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He Tirohanga ki te Pōwhiri me ōna Tikanga: ki tā Ngāti Rangi

He mea tuhi hei whakatutuki i ngā tikanga o Te Tohu Paerua (Mātauranga Māori) Te
Pūtahi a Toi, Te Kunenga ki Pūrehuroa, Papa-i-ōea, Aotearoa.

Ngahuia Whiu
2011

Ariā

Ko tēnei tuhinga he tātaritanga o te pōwhiri me ōna tikanga i ngā wā o mua, e ai ki a Ngāti Rangi, me tōna hāngaitanga ki te ao o nāianei. Nā te tono o ētahi kaumatua nō Ngāti Rangi ēnei kōrero i tuhia, ā, nā rātou hoki ngā kōrero i tuku mai. Ka tīmata ki te tāutu i ngā wāhanga o te pōwhiri hei whāriki whakatinana, kātahi ka kōrerohia ētahi tikanga ake o Ngāti Rangi, ka mutu ka titiro ki ngā āhuatanga hou pērā i te pōwhiri o nāianei e whakahaeretia ana tua atu i ngā marae ā rohe.

Nā ngā kitenga o tēnei tuhinga i mōhiohia ai, i pā kaha ki te pōwhiri me ōna tikanga, ngā whakaawetanga pērā i ngā waiaro me ngā uara o ngā mihinare, te tāmitanga o te iwi Māori te hūnuku ki ngā tāone me te torotoro waea. Ka mahi tahi, ka mārena hoki te Māori ki te Pākehā, ā, ko te reo Pākehā te reo matua o te taone. Ko te pōwhiri hoki i hāngaia kia tika ki te noho ā tāone.

E kitea ana te pōwhiri i ngā marae ā tāone, i ngā tari kāwanatanga, i ngā wāhi ako. Kua whakarerekētia ētahi āhuatanga o ēnei pōwhiri ā tāone kia hāngai ki ngā āhuatanga hou o te noho tāone. I ētahi wā nā te Pākehā ngā tikanga e whakahaere ana arā, ehara i te wāhi tika, he wā poto noa iho, kāhore te taha wairua i whai wā, kāhore te reo Māori e rere ana. Heoi, e ai ki te rangahau nei he tikanga manaaki manuhiri, he akoranga, he mahi tūturu, he mahi ā wairua, he manaaki manuhiri, he mahi whakakotahi tonu te pōwhiri ahakoa kei hea e tū ana, ahakoa ko wai e mahi ana.

He Mihi

Whakapaua tōu ngākau ki te whakapono ki te Runga Rawa, ko ia te tīmatatanga me te whakamutunga o ngā mea katoa. Ka haere tonu ngā whakamoemiti ki a ia.

Ka rere ngā mihi ki ngā tūpuna o Ngāti Rangi, kua rūpeke atu ki te wāhi ngaro, ā, kua whetūrangitia. Nā rātou te kī, tuhia ā mātou kōrero kia kore ai e ngaro. E kore rawa rātou e warewaretia.

Ka huri te mihi ki ngā kanohi ora, a Lisa rāua ko Hone, tēnā rawa kōrua.

Hei mihi whakamutunga, he nui rawa te mihi ki a Felicity. Nā tana kaha pai ki te ārahi i ahau i tūtuki ai tēnei tuhinga. Ngā manaakitanga o te Runga Rawa ki a koutou katoa.

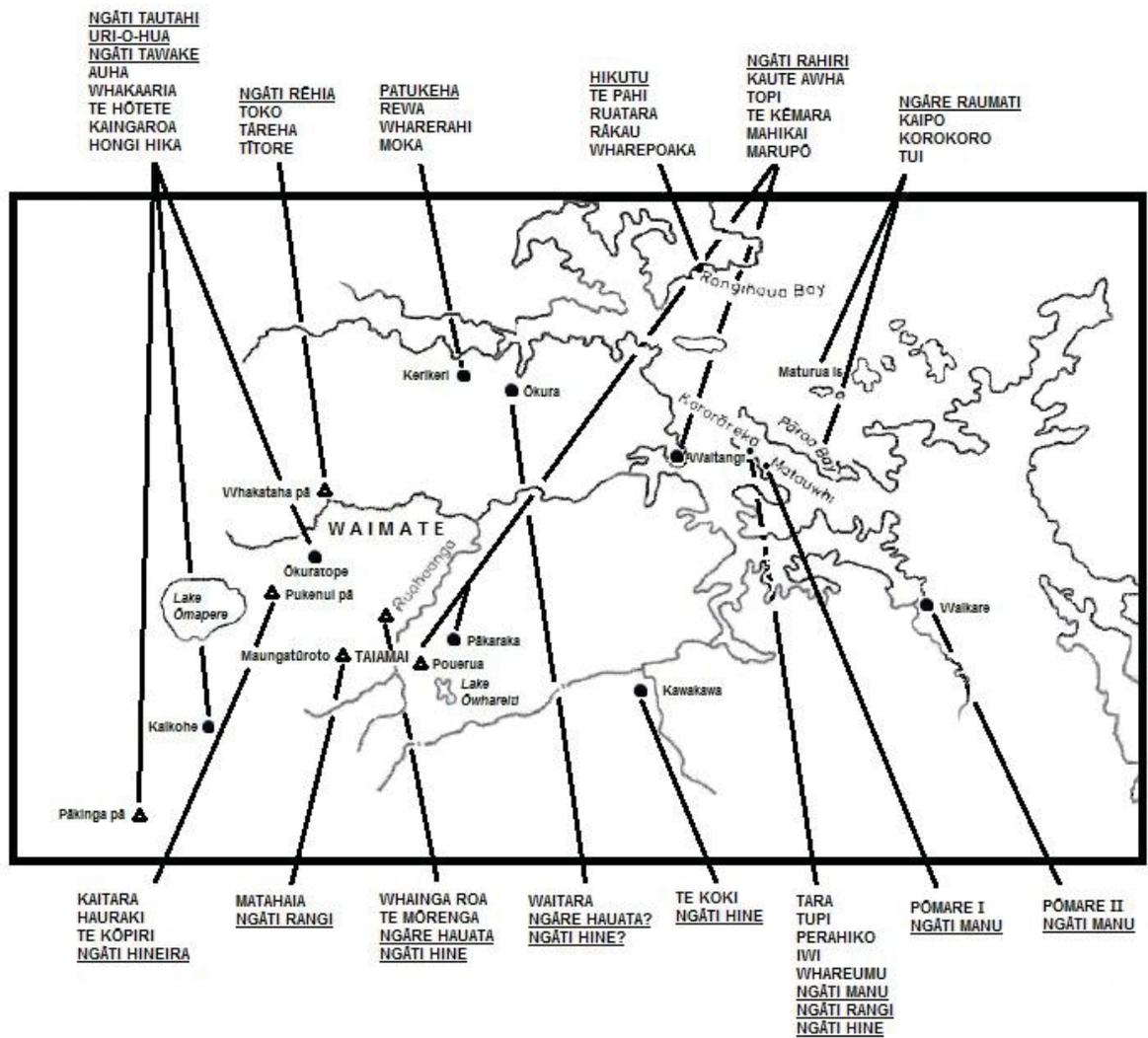
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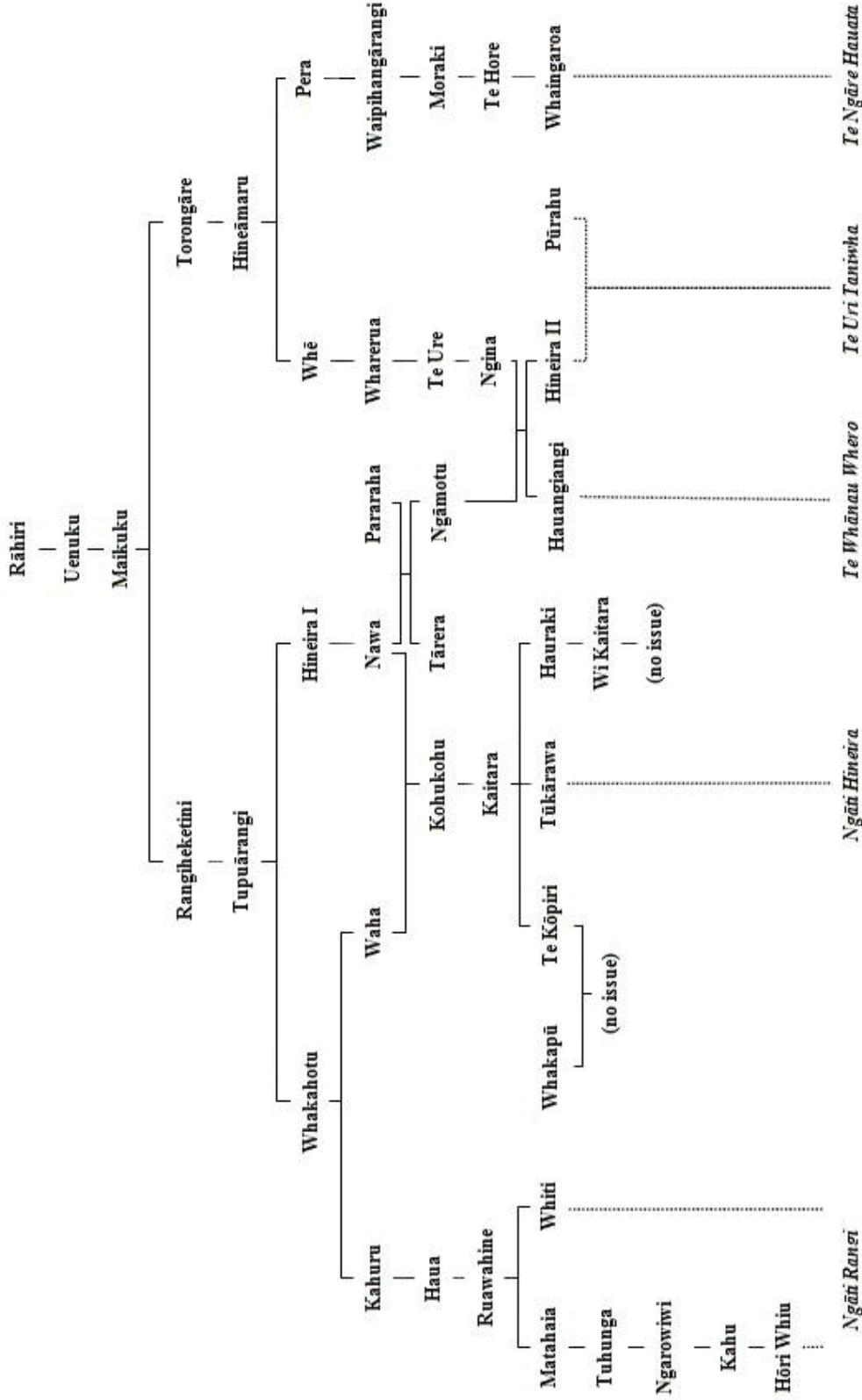
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Whakaahua 2: Ngā hapū o Pēwhairangi 1815-1819 - Mahere (Nā: Sissons, Wi Hongi & Hohepa, 2001)



Whakaahua 3: Ngā hapū o Pēwhairangi 1815-1819 – Whakapapa o Ngāti Rangi (Nā: Sissons, Wi Hongi & Hohepa, 2001)



Whakaahua 4: Ko Kererū te roto

Ko Tautoro te kāinga
Ko Kererū te roto
Ko Whārangi te motu
Ko Ngāti Rangi tētahi o ngā hapū

Lake Kereru is the most lovely, lonely, wild sanctuary imaginable, a bush-girt lake of profound calm, with a round wooded islet rising from its centre, an ancient burial isle... For centuries this has been a burial place of Ngapuhi chiefs. The dead were ferried across to the holy isle by a *tohunga* in a small canoe. A classic place, spirit-haunted, steeped in mournful beauty. (Cowan, 1931, p. 7).

Te Wāhanga Tuatahi: He Kupu Whakataki

Nau mai taku manu, piki mai taku manu. He manu aha ka tau?

Te āhua o te pōwhiri

Ko tēnei tuhinga roa ka tiro arotahi ki te pōwhiri me ōna tikanga, ki ngā nohotahitanga a ngā manuhiri me ngā tāngata whenua. Hei tūāpapa mō te kōrero nei ka whakamārama i ētahi o ngā tikanga uara e hāngai ana ki te pōwhiri pēnā i te tapu, te noa, te mauri, te mana, te manaakitanga, me te whanaungatanga. Ka tīmata ki te hononga i waenganui i te ao mārama nei me te ao wairua arā, te ao o ngā tūpuna, o ngā mana atua pērā i a Tūmatauenga, i a Tāne, i a Rongo. He pānga tā ēnei atua ki te pōwhiri. Ko Tūmatauenga te atua o te pakanga, te riri. Ko ia hoki tētahi o ngā atua o te marae ātea, koirā te wāhi ka tū te riri arā te take o te wero o te whaikōrero hoki. Ko Tāne anō tētahi, nāna ngā kete o te wānanga i riro iho ai. Ko ia hei whakakoi i te hinengaro o te kaikōrero kia puta mai ngā kupu e hāngai ana ki te kaupapa. Ko tā Rongo, he hohou i te rongō, koirā te tikanga o tōna ingoa. E ai ki a Marsden (2003),

The Maori does not, and never has accepted the mechanistic view of the universe which regards it as a closed system into which nothing can impinge from without. The Maori conceives it as at least a two-world system in which the material proceeds from the spiritual; and the spiritual (which is the higher order) interpenetrates the material physical world of te ao marama. (p. 20)

Ehara tēnei whakaaro o Marsden i te mea hou ki a tātou te iwi Māori; tata ki te katoa e whakaponono ana i tīmata ai te tangata me ngā mea katoa i te ao wairua. Ko te mea tuatahi, ko te amorangi ki mua (Mutu, 2003). Engari kia āhei ai te tangata ki te noho tonu ki te ao mārama, i tōna whānautanga mai ka honoa e te kaihanganga ngā taha e rua, te taha wairua me te taha tinana. Mā te mana o te mauri ka mau te hono (Barlow, 1991). Ki a Shirres (1994), “the mana of the spiritual powers is the source of tapu of the person and extends to the tapu restrictions surrounding the person” (p. 9). Ko te tapu kō atu i te tangata e kōrero nā Shirres e pērā ana i te tapu o te pōwhiri. Kei raro te manuhiri i te tapu o te pōwhiri i te wā ka whakaeke rātou ki runga i te marae. He hono ā wairua tēnei wā, ka whai whakaaro te katoa ki a rātou mā kua wehe atu ki te ao wairua, ka whai whakaaro hoki ki ngā here whanaungatanga i waenganui i a rātou. Hei tā Mutu (2003),

Knowledge of how one is related to everyone else within a particular community and to neighbouring hapū is fundamental to the understanding of an individual's identity within Māori society. It also determines how an individual relates to and behaves towards other individuals of that community. (p. 163)

He mea whai mana, whai tapu te hokinga mahara mō ngā tūpuna, rātou mā kua hoki atu ki te ao wairua. Nā ngā tūpuna i whakarite i te wāhi tūnga pōwhiri, i fīmata ai i ngā whakapapa, i waiho iho i ngā tikanga whakahaere o te marae. Ko te tikanga o tērā kia āhei ai ngā uri whakaheke ki te whakatū pōwhiri, ki te manaaki manuhiri kia hoki tonu mai ai rātou ki ngā hui o te marae. I te wā o te whakaeke, mārama tonu ngā mahara ki ngā tāngata kua wehe atu me ā rātou tikanga tuku iho. Kei ia tangata anō, ōna pūmaharatanga, he wā tapu tēnei. Hei tā Shirres anō (1994),

Once the local people speak to that person and acknowledge that person, the tapu restriction is lifted, the person is now noa, there is a hongī and people can eat together. This noa is a positive reality. With his or her own intrinsic tapu acknowledged and enhanced that person is now noa, free from external tapu restrictions. In no way has his intrinsic tapu, his 'great possession' been taken away from him. (p. 13)

Ko ngā kaumātua me ngā kuia ngā kaiwhakahaere o te pōwhiri me ōna tikanga. Ko rātou e whakarite ana ko wai ka noho i te taumata tapu (te paepae tapu), ko wai ka tuku i te karanga. Ka noho wehe ngā manuhiri i ngā tāngata whenua, ka wehewehe hoki ngā wāhine i ngā tāne. He taumata tapu mō ngā mānuhiri, tētahi anō mō ngā tāngata whenua. Ki a Jahnke (1996), "it [the taumata] is the locus of power that mediates relationships between people, defines spatial zones of communication and establishes the order of social interaction" (p. 12). He wāhi whai mana te taumata, ka rangona ngā whakapapa, kei ngā pou kōrero o te tāngata whenua hoki te tikanga o te kawa, ka puta mai ngā whaikōrero e hāngai ana ki te kaupapa o te hui. Ko tā rātou anō he "provide a barricade between the insider and the outsider, to protect women and children from harm and to guide the mana of iwi, hapū and whānau" (ibid).

Ki a Wetini Mitai-Ngatai (Ellmers & Edwards, 2010) i mahia tēnei āhuatanga hei painga mō te taha tinana me te taha wairua o te wahine. Ki te ngaro ia ka ngaro he whānau. I runga i te akahu he pai taua tikanga o te taumata engari he take ira tangata e

puta mai ana i ēnei rā. Hei tā Jahnke (1996) anō “the pae is subject to reconfiguration as Māori women contest the imposition of patriarchy perpetuated through colonial discourse” (p. 12). Kua hōhā kē (Ellmers & Edwards, 2010) ētahi wāhine ki ngā tikanga o te taumata. Kāhore rātou e pai ana ki te noho i muri i ngā tāne, he whakamanamana noa iho te mahi ki tā rātou titiro. Ko ētahi manuhiri tāne hoki kāhore e pai ana ki te kite rangatahi e noho ana i te taumata. Ko ēnei ētahi o ngā taupatupatu e tukituki ana i te tapu o te pōwhiri; i tōna mana whakahaere ki te whakakotahi i te manuhiri me te tangata whenua.

Ko ngā tuākana e ako ana i ngā tēina kia mōhio ai rātou ki te kawē i ngā tikanga o te marae pēnā i te pōwhiri ā te wā e tika ana. Ko ngā tuākana hoki ka tū ki te whaikōrero mehemea kāhore he kaumātua i reira. Ki te kore te tuākana e aro ki ēnei tikanga ka kōwhiria e ngā kaumātua he teina whai mana hei hāpai i āna mahi. Ki te tika te whakahaere pōwhiri ka puta mai te wairua aroha i waenganui i ngā manuhiri me ngā tāngata whenua. He mea nui te manaaki tangata kia whai kai rātou kia tau ai te āhua kia kore ai te whakataukī ‘He tangata takahi manuhiri, he marae puehu’ e rangona (Mead & Grove, 2001).

Kei mua i te tupuna whare, te wāhi e kīia nei ko te marae ātea. Koia tēnei te wāhi pōwhiri manuhiri mā te karanga, mā te whaikōrero me ngā waiata, poroporoaki i ngā aituā maha o tātou te iwi Māori. I konei hoki ngā whakahaerenga pōwhiri i whakahekea mai i tētahi whakatipuranga ki tētahi.

E mōhio whānuitia ana huri noa i Aotearoa ko te pōwhiri he tikanga Māori hei whakakotahi i te tāngata whenua me te manuhiri i te wā ka huihui tahi rātou. E ai ki a Higgins rāua ko Moorfield (2004) ko te pōwhiri he “ritual welcome ceremony that occurs when visitors arrive at a marae” (p. 77).

Tae atu ngā manuhiri ki te waharoa ka huihui ngātahi rātou kia kotahi ai te whakaeke ki runga i te marae. I ētahi wā ka whakahuihui ā takiwā, ā whanau, ā hapū, a iwi rānei, me te whakarite ko wai ka haere ki muri tata o te kaikaranga, ngā kaikaranga rānei, engari kotahi tonu te tomokanga. Ki ētahi ko ngā wāhine, ki ētahi atu ko ngā pou kōrero. Ko te mea nui kia haere ngātahi te katoa. Ko te karanga o te tangata whenua e hāngai ana ki aua whakaritenga. I ētahi wā ko te kaikaranga tonu o te manuhiri e whakahuahua ana

ko wai rātou. Ko ngā tāngata whenua hoki e piri tata ana kia rite tonu tō rātou tūnga ki ngā manuhiri. Ko Barlow (1991) e mea ana:

Ko te pōwhiri he tikanga karanga, manaaki manuhiri hoki i runga i ngā marae...ki te haere mai he manuhiri kāhore he hui mate, ka pōwhiritia rātou, arā, ngā wairua me ngā maharatanga o te hunga mate e pīkautia ana e te manuhiri kia tūhonohono ki ngā mate o tēnā marae me ngā mate huhua puta noa i ngā marae tapu o te motu. (p. 98)

Ngā wāhanga o te pōwhiri

Kei te āhua rite tonu te pōwhiri e whakahaeretia ana i ngā marae o te motu. E whai ake nei te rārangi mai o ngā wāhanga o te pōwhiri me ētahi kōrero whakamārama.

Te whakawātea/karakia

Tae atu ngā manuhiri ki te waharoa o te marae ka tuku karakia karaitiana kia wātea ai te ara ki te tomo ki te marae. Ko ētahi atu ka tuku waerea, he momo karakia anō tērā. Ko te take ka tuku waerea hei tā Higgins rāua ko Moorfield (2004), “it originates from the time when people believed in the risk of being affected by makutu. Makutu is the ability to inflict physical and psychological harm and even death through spiritual powers. Few iwi perform waerea now” (p. 77).

Te wero

Ko te pūtake o te wero he whakamātautau i ngā manuhiri tūārangi kia kite ai mena i haere mai rātou hei hoa hei hoariri rānei. Ka tukuna he toa mau taiaha ki te whakataki mai i a rātou. Ka whakatakotoria e ia he rau rākau ki mua i te rangatira o taua ope. Mena ka tuohu te rangatira ki te whakamaui i te rau rākau he tohu maungārongo tērā ki te tāngata whenua. Mehemea he wahine te rangatira o te ope,

She will appoint a man to do the menial task of picking up the token of challenge. The protocols do not allow an important woman to do this. Rather she is expected to stand clear in front of the visiting party with her manservant beside her. He will be exposed to risk, but not her. (Mead, 2003, p. 117)

Ki te eke mai he ope tino rangatira, ka tukuna kia toru ngā toa ki te whakataki mai i a rātou i runga i te āhua o te karakia whakatau. E whai ake nei te tauira a Barlow (1991, p. 164):

Taki, taki takina mai,
ngā manu o te rangi;
Whakatau Ariki,
Whakatau Ariki,
Werohia ki te rākau whakaaro
Werohia ki te rākau tapu
Werohia ki te rākau whakawaha;
Reia te ihi
Reia te mana
Reia te tapu

Te karanga

Ko te reo karanga o te wahine te tūmatatanga o te pōwhiri e mōhio whānuitia ana. Ko te pūtake o te karanga he pōwhiri atu ki ngā manuhiri, he whakamōhio atu ki te tāngata whenua ko wai mā e tomo mai ana ki runga i te marae, he whakamōhio atu ki te katoa te pūtake o te hui. Ko tana anō hoki he whai whakaaro mō ngā taha e rua o te tangata, tōna tapu, tōna mauri, tōna mana, kia haere tonu te karanga kia tae atu ngā manuhiri ki te wāhi noho kua whakaritea mō rātou. He tuku karanga hoki ki a rātou mā kua wehe atu ki te pō. Pēnei ana te kōrero a Donovan (1994),

Though a welcome, the karanga is also a lament, as it represents an invitation directed back in time, to the spirits who have passed on. They are called to briefly rejoin the living, to bring their memory and their mana, to share with those assembling for some important business, to celebrate a special occasion, or to farewell other kinsfolk to the world of the dead. (p. 5)

Tapiri atu ki tērā ko te kaikaranga ki tā Pere (1991), “she symbolizes ...Papatūānuku the earth mother, and Hine-nui-te-Pō, the mother who embraces us at our physical death” (p. 46). E tika ana te kōrero a Pere; ko te kaikaranga e tū ana i te tomokanga o ngā ao e rua, ko tana karanga hei paihere i a rātou kua wehe atu ki te pō ki a tātou nei o te ao mārama. Hei tā Karetu (1994),

It is customary to pay one's respects to the dead of the marae who have fallen since one was last there. If one has never been on that marae before, the first call of the visiting women should be an acknowledgement of the dead of that particular marae as well as the dead that one brings with one 'on one's shoulders'. (p. 30)

He rerekē te raupapa whakahaere o te karanga ki a Mead (2003) ki a ia “a karanga expert from within the manuhiri ope responds to the first karanga of the tangata whenua and indicates who they are” (p. 12). Hei tana anō,

The tangata whenua then deliver karanga number two, which is concentrated on the dead and meanwhile the manuhiri ope is approaching the meeting house but are still some distance away. The manuhiri responds to this karanga and also focus on the dead in the words of the karanga. (p. 12)

A muri atu ka karanga anō te tangata whenua kia haere mai ngā manuhiri i runga i te kaupapa o te rā. Ka whakatika mai rātou ki mua o te wharenuī, ka tū, ka maumahara ki ngā tini aituā ā, ka noho ki ngā tūru kua whakaritea mo rātou. Kei tētahi taha o te marae ātea ēnei tūru, e hāngai ana ki ngā tūru o ngā tāngata whenua. Ko ngā kaikōrero ki te paepae tapu i mua, ko ngā kaiwaiata ki muri tata, ko ērā atu o te ope ka noho ki muri atu. Ki te tangata kāhore e mātau ana ki ngā tikanga e pā ana ki te ātea he wāhi wātea; ko tērā noa iho. Engari he mana tūturu tōna. Anei te kōrero a Harvey (2005), “since it is there to be negotiated and traversed, it is full of unfurling potential” (p. 129).

Te whaikōrero

Ko te pūtake o te whaikōrero he whakatau i te manuhiri. Mā te karakia mā te mihimihi ka tau te āhua. Mutu atu i ērā ka tahuri ki te kōrero i ā rātou kaupapa o te rā. Ki a te Kahurangi, a Katerina Mataira, “me whai haere ngā kōrero i ngā kōrero kua whakatakotokia e te tangata, e ngā tāngata rānei, kua tū ake i mua i a ia ki te kōrero” (Rewi, 2005, p. 24). Ko tēnei hoki te wā hei whakaputa kōrero mō ngā take e hāngai ana ki ngā taha e rua. He maha ngā kaupapa ka rangona engari hei tauira, ko ētahi ka kōrero whakapapa, kia mōhio ai te katoa ki ngā hononga ki tēnā whānau ki tēnā whānau. Ko ētahi atu ka kōrero mō ngā take whenua, ngā take tōrangapū, heoi anō kia horahia ngā kaupapa kia whaiwhaihia aua kaupapa e rātou mā e tatari tonu ana ki te

whakaputa kōrero. He hononga tā ēnei kōrero ehara i te mea he kaupapa hou tā ia kaikōrero, ka whai haere i ngā kōrero kua oti kē te whakatakoto. Ka puta mai hoki ngā kōrero whakakatakata hei whakahari i te ngākau o te tangata kia ū tonu ai te wairua whakatau.

E rua ngā kawa whaikōrero e mōhiotia ana, ko pāeke me tauutuutu. Ki a Rewi (2010),
Regardless of place, it is common for the host people to open speaking exchanges. Beyond this however, in Māori society there are two primary speaking arrangements, generically known as tauutuutu (alternating) and pāeke (en bloc)...the host gets the first as well as the final say. (p. 120)

Anei ngā kōrero a Higgins rāua ko Moorfield (2004) hei whakamārama atu i te tikanga o te pāeke me te tauutuutu:

Pāeke is the most commonly practiced form of kawa among iwi Māori...all the speech-making is first performed by the tangata whenua, after which it is passed over to the manuhiri, who then make their speeches...and then returned back to the tangata whenua...tauutuutu alternates from tangata whenua to the manuhiri...the tangata whenua make the final speech. (p. 80)

Kei ngā tuhinga a Rewi (2005, 2010) ngā whakamārama a tēnā tangata rongonui, a tēnā tangata rongonui ki te whaikōrero. Hei tauira, anei te whakautu a Kruger ki tētahi uiui a Rewi (2005),

Ko tā te whaikōrero he kukume mai kia piri, kia mau, ā-hinengaro tēnei rōpū ki tērā rōpū. I whakatautauhia ai ngā kōrero whakapapa, ngā whakataukī, ngā pepeha, ngā pū kōrero, hei whakakoi, hei whakaoho, hei whakamenemene, hei whakaatu i te mana, i te mauri, kei tēnā iwi, ki tēnā iwi, nō reira, ki a au nā, koirā te tino kaupapa o te whaikōrero. Hei whakaoho i te hinengaro, hei whakaae i te mana o te kaikōrero, me tōna whānau, hapū, iwi. (p. 184)

Ahakoia i hea te iwi Māori e noho ana, tae ki te wā o te whaikōrero ka puta mai ngā kōrero whakapapa hei whakaatu i te mana, i te mauri, i te tapu, kei ngā atua, kei a Papatūānuku, kei a Ranginui, kei tēnā iwi, kei tēnā iwi. Ko te rōpū Ngāti Ranana i Ingarangi tētahi e kaha ana ki te whakaatu i te mana o te taha wairua. Hei tā Harvey (2005),

...speeches usually include reference to places and persons that are the originators of both groups. It is also noteworthy that Maori Christians may also speak of and to the Christian deity, while Baha'i, Rastafarian, Buddhist and other Maori may speak of and to significant persons in their traditions... (p. 129)

Ko tāna anō:

All this allows everyone to find any pre-existing relationships on which further sociality may be built. Open space is found to be a meeting place in the encounter of people who confront their self-perceived normality and their strangeness to others. At the closure of speeches (each accompanied by a song, *waiata*), the gap between hosts and guests is finally closed as people form lines and begin to *hongī* (share breath) while pressing noses together. (p. 129)

Ko te āputa e kōrero nā a Harvey ko te marae ātea, ko ngā manuhiri kei tētahi taha ko ngā tāngata whenua hoki kei tētahi atu taha. He wāhi wātea me kī nā te mea kāhore anō ngā taha e rua kia tūtaki. Ka noho tapu tonu rātou i te wā o te whaikōrero, ko te hongī a muri atu i ngā kōrero he tikanga hei whakanoa i a rātou, hei hiki atu i te tapu.

Ngā waiata

Hei te mutunga o ia kōrero ka tū atu ngā kaiwaiata, te nuinga he wāhine, ki te tuku waiata tautoko i te kaupapa kua kōrerohia e tō rātou kaikōrero. Hei tā Higgins rāua ko Moorfield (2004), “often the performance of the waiata by the many supporters of the speaker is used to kinaki (embellish) the whaikōrero” (p. 80). Engari ki te kore ngā kaiwaiata e pai ki tana kōrero e kore e tū ki te tautoko, ka waiho māna anō e waiata i tana waiata. Ko ētahi atu kaiwaiata, ka tere tū ki te waiata mena kāhore he kiko ki te kōrero kia mutu ai i taua wā tonu. He tirohanga anō tā Morvin Simon (1993) ki te waiata, ko tāna, “ko tēnei mea, ko te waiata ki a mātou ehara i te kīnaki. Kāore! He mahi nui tōna. Ko taua mahi rā, ko te whakanoa atu i te tapu o te kaikōrero” (p. 31). Ki a rātou mā o Te Ātihaunui a Pāpārangi ko te waiata e whakanoa ana i te tapu o te kaikōrero. Tae atu ki te wā ka haere mai te manuhiri ki te harirū ki te hongī ki te horoi rānei mā konei ka whakanoatia atu te hui nui tonu.

Te koha

Ka mutu ngā whaikōrero me ngā waiata ka whakatakotohia te koha hei tohu aroha ki runga i te marae. I ngā wā o mua he maha ngā mea ka mauria mai hei koha, ko tētahi koha pai rawa atu ko ngā kai horotai o tērā hapū o tērā hapū. Ko te nuinga o ngā koha i ēnei rā he moni. He tika te kōrero a Roka Pāora (1993), hei tāna:

Ētahi o ngā koha kāore e ea ana i ngā nama o te marae. Ko te mea nui hoki, ko te kai, mehemea e tangohia ana i te toa. Ko te mea tuarua, ko te pire hiko, muri mai o tērā, ko ngā hīti ki te whare horoi. (p. 5)

Te hongī

Mutu atu ngā whaikōrero, ngā waiata me te whakatakoto koha ka haere ngā manuhiri ki te harirū ki te hongī ki ngā tāngata whenua. Ki ētahi iwi, ko tēnei te wā ka hikina atu te tapu o te pōwhiri. Ki ētahi atu ko te wā kē o te hākari. Ki a Higgins rāua ko Moorfield (2004), “the hongī, the act of pressing noses, represents the passing of breath between two people” (p. 80).

E rua ngā tohu nui o te hongī ki a Barlow (1991), “he maungarongo, he tohu tatai hono, arā, he tohu oranga...nā te mea, e hāngai ake ana te hongī ki te wā i whakahāngia iho e ngā atua te manawa ora ki roto i te tangata” (p. 25). Ki a Salmond (1996),

The hongī line is friendly and relaxed all tapu has been lifted...Mostly the *hongī* is regarded as comforting embrace, full of Māori *aroha* (love), and no one worries about its origins. Younger people meeting each other, shake hands and kiss cheeks, women to women and women to men, or simply shaking hands saying “*Tēnā koe*” or “*Kia ora*” (“Hello”). As people move along the line, meeting and embracing, they chat, joke and call out “Never mind the kissing, move on to the *kai!*” The constraint of the ritual is over. (p. 177)

Te hākari

Ko te pūtake o te hākari arā te kai tahi he whakawhitinga mai i te ao wairua ki te ao mārama. Mā te kai ka whakanoa ai i te tangata. Mā ngā momo kai ka mōhiotia pēhea te kaha o te tāngata whenua ki te manaaki i ngā manuhiri. Ko te kai tahi he tutukitanga hoki o te pōwhiri kia noho kotahi ai ngā manuhiri me ngā tāngata whenua. Ko Mead (2003) e mea ana, “the actual steps in performing a pōwhiri can be viewed as the

gradual reduction of tapu culminating in the eating of food which ends the ceremony and brings about a state of noa” (p. 118).

Te pōwhiri ki ētahi atu

Ahakoā ko te pūtāke o te pōwhiri he whakakotahi i ngā tāngata whenua me ngā manuhiri, ko te tapu o te tangata me ngā āhūatanga hei whakanoa i a ia e noho tūāpapa mai ana ki te pōwhiri.

Ko te mahi whakahaere o te pōwhiri hoki he mea nui; me whai mōhiotanga ngā manuhiri ki ōna tikanga, ki te kawa, kia tutuki pai ai ngā take katoa o te hui. Ka pērā hoki mō te mahi tātari i te pōwhiri, me whai kaupapa whakaaro te kaititiro i te tuatahi. Kei te mahi a Goffman (1959) he kaupapa whakaaro e rite ana ki te mahi whakahaere o te pōwhiri. E pēnei ana te kōrero:

The accomplishment of mutual understanding is achieved through everyday social situations which are, in fact, rituals, or routines, choreographed by unseen, largely unconscious and taken-for granted rules through which people fit their developing lines of conduct to one another.

Ko ngā tikanga me ngā rarangi whanonga e kōrero nā ia e rite tonu ana ki te kawa o te pōwhiri me ōna tikanga mai i te karanga tae noa atu ki te mihi whakamutunga.

These routines are viewed primarily as interactive social, not psychological, constructions. This fit of the developing lines of conduct between people is accomplished through an interactive process of interpretation, definition and redefinition by participants. These patterns provide a way for events to become meaningful to the participants, as well as a way to coordinate communication problems. They also provide conventional definitions and understanding, or “frames”, of social situations. (p. 99)

Ahakoā he tirohanga tonu tēnei ki te katoa o te pōwhiri, ko te whaikōrero te ara hei whakaputa i ngā kōrero kia whai mōhiotanga ai ngā manuhiri me te tangata whenua ki te take o tā rātou huihuinga.

Ki a Drew rāua ko Heritage (1992),

Goffman's frame theory has contributed to an increasingly sophisticated and dynamic approach to the analysis of social context. Instead of treating context as unitary and invariant, he has suggested a conceptual framework which captures the changing activity frames with their associated systems of relevance that can emerge within a given setting. (p. 9)

Kei te pērā hoki te āhua o te pōwhiri ināianei, ka whakahaeretia i ngā wāhi e huri haere ana te manuhiri. Kāhore he marae, he ātea engari ki ngā kaiwhakahaere me ngā manuhiri e hāngai pū ana ki te tino tikanga o te pōwhiri, te manaaki manuhiri.

Ko tētahi o ngā whakapono a Goffman (1959) ko tēnei,

...intimate co-operation is required if a given projected definition of a situation is to be maintained...it is a grouping not in relation to a social structure or social organisation but rather in relation to an interaction or series of interactions in which the relevant definition of the situation is maintained. (p. 104)

Ko ēnei mahi a Goffman e hāngai ana ki te pōwhiri me ōna tikanga, ki te āhukatanga o te whakahaere pōwhiri ā, ki ngā whanonga hoki o ngā manuhiri me ngā tāngata whenua. He mahi tūtaki, he mahi whai hononga, he mahi whakakotahi i runga i te kaupapa te mahi pōwhiri. He momo pōwhiri ki ētahi atu iwi ake o te ao. Hei tauira, he momo pōwhiri tō ngā hapū (ayllu) o San Pedro di Conda i Bolivia. Ki a rātou ko te wai he mea tino nui rawa atu. Kei tō rātou maunga matua a Azanaques, te mātāpuna i takea mai ai te wai matua. Ko ngā hapū e noho pātata ana ki aua wai o te maunga rā, kāhore he raru; engari ko ngā hapū e noho ana i te raorao, he tino mahi te whai wai mehemea ka paki tonu ngā rā, ka maroke haere te whenua (Sikkink, 1997):

The system of water distribution is fraught with difficulties. Disputes over taking turns, and even over the right to participate in the rotation, are frequent when irrigation is in full swing during the planting season. Because of this it is particularly important for all the ayllus to legitimate their claims to water within the context of the ritual exchange of water. (p. 175)

Ki te kore te marangai e heke kaha i ngā marama hāuaua, he rōpū tāne o ngā hāpū o San Pedro di Conda i Bolivia ka haere me ā rātou tahā ki te tiki wai i ngā wāhi e tika ana. Ka tikina atu ēnei wai hei whakaranu, hei honohono hei whakawhiti i te wā ka hui tahi rātou. Ko te whakapono, "by mixing, joining, and exchanging water from different

sources, community members recreate their ties to each other and strengthen their bonds to the land in the ritual called *yaku cambio*” (Sikkink, 1997, p. 170).

I mua i te tīmatatanga o te yaku cambio (he ritenga hei whakakotahi tāngata pērā i te pōwhiri) ka whakamahia e ngā rangatira he tikanga pure; ka māringiringi waipiro, ka ngau coca (he rongoā whakangohe tāngata). Tae atu ki te hui me ā rātou tahā wai, ka noho wehe ngā tāne i ngā wāhine pērā tonu i te ira o te wai, he mea wehe (Sikkink, 1997):

...a group of men from one ayllu facing a group of men from the opposing ayllu, and the women from the first ayllu sitting on the ground facing the women from the opposing ayllu. Everyone begins to share drink and coca; but only amongst themselves (and now further subdivided by gender). After the exchange within ayllus, exchanges of a different nature begin. (p. 177-178)

Ko tēnei te wā ka tuku koha tētahi ki tētahi, ko te nuinga o ngā koha he rau kakara he rau hei mahi rongoa. Ka mutu ka whakaranua te wai o ngā hapū nui e whā, “mixing the water provokes the other water sources—that, in a sense, it ‘awakens’ them—and leads them to fight with each other; this brings on stormy weather and rain” (Sikkink, 1997, p. 180). Ā muri atu i tērā ko te whakawhiti tahā wai, tētahi hapū ki tētahi atu. Ka ringihia te wai ki te matamata o te awa, “when the new, foreign water is added ‘the waters begin to boil’ because it is a ‘challenge’ to have the new waters mixing with them” (p. 180).

Mā te whakahaere i te yaku cambio ka whakakotahi rātou i a rātou. Ko tana tikanga hei tā (Sikkink, 1997):

...provides a conceptual framework for their peaceful resolution. The goods that change hands and circulate during the ritual and afterwards further the notion that this is a material as well as a symbolic flowing, and that community members are linked through economic networks as well as social and symbolic ones. (p. 184)

Ko te yaku cambio, he ritenga hei whakakotahi i ngā tāngata e hui tahi ana, engari e ai ki ngā tikanga o ngā ayllu, ko te pōwhiri ki te Māori.

Te tātari pukapuka

He āhua maha ngā pukapuka (hei tauira, Harawira, 1997; Tauroa & Tauroa, 1986) tikanga marae kua tuhia mā te tamariki, mā te manuhiri tauiwi rānei e whakarite ana ki te haere ki tētahi pōwhiri. Kei te ipurangi hoki ētahi kōrero e pā ana ki taua kaupapa. Kua whakaemia e Tumanako Productions he pakipūmeka mō te pōwhiri. Ko ngā tuhinga a ngā tāngata mātau (Barlow, 1991; Kāretu, 1974; Mead, 2003) he mahinga tohunga e whai takoha ana ki te kete aronui. Engari, atu i te tuhinga Māori a Rewi (2005) mō te whaikōrero, he mōmōhanga tonu ngā tuhinga Māori mō te pōwhiri kua tuhia mā ngā tāngata mātau ki te reo.

Kua tae atu au ki te nuinga o ngā marae ā kāinga, i te takiwā o Ngāti Rangi (Ngāti Moerewa, Ngāti Hine), ki ētahi o ngā marae o Te Rarawa, o Waikato, o Tūwharetoa, o Te Arawa, o Ngāti Porou, o Tūhoe, tae atu hoki ki ngā wāhi i tua atu i ngā marae pērā i ngā kura, i ngā tari kāwanatanga. I takatū mātou o aua ope mō te haerenga ā marae. I mōhio pai mātou ki te kawa o ia marae; hāunga ngā haerenga ki ngā wāhi i tua atu i ngā marae, kāore ētahi o ngā kaiwhakahaere pōwhiri e mau pūmau ana ki te kawa o taua takiwā. I whai wā hoki ahau ki te whakaako i te karanga ki ētahi wāhine. Hei whakawhānui atu i ngā mōhiohanga i riro mai i ahau i ngā tuhinga me aku haerenga ā marae, ka whakatakotohia ngā kōrero e ōku tūpuna. Kei ēnei kōrero a rātou ētahi atu whakamāramatanga e pā ana ki te pōwhiri me ōna tikanga.

Ngā take i whai manawa ai ki tēnei tuhinga

I te mutunga o ngā kōrero i te 2004 ko te kōrero a ngā kaumātua ki ahau, tae ki te wā me tuhi ai e koe ā mātou kōrero kia kore ai ēnei tikanga e ngaro atu. Kīhai i mea mai ko tēhea wā engari ki ahau nei ko tēnei te wā ahakoa te uaua ki te tuhi i roto i te reo Māori. Ko te whānau whānui, ko wētahi o ngā ākonga o te reo Māori i pērā hoki; ki a rātou e kore e āhei ki te waiho aua kōrero ki te taha; me whakaatu atu ki te tāngata e rapu ana i ērā momo tikanga. Nā taku ngākaunui ki ngā kaumātua me ngā kuia ka tatū te whakaaro me whakarite tēnei kaupapa ki tō rātou hiahia.

Tāhuhu rangahau

I te tau 2003 i tae mai te tono ki ahau kia hoki atu ki te kāinga o tōku māmā ki tētahi hui i whakatūria e ētahi o ngā kuia me ngā kaumātua o Ngāti Rangī. Ki ētahi tāngata he wānanga tēnei momo hui engari ki ngā kaumātua he hui whakaputa kōrero. Tokoiwa rātou i te kāinga i taua wā. Ka hunaia ngā ingoa i tēnei wā, i runga i te hiahia o te tokorua e ora tonu ana kia pēnā.

Kotahi te wā i tae atu ki te kāinga o tētahi o ngā kaumātua engari i tōku kāinga i te kāinga o tōku māmā te nuinga o ēnei huihuinga. I te rūma noho mātou kia mutu katoa ngā kōrero kātahi anō ka kai ka inu tī. Ko ēnei hui katoa i tīmata ai ki te karakia tae ki te wā ka mutu te kōrero e pā ana ki taua tikanga, ka karakia anō, hei tā rātou kia tatū ai tērā tikanga. Ia hui, ia hui, kotahi anō te tikanga, hei tauira, mehemea he kōrero e pā ana ki te iriiri tangata ko tērā noa iho te kaupapa ka mutu. Ko taku mahi he whakarongo, kīhai i āhei ki te tuhituhi i te wā e haere ana te kōrero, ko te tikanga me tatari kia mutu katoa ngā kōrero kātahi anō ka āhei ki te tuhi. E torutoru noa ngā wā ka tohutohu mai ki ahau ki te tuhi i te kōrero i taua wā tonu kia rite ai te whakatakoto kupu ki tō rātou hiahia, kia kore ai e warewaretia e au. Kīhai rātou i pai kia whakamahia te mīhini hopu reo. I pērā tonu te āhua o te tuku kōrero tae noa ki te mutunga o te tau 2004. Ahakoa i rongu ahau i ngā karakia me ētahi mōteatea kīhai au i tuhituhi i ērā, ko ngā kōrero anahe i tuhia. Kei tētahi atu whānau ngā mōteatea, engari ki tōku mōhio ka whakaritea he wānanga ā te tau e tū mai nei kia rongona ai aua mōteatea. Ko te tikanga kia mutu ai ngā kerēme whenua o Ngāpuhi i mua i te aroaro o Te Rōpū Whakamana i te Tiriti o Waitangi na, ka tīmata. Ko tētahi o ngā kaupapa i kōrerotia e rātou ko te pōwhiri me ōna tikanga i whakahaeretia ai e te whānau Ngāti Rangī i ngā rā o mua. Ki a rātou, ko te wāhanga nui rawa o te pōwhiri ko te karakia, ko tērā te taura here tāngata.

Ko te whakahaerenga pōwhiri i ēnei rā e whai ritenga ana ki te pōwhiri i kōrerotia e Ngāti Rangī, inā rā ko te karanga e rangona ana, ko ngā whaikōrero, te hongī, te hākari ērā katoa e whakahaeretia tonutia ana. Ka whakaurutia atu ki tēnei tuhinga rangahau ngā whakaritenga i waenganui i ngā tikanga pōwhiri o mua i whakahaeretia e Ngāti Rangī me ngā tikanga o ēnei rā.

Ko te pātai rangahau, “He aha tēnei mea te pōwhiri - e ai ki a Ngāti Rangi - he aha ngā rerekētanga o ngā rā o mua i ō ēnei rā?” Ko ngā whāinga: kia tutuki tēnei pātai rangahau ka:

- ◆ titiro ki ngā tikanga me ngā kawa o te pōwhiri o nehe rā (nō ngā kaumātua o Ngāti Rangi);
- ◆ titiro ki ngā āhuatanga kua pā mai ki tēnei mea te pōwhiri (te taenga mai o te Pākehā);
- ◆ titiro ki ngā kawa o ngā pōwhiri o ēnei rā nei (whakatau);
- ◆ titiro whakamua ki ngā āhuatanga ka pā mai ki te pōwhiri i ngā rā kei te heke mai.

Ko te painga o te whakatakoto i ngā kōrero a ngā kaumātua me ngā kuia o Ngāti Rangi ko te whakaatu i a rātou tikanga ki te tangata kia kore ai e ngaro. He tuhi i aua tikanga i roto i te reo Māori kia mau ai te hā o te kōrero; te tirohanga Māori hoki. Ko ēnei kaumātua i tipu ake ai i te wā i ngaro haere te whenua, i ngaro haere te reo, i ngaro atu tūturu ngā wāhi tiki kai engari ahakoa aua piki me aua heke i ū tonu rātou ki ngā tikanga o ngā tūpuna o mua. Ko te nuinga o ngā mōhiotanga i whakaputa atu ki tērā whānau ki tērā whānau. Ehara i te mea he tapu ana ēnei kōrero heoi anō ko tēnei te tuhinga tuatahi. Engari ngā karakia, ka tukuna atu ki ngā tāngata e tika ana ki te kawē i ērā.

Ki ngā kaituhi rangahau (Maynard & Manzo, 1993; Scheff, 1990) he mea whaihua te tātaritanga o te kaupapa kotahi pēnei i te pōwhiri me ōna tikanga. Ki a rātou, “the in-depth analysis of a single event is a theoretically useful and empirically rigorous exercise that allows us to document the development of emotions and interaction ritual concepts over time” (Maynard & Manzo, 1993, p. 30).

Ko te whakaaro a Collins (2004) e pēnei ana, “direct observation is the best way to examine the dynamics of an interaction ritual” (p. 134). Ko te tātaritanga o tēnei tuhinga rangahau ko waku kitenga ko waku haerenga ki ngā pōwhiri i runga i ngā marae i ngā momo wāhi pēnā i ngā kura i ngā tari kāwanatanga i ngā whare whakangahau tāngata. Ehara te tono i te mea tauhou ki a tātou te iwi Māori. I te wā i tae mai te tono a ngā kaumātua ki ahau i mōhio au kia kaua e pātai atu he aha ai, he aha te kaupapa heoi anō me haere. Ehara pēnā i ngā rangahau i mahia e ngā wānanga Pākehā kia whai

tūpato ki ngā tikanga whanonga pono, pai kē mā tētahi atu e rangahau ōu ake iwi kia noho tōkeke ai te kōrero, kao.

I pēnei te tirohanga a Marsden (2003),

The route to Māoritanga through abstract interpretation is a dead end. The way can only lie through a passionate, subjective approach. That is more likely to lead to a goal. As a person brought up within the culture, who has absorbed the values and attitudes of the Māori, my approach to Māori things is largely subjective. The charge of lacking objectivity does not concern me; the so-called objectivity some insist on is simply a form of arid abstraction, a model or a map. It is not the same as the taste of reality. (p. 2)

Heoi anō ko tāku, tae atu ki te hui ka noho i runga i te papa pēnā i ngā kuia me ngā kaumātua. Kia tika te hou atu ki te rūma noho, kia noho pātata ki ngā kuia kia tautuku au ki ā rātou tohutohu. Ko rātou hoki ngā kaiwhakahaere o te pōwhiri, ko rātou anō ngā kaupupuri mōhiotanga. He pai ki a rātou kia tuhia ngā kōrero o te pōwhiri me ōna tikanga. Ko ētahi atu kōrero tikanga ka tukuna atu ki ngā whānau o te kāinga ā te wā e tika ana. “The first beneficiaries of indigenous knowledge must be the direct indigenous descendants of such knowledge. Indigenous peoples are the guardians of their customary knowledge and have a right to protect and control dissemination of that knowledge” (Moorfield, 2006, p. 115).

Ngā take nui

He maha nga take kāhore anō kia tuhia ngā kōrero a ngā kaumātua. Kīhai ētahi i pai ki te tuku atu i ngā kōrero ki te tangata i waho atu o te rohe, ki ngā kaituhi kore mōhio ki te tapu o ngā tikanga Māori. I kōrero a Salmond mō tēnei āhuatanga i te wā e kohikohi kōrero ana ia mō tana pukapuka. Hei tā Salmond (1980),

We worked mainly at the Stirling’s house in Herne Bay, in a room well away from food and the possibility of interruptions, and our sessions usually began and ended with a karakia or prayer. After a while I understood more about the tapu of traditional knowledge, it became natural to miss a session if I had a period, and later on to keep this manuscript away from food. (p. 245)

Ko tērā te painga o te mātauranga o te kaumātua, e mōhio ana ko wai te tangata e tika ana mō taua mahi. He tika hoki te kōrero a Stirling ki a Salmond (1980), “Knowledge or matauranga is a blessing on your mind, it makes everything clear and guides you to do things in the right way” (p. 247).

Ehara ko te kōrero anahe ka tukuna atu ki te tangata e noho ana ki te taha o ngā kuia me ngā kaumātua. Kei aua kōrero he painga mo te taha wairua me te taha kikokiko hoki o te tangata.

Ki ngā kuia me ngā kaumātua o Ngāti Rangi he tapu te kōrero tuku iho, i runga i taua mōhiotanga ka tuku karakia kia rere mai ai ngā kōrero e tika ana. Ko tērā te āhua o te tuku kōrero i ngā wā o mua, ko tērā tonu te āhua o rātou mā ināianeī e tīmata ana ngā kōrero ki te karakia. He māramatanga tā te kuia rongonui o Ngāti Porou tā Ngoi Pewhairangi ki tēnei āhuatanga, ko tāna:

When you learn anything Maori, it has to be taken seriously. It involves the laws of tapu: genealogies, history, traditional knowledge, carving, preparing flax, in fact, nature itself. Tapu is something that teaches you to respect the whole of nature...I don't think Pakehas are aware of this. They think that because they've been to university and studied the language and culture, they've mastered it. To me listening, it sounds as if there is no depth there at all... (King, 1994, p 10)

E tāruatia ana e ngā kairangahau - te nuinga he Pākeha - ngā kōrero tawhito o ngā tūpuna engari kāhore he wairua i roto i aua kōrero pēnā i ngā kōrero - ā-waha. Kāhore hoki e mōhiotia ana mehemea he tika ana aua kōrero, mena i tīnīhia rānei kia rite ki tā te hiahia o te kaituhi tuatahi.

Koinā te take ka tīmata ai tēnei tuhinga rangahau ki ngā kōrero - ā-waha o ngā kuia me ngā kaumātua o Ngāti Rangi.

Te tāhuhu o te tuhinga

Ko te wāhanga tuarua he momo pōwhiri me ōna tikanga i whakahaeretia ai e ōku tūpuna o Ngāti Rangi i te Tai Tokerau. Kīhai te katoa o ngā whānau, o ngā hapū rānei, i mahi pēnei; he rerekētanga tā tena whānau, tā tēnā hapū. Ko te kaupapa, e whakahaere ana i

te āhuetanga o te pōwhiri. Ki ōku tūpuna, ahakoa te kaupapa, ko te tohunga tonu te kaiwhakahaere. Ko ia te tangata e timata ana ki te tuku karakia ki te Kaihanga ki te whakawātea i te ārai kia takoto pai ai ngā whaikōrero. He nui te whakaaro i aua wā ki te taha wairua.

Ko te wāhanga tuatoru he tirohanga ki ētahi o ngā āhuetanga kua pā mai ki tēnei mea te pōwhiri pēnā i te haerenga mai o te Pākehā, o ngā mihinare, me ngā mahi tāmitanga. I te tau 1951 tekau mā iwa ōrau ngā tāngata i noho tāone ai ki te rapu mahi (Walker, 2004). Ka noho mokemoke ngā marae; ka waiho mā ngā kuia me ngā kaumātua e tiaki. I ēnei rā he maha ngā momo hangarau e pā kaha ana ki te iwi Māori. Kei runga i te ipurangi ngā āhua momo whakahaerenga pōwhiri.

Ko te wāhanga tuawhā he tirohanga ki te tūnga o te pōwhiri me te whakatau o nāianei. He tirohanga hoki ki ngā whakaaro o te iwi Māori me ngā tauiwi ki aua tikanga. Ko te pūtake o te wāhanga tuarima he whakaatu i ngā rerekētanga o te pōwhiri o ēnei rā i tērā o ngā wā o mua. He aha i pērā ai, he aha ngā whakaawetanga i pā atu ki te pōwhiri. Ka tātari i te whakahaerenga pōwhiri i ngā rā e heke mai nei. Whai atu i tērā hei kōrero whakamutunga, ka whakaatu he tūtohutanga mo te pōwhiri me ōna tikanga kia kore pea tētahi e tuhituhi kōrero hei whakawhānui i tēnei kia kaha tonu tātou ki te hāpai i te pōwhiri me ōna tikanga.

Te Wāhanga Tuarua: Te pōwhiri me ōna tikanga ki a Ngāti Rangi i te Tai Tokerau

He maha rā ngā tikanga me ngā kaupapa e pā ana ki tēnei mea te pōwhiri. Kei ia hapū tōna ake whakamāramatanga mō ngā wāhanga o te pōwhiri. Kei ia marae tōna ake whakahaerenga pōwhiri ahakoa nō te takiwā kotahi. He tirohanga tēnei ki te hapū o Ngāti Rangi i te Tai Tokerau me tō rātou whakahaerenga pōwhiri i ngā rā o mua. Kua kōrerohia ēnei whakamāramatanga e ētahi kaumātua/kuia nō Ngāti Rangi i te tau 2004. Kua whakarāpopotohia ngā kōrero e hāngai tonu ana ki ngā tikanga ake o te hapū. Ka tīmata ki ō rātou whakamāramatanga mō te kupu pōwhiri ā muri atu ko ngā wāhanga o te pōwhiri.

Te pō

Mehemea ka whakawehea te kupu pōwhiri, he tikanga tā te pō, he tikanga hoki tā te whiri. Ko te pō he āhuetanga o te manuhiri, hei karanga atu ki a rātou ki te eke ki runga i te wāhi nohoanga. Ki te rongo tētahi i taua kupu te pō, ka mōhio tonu atu kei te whakareri te iwi ki te pōwhiri atu i ētahi manuhiri. Ehara i te mea he kōrero whakatūpatō, he āhuetanga kia mōhio ai e kore e kitea ngā whakaaro o ngā manuhiri. Heoi anō ko te pō he tohu mō tērā. Ahakoa tēnei mea te pō tūturu he pai, ko te pō o te whiri e kore e kitea. He pēnā tonu i te whakataukī; *he kokonga whare e kitea he kokonga ngākau e kore e kitea*. E kore hoki te tangata e kite i ngā mea e haereere ana i waenganui pō. He pānga hoki tā tērā ki te tīmatanga o te ao arā, ‘te pō-nui, te pō-roa, te pō uriuri, te pō kerekere, te pō tiwhatiwha, te pōhaehaea, pō-tē-kitea, te pō tangotango, te pō whāwhā, te pō namunamu (Hiroa, 1970; King, 1994; Marsden, 2003; Simmons, 1994).

Te whiri

Tau ana te whakaaro o te rangatira ki te whakatū i tētahi hui pōwhiri, ko tērā tonu te tīmatatanga o te pōwhiri. Me kī, ko tērā whakaaro te whiri tuatahi o te pōwhiri. Ko tāna whakaputa i taua whakaaro ki te tohunga te whiri tuarua. Ko rāua tahi ko te

kaikaranga, tua atu - ko ngā kaiwaiata, tae noa ki ngā ringa wera e whiriwhiri ana i ngā kaupapa whakahaere o te hui. Ko ngā whakahaerenga katoa o te pōwhiri e āta whiriwhiri ana e ngā kaiwhakahaere kia takoto pai ai ngā kaupapa o te rā. Ko ā rātou mahi ā hinengaro ko ngā mahi ā tinana he āhuatanga ērā o te whiri. Ko te whiri hoki e herea ana te manuhiri me te tangata whenua ki ngā tikanga o tā te tangata whenua whakahaere kia mārama ai rātou ki te kawa o te iwi kāinga.

Te wero

Ki te hapū o Ngāti Rangi, mehemea e haere ana te katoa ki te pōwhiri, ko te āhua o te tira, ko ngā tāne toa o ngā whānau rangatira ki mua. Ko ngā wāhine, ngā kōtiro, ngā tamariki, ngā taitama, ngā kaumātua, ngā kuia ki waenganui, ko ngā tāne toa anō ki muri. Kei te pērā tonu te āhua i ēnei rā ko te taumata ki mua ko tētahi o rātou ki muri. Kia kotahi te haere nā, kia pai ai te tae atu kia pōwhiri ai i te katoa.

Ko te wero he mahi mā ngā tāne ki te whakaoho i ngā manuhiri i te wā e whakaeke ana rātou ki runga i te marae. Kotahi te tangata e mahi ana i te wero. He toa te tangata nei; he koi te hinengaro, he māia, he tohunga mau taiaha. Ko tāna he haka atu me te karawhiu i tāna taiaha ki ngā manuhiri. Ko taua haka anō hei whakaoho i ngā kairākau e tū mataara ana i muri tata i a ia. He toa hoki te katoa. Ka tū mataara tonu ngā kairākau kia whakamau ai te rangatira o te ope i te rau rākau kua whakatakotohia, kia ārahina rātou e te toa, kia taha ai te katoa o ngā manuhiri katahi anō ka hokia ngā āhiki.

I taua wā e rangona tonu ana ngā reo karanga ki te karanga pōwhiri ki te manuhiri.

Te karanga

I te wā ka mōhio te wahine kaikaranga ka tū he pōwhiri, ko tāna he whakareri pai i te katoa o tōna āhua, ōna kākahu, tōna tinana, ōna whakaaro kia wātea ērā kia tukuna atu te karanga i runga i te pono i te tika kia ū ai te mana o te iwi kāinga. Ko tāna he:

1. whakawātea i ōnā whakaaro
2. inoi atu ki te Kaihanga kia tau tōna āhua
3. inoi atu kia whakatuwhera ai i te huarahi ki ngā tūpuna
4. inoi atu ki a rātou mā kia tau mai ki te tautoko
5. whai whakaaro mō ngā manuhiri

6. whai whakaaro mō te iwi kāinga
7. whai whakaaro mō te kaupapa o te rā

Ka mutu me waiho ngā whakaaro kore whai hua pēnei i te ‘ka aha mehemea ka raru, ka aha rānei...ki te taha’. Ko tētahi mea nui ki ngā kaikaranga, he whai whakaaro mō te hiranga, te mana o te nama toru. Kia whai whakaaro hoki ia mō te ngao o taua nama. Ko tana inoi tuatahi i ngā wā katoa ki te Kaihanga; tuarua ki ngā kaitiaki pērā i a Rongomātāne, i tōna whaea rānei i a Papatūanuku, tuatoru ki ngā tāngata. Ā muri atu ko ngā taonga i roto i te tangata; tōna mauri, tōna tapu, tōna ngao. I mua i te tukunga atu i te karanga ko ōna whakaaro me aro ki te Kaihanga, tuarua ki te manuhiri, tuatoru ki te hononga ki te iwi kāinga mō taua wā.

I te wā ka rere atu te reo karanga ka rangona te tangata i te mauri, i te mana, i te kaha o te tapu o te reo. Ko tōna reo hei whakatau tāngata, ko tāna kia puta mai te mauri, te tapu, te hiringa o te iwi kāinga, kia mau tonu te mana o te iwi kāinga.

E kore ēnei mea e toru e tau mehemea kotahi te kupu pōwhiri. Me whakaaro tonu pērā kia pai ai ngā mahi katoa. Heoi anō, ko te mea nui kia mōhio te tangata ki tēnei mea te karakia, te inoi ki te Kaihanga, kia wātea ai tana mahi.

Ko ngā karakia, ko ngā hīmene o te hāhi Mihinare e pēnei ana. Ka rangona te mana o te nama toru. Te tapu, tapu, tapu rawa. Ko ngā Karaitiana e kī ana, te Matua, te Tama, te Wairua Tapu. Ko ngā kupu matua o te hīmene rongonui, E toru ngā mea, ko te tūmanako, te whakapono, te aroha.

Pēnā hoki i ngā kupu o te Whakawhetai Nui o te hāhi Mihinare (Bicultural Education Committee, 2005):

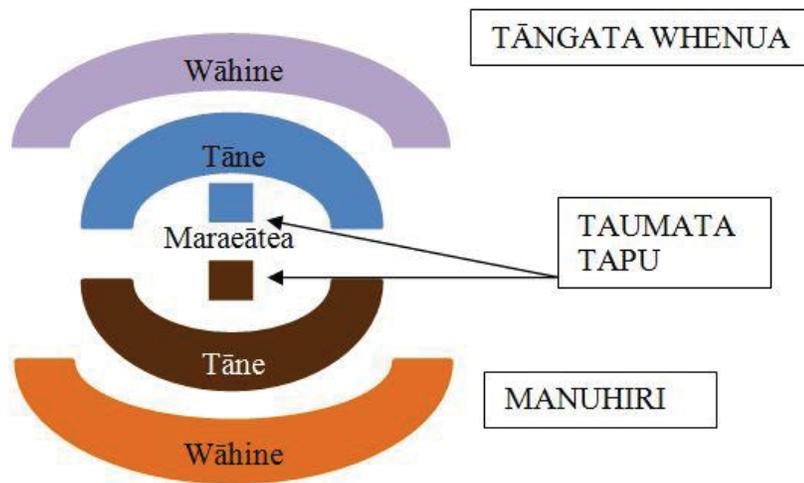
Ka aru mātou i a te Karaiti
Tui, tui, tuia mātou,
Tuia ki te mamae
Tuia ki te tūmanako
Tui, tui tuia ki te ora (p. 28)

Kei te Paipera Tapu tēnei āhuatanga o te whakamahi kupu, te whakatakoto kōrero kia toru ngā wā. Pērā ki ngā whakaaturanga o te Kawenata Tawhito ngā wēhenga e toru: te ture a Mohi, ngā poropiti, ngā waiata. He ritenga tā ēnei kōrero ki tā ērā o te karanga, he mea hei whakaoho i te mauri, i te tapu, i te ngao o te tangata. Me hoki ngā whakaaro ki a Tanenuiarangi ka tika; nāna i riro iho ai ngā kete e toru o Te Wānanga (Shirres, 1997):

Tenei au, tenei au, tenei au te hokai nei i taku tapuwae,
Ko te hokai-nuku, ko te hokai-rangi, ko te hokai
A to tupuna a Tanenuiarangi i pikitia ai
Ki te rangi-tu-haha, ki te Tihi-o-Manono,
I rokohina atu ra ko Io-te-matua-kore anake

I riro iho ai nga Kete o te Wananga:
Ko te Kete Tu-a-uri
Ko te Kete Tu-a-tea
Ko te Kete Aronui,
Ka tiritiria ka poupoua ki a Papa-tu-a-nuku
Ka puta te ira tangata ki te whaiiao
Ki te Aomarama! (p. 15)

Pāoho ana te reo karanga i te kāinga i aua wā, ka mau tonu te kaikaranga ki ēnei whakaaro. Nā te kaha o te āhuatanga ka piki ake te whakaaro mō rātou mā e whakaeke mai ana. Ko tāna he whakaputa atu ki te iwi kāinga ngā ingoa o ngā rangatira, ngā tohunga, ngā tāne toa, ngā wāhine toa kia mōhio ai tōna iwi ko wai, nō hea, ka tau mai i taua wā. Ka karanga tonu kia tae atu te ope ki te wāhi kua whakaritea mō rātou, kia kitea kanohi ki te kanohi katahi anō ka mutu te rere o te karanga. Ka tū porohito weherua ngā manuhiri tāne ki te taha o te marae ātea ko ā rātou wāhine ki muri iho kia rite tonu ki te tū o rātou mā o te kāinga.



Whakaahua 5: Te āhua o te noho

I aua wā, mehemea kotahi te kaikaranga ka mōhio te iwi he manuhiri nō ngā wāhi e pātata mai ana ki tō rātou kāinga. Engari mō ngā manuhiri nō tua atu i tō rātou kāinga, e rua e toru rānei ngā kaikaranga i taua wā. Ko tērā hei whakakaha ake i te mauri o te reo o te iwi kāinga kia rongopai ai te manuhiri i tērā āhuatanga. Ko tērā tonu te take ka tū aua wāhine o te kāinga. Nā he āhuatanga anō hei mahi mō te wā ka puta mai he manuhiri nō ngā takiwā, nō ngā rohe o ngā whenua o tua atu rā. Ka tū e whā e rima rānei ngā kaikaranga. Ko te tikanga o tērā kia mau tonu te mauri o te iwi kāinga, kia rongopai ai te manuhiri i te ihi, i te wehi, i te hiringa o te iwi. He tikanga tino whakahirahira tēnā; he tikanga nui kia puta mai aua āhuatanga ka tika. Ko tā te karanga anō he whakakaha ake i te mauri o te tangata kia rata ai ia ki ngā kaupapa o te rā.

I tua atu o tērā ko te whakaaro i muri o te karanga ki ngā tūpuna, ki ngā manuhiri, ki ngā tāngata o te kāinga. Mā te kaikaranga e whakatuwhera te ārai o tua, kia wātea ai tērā mō ngā tūpuna ki te hoki mai ki te tautoko i te kaupapa.

Ko tāna he tū kia kite pai ai te katoa i a ia. Ko āna ringaringa me pupuri i te rau riki a Tāne; ka whiua. Ko ēnei rau hei whakanoa i te tapu o tāna mahi kia kore ai ia e whara, kia kore ai ngā tapu e pā atu ki a ia i te wā e whakatuwhera ārai ana ia i te huarahi o tua. Ko ngā rau ko ērā o te kawakawa, te wharawhara (Marsden, 2003), ko ētahi atu; engari he pai te Kawakawa nā te mea hoki he rongoa (Riley, 1994). Kia whiua ērā kia pai ai te huarahi mō ngā tūpuna ki te hoki mai ki te tautoko i ngā kōrero o taua wā. Ko tērā te āhuatanga o te pupuri i ngā rau i te wā o te karanga. He mea hei whakatika, hei āwhina

i ngā kaikaranga kia kore ai rātou e mau i ngā tapu ka puta mai i te wā e karanga ana rātou ki ngā tūpuna. Kia mōhio ai he tapu tēnei mea te tūpuna nō reira, kia tika te karanga atu.

Ko tā te kaikaranga hoki he mau i te pare kawakawa ki runga i tōna mātenga hei tohu aroha ki ērā kua wehe atu ki te pō. “Ki te mate atu he tangata, ka mau te tangata ora i te pare kawakawa, arā, he tauā hei whakapōuri i ō rātou kanohi kia āhei rātou ki te kite i te wairua o te tangata kua hemo atu” (Barlow, 1991). I ētahi wā ka utaina ngā rau kawakawa, ki runga i te tūpāpaku hei āwhina i a ia kia pai ai te haerenga ki tua; kia pōwhiri atu ki ōna tūpuna e tatari mai ana i reira.

Ehara te karanga i te mahi ngāwari, me mōhio te wahine ki ngā tikanga o te hau kāinga; me āta whakarongo me āta mātakitaki hoki i te kaikaranga e mahi ana i tana mahi, tae ki tōna wā ka mōhio. Kia kaha tonu tōna reo, kia hāngai pū te tangi ki te kaupapa.

Mehemea he kaupapa whakahari tāngata me pērā hoki te tangi o te reo. Ki a Ngāti Rangi ko ngā kuia kē ngā wāhine e āhei ana ki te karanga. He kaiaka a rātou ki ngā tikanga o te hāpū, kua mutu hoki te mahi whānau pēpi kua wātea ki te karanga. Hei tā Barlow (1991):

E mea ana ōku mātua, kāhore e tika ana ēnei mea kia akohia, engari kia tae ki te wā tika ka puta te reo tapu mō ngā tāngata kua whakaritea mō tēnei mahi. Kia tae rā anō te wahine ki te pakeketanga o te kuia, arā, kua mutu te mahi whānau pēpi me te rere toto ia marama, ia marama. (p. 38-39)

Ko tēnā tonu te āhua o rātou mā o te kāinga i aua wā o mua; ko ngā kuia e tū ana ki te karanga.

Ko te mea nui kia tukuna atu te aroha, kia maumahara ki a rātou mā kua riro atu ki te pō kia hono mai ki ngā whanaunga, ki ngā waewae tapu ko tae atu. Ahakoa kei tēnā wahine, kei tēnā wahine tōna anō karanga ko ngā kupu matua o te karanga i aua wā e rite tonu ana ki ēnei wā. Hei tauira o te karanga tuatahi:

Haere mai rā e ngā manuhiri tūārangi ē ..e..e!

Haere mai e ngā uri o ...ē..e..e!

Haere mai e ngā whanaunga o tātou nei ē..e..e!

Kua whakatakotohia te kaupapa o te rā hei kōrero mā tātou
Ko mātou ēnei e tuku atu ana i tēnei karanga ki a koutou mā
Nau mai, haere mai, haere mai rā. (Harawira, 1997, p. 13; Kāretu, 1974, p. 1)

Hei tauira anō o te karanga ki ngā mate:

Mauria mai ō koutou tini mate kia tangihia ē..e ..e!

Mauri mai ngā wairua o rātou mā kua wehe atu ki te pō ē..e..e!

...kua tahuri atu ki te pō ē..e..e!

...kua ngaro atu ki te pō ē..e..e!

...kua whetūrangitia ki te pō ē..e..e!

...kua mene atu ki te pō ē..e..e!

Haere mai rā, haere mai rā, haere mai rā! (Richardson, 1998, p. 10-11)

Ka tatari i te whakautu o rātou mā e eke mai ana; ko tā rātou he whai whakaaro mō ngā
kupu kua tukuna atu ki a rātou. Anei ētahi kupu karanga mā te manuhiri:

Karanga mai rā e te iwi e

Karanga mai karanga mai karanga mai

Karanga mai ki a mātou ngā uri o ...

Karanga mai ki a mātou ngā whānaunga kua tau mai nei

Karanga mai i runga i te aroha ...

He ātaahua ngā kupu o te karanga (Salmond, 1996; Tauroa & Tauroa, 1986), me ērā mō
te wā matenga a te tangata he hāngai hoki ki te kaupapa o te hui. He karanga anō tēnei
nā Mihipeka Edwards (2002), ko tāna, kua ngaro haere te kounga o te reo me ōna
tikanga ki ētahi o tātou:

E ngā tūpuna o te ao Māori

he tangi atu tēnei ki a koutou

e kui mā, e koro mā

āwhinatia mai

tā koutou mōkai mōrehu

e huri haere nei i te ao kikokiko

e rapu ake nei i ngā tikanga

e pā ana ki ngā āhuetanga

Te whaikōrero

I muri atu o te karanga ko ngā kaikōrero o te iwi kāinga; ko rātou e tū ana i te tuatahi ki te whakatau manuhiri. Ko rātou hoki e whakamārama atu ana ki te manuhiri ngā take, ngā kaupapa ka kōrerotia.

Ko ngā karakia hei tīmata i tēnei wāhanga o te pōwhiri. Ki te Kaihanga tuatahi, ki a Papatūānuku tuarua ā muri atu ki ngā atua ngā kaitiaki o te taiao, o ngā mahi katoa o te iwi. Ko ērā ko Tāne, ko Tangaroa, ko Rongomātane, ko Haumietiketike, ko ērā atu. Kotahi te tohunga e tātai ana i aua hekenga kōrero. Ko tāna hoki he whakahuahua i ngā ingoa o ngā hoa wāhine a ngā atua. Kīhai aua ingoa i puta mai ki ahau engari ko te kōrero e pēnei ana, ahakoa he atua he hoa tōna pēnā me te tangata. Ka whakahua i ngā papaitanga o te taiao, ko tērā hoki tō rātou oranga. Mena kare e tīmata ana pēnā, ko te whakapono e kore e tau pai te hui me āna kaupapa. Ka mutu ana karakia ka wātea te wā kia tū ai te kaikōrero tuatahi o te hau kāinga. He pāeke te kawa whaikōrero e pēnei ana ngā wāhanga:

Ko tā te tohunga tuatahi:

- ◆ he tuku inoi atu ki te Kaihanga
- ◆ he tuku inoi atu ki ngā atua
- ◆ he tuku whakamoemiti mō te āhua o te taiao, ka huri.

I reira kātahi ka tū atu te kaikōrero tuatahi o te iwi kāinga, ko tāna:

- ◆ he tīmata tāna kōrero ki te poroporoakī (he roa ake i ngā poroporakī a Rerekura, 2008) ki a rātou mā kua wehe atu ki tua o te ārai, ā, mutu atu i tēnā ko ngā tātai tūpuna kia mārama ai te katoa ki te hononga i waenganui i a rātou
- ◆ he kōrero mō te taiao, ngā papaitanga o tō rātou takiwā, pērā i ngā kai o ngā awa, ngā tuna, ngā kēwai, ngā īnanga. Ki ngā kai o te whenua pērā i te kūmara, ngā kai o te ngahere e kore e āhei ki te tango mai i ēnei rā. Ko aua kai e whakahuatia ana ka kitea i te wā o te hākari

- ◆ he tuku mihi ki te minenga ki te manuhiri tuatahi
- ◆ he mihi atu ki tana iwi
- ◆ he kōrero mō te kaupapa o te hui

Ā muri atu ka tū te katoa ki te waiata. Ko te waiata e tautoko ana i ngā kōrero kua kōrerotia. Ka waiho te wā kia tū atu ētahi atu kaikōrero o te iwi kāinga. Ko ēnei whaikōrero ka tīmata ki te mihi ki te rangatira, ki tana ope, ka tautoko i te kaupapa, ka waiata, ka huri.

Nā, ka tū te rangatira o te ope manuhiri, ko tāna:

- ◆ he tuku whakamoemiti ki te Kaihanga mō āna mahi pai; nā ka inoi atu ki ngā atua kia tau
- ◆ he tuku poroporoakī ki a rātou mā kua wehe atu
- ◆ he huri ki te tangata whenua ki te mihi atu ki a rātou, te taumata tuatahi, te tohunga, te iwi
- ◆ he mihi atu ki tōna ope
- ◆ he tautoko i te kaupapa

Ā muri atu ka tū te katoa o te ope ki te waiata ā ka huri. Mā te kaumatua rangatira o te iwi kāinga hei whakamutu atu i te wāhanga o ngā whaikōrero heoi anō ki te whakatau tūturu i ngā manuhiri. Mā te rangatira e whakakopa kia kotahi ai rātou mō te wā o taua huihuinga.

Te whakataukī

He kōrero whai tikanga tā te whakataukī; nā tērā ka whakaputaina i ngā wā o te whaikōrero. Mehemea ka titiro te tangata ki aua momo kupu ka kite ia i te kupu whakataume te kupu kī. Mā te whakarongo ka whakatau, mā te kōrero ka taea te whakatau i te tangata. Ko te kī, ko te kōrero. Nā kei ia whakataukī he kōrero hōhonu. Ko ēnei momo hei whakapakari, hei whakawhānui i te hinengaro o te tangata kia taea e ia te whakaaro whānui kia kore ai e whakaaro ki a ia anahe. Me whai whakaaro mō te katoa.

Mā te whakataukī e whakawhānui i ngā whakaaro o tēnā, o tēnā. He pai rawa he kōrero poto, kāre e kōrero tonu ana engari ko ngā whakaaro i roto i aua mōmō kōrero he nui rawa. He kōrero aroha, he kōrero maumāhara ki ngā tikanga o mua, ki ngā tūpuna. He tauira tēnei whakataukī nō Otaua, te kāinga tipu o tōku whaea. “*Hei konei, e Ninihi, e Pihanga! Ka haere tēnei ki te Ngāru-a-pahu, ki Rangaunu, ki Papata, ki te rākau-tu-pata-nui e tū ki te hauauru, ko ngā uri o Wharewhare-te-rangi*” (Department of Maori Affairs Whangarei, 1987; p. 10). E ai ki a Hone Mohi Tāwhai, ko te tikanga o te whakataukī nei, he poroporoakī ki te whenua, ki te iwi, ki ngā tāngata ka haere ai ki raro ētahi atu maunga, ki roto hoki ki ētahi atu iwi. Ko Ninihi, ko Pihanga, he puke whakahī ēnei kei te takiwā o Otaua i roto atu o Waima.

Ko Ngaru-a-pahu, ko Te Tuauru, ko Panguru, ko Papata, he puke whakahī kei te taha hauraro o Hokianga. Te rākau-tu-patapata, he kauri. Te iwi e noho i raro i aua maunga, ko Te Rarawa. Ko te rangatira nui o taua iwi i aua wā ko Wharewhare-te-rangi.

I ētahi wā kīhai ētahi o te iwi kāinga i tino hopu, i tino mōhio ki te tikanga o te kōrero nā te hōhonu o ngā whakaaro o te kaikōrero. Ko te kōrero a ngā kaumātua rātou mā i kōrero mai ki ahau e pēnei ana:

Mehemea ka whakamahia taua kōrero ia wā ka mōhio ka tika, ka tau tērā. Māna anō e whiriwhiri tēnā. Pai kē te waiho mā te tangata e whakaaro he aha te tino pūtake o te kōrero rā. Nā, ko tērā te painga o te whakataukī (Hui with kaumātua/kuia, 2004).

Ko tā te rangatira he whakaputa i aua momo kōrero i ngā wā ka kōrero ki te katoa. Ko rātou katoa e whiriwhiri whakaaro ana mō aua momo kōrero, me pēhea te whakarāpopoto i te kōrero kia mau ai te rangatiratanga o te kōrero anahe, hei whakamahi i te hinengaro. I aua wā he pai ki a rātou te rongō i tētahi e whakahua ana, e whakamahi ana i ēnei kōrero. He reka hoki. Ka whiriwhiri whakaaro nā, he aha te tino tikanga o tēnei o tēnā.

Hei tauira ‘*he kakano i ruia mai i Rangiaātea*’. Kei te pai te whakamāramatanga ko Rangi i runga nei he ātea te wāhi i waenganui i a Papa rāua ko Rangi (Marsden, 2003).

Hei tā Hiroa (1970) i wehe mai ngā waka o ngā tūpuna i Hawaiki, e mōhiotia nei ko Hawaiki nui, Hawaiki roa, Hawaiki pāmamao. Hei tāna anō, ko ngā kōrero a Matorohanga e mea ana, ko Hawaiki te ingoa tawhito o Tahiti. Ko te moutere e tata ana ki tērā ko Raiātea arā Rangiaātea. He pai anō tērā engari ki ngā tūpuna o Ngāti Rangi (Hui with kaumātua/kuia, 2004), ko Hawaiki nui te wāhi i waenganui i a Papa rūa ko Rangi. He wāhi e kore e taea te kite he nui, he nui rawa atu taua wāhi.

I aua wā hoki, kīhai ngā rangatira i whakaputa kōrero mō te kōrero noa; i āta whakaaro rātou ki te kaupapa kātahi anō ka kōrero mō taua kaupapa. Me kī, ia kaupapa i wānangatia e rātou, i karakia kia pai ai te puta mai o ngā āhuatanga wairua o tērā kaupapa. Nō reira, i atā whakaaro kia puta mai te katoa o ngā āhuatanga o taua ake kaupapa. Ko te āhuatanga o tērā kia whāngaia e rātou te taha tinana me te taha wairua. Kia ōrite te mōhiotanga o tētahi ki tō tētahi atu. Kīhai rawa rātou i waiho te taha wairua ki te taha ki muri iho rānei. I whakaaro rātou ki aua āhuatanga katoa kātahi anō ka whakaputa kōrero atu ki te iwi; ko tēnei pū te āhuatanga o tēnei mea te mātauranga, te whakataukī. Hei kōrero whakamutunga mō tēnei wāhanga ka whakamāramatia te tikanga e mōhiotia ana e Ngāti Rangi mō te whakataukī nei, “*Ko te kai a te rangatira he kōrero*” (Hui with kaumātua/kuia, 2004).

I ngā rā o mua ki te oti pai tētahi mahi nui, ka haere te toa nāna taua mahi ki te tohunga tā moko kia tāia ai te tikanga o taua mahi ki te taha matau o tōna mata, te taha whakapapa ki tōna matua. Kia kaua ia e titiro ki tōna āhua i taua wā, kia kaua e kōrero ki te tangata atu i te tohunga tā moko. Ka noho ki reira kia mutu rā anō te tetere kātahi anō ka āhei ki te hoki atu ki tōna kāinga, ki te whānau. Ka whakaritea he rā kia kōrero ai ia ki te iwi kāinga te tikanga o te tā moko, ōna whakaaro i te wā e mahi ana te tohunga i tana mahi. Tae ki te wā ka reri anō ia ki te haere ki te tohunga ka pērā anō te mahi tae noa ki te wā ka oti katoa tana tā moko. Ka whakatūria he pōwhiri kia tae atu ngā whanaunga huri noa kia rongohia tana kōrero ōkawa. He kōrero haerenga ā tīnana, ā hinengaro, ā wairua mai i te tīmatanga o te tā moko tae noa ki tōna mutunga. Kia mau ki tōna ringa he mere pounamu he taiaha rānei hei āwhina i te piki me te heke o tōna reo. Kia rite tonu te piki me te heke o te reo ki te rere o te manu. Mā te minenga e kī ‘ko te kai a te rangatira he kōrero.’

He tohu rangatira

Ki tā Ngāti Rangi, ki te mau kahu huruhuru te kaituku kōrero me peke me huri tonu kia kite ai te katoa i te pīata o ngā huru o tōna kahu, kia ea ai te mau i ngā huruhuru o ngā tamariki a Tāne. Kia rite tonu te korikori o te tinana ki tērā o te manu, te kore noho roa ki te wāhi kotahi. Ko te taiaha, ko te pounamu rānei hei whakaata i te rere a te manu ki kō, ki kō, ki kō. Engari ehara tēnei āhuetanga o te tāwhai i te rere i te tangi o te manu nō Ngāti Rangi anahe, kāhore. Hei tā Mahuta (1974), “gesticulation and stylized movements of the body and feet are typical features of whaikōrero” (p. 15). Hei tautoko i tana kōrero ka tikina atu e ia te kōrero a Taylor (1855, i tā Mahuta, 1974) i puta mai i te tau 1855, “a chief when speaking on the marae walked up and down using much gesticulation, slapping his sides and brandishing his weapon” (p. 15).

Ko Cowan (2000) tētahi i tuhi i āna tirohanga e pā ana ki te whaikōrero, “the expression taku manu hakahaka (my dancing bird), used in songs to describe the ceremonial manner of a cheftain’s speech-making refers to movements of the fantail as it prances backward and forward” (p. 39). Ki a Mahuta (1974) anō, “a speaker will generally hold something in his hands whilst talking whether it be a weapon, walking-stick, umbrella hat or twig. Today the tokotoko (walking-stick) has taken the place of the taiaha (spear) and other weapons in the hands of orators” (p. 15). Ki a Del Mar (1924) ko te taiaha hei whakamana i te tū o te kaikōrero. Hei tāna, “the taiaha was a weapon carried by persons of distinction and always held by an orator when addressing his people...A chief always tried to hold one in his hands while making a public speech” (p. 152). Ki te hapū o Ngāti Rangi ko ngā mea papai o te huihuinga ko ngā karakia ko ngā momo whaikōrero ko ngā waiata tautoko i ngā kaupapa e kōrerotia ana. I ētahi wā he take anō hei whakaputa waiata atu i te tautoko i te kaupapa o te kaikōrero.

Te waiata

I mōhio pai te katoa o te iwi kāinga ki ngā kupu o ngā waiata, engari i ētahi wā ka titoa he waiata anō i mua tata o ngā huihuinga hei tāpiri atu ki ērā atu mena ka hiahiatia.

He tino waiata hoki, ehara i te mea e rua e toru meneti ka mutu kāhore, kia rima meneti roa ake te waiata kātahi anō ka kī te tāngata he waiata tērā he waiata whai take. I ētahi

wā ka whakaae te rangatira kia waiata tētahi, ētahi rānei, i ā rātou waiata tangi. Koinei te kōrero a Royal (i tā Rewi, 2005), “Ki te titiro tātou ki ngā taonga waihanga a ō tātou tūpuna, kāore he puiaki i tua atu i te waiata ki te kawē, ki te whakaahua, ki te whakaata i ō rātou roimata aroha mō tētahi āhuetanga” (p. 285). Engari kia hāngai tonu ki te kaupapa o te wā. E kī ana a Tauroa (i tā Rewi, 2005) “when the waiata is appropriate to what has been referred to in the whaikōrero, the mana of the group and the speaker is heightened” (p. 287).

He rerekē hoki te rangi o ngā waiata tangi i whakaputaina e ngā kaiwaiata i aua wā. Mehemea e āta whakarongo ana te tangata ki ēnei waiata ka rongopai ia i ngā rerekētanga. Ka piki ake te tangi o te reo, he tangi tūturu tērā o te tangata mokemoke, o te tangata kua mahue mai kua whakarerea, ko tērā. Kia rongopai ai te minenga i te mamae e ngau kino ana i roto i tōna uma ko tā te kaiwaiata he whakamahi i te putanga hiringa, te putanga ngao o te uma. Mā tērā, ka wiriwiri te tangi o te reo engari he kaha tonu. Mai i te tīmatatanga o te waiata, ka kite te katoa i tōna ake ‘hikoi’ me kī. Te hikoi o te hinengaro, ko ngā piki me ngā heke ka rangona. He āhua roa rawa te wā e ‘hanga’ ana te kaiwaiata i tana waiata. Ko tēnei te kōrero a ngā kuia (Hui with kaumātua/kuia, 2004) o Ngāti Rangi:

Me whai whakaaro mo te tūāpapa o te waiata, kia tika te whakatakoto o ngā kupu. Ki te hē me tangohia ka hanga anō. Mahi tonu kia hāngai ai ngā kupu ki te rangi o te waiata ki te hā o te reo.

I ētahi wā he rōpū tonu ka waiata. Ko te mea rerekē ka pōhēhē kotahi te kaiwaiata ahakoa ka kite te tangata i tērā e waiata mai ana. Ko te rangi o ērā momo waiata e kore pea e taea i ēnei rā. Pēnā ana i te reo o te hau. E ai ki tētahi o ngā kaumātua, “Ka rangona te pupuhi a te rorohū ka piki ake ka piki ake ki tērā o te tūpararā ā, ka heke, ka heke, me he pūhoto karanga o te kōhengihengi te waiata, he ātaahua, he ātaahua” (Hui with kaumātua/kuia, 2004).

E kore e āhei ki te waiata i ēnei momo waiata tangi i ngā rā mahana, i ngā rā paki. Me tatari kia makariri kia taupuru rānei te rā kātahi anō ka whakaaetia. Me kī, kia hāngai te āhua o te waiata ki ngā tohu a Tāwhirimātea.

Ko te nuinga o ngā waiata he waiata aroha, he waiata hei whakahari i te ngākau o te tangata, me te hāngai tonu ana ki te kaupapa. Mehemea ka waiata ki te Runga Rawa ko te putanga hiringa mō tērā momo waiata kei runga ake. Kei runga i te mātenga, te upoko o te tangata, ko tēnei te tipuaki (Love, 2004; Marsden, 2003). Nā tērā ka puta mai te kī, he tapu te mātenga, te upoko o te tangata. Kei te pito tētahi anō putanga pērā, kei te uma, kei te kakī, kei te rae. Mehemea he kōrero whakatūpato, ka whakamahia i aua wāhi katoa kia tau ai tērā momo kōrero ki roto i te hinengaro o ērā o ngā tāngata e whakarongo ana.

He putanga anō kei te tangata engari ko ēnei ngā wāhi i whakamahia tonutia e ngā kaikōrero e ngā kaiwhakahaere waiata i aua wā o mua.

Engari kīhai te nuinga o ngā tāngata o te kāinga i mōhio ki ēnei wāhi tapu heoi, ko te kaiwhakahaere waiata i mōhio, ko te tohunga, ko te taumata, ko ngā kuia e tū ana ki te karanga. I ētahi wā ka kōrero te kaiwhakahaere waiata ki ngā kaiwaiata mō tēnei, engari mō te nuinga o te wā i hoatu te rangi ki a rātou kia waiatatia i taua rangi, arā, te rangi e tika ana mō ērā wāhi tapu o te tinana.

Kei te whakamahia ēnei āhuetanga e ētahi i ngā wā o ngā whaikōrero. Hei tauira, mehemea he tohutohu kei taua kōrero ka whakamahia te putanga tuarima, tērā o te korokoro kia whai kaha ai te reo. He rerekē te āhua o ia tāngata, ko tērā te take ka whakamahia aua putanga kia rongopai ai te katoa kia ū ai te kōrero.

Tētahi atu tikanga ko te whakamau kākahu hei tautoko i te tangi, i te rere o te waiata. Kia pai katoa te āhua o te tangata ōna kākahu, te whiti mai o te rā te heke mai o te ua te taupuru rānei o te rangi.

Te whakatakoto takoha/koha

Ka mutu ngā whai kōrero a ngā rangatira manuhiri ka whakatakotoria ngā takoha hei tohu aroha, hei whakakotahi i te iwi kāinga me te manuhiri.

Ko ngā koha - he taputapu hei pupuri kai, he whāriki, he kete, ērā katoa, engari ko te nuinga o ngā koha he āhua momo kai, pēnā i te tuna, te kūkupa, te kūmara hoki. Ki ngā

tūpuna, ahakoa kei a rātou ēnei kai, ka mau tonu te tārawa o te kai i te waha mena nā tētahi atu i tunu. He pai hoki te waka huia hei koha nā te mea he ātaahua, he pai ki te kawē atu. Ko ētahi o ēnei waka he nui te mahi ki te whakapīata, kia kanapa ai te āhua kia kitea te ripa o te rākau. Ka whakairohia ētahi engari kua ngaro atu te tikanga o aua momo mahi toi. I pēnei te whakamārama o ngā kaumātua mō ētahi o aua mahi toi:

Ko te porohita, he tohu o te orangatonutanga; ko ngā porohita wehenga rua, ko ērā ngā oranga o te tangata. Ko ngā rārangi ko ngā ara o te tangata, ko ngā ira ngā whakamutunga o tērā mahi, o tērā mahi; ko te pūwerewere ko ngā tae, ngā āria huri noa i te tangata. Ko ngā mea e kīia nei ko te koru, he ngaru, he karakia ki a Tangaroa mō āna kai papai (Hui with kaumātua/kuia, 2004).

I te wā ka mutu atu te mahi i ētahi o ngā taputapu ka haria ki te wai kia pā atu ki tērā. Ehara tēnei mō te katoa heoi anō mō ētahi o ngā taputapu i hangaia e ngā tūpuna.

Mena he taputapu mō te tinana o te tangata ko ērā ka haria ki te wai kia mā, kia noa ai. Heoi anō ko te tikanga kia pai te hoatu ki tētahi atu. Hei tā ngā kaumātua, “Kia kore te hā, te mauri hau o tētahi o ngā kaimahi e hou atu ki tērā” (Hui with kaumātua/kuia 2004). Engari ko ngā kete, ka oti ērā ka karakia ka tohatoha atu ki te tangata hei koha, hei taonga. Pēnā tonu i ngā whāriki. He pai ki te katoa ki te whiwhi whāriki hou ahakoa te wāhi e noho nā rātou. Ko tētahi atu mea nui kia pai te hanga o ngā mea katoa; te tinana o te kaituku koha, ōna kākahu, ngā koha e tukuna atu ana e ia. Ko tētahi āhuatanga anō o tēnei mea te haere ki tētahi atu wāhi, me hari he kai mā rātou kia kore ai e pau ngā kai a taua iwi. Ko tērā tonu tētahi o ngā tikanga o ngā wā o mua. Ahakoa ka haere atu mō te wā poto me hari āu ake kai. E kore e āhei ki te haere noa, ehara tērā āhuatanga i te mahi pai, me tari atu āu ake kai kia pai ai te noho tahi, te kōrero tahi me iwi kē.

Na, ko tērā te tikanga ahakoa te haere ki te kite i ngā whanaunga i ngā takiwā tua atu rānei me mahi kia nui atu ngā kai hei hoatu kia taea te hoki atu anō ki aua kāinga. Na ko ia tangata ko ia pakeke, taitama, kōtiro e mau ana he kai i ngā wā e haere ana rātou ki wāhi kē. Ko ēnei kei roto kete kei roto rau rānei.

Ka mahia kia pai ai te tae atu kia kore ngā kai e ngahoro, e makere atu ki te whenua, kia pai ai te hari i ērā ki wāhi kē. Hei tā ngā kaumātua me ngā kuia tae noa ki ō rātou

haerenga o muri tata nei i pērā tonu te āhua o te mau kai. Kei te pērā tonu te whānau mena ka haere ki te kāinga o tētahi atu, me mau kai ka tika.

Kia hoki anō ki te wā ka oti pai ngā taonga hei koha nā, ka oti pai ngā taonga ka oti pai ngā karakia, ko tā ratou he mahi ētahi kete hou kia haria pai ai aua taonga. Mō ngā taonga nui arā, ērā e kore e o ki roto i ngā kete, ka mahia tonutia he āhuetanga pēnā i te whāriki nā mutu atu ka takaia aua taonga. E kore e āhei ki te hari mehemea kare he mea kawē. I mahia ngā kete kia kaua tētahi o rātou e pā atu ki ngā taonga. Ehara i te mea he tapu, heoi anō kia kaua e pā atu.

I te whakatakoranga o te koha (Green, 1993; Malcolm, 1993; Paora, 1993; Simon, 1993; Te Uri o Te Houtaewa, 1993; Temara, 1993; Wharekura, 1993), ko te kaikaranga e tuku atu ana i tētahi karanga aroha ki a rātou pēnei, ‘Tēnā rā koutou e hora nei i te papa o te kāinga ki ngā taonga ātaahua o te aroha e’. Mā te rangatira o te kāinga e whakakapi i ngā whaiwhai kōrero; mutu atu i tērā ko te hongī.

Te hongī

Ko te hongī he āhuetanga hei whakakotahi tētahi ki tētahi; he āhuetanga hei whakatuwhera i ngā whakaaro o te tangata (Hui with kaumātua/kuia, 2004). Ko tērā te tino tikanga o te hongī.

E mau tonu ana te kupu ‘marae’ ki tēnei āhuetanga o tātou te iwi Māori. Kei te rae te kanohi o te mātauranga. Ka pā atu te rae ki te rae i te wā o te hongī. Ahakoa ka tū te katoa ki te hongī, e torutoru noa ngā tāngata e mōhio ana ki tēnei tikanga, hei tā ngā kaumātua.

Tauira were taught from an early age and were selected specifically for this task. It was considered appropriate and - right that specialists such as these should be taught in order to protect the people from others who may have another agenda other than peace on their mind (Hui with kaumātua/kuia, 2004).

Me kī, ko te tohunga, ko āna tauira matatau, rātou mā he roa rawa te wā e noho ana i te taha o te tohunga ako ai. Ko rātou ngā taitama o ngā whānau rangatira i hou atu ki te

whare wānanga, ā, kia mōhio tūturu ai ki tēnei tikanga me tā rātou whakapau kaha ki te āwhina i te iwi kāinga. He raupapa pākaha te whakatuwhera i tēnei wāhi tapu o te tangata kia koi te hinengaro o te tauira kia pakari tonu tōna tinana tae ki te wā ka eke mai he manuhiri ka kitea pai te hōhonutanga o ngā whakaaro o aua tāngata. Ngā whakaaro whai painga, ngā whakaaro nanakia rānei. E rite ana te kōrero a Marsden rāua ko Henare (1992) ki te kōrero a ngā kaumātua, hei tā rāua:

It was the basic tenet of Maoridom that the inner corpus of sacred knowledge was not to be shared with the ‘Tutuaa’ – the common herd, lest such knowledge be abused and misused. Such sacred lore was not lightly taught and was shared only with selected candidates who after a long apprenticeship and testing were deemed fit to hold such knowledge. (p. 4)

Te hākari

Ā muri o te hongī ko te kai tahi arā ko te hākari, nā te hari rawa atu o te iwi kāinga, me kī, o ngā iwi katoa i aua wā, ki te kite i ētahi atu, ka pau kaha rātou ki te whakareri i ngā kai papai rawa atu. Ko ngā iwi e noho tata ana ki te ngahere pēnā i tō te kāinga, ka mau mai i ngā kai o reira, ngā manu, me ngā hua rākau, ngā tuna, ngā kūmara.

Ko ngā whanaunga o te taha moana ka mau mai i ngā kina, ngā pāua, ngā ika aha atu, aha atu. Ko tērā te āhua huri noa, ko tērā te take ahakoa te tawhiti o te haere, tae atu ki te wāhi e tū ana te hui ka hari koa te katoa ka pai te kai tahi.

Ngā wāhine

Mehemea e hiahia ana ngā wāhine ki te kōrero ka whai wā rātou ki te mahi i tērā a muri tonu o te kai tahi. E kore e āhei ki te kōrero i te wā o ngā whaikōrero, me tatari kia mutu te kai kātahi anō ngā wāhine ka noho ki te kōrero. Kāhore rātou e tū ana ki te kōrero pērā i ngā tāne heoi anō ko tā rātou he noho. I ētahi wā ka noho tahi ngā tāne me ngā wāhine ki te kōrero. I taua wā ka taea e ngā wāhine te whakaputa kōrero engari, ka noho wehe aua wāhine e hiahia ana ki te whakaputa kōrero. Me whakamōhio atu ki te wahine o te rangatira e whakahaere ana i te hui. Māna e tohu ki tana hoa ko wai kei te kōrero. Ahakoa kei te noho tahi te katoa ka noho tonu te wāhine i te wā e kōrero ana ia. Kāhore ia e tū ana. Kia tae ki ngā take tino nui rawa kātahi anō te wahine ka tū engari

ehara ko te katoa, ko ngā tohunga wāhine anake. I kōrero tōku whaea ki a au mō tēnei āhuatanga. I kite ia i tētahi tohunga wahine e tū ana ki te kōrero mō te whenua te take.

Te poroporoaki

Tae ki te wā ka whakareri ngā manuhiri ki te hoki atu ki o rātou nei kāinga ka noho tahi anō te katoa kia tukuna atu te mihi whakamutunga e te rangatira ā, kia tukuna atu ngā karakia e te tohunga hei manaaki i te wehenga atu o te katoa ki o rātou kāinga. Na, ka mutu atu i konei te pōwhiri o rātou mā o te kāinga.

Engari kia mōhio ai, he mihi whakamutunga hei whakakapi i te pōwhiri huihuinga pēnei, ehara i te poroporoakī. Ko te poroporoakī i waiho mō te wā ka mate atu te tangata kātahi anō rātou ka whakaputa kōrero mō taua kupu. Ko te poro tuatahi ko te hononga ki te tangata kua poroa; ko te poro tuarua ko tōna kī e kore anō e rangona.

Ka mate he tangata ka mihi tonu te tangata ki te tūpāpaku, anō e ora tonu ana. Hei tā Barlow (1991),

Ko tā te Māori e whakapono ana, ahakoa kua mate te tinana, ā, whakangaro ki te kōpū o te whenua, ko te wairua kei te ora tonu ka hīkoi haere i runga i tōna ritenga hou, ka piki ki ngā rangi tūhāhā ka hoki ki te atua, te kaihangā o te tangata. (p. 95)

Ki te iwi kāinga o Ngāti Rangi he whāriki te poroporoaki mō aua tāngata e wehe atu ana ki te pō. Ko tērā te take ka mate atu he rangatira ka ‘tuituia’ he whāriki kōrero pai mōna.

Ko ia rangatira e whakaputa kōrero ana ki a ia, ka utaina ērā kōrero huri noa i a ia, ko tērā te whāriki tuatahi. Ā muri atu, ka tīmata ngā tohunga ki te poroporoaki i a ia, he whāriki anō tērā. He ātaahua hoki nā te mea te nuinga o wō rātou nei poroporoaki he karakia. Mutu atu ko tāna iwi. Ko tā rātou te whāriki whakamutunga. He kōrero whai tikanga te poroporoaki ki a Ngāti Rangi, he whāriki tūturu ki tō rātou nei titiro. He whāriki e kore e āhei ki te hoatu ki tētahi mena e wehe atu ana ia ki tōna kāinga. Ehara ērā kōrero mō te tangata e ora tonu ana, nō te ngakau tonu o te kaikōrero aua kupu, he mea hōhonu. Hei tā ngā kaumātua o Ngāti Rangi,

Ko ngā tohunga e whakamahi ana kia tika te tuitui te takatakai i ērā whāriki kia tae ki te wā ka tūtaki taua taonga i a rātou mā o te wāhi ngaro ka pai te kite atu i aua whāriki kōrero. (Hui with kaumātua/kuia, 2004)

Ko ēnei ngā momo nohotahitanga i waenganui i a Ngāti Rangi me ngā manuhiri i te wā e whakahaere ana rātou i te pōwhiri. Ko te taenga mai o ngā mihinare te tīmatatanga o te tīni haere o ngā karakia o te pōwhiri. Hei tā ngā kaumātua, i ngaro haere ngā karakia ki ngā atua Māori. Ko ngā karakia i whakamahia tonutia ko ērā ki te Kaihanga. Ko ngā kaumātua o te taumata ngā kaituku karakia i ēnei rā. Engari, ehara ko tērā anahe te raru i pā atu ki te pōwhiri, ko te ngaronga atu o te whenua he mea tino nui ki te iwi o Ngāti Rangi.

Ko te wāhanga tuatoru e whai atu nei he tirohanga ki ngā āhuatanga pēnā kua pā mai ki te pōwhiri.

Te Wāhanga Tuatoru: Ngā āhuatanga kua pā mai ki te pōwhiri

Na te papātanga o ētahi āhuatanga matua pērā ki Te Rongopai, te tāmitanga, me te noho tāone i rerekē te āhua noho o te iwi Māori me ngā tikanga pērā ki te pōwhiri. Ahakoa te kaha tonu o te iwi whānui ki te whakahaere pōwhiri ko ētahi tikanga o te pōwhiri i waihangatia kia hāngai ki ngā hiahia o tēnā rōpū iwi o tēnā rōpū iwi. Ka tiroiro ināianei ki ēnei āhuatanga matua kua pā kaha mai ki te pōwhiri.

Te rongopai

“When the Gospel came to the Maori in the early 19th century, it came unavoidably with all the trappings of western civilization, and enmeshed with colonialism” (Rakena, 1971, p. 9).

Nā ngā mihinare pērā ki a Samuel Marsden arā Te Mātenga, i mau mai i Te Rongopai ki Aotearoa. He tangata whai mana a Te Mātenga i te Hāhi Mihinare me te ao torangapū, he kaiwhakawā hoki ia. Ko tana tino whakatakanga ko te hurihanga o te iwi Māori ki Te Rongopai. Hei tā Marsden (1913), “having conceived of a mission to Māori, he acted with characteristic purpose and decision. He opened his home to Māori visitors, and in February 1807 sailed to England to recruit evangelists for New Zealand” (p. 53).

Ko te whakapono a Te Mātenga, mā te mahi a te iwi Māori, pēnā i te mahi pāmu, te mahi kāmura, ka rata atu rātou ki te Hāhi, ki Te Rongopai. Ko ia hoki tētahi i tuhia mō āna wheako o tēnei mea te pōwhiri ki tā te tauīwi kitenga.

I tōna hokinga atu ki Niu Haute Weera mā runga i te kaipuke Ann, ka tūtaki ia i a Ruatara he rangatira nō Rangihoua. Ko tēnei rangatira i mahi i runga i ngā kaipuke patu kekeno, whaiwhai wēra engari kīhai aua kāpene i tiaki i a ia. Nā te kino o rātou ki a ia i tata mate ia engari i tōna tūtakitanga ki a Te Mātenga me te pai o tēnā ki te hoatu rongoa, ki te manaaki i a ia, ka ora anō ia. Hei tā Te Mātenga (i tā Yarwood, 1997), “for several days after we sailed, I was apprehensive that he would not recover. This gave me much concern as his death would entirely defeat the object I had in view” (p. 125).

Ko te whāinga a Te Mātenga he haere ki te kāinga o Ruatara kia kauhau ai ia i Te Rongopai ki te iwi Māori kia whakarerea ai ō rātou whakapono, ā rātou tikanga.

Tae ki te tau 1814 ka reri te Active, te kaupuke o Te Mātenga, ki te haere ki Aotearoa. Ko Ruatara rāua ko Hongi Hika ētahi rangatira i runga i taua kaupuke. I te taenga atu ki te koko o Matauri, tata atu ki tētahi kāinga nui nō te hapū, nō Ngāti Uru ka pōwhiritia rātou o te kaupuke e taua iwi (Nicholas, 1971):

One of their women made a signal to us, by holding up a red mat, and waving it in the air, while she repeatedly cried out ...haromai, haromai, haromai, (come hither,) the customary salutation of friendship and hospitality...we were not a little encouraged by this cheering invitation, which when once given is invariably held sacred among them (p. 127).

Ko Hongi Hika rāua ko Ruatara i haere tuatahi ki te hongī ki aua rangatira, ka kōrero mō te wā poto ka tohu atu ki a Te Mātenga mā kia haere atu. Mutu atu te hongī ka whakapakū pū ngā rangatira o taua takiwā me Ruatara mā. Ko Nicholas, te hoa ō Te Mātenga, i whakapakū hoki i tana pū.

Whakapakū pū ana te katoa o ngā tāne me te peke atu ki te haka. Ko tā te kōrero a Nicholas (1971) kīhai i mōhio ko tēhea te mea kaha ake, te pahū o te pū te puha rānei a ngā toa. Kīhai hoki te kaikaranga i mutu te piupiu i tana whāriki me te tuku karakia; i haere tonu tērā mō te katoa o te wā o te pōwhiri. I pēnei te kōrero a Ruatara ki a Te Mātenga rāua ko Nicholas (i tā Salmond, 1991), “the ritual welcome with a red mat was never betrayed, and that they could stay with these people in safety” (p. 458).

Ka moe atu ngā mihinare ki te taha o ngā rangatira o Ngāti Uru. I te ata ka haere tahi rātou ki te kaupuke kai ai. I reira e tū ana ngā kaimahi me tā rātou mihi atu ki aua rangatira. E ai ki a Salmond (1991), “this gave them a very satisfactory assurance of the cordiality of our welcome. This testimonial of friendship, which might be said to answer to their own signal of the mat” (p. 159).

I muri i te kai ka whakamōhio atu a Ruatara ki ngā rangatira, ko wai mā ngā mihinare, he aha ā rātou mahi, ko Kendall te māhita, ko Hall te kāmura, ērā tonu. Ā muri atu i

tērā i mua i te hokinga atu ki ō rātou kāinga ka hoatu taonga a Te Mātenga hāngai ki te tūnga o tēnā o tēnā o ngā rangatira.

Ko tēnei te tauira tuatahi o te pōwhiri i kitea e Te Mātenga me āna mihinare, ko tēnei hoki te pānga tuatahi o ngā tāngata whenua ki Te Rongopai. I te taenga atu ki te pā kāinga o Ruatara ka tū he pōwhiri anō mō Te Mātenga mā. Ko tā Nicholas (1991) anō, “...we witnessed a most showy display of New Zealand splendor” (p. 193). Tekau ngā waka taua i rere tōtika ki te taha o te kaupuke. Ko Korokoro rātou ko Tui ko ētahi atu rangatira e haka ana.

The different chiefs were standing up with their war mats thrown gracefully over their shoulders, their hair neatly tied in a bunch upon the crown of the head, and ornamented according to the general fashion of their country with the white feathers of the gannet. Their attitudes and gestures, violently impetuous, as if intent on an immediate attack on the vessel... (p. 192)

I taua ahiahi i whakaritea e Ruatara he tūranga kauhau kia reri ai mō Te Mātenga. Hei tā Te Mātenga (i roto i tā Nicholas, 1991),

...it being Christmas Day, I preached from the second chapter of St Lukes Gospel...the natives told Duaterra that they could not understand what I meant. He replied that ...they would understand by-and-by; ...when I had done preaching he informed them what I had been talking about. Duaterra ...was extremely anxious to convince us that the good of his country was his principal consideration. In this manner, the Gospel was introduced into New Zealand. (p. 193)

I tūtaki hoki a Te Mātenga mā i a Tara te ariki i Kororāreka, i a Pōmare te rangatira o Ngāti Manu, i a Whiria, i tōna kāinga i Waikare, i a Te Pene, ko tōna kāinga kei te whānga o Paaroa, te motu o Moturua. I reira ka pōwhiritia anōtia, “repeating the friendly welcome haromai, haromai, with many gesticulations” (Salmond, 1991, p. 269). Pari ana te tai ka haere rātou, ki te kāinga o te matua o Pomare, “...as we approached the shore, the women, who are the harbingers of hospitality in this country, shouted out haromai, haromai, in the usual way, and now we were very accustomed to this friendly welcome” (p. 279).

Ahakoia te mahi mīhana a ngā mihinare kīhai he Māori kotahi i whakatahuri ki te whakapono karaitiana i taua wā. Ko te kōrero a Waikato tētahi rangatira nō Rangihoua i pēnei, “the people at the Warree Karakeah (Missionary House) and the Karakeah itself (Preaching) was no good for the NZd man” (Binney, 1993a, p. 14). Engari tae ki te tau 1820 ka haere a Kendall rātou ko Waikato ko Hongi ki te Whare Wānanga o Cambridge. I mahi tahi rātou i te taha o Samuel Lee he ahorangi, ki te whakaoti i te papa kupu tuatahi o te reo Māori. I muri atu, nui rawa te whakapānga o taua mahi ki te iwi Māori huri noa te motu. E ai ki a King (2007), “a standardised written form would be developed during the next decade by the Anglican missionaries” (p. 47).

Tae ki te tau 1823 ka tautokotia e Te Mātenga te tūnga o Henry Williams, arā, o Te Wiremu, hei kaiwhakahaere o ngā mihinare. Ko tōna whakaaro, kia whai kaitautoko ia ki te whakatahuri i te iwi Māori ki Te Rongopai, kia tutuki ai tēnei kōrero āna, “...to enable me...to aid to the utmost of my power in their deliverance ...from their bondage to the prince of darkness” (Marsden, 1913, p. 127). Ko te mahi nui rawa atu ki a Te Wiremu, me kaha rātou ki te ako i te reo Māori kia wawe te kauhau i Te Rongopai ki te iwi. Hei tā Rakena (1971), “but it is doubtful if the Maori acquired by the missionaries really reached the depths and subtleties of Māori thought forms so as to ensure that at all times speaker and hearer were on an identical wave-length” (p. 15). Ki te titiro a Kraemer (i tā Rakena, 1971),

...the main emphasis in studying the language, mastering its grammar should not be a good speaking command of the language, however indispensable. It should be on the language as a means of penetrating into an alien world, and of assimilating its literature, either written or unwritten, with its underlying philosophy of life. (p. 15)

He tino pai te reo Māori o Te Wiremu engari ki a ia, ko te reo he ara hei whakapuaki kauhau e pā ana ki te rongopai, he whakaako i ngā uara me ngā tikanga a te Pākehā ki te iwi. Kīhai ia i pai ki te nuinga o ngā tikanga o te iwi Māori. Hei tā Rogers (1973), “tapu customs, for instance, he regarded as largely based on superstition, but, while never surrendering his Christian conviction, he accepted those tapus which were reasonable and only opposed those which he regarded as evil...” (p. 78). Kotahi noa iho tana tuinga mō te pōwhiri me te haumaruru o te whakatakoto kōrero, “Titore, Rewa

and others came round from outside...They were very glad to see us and gave us the usual Haere mai! Haere Mai!” (Elliot, 1948, p. 181).

Tae ki te wā ka whakaaro ngā mihinare he pai tō rātou reo Māori ka hangaia he kura, ka tona ki Niu Haute Weera kia tāria ngā wāhanga o Te Paipera Tapu i roto i te reo Māori. Ka pānuitia aua tuhinga ki ngā tamariki Māori, ā, kāhore i roa ka whai mōhiotanga aua tamariki ki te pānui, ki te tuhituhi. Parr (1961) i roto i te pukapuka a Rakena (1971), “the instruction of the children was the best way of reaching the parents” (p. 15). Ki tā ngā mihinare, “if their work was to be effective they must train the young. They soon had forced upon them the necessity of removing their pupils, for a time at least, from the demoralizing influence of the native kāinga” (Morley, 1900, i tā Rakena, 1971, p. 19).

Tae ki te wā ka reri ēnei ākonga (he pononga, he pani, e mahi ana i te mīhana) ki te whakapuaki kauhau ki te iwi (Rakena, 1971):

...their expression of the Gospel was in every respect except language identical to that of the missionaries. Having dismissed most if not all elements in Maori society as of Satan’s own creation and design, the dissociation which ensued was only to be expected. (p. 19)

I whai hua ngā akoranga a ngā mihinare, ina i atamai ēnei ākonga ki ngā tikanga o te iwi. Hei ta Henare (1983), “gospel message preached to the Māori encouraged the turning away from old religious values and legitimized the actions of the new dominant culture and its values” (p. 84). I te pānuitanga o te iwi i ēnei tuhinga ka tīmata te heke iho o te tuku karakia ki ngā atua Māori ahakoa te whakapono tonu ki aua atua. E ai ki a Keesing (i roto i tā Rakena, 1971), “missions have contributed unnecessarily to the destruction of the indigenous systems of like...The dangerous and disorganising step was taken in making people ashamed of practically everything of importance in their traditional inheritance” (p. 17). I taua wā hoki e haere tonu ana ngā pakanga i waenganui i ngā iwi me te tokomaha o ngā tāngata e matemate ana. Hei ta Ellsmore (1985, i tā Walker, 2004) “While the musket wars were debilitating, conversion to Christianity led to further erosion of Maori culture and power. The missionaries condemned polygamy, slavery, the tohunga and tapu” (p. 86).

I whakahē hoki rātou i ngā tohu tapu o te iwi Māori. He nui ngā taumahatanga i runga i te iwi Māori i aua wā ka tokomaha atu ngā tāngata i huri ki ngā tikanga Karaitiana. Hei tā King (2003),

By 1842 there were over 3000 Christian Māori in the region and others further afield as a result of Henry William's and Marsden's periodic trips to other parts of the country and the opening of stations at Kaitaia, Waimate, Maraetai, Kauaeranga, Puriri, Matamata, Mangapouri, Rotorua, Otaki and Waikanae. (p. 142-143)

Ahakoā he pai ētahi o ngā mahi a ngā mihinare pērā i te whakaako i te iwi ki te tuhituhi, ki te pānui pukapuka, engari he nui te raru ki ngā tikanga o te iwi Māori. Hei tā Henare (1983),

It is an unfortunate fact of history that the spirit of Christianity which assisted the transformation of Western Europe also included colonization, the spread of western capitalism and the imposition of western language and culture in this movement of Christian world renewal. Western Christianity became an instrument of political, economic and cultural domination in Australia, the South Pacific and Aotearoa. The churches established in the new colony, gave scant regard to the religious and cultural practices of the Maori. (p. 84)

Nui atu te korenga whenua, nui atu hoki ngā kaiheke i haere mai ki tēnei whenua ki te tāmi i te iwi Māori i ngā tau i muri tata o te hainatanga o Te Tiriti o Waitangi.

Te hekenga mai o te Pākehā

Ko te hainatanga o Te Tiriti o Waitangi i te tau 1840, te tīmatanga o te tāmitanga o te iwi Māori me te pūmautanga o ngā ture o te Karauna. Ki a Sinclair (1969),

The Treaty of Waitangi was intended to lay a basis for a just society in which two races, far apart from civilization, could live together in amity...At the time however, though almost everyone concerned received some satisfaction, it pleased no one entirely. (p. 73)

Ahakoā te māharahara o ētahi o ngā rangatira ko te nuinga o rātou i haina i te Whakaputanga o te Rangatiratanga o Nu Tireni 1835, i haina hoki i te Tiriti. Hei tā

Henare (1990), “it suited nascent Maori nationalist economic and political agenda...Te Tiriti o Waitangi was therefore a treaty between two sovereign nations not between one state and a motley group of autonomous tribes” (p. 9). Apiti atu tēna, hei tā Walker (2004),

The chiefs are likely to have understood the second clause of the Treaty as a confirmation of their own sovereign rights in return for a limited concession of power in kawanatanga...The Treaty of Waitangi they signed confirmed their own sovereignty while ceding the right to establish a governor in New Zealand to the Crown. A governor is in effect a satrap, who, according to the Oxford dictionary, is the holder of provincial governorship; he was a subordinate ruler, or a colonial governor. In New Zealand’s case he governed at the behest and on behalf of the chiefs...Hobson governed by the acquiescence of the chiefs. In effect the chiefs were his sovereigns. (p. 93)

Ki ngā rangatira he mea tika te tuku mana kāwanatanga ki te Karauna kia whakatika ai rātou i ngā whanonga kino o ētahi o ngā Pākehā e puta tūao ana i Te Pēwhairangi. Ki tā rātou titiro mā te Karauna e whakahaere ture mō ā rātou tāngata, mā ngā rangatira e whakahaere tonu ngā tikanga e pā ana ki te iwi Māori. Engari kīhai rātou i mōhio ko tētahi o ngā mahi a Hobson, te māngai a te Karauna, he whakarite taiwhenua kia tae atu te tini me te mano ki Aotearoa. E ai ki a Bassett (1993),

The decisive factor in the dispatch of Hobson was the unstoppable tide of emigration...His brief was to impose some order upon what was about to become a settler colony. Māori rights would be upheld if possible...but they had been relegated to second place. (p. 43)

I whakangaromia e te Karauna te mana o te iwi Māori na tēnei mahi raupatu, ka pā te pōuri me te mamae ki te iwi, ka raru hoki ngā tikanga pērā i te pōwhiri. Kāhore i roa i muri atu ka nui haere ngā tāngata whai i Ākarana. Hei tā Williams (1969),

Now Maori were exposed not merely to isolated European goods and practices but to European society as a whole. Next to religion, the resulting cultural changes were most notable in Maori economic life, as settlement brought Maori fully into a market economy. (p. 11)

I tukitukia ngā tikanga o te iwi Māori pērā i te pōwhiri ka piki ake kē ko ngā tikanga o te Pākehā. Warea ai te iwi ki te whakatō kai hei hoko atu ki te Pākehā. I te tau i muri atu i te hainatanga o te tiriti i neke te nuinga o ngā Pākehā i Kororāreka ki Ākarana noho ai. He maha ngā wakatere o ngā Māori e kōpikopiko ana i te ākau me ā rātou kai hei hoko ki ngā Pākehā, ko ngā wakatere nui i hou atu ki te Manukau me te Waitemātā. Hei tā Thomson (1859, i roto i tā Binney, 1993b), “in 1855 for example, 6600 men and 3700 women brought £12,300 worth of goods for Auckland’s hearths and stomachs” (p. 91). Engari kīhai i pērā i te Tai Tokerau, ka mutu te haere o ngā kaupuke ki Te Hokianga, ka mutu ngā mahi hokohoko harakeke ki Ahitereiria ka mutu haere ngā mahi hokohoko i Te Pēwhairangi nā te ture o te kāwanatanga hou kia utu tāke hokohoko aua kaupuke. Kīhai ngā rangatira o Te Pēwhairangi pērā i a Heke i pai ki te kāwanatanga, nā tana taunga ki te (Binney, 1993b):

...charge £5 anchorage fee on all ships entering the Bay, as well as a toll for traversing his land at Puketona. He now found himself without this income –and its associate mana. The onset of poverty among the Bay chiefs was commented on by the local missionaries. They described men ashamed to come to church wearing the rags of their European clothing. Yet Heke’s grievances were not simply those of the loss of a lucrative income. His main concern was the question of authority...When he cut down the flagstaff at Kororareka...he was consciously removing the symbol of British power. (p. 79)

E toru ngā wā i kotia pukutia te kara i te pō e Hone Heke. Ko tērā te tīmatatanga o ngā pakanga i te Tai Tokerau. Kotahi tau te pakanga e haere ana ka whakaaro ngā rangatira me mutu te whawhai. Ki a Reverend Davis tētahi o ngā mihinare i te Tai Tokerau, “The war to retain the Government of their country showed that authority had not been conceded” (Binney, 1993b, p. 83). He maha ngā pakanga puta noa te motu i muri atu, ko ētahi whenua i murua e te kāwanatanga ko ētahi atu whenua (Belich, 1986, 1988, 1998), i ngaro atu nā te apo kaha a ngā tāngata whai ki te whenua. Hei tā Bassett (1993):

By 1860 Pākehā dominated the South Island. Northerners were no longer willing to respect Māori tribal organization if it appeared to stand in the way of Pākehā progress. They were particularly resentful of chiefly authority, seeing it in conflict with the sovereignty of the Queen. They had a deep aversion to Māori communal land tenure which they saw as an obstacle to land purchase, but also as

a subversion of individual rights. Concern for private property rights was a Pākehā preoccupation...the destruction of Māori communal organization and chiefly authority was a prerequisite to civilization. (p. 116)

Nā te tangohanga o te whenua i ngaro atu te oranga o te Māori. Ka tino patua i te wā o te Kooti Whenua Māori whakahaere ture. Ka tīmata te kāwanatanga o taua wā ki te whakatū ture kia kaua te iwi e mahi i tēnā i tēnā o ana mahi, kia kaua e hanga he pā, he ahuriri rānei, hei hopu tuna kia watea ai te awa hei whakatere kaupuke. Ka noho pōhara rawa atu rātou. He nui te utu mō ngā ruri whenua, he māmā noa iho te hoko atu i te whenua ka wawe to ngaro o ngā whenua Māori, ko ērā mea katoa i pā kino atu ki a rātou.

Nā aua mahi kino a te kāwanatanga ka noho pōhara ngā whānau o Ngāti Rangi. Kīhai te nuinga i whai rawa ki te whakatū pōwhiri, atu i ērā o ngā tangihanga. I whakapono hoki rātou i pērā te pōhara o te nuinga o te iwi Māori i aua wā. Kīhai te nuinga i whai rawa ki te whakatū pōwhiri kia kai tahi ai rātou kia whakangahau ai rātou.

Ka noho wehe ētahi o ngā Māori, ko ngā whare he kūhā kāinga noa. Hei tā King (2003),

...raupo muka, ponga, earth sods, bark, nikau branches – continued to be used into the 1800's...most Maori accommodation in the nineteenth and the early twentieth centuries was substandard. Indeed, the lack of toilet facilities, running water or ventilation, overcrowding in sleeping quarters...all these features were to be characteristic of Maori communities and individual dwellings until the 1930s and they contributed to the Maori vulnerability to communicable diseases. (p. 244-245).

Nā te whakawehenga o te noho pōhara pēnei he uaua te whakahaere pōwhiri; karekau he wāhi nui hei whakanoho tahi i te tāngata whenua me ā rātou manuhiri. Ko tētahi atu raru i pā atu ki a rātou ko te ngaronga atu o te ngahere me aua kai papai e tīkina atu ana hei kai mā te whānau mā te manuhiri inā ka whakatūria he pōwhiri. Ka mutu atu ngā karakia a te tohunga ki a Tane nā te mahi rāhui a te kāwanatanga, nā te ngaronga atu o te pātaka kai o te ao Māori. Ki a Williams (1969),

Since 1840 many new animals and plants had been introduced...much of the virgin bush had been burned and put into grass. These changes in the landscape had drastically reduced the once abundant supply of indigenous fish and game, and the government began to consider conservation laws. (p. 74)

Kīhai ngā mahi nanakia a te kāwanatanga i mutu ki reira, ka huri ia ki ngā tini a Tangaroa. Ko tētahi wāhanga o te Tuarua o te Tiriti o Waitangi ko tēnei, “ko te Kuini o Ingarangi ka wakarite ka whakaae ki ngā rangatira, ki ngā hapū, ki ngā tāngata katoa o Niu Tirani, te tino rangatiratanga o ō rātou wenua ō rātou kāinga me ō rātou taonga katoa” (Mutu, 2003, p. 223).

Ko ētahi o aua taonga ko ngā tini a Tangaroa. Ko te moana e pērā ana i te ngahere, he pātaka kai o te ao Māori. I whakamanatia e te kāwanatanga ētahi ture pērā i The Oyster Fisheries Act 1866, The Salmon and Trout Act 1867 me The Oyster Fisheries Act 1892. I raro i aua ture he pai noa iho ki te rīhi i ngā toka tio ki te Pākehā kia mahimoni ai ia engari ko te Māori kīhai ia i āhei ki te mahimoni pēnā. Ka whakarāhuitia hoki e te kāwanatanga aua wāhi. Ka mimiti haere te wā i whai wāhi ai te iwi Māori ki te tiki i aua kaimoana hei kai mā te whānau hei tari atu rānei ki ngā marae i ngā wā e whakahaere ana i ngā pōwhiri.

I haere tonu ngā ture a te kāwanatanga ki te tango whenua hei tāmi i te iwi Māori me tōna oranga, hei tā Walker (2004):

...the turn of the century, marked the reduction of the Maori to a powerless minority as a consequence of the colonial experience. Introduced diseases, musket wars, land wars, and disruption of tribal life and economic activities by the operations of the Native Land Court had reduced the population to its lowest point of 45,549. (p. 172)

Te hūnuku ki rō tāone

I te wā o te Pakanga Tuarua o te Ao, ka neke ētahi iwi Māori ki ngā tāone mahi ai i ngā mahi tautoko i te whawhai. Nā te paku noa o ngā whenua ki te kāinga, whai muri i te pakanga ka haere ngā taitamatāne me ngā taitamawāhine ki ngā tāone rapu oranga ai. Hei tā Walker (2004) e toru ngā take i haere ai te tāngata ki te tāone.

The 'big three' factors of work money and pleasure. The population recovery, the cultural revival, the deeds of the Māori Battalion, and the prowess on the rugby fields, gave the Māori confidence to abandon rural poverty in exchange for a place in the economic of the social mainstream. (p. 198)

I tae wawe atu ētahi whānau pērā i tērā o Tā Paul Reeves ki te noho tāone ai. Hei ko tāna (i tā te New Zealand Planning Council, 1979):

My parents shifted from the country to the city in 1921. Theirs was not so much an urban drift as a conscious decision to go where the work was, to be city rather than rural people. My mother had grown up on the edge of the pā...For my mother, to marry and move to the city was to move away from the world of her home and her Māori relatives to a situation where she could not do Māori things in a Māori way. (p. 10)

Hei te tīmatatanga he uaua ki te noho i ngā tāone. Tae ki te tau 1960 i whakatenatena ngā āpiha o te Tari Māori (Walker, 2004) i ngā whānau ki te neke ki ngā tāone kia whai mahi, kia whai moni. "Over a five year period the department relocated 399 families. It also assisted 485 families who moved of their own accord" (Walker, 2004, p. 198). Kī pai ngā mahi i ngā wheketere mahi kākahu, i ngā whare patu kararehe, i ngā mahi kaunihera, i ngā wāpu; nā tērā ka whai pūkenga tino rerekē ngā ohu Māori. He maha hoki rātou e mahi ana i ngā wāhi whakanao taputapu. "The concentration of Māori in manufacturing achieved at this time was to have unforeseen consequences two decades later, when this sector was subject to radical restructuring which produced high levels of unemployment in its workforce" (Pearson, 1990 e ai ki Pool, 1991, p. 155).

Ahakoia tā rātou whai mahi he iti noa te moni i whiwhi ai rātou. Ka mutu, he tokomaha tonu ngā kaimahi tīpakopako. Ka kore whai wā rātou ki te hoki atu ki ngā marae ki ngā pōwhiri. Ka piki tonu te tokomaha o ngā iwi Māori ka neke ki ngā tāone. Whāia, ka whakaritea he kāinga mō rātou e te kāwanatanga ki ngā wāhi pēnā i Ōtara me Māngere ki Tāmaki-makau-rau, pēnā i Porirua, i Te Awakairangi me Wainuiomata ki Te Whanganui-a-Tara. Ka tipu he hapori Māori ki ēnei tapa tāone. Hei tā Walker (2004),

In the early stages of urbanisation, migrants maintained contact with their rural roots by occasional visits to their kainga and marae for holidays, weddings, tangi,

and unveiling of headstones. But gradually, as the migrants became more sure of themselves, they put down roots and planted their culture in new ground. (p. 199)

I te nekehanga ki ngā tāone kātahi anō ētahi Pākehā ka tūtaki ki te Māori. Ko tā rātou i whakaaro ai, ehara te tāone i te wāhi pai mō te Māori me noho kē rātou ki ō rātou kāinga i raro i ō rātou anō tikanga. I toko ake tēnei whakaaro nā te māharahara o te Pākehā mō te Māori me ōna tikanga, kei raruraru i te noho a te Pākehā i ngā tāone. E ai ki a King (2003), ko te tuhinga i 1965 a te ahorangi J. G. A. Pocock, i pēnei,

[We] may be going to have ghettos – the current term for urban areas where a distinctly pigmented minority have to live with bad houses, bad schools, and unrewarding jobs – and, when faced with such ghettos the Pākehā may find that he is more prejudiced than he likes to believe...whakama may cease to be the mere feeling of shyness and inadequacy which it is now, and become instead a truly bitter sense of rejection; ideologies of alienation and ambivalence may arise, and the voice of some Maori (or Islander) James Baldwin may some day be heard. (p. 474-475)

Nāwai ā, ka taunga haere te Pākehā me te Māori tētahi ki tētahi nā te tūtakitanga ki ngā wāhi hākinakina whakataetae, ngā wāhi mahi me ngā wāhi ngahau. I te tekau tau atu i 1960 ka piki te rahi o ngā mārena i waenganui i ngā Māori me ngā Pākehā. Ka nui hoki ngā mārena i waenganui i ngā Māori o tēnā iwi, o tēnā iwi. Ko ngā tamariki te whakatipuranga Māori tuatahi kia pakeke ki ngā tāone. Nā ngā mārena i waenganui i ngā Māori o tēnā iwi o tēnā iwi ka taea e ā rātou tamariki te whakapapa ki ngā iwi maha, ehara pērā i ā rātou, te whakapapa ki te iwi o te wā kāinga anahe.

I whakahaeretia he rangahau i Otara i te tau 1967 (Walker, 2004) ko te mutunga mai o tēnā kitenga, e iwa tekau orau o ngā tāngata Māori he whānau whaiaro. I noho pērā kia taea te nekeneke ki ngā wāhi whai mahi. Ko tētahi āhuatanga tino nui o te noho tāone ko te āta tautuhi i ngā tikanga Māori. Te tūnga o te whānau, te whakaritenga pōwhiri i ngā wāhi o te tāone e noho ana rātou, te tangihanga kia hoki ki te marae o te kāinga kia waiho te tūpāpaku ki tō rātou whare rānei. Ko ngā kāpara o tēnā iwi o tēnā iwi i mārena, ko tēhea te kawa hei whai, tērā o te kāinga o te tane, o te wahine, tērā rānei o te iwi nā rātou te whenua.

Tāpiri atu i tērā, ko tā King (2003),

Tangata whenua people already swallowed up by urban expansion-Ngati Whatua at Orakei, for example, Tainui at Mangere or Ngati Toa in Porirua-were unwilling to let people from other tribal backgrounds make use of existing marae. This coupled with the absence of marae in new suburbs, led to the conception and development of urban marae. (p. 476)

Ngā marae tāone

Nō Tainui te marae tuatahi i whakatūria i te tāone i Mangere i te tau 1965. Ko Te Paea te ingoa o te marae. Ahakoa nō Tainui taua marae e whakatūria ana e te iwi whānui i a rātou hui i reira. Ko tētahi marae kei waho kē o tōna rohe o Tūhoe, ko Te Tira Hou, kei Tamaki-makau-rau anō tēnā. Ko ēnei marae e whai ana i ngā tikanga tūturu o ngā marae o te hau kāinga ahakoa tō rātou tū ki taua tāone nui i roto i te rohe o iwi kē. Atu i ngā tikanga tūturu o ngā marae o te hau kāinga he tikanga o te hāhi hoki kei a Tātai Hono, te marae o te hāhi Mihinare, me Te Ūnga Waka o te hāhi Katorika, ki Tāmaki-makau-rau. Tae ki te marae o Hoani Waititi i Waitākere nō ngā herenga waka katoa taua marae. Ko tōna kawa ko te pāeke, tērā o te tangata whenua. I whakatuwhera taua marae i te tau 1980. Kei reira hoki he kōhanga reo, he kura kaupapa tae rawa ki te wharekura.

Ko tētahi marae tāone tino nui rawa atu ko Ngā Hau e Whā ki Ōtautahi. He rerekē te tikanga o tēnei marae na te mea i whakatūria hei herenga waka mō ngā tāngata katoa o Aotearoa. I kaha ai ētahi Pākehā ki te tautoko i a Ngā Hau e Whā. I mua i te tīmatatanga o ngā mahi o te wharenuī, i haere ngā mema o te Poari o Ngā Hau e Whā rātou ko ngā kaiwhakairo, ngā kairaranga, ki ngā marae nui o te Ika a Maui. Ko te tikanga o te haerenga kia riro mai te whakaaetanga o tēnā iwi o tēnā iwi kia tū kotahi ai ngā poupu tūpuna o te iwi Māori me te iwi Pākehā ki roto i te wharenuī o Ngā Hau e Whā (Christchurch City Libraries, n.d.). Nā taua whakaaetanga ka hāngai tēnei marae hei marae o te motu ka whakahaeretia te pōwhiri me ōna tikanga kia tika ki ngā hiahia a ngā manuhiri.

He mārama te kite atu i ngā rerekētanga o ēnei marae tāone i ngā marae o te hau kāinga. Ko ētahi e whai ana i ngā tikanga o te iwi i whakatūria i te marae ahakoa kei roto taua

marae i te rohe o iwi kē. Ko ētahi atu e whai ana i ngā tikanga o te hāhi, tae atu ki ētahi atu, ko tā rātou he whai i ngā tikanga o te tangata whenua. He tikanga anō tā ngā kuratini.

I ngā tau tata nei, e kitea noatia ana he maha ngā marae kua tū ki ngā pokapū mātauranga ki ngā kura tuatahi, me ngā kura tuarua hei ako i te reo me ōna tikanga. Ko te marae hoki te wāhi hei whakatū i ngā hui whakanui tangata, hei tīmata i ngā mahi-ā-tau, hei pōwhiri i ngā manuhiri ka tae atu ki aua kura. Kua piki ake ngā Māori me ngā Pākehā e noho marae ana kia ako ai i ngā tikanga me ngā āhuatanga katoa o te noho a te Māori (kua kite au i tēnei āhuatanga, he nui atu ngā tāngata e ako ana i ngā tikanga o te Māori).

Ahakoia he pai te mōhio he tokomaha atu ngā tāngata e ako ana i ngā tikanga o te Māori he rerekē te whakahaerenga pōwhiri i te tāone i ngā whakahaerenga pōwhiri o ngā marae ā rohe o te iwi Māori whānui. Kei te rite tonu te āhua o te pōwhiri o te tāone ki ngā iwi o te tāone. I hūnuku rātou ki ngā tāone ki te whai i ngā āhuatanga Pākehā, ā, kia rapu orange. He whānau whaiaro te nuinga o ngā iwi Māori noho tāone. “The nuclear family fits the demands of the industrial system more easily than the extended family. It is not bound to locality, is more mobile, and therefore can be moved easily to where work can be found” (Walker, 2004, p. 200). I pērā hoki te pōwhiri, i heke ki ngā tāone, ki waenganui i ngā tikanga Pākehā.

Kei te whakawāngia te wā me te mana whakahaere o ngā pōwhiri o te tāone, (hāunga ngā marae ā iwi) engari ko ngā pōwhiri o te kāinga ka whai i ngā tikanga Māori tūturu. Kei te whakaritea te wā whakahaere o te pōwhiri i te tāone ki te angawā i whakaritea i mua i te tīmatanga o taua pōwhiri. Ahakoia kei konā ngā tikanga o te kawa kāhore e whai wā ana ngā kaiwhakahaere pōwhiri ki te piripono ki te taha wairua, ko ngā mahi ā tīnana anahe e mahia ana. E tika ana kia ōrite te taha wairua ki te taha kikokiko, nui atu te whakaaro ki te kaupapa o te rā, ki ngā kaitiaki, ki te Kaihanga o ngā mea katoa. Kāhore ngā tāngata e haere ana ki ēnei pōwhiri e mōhio ana kua heke iho te hā o te pōwhiri nā te mea, kua ngaro ō rātou here ki ō rātou wā kāinga. Ko ētahi anō e mōhio ana nō hea rātou engari kua roa rawa te wā e noho ana i ngā tāone. E torutoru noa ngā tāngata o ngā rohe ā iwi e haere ana ki ēnei momo pōwhiri. He tokomaha ngā tāngata Māori e haere ana ki ngā pōwhiri pēnei; e noho ana te nuinga i ngā tāone nunui pēnā i

Tāmaki makaurau, i Te Whanganui a Tara, i Ōtautahi. Hei tā Statistics New Zealand: Tatauranga Aotearoa (2006), “in 1956, nearly two-thirds of Māori lived in rural areas. Fifty years later, 84.4 percent of Māori usually living in New Zealand lived in urban areas” (p. 3).

Tae ki te tekau tau atu i 1980 kua nui haere ngā marae i ngā tāone ka hua tētahi āhuatanga Māori hou ki ngā tāone. Ka tipu ake te whakaaro ki ngā tāone mō te tū hei Māori, kāpā te tū mō tētahi iwi ake. I aua tau hoki, nā te kore whai mahi ka haere ētahi iwi Māori, tata ki te 27,000 (Statistics New Zealand: Tatauranga Aotearoa, 2006), ki Ahitereiria, ki ētahi atu whenua i tāwāhi rapu orange ai. I pēnā hoki te pōwhiri, me te rangona i ngā whenua o te ao i ngā wāhi e noho ana te iwi Māori, i ngā wāhi e haere ana ngā māngai kāwanatanga. I whakatūria he pōwhiri mō Helen Clark i tana tūnga ki Te Kotahitanga o ngā Whenua o te Ao i te tau 2009. Ki tā Scoop Independent News (2009),

Maori King Tuheitia Paki led a delegation of Maori leaders to a powhiri that welcomed Helen Clark to the United Nations today. The former prime minister was sworn in yesterday as head of the UN Development Programme (UNDP), one of the most senior positions in the world body. (whiti. 1)

Torotoro waea

Nā te tere me te maha o ngā momo torotoro waea pērā i te ipurangi, i te reo irirangi, i te pouaka whakaata, i ngā waea pūkoro, i ngā waea whakaahua he māmā noa iho te whakaatu ki te ao i ngā āhuatanga katoa o te pōwhiri me ōna tikanga.

I ētahi wā kāhore e tino mārama ana te tangata kei a wai te mana whakahaere o te pōwhiri. I kore pai ētahi iwi Māori kia whakahaeretia e te Tāpoi o Aotearoa he pōwhiri mariko i runga i tō rātou tūranga tukutuku, engari nā te whakaaetanga a ētahi atu iwi Māori ka whakahaeretia taua pōwhiri (“Maori back internet,” 2002):

Tourism New Zealand hopes the site will motivate visitors to seek out “authentic cultural experiences” when they come to New Zealand.

The concept was developed with the Waitangi National Trust, which spokeswoman Jeanette Richardson said had worked as a team to ensure the on-line powhiri followed protocol. (whiti. 3-4)

He maha ngā tūranga tukutuku e whakamārama atu ana ki te ao i te tikanga o te pōwhiri. Kāhore he ture hei tiaki i ngā mōtika whakairoiro hinengaro pēnā i te pōwhiri. I tēnei wā, ka taea e te tangata ahakoa ko wai te whakahaere he tūranga tukutuku e pā ana ki te pōwhiri ahakoa tana kore mōhio ki ngā tikanga Māori pēnei i tēnei (“Powhiri: What happens,” 1999-2006):

- ◆ A powhiri is a traditional Maori welcoming ceremony.
- ◆ It was used by Maori over 300 years ago to work out if visitors arriving at their Pa (village) were friends or foe (enemies).
- ◆ First the Maori warrior standing guard at the entrance of the Pa would call out to his people that visitors were arriving.
- ◆ Then a warrior would perform a wero – a challenge and approach the visitors in a war-like way to say “we’re tough and we’re waiting to attack if you guys aren’t friends”. He would lay down something like a piece of fern on the ground before the visitors and if they picked it up it meant they were coming in piece [sic] – if they didn’t pick it up it meant war! (whiti. 1)

He āhua pai atu tēnei tuhinga kōrero, *How to Behave during a Powhiri: What to expect during the traditional Maori Welcome Ceremony* ahakoa te māia o te tauwi nei ki te tuhi pēnei, tē waiho ki te Māori hei tuhi (Sawaya, 2010):

A powhiri (also called *pohiri* and *powiri*) is the traditional welcoming ceremony for the Maori people of New Zealand. It is most often used to welcome people onto a *marae* (traditional Maori meeting house and complex), but may also be used to welcome people in other situations. Knowing how to behave and what to expect can relieve fear or embarrassment for visitors or tourists when participating in this beautiful and powerful ritual. (whiti. 2)

Kei te ipurangi ētahi tūranga tukutuku nā te Māori i hanga pērā ki te tūranga tukutuku (Kōrero Maori, n.d.), o te Taura Whiri i te Reo Māori ka mutu, e noho hāngai ana ngā kōrero ki ngā tikanga o te pōwhiri.

He pāinga kei ngā momo torotoro waea hei whakaatu ki te ao anei ngā tikanga o te iwi Māori ka kite pai rātou i ngā āhuatanga katoa o te pōwhiri. Engari he raru hoki kei ngā tuhinga e kitea ana e te tini me te mano. E kore e taea te whakatika, mā te tangata nāna te tūranga tukutuku e whakatika.

Ko te nuinga o ngā tuhinga nō iwi kē; ko rātou hoki e whakaputa ana i a rātou kōrero mō te pōwhiri. E kore ēnei kōrero e rangona i ngā marae kia tae atu ki ngā wāhi tua atu i ngā marae pērā ki ngā tari kāwanatanga, ka whai putanga aua kōrero. Kei te pā tonu te rongopai, te Pākehā me ō rātou tikanga, te noho tāone me te torotoro waea ki te Māori me ō tātou tikanga pērā i te pōwhiri.

Ko te wāhanga tuawhā e whai atu nei he tiro arotahi ki te pōwhiri me te whakatau o nāianeī e whakahaeretia ana i ngā wāhi tū atu o ngā marae ā iwi. He tātari i te āhua o aua tikanga me ngā kitenga hoki a te iwi Māori me ngā tauīwi ki aua whakahaerenga o te pōwhiri me te whakatau.

Te Wāhanga Tuawhā: Te pōwhiri o nāianeī

Tā te mea i pā kaha aua āhuatanga tōmua ki te pōwhiri ka waihangatia ētahi tikanga ōna kia rite ki ngā hiahia o te hāpori me ngā iwi e whakahaere pōwhiri ana. He āhua roa te wā ināianeī te pōwhiri e whakahaeretia ana i ngā wāhi tua atu i ngā marae; pērā ki ngā kura, ki ngā tari kāwanatanga. Kua rerekē hoki te tirohanga o ētahi Pākehā me ētahi wāhine ki ngā tikanga o te pōwhiri. Ko te pōwhiri hoki o nāianeī kua whakaaturia e te ipurangi, ki te tini me te mano huri noa i te ao.

Hei tino tauira o te pōwhiri o nāianeī, i tū te whakataetae ipu whutupāoro o te ao ki Aotearoa i tēnei tau me te maha o ngā tāngata nō ngā tōpito o te ao i haere mai, i mātakitaki mai ki te tautoko i ngā tīma whakataetae o tēnā whenua o tēnā whenua. Ko te katoa o aua tīma i pōwhiritia me te pai o rātou ki tērā āhuatanga o te iwi Māori. He maha ngā tāngata huri noa i te ao i kite i taua pōwhiri engari kīhai te ao i kite i te pōwhiri tūturu inā kāhore he karakia he mihi rānei a aua pōwhiri. Ahakoa pēnā, hei tā Jim White, tētahi kaituhi mō te niupepa i Ingarangi, *The Telegraph* (White, 2011):

...what the Rugby World Cup hosts did have is something of huge worth: a defining cultural pivot around which the whole event could spin...such cultural coherence. What thread could ...match it for power and expectation...at once traditional and utterly contemporary. (whiti. 6-14)

I pērā hoki te kōrero a Neil Reid o te niupepa a *Dominion Post*, te kaha ki te whakanui i pōwhiri, “stunning ceremony - which has won worldwide acclaim” (Reid, 2011, whiti. 2). Engari, kāore i te pai te pōwhiri ki ētahi tāngata. Ki a Kelvin Holmes, te Tiamana o Ashburton District Tourism, he roa rawa te whakahaerenga o te pōwhiri i Ashburton (Newstalk ZB Staff, 2011):

The 35 minute long Maori welcome was an insult, given the Romanian team couldn't understand what was going on. Mayor Angus McKay says the Romanians did have an interpreter. 'The Romanians seemed to understand it,' he told Newstalk ZB. 'Remember that they probably would've had just as much problem understanding my two minute speech'. (whiti. 2)

Heoi, i te rā i muri atu ka puta mai te kōrero a taua tīma i te nuipepa, Ashburton Guardian (Sandys, 2011):

Meanwhile, the Romanian team themselves are not complaining about the Maori component of any of their welcomes, and believed they were ‘something special’ and unique to New Zealand. Team media manager Lucian Lorin said the team had been informed prior to the welcome at the event centre on Friday about the powhiri and the format it would take, so there were no surprises. ‘We enjoyed it and liked it very much,’ he said. (whiti. 2)

Ko tētahi tangata i hoki mai ki Aotearoa ki te tautoko i te Kapu Nui o Te Ao mō Te Whutupāoro ko te pou ārai rongonui a Zinzan Brooke. He uri whakaheke a ia o Te Tai Tokerau, o Ngāti Rangi me Ngāti Moerewa. He roa rawa te wā tōna whānau me te katoa o ngā whanaunga o Ngāti Rangi me Ngāti Moerewa e kaha tautoko ana i te kēmu whutupāoro. Ki a rātou, he take nui whakahirahira te Kapu Nui o Te Ao mō Te Whutupāoro. Ahakoa te taha whakataetae o te whutupāoro he taha anō tā taua kēmu, he whakakotahi i ngā kaitākaro me a rātou kaitautoko. Ko te whakakotahi tāngata he āhuatanga nui hoki o te pōwhiri.

Ngā wāhi tua atu i ngā marae ā rohe

Kua āhua roa te wā ināianei o te pōwhiri e whakahaeretia ana i ngā wāhi tua atu i ngā marae ā rohe. I te nuinga o te wā ka tū tonu te pōwhiri ki ngā wāhi Māori arā he marae, he whare kua whakatūngia kia mau i ngā tikanga. Ko ngā kura whai marae e whakahaere ana i te pōwhiri, e whai pānga tata ana hoki ki te iwi, ki te hapū, ki te hapori whānui o tō rātou rohe. He take nui te hono atu ki ngā mātua o ngā ākonga Māori kia haere tonu ai ā rātou tamariki ki te kura kia taea e aua ākonga te angitū, te eke ki ngā taumata ikeike. He take nui anō hoki ki te hono atu ki te tāngata whenua kia waiho mā rātou te kawa o te marae e tiaki. Ko te marae he tūrangawaewae hoki mō ngā ākonga katoa o te kura. E ai ki te pūrongo o te Tāhuhu o te Mātauranga (2008, i tā Lee, Smith & Pihama, 2010) e pātata ana ki te iwa tekau mā iwa ngā kura kāwanatanga tuarua e whai marae ana pērā i a Green Bay High i Waitākere (Carroll, 1992):

It is the first day of high school for 120 Green Bay third formers...They are all initiated into the school with an official pōwhiri, ...the pōwhiri makes it clear they are starting something new says school principal Karen Sewell, “It is also a

symbol of the school's commitment to the partnership promised in the Treaty of Waitangi...Both Maori and Pakeha gain a lot from it ...but it is still a Maori institution". (wāhanga 2, p. 6)

He marae anō kei ētahi wānanga pērā i Te Kunenga ki Pūrehuroa, i te whare wānanga o Waikato me te whare wānanga o Ākarana (University of Auckland, 2006):

A powhiri at the Marae welcomed around 1000 new students, including a large contingent from overseas, to the University on 21 February...the powhiri was established four years ago as the opening event for the Orientation Welcome which lasts four full days. (whiti. 1)

Ahakoia he wāhi Māori me kī, ehara i te mea he marae ā rohe nā reira he rerekē te tikanga. Kua whakaritea ētahi pōwhiri mō te kaupapa Pākehā. Ehara i te mea he pōwhiri tūturu me kī, nā te mea kāore i whakatūngia i runga i te marae, ā, nā te tikanga Pākehā e whakahaere.

Tae atu ki ngā wāhi kāhore he marae pērā ki ngā tari kāwanatanga, kei te whakaritea he wāhi whakatū pōwhiri e ngā kaiwhakahaere Pākehā o aua tari. Ko taunga kē rātou ki te whakatū pōwhiri. Ko te kaupapa o te rā te mea nui nā reira kei a rātou kē te mana whakahaere o te pōwhiri kia tika ai mō tā rātou kaupapa, mō a rātou tino takunetanga. Ko rātou kē, e whakarite ana i te wāhi, kare he take ki a rātou mehemea e anga ana te kūwaha o taua whare ki te tonga, ki hea rānei. Ko tērā tētahi tikanga nui ki ngā tūpuna, kia tika te anga o te whare ahakoia ko tēhea whare. Ko ngā nohonga marae e anga ana ki te rāwhiti ki te raki rānei. Ki tā ngā tūpuna o Ngāti Rangī, kia mahana ai te whare me te tangata. He mea nui ki a rātou te whakaaro ki ngā tōpito o te ao; kei te pērā hoki ngā whakaaro o ngā iwi taketake i Kānata, hei tā Lommerse (2009), "the Longhouse is traditionally sited, aligned with the true cardinal points of the compass with ceremonial entry facing the rising sun" (p. 17).

Kāhore ngā kaiwhakahaere tari e mōhio ana ki taua tikanga heoi anō ko tā rātou he tuku tohutohu ki te māngai Māori. Me te kore kīkī o te māngai rā i te hē o ētahi o aua tohutohu nā te whakaaro pea mō tana tūnga, kia whai mahi tonu ia. E hia ngā tau kua kite au i tēnei āhuatanga. Mehemea, kāhore he māngai Māori ka waiho mā ngā kaimahi Māori e whakarite te pōwhiri ahakoia te kore mōhio ki te kawa o te tangata whenua.

Hei tā Kym Hamilton o Ngāti Kahungunu, Ngā Rauru, Ngati Raukawa (Hamilton, n.d.):

Over the past few years I have found myself involved in supporting Maori public servants in situations where, generally, Pakeha Managers have assumed Maori identity and culture was part of what these staff members were required to give, even though none of them were hired to a cultural advice position. (*What is really going on between Crown and Iwi*, whiti. 11)

Tae ki te wā o te pōwhiri, ko te kaikaranga e mahi ana i tana mahi ahakoa i ētahi wā horekau te māngai Māori, te kaiwhakahaere rānei e whakamōhio ana ki a ia ko wai mā ngā manuhiri heoi, he manuhiri. Kia tae te wā o te pōwhiri katahi anō te māngai Māori ka whakamōhio atu ki te wahine ko ia te kaikaranga me te kore whakamārama atu ki a ia ko wai kei te eke mai heoi, he ope. Nō reira, kāhore ia e whai wā ana ki te whakareri pai i tōna āhua ki te whakamana i te rangatira o te ope. Ko kite kē au i tēnei āhuetanga i ngā tari kāwanatanga, i ngā kura me ngā wānanga. I ētahi wā hoki kāhore ia e tūtaki ana i te kaiwhakahaere. I runga i tērā ka tukuna atu te karanga:

Haere mai rā e ngā manuhiri tūārangi i runga i te karanga o te rā nei e ...

Haere mai, haere mai, haere mai rā.

Ahakoa e hāngai pai ana ngā kupu ki te tapu o te tāngata, horekau he manakohanga ki ngā rangatira e eke mai ana i taua wā. Horekau hoki he manakohanga a te kaiwhakahaere ki te kaikaranga, ki tōna tapu, ki tonā mana (Coney, 1993), ki tana mahi nui whakahirahira.

Tae atu ki te taumata ka whakamārama atu ki te kaikōrero, kia poto noa te mihi. E kite ana au i ngā tau tata nei, kōtahi te kaikōrero e noho ana i te taumata. He tini ngā pōwhiri pēnei kua kitea e au, me te poto noa o te wā i whakahaeretia. Ka poto hoki te karakia, ka mihi, ka waiata. I te nuinga o te wā ko te kaikōrero anahe e waiata ana, nā te kore mōhio a te kaiwhakahaere ki ngā kupu, nā te whakaaro pea he ‘take Māori’ te waiata, heoi anō ko tāna ko te kaupapa i tua atu. Ā, mutu atu i te kapu tī, ka haere te kaikōrero me te kaikaranga me tō rāua kore paku mōhio ki ngā anga mātuatua o te kaupapa e whai ana i te pōwhiri.

Ahakoia he aha te tikanga Māori, ko ngā tari kāwanatanga me ērā momo wāhi, ka whakarite i taua tikanga ki tō rātou ake hiahia, ka kore whai whakaaro rānei mō taua tikanga.

Ki a Potter (2003):

The application of tikanga Māori ... can come to mean little more than a karakia at the beginning of meetings. There are very few councils where there are attempts made to drive a process that recognises tikanga Māori in the governance process. One issue to be raised regarding Māori and governance is whether Māori are included in decision-making. Another is, does this decision-making process accommodate or recognise tikanga Māori? (p. 197)

Tae atu ki ngā tari Pākehā kei a rātou te mana ki te whakahorohoro i te pōwhiri; ko rātou e whakarite ana i te hōtaka, kia ō āi ki te wā e hiahia nā rātou. I te nuinga o te wā, tekau meneti te roanga i whakaritea.

Ka poto noa te karanga (Salmond, 1996), te karakia, te whaikōrero, te waiata ka kore whai wāhi te taha wairua. Hei tā Joan Metge, (i a McNicol, 2005):

Although it is now common for Māori cultural practices such as a karanga, pōwhiri, karakia and other ritual lifting of tapu to be included in the planning of public occasions, they are typically additions rather than an integral part of the proceedings, 'clip-ons' carried out by Māori according to tikanga and Māori language. (p. 22)

E tautoko ana a McNicol (2005) i a Metge, ko tāna nei kōrero:

I agree with Metge and find many token expressions of tikanga somewhat frustrating. For iwi Māori, there is great spiritual significance to the process of pōwhiri. Some people have a perception of Christian religious content in these processes. As I perceive it, this has arisen out of a spirit of respect and friendship... (p. 22)

He maha ngā rōpū e tīmata ana i ā rātou mahi ki te pōwhiri. Ko te New Zealand Nurses Organisation (2002) tētahi, he marae anō kei tēnei wāhi mātauranga:

For the first time ever, NZNO's annual conference was opened with a pōwhiri on a marae, Tangatarua, at Waiariki Institute of Technology in Rotorua. Leading the manuhiri (the 200 conference delegates and observers) onto the marae was kaumātua Rangi Goffe, father of Te Rūnanga O Aotearoa NZNO chair Sharon Morunga. Delegates filed into the wharenuī and were welcomed by kaumātua Keneti Te Whaingā Kennedy ...Tangatarua literally means two people and so reflected the bicultural nature of the institute. (p. 10)

I tū hoki he pōwhiri i Te Puna o te Mātauranga, i Te Tai Tokerau Wānanga mō ngā hunga tauira e hou ana hei nāhi (Manchester, 2002):

In accordance with Ngapuhi protocol, we filed slowly into the whare nui, becoming one with our hosts – predominantly the staff and students of the health and science faculty – through the hongī. Following speeches by kaumātua from both sides, faculty dean Brian Burroughs welcomed the students and their supporters, congratulating them. (p. 12)

Kua whakatūria ēnei pōwhiri hei tohu o te hononga i waenganui i te Māori me te Pākehā o ēnei rōpū. Engari I ētahi wā, nā te aro ki te manaaki Pākehā, ka ngaro atu ngā tikanga Māori. I tū tētahi hui mō ngā kaitiaki pukapuka i te tau 2008. Nā tētahi o aua kaitiaki pukapuka nō Perth, i tuhi i ōna whakaaro mō te pōwhiri i whakatūria mō rātou. Ko tōna whakapono i whakarerekētia - te pōwhiri, i whakapotoa, nā te mea ko te nuinga o rātou he Pākehā. Nō tētahi tangata o LIANZA (2008) tēnei kōrero :

Wow. I feel honoured to have experienced this ceremony. All us delegates gathered at the skybridge entry to the convention rooms at the Skytower and were lead in by some Maori women who chanted/sang in very powerful voices. As we walked in the welcoming party began their chant. It was beautiful and even more moving when I realised that the majority of the singers were children. Very nice to see that Maori children (and I presume non-Maori children too) are learning about Maori culture.

I talked with a few of the local librarians about the ceremony afterwards - apparently it can be a lot more formal and take longer. I think we had a somewhat shortened, simplified version, mainly because there were so many Pakeha in the group. (whiti. 1-2)

Ko tērā te āhua o ngā pōwhiri i ēnei wā, tae atu te tonu me te hōtaka kia tū he pōwhiri ka tau kia mutu i te wā kua whakaritea e te kaiwhakahaere.

Ahakoia kua taunga kē nga tari kāwanatanga, ngā whare wānanga, me ngā kura ki te whakarite pōwhiri, he nui tonu ngā rerekētanga i roto i te āhua whakahaere pōwhiri. Kei ia Pākehā kaiwhakahaere tōna ake tikanga ki te whakarite pōwhiri. Ko te nuinga o rātou kāhore e mōhio ana ki te reo Māori me ōna tikanga, ki te taha wairua rānei. Me kī, ko ngā mea o te taha tinana nā rātou, ko ngā mea o te taha wairua nō te iwi Māori.

Kāhore he marae tāone tā Ngāti Rangī engari e tautoko ana rātou i ngā marae e whai hononga ana ki te Tai Tokerau pērā i Te Mahurehure marae me Te Piringa Tahī marae i Tamaki Mākaurau. Ahakoia nō Tainui te marae i Manurewa, kei te tautoko hoki rātou i tērā marae.

He tirohanga a ngā wāhine Pākehā

Kāore ētahi wāhine Pākehā e whakaae ana ki te mahi a wahine i te wā o te pōwhiri. Kāhore ngā wāhine Pākehā e nohopuku ana i te wā o te pōwhiri; ko kōrero kē ētahi o rātou ki ngā hunga pāpāho ahakoia te kore mōhio ki te reo, ki ngā tikanga rānei o tātou te iwi Māori. Nā te taunga pea a Dame Sylvia Cartwright ki ngā haerenga pōwhiri i tōna wā hei Kāwana Tianara, ka puta mai tana kōrero i te rā o Waitangi i te tau 2005. Hei tā Young rāua ko Berry (2005), “there is no excuse in the year 2005 for customs that seek to limit the participation of women” (whiti. 3). Engari, ko te whakautu o Whaturangi Winiata, te perehitini o te Rōpū Māori i taua wā, i pēnei, “women have their role and men have their role and they play those roles and they are equally influential” (whiti. 11).

E tika ana hoki tana whakautu, ahakoia e hia kē nei te roa e haere mai ana ētahi Pākehā ki tēnei mea te pōwhiri, kāhore rātou e kite ana i te ōritetanga o te mahi a te wahine, a te tāne. I tika hoki te whakautu a Titewhai Harawira, he kahurangi nō Ngāpuhi. Ko tāna nei, “[Dame Sylvia] was not qualified to comment” (Young & Berry, 2005, whiti. 12).

Ko te mahi kē a Dame Sylvia me whakatenatena i ngā tauiwī, te iwi Pākehā, ki te aro ki te pōwhiri me ōna tikanga kia mārama pai ai ki ngā tikanga o te iwi Māori.

Ehara ko ia anahe e kōrero ana mō te tūnga o te wahine i te wā e whakahaeretia ana te pōwhiri. I te tau 2004 i whakaritea he pōwhiri e te tari o Te Ara Poutama ka haere a Josie Bullock, tētahi o ngā matakana Pākehā, ki te taumata noho ai. Hei tāna e tautohe ana ia mō te mahi whakaparahako wāhine i te wā o te pōwhiri. Ahakoa tana kūware ki ngā tikanga o te taumata, ki te reo Māori hoki hei tāna anō kua reri ia ki te whakaputa kōrero. Hei tā Hook (2009):

...exclusion of women from the front rank of seats was, in her estimation, a value judgement and therefore sexist. Bullock's act caused trouble with her Department heads who were embarrassed by her behaviour, her fellow workers were not happy and nor were the Māori participants...She brought charges of gender discrimination against the Department of Corrections, charges that were later upheld by the Human Rights Review Tribunal. (p. 2)

Kīhai te taraipiunara i paku whakaaro ki ngā tikanga Māori, arā, he mahi tā te wahine, ko tāna he karanga, he mahi hoki tā te tāne he whaikōrero. Ehara i te mea ka taea te katoa o te iwi Māori ki te whakamana i ēnā tūnga, kāhore. He mahi nui whakahirahira te karanga me te whaikōrero; ko aua tāngata e mahi ana i aua mahi he māngai mō te iwi. Me whai whakaaro mō te iwi mō ngā manuhiri me te kaupapa. E kore e āhei ki te tū mehemea kāhore te tangata e mōhio ana ki ngā tikanga whakahaere o te pōwhiri. Hei tā Hook (2009), “the Tribunal assumed that Bullock's rejection from the *paepae* was gender related, and while gender may have played a part, more to the point was her lack of qualifications for the role” (p. 7).

I muri atu i te kitenga whakamutunga o te taraipiunara ka whakakorea te pōwhiri e te kaiwhakahaere mātāmua o Te Tari Ara Poutama me tāna kōrero ka whakahaeretia te mihi whakatau anahe kia ōrite ai te nohonga o te tāne me te wahine. Ko tāna, “key features of the whakatau include the same roles for men and women, which will be reflected in the seating arrangements, and the use of languages other than Te Reo Maori if required” (“Corrections changes Maori”, 2006, para. 9).

Me uia te pātai, ‘he aha te take o te whakatū pōwhiri ina kāore i te whai tikanga?’ Ko ētahi atu wāhi, ko Te Kunenga ki Pūrehuroa i Albany tētahi i whai i taua āhuatanga ki te whakakore i te pōwhiri ka whakahaere i te mihi whakatau kē. Ka waiho te pōwhiri mō te taenga atu o ngā tāngata rongonui.

Ko Judith Collins tētahi mema pāremata i tere kōrero ki te hunga pāpāho. I wāua a Judith Collins, rātou ko Anne Tolley ko Paula Bennett mō te whakaiti i te mana o ētahi tamariki e haka pōwhiri ana ki a rātou (Stokes, 2006). Ko ēnei tamariki kei raro i te maru o Te Tari Āwhina i te Tamaiti te Rangatahi tae atu ki te Whānau i Manurewa. Hei tā te kaumātua i reira, nāna i wāu i aua wāhine nā tō rātou kaha ki te kōrero tonu i te wā e haka ana ngā tamariki. Ki a ia, he mahi whakaiti tērā i te mana o ngā tamariki. Hei tāna anō, ahakoa tāna kore pai kia noho ai a Collins mā ki mua hei te mutunga i whakaae ia. Ko te kōrero a Judith Collins ki te hunga pāpāho, i wehe atu rātou i taua pōwhiri nā te riri o te kaumātua mō tō rātou nohonga ki mua. Hei tā Berry (2006), “Helen Clarke used the situation to declare a new edict- women would be able to sit in the front row during pōwhiri run by state agencies or institutions” (para. 5).

Ahakoa ka kīa he ‘mihi whakatau’ he kaupapa Pākehā arā, nā te Pākehā ngā tikanga e whakahaere, e tīni. Engari ko te pūtake o te pōwhiri he manaaki nā ngā tāngata whenua.

Ki a Pita Sharples, tētahi o ngā māngai mō te Paati Māori, “It’s common sense to say if you are going to do something Maori, please work with your local Maori. And if you do it, you do it full on, you don’t change the rules” (Berry, 2006, para. 6). Ko tana wero ki ngā kaimahi Māori o ngā tari kāwanatanga, ki te puta te whakahauhau a Helen Clarke, kaua e haere ki ngā pōwhiri, nā te mahi kūware a tērā ki ngā tikanga Māori.

I te tau 1998, i te rā o Waitangi, ka whakaae e ngā kaumātua kia noho a Helen Clarke ki runga i te taumata tapu i Te Tii marae i Waitangi. I whakaae hoki rātou kia whai wāhi ia ki te tū ki te whaikōrero. Katahi ka tū a Titewhai Harawira, ka āhua pēnei tāna kōrero. ‘E kore rawa ia e whakaae kia tū te wahine Pākehā ki te whaikōrero i mua i a ia, kia whai wāhi tuatahi ngā wāhine Māori.’ Ka noho tonu atu a Helen Clarke ka tangi. Hei te mutunga, e toru ngā take mamae i puta mai i te hui. Tuatahi, ko te mamae ki a Helen Clarke, tuarua, ko te wero a Titewhai, tuatoru, te whakamā ā ngā kaumātua.

Ki ngā kaumātua me ngā kuia o Ngāti Rangi, waiho mā te tāne te whaikōrero. Kei te wahine āna tikanga; ko te karanga pōwhiri, ko te karanga whakaeke, ko te tangi apakura, ko te waiata mōteatea, he maha noa atu. Engari, ki te hiahia te wahine ki te kōrero me mutu mārika ngā whaikōrero katahi anō ia ka whai wā ai ki te kōrero.

He tirohanga a ngā wāhine Māori

Ehara ko ngā wāhine Pākehā anahe e whakaputa ana i a rātou kōrero mō te pōwhiri, mō te tūnga o te wahine i te wā o te pōwhiri. E ai ki ngā tikanga o te iwi Māori ko te wahine te kaitiaki o te whare tangata na tērā i noho ai ia ki muri i te tāne kia waiho māna e tiaki i a ia.

E tautoko ana a Harawira (1997, i tā Rewi, 2010), i tēnei kōrero. Hei ko tāna,

Māori people believe the marae ātea is the domain of Tū, the god of war, where bad feelings, arguments or nasty comments can be aired. Some tribes believe women must be protected from this behaviour, and don't allow women to whaikōrero or make speeches on the marae. (p. 72)

He mahi nui tā te kahurangi a Hekia Parata, ko ia tētahi o ngā mema o te Rūnanga o te Kāwanatanga. E pā ana tana pātai ki taua āhuatanga te noho i muri i ngā tāne (Ellmers & Edwards, 2010):

...is that convention still relevant now? I am loathe to have young men who are not members of parliament but are staff here sit in front of me at a pōwhiri here in Parliament because they happen to be men; so I don't allow that. (11.49 meneti)

Hei tāna anō, kua tīmata kē ia ki te waihanga i tōna ake tirohanga hou ki te tūnga o te wahine. Ki tā te rōia a Moana Sinclair kāhore ia e pai ana ki te āhua o te kōrero a ētahi o ngā tāne e whakahaere ana i te pōwhiri. Hei ko tāna, “I feel marginalized when you are expected to get at the back. It is not a nice get at the back it is - Get at the back! Or get on the floor” (Ellmers & Edwards, 2010, 14.40 meneti). Engari ki a Ella Henry, (nō Te Tai Tokerau) he pūkenga i Te Ara Poutama i AUT, harikoa ana ia kei te ora tonu te pōwhiri kei te mau tonu ōna tikanga ahakoa tata ki te rua rau tau te tāmitanga o ngā

tikanga Māori. Kāhore he raru ki a ia ki te tatari kia mutu katoa ngā whaikōrero ka wātea ai te wahine ki te kōrero (Ellmers & Edwards, 2010):

Once those tapu elements are addressed which are an intrinsic part of a hello, as they should be - then the hui begins and it is in the hui that all women know they have a perfect right to stand up and be heard. (17.42 meneti)

Ki ētahi wāhine kei te whakaero i te mana o te karanga, pai kē te whakatika i tērā i te whakaputa kōrero mō te tūnga o te wahine i te taumata (Ellmers & Edwards, 2010). Ko ngaro atu te tangi whakahuahua kōrero engari ehara ko te karanga anahe e raru ana ki tā rātou titiro, kei te pērā hoki te whaikōrero. Ki aua wāhine he ako tāruarua te āhua o te whaikōrero kāhore he rerekētanga o tēnā o tēnā. Kei te rite tonu te kōrero a Mahuta me Hōhepa ki te tirohanga a ngā wāhine nei, “when the whaikōrero is rote-learned and standardised, the womenfolk get bored, Mahuta says. Variation and uniqueness, says Te Patu Hōhepa, are what separate the elite speakers from the mainstream (Rewi, 2010, p. 161).

Ahako te hōhā ā ētahi wāhine o Ngāti Rangi ki ngā whaikōrero kua ako tāruarua kē, nui ake te hiahia ki te nohopuku pērā i ngā mātua tūpuna. He wā ā muri atu hei whakatika i ērā kōrero engari mā ngā kaumātua tērā ehara mā ngā wāhine.

Mahi tūruhi

I te tau 2003 i whakahaeretia ngā uiuitanga i te marae o Ngā Hau e Wha i Ōtautahi kia kitea ai ngā whakaaro me ngā mōhiotanga i puta mai i te tangata whenua e whakahaere ana i te pōwhiri me ngā manuhiri tūruhi i tae atu ki reira. Ko tētahi whāinga o tēnei rangahau he tiro ki te nohotahitanga i waenganui i ēnei rōpū e rua. He tiroiro hoki ki te ariā o te ngākau pono me te ariā o te hāpono i roto i te horopaki o te haerenga atu ki te marae i tēnei rā. Hei tā tētahi o ngā tangata whenua, ahako ko tēnei marae he marae tāone, ko ngā tikanga whakahaere e rite tonu ana ki ngā marae ā rohe, engari ko te tīmatatanga o te pōwhiri he rerekē, “the only difference between tourists and Maori coming onto the marae is that we explain the whole process to the tourists bit by bit, right down to the teaching of songs” (McIntosh & Johnson, 2005, p. 43).

Nā te tuwheratanga o te whare nei i te tau 1990 ka whai tūrangawaewae ai ngā Māori e noho ana i Ōtautahi. I te tau 1995 ka whakahaeretia ngā pōwhiri mō ngā tūruhi e haere ki reira, engari ko te tangihanga te mea tuatahi o taua marae ahakoa nō hea, ahakoa ko wai ngā manuhiri.

He painga ka puta mō ngā tūruhi manuhiri e haere ana ki ngā pōwhiri i runga i te marae; he rerekē hoki ki ngā pōwhiri mō ngā tūruhi e haere ana ki ngā wāhi whakangahau tangata. Hei tā Taylor (2001) i tā McIntosh rāua ko Johnson (2005):

A visit to a Maori marae is an opportunity for ‘cultural exchange’ or ‘interaction experiences’ rather than an experience that is overtly staged as an experience of the ‘authentic Other.’ In this way the experience provided for tourists within the setting of a marae is, ‘significantly more ‘genuine’ and educational than those more commonly provided by tourism’. (p. 36)

Ko te painga o ēnei haerenga ā marae ahakoa he poto te nohotahitanga (Daniel, 1996; McIntosh & Prentice, 1999; Taylor, 2001) ka whai wā ngā manuhiri ki te anga atu ki ngā tikanga Māori. He akoranga ahurea mō te tangata whenua me ngā manuhiri. Ko tētahi mea nui, me whai mōhiotanga ngā manuhiri ki te tikanga me te kawa o te marae kia pai ai te whakawhitinga ahurea i waenganui i a rātou me ngā tangata whenua.

Ki ngā tāngata whenua o Ngā Hau e Whā ko tētahi mea nui e mahi nā rātou ko te whakaako i ngā manuhiri ki ngā tikanga Māori, “education and the chance to get involved; as it’s hands-on, lots of people learn better that way, and that way the information will stay with them” (McIntosh & Johnson, 2005, p. 42).

He pai hoki ki ngā tūruhi te kounga o ngā taunekeneke me te whakawhanaungatanga i waenganui i a rātou me ngā tangata whenua. “Tourists always like the interactive elements; some have asked about stay-overs at the marae and more hands-on things like trying the short sticks (hand-eye coordination game)” (McIntosh & Johnson, 2005, p. 42).

Kua kite kē a McIntosh (2004), Notzke (1999), Ryan & Huyton (2002), ko tēnei tonu te hiahia o ngā tūruhi i ngā wā ka tae atu rātou ki ngā wāhi e noho ana te tangata whenua.

Ki ngā tāngata whenua o te marae nei, ko te marae tonu te wāhi tika ki te whakahaere pōwhiri (McIntosh & Johnson, 2005):

...the fact that they are on a marae, the whare (ancestral meeting houses) the participation we make them do, the kai (food). But the most authentic things we have are the whare tipuna (ancestral meeting house) and the whare wananga (house of learning), for the simple fact that they portray the traditional carvings and the tukutuku (traditional weaving patterns)...authenticity was seen to be evident in the physical setting as well as in the nature of the shared interaction... (p. 43)

Ahakoia e whakaaturia ana e rātou etahi wāhanga o te pōwhiri kia hāngai ai ki ngā hiahia o ngā manuhiri, “some of the things we do are specifically for tourist’s wants, or our perception of their wants” (McIntosh & Johnson, 2005, p. 43).

Ki ngā tāngata whenua nei, ko te nuinga o ā rātou pōwhiri kei te rite tonu ki ngā pōwhiri a ngā marae ā rohe. Ehara ko ngā manuhiri anahe kua whai painga i ā rātou mahi (McIntosh & Johnson, 2005):

...the marae is brought to life with its everyday use as a place where the community can benefit from an activity that is utilised by the marae; the marae is not dormant because of the life that running a business like tourism brings it...we’re not performing in a theatre; the place is just overloaded with information and experiences for people to have. (p. 44)

Ko tētahi āhuatanga e kitea ana i ngā wāhi tua atu i ngā marae a rohe ko tērā o ngā manuhiri kūware, rātou e whakaiti ana i ngā tikanga Māori. I pērā hoki te whanonga a tētahi manuhiri i tae atu ki Ngā Hau e Whā, “one of the tourists grabbed one of our rakau (wooden sticks) and started mimicking the various movements of the weaponry in a degrading manner. That was a bit hard to take” (McIntosh & Johnson, 2005, p. 44).

Ehara ko ia anahe i mahi pōhēhē; hei tā ngā tāngata whenua o te marae nei, kua kite rātou i etahi atu manuhiri e mahi pērā ana. Ko ēnei momo whanonga kua kitea kē e McIntosh, Hinch and Ingram (2002), me Walsh (1996).

Ki ngā manuhiri i uiuitia, me whai mōhiotanga rātou ki te kawa me ngā tikanga o te iwi Māori (McIntosh & Johnson, 2005):

You need to learn and follow the rules and regulations, out of respect for the culture and their religions...it's important to have an overview telling us what to expect and how we should react...it's important to know what to do...because we're coming to experience their culture and we shouldn't offend... (p. 45)

Ahako te mōhio ko ētahi āhuatanga o te pōwhiri i whakarerekētia, ki tā rātou titiro he pono, he tūturu tonu te pōwhiri i whakahaeretia e te tangata whenua. Ko ngā kākahu, ngā waiata a ngā kaiwhakaari me te taunekeneke i waenganui i ngā rōpū e rua, he tohu ki ngā manuhiri he tika te mahi a ngā tāngata whenua. Nā te mea anō hoki kei te tāone te marae ka whakapono rātou he (McIntosh & Johnson, 2005):

...“truer” or more authentic experience...It's genuine because you are living your culture; it's very genuine and from the heart;... you cannot get away from urban now; this is where Maori live now, so why pretend otherwise; it also makes it more accessible for tourists. (p. 46)

Ki ngā manuhiri he mea nui te ngākau pono o ngā tāngata whenua. Ko tērā te āhuatanga i kitea e rātou i te wā o te pōwhiri. He mea nui hoki te āhua o te whakahaere pōwhiri; ki te pai tērā ka pērā hoki tā rātou painga ki ngā tikanga katoa o tātou te iwi Māori. Hei tā McIntosh rāua ko Johnson (2005),

To feel welcomed is the most important thing to experience; I think in every culture greeting is the most important part; and the pōwhiri (welcome ceremony) is the first impression we have of Maori culture; It is important to receive a sincere welcome and know that it's something you clearly wanted us tourists to know about. (p. 47)

Ko tētahi mea pai ki ngā manuhiri ko te whakawhanaungatanga i waenganui i a rātou me te tangata whenua. Ki a rātou nā te poto noa o te wā kīhai rātou i whai wā ki te noho tahi ki te whiu pātai ki te noho ā marae rānei i te taha o ngā tāngata whenua. Hei tā rātou i kaha te puta mai o ngā aronganui pēnā i te wehi, te wana, me te aroha i te wā i hou atu rātou ki te marae (McIntosh & Johnson, 2005):

...how special the place is; how sacred it is; I felt privileged that I could experience that; I was in awe; I was very subdued; from the marae itself, it was

the beauty of it and obviously the skill of the people that built it; ...for that level of detail, it wouldn't be meaningless; it creates some kind of internal feeling...it was spiritual...I go away with a real sense of what the Maori people believe in; it's very touching to visit a place like this to find out more in the world than what we say or believe or do... (p. 47)

I noho kaha tonu aua aronganui i roto i a rātou i te wā o ngā whakaaki mai a ngā tāngata whenua (McIntosh & Johnson, 2005):

...it was very exciting, very expressive, you could feel the energy and the vibe; all the shouting; all the vocals and shaking...it was certainly spiritual; the feeling you get when you just struggle to explain what exactly you are feeling;...when there aren't any words for it; you know; your hair stands on end; I experienced that several times during the performance and the songs... (p. 47)

He pai rawa atu ēnei āhuatanga engari kāhore anō kia kitea ngā tūruhi e huri haere ana i ngā marae i Ngāti Rangi. Ko te nuinga o ngā tūruhi e haere ana ki ngā takiwā o Ngāti Hine, o Ngāti Wai, o Te Roroa, aua wāhi ātaahua e pātata ana ki te moana, ki Waipoua, ki Puketī.

Ngā kitenga a ngā kairangahau

Ki a McIntosh rāua ko Johnson (2005) hei te mutunga o tā rāua mahi, e rima ngā āhuatanga i puta mai.

Te akoranga

He take nui ki ngā taha e rua ki te whai mōhiotanga ki ngā tikanga me ngā kawa o te marae. Nā tērā ka whakaritea he wā ki te whakaako i ngā manuhiri i mua i te tīmatatanga o te pōwhiri kia mōhio ai rātou ki te pōwhiri me ōna tikanga.

He mahi tūturu

Ko te hāpono o te pōwhiri he āhuatanga hira ki ngā tāngata whenua o tēnei marae ahakoa ko tā rātou he whakarerekē i te pōwhiri.

I mahia pērā kia mārama ai ngā manuhiri ki ngā tikanga o te pōwhiri. Ki ngā kairangahau pērā i a Ryan (1997) rāua ko Walsh (1996) he matawaenga te hāpono o te pōwhiri mena ka whakarerekētia mō ngā manuhiri e utu moni ana.

Engari, i kitea e McIntosh rāua ko Johnson (2005) he tikanga tūturu te whakahaerenga pōwhiri o tēnei marae; ki ngā manuhiri hoki ko te marae tonu te wāhi tika hei whakamana i te pōwhiri.

...that tourists responses to authenticity in indigenous culture may relate to aspects of setting (situational authenticity)... also inherent in this conclusion is the notion that the Maori hosts are in control of the nature of cultural authenticity presented to tourists in the physical setting... (p. 49)

Ngā aronganui

I oho te mauri o ngā manuhiri i te wā i hou atu rātou ki te marae, i te wā i rongo i ngā waiata, i kite i ngā mahi ā ringa ā te tangata whenua. Ki a Ryan (1999) ka kaha pea atu ngā aronganui mena he roa atu te nohonga ki te marae.

Te manaaki manuhiri

Ko te nuinga o ngā manuhiri i whakapono he pai te manaaki ā te tangata whenua i a rātou. I kite rātou i tēnei āhuetanga i roto i ngā waiata me ngā mahi ā ringa (McIntosh & Johnson, 2005):

You could see the emotion in the music and that was a very vivid way of expressing themselves; it showed the personality of the culture; I enjoyed the dancing very much because I could see that the performers are really into it; they are not just doing a performance, they are really showing you with passion. (p. 46)

Te nohotahitanga

Ahako te pai o te nohotahitanga i waenganui i ngā rōpū e rua he kōrero whakatūpatō tā McIntosh rāua ko Johnson (2005). Ki a rāua:

...authenticity is potentially evident in the (albeit brief) moments of shared experience and genuine hospitality that make authenticity an interactive experience and an experience of a present (as opposed to a past) reality...cultural authenticity may be misinterpreted by tourists due to the influence of tourists'

own agendas and experience ...or conversely, may be misread by hosts in terms of what they perceive tourists want. (p. 49)

Ko te painga o ēnei kitenga a McIntosh rāua ko Johnson (2005), ko ngā kōrero i whakaputaina e ngā tangata whenua me ngā manuhiri.

Te whakarerekē hoki i te pōwhiri kia mārama ai ngā manuhiri ki ngā tikanga me te kawa o te marae. Ko ngā manuhiri, ahakoa i mōhio ki tērā ko ētahi e hiahia ana ki te kite i te pōwhiri tūturu engari, kia noho tonu ki ngā marae ā tāone.

Ko te kaupapa o te wāhanga tuarima he whakamārama, he whakamātau nā te aha, i rerekē ai te pōwhiri i whakahaeretia e ōku tūpuna, rātou nō Ngāti Rangī, i te pōwhiri e whakahaeretia ana i ēnei rā. Ka tātari hoki i ngā whanaketanga o te pōwhiri i ngā rā ā muri ake nei.

Te Wāhanga Tuarima: Te pōwhiri ki tua

Ko te tikanga o tēnei wāhanga he whakaaro ka pēhea te āhua o te pōwhiri i ngā rā kei te heke mai. Ko ētahi o ngā āhuatanga o te pōwhiri ka mau tūturu, ka noho pūmau rānei pērā i te reo karanga, te whaikōrero, te taha wairua, ko ētahi ka rerekēka takatū ki tēnei ao hurihuri. Ka whakatauritea ngā tuhinga o te wāhanga tuarua ki tērā o te wāhanga tuawhā kia kitea ai ngā whakaawetanga i pā kaha mai ki te pōwhiri.

Te karakia

Kei te whakaatatia te karakia i ngā wā o tuawhakarere. I aua wā, i mōhio tūturu ngā tūpuna ki ngā āhuatanga o te taha kikokiko me te taha wairua. Tae ki te wā o te pōwhiri ka tū atu te tohunga ki te tuku karakia kia watea ai te wā mō ngā rangatira e tū ana ki te whaikōrero. E tata ana ki te ono tekau tau i mutu ai te tohunga ki te tuku karakia hei tīmata i ngā pōwhiri o Ngāti Rangī. Ki a rātou i aua wā, ko te karakia te wāhanga nui rawa o te pōwhiri, nā te mea ko tēnā te hononga ki te Kaihanga ki te taha wairua, ki ngā tūpuna.

Kei te tuku karakia tonu te nuinga o ngā kaiwhakahaere pōwhiri i ēnei rā engari he poto noa te wā ki tērā. Kua rerekē te āhua o te tangata, kei a ia tōna ake whakapono. He maha ngā momo hāhi e whāia ana e te Māori, ā, kāore ētahi tāngata e whakapono ana i tētahi hāhi. Kāhore hoki te Pākehā e mōhio ana ki te taha wairua, ki ngā tikanga o mua. He kitenga a kanohi noa iho. Ahakoa tērā, ka noho tonu te taha wairua, engari ka nui atu pea te pānga o ngā whakapono rerekē ki te pōwhiri. Ko ēnei āhuatanga katoa me whakaarotia i ngā rā e tū mai nei. Ki te pono tātou ki te tikanga o te pōwhiri, arā te whakakotahitanga o te iwi, me hui tātou ki te whakarau kakai i ngā take e pā ana ki te karakia.

Te reo o te wahine

Ki ngā tūpuna o Ngāti Rangī ko te kaikaranga he tangata nui whakahirahira nā te mea ko tōna reo e kawea ana i te mauri, i te tapu, i te mana, o te iwi kāinga. Ko rerekē te āhua o te karanga o ēnei rā i ngā wāhi tua atu i ngā marae ā rohe. Kua tata ngaro atu te

whakahuahua o ngā ingoa o ngā manuhiri heoi anō ka rangona te ‘haere mai e ngā manuhiri tuārangi’, ka toru ngā ‘haere mai’ ā muri atu ka mutu ki reira, ahakoa e hia te tokomaha o ngā manuhiri e whakaeke tonu mai ana i taua wā. Ehara nō te kaikaranga te katoa o te raru, kāhore ngā kaiwhakahaere mātāmua e whakamōhio ana ki te kaikaranga ko wai ngā manuhiri heoi anō, he rōpū nō wāhi kē. Ki ahau nei, kāhore he mana o te karanga, kāhore te kaikaranga e noho wehe ana kia whai wā ia ki te whakaaro mō aua āhuatanga tapu o te tangata. Ko ētahi ka kōrero noa ki ngā hoa kaimahi i mua o te haerenga atu ki te karanga ki ngā manuhiri. He tārua te akoranga i te karanga. Kei te hāngai pū te kōrero a Milroy, ki ēnei momo karanga ahakoa e kōrero ana ia mō te āhua o te whaikōrero. Hei ko tāna ki a Rewi (2005):

He pai ake tō whakatūtū i ngā porete mā rātou e kōrero, he pai pai ake rānei tō whakatū i tō mīhini pēnā i ēnā nā ka tuku atu mā tērā e pānui atu ki te marae tū mai tētahi ka hoatu ki tētahi atu anō he wā kei te haere mai whakatakotohia ngā whaikōrero ki runga i te mea rā kua pēhia atu anei te whakautu ki tērā rā. (p. 326)

Kei te mōhio tātou, te iwi Māori, nō mua noa atu te mana o te reo o te wahine; māna e powhiri te manuhiri, ka maru. Ahakoa kei te mahi tonu ngā wāhine i te karanga pōwhiri, kua pūmau te noho o te nuinga ki ngā tāone nui. Ko taunga kē rātou ki te noho i waenganui i ngā Pākehā, ko taunga kē hoki ki ngā tikanga Pākehā, e whakahaeretia ana i ngā tāone nui. Kia tae ki tētahi pōwhiri kātahi anō ka kite te tangata i ngā tikanga Māori. Ahakoa tēnā, he tokomaha tonu ngā manuhiri nō ngā whenua huri noa te ao e tae atu ana ki te pōwhiri. He rerekē te ao o te kaikaranga ināianei, ko te nuinga o ngā kiritata he Pākehā, he takiwā Pākehā ngā tāone nui, nō whenua kē te nuinga o ngā manuhiri. Hei ngā rā e tū mai nei ka rangona tonu te karanga engari ka rerekē tōna tūranga. Ka rongohia kē he karanga e hāngai ana ki te āhua o te manuhiri, e kore pea te iho o te wairua Māori e rangona.

Whaikōrero

Onamata pātere ana ngā kupu o ngā kaikōrero i te wā o ngā whaikōrero. Kotahi te reo ka rongohia, ko tērā o te tangata whaikōrero. Nā te tino rawe, te tino horomata o te reo ka noho te minenga me te kore korikori kia mutu rawa te kōrero, te waiata āhua roa nei kātahi anō ka kori ka kōrero tētahi ki tētahi. Ko tā Kruger rāua ko Malcolm (Rewi, 2005), “ko ō mua tāngata whaikōrero, he whai whakaaro hōhonu” (p. 316).

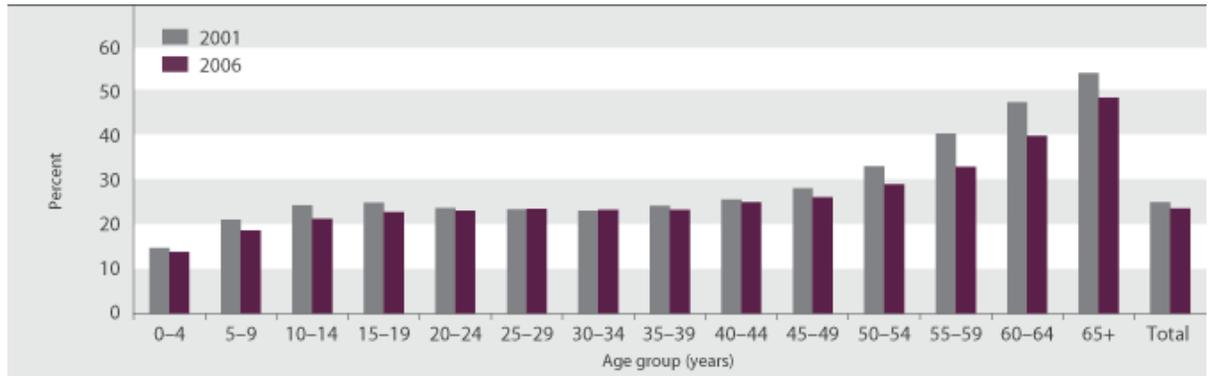
Ko te taumata o te whaikōrero e pau haere ana. Nā te mea ko te kounga o te reo me te whakaaro hōhonu e ngaro haere ana. He kōrero tā tētahi tohunga o te reo tā Kāretu (1994) mō te āhua o ngā tāngata whaikōrero o nāianei, “he tokomaha ngā tāngata kōrero, engari ngā tāngata whaikōrero” (Rewi, 2005, p. 314). Hei tāpiri atu ki tana kōrero ka hoki anō ki ā Kruger rāua ko Malcolm, “ngā kaikōrero o ēnei rā, he hanga pāpaku ngā whakaaro” (p. 314).

Ko hōhā kē ētahi wāhine Māori (Ellmers & Edwards, 2010) ki te whakarongo ki ngā tāngata whaikōrero. Ki ā rātou, nā ngā pukapuka o ngā wānanga Pākehā ngā kōrero, kei te ōrite te nuinga o te kōrero, kāhore he hōhonutanga o aua kōrero, ā, he māia he hīanga hoki te tū o ētahi o aua kaikōrero. Kei te rite tata ngā whakahēnga o ēnei wāhine ki tēnei a Kruger, “e whakaarohia ana, e pōhēhētia ana rānei, he tohunga whaikōrero te tangata nā tana mau rākau, nā tana tū hoki, ka mutu, kāore e hōhonutanga o te whakaaro, kāore he whakawhānuitanga o te kōrero” (Rewi, 2005, p. 316).

Ko ngā kōrero a Kruger mā e pā ana ki te whaikōrero kei te tika, kei te pērā i te reo o te wahine, kua rerekē. Kua ngaro atu te hōhonutanga o te karanga, o te whaikōrero, he mea motuhenga, e kore e taea te karo. Engari, ko te mea hei whakaaro, e hāngai ana ēnei rerekētanga ki te ao o nāianei. Kua rerekē te manuhiri, nō wāhi kē te nuinga, e kite ana ia i te whakakotahitanga o te tangata whenua me te manuhiri. Ahakoa kua rerekē te tūranga o te whaikōrero, kei reira tonu te tikanga o te manaaki tangata, e kore tērā āhuatanga e rerekē.

Te reo Māori

Ko te mana o te reo Māori e tuitui ana i te pōwhiri. Kia whai mana ai te pōwhiri kia Māori, kia tika, kia rere te reo o te kaikaranga, te kaituku karakia, ngā tāngata whaikōrero, me ngā kaiwaiata. I pērā pū te āhua o ngā reo whakahaere pōwhiri i ngā takiwā o Ngāti Rangi. Engari, kāore i te pērā tonu te kaha me te kounga o te reo Māori nā te ngaro haere o ngā tāngata matatau.



Whakaahua 6: Ngā tāngata e mōhio ana ki te kōrero Māori (Nā te: Ministry of Social Development, 2010).

I te tau 2001 e 25% o te iwi Māori e mōhio ana ki te kōrero Māori engari tae atu ki te tau 2006 ka heke iho taua ōrau ki te 24%. Kei tuawhenua te nuinga o rātou e mōhio ana ki te kōrero Māori. Ko ngā tāngata whakahaere pōwhiri tua atu i ngā marae ā rohe e noho ana i ngā tāone. Ko ētahi o rātou nō ngā whakatipuranga i whānau mai ki ngā tāone i te tekau tau atu i 1960. He uri rātou nā ngā tāngata i akiakina e ngā āpiha o te Tari Māori kia neke ki ngā tāone noho ai i ngā tau i muri atu i te Pakanga Tuarua o te Ao.

He uaua mō ngā taitama me ngā taitamāhine kia whai wā ki te haere ki ngā marae o te kāinga ki te whakarongo ki ngā kōrero ōkawa i mua i te wehenga atu ki ngā tāone rapu mahi ai. Kīhai hoki rātou i tino mōhio ki ngā tikanga whanaungatanga nā tō rātou kaha ki te miraka kau, ki te tiaki tēina, ki te aha noa, ka pau katoa te wā ki te mahi i ērā momo mahi ā, ka wehe atu. Hei tā Hōhepa (1970),

Few will ever gain a better knowledge of classical kin terminology, for most will migrate to the towns and cities where there is far less opportunity of speaking Maori and of hearing classificatory terms in use. By constant conditioning, the few children who remain in Waima, or who return to the community later, will hear and use these terms more and more; in adulthood they will take an increasing part in the formal affairs of the community and use the same institutionalised terms on the marae and within the meeting hall. (p. 83-84)

Nā te tauhou ki ngā tikanga o te noho tāone ki te āhua o te Pākehā ka whakarerea te reo Māori ka pau te kaha ki te kōrero i te reo Pākehā. I maumāhara pea rātou ki ngā kōrero

a ngā kura mahita pēnei i tēnei ki a Tā Hemi Henare (Ministry for Culture and Heritage, 2011):

In the mid-1980s Sir James Henare remembered many years earlier being sent into the bush to cut a piece of pirita (supplejack vine) with which he was struck for speaking te reo in the school grounds. One teacher told him that 'English is the bread-and-butter language, and if you want to earn your bread and butter you must speak English. (p. 2)

Ko te reo Pākehā hoki te reo o ngā tāone. Ka rongohia i ngā wāhi katoa, i ngā kura, i ngā wāhi ngahau, i ngā wāhi mahi. I mua i te tau 1984, kīhai te nuinga o te iwi Pākehā e noho ana i ngā tāone nui, i mōhio, i rongo rānei i te waioha, 'kia ora'. Nā Working in New Zealand (2011) i tuhi i tēnei pūrongo kōrero:

In 1984 a national toll calls operator by the name of Naida Glavish (of Maori descent of Ngati Whatua) began answering calls with the Maori greeting 'kia ora' and eventually lost her job after refusing to use a formal English greeting instead. The incident caused widespread public debate and the toll exchanges became blocked with calls to speak with the 'kia ora lady'. Such was the outcry that the Prime Minister at the time was forced to intervene. Glavish was reinstated and the kia ora greeting was cemented as a perfectly acceptable, often preferable, salutation. (p.1)

Mai i taua wā tae noa ki nāianei kua taunga kē te Pākehā te whakaputa i te waioha 'kia ora' ki te whakamahi kupu pērā i te 'mana', te 'kai', te 'kōrero.' Kua piki ake hoki rātou mā e hiahia ana ki te ako i te reo Māori me ōna tikanga. Kua mana he rōpū i whakaihia ki te whakanui i ngā tikanga o te iwi Māori. Ko ēnei ngā momo tāngata hei āwhina i te iwi Māori ki te hāpai i te reo me ōna tikanga. Hei whakaaro mō ngā rā kei te heke mai, tae ki te pōwhiri, me whakarite he wā ki te whakamahi i te reo pākehā, kia mārama pai ai ngā tāngata kāhore e matatau ana ki te reo, i ngā tikanga o te pōwhiri.

Te tikanga ā taone

I te tau 1960, i tīmata te hūnuku o te tokomaha o ngā whānau ki ngā tāone. I pūmau te noho a te iwi Māori ki ngā tāone ka kore te nuinga e hoki atu ki te wā kāinga. Tae ki te tiro whānui o te tau 2001, e rua tekau ōrau o ngā tāngata Māori i uia ai, i kī, kāhore ō

rātou hononga ki tētahi iwi. Kia tae ki te wā ka mate atu tētahi ki rō tāone ka waimarie mena ka hoki atu ki te kāinga. Ko ētahi tāngata i haere ki te marae tāone kia whai wāhi ai te tangata ahakoa nō hea, ki te whakahaere i ngā tikanga pērā ki te hui, te tangihanga, te pōwhiri. Ko ētahi atu i waiho te tūpāpaku kia takoto ai ki tōna ake whare i te tāone mō te katoa o te wā o te hui. E ai ki a Hōhepa (1970) i haere tonu te Māori ki te taha o ngā whanaunga i ngā tāone noho ai:

A definite cycle of migration exists; those who have gone before become the examples for others. They exemplify city life and they are the ones to contact when the final decision to migrate is made. Thus when the opportune moment occurs the migrant joins those who have settled already, and the latter provides shelter and food and arrange employment and permanent accommodation. (p. 69)

E pērā tonu te hekenga atu o te Māori ki tāwahi noho ai. Ko ā rātou taitamariki e haere ana ki ngā wāhi pērā i ngā wānanga Pākehā ki te ako i te reo me ōna tikanga. “City-born children can learn oratory skills in universities, training-colleges, Maori studies courses at high school, and culture clubs; via newspaper articles and Maori broadcasts, and by studying chants and genealogies in published collections” (Salmond, 1996, p. 50)

Ahakoa pai kē te haere ki ēnei wāhi i te kore, he tikanga rerekē tō ngā whare wānanga o tō ngā marae a rohe. He kōrero tūpato tā Rewi (2005):

Ko tētahi o ngā whakatūpatohanga, i te mea ka whakakao mai ngā ākonga whare wānanga Pākehā mai i ngā tōpito o te motu, kāore pea e ōrite ngā tikanga whaikōrero e whakaakona ana ki ngā tikanga mai i te rohe ako o te ākonga, ka mutu, ka pōhēhē noa te kawa a tēnā ākonga i tāna i ako ai hei tikanga whaikōrero māna i tōna rohe ake, ki reira taupatupatu ai ki ngā tikanga a te hau kāinga. (p. 38)

Nā te mahi rangahau a McIntosh rāua ko Johnson (2005) i kitea ai, ko te kaupapa nui ki te tangata whenua o ngā marae tāone ko te whakaako manuhiri ki ngā tikanga Māori. Ko te reo Pākehā hei whakamārama atu i ngā tikanga o te pōwhiri ki ngā manuhiri, ā muri atu ka tīmata te pōwhiri me te reo Māori hoki. Engari kīhai te mahi rangahau nei i aro atu ki te tino kaupapa o te whakahaere pōwhiri ki tēnei marae. He taonga hoko te pōwhiri me ōna tikanga. Kei te kitea whānuitia tēnei āhuatanga i ngā kōrero tokonga o te Tari Tāpoi, o te Kaunihera o Ōtautahi, me ngā pae tukutuku pēnei i tēnei ā Ngā Hau e Whā (Eventfinder.co.nz, n.d.):

Daily tours for school groups and other visitors offer first-hand experience of the traditional customs and practices of Maori culture through powhiri, song, dance, and haka. Experienced guides, employed from local iwi, explain the culture, customs, history and tradition represented by the marae. (whiti. 2)

Ki te kore rātou e whakahaere i te pōwhiri pēnei e kore pea ngā nama e ea. E kore pea ngā manuhiri e tau atu ki te whakamahana i tō rātou marae. Ko te nuinga o ngā manuhiri nō tāwāhi, he tūruhi. Kua kitea e ngā kairangahau ko te wharenuī, ko te karanga, ko ngā waiata, te kapa haka, me te whakakotahitanga, ngā āhuatanga pai o te pōwhiri ki ngā tūruhi. Hei āmuri ake nei, ko ngā marae ā tāone he wāhi whakarato akoranga i ngā tikanga o te marae ki ngā manuhiri. Mā te hanga, ka ako.

Ngā kawenga pōwhiri

Kīhai te pōwhiri o Ngāti Rangi i kawea ki wāhi kē, i noho tonu ki te marae. Ka whakahaeretia te pōwhiri kia āhei ai te manuhiri ki te whakaeke ki runga i taua marae. Ehara te kawenga pōwhiri i te mahi tauhou ki te tangata. Tae atu te iwi Māori ki ngā tōpito o te ao ka tae atu hoki te pōwhiri. E hia tekau tau ngā kura, me ngā pokapū mātauranga wananga e mahi pērā ana engari i ngā tau tata nei he maha ngā marae kua tū ki ēnei wāhi hei whakaako i te reo me ōna tikanga ki ngā ākonga. He maha hoki ngā rōpū kapa haka e tae atu ana ki ngā tūnga waka rererangi, ki ngā wāhi ngahau me ērā momo wāhi katoa ki te pōwhiri manuhiri. He pai ki ngā manuhiri te kite i ēnei tikanga o tātou te iwi Māori. Hei tā Moran (2011), ka kaha tonu ēnei rōpū ki te tūtaki ki ngā tāngata rongonui pērā i ngā tāngata a Raggamuffin:

The stars of Raggamuffin have been welcomed to the city in true Rotorua style-with a powhiri. (whiti. 1)

After being welcomed, each group sang as a way to thank the locals for their welcome. Marley said it was such an honour to receive a warm welcome. (whiti. 4)

One of the performers involved in the powhiri said it was an awesome experience welcoming the stars of Raggamuffin to Rotorua... 'It's the first time I have

performed for famous people. I was a bit nervous but it was such an honour’.

(whiti. 9)

Kāhore ēnei momo pōwhiri e whakararu ana i te tangata i ngā tikanga o te iwi Māori whānui rānei nā te mea ko te kaupapa o te mahi he pōwhiri i te tangata kātahi anō ka tau mai ki tēnei whenua o Aotearoa. He roa rawa te wā ināianei te iwi o Te Arawa e mahi kaha ana ki te manaaki tangata ahakoa nō hea. E haere tonu ana te tini me te mano ki tō rātou rohe (Rotorua NZ, n.d.),

Rotorua, the heartland of New Zealand's Maori culture. Enveloping warmth, a proud spirit, a deep sense of history and a quick humour - you'll find all these qualities in your experiences with Maori culture. It's a sensation we call manaakitanga. (whiti. 1)

I te tau 2010 ka tae mai ngā whetū o Disneyland, a Mickey rāua ko Minnie Mouse, ki Tāmaki Makaurau. Ka kawea atu te pōwhiri e tētahi rōpū kapa haka o Ngāti Whātua i a rāua, ki te Vector Arena. Kīhai te tokorua rā i tango atu i ō rāua ārai kanohi, ka noho huna tonu te kanohi tangata. I pērā te hanga mō te katoa o te wā i whakahaeretia te pōwhiri e Te Puru o Tāmaki, taua rōpū kapa haka. Hei te mutunga o te pōwhiri pai noa iho te hongī ki te ihu o aua ārai kanohi. Ā muri atu ka kitea te pikitia o taua hongī e te tini me te mano tangata huri noa te ao. He nui ngā whakahēnga i puta mai. Ki a Shane Jones MP nō te Tai Tokerau, me mutu ngā mahi whakaiti i te pōwhiri kia kaua e mahia mō te moni te take. Ko te pōwhiri me ōna tikanga he taonga tuku iho mō te katoa o te iwi Māori ehara nō te iwi kotahi, kia ū tonu te mana o taua tikanga. Hei ko tāna anō (Fox, 2010):

...while the powhiri for the billion-dollar Disney characters could be viewed as frivolous, acts of this nature were leading to the trivialisation of ‘key markers in Maori identity’...and if you cheapen them too much then you make them common and we'll soon find that much of our Maori culture will be not unlike Disneyland creations. (whiti. 8-9)

Ko te whakautu o te kaiwhakahaere mātāmua o Ngāti Whātua, kāhore ia i te māharahara mō a rātou whakahēnga, nō rātou te whenua, ko tā rātou mahi he manaaki, he pōwhiri manuhiri e tau mai ana ki tō rātou rohe.

I ngā tau ki muri ko ngā tari kāwanatanga hoki e kawea ana i te pōwhiri ki ō rātou tari ka waiho te whakaritenga o te pōwhiri ki te māngai Māori. Ka tukuna atu e ia he pānui ki te tangata whenua o taua rohe kia mōhio ai rātou he pōwhiri kei te haere. Ka tae atu ngā tāngata whaikōrero me tētahi o ngā kaikaranga ki te whakamana i taua hui. Ko te mea pai o ērā wā ka rongohia te katoa i ngā ingoa o ngā tūpuna o taua rohe, nā wai i riro ai ki a rātou te pou whenua, te ahi kā roa o taua takiwā. Ā muri atu i ngā kōrero ka tū te katoa ka whakamutua aua kōrero ki te karakia ki te waiata rānei. He poto noa ēnei kōrero engari he kōrero whai mana, ka waiho te whakapākehātanga o aua kōrero mō te wā e tika ana.

I tīmata te puta mai o ngā hōtaka whakahaere pōwhiri a te kaiwhakahaere mātāmua o ngā tari kāwanatanga i ngā tekau tau tata nei. Ka rerekē te whakahaere pōwhiri ina ko te tāima te mea nui. Ko rerekē hoki te āhua o te māngai Māori, he kanohi rangatahi te nuinga o rātou e mahi ana ki ēnei wāhi. Ahakoa ko tērā te āhua, ki tā te tirohanga o te kaiwhakahaere mātāmua, he maha ngā pūkenga o te māngai Māori, he ‘multi skilled’ ia. Nā tērā ka waiho māna te tikanga o te whaikōrero, māna ngā tohutohu o te hōtaka e whakamahi kia rite ki tā te kaiwhakahaere i mea ai. E hia ngā tāima kua rongohia ahau i tēnei kōrero “keep it brief” me te kore kīkī o te māngai Māori. Kāhore he tono ki te tangata whenua kia haere atu ki te whakamana i te pōwhiri. Ki ētahi kaiwhakahaere mātāmua he pai noa iho te waiho i te pōwhiri ki te taha ka whakahaeretia te mihi whakatau ahakoa te kore mōhio ki ngā tino take o aua tikanga. Ko tāna e kite ana he tere te mihi whakatau, pai noa iho te whakahaere i tērā i te wā e noho ana ngā tāngata i te tepū mahi. Kei te tika te kōrero a McNicol (2005) hei ko tāna, “I find many token expressions of tikanga somewhat frustrating. For iwi Māori, there is great spiritual significance to the process of pōwhiri” (p. 22).

Engari ki ētahi iwi Māori (Ellmers & Edwards, 2010) kua tae ki te wā ināianei me whakaaro ngā kaiwhakahaere mātāmua o ngā tari kāwanatanga ki te whakarite i tō rātou ake kawa. Nō rātou te whenua, nō rātou te whare, kei a rātou te tikanga o te whakahaere pōwhiri.

He maha ngā tau kua kitea au i ēnei tūmomo pōwhiri a ngā tari kāwanatanga engari kāhore anō kia kitea he kaiwhakahaere mātāmua kei kotahi, ahakoa he tāne he wahine rānei, e kōrero ana ki te kaikaranga e tohutohu ana ki a ia pēnā i ngā kōrero tohutohu ki

te māngai Māori, me kī, te tangata whaikōrero. Ko te nuinga o ngā kaikaranga nō ēnei tari tonu, he kaimahi pērā i te māngai Māori. Nā te poto pea o te karanga, ka whakaaro te kaiwhakahaere kei te taumata tapu kē te mana o te pōwhiri.

He wero pea tēnei ki a tatou te iwi Māori ki te whakatika i te pōwhiri me ōna tikanga i ngā wāhi katoa kia whai mana ai taua tikanga. Kāore anō te iwi Māori i te tuhi aratohu hei whakamārama atu ki te tāngata e whakahaere ana i te pōwhiri i ēnei wāhi tua atu i te marae. Ka waiho mā tētahi kaumatua, mā te māngai rānei e whakahaere i ngā tikanga o te pōwhiri.

Mehemea kei te hiahia te Pākehā ki te whakahaere i tenei tikanga, mā tātou, mā te iwi Māori e kī, me noho tahi tāua; kia mōhio pai ai te Pākehā ki te taha wairua, ki te taha kikokiko, o te pōwhiri. Me ako ia i te reo Māori kia whai mōhio tangata ia ki tō tātou reo rangatira me tautoko ia i ngā take Māori, me whakaroa atu te whakahaere pōwhiri kia ea ai ngā taha e rua; te taha kikokiko me te taha wairua.

He tikanga te pōwhiri nō mai rā anō e tika ana mā mātou te iwi Māori e whakahaere i te tikanga nei. Kei te waimarie tātou te iwi Māori, ko tātou anahe huri noa te ao e whakahaere ana i te pōwhiri. Ko wareware kē tātou ki te tino hua, ki te hira pū o te pōwhiri. Kei te nui haere ngā tāngata o tēnei whenua, o ngā whenua huri noa te ao e whakaputa kōrero ana mō te pai o te pōwhiri pēnei ki a Haymond (2008) o te Hāhi Mōmona i tōna hokinga atu ki Amerika:

We participated in at least two *powhiri* while we were in New Zealand. Little did we know the significance of what we were doing at the time...I would love to do a more in-depth study of the *powhiri* ceremony and the spiritual traditions of the Maori. It is a fascinating culture, and we can learn much from them. (whiti. 9)

Ahakoā ēnei kōrero, hei tā McIntosh rāua ko Johnson (2005), he torutoru noa ngā rapunga kōrero kua tiro ki te nohotahitanga i waenganui i te tangata whenua me te manuhiri. Hei tā rāua anō, “particularly with regard to an empirical investigation exploring the nature and meaning of a marae visit to visitors and their Maori hosts” (p. 39).

Te Wāhanga Tuaono: Te Kōrero Whakamutunga

“Kia mau ki te kura whero, kei mau koe ki te kura tāwhiwhi kei waiho koe hei whakamōmona mō te whenua tangata” (Mead & Grove, 2001, p. 215).

Ngā kohikohinga o te tuhinga

Hei kōrero whakamutunga ka hoki anō ki te pōwhiri i whakahaeretia e ōku mātua tūpuna o Ngāti Rangi i Te Tai Tokerau. I tō rātou nei wā, he nui te whakaaro mō te taha wairua, he nui te whakaaro mō te Kaihanga. Ko te karakia e hoe ana i te pōwhiri, e hoe ana i wō rātou tikanga katoa. Ko te whakatau tangata, ko te taiao ngā take nui. Kua ngaro tēnei momo whakahaerenga pōwhiri ināianei ahakoa kei te tuku karakia tonu tātou te iwi Māori, kāhore he tohunga pēnā i tō rātou wā.

Ko te wāhanga i muri mai ko ngā whakaawetanga i pā kaha atu ki tō tātou iwi Māori. Ki ngā mihinare pērā i a Te Matenga rāua ko Te Wiremu kotahi te kaupapa, kia mau pū ai te iwi Māori ki Te Rongopai. He tokomaha ngā tāngata i whakarērea ngā tikanga Māori kia whai i ngā whakapono o ngā mihinare. Tae ki te hainatanga o te Tiriti o Waitangi i te tau 1840 ka tīmata te mahi tāmitanga o te Karauna ki te iwi Māori. Ka tīmata te hekenga mai o te tini me te mano ki Aotearoa noho ai, ā ka tere waia te iwi ki ngā āhua kapo huanga o ēnei iwi rerekē. Nā te ngaronga atu o te whenua me te kore whai mahi a muri atu i te Pakanga Tuarua o te Ao ka haere ngā whānau ki ngā tāone rapu mahi ai, noho tūturu ai i waenganui i ngā tikanga pākehā.

Ko te wāhanga tuawhā he tirohanga ki te pōwhiri o nāianei. Ko te reo Pākehā te reo o te tāone ka tata ngaro tūturu te reo Māori. Engari nā te hiahia kia whai wāhi hei whakatakoto tūpāpaku ka hangaia he marae ki ngā tāone, ā ka whakatū pōwhiri hoki. Engari ko te mea kē, i puta mai ngā whakahēnga ki te āhua o te karanga me te whaikōrero. He maha hoki ngā pōwhiri e kawea ana e ngā rōpū kapa haka mō ngā manuhiri tūruhi. Kāhore he raru o tēnā ki ētahi iwi Māori engari ko ētahi e mea ana kia kaua e mahia mō te moni te take.

Ko te wāhanga tuarima he tirohanga ki te pōwhiri ki tua. Ka mau tonu ngā tikanga o te pōwhiri pērā ki te karakia, te karanga me te whaikōrero engari ka rerekē pea tō rātou āhuatanga. Kua pūmau kē te noho o te nuinga o te iwi Māori ki ngā tāone ki te taha tonu o te Pākehā. Ehara te kawenga pōwhiri hoki i te mahi tauhou; i ēnei rā pai noa iho te whakahaere pōwhiri i ngā wāhi pērā i ngā taunga waka rererangi.

Ngā take

Ko tētahi raru pea ko te āhua o te pōwhiri he tikanga ngāwari noa te kawē ki ngā rōpū Pākehā ki ngā wāhi huri noa, engari mō ērā atu tikanga pērā i te rangatiratanga, te tūrangawaewae, te mauri o ngā tikanga o nehe, kei te marae tonu ērā. Ehara ēnei ariā, ēnei tikanga rānei, he mea pokanoa, e hia mano tau e whakamana ana i ngā marae huri noa. Ki te haere te tangata i wāhi kē ki te whakahaere pōwhiri, he atakau noa iho tērā kei te haere; ko te ihi, te wehi me te mana o ngā tikanga, kei te marae.

Kāore hoki ētahi āhuatanga o te pōwhiri kua āta kōrerohia i roto i te rangahau nei pera i te hōngi. He kaupapa anō ērā mō tētahi atu kia āta rangahaua.

Ōku whakaaro

I mua i te tīmatanga o tēnei mahi rangahau, he nui ngā whakaaro, i hurihuri haere i te hinengaro. Ko te whakaaro matua ko te hiahia o ngā kaumātua kia tuhia te kōrero e pā ana ki te pōwhiri o Ngāti Rangi. I ngā tau tata nei i mate te nuinga o rātou, ko tōku whaea hoki tētahi. Tokorua ngā kaumātua kei te ora tonu engari he kai pire tā rāua mahi. Hei te tīmatanga o te mahi rangahau nei he mahi tino uaua ki te rapu tangata e ngākaunui ana ki te āwhina tētahi pēnei ki ahau nei, e tuhi ana i roto i te reo Māori. Ka tata waiho te tuhinga nei engari tae ki tēnei tau, i whakaae mai tētahi wahine, me tāna kaha ki te tautoko tonu i ahau. Nā tērā ka whai wā au ki te tuhi, ki te huritao, ki te whakaoti i te tuhinga roa nei.

Ko tāku kōrero ki tētahi atu e hiahia ana ki te tuhi i roto i te reo Māori ko tēnei; ko tō mahi tuatahi he titiro whānui kia kite pai ai koe ko wai ngā tāngata ā wānanga kei te ū ki ngā tikanga o kui mā o koro mā. Ko ērā ngā tāngata ka āwhina i a koe.

He koha rangahau

He koha tēnei tuhinga roa ka whai kiko ki ngā kohikohinga kōrero reo Māori e pā ana ki ngā tikanga o kui mā o koro mā. He tirohanga Māori ki te pōwhiri o te hapū o Ngāti Rangi me ngā rerekētanga i ngā tau ki muri tae noa ki nāianeī. Ahakoa he iti noa te koha, ko te tūmanako mā tētahi atu e rangahau i te pōwhiri o tōna hapū, o tētahi marae ā tāone, o tētahi atu tikanga rānei, pērā i te tangihanga, kia whai hua tonu ngā kohikohinga kōrero reo Māori.

He whakaaro mō te pōwhiri ki tua

Kua kitea tēnei rangahau e mau tonu ana a ētahi kaumātua/kuia o Ngāti Rangi i tō rātou tikanga pōwhiri. Heoi e ngaro haere ana tērā tipuranga kua tipu ake i te marae, ā, ko te reo Māori tō rātou reo matua. He maha ngā āhuatanga o tēnei ao hurihuri pērā i te noho tāone, ki waenganui i te Pākehā me te torotoro waea e pā mai ki ēnei reanga me ā rātou tikanga. Nā reira, ka ngaro, ka rerekē pea ētahi tikanga pōwhiri pērā i ētahi whakahaerenga o ngā wāhi tāone.

I te mutunga iho, ko ēnei ētahi tikanga tuku iho o te pōwhiri.

Te akoranga

He take nui ki ngā tāngata whenua me ngā manuhiri ki te whai mōhiotanga ki ngā tikanga me ngā kawa o te marae. He mea nui hoki ki ngā manuhiri kia whai wā ngā tāngata whenua ki te āta whakamārama atu ki a rātou, i roto i tō rātou ake reo, ngā tikanga me ngā kawa o te marae kia kore ai rātou e mahi hē, e whakaiti rānei i ngā tāngata whenua. He tokomaha ngā manuhiri nō tāwāhi; ki a rātou, he tauira wheako te whakaeke ki runga i te marae.

He mahi tūturu

He tikanga tuku iho te pōwhiri ki ngā tāngata whenua o ngā marae. Ahakoa kei ngā tāone te nuinga o te iwi Māori e noho ana ināianeī me mau tonu ki ngā tikanga o kui mā o koro mā. Kia kaua te karakia e whakapotoa, kia kaua te reo Pākehā e rongohia i te wā o ngā mihi ōkawa.

Ngā aronganui

Ka whakaoho mauri, wairua te mahi pōwhiri, mai i te wā i hou atu ki te marae, i te wā i rongo i te karanga, ngā whaikōrero, ngā waiata, me te hongī. He nui te whakapono o ngā tūpuna ki te taha wairua. Ki a rātou kei ngā tikanga o te marae pēnā i te pōwhiri taua āhuatanga, kei ia tangata tōna taha wairua. Tae ki te wā ka whakaeke te tangata ki runga i te marae, ka rongo tonu atu tōna wairua i te wairua manaaki o te marae.

Te manaaki manuhiri

He whakawhanaungatanga, he whakamana i te tangata, ka whangaia i te wairua, i te hinengaro, i te tinana te mahi pōwhiri.

Te nohotahitanga

Ka whakakotahi i ngā tāngata whenua me ngā manuhiri i runga i te kaupapa.

I te tīmatatanga o te ao i hangaia e te Kaihanga he tangata. I hoatu ki te tangata Māori ōna tikanga hei ārahi i a ia mō te katoa o te wā i a ia i runga i te mata o te whenua nei o Aotearoa. Ko te pōwhiri me ōna tikanga tētahi o aua taonga i hoatu hei rama ārahi. Kei te ora tonu te tangata kei te ora tonu hoki ōna tikanga hei ārahi i a ia. Ko te taonga nui rawa atu ko tōna reo. Ko tēnei hei tuku whakawhetai whakamoemiti ki te Kaihanga kia ārahi pai tonu aua tikanga i a ia.

Ko tētahi atu taonga he waka; kei te tangata te tikanga he aha ngā mea tua atu i aua taonga tūturu hei kawē atu māna.

I te hainatanga o Te Tiriti o Waitangi i whakaae ia kia hoe kotahi ai rāua ko te Pākehā ahakoa ngā whakaaro rerekē o tēnā. I ngā tau i muri o te Pakanga Tuarua o te Ao ka haere ia ki te tāone ka noho pātata atu ia ki te Pākehā.

Engari, i waiho te taonga nui rawa ko te reo Māori ki te taha, nā tōna mahi kore whakaaro ka hikitia te kaha o aua tikanga kia kore ai e pātata atu ki a ia. Kia hoki anō ia ki te reo me te karakia kātahi anō ka whakahokia mai te kaha o aua taonga.

Kei te tohutohu ngā kaiwhakahaere mātāmua o ngā tari kāwanatanga ki a rātou māngai Māori me pēnei me pēnā te whakahaere pōwhiri, te whakatau tangata rānei. Ki te kore ia e waiho te mana whakahaere ki te Māori hei mahi e kore te wairua o aua tikanga e

hou atu ki te whakamana i tana huihuinga. Kei te tangata Māori te mana o te whakahaere i aua taonga tuku iho.

Engari kua rerekē te ao o nāianei. Ko tīmata kē te Pākehā, te iwi whānui me kī, ki te haka, ki ahau nei he rawe rawa atu tērā. Kei te haere mai te wā ka hoe tahi anō tāua ko te Pākehā, e kore e taea te pēhea, e kore e taea te hoe me tana kotahi.

Ā ngā rā kei te haere mai ka tū aua tāngata e pono ana ki ngā tikanga Māori ki te tuku whaikōrero ki te tuku karanga engari kia kōrero Māori, kia tīmata ki te taha o ngā ringa wera kia ea ai te nohonga hei kaihoe i te waka o ngā rā kei te heke mai. Ko tērā te tikanga o te whakataukī nei, “Mā whero, mā pango, ka oti te mahi” (Mead & Grove, 2001, p. 292).

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