

Research Summary

## Kairangahau Tangata Māori Tangata Tonga: Tūhinga Kairangi Te Reo Māori

Toakasi Raukura Keeti Amoamo

**Ngā Kupu Matua:** Māori, Tonga, tuhinga kairangi te reo Māori, ahurea whakaarotau

*He kōrero poto mō te kairangahau*

Ko tēnei te wāhanga whakarāpopoto o taku tuhinga kairangi i roto i te reo Māori he tūmomo whakamārama tēnei ki ngā kaipānui me pēhea ngā ākongā tangata Māori e whai ana i te arangahau o te tohu paerua me te whakapapa e tūhono ai ki ngā moutere o te moana nui a kiwa hei whakatauiria i tōku ake rangahau me tōku ake whakapapa nō Tonga penei i ahau he koroua he tipuna matua tōku nō Tōngā me pēhea te tangata e whakaara ake i te mana whakaarotau ahurea i roto i ōnā mahi katoa. Mai i taku tirohanga o te mokopuna o Te Whānau-ā-Rūtaia o Te Whānau-ā-Apanui. Ko te ahurea whakaarotau me ngā tohu hei whakamana i tēnei mea te whakapapa o tana koroua nō te moutere o Tonga. Ko tēnei mea te whakapapa me te reo Māori me ōnā tikanga te waka huia hei kawē i te wairua o te tuakiri hapū. Hei tautoko i tēnei kereme e whakapae ana ko te tuatahi me whakamihi i te ngana me te kaha o te kairangahau ki te tuhituhi me te kōrerorero i roto i te reo Māori ko te reo tuarua ko tōnā tikanga ā iwi, tikanga matatika me ngā tikanga tuku iho e hāngai puu ki te ao kōrero Māori o ōnā iwi katoa hei whakahaumarua i te oranga o te taiao me te Mātauranga o te ao Māori. Ko te tuatoru o tēnei o tēnei tuhinga roa he whakaae i ahau hei kaiuru o taku hapū a Te Whānau ā Rūtaia, he whakanui hoki i taku kaiurutanga hei mokopuna o taku kainga tūturu. Ki te hoki atu taku tinana ki te ukaipo o te whenua e kore au e ngaro he kakano ahau i ruia mai i Rangiatea. Ki te hoki atu taku tūpāpaku ki te koopu o te whenua ko Rūtaia taku hapū, ko Ōmāio taku whenua he waahi motuhake e kore e whakaaukati i taku whānau otira ko taku whenua me taku whakapapa ā hapū hoki. Otira e mihi ana, e kore te aroha e mimiti noa.

*Te whakapapa me te mana*

Tā te ao Māori tirohanga whānui ko te whakapapa te waka kotahi hei whakatūhono atu i te tangata ki tōnā whenua tōnā kainga me tōnā whenua, ko tēnei hoki te tirohanga ao whānui o ngā iwi a Te Moana nui ā kiwa pēnei i taku iwi o Tongatapu, nō Kolonga. He tangata Tonga hoki au i te taha o taku koka hēoi me pēnei taku whakatauiria i ahau anō hei tangata tuakiri

kakano rua hei tangata tiriti rānei ko ahau te uri whakaheke o ngā mātua tipuna o Tonga me Aotearoa me whakamihi atu hoki ki etahi atu tipuna o taku rakau whakapapa nō Kotirangi me Ingarangi hoki heoi e kore au e whakaae ki ngā whakaaro me ngā aria whakaiti i te mana o ōku tipuna pēnei i te tikanga whakaaro o te tangata hawhe kahi.

Ko taku whakapapa me taku mana tuku iho he waihotanga nā ngā atua me ngā tipuna hei tuituia te whenua ki te tangata me te tangata ki te moana. Ko te tikanga ture i whakamana te kawanatanga me ngā Pākeha o te wā o te kohuru me te pakanga ko te hawhe kahi he kupu tēnei hei whakaheke iho te mana o te tuākiri tangata hei whakataurekareka i te taha ahurea me te kaiurutanga o te tangata kakano rua ki tōnā ake whānau, hapū, iwi hoki. (McGavin and Fozdar, 2017; Salesa, 2000).

Hēoi i whānau mai ahau i Aotearoa ko te reo o Tonga taku reo tuarua ehara tēnei i taku reo kōrerorero o ia rā, tā te mea he tangata kakano rua ahau ka noho whakawaho ahau i taku kāinga a Kolonga ko taku kete mātauranga o te taiao me te taiwhenua he āhuetanga i pūtaketia i taku kāinga tūturu me taku tūranga hei kaitiaki mō te hitori ā iwi me te mauri o taku rākau whakapapa.

### *Te Whānau-ā-Rūtaia*

Ko te pumanawa o tēnei rangahau kairangi ko te karakia tūturu mai ngā tirohanga a hapū o Te Whānau-ā-Rūtaia hāngai pū tonu ki ngā hui ahurei i Ōmāio i taku marae a Ōtūwhare. Ki tā te horopaki tika kei te kohikohi me te whakapuaki i ngā whakaaro o te tuākiri hapū i te wā tauhou hei tātari i ngā karakia tūturu mai te wāhanga hitori o nehe hei whakataamitia i te horapa o ngā whakawhitinga kōrerorero pēnei i te hāhi Ringatū me te hui ā hapū rānei (Anderson, 1942; Binney, 1988; Newman, 1986). Ko te pūtaketanga o ngā noti tirohanga kaiuiui he āta tatari i ngā āhuetanga me ngā kawa o te kaupapa rangahau anake. Hei tautoko me te hiki i tōnā kaupapa rangahau e kore te kairangahau e whakamahi i ngā tūhinga kōrero mo etahi atu hui pēnei i te tangihanga me ngā tikanga nehu i te tūpapaku hei tiaki i te mauri me te mana o te whānau pani e kore au e hiahia ki te takahi i te mana o te tapu o taku hapū.

Ki tōku ake whakaaro me te whakaaro nui ki te mahi whai mātauranga hei tuohu ki te rangahau matatika me te tūranga a te kaiuiui rangahau a roto o te hapū me te haporī e kore e taea te karo, nā te aupiki o ngā raruraru o te kāinga me ngā mahi tinihanga e whakaporaruraru e kaha uhi hoki i ngā karere a roto me te mauri o te hapū o te hau kāinga. Ko te tuatahi hei kaiuiui rangahau a roto e waihanga ai i te tirohanga a hapū o te tuakiri a hapū hei ahurea mō tōnā taha Māori hei tiroiro ki a rātou anō me mōhio hoki ki tōnā whakakaupapa me tōnā ahureatanga. Ko tōku ake whakaaro mo te hitori a Rūtaia me te whakapapa hoki nā ngā mahi rangatira a ngā tipuna me ngā whānau whai wheako ki te whakatenatena i tēnei mea te

tangata whenua hei kaitiaki mō tōnā hapū a ko wai ka hua ko wai ka tohu ko ngā whānau tūturu e tiaki ai i te mauri o Rūtaia he mōhio, he matatau ki ngā tikanga me ngā kawa katoa o Rūtaia hapū.

Hei whakaoti i tēnei wāhanga hei kaituhituhi kei te mōhio ahau i ngā hiahia o ngā kaipukenga me ngā kaiwhakawā ka taea e au te whakataurite, whakapuaki, me te whakaraupapa i te raraunga rangahau mo ngā kaipānui. E ono mārāma te roanga o te wā ka timata te mahi a hāpori mō ngā ākongā tohu kairangi e whai ana i tana rangahau mo ngā tau e wha, he whakahirahira te rangahau tukanga mai te timatanga kei te whakawaatea au e tika ana ngā hei whakaora te huarahi o ngā tangata o Rūtaia hei whakaemi, hei wānanga kōrero hei wānanga Mātauranga hoki. Hei tāpiri atu ki tērā kei te harikoa au ki ngā kairangahau ā hapū kua whakataamitia ngā tirohanga kaiurunga o te rangahau hei whai hua mō te iwi (Kawharu et al, 2023; Mahuika and Mahuika, 2020; McNeill, 2005; Walker et al, 2022). Ko te mauri o te pūmanawa a te kairangahau a hapū ko ōnā kaipukenga me ōnā kaiwhakawā nō tōnā iwi.

### **English Translation<sup>1</sup>**

*This summation of my doctoral research, which is a written (not practice-led) thesis in te reo Māori, is somewhat of an explanation to readers of how Māori postgraduates with ancestry from Pacific countries, like me with a maternal grandfather from Tonga, might apply cultural priority in their work. From my perspective as a mokopuna (granddaughter) of Te Whānau-ā-Rūtaia hapū of Te Whānau-ā-Apanui iwi, cultural priority signals that although I acknowledge my Tongan descent on mum's side, I prioritise my whakapapa Māori (Māori lineages) and tikanga Māori (Māori customary practices) on dad's side. The ancestry and traditions rooted in the land where I was born and raised, the land where my people are the Indigenous population, take precedence for multiple reasons. Firstly, I am a Native speaker of te reo Māori, the language of Māori tribes. Secondly, I practice the beliefs, ethics, customs, and way of living belonging to a Māori knowledge system and worldview. Thirdly, and no less important than the preceding points, is the social acceptance of my Rūtaia people that I belong to them. If and when I pass away, I can therefore return home to Ōtūwhare marae for burial, and no one will question whether I have the cultural rite of passage to be buried in the urupā of our bones, our people. I am Māori by culture.*

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<sup>1</sup> I have adopted the satire of Te Āti Awa and Taranaki academic, Alice Te Punga Somerville, who was once advised to 'always italicise foreign words,' including te reo Māori on the page. Her response was to write a book of poetry that italicised the English text (Somerville, 2022). This piece purposely italicises the English translation of the Māori text highlighting that te reo Māori goes before English as an official language of Aotearoa by law. The Māori version is written in Roman, regular, upright font because the word Māori literally means normal.

*By genealogical connection through my mother's father, who was born and raised in Kolonga village on the island of Tongatapu, I am Tongan. Put another way, I would not say that I am culturally Tongan, nor would I use dated language and ideas to describe myself as mixed race and half cast (McGavin and Fozdar, 2017; Salesa, 2000). Mixed race and half cast are troubling terms when used to classify people with heritage from Pacific countries because the deficit modelling makes them less than people who are considered whole, full, and authentic. I am not half of this and half of that, or part from here and part from there. I know where my granddad comes from. I have stayed in his village and met his people. However, I was not raised by Kolonga people and the Tongan language is not my first language. As such, I have not been socially conditioned by the village to know the Tongan world through their language and knowledge system. My point is, there is a difference between being culturally Tongan and having a Tongan genealogy.*

*The heart of my doctoral research is to explore the concept and practice of karakia tūturu (chants, incantations, laments) from the hapū perspective of Te Whānau-ā-Rūtaia regarding their gatherings at Ōtūwhare marae in Ōmāio. Contextually, I am collecting and presenting my people's articulations of hapū identity in contemporary times when they reflect on the ways that karakia tūturu from another period of our history has been synthesised into the format of our social exchanges, such as Hāhi Ringatū (Ringatū church assemblies), or hui-ā-hapū (Anderson, 1942; Binney, 1988; Newman, 1986). Purposely, I have not included fieldwork observations at tangihanga due to the tapu nature of death and burial traditions among kinfolk, and out of respect for whānau pani (family of the deceased).*

*Personally, and professionally, there are ethical considerations for an insider researcher of one's hapū community that cannot be disregarded for risk of aggravating social tensions, or inadvertently hurting people's sentiments and sensitivities. Primarily, an insider researcher co-creating the hapū perspective of cultural identity (with their hapū) has to first look at themselves and be consciously aware of their own subjectivity and identity. My perspective of Rūtaia history and heritage is shaped not only by lived experience, but also by the social memories of my whānau and tūpuna. My family and old people are but one of a collective of Rūtaia people, and viewpoints among the hapū can vary, or even be dissimilar on the subject of cultural identity in direct reference to karakia tūturu.*

*As a thesis writer, I am aware of supervisors and examiners' expectations that I can demonstrate my capability at organising, presenting, and storying research data. For a doctoral student six months into my preliminary year of a four-year project, it is critical to the research methodology that right from the start I am clear on the correct methods that will accommodate the way Rūtaia people gather, talk, think, and share knowledge. Having said*

*that, I am grateful to hapū-based researchers who have published their insider approaches to researching for the benefit of their people (Kawharu et al, 2023; Mahuika and Mahuika, 2020; McNeill, 2005; Walker et al, 2022). The increasing university storehouse of Māori research protocols and practices is heartening to read and think on.*

## He mihi maioha

He mihi nui he mihi maioha ki taku koka a Teena Brown Pulu, mo tōnā pānuitanga i tēnei tūhinga poto i te reo Ingarihi.

## He pūmanawa tangata mō te kaituhituhi

Ko Toakasi Raukura Keeti Amoamo te mokopuna o Te Whānau-ā-Rūtaia hapū o Te Whānau-ā-Apanui iwi me Ngāti Ruatakenga hapū o Te Whakatōhea. He piringa hoki ona ki te moutere o Tongatapu nō te rohe o Hahake, Kolonga. He kaitohutohu taura hoki ia mō ngā akonga tohu kairangi o Te Ara Poutama [AUT Student Advisory Group](#). I tūhia te tūhinga kairangi i te reo Māori. He rangahau kaupapa-ā-hapū e kawea te tikanga whakaaro o te karakia tūturu i ngā huihuinga a hapū. Hei tautoko i te kereme o te kaupapa tuhituhi ka whakatauiria e au i te kōrero rauemi mō ngā huihuinga e tū ai ki te marae o Ōtūwhare i Ōmāio, ka totohe te kiko o te rangahau i ngā pū kōrero o te whānau e hāngai pū ki te tuakiri hapū mai te karakia tūturu i whakamārama i te ao hou.



**Whika 1.** Ko ahau tēnei e tuu ana i roto i taku whareniui, Te Poho o Rūtaia i Ōtūwhare marae. Ko Te Whānau-a-Rūtaia te hapū. Ko Te Whānau-a-Apanui te iwi.

## Rārangi rauemi

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