

Mōteatea: pātaka whakairinga kōrero

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Abstract: This project examines the literature surrounding pre-literate societies and the maintenance of their historical and traditional knowledge bases over time. To this end, many verbal strategies and devices were created by these communities as a means to implant, preserve, maintain, transmit and recall information of significance to the group or society concerned. One such mechanism from the canon of oral traditions is the traditional chant commonly referred to by Māori, as waiata mōteatea. This project is researching the view of waiata mōteatea as a mnemonic device for the transmission, retention and retrieval of significant historical, social and cultural information. A closer study of its cultural function and oral text form will better elucidate our reclamation and rejuvenation practices concerning this 'taonga'. One such oral text device employed in waiata mōteatea to facilitate information transfer, and to aid retention and knowledge recall are those of kupu whakarite (simile) and huahuatau (metaphor). Herein lays the key theme of this research project.

Keywords: knowledge, Māori, memory, oral tradition

Kupu whakataki

Pō! Pō!
E tangi ana tama ki te kai māna!
Waiho me tiki ake ki te Pou-a-hao-kai,
Hei ā mai te pakake ki uta rā,
Hei waiū mō tama;
(Ngata & Jones, 1961, p. 152)

Ki te titiro tātau ki ngā taonga whaihanga a ō tātau tīpuna, kāre i kō atu i te waiata ki te kawē, ki te whakaahua, ki te whakatakoto i ō te ngākau Māori rongo. Ko tāku e mea nei ahakoa te kaupapa he rangatira ia te waiata ki te whakaatu.

Nā, kei ngā kupu whakapuaki o te oriori nei ko ngā tino whāinga o tēnei rangahau, arā, ka tū hei pou hao kupu whakanikoniko i ngā wai o te puna mōteatea. Hei aha? Hei waiū mō tama, mō hine, mō wai rānei e hiahia ana kia rōreka te rere mai o ana kupu, ka tahi. Ā, hei huarahi anō ia kia takoto Māori ai te rere o te whakaaro, ka rua. Tēnā, ki te whakatutuki i ēnei whāinga ka tirohia ia i raro i ngā ūpoko kōrero e whai ake nei. Hei te ūpoko tuatahi he whakamārama, he titiro i te mana nui ki tēnei momo rangahau mō tō tātau reo rangatira me ngā ariā Māori e kaha tātā nei i ngā ākinga tai o te ao whānui. Mā konā e tuhi ai i te aronga o tēnei rangahautanga āku.

Hei te ūpoko tuarua he wetewete, he tūhurahura i te āhua o te ahurea ā-waha me ōna tini āhuatanga hei ariā whakatenatena i te iwi ki te pupuri, ki te tuku me te hī ake anō i ōna nei mātauranga inā hoki Kāre he tuhi ā-pene ki te pukapuka i taua wā.

Hei te ūpoko tuatoru ka whakawhāiti te titiro ki tētahi huanga kōrero nui a te Māori, arā, ko te mōteatea hei pātaka whakairinga kōrero.

Me kore ake e kitea he huarahi anō hei painga mō tō tātau reo rangatira, hei te ūpoko tuawhā, ka whātorohia ētahi whakamāramatanga mō ngā kounga reo o te kupu whakarite, otirā, ko te kupu huahuatau. Nā, kia tae atu rā ki te ūpoko kōrero o te tuarima ka tirohia ētahi taurira o ēnei momo kounga reo i ngā mōteatea. Ka whakatakotonga ērā kitenga āku ki roto i ngā

horopakio ēnei rā, me kore ake te tangata e tere mau ai i tēnei momo āhuatanga nui o te reo. Hoi anō, tērā te whetū taukapo ana mai.

Te Āhua ki te Rangahau

Kimikimi noa ana, raparapa noa ana

Kāti, hei konei ka whai wāhi ki te kōrero mō te āhua ki te rangahau. Hei te tuatahitanga māku ko te huarahi e whāia nei e au he āta titiro i ngā kohinga waiata kei ngā pukapuka o *Ngā Mōteatea*. Kei reira te tini o te tauira kupu whakarite kāre i te tino rukuhia e tēnei whakareanga. Waihoki rā, he tohunga nō ngā kairangahau nō Apirana Ngata, nō Pei Te Hurinui ki te whakamārama mai mā ngā reo e rua i ngā waiata kākahuria ki te reo taumata o kui mā, o koro mā. Ā, kua mau hoki rā aua whakamāramatanga i ngā waiata ki te ia o taua wā. He mea nui tonu tēnei inā minamina ai te tangata ako reo Māori ki te whakamāori anō i te rere o ōna whakaaro. Hoi, waiho mā te ūpoko kōrero tuatahi o tēnei tuhinga rangahau e āta kōrero ai.

Nā, kia kitea mai he tauira o te kupu whakanikoniko a kupu whakarite mai, a kupu huahuatau mai ka whakarāngitia, ka whakatakotonga pēneitia:

Momo Waiata:	Waiata Tangi
Kounga Reo:	Huahuatau
Hōpuna:	Mō te Kaipaihere
Tauira hōmata:	Ko te tāroi o te riri
Tikanga:	He who made calm all strife
Tohutoro:	Ngā Mōteatea 1, waiata 3, whārangi 22 (NM1, 3:22)
Whakamārama:	Mō te tangata whakamārie i te riri, koia he kaipaihere

Hei Tauira: Puku ana te rae o pāpā ki ana tamariki. Waimarie ana rātau i reira a kōkā, te tāroi o te riri, tau ana te tutūnga pūehu.
Dad was wild with the kids. Fortunately, for them, mum was there to keep the peace.

Te take i pēnei ai te whakatakoto, kia māmā ai te kapo atu mā te hunga whakapau kaha ki te whai i tō tātau reo puiaki nei. Kua reo Māori hoki ēnei tuhinga hei huarahi whakamana i te kaupapa mō te reo o ngā waiata mōteatea, hei huarahi kuhu atu ki te Ao o ngā tūpuna kia rangipūaho mai i taua Ao i hīkoia ake ai e rātau. Nā, hei kupu whakakōpane mā reira anō pea e kaupare atu ai te hau karawhiuwhiu o te ia whakaaro Pākehā, ā, kia noho Māori tonu ai te wairua o te kōrero, o te whakaaro a te hunga ngākau pono ki te reo o tuawhakarere mā.

1.0 Ngā Kuatau

Kai kinikini ai te mamae i ahau, e

Kei te tau o rua mano mā ono tāku i tuhi nei, ā, e nonoke tonu ana, e totohe tonu ana a ngāi Māori ki ngā tāmitanga o te Ao Tauwi e hurihuri nei. Kua whakapāngia mai ōna tikanga ki ngā kokonga katoa o te whare Māori. Me te mea anō nei e kore e taea te pēhea, anō te mahuetanga o te waerenga kua maheu. Nā, kei te pou tokomanawa te hā o ngā tūpuna, ko te reo tērā e kaha hamahama ma nei, e kaha paopaohia nei e ngā toki maitai o reo kē. Toko ake te uru pounamu me pēhea rā ēnei hau karawhiuwhiunga te kaupare atu?

Kia anga te titiro ki taua whare anō, ki tōna māhau, ki te pae o te ūpoko hina e iriiri tonu ana i te kiringutu o rātau māharahara. Koia, kei te uruuru mai te ia o te whakaaro Pākehā ki roto i te hinengaro reo Māori, ki roto hoki i te wairua o te hanga kōrero a tēnei whakatipuranga. Ka takoto whārōrō tonu ai te ui makihoi me pēhea hoki te kaupare atu i ēnei mānukanuka kia noho Māori ai te whakaaro, kia noho Māori anō ai te wairua o te tuku kōrero mā te huarahi o te ārero?

Ko tētahi kāwainga o te ata hei whaiwhaitanga māku i tēnei tuinga he rangahau, he akoako i ngā kōrero tuku iho, i ngā kupu waihanga ā-roto i ngā waiata mōteatea. Kua whakawhāitingia te titiro ki ngā kohinga waiata a Tā Apirana rāua ko Pei Te Hurinui Jones e kīia nei ko *Ngā Mōteatea*. Te take, he kaupapa rangatira ia, arā, kua riro kē mā te hinengaro Māori āna kaupapa e kōrero. E mea ana a Royal (1991:63) i roto i tana tuinga whakapae, mō ngā waiata tahito, “ki te riro mā te tangata kē taua pukapuka e tuhituhi ka uru tana hinengaro.”

Kāti rā, ka noho te puna kohinga waiata rā hei papakupu, hei tātū wānanga mō te waha o te kaikōrero o ēnei rā. Kei ngā kupu a Tā Apirana (1961) tēnei aronga e akiaki ana.

Na, mo tenei hanga mo te whai korero i te reo Maori kaore he taonga i tua atu i ngā waiata. Kei reira e takoto ana te reo i rite mo ia ahua o te tangata Maori. Kaore he take i rere ai ki te reo pakeha tango mai ai hei kakahu mo ngā whakaaro o te hinengaro Maori.

(anō:xxxix)

Tērā pea, mā te āta kohi haere i ngā kupu whakarite, i ngā kupu huahuatau o tēnā waiata, o tēnā waiata e oreore ai te rua mahara o te hinengaro Māori a te hunga ako i te reo. E ai hoki ki a Te Wharehuia Milroy, mō ngā momo kupu whakanikoniko nei “...i te ātaahua o ngā kupu ka hītaratara katoa tō kiri, i te mea, ka ohooho katoa i roto i a koe.” (I roto i a Moorfield, 1996). I te kōrero mai a Milroy mō te wairua o te kupu me tana āheitanga ki te whakahihiko i te whatumanawa o te minenga.

Tā te mea hoki he iwi tuku kōrero ā-waha te Māori, me matarekareka te kōrero kia ū ai ōna painga. Ki te kore te tangata e rata ki ō kōrero, e kore e mau ō kupu, ā, ka ngaro ki te pō pērā i te huia. Ko tāku e mea nei, kāre e ārikarika te hua pai ki te whakamahi i te kupu whakarite, i te huahuatau hei huarahi whakatotoka i te whakaaro ki te hinengaro o te tangata. Mā konei pea e kore rawa ai te reo e noho tūmau tonu ki te reo Pākehā, tērā e kaha hahau nei i te taringa Māori ia rā o te wiki, ia marama o te tau.

Nā, i konā puea ake ai ngā patapatai mō ēnei momo kupu e pēnei ana. He aha te kupu whakarite? He aha te huahuatau? Ki tāte Māori ake titiro? He ahu mai ai i whea? He mātauranga motuhake ā te Māori mō tēnei tū āhuatanga o te reo? Inā hoki, ki te hiahia te tangata ki te whakamahi i aua momo kupu ka pēhea tāna whakatakoto i roto i ngā horopaki o ēnei rā? Arā noa atu te tini uiuinga e takoto mai ana ki te aroaro o te pūhou ki tēnei tū āhuatanga o te reo.

1.1 Te Ao-takiuru

Tera te ao uru whakahekeheke ana

Haramai ana te tuhituhi i ngā ākinga tai a Tauwiwi, i te ringa kaihoe o ngā kaupuke, ā, i ū ai ki uta, ka poupoua ki te whatuaro o te ika a Māui tikitiki. E ai anō ki a Smith (1999) ko te anga rarahi tērā, ā, ko tōna aronga:

The development of scientific thought, the exploration and ‘discovery’ by Europeans of other worlds, the expansion of trade, the establishment of colonies, and the systematic colonization of indigenous peoples in the eighteenth and nineteenth centuries are all facets of the modernist project. (anō, p. 59)

Hei konei ka kitea, ki ō te Ao-takiuru whakaaro, kua hora noa ngā whenua katoa, ngā iwi katoa, ōna mātauranga, ōna tikanga ā-iwi ki te ao whānui hei tātarihanga, hei rangahautanga, hei kohinga kia kōrerotia e te katoa. Ki tā Hond (2005:22) “ka huri te ao ki te hōari, hei hōrawa, hei tahua ki te ‘Ao-taki-uru’.”

Nā, ka whakapukapukangia e te Ao-takiuru ēnei kitenga āna. Ko tōna rite, he kaupapa whakanui i te kaituhi, i te kairangahau kia hau atu tana rongo ki te ao whānui. Waihoki rā, ko te rahurahu kei raro he mea hei whakaū i ō te Ao-takiuru mātauranga ki ngā taumata ikeike, ā, ka pēhia te mātauranga ā-iwi kē ki raro, e pūkai ana. He mahi whakatamariki, he mea whakaparahako anō tā te Ao-takiuru aronga ki ngā tikanga ā-iwi kē. E tautoko atu ana a Said (1978, i roto i a Smith 1999) i ēnei tū kōrero, nāna i karanga “*positional superiority of Western knowledge*”.

Nā, i totoka ai ēnei whakapae ā te Ao-takiuru i runga i te āki mai he mana nui ake tō te porihanga reo ā-tuhi i tō te porihanga reo ā-waha. E mea ana a Smith (1999):

Writing has been viewed as the mark of a superior civilization and other societies have been judged by this view, to be incapable of thinking critically and objectively, or having distance from ideas and emotions. (anō, p. 28)

Taro kau iho i uhia mai te whenua ki te kahu o te anga rarahi, o te Ao-takiuru me ōna pēhitanga o mātauranga kē, o iwi kē. Nā, ki tā Hond (2001):

I te mutunga iho kua kitea te kaha o te akiaki i te Māori, he ahua i te Māori, he hanga i te Māori kia pai ai te noho a Aotearoa ki te aroaro o te Ao-takiuru. (anō, p. 141)

Ko taku kupu paremata, kia kua e noho kōrero ahiahi noa, engari me tūhurahura anō i ngā kōrero ā-waha, ā-tuhi, i ngā take tāmitanga o te Ao-takiuru ki whenua kē. Hei aha? Hei reira whai kikokiko ai, whai tuarā ai ngā rautaki whakatairanga i te Ao Māori.

Hei kupu whītiki i te taura kōrero, he take hirihiri i te mahara o te tangata ko te rangahau i a ia anō. E taea ai te whakaara ake i tōna tuakiri Māori, i tōna tū ki te aroaro o te Ao whānui mā te āta ketuketu i ngā māra a kui mā, a koro mā. Hei reira kimikimi ai i ngā hua kai hei whāngai atu ki te hākerekere, ki te rāngai tāngata e noho whīroki ana ki ēnei hua pārekareka a rātau mā. Mā konei pea te reo Māori me ōna mātauranga ake e whai orange anō ai. Arā, mā te anga whakamuri tātau e whakarere whakamua.

2.0 Ko te ahurea ā-waha

He mahi a waha i rangona e au

Kia hoki atu rā ki ngā tau i mua noa atu i te taetanga mai o te rau tuhituhi, ka kitea he ao i nohoia e ō tātau tūpuna. He ao kāre i rongo i te kakara o te tuhituhi. Nā, i roto i ngā manomano tau i whānau mai ai ko ngā momo huanga kōrero a te ahurea ā-waha hei rautaki kawē i ngā whakaaro, i ngā kuatau a te tangata. I waihangā e rātau he pūnaha whakairinga kōrero ki te hinengaro o te tangata, ā, titia tonutia. Ko ētahi o ngā nukarau i whakamātautia e rātau i ahu mai ai i te huanga kōrero a te waha, ko ētahi anō nō te huanga toi a te ringa. Engari, e hāngai kē ana te titiro o tēnei rangahau ki ngā huanga kōrero a te waha.

He whanonga ā-tangata ko ngā tikanga tuku iho ā-waha. Nō mai rā anō te tangata i tuku ā-waha mai ai i ōna mōhiotanga, ōna wheakotanga, ōna pono katoa ki waenga i a ia anō. He āhuatanga nui tēnei o te noho kōpunipunitanga i ērā wā. I te porihanga ā-waha he mea whakawhitiwhiti te mātauranga mā te kōrero me ōna tini huanga. Mā reira anō ngā manako, ngā whakapono me ngā tikanga ā-iwi e ū ai ki waenganui i a rātau anō. E mea ana a Goody (1968:57) “In non-literate society every social situation cannot but bring the individual into contact with the group’s patterns of thought, feeling and action.”

Kei te rua mahara o te tangata te mahi nui i te porihanga ā-waha. Ko tāna ko te pupuri i ngā tikanga, i ngā kōrero tuku iho a te iwi. Waihoki rā, māna te mahi te tuku ihotanga ki tēnā

whakatipuranga, ki tēnā whakatipuranga. Engari, e kore rawa e taea te tuku kōrero ki te kore te kaupuri wānanga te hī ake anō i te mātauranga i tōna hinengaro. Nā, i reira te porihanga reo ā-waha i āta whakariterite ai i ētahi rautaki hei akiaki, hei whakamāmā i te tukanga tuku kōrero. Ki tā Rubin (1995:10) “Oral traditions ...have developed forms of organization (i.e., rules, redundancies, constraints) and strategies to decrease the changes that human memory imposes on...transmission of verbal material.”

Kāti, i whakamahere mai a Ong (1982, pp. 37-57) i ētahi kitenga āna mō te tukanga tuku kōrero a te ahurea ā-waha. He pai ēnei tukunga huatau āna hei tāhū kōrero mō te waiata mōteatea, otirā, mō ngā huanga kōrero katoa. Hoi anō, nā te whānui rawa o ngā kōrero mō ia āhuatanga nāna i kite ka whakarāpopotonga ki tētahi papatau.

Āhuatanga whakaaro i te ahurea ā-waha	He whakamārama
1 additive rather than subordinative	Mō te pūrākau kē tēnei. Ka hou mai te kupu ‘ā’, ‘kātahi’ me ētahi atu kupu tūhonohono hei whakaroroa i te kōrero
2 aggretable rather than analytic	He huanga kupu kia mahara ai i te āhua o tētahi mea, pēnei i te toka tū moana, ehara i te toka noa
3 redundant or copious	Kia tāruarua i te kōrero, i te kupu, i te whakaaro rānei
4 conservative or traditional	Kia ū tonu ki ngā kōrero tuku iho, ki ngā kupu a te iwi, ā, mau tonu
5 close to the human lifeworld	Ka whakarite i te ao o te tangata ki tōna taiao anō
6 agonistically toned	He totohe, he amuamu, he tohutohu te tikanga i konei
7 empathetic and participatory rather than objectively distanced	He kanohi ki te kanohi, he pāhekoheko, he whakawhitiwhiti kōrero i waenga i te kaikōrero me te hunga whakarongo
8 homeostatic	Ko te kupu ka kōrerotia māna e whakaahua, ko ngā kōrero pūrākau, whakapapa aha noa ka kōrerotia māna hoki e whakaahua
9 situational rather than abstract	Ka whītikihia ōna whakaaro, ōna kare ā-roto ki tōna taiao

Tēnā, kia tirohia te ahurea ā-waha e pēnei ana te whakaaro, arā, he iwi tuku kōrero iho mā te waha, ā, kāre anō kia whakapāngia e te ao o te tuhi. E ai ki a Ong (1982) he nonoke nui tēnei i waenga i te hinengaro tipu mai ai i te ahurea ā-tuhi me tērā o te hinengaro i rūmakina mai i te ahurea ā-waha. Ko tāna, i te mea he hāpori warea ki te tuhi i nohoia e tātau kua kāpō kē ki ngā āhuatanga o te ahurea ā-waha.

Ka kitea mai tēnei rangiruatanga i roto i te whakamahinga o ngā kupu ‘oral literature’. I utaina tēnei karangatanga mōna i runga i te pōhēhē a te ahurea ā-tuhi. Ki tā Ong anō ko te mate kē o te whakaaro pēnei e taupatupatu ana ngā tikanga o ngā kupu e rua nei, ā, i tipu mai ai i te ariā o te ahurea ā-tuhi:

[It] reveals our inability to represent to our own minds a heritage of verbally organized materials except as some variant of writing, even when they have nothing to do with writing at all. (1982, p. 11)

Hāunga tēnei, he rere kētanga nui tonu i waenga i ngā ahurea e rua nei. Ehara i te mea he āta kōrero tēnei mō ngā āhuatanga katoa o te ahurea ā-tuhi, engari he taukapokapo noa iho i ētahi o ngā rere kētanga hei whakatauiria mai. Ko tā te tuhituhi he pupuri i te kōrero ki te pukapuka, ā, mau tonu. E taea ai e te tangata te hoki atu ki aua tuhinga, ka whakatikatikangia, ka ahuaahua, ka pokepokengia kia rite ai ki tāna i pai ai. Ā, kei te ahurea ā-waha he nukarau

anō āna kia ū tonu ai te kōrero ki roto ki te pātaka mahara o te tangata. Ko tāku e mea ana, ehara i te mea he pai ake tā tētahi i tētahi, engari he rere kē.

2.1 Ko te rua mahara o te tangata

Pupuke mahara i roto i to hinengaro

Tētahi āhuatanga nui o te ahurea ā-waha ko te tuku kōrero. Nā, ahakoa ka whakatakotonga te kōrero ki runga marae ātea, ki te taha o te ahi, ki rō whare nui rānei kei reira te tukunga akoranga mō te tuku kōrero, mō te pupuri i te kōrero mā te huarahi o te taringa, mā te tāruaruatanga, mā te titinga ki te hinengaro. Anō, a Ong e mea ana:

[People in oral cultures] learn a great deal and possess and practice great wisdom... They learn by apprenticeship...by listening, by repeating what they hear, by mastering proverbs and ways of combining and recombining them, by assimilating other formulatory materials, by participation in a kind of corporate retrospection. (1982:9)

Nā, kua whakapaea he rere kē te pātaka hinengaro me te pupuri i te māturanga ki tō te pātaka pukapuka. Mā te whakamahinga o ngā nukarau ākinga ā-mahara te tangata o te ahurea ā-waha e taea ai te tuku kōrero, te mau me te hī ake anō i te mātauranga hei te wā e hiahiatia ana. E ai anō ki a Ong me whakatauākī te whakaaro kia mahara ai te kōrero.

In a primary oral culture, to solve effectively the problem of retaining and retrieving carefully articulated thought, you have to do your thinking in mnemonic patterns, shaped for ready oral recurrence... in proverbs which are constantly heard by everyone so that they come to mind readily and which themselves are patterned for retention and ready recall, or in other mnemonic form. (anō:34)

Waihoki, kia titiro atu ki ngā momo huanga kōrero a te Māori pēnā i te karakia, i te taki whakapapa, i te pūrākau, i te haka, i te whaikōrero, i te waiata mōteatea i te aha noa ka kitea ngā tauritenga o tēnā momo, o tēnā momo. Anō nei, ehara i te mea he hangahanga noa engari he āhuatanga motuhake tō te huanga kōrero he mea i āta whakawhanaketia e te ahurea ā-waha. Ko te manawataki i te kōrero tētahi āhuatanga awhi ai i te tangata ki te tiki i te kōrero mai i ngā kōkoru o te hinengaro. E ai anō ki a Ong:

Your thought must come into being in heavily rhythmic, balanced patterns, in repetitions or antitheses, in alliterations and assonances, in epithetic and other formulatory expressions, in standard thematic settings...Mnemonic needs determine even syntax. (anō:34)

Ko te whakatakotoranga o te kupu i roto i ngā waiata he mea nui anō tēnei. Ka eke ngā kupu i te tuarā o te rangi, o te manawataki rānei, ā, ka matua whiritia. Tōna painga, kia waiatatia te mōteatea ka puta ngātahi mai rāua. E mea ana a Vansina (1965):

In all traditions that are sung, mnemonic aid is found in the melody and rhythm of the song ...it is easier to remember those rhythms than the phrases themselves. (anō, p. 39)

Tāpirihia ko ngā kupu whakaohoho i te hinengaro, te pono o te tangata ki te ako tika i ngā kupu kia kore ai e whati. E ai hoki ki a Metge (1969, p. 48) “Māori song poems are transmitted in fixed-form...a poem is repeated word for word...” He mea akiaki katoa ēnei i te tangata kia titia rawatia te kōrero ki te rua mahara, ā, mau tonu.

2.2 Ko ngā nukarau ākinga ā-mahara o te Mōteatea

Tera te uira e hiko i te rangi

Nā, kua kitea he nui ngā nukarau o te ahurea ā-waha e whakamahia ana kia ngāwari ai te huarahi mō te hinengaro ki te tuku, ki te pupuri, ki te tiki i te kōrero hei kōrerotanga anō mā te hunga whakarongo. Ki te kore i te Māori, otirā, i ngā iwi ahurea ā-waha whānui ēnei nukarau ākinga ā-mahara, kāre e kore ka ngaro ā tātau kōrero hītori, o tātau reo, o tātau tikanga ā-iwi. Nā reira i kaha whakamahingia ai ngā momo waka kawē kōrero a te iwi, ā, ko te waiata mōteatea tētahi o aua waka.

Ka rarangahia mai ēnei nukarau hei kahu, hei pūnaha akiaki i te hinengaro ki te whakaara ake i ngā kōrero kei te mau i a ia. Koia tāku e mea ana he pātaka whakairinga kōrero ko te mōteatea. Arā, nāna te mahi kawē kōrero tuku iho:

In an oral culture, to think through something in non-formulaic, non-patterned, non-mnemonic terms, even if it were possible, would be a waste of time, for such thought once worked through, could never be recovered, with any effectiveness, as it could be with the aid of writing. (Ong, 1982, p. 35)

Tā te mōteatea tikanga he whare pupuri i te kōrero tuku iho, he tīmanga hei whāngai i te hinengaro, i te wairua hoki o te iwi ki ngā kupu pounamu a nehe mā.

Ā, ki te whai i te ia o ngā kōrero a ngā tāngata pēnā i a Ong mā ka ara mai tētahi ariā nui hei whakamārama i ngā momo tikanga ki te ako, ki te tuku me te tito hoki i te waiata mōteatea. He tirohanga hou tēnei ki te āhua o te mōteatea a te Māori. E mea ana anō a Metge:

Stylistically, Māori poems are notable for (1) a marked word economy and concentration of meaning, achieved by unusual grammatical constructions, abbreviations, allusion and ellipsis, and (2) extensive use of metaphor and visual imagery. (1969, p. 48)

Ki te mārama te tangata he pēnei te āhua o te mōteatea, otirā, o ngā huanga kōrero a te ahurea ā-waha ka āhei anō ia ki te āta wānanga i ōna āhuatanga whānui. E pēnei ana ko te tāruaruatanga, ko te manawataki, ko te pīoioitanga o te tinana, ko te kupu whakanikoniko, ko te tohutoro, ko te kupu ruarua, ko te whakatangata me te maha noa atu. Nā, kia kōtuituia atu ēnei āhuatanga ki te tikanga o te momo waiata, pēnā i te pātere, ka mau heretia ngā kōrero nunui a te iwi hei tīpare mō te pane mokopuna e heke tonu mai.

3.0 Ko ngā mōteatea

'Ra te haeata takiri ana mai

Hei konei ahau kuhu mai ai ki te kōrero mō tētahi aho nō te kahu tōpuni o te waiata. Nā, ka tirohia te kupu whakanikoniko i roto i ngā mōteatea hei kaupapa whakamana i te reo kia reka ai te kōkō mai o te manu karanga, te haruru mai o te pae kōrero. Me pēhea hoki te whakarata i te auē o te hunga noho whīroki te puku kōrero, o te waha minamina ki te kupu pakeke o te reo Māori? Ko tāku e whakapae ona i konei, kāre he painga i kō atu i te waiata hei papa, hei tāhū, otirā, hei whare tāwharau mō te reo e tino whāia nei e tēnei whakareanga.

Nā, kei tua atu i ēnei whakapae āku ngā urupounamu tini e taiāwhiowhio mai ana i te hirikapo mō te momo reo e whakareia ana. Tērā kua mahuta i te pae, kāti, he aha tā te kupu whakanikoniko tikanga? He aha rā i whakamahia ai, i hangā rānei ai e ngā tīpuna? He reo anake nō ngā koroua, nō ngā kuia? He reo rānei ia i rewā ake ai i waenga i te nohoanga tāngata ki te whakamārama i tāna i kite ai, i tāna i rongo ai, i tāna i whakaaro ai?

Waihoki rā, inā e tika ana te whakapae, arā, me uua e rangona ai i ēnei rā, anō nei te pakirēhua, he aha i ngaro ai tēnei tū āhuatanga o te reo, tēnei kounga o te reo? Me pēhea hoki ia te whakaora mai ai? Nā, āpiti atu ki ēnei kōroiroitanga i te kaupapa ko te ngāwari a ō tātau kau ki te kapo i te huahuatau, i te kupu whakarite ki te whakatinana i te ariā o te whakaaro, ā, kia hāngai atu ai ki tāna i whaiwhai atu rā, kia titi rawa ai ki te hinengaro o te tangata, mau tonu atu.

Ā, kāti, he hua pea kei roto i te whakarōpū i ngā momo huahuatau, kupu whakarite hoki e takoto pae mai ana i ngā rārangi o te mōteatea. Ka whakarōpūngia i runga i te momo waiata, pēnā i te waiata tangi, i te oriori rānei. Tērā pea he kitenga hou mō te momo huahuatau ka whitirere ake e hāngai ana ki tā tēnā kaupapa, ki tā tēnā take a te kaitito. Kei reira pea ko ngā whakapātanga, ko ngā awenga o te taiao i nohoia ai e te kaitito, arā, nō te takutai rā ia ka tino eke i ngā kupu whakarite o reira, ā, e pēnā anō mō te kaitito noho ngāhere, ā, he ngāhere tonu te whakapuakitanga kōrero.

3.1 He pūtoi kupu, he puna waiata

To mata i haea ki te uhi matarau

Nō te kakenga tonu mai o Tauīwi ki tēnei whenua he tere rātau ki te whakakōpaki iho i ngā waiata a ō tātau tīpuna. I te putanga mai o te perēhi ka tāngia ngā kupu waiata ki te pukapuka. Tā te mea he āhuatanga hou ki te iwi pākehā te tuhi ki te reo Māori me te kimi kōrero mō ngā tini āhuatanga o te waiata, kāre i āta whakamāramahia. He mea pīrere tai whenua tonu tā te pākehā i tīmata ai.

Nā, kei te pukapuka a Tā Hōri Kerei (1853) e kīia nei *Ko Nga Moteatea me nga Hakirara a nga Maori*. I a ia i te tūranga o te Kāwana mō Niu Tīreni nāna i whakawhāiti mai te rima rau waiata neke atu a ngā iwi whānui huri noa i te motu ki taua pukapuka. Kei ngā ūpoko kōrero o taua pukapuka ka kitea he kaupapa rangatira ia te kimi waiata a te Māori i ērā wā:

At the present time it appeared possible to make such a collection of the ancient poems of the New Zealanders, because they still lingered in the memories of a large portion of the population ...and so ancient and highly figurative was the language in which they were composed. (Grey, 1853, p. viii).

Kei taua wāhi anō o tana pukapuka ka kōrerotia te tohungatanga o te kaikōrero Māori ki te kawē i te minenga ki ngā taumata, ki ngā whau, ki ngā rohe katoa o te whakaaro, ki tā te kaikōrero i hiahia ai:

... the art of the orator was shown by his selecting a quotation from an ancient poem which figuratively but dimly shadowed forth his intentions and opinions; as he spoke the people were pleased at the beauty of the poetry, and at his knowledge of the ancient poets, whilst their ingenuity was excited to endeavour to detect from his figurative language what were his intentions and designs, quotation after quotation. (anō, p. ix)

Ko tāku e whakapae nei he hiahia pea nōna ki te whai huarahi hei whakangāwari ake, hei whakarata i tana tū ki waenga i ngā tīpuna. Inā, mārama atu a ia i ngā tikanga mō te tuku kōrero, mō te whakamīharo i te Māori ki a ia anō ka noho rangatira a ia i tēnei whenua. Anō ana e mea ahau, ko tāna i whaiwhai ai ko te whakamāoritanga o ana kauhau Pākehā kia rere pai ai ki te taringa Māori. Hāunga ēnei whakapae āku mō Tā Hōri Kerei ko tāna mahi i kohikohi ai he waiata Māori ki tāna i pai ai, ki tāna i whai whakaaro ai. He putuputu tonu ngā waiata kāre i raua atu ki tana pukapuka.

Nō te tau 1893, i puta mai te pukapuka kohinga waiata nunui a John McGregor e kīia nei ko *Maori Songs*. Kei te takiwā o te whā rau neke atu ngā waiata kei tēnei pukapuka. I tīkina atu

rā mai i ngā tūtūā i herengia i te pakanga nui o Rangiriri i Waikato. I mau ēnei tāngata ki roto o Waitematā. Ko tā McGregor nāna i hoatu he pepa tuhituhi ki a rātau, ā, nā rātau i whiu ō rātau kare ā-roto ki aua rau rākau. Anō nei he kohinga i te waiata tōna ritenga.

Ehara i te mea he aha, i tipu mai ai te hiahia ō ngā kaituhi Pākehā o tērā rautau ki te kohikohi kōrero mō te āhua ki te Māori kia kōkirikirihia ake tāna i wawata ai. Nā, nā tō rātau matatau ki ngā āhuatanga o te ahurea ā-waha me ana āhuatanga mō te tuku i te kōrero me te hāpai i te akoranga hou ki roto i ngā tīpuna, ka āhei te iwi manene ki te whakatakoto i āna ake kauhau, ki te whakaawe i te hinengaro Māori kia whai kē ia i te au kukume o te hinengaro tauwi.

I te horinga o tērā rautau i matika mārika ai te Māori ki te tā i ana whakaaro mō tēnei taonga āna, mō te waiata mōteatea. Tērā te kohinga nui a Apirana e mōhioia nei ko *Ngā Mōteatea*. Ki tā Apirana (1959) i puea ai tēnei pūtoi waiata i tana tonono ki te Poari Whakapapa kia noho te reo Māori hei reo akoako i roto i ngā kāreti nunui o te motu, arā, mō te tohu mātauranga e kīia nei ko te *Bachelor of Arts*. Kei ngā waiata te reo taumata e whāia nei e Apirana (1959) hei marautanga reo Māori:

Kei ngā waiata nei ka kitea te tohungatanga o ō tātau tīpuna ki te whakatakoto i ngā kupu o te reo Māori...Ki tā mua ia i kopakina ngā tikanga maha ki ngā kupu ruarua, anō he whakataukī te reka, te tohunga, te tatangi o te kī. (anō, p. ix)

He āta wherawhera i ngā pukapuka nō tērā rautau te huarahi tāna i whai ai. Mai i konā ka whakakaongia ngā mōteatea, nō muri mai ka taki uiui haere i ngā tohunga waiata o tēnā iwi. I utaina aua waiata ki ngā parirau niupepa o taua wā, ā, i tonoa te motu kia tuhi kōrero mai mō ngā waiata. Ko tāna i wawata ai ko te whakatikatika i ngā kōrero, i ngā whakamāramatanga mō ngā waiata kia kore ai e noho tapepa, kia kore ai e noho hapa rānei, ā haere ake nei.

Mō te āhua ki te whakatakoto i te waiata ki te whārangi o *Ngā Mōteatea* ka whakamāramahia te momo, nā wai te waiata i tito, nō tēhea iwi te kaitito, he kōrero whakaūpoko, ngā whakapapa o te kaitito me tāna waiata. Ka tāia hoki ngā kupu o te waiata me ngā whakamāramatanga mō ngā kupu. Otirā, i whakapākehātia ngā kupu o te waiata me ōna whakamāramatanga, ā, ka noho ngātahitia ngā reo e rua. Nā, kua oti i a ia te tauira rangatira e tohu atu ana ki te ao whānui te taumata tiketike o te reo Māori me tētahi peka nui o tō tātau ahurea ā-toi.

Hei kupu whakakapinga, i konei ka tīkina atu ngā kupu a Palmer mō ngā moemoeā a Tā Apirana mō te mōteatea:

One of the Nga Moteatea volumes was to be a critical study of compositions ...[with] analyses of methods of composition, grammatical construction and poetical style. (Palmer in Ngata, 1959, p. v)

Ahakoā kāre a Apirana i whakatutuki i tēnei wawata āna i mua i tōna matenga, nāna tonu ngā tatau o te whare kōrero i tūwhera ai ki te tangata kaingākau mai ki te waiata, otirā, ki te reo Māori. Kei tēnei tuhinga rangahau he āta kōrero i te āhua ki te kounga reo, pēnā i te kupu whakarite me te āta kōrero mai mō te waiata mōteatea hei nukarau ākinga mahara i te ahurea ā-waha ki te tuku, ki te mau me te hī ake anō i āna kōrero ō namata.

4.0 He wetewete kupu whakarite

Te murau a te tini, te wenerau a te mano

Tuatahi, kia tika ai te hoe mai o te waka i tēnei kaupapa, ka kīia mai he ōrite te tikanga o ngā mahi a te kupu whakarite me te huahuatau. He itiiti noa iho ōna rere kētanga, he take hakirara noa. Nā, mō tēnei rangahautanga āku e taea ai te whakawhitiwhiti i waenga i ngā kupu e rua

nei. Kei te papakupu a te Taura Whiri i te Reo (1996) nā rātau i whakamahi te kupu whakarite mō 'simile' me te 'metaphor'. Nō te tīmatanga mai o ngā Kura Reo a te Taura Whiri i te Reo i ara ake mai i te kupu huahuatau kia whakaatungia he rere kētanga tā ngā kupu e rua nei. Hoi anō, ko tana whakamahinga ka noho ōrite tonu.

Kāti, nō ngā tau o Kiriki i tuawhakarere, i te wā i a Plato, i a Aristotle mā, heke noa ki ngā Rōmana, ki te wā o te Whakaaratanga tae ake rā ki te wā o te Māramatanga, ā, mohoa noa nei he kaupapa ia kua tino rangahaua. Nā, kei totohung te waka i te tini pukapuka ka tīpakongia noatia ētahi o ngā ariā matua mō te huahuatau.

Kāti, ka wāwāhingia te titiro ki ō te Māori whakaaro, ki ō te kaitātari kounga reo whakaaro hoki. E pēnei ana te whakarārangi i ngā mahi kia rongō mai i ōna ritenga, me ōna rere kētanga. Nā, kia rakurakungia te kiri o te kaupapa nei, ka putē mai ngā whatu i te huranga o te hinengaro ki ngā whakamāramatanga hou mō tēnei tū kounga reo. Tēnā, he aha rā te huahuatau?

4.1 Ki ō te Māori huatau

Taku kokomako whakahau i te ata

Ko te nuinga o ngā kōrero tuku iho, pēnā i te waiata, i te whakataukī, i te karakia, i te tini o te huanga kōrero a te Māori e taea ai te kī he whakanikoniko i te whakaaro o te tangata tētahi tikanga nui ōna. Nā, ko te huahuatau tētahi o ngā āhuatanga a te huanga kōrero. Hei konei ka tīkina atu tā Morrison (1999) whakamāramatanga mō tēnei mea ko te huahuatau:

Ko te huahuatau he kōrero kei te whakarite i te tangata, i tētahi āhua rānei ki tētahi mea, ēngari, kāore e noho mai ana tētahi kupu pēnei i te 'anō' i te 'me he' i te 'rite' rānei. (anō, p. 35)

Ki taku nei titiro, kāre he rere kētanga o tēnei whakamāramatanga ki ō te Pākehā whakaaro. Tērā pea, he rere kētanga kei roto i te whakamahinga o te huahuatau. Ka tirohia ētahi kōrero anō kia kite ai ina e tika ana tāku e whakapae nei.

Ka toro atu ki te whakamaunga o te kanohi, ki te pou kua roa nei te noho i roto i te ao ako reo Māori, ki a Milroy (2005, p. 40) "ko tā rātau mahi he whakaata i ngā whanonga, i ngā mahi hei whakakotahi i te whakaaro o ngā tāngata me ā rātau mahi." Ko tāna mō te huahuatau, he mea e tipu mai ai i te nohotahitanga a te tangata ki ōna marae, ki ōna kāinga, ki ōna papatipu rānei. He kaha pūmau tonu nō ngā tīpuna ki ōna pono, ki tōna taiao he ngāwari māna te whātoro atu ki ngā tohu, aha rānei o tōna ao, ā, "ka whītikihia te tangata me ōna whakaaro ki aua mea rā." (anō, p. 40)

Nā, mā konei ka kitea ko te huahuatau he mea i tua atu i te reo whakanikoniko i te kōrero a te tangata. Ahakoa, koinā hoki tētahi o ōna tikanga he kaupapa nui anō tōna i tua. Kei reira ko te mahi whakatō i te whakaaro ki te māra o te hinengaro a te taringa whakarongo. Ki te hopo, ki te hiki rānei te manawa o te kaiwhakarongo nā te wairua o te kōrero i pērā ai. Nā te huahuatau i wana ai, i ihi ai i te wairua o te kōrero, ā, ki te pērā rawa he māmā te whakaaro hei kawē ki te pae o te mahara. Ki tā Karetu (1994:8) "...ka Māori te āhua o te kōrero ki te whakakākahuria ki te whakataukī, ki te kīwaha, ki te rerenga rānei tē taea te whakapākehā kia mau tonu ai te hā, te ngako o te kupu Māori."

Kāti, ki tā te Māori titiro kia whakairohia te kōrero ki te huahuatau, ka whakakopa i tērā kōrero ki te wairua Māori, ā, tau ana tērā te mauri. Nā, kia poipoia, kia manaakitia te mauri o te kōrero e te tangata, tē mate noa te kōrero. Koinā i kīia ai he mana tō te kupu, he wairua tō te kupu, he mauri anō tō te kupu. Katoa mai ēnei tū āhuatanga te kōrero e whītiki ai, e herehere ai, e tīti hāngai ai ki te rua o mahara. Hoi anō, nā te itiiti noa o ngā tuhinga a te

Māori i torotoro ai i tēnei tū āhuatanga o te reo, ko tāku tonu hei akiaki i ngā korakora whakaaro kia mumura ai.

4.2 Ki ō te kaitātari kounga reo whakaaro

Metaphor is for most people a device of the poetic imagination and the rhetorical flourish – a matter of extraordinary rather than ordinary language. (Lakoff & Johnson, 2003, p. 3)

Kei te Ao-takiuru e rua ngā kura o te whakaaro mō te huahuatau. Kei te kura tuatahi, ko tāna i hāpai ai he kounga reo te huahuatau. He tikanga whakaaro i heke mai ai i te ao tahito o ngā Kiriki (Aristotle, 1952a, 1952b). Ko tāna, he āhuatanga ia nō roto i te hangahanga o te reo, ā, he whakanikoniko i te kupu, i te whakaaro tōna aronga. Ko te ia o te whakaaro i konei, he waka kawē ia i te huatau o te tangata mā te whakarite i tētahi mea ki tētahi atu. Puta mai ai tana rite i roto i ngā kōrero ā-tuhi, i ngā kōrero ā-waha hoki.

I ngā tau tata noa nei, i whakaawe mai ngā mahi a Richards (1936) i te titiro o ngā kaitātari kounga reo ki te huahuatau (Kei roto i a Ortony, 1993; Bradford, 1997). Nāna i waihanga mai he taka kupu hei kupu wānanga i te huahuatau, arā, “The ‘tenor’ of the metaphor is its principle subject, the topic addressed... the ‘vehicle’ is the analogue or the subject carried over from another field of reference to that of the subject.” (Richards, 1936, p. 100). I hua mai ai ēnei whakaaro ōna nō roto i te tikanga o te kupu tūmahi nei a te Kiriki ko te ‘metaphor’, arā, hei waha, hei kawē rānei. Ko tāna hoki i whakahau ai, ko te taukumekumetanga i waenga i te ‘tenor’ me te ‘vehicle’ o te huahuatau.

Kei ngā kōrero tīmatanga i tā Mitcalfe (1974) pukapuka ētahi whakaaro mō ngā kounga reo o te waiata mōteatea. I tuhi a ia mō te waiata hei waka pupuri kōrero, ā, nā runga anō i tērā tū āhua e kaha ana ngā kaitito ki te tiki i ngā kupu a tētahi atu hei whakamahinga māna i roto i tana titonga. I toro atu ia ki ngā kupu a Biggs (1964), ki ngā kōrero a McLean (1964), ki ngā tuhituhi a Metge (1969). Katoa mai ēnei i tūhurahura ai i ngā āhuatanga kounga reo o te waiata.

I kapohia e Metge (1969) ngā kupu whakamārama a Ferdinand de Saussure, kairingikuihi nō Switzerland, ki te āta kōrero i ngā kitenga āna mō ngā tūmomo kupu whakarite me te tohutanga i whakamahingia ai i roto i ngā mōteatea. Nāna hoki ngā kupu a deSaussure i whātoro ai, arā, ko te hōmata hei tohu i te hōpuna. I puta mai ai ētahi kitenga pai āna i tāna hōrapa i ngā waiata mōteatea me ōna āhuatanga kounga reo. Ki tā Mitcalfe (1974), te āhua nei, kua oti kē te tātarihanga i te mōteatea, ā, kāre he hua ka puta anō mai ki te whai i tā Metge i mahi ai:

Scholastic analysis of the style, substance or mythological quality of Maori song has not gone any further. I doubt whether it can, with any profit. (anō, p. 10)

Tērā pea e tika ana tā Mitcalfe e whakapae nei. E tika ana i runga i te wairua kore o te momo wetewete i te taonga nei. Inā, ko tā te waiata mahi he kawē kōrero tuku iho, he whakatikatika, he whakatenetene, he whakatenatena me te tini o ngā kaupapa ka whakatakotohia ki te aronga o te minenga. Waihoki, mā te titiro pēnei ki ngā waiata he huarahi anō mō tēnei whakareanga ki te whakapakari i tōna reo kia rewā atu ai ki ngā tāpuhipuhitanga, ki ngā au hāro a manu kārearea mā, kāti, ka tika me toro atu. Ko tāku e mea ana, mā te kimikimi kupu whakarite, kupu huahuatau hoki o roto i ngā waiata mōteatea ka āhei tēnei whakatipuranga ki te hūkarikari i te hinengaro Māori ō mua.

Nā, i konei ka tahuri atu rā ki te kura tuarua o te whakaaro mō te huahuatau. Kua māhorahora te kaupapa ki ngā mata tini kē, ki ngā kaitātari o marautanga kē (Nogales, 1999; Radman,

1997; Kreitman, 1999 mā). Koia ko te mātauranga wetereo ā-huatau. I te horinga o te wā i hua mai ai i ētahi huarahi whakaaro anō mō te āhuatanga ki te kupu whakarite, ki te huahuatau rānei:

Metaphor and other tropes are not linguistic distortions of literal mental thought but constitute basic schemes by which people conceptualize their experience and the external world. (Gibbs, 1994, p. 1)

Mā tēnei tū titiro ki te waiata mōteatea me āna whakamahinga kupu huahuatau ka tīrama mai tētahi whakamāramatanga mō ngā whāwhātanga o te hinengaro Māori, otirā, o te hinengaro ahurea ā-waha ki te whakamārama i tōna ao, i ōna rongo, i ō te tangata momo whanonga katoa. E kōkirikiri ana a Lakoff rāua ko Johnson (2003) i te whakapae kua whiriwhiria te taura o te huahuatau ki roto rā anō i ngā tukanga ariā me ngā whanonga katoa o te tangata:

Moreover, metaphor is typically viewed as characteristic of language alone, a matter of words rather than thought or action. (anō:3)

Hei konei e tiro atu ai i te kounga reo o te kupu whakarite, o te huahuatau hoki ki tā te aronga Pākehā. Hoi, hei konei hoki e uru mai ai te ariā he momo reo te kupu whakanikoniko e whakamahia ana e te tangata reo waiata mai, reo pepeha mai, reo pūrākau mai, reo aha mai. He reo tāhū te huahuatau ki te whakapuaki i ō te hinengaro huatau. (Goatly, 1997)

E ai anō hoki ki ngā kaitātari huahuatau o te wā, pēnā i a Gibbs:

Metaphors allow people to communicate complex configurations of information that better capture the rich, continuous nature of experience than does literal discourse alone...speakers can convey richer, more detailed, more vivid images of our subjective experience ...images seem to embellish what is communicated. (1994, p. 125)

Nā reira pea te whakatau he reo ia rā te kupu whakanikoniko ki ō tātau tīpuna. Ko tōna ritenga he huarahi ki te whakaatu i ō rātau nā tirohanga ki te ao. Mā konei hoki e taea ai e au te kōtuitui atu ki ngā āhuatanga o te whakaaro Māori mō tēnei kounga reo.

Nā, kua kōrerotia ngā taha e rua mō te huahuatau. Kei tētahi taha e pono ana he kupu whakanikoniko i te kōrero a te tangata, he āhuatanga ia nō roto i ngā tuhinga, i ngā waiata anake. Kei te kura tuarua e hauhau ana he āhuatanga kē ia nō roto i te waihanga o te whakaaro, o te mahi, o ngā whanonga a te tangata. He reo ia nō te waiata mōteatea, anō hoki nō te kōrero whakawhitiwhiti i ia rā. Kāti, kua tae te wā kia huri te kei o te waka ki ngā kupu whakarite ā-roto i ngā mōteatea.

5.0 Kounga Reo o ngā Mōteatea

Taku kaka haetara

Ko te tāhū kōrero i totoko ake ai i roto i tēnei tuhinga kei ngā waiata ko ngā kupu pakeke o te reo Māori, (Ngata, 1959). I reira kopakina ai ngā tikanga maha ki ngā kupu ruarua, ki ngā kupu whakaihihi i te reo anō te kupu whakarite tāku i whakahau nei.

5.1 He oriori: Taku Manu

I tuhia tēnei waiata whakaharahara o Te Tairāwhiti hei mata kōkiri i tēnei kaupapa inā hoki te nui o ngā kupu whakarite ā-roto. Kua tīpakongia aua kupu whakarite ki te pango. Hoi, ko te whiti tuatahi noa iho tēnei o tana oriori mā tana mokopuna mā Mikaera Pewhairangi.

1. **Taku manu!**
2. **He aute taku manu ko te aho i tukua atu ai ki te rangi, e**
3. Mā hea haere atu ana
4. **Te rau o piopio, te rau o te huia!**
5. Tua oti ai ki te tākōtuku
6. Whitikiria ai i te whatu o Poutini e!
(He oriori nā Harata Tangikuku, nō Te Whānau-a-Ruataupare i Tokomaru)

Nā, ko tā te oriori kaupapa he mea akoako i te tamaiti, otirā i te iwi whānui ki ōna tātai whakapapa, ōna hekenga waka, ōna hītori ā-hapū, ki ngā mahi a ngā tūpuna, ki ngā kupu hoki o ngā whare wānanga i heke mai ai ki taua tamaiti.

Nā, i kapohia rā e te kuia nei te manu tukutuku hei kupu whakarite mā tana mokopuna, hei tāhū hoki mō te rerenga o tana oriori. He tino taonga anō hoki te manu tukutuku ki ō tātau tūpuna, ā, i ara ake ai i roto i ngā kōrero maha a rātau mā. He nui āna whakamahinga he mea whakataetae te whakahoro manu taratahi a ngā pakeke, a ngā tamariki hoki. He mea ia hei waha kupu mai i ngā tohunga ki ngā atua, ā, he mea tohutohu hoki i te taua eke ki te pae o te riri.

Nā te whakamahinga o te manu tukutuku a te kuia rā kei te whakaatu atu ki tana mokopuna ki te ao, ā, ā te ao anō ki tana mokopuna. Ko te aho i tukua atu ki te rangi he whiriwhiringa muka harakeke, he taki tātainga whakapapa ki tana mokopuna. Ko te tāngaengae tērā mai i te kōpū o te whenua ki te rangi, mai i te poho o te rangi ki te whenua.

I whakareia atu ai tana mokopuna ki te raukura nui o ngā manu rangatira ko te piopio me te huia. I aratakina te rere o Mikaera i runga i ngā hau kōhengihengi o te rāwhiti kia piki atu ai, kia ruku iho ai i ngā hiwi, i ngā māniaroa, i ngā riu whenua, i ngā whāinga tapuwae i takahia atu ai e ōna mātua tūpuna.

5.2 Whakatairanga Reo

Tera te whetu kamokamo ana mai

Hei konei ka hoki ki ngā kupu a Kāretu (1994, p. 8) hei kawē i te aronga o tēnei wāhanga, “ko te wairua o te kōrero, kia Māori mai.” Koia tāku i whaiwhai ai mā te rangahau i te kupu whakarite ā-roto i ngā mōteatea. Waihoki rā, kia uhia ngā horopaki o nāianeī ki te kahu o te kupu whakarite e āheī ana te taurira reo o tēnei whakatipuranga kia mau tonu ai te hā o te reo me te ātaahua o te whakatakoto kupu ki tā rātau i whakatakoto ai. Ka tīkina atu kia rua ngā rerenga nō ngā waiata tangi hei taurira.

Taurira 1

Momo Waiata: Waiata Tangi

Kounga Reo: Huahuatau

Hōpuna: Mō te toa

Taurira hōmata: Nāna i horo te whetū, te marama

Tikanga: It was he who swallowed the stars, the moon

Tohutoro: Ngā Mōteatea 1, waiata 6, whārangi 28 (NM1, 6:28)

Whakamārama: Mō te tangata nāna i patu te rangatira me ana toa; ko te whetū ko ngā toa riri, ko te marama ko te rangatira.

Hei Taurira: Wetiweti ana a Jonah Lomu, nāna i horo te whetū, te marama o Ingarangi i te kapu o te ao mō te whutupōro.

Jonah Lomu's deadly, he single-handedly obliterated the England squad at the rugby world cup.

Tauira 2

Momo Waiata:	Waiata Tangi
Kounga Reo:	Kupu Whakarite
Hōpuna:	Mō te tangata totohe
Tauira Hōmata:	Ko[e] he Ika whakawera nō roto i te kūpenga
Tikanga:	You, the most combative fish in the net.
Tohutoro:	NM1, 21:26
Whakamārama:	Mō te tangata totohe, whakatenetene, whakararuraru pea i te kaupapa.

Hei Tauira: Hāunga te kupu a te ika whakawera nō roto i te kūpenga i
tutuki pai ai ngā whāinga o tā mātau hui.
*Apart from the persistent rantings of one person our meeting
went without a hitch.*

6.0 Kupu Whakakopanga

E timu ra koe e te tai nei

Kia hoki atu anō au ki te matū o tēnei rangahau he āta titiro ki te reo pakeke o ngā waiata kei ngā pukapuka o *Ngā Mōteatea*. Ko tāku e mea ana, he pātaka whakairinga kōrero ko te mōteatea. Te take i kōrerotia pērātia ai, kei te waiata mōteatea ōna tini āhuatanga e akiaki ana i te hinengaro o te tangata kia mau, kia tuku, kia hī ake anō i te mātauranga i tukua ihotia hei te wā e hiahiatia ana.

Ko te kupu whakarite, ko te huahuatau rānei tētahi kounga reo whakamahingia ai e te kaitito o te waiata, o te kōrero hoki. Nā, ko tā ēnei kupu mahi he titi whakaahua ki te pae mahara o te hinengaro tangata kia korakora ai te māramatanga ki roto i a ia. Mā reira te kaituku i te kupu whakarite e whakaata i ōna huatau, i te whakahau a te puku, i te kōroiroi a te piro.

Hāunga ēnei tikanga mau ā-mahara he huarahi anō mā te kupu whakarite me te huahuatau ki te kaupare i te ia o te whakaaro Pākehā ki roto i te waha reo Māori o nāianei. Ko tāku anō e whakahau ana me rangahau i ngā huanga kōrero tuku iho, ā, mā te momo rangahau pēnei i ngā taka mōteatea ka hopu te ringa i te rau o Mauri hei whāngai, hei akiaki i te tipu o te whakatakoto rerenga Māori pērā rawa te ātaahua. Koinei te whāinga mātāmua mōku, ā, ki ahau anō hoki, mō te tangata e whakapau kaha ana ki te whakatairanga i tōna reo, me uhi tōna hinengaro ki te pūeru mārohirohi o mātāpuputu mā mei kore ake te wairua Māori o te whakaaro te rewā.

He puna kupu

- Āhuatanga whakanikoniko ā-kupu = stylistic features
- Ahurea ā-tuhi = literate culture
- Ahurea ā-waha = oral culture
- Ahurea ā-toi = artistic culture
- Ākinga ā-mahara = mnemonic devices
- Anga rarahi = modernism
- Ao-takiuru = the West
- Kounga reo = literary qualities
- Kupu ruarua = economic language use
- Kupu whakanikoniko = figurative language
- Kupu whakarite = simile

Hapori = community
Hakirara = trivial
Hōari = object
Hōmata = signifier
Hōpuna = signified
Hōrawa = commodity
Horopaki = context
Huahuatau = metaphor
Manawataki = rhythm
Mātauranga wetereo ā-huatau = cognitive linguistics
Nukarau ākinga ā-mahara = mnemonic device
Pīoiotanga o te tinana = somatic gesture
Pōhewatanga = imagery
Porihanga = society
Puiaki = treasure
Pūnaha = system
Rarahi = modernism
Tahua = wealth accumulation
Tāruaruatanga = repetition
Taukumekumetanga = tension
Tinana = somatic gesture
Tīpakongia = highlight
Tohutanga = symbolism
Tohutoro = (i) reference (ii) allusion
Tukanga = process
Whakaaratanga = Renaissance
Whakatangata = personification
Whanonga = human behaviour
Wheakotanga = experiences

He puna kōrero

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