Māori e kuhu, e eke hoki ana i ngā mahi hākinakina. E whakaatu mai ana ēnei rangahau me ēnei taturanga he hiranga nui tō te hākinakina ki te iwi Māori, tae atu ki te kēmu rīki. Heoi anō, nā ēnei taturanga pai kei pōhēhē te tangata e ora pai ana te Māori i ngā taiao hākinakina i tōna ake whenua (tirohia a: Phillips 1996; Walker 2004). Hei tā Phillips (1996) “Māori success in rugby led many Pākehā to believe that New Zealand was ‘a racially harmonious society’” (wh. 286). Engari, he nui tonu ngā rangahau kaupapa Māori e whakakōrero nei i ngā whawhai mō te ahurea Māori, ngā wheako ake o ngā kaitākaro Māori, kia mārama pai ai tātau ki te āhua o ēnei taiao hākinakina i Aotearoa whānui.

2.3 Te Tuakiri o te kaiaka ngaio Māori

Ahakoia ngā tatauranga pai e pā ana ki te hiranga o te hākinakina ki te hauora o te iwi Māori me ngā kōrero mō ngā koha nui o te iwi Māori ki te hākinakina ki Aotearoa, he nui ngā taunakitanga e whakaatu ana kei te whawhai tonu te kaitākaro Māori mō tōna Māoritanga i roto i ngā taiao hākinakina. Ahakoia ko te hākinakina tētahi waka e whakaora nei i a tātau te iwi Māori, hei tā Hokowhitu (2003) koia hoki tētahi taiao e aupēhi tonu ana i te iwi Māori. Ko ngā mahi a Hokowhitu i aro atu ki te “How sport, state education and physical education have contributed to the suppression of the indigenous New Zealand Māori by promulgating their stereotype as a physical and unintelligent people” (wh. 3). He nui ngā rangahau e whakahau ana he nui kē atu te mātuatanga o te ahurea Pākehā, ngā uara Pākehā, ngā whakapono Pākehā, te ao Pākehā i tērā o te Māori i Aotearoa nei, ā, kua whakairotia ēnei whakapono ki te nui o ngā pūnaha kāwanatanga me ngā whakahaere o ēnei whare mahi e noho ahurea kotahi ana (Consedine & Consedine, 2005; Jackson, 1987; Puaote-ata-tu 1988). I roto i tētahi rangahau nā Hippolite rāua ko Bruce (2010), “In most cases discussed by the participants, cultural and institutional racism have resulted in Māori participation in sport being conditional upon subjugating their own values to the systems of those in power” (wh. 36). Hei tautoko i tēnā whakaaro i te tuhinga a Thompson et al. (2000) e whakaū ana ētahi wāhine kaiaka ngaio Māori ko ngā pūkenga tākaro te hiahia matua o ngā kaiako ngaio:

[R]esearch with thirteen elite Māori sportswomen demonstrated that Māori players felt a disconnection between their values and those of mainstream sport, and that coaches and administrators who were not Māori ‘had little understanding of Māori ways and values and often were not interested in them as people other than what they could produce on the playing field’. (wh. 246)

Ahakoia ngā uauatanga i ngā taiao ngaio mō ngā kaiaka Māori, he nui tonu ngā rangahau e whakahau ana ko te ahurea Māori te tino kaiwhakaawe i ngā kaiaka Māori. Hei tā Collins rāua ko Jackson (2007), “Sport had an assimilatory function, yet Māori assimilated sport into their communities to suit the Māori world” (wh. 92). Pēnei hoki ngā whakaaro i te rangahau a Erueti (2015) i aro atu ki ngā wheako o ngā kaiaka Māori i ngā taiao ngaio hākinakina me te whai wāhi o tō rātau tuakiritanga Māori ki ngā taiao hākinakina ngaio. Ko tētahi o ngā kitenga a Erueti (2015) i kōrero mō ngā hua pai o te kuhunga o te ahurea Māori ki ngā whakahaere o te kapa Taumāhekeheke o Aotearoa hei whakakotahi i ngā kaiaka katoa. Hei

tāna, “indeed the integration of intangible and tangible elements of mātauranga Māori were valued by Māori athletes because they allow diverse athletes to connect” (wh. 264). Hei taunaki i ēnei whakaaro kia tīpakohia e wau ngā kōrero a taku pāpā a Amster Reedy, e pā ana ki te haerenga o te kapa Taumāhekeheke o Aotearoa ki Athens 2004:

I put together a strategy to implement tikanga Māori within the New Zealand Olympic Team culture... the use of karakia, haka and whakataukī as tools for building kotahitanga and whanaungatanga across the whole contingent. The haka, for example, was used by the team to acknowledge medal winning performances and to welcome and farewell athletes as they arrived and left the village. We relied heavily on a number of whakataukī to add a symbolic touch to the games. (I roto i tā Durie, 2011, wh. 139)

I pēnei hoki tā Erueti rāua ko Palmer (2014) kitenga i tā rāua tuhinga i aro atu ki ētahi kaiaka ngaio Māori me tō rātau raranga i te ao Māori ki ō rātau taiao hākinakina pēnei i ngā Taumāhekeheke o te ao, ko tā rāua: “I think the public needs to know about the impact that Māori culture has had on our athletes and the support they have shown towards those things like haka and pōwhiri would be a powerful motivator to the public” (wh. 1068). Hei tā Hapeta (2018) i tautoko i tēnei kōrero me tana rangahau i ruku ki te rangahau i ngā hua o te kuhu o ngā mātauranga Māori ki ngā whakahaere o tētahi kapa whutupōro:

From a KM perspective, teams like the Steamers who embrace Māori stories, transform depictions of Māori, and enhance the mana and relevance of local pūrākau in a sport that is influential in NZ society, thus demonstrating influence and leadership beyond the rugby sphere. Incorporating Māori knowledge into team-building initiatives in this instance, created a place where indigenous (Māori) and non-indigenous (Pākehā, Pasifika) men could feel a sense of well-being. (wh. 95)

Hei āpiti atu ki ēnei whakaaro i te nuinga o te wā i tīpakohia ngā mea hirahira o te ahurea Māori ki a Ngāi Tauhou, ā, i mahue ko tōna hōhonutanga. Hei tā Consedine (2005), ko tētahi o ngā raru o mua “only the exotic features of Māori culture were encouraged, where they benefitted the country in areas such as tourism and sport” (wh. 218). Mā te kōrero ki ā tātau kaiaka Māori e rongoi ai, e kite ai tātau i ngā wheako ake o te Māori i ngā taiao hākinakina kia mōhio ai me pēhea te whakapakari i te ahurea Māori, me tōna katoa, i tēnei taiao. Pēnei

me ngā mahi a Palmer rāua ko Masters (2010) i rangahau i ngā wheako uaua me ngā rautaki i whāia e ngā kaiaka wāhine Māori i ngā taiao hākinakina ngaio hei manaaki i tō rātau hauora. Ko ngā hua o ēnei rangahau me nui kē atu te tautoko i ngā kaitākaro Māori mā te whakakōrero i ngā wheako i ēnei taiao hākinakina me te whakarite kia haumaruru ake ai ēnei taiao mō ngā kaitākaro Māori. Ko te rangahau a Panapa rāua ko Phillips (2014) i aro atu ki ngā wheako o ngā kaitākaro NRL nō ngā moutere o te Moana nui a Kiwa, i puta hoki te kōrero me nui kē atu ngā rauemi mō ngā kaiako, mō ngā kaimahi me ngā kaihapai i ngā taiao rīki NRL, kia mārama ai rātau ki te mātuatanga o te ahurea me ngā tikanga o ngā iwi o te Moana nui a Kiwa (wh. 1377). I pēnei hoki te rangahau a Lakisa rātau ko Teaiwa, ko Adair, ko Taylor (2019) i rangahau i ngā wheako ake o ngā kaitākaro Pasifika me ētahi kaitākaro Māori i whakawhiti atu ki te tākaro NRL i muri mai i te tau 1969. Ko te tohenga nui he whakaawenga nui tō ngā tāngata Pasifika ki te kēmu rīki, ā, me ako, me whakarongo hoki ngā kaiwhakahaere ki ngā reo o ngā kaiaka Pasifika.

Mā ēnei rangahau awau e ārahi i roto i ngā taiao rīki ngaio hei wherawhera i ngā huarahi me ngā wero kei mua i te aroaro. Ahakoa he rerekē ngā hākinakina, he ōrite ngā whāinga kia whai wāhi ngā kaupapa Māori i ēnei taiao. E mōhio mārika ana awau i te hiranga o ngā kaupapa Māori hei whakaawe i te kaitākaro Māori kaua anake hei kaitākaro ngaio engari hei Māori i te ao hurihuri nei. Nā konei hoki awau e rangahau nei i ngā kaitākaro NRL Māori kia hāngai pū ai tēnei rangahau ki a tātau te iwi Māori, ā, kia kaua te tangata e pōhēhē he tangata, he ahurea kotahi tō te Māori me ngā tuakana nō te Moana nui a Kiwa. Heoi, ko ngā whārua hei whakakikī mā tēnei rangahau he whakakōrero i ngā wheako o ngā kaitākaro Māori o te kapa rīki ngaio o ngā Tama Toa, kia whanake ai te ahurea Māori i tēnei taiao, kia mārama hoki ki ngā uauatanga me ngā hua o te ahurea Māori. Ko tāku he whakawaha i ngā reo o ngā kaitākaro rīki Māori kia kite, kia rongu, kia mārama hoki te ao ki te hiranga o te ahurea Māori i roto i tēnei taiao rīki ngaio.

2.4 Ngā taiao hākinakina ngaio me ngā kōrero a ngā kaiaka Māori

Ki te titiro atu ki te orokohanga mai o te kaupapa o Tū Toa me Manukura i te tau 2005, he kura ēnei i whakatūria ki Te Papaioea i roto o te rohe o Manawatū, ā, ko tōna kaupapa matua he whakawhanake i ngā taiohi kia angitū i roto i ngā mahi hākinakina me ngā mahi mātauranga i roto i tētahi taiao Māori. Koia tētahi o ngā taiao e whakatipu ana i ngā kaiaka ngaio Māori o Aotearoa, nā whai anō i rangahaua e Hapeta rāua ko Palmer (2009) ngā hua o tēnei kaupapa. Hei tā Hapeta rāua ko Palmer (2009) rangahau:

A state objective of the programme was for learners to have a sound understanding of tikanga Māori (Māori Culture) as well as proficiency in basic te reo Māori (Māori language). Cultural activities that are complimentary to academic and sporting development are also provided... Māori culture forms the basis of operations at Tū Toa including daily pepeha/mihimihi (introductions and greetings), karakia (prayer), waiata (song) and an awareness of iwi, hapū and whānau connections. (wh. 241)

E ai ki ngā hua o te rangahau a Hapeta rāua ko Palmer he nui ngā tauira o te angitū o tēnei kaupapa i ngā horopaki huhua me te aha, he nui ngā toki tākaro o te ao hākinakina ngaio i puta i tēnei kaupapa pēnei i a Otere Black, i a Brooke Leaver, i a Ereatara Enari. Kua whakaū hoki tēnei rangahau e taea ai te kuhu o te ahurea Māori ki tētahi kaupapa e whai ana kia angitū ngā kaiaka i ngā mahi hākinakina me te ao mātauranga. Hei āpiti atu ki tērā whakaaro, e ai ki ngā kōrero a te tumuaki o Manukura a Nathan Durie:

I pai ake ai ngā whanonga, ngā mahi kura me ngā mahi hākinakina a ngā ākonga i te wā i hāngai ngā mahi ako ki ngā mātāpono Māori, ā, i rongo hoki ngā tauira he whānau rātau katoa, nā whai anō i āhei ai te puāwai o ngā ākonga. (Reo-ā-waha, 2020, Hakihea).

Kia mātai te titiro atu ki tētahi o ngā taiao kapa whutupōro ngaio o Aotearoa nei i whakahāngai i te ao Māori ki ngā whakahaere. Kia hoki noa ki ngā tau 2012, 2013 ko te kapa Waikato Chiefs ngā toa whakaihuwaka o te whakataetae Super Rugby. I roto i ngā mahi rangahau a Hapeta (2012), i kite atu ia i ngā hua nui o te ahurea Māori i tērā taiao, hei tā te kaiako matua o taua wā a Dave Rennie:

Our attack and our defence are based around Māori themes... Our defence is Tainui in regards to that sort of big wave or wall in front. We call our attack stuff paoa... to strike, to attack... it's been really good. The boys have bought into it and enjoyed it and it's helped us to grow... Chiefs' mana. (I tā Hapeta, 2012, wh. 190)

Ki te titiro atu ki te hākinakina netipōro kei reira hoki te ahurea Māori e tipu, e whanake ana. Hei tā te kaiako matua o te kapa o Te Wānanga o Raukawa Pulse a Yvette McCausland-Durie i kitea i ngā tuhinga a Liam (2019):

It was important to normalise in our environment that you don't have to be Māori to appreciate what being Māori is. I think that's been a massive part of who we are, to bring that cultural influence and to understand that a home venue is about a place when you stand as your tūrangawaewae and therefore you have that opportunity to really stand tall and proud. (wh. 32)

Ko ngā kaiako matua o ēnei taiao he Māori, nā whai anō i whai wāhi ai te ahurea Māori i ērā taiao. I rangahautia e Hirini rāua ko Flett (1999) i ētahi kaitākaro Ōpango Māori mō te wāhi ki te ahurea me te tuakiri Māori, ko tā rāua i kite, “he pāpaku noa te mōhio o aua kaitākaro ki tō rātau ahurea Māori, ā, i kitea, kāre e tino arotia atu te taha ahurea Māori, te whakauru atu i ngā kaupapa Māori, tae atu ki te whakapakari i te tuakiri Māori” (Hirini & Flett, 1999, wh.87). I puta ngā kōrero i a Sonny Bill Williams, ko ia tētahi o ngā tino toki o te ao hākinakina puta i te ao, kei tāna pukapuka kātahi anō ka whakarewahia mō te hiranga nui o te kaiako matua i ngā taiao hākinakina, hei tāna:

... about the coaches I have played under, it's really the substance, not the coaches. They have to be motivators, if you have those guys and you need them to be playing at 100% each week, it's got to be more than just football. There needs to be someone they can connect with in a colour and ethnicity space. (I roto i tā Wall, 2021, wh. 1)

I kaha wero atu a Sonny ahakoa te kounga o te taiao kapa Ōpango me ngā wheako i reira, he uaua ka kitea he kaiako Māori, he kaiako Pasifika i tērā taiao, nā reira ko tāna wero kia nui kē atu te āheinga ki ngā kaiako Māori me ngā kaiako Pasifika hei akiaki, hei whakaawe, hei whakatauirā hoki i te ahurea Māori ki tērā taiao ngaio. Ka mātai atu te titiro ki ngā wheako me ngā kōrero a ngā kaiaka Māori i ngā taiao hākinakina. Ko te reo Māori tētahi o ngā rongoā whakaora i a Paul Whatuira, tētahi o ngā toki Māori i toa i te whakataetae NRL i ngā kapa e rua, ko ngā Penrith Panthers (2003) me ngā Wests Tigers (2005), ā, i tākaro hoki mō te kapa Kiwi i ōna wā. He nui ngā uauatanga me ngā mate hinengaro i pā ki tēnei kaiaka i a ia e tākaro riki ana, hei tāna:

Learning about my culture and my Māori bloodlines and finding my identity through that aspect as well, was a big turning point for me. Throughout my whole career, I

always thought that I could be somebody through being a professional athlete. I thought that rugby league was who I am. (I tā Umbers, 2016, wh. 1)

Ko ngā kōrero a te kaitākaro Māori me te kāpene o te kapa Pulse a Katrina Rore:

The haka we do it every morning before a home game. It brings us together. It unifies us... It's so much mana and wairua in our side, especially on gameday it's so strong. As soon as we walk in for captain's run, everyone comes in and loves being a part of it. We go to the middle, we do our haka and we're ready for the day. (I roto i tā Liam, 2019, wh. 32)

Koia ētahi o ngā kōrero a ngā kaiaka o mua i ngā taiao ngaio o Aotearoa nei, e kitea ana te hiranga nui o te ahurea Māori ki te kaiaka Māori me te kaha tautoko o ngā taiao nei i te ahurea Māori o ā rātau kaiaka Māori. Engari he nui tonu ngā kaiaka e whawhai ana, e ūmere ana kia whai wāhi ai tōna ahurea. Hei tā TJ Perenara, te toki tākaro o te kapa Ōpango me te kapa Hauawhiowhio, urupare atu ki ngā kōrero kaikiri i puta mō tōna ahurea i te taiao o ngā Hauawhiowhio: “The mental, emotional and cultural safety of our players is crucial and needs to be assured” (I roto i tā Molyneux, 2021, wh. 1). Nā ēnei kōrero katoa me aku wheako ake i kā mai te ahi i roto i awau ki te whai i tēnei rangahau kia tiakina ā tātau kaiaka Māori, kia hāpaitia ngā kaiaka e mū ana i tōna taiao ngaio. Kua kaha kitea te whanaketanga mai o te reo Māori me ngā tikanga Māori i ngā kaupapa whānui i ngā hapori katoa i Aotearoa nei tē kitea i roto i ngā tau. Me hoki kōmuri te titiro ki ngā aituā i pā mai ki tō tātau whenua inā tata nei, ko te kōhurutanga o ngā tāngata o te hāhi muhira, ko te hūtanga o Whakaari, ko te pā mai o te mate urutā, nā tātau, nā te iwi Māori ngā whakahaere ki te wāhi ki ngā tikanga, otirā ki te āhua ki tā tātau manaaki i te kaupapa, manaaki i te manuhiri me te manaaki i a tātau anō. Mokori anō kia whakanuia ngā taiao e kuhu nei te ao Māori ki āna whakahaere, ā, kia weroa ngā taiao e kaupare tonu nei i tō tātau ahurea. Ākuni pea e tūwhera ake ai, e mārama ake ai te katoa, nā te mea e hau mai ana te ngaru o ahurea Māori ki ngā kapa ngaio, ki ngā pakihi, ki ngā whare wānanga, ki ngā kura auraki o te motu, ā, kei te kitea ngā wero, ngā akoranga, ngā hua me ngā painga hei whakaarotanga mā tātau.

2.5 Te Hītori o te kapa Tama Toa

I ngā rangahau mō tēnei kapa Tama Toa i kitea ngā kōrero mō te hītori o te kapa, me te aha, he nui ngā kōrero hei matapaki. Ehara i te mea kua kaumātua tēnei kapa, e whakatata ana ki

tōna tau 30, ā, ahakoa te poto o te hītori he nui ngā akoranga i roto i te titiro whakamuri hei painga mō ngā rā e tū mai nei. Kia tīmata ake ki te orokohanga o tēnei kapa, nā te kaiako Kiwi o mua, nā Graham Lowe te whakaaro kia whakaritea he kapa rīki i Aotearoa nei. I whakatūmatawhānuitia tēnei whakaaro i te niupepa o te tau 1983, ko tāna:

Recently I have given a lot of thought to having New Zealand teams playing in the Sydney competition, I believe New Zealand Rugby League Council is a progressive body and is always looking for ways to improve the game here. I'm sure that if we could get the backing of all the New Zealand leagues, then rugby league would draw a much greater national response. (I roto i tā Mirams, 2001, wh. 15)

Nā konei i tīmata ai ngā mahi ki te āta whakariterite i te āhua me te orokohanga o te kapa Tama Toa. I ohorete te tokomaha ki tēnei wawata nui, pēnei i te kōrero o te kāpene o te kapa Kiwi o taua wā a Mark Graham, ko tāna, “You must be mad. It would never work” (I roto i tā Becht, 1994, wh. 16), i te mea e mōhio whānuitia ana ko te rīki he ‘whanaunga pōhara’ ki te whutupōro (Borell, 2012). Ahakoa ēnei kōrero i reira te pitomata, i reira te whakapono, i reira hoki ngā whakaaro kia whanake mai tēnei kapa. Hei tā Lowe mō te orokohanga o tēnei kapa, ka kitea te hiranga o te ahurea o te whenua ake o ngā kaitākaro:

... it would be a great thing for New Zealand athletes who want to play rugby league and still live in New Zealand. It is very hard to leave your country, your family, your friends, your job, your home, and go to a place where no one knows you and where you have to prove yourself all over again. (I roto i tā Becht, 1994, wh. 17)

Ka roa, ka roa, i te tau 1995, i te marama o Poutūterangi te tukinga tuatahitanga o te kapa Tama Toa i te whakataetae hirahira nei o te Winfield Cup (e mōhiohia ana i ēnei rā ko te National Rugby League). Ehara i te mea i marino, i papapounamu te rerenga o tēnei waka ki uta. He nui tonu ngā wero i puta mai kia tū ai tēnei kapa (tirohia ngā tuhinga a: Mirams, 2001; Becht, 1994), engari hei tā Mirams (2001) i reira katoa te pūtea me ngā whakaaro pai mō tēnei kapa, ā, tē taea te taka ki te hē. Ko tētahi āhuatanga hirahira o te hītori o tēnei kapa, nā te iwi o Tainui tēnei kapa i hoko, i whakahaere mai i te tau 1999 ki te tau 2000. E ai ki te kōrero o te māngai o te iwi, a Tā Robert Mahuta, ko te whakaaro ia he huarahi pai tēnei hei whakawhanake i ngā taiohi o te iwi, hei whakaawe hoki i a rātau. Kei ngā tuhinga a Clark (2008), “nā te tūhono o te Kīngitanga ki te kēmu rīki kua kite he hiranga nui tō tēnei

hākinakina ki ngā hapori Māori’’ (wh. 201). I te matenga o Kahurangi Te Atairangi Kaahu i te tau 2006 nā ngā pakihwi o ngā kaiaka riki Māori o Taniwharau me Tūrangawaewae tōna waka rākau i hiki ki tōna takotoranga whakamutunga (Coffey & Wood, 2007). E taunaki ana tēnei i te hiranga o te riki ki te Kāhui Ariki me tōna hiranga nui ki te iwi Māori. Ko ētahi o ngā kaiuru i wheako i ngā whakahaere i te kapa i tēnei wā, ā, he nui ngā kōrero me ngā wheako i hua mai i tērā hunga hei wānanga mō te whiore o te rangahau nei. He uaua ka kitea ngā kōrero me ngā hītori e hāngai ana ki te hononga ki te mana whenua me ngā kōrero mō Te Pā o Rarotonga (Mt Smart Stadium).

Heoi, ko tētahi o ngā kitenga nui i te hītori o tēnei kapa, he nui te kuhu o ngā kaitākaro Māori ki tēnei taiao, he nui te whai o te iwi Māori i tēnei kapa. I te wā tonu nei he 264 ngā kaitākaro kua mau i te poraka Tama Toa tāne, ā, he 50 ngā kaitākaro kua mau i te poraka Tama Toa wāhine. Nā reira kua neke atu i te 300 ngā kaitākaro o tēnei karapu, ā, he tokonui o tēnei hunga he toto Māori o rātau. Kei raro iho nei te kapa Māori toa katoa o ngā Tama Toa tāne i tīpakohia i te tau 2020. Kei reira ngā ingoa o ētahi o ngā hautipua o te kēmu riki puta i te ao:

1	Lance HOHAIA	(Vodafone Warrior #99)
2	Sean HOPPE	(Vodafone Warrior #30)
3	Dean BELL	(Vodafone Warrior #1)
4	Clinton Toopi	(Vodafone Warrior #66)
5	Kevin LOCKE	(Vodafone Warrior #152)
6	Thomas LEULUAI	(Vodafone Warrior #105)
7	Stacey JONES	(Vodafone Warrior #24)
8	Quentin PONGIA	(Vodafone Warrior #52)
9	Issac LUKE	(Vodafone Warrior #206)
10	Ruben WIKI	(Vodafone Warrior #123)
11	Stephen KEARNEY	(Vodafone Warrior #11)
12	Tohu Harris	(Vodafone Warrior #224)
13	Awen GUTTENBEIL	(Vodafone Warrior #33)
Interchange:		
14	Duane MANN	(Vodafone Warrior #9)
15	Sam RAPIRA	(Vodafone Warrior #131)
16	Adam BLAIR	(Vodafone Warrior #223)
17	Wairangi KOOPU	(Vodafone Warrior #64)

Whakaahua 1: Te kapa Tama Toa Māori (Becht, 2020, wh.1).

Ki tā Mirams (2001), “at one stage Warrior-mania threatened to engulf and overwhelm the greatest of the country’s sporting icons, the All Blacks” (wh. 7). Me pēhea e kore ai e kōrero mō te kapa me tōna tū i te ao i ēnei rā nei? Kei te tāria tonutia te toa whakaihuwaka tuatahi o te kapa Tama Toa i te whakataetae NRL, ahakoa kua eke nei ki te whiringa toa i ngā wā e rua i te tau 2002 me te tau 2011, auare ake. Ko te pātai e tārewa ana i te ngutu, *he aha i pēnei ai te roa o te tatari kia toa whakaihuwaka tēnei kapa?* Kāore i awau te whakautu, engari mā te rangahau nei ētahi kōrero e hura ki ngā whakaaro o āna kaitākaro Māori i roto i ngā tau hei āpitianga ki ngā kōrero hītoria mō tēnei kapa ngaio.

2.6 He kupu whakakapi

Kia kapohia ngā kupu a te hautipua nei a George Nepia i te tau 1935 i mua tata i tōna wehenga i Aotearoa ki te tākaro rīki, ko tāna:

E toru ngā tau e heke mai nei ka mutu i au te purei, kāore rawa tētahi o koutou i te kino ki au mō taku hurihanga, nō te mea nui atu ēnei tau e purei ana au mō te korōria o tō tātau iwi i runga i te rugby field, kāti me tuku ake ahau i tēnei o ā tātau purei, mei kore anō pea e puta mai ai tētahi korōria ki te iwi Māori. (Nepia, 1935, meneti 2:02)

Ka rongō ana awau i te reo o tēnei kaumatua ka ohore pai au ki te reo Māori e maringi noa ana, i ngā whakaaro Māori tūturu o tēnei kaumatua, ka mutu, i te koha nui o tēnei pāpā ki te kēmu rīki. Hei aha? Hei pāinga mō te iwi Māori, kia whai korōria ai te iwi Māori. Kua tutuki ēnei wawata ōna? Ko tāku e matapae nei kāore e kore i rongō, i wheako hoki tēnei kaumatua i ngā tukitukitanga ki tōna ahurea Māori i ngā taiao i nohotia e ia, ā, ko tāku e whakapono nei kāore e kore e hiahia ana tēnei pāpā ōku kia hahua ngā whakautu me ngā hua o tēnei rangahau kia whai korōria te iwi Māori. Tēnei awau te tō mai nei i ēnei kōrero hei whakamahara mai i ngā tūmanako nui a kui mā, a koro mā, rātau i para i te huarahi mō tātau ngā uri. I hīkoi ngātahi te rīki me te ahurea Māori i tōna wā engari i roto i ngā tau me uaua ka kitea ngā kaupapa Māori i roto i ngā taiao rīki ngaio.

Ko te whāinga o taku rangahau he titiro ki te wāhi o te ahurea Māori i ēnei rā nei, ā, he whakakikī i ngā āputa i tēnei taiao rīki ngaio. Mei kore ake te iwi Māori kua tāmata tēnei hākinakina, nā reira me whai wāhi tō tātau Māoritanga i tēnei taiao ngaio. Hei whakatepe ake, ko ngā rangahau o nanahi nei mō te whakapapa, te rangahau Māori, me te hākinakina

Māori hei pou whirinaki mō ngā mahi o anamata. Ko ngā kitenga matua, ko te wāhi nui o te Māori ki te whanaketanga o te rīki, ko te hiranga o ngā rangahau Māori me te uaratanga o te ahurea Māori i ngā mahi hākinakina. Kua rongō, kua kite, kua wheako anō hoki awau i te hiranga o tēnei rangahau hei waha i ngā whakaaro o ngā kaitākaro rīki Māori i noho atu, ā, e noho nei i te taiao Tama Toa. Ko te tuhi i roto i te reo Māori tētahi o ngā rerekētanga matua o te rangahau nei i ngā rangahau i kōrerotia, uia mai awau he aha awau i pēnei ai? Nā te mea he reo ora te reo Māori, mā te kōrero, mā te tuhi ka rangatira, mā reira hoki e rerekē ake ai, e hōhonu ake ai te tirohanga ki tēnei rangahau. Inā rā te kōrero ko te reo Māori te tatau ki te ahurea Māori. Ko te whāinga matua kia kuhu ngā kaupapa Māori ki ngā taiao rīki ngaio hei whakaāhuru i ngā kaitākaro Māori o inamata, o anamata anō hoki hei painga mō te iwi Māori, me te aha, mā te rangahau kaupapa Māori nei e whakatairanga i ngā painga me ngā ngoikoretanga o te ahurea Māori ki te taiao o ngā Tama Toa hei maramara mātauranga mō te anamata.

E whai ake nei ko te upoko tuatoru ka ruku ki ngā ariā, ki ngā tikanga me ngā tukanga mō tēnei rangahau.

Upoko Tuatoru: Ngā ariā, ngā tikanga me ngā tukanga rangahau

Kia mau ki ō tikanga me te reo Māori, koinei rā tō tūranga teitei e.

3.1 He kupu whakataki

Ko tētahi whāinga o tēnei rangahau he whakakikī i ngā āputa o ngā rangahau kua tutuki kē, hei whakawhanake i te ahurea Māori ki te taiao rīki ngaio o ngā Tama Toa. Mā te rangahau i ngā wheako ake o ngā kaitākaro Māori o tēnei kapa e puta ai ngā tūmanako me ngā whakaaro o tēnei hunga mō te āpōpō ki tēnei taiao. Ko te katoa o ngā kaiuru he Māori, tokorua ngā wāhine Māori, tokowhā ngā tāne Māori, katoa rātau kua tākaro ki ngā kapa matua, ā, hui katoa kua neke atu i te 500 ngā kēmu ngaio. I whai wheako te katoa o rātau i tēnei taiao mō te roa ake i te rua tau. I whai wheako hoki ēnei kaitākaro i waenga i te tau 2000 ki te tau 2020, nā reira he rerekē ngā tīma me ngā wheako o ia kaiuru.

I tonoa anake ko ngā kaitākaro Māori hei whakakōrero i tēnei rangahau nā te mea e whakapono nei awau ko ngā rangahau Kaupapa Māori e whakatinana ana i ngā kōrero ake me ngā wheako ake o te Māori. I tēnei upoko ka kōrerotia te rangahau kaupapa Māori, te punaha uiui, te wāhi ki ngā tikanga matatika me ngā pūnaha i whāia kia matatika ai ngā hua o tēnei rangahau. Ka kōrerohia hoki te whānuitanga o ngā tikanga mō te ‘mana’ hei tā Kahurangi Arohia Durie (1998) kia kākahuria ai ngā hua o ngā rangahau ki te hōhonutanga o ēnei mātāpono mō te mana.

3.2 Kaupapa Māori – te ariā me te rangahau

Ko te kaupapa Māori te pou tarāwaho e whāia ana hei whakatutuki i tēnei rangahau. Ko te whāinga matua o ngā rangahau Kaupapa Māori he whakamana i a tātau te iwi Māori kia āhei tātau te whakahaere i ngā mahi katoa hei kaupare atu i ngā tikanga rangahau tauwiwi kua roa nei e tāmi nei i a Ngāi Māori. I puta tuatahi te ariā Kaupapa Māori i ngā tuhinga a Ahorangi Graham Hingangaroa Smith, he mea i takea mai i ōna wheako i roto i te whakarewatanga o te kaupapa o ngā Kura Kaupapa Māori. E ono ngā mātāpono: tino rangatiratanga, taonga tuku iho, ako Māori, kia piki ake i ngā raruraru o te kainga, whānau, kaupapa (tirohia: G. Smith, 2003a, 2003b). Kei raro iho nei ngā whakamārama me te whakatinanatanga o ēnei ariā i tēnei kaupapa rangahau:

1. ***Tino rangatiratanga:*** Ko te kaupapa matua o tēnei ariā he tuku mā te Māori anō ia e whakahaere, e whakatau, e whakawhanake. Kua kitea kētia ngā hua o tēnei ariā i ngā kura kaupapa Māori, kei te Māori tōna ake tino rangatiratanga ki te tohu i ngā hiahia me ngā wawata o te Māori (G. Smith, 2003, wh. 8). E hono ana tēnei ki tēnei rangahau inā rā, nā te Māori anō ngā kōrero me ngā hua o tēnei rangahau.
2. ***Taonga tuku iho:*** Ko te kaupapa matua o tēnei ariā he whakamana i ngā taonga tuku iho o te Māori, he āhuatanga e kore e kaha kitea i ngā kaupapa aunoa o te motu nei. Kua kitea mā te whakamana i ngā taonga tuku iho pēnei i te wairuatanga, e tahuri mai ai te Māori, e whakapono ai te Māori ki ngā rangahau kaupapa Māori (G. Smith, 2003, wh. 9). Ka mutu, e hāngai pū ana tēnei ariā ki tēnei rangahau inā rā, he whakawhanake i ngā taonga tuku iho i tēnei taiao kia whai mana ai i ngā horopaki katoa o tēnei kapa.
3. ***Ako Māori:*** Ko te kaupapa matua o tēnei ariā he whakarite kia ako ai te Māori i tētahi taiao e taunga ana ki te Māori me ngā hapori Māori katoa. He tūhonohono ki ngā āhuatanga ako o te ahurea Māori ake me ngā āhuatanga ako o iwi kē atu pēnei i ngā whanaunga o ngā moutere o te Moana nui a Kiwa tae atu rā ki ngā āhuatanga ako o ngā tangata whenua i tāwāhi (G. Smith, 2003, wh. 9). E hāngai ana tēnei ki te rangahau nei inā rā ko te āhua o ngā rautaki tuku kōrero he āhuatanga ako e taunga ana ki te iwi Māori.
4. ***Kia piki ake i ngā raruraru o te kainga:*** Ko te kaupapa matua o tēnei ariā he aro pū ki te whānau me ngā āhuatanga hei whakapiki i ngā āhuatanga o te kainga kia ū hoki te whānau ki te kaupapa (G. Smith, 2003, wh. 10). He rautaki tēnei kua whāia i tēnei rangahau kia aro pū ki ngā wheako o ngā kaiuru me o rātau whānau ki roto i te taiao Tama Toa.
5. ***Whānau:*** Ko tēnei ariā e kōrero ana mō te whakatōpu me te whakakotahi i te whānau ki te tautoko i ngā ākonga. Tērā ia te kōrero, ko te hē a te kotahi, ko te hē a te katoa. He āhuatanga motuhake tēnei kia whai wāhi ai te whānau whānui ki te kaupapa, kia kuhu hoki ngā mātua ki te kaupapa (G. Smith, 2003, wh. 10). Pēnei i te ariā o runga ake, e hāngai ana tēnei ki tēnei rangahau nā te mea e rangahau ana te wāhi ki te

kuhu o ngā whānau whānui ki te kaupapa o ngā Tama Toa kia pai ai te arotake i ngā wheako o te kāhui kaiuru.

6. **Kaupapa:** Ko tēnei ariā e kōrero ana mō te matawhānui o Te Aho Matua me ōna whāinga katoa. Ko te kaupapa nei e aro ana kia angitu ai te tauira Māori i tōna ao, ka mutu e āhei hoki ana te tauira Māori ki te ako i ngā āhuatanga katoa o te ao hurihuri kia eke rā te kōrero ‘hei raukura mō tōna iwi’ (G. Smith, 2003, wh. 10). E hāngai ana tēnei ki tēnei rangahau inā rā ko ētahi o ngā kaiuru he raukura nō tēnei kaupapa, ā, kua āta arotakehia hei hua mō ngā raukura o āpōpō.

E kaha whakatinanahia ana ēnei ariā i te huhua o ngā rangahau hei whakawhanake i te Māori i roto i ngā taiao huhua. He nui ngā kōrero taunaki hei whakaū i te hiranga o ngā rangahau Kaupapa Māori. Kei ngā kōrero a Walker et. al. (2006), “The main principle or standpoint of kaupapa Māori research is that of tino rangatiratanga, which translates to sovereignty, self-determination, governance, autonomy, and independence” (wh. 333). Ko te tuku mā te Māori anō ia e whakahaere, e whakarite, e rangahau, e whakakōrero, koia ko te hua nui, “Kaupapa Māori research is about Māori control and focuses on Māori participants. In this type of research, Māori design, plan, gather data, analyse, and write up the research” (wh. 333). Hei tā Bishop (1999) rangahau:

The Kaupapa Māori position regarding legitimation is based on the notion that the world is constituted by power differentials, and that there are different cultural systems that legitimately make sense of and interact meaningfully with the world. Kaupapa Māori research, based in a different worldview from that of the dominant discourse, makes this political statement while also acknowledging the need to recognise and address the ongoing effects of racism and colonialism in the wider society. (wh. 5)

Nā te kūare o ngā kairangahau tauwi ki te ahurea Māori me te mātauranga Māori i tino hē ai ngā mahi rangahau tauwi e whai pānga ana ki te iwi Māori (Smith, 1999). Ko te painga o te rangahau Kaupapa Māori, “nā te Māori, mō te Māori, me te Māori” (Pihama mā, 2015, wh. 53). Ko ngā kaitākaro rīki ngaio Māori o te kapa Tama Toa te mātāmua o te rangahau, ā, ko te whāinga kia whanake mai ngā rautaki hei whakawhanake i te ahurea Māori i tēnei taiao rīki. Ka aro hoki tēnei rangahau ki ngā mātāpono o te rangahau Kaupapa Māori. Hei tā

Poutu (2007), “Ko ngā mātāpono matua o te Kaupapa Māori, he uara i ngā tikanga, i te reo, i ngā ariā me ngā kōrero Māori” (wh. 46). Ko ngā mātāpono i tautuhia e te mātanga o tēnei mea te rangahau Kaupapa Māori, a Ahorangi Linda Smith (2015), hei kawē i te rangahau Kaupapa Māori, ko: Whakapapa; Te Reo; Tikanga; Rangatiratanga; Mana Tāne, Mana Wāhine. Ka noho ko ngā mātāpono nei hei tūāpapa mō ngā mahi rangahau Kaupapa Māori katoa, hei ārahi hoki i ngā mahi katoa:

- a) **Whakapapa:** Ko tēnei mātāpono e kōrero ana mō te whakapapa o te tangata me te motuhake o te whakapapa ki tā te Māori titiro. He kōrero mō ngā hononga ā whānau, ā hapū, ā iwi kia kaua tātau te Māori e whakapouakatia he Māori katoa tātau nā te mea he motuhake tēnā hapū, tēnā iwi ki te whakapapa o te Māori (L. Smith, 2015, wh. 48). Ko te whakatinanatanga o tēnei mātāpono i tēnei rangahau, katoa ngā kaiuru he whakapapa Māori nā reira i motuhake ai ōna kōrero, ōna wheako.

- e) **Te Reo:** Ko tēnei mātāpono e aro ana ki te whakarauora i te reo Māori me te kuhu o te reo Māori ki ngā āhuatanga katoa, ā, ko te reo Māori ka noho hei tūāpapa mō te rangahau Māori (L. Smith, 2015, wh. 49). Ko te tuhinga nei kei te reo Māori, ā, kua whai wāhi te reo Māori ki ngā āhuatanga katoa nō te pūtaketanga mai o tēnei rangahau. I mātua whakaaro kia reo Māori te reo tuhi, kia reo Māori te reo whakawhitiwhiti kōrero i waenganui i te kairangahau me ngā kaiuru mēnā rā e āheī ana. Nōku te whiwhi i tipu mai awau i te mātatorutanga o te reo me ngā tikanga Māori, he purapura awau i hua mai i te Kōhanga Reo, i te Kura Kaupapa Māori, ngā kaupapa i whakahuatia e kōkā Linda i tēnei mātāpono. Nā reira he haepapa tāku kia tuhia ēnei mahi rangahau i te reo Māori hei whakatinana hoki i ngā moemoeā o rātau mā, pēnei i te whakahau a tōku tipuna kuia a Ngoingoi Pewhairangi, *whiua ki te ao, whiua ki te rangi, whiua ki ngā iwi katoa*.

- i) **Tikanga:** Ko tēnei mātāpono e kōrero ana mō te whai wāhitanga o ngā tikanga Māori ki ngā rangahau me te whai whakaaro o te kairangahau ki ngā tikanga, ā, hei tā kōkā Linda tē taea te mau i ngā tikanga Māori i te kura whakangungu kotahi noa iho (L. Smith, 2015, wh. 49). Ko ngā tikanga Māori te mātāmua o ngā mahi katoa o tēnei rangahau, ā, nōku te maringa nui i pakeke mai awau me ngā tikanga Māori nā reira e mārāma ana awau ki taku kawē i awau me taku manaaki i ngā kaiuru o tēnei rangahau.

He kāhui kaiārahi hoki hei taituara mōku i ngā momo horopaki katoa o te rangahau nei.

- o) **Rangatiratanga:** Ki tā kōkā Linda he nui ngā mata o tēnei mātāpono, arā ko te rangatiratanga: (i) as partnership with the Crown; (ii) as self-determination; (iii) as Māori autonomy and control over resources, (iv) as a symbol around which ideas are organised. (L. Smith, 2015, wh. 49). I tēnei rangahau kua rārangahia tēnei mātāpono ki ngā whenu katoa o te rangahau, inā rā, nā te Māori anō ēnei kōrero, nā te Māori hoki ngā whakahaere. Heoi, ko tēnei mātāpono hoki hei whakawhanake hoki i ngā hua o tēnei rangahau ki roto ki te taiao Tama Toa i raro i ngā here ki te Tiriti o Waitangi.

- u) **Mana Tāne, Mana Wāhine:** Ki tā kōkā Linda kua roa nei ngā wāhine e tamō ana i ngā mahi rangahau, ā, i ngā wā i whai wāhi ai te wahine he wāhi iti noa te wāhi ki a rātau (L. Smith, 2015, wh. 49). Ko te ito o tēnei mātāpono he whakamana i te tāne me te wahine, e hāngai pū ana tēnei ki tēnei rangahau nā te mea he nui ngā pōhēhē he tāne noa kei te kapa Tama Toa, engari he kapa hoki tō ngā wāhine, nā reira he reo, he wheako hoki tō ngā wāhine i tēnei rangahau. Ko aku kōrero tuku iho mō ngā tihi e rua o taku maunga, o Hikurangi, ko tētahi he tāne, ko te Te Tipi-o-Taiehu, ko tētahi he wahine, ko te Tone-o-Hauku e tohu mai ana ki a mātau o Ngāti Porou he ōrite te mana o te tāne ki tērā o te wahine.

E whakapono ana te ao Māori ki ēnei mātāpono, nā reira awau e āta wāwāhi nei i ngā hua me ngā kawenga o tēnei rangahau hei pou ārahi mōku i roto i ngā mahi. Ko te tūmanako ia mā ēnei mātāpono Kaupapa Māori e whanake mai ai ngā kōrero i runga anō i te tika, te pono me te aroha.

3.3 Ngā tikanga matatika me te arotake

Ko ngā mātāpono Kaupapa Māori ka ārahi i te rangahau, arā ko ngā tikanga rangahau mō tēnei mea te ‘mana’ nā Kahurangi Arohia Durie (1998) i ārahi i ngā uiuinga me te arotake i ngā kōrero kua puta. Hei tā Kahurangi Arohia e toru ngā aronga mō te kairangahau e rangahau ana i ngā take Māori: ko te **mana motuhake**, ko te **mana whakahaere** me te **mana tangata**.

- 1) **Mana motuhake:** Hei tā kui Arohia (1998) ko te mana motuhake e kōrero ana mō ngā hua me ngā tauria e whai hua ai ngā hapori. Ko te hua matua kua whāia e tēnei rangahau, ko te whakapakari i te ahurea Māori i ngā taiao ngaio kia mōhio ai ngā kaiaka Māori he hiranga nui tō te ahurea Māori, he wāhi hoki tōna i ngā horopaki katoa o ngā taiao ngaio i Aotearoa nei. Mā konei e haumarua ai ā tātau kaiaka ngaio Māori, e tipu hoki ai te mōhio me te mārama ki te ahurea Māori kia puritia te mana motuhake i ngā taiao me ngā hapori ngaio katoa i Aotearoa nei. I tēnei wā, he uaua ka kitea ngā kapa ngaio o Aotearoa nei e noho mātāmua ana te ahurea Māori i ngā whakahaere katoa o ia rā. Ko te whāinga mā tēnei rangahau e hura mai ai ētahi kurahuna hei hāpai, hei ārahi i te kapa Tama Toa, otirā i ngā kapa ngaio o Aotearoa, ki ngā whakaaro ake o ngā kaiaka Māori kua wheako i te ia rā i tēnei taiao. Ko te hiahia kia hura mai ai ngā wheako me ngā whakaaro o ngā kaiaka Māori i tēnei taiao kia pai ai te panoni, te whakarite rānei kia haumarua ai mō te wā ki ā tātau tamariki.

- 2) **Mana whakahaere:** Hei tā kui Arohia ko te ‘mana whakahaere’ e kōrero ana mō te whakaae o ngā hapori nā rātau te mana o ngā mātauranga ki te mahi tahi kia hua ai te rangahau. I roto i tēnei rangahau, i tono atu awau ki ngā kaiwhakahaere o te kapa Tama Toa kia rangahau ai au i tēnei kaupapa, ā, i whakaae rātau kia ruku atu au ki te whai i tēnei kaupapa rangahau. I kaha whai awau kia āta wānangahia ngā hua o tēnei rangahau ki te kapa Tama Toa hoki, i whai wāhi ngā kaiwhakahaere o te kapa Tama Toa ki te pūnaha tono mō tēnei rangahau kia puritia tēnei mana hei korowai i ngā mahi rangahau. Ko te mana whakahaere tēnei e whakatinanahia ana i tēnei rangahau.

- 3) **Mana tangata:** Hei tā kui Arohia ko te ‘mana tangata’ e kōrero ana mō te tieki i ngā kaiuru katoa kua whai wāhi ki tēnei rangahau. Ko te manaaki i te tangata i te wā uiui, engari ko te tieki hoki i ngā kōrero o ia tangata kia noho muna tōna ingoa i tēnei tuhinga, mō te tūpono kei tātāhia, kei pā rānei ētahi āhuatanga e takahia ai te mana o ēnei tāngata. Ko te pūnaha i whakaarotia hei manaaki i ngā kaiuru katoa he whakanama i ngā kaiuru mai i te raupapa i uia ai rātau, arā ko Kaiuru 1 ki Kaiuru 6. Ko te take i pēnei ai kia haumarua ai rātau kia kore ai e mōhiotia nō wai ngā kōrero i runga anō i te tūpono he tukitukitanga ka hua ake. I puritia ngā kōrero a ngā kaiuru ki taku rorohiko anake, ā, me whakauru kupu huna kia tuwhera mai ngā kōrero. Ko te rautaki arotake kua whāia e wau ki te whakamana hoki i ngā kaiuru he āta whakarongo ki ngā reo, ki te ngākau, ki ngā kare ā-roto o ngā kaiuru nei kia mau i te

katoa o ngā whakaaro me ngā wheako. Kātahi i patopato i ngā whakautu o ia kaiuru. I tuhituhia ngā kōrero e hāngai ana ki ia pātai kātahi i āta tātarihia kia kitea ngā rerekētanga me ngā ōritetanga i roto i ngā whakautu katoa. He mea nui ki awau kia whakaū mai tēnei hunga e tika ana taku mau me taku whakakōrero i te mana o ō rātau kōrero, nā reira i whakahokia ngā patopato ki ngā kaiuru kia whakaae mai rātau mēnā e tika ana e whakaae hoki ana kia kuhu ngā kōrero ki tēnei rangahau.

Nā te whakapono o tēnei hunga ki awau he haepapa nui tāku kia tika te puta o tēnei rangahau ki te hapori o te ao rangahau. Ki te taha whare wānanga, e rua ngā tono mō ngā tukanga me ngā tikanga matatika i whakaaea: ko te tuatahi ko te tono tukanga mōrearea iti (low-risk) kia whakaaea e te Ohu Whakaae i te fīmatanga o te tau 2021, kātahi nā ko te tono tukanga kikī (full ethics application). I te 13/05/21 i whakaae mai Te Komiti Matatika Tāngata o Te Kunenga ki Pūrehuroa ki Otehā ki taku tono tukanga kikī, ā, i tukuna he toru tau ki a au kia whakatutuki i tēnei rangahau (tirohia Apitihanga 1: Te Tono MUHEC). I te wā i ea te wāhi ki ngā pepa tukanga kātahi rā i tīmata ngā mahi rangahau ki ngā kaiuru.

3.4 Te tukanga rangahau – te uiui i ngā kaiaka ngaio

Ko ngā Ōpango, ko te kapa Tama Toa hoki ētahi tino whakaawenga i ā tātau tamariki Māori puta noa i te motu, ā, he tira hou e pihi mai nei nā reira hāunga taku hononga ki te kapa Tama Toa, koia hoki tētahi o ngā tino take i whāia tēnei kaupapa rangahau. Ko ngā āki kei te tohu kairangi a Hapeta (2018) e mea ana, ko te painga atu me rangahaua te hunga kua hīkoi kē, kua wheako kē i ngā taiao hākinakina nā te mea kei reira te pono o ngā kōrero. Nā reira, i whai awau kia uiui atu ki ngā kaitākaro Māori kua wheako kē i tēnei taiao. Kei roto i ngā tuhinga a Jones mā (2006) e whakatauiratia ana tētahi o ngā tikanga Māori i whāia i roto i te mahi rangahau, arā, *He kanohi i kitea* (Mead, 2003). He tikanga tēnei ka whāia e te kairangahau Māori kia pai ai te kawē i ngā tikanga Māori, kia manaakitia ngā kaiuru, kia whai mana ai ngā kōrero me ngā mātauranga hou ka puta. Ahakoa ngā painga nui o te titiro ki ngā whakautu rangahau kei rō pukapuka uiui, he āhuatanga anō te noho māngai ki te māngai ki te mau ki ngā whakaaro o te kaiuru, kei mahue te wairua o ētahi o ngā kōrero i rō pukapuka uiui. Kua tūtaki, kua tākaro tahi, kua whakawhanaunga hoki awau ki te katoa o ngā kaiuru i tēnei rangahau, nā reira he ngāwari noa te uiui i tēnei hunga nā te mea he ‘kanohi kua kitea kē’ e ēnei kaiuru katoa.

Ko ngā paearu tono kaiuru: (1) He toto Māori; (2) Kua tākaro ki te taumata NRL/WRL; (3) rua tau neke atu i te taiao Tama Toa. Nā taku hononga ki tēnei kapa, aku whanaungatanga ki ngā kaitākaro me ngā kaimahi o tēnei kapa, i taea ai taku tīpako i tētahi kāhui kaiuru e hiahiatia ana mō tēnei rangahau. Ko tēnei rautaki kohikohi raraunga ko te ‘purposive sampling’. Kei ngā mahi a Kelly (2010) e kī ana ko tā te rautaki kohikohi raraunga nei he: “select respondents that are most likely to yield appropriate and useful information” (wh. 317). He whakamārama anō i tētahi tuhinga nā Cambell mā (2020): “The reasons for adopting a purposive strategy are based on the assumption that, given the aims and objectives of the study, specific kinds of people may hold different and important views about the ideas and issues at question” (wh. 654). Nā tēnei rautaki kōhi raraunga i tīpakohia ai he kāhui kaiuru e mau ana ki ngā kōrero me ngā wheako e hiahiatia ana, ka mutu i whakaae hoki kia tonoa hei kaiuru mō te rangahau nei. Whai muri i te ‘purposive sampling’, ko tētahi atu rautaki kōhi raraunga kua whakamahia i tēnei rangahau ko te ‘snowball sampling’. Nā ngā kaitākaro me ngā kaimahi hoki awau i tohu ki ētahi atu kaitākaro e tika ana kia tonoa hei kaiuru mō tēnei rangahau. Ko te painga o tēnei rautaki e ai ki a Atkinson rāua ko Flint (2001): “Snowball methods take advantage of the social networks of identified respondents to provide the researcher with an ever-expanding set of potential participants, allowing a series of referrals to be made within a circle of acquaintance” (i kitea i tā Petersen rāua ko Valdez, 2005, wh. 154).

Nā ēnei rautaki e rua (purposive me te snowballing) i whakaritea he rārangi ingoa kaiuru, kātahi i tuku i ngā tono. I īmēra atu awau ki ngā kaiuru ki te tono mēnā i hiahia rātau, i whakaae hoki rātau ki tēnei rangahau. Kātahi i tukuna ngā whakamāramatanga, arā te Puka Mōhiotio (tirohia Āpitianga 2), te Puka Whakaae (tirohia Āpitianga 3) me te Rārangi Pātai (tirohia Āpitianga 4) hei whakaarotanga mā rātau. Tokoono ngā kaiuru i tīpakohia mō tēnei rangahau, ā, i te mutunga tokoono ngā kaiuru i whakaae, he toki tākaro Māori o tēnei kapa ngaio, tāne mai, wāhine mai, ā, e whai mana ana ēnei kaitākaro katoa i tēnei kapa. Ko ētahi kua kāpene i te kapa, ko ētahi kua neke atu i te 100 ngā tākarohanga, paiheretia te katoa, he wheako, he whakaaro, he reo rerekē tō ia kaiuru.

Ko te katoa o ngā uiui i hopukia ki te huitopa i runga anō i te mōhio e rere tonu ana te Mate Urutā, nā reira me mātua manaaki ngā kaiuru mā te uiui i tawhiti. I huitopa atu awau ki tēnei kāhui i tētahi wā pai ki a rātau, i te hāneaneatanga anō hoki o tō rātau kāenga. I whāia tonutia ngā tikanga Māori o te karakia me te mihimihi hei whakataki i ngā uiui katoa. I

whakamārama atu awau ki ngā kaiuru nō rātau te mana ki te whakautu, ki te kore whakautu rānei i ngā pātai i tukuna ki a rātau, mēnā rā he pātai uaua, he pātai kāore rātau i hiahia te whakautu i mārama rātau i a rātau te mana tuku kōrero. Tekau mā ono ngā pātai i tukuna, katoa e hāngai ana ki te ahurea Māori me ōna wheako i roto i te taiao Tama Toa me ōna whakaaro ki te whanaketanga o te ahurea Māori ki tēnei kapa:

Tō Ahurea Māori / Your Māori culture

1. *Kōrero mai mō tō tipuranga me tō hononga ki tō ahurea Māori? Tell me about your upbringing and your connection to your Māori culture?*
2. *He aha te hiranga o te ahurea Māori ki a koe? What is the importance of Māori culture to you?*
3. *I pēhea tō kuhu ki te Tākaro Rīki? How did you come to play Rugby League?*
4. *I pēhea te hāpaitia o tō ahurea Māori i a koe e tākaro rīki ana (mai i te wā i tīmata koe ki te tākaro)? How has your culture been supported while you've been playing league (from when you first started playing)?*
5. *I pēhea tō whakaatu i tō tuakiritanga Māori ki te taiao kapa rīki ngaio i a koe e takaro ana? How were you able to express your Māori identity in the rugby league professional 'team culture' setting when you were playing?*
6. *I whakarere koe i ōu ake tikanga i te taiao Tākaro Rīki ngaio? Were there ever any personal cultural compromises that you made in the professional Rugby League team environment?*
7. *He aha koe i hiahia ai ki te whakauru i tō Māoritanga ki te ahurea o tō kapa ngaio? Why / What motivated you to include your Māori culture in your professional 'team culture'?*
8. *He aha ngā hua? He aha hoki ngā ngoikoretanga? What do you think are the benefits as well as limitations of doing this?*

Ngā Wheako / Personal Experiences

9. *He aha ētahi 'tino' tauira o te ahurea Māori i te wā i a koe? Can you provide specific 'best practice' exemplars of Māori cultural practices/processes employed in your time?*
10. *He aha ngā painga o ēnā tauira ki a koe? From your perspective, what were the benefits of these examples?*
11. *He hua rānei ki ētahi atu? Were there benefits for others?*

12. *He aha ngā whakaaro o ērā atu kaitakaro (Pākehā/Māori/Pasifika) o te kapa? What were the views of other (non-Māori/Māori/Pasifika) players?*
13. *E whakapono ana koe he wāhi nui tō te wairuatanga ki te kapa? Do you believe that the element of 'wairua' has an important place in the team's identity?*

He aha te huarahi whakamua / Future development

14. *He aha ngā mea ka panonitia e koe? What would you change/do differently?*
15. *He aha ngā āhuatanga o te ahurea Māori me kuhu? What elements of Māori culture should be included in future?*
16. *He kōrero anō āu? Any final comments?*
(Tirohia te Apitihanga 4: Te Rārangi Pātai)

Ahakoia te rārangi pātai nei, i whāia te wairua o ngā kōrero, ka mutu, i rerekē te rere o ngā kōrero i ngā uiui katoa, ko te wāhi nui ki awau, he whakarongo, he titiro, he tuhituhi i ngā whakaaro o ngā kaiuru. Katoa ngā kaiuru i whakaae kia rikoatatia ngā uiui huitopa hei tātaritanga māku, ā, i whakaae rātau kia tohaina ā rātau kōrero ki tēnei tuinga roa.

Tokorua o te tokoono kaiuru he reo Māori, nā reira i reo Māori aua uiui kia mana ai tēnei kōrero i te rangahau a Walker mā (2006), “The ideal therefore is to conduct research in the Māori language to gain some information and perspectives which otherwise would not be possible” (wh. 334). Ko te reo Māori tonu te kaikawe i ngā whakaaro Māori nā konei i rere te reo me ngā whakaaro Māori i ngā uiui reo Māori, hei tā Poutū (2015) “ko te reo te waka e mānu ai ngā whakaaro o te hinengaro, ngā huatau o te ihomatua me ngā rongō o te whatumanawa” (wh. 85). Ahakoia i reo Pākehā ngā uiui ki te tokowhā i puta tonu ngā whakaaro rangatira o tērā hunga, ā, i taea ai e rātau te whakaputa whakaaro ki te reo e tāunga ana ki a rātau, e tautoko ana i tā Ngaha (2014), “Language helps to present our identity in diverse ways: through our relationships with others, through the engagement in and with aspects of our culture, and through the way we see it” (wh. 71). I ētahi wā i whakauru rātau i ētahi kupu Māori ki wā rātau korero nā reira i māwhitiwhiti te puta o ngā reo e rua i ētahi wā, ā, ka kitea tērā i ētahi o ngā korero kei tēnei tuinga.

3.5 He kupu whakakapi

Hei whakakapi i ngā kōrero mō tēnei upoko, e mārakerake ana te kite i ngā tikanga me ngā tukanga katoa i whāia kia hua mai tēnei rangahau Kaupapa Māori. Ko ngā mātāpono Māori

hei whakakāhahu i ngā mahi ki te wairua Māori, ki te tirohanga Māori me te whakaaro Māori. Kua whai whakaaro ki te mana motuhake, ki te mana whakahaere me te mana o te tangata, inā rā, kua ū tēnei rangahau ki te mana whakahaere o te hapori nāna ngā kōrero, ki te mana tangata o ngā kaiuru mā te tieki i ō rātau kōrero, ā, ki te mana motuhake o te iwi Māori kia puāwai mai ngā hua ki te Māori. Ka mutu, kei te whiore o tēnei upoko ngā taipitopito ki ngā paearu tonu kaiuru, ki ngā tukanga uiui me ngā pātai hei whakakōrero i ngā kaiuru o tēnei rangahau.

E whai ake nei ko te upoko mō ngā kitenga o te rangahau nei.

Upoko Tuawhā: Ngā Kitenga

Kia ū, kia mau ki tō Māoritanga

4.1 He kupu whakataki

I tēnei upoko ka whakapuakitia ngā kōrero a ngā kaiuru i ngā uiuinga mō tā rātau i wheako ai, i rongo ai, i kite ai i a rātau i te taiao o ngā Tama Toa. E whā ngā pātai matua o tēnei rangahau (te pātai matua me ngā pātai āpiti e toru kua kōrerohia i te Upoko Tuatahi): (1) He aha te hiranga o te ahurea Māori ki ngā kaitākaro Māori o te kapa Tama Toa? (2) I pēhea te hāpaitia o te ahurea Māori i te kapa Tama Toa? (3) He aha ētahi tauira o te ahurea Māori i te kapa Tama Toa? (4) Me pēhea te whakawhanake i te ahurea Māori i te kapa Tama Toa? Mai i ngā pātai tekau mā ono i tukuna ki nga kaiuru i ngā uiui, kua whakautua e rātau ēnei patai katoa hei whakatōpū i ngā kōrero e hāngai ana ki ngā pātai matua.

I roto i ngā uiuinga i whakaae katoa ngā kaiuru e ono ki tēnei pātai matua tuatahi, he hiranga nui tō te ahurea Māori ki a rātau katoa. Ko ētahi o ngā kaiuru i tipu i te ao Māori, ko ētahi kāore i waimaria te tipu me tōna ao Māori, ahakoa te rerekē o ngā taiao tipu katoa rātau i kōrero he hiranga tō te ahurea Māori ki a rātau katoa. Ko te rautaki arotake i te ‘hiranga’ o te ahurea Māori ki ēnei kaiuru he āta whakahāngai ki te whare tapawhā, te whānau, te wairua, te hinengaro me te tinana o ngā kaiuru nei.

Ko te pātai matua tuarua i aro ki te hāpaitanga o te ahurea Māori i te wā o ēnei kaiuru katoa, kia rongo ai i ngā whakaaro me ngā wheako o ngā kaiuru. Ko te painga o tēnei pātai kia āta wherawherahia ngā painga me ngā ngoikoretanga o mua kia pai ai te whakawhanake i te hāpaitanga o te ahurea Māori mō ngā tau e tū mai nei.

Ko te pātai matua tuatoru i aro ki ngā tauira o mua i wheakotia e ēnei kaiuru i te taiao Tama Toa kia kitea te whānuitanga rānei, te whāititanga rānei o te whakatinanatanga o te ahurea Māori. Mā te kōrero i ngā tauira pai, e āhei ai te rongo i ngā hua pai i pā ki ngā kaiuru nei, ā, mā te kōrero i ngā tauira kāore i pai e āhei ai te whakawhanake kia pai, kia tika, kia nui, kia māori noa te whakatinana i te ahurea Māori.

Ko te pātai matua tuawhā, i whai kia puta ai ngā whakaaro o ngā kaiuru ki te whanaketanga o te ahurea Māori mō ngā tau e tū mai nei. Kei ēnei kōrero ngā whakahau, ngā wawata me ngā tūmanako o ēnei kaiuru mō te taiao Tama Toa ā haere ake nei.

4.2 Te Hiranga o te Ahurea Māori

Ka noho tēnei pātai matua, *he aha te hiranga o te ahurea Māori ki te kapa Tama Toa?* hei tūāpapa mō ngā kōrero i puta i ngā kaiuru e hāngai ana ki te ahurea Māori i te taiao Tama Toa tae noa mai ki te inamata nei. Nā ngā pātai uiui rite ki (1). *Kōrero mai mō tō tipuranga me tō hononga ki tō ahurea Māori?* (2). *He aha te hiranga o te ahurea Māori ki a koe?* me (7). *He aha koe i hiahia ai ki te whakauru i tō Maoritanga ki te ahurea o tō kapa ngaio?* tēnei pātai matua i whakautu. Mā konei e tau mai ai he māramatanga ki te hiranga o te ahurea Māori ki ēnei kaiuru katoa. Kua whakawehea ngā hirangatanga ki ngā pou e whā kia mārama ake ai i te hiranga ki tēhea pou o te Whare Tapawhā. Kia tomokia te whare kōrero, kia puta ai ngā hirangatanga o te ahurea Māori ki ēnei tamatāne toa, ki ēnei tamawāhine toa.

4.2.1 Whānau / whanaungatanga

Ko tētahi kaupapa matua i kōrerotia e ngā kaiuru ko tō rātau mōhio he Māori rātau, ā, i ahu mai rātau i tētahi iwi, tētahi hapū, tētahi whānau Māori hoki. Ahakoa ko ētahi kāore i tipu me te reo Māori me tōna mōhio ki te ao Māori ko te whānau tonu tētahi o ngā tino pou o ngā kaiuru katoa. I pēnei ngā kōrero a ngā kaiuru kāore i tipu me tōna Māoritanga.

“Dad wasn’t bought up i te ao Māori I suppose, he is still learning now, same with me, I am a few years in to learning everything about myself, where and who I come from and it’s been a choice journey. But I mean growing up as a little kid we knew we were Māori and we were proud of it regardless of what we knew”. KAIURU 2

“To be honest I was on my own journey of reconnecting with my culture when I came back home and joined the NZ Warriors, I wanted to bring my family home for those reasons and purposes. I didn’t care if the club had things Māori or not because I had a purpose of reconnecting myself and that is why I came home to reconnect to my Māori culture that I am passionate about”. KAIURU 6

Ko te whānau tētahi o ngā tino kaiwhakaawe i te tangata ki te whakaora mai anō i te Māoritanga ki roto i tēnā, i tēnā o ngā kaiuru nei. Hei tā ētahi atu kaiuru, nā te whānaungatanga i ahu mai i te ahurea Māori i hirahira ake ai te taiao rīki ki a rātau.

“I tino mau pūmau ahau me taku hapori ki ngā ao e rua, te ao Māori me te ao rīki, ko te poutokomana o taku hapori, o taku rohe ko te Kīngitanga. I ia tau, i ia tau i haere mātau ki ngā kaupapa o te koroneihana, o ngā poukai ki te taha o ōku mātua. I tino ū mātau katoa, ahakoa ko tērā atu tīma rīki o Tūrangawaewae i tērā atu taha o te awa he tino hoariri i runga i te papa rīki, engari i waho atu o te kēmu he whānau kotahi mātau i raro i te kaupapa o te Kīngitanga”. KAIURU 3

“When I first moved to the club I moved in with [name] because my dad knew his dad and there was already a hononga there. That made my move way better than what it could have been, because I do know there were other players who left home that struggled without whānau”. KAIURU 2

Hei whakakōpani i ngā hirangatanga o tēnei pou o te whānau ki ngā kaiuru nei, e kitea ana he wāhanga nui tō te ahurea Māori hei ārahi, hei whakaawe hoki i ēnei kaiuru kia pai ai tōna hauora, kia mōhio ai ia ki ōna whānau, me ngā hononga ki ōna whenua taurikura, kia mārama hoki ki te huarahi tika mō rātau. Ko te whānau tētahi o ngā tino pou e tū pakari ai te tangata, ko te katoa o ēnei kaiuru he uri nā tētahi whānau, hapū, iwi hoki, ā, e kitea ana ngā hiranga o te ahurea Māori ki tēnei o ngā pou.

4.2.2 Hinengaro/Kare-a-roto

I kōrero hoki ngā kaiuru mō tēnei pou, te taha hinengaro, ā, he wāhi nui tō te ahurea Māori ki te oranga hinengaro o ēnei kaiuru. Ka mutu, ko tēnei tētahi o ngā tino āputa hei whakakī mā tēnei rangahau, inā rā e whakaū ana ēnei kaiuru i te oranga hinengaro o tōna ahurea Māori.

“My Māori culture is important because it's my identity, my sense of belonging, it's at the forefront of everything I do and the decisions I make in life are often impacted by my culture”. KAIURU 5

I kaha kōrero te nuinga o ngā kaiuru mō te huarahi ako i ngā kōrero mō tō rātau ahurea Māori. Ko ngā kōrero matua i puta i ngā uiui e kōrero ana mō te kōingo me te hiakai o ngā kaiuru ki tō rātau ahurea Māori hei whakakoi, hei whāngai hoki i tō rātau hinengaro.

“Although I didn't grow up with the reo and not fluent, my Māori culture is still extremely important to me and I am so proud of my culture and on a lifelong journey to regain my heritage language and culture”. KAIURU 5

“I don’t think I realised it at the time, but when I played NRL I knew making sure who I was is important, expressing my culture became important to me. So I began finding myself again, what my values and beliefs are and live those values again. This was after I had played 100 or more games and lived in Australia for 10 years that I began reconnecting again”. KAIURU 6

Hei āpiti atu ki ēnei whakaaro he mutunga kore tēnei mea te ‘ako’ ki tā te Māori titiro, ā, e rua hoki ōna mata, koinei te ara tuku i ngā mātauranga Māori, he mea tuku ā-waha, māngai ki te māngai i ōna wā, ā, ka mau ana i te tauira ko tāna he whakaako atu i ngā mātauranga heke rawa mai ki a tātau. Ko ngā pūrākau Māori te wāhi nui ki taku oranga hinengaro e āhei ai awau ki te whakatau i taku ahunga whakamua i te ao nei. E ai ki ngā kōrero a ngā kaiuru nā te hiakai o te hinengaro ki tōna ahurea Māori e whakatauirā ana he hiranga tō te ahurea Māori ki te oranga hinengaro.

4.2.3 Wairua

Ko te wairuatanga tētahi o ngā tino pou i kōrerohia e ngā kaiuru. Ko te nuinga o ēnei kaiuru i kōrero mō te karakia i ō rātau tipuranga me tō rātau whakapono ki te ao wairua. Kei raro iho nei ētahi o ngā kōrero i puta mō ngā hirangatanga o te taha wairua ki ēnei kaiuru:

“My Māori culture probably impacts my spiritual and mental the most, I feel like my culture can calm my wairua, a simple karakia can fix everything, it keeps me safe everywhere I go, and I feel like I take my tīpuna with me”. KAIURU 5

“I tīmata aku rā ki te karakia o te Paimārire i ia rā, ā, i mutu ki te karakia i ia rā ki te taha o taku koroua. I taua wā kāore mātau ngā tamariki i tino aro ki ērā mahi engari i te wā i pakeke haere, ā, i whānau aku tamariki kei te whāia tonu aua mahi, he tino hōnora ki te tipu me aua tikanga i roto i taku whānau me taku hapori”. KAIURU 3

“Ka noho te ahurea Māori hei tūāpapa mō te oranga o te tangata Māori. I āku mahi katoa me mātua ko te ahurea Māori, hei whai kiko mōku. Otirā, kia whāngai hoki au i ērā whakaaro ki āku tamariki, mokopuna anō hoki, kia mōhio ai rātau he taonga te ahurea Māori i heke mai i ngā atua, arā ko te hononga o te ao kikokiko ki te ao wairua”. KAIURU 1

Ko te hiranga o te wairuatanga tētahi o ngā tino āhuatanga i ngaro i te taiao Tama Toa e ai ki ētahi kaiuru, ā, koia tētahi o ngā āhuatanga e hiahiaitia ana kia whai wāhi atu ai.

“I remember from 5 years old right up until I was 17 we did karakia before every game, the paimārire karakia and that was just the norm. So when I went to the Warriors things changed, it was a business and you had to win and you don’t do that stuff, and taught this is how you should prepare, so everything you have done since you were a kid sort of gets pushed away because this is a professional environment”. KAIURU 2

“I am a total believer in wairuatanga and everything was falling into place, and from what I had experienced in the past seasons and how uncomfortable I felt in this environment and I felt I had an opportunity to change things up and include Māori things in”. KAIURU 4

Kei te kitea i ngā kōrero o runga nei, he wāhi nui tō te wairua i te ao o ēnei kaiuru. I kōrero ngā kaiuru mō te haere ngātahitanga o ngā mahi wairua ki roto i ā rātau mahi katoa o tō rātau ao. E taea ana e tātau te Māori te hoki ki ngā kōrero o ngā atua heke mai ki a tātau ko te pou wairua tētahi o ngā tino mahi i mahia ai e te Māori i ngā momo horopakaki katoa o tō rātau ao kia haumarū, kia tika, kia pono ai ā rātau mahi.

4.2.4 Tinana

Ko te oranga tinana tētahi o ngā tino aronga o ngā toa nei e āhei ai rātau te eke i ngā mahi hākinakina rīki. I te whiunga o tēnei pātai ki ngā kaiuru ko ngā kōrero matua i puta mō ngā mahi o ia rā hei whakapakari i ō rātau tinana. Ko rātau katoa he kaiaka ngaio, ā, ko ngā kai, ko ngā mahi whakapakari tinana he wāhanga nui ki a rātau. Engari ko tētahi hiranga i kōrerohia ko te tāmoko ki runga i te tinana o ngā kaiuru nei, koia tētahi o ngā āhuetanga i kaha kitea, i kaha mahia e Ngāi Māori hei whakatairanga i tōna ahurea Māori ki tōna tinana.

“Ko te nuinga o ngā kaitākaro Māori i te wā i au, kaore i tipu i roto i te ao Māori, te ao Māori e mōhio nei ahau, engari i aro tonu rātau ki tō rātau taha Māori, ā, i whakaaturia ki te ao nā te tāmoko, me wērā tūāhuetanga”. KAIURU 1

Hei whakakōpani i ngā whakaaro o ngā kaiuru nei, kei tēnā, kei tēnā ōna whakaaro ki te hiranga o te ahurea Māori, ki ngā pou e whā o te whare tapawhā, ā, kua kitea te whānuitanga o ngā whakaaro ki te ahurea Māori, te hōhonu me te pāpaku o te mōhio ki tōna ao Māori engari ko te ito o ngā kōrero i tēnei wāhanga e whakaū ana te katoa o ngā kaiaka nei he taonga tongarewa te ahurea Māori, he hiranga hoki ki ō rātau oranga hauora.

4.3 Te hāpaitia o te ahurea Māori (i mua)

Ko te pātai matua tuarua i whakautungia e ngā kaiuru ko: **I pēhea te hāpaitia o te ahurea Māori i te kapa Tama Toa?** Ko te painga o tēnei pātai matua he kukume mai i ngā wheako ake o ngā kaiuru me tōna kite, tōna rongo, tōna hāpai i te ahurea Māori i a ia i tēnei kapa. Ko ngā pātai o te tekau mā ono pātai i tukuna ki a rātau e hāngai ana ki tēnei pātai matua, ko: (4). *I pēhea te hāpaitia o tō ahurea Maori i a koe e tākaro rīki ana (mai i te wā i tīmata koe ki te tākaro)?*, (5). *I pēhea tō whakaatu i to tuakiritanga Māori ki te taiao kapa rīki ngaio i a koe e tākaro ana?* me (6). *I whakarere koe i ōu ake tikanga i te taiao tākaro rīki ngaio?* Ko te katoa o ngā kaiuru i whakaae he iti noa iho te hāpaitia o tōna ahurea Māori i tēnei kapa, ā, i ngā wā i hāpaitia ai, nā rātau anō ngā mahi i kawē i te nuinga o te wā. Kua whakawehea ngā kōrero ki ngā wāhanga e toru, ko te hāpai o ngā kaiwhakahaere, ko te hāpai o ngā kaitākaro, ko te kūare (o ētahi) ki te ahurea Māori.

4.3.1 Te hāpai o ngā kaiwhakahaere

I kōrero ngā kaiuru mō ngā maharatanga pai mō ngā wā i rongo ai rātau i te tautoko o ngā kaiwhakahaere i te ahurea Māori, ka mutu, ko ngā wā i kōrerotia ēnei maharatanga pai he whanaungatanga kē tō ngā kaiwhakahaere ki ngā hāpori Māori, i tēnei tauira ko te Kingitanga.

“I te wā i te whakahaere a Tainui i te karapu i tino rongo mātau i te wairua Māori i roto i te karapu. Mō te nuinga o ngā kēmu i reira a Te Atairangi Kaahu e mātakitaki ana. Koirā tētahi mea nui i rongo mātau i te wairua o Tainui i ngā kēmu o te kāinga. I te mea ko Tainui ngā pou whakahaere o te karapu i mōhio mātau ko te wairua Māori e ārahi ana i a mātau mai i te taumata whakahaere ki raro ki a mātau ngā kaitākaro”. KAIURU 1

I kōrero hoki ngā kaiuru mō ngā kaiwhakahaere i kaha tautoko i te ahurea Māori me ngā tikanga Māori ahakoa ehara ērā kaiwhakahaere i te Māori.

“Our coach had this real awesome attitude towards culture, and my puku was telling me he is a good man and we were on to something, and I am a total believer in the whole wairua thing and the minute he gave me the permission to include my culture... I took it and thought to change it up and add something Māori into this team”. KAIURU 4

“The thought was we do a whakatau for new players, a karanga, a waiata, a haka all these things that represent us and built from there. It was probably the coolest thing that we have ever done, but I think the reason why it worked is because the coach we had, he was not Māori, but he was open to what we wanted to do and let us run with it”. KAIURU 5

Hei tā ngā kaiuru he mea nui kia rongu ngā kaitākaro i te tautokotia rātau e ngā kaiwhakahaere hei kawē i ngā mahi o te ahurea Māori, ka mutu, i te ū hoki o ngā rangatira ki te hāpai ake i ngā tikanga Māori.

“When we told our coach about cultural protocols that should take place, he was very open and wanted to make sure that everything he did was right, and asked us ‘where do I stand?, what do I do?, what is culturally appropriate?’ and we have just never had that before. For me, it all happened because we had a coach who was so open to our culture and just seeing the girls faces that were being welcomed was priceless”. KAIURU 5

Ko ēnei ētahi o ngā taurira kōrero mō ngā wā i rongu ngā kaiuru i te whai whakaaro o ngā kaiwhakahaere ki te ahurea Māori, heoi i kōrero rātau he ruarua noa iho ngā wā i wheako rātau i tēnei āhuatanga i tō rātau wā. Kei raro iho nei ngā kōrero mō ngā wā nā ngā kaitākaro anō tōna ahurea i hāpai.

4.3.2 Te hāpai o ngā kaitākaro

I kōrero ngā kaiuru mō te haepapa nui ki ngā kaitākaro Māori ki te ārahi me te whakatinana i ngā mahi o te ahurea Māori i te taiao Tama Toa me tō rātau harikoa i te wā i rongu ai rātau e tautokotia ana rātau.

“I remember starting the karakia after the pōhiri, I was like “me karakia tātau” and you know everyone at home would say “āmine” at the end, and I said āmine at the end and no one else said it, it was awkward as. But after two weeks everyone learnt and would all say āmine at the end which was cool and reaffirming”. KAIURU 4

“We had a strong stance to do the pōhiri - after that everything just flowed, it wasn’t forced. I dont know how that happened or what it was, I dont know the answer to that, but I think we were just pure and so true and we could finally be who we wanted to be. Without being big-headed, everybody was just drawn to the culture and we were so proud of being Māori and proud of what we done”. KAIURU 5

Kia tōwaitia te hākoakoa i rangona e ngā kaiuru nei i te wā i tuwhera ētahi atu ki tōna ahurea Māori ahakoa Māori mai, ahakoa Pākehā mai, i puta te harikoa i ngā kaiuru i tēnei tūāhuatanga.

“Even our captain who is Pākehā bought in and wrote her speech all in te reo Māori, which is massive that she wanted to do that”. KAIURU 5

Ko au hoki i wheako i tēnei āhuatanga i te taiao Tama Toa, he nui ngā wā nāku anō taku ahurea i hāpai pēnei i te tuku mihi, te haka, te karakia kia whāia ngā tikanga i tukuna iho mai ki awau. Ko tētahi kaiuru i kōrero mō tōna matakū ki te kōrero ki ōna rangatira mō ētahi āhuatanga o tōna ahurea kāore i te kitea, kāore i te hāpaitia, nā te mea i matakū ia ki te whakaputa i ōna whakaaro kei raru ōna whāinga ki te tākaro mō te kapa. I pēnei hoki ngā whakaaro o te nuīnga o ngā kaiuru, ko te tākaro rīki te mātāmua nā reira rātau i noho mū ai i ngā wā kāore tō rātau ahurea Māori i hāpaitia.

4.3.3 Te kūare ki te ahurea Māori

I kaha kōrero ngā kaiuru kaitākaro Māori nei mō te kūare o te tangata ki tōna ahurea nā te mea he pakihī tēnei kapa i whakaaro ētahi o ngā kaiuru me whakarērea e ia tōna ahurea Māori mā reira e whai hua ai ia. I tino puta ngā whakaaro pono i ngā kaiuru nei mō te ruarua noa o ngā wā i hāpaitia tō rātau ahurea Māori i te wā i a rātau.

“Ko te mate nui ko te nuīnga o ngā pou whakahaere o te kapa Tama Toa kāore i te tino mōhio ki te ahurea Māori ki ngā āhuatanga Māori. Kua āhua pakihī noa iho te wairua o tā tātau kapa i tēnei wā”. KAIURU 1

“Koinei tētahi mea rerekē rawa atu, i roto i ngā kapa o [ingoa] me [ingoa] i kaha tā mātau kōrero Māori, i kaha karakia mātau, te kawē i ngā tikanga Māori i roto i ngā kēmu, ngā whakataetae rānei. Koirā tētahi āhuatanga i makere i roto i te kapa o ngā Tama Toa”. KAIURU 1

I ohore ngā kaiuru i whakawhiti mai i Ahitereiria, pēnei i awau i pōhēhē nā te mea i Aotearoa tēnei kapa kua kaha whai wāhi te ahurea Māori. I pouri hoki rātau i tō rātau mōhio, tēnā pōhēhē tēnā.

“Thinking back from a far, when I was considering going to the Warriors I thought the Warriors being a New Zealand team and having an identity by using Māori culture as a driver I may have thought that they would have something like that [Māori culture]. I didnt have high hopes that there would be, which I quickly realised when I arrived there wasn’t anyway”.
KAIURU 6

“I think if anything when I went to the Warriors I thought ‘cool’ its going to feel like home and we are going to have this Māori feeling in the team and straight away I was, like, way uncomfortable... That first feeling you want to feel is that whānau vibe, because we were brought up around whānau, but kao. We were devided straight, away the men, the boys and the women and I was confused as we were one whānau, one club... Being a Māori I was like ‘why can’t we do whakawhanaungatanga? Why can’t we do things Māori? What is the barrier here?’”. KAIURU 4

Ahakoā te uaua mō ētahi o ngā kaiuru ki te tuku i ēnei kōrero mō ngā wheako kino, i mārama ai rātau me pono ō rātau kōrero mō ngā wheako rā me ngā karea-roto i pupū ake kia mau ai tēnei rangahau i ngā kōrero pono kia pai ake ai ngā wheako me ngā hua ki ngā toa o āpōpō.

“I am just trying to think of a time and the wairua that you feel in an environment, and nah, I can’t think of anything to a lens of te ao Māori... I am being honest here because if I am not, then this is a waste of time”. KAIURU 4

“I aukatihia taku ao Māori i taku taenga tuatahi ki te kapa, i whakarerea aku tikanga nā taku tere kite e kore taku ahurea Māori e hāpaitia i reira”. KAIURU 3

I puta hoki te kōrero i ngā kaiuru kāore rātau i pīrangi ki te amuamu mō te tūpono ka raru o rātau kirimana, mō te tūpono rānei ka whakapōrearea rātau i ētahi atu o te kapa.

“I reckon in previous years we were very much micro-managed from the top and they are very much majority Pākehā and don’t really understand Māori culture and just see us there to play footy. I feel if I was going to say something I would be putting my contract on the line for what I want to stand for what is right in my culture”. KAIURU 5

“My attitude was “I am sick of compromising our tikanga, our Māoritanga, everything, so that everyone else feels comfortable” and yet we as Māori are the only ones that sit and say “yeah we better not do that because such and such might feel funny” and, you know, I am over that... We are here in Aotearoa and - sorry I get real emotional - but this is our land

and our tikanga and aroha mai if you don't like it, then maybe this is not the team for you".

KAIURU 4

He nui ngā kōrero i runga nei e whakaū ana he ruarua noa iho ngā wā i hāpaitia te ahurea Māori i te wā i a rātau, ā, e hāmama mai ana ēnei kaiuru kia nui kē atu te hāpaitia o te ahurea Māori ki tēnei kapa. Engari o ngā wā iti nei i hāpaitia te ahurea Māori e kitea ana i ngā kōrero me ngā wheako o ngā kaiuru he nui ngā hua pai i puta, ki te wairua, ki te hinengaro, otirā ki te hauora o ēnei kaiuru. I puta hoki ētahi o ngā whakaaro ki te mana nui o te kaitohutohu matua me ngā whakahaere i tēnei taiao nā reira i āhei ai ētahi o ngā kaiuru ki te wheako i tōna ahurea Māori.

4.4 Ngā tauira o te ahurea Māori

Ko te pātai matua tuatoru o tēnei rangahau, ko tēnei: **He aha ētahi tauira o te ahurea Māori i te kapa Tama Toa?** Ko te pūtake o te pātai nei he kukume mai i ngā momo tauira o te ahurea Māori i wheakohia e ēnei kaiuru kia kitea ōna painga me ōna kino, kia taea ai te āta wetewete kia whanake ai mō ngā rā kei tua. Ko ngā pātai uiui i tōia mai, ko: (9). *He aha ētahi 'tino' tauira o te ahurea Māori i te wā i a koe? (10). He aha ngā painga o ēnā tauira ki a koe? (11). He hua rānei ki ētahi atu?* I āta whakaaro ngā kaiuru nei ki ētahi tauira pai i whakatinanahia i te ahurea Māori i te wā i a rātau, ehara i te mea he nui rawa atu ngā tauira o te ahurea Māori hei tīpakohanga mā rātau. Ko ngā tauira matua i puta i a rātau ko ngā pōhiri/whakatau me ōna āhuatanga katoa, ko ngā haka, ngā waiata me te reo, ngā tauira kāore i motuhenga ki ngā kaiuru nei. Kei raro iho nei ētahi o ngā whakaaro me ngā kōrero i puta mō ngā tauira pai.

4.4.1 Pōhiri/Whakatau me ngā tikanga

Ko tētahi o ngā tino āhuatanga o te ahurea Māori i wheako ngā kaiuru nei ko ngā pōhiri me ngā whakatau. I kōrerotia te haepapa nui ki ngā kaitākaro Māori ki te kawē i ēnei mahi, heoi i puta ngā kōrero mō ngā aupikitanga o ēnei mahi ki a rātau me ērā atu i whai wāhi atu ai.

"I te nuinga o te wā, ka haere ana mātau ki ngā rohe, ki ngā kura, ki ngā marae o te motu, nāku anō i whakataki i ngā whaikōrero me ēnā tūāhuatanga. He mea nui tēnā hei whakamana i tōku taha Māori, otirā i ōku nei iwi anō hoki hei waha i tērā taha mō tā tātau kapa Tama Toa". KAIURU 1

“We did a pōhiri and lucky I know how to karanga and I was able to teach my team mate how to uphold tikanga and return the karanga. Although she was learning, she is Māori and she became empowered and proud of who she is as a Māori, and that can't be explained to a psychologist in these high performance environments. When someone is proud of who they are its like a trickle effect, the Samoan girls become proud of who they are and their culture and that just brings out the best in everyone, its hard to explain but that is what happens”.

KAIURU 4

E kitea ana i ēnei taurira nei nā ngā kaitākaro anō te wāhi ki ngā tikanga Māori i hāpai, ā, ahakoa i tū whakahīhī ēnei kaitākaro, ā, i tau hoki rātau ki ēnei kawenga kei reira hoki he māharahara ki te haumarutanga ki ēnei kaitākaro me ēnei kawenga nui nā te mea ki te whati te wāhi ki ngā tikanga me tūpato hoki. Heoi, i kōrero tēnei kaiuru mō te hiranga nui o ēnei wheako pai,

“For me it just goes to show the power of wairua and when you follow tikanga properly and do things proper nothing is ever wrong. We had players who had played at the Olympics and big sporting teams and events and they said they had never felt so welcomed from our pōhiri and they felt it was the right thing to do”. KAIURU 4

4.4.2 Ngā haka, ngā waiata me te reo

Whai muri i ngā mahi ōkawa o te pōhiri, te whakatau me ngā tikanga, ko ngā haka, ngā waiata me te ako i te reo ngā taurira i kaha kōrerotia e ngā kaiuru nei mō ngā taurira o te ahurea Māori i te taiao Tama Toa.

“We told the girls when we do the haka on the field you might get this feeling, and after the game the girls all said they felt that feeling (the wairua) but their faces were lit up and they were buzzing and they said if that is the last time we get to do a haka I will remember it for the rest of my life”. KAIURU 5

“I can recall when one of the boys was about to run out for his 200th game and us Māori boys wanted to acknowledge him, so we got together and did a haka for him as he ran out which was mean to acknowledge him with our culture”. KAIURU 2

I kōrero ngā kaiuru mō te ako i te reo me ngā tikanga me te āheinga o te ako mō te ao Māori me te whakatipu i tō rātau whanaungatanga i waenga i a rātau anō:

“Us Māori players would have classes, mainly to get that connection and be ourselves really. The vibe was mean, the hardest thing in professional rugby league is to find that hour each week to do a class... [but] Māori class was something that we actually looked forward to and we would practice our mihi and karakia on our Whatsapp chat group, which was fun and positive and really connected us all”. KAIURU 6

Kei te kitea i ēnei tauira i te wā i tika ngā mahi i puta ngā hua, ahakoa he iti noa ngā tauira o te ahurea Māori i wheakohia e tēnei kāhui kaiuru he nui ngā painga ki a rātau katoa. I kōrero hoki ēnei kaiuru mō ngā tauira kāore i eke, kāore i rongo i te motuhenga o te whakamahinga o te ahurea Māori, kāore i rongo i te hiahia nui o te karapu kia whakatinana i ngā mahi Māori i runga i te tika me te pono.

4.4.3 Ngā tauira kāore i motuhenga

I kōrero ngā kaiuru he nui ngā wā kāore rātau i rongo i te motuhenga o te ahurea Māori. Nā konā i tīpakohia ēnei kōrero me ngā āwangawanga o tēnei kāhui kaiuru.

“There were other times when we would do a hāngī for the players from Aussie, but it was just real token stuff”. KAIURU 2

“Posting up on social media about Māori culture night does not cut it for me. That is one hour where they recognise the culture, which is something, but I believe it is just for them to tick the box and thats dissappointing. I have high hopes for change and I am willing to be involved”. KAIURU 6

I puta hoki ngā kōrero i ētahi o ngā kaiuru kotahi noa te wā i wheakotia ēnei āhuatanga, ā, nā ngā whanaungatanga o tētahi kaitākaro i āhei ai, e hara i te mea nā te karapu ngā whanaungatanga, nā te karapu rānei i whakarite mai kia auau ēnei wheako i ia tau.

“In terms of things Māori the first thing I did at the club was when we went to Te Kaha to Te Whānau -ā- Apanui and stayed at the marae, and that was only because of one of the players connections, other than that there was nothing”. KAIURU 2

“I think this first campaign which was lead by us is living proof of what te ao Māori and tikanga Māori can do to a team and I hope this won't be a one off experience”. KAIURU 5

I whakapuakitia te ngana o te karapu kia kuhu ngā āhuatanga o te ao Māori, heoi kāore i tino eke, engari i reira te whakaaro.

“I remember they had something similar to Te Whare Tapawhā set up, but it wasn’t what they were saying. The whakaaro was there but nothing was put in action because ultimately it’s football, that’s the number one. That’s what I sort of learnt anyway. As I think back of my time at the club there is a few things that need to be changed, and easily changed in terms of our Māori culture”. KAIURU 2

E ai ki ngā kōrero a ngā kaiuru kāore i rata ki a rātau ngā tauira o te ahurea Māori i te wā kāore i motuhenga, kāore i pono. Hei tā rātau he pai kē atu kia mahia ngā mahi i runga i te tika, tērā i te whakataurekareka i ngā āhuatanga o tōna ahurea. Ko tā rātau hiahia kia tika ngā mahi, kia kaua e mahi noa kia ‘tohua te pouaka’, nā reira me nui kē te whakaako ki ngā tāngata o tēnei taiao i ngā āhuatanga o te ahurea Māori kia tika ai ngā mahi. Kia irihia ēnei kōrero mō ngā wheako o mua o ēnei kaiuru hei kete kōrero mō tātau e pai ai te whakawhanake i te taiao nei. E whai ake nei ko ngā awhero ki te anamata ki tēnei taiao.

4.5 Te whakawhanake i te ahurea Māori

Ko te pātai matua tuawhā o tēnei rangahau, ko: *Me pēhea te whakawhanake i te ahurea Māori ki te kapa Tama Toa?* Ko ngā whakautu ki tēnei pātai te hua nui o tēnei rangahau, kia tipu, kia pakari, kia māori noa te ahurea Māori i tēnei taiao. I tukuna ēnei pātai uiui ki ngā kaiuru, kia whakautu i tēnei pātai matua (14). *He aha ngā mea ka panonitia e koe? me (15). He aha ngā āhuatanga o te ahurea Māori me kuhu?* Katoa ngā kaiuru i whakaae me nui ake te kuhu o te ahurea Māori ki ngā horopaki katoa o tēnei taiao, kua whakakaupapatia ngā kōrero matua. Ko ngā kaupapa matua i puta ko ngā kōrero mō te tuakiri me te whenua, ko ngā mātāpono Māori, ko ngā tikanga Māori, ko te reo Māori, me ngā whakaaro hei whakatinana i ēnei wawata.

4.5.1 Te tuakiri me te whenua

Ko te katoa o ngā kaiuru Māori nei kāore i mōhio ki ngā kōrero mō te mana whenua, mō Te Pā o Rarotonga (Mt Smart Stadium), mō te tohu o te kapa, arā te koruru. Ko rātau katoa kāore i wheako, kāore hoki i rongo i ngā kōrero mō te whenua me te tuakiri o tēnei kapa, ki tā te tirohanga Māori, ā, e hiahia ana rātau kia rangahaua ēnei kōrero hei tuku ki ngā toa o tēnei kapa:

“Me tīmata mai i a Papatūānuku, from the whenua and they make their way up. Think of the foundation and make your way from there. Me whai kaiārahi nō te mana whenua, e mōhio ana ki ngā kōrero o te whenua. This will help not only the players but also our staff. From my view that is where the mauri is held, in the whenua, similar to a plant if you chuck a seed in the whenua it will grow then you nurture it, those analogies will help the club”. KAIURU 3

“I remember going to train at the back fields I always used to get scared and get this feeling and I believe it’s because I just don’t know the kōrero and no one has told us the kōrero about the whenua, so I would always get the heebie jeebies and this uneasy feeling that something is telling you that it is not right. But I believe when we acknowledge that, pai stuff will happen”. KAIURU 4

Ko te whakaaro kia whakawhenuatia ngā kaitākaro i tō rātau anō papatākaro, i tipu te hiahia, i puta hoki ngā whakaaro kia mōhio ai rātau ki ngā kōrero mō te tuakiri o te kapa, te hītoria me tōna āhua i ēnei rā.

“I think every new member that comes to the club should actually know the hītori of the Warriors and be educated about the whenua, the whare and the kaupapa”. KAIURU 4

“First and foremost having an identity for the club, I don’t think the club has an identity as of yet. I guess we have an identity of how we play on the field but not from a cultural perspective, so for me our Māori culture, our language, our customs need to be the driver and then implementing a strategy that educates our people so that they understand”. KAIURU 6

E kitea ana i ngā kōrero nei he hiranga nui tō ēnei mātauranga ki ngā kaitākaro Māori nei, ā, kua puta nei ō rātau reo me ō rātau hiahia i ā rātau ake wheako huhua. I pēnei hoki aku wheako i te wā i rongo awau he pā o mua te papa tākaro ai awau, i toko ake ngā pātai mō te whenua, mō te koruru, engari kāore aua mātauranga i tukuna ki a mātau.

4.5.2 Ngā Mātāpono Māori

Ko ngā mātāpono Māori tētahi kaupapa i kaha kōrerohia e ngā kaiuru nei, pēnei i te whakawhanaungatanga, te manaakitanga, te kotahitanga, te wairuatanga. Ki tā rātau he nui ngā wā kāore rātau i rongo i ngā mātāpono Māori, hei tauira ko ngā āhuatanga whakawhanaunga a te Māori pēnei i te mihimihi hāunga te ‘ice breaker’ me te manaakitanga me ōna āhuatanga katoa ki tā te Māori titiro:

“I reckon there needs to be a better system and a better introduction for players coming into the club. Because I know manaakitanga, like that makes a massive difference”. KAIURU 2

“I remember just sitting at home and I just said it, you know what I am going to add tikanga Māori, I don’t know what I am going to do, maybe teach them a song or whatever, and my pāpā was like ‘are you sure? don’t force that stuff on them’ and I said ‘nah that is our problem, we always compromise that stuff that is important to us’. We did a pōhiri and before you know it without us even talking about it, we were able to bring together and connect 17 total strangers in one week who never knew each other and that was just through whakawhanaungatanga and waiata and our tikanga Māori”. KAIURU 4

“Mōku anō ko taku moemoeā kia kite anō i te wairua Māori i roto i te karapu, kia mōhio ngā kaitākaro katoa ki te wairua Māori kia noho tērā hei pā harakeke ia te tau, ia te tau. He ao anō te whutupōro rīki, he ao anō te ao Māori, me hono ēnei ao e rua i te mea e tū nei tēnei kapa i Aotearoa nei. Kia kawē tonu ngā kaitākaro Māori i a rātau tikanga ki roto i te kapa hei ārahi i a rātau i te mea he mea nui tērā”. KAIURU 1

Ko ngā mātāpono tētahi whanaketanga nui e ai ki ēnei kaiuru, ā, ahakoa he nui ngā mātāpono e āhua ōrite ana pēnei i te aroha me te kotahitanga ko te hiahia kia whakamahia te katoa o ngā mātāpono Māori i tēnei taiao kaua anake ko ngā mea pai ki te tangata, ki ngā kaiwhakahaere.

4.5.3 Ngā tikanga Māori

Ko ngā tikanga Māori hoki tētahi o ngā tino kōrero i puta i ēnei kaiuru, kāore te nuinga o rātau i wheako i ngā tikanga Māori i tēnei kapa, nā reira he tūmanako nui tēnei i puta i tēnei kāhui:

“Me whakatau i ngā kaiako me ngā kaitākaro o tāwāhi, o Aotearoa whānui anō hoki, he tikanga tērā me mōhio te kapa Tama Toa, koia anō te rerekētanga o tā tātau kapa ki ērā atu kapa o tāwāhi. Kia mōhio ai ngā kaitākaro hou ki te wairua o te karapu, ki te wairua o Aotearoa, ki te iwi Māori me te mana whenua nō konei”. KAIURU 1

“Tikanga should lead everything and that is non negotiable, it should just be in there full stop. I would love for my tamariki to be able to go from one space to this space and still feel that same aroha, lead by tikanga where they can be proud of who they are as Māori and not

have to experience what I have. Where I get stuck is if I don't do anything to implement change then who will. So I am going to let my voice be heard". KAIURU 4

"I think at least there needs to be a Pōhiri because this is a big thing you know, and straight away manuhiri will get that sense of belonging, like I am now a part of this whānau".
KAIURU 2

E ai ki ngā kōrero, e rua nei ngā tikanga a te Māori, he tikanga iho matua, he tikanga teretere. Ko ngā tikanga iho matua e whai pānga ana ki te kāhui atua, ā, e kore e panoni pēnei i te hongī me te pōhiri. Ko ngā tikanga teretere ngā tikanga nā tātau, nā te tangata i whakarite kia ora ai tātau. Ko te hiahia o ēnei kaiuru kia whai wāhi ai ēnei tikanga katoa, ko ngā tikanga iho matua me ngā tikanga e taea ai e tātau te whakarite kia pai ai mō tēnei taiao o ngā Tama Toa.

4.5.4 Te reo Māori

Ko te whakamahinga o te reo Māori tētahi āhuatanga hei whakawhanake, ko te nuinga o ēnei kaiuru e ako tonu ana ki te kōrero Māori, ā, he hiahia nui nō rātau kia āhei ai tō rātau ako i tō rātau reo i tēnei taiao. I kōrero tētahi kaiuru mō te whakawhanake i te reo me kitea i ngā pātū o te whare.

"Even little things like wording around the club to be bi-lingual those are small steps in the right direction. For example, having wharepaku next to toilet so people can read and understand, having welcome sign in Māori at our front office, and normalising it at the club will make a difference". KAIURU 6

"I want te reo Māori to be normalised at the club by making sure education and support is provided for all those that are at the beginning of their reo journey as we are all in this together". KAIURU 5

He mea nui tēnei kia rere ai te reo kaua anake mō ngā kaitākaro Māori engari mō te katoa o ngā tāngata ka whai wāhi ki tēnei taiao. He rerekē hoki aku hiahia, inā rā he raukura au o Te Aho Matua, ā, kāore e kore ka nui kē atu ngā raukura ka whai wāhi ki tēnei taiao hei ngā tau e tū mai nei. Ko tāku hiahia kia āhei tonu ēnei kaiaka te tuku i tōna reo i tēnei taiao, te whai hoa reo Māori i tēnei taiao ngaio, kia whai mana hoki ai te reo Māori i tēnei taiao. Kia

kapohia e wau te whakataukākī a Tā Tīmoti Karetu, ‘Ko te reo kia tika, ko te reo kia rere, ko te reo Māori.

4.5.5 *Te whakatinana*

He pai noa iho ēnei whakaaro, ēnei tūmanako, ēnei whāinga, engari he moumou ki te kore e whakatinanahia. Kua puta ēnei kōrero i te wānanga tuatahi ki ngā kaiuru kia whakatinanahia ai ēnei awhero. Ko tā rātau me whai tūranga motuhake tētahi kaimahi Māori ki te arataki i ēnei mahi, heoi ehara i te mea mā te tangata kotahi e whakatinanahia ai ēnei mahi erangi he tīmatatanga pai tēnā.

“Me kimi te kapa Tama Toa i tētahi tohunga Māori hei ārahi i a rātau, hei tīmata, hei whakataki i ērā tikanga Māori, te karakia, whaikōrero, hei kawē i te kapa ki ngā rohe, ki ngā whenua ka tae atu rātau. Me noho motuhake tērā tūranga ki tētahi tangata”. KAIURU 1

“There needs to be a cultural advisor, to take the pressure off Māori players who get the tap on the shoulder to be cultural experts at all the different functions, trips and events we are involved in representing the club, because when the club is forcing players to get up and do mihi when they don’t know it makes them whakamā and turn away from the culture even more, our job is to play and that’s where a cultural advisor is there to keep us culturally safe and educate us”. KAIURU 6

“For a starting point I think it is important to have a former Māori player there who has walked in a professional players’ shoe’s and can connect with Māori players, someone who has tikanga and reo Māori”. KAIURU 2

E whakapuakitia ana ngā āwangawanga a ētahi o ngā kaiuru mō te kuhu o te ahurea Māori ki tēnei taiao hei ngā tau e tū mai nei. E tika ana kia kōrerohia ēnei āwangawanga kia kitea ai ngā whakaaro katoa, kia mataara hoki tātau katoa.

“Personally, for me if the Warriors were a Māori team yes 100% definitely include Māori culture, but because of the way the Warriors is set up who comes in, who goes out, who coaches it, I am not saying it won’t work but I don’t think it would because I have seen it before when new ideas come in, say if 40% are keen on Māori culture, and 60% are not, for me personally I would be mamae if there was no buy in to our Māori culture”. KAIURU 2

“It does take time and you don’t want to rush it, we need to do it properly and authentically, but the ‘buy in’ from top down is key, which is a hard task in itself. If you have an organisation run by white people you need to get the buy in from the top first”. KAIURU 6

E mārama ana ki ngā āwangawanga me ngā whakatūpato a te tokorua nei hei whakaarotanga, hei wānanga hoki mō te upoko e whai ake nei.

4.6 He kupu whakakapi

Hei whakakōpani i ngā kitenga o tēnei upoko, tērā ia te kōrero he mana tō te kupu, ko ngā mana ēnei, ko ngā kupu ēnei, ko ngā whakaaro ēnei o ngā kaiuru Māori kua whakairotia ki ngā pou o tēnei whare kōrero kia matapakihia e te tini, kia whai oranga ai te mano. Kia irihia te kete kōrero o ngā kaiuru nei, ā, kei te kitea te hiranga nui o te ahurea Māori ki tēnei hunga e taurite ana ki ngā kōrero o ngā kaiaka ngaio o te wā nei e hiakai ana ki ngā āhuatanga katoa o tōna ahurea Māori.

Ko ngā kaupapa matua i pihipihi mai mō te hiranga o te ahurea Māori ki ngā kaiuru ko te mātuatuaatanga o te whānau ki te oranga o ngā kaiaka nei. Ehara i te mea he hiranga te ahurea ki a rātau anake, engari ko ngā whānau hoki e hiahia ana ki te ako mō te ahurea Māori, ko te whānau rānei te pou e whakawhenua ana i te ahurea Māori hei oranga mō ēnei kaiuru. Ko te hiranga o te hinengaro tētahi o ngā tino painga o te ahurea Māori, koia anō te rongoa hei whakahono i ēnei kaiuru ki tōna tuakiritanga kia mōhio pai ia me tōna hinengaro ko wai ia, nō hea ia. Nō te mutunga o taku tākaro ngaio ka ui atu awau, ehara awau i te kaitākaro rīki ināianeī, ko wai awau? I tino rangirua, pōkaikaha hoki awau mō tētahi wā, engari nā taku tirohanga Māori taku hinengaro i ora, i whakamaumahara, he nui kē atu awau i te kaiaka anake, ā, he kawenga anō āku. Inā te whakatauāki a taku taina a Te Aorere, 'He mokopuna taku iti, he tipuna taku rahi' (Reo-a-waha, Kohitātea, 2021) nā reira me whakatauiria awau i te tika ki aku mokopuna me te wāhi nui o te ahurea Māori ki te oranga hinengaro. Ko te hiranga o te ahurea Māori ki te wairua tētahi o ngā tino kitenga i ngā uiui, ā, he wāhi hoki tēnei hei whakawhanake mā te kapa Tama Toa kia tau ai te wairua o āna tāngata katoa.

Mō te hāpaitia o te ahurea Māori me ngā tini taura kua kōrerohia e kitea ana me nui kē atu te aro ki te whakawhanake i te ahurea Māori i tēnei taiao. I ngā wā i pai, i tika hoki te hāpai i te ahurea Māori, i kitea, i rongoa hoki ngā kaiuru i ngā hua. Heoi anō, ko te kōrero matua me nui kē atu ngā wā me ngā wāhi e whakatinanahia ai te ahurea Māori i tēnei taiao.

He nui ngā kaupapa i puta i ngā kaiuru mō te whakawhanake i te ahurea Māori, ko te whai kia tika tētahi o ngā whakaaro matua. Ehara i te mea ka eke i te pō kotahi, engari mā te mahi tahi, mā te tohu i ngā tūranga tika me te upoko pakaru kia rangatira anō ai te reo Māori me ngā tikanga Māori i ngā pātū o tēnei whare me tōna anō whenua, mā reira e whanake mai ai, e puāwai mai ai ngā hua.

E whai ake nei i te upoko tuarima ka āta wānangahia ēnei kitenga kōrero.

Upoko Tuarima: He Wānanga

Toi te kupu, toi te mana, toi te whenua.

5.1 He kupu whakataki

I tēnei wāhanga ka āta wetewetehia, ka āta wānangahia ngā kitenga me ngā ariā matua kua puta i ngā uiui o tēnei rangahau. Ko te tātari i te iho o ngā raraunga tētahi o ngā huarahi e whāia ana mō tēnei rangahau (Frey mā, 1991, wh.213), nā reira i tēnei upoko ka hoki atu ki te arotake i ngā kōrero i kaha pihipihi mai hei wānanga, hei whakataurite anō ki ngā kitenga o rangahau kē atu. Mā konei e tipu ai te puna mātauranga hei whakaū i ngā whakautu ki ngā pātai o tēnei mahi rangahau. Kua whakakaupapatia ngā hua ki ngā wāhanga e whā, arā ki te ahurea, te reo, ngā tikanga me te whakawhanake kia pai ai te whakaatu i ngā hua o tēnei rangahau.

Ko te wāhanga tuatahi o tēnei upoko ka kōrero mō te hiranga o te ahurea Māori ki ngā kaitākaro nei me ngā wheako i puta i a rātau. E ai ki ēnei kaiuru he hiranga nui tō te ahurea Māori ki tō rātau oranga, ā, me nui kē atu te whai wāhi o tō rātau ahurea Māori i te taiao Tama Toa i ngā tau e tū mai nei.

Ko te wāhanga tuarua ka āta tātari i te hiranga o te reo me tōna uaratanga ki ngā kaiuru o tēnei rangahau. Ka wānangahia ngā kaupapa matua i puta mō te reo, arā kia rere te reo, kia rāngona te reo, kia maori noa te reo mō ngā tau e heke mai nei.

Ko te wāhanga tuatoru ka matapakihia ngā tikanga Māori me ngā whakahau i puta i ngā kaiuru mō te wāhi ki ngā tikanga Māori i te taiao Tama Toa. Katoa ngā kaiuru e hiahia ana kia nui kē atu te whai i ngā tikanga Māori kia haumarua ai rātau, nā reira ka matapakihia te whakatinanatanga o ērā tūmanako.

Ko te wāhanga tuawhā o tēnei upoko ka kōrero mō te manaakitanga me te tieki i ngā tāngata ka whai wāhi atu ki te taiao nei. Ka kōrero hoki mō ngā āhuatanga katoa e hiahia ana ngā kaiuru mō tā tātau kapa hei ngā tau e tū mai nei. Kua whakakaupapatia ngā wāhanga matua o te ahurea Māori hei whakaarotanga mō ngā kaiwhakahaere o te kapa o ngā Tama Toa. Ko ngā kōrero mō te whakawhanake i ēnei hua ki te taiao o te kapa Tama Toa ka noho hei kanohi kia whakatinanahia ai ēnei kōrero i te pepa ki te taiao ake o ngā Tama Toa.

5.2 Te ahurea Māori

Kia kapohia ake ēnei whakaaro kua puta kē i a Kotuku Tibble mō te ahurea Māori:

If you look at any culture it survives, it reinvents itself and redefines itself, and it is like a river deer when it strikes something like colonisation and tauīwi systems, the survival is to find another path and cut another path out. (Winiata, 1997, meneti 3:07)

Kua roa nei tātau te iwi Māori e mate ururoa ana, e whawhai ana mō te whenua, mō te reo, mō te hauora, mō te takutai moana, ā, ka whawhai tonu tātau āke āke me te aha ko te tūmanako mā tēnei rangahau e whai oranga ai te ahurea Māori me ngā tāngata katoa ka whai wāhi atu ki te taiao rā. Kia hoki noa te titiro ki ngā mahi a taku tipuna a Tā Apirana Ngata:

The instigator was Apirana Ngata, who, despite the powerful political forces in the den of lions that were inimical to things Māori, maintained his cultural integrity and stimulated his people to recover their stolen humanity. (Walker, 2004, wh. 187)

E hāngai tonu ana tēnei tauira a taku tipuna ki ēnei rā nei, e akiaki nei i a tātau ki te pupuri ki tō tātau Māoritanga, kia whakahokia mai te mana o te ahurea Māori. Kua pupuke ngā kōrero o tēnei wānanga, ki tāku titiro, kua roa nei te Māori e whai ana i ngā tikanga, i te reo, i ngā mātāpono, i te ahurea a te Pākehā i tōna anō whenua, ā, e hiahia ana te tangata ki tōna ake ahurea Māori me ōna āhuetanga katoa.

I tēnei rangahau e māraakerake ana te kite i ngā kōrero o ēnei kaitākaro katoa he hiranga nui tō te ahurea Māori ki a rātau ahakoa iti nei, ahakoa nui nei te māramatanga me te mōhio ki tōna ahurea. Ko ngā kaupapa matua i puta i a rātau ko ngā tikanga Māori, te reo Māori, te wairuatanga, te manaakitanga me te whānau. Ahakoa ngā tāmitanga nui ki te ahurea Māori e whakaū ana tēnei rangahau kei te hiahia tonu ēnei kaitākaro Māori i tōna ahurea. He rerekē katoa ngā wheako o tēnā, o tēnā i a rātau i te taiao Tama Toa, engari katoa ngā kaiuru i mea he iti noa nei te hāpaitia me ngā tauira o tōna ahurea Māori i tēnei kapa. Anei ngā ariā matua i puta i tēnei kāhui kaiuru:

- He iti noa te hunga i hāpai i te ahurea Māori i tēnei kapa
- Nā ngā kaitākaro Māori anō i kawē i ngā haepapa o tōna ahurea Māori
- He kūare te tokomaha ki te ahurea Māori

- He rerekē te whakatinanatanga o te ahurea Māori e te Māori me te Pākehā

Mō te tokotoru i uiuia kāore i tipu me te reo Māori i āhua rerekē ngā wheako ki ērā i tipu me te reo. I tino rongō awau i te hiakai o tēnei hunga ki tōna reo Māori, i rongō hoki awau i ngā mānukanuka i wheakotia e tēnei hunga i a rātau e tipu ana. Heoi, katoa ēnei kaiuru i wheako i tētahi wā kāore tēnei hunga i hiahia ki te whakararu i ngā whakaritenga o ngā whakahaere a ngā Pākehā o tēnei kapa mō te tūpono ka whakarērea rātau.

Pēnei i ngā kōrero o runga rā he ruarua noa iho ngā tauira motuhenga o te ahurea Māori i wheakohia e ngā kaiuru i a rātau i tēnei kapa. Kāore tēnei hunga i rongō i te pono, i te tika o ngā mahi nei, nā whai anō i mokemoke ai ngā Māori i tēnei taiao. E rua ngā mata o ngā kōrero i puta i tēnei kāhui kaiuru, ko te mata tuatahi ko ngā wā i whakatarunatia (tokenism) te ahurea, me ngā wā i motuhenga (authentic) te ahurea. Hei ngā kōrero a ngā kaiuru nei he nui kē atu ngā wā i whakatarunatia tōna ahurea i tērā o ngā wā i rongō ai rātau i te motuhenga o ngā mahi. Ko tā rātau i tīpakohia noatia ētahi o ngā wāhanga o te ahurea Māori, pēnei i te haka me te waiata e ngā rangatira o te kapa hei mahinga mā rātau.

He nui kē atu ngā tauira e whakaū ana i ēnei whakaaro, heoi anō e hiahia ana awau kia muramurahia ngā pai kua puta kē i tēnei kapa. He wā ōna i eke, ā, kātahi rā te nui o ngā hua pai i puta i ngā kōrero o tēnei hunga. Ko ngā tauira matua i wheakohia e ngā kaitākaro nei i ō rātau wā i tēnei kapa: Whakatau, Karanga, Wānanga, Karakia. Tokorua ngā kaiuru i wheako i te motuhenga me te pai o te kuhu o te ahurea Māori i ā rāua i te kapa kotahi i raro i te whakahaere o tētahi kaiako hou i tuwhera ki te ao Māori me ōna āhuatanga katoa. Ahakoa ehara te kaiako i te Māori, ā, tokorima noa ngā Māori o te kapa i taua wā, he nui ngā hua i puta ki te kapa katoa i runga i te papatākaro, i waho atu anō hoki.

Hei whakakōpani, hei tā ngā kaiuru o tēnei rangahau e ngaro ana te ahurea Māori i tēnei taiao, ā, he kōingo nō ngā kaiuru o tēnei rangahau kia nui kē atu te tipu me te whai wāhi o te ahurea Māori i tēnei taiao. He nui ngā pae tawhiti hei whai mā tēnei kapa, heoi he hiahia nō ngā kaiuru nei kia whakatinanahia ngā pae tata pēnei i te tauawhi i te reo me ngā tikanga hei painga mō te anamata o te taiao Tama Toa.

5.3 Taku reo e...

'Ko te reo te poutokomanawa'

Ko ngā whakaaro matua i puta i te kāhui kaiuru nei mō te reo he wawata nui nō rātau kia rangona te reo i ngā wāhi katoa o tēnei kapa. I awau ka whakaaro ake ki taku wā i te kapa nei, i mū taku reo rangatira, tē rangona, tē kitea, anō nei he reo mate. Uia mai awau he aha awau i kore ai e kōrero Māori? Nā taku matakū pea me taku whakaaro he pai kē atu kia kōrero Pākehā i tēnā taiao kei kaitaina au e ngā tāngata e mahi ana i taua wā. Ko te wawata o ēnei kaiuru kia kōrerotia te reo, kia whakatairangatia te reo, kia akona hoki te reo ki te katoa kia whai mana te reo Māori i tēnei taiao. Inā te kōrero o runga nā, ko te reo Māori te poutokomanawa, ko ia te mauri o te mana Māori.

Ko te urupounamu kei te ngutu e tārewa ana, me pēhea rā e ora ai taku reo i tēnei taiao? Kua kite nei tātau i Aotearoa nei, e whanake ana te huhua o ngā kaupapa e whakatairanga ana i te reo Māori, i ngā tikanga Māori, i te mātauranga Māori, ka mutu i te ahurea Māori. Ehara i te mea he kai paraoa noa tēnei mahi, mēnā i pērā ai kua kore he take o tēnei mahi rangahau. Ki tāku i rongo, i wheako, i rangahau ai, me whai wāhi te reo Māori i tēnei taiao. Me whakarite he rautaki reo hei whakaako i ngā tāngata katoa o tēnei kapa kia rere ai te reo, kia tika ai te reo, kia Māori ai te reo. Me tuwhera te katoa o ngā tāngata o tēnei kapa ki te ako, ki te hāpai me te whakarauora i te reo Māori. Nā reira kei raro iho nei ētahi o ngā kaupapa hei ako mā ngā tāngata katoa ka whai wāhi ki tēnei taiao hei tūāpapa ki te ako i te reo Māori.

- Te whakahua (Pronunciation)
- Ngā kupu mihi (Salutations)
- Ngā mihi poroaki (Saying goodbye)
- Ngā kōrero tuakiri (Introducing yourself)
- Ngā tohutohu (Instructions)
- Te Tatau (Counting)
- Ngā reretau (Counting sentences)
- Ngā rerepānga (Constructing sentences)

Anei rā ngā kaupapa e hāngai ana ki te reo Māori hei whakaakotanga ki ngā tāngata katoa ka whai wāhi ki tēnei kapa. Mā konei e tipu ai te mātauranga, e tipu ai te māiatanga, e pūrangiaho ai te māramatanga ki tō tātau reo Māori. Kua eke nei tātau ki te tau 2021, ā, kua

tae te wā kia tahuri mai ai a Aotearoa whānui ki tōna reo taketake kia pāorooro ai ki ngā raorao o te motu, o tēnei taiao ngaio anō hoki.

5.4 Aku tikanga e...

‘Te poho o te tikanga’

Ko ngā tikanga Māori tētahi o ngā tino āhuetanga i kōrerotia e ngā kaiuru, inā rā, nā ngā tikanga Māori i haumarū ai rātau, i whakahīhi ai ratau, i ako hoki ai rātau ki tōna ahurea. Ko te hiahia matua i puta kia mātāmua ko ngā tikanga Māori, kia whāia ko ngā tikanga Māori hei whakatau i ngā manuhiri, hei whakatūwhera i ngā kaupapa, hei whakahaumarū hoki i ngā tini kaupapa o ia rā.

Ki te kore ngā tikanga Māori kua kotiti te tangata i tēnei ao. I aku mahi rangahau me aku wheako kua kite atu awau e tino kūare ana tēnei taiao ki ngā tikanga Māori hei ārahi i āna tāngata kia haumarū ai rātau. Kua whakarārangia e wau ētahi o ngā tikanga me whai wāhi ki tēnei taiao ā mohoa nei.

- Ngā kōrero mō te mana whenua
- Ngā kōrero mō te koruru
- Pōhiri
- Whakatau
- Waiata
- Haka
- Karakia

E rārangi mai nā ngā tikanga me whai wāhi ki tēnei taiao ā mohoa nei. Kua roa ngā kaitākaro Māori e whai ana i ngā tikanga nō ahurea kē atu i tōna anō whenua. Kua eke te wā kia hāpaitia ake ngā tikanga ake o tēnei whenua e ngā tāngata e noho ana ki konei. Kāore te raukura nei i te hiahia kia wheako anō ngā raukura, ngā Māori, otirā ngā tāngata katoa ka whai wāhi ki tēnei taiao i te kūaretanga ki ngā tikanga Māori. Ko ngā tikanga Māori ka noho mātāmua ahakoa te aha, ahakoa te horopaki. Ka mutu, me ako ngā tāngata katoa ki te hāpai i ngā tikanga Māori i tēnei taiao kia mahia ai ngā mahi i runga i te tika, i te pono, i te aroha.

5.5 Aku tāngata e...

‘Mā wai rā e taurima te marae o ngā Tama Toa, mā te Māori’.

Kua mana rā ngā kōrerō ki te hiranga nui o te ahurea Māori ki ngā kaitākaro Māori o tēnei kapa, ā, kua roa nei rātau te tokoiti, te takitahi i ētahi wā e pīkau ana i ngā kawenga o te ahurea Māori hei painga mō te kapa o ngā Tama Toa. Heoi anō, kua tae te wā kia kapohia e te katoa o ngā tāngata o tēnei kapa i tētahi hoe, ko te hunga tauhou ki te ao Māori ka kuhu, ka ako, ka manaakitia, ko ngā tāngata e tāunga ana ki tōna ao Māori ka rongu i ngā hua pai o tōna ao hei oranga mōna. Kua tō te rā ki te tokoiti hei hāpai i ngā kawenga nei, kua whiti te rā ki runga i te katoa kia māia, kia ū ngā tāngata o tēnei kapa ki te whakatinana i te ahurea Māori ki te taiao nei.

Ko ngā kaiuru tokotoru i tipu i te mātotorutanga o te reo me ngā tikanga he āhua ōrite ngā wheako, nā te mea katoa rātau i tipu i te kura Kaupapa Māori, koia anake te ao i mōhio ai rātau, ā, he māori noa ki a rātau te hāpai ake i te ahurea Māori i ngā horopaki katoa, pēnei i te tū ki te whakatau i ngā manuhiri, te karanga hoki i ngā manuhiri, i kawea e rātau ēnei haepapa. Engari ko tā rātau i wheako ai i tēnei taiao kāore i kaha hāpaitia rātau e ngā rangatira o tēnei karapu, ā, i taupatupatu ā roto i te korenga o ngā rangatira i mōhio ki ngā kawenga me ngā tikanga o te ahurea Māori. Ka mutu, i tū mokemoke tēnei hunga me ngā haepapa nui i ō rātau pokohiwi i tua atu i ā rātau mahi tākaro rīki. Heoi anō, e mōhio ana tēnei hunga he wāhi nui tō te ahurea Māori i tēnei taiao, ā, he nui ngā rangahau kua puta mō ngā hua nui o te kuhunga o ngā ahurea Māori ki ngā whakahaere o ngā kapa ngāio. Kua kapohia e wau tēnei whakatauki: kua pupuke mai he māramatanga, kua pūrangiaho mai he uaua ka kitea te piri o te uku ki te rino. Kua whakaū anō tēnei rangahau i tēnei kōrero. Kei te kitea e tino pōkaikaha ana ngā kaiaka Māori i tēnei taiao, ā, he haepapa nui kei ngā kaitākaro e mātau ana ki te reo me ngā tikanga. E tika ana kia whai tautoko ēnei kaitākaro rīki i roto i ēnei kawenga huhua. E tohe nei tēnei rangahau kia whai mana ai te Māori ki ēnei whakataunga me te āhua o te hāpaitia o te ahurea Māori i tēnei kapa.

Ko te urupounamu kei te ngutu e tārewa ana, me pēhea rā? Kua kite nei tātau i Aotearoa nei, e whanake ana te huhua o ngā kaupapa e whakatairanga ana i te reo Māori, i ngā tikanga Māori, i te mātauranga Māori, ka mutu, i te ahurea Māori. Ehara i te mea he kai paraoa noa tēnei mahi, mēnā i pērā ai kua kore he take o tēnei mahi rangahau. Arā noa atu te nui o ngā

whakaaro i puta i tēnei kāhui kaiuru hei whakawhanake i te ahurea Māori ki tēnei o ngā kapa. Ko ngā ariā matua i puta i a rātau ki tāku i rongo, i titiro ai:

- Me whai mana te Māori i ngā whakahaere
- Me rongo i te wairua Māori
- Me mātāmua te tikanga Māori
- Me rere te reo Māori
- Me ora ngā mātāpono Māori

Me tuku ngā rauemi e tika ana kia whakatinanahia ēnei whāinga katoa. Mā te huruhuru te manu ka rere, otirā mā te tangata Māori te ahurea Māori ka ora. Me whakarite e te kapa Tama Toa ētahi tūranga mahi motuhake kia hāpaitia ēnei mahi katoa:

1. He tūranga mahi mō t/ētahi pou reo
2. He tūranga mahi mō t/ētahi pou tikanga
3. He tūranga mahi mō t/ētahi pou manaaki

Koia rā ko ngā whakahau kua hua mai i tēnei rangahau hei whakakotahi i ngā reo o ngā kaiuru o tēnei rangahau. Kua whakairotia ēnei whakahau ki te pepa hei ārahi i tā tātau kapa ki te whakahaumanu i te ahurea Māori ki te taiao o ngā Tama Toa. Kua takoto te manuka o tēnei rangahau ki te papa, mā wai rā e hiki, mā wai rā e hahu ake, mā wai rā e whakatinana, kei kahi pūehu noa.

5.6 He kupu whakakapi

Hei whakakapi ake i ngā kōrero mō tēnei upoko, kua pupuke te wānanga, kua āta mātaihia ngā kitenga o tēnei rangahau, ka mutu, kua kapohia ētahi o ngā kōrero e hāngai ana ki ngā kōrero a ngā kaiuru ki ngā kōrero kua puta kē, ki ngā rangahau kua puta kē nā konei kua whai māramatanga ki te whānui me te hōhonu o ēnei whakaaro. Mā te wānanga ka whai pakiaka ai ngā kitenga o tēnei rangahau e taea ai te tipu, e taea ai te whai kiko kia puāwai mai ngā whakahau ki te kapa o ngā Tama Toa. Ko te rautaki whakarauora i te reo Māori tētahi o ngā tino whakahau a te rangahau nei, me rere te reo, me tika te reo, me Māori te reo mā reira e whanake ai te reo Māori ki tēnei taiao. Ko tōna hoa haere ko ngā tikanga Māori hoki tētahi whakahau matua, me whai wāhi ngā tikanga Māori ki ngā horopaki katoa o tēnei taiao kia haumaruru ai te katoa i te ao Māori, i te ao hurihuri anō hoki. Mā wai rā e taurima,

mā te Māori, e whakahau ana tēnei rangahau me whakarite ngā tūranga motuhake mā te Māori hei kawē i ēnei tikanga Māori ki te taiao Tama Toa. Koia ko ngā whakahau matua i puta i tēnei rangahau hei hāpai ake i te whanaketanga o te ahurea Māori ki tēnei taiao ā mohoa nei.

E whai ake nei ko te upoko tuaono me ngā hua o tēnei rangahau hei hāpai i te kapa Tama Toa ā haere ake nei.

Upoko Tuaono: Paiheretia

He purapura pai ka manakohia kia puāwai e

Hei whakakōpani ake i ngā tuituinga kupu o tēnei tuhinga roa, ka āta tuituia ngā kōrero nō runga ki raro kia mau ai, kia ita ai ngā kōrero nei.

Ko te upoko tuatahi i horapa i te tūāpapa o tēnei rangahau, ngā urupounamu kua roa e noho ana i taku puku, e wānangahia ana e taku hinengaro, kua whakakotahi hei kaupapa rangahau māku – *te hiranga o te ahurea Māori ki ngā kaitākaro Māori o te kapa Tama Toa*. Kua whakautua ērā pātai āku ināianei, inā rā kua puta ngā whakaaro o ngā kaiaka ngaio o Aotearoa nei ki tōna ngākau whakapuke ki te ahurea Māori me ōna āhukatanga katoa. Nā ngā reo me ngā whakaaro o ngā kaiaka ngaio whānui te tūāpapa o ngā whakaaro o tēnei tau 2022 i whakaputa kia rukuhia ngā whakaaro ake o ngā kaitākaro o te kapa o ngā Tama Toa.

Ko te upoko tuarua i hoki kōmuri te titiro ki ngā mahi rangahau kua puta kē ki te ao mārama hei ārahi, hei kapo māramatanga ki ngā āputa hei whakakikī mā tēnei rangahau, ka mutu, ki ngā mahi rangahau e whakaū ana i te hiranga nui o tēnei rangahau. I horapa tēnei upoko ki ngā hītoria o te kuhunga o te Māori ki ngā hākinakina me ōna pai, ōna kino hoki. Ko ngā kitenga matua, ko te wāhi nui o te Māori ki te whanaketanga o tēnei kēmu rīki, ko te hiranga o ngā rangahau Māori me te uaratanga o te ahurea Māori i ngā mahi hākinakina. Mei kore ake te iwi Māori kua tāmata tēnei hākinakina, nā reira me whai wāhi tō tātau Māoritanga i tēnei taiao ngaio. Ko te tuhi i roto i te reo Māori tētahi o ngā rerekētanga matua o te rangahau nei ki rangahau kē atu. Ko te whāinga matua kia kuhu ngā kaupapa Māori ki ngā taiao rīki ngaio hei whakaāhuru i ngā kaitākaro Māori o inamata, o anamata anō hoki hei painga mō te iwi Māori, me te aha, mā te rangahau kaupapa Māori nei e whakatairanga i ngā painga me ngā ngoikoretanga o te ahurea Māori ki te taiao o ngā Tama Toa hei maramara mātauranga mō te anamata. Ko te upoko tuarua i hoki ki ngā rangahau o onamata, ngā kōrero me ngā ōhākī o mua hei pakiaka, hei rākau oranga kia koke whakamua ai tēnei rangahau

Ko te upoko tuatoru te tuituinga o ngā whakamārama ki te āhua o tēnei mahi rangahau kaupapa Māori me ngā tukanga, tikanga anō i whāia kia hua mai te rangahau nei. E mau nei tēnei upoko ki ngā mātāpono me ngā uara Māori i whāia kia haumaruru ai, kia tika ai te rangahau i ngā kōrero mō tēnei rangahau. Ko ngā mātāpono Māori hei whakakāhahu i ngā mahi ki te wairua Māori, ki te tirohanga Māori me te whakaaro Māori. Kua whai whakaaro

ki te mana motuhake, ki te mana whakahaere me te mana o te tangata, inā rā, kua ū tēnei rangahau ki te mana whakahaere o te hapori nāna ngā kōrero, ki te mana tangata o ngā kaiuru mā te tieki i ō rātau kōrero, ā, ki te mana motuhake o te iwi Māori kia puāwai mai ngā hua ki te Māori. Ka mutu, kei te whiore o tēnei upoko ngā taipitopito ki ngā paearu tono kaiuru, ki ngā tukanga uiui me ngā pātai hei whakakōrero i ngā kaiuru o tēnei rangahau.

Ko te upoko tuawhā e mau ana i ngā kitenga, ngā whakaaro me ngā reo o ngā kaiuru i whai wāhi mai ki tēnei rangahau. Kei tēnei upoko ngā wheako ake me ngā kōrero ake o ngā kaiuru nei, ahakoa kua tuhia ki te pepa ko te wairua anō o ngā kōrero kei tēnei upoko. Ko ngā kaupapa matua i pihipihī mai mō te hiranga o te ahurea Māori ki ngā kaiuru ko te mātuatuaanga o te whānau me te whanaungatanga ki te oranga o ngā kaiaka nei. Ko te hiranga o te hinengaro tētahi o ngā tino painga o te ahurea Māori, koia anō te rongoā hei whakahono i ēnei kaiuru ki tōna tuakiritanga kia mōhio pai ia me tōna hinengaro ko wai ia, nō hea ia. Ko te hiranga o te ahurea Māori ki te wairua tētahi o ngā tino kitenga i ngā uiui, ā, he wāhi hoki tēnei hei whakawhanake mā te kapa Tama Toa kia tau ai te wairua o āna tāngata katoa. Mō te hāpaitia o te ahurea Māori me ngā tini taura kua kōrerohia e kitea ana me nui kē atu te aro ki te whakawhanake i te ahurea Māori i tēnei taiao. I ngā wā i pai, i tika hoki te hāpai i te ahurea Māori, i kitea, i rongo hoki ngā kaiuru i ngā hua. Heoi anō, ko te kōrero matua me nui kē atu ngā wā me ngā wāhi e whakatinanahia ai te ahurea Māori i tēnei taiao. Tērā ia te kōrero he mana tō te kupu, ko ngā mana ēnei, ko ngā kupu ēnei, ko ngā whakaaro ēnei o ngā kaiuru Māori kua whakairotia ki ngā pou o tēnei whare kōrero kia matapakihia e te tini, kia whai oranga ai te mano. Kia irihia te kete kōrero o ngā kaiuru nei, ā, kei te kitea te hiranga nui o te ahurea Māori ki tēnei hunga e taurite ana ki ngā kōrero o ngā kaiaka ngaio o te wā nei e hiakai ana ki ngā āhuatanga katoa o tōna ahurea Māori.

Ko te upoko tuarima ko ngā hua i puta i ngā kitenga me te whakahono atu ki ngā taunakitanga kua puta kē hei whakamāro i te taura here kia toitū ai ngā kōrero nei. Kei ēnei wānanga ngā kurahuna, ngā ākinga me ngā tohutohu o onamata, o inamata hei whāngai i a tātau ki ngā mahi me ngā whāinga ki anamata. E taea ana te kī kua pupū ake te wānanga, kua horahia ngā kai i tēnei upoko hei timotimo mā ngā kairangahau me ngā tāngata katoa e hiahia ana ki ngā kai o tēnei rangahau. Ka mutu, ko ngā whakahau a te rangahau nei ki tā tātau kapa o ngā Tama Toa kia whakawhanake i te reo, i ngā tikanga me ngā tūranga mahi hei whakatutuki i ēnei whāinga. Kua whakatakotohia ngā wero, ngā hiahia me ngā tūmanako mō te kapa Tama Toa. Kei tēnei upoko he rautaki tīmatanga hei whai mā te kapa Tama Toa kia whai wāhi ai

te ahurea Māori ki ngā whakahaere, ki ngā tāngata, ki te taiao o tēnei kapa hei painga mō tātau katoa.

Ahakoā ngā hua kua puta i tēnei rangahau he nui tonu ngā whārua hei whakakikī mā rangahau kē atu. Ko te tuatahi o ngā taunahua ko te rere o te Mate Kowheori 19 i Aotearoa nei, nā konā i whakahaerehia ngā uiui mā runga i te huitopa. Ko te painga atu i ngā rangahau kaupapa Māori kia kanohi ki te kanohi ngā uiui mā reira e pai kē atu te tuku i ngā kōrero mō tēnei kaupapa engari nā te mate urutā kāore i whakaaea tēnei rautaki. Nōku te maringa nui i mōhio kē awau ki te kāhui kaiuru nā reira i pai tonu te rere o ngā kōrero i runga huitopa. Ko tētahi atu taunahua i takitahi te uiui atu ki ngā kaiuru. Ko tētahi atu rautaki hei whakaarotanga ko te whakahaere i ngā uiui rōpū mā reira e taea ai te whakataurite i ngā kōrero ka puta i tētahi rōpū kaiuru. Heoi, nā te tapu o ngā korero i whakatauria kia takitahi ai aku uiui ki ngā kaiuru nei. Engari mō te anamata ki ngā rangahau pēnei he pai kia uiui i ngā rōpū hei matapaki i te hiranga o te ahurea Māori ki te kapa hei āpiti atu ki ngā whakaaro kua puta kē i tēnei rangahau. Ko tētahi atu taunahua he tokoono noa iho ngā kaiuru i whai wāhi ki tēnei rangahau, nā te mea he rangahau paerua tēnei me whai i ngā ture mō tēnei taumata rangahau nā reira i mātua i te tokoono kaiuru kei nui rawa ngā kupu. Ko te whakamutunga o ngā taunahua ko te tokoiti o ngā kaitākaro o mua e āhei ana ki te kōrero Māori, ā, kua rerekē pea ngā kitenga me ngā tirohanga mēnā i nui kē atu ngā kaiuru reo Māori. Heoi anō, i rawe te uiui atu ki ngā kaiuru kāore i mōhio ki te kōrero Māori nā te mea ko tēnei te tokomaha o ngā Māori kei tēnei taiao ngaio, ā, i tino kitea te hiakai o tēnei hunga ki tōna reo, ka mutu koia tētahi kaupapa matua hei whakawhanake mā te kapa Tama Toa.

Ko tētahi atu taunahua o tēnei rangahau ko te arotahi ki te kapa Tama Toa. E taea ana tēnei momo rangahau i ētahi atu kapa rīki ngaio me ētahi atu taiao hākinakina ngaio. Hei tauira, e whakahau ana awau me rangahau i te hiranga o te ahurea Māori ki ngā taiao whutupōro, netipōro, haupoī, pā whutupōro, poitūkohu, poiuka me ētahi atu hākinakina e kuhuna ana e te kaiaka Māori. E māraakerake ana te kite i tēnei rangahau mā te whakawhanake i te ahurea Māori ki te taiao ngaio e piki ai te hauora o ngā kaiaka Māori nā reira me rangahau i ēnei taiao katoa. Mā te whakawhāiti i ngā rangahau ki ngā kapa rerekē, ki ngā hākinakina rerekē, e āhei ai te whakataurite i ngā kitenga o ia rangahau kia whakaritea ai he rautaki whakawhanake whānui. Ko ngā painga o tēnei rautaki rangahau e kitea ana i ngā hua o tēnei rangahau, inā rā, kua āta whakaritea he rautaki mō te whakawhanake i te reo, i ngā tikanga me ngā tūranga mahi motuhake hei hāpai i te whanaketanga o tēnei kapa ki te āpōpō.

Kia whakairihia ake te kete kōrero i konei, kua pae ngā kōrero o tēnei rangahau *I tāia tō moko ki te aha?* ki uta, kua matomato mai he kai hei timonga mā te tini, hei kai mā te mano. hei ōhāki ki te kapa o ngā Tama Toa. Kua tāia ēnei kupu kia mau ki te ngākau o tangata, kia whano ko te aukawa ki waho, kia whano ko te aureka ki roto, kia puta ki te whai ao, ki te ao mārama, tūturu e Rangi, tūturu e Papa, ka whakamaua kia tīna! Hui e, taiki e!

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Ngā ĀpitiHanga

ĀpitiHanga 1: Te Tono MUHEC

From: humanethics@massey.ac.nz
Date: 13 May 2021 at 10:54:48 AM NZST
Subject: Human Ethics Application NOR 21/27 Approved

HoU Review Group

ReviewerGroup
Dr Jeremy Hapeta
Ms Veronica Tawhai

Researcher: Api Pewhairangi
Title: I taia to moko ki te aha.
What was the instrument used to tattoo you?

The meaning of this rhetorical question is to highlight the logo of this team and the significance of te ao Maori in this environment. The New Zealand Warriors management and club are aware and supporting the findings of this research.

Dear Apirana

Thank you for the above application that was considered by the Massey University Human Ethics Committee: Human Ethics Northern Committee at their meeting held on 13/05/2021. On behalf of the Committee I am pleased to advise you that the ethics of your application are approved.

Approval is for three years. If this project has not been completed within three years from the date of this letter, reapproval must be requested. If the nature, content, location, procedures or personnel of your approved application change, please advise the Secretary of the Committee.

If you wish to print an official copy of this letter, Please logon to RIMS (<http://rims.massey.ac.nz>), and under the Reporting section, View Reports you will find a link to run the Ethics Committee Report.

Yours sincerely
Professor Craig Johnson
Chair, Human Ethics Chairs' Committee and
Director (Research Ethics)

Āpitianga 2: Te Puka Mōhiohio



COLLEGE OF
HUMANITIES AND
SOCIAL SCIENCES

I tāia tō moko ki te aha?

INFORMATION SHEET

Researcher(s) Introduction

Tēnā koe, ko Āpirana Pewhairangi tōku ingoa, he uri awau nō Ngāti Porou, nō Te Whānau a Ruataupare e whakakatutuki nei i taku tohu paerua (Master of Arts in Māori Knowledge at Massey University's School of Māori Knowledge). The purpose of this research is to overlook and examine the elements of Māori culture from Māori players perspectives that is practiced at the New Zealand Warriors in the past and presently. This research will draw knowledge from the past and present to ensure we can build and develop an authentic system to uphold cultural practices and create a sense of identity. The aim is to develop and include kaupapa Māori in an authentic way to ensure the New Zealand Warriors has strong connectedness and a sense of belonging to ensure the wellbeing of its athletes. I am being supervised by Dr. Jeremy Hapeta (former professional athlete) and Dr Veronica Tawhai (Te Tiriti o Waitangi expert) who both work at Massey University in the College of Health and DVC Māori Office.

Project Description and Invitation

- This project originates from personal experiences and interest around the experiences and thoughts of other Māori players who have participated in the NZ Warriors professional environment. The purpose for this research is to examine Māori culture at the New Zealand Warriors from Māori players perspectives and explore the potential for improving and including Māori culture with the belief what is good for Māori is good for all.
- Therefore, this is an invitation for you to participate in the research that I propose to undertake.

Participant Identification and Recruitment

- The Recruitment method I have used is mainly by word of mouth through existing contacts that I have within NZW from my time as a player (2015,2019).
- Your name was provided by NZW staff
- You have been selected based on the criteria that you are Māori and played in the NZW environment
- The targeted number of participants to be involved in this research is between 4-6 players.
- There are no foreseen discomforts or risks to you as a result of participation in this research

Project Procedures

- Procedures you may be involved in include a Focus Group Interview (FGI) with 4-5 other players or individual interviews.
- Typically, this should not take longer than 60-90 minutes of your time for this zoom interview.
- All attempts to remove any potential conflicts of interest have been made where possible.
- One such attempt is to offer participants their right to have a 1:1 interview if necessary?
- Support processes are accessible via your PDM / PUs to deal with any associated risks.

Data Management

- Any data collected during interviews will be transcribed into text and returned to you for member checking of factual accuracy. You will have the right to edit this text as you see fit then return it.
- Once the data has been returned back to the researcher, then it is deemed 'useable' by them for reporting purposes, including wider dissemination and publication of their research findings.
- Data will be storage electronically in a password locked folder and disposed of after 5 years.
- If you wish to access a summary of the project findings, simply contact the research for a copy.
- It must be noted that there is no way to preserve absolute 100% confidentiality of your identity.
- Although, rigorous attempts will be made to ensure that individual players will not be identified.

Participant's Rights

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- decline to answer any particular question/s;
- withdraw from the study at any time before returning the text (after checking for factual accuracy);
- ask any questions about the study at any time during participation in this research;
- provide information on the understanding that your name will not be used unless you give permission to the researcher;
- be given access to a summary of the project findings when it is concluded.
- ask for the recorder to be turned off at any time during the interview

Project Contacts

- As a participant, should you wish to, you may contact the researcher or any of his supervisors if you have any questions about the project on: (06) 3569099 (or 0800 MASSEY) and ask for Apirana, Jeremy or Veronica.

Alternatively, you could email them at: • J.W.Hapeta@massey.ac.nz ; V.M.Tawhai@massey.ac.nz

Compulsory Statements

This project has been reviewed and approved by the Massey University Human Ethics Committee: Northern, Application 28/4/21 (4000024212). If you have any concerns about the conduct of this research, please contact Dr Fiona Te Momo, Chair, Massey University Human Ethics Committee: Northern, telephone 09 414 0800 x 43347, email humanethicsnorth@massey.ac.nz.

Āpitianga 3: Te Puka Whakaae



COLLEGE OF
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I tāia tō moko ki te aha?

PARTICIPANT CONSENT FORM - INDIVIDUAL

I have read, or have had read to me in my first language, and I understand the Information Sheet attached as Appendix I. I have had the details of the study explained to me, any questions I had have been answered to my satisfaction, and I understand that I may ask further questions at any time. I have been given sufficient time to consider whether to participate in this study and I understand participation is voluntary and that I may withdraw from the study at any time.

1. I agree/do not agree to the interview being sound recorded.
2. I agree/do not agree to the interview being image recorded.
3. I wish/do not wish to have my recordings returned to me.
4. I wish/do not wish to have data placed in an official archive.
5. I agree to participate in this study under the conditions set out in the Information Sheet.

Declaration by Participant:

I _____ [print full name] hereby consent to take part in this study.

Signature: _____

Date: _____

Format for Participant Consent Form (2018)

Te Pūtahi-a-Toi, School of Māori Knowledge
Private Bag 11222, Palmerston North 4442, New Zealand
T +64 6 356 9099 extn 84358 E TePutahi-a-Toi@massey.ac.nz W maori.massey.ac.nz

Āpitianga 4: Te Rārangi Pātai

Ngā uiui - Interview schedule

Te rārangi pātai ki ngā kaiuru - Questions for the participants:

Tō Ahurea Māori - Your Māori culture

1. *Kōrero mai mō tō tipuranga me tō hononga ki tō ahurea Māori? Tell me about your upbringing and your connection to your Māori culture?*
2. *He aha te hiranga o te ahurea Māori ki a koe? What is the importance of Māori culture to you?*
3. *I pēhea tō kuhu ki te Tākaro Rīki? How did you come to play Rugby League?*
4. *I pēhea te hāpaitia o tō ahurea Māori i a koe e tākaro rīki ana (mai i te wā i tīmata koe ki te tākaro)? How has your culture been supported while you've been playing league (from when you first started playing)?*
5. *I pēhea tō whakaatu i tō tuakiritanga Māori ki te taiao kapa rīki ngaio i a koe e takaro ana? How were you able to express your Māori identity in the rugby league professional 'team culture' setting when you were playing?*
6. *I whakarere koe i ōu ake tikanga i te taiao Tākaro Rīki ngaio? Were there ever any personal cultural compromises that you made in the professional Rugby League team environment?*
7. *He aha koe i hiahia ai ki te whakauru i tō Māoritanga ki te ahurea o tō kapa ngaio? Why / What motivated you to include your Māori culture in your professional 'team culture'?*
8. *He aha ngā hua? He aha hoki ngā ngoikoretanga? What do you think are the benefits as well as limitations of doing this?*

Ngā Wheako / Personal Experiences

9. *He aha ētahi 'tino' tauira o te ahurea Māori i te wā i a koe? Can you provide specific 'best practice' exemplars of Māori cultural practices/processes employed in your time?*
10. *He aha ngā painga o ēnā tauira ki a koe? From your perspective, what were the benefits of these examples?*
11. *He hua rānei ki ētahi atu? Were there benefits for others?*
12. *He aha ngā whakaaro o ērā atu kaitakaro (Pākehā/Māori/Pasifika) o te kapa? What were the views of other (non-Māori/Māori/Pasifika) players?*
13. *E whakapono ana koe he wāhi nui tō te wairuatanga ki te kapa? Do you believe that the element of 'wairua' has an important place in the team's identity?*

He aha te huarahi whakamua / Future development

14. *He aha ngā mea ka panonitia e koe? What would you change/do differently?*
15. *He aha ngā āhuatanga o te ahurea Māori me kuhu? What elements of Māori culture should be included in future?*
16. *He kōrero anō āu? Any final comments?*