



**Te Whare Wānanga  
o Awanuiārangi**

**Te Kura Whakawhānui Mātauranga  
School of Indigenous Graduate Studies**


## **Kōkōhinau Marae Poukai 2025**



Kiingi Tuheitia Pootatau Te Wherowhero VII

**“Be who we are, live our values, speak our reo, care for our mokopuna,  
our awa, our maunga, just be Māori, Māori all day, every day.**

**We are here, we are strong.”**



Ko Pūtauaki te maunga, he ngārara tāna kai  
Ko Tarawera, ko Rangitāiki, ko Ōrini, ko Whakatāne ngā awa  
Ko Ngāti Awa te iwi, te toki te tangatanga i te rā, te ngohengohe i te wai  
Ko Mātaatua te waka  
Ko Ōruataupare te tīpuna whare

Ko Kōkōhīnau te marae  
Ko Waipunarangi te whare kai  
Ko Te Pahīpoto te hapū  
*Te iwi tīrare kai pāhao kai nei*<sup>1</sup>  
Ko Iratūmoana te waharoa<sup>2</sup>

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1 The tribe that collects food and gathers it by the netfull. Personal communication with Koro Hemana Eruera Dec 2024.

2 Te Waharoa Iratūmoana was completed in 1999 and the ribbon was cut by Te Atairangikaahu the Māori Queen on her visit to celebrate the 38<sup>th</sup> Poukai at Kōkōhīnau marae in the year 2000. Personal communication with Koro Hemana Eruera Dec 2024.

## **Ē tangi e te ngākau**

E ngā ringa wairua kua whītiki ki te ao o tua, haere atu rā koutou katoa ki ngā rūri nui o te pō, ngā kaitiaki pūmau wairua o Kōkōhīnau marae, Te Pahīpoto hapū, me ngā kāinga kōrero, marae o Mātaatua waka. Kua hīkoi atu koutou, o tātau mate matakerepū o te whānau, hapū, iwi, marae au te aroha. Kua hīkoi atu nei koutou katoa ki te ara tapu, ki te ringa opeope noa o ngā tīpuna. Ō koutou wairua hei whakaatu mai i ngā hau o tēnei ao, e mau nei ngā wairua ki ngā rākau tawhiti a Tāne o tātau whakapapa tūhono nui o te pō, o te awatea.

Haere e ngā mate, koia te kupu a te hunga ora, e takahi tonu nei i ēnei haerenga o koutou katoa. Ō koutou moemoeā, e kawea ana ki roto o te aroha, e here tonu nei ki Kōkōhīnau ki a Te Pahīpoto hapū, tēnei kaupapa nui o te Poukai 2025. Te tangi o te ngākau. Haere, haere, e ngā mate.

## **Oh, weep, o heart**

To all the steadfast guardians of Kōkōhīnau, Te Pahīpoto hapū, the marae, homes of Mātaatua waka who have lost dearly beloved whānau, hapū and iwi. Who have traversed the sacred veil, into the embrace of our tīpuna. Your breath no longer stirs the winds of this world, yet your wairua dances in the silent rhythms of our enlightened whakapapa.

Though darkness cloaks our journey, the spirits of our tīpuna illuminates our pathways, anchoring our mahi, our reo, and our tikanga. Our tīpuna intellect whispers in the karanga, whaikōrero, mōteatea resonating on the marae courts, the pare kawakawa, and the mōteatea's cadence.

We stand firm in our legacy, cloaked in our tīpuna to those who have passed on, your resilience, has empowered us all with your wisdom.

Rest now, in spirit all our deceased, as we, the living, continue the hīkoi, bound by our dreams, carried with aroha, eternally connected to endure and strengthen te ao Māori. Te tangi o te ngākau. Haere, haere e ngā mate.

## **Te Arikinui Kūini Ngā Wai Hono i Te Pō ki Kōkōhīnau Marae**

I tēnei rā, te 19 o Kohitātea 2025, ko tēnei pukapuka ... *"Be who we are..."* i raro i te maru ataata o Pūtauaki maunga, i te taha o te awa o Rangitāiki, ki runga i ngā papa tapu o te maraeātea o Kōkōhīnau marae i Te Teko, Ngāti Awa, he wāhi huihuinga whai tikanga nui rawa atu i te taenga mai o Te Arikinui Kūini Ngā Wai Hono i Te Pō me tōna iwi o Waikato-Tainui ki te marae nei. Koinei te wā tuatahi kua tae mai a Te Arikinui Kūini Ngā Wai Hono i Te Pō ki Kōkōhīnau marae, ā, e tohu ana tēnei i te hononga hōhonu i timata mai i te tau 1963, i te wā i manaaki ai te rangatira nui o Ngāti Awa, a Eruera Manuera, rāua ko tōna hapū o Te Pahīpoto me Ngāti Awa i te toronga, tau mai tuatahi a te Kīngitanga ki Kōkōhīnau. Ko taua toronga e hāngai nui ana ki ngā aho o te whakapapa, te manaakitanga, me te kotahitanga.

Ko tēnei taenga mai o Te Arikinui Kūini Ngā Wai Hono i Te Pō me tōna iwi o Waikato-Tainui, e kawea mai ai te hōhonu o hui te rangiora o te hītori, e orooro ana i ngā mahi rangatira o tēnei kaupapa kia whakatūria te whakakotahitanga, hei whakaora i te rangatiratanga Māori. Mō Te Arikinui, he hīkoi wairua tēnei, e whakamana ana i te whakapapa e tuitui ana i a Waikato-Tainui me Ngāti Awa. He whakaaturanga tēnei o te aroha e kore nei e memeha, e hono ana i ngā whakatipuranga, ā, e whakamana anō ana i te kawenata o te rangatiratanga me Ngāti Awa, me ngā iwi o Mātaatua. I te hekenga mai o Waikato-Tainui i tana awa tīpuna ki ngā whenua o Ngāti Awa, ko ngā karanga, ko ngā whakatū waewae, ko ngā whaikōrero i puta, ko nga mōteatea e kōrero ana mō ngā taonga tuku iho kua whakahoutia, me ngā oati hou ki te whakakotahitanga i tēnei mano tau hōu kei mua i a tātau katoa.

Mō Ngāti Awa, ko te manaaki i tēnei kaupapa nui e whakaatu ana i tō rātau mana tuku iho, me tō rātau tūranga hei kaitiaki mō ngā wāhi tapu o te Kīngitanga, tēnei Poukai. Ko Kōkōhīnau marae, e mōhiohia ana mō te mātauranga me te manawanui o ōna tīpuna, e tū ana hei pou o te tuakiri ahurea, hinengaro, me te wairua o te ao Māori. Ko te hītori o te marae nei kei te manaaki i te kaupapa nui, ā, tōrangapū, ā, wairua hoki, ka whai tikanga nui. Mā ngā kawa o te pōwhiri me, te karanga, te whakatū waewae, te whaikōrero, me te mōteatea, ka whakahau anō a Ngāti Awa, a Mātaatua waka i tō rātau ū ki te kotahitanga me tō rātau hononga ki te Kīngitanga, e whakaatu ana i te hīranga o te ahurea, te mātauranga, me te wairua.

I tēnei rā, te 19 o Kohitātea, ka kitea te mana o te kotahitanga i waenga i ngā iwi. Mō Waikato-Tainui, he whakanui i tō rātau tumu kaiārahitanga i raro i te mana o Te Kīngitanga. Mō Ngāti Awa, he whakaaturanga tēnei i tō rātau manaaki, i tō rātau kaha ki te hiki ake i te ao Māori, ā, i tō rātau tūranga hei kaihautū mō ngā kaupapa ā-motu. Ko te noho mai o Te Arikinui Kūini Ngā Wai Hono i Te Pō, ka noho hei kōrero tuku iho, e whakanui ana i ngā hononga wairua, ahurea, tōrangapū o te tuakiri o te ao Māori, e tuitui ana i a Waikato-Tainui me Ngāti Awa i roto i ngā aho whakapapa me te aroha e kore nei e whati. Ko tēnei toronga, e whakaharahara ana i tōna āhua me tōna kaupapa, ka whakamaumahara ki a tātau katoa te taonga nei o te kotahitanga o te ao Māori, he mana ora tonu mō ngā whakatipuranga e au mai nei ki roto i ēnei tau kei mua i a tātau katoa.

## **Te Arikinui Kūini Ngā Wai Hono i Te Pō ki Kōkōhīnau Marae**

Today this publication *Be who we are ...* on this day 19<sup>th</sup> of January 2025, beneath the mantel of Pūtauaki maunga, Rangitāiki river on the sacred maraeātea grounds of Kōkōhīnau marae in Te Teko, Ngāti Awa, is a meeting place of extraordinary significance as Te Arikinui Kūini Ngā Wai Hono i Te Pō and her Waikato-Tainui people grace the marae with their presence. This first visit to Kōkōhīnau marae by Te Arikinui Kūini Ngā Wai Hono i Te Pō symbolises a continued profound connection that started back in 1963 when the then paramount chief of Ngāti Awa Eruera Manuera and his hapū Te Pahīpoto and Ngāti Awa hosted the first Kīngitanga visit to Kōkōhīnau, resonating deeply with the threads of whakapapa, manaakitanga, and kotahitanga.

The arrival of Te Arikinui Kūini Ngā Wai Hono i Te Pō with her people of Waikato-Tainui brings with it the weight of history, echoing the steadfast leadership of a movement born to unify and protect Māori sovereignty. For Te Arikinui, this visit is more than a ceremonial visit; it is a spiritual pilgrimage, acknowledging the shared whakapapa between Waikato-Tainui and Ngāti Awa. It is a manifestation of enduring aroha, bridging generations and reaffirming the covenant of rangatiratanga with Ngāti Awa-Mātaatua iwi. As Waikato-Tainui descended from their ancestral river, to the lands of Ngāti Awa, the exchange of karanga, whakatū waewae, whaikōrero, and mōteatea speak to renewed traditional alliances and new commitments to Māori unity, a new millennium.

For Ngāti Awa, hosting this momentous occasion highlights their enduring mana and role as kaitiaki of sacred spaces of Kīngitanga-Poukai. Kōkōhīnau marae, known for its tīpuna legacy of resilience and wisdom, stand as a beacon of te ao Māori cultural, intellectual identity. The marae history of hosting significant gatherings, both political and spiritual, will be enriched by this visit. Through the rituals of pōwhiri, karanga, whakatū waewae, whaikōrero and mōteatea Ngāti Awa – indeed Mātaatua reaffirm their commitment to kotahitanga and their partnership with the Kīngitanga, showcasing the rich essence of cultural, intellectual, spiritual richness and pride.

Today on Kōkōhīnau marae illuminates the symbolic power of kotahitanga (unity) between iwi. For Waikato-Tainui, it is an acknowledgment of their enduring leadership under Te Kīngitanga. For Ngāti Awa, it is a testament to their hospitality, their ability to elevate te ao Māori, and their role as hosts of national significance. The presence of Te Arikinui Kūini Ngā Wai Hono i Te Pō will remain an enduring story, one that celebrates the spiritual, cultural, and political intersections of te ao Māori identity, weaving Waikato-Tainui and Ngāti Awa closer together in the unbreakable fabric of whakapapa and aroha. This visit, monumental in its grace and intent, reminds us that te ao Māori unity is not only a legacy but a living, breathing force for future generations.

## **Ko te Pukapuka o Kōkōhīnau Marae Poukai 2025**

Ko te pukapuka nei, *Be who we are*, he whakaaturanga i te tuakiri, te manawaroa, me te toitū o ngā tikanga me te mātauranga Māori. E hāngai ana tēnei pukapuka ki te wairua tapu o te Poukai. Ā, kua rarangahia ki roto i tēnei pukapuka ngā kōrero tuku iho, ngā poroporoaki, ngā whakaaro nō te tangihanga, me ngā mōteatea hei tohu i te hōhonutanga o te taonga tuku iho a Kiingi Tūheitia Pootatau Te Wherowhero VII i a ia e takatū ana i te mata o tēnei whenua.

Ko ia wāhanga tuhinga o tēnei pukapuka he pou, he tūāpapa mātauranga, he pou kawē i te mana e kawē ana i ngā kaupapa nui e pā ana ki te rangatiratanga o te ao Māori, te reo, me ngā uara. I roto

i tēnei tuhinga tuatahi, ka rangona te rangi o te rerenga kōrero, me noho hei Māori, me noho ki ō tātau uara, me kōrero i tō tātau reo, e whakapāho ana i te kupu, e whakakaha ana i te tū pakari o te tuakiri Māori i waenga i ngā ngaru pōrearea o te wā.

Ko te tuhinga tuarua, he poroporoaki ki a Kiingi Tūheitia VII e whakaatu ana i tōna mana, tōna wairua, me ōna mahi nui ki te whakakotahi i te iwi Māori. I te tuhinga tuatoru, ka whakawhiti atu ki ngā ara tapu o te tangihanga o Kiingi Tūheitia, e whakahau mai ana i ngā reo o te karanga o te whaikōrero, me te mōteatea, hei tūāpapa mō te here i te iwi ki te wairua ō ngā tīpuna.

I ngā wāhanga whakamutunga o te pukapuka nei ka hōhonu ngā tātaritanga i roto i ngā tuhinga tuawhā, tuarima, me tuaono. Kei konei ka kōrero pototia anō te tangihanga o Kiingi Tūheitia, Ngā Manu Kōrero, me Te Wiki o te Reo Māori 2024. I ngā tuhinga whakamutunga e rua, ka tukuna he tātaritanga mātauranga mō ngā mōteatea e rua nā Te Kooti Ārikirangi Te Tūruki, *Ē pā tō reo* me *Pinepine te kura*. Ko ēnei tātaritanga he whakamārama kaha i ngā wero tōrangapū o tēnei wā nei, e tūhono ana i ēnei wero ki ngā horopaki hītori me ngā tikanga o Te Tiriti o Waitangi, taketake.

Ko te kohinga katoa o ngā kōrero nei hei whakakakā i te ahi rangatiratanga mō ngā whakatipuranga hou. Ko tēnei pukapuka hei pupuri kōrero mō Kōkōhīnau Kingitanga Poukai Hānuere 2025 he tohu, kia whakanuia hoki i te haerenga, tae tuatahi mai o Te Arikini Kūini Ngā Wai Hono i Te Pō ki Kōkōhīnau marae, Poukai ki Te Teko.

### **Kōkōhīnau Marae Poukai January 2025 publication**

This Kōkōhīnau Marae Poukai January 2025 publication represents an invocation of Māori identity, resilience, cultural, and intellectual continuity. Rooted in the spiritual essence of Te Poukai tradition, this publication weaves together narratives, eulogies, tangihanga reflections, and mōteatea, resonating with the depth of Kiingi Tuheitia Pootatau Te Wherowhero VII enduring legacy. Each article is a pou, (a pillar) of knowledge and mana, bearing the weight of layers of multiple relevant kaupapa central to Māori sovereignty, language, and values.

In Article One, the refrain *“Be who we are, live our values, speak our reo,”* echoes like a mōteatea, reaffirming the unyielding strength of Māori identity against tides of change. This is complemented by Article Two, where the eulogy to Kiingi Tūheitia VII captures his mana, wairua, and contributions to Māori unification. Article Three traverses the sacred pathways of Kiingi Tūheitia tangihanga, amplifying the voices of karanga, whaikōrero, and mōteatea, which anchor the people’s connection to the divine and their tīpuna.

In the concluding sections of this publication advances into a layered analysis in article Four, where Kiingi Tuheitia’s tangihanga, Ngā Manu Kōrero and Te Wiki o Te Reo Māori 2024 is presented. The last two articles five and six offer an academic analysis of two Te Kooti Ārikirangi’s mōteatea *Ē pā tō reo* and *Pinepine te kura* offer a sharp critique of contemporary political challenges, grounding these challengers in historical and the origin of the Treaty of Waitangi frameworks. Collectively, these works not only renew reo and tikanga but ignite the flame of rangatiratanga in a new generation. More importantly this Kōkōhīnau Marae Poukai January 2025 publication is to mark and celebrate the enduring first visit by Te Arikini Kūini Ngā Wai Hono i Te Pō to Kōkōhīnau marae, Te Teko.

## Kupu whakamihi ki te komiti o te marae o Kōkōhīnau

I want to thank the unwavering support of the Kōkōhīnau marae committee, led by the Chair Titi Eruera, Hinerangi Eruera-Murphy that reflects the essence of manaakitanga. This acknowledgment extends to our pakeke Hemana Eruera, a rangatira among the pakeke, and his kuia Herataimai Eruera, whose enduring wisdom and aroha guided the fruition of this Kōkōhīnau Marae Poukai January 2025 publication. Their vision exemplifies the unity and kaitiakitanga that binds generations. The pakeke Hemana and Herataimai Eruera steadfast presence, nurturing grace breathe life into this kaupapa, ensuring its legacy inspires whānau, hapū and iwi alike. This publication, born of collective aroha, echoes the eternal spirit of Kōkōhīnau Marae Poukai 2025, embodying the sacred values of whanaungatanga.

## Au whakamihi o te pō, au whakamihi ka awatea

Ko te ātaahua o tēnei rā ki Kōkōhīnau Marae Poukai 2025, Te Teko, Te Paki o Matariki, Te Mana Motuhake. Te Pahipoto hapū, Ngāti Awa whānui tonu, ā Mātaatua Waka ko te tūhono mai o ngā whare kōrero mataora o tātau mate katoa. *E moe e Te Kiingi o Te Kotahitanga, Kiingi Tuheitia Pootatau Te Wherowhero VII.*

Ki ngā kōputu reo, ki ngā pukenga taiao ki uta, pukenga taiao ki tai, tēnā koutou katoa. Ki Te Whare Wānanga o Awanuiārangi. Tō tātau pakeke o te kōhao putunga whakaharahara o te mātauranga a Tā Hirini Moko Mead. Au mai hoki ki te tari Tumu Whakarae o Awanuiārangi me Te Kura Whakawhānui Mātauranga. Ngā Toenga o Ngā Tamariki a Iharaira, Ngā Uri o Maungapōhatu, Te Reo Irirangi o Te Mānuka Tūtahi, Reo Rangahau, TumekeFM, SunFM. E te pakeke Hemana, e kui Herataimai, e Titi to komiti o te marae. A tū tauā, te mata ariki o te rākau tata, tūtuki, ngā kaikaranga o ngā taha e rua, ngā pū kōrero o ngā taha e rua, ngā mōteatea o te pūtake o te ngākau, wairua. *Ē ngā rangatahi katoa, me ā tātau mokopuna katoa huri te motu. Ē tā e taku mokopuna te mana whakaheke o tīpuna!*

Ko tēnei pukapuka ka whakarewatia i tēnei rā, e rere tahi ana te reo Māori, me te reo Pākehā ki ana kaupapa kōrero e ono. Nā te reo Māori i whakamana, i whakaora te reo Pākehā ka hīkina ake te reo Pākehā ki te taumata kawenata whakanoho kōrero. Te whakahīranga o te kupu o te whakaaro o te *kura nui* o te reo Māori mōhoa nei.

Te Arikini Te Kūini Māori, Ngā Wai Hono i Te Pō o te whakahau a te Tekau Mā Rua ka karangatia e te motu, kā tika hoki ko koe tō tātau Kūini Māori. Ko tēnei pukapuka māu, me te Kiingitanga, me Waikato-Tainui. I tipu mai tēnei pukapuka i ngā kupu whakaari, ōhākī a Kiingi Tuheitia Pootatau Te Wherowhero VII i te rā whakamutunga o te hui tuatahi o *Te Kotahitanga Kohitātea 2024* ki Tūrangaewae ki mua i to whare i a Mahinarangi i mua i te iwi; Ina ana kupu: ***“Be who we are, live our values, speak our reo, care for our mokopuna, our awa, our maunga, just be Māori, Maori all day, every day. We are here, we are strong.”***

*Me mihi kā tika. Ahorangi Tairahia Black*

*19th January 2025*

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## **Article 1**

### **Tū hei Māori, whakaoratia a tātau uara - Te Mātāpono Mātauranga Māori:**

Tū hei Māori, whakaoratia a tātau uara; ko ēnei kupu e au atu ana ki te papa whenua roa o te whakapapa, e whakaū ana i te tuakiri kia hono kaha ki te mātauranga, me te whakanui i te ao hou, o te ao Māori. Ko te whakapapa te hononga e tūhono ana i a tātau ki ngā māramatanga o nehe o nāiane hoki, ā, kei ngā rārangi 19 me te 20 o te mōteatea a Te Kooti Ārikirangi Te Tūruki a *Pinepine te kura* e tau pēnei ana ngā kōrero: *Kimihia e te iwi te ara o te tikanga, e pai ai te noho i te ao nei ē* (Me rapu te iwi i te ara o te ora kia noho pai ai i tēnei ao). Ko ēnei kupu he pou herenga, e ārahi ana i a tātau kia whai i ngā pae tawhiti, me te noho anō i roto i ngā mātauranga tuku iho o ngā tīpuna, ō ēnei rā hoki. Ko te tū hei Māori, ko te whanake tēnei o te whakakotahitanga o te mana tangata me te mana atua. Ko ēnei pou e rua te whanake mo te whakakotahitanga e whakamahara ana ki a tātau, ko te oranga he taonga tuku iho, ā, he kawenga hoki. Ko te noho ki te whakaora i ō tātau uara he kupu e whakahau ana kia mau ki te manaakitanga, whanaungatanga, kotahitanga, me te kaitiakitanga. Ko ēnei aho, ēnei whenu e raranga ana i te kākahu tapu o te tangata. Inā ēnei kupu o tēnei mōteatea; *Ka tū te ihi, ka tū te wehi, ka tū te mana o te tangata* (Kia ara ake te wehi, kia tū te mana o te tangata). He wero tēnei kia tū māia, kia whakarongo ki te reo taketake o te ao Māori, ā, kia whanake i ngā uarā o te kotahitanga, te manaaki, hei oranga mō tātau katoa.

#### ***Be Who We Are, Live Our Values - Māori Epistemology:***

*Be who we are, live our values*; these words traverse the timeless terrain of whakapapa, affirming an identity deeply rooted in tīpuna wisdom while embracing contemporary te ao Māori aspirations. Whakapapa serves as the bridge connecting us to tīpuna truths, as referenced in the mōteatea by Te Kooti Ārikirangi Te Tūruki; *Pinepine te kura*, verses 19 and 20, beckon: *Kimihia e te iwi te ara o te tikanga, e pai ai te noho i te ao nei ē* (The people must seek the path of righteousness, that we may live well in this world). This directive becomes an enduring compass, urging pursuit of distant horizons while staying grounded in tīpuna knowledge and contemporary sources

To be *who we are* is to embody the harmonious intersection of *mana tangata* (human dignity) and *mana atua* (spiritual authority). These dual pillars remind us that existence is both a privilege and a responsibility. Living our values calls us to enact manaakitanga, whanaungatanga, kotahitanga, and kaitiakitanga, threads that weave humanity into a sacred *kakahu* (cloak). This *mōteatea* proclaims: *Ka tū te ihi, ka tū te wehi, ka tū te mana o te tangata* (Let awe and respect arise, let the mana of humanity prevail). It challenges us to stand steadfast, to value the eternal heartbeat of te ao Māori, embodying unity, care, and guardianship as a way of life.

## **Kōrerotia tō tātau reo: Te Mātāpono Mātauranga Māori**

Kōrerotia tō tātau reo. Kia rewa ake te reo me tōna wairua ki ngā awaawa, kia tau anō ki roto i ō tātau kāinga, te marae ō tātau hinengaro me te ngākau o tātau whenua. Ehara te reo Māori i te kupu noa iho; koia te hā o ngā tīpuna, te ia o te whenua, me te ngako o te tuakiri. Inā te kōrero; Whakatipu tonutia te ora o te reo me ōna tikanga e akiaki ana tēnei i a tātau katoa kia whakakaha tonu i te oranga o te reo. Mā te reo e huraina ai ngā maunga o te whakaaro. Ko te reo Māori te mana o te Māori, te whakaaro hohou nuku, me te wairua. Ko ta tātau he whakahoki mai i tōna wairua, he whakahoki mai i tō tātau tūrangawaewae. Ko te reo te mauri o te mana Māori. He mauri ora ia, kia whakatipuria te hā o te tuakiri me ngā kaupapa huhua, ātaahua o te iwi. Kei ia kupu te hōhonutanga o ngā tīpuna, e orooro ana i te mātauranga, te manawanui, me te tūmanako. Kōrerotia tō tātau reo hei kākahu poipoi oranga mō nāianeī me āpōpō hoki.

### ***Speak Our Reo: A Māori Epistemology***

*Speak our reo.* Let its cadence resound across our valleys, echoing in our homes, the marae of our minds and the hearts of our whenua. Te reo Māori is not merely words; it is the breath of our tīpuna, the pulse of the whenua, and the essence of identity. Whakatipu tonutia te ora o te reo me ōna tikanga is a call, urging us to perpetuate its vitality. Through the voice of te reo, we uncover the landscapes of thoughts and emotion, weaving together unity and insight. It is a sacred thread, binding the past to the future, each word carrying the resonance of mātauranga. The whakataukī, Ka ngaro te reo, ka ngaro te iwi, warns that without language, the essence of the people fades. Each kupu is a waka, transporting the wairua of our tīpuna into the present, safeguarding it for generations to come. Te reo Māori embodies mana Māori, a sovereignty of language, thought, and spirit. Reclaiming its spirit is reclaiming our tūrangawaewae. It is a mauri, a living force, breathing identity and purpose into the iwi. Every utterance holds the weight of tīpuna, reverberating with wisdom, resilience, and hope. Speak our reo to sustain our future.

### **Manaaki i ā tātau mokopuna; He Tirohanga Mātauranga**

Ko te mokopuna te pua tapu o ngā kākano ō tātau tīpuna, e whakaatu ana i te whakapapa e here ana i ngā wā ō mua, i ngā wā o nāianeī, me te wā e tū mai nei. Ko te whakataukī, *Ka pū te ruhā, ka hao te rangatahi*, e here nei tēnei i te hononga ā-whakatipuranga, e whakamaumahara ana ki a tātau ko ia mokopuna he whenu i te tāniko mutunga kore o tō tātau ao. Tukua ki a rātau ki ia mokopuna ngā mātauranga, te manawanui, me te wairua ō rātau tīpuna, kia noho ai ia hei whenu o te whakaora tonu i te mauri.

Koia ngā kupu o te mōteatea nei: “E tipu e te whakareanga e tipu, nāku rā koe i rauhi iho, nāku rā koe i here ki taku pito.” E kōrero ana ēnei kupu kia kaha te manaaki me te ātawhai i a tātau mokopuna. Ko te mokopuna te iho matua, hei kawē i te mana atua, te mana whenua, me te mana tangata. E whai hua ai ō rātau wairua, ā, me poipoi hoki ō rātau pakiaka hinengaro me ō rātau pakiaka ahurea mātauranga. Ko te manaaki i ngā mokopuna he mahi kaiitiakitanga, he tapu, he tika. Kei roto i ngā mokopuna ē hono ana te mana atua ki te mana o te ao kikokiko, ka kitea i roto i te taonga tuku iho o

te mōteatea ngā rārangi whakapuaki o *Pinepine te kura, hau te kura*. Ko te mokopuna *te kura* nei. Ko tō rātau herenga tuku iho e rapu ana, e kimi ana he kaiārahi e ū ana ki te aroha, ki te haepapa, me te au whakamua kia tipu te reeanga mokopuna ki roto i te pai.

### **Care for Our Mokopuna: A Māori Epistemology**

Mokopuna are the sacred flowering of ancestral seeds, embodying the whakapapa that binds the past, present, and future. The whakataukī, *Ka pū te ruha, ka hao te rangatahi* (As the old net withers, the new net is cast) - anchors intergenerational continuity, reminding us that each mokopuna is a thread in the infinite weave of life. They inherit the wisdom, resilience, and spiritual essence of their tīpuna, becoming the ia, (the thread) through which mauri flows forward.

Mōteatea immortalises this truth: “E tipu e te whakatipuranga e tipu, nāku rā koe i rauhi, nāku rā koe i here ki taku pito.” These words resonate with the profound act of nurturing, illustrating the covenant of care and release. Mokopuna are ngā iho matua, carriers of mana atua, mana whenua, and mana tangata. Their growth requires the protection of their wairua and the fostering of their intellectual and cultural roots. To care for mokopuna is an act of kaitiakitanga, (stewardship) as sacred as it is practical. In mokopuna, the divine intersects with the earthly, reflected in the enduring treasure in the opening lines of the composition *Pinepine te kura*. Their inheritance demands leadership that is guided by aroha, accountability, and the eternal promise of continuity, a promise to cherish the sacred garden of our people’s future.

### **Manaakitia ō tātau awa – He Mātāpono Mātauranga Māori**

Ko te awa, te ia ora e rere ana i te whenua, whānau, hapū, iwi, marae, te pūtaka o te toto o te whenua, ko ngā orooro o te awa e kawē ana i te ora ō tātau whenua. Ko te karakia, ko te awa te whare whanaunga o te whakatipuranga hinengaro, ngākau tētahi ki tētahi, e whakamana ana i te awa hei whare kohinga kōrero tapu o ngā hononga tūhonohono, e herea ai ngā whakaaro me ngā wairua puta noa i ngā whakatipuranga. Kei te mātāpono o te mātauranga Māori te iho tūranga o ngā awa hei tūāpapa mahara, hei kaikawe, kaiwhakatipu i te mauri, hei tohu mo te whakaute me te hokai nui o te aroha.

Kei roto i te mōteatea; E tangi ana a Hinewai te kōrero mō te mamae o ngā awa i te wā e kore e tiakina ana, e takahia ana tōna tapu, he tangi e pā ana ki te whakaora i ōna kaitiakitanga. Ko te tiaki i te awa, he mahi hei whakapūmau i te taurite o te wai ora, hei tiaki i tōna tapu me tōna ora mō te whenua me te tangata. Me whakahōnore te hokinga whakamau o te aroha o te awa. Me whāngai tonu te awa kia ora ai tōna tuakiri, ā, hei whakaea, ka houhia ai tōna mauri mā te whakaute, me te whakaora, me te manaakitanga.

E kī ana ngā pūnaha mātauranga Māori, me ngā pūnaha taiao Pākehā me whakaora ngā awa hei oranganui. Mā te whakarongo ki te tangi o te awa, me manaaki ō tātau wai pūkere, ā, mā te whakaū i ā tātau ki nga akoranga nui mō te rere, mo te manawanui, me te toitū o te awa koia tātau me ō tātau awa.

## Care for our awa – A Māori Epistemology

The awa, is a lifeblood flowing through whenua, whānau, hapū, iwi, marae that embodies the essence of te toto o te whenua, the veins through which the vitality of our land is carried. The karakia, Ko te awa te whare whanaunga o te whakatipuranga o tōna hinengaro, ngākau tētahi ki tētahi, (the awa affirms the river as a whare tapu of interconnected relationships, anchoring the intellectual and spiritual essence across generations). Māori epistemology positions rivers not merely as waterways but as archives of memory, carriers of mauri, and symbols of reciprocity. The mōteatea *E tangi ana a Hinewai* speaks of rivers' grief when desecrated, a sorrow echoed in the breaches of kaitiakitanga. To care for the awa is to uphold the balance of wai ora, ensuring its spiritual and physical integrity for the wellbeing of the whenua and tangata alike. It is a reciprocal exchange; the awa nourishes us with life and identity, and in return, we replenish its mauri through reverence, restoration, and care. Mātauranga Māori and combined Pākehā science knowledge systems demand we treat rivers as living beings, acknowledging its resonating voice, replenishing its waters, and embodying their teachings of flow, resilience, and continuity.

## Manaakitia ō tātau maunga – He Mātāpono Mātauranga Māori

E tū ana ō tātau maunga, hei whakaaraara whakakitenga, hei kaitiaki pūmau o te whakapapa me te tuakiri. Ka ūhia ō tātau whānau, hapū, iwi, marae, me ngā kāinga o tātau hinengaro, e ō tātau maunga hei kaiwhakaatu o te haerenga, āhuatanga o te wā. Mā ngā whakatipuranga e piki ake nei, e heke iho ana i raro i ō tātau arohanga tapu. Ko te whakatauki, Ko ngā pae maunga ngā pou here o te iwi, e whakaū ana ēnei maunga teitei hei pou whakairi kōrero wairua, e hono ana i a tātau ki ō tātau tīpuna me ō tātau anamata. E whakamana ana te mātauranga Māori i ngā maunga hei tāpuinga o ngā mātauranga tuku iho, me whakatipu i te mauri me te mana o te maunga e arataki ana, e whakaū ana i te wairua ngātahi o te whānau, hapū, iwi, marae me te hinengaro. Inā ngā kupu o tēnei whakatauki, Hokia ki ō maunga kia pūrea koe e ngā hau o Tāwhirimātea, e whakamaumahara ana tēnei i a tātau kia hoki ki ō tātau maunga mō te whakamauru wairua me te whakahou i te mauri, kia pūrea e ngā hau o Tāwhirimātea, kia ora anō ai te mauri.

Ko te manaaki i ngā maunga he mahi whakamaharatanga, he mahi whakahou i ngā tikanga hei āki, hei whakapūmau i te ora. Ko ō tātau maunga, he pou whenua whakatakoto kōrero mō ngā pakanga, me ngā whanaungatanga ihoiho, me ngā wawata, e akiaki ana i ngā uri kia whakaoratia ngā kōrero o tātau maunga. Kia manaakitia tōna tapu, kia whakatūria hoki tōna orange taiao, ā, kia whai whakahōnore tonu tātau kia ū ēnei maunga hei kaitiakitanga o te manawanui me te whakahou anō o te whakaaro. Ehara i te mātauranga Māori noa iho o tātau maunga i te kupu noho hū noa, engari he mātauranga kaha, e karanga ana tōna reo ki ia whakatipuranga kia poipoitia ēnei pou whakaaraara tapu hai whakatere i te kaha, i te tuakiri, me te mana motuhake o tātau katoa.

## Care for our maunga – A Māori Epistemology

Our maunga stand resolute, te whakatū waewae, steadfast guardians of whakapapa and identity. They anchor whānau, hapū, iwi, marae, kāinga bearing witness to the ebbs and flows of time and

generations rising and falling beneath their sacred gaze. The whakataukī, Ko ngā pae maunga ngā pou here o te iwi, situates these towering peaks as spiritual sentinel mountains, connecting us to our tīpuna and our futures. Māori epistemology venerates maunga as repositories of tīpuna wisdom, imbued with mauri and mana that guide and sustain the collective spirit of the iwi. The invocation, Hokia ki o maunga kia pūrea koe e ngā hau o Tāwhirimātea, (reminds us to return to our mountains for spiritual cleansing and restoration, to breathe in the winds of Tāwhirimātea and rekindle our mauri). Caring for maunga is both an act of remembrance and regenerative requirements. These mountains, storied landscapes of battles, births, and aspirations, urge us all its descendants to restore and maintain, to preserve its tapu, safeguard their ecological sancity, and honour their status as kaitiakitanga of resilience and renewal. Māori knowledge of maunga is not passive but active, calling us all each generation to nurture these towering peaks as timeless navigators of strength, identity, and belonging.



## **Kia Māori te āhua, Māori mo te rā, Māori ia te rā – He Mātāpono Mātauranga Māori**

Kia Māori te āhua, Māori mo te rā, Māori ia te rā e whakamārama ana i te ngako o te mana motuhake, arā, te ūnga kia pono ki te rangatiratanga me te manawaroa o te ao Māori. Ko tēnei kaupapa e whakaterere ana i te puna hōhonu o te mātauranga Māori, e herea ai te māramatanga me te tuakiri ki te whenua, te reo, me te wairua o te oranga o te Māori. Ko te whakataukī, Tūhonotia te hītori o nanahi ki ngā purapura kōrero o ēnei rā mō ā tātau mahi katoa. E whakaatu ana tēnei i te tūāpapa mātauranga e whakapūmau ana i te anamata me te onamata hei painga mō te oranga tonutanga.

He karanga tēnei ki te hoki atu ki te puna o te wānanga hei whakatipu i te ao Māori ki roto i ngā uauatanga. Kei ngā mōteatea e rua nei, a *Pinepine te kura me Ē pā tō reo*, ngā tauira e noho hāngai ana ki tēnei mātauranga ā-wairua whakarite. Ko *Pinepine te kura*, me ōna kiwaha hōhonu, kupu whakaari e whakahōnore ana i te whakapapa, me te tūhonotanga ā-wairua, me te ahurea tuku iho, ā, ko *Ē pā tō reo* e whakaatu ana ahakoa ngā pōauau whenua, engari kia tū tonu hei poutokomanawa mō te whakaaraara nui, whakaū pai i ēnei tohutohu kei roto i ēnei mōteatea e rua. Ko ēnei mōteatea e rua e whakaatu ana i te manawa pūmau e noho ana ki te kaupapa, *kia Māori te āhua, kia Māori mo te rā, kia Māori ia te rā*.

Kei roto i ēnei kupu, Kia Māori te āhua, kia Māori mo te rā, kia Māori ia te rā he kawenga tapu ki te whakaū i tēnei kaupapa nui Toitū Te Tiriti, me te whakanui i Te Hīkoi mō Te Tiriti, e herea ai te oranga Māori ki ia wāhanga, ki ia hā o ēnei kupu kia kākahu paitia Te Tiriti o Waitangi. Mā roto i te whānau, te hapū, te iwi, me te marae, ka noho ko ngā oranga tuku iho ā-waha, ā-tuhi hei māhere, hei aratohu mō te manawaroa me te whakahoutanga o te whakaaro. Ko ēnei puna mātauranga, ngā mātanga tātaritanga, ngā tuhinga rongonui, me ngā kōrero hītori, ka whakaū i te ahunga ahurea, mātauranga, me te whakaara i te wairua o te tuakiri Māori.

I tēnei ao matihiko, ko tēnei karanga *kia Māori te āhua, kia Māori mo te rā, kia Māori ia te rā* kia whakahokia, kia whakaorangia te ao mātauranga Māori. Ehara i te mea he hokinga ki te onamata anake, engari he whakawhiti ki tētahi atu anamata e whakanui ana i te tuakiri o te mātauranga Māori motuhake. Mā te mau ki te ao matihiko, ka whanake tonu te mātauranga Māori i runga i tōna tūāpapa, kia noho tonu ngā taonga o te ao Māori hei oranga ngākau, mātauranga hei pūtake ora mō te ao whānui.

I te mutunga iho, *kia Māori te āhua, kia Māori mo te rā, kia Māori ia te rā* he whakapuakanga, he wawata hoki. He whakahokinga mai o te mana, o te oranga, me te mātauranga, kia ora tonu ai te tuakiri Māori. He karanga tēnei kia manawaroa, kia noho, kia whai tonu, kia mau ki te ngako o te Māori ki ngā wāhi katoa, ki ngā mahi katoa, i ngā wā katoa. Mā konei ka tū te Māori hei rangatira mō tōna ao, me te whakakake i te manawaroa, kia kaha, kia kore e hinga.

## **Just be Māori, Māori all day, Māori every day, A Māori Epistemology**

Just be Māori, Māori all day, every day epitomises the essence of mana motuhake, the unyielding commitment to Māori self-determination and resilience. This guiding principle draws from the deep well of mātauranga Māori, where knowledge and identity are connected with the land, language, and spiritual essence of Māori existence. The whakataukī, Tūhonotia te hītori ō nanahi ki ngā purapura kōrero ō ēnei rā mō ā tatau mahi katoa (Restore the connectivity with historical and contemporary narratives of today in everything we do), highlights the epistemological framework that insists on grounding the present and future in the wisdom of the past to support growth and wellbeing for the future.

This calls on us to acknowledge that Māori thrive in the face of adversity by returning to te puna o te wānanga (the eternal source of wisdom). The two mōteatea *Pinepine te kura* and *Ē pā tō reo* serve as potent examples of this intellectual and spiritual ethos. *Pinepine te kura*, with its layered allegories, invokes genealogical pride, cultural spiritual continuity, while *Ē pā tō reo* laments and reminds us of the winds of displacement yet we stand as a beacon of defiance and reclamation. Together, these two mōteatea exemplify the steadfast spirit that encapsulates *Just be Māori, Māori all day, every day*.

Embedded within these words *Just be Māori, Māori all day, every day* is the sacred duty to uphold Toitū Te Tiriti, and honouring Te Hīkoi mō Te Tiriti and grounding tikanga Māori in every breath. Through whānau, hapū, iwi, and marae, the oral and written traditions of te ao Māori provide a compass, a roadmap for resilience and renewal. These sources – insightful commentaries, famous texts, and historical biographies continue to shape the cultural, intellectual, and spiritual trajectory of Māori identity.

In a highly digitised world, the essence of *Just be Māori, Māori all day, every day* calls for the reclamation and revitalisation of te ao mātauranga Māori. This reclamation is not merely a return to the past but a transition into a future that celebrates the sharing of unique Māori knowledge systems. By embracing the digital climate, Māori epistemology adapts while maintaining its foundational principles, ensuring that the treasures of te ao Māori are continually restored, maintained and shared with integrity.

Ultimately, *Just be Māori, Māori all day, every day* is both a declaration and an aspiration. It demands the reclamation of mana, tikanga, and mātauranga, ensuring that Māori identity thrives in perpetuity. It is a call to breathe, live, and embody Māori essence in every context, in every action, and in every moment. By doing so, Māori assert their place in the world with unrelenting pride, resilience, and strength.

## **Kei konei tonu mātau, kei te kaha tonu mātau. He Mātāpono Mātauranga Māori:**

Ko ngā kupu *Kei konei tonu mātau, kei te kaha tonu mātau* e whakaū ana i tētahi tūāpapa mātauranga Māori hōhonu, e herea ana ki te tuakiri, me te kawenga o ngā whakatipuranga, me te manawaroa. E kī ana tēnei kōrero me noho toitū ngā pūnaha mātauranga Māori, e whakanui ana i te kawenga o te whānau, te hapū, te iwi, me te marae ki te mau i ēnei uara ātaahua. Kia whakapūmautia ki ngā wāhi katoa. Ko ēnei kupu e here ana i te tuakiri Māori ki te whenua, ki te awa, ki te maunga, ki te marae, e whakatauiria ana i te whanaungatanga o te tangata me te taiao me ōna rawa.

Ka huri te aro ki ngā wero kia kaua e tauāraitia, engari he whakahau i tūāpapa mō te whakaū kia pakari ngā angitu hei whakakaha i te mātauranga tuku iho me te mātauranga o nāianei. Mā tēnei tukanga e hanga he manawa whakaaro tapu e kore e mimiti, he tūhonotanga e whāngai ana i te hunga tauhou ki te reo me ngā tikanga. Ko ngā wawata pēnei he mahi manawaroa, e hono ana i te onamata ki te tirohanga whakamua. He ātaahua tēnei mā ngā whakatipuranga e haere ake nei. Ko te aro ki te kotahitanga te tauira o te rangahau whakaako, e akiaki ana i te mahi tahi hei whakapakari i ngā tūāpapa mātāpono mātauranga Māori.

Ko te whakataukī *Te toroa e āniu atu rā me tōna rere tauwhiro ki te ao*, ki te takiwā, he tohu mō te manawanui me te hononga. Ko te rere o te toroa, e tohu ana i te wairua o te ao Māori, e karanga ana kia hoki anō ki te pūtakenga o te tuakiri, takitahi me te tuakiri ā - hāpori. Ko te huatau o te toroa e tohu ana i te hīkoi o te mātauranga Māori ki ngā au tawhiti katoa, engari e herea tonu ana ki ōna pūtaketanga.

*Kei konei tonu mātau, kei te kaha tonu mātau.* Ehara tēnei whakataukī i te kōrero noa iho, engari he karanga ki te mahi tahi. E wero ana i te iwi Māori ki te aro atu ki ngā wero, ki te poipoi i te kanorau, ki te whakamahere kia whai i te oranga tonutanga, e whakakaha ana i te noho toitū me te kaha i roto i te hītori e au mai nei te ao.

## **We are here, we are strong. A Māori Epistemology.**

These enlightening words *we are here, we are strong...* embodies a profound Māori epistemological framework, intertwining identity, intergenerational responsibility, and resilience. It asserts the enduring presence of Māori knowledge systems emphasising the role of whānau, hapū, iwi, marae in safeguarding and transmitting these values to the next generations. Rooted in place, these words anchor Māori identity to whenua, awa, maunga, and marae, reaffirming a symbiotic relationship with the environment and its resources.

Adversity is framed not as a barrier but as a platform for transformation, an opportunity to draw from historical and contemporary knowledge. This process creates an ongoing millennium, a continuum that nurtures new epochs of reo and tikanga. Such aspirations are acts of resilience, linking the past with a foresight, a rich vision for future generations. The emphasis is on kotahitanga (unity) that exemplifies a teaching, sharing and learning inquiry model, urging intergenerational collaboration to strengthen Māori epistemological foundations.

The whakatauki, *Te toroa e āniu atu rā* (The albatross gracefully turning where vast horizons abide) with its majestic, dynamic soaring, becomes a metaphor for endurance and interconnectedness.



Its flight, representing the essence of te ao Māori, calls for a return to the authenticity of self and collective identity. The grace of the toroa signifies how Māori knowledge travels vast distances yet remains tethered to its origins, *we are here, we are strong*. This whakataukī is not merely a statement, it is a call to action. It challenges Māori to embrace adversity, nurture diversity, and plan with vision, embedding an unbroken presence and strength within the world's evolving narratives *We are here, we are strong*.



## **Article 2**

### **He Poroporoaki (eulogy) mo Kiingi Tuheitia Pootatau Te Wherowhero VII**

I raro i te maru tapu nui o Taupiri maunga, i te taha o te awa tīpuna nei o Waikato ko ngā wairua o ngā tīpuna, e kawē ana i ngā kōrero onamata o te whenua. E apakura nei te motu i te hinganga o Kiingi Tuheitia Pootatau Te Wherowhero VII. Ē te Kiingi i ō takatū māhurehure, o ngā tau nei i tū ai koe hei pou whakawhirinaki, hei pou whakaaro nui, ka whiriwhiria, ka rarangatia koe ki roto i te kākahu whakataratara, i te puna i hīpokina ki o pakihīwi i te tau 2006, he taonga tuku iho. Ka tukua mai e koe tēnei taonga nui, huri te motu.

Beneath the sacred mantle of Taupiri mountain, beside the mystical flow of the Waikato river the spirits of the ancestors carry the ancient stories of this land. The nation mourns the passing of King Tuheitia Pootatau Te Wherowhero VII. O King, in your noble stature, through the years you stood as a pillar of leadership and wisdom, adorned with the ancestral cloak, bestowed upon your shoulders in 2006, a treasured legacy passed down through generations. Now, you have entrusted this great taonga to the people of the land.

Mai i te ata hāpara o Pootatau Te Wherowhero, te Kiingi Māori tuatahi, ā, whakaara ake ki ngā aho rangatira ahurewa o ngā rārangi Kiingi, me te kahu o tōu whāea, a Te Arikinui Kūini Te Atairangikaahu. Okioki nei koe e Kiingi Tuheitia Pootatau Te Wherowhero VII ki ō rātau taha rangimārie mumura. Ko ngā wai o to awa o Waikato, e rere ana hei here i ngā whakaheke o mua ki te wā o nāianeī, e whakakotahi ana koe i a tātau katoa ki te wairua o te pō, ki te wairua o te awatea. I tēnei rā, ko te awa o Waikato e kawē ana i ngā turuturu roimata, me te hōhonutanga o te manawaroa, ki a koe e te Ariki kua hīkoi atu nei. Ko koe hoki i hīkoi tahi me ngā tumu whakarae, kaihautu o ēnei wā.

From the first light of dawn with Pootatau Te Wherowhero, the first Māori King, rising through the noble lines of kingship and the regal mantle of your mother, Queen Te Atairangikaahu, you now rest, Kingi Tuheitia Pootatau Te Wherowhero VII, beside them in the glowing peace of their presence. The waters of your Waikato river flow, binding the generations of the past to the present moment, uniting us all in the spirits of night and day. Today, the Waikato river carries with it the tears of our deep grief and the enduring strength of our hearts for you, our noble leader who has walked among the great chiefs and leaders of our time.

Kiingi Tuheitia Pootatau Te Wherowhero VII, ki roto i tōu marino, i ārahi koe i a tātau katoa, tō iwi, i ngā wā o te wero o ua whakarīri. Ko tō rangatiratanga he tohu o te wairua pūmau, pūmau tonu ki te whakakotahitanga. I tū koe hei kaitiaki mo ō tātau ahurea, hei kaitiaki, hōmiromiro pūmau mō tō tātau reo, ā, hei kaiwhakahaere, tātaki kaha mō tō tātau mana motuhake, rangatiratanga. Ko tōu wehenga ka waiho hei āputa ki roto i ō mātau, tātau katoa ngākau huri te motu. He wairua kia kitea te marie i te mōhio ka hīkoi koe e te Kiingi i tāu hīkoi nui. Ko tōu wairua ka taupokina ki tōu maunga tapu, a Taupiri, ā, me tō awa tapu, a Waikato.

King Tuheitia Pootatau Te Wherowhero VII, in your serenity, you led us all, your people, through the storms of adversity. Your leadership was a testament to unwavering spirit, a beacon of enduring unity. You stood as a guardian of our culture, a steadfast protector of our language, and a determined leader in the pursuit of our self-determination and sovereignty. Your departure leaves a void in our

hearts across the land. Yet, there is peace in knowing that you walk your final journey as our King. Your spirit now rests upon your sacred mountain, Taupiri, from within the sacred waters of the Waikato river.

I a tātāu katoa, ngā iwi o tēnei whenua, e tū ana i ngā tahataha o te awa o Waikato, e titiro whakarunga atu ana ki te maunga tapu o Taupiri, ka tangi ki a koe i whakatutuki i ngā karakia, i ngā waiata, me ngā taonga tuku iho o te aroha mō tōu iwi, mō mātau, tātāu katoa. E moe, e te Kiingi aroha. E moe e te Kiingi aroha i roto i te rangimārie o te ao mumura. Ka noho tonu tō wairua ki roto i ngā wai me ngā hau o Waikato, hei ārahi i a tātāu katoa puta noa i te whenua. Kei kona koe hei whakahīhiko i a mātau katoa mai i runga, mai i raro. Haere, haere, haere atu rā, e te Kiingi, i roto i te rangimārie me ngā manaakitanga. *He hōnore, he korōria, he maungarongo ki te whenua he whakaaro pai ki ngā tāngata katoa.*

In our collective presence, the peoples of this land, standing on the banks of the Waikato river, gaze upwards towards the sacred summit of Taupiri. We mourn for you, who fulfilled the rituals, the songs, and the inherited treasures of love for your people and for us all. Rest, beloved King. Rest, beloved King, within the serene realm of the eternal world. Your spirit will remain within the waters and winds of Waikato, guiding us all throughout the land. There you are a beacon inspiring us from above and below. Go forth, go forth, o King, in peace and blessing. Glory and honour to you, peace to the land, and goodwill to all people.

### Article 3

## Kiingi Tuheitia Pootatau Te Wherowhero Te Tuawhitu VII: Tōna Tangihanga

I Tūrangawaewae marae i Ngāruawahia, i te tangihanga hohou nuku o Kiingi Tuheitia Pootatau Te Wherowhero VII i mua i te tīpuna whare o Mahinarangi ka rarangatia he kākahu hōhonu e te motu ki ngā reo wairua, ki ngā ngākau, me ngā hītori o ngā whānau, hapū, iwi, marae, hāpori i whakaeke ki Tūrangawaewae. I horahia ki tēnei tangihanga o Kiingi Tuheitia, i whakatapua ki te ao Māori tūhono ki ngā iwi taketake o te ao whānui te mauri o tāua te Māori. Ko tēnei tangihanga o Te Kiingi o Te Kotahitanga, e tohu ana i ngā ahurei nui i roto i te hītori tuku iho me te ao hou Māori, hei poroporoaki, hei karanga, hei whakakotahi mai i ngā mātāpono huhua i tohea, i tohea e Kiingi Tuheitia. He mātāpono i piripono ki te mana o Te Kiingitanga, te rangatiratanga me te hā o te wairua o te katoa i whakaeke ki tēnei tangihanga nui o hui te rangiora.

Ia ope kaikaranga o te orooro o te reo korokī ka whakaara ake i te kōpata o te ao, ki te karanga ia ope e here ana i a rātau ki te hunga kua huri ki tua ā, e hono atu ana ki ngā wairua o ngā tīpuna. Ko tēnei reo karanga au tonu atu ki te hunga ora, me te toro atu ki te reo o tua, ki te orooro o ngā kaitiaki me ngā tipuna i tū ki te taha o Kiingi Tuheitia i a ia e noho ana i tōna ahurewa tapu. I roto i te orooro o ēnei reo karanga, ka whiriwhiria mai o mua, o nāianeī, o anamata, hei pukenga whakaora i te kupu e whakakotahi ana i ngā whakatipuranga kōhiko mātauranga ki te reo apakura ki roto i ngā karanga whakaū i te kotahitanga o te wairua ki tēnei tangihanga.

Ko tēnei momo reo te karanga, he kawenga hohou rangi mo te huhua i whakaara i te maioha taha wairua mo te oranga tonutanga, he whakaritenga toi e whakaaratia ana e ngā reeanga pae ārahi wāhine Māori i whāriki i te oro reo korokī ki ngā whakatipuranga hei pupuri i te mahara me te tuakiri ki te whenua. Nā te orooro o te reo karanga ka whakaara ake ngā whānau, hapū, ngā iwi, me ngā marae kia maumahara ki ō rātau ake wāhi i roto i te whakapapa, kia whai tonu i ngā akoranga i tōkia i te oranga tonutanga o Kiingi Tuheitia. I kitea tēnei tāwharautanga i ia wāhanga o tēnei tangihanga i roto i te wairua tapu, kia tau mārire, kia tau te rangimārie ki te katoa ō ngā manuhiri ki te marae ki Tūrangawaewae e whai whakaaro tonu ana ki te kotahitanga. Tau atu ana te oro o te reo karanga, ka hāpaitia ake e ngā whaikōrero te murimuri aroha hononga o tēnei tangihanga hei tūāpapa whakaaro hōhonu, whakamaumahara. Ko ia kaikōrero e whakaū ana i te marire i te hōhonutanga. Ko ngā kaikōrero katoa nō tēnā, nō tēnā whānau, hapū, o ngā iwi, ngā marae, rangatira o ngā hāpori katoa e whakarauora ana i te tāhuhu mātauranga o Te Kiingitanga. E au atu ana a rātau kōrero mo te tū a te Kiingi hei kaitiaki i te reo Māori, hei toa i mua i ngā wero o ua whakarīriri, me hei whakaruruhau mō rātau e whakaterere ana i te ao hou, o te ao tuakiri Māori.

Ko ia kaikōrero i kawē ake i tētahi wāhanga o te taonga whakahau kōrero i tōkia ake e Kiingi Tuheitia. Ko ana kōrero mō te takoto o te whenua, mo te whakatipu i te mātauranga, me te kaha ki te whai i ngā aka o te ao Māori. Hauhau ana te ātaahua o te reo whakaū o ngā kupu a nga kaikōrero. E whakanuia ana e ia kaikōrero te awe o te Kiingi hei kawē i te rama mō te kotahitanga o te ao Māori, hei matakite hoki mo ngā ara kei mua i a tātau katoa. Nā ēnei kōrero katoa ka whakaaratia te mātauranga o te ao Māori, e whakaatu ana kei te ora tonu te mātauranga tuku iho, e kōkiritia ana i roto i te hā, ō ia kupu, ō ia whakaaro, ō ia kōrero.


Ko tētahi pūtake nui o te tangihanga ko te ao rere mai o ngā mōteatea au te rangi. Ko ēnei mōteatea katoa hei tohu, hei tūhono mai i te āhua o te ao tawhito apakura me te tātaki ake o te kōrero pūrākau e whakakotahi ana i te murimuri o te aroha, i te maumahara, me te wawata kei roto i tētahi mōteatea kotahi. I whakaaratia, i waiatatia ēnei mōteatea hei tūhono i ngā ao e rua, e whakapūmau ana e tauwhiri ana i te wairua o Kiingi Tuheitia. Ko ia mōteatea i waiatatia, hei rau whakaū mai i te hā o te hītori me te wairua. E orooro ana i te kōingo, i te whakapūmau i te kaha ki te whai i ngā taonga tuku iho. Nā tēnei āhua i whakaatu mai te hōhono o te wāriu o te mātauranga o ngā tikanga oioi o te mōteatea. Ēhara i te kōrero noa i ngā mahi o mua engari he whakaora, he whakaaweawe i te ia o te hunga whakarongo ki te ao o rātau, o tātau tīpuna. I whakaohotia ake e ia mōteatea, e ia kaiwhakarongo kia mōhio ki tō rātau ake tūranga hei kaiwhakarewa, hei kaitiaki hoki i ngā tikanga, e whakahihiko ana i te wairua o te kotahitanga, kia whanake whakamua tonu te tuakiri o te ao o te mōteatea.

Ko te tangihanga o Kiingi Tuheitia he tohu mō te kotahitanga o te wairua. Te kotahitanga o tēnā whakatipuranga, o tēnā whakatipuranga o ngā whānau, ngā hapū, ngā iwi, ngā marae, me ngā iwi taketake, e kaha kitea ana te poipoi o ngā uara me ngā wawata. Ko ngā whānau, hapū, iwi, me ngā rangatira, rangatahi nō te katoa o te ao Māori i whakakotahi mai i raro i te māramatanga o te taonga tuku iho a te Kiingi. I a ia e ora ana, ko Kiingi Tuheitia he kaikawe i te rama, ko ia te kaupupuri i te ahi i tahuna e ngā mātua tipuna. I tōna hinganga, kua whakawhiwhia taua ahi ki te tokomaha o tātau katoa, hei tohu mo te kawenga ki ngā kaiuru katoa. Ko tēnei tangihanga i whakaata mai i tētahi ara ahunga whakamua. Mā te kotahitanga ka taea i te tuku i tōna tauira ki te whakanui i tētahi taonga tuku iho e mau tonu ana, e whanake whakamua ake ana tātau katoa.

Mā ēnei taonga e toru te karanga, te whaikōrero, me te mōteatea i whakaatu te hōhono o tēnei tangihanga, te taonga tuku iho a Kiingi Tuheitia i te noho hei kaupapa hītori hei puna whakaaweawe ora mā tātau katoa. Ko tana taonga tuku iho e pūmau ana ki te ao Māori, te reo, ngā tikanga, me ngā uara Māori, e karanga ana ia, ki ia whakatipuranga ki te kawē tonu i te rama, te rama whakarite kotahitanga. Te tū kaha, me te whakapakari o tātau ahurea whakahira. I whakaatutia e tēnei tangihanga huihuinga he mātauranga e ora ana hei whakatinana i te ao Māori, e pātaitia ai te pātai ko wai tātau, ā, ko wai tātau e haere ake nei. Nā reira, ko te tangihanga i Tūrangawaewae marae i tū mo Kiingi Tuheitia hei hōmiromiro whakamaumahara i tēnei o tātau rangatira whakakakā i te wairua o te kotahitanga whakakitenga, hei puna whakaaweawe e arahi nei i ngā whakatipuranga kei te haere ake, kei te hīkoi tonu mai.

## **Te Whakapākehā**

At Tūrangawaewae marae in Ngāruawahia, in the warmth of Mahinarangi, the tangihanga of Kiingi Tuheitia Pootatau Te Wherowhero VII unfolded as an illuminating kākahu woven with the voices, hearts, and histories of those gathered to honour a life dedicated to te ao Māori and all indigenous people. This tangihanga under the mantle of the Kiingi o Te Kotahitanga, marked an unparalleled moment in traditional and contemporary te ao Māori history, signalling both a farewell and a unifying call to uphold the principles Kiingi Tuheitia championed, principles rooted in the mana of Te Kiingitanga, rangatiratanga, and spiritual endurance.



Every ope kaikaranga, which reverberated through the mist-laden dawn and throughout the tangihanga, summoned each group, each individual to come forward, binding one to the other to the spirits of the tīpuna. The karanga spoke directly to the living but extended its reach beyond, calling upon the guardians and tīpuna who stood alongside Kiingi Tuheitia throughout his reign. In the voice of the karanga, there was a delicate weaving of past, present, and future, a poetic, scholarly precision of selected verse that encapsulated generations of knowledge within a singular, heart binding call.

This act alone, the voice of the kaikaranga carried with it the scholarship of perpetuity, an art enhanced and perfected by successive generations of wahine Māori passed down across the generations as a means of anchoring memory and identity to place. The karanga called upon those whānau, hapū, iwi, marae to remember their own place in the lineage, to carry forth the lessons imbued by Kiingi Tuheitia. It framed each moment of the tangihanga within a space of reverence, ensuring that all who entered the marae were bound in purpose and unity.

The whaikōrero elevated the tangihanga into a space of critical reflection and visionary thought, each speaker contributing layers of insight and depth. These whaikōrero, delivered by esteemed whānau, hapū, iwi, marae, community, Māori academic leaders encompassed the intellectual legacy of Te Kiingitanga. They spoke of the King's role as a steadfast protector of Māori language, a cultural warrior in the face of adversity, and a beacon for those navigating the tides of contemporary Māori identity. Each orator brought forth a piece of the legacy Kiingi Tuheitia had nurtured and shared, his stories, his contributions to whenua (land) preservation, education, and the relentless pursuit of Māori rights. In the precision of language, in the cadence of the reo Māori spoken, the whaikōrero highlighted the King's influence as both a torchbearer for Māori unity and a visionary shaping the path forward. The multiple layers of the voice of the karanga and whaikōrero exemplified Māori intellectual insight, thought, showing that the wisdom drawn from the past was not fixed in time but alive, resonant, and evolving with each breath and utterance.

At the heart of the tangihanga was mōteatea, the traditional form of lamentation and storytelling that crystallises grief, remembrance, and aspirations with each single composition. These mōteatea were sung as a bridge, a conduit between worlds, affirming that Kiingi Tuheitia's spirit would remain bound to his people. Each mōteatea was layered with historical and spiritual resonance, echoing not only the sorrow of loss but also the fierce commitment to uphold his legacy. This form of expression demonstrated that the academic value of Māori oral traditions lies not merely in recounting events but in embodying them, transforming each performance into a form of living scholarship. Mōteatea, performed and presented during this tangihanga, reflected a pedagogy where emotion, memory, and identity converge, offering listeners not only knowledge but an invitation to step into the world of their tīpuna. It demanded of each listener a recognition of their own role as inheritors and carriers of tradition, inspiring a shared commitment to restore, preserve and expand the horizons of te ao Māori identity.

Kiingi Tuheitia tangihanga stood as a testament to kotahitanga unity in purpose and spirit. Here, unity was not simply the gathering of whānau, hapū, iwi, marae - indigenous people but the collective strength found in shared values and aspirations. The attendees, leaders every representative of our communities alike - represented a spectrum of te ao Māori society, all drawn together by the guiding light of the King's legacy. In his life, Kiingi Tuheitia was a torchbearer, one who carried forward the flame ignited by his forebears. In his passing, that torch has been handed to his beloved

daughter Te Arikinui Kūini Ngā Wai Hono i Te Pō and the multitudes present, a symbolic passing of responsibility to all who were present and, by extension, to all Māori. This tangihanga illuminated a path forward, where visionaries can draw from his example to foster a legacy that is as enduring as it is evolving.

Through karanga, whaikōrero, and mōteatea, the tangihanga highlighted that Kiingi Tuheitia's legacy is not merely a historical active source of inspiration. It is a legacy grounded in te ao Māori reo and tikanga and values, one that invites each generation to become torchbearers in their own right, fostering unity, resilience, cultural, and intellectual pride. This event showcased that the scholarship emerging from his tangihanga is a living, breathing entity that carries within it the essence of te ao Māori, who they have been, and who they will continue to become. As such, the tangihanga at Tūrangawaewae served not only to honour a beloved leader but to rekindle a spirit of collective guardianship, one that will inspire and guide future generations.



## Article 4

### Te Ātārangi Whakapūmau

*Te Whakahōnore i a Kiingi Tuheitia, te whakanui i Ngā Manu Kōrero me Te Wiki o te Reo Māori 2024, me te whakatau i a Te Arikinui Kūini Ngā Wai Hono i te Pō.*

### Kupu whakamihi

Ko te reo kōrero tēnei o Te Ātārangi Whakapūmau e kao mai ana i ēnei whakaaro nui, ētahi anō kōputu kōrero o te tangihanga o Kiingi Tuheitia Pootatau Te Wherowhero VII, i a ia e takoto rā ki Tūrangawaewae muri tonu mai ka whakaara ake a tātau rangatahi Māori o Ngā Manu Kōrero 2024. Mai i tēnei kaupapa nui, au tonu atu ki Te Wiki o te Reo Māori o tēnei marama o Mahuru 2024, me te tau tonu atu ki te parepare, mākahu, whāia whakaruruhau nui o Te Arikinui Kūini Māori Ngā Wai Hono i te Pō.

I te hinganga o Kiingi Tūheitia Pootatau Te Wherowhero VII he taurima hōhonu o te ao Māori, he wehenga hoki o tēnei kaitiaki pūmau mō te reo Māori. Ko te whakakitenga o tōna tangihanga, he whakaaturanga maioha nui o te reo, te tiketike o te mātauranga, te whakaaro nui, me te aratakinga, hāngai tahi tonu atu ki te whakataetae ā-motu o Ngā Manu Kōrero o tēnei marama o Mahuru 2024 ki Tāmaki Makaurau. He tūhono wairua kaha ēnei kaupapa e toru, te tangihanga, Ngā Manu Kōrero me Te Wiki o te Reo Māori e whakakitea ana tātau ki te whanaungatanga manawaroa o te reo, te puna mātauranga, te ahurea i raro i te maru o te arataki me te manawanui.

E kitea ana te piripono nui o Kiingi Tūheitia hei kaitiaki me te kaitautoko o te reo Māori i roto i te whānuitanga o ngā rā o tōna tangihanga. Ko tēnei piripono, tūhono he wānanga nui e whakauru ana i ngā reo whakaū o te hunga rangatahi, ngā rangatira hou kāewa i hui tahi atu mo te wāhanga o ngā tūākana reo Māori Pei Te Hurinui, reo Pākehā ko te Korimako, te wāhanga reo o ngā teina ko Rāwhiti Ihaka, me te wāhanga reo Pākehā o ngā teina Tā Turi Kara. I roto i aua ruarua rā o Ngā Manu Kōrero ko Te Kanawa Wilson o Ngā Taiātea Wharekura i toa mo te wāhanga tūākana o Pei Te Huruni. Ko Tuhingaia Manihera o Whangārei Girls High i toa mo te wānanga tūākana reo Pākehā, Korimako ko te wāhanga reo mo te Rāwhiti Ihaka ko Kahurere Whauwhau o Te Whare Kura o Ruātoki, ā, mo te wāhanga reo Pākehā o Tā Turi Kara ko Pouariki Hemara Daniels o Te Kura Kaupapa o Te Rangīāniwaniwa. Kua eke Ngā Manu Kōrero ki te 59 o ngā tau e hīkoi ana i te motu, e kao ana i ngā rangatahi kakama o te kupu kōrero i te māramatanga, te whakaaro, me te mātauranga e tipu kaha ai tēnā whakatipuranga, tēnā whakatipuranga.

He taonga nui tēnei papa a Ngā Manu Kōrero e tū ai ngā rangatahi o tēnei whakatipuranga me te whakatipuranga e whakaora ana i ngā māramatanga tuku iho mai i ō rātau tīpuna, kuia, koroua, mātua ō rātau kura hei hanga i te ao hou ruanuku hou mo ēnei rā.

Ehara tēnei i te whakaritenga noa o te wā, engari he whakaaturanga o te kaupapa pūmau a te Kiingi. Pērā ki te korowai ariki o tōna whāea, o Te Atairangikaahu, i ōna rā i noho a Kiingi Tūheitia hei pou mo te whakahou, te taki, me te pupuri i te reo Māori. Ko tōna aroaro, tōna māramatanga wairua, me tōna mana, ka orooro tonu i ngā kupu ka kōrerohia e te rangatahi i Ngā Manu Kōrero 2024. Nō reira,



ka huri tēnei hui o Ngā Manu Kōrero 2024 whakataetae kia noho hei whakaaturanga o te wawata ngātahi mō te whakaora reo me te kaha o te ahurea, he wawata i poipoia, i tautokona e Kiingi Tūheitia tau pai ki raro te kaupapa o te Kiingitanga.

I roto i aua rā o te tangihanga ake, e rewa ana ngā tohu tohunga rawa o te reo me ngā tikanga, e kawea ana i te oranga tonutanga o te whakapapa, o te whakaaro nui, me ngā kīwaha rongonui. Ko te huihuinga o te whānau, te hapū, te iwi, me te hāpori whānui mō taua kaupapa he tauira ora o ngā uara i whakanuia e Kiingi Tūheitia. Ko te whanaungatanga, te tātakitanga o te reo, me te whakarite i ngā tikanga katoa ka kitea i roto i te kawa o tēnei tangihanga nui, hono atu ki Ngā Manu Kōrero he tauira tūhono ahurewa. Mā tēnei hui ka noho he whakakitenga ora mō te māia o te ahurea, mātauranga hoki, i konei ka maumahara ki ngā kupu tuku iho, ngā karakia, me ngā whakataukī hei whakaū i te taonga tuku iho i waiho e te Kiingi.

Ko te kōtuitanga o te tangihanga o Kiingi Tūheitia me te whakataetae o Ngā Manu Kōrero he tohu whakahihiri, he mea whakakotahi i ngā rangatahi puta noa i te motu. Ko te kaupapa o te whakakotahitanga o te iwi he wāhi nui o te ohaotanga a te Kiingi. Ā, ka whakaatahia tēnei i te huihuinga o ēnei rangatahi whakatakoto kōrero rauhi koa mō ngā kura, ngā rohe, ngā marae, ngā whānau, ngā hapū, me ngā iwi. Ko ngā reo o ēnei rangatahi ka hira ake ki te māramatanga o rātau ake, o rātau ake tīpuna, me ā rātau kōrero ka kaha ake, ka kākahuria te reo hei puranga nui whai hua. I raro i te kaupapa o te hinganga o te Kiingi, ka whai mana ake ngā kupu ka kōrerohia e ēnei rangatahi rangatira, nei hei tohu mō te noho tonu o te reo, me te mau o te reo mō ngā uri kei te haere ake.

Ko te wā o ēnei huihuinga e rua te tangihanga me Ngā Manu Kōrero, inā ra ka kakari tonu atu ki Te Wiki o te Reo Māori i te 14-21 o Mahuru 2024, ēnei kaupapa e toru whakahirahira ana, he tohu hoki o te kotahitanga. I te whakaritenga o te motu ki te whakanui i te reo, kāore e warewarehia te hinganga o tēnei kaitiaki nui o tō tātau reo. Ko te kotahitanga kaha i waenga i te tangihanga, Ngā Manu Kōrero, me Te Wiki o te Reo Māori e whakakitea ana te hāngai tonu o te reo Māori, engari he kākahu mō te tuakiri, te wairua, te rangatiratanga, me te mātauranga. Nā Kiingi Tūheitia Pōtatau Te Wherowhero VII i whai wāhi nui ai kia kaha, kia pakari tonu te reo Māori. I tōna hinganga i tēnei wā, i te taha o Ngā Manu Kōrero, he tohu whakamaumahara ki te whakatinana tonu o te rautaki o te reo, he kawenga e mau tonu ana i ngā rangatahi e tū ana ki te ātāmira o Ngā Manu Kōrero 2024.

I tēnei horopaki nui, he omatanga, e whakaū ana i tōna tūranga hei kaitiaki o te reo. Ka mau tonu tōna mana i roto i ngā kupu ka kōrerohia ki Ngā Manu Kōrero me Te Wiki o te Reo Māori, ā, ka whakanuia, ka mahara ki tōna mana hei kaitiaki pūmau mō te reo Māori.

I te moeanga o ngā whatu o te Kiingi ka hono ēnei kaupapa nunui e rua, e toru hei kākahu o te māia ahurea, kotahitanga, ka waiho hei tohu mau roa ki te anamata o te reo Māori mō te iwi. Ko te reo me te arataki i ngā tohu o te anamata; ka kitea tonu, ka tipu tonu te mana o te Kiingi. Kua whakawhia nei tēnei mana o te kaitiaki reo ki tōna tamāhine aroha i Te Whakawahinga i te rā o te nehu i te hui tapu i pānuitia ai ko Te Arikini ko Kūini Ngā Wai Hono i te Pō hai Kūini Māori, hei Ariki hou mo te Kiingitanga. Ko Kūini Ngā Wai Hono i te Pō, e tū marie ana hei kaitiaki, kaiārahi rangatahi piripono ki te reo, he wā nui tēnei mō te kotahitanga me te whakanuitanga o tātau katoa kia au whakamua.

## Te Whakapākehā

The passing of Kiingi Tuheitia Pootatau Te Wherowhero VII marks a deep moment in te ao Māori, not only as the loss of a Kingi but as the departure of a steadfast protector of the Māori language. His tangihanga, the embodiment of language, philosophy, wisdom and leadership transitions alongside the National Ngā Manu Kōrero September 2024 in Tāmaki Makaurau; a powerful convergence of two events that highlights the deep and enduring connection between leadership, language, cultural and intellectual continuity. It is through the lens of Kiingi Tuheitia tangihanga that the steadfast nature of Kiingi Tuheitia role as guardian and advocate for te reo Māori can be fully appreciated. This convergence intertwines with the rising voices of the rangatahi, the young leaders who have gathered in Tāmaki Makaurau to compete and celebrate the dynamic eloquence and vitality of te reo Māori and reo Pākehā.

The annual Ngā Manu Kōrero 2024 is in its 59<sup>th</sup> year, a unifying competition represents the expression of language philosophy and wisdom. It is a platform where this generation and the next generation of rangatahi stand tall, rooted in the knowledge passed down from their tīpuna, kuia, koroua, mātua shaping the future of te reo Māori. This is not a simple coincidence of a hui; rather, it is a reflection of Kiingi Tuheitia ongoing legacy. Kiingi Tuheitia, much like the regal mantle of his mother Queen Te Atairangikaahu has been a figurehead for the on going revitalisation, protector and the maintenance of the Māori language. His presence, spiritual leadership, and influence will be echoed in the very words spoken by the rangatahi during Ngā Manu Kōrero 2024. This event becomes more than a competition, it is an expression of the collective aspirations for language revitalisation, renewal, cultural and intellectual strength, an aspiration to be fostered and championed by the Māori King and the Kiingitanga movement.

The tangihanga itself, steeped in te reo and tikanga, carries with it the weight of historical whakapapa, proverbial wisdom and famous quotes. The gathering of whānau, hapū, iwi, and the wider community for such an event is a living example of the values Kiingi Tuheitia held dear. The connection between people, the protector of language, and the safeguarding of tikanga are all evident in the protocols of the tangihanga. In many ways, this event serves as a living manuscript of cultural, intellectual resilience, where the presence of traditional texts, karakia, and proverbs remind us of the legacy left behind by the King. His tangihanga, therefore, becomes a symbolic moment of reflection for the guardianship of language, and leadership both in life and in death.

This confluence of Kiingi Tuheitia tangihanga and the Ngā Manu Kōrero competition serves to inspire and unify rangatahi from across the motu. The King's legacy is one of unifying the people, and this unity is mirrored in the gathering of these young articulate leaders, each representing their kura, rohe marae, whānau, hapū, and iwi. The voices of these rangatahi are imbued with the wisdom of their tīpuna, and through their speeches, the Māori language finds renewed, respected strength. In the context of Kiingi Tuheitia passing, the words spoken by these young leaders become even more significant, symbolising the continuity of the language its protection and on going maintenance for future generations.

The coming together of these two events culminating, leading into Te Wiki o te Reo Māori 14-21 September 2024 is particularly poignant a testament to the unwavering spirit of enduring unity. As the nation prepares to celebrate the Māori language, the passing of a great protector of that language cannot be overlooked. The dynamic synergy between the tangihanga, Ngā Manu Kōrero, and Te Wiki o te Reo Māori highlights the enduring relevance of te reo Māori, not just as a

tool for communication but as a kākahu for identity, spirituality, sovereignty and scholarship. Kiingi Tuheitia Pootatau Te Wherowhero VII has played a pivotal role in ensuring that the Māori language continues to thrive. His passing at this moment with Ngā Manu Kōrero aligns as a national linguistic celebration, reminds us that the protection of language is an ongoing responsibility, an inherent duty that is immersed and carried on by the rangatahi as they take the stage for Ngā Manu Kōrero 2024.

In this light, the tangihanga of Kiingi Tuheitia is not just an end but a beginning, a reaffirmation of his role as the kaitiaki of the language. His influence will continue to be felt through the words spoken at Ngā Manu Kōrero and throughout Te Wiki o te Reo Māori, where his legacy as the steadfast protector of te reo Māori will be celebrated and remembered.

The King's passing aligns these profound events into a kākahu of cultural resilience, language, and unity, leaving an indelible mark on the future of te reo Māori and the people. Language and leadership are therefore the hallmarks of the future. Kiingi Tuheitia presence continues, he has passed on to his successor marking the sacred ceremonial announcement of Te Arikinui Kūini Ngā Wai Hono i te Pō, his beloved daughter as the new Kiingitanga - Māori monarch. The elegant Kūini Ngā Wai Hono i te Pō is the new youthful protector of the Māori language, indeed a profound moment for continued unity and celebration.

## Article 5 He waiata tangi

*Ē pā tō reo*

Nā

Te Kooti Ārikirangi Te Tūruki  
Rongowhakaata, Ngāti Maru

### Kupu Whakataki

Ko te mōteatea nei *Ē pā tō reo* na Te Kooti Ārikirangi Te Tūruki i tuhi, e whakakāhahu ana i ngā ngaru o te pōauau me te manawaroa, ā, e whakapuaki ana i ngā whakapakoko kaha e hono ana i te taha wairua, te ahurea, te mātauranga, me te ao tōrangapū i te wā o te koroniara. I tuhia tēnei mōteatea i te 1 o Hūrae 1887 ka whakaaratia ki te pitomata o Te Whānau ā-Apanui, i Maraenui, i te whakaūtanga o te whakapono Hāhi Ringatū. Ka whakaaratia te mōteatea nei hei whakautu matakite ki te noho wehe, ā, hei whakawhanaunga tahi i waenga i ngā iwi o te Tai Rāwhiti.

Ko te tīmatanga, *Ē pā tō reo* e te *Tai Rāwhiti* e whakahau ana tēnei mōteatea ki roto i te rerenga roa o te whakapapa, e here ana i te tuakiri wairua Māori ki te whenua, te moana, me te reo o te Tai Rāwhiti. I konei, ka whakapuaki a Te Kooti i te whawhai, tūtuki rua: te hiahia ki te whakahou i te ahurea me te whakakāhore atu i ngā awe rāwaho whakapūhore tōrangapū e whakakore ana i te mana motuhake Māori i aua tau o te tūkinu.

I tēnei tau tonu 2024, ka pā kaha tēnei mōteatea *Ē pā tō reo* ki te anga atu ki te mana motuhake Māori tūtuki kaha i Te Pire o Te Tiriti o Waitangi nā David Seymour. E whai ana tēnei pire ki te whakahou, kaupare atu i ngā mātāpono o te Tiriti tūturu, ā, e whakamana ana i tētahi anga ture Pākehā e whakahē ana i te ao Māori me ōna tikanga. Pērā i a Te Kooti i ngā tau o te raru koroniara, me whakakakā o te iwi Māori ō ēnei rā ki te whakamau kaha i tō rātau rangatiratanga i mua i ngā whakapōrearea whakapūhore hou o te koroniara. Ko te mōteatea nei, e kāhahu ana i ngā kupu whakarite mō te manawanui me te whakahou, e karanga ana kia kōtahi te whakahau, te tū, kia whai whakaaro tonu ki tētahi tirohanga mana motuhake e tāmau mai ana i te whakapapa me te aroha.

### Te whakamārama mō te Treaty of Waitangi Principles Bill

Ko te whakatakoto mai o Te Treaty of Waitangi Principles Bill ā David Seymour he taura anō o ngā rautaki koroniara o te wā o mua ki te whiu i te mana motuhake Māori. E kī ana a Seymour, me whakahou Te Tiriti o Waitangi tūturu ki ngā tikanga ture Pākehā, ā, e whakataurangi ana i tōna ake mana, me tōna tapu, ka waiho hei huinga mātāpono pūmau. Ko tēnei whakataha i te tapu o Te Tiriti o Waitangi he āhuatanga nō te ture koroniara kua whakaahuatia nei e Te Kooti ki roto i tēnei mōteatea *Ē pā tō reo*.

Ko ngā kupu a Te Kooti e pēnei ana *Mā koutou tātau e kawe ki te wai wehe ai*, e aki ana i te iwi Māori ki te whakawhiti i ngā wai whakatōpū kia tukia ngā kaupapa here koroniara, mā te whanaungatanga

i raro i te tikanga Māori. I tēnei tau 2024, ko ēnei kupu matakite o tēnei mōteatea e noho hangai ana ki te kaupapa o Toitū Te Tiriti me Te Hīkoi mō Te Tiriti, e tohu ana i te ara ki te whakahē i te pire a Seymour. Mā te whiriwhiri ki ngā whakatau a ngā tīpuna, ka taea e ngā hapori Māori te whakahē i tēnei mahi whakawehewehe, ā, kia tū māia ki te whakatū anō i tētahi anamata e mau ana te mana motuhake, te whakapapa, me ngā tikanga o te ao Māori.

## **Inā ngā kupu**

Ē pā to reo e te Tai Rāwhiti ē

Pākatokato ai te aroha i ahau

Me tika taku rori, me tika ki Maketū rā

Hāngai tonu atu te rae kai Kōhī

5. Kai atu aku mata, kai atu ki Mōtū rā

He huihuinga mai nō ngā iwi katoa

Hoki atu e te kino, hoki atu ki tō nōhanga

Kei te haere tonu mai ngā ture

He aha rawa te mea e tohea rīria nei ē

10. He tuāhae kai kōrerotia te Rongopai

Me tū ake au ki te marae o te whare nei ē

Ki te whakapuaki i te kupu o te Hūrae

He aroha ia nei ki ngā mōrehu o te motu nei ē

Mo ngā kupu whakaari e pānuitia nei

15. Mā koutou tātau e kawē ki te wai wehe ai ē

Kia mutu ake ai te aroha i ahau.

## **Te whakapākehā**


The resonance of your voice

Your voice resounds, o Eastern Tide,

Breaking apart the longing within me.

May my pathway be true, straight to Maketū,

Direct and unwavering, my brow set toward Kōhī.



My gaze stretches far, to Mōtū's embrace,  
A gathering place for tribes united.  
Return, o malevolence, to your dark dwelling,  
Yet laws continue to approach, relentless, unyielding.  
What is this strife, this quarrel briefly waged?  
A jealous tongue speaking against the Gospel?  
Let me rise within this house of the marae,  
To declare the words of July's season.  
A love endures for the remnant of this land,  
For the prophetic words now proclaimed.  
It is for you to carry these utterances forth,  
To the waters of separation, where division ends.  
Then, perhaps, will the yearning in me find rest.

## Introduction

Te Kooti Ārikirangi Te Tūruki mōteatea, *Ē pā tō reo*, encapsulates the tension between disruption and resilience, invoking a powerful imagery that merges spiritual, cultural, intellectual and political landscapes during the colonial period. Written 1 July 1887 and presented at the epic – centre of Te Whānau-ā-Apanui, Maraenui with the adoption of the Ringatū faith. This mōteatea reflects a prophetic response to dislocation while fostering unity among iwi. Its opening invocation, *Ē pā tō reo e te Tai Rāwhiti*, situates this mōteatea within the timeless flow of whakapapa, anchoring Māori spiritual essence, identity to the land, sea, and voice of the East Coast. Here, Te Kooti articulates a dual struggle: the longing for cultural reclamation, restoration and the rejection of external forces eroding Māori sovereignty.

This mōteatea holds a profound resonance in 2024 as Māori sovereignty confronts the Coalition government's Treaty of Waitangi Principles Bill, by David Seymour. The bill seeks to redefine foundational Treaty principles, undermining Māori autonomy by imposing a Eurocentric legal framework that alienates te ao Māori tikanga. Just as Te Kooti navigates colonial disruption through prophetic proclamation, Māori must reaffirm rangatiratanga against contemporary masks of colonisation threats to Māori mana motuhake, rangatiratanga. This mōteatea, infused metaphors of steadfastness and restoration, calls for pathways of justice and unity, urging collective resistance to fragmentation and a vision of sovereignty rooted in whakapapa and aroha.

## Commentary on the Treaty of Waitangi Principles Bill

The introduction of David Seymour's Treaty Principles Bill echoes colonial strategies of disruption and dislocation, targeting the heart of Māori sovereignty. Seymour's rhetoric frames the Treaty as a document requiring redefinition to suit Western legal norms, reducing the original text of Te Tiriti o Waitangi a living, sacred covenant to static principles. This dislocation is symbolised in the relentless advance of colonial "ture" (*laws*), critiqued in this mōteatea. Māori, like the "mōrehu" (*survivors*) of the mōteatea, are called to resist this assault on their autonomy, drawing strength from prophetic tradition that support restoration and balance.

Te Kooti's lines, such as *Mā koutou tātau e kawe ki te wai wehe ai*, urge Māori to bridge the divisive waters created by colonial policies, reaffirming unity through tikanga. In 2024, this prophetic wisdom is in alignment with Toitū Te Tiriti, and Te Hikoi mō Te Tiriti offers a pathway to counteract Seymour's bill, highlighting the need for collective action to safeguard the sacred principles of the original intent of Te Tiriti o Waitangi. By aligning with ancestral mandates, Māori communities can resist this imposed fragmentation, advocating for a future where sovereignty, whakapapa, and tikanga endure unyielded.

### Annotation:

#### Line 1: *Ē pā tō reo e te Tai Rāwhiti ē*

The opening line *Ē pā tō reo e te Tai Rāwhiti ē* evokes the resonant force of the wind (*hau*) and the voice (*reo*), personifying nature as a bearer of deep emotional and spiritual currents. *Te Tai Rāwhiti* (Eastern Tide) serves as both a literal reference to the East Coast and a metaphor for cultural, intellectual and spiritual origins of Māori identity. It anchors this mōteatea in the enduring te ao Māori connection to place and genealogy. This line's metaphors echo disruption to sovereignty, as the voice of Māori must contend with external forces that erode autonomy, akin to the Coalition government's introduction of the Treaty of Waitangi Principles Bill.

#### Line 2: *Pākatokato ai te aroha i ahau*

(the breaking apart of love) symbolises the fracturing of unity, evoking the profound grief of separation and loss. It resonates with the personal and collective longing for wholeness and restoration. Spiritually, it acknowledges the pain inherent in transformation. In the context of David Seymour's Treaty Bill, it mirrors the dislocation and heartbreak experienced by Māori as their sovereignty is continually undermined. The metaphor speaks to the fragmentation of Māori tikanga under external political pressures.

#### Line 3: *Me tika taku rori, me tika ki Maketū rā*

(the pathway) to Maketū must be true and direct, symbolising clarity of purpose and the unwavering pursuit of justice and redemption. Maketū is imbued with spiritual significance, serving as a waypoint of cultural, intellectual and historical location and meaning. This line challenges disruptions, such as Seymour's Bill, which obscure the path toward equity and acknowledgment of Māori rights. It urges focus and alignment, resisting diversions that compromise integrity.

**Line 4: *Hāngai tonu atu te rae kai Kōhī***

The image of a rae (brow) turned toward Kōhī suggests steadfast determination and vision. Kōhī a sentinel peak above the township of Whakatāne becomes a metaphorical beacon guiding Māori aspirations, representing tīpuna strength and resilience. Politically, it critiques distractions that undermine Māori self-determination, urging an unyielding focus against policies like The Treaty Principles Bill that seek to diminish Māori sovereignty.

**Line 5: *Kai atu aku mata, kai atu ki Mōtū rā***

Eyes (mata) cast toward Mōtū symbolise both connection and longing for a place of refuge and collective strength. Mōtū is not merely a physical destination but a unifying tīpuna river point for tribal aspirations. This speaks to the desire for solidarity amid political fragmentation, as Māori sovereignty faces erasure under the Coalition government's agenda. It invokes the need for collective vision and collaboration in resisting these disruptions.

**Line 6: *He huihuinga mai nō ngā iwi katoa***

(A gathering) of all tribes reflects a vision of unity and shared purpose. This line calls for collective strength in the face of external challenges, emphasising Māori solidarity and resilience. Against the backdrop of Seymour's Bill, it highlights the importance of tribal cohesion to safeguard the original principles of the Treaty and the tikanga it embodies.

**Line 7: *Hoki atu e te kino, hoki atu ki tō nōhanga***

(The banishment of evil) to its dwelling symbolises the rejection of malevolent forces disrupting harmony. It reflects a spiritual cleansing, aligning with tikanga that seeks balance. Politically, it critiques the colonial systems that perpetuate inequity, calling for the removal of policies like the Treaty of Waitangi Principles Bill that exacerbate dislocation and harm.

**Line 8: *Kei te haere tonu mai ngā ture***

The relentless advance of *ture* (laws) highlights the imposition of colonial structures on Māori life. It critiques legislative mechanisms that marginalise Māori voices, a metaphorical reference of Seymour's Treaty Principles Bill. This line speaks to the persistent erosion of rangatiratanga through legislation that fail to honour Māori perspectives and tikanga.

**Line 9: *He aha rawa te mea e tohea rīria nei***

(The questioning of strife) highlights the futility of conflict, particularly when driven by Eurocentric misunderstanding and prejudice. It critiques the divisive rhetoric surrounding The Treaty principles, urging reconciliation and deeper understanding of Māori worldviews. This line reflects the emotional toll of advocacy in the face of systemic resistance.

**Line 10: *He tuāhae kai kōrerotia te Rongopai***

A jealous tongue maligning *te Rongopai* (Gospel) symbolises the distortion of sacred truths, akin to the manipulation of Māori principles in political discourse. This line critiques the selective framing of Treaty obligations, as seen in Seymour's Bill, as undermining the sacred covenant between Māori and the Crown.



**Line 11: *Me tū ake au ki te marae o te whare nei ē***

(the act of standing) in the marae reflects the assertion of identity, resilience, and the right to be heard. It speaks to the enduring strength of Māori institutions amid external challenges. Against the Coalition's disruptive policies, it is a call to occupy spaces of power and reaffirm Māori sovereignty.

**Line 12: *Ki te whakapuaki i te kupu o te Hūrae***

To proclaim the words of *Hūrae* (July) invokes the prophetic voice, carrying spiritual, intellectual and political weight. This aligns with the assertion of Māori truths and narratives in spaces where they are marginalised. In the context of Seymour's Bill, it represents the need for prophetic leadership to counter legislative erasure.

**Line 13: *He aroha ia nei ki ngā mōrehu o te motu***

(compassion) for *mōrehu* (the remnant) reflects the enduring love for those who survive the trials of colonisation. It speaks to intergenerational resilience, offering a counter narrative to political dislocation. This compassion fuels the fight against policies that threaten Māori well-being and sovereignty.

**Line 14: *Mo ngā kupu whakaari e pānuitia nei***

(The prophetic words) proclaimed are a source of guidance and inspiration. They serve as a reminder of Māori resilience and the tipuna mandate to uphold sovereignty. Against Seymour's Bill, this line highlights the enduring relevance of these utterances as a rallying point for resistance.

**Line 15: *Mā koutou tātau e kawē ki te wai wehe ai ē***

*e kawē ki te wai wehe ai* (carrying words to the waters) *wehe ai* (of separation) symbolises the act of bridging divides and healing fragmentation. It reflects the Māori worldview of restoration and balance, challenging divisive policies like the Treaty Principles Bill. This line calls for collective action to transcend dislocation.

**Line 16: *Kia mutu ake ai te aroha i ahau***

*te aroha i ahau* (the desire for the yearning) to cease reflects the longing for reconciliation and restoration. It speaks to the deep emotional toll of displacement and the aspiration for peace and sovereignty. Politically, it critiques the enduring strain of fighting for Māori rights amid systemic challenges, calling for an end to policies that perpetuate harm.

## **Article 6** **He waiata tangi** *Pinepine te kura*

Nā

Te Kooti Ārikirangi Te Tūruki  
Rongowhakaata, Ngāti Maru

### **Kupu whakataki**

Ko *Pinepine te kura* he taonga tapu, he mōteatea i titoa e Te Kooti Ārikirangi Te Tūruki i te tau 1888, he waiata tangi, apakura, he reo whakahau. He mōteatea whakarākei i ngā reeanga maha, au whakahē a te Māori ki ngā mahi tinihanga a te kāwanatanga. Kei roto i tēnei mōteatea te hōhonutanga o tā Te Kooti Ārikirangi Te Tūruki taha wairua, ahurea, hinengaro, kaiapo tonu atu ki te mātauranga tōrangapū, e hao mai ana, e whakakotahi mai ana i ngā mamaetanga o aua rau tau tūkinu, raupatu. Me te matakite tonu, hāngai tonu ki ngā wero o te ao Māori o nāianei tonu. Ko te iho o tēnei mōteatea tōiriiri e kitea ana i roto i Toitū Te Tiriti me Te Hīkoi mō Te Tiriti, te takahi atu ki te whare paremata. He hīkoi whakahē e tū ana ki te aroaro o te kāwanatanga, a David Seymour i whakatakoto i tēnei pire whakapūhore The Treaty of Waitangi Principles Bill. Mā roto i te oro, te tangi whakahau o ngā kupu arohaehae o tēnei mōteatea a *Pinepine te kura* hei whakaora tonu, e whakaatu ana i ngā autūtuki me te manawaroa o te ao Māori. Ka whakamāramahia tēnei mōteatea i roto i ngā wāhanga e toru e whai ake nei.

### **Wāhanga Tuatahi**

E tūhura ana tēnei wāhanga tuatahi i te hīranga whakarāpopoto o te mōteatea, ka whāia te whakaaturanga a Te Kooti o te tuakiri Māori e raru ana i raro i ngā rākau kōhuru me ngā ture o te kāwanatanga, me tōna hahau mō ngā riri me ngā ture raupatu, me te whakahau i te kotahitanga o ngā puna huarahi whakaora. Ka arohaehae tēnei mōteatea i ngā mahi tinihanga o te mana Māori e noho ana i raro i te apo nui a te Pākehā, ā, ka karanga hoki mō te whakahoki mai i te huarahi tika ki te whakahē i te murunga whenua e haere tonu nei. Ko te kitenga wairua a Te Kooti e whakaatu ana i ngā māramatanga hōhonu, me te whakaponu, e whakapapa mai ana i te kaha o te ahurea, me te mātauranga whakatūtū i ngā mahi whakaparahako ā-pūnaha.

### **Wāhanga Tuarua**


Ka hōhonu ake te tūhura i ngā kaupapa matua o tēnei mōteatea ki ngā āhuatanga o *Pinepine te kura* e tohu ana i te wairua, hinengaro me te ahurea o te Māori, e whakahē ana i ngā ture raupatu a te Pākehā. Ko ngā tohutoro ki ngā huarahi whakahē i roto i tēnei mōteatea e hāpai ana i ngā mātauranga Māori me ngā tohutoro o Te Paipera Tapu, e whakahau ana i te ao tūroa me ngā pūnaha o te ao Māori. Ko tēnei mōteatea e whiu ana i ngā mahi a te Pākehā, i te wā tonu e whakanui ana i te manawaroa o te ao Māori mā ngā whakarite pūoro me te wairua e hāngai ana ki te taiao.

## Wāhanga Tuatoru

Ka whakaara ake tēnei mōteatea i te pānga o te raru o nāianeī e ahu mai nei i te pire The Treaty of Waitangi Principles Bill a te kāwanatanga. Ka whakaritea tēnei pire a David Seymour ki tētahi rākau kōhuru, e whakaū ana i te whakahokinga mai o ngā mahi raupatu ture o aua tau o te tūkino, ā, e whakatūpato ana mō te mate mōrearea e pā ana ki te mana motuhake o te Māori. E whakatau ana ngā kupu o *Pinepine te kura* mo te pākaha o te raupatu me te mate wairua i puta i ngā mahi whakapūhore, ka karanga hoki tēnei mōteatea mo te kotahitanga me te whakahē i te murunga o te tuakiri Māori.

### Inā ngā kupu.

Pinepine te kura, hau te kura, whanake te kura i raro i Awarua,  
Ko te kura nui, ko te kura roa, ko te kura nā Tūhae-pō,  
Tēnei te tira hou, tēnei haramai nei,  
Nā te rongopai, nā te rangimarie,  
5. Naumai! Ka haere tāua ki roto o Tūranga,  
Kia whakangungua koe ki te mīni,  
Ki te hōari, ki te pū hurihuri;  
Ngā rākau kōhuru a te Pākehā e takoto nei!  
Piki ake, kake ake i te toi huarewa;  
10. Te arā o Ēnoka i piki ai ki runga,  
I rokohinga atu rā Maikuku-Makākā, hapainga te aroha,  
He waha i pā mai, taku wahine purotū, taku tāne purotū, kōrua ko te tau e!  
15. Whakakake e te ture i te kīnga tō waha,  
Nō runga rawa koe, nō te mana o Kūini e tū nei,  
Nā Rangi-tū koe, nā te Kotahitanga, nā Tāne rawa koe,  
nā Pūre-tawhiti, Na kaunati hikahika, te kaunati o tō tipuna a Rāwiri,  
I haere ai i te rei nui ao, kā hika i tana ahi,  
20. Kimihia e te iwi te arā o te tikanga, i pai ai te noho i te ao nei!  
Kai Tūranga-nui he mata pū, he patu i te tangata kia mate,  
Mate maungarongo hoki rā i haere ai i te ara,  
Ko koutou anake e titi kaha mai nā!  
25. E kai o koutou mata i te kohu e tatao,  
I waho i te moana o Toka-āhuru,



Ko te kopae o te whare, te arā tōtara,  
Te hua wai pārae, e koia te korari,  
Tēnei, e te iwi te wā ki to koutou whanaunga,  
30. Te wā ua mai nei ki te hua i te kai,  
E kai ō koutou mata ki runga o Paparatū  
Karakaro i te tai turi ō koutou taringa kia areare ai;  
Me te whakarongo atu ki ngā kī atu  
Kaua ahau e patua,  
35. Mōku anake te ārai ō Tūranga,  
Te matenga ō Māhaki i mau ai te rongō patipati,  
I mātakitakina ai, koia hika mātakitaki,  
Whiti kē mai koe i rainahi nei!  
Te ai ō mahara ka mate au i Waerenga-ā-Hika,  
40. Te kī mai koe me whakawā marire,  
Hopu ana koe i ahau, kawē ana ki Wharekauri,  
Ka manene mai au i rō te wai,  
ka ū ana ko Whareongaonga,  
ka pā ko te waha o te kāwana  
45. Ē hika mā, e inā ia te kai,  
Tōia ki uta rā haehaetia ai,  
Tunu ai i te manawa, ka kainga  
Ka pau mō Koro-timutimu, mō Tauranga koāu  
Koia te riri pokanoa, kā kai ki te waipiro  
50. Ka kai ki te whakamā, ki te mauāhara  
Me whakarere atu ēnā mahi kino,  
Ē hika mā e!

## Te Whakapākehā

Sacred is the treasure, resounding is the treasure,  
ascending is the treasure beneath Awarua,

The great treasure, the enduring treasure, the treasure of Tūhae-pō.

Here is the new company, arriving here,

Brought by the gospel, by peace.

5. Welcome! Let us journey into Tūranga,

To prepare us all against the musket,

The sword, and the revolving gun;

The murderous weapons of the Pākehā lying here!

Climb up, ascend the suspended pathway,

10. The pathway of Enoch climbed to the heavens,

Encountering there Maikuku-Makākā, life of love, a voice calling out,

My handsome woman, my handsome man,

You and your beloved!

Uphold the law in the declaration of your voice,

15. For you come from the highest realm, from the authority of the Queen

who stands, by Rangi-tū, by Kotahitanga, by Tāne, by Pūre-tawhiti,

by the ancient latch that sparks fire, the latch of your ancestor David,

Who travelled the great realm, igniting his fire,

20. The people must seek the path of righteousness,

That they may live well in this world!

At Tūranga-nui are guns and weapons to kill people to death,

Let peace prevail, traveling the pathway,

And you alone endure steadfastly here!


25. Let your eyes consume the mists that settle,

Beyond the sea at Toka-āhuru,

The circular house, the pathway of tōtara,

The fruits of the wilderness,

the stalks of flax, this, my people, is your time for your kin,



30. The time that rains the fruits of sustenance,  
Let your eyes feast upon Papatū,  
Cleanse your obstructed ears that they may listen;  
Hear the words spoken,  
"Do not kill me,

35. For mine is the shield of Tūranga."  
The death of Māhaki secured the peace sought,  
It was observed, behold, closely observed,  
You came through only yesterday!  
Do not let your thoughts dwell on my death at Waerenga-ā-Hika,

40. You spoke of a just trial,  
Yet you seized me, carried me to Wharekauri,  
I became a wanderer within the waters,  
Landed at Whareongaonga,  
And the Governor's voice echoed,

45. O friends, look at the feast,  
Dragged ashore, torn apart,  
The heart roasted, then eaten,  
Devoured by Koro-timutimu, for Tauranga as well.  
Such reckless anger, indulging in alcohol,

50. Consuming shame and hatred  
These evil deeds must be abandoned, O friends!

## Introduction

*Pinepine te kura*, (Sacred treasure) mōteatea composed by Te Kooti Ārikirangi Te Tūruki in 1888, stands as a timeless lament, a rallying voice, resonating across generations of Māori resistance. This mōteatea in its spiritual, cultural, intellectual and political depth brings together historical grievance with prophetic foresight, uniting past injustices in alignment with contemporary te ao Māori struggles. The essence of this composition finds alignment in Toitū Te Tiriti and Te Hīkoi mō Te Tiriti to parliament. A hīkoi of Māori defiance against David Seymour Coalition government's Treaty of Waitangi Principles Bill. Through its lyrical lamentation and sharp critique, *Pinepine te kura* emerges as a living mōteatea, embodying the aspirations and resilience of te ao Māori. This mōteatea is explained in three sections.

**SECTION ONE:** Delves into the mōteatea's synoptic significance, tracing Te Kooti's portrayal of Māori identity under siege, lamenting the colonial weapons of violence and legislation, and invoking ancestral kotahitanga (unity) as the pathway to survival. It critiques the betrayal of mana Māori through colonial greed and calls for a reclamation of righteousness as a means to resist ongoing dispossession. Te Kooti's spiritual vision offers profound insights into how faith, whakapapa, cultural, and intellectual fortitude endure against systemic injustices.

**SECTION TWO:** deepens this exploration by annotating key themes in the mōteatea. The imagery of *Pinepine te kura* (Sacred treasure) symbolises Māori spiritual, intellectual and cultural wealth, contrasted and desecrated by colonial legislative exploitation. References to pathways of resistance in this mōteatea draw on both Māori cosmology and Biblical authority, invoking the celestial and ancestral as sources of empowerment. This mōteatea critiques colonial hypocrisy while emphasising Māori resilience through interconnected natural physical and spiritual metaphors.

**SECTION THREE:** situates this mōteatea within the contemporary crisis posed by the Treaty of Waitangi Principles Bill by the Coalition government. It likens David Seymour's legislative Bill as a weapon, the resurfacing, restating of the weaponisation of colonial legislative violence Te Kooti lamented, highlighting the urgent need to protect Māori sovereignty. As *Pinepine te kura* speaks to the moral decay and spiritual costs of colonisation, it also calls for kotahitanga and defiance against the erasure of Māori identity.

Together, the introduction with section one, two and three illuminate *Pinepine te Kura* as both a historical critique and a contemporary beacon, guiding Māori resistance and affirming mana motuhake, rangatiratanga into the 21st century.

## A Synoptic analysis of *Pinepine te kura*

Te Kooti Ārikirangi Te Tūruki's *Pinepine te kura* is a lament of immense depth, weaving together personal suffering, collective resistance, and a prophetic vision aligned to Māori aspirations today and into the 21<sup>st</sup> century. Its poetic resonance aligns with the struggles embodied in Toitū Te Tiriti and Te Hīkoi mō Te Tiriti arriving at Parliament Wellington 19 November 2024 in opposition to David Seymour Coalition government Treaty of Waitangi Principles Bill. This mōteatea transforms historical commentary into an enduring modern critique of continuing colonial dispossession, challenging the forces that continue to erode Māori sovereignty today.

The introductory lines of this mōteatea *Pinepine te kura* echo the lament for treasures whenua, reo and tikanga, customary intellectual property rights lost beneath colonial oppression by the use of rākau kōhuru (murderous weapons) juxtapose the sacredness of whakapapa with the violence of dispossession. Te Kooti invocation of Awarua and Tūhae-pō anchors his voice within both the spiritual and temporal realms, symbolising enduring Māori identity under attack. These introductory lines prophesy the peril of cultural obliteration, mirroring the introduction of the Treaty of Waitangi Bill's stripping away and the dismissal of Māori aspirations.

This mōteatea identifies and puts in place an enduring prose that ascend into scriptural symbolism, invoking Enoke (Enoch's) pathway to Heaven and the ancestral authority of David, paralleling the Māori journey of resistance through righteousness. Here, Te Kooti envisions a reclamation of mana through kotahitanga (unity), emphasising that righteousness and peace - not the rākau kōhuru a te Pākehā (murderous weapons of the Pākehā) of colonisers are the true pathways to survival. Toitū Te Tiriti and Te Hīkoi mō Te Tiriti echoes this kotahitanga (unity), standing as a testimony to Māori strength of resilience.

This mōteatea laments the violent cost of colonisation, marked by Tūranga-nui's guns and Te Kooti and his people of Tūranganui-ā-Kiwa unjust deportation and imprisonment on Wharekauri. The death of Māhaki and the betrayal at Waerenga-ā-Hika bear witness to promises of pono (truth) injustices by colonial hypocrisy. These lines resonate today as Māori challenge systemic injustice, inequities that threaten Māori sovereignty under the Treaty of Waitangi Principles Bill. In summary this mōteatea concludes with a scathing rebuke of colonial greed and moral corruption. The imagery of feasting upon the heart and consuming hatred serves as a metaphor for the exploitation and spiritual desecration wrought by colonisation, and the Coalition government. Te Kooti's call me whakarere atu ēnā mahi kino (abandon these evil deeds) becomes a rallying voice for Toitū Te Tiriti and Te Hīkoi mō Te Tiriti, reclaiming mana motuhake and rejecting the Bill's divisive agenda.

This mōteatea is a seamless in its critique, as it asserts Māori resilience and sovereignty, urging kotahitanga (unity) and righteousness to confront colonial legacies and contemporary threats to the Treaty of Waitangi 1840 original intent. Toitū Te Tiriti and Te Hīkoi mō Te Tiriti embodies its spirit, carrying its message to parliament that started at Te Reinga, 6<sup>th</sup> November 2024 in the far north and arriving to parliament on the 19 November 2024. *Pinepine te kura* is a living mōteatea for justice. The 19<sup>th</sup> century prophet Te Kooti captures the destructive forces of colonial intrusion in this mōteatea with the strength of Māori resilience to uphold mana, faith, and connection to the land, customary intellectual property rights, as we are now witnessing these destructive forces in play with this Coalition government.



## Annotation: *Pinepine te kura*

### Lines 1-6: *Pinepine te kura me te Iwi (The Sacred treasure and the People)*

The mōteatea begins with the metaphor *Pinepine te kura* (Scared treasure), representing the spiritual, cultural intellectual and material wealth of Māori heritage land, language, and customary rights. It ascends, resonating from Awarua, embodying both the sacred and tangible connection to the land, passed through whakapapa. The *kura* (treasure) endurance contrasts sharply with the arrival of colonial rule, colonial forces te tira hou (the new company), couched in the veneer of gospel and peace but carrying muskets and swords. This paradox highlights the deceit embedded in colonial intentions: peace became war, and gospel, a tool of subjugation. In both instances the Treaty of Waitangi Principles Bill is embedded in modernity, modern day colonial intentions and a tool to subjugate Māori.

### Lines 7-15: *Spiritual Ascent and Resistance*

The suspended pathway piki ake kake ake (invokes the spiritual ascent) of Enoke (Enoch), connecting Māori resistance to celestial authority. Through this imagery, Te Kooti merges Biblical and Māori cosmologies, portraying resistance as a divine mandate. The references to Maikuku-Makākā and Rāwiri (David's) ancient latch suggest that love, law, and fire - symbols of spiritual and cultural endurance will guide te ao Māori pathway. By invoking the Queen's authority (Queen Victoria, likely sarcastically), he critiques colonial hypocrisy while asserting Māori agency within the imposed structures of colonisation.

### Lines 16–27: *Weapons of Death and Survival*

Te Kooti identifies the tools of Māori oppression; muskets, revolving guns, and colonial legislation; legislative acts of parliament symbolised by David Seymour's Treaty of Waitangi Principles Bill a symbol of ngā rākau kōhuru a te Pākehā (weapons of death by the Pākehā)


Yet, amid violence, he calls for kotahitanga peace and spiritual fortitude, echoing the enduring resilience of *kimihia e te iwi te ara o te tikanga* (continue to forge the pathway of righteousness my people) the roots, connection to the land. These natural metaphors support sustainability, whakapapa, and resourcefulness as pathways to survival to Māori very existence.

### Lines 28-41: *Historical Lamentation*

Te Kooti's personal suffering becomes a mirror of collective Māori pain. His arrest, unjust trial, and forced exile to Wharekauri (Chatham Islands) with his people of Tūranganui-ā-Kiwa are recounted as emblematic directly linked to colonial injustice. The *kura* of the people; their identity, mana, and autonomy is stripped away under the guise of law and order. The refrain "*Do not kill me, for mine is the shield of Tūranga*" highlights the resistance to dehumanisation and erasure, even in the face of betrayal and violence.

### Lines 42 – 50: *Moral Critique and Vision for Renewal*

The closing lines critique the moral decay of colonial powers, connected today to the Treaty of Waitangi Bill, juxtaposing their actions against the righteous pathway. Te Kooti - envisions for his people. References to cannibalistic imagery tunu ai te manawa ka kainga, ka pau mo Koro



timutimu (the heart roasted, then eaten by Koro Timutimu) symbolise the spiritual consumption of Māori lands, identity and tradition by the colonial government and the Coalition government. He calls for the abandonment of alcohol, shame, and hatred, urging Māori to return to ancestral wisdom and righteousness as a counterpoint to colonial and Coalition government degradation.

### ***Pinepine te kura and the Treaty of Waitangi Principles Bill 2024***

The Treaty of Waitangi Principles Bill presented in parliament epitomises a divisive profound threat to the *te kura nui* (the sacred, important treasure) extolled in *Pinepine te kura*. The proposed reinterpretation of the original intent of the 1840 Treaty of Waitangi undermines Māori sovereignty, destabilising the very foundations of customary rights and intellectual cultural heritage of the Māori. An analysis of this *mōteatea* reveals its deep resonance with the urgency to protect the Treaty of Waitangi original intent.

### ***Colonial Deception and the 2024 Bill***

Te Kooti critique of colonial arrivals cloaked in gospel and peace (Lines 3–6) parallels the David Seymour rhetoric of the Principles Bill, which purports fairness, democracy for all while at the same time stripping Māori of their rangatiratanga and mana motuhake. The *mōteatea*'s depiction of deceit and peace disguised as war, *ki te hoari, ki te pū hurihuri* (the sword and the revolvers) warns of the continued marginalisation of Māori in alignment under such acts of parliament by David Seymour's Bill. Like the weapons described in Line 8, David Seymour uses the Bill as a weapon, a weaponised Bill – legislative act to continue to erode Māori identity and autonomy.

### ***Spiritual Authority and the Treaty***

The spiritual authority invoked in the original Treaty pathway of righteousness, grounded in both divine and ancestral lore. The Treaty of Waitangi represents a sacred covenant, intertwining spiritual and legal dimensions. The Bill's attempts to rewrite its principles disregards this sacredness, reducing the Treaty to a tool of David Seymour's colonial convenience. Te Kooti's appeal to celestial authority highlights the spiritual weight of Māori rights and claims to sovereignty.

### ***Land Confiscation and the Mōteatea's Historical Biographies***

This *mōteatea* recounts the illegal confiscation of vast acres of heritage land, the violence at Tūranganui-ā-Kiwa, and Te Kooti's exile. These historical events mirror contemporary fears that the David Seymour Treaty of Waitangi Principles Bill will institutionalise and further add to the erosion of Māori land and rights, further marginalising Māori communities. The *mōteatea*'s narrative of dispossession is a stark reminder of the enduring impact of colonial and modern laws within the framework of this Coalition government using the House of Representative parliament to marginalise Māori even further.

### ***Moral Failures and Māori Resistance***

The *mōteatea* critiques the moral failures of colonial powers, symbolised by cannibalistic imagery in Lines 42–49. These metaphors speak directly to the consequences of policies like Seymour's Bill, which consume the spiritual and material wealth of Māori communities. Te

Kooti's call to righteousness becomes a rallying voice alignment to Toitū Te Tiriti and Te Hīkoi mō Te Tiriti against such legislative acts of parliament urging kotahitanga (unity) and resilience.

### ***Protecting the Original Treaty Content***

*Pinepine te kura* (Sacred, enduring) is the heart of Te Kooti's mōteatea. Its protection aligns with safeguarding the original Treaty of Waitangi. The Treaty of Waitangi Principles Bill's attempts to reinterpret, rewrite the Treaty principles threatens to extinguish the *Pinepine te kura* of Māori sovereignty. Te Kooti's words, deeply rooted in whakapapa, spirituality, and resistance, highlight the urgency to reject Seymour legislative threats and uphold Māori rights.

In conclusion, *Pinepine te kura* is a profound testament to the enduring struggle for Māori sovereignty. Its alignment with contemporary challenges posed by the Treaty of Waitangi Principles Bill highlights its timeless relevance. The mōteatea calls for kotahitanga (unity), resilience, and the defence of Māori identity against all attempts at the erasure of Māori wellbeing.



