
Conversations On
Mātauranga Māori



Kupu Mihi

I roto i ngā tau rua tekau, toru tekau e hākiri ana te reo Māori me ōna tikanga ki ngā kokonga kāinga o te hinengaro tangata. Whāia i roto i tēnei hākiritanga ka tipu mai te taumata rangahau me te haepapa matatau whakaako, whakangungu e noho hāngai ai ko mātauranga Māori hei paepae kōrero. Ko te whāinga he whakapuakitanga o te mana tikanga ā-iwi, ā-whanau, ā-hapū. Whāia ka tipu ake hoki ngā momo whakataurite kōkuhu ki ngā momo mahi whai oranga. Ko te hiratanga ko te mana whakairo hinengaro o ngā tāngata whenua ake o Aotearoa. Ko te poupou, ko te tāhū kōrero ko te mātauranga Māori. Ko ngā tohutohu o te ao Māori kei konei kei ngā peka o te mātauranga Māori e kitea ai te whakatinana o te whakaaro. Koia te kaupapa o tēnei pukapuka ‘he tahingā kōrero mo te mātauranga Māori’ ‘conversations on mātauranga Māori’.

Me whakatakaoto kā tika tēnei pukapuka e noho hāngai ana ki te mātauranga Māori, kia aha ai, kia kitea ai te huarahi whakatakoto kōrero mo ngā rā kei mua i a tātau katoa huri i te motu. No reira mei kore ake te tautoko a Te Poari Matua o Te Mana Tohu Mātauranga, te wāhanga Māori o NZQA me te kaiārahi whakatumatuma a Daryn Bean. Hau ana te rongo o te whakatinana o tēnei pukapuka i ngā taupokina tautoko a te katoa. Waihoki ka whakatakototia e Ngā Kaitūhono o rātau whakaaro ā-tuhituhi mo tēnei kaupapa mātauranga Māori ka hiki ake te kohu i te pae.

Ka tika kia mihi ahau ki te katoa i whakatata mai ki te whakapukapuka i ēnei kōrero e pā ana ki te mātauranga Māori. “Kei whea mai koutou te hunga kōkoi, te hunga tāwari mai i te kupu kōrero ko mātauranga Māori hei ketekete, hei papa tipu tāhuroa i a tātau katoa Māori mai, Pākehā mai i ngā tau mutunga kore nei.

Ahorangi Taiarahia Black

Conversations On Mātauranga Māori

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Conversations On Mātauranga Māori

Introduction

This poutāhū kōrero (main speaking pillar) *Conversations On Mātauranga Māori* spans a range of topics born from within the last two to three decades of Māori advancement in social, cultural, educational and economic development. The conversations and ideas contained within this document bring together an intellectual exchange, a Māori rationale, and the synergies of models to advance our thinking about mātauranga Māori. This is a continuation of strategic directions to enable Māori to live as Māori, to be global citizens, and to live in good health in the reality of our modern society (Durie, 2001).

This publication originated from the ideas of the New Zealand Qualification Authority's (NZQA) Māori Advisory Group, Ngā Kaitūhono. Professor Taiarahia Black proposed to the group that a practical contribution they could make would be to inform and help educate teachers, researchers, education leaders and education agencies on the topic of 'Mātauranga Māori'. Ngā Kaitūhono began a journey to reframe the conversation about mātauranga Māori to align it closely with aspirations for high levels of educational excellence and scholarship. This is the result - a publication, a guide and a resource for the education sector to develop its understanding of mātauranga Māori.

The publication is presented in two parts. The first part provides individual contributions and theses on mātauranga Māori by Kaitūhono members. These rich conversations aim to provide the reader with concepts, theories, frameworks, and ideas about mātauranga Māori. There have been many engagements and debates that have served to heighten awareness, recognition and understanding of this modern phenomenon we have come to know as mātauranga Māori. The advice and support from Ngā Kaitūhono has ensured that NZQA has been fully engaged in the conversation and the focus on better outcomes for learners has made it very worthwhile.

The second section describes the development of the Mātauranga Māori Evaluative Quality Assurance (MM EQA) framework, tools, processes and the Mātauranga Māori Quality Assurance Mark. The discussion of the MM EQA tools and processes details how a genuine and authentic mātauranga Māori approach can walk side by side with NZQA's evaluative quality assurance system, complementing each other to arrive at common goals of improved educational outcomes and strengthened processes.

Ngā Kaitūhono hope that the ideas can be expanded upon, refreshed, re-focussed, and reframed again to create new spaces for education innovation, creative potential, and Māori value added pathways for learners. The usefulness of the ideas may be found in:

- i. promoting the relevance of mātauranga ā-iwi into teaching, teacher development, assessment practices, and applied Māori research methodologies based on contextualised whānau, hapū, and iwi intergeneration transfer of Māori knowledge
- ii. increasing the level of tikanga and reo articulation in mātauranga Māori that requires an understanding of philosophical and cultural parameters relevant to Māori outcomes
- iii. increasing engagement with whānau, hapū and iwi Māori around mātauranga Māori and its application in the use, retention, and promotion of Māori specific cultural disciplines and the use of te reo Māori.

It is with great pleasure that *Conversations On Mātauranga Māori* is presented by Ngā Kaitūhono. It is a formidable challenge to present a view of mātauranga Māori. Nevertheless, the challenge has been accepted, and these ideas are presented by Ngā Kaitūhono in the hope that it excites the mind and broadens the conversation and thinking, and helps progression along the mātauranga Māori continuum. Ngā Kaitūhono also anticipate that their efforts will contribute to an increased understanding of mātauranga Māori within NZQA.

The establishment and operation of Ngā Kaitūhono has been a major success of Te Rautaki Māori 2007–2012. As NZQA embarks upon a new phase for Te Rautaki Māori 2012–2017, it is appropriate that Ngā Kaitūhono offer this publication in support. Without this first Te Rautaki Māori, Ngā Kaitūhono would not exist, and there would not have been an opportunity to express the Māori worldview that is uniquely relevant to Māori, nor would we be able to explore how the worldviews of wider society might impact on each other. The more we express Māori aspirations, thoughts and values through mātauranga Māori, the better able we are to plan for success in a framework familiar to its users.

‘Conversations On Mātauranga Māori’

Conversations On Mātauranga Māori is a continuing and expanding commentary of Māori people’s infinitely varied lives to promote higher educational achievement. This commentary is designed to bring forth what Māori commentators have been saying to ensure that mātauranga Māori qualification pathways are available as an interface between Te Ao Māori and Te Ao Whānui (The Global World). In this way, whānau, hapū, and iwi will be supported to enjoy and achieve educational success as Māori.

It is intended that these conversations will stimulate further discussion and lead to opportunities which will:

- i. improve the pathways for learners and prioritise areas for Māori success
- ii. promote the use of, and prioritise Mātauranga Māori qualifications and pathways

- iii. reinforce and recognise mātauranga Māori in educational, cultural, social, customary, and economic development requiring *distinctive pedagogies* and *methodologies* that are credible and robust
- iv. build an understanding that the natural landscape of mātauranga Māori inculcated with *philosophical and cultural parameters* is strengthened with appropriate self-assessment and evaluative quality assurance practices that will speak to Māori learners to elevate and affirm customary systems and practices
- v. validate, re-affirm, and recognise the enduring relationship of mātauranga Māori in education for learners and their whānau.

Mātauranga Māori Quality Assurance Mark: the Toroa



The Mātauranga Māori Quality Assurance mark is represented by the Toroa (Albatross) with wings folded in eternity. The name, Toroa, also makes reference to aho ariki (prestigious lineage) and has a symbolic place in the sources of Māori knowledge - cosmological, philosophical and methodological understandings.

For Māori, the albatross represents magnificence, authority, and expression. Wearing albatross feathers and bone pendants confers these qualities on the wearer, usually a person of rank. A garland of albatross feathers sometimes adorned the prow of waka taua (war canoes). Albatrosses are known to have been depicted in ancient cave drawings and whare tīpuna (meeting houses). The mark symbolises lifelong learning and partaking of the food of knowledge. This concept is a visual expression of the whakataukī adopted by NZQA:

“

Te manu ka kai i te miro, nōna te ngahere.

Te manu ka kai i te mātauranga, nōna te ao.

The bird that partakes of the berry, his is the forest.

The bird that partakes of knowledge, his is the world.

”

Ngā Kaitūhono and their role



Members of Ngā Kaitūhono (left to right): Professor Wiremu Doherty (Chair), Aneta Wi Neera, Professor Taiarahia Black, Hone Sadler, Donna Grant, Liz Hunkin and Distinguished Professor Sir Hirini Moko Mead. Missing from Photo: Dr Shane Edwards

The role of Ngā Kaitūhono is to ensure that NZQA's approach to mātauranga Māori is compatible with Māori values, consistent with Māori expectations, and complementary to other validation processes including those that may be established by Māori. Ngā Kaitūhono is chaired by Professor Wiremu Doherty. .

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Part One

Understanding Mātauranga Māori



*Distinguished Professor Sir Hirini Moko Mead
Ngāti Awa*

It was not so long ago that the term ‘mātauranga Māori’ was rarely ever mentioned in education circles. Previously the term in common use was ‘taha Māori’, which was translated as ‘a Māori perspective’ or ‘a Māori side to Māori students’. The use of that term marked the beginning of recognising that Māori students came to the classroom with their culture and that this fact needed to be considered in educating Māori students. The term ‘taha Māori’ came into vogue around about the time that the *Te Māori* exhibition opened in 1984 at the Metropolitan Museum of Art in New York. There was tacit acknowledgement in educational circles at that time that the culture of Māori students was a positive factor in learning and should not be ignored as was the policy over the last century. But what was ‘taha Māori’? As a concept, taha Māori was a fuzzy term and it was not clear what it really meant. But its use and discussions about taha Māori opened a door that eventually led towards the emergence of a more meaningful term. What exactly was it that Māori students entering the classroom possessed that took so long for the education system to recognise? The answer was ‘mātauranga Māori’, which is Māori knowledge complete with its values and attitudes.

Over the last two decades the term ‘mātauranga Māori’ has become increasingly important as more and more people are engaged in efforts to understand what it means. Put simply, the term refers to Māori knowledge. However, once efforts are made to understand what the term means in a wider context it soon becomes evident

that mātauranga Māori is a lot more complex. It is a part of Māori culture and, over time, much of the knowledge was lost. The reasons for the loss are well known. Several minds have worked to recover much of what was lost, to reconstruct it, to unravel it from other knowledge systems, to revive parts of the general kete or basket of knowledge, and to make use of it in the education of students of the land, especially Māori students for whom this is a precious taonga, a treasure, a part of the legacy that is theirs to enjoy. Examples of knowledge recovery are the rituals associated with works of art, the technology and culture of building and using waka, the wide use of tā moko (tattoo), and the current popularity of Māori performing arts, known as kapa haka. Together, these recoveries are some of the results of the cultural renaissance that has preoccupied Māori communities over the last few decades. Mātauranga Māori is thus linked to Māori identity and forms part of the unique features which make up that identity. Because this is so, it also means that mātauranga Māori is a unique part of the identity of all New Zealand citizens. Some citizens may deny it, some may not realise it is there, some may reject it, but a good many will embrace it and be proud to be part of the revival process.

There are a host of terms that are associated with mātauranga Māori and they cause some confusion in the minds of people who are attempting to understand what mātauranga Māori might mean. Some individuals think that terms such as tikanga Māori, āhuatanga Māori, kaupapa Māori, manaakitanga, te reo Māori, waiata, tā moko, kapa haka and tauparapara are mātauranga Māori. Yes, they are partially correct as these items are parts of the whole. They are, however, parts that in modern thinking would be called subjects, and there is a wide variety of them covering all aspects of human activity. Some critics regard mātauranga Māori as consisting only of the items listed above and nothing more. In other words, mātauranga Māori belongs to the era before colonisation. Then this culture and its people were colonised by people from Great Britain and Europe and mātauranga Māori was cast aside and replaced by a different system of knowledge together with its values, its philosophies and worldviews. People who follow this line of thinking regard the new system as being superior and better suited to modern life. For them there is no value in reviving mātauranga Māori or its language and its philosophies. However, judged by the enthusiasm that modern Māori display when they participate in the activities of Māori culture today, that line of thinking is rejected.

A few people are quietly working towards recovering traditional Māori religion. During the *Te Māori* exhibition, karakia tūturu (traditional incantations) enjoyed recognition overseas and locally. In 1984 there were still a few experts who knew these incantations and although many of them have subsequently passed on, there are others to take their places. Use of karakia tūturu happens quite often around the country but some Christians regard their use as being unchristian and therefore pagan. However, elements of the old religion survived and today we know about Papatūānuku, the Earth Mother, Ranginui, the Sky Father and some of their children such as Tangaroa, Tāne, Tāwhirimātea, and Rūaumoko. The fishermen and women of today generally know about Tangaroa and have a great respect for this god.

The philosophical underpinnings of traditional mātauranga Māori was provided by the religious system and was the basis of ethical rules about the notions of tapu and noa. Some of those rules still hold today and are regarded as being part of mātauranga Māori in today's world.

Language was the vehicle and the tool that people employed to access, contribute to, or think about knowledge in general. Mātauranga Māori refers to Māori knowledge in its widest and broadest terms. Te reo Māori was formerly the only language that the people used to express ideas, to talk about knowledge, to argue with others, to pass on knowledge or simply to reflect in silence. In the wide range of activities that people engaged in, there was always a pool of accumulated knowledge about any activity. There were words of advice and words of caution. But there were always discoveries to be made, innovations to be tested, and old strategies that failed and needed to be amended. Thus new knowledge was always being added to the accumulated basket of knowledge. Each generation adds, subtracts or amends the basket of knowledge and that process continues to this day.

Mātauranga Māori is an embracing and inclusive term. It includes all of the aspects of Māori culture mentioned earlier but much more. Mātauranga Māori has a past, a present and a future. Great minds of generations long gone added to the pool of mātauranga Māori as did many others who, in the course of their daily activities, made interesting discoveries. The observations made by members of a society about the nature of the universe, of the environment, of the stars in the sky, of the sea and

its cycles of change, of the creatures that live in the sea, of what is edible and good for human beings and what is bad and likely to lead to death, of the proper ways to carry out ceremonies, the nature of human behaviour, notions about what is good art, have all been noted and added to the pool of knowledge. Some of this accumulated knowledge is remembered in proverbs. Some of this knowledge is found in stories that are scoffed at today and relegated to being considered as 'old wives tales'. Some of this knowledge is incorporated into traditional songs, into place names, into the names given to people, in the names given to various wind directions and so on. There are many ways to capture knowledge.

In traditional Māori society, the pool of knowledge was closely related to the daily lives of the people. Individual members needed both the knowledge base and the cautions within the base in order to deal with the realities of their world. In their interactions among themselves and with the environment they added their interpretations and made their contributions to the knowledge base. They were able to amend some earlier ideas and were certainly able to introduce new ideas. It follows that while there might be a commonly shared base among all of the tribes of the nation, there were bound to be portions of knowledge that were unique to each community, be they whānau, hapū, or iwi. Realities on the ground differ, histories differ, priorities differ, attitudes towards learning differ, and the number of learned experts in a group also differ. This feature of mātauranga Māori would have been quite marked in traditional times because there were no written records to refer to, and no means of national distribution of information such as newspapers. In time, all of this changed.

In today's society there is no longer a close dynamic relationship between the knowledge system and the daily lives of the people. The thinkers of today have a difficult task because of the social, economic, and political situation we live in today. Not only do they have to revive the lost portions of mātauranga Māori and adapt them to the needs of modern society, but they also need to clear a pathway through competing ideologies, cultures and technologies. Nonetheless, mātauranga Māori continues to evolve both in the way it is understood and in the range of ways it is applied in today's world. Within the basket of knowledge itself, some ideas are held to

be crucial and critical, while other ideas are subject to amendment or better left alone, and there is a wide range of new ideas to select from and to embrace. The tangihanga, (mourning ceremony) and the ritual that goes with it, is an example of what is held to be crucial and critical, and worth retaining no matter what the difficulties might be.

It is my belief that mātauranga Māori is a cultural system of knowledge about everything that is important in the lives of the people. Lessons learnt in the past are added to the knowledge system and sometimes remembered in literary forms, such as proverbs. It could be that an important value is incorporated into the range of values that are an essential part of the knowledge system. Or, it might be a survival issue that is remembered, such as making judgements about the behaviour of the sea (Tangaroa's domain) and knowing when to go out fishing and when it would be unsafe to challenge the changing nature of the ocean. Thus, there were many terms for different directions and characteristics of wind and this knowledge had to be learned and mastered by members of the whānau whose job it was to catch fish.

Modern Māori have much to learn from their ancestors and it would be foolish to ignore their wisdom and the knowledge that they contributed to the legacy. A number of young Māori leaders have accepted the challenge of learning whatever they can from their ancestors and elders. Today, these are the individuals who are regarded with some awe, because they know so much of what is regarded as Māori knowledge. It is a specialist field of knowledge that is highly regarded by those who do not have it. The few who have become the learned people are respected, because they managed to accomplish a very desirable cultural objective, despite the overwhelming power of western knowledge and culture experienced through things such as daily television, the internet and so on.

The revival of mātauranga Māori has given us a way to view the world that reinforces positively our identity as Māori. This does not mean that we are regressing, or going back to the pā, or becoming repressive in our attitudes. Some may wish to recreate the old world and reinstall old customs, but that is neither achievable nor wanted by the majority of people. Instead we will continue to use, adapt, and incorporate into our lives those portions of the traditional Māori knowledge system that we can use and enjoy today. Meanwhile, there is a host of new ideas and new

technologies surrounding us and, as a people, we have never been slow to grasp new ideas and use them. Mātauranga Māori is inclusive and allows for innovative ideas and practices. For example, tā moko experts use classic Māori design motifs when applying facial moko to a person, but the technology they employ today, with few exceptions, is modern and the medical safety practices they follow are modern. The results of their work are facial moko that look decidedly Māori and would be regarded as true to the spirit of Māori art. Similarly, experts who carve tiki forms out of greenstone or bone, make use of modern technology and the results are tiki that conform to our ideas of what genuine tiki should look like. The core idea remains, and the form that comes out of the process used, has the look and the shape that we recognise as tiki.

In a sense, we have joined the real world because we are taking parts of other knowledge systems and incorporating them into our basket of knowledge. We are engaging more aggressively than in the past, when it was like a whole lot of birds picking away at the pie we baked and we just sat passively by and allowed them to eat it. We actively try to protect what was traditionally ours and we take from others what might be useful to us. Mātauranga Māori is thus made up of a core of traditional knowledge plus the values and ethics that go with it and new knowledge, some of which we have added as a result of our discoveries and research, and some we have borrowed outright from western knowledge and from our experiences of living with exponents of other belief systems and other knowledge systems. We are now reshaping, rebuilding, reinterpreting and reincorporating elements of mātauranga Māori to make it fit the world that we live in today.

Ranga Framework – He Raranga Kaupapa



nā Professor Wiremu Doherty

Ngāi Tūhoe

*Ka titiro iho au i runga i te tihi tapu o Tarapounamu
e koe te nohohanga o te tipua.*

*Ka huri taku aro ki te aitanga o Ngāti Tāwhaki
i te maru o Whakaipu.*

In modern educational discourse, the terms mātauranga ā-iwi, mātauranga Māori, and kaupapa Māori theory are used to define Māori identity and Māori knowledge. However, these ideas are often confused with each other, or are considered as distinct and separate concepts. Often, the relationship between them is not well understood. The Ranga framework outlines the role each plays in the definition of the other. Each concept is interdependent and each is ‘equal’; that is, one cannot be privileged one over the other. The framework also explains the relationships that exist between these three concepts and ‘generic knowledge’, the term I have used for knowledge that does not belong to mātauranga Māori, kaupapa Māori theory, or mātauranga ā-iwi exclusively.

Although there has been a lot of writing about mātauranga Māori and kaupapa Māori theory, few have made clear the relationship between mātauranga Māori, kaupapa Māori theory, and mātauranga ā-iwi. According to Professor Graham Smith, kaupapa Māori theory is a political strategy to make ‘space’ within a theoretical work for mātauranga Māori. In turn, Smith states that “the business of iwi is to show and model mātauranga Māori” (personal communication, November 2003). This paper

will pick up the challenges put forward by Smith to show what an iwi-based knowledge system is, and illustrate the core functions that are used to locate and identify tribal forms of knowledge in relation to kaupapa Māori theory and mātauranga Māori.

Recent writers on Māori describe Māori knowledge, language and culture, where earlier writers viewed Māori accounts as mythology and legend:

... This is a very singular state of things to find in connection with a Māori tribe, and needs some explanation inasmuch as we know the Māori to be most accomplished and conservative genealogist. The origin usually ascribed to Potiki I. is entirely mythical, and, although believed by his descendants, is absurd to us...

(Best, 1972: 19)

Eldson Best described a Māori way of life as a mythological and quaint folklore not to be placed seriously in the same category of western historical accounts of history (Best, 1972: 1). Best recorded 'Māori' historical accounts, narratives, myths and legends, through interviewing Tūhoe elders, an activity which proved to be both positive and negative. His recording was positive for the fact that material was written down and recorded and is able to be referenced. From a negative perspective, for Māori other than Tūhoe, the 'Māori' material is inaccurate because it is from only one tribal point of view. A Tūhoe elder's version of a story, for instance, would be correct to the iwi it was intended for.

An early advocate of recognising tribal identity rather than Māori identity, John Rangihau, stated that it was his Tūhoe history and practices that made him Māori. Because he was Tūhoe he conducted himself in a particular way. He would not expect other Māori who were not of Tūhoe to act in that particular way, as other Māori have their own tribal identity that would determine their own actions (Rangihau, 1975).

Early recordings of Māori knowledge taken from tribal districts were later confused when sections of differing tribal accounts were combined, altering what was once a true tribal component of knowledge. This resulted in a series of muddled stories which became termed 'myths and legends of the Māori'. These versions had lost their true tribal context; they had become de-contextualised. The explicit link to a particular territory of people occupying the sites these accounts were based on became obscure

and confused; they were removed from the people and landscape they were intended for. This ‘de-contextual’ knowledge has significantly contributed to what is now often termed mātauranga Māori.

When properly located within their environment, historical accounts form the basis of mātauranga ā-iwi. This is knowledge that is described within its own context and is a lived reality. It has not been confused by unknowingly drawing from other tribal knowledge.

For all the problems of de-contextualisation, having Māori historical accounts recognised as a body of knowledge worthy of academic examination is a large step. But Māori knowledge and processes could not be simply explained using the bald scientific methods of observation, experimentation and calculation. Māori knowledge had plural creators. Unlike a Christian approach to knowledge, Māori knowledge was not premised on one origin. Tāne is the creator of the forests and all associated with it; Tangaroa is the creator of the sea and all associated with it, and so on. Various ancestors are attributed with creating sections of the Māori world. These ancestors underlie both mātauranga Māori and mātauranga ā-iwi.

This paper positions both mātauranga Māori and mātauranga ā-iwi as Māori epistemologies. Kaupapa Māori theory provides a context and space for Māori knowledge forms to exist and survive within, as I will explain.

Ranga Framework

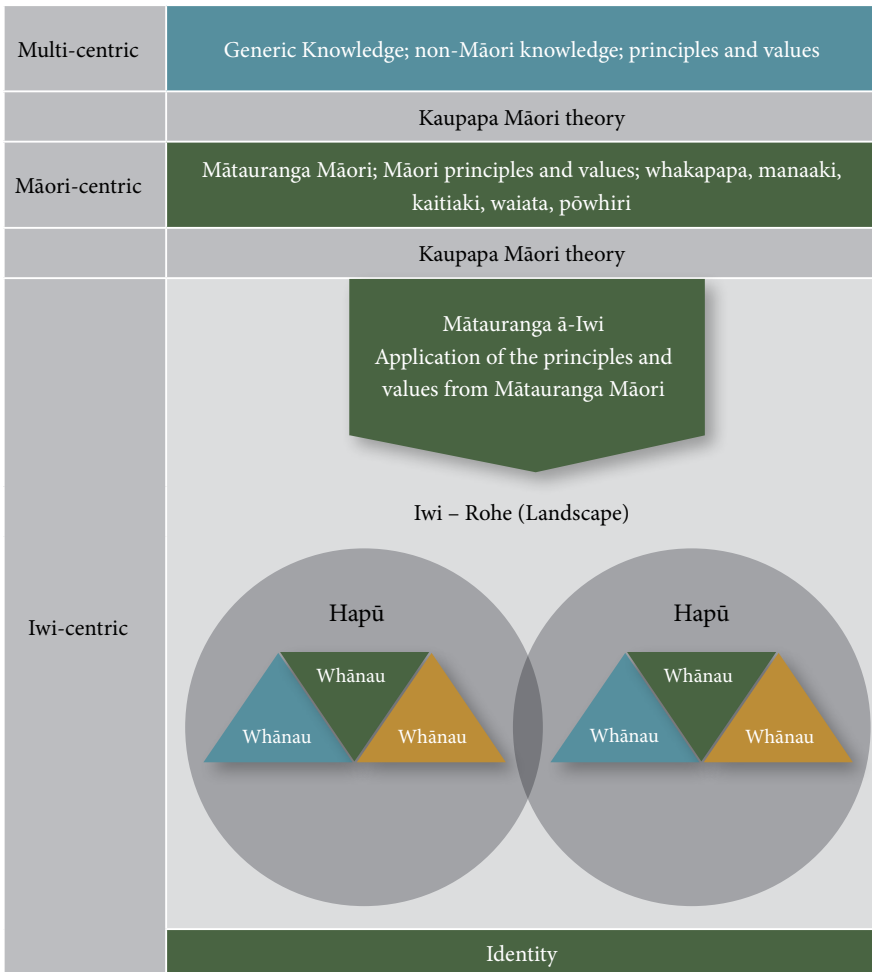
I have designed this framework in an attempt to show that mātauranga Māori, mātauranga ā-iwi and kaupapa Māori theory are distinct but inseparable entities, each of which is required to ensure the survival of Māori language, knowledge, and culture. The framework proposes a working relationship in the deliberate placing of these concepts. In doing this, the framework introduces a new term, ‘generic knowledge’. Generic knowledge is used to describe knowledge that does not come from Māori. Located within this strand are Pākehā¹ epistemologies and concepts. This paper proposes each strand (generic knowledge, mātauranga Māori, mātauranga ā-iwi,

1 Pākehā: Māori term for a person or concept that is not Māori. A common translation of this term is to define a person of European descent.

and kaupapa Māori theory) has a knowledge base that has its own set of values and principles.

The Ranga Framework illustrates the interconnection of the strands. Mātauranga Māori is a horizontal strand that moves from left to right. Situated above mātauranga Māori is the strand generic knowledge. Between mātauranga Māori and generic knowledge is kaupapa Māori theory. Moving vertically is the strand mātauranga ā-iwi, intersecting kaupapa Māori theory as it meets mātauranga Māori.

Diagram 1: Ranga Framework



In this paper, the terms mātauranga Māori, mātauranga ā-iwi and kaupapa Māori theory are explained and defined. Following the definitions is an explanation of the function that each of these entities plays in the deliberate location they occupy on the Ranga Framework.

Mātauranga Māori

Mātauranga Māori is defined as ‘Māori knowledge’. It is a term that places importance on Māori histories, knowledge, and language; it refers to the Māori way of thinking, doing, and acting (Mead, 1997; Smith, G., 1997). Mātauranga Māori bridges both traditional and contemporary Māori knowledge curriculum, pedagogy, and philosophy. It is through mātauranga Māori that histories and knowledge within Māori education are uncompromisingly told.

Educational structures that have developed and evolved under the aegis of mātauranga Māori are the kura kaupapa Māori, kura Māori, and kura ā-iwi (total immersion schools), te kōhanga reo (total immersion preschools), and wānanga (universities) that are based on Māori epistemologies. These are sites of learning that hold Māori tradition, customs, and language as the core curriculum, validating Māori knowledge. The basis of the Māori curriculum is informed by mātauranga Māori. The curriculum within these Māori educational settings places importance on Māori histories, knowledge, and language; it enables Māori processes of learning and teaching: *ako*. This term describes both teaching and learning, recognising the fact that in teaching one is still learning. Teaching mātauranga Māori removed Māori histories from being labelled merely ‘myth and legend’, and repositioned Māori knowledge as a legitimate epistemological base.

Mātauranga Māori hosts the core values and principles that apply to all Māori. While the core values and principles are located here, their *application* is not. The application of these values and principles are filtered through mātauranga ā-iwi. Each iwi has their own specific sense and use of these core values and principles that link them with their particular environment. This tribal application cannot be applied to another tribe, as they will have their *own* application that links them to *their* environment and iwi. Because the applications cannot be located in the broader

term mātauranga Māori, it is presented in the Ranga Framework as de-contextual knowledge.

Mātauranga Māori and the Ranga Framework

The deliberate placing of mātauranga Māori on a horizontal plane is to show this knowledge is de-contextual. It is disconnected from its context. While it can *host and express the values* that are critical for a notion of Māori knowledge, language, and culture, it cannot express the differences that occur from district to district. There is a danger that an assumption may be drawn from mātauranga Māori that Māori are a homogenous body, and Māori knowledge is one set of ideas and practices. Mātauranga Māori provides Māori with a platform to speak generically. However, as the deep esoteric explanations of concepts reside with tribal knowledge, mātauranga Māori *needs* mātauranga ā-iwi. Access to the deeper interpretations is made through kaupapa Māori theory that connects mātauranga Māori to mātauranga ā-iwi. Kaupapa Māori theory provides the bridge to allow a different set of applications for the principles and values in mātauranga Māori to occur in mātauranga ā-iwi.

Kaupapa Māori Theory

Kaupapa Māori theory is a political instrument that takes account of the unequal power relationships that exist between Māori and Pākehā. It critically responds to the processes of colonisation that have been embedded in ‘taken for granted’ practices and ideas within the schooling and education system. Kaupapa Māori theory attempts to provide a space outside of assimilation, acculturation, exploitation, domination of Māori by Pākehā, and Pākehā knowledge hegemony.

Kaupapa Māori theory describes the transformational shifts that are required to respond to unequal power relationships. The transformational shifts required and explored under the concept of kaupapa Māori theory are taken from the tradition of critical theory, using Māori and non-Māori theoretical tools (Smith, G., 1997). Critical theory underpins kaupapa Māori theory because it focuses on emancipatory outcomes, and provides an approach to a range of challenges facing Māori including neo-liberal economics, reification of science over culture, the rise of technological rationality, the pressure to develop a structural analysis rather than only a culturalist

one, and the need for social transformation.

In explaining the need for kaupapa Māori theory, Smith uses the analogy of ‘shadow paintings’ of tools on the garage wall. While in the university/academic environment we have lots of western tools hanging on the wall at our disposal. From time to time, when we are working on specific Māori issues, the available tools do not quite fit and, therefore, he argues the need to add some quite specific ‘Māori theoretical tools’ to the wall – the best tools to get the job done (Smith, G., 1997).

By using specific Māori theoretical tools, kaupapa Māori theory allows the assertion of the validity and legitimacy of Māori knowledge, language, culture, and practice as ‘taken for granted’ givens. In this sense, kaupapa Māori theory, both in its theoretical and practical dimensions, is about making legitimate space for mātauranga Māori (Smith, G., 1997). Kaupapa Māori theory has enabled the creation of total immersion schools using Māori language and culture to emerge onto the New Zealand educational landscape. This introduced the concept of ‘mainstream’ schooling to distinguish schools different from total immersion schooling.

Taking the mainstream concept wider, Māori were outside mainstream and Pākehā were mainstream. Historical accounts in New Zealand have tended to view Māori history from this mainstream perspective. Historical accounts have tried to understand Māori through Pākehā lenses. From this position, Māori are viewed from a non-Māori perspective in an attempt to comprehend the Māori world.

Best found it difficult to rationalise Tūhoe history from his perspective. During the early stages of his writing he was relying on the *Pākehā lenses* to understand elements of Tūhoe epistemology and, because he was unable to comprehend it, he marginalised it, dismissing it as an absurdity.

Marie Battiste and James (Sákéj) Youngblood Henderson (2003: 36) highlight the dilemma of having a non-indigenous theoretical base explaining what is indigenous knowledge, being difficult for non-European to comprehend because euro-centric thought has created a mysticism around indigenous knowledge that distances the outsider from indigenous peoples and what they know.

Kaupapa Māori theory made it possible to create a series of *Māori lenses* to view and describe Māori. This perspective clarified and intensified the focus, highlighting that Māori are not a homogeneous group. Māori are an eclectic grouping of tribes that have unique stories and histories. Mātauranga Māori is a summary of tribal knowledge that has been collectively called Māori. Kaupapa Māori theory provided the space to build the lenses required to see mātauranga Māori and mātauranga ā-iwi. Mātauranga ā-iwi has always been there, and kaupapa Māori theory created the space to allow the transformational shifts that need to occur when moving between these knowledge forms.

Applying the lenses created in kaupapa Māori theory enabled a sharper focus so that mātauranga Māori could ‘see’ mātauranga ā-iwi. Kaupapa Māori theory enabled a Māori understanding of the term ‘Māori’. For Māori, the term ‘Māori’ does not always imply a homogeneous approach; instead, whichever iwi occupies the district you are in is taken as ‘Māori’. Māori operate in a world of diverse realities, and what is taken as Māori differs from iwi to iwi (Rangihau, 1975: 232).

Kaupapa Māori theory has made it possible to describe Māori without leaving a Māori context that was not readily applicable from a non-Māori worldview. These Māori contexts are described by the terms mātauranga Māori and mātauranga ā-iwi (this is explained in the next section).

Use of the Term ‘Theory’

The use of ‘theory’ is deliberate in the concept kaupapa Māori theory. Graham Smith (1997) argues that the term has been a taken for granted element defined by universities. Theory in the university setting was what non-Māori chose to say was theory. The universities captured this concept by choosing what counted. Kaupapa Māori theory was to contest this, by simply applying another theory that was relevant to Māori.

While kaupapa Māori theory challenges what can be counted as a theory, it is important to note kaupapa Māori theory is not created to simply antagonise colonial ideologies (Smith, L., 1999: 188). A false perception can be given that all kaupapa Māori theory research is an attack on the existing crown initiatives, or Pākehā research, creating an unwanted potential for tension between kaupapa Māori theory and other theoretical frameworks.

What is required is a kaupapa Māori theory approach that provides Māori with the platform to describe and explain what the differing Māori positions and ideologies are on the many issues that confront Māori, from a Māori perspective. Kaupapa Māori theory-based research is not about disproving other theories -it is about building transformative outcomes for Māori through mātauranga Māori. Using the lens created by kaupapa Māori theory, mātauranga Māori becomes visible and accessible. Kaupapa Māori theory creates the space to allow a new set of lenses to view Māori knowledge forms.

Ranga Framework: Kaupapa Māori Theory, Generic Knowledge Strand and Mātauranga Māori Strand

Kaupapa Māori theory is located horizontally. It deliberately separates the strand generic knowledge, from the strand mātauranga Māori. Kaupapa Māori theory provides a political buffer zone between these strands to ensure that mātauranga Māori is not subsumed by generic knowledge. This ensures the values and principles located in generic knowledge are not merged or transported across to define mātauranga Māori. Placed in this position, kaupapa Māori theory creates a buffer to ensure the principles and values of generic knowledge are not used when engaging with mātauranga Māori. By doing this, kaupapa Māori theory provides the space to begin building an awareness of a new set of principles and values (for example, whakapapa, manaaki, aroha, whaikōrero, karanga) to be used when engaging with mātauranga Māori. Simply transporting the values and principles used in generic knowledge and applying these to mātauranga Māori will not work, as these values and principles do not fit with mātauranga Māori. To engage with the principles and values of mātauranga Māori require a new set of lenses to view them.

The political space that kaupapa Māori theory creates allows for re-conscientisation to occur when moving from one set of paradigms to another. Re-conscientisation occurs by creating a new lens to see the principles and values required to successfully engage with mātauranga Māori. Creating a new lens reduces the risk of Māori being viewed through a lens created for generic knowledge, where assumptions or judgments are made about Māori that deny or overlook Māori concepts and realities.

Ranga Framework: Kaupapa Māori theory, Mātauranga Māori and Mātauranga ā-Iwi

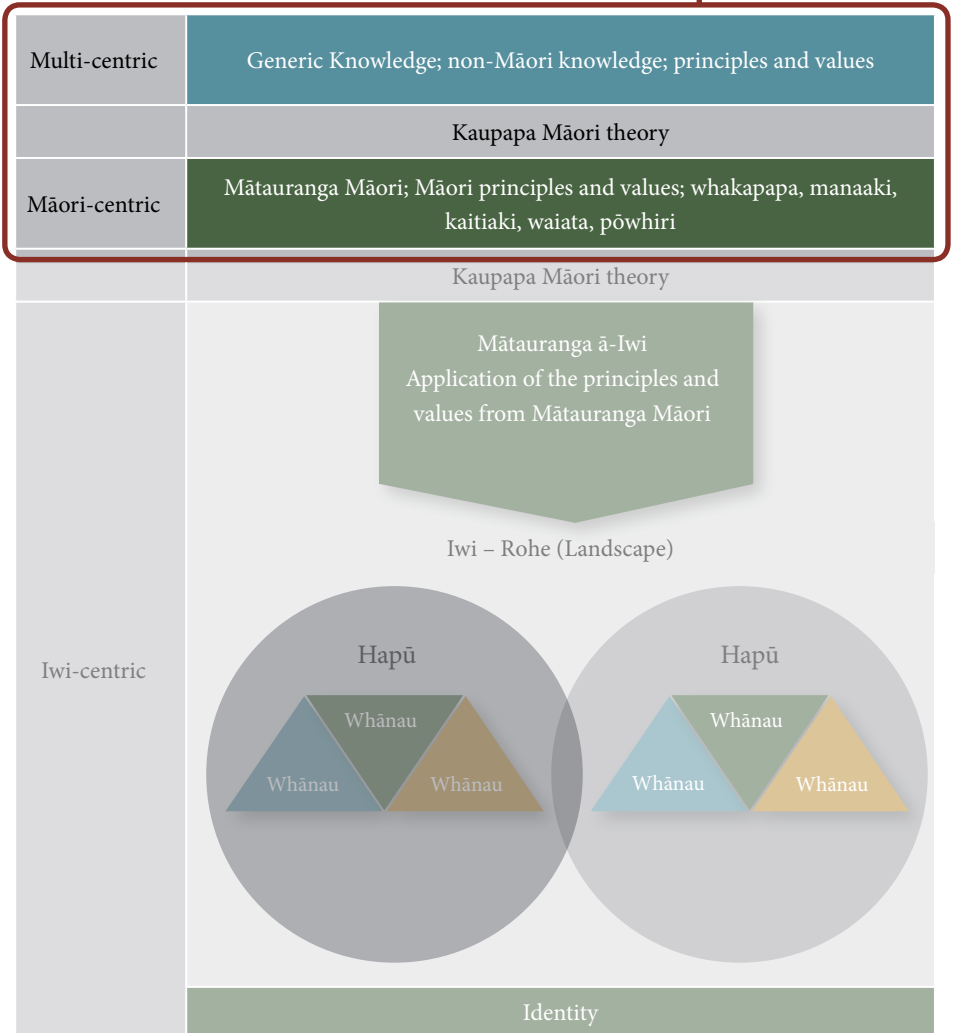
Kaupapa Māori theory, as it applies to mātauranga Māori and mātauranga ā-iwi, is to ensure the application of the principles and values in mātauranga Māori are not homogeneously applied to iwi. While the principles and values of what is called mātauranga Māori are largely consistent across Māori groups, the application is not. To ensure this point is not overlooked, kaupapa Māori theory provides a buffer to ensure these principles and values are not applied commonly across iwi. As people develop their knowledge from the level of mātauranga Māori into mātauranga ā-iwi, the lens that is required in mātauranga Māori is given a sharper focus to examine the application of the mātauranga Māori principles and values in their specific environmental context.

When considering the relationship between mātauranga ā-iwi and mātauranga Māori, the design of the Ranga Framework centres kaupapa Māori theory as a buffer to ensure the application of principles and values from a tribal perspective is not applied to another tribal context. The engagement through kaupapa Māori theory is to reduce the possibility of a hegemonic approach that makes a certain iwi-centred understanding, a ‘Māori’ understanding. In order to engage with mātauranga Māori and mātauranga ā-iwi, it is critical that each is understood as a lens to view the other.

Simply applying a lens that is used in generic knowledge to view mātauranga Māori will not work because each of these two strands has a distinctive set of values and principles that are used when interpreting the knowledge that is found in the respective strands. Again, as a space-maker, kaupapa Māori theory creates the space between mātauranga Māori and generic knowledge in order for these lenses to be accessed prior to engaging with mātauranga Māori, allowing a transition between mātauranga Māori and generic knowledge.

Diagram 2: Ranga Framework, Mātauranga Māori, Mātauranga ā-Iwi and Generic Knowledge.

Moving from left to right is Generic Knowledge. Kaupapa Māori Theory establishes the space between Mātauranga Māori and Generic Knowledge.



Mātauranga ā-Iwi

Mātauranga ā-iwi is tribal knowledge. Tribal knowledge is defined as the relationship between the tribe and its land base. Mātauranga ā-iwi is knowledge specific to an iwi and its rohe. It is the exchange between the rohe and the iwi that provides the context for mātauranga ā-iwi. As the iwi engages with and describes its environment, the basis for mātauranga ā-iwi is established. The application of the principles and values in mātauranga Māori occurs, though each iwi has its own particular process that links their particular rohe and people together.

Each tribe has their own versions of knowledge that define the application of the values and principles in mātauranga Māori. An in-depth study of mātauranga Māori produces mātauranga ā-iwi. This is not to replace or undermine mātauranga Māori; rather it is to provide the depth and wider explanation of mātauranga Māori. Mātauranga Māori is premised on mātauranga ā-iwi; this is where the deeper explanations, meanings and sign-posts are found to the many questions raised within mātauranga Māori. The interaction the tribe has with its environment expressed using its language, shapes and forms the epistemology of that particular tribe. The link that is created here establishes the context for mātauranga ā-iwi to exist.

By connecting the iwi and their landscape, mātauranga ā-iwi produces contextual knowledge. This is different from mātauranga Māori which, as an amalgam of numerous tribes with their numerous land bases, makes it difficult to link with a particular land base. Such a generic approach produces de-contextualised knowledge.

Proper explanations of Māori processes cannot be given in mātauranga Māori; these are located within mātauranga ā-iwi. An example of this is the formal welcoming principle pōwhiri. All Māori use this principle of action; however, the application of this principle differs markedly from iwi to iwi. The variance cannot be understood within the framework of mātauranga Māori. What is required is an iwi explanation to provide the rationale as to why a particular process was used. Explaining the application of pōwhiri within an iwi context will provide a rationale linked to that iwi and its region.

My own iwi, Tūhoe, does not allow pōwhiri to take place after nightfall; other iwi do. This deviation occurred early in Tūhoe history when the tribe was still known as Ngā Pōtiki². A Ngā Pōtiki marae was expecting the return of a food-gathering party, but unbeknown to the expectant marae people, the group had been killed. The marauders knew the marae would be expecting the slain group's return, and waited until nightfall to enter the marae. The marae seeing a group returning on nightfall assumed it was the food-gathering party returning and took no precautions. The marae was attacked and destroyed. As a result, Tūhoe do not allow pōwhiri to occur at night. The relationship with the environment and the people of Tūhoe has shaped and adapted the principle of pōwhiri.

Whakapapa

The connection between the people and the tribal environment (rohe) is managed through the term whakapapa (genealogy). Te Urewera is the territory that Tūhoe occupies and through whakapapa Tūhoe genealogically connects to Te Urewera. Te Urewera is the land base that builds the identity for Tūhoe. It is the interaction Tūhoe has with its land base that established Tūhoe as a distinct grouping of people, different from other tribes. It is the connection to the land base that provides the platform for Tūhoe to build its identity; this is the tūrangawaewae (place of standing), this is the Tūhoe comfort zone. It is within the space, place and environment of Te Urewera that Tūhoe gains its identity that is unique to Tūhoe. This is the context for mātauranga ā-iwi.

To illustrate this on the Ranga Framework, mātauranga ā-iwi is shown as a vertical strand. The base is situated in the tribal lands that the tribe occupies, emerging from here until it connects with kaupapa Māori theory.

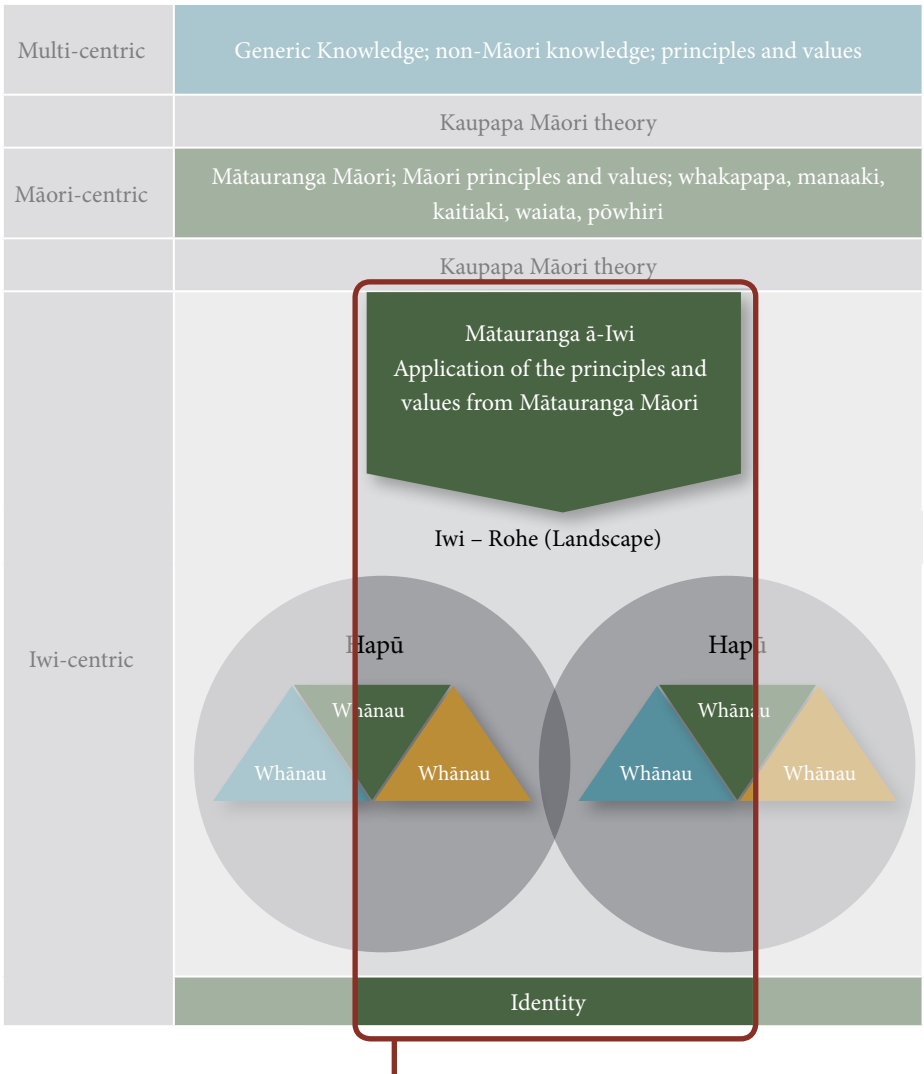
The rationale behind the application of the principles and values expressed in mātauranga Māori are found here. The rationale is expressed in the relationship that the tribe has with its tribal environment. The applications of the principles and values have their context defined by the rohe. The purpose and the reason for the values and principles is defined here as knowledge. Within the context of the tribal lands, this

2 Ngā Pōtiki is an ancient name given to the tribe now widely known as Tūhoe.

knowledge strand is contextual knowledge; it is expressed within its own environment, as opposed to mātauranga Māori which is de-contextual, operating outside of its context. Within this strand a more authentic understanding of Māori is reached, it defines Māori as a tribal grouping with sub sets of hapū (sub-tribes), and whānau (families).

The mātauranga ā-iwi strand is carefully placed vertically with the base located into the tribal landscape, emerging exclusively to intersect with mātauranga Māori through the kaupapa Māori theory strand. Within my Ranga Framework, in Diagram 1, space has been created for other vertical strands to be added that emerge from their particular tribal rohe. Only one is shown here to represent mātauranga ā-Tūhoe, which this paper describes.

Diagram 3: Ranga Framework, Mātauranga ā-iwi



Mātauranga ā-iwi is illustrated as a vertical band with its foundation situated in *rohe*, providing the context in which mātauranga ā-iwi exists.

The term whakapapa is commonly used to describe genealogical connections between people. However my argument, from a mātauranga ā-iwi base, is that whakapapa maps epistemologies (including tribal concepts, principles, ideas, and related practices) and locates them within a particular context. Whakapapa will map the inception of a concept, identifying the reason and purpose for the idea and track its changes to date. Whakapapa links people and the landscape together within and through concepts or ideas.

To more fully understand the impact of whakapapa, the relationship of past to present is important. To describe the past is to state ‘i ngā rā o mua’ ([in] the days that hang in front of [me]). Māori are walking backwards into the future, the days that have passed hang in front, and the future is behind. When analysing a particular concept by reference to whakapapa, the sequential order of events that have occurred to form that concept or meaning are laid out ‘in front of you’. This provides the historical context required, showing the purpose and reason the concept, idea or principle exists, and how this relates to the iwi and rohe.

To link a particular practice or concept to an iwi or rohe requires an intimate understanding of the people and land they occupy. If concepts cannot be linked to the iwi and/or rohe it is likely that the practice or concept is not indigenous to the area but imported.

When the concept of whakapapa is applied to knowledge, it creates the connection to the tribal lands (rohe), and to the individual. Whakapapa indicates the rationale behind the different tribal practices, by showing the sequential order of events required for tribal knowledge. Within this sequential order of events, why the practice was created and how it was established will be shown.

Whakapapa establishes the sequential order of events for mātauranga ā-iwi from inception through to the current agreed practice for the iwi. Mātauranga ā-iwi must have a *whakapapa* that links it to the rohe and the iwi for it to be termed mātauranga ā-iwi. This link not only provides the evidence to support iwi ownership of a particular practice it also places the learner and knowledge into context. Through whakapapa, three important elements – people, land, and knowledge – are linked together,

providing the context for each to exist. This is mātauranga ā-iwi. It is contextual knowledge.

Identity and Tūrangawaewae

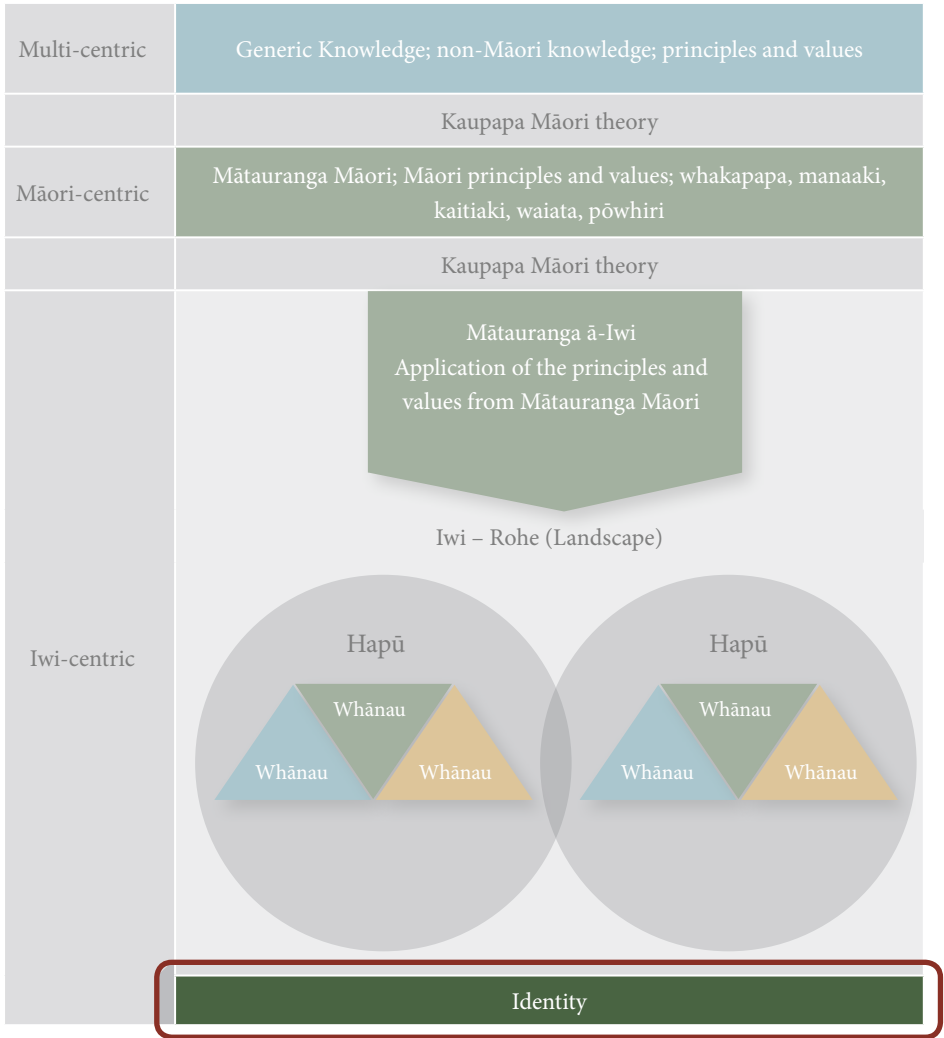
The final component to be explained using the Ranga Framework is identity. I have located identity at the base of the Ranga Framework, under iwi. Identity is deliberately placed here to illustrate that when environment, people, and knowledge are drawn or linked together, identity is fully understood.

Underpinning the Ranga Framework is identity. As whakapapa defines a working relationship to enable links between people, environment, and knowledge, identity provides a structure to locate and connect mātauranga ā-iwi to its people and environment. These elements must work together to build the understanding required for identity. By doing so, the foundational base for the Ranga Framework, tūrangawaewae, is created.

The literal translation of tūrangawaewae is a person's 'place of standing'. Through tracing your genealogical whakapapa links, connection is made to your rohe that forms the basis of your tūrangawaewae. The term 'tūrangawaewae', has a physical and cognitive element to it. It defines the physical connection to a space and place illustrated as a place of standing. The cognitive position is best described as a 'comfort zone', or a person's point of view. This is also the place one cognitively and/or physically returns to when challenged or feeling uncomfortable in order to re-gather their thoughts. In this sense, tūrangawaewae establishes the base to enable the whakapapa connections to occur and the links to appropriate knowledge or mātauranga ā-iwi.

Tūrangawaewae is achieved when a person is able to define their identity by linking themselves to the wider people of the tribe, their environment, and the tribal knowledge base.

Diagram 4: Ranga Framework, Identity



Situated beneath rohe is Identity, supporting and informing tūrangawaewae.

Summary

In summary, the Ranga Framework is a diagrammatic representation of relationships. It enables me to explain the conceptual connections between various ideas, and therefore their meanings. I have placed mātauranga Māori, and generic knowledge forms horizontally, both as de-contextual knowledge. Separating each of these strands is kaupapa Māori theory providing a buffer zone to ensure the values and principles from generic knowledge forms are not hegemonically applied to mātauranga Māori. Mātauranga ā-iwi operates vertically. It has its base firmly situated within its rohe that provides its context - this is contextual knowledge. As mātauranga ā-iwi operates vertically, it eventually connects to the mātauranga Māori strand, where again the kaupapa Māori theory strand has been deliberately placed to ensure tribally held practices and processes are not hegemonically applied to other iwi as a Māori practice. Nestled within the rohe are the hapū and whānau.

Mātauranga Māori explains and expresses Māori histories, Māori ways of knowing, and Māori processes. Mātauranga Māori is the Māori way of thinking, acting and achieving. Mātauranga Māori enables explanations of perspectives from within a Māori environment. Māori processes can be expressed within a Māori context, without having to leave the Māori conventions and stepping into a Pākehā context and therefore expressing generic knowledge strands to explain what Māori were expressing. Mātauranga Māori moved Māori processes away from being marginalised as generic myth and legend.

In this paper, mātauranga Māori is expressed as horizontally running left to right, encompassing different tribal groupings of Māori. This body of knowledge constitutes the exoteric versions of Māori processes and ideologies. This body of knowledge is de-contextual, because as I have already explained, it operates outside of the tribal context of Māori.

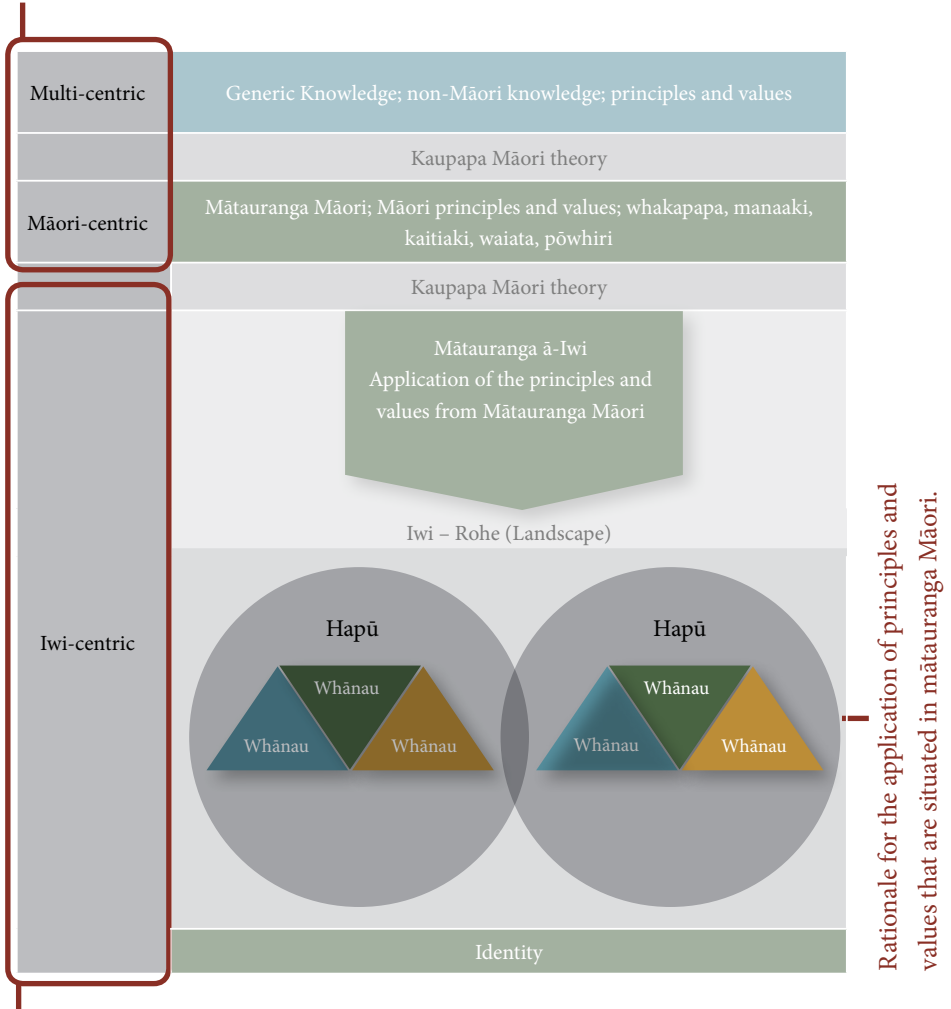
Running vertically is mātauranga ā-iwi, tribal knowledge. This operates with its basis situated in the tribal context, and intersects with the horizontal field of mātauranga Māori. This knowledge form is contextual - it is premised on the tribal knowledge forms that are unique to the differing tribal identities. Within this field, the

answers to questions that mātauranga Māori poses are able to be answered. It is here that the different versions of Māori protocol and processes are rationalised, explained and located to the tribal entities. It is by full engagement and participation within the tribe that informs the tribal knowledge forms, producing an environment where elements are lived as opposed to learned. There is no substitute for people being full participants in the world and generating meaning.

The work of Lave and Wenger on ‘situated learning’ fits nicely with mātauranga ā-Tūhoe. Both researchers state that conventional processes of learning have mistakenly come from the perspective that learning is based on the assumption that individuals learn exclusive of others, and that learning has a beginning and an ending that works best when separated from our day-to-day aspects of living (Wenger, 1998: 3). Positioning mātauranga ā-Tūhoe in the context of the environment, and the interaction the iwi has with itself and its environment, resonates with the ideas of Lave and Wenger. They assert that learning is a social interaction with people and place of learning; it is the social experience of participating in the day-to-day living that forms and shapes the basis for learning.

Diagram 5: Ranga Framework, Multi-, Māori-, and Iwi-Centric

Māori and Multi centric knowledge, is not located within its context – is viewed from a non-iwi perspective, dislocated from rohe.



Iwi-Centric Contextual Knowledge; The rohe provides the context for the knowledge, language, and culture to exist within. Linking knowledge, to people and environment informs identity.

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Nā te Mātauranga Māori ka Ora Tonu te Ao Māori

Through Māori Knowledge Te Ao Māori will Resonate



nā Dr Shane Edwards

Ngāti Māniapoto

Prologue

June 17th 2011

It's a pleasant English London morning, going on 6 a.m. I'm sitting in my hotel room and have finally found some time to put pen to paper to contribute ideas on mātauranga Māori. I've just come in from completing a morning jog through St James' Park that is nearby and spreads out in front of Buckingham Palace. Surrounding the park on all sides, and scattered within its spacious grounds, are memorials and epitaphs that honour, glorify, and re-present the 'Empire' and its loyal servants spanning several hundred years.

As I ran past these great representations of 'Empire', I recall vaguely some of the accounts I read when I was an undergraduate student; accounts of the travel and visits our tūpuna made to express their deep desire to live in harmony, to be treated with respect, and to be part of a relationship that was mutually beneficial. I often think of these tūpuna with great admiration and wonder at their determination and courage to come so far, to so strange a place, and to be gazed upon in quizzical regard. I imagine their views of the world that they bought with them, their encyclopaedic knowledge, their inherited legacy, as taonga tuku iho, inheritances of mōhio, mātau, and mārāma;

ideas of knowledge building, of knowing, of doing, and of being. These ideas which had been practiced, shaped, configured, calibrated, tested, and refined in a land so far away from where they were.

I digress a little and wonder where they stayed, did they have enough to eat, were they warm? Then, I return to the idea of mātauranga from a distant space and place, knowing the reality from a Māori world, not only contained within geographic borders of a physical land mass, but contained within all the parts of the many planes of the universe, animate and inanimate, physical and spiritual. These have been bundled together as mātauranga over eons but are still applied in this contemporary time. Mātauranga Māori is an enlightened and knowing application.

What is Mātauranga Māori?

Royal (2008: 8) shares his views that we should begin to discuss our ideas and thinking about mātauranga Māori. Mātauranga Māori is a complex idea that is difficult to grasp in written form. So many Māori ideas are like this due to their extraordinary dynamism. Mātauranga Māori in its most simple or connotative form is most commonly referred to as Māori knowledge. There are several words in the Māori language that relate in various ways to knowledge - *kōrero*, *mōhiotanga*, *mātauranga*, *māramatanga*, and *wānanga* - as it exists in some contexts, and which are often used interchangeably (Royal, 2008). For example, Salmond (1985: 240) views *wānanga* as a particular form of mātauranga.

The late renowned *tohunga*³, Māori Marsden, refers to enquiry into valid belief as explained through a Māori worldview as Māori epistemology, a component part of the field of Māori philosophy. Marsden goes on to explain that epistemology includes the nature of right and wrong, that he describes as ethics (Marsden, 2003: 27, Royal, 2008: 33), and forms part of Māori philosophy. Marsden (2003) identifies that mātauranga was exercised in *wānanga* and that from *te kākano* (the seed of thought) came *te mōhio* (ways of knowing) which gave us mātauranga (knowledge).

³ The term 'tohunga' has been applied here as Māori Marsden was selected for, trained in, and completed the Ngāpuhi Whare Wānanga.

Royal (2007) explains that mātauranga has a history that has come to form the predominant current understandings via the written literacy resulting from interaction with Pākehā. For example, mātauranga, as used in the 19th century, was primarily considered in ideas of colonial functional literacy as part of an assimilation agenda. This was achieved through reading and writing as Māori took up, with great zeal, the written word. In this context, mātauranga was codified knowledge, and the explicit usage of mātauranga has come through its literacy background (Royal, 2007). Mōhiotanga he explains as embedded knowledge that is tacit and embodied in activity, while he explains mārāmatanga is wisdom, understanding, and illumination.

With regards to mātauranga, the Māori newspapers that were often staffed by Māori reporters, provided analysis of earlier centuries giving interesting insights into the period and also into what mātauranga was considered to be. Within the context in which articles in the majority of newspapers were written, mātauranga appears as a taonga, a treasure to seek and hold fast to. The general thrust of the references to mātauranga in many of the newspapers highlights two agendas. One agenda encourages Māori to view their ancestral knowledge as valuable and equal to that of Pākehā and to hold onto that knowledge; the other agenda argues that if Māori are to advance, they should take up Pākehā knowledge. Sir Apirana, writing in Rangi Bennett's notebook when she was a young girl, provides a well-known example of this idea:

*E tipu, e rea,
mō ngā rā o tō ao.
Ko te ringa ki ngā rākau a te Pākehā,
hei ara mō te tīnana.
Ko tō ngākau ki ngā taonga a ō tīpuna Māori,
hei tikitiki mō tō māhunga,
ā, ko tō wairua ki tō Atua,
nāna nei ngā mea katoa.*

*Grow up and thrive for the days destined to you.
Your hands to the tools of the Pākehā to provide physical sustenance.
Your heart to the treasures of your Māori ancestors, as a diadem for your brow.
Your soul to your Creator, to whom all things belong.*

An unnamed reporter detailing biographies of each of the Māori members of Parliament in 1901 in the newspaper *Pipīwhararua* refers to the differences between mātauranga Māori and mātauranga Pākehā:

Hone Omipi, nō Ngāti Maniapoto, ko ia tētahi o ngā taitamariki mātau o te rohe o te Kingitanga. I ahu mai i te taha Pākehā tōna Mātauranga. I whakawhānuitia ki ngā pono o ngā kaumātua rā o Ngāti Maniapoto, nō muri nei ka toro haere, i a ia i tū ai ki te aroaro o te Kooti o Te Rohe Pōtae, ā, i a ia i haere ai ki te mahi āteha, ko ia tētahi tangata i titiro ana ki mua, ki muri o te huarahi, ki tētahi taha, ki tētahi taha, engari e kumea ana e te nui o tōna mārāmatanga ki te nui o ngā painga e ahu mai ana i te taha Pākehā .

Te Heuheu Tukino, ... ko ia te pou herenga o te tangata, o te tikanga, o te whenua. Kāore i tae ki ngā kura, ko te ao tonu tōna whare kura, ko ōna kanohi tonu ki te kuhu i a ia i rarawe ki tōna Mātauranga. Kāore he tangata i tua atu te ahuwhehua ki te hopu i te tikanga ki te kōhi i te kupu, ki te ui i te mārāmatanga o ia mea, o ia mea.

John Ormsby, of Ngāti Maniapoto, is one of the younger intellectuals from the King Country. His knowledge is derived from European understandings. He has recently begun to develop his understandings of the Māori world from being involved in the Māori Land Court hearings of the King Country. He is able to see all sides of an issue but he is still predominantly guided by his European influences.

Te Heuheu Tukino, he is an accomplished and distinguished leader. He has never gone to school. The world is his school and he is still able to see the excellence of his own knowledge. There is no one better who knows the rights and wrongs of things, is as eloquent a speaker, has as rich a vocabulary and is able to see the value of things.

The reference to Pākehā knowledge is used predominantly to encourage Māori parents to send their children to school. The newspapers were undoubtedly a vehicle used by authorities to attract Māori parents to the idea of European schooling so as to allow the dominant ideologies and assimilationist practices to be imposed. The newspaper, *Te Kōpara* operating from Gisborne in 1919 highlights this:

*Kua tae tēnei ki te wā hei tirohanga mā tātou i te āhua o ngā Kura e whakahaere nei i ngā **Mātauranga** mō ngā tamariki Māori. Kua mahue te āhuatanga tawhito kei muri i a tātou ... ka tae ana ki te ono o ngā tūranga ko te tīmatanga kautanga tēnei o te **Mātauranga**. He iwi mātau te Pākehā, engari kore rawa i ngata te puku o te Pākehā ki ōna **Mātauranga**. Kei te kimi tonu ōna tangata i roto i ōna wharekura i ngā **Mātauranga** i ko noatu o ngā mea kua riro mai nei i a rātou. Koinei te wairua o te Pākehā. Ko ōna huarahi kimi i ngā **Mātauranga** kua āta wehewehea haeretia e ia.*

The time has arrived to report on the European schools of our Māori children. The old ways are behind us. On arriving at the 6th standard begins the independent study. The European people are very knowledgeable, but are not simply satisfied with what they know. They continue to study and learn to seek knowledge as a source of their intelligence. Part of this process of seeking knowledge involves breaking knowledge down into component parts and analysing each part.

In some doctoral research I did, it was clear amongst the elders I interviewed on the subject of mātauranga, that they had been impacted by the discourses of their generation where they viewed mātauranga as a fairly new explanation of knowledge. In particular they saw it as referring predominantly to western knowledge. One elder related an event to me from some years ago when he recalled a group was waiting to enter a marae. One member of was detailing to the group the certificate he had received, stating he had acquired mātauranga as he had recently graduated from an institution. He was, judging by my elders comments, well pleased with his accomplishments and was generously sharing his accomplishments with the group. The group proceeded onto the marae and went to sit down to be welcomed and, in turn, to respond to the welcome. One member of the group, before sitting, said to the member who had recently graduated that he should come to the front and do the official reply for them all as he had the certificate that proved he had the mātauranga. The graduate quickly declined, at which the rest of the group chuckled. It was explained to me, that whilst the institution, and perhaps the individual, had assumed mātauranga had been gained, this was dependant on the views of others and that te ao Māori was the ultimate ‘conferrer’ of mātauranga.

Most recently, Wai 262 on indigenous flora and fauna (2011: 22) refers to mātauranga as being derived from the verb ‘mātau’ - to describe knowing. But when referred to as ‘mātauranga’ it includes not only knowing, but also how it is known – including how Māori explain, understand, and develop phenomena and reality. In this sense, mātauranga Māori can be described as Māori epistemologies. Most writers on the subject of mātauranga Māori find this the best, if not a complete synonym when attempting to explain mātauranga in English. This idea is important because it emphasises that, in the Māori context, mātauranga Māori and Māori values and value systems are inextricably linked. It recognises that the values systems are linked in organised and coherent ways through timeless tested philosophical and theoretical positions that provide for Māori ways of knowing and being. Some examples of principles could include but are not limited to kaitiakitanga, mauri, and mana.

Wiri (2011: 25) further highlights the challenge of articulations when he explains that definitions, and indeed articulations, of mātauranga Māori are multi-faceted and complex. He attempts to illuminate this space by offering the view that mātauranga Māori refers to:

Māori epistemology, the Māori way, the Māori worldview, the Māori style of thought, Māori ideology, Māori knowledge base, Māori perspective, to understand or to be acquainted with the Māori world, to be knowledgeable in things Māori, to be a graduate of the Māori schools of learning, Māori tradition and history, Māori experience of history, Māori enlightenment, Māori scholarship, Māori intellectual tradition.

The late renowned scholar, Māori Marsden, similar to the earlier examples from the old newspapers, differentiated somewhat between mātauranga Māori and mātauranga Pākehā, but he was quite clear that mātauranga Māori was epistemology that he divided into theories of knowledge and metaphysics in an attempt to account for the centrality of the spiritual dimension of Māori worldviews (2003: 77).

In summary, as we attempt to offer articulations, it is apparent that definitions of essentially Māori terms are problematic as they tend to restrict ideas to denotative

meanings rather than connotative. As explained earlier, mātauranga Māori, in my experience and those of my elders, is a fairly new term. I have heard it used to describe Māori ways of viewing things and have used it to differentiate between Māori knowledge and other forms of knowledge.

Mead (2003: 305) agrees that this is a fairly new area having been revived as a subject area encompassing all branches of Māori knowledge past, present, and still developing. He ends by stating it would be ‘futile’ to attempt to discover the beginnings of mātauranga Māori as it comes with the people - “It is and will be.”

Charles Royal (1998, 2004) explains, confusion occurs when we are unclear as to whether we are talking about the term ‘mātauranga Māori’ as a body of knowledge or ‘mātauranga Māori’ as a ‘type’ of knowledge. Royal (2004: 2) offers both a sociological and an epistemological view and corresponding definitions of mātauranga Māori. He suggests a sociological definition as being:

A modern use of the term used as a tool in everyday discussion to refer to a body of knowledge ... brought to these Islands by Polynesian ancestors of present day Māori.

He explains the tensions, adaptations, and challenges that impacted on this knowledge and which have caused it to arrive at its present state. He highlights a ‘theory of mātauranga Māori’ that is informed by a range of concepts and principles that can be considered as views on the nature of knowing and knowledge. This, he believes, forms the basis of an introduction of an epistemology of mātauranga Māori. An epistemological definition of mātauranga Māori he provides is:

The use of the term to denote a type or view of knowledge and its place in our experience of the world.

As Royal points out, and my experiences support also, most usages for the term ‘mātauranga Māori’ fall into the sociological definition rather than discussing the nature of the knowledge being referred to.

The Utility of Mātauranga Māori

Mātauranga Māori is a relatively new space in which contemporary dialogue, interpretations and applications are now being applied in varying forms, including but not limited to text, orality, and visual expressions. It is an appealing and attractive paradigm for many of us who are becoming more orientated towards this space and beginning to explore, comment about, and operate within it. Its appeal would appear to be multi-faceted and unique to individuals and groups. For some, it represents a space unaccommodated, uncommodified, and perhaps for some, uncontaminated by 'others' views and interpretations. It offers, for others, a space where there is room, a freedom to offer new interpretations of what tangata whenua realities were, are, and could or should be. This freedom also offers opportunity for other Māori contributors to begin to articulate and occupy this space rather than simply belonging to already marked and established territories. There is a freedom of opportunity in this. Any space that is, as yet, not fully described nor prescribed, not fully defined or framed allows this freedom. It is a space or paradigm that still remains rather borderless, a space 'under (re)construction' and a space beyond what we already know exists.

Having said this, from my perspective there is a clear distinct feature of mātauranga Māori, that is, mātauranga Māori is unashamedly a Māori-centric space, focused on Māori. It does not rely on seeking validity or approval from other worldviews, and it is not couched in the epistemes of others. As the recently published Wai 262 report (Waitangi Tribunal, 2011: 17) asserts, mātauranga Māori is a Māori worldview, owned by Māori. This report recognises that the government, via its policy making machinery, has taken over control and ownership of large tracts of mātauranga Māori via investment into - or not - of mātauranga Māori.⁴ In this regard, the Māori worldview is both the centre of, and the lens through which, reality is created and understood, what Charles Royal refers to as 'Aronga Māori.' (Royal, 2007)

Mātauranga Māori and mātauranga Māori thinkers and activators, then, are not so much focused on comparing and contrasting with dominant views, other ideologies, and other paradigms (acknowledging that it is impossible not to recognise

⁴ For a fuller explanation and discussion on Crown control and accommodation of Mātauranga Māori refer to Waitangi Tribunal (2011: 181–203).

the existence, presence, and effects of dominant ideologies) as a measure of validating Māori existence and reality. It does not require us to expend vast amounts of energy on validation to others, of translating our meanings, of explaining ourselves, or of justifying our ways of knowing and being. It is what I call a third space, beyond the first space where it's all about the dominant group, or the second space that attempts to bring us into the circle, but a third space where it's all about us **as Māori**, about us knowing us.

Expending energies on us understanding us is a worthwhile endeavour. It maximises our precious energy, and it allows us to build depth and understanding, to visit the second space for the inevitable dialogue that must occur between Māori and those who arrived later to Aotearoa.

This focus allows us to fully begin to unlock the potential of mātauranga Māori, to begin to remember the constituent parts of our being, then to reconnect with those ideas, to re-identify with the powerfulness of the ideas, and then to re-invent them in contemporary contexts and to apply them as practice. The emphasis here on practice and applied in the form of activity is important as mātauranga Māori requires valid application (Royal, 2008: 35).

A possible starting point for this type of connection, and filtering for practical application, is what I call 'ancestor lensing'. It involves attempting to explore, ask, and find out how our tūpuna would have viewed and treated any activity, event, and/or problem. It then falls on this generation to critique the timelessness of the solution and to adapt, if appropriate, the solution for the contemporary situation. This gives utility to ancient wisdom whilst still making it context appropriate. This allows us to open up channels with the encyclopaedic knowledge of tūpuna who left us with these taonga tuku iho.

Another way of reconnecting with mātauranga Māori and expanding our inventory of ideas is to work with knowledge that remains and is accessible and to re-engage with this. For example, language, story art, and landscapes in their various media are a rich source of knowledge that can be unpacked to connect with ngā taonga tuku iho a ngā tūpuna – our timeless epistemological truths.

From the few approaches I have detailed here, it becomes apparent that at one level mātauranga Māori encapsulates tangata whenua knowledge, attributable to a space and place and that it can and has been bundled together in a structured, organised and purposeful way that has a rigour and robustness. Therefore mātauranga Māori also describes an epistemology, a ‘how we know what we know’ as well as a practice based on the knowing, and it resonates with Mason Durie’s ideas of the aspirations of ‘Māori living and being Māori.’ (Durie, 2003)

This way of being and doing does not reflect an antiquated or ‘traditional’ way of living and being, or view mātauranga Māori as some vestigial remnant. It is contemporarily advanced and valid, and able to be applied in the current times due to its ancient rigour and contemporary dynamism. As such, even though mātauranga Māori has ancient roots that were largely born out of the Pacific and developed over generations of existence, and which became more pronounced during the last 800 years of occupation in Aotearoa (Wai 262), it is still a valid reality, and a practise capable of utility to support Māori reality.

The contemporary context is a time of invigoration. Many long and arduous intellectual and social battles have been fought that see Māori existing in ways that are unashamedly Māori and often become cultural borrowings of other groups. Therefore, living and being Māori has the opportunity to occur in daily engagement, in our work, in our relationships, in all facets of our lives – ‘Mātauranga Māori everyday in every way,’ my T-shirt says. Mātauranga Māori in this context is a taonga and its protection is guaranteed under Article II of the Treaty of Waitangi (1840) signed by the Crown and many Māori. It is clear that mātauranga Māori exists to be shared and, in that vein, its value is appreciated. There are, however, rights of the creators or kaitiaki to express kaitiakitanga, an obligation that includes the right to be recognised and acknowledged as well as a right to exercise a ‘reasonable’ authority over those things in the context under consideration. As kaitiaki, this may include determining, for example, who should, or should not, have access to areas and resources, and how those things may or may not be utilised.

When using the term ‘mātauranga Māori’ I apply it in the epistemological sense referred to earlier. That is, in its utility, uses and applications in areas such as arts,

education, and food cultivation, gathering, and preparation, as well as its expression as spiritual knowledge, implied knowledge, tacit knowledge and scientific knowledge (Royal, 2004: 19). All of these elements form the epistemological knowledge of the Māori world.

Mātauranga Māori and Kaupapa Māori Theory and Practice

It's important for us to begin to explore and create connections between and understandings of these paradigms. They can, and do, exist both beside and within each other. Firstly mātauranga Māori enjoys its space, privilege, and opportunity largely due to the efforts of kaupapa Māori theory and practice, its architects and proponents. Kaupapa Māori theory and practice has been a seminal endeavour that has had emancipatory effect not only for Māori but for other indigenous peoples that have used the work to launch their own libratory agendas. Kaupapa Māori theory and practice has established a philosophical, theoretical, and, in many cases, practical resistance as well as solutions to the challenge of dominant ideologies. It has given us a voice to engage with colonial regimes and offer other ways of conceptualising reality.

Leonie Pihama (2010: 5) eloquently explains the inter relatedness between kaupapa Māori theory and mātauranga Māori when she states:

As such, kaupapa Māori is based upon, and informed by mātauranga Māori, that provides a cultural template, a philosophy that asserts that the theoretical framework being employed is culturally defined and determined. This has been argued consistently by Kaupapa Māori theorists as the organic nature of Kaupapa Māori theory. In other words, kaupapa Māori theory is shaped by the knowledge and experiences of Māori. It is a theoretical framework that has grown from both mātauranga Māori and from within Māori movements for change.

Leonie continues (2010: 6)

Kaupapa Māori cannot be understood without knowledge of mātauranga Māori and the ways Māori engage with knowledge and forms of knowing.

Given this relationship and the powerful ways that Leonie links the ideas and practises together, it would be foolish of us to engage in unhealthy binaries of being, or arguing whether either kaupapa Māori or mātauranga Māori approaches are better or not than each other. Instead it would seem to me that both have utility and purpose in different contexts and for different reasons, and they are both complimentary to Māori advancement. For example, I find that creativity and innovation, solutions and endeavours, are most powerful using mātauranga Māori paradigms in contexts where a Māori worldview is at the centre of thought and practice. I find that kaupapa Māori is very helpful in contexts where a Māori worldview is on the periphery of thought and practice. In these contexts, kaupapa Māori can provide a powerful springboard for space creation, when such space is required, against the vanguard of colonial and non-Māori worldviews. Further discussion on these scenarios would be worthwhile.

The Centrality of Whakapapa

Royal (2008: 122-125) explains that whakapapa and mātauranga Māori are inextricably linked. In this regard, no discussion on mātauranga Māori is complete without discussing the relationship between whakapapa and mātauranga Māori. I have heard several definitions and explanations of the word ‘whakapapa’. Some explanations include: ‘whaka-papa’ meaning to make flat, flatten out or to layer together; to ‘whaka-papa-tū-ā-nuku’, to make as to lie with our earth mother, referring to connecting to beginnings or origins, a returning to the earth from which Māori life evolved as related in the creation teachings where, in some explanations, Tāne fashioned the female element from the earth at Kurawaka.

Many other Māori commentators have offered views and explanations of whakapapa. For example, Professor Whatarangi Winiata (2002)⁵ of Ngāti Raukawa explains whakapapa as the ability to ground oneself in something known. ‘Whaka’ he explains as ‘to make as’ and ‘papa’ as the earth or ground. He further supports an analysis of the word whakapapa as a method for understanding when he explains whakapapa as the foundation of a ‘Māori worldview.’ His explanation serves to reinforce that whakapapa is central to understanding mātauranga Māori and Māori worldviews. Included in this explanation is a need to understand the primacy of

5 Personal communication.

connections and relationships with entities both animate and inanimate, and the importance for the maintenance, enhancement, and advancement of these enduring relationships for well-being. This whakapapa ‘knowing’ is often challenging for people to recognise or accept as valid or powerful. As Smith (1999: 74) states:

The arguments of different indigenous people based on spiritual relationships to the universe, to the landscape and to stones, rocks, insects and other things seen and unseen have been difficult arguments for western systems of knowledge to deal with or accept.

Tākino (1998: 287) refers to whakapapa as the ability to activate, to bring into being, to create active foundations and intensified touches of life experience - all terms that would appear to make sense as a knowledge system. She formulates her ideas as an inter-related framework (Tākino, 1998) consisting of Ira Atua, Ira Tangata, Ira Moana and Ira Whenua (examined more fully below) as a way of explaining te ao Māori (Norman, 1992) and the respective relationships of entities in the universe.

Hōhepa Kereopa of Ngāi Tūhoe refers to whakapapa simply as ‘traditional ways’⁶ – that we are the summation of all our ancestors and their activities (Moon, 2003: 41). This theme of ancestral connection is a common episteme of Māori worldview in my experience. It has been explained to me by my elders that the knowing of connections and family members in a localised context are also a basis for knowing your connections to your hapū and whānau. Whakapapa is also activated when different groups come together mapping relationships and histories and supporting the ability to function fully in a Māori context.

6 The idea of ‘traditional ways’ has been used in many settings to mean different things (Royal, 2007) and this is the case in the way it is applied throughout this work. Royal identifies traditional ways as generally having reference to knowledge with sociological features including knowledge created, maintained and applied distinctively by indigenous people and essential to survival worldwide. As a result they are, in many cases, considered to be endangered or in decay, most commonly as a result of colonisation – predominantly with Europeans.

Aranui and Anderson (1996: 4) explain the centrality of connection to and with our ancestors very clearly for me when they say:

... to show the characteristics of the ancient ones ... These ancient ones were the stalwarts that made history ... Their skills and strengths became windows which their descendants are able to draw on during passages of growth and development.

Rose Pere (1994: 8) of Ngāi Tūhoe highlights the ideas of connection and relatedness when she explains whakapapa as Papatūānuku, the Māori name for the earth, and reciting things in order, including genealogy. She lists genealogy last, suggesting that whakapapa is wider than genealogy alone; she alludes to the earth as being whakapapa, perhaps in the sense that it is knowledge and relationship manifest. This reinforces for me the point made above that the whole world is encapsulated in, and can be viewed with and through, whakapapa.

Barton (1990: 7) explains whakapapa in relation to mathematics as a system for organising, processing and practising that 'brings into dimension,' referring to the act of making a relationship real, contextual and of meaning, with those who utilise whakapapa to make sense of the world. In Barton's view, Māori worldviews are structured in terms of whakapapa and, etymologically, whakapapa refers to the source of all things. He explains his reasons for this, recounting many forms and functions of whakapapa. He highlights the idea that whakapapa is employed to measure time and that it forms a body of knowledge that is learned and employed and manipulated to serve various purposes. It also provides information about rights to land and possessions, acknowledges relationships, measures mana, and defines and relates origins. Most significantly he refers to whakapapa as a method for 're-arranging experience.' 'Re-arranging experience' allows the positive difference to operate within cultural contexts to support the maintenance of social balance and the mana of the people. For example, in the west coast area, where I come from and live, we subscribe to the belief that it was an ancestor named Tāwhaki that climbed to the highest of the twelve heavens to collect the baskets of knowledge for the world. On the east coast, the people there predominantly refer to Tāne doing this. Both groups can whakapapa to both ancestors, but the experiences in the whakapapa are different, and the two ancestors are held in different esteem for, and in relation to, bringing the baskets to the

world. We arrange our whakapapa in relation to this event to match these contrasting experiences.

Mead (2003: 42-43) explains whakapapa as a fundamental attribute and gift of birth and as the ‘social component of ira’, the genes both spiritual and human. He summarises his examination by saying:

In short, whakapapa is belonging, without it an individual is outside looking in.

Whakapapa operates at various levels and degrees of formality depending on the context such as at hapū, whānau, and iwi levels. A recent introduction has been an increased organisation at a waka level as a result of the efforts required to maintain cultural identity and prevent the dissipation of knowledge. Together with this dissipation has come increased government pressure to only recognise the rights of iwi and similar bodies as against hapū and whānau in negotiations with the Crown over breaches of the Treaty⁷ and other rights.

These ideas have some things in common - primarily that whakapapa as an episteme is a core tenet of a Māori worldview and is a valid and powerful methodological tool for explaining a Māori worldview. As Hemara (2004: 1) states:

Here it is argued that one of whakapapa's central functions is to rationalise existence and explain the origins of the universe ... an instrument for coding and calibrating the universe within particular cultural terms of reference ... whakapapa codes (identifies and names) and calibrates (measures and identifies component parts) existence through attempting to understand the collusion of space (location), time (history) and matter (communities and individuals).

What is clear is that whakapapa is one of the core operational arms of mātauranga Māori that provides systems logic and system coherence to mātauranga Māori.

⁷ In the Aotearoa/New Zealand context references to the Treaty refer to the Treaty of Waitangi 1840 signed between some Māori and the Pākehā representatives of the Queen at Waitangi. Many people refer to the Treaty as the founding document of this country.

Whakapapa Knowledge and Mātauranga Māori

Mātauranga Māori and the growing appreciation, recognition and reclamation of mātauranga Māori, for many of us, contributes to empowerment and self recovery. For many that are active in mātauranga Māori spaces, the task has been to ‘affirm and activate’ the holistic paradigm of a Māori worldview and Māori thought that has historically been largely excluded from spaces within contemporary institutions, for example, teaching and learning, thinking, and euro-centric knowledge systems. What is clear from this work is that mātauranga Māori is a dynamic system that changes over time depending on the environment, and based on the skills, abilities, and problem-solving techniques as applied by its proponents in different contexts. It is also clear that mātauranga Māori cannot be placed in euro-centric frameworks, as these do not acknowledge the extent to which indigenous communities have their own knowledge holders and workers.

In my work up to this point (Edwards, 2009), I have advanced the idea that whakapapa in its wide connotative sense is the coherence that bundles mātauranga Māori as a unified system for understanding and creating reality. Charles Royal (1998) posits mātauranga Māori as theory in embryonic form and whakapapa as research methodology. Over a decade later, the body of theory and practice has steadily climbed and is fast moving beyond embryonic status. In relation to mātauranga Māori it is becoming clearer that whakapapa is the catalyst and tool for the explanation, comprehension and transmission of mātauranga Māori and that whakapapa connects these principles of indigenous epistemology, of mātauranga Māori. Ladson-Billings (2005) advances this view writing that epistemology is more than just knowing or a way or ways of knowing. An epistemology is also a system for knowing that has an internal logic for understanding the universe and its external validity with others. In truth, the concept of whakapapa is equal in power, pervasiveness, and utility as the concept of logic or rationality in western thinking. Whakapapa knowledge is Māori logic, Māori rationale.

This ‘whakapapa knowledge logic’ acknowledges that relationships and relatedness sit firmly in the minds of Māori and Māori episteme that is regulated by tikanga for maintaining, enhancing, and advancing positive well-being. Māori episteme

encompasses and addresses the effectiveness of relationships (Tāwhai, 1988; Mikaere, 2003). These relationships are regulated within contexts of constraints, accountabilities, and responsibilities to self, the collective, and to environments. Ka'ai and Higgins (2004: 15) explain Māori worldviews as 'networks of relationships' that identify and include relationships and interconnections between people (genealogy), people and nature (ecology), people and atua (cosmogony), and people and cultural concepts (sociology).

The system for regulating these relationships as part of a Māori episteme, is whakapapa knowledge, and in the sense of transmission, whakapapa kōrero. Tāwhai (1988: 855) emphasises this relationship between whakapapa knowledge and whakapapa kōrero as I have termed them:

The ability to accommodate these issues rests a great deal upon knowledge based in turn upon kōrero tahito (ancient explanations). These may be called 'myths,' if that word refers to material the main purpose of which is to express the beliefs and values of people.

For me, whakapapa knowledge contains the encrypted meanings that provide understanding and rationale, and which explain Māori reality. These encrypted wisdoms provide us with access to culture and identity that can support our well-being and give us codes for living and being. They are unlocked and interpreted using whakapapa kōrero. For example, a waiata will have encrypted messages that serve to explain a set of events and ideas, and will also contain teachings and wisdom. The ideas are often encrypted in the language used, the way the language is used, the metaphor and the tune or rangi, that all act to convey a meaning and message. When sung they begin their process of being transmitted and unlocked to provide the listener with a view to the world that can support understanding and well-being. The singing, explanation, and understanding represent the whakapapa kōrero, the unlocking of the wisdoms, the whakapapa knowledge that is one part of the corpus of mātauranga Māori.

It is for this reason, I have been told, that Sir Apirana Ngata of Ngāti Pōrou committed such a large part of his life to collecting the various songs of the different

hapū of Aotearoa and compiled them in his works collectively called *Ngā Mōteatea*. Apirana knew that the wisdoms of our elders, and that their codes for living remained in our songs, amongst other places. He wished them to be recorded and explained so that future generations would have access to the messages at a time when the ability to unlock the codes would be challenged. Many others have done likewise.

Together, whakapapa knowledge and kōrero serve to explain the relationships between te ao wairua (the spiritual world) and te ao kikokiko (the physical world). These worlds are expressed at multiple levels through sets of relationships that carry responsibilities, obligations, and accountabilities, and they have outcomes in life and contribute to well-being.

Thus far, I have highlighted whakapapa knowledge as a system for explaining and understanding the order of the universe via Māori eyes and worldviews. Whakapapa knowledge also informs Māori worldviews and is the basis for the construction and application of ideas that support, maintain, and enhance inter-relationships and inter-connections. Consequently, Māori worldviews continue to support the recitation and reference to whakapapa knowledge so that both whakapapa knowledge and Māori worldviews support each other. While whakapapa knowledge operates as a system, it is made up of many organised frameworks, such as those salient to, but not limited to, death, birth, food gathering and preparation, horticulture, agriculture and war. These are regulated by Māori control and order processes such as tikanga, kawa, and kaupapa (Tākino, 1998) that act to support Māori life principles such as mana, tapu, mauri, aroha, tika, and manaaki. The inter-relationship and understanding of these and other foundation life principles connected with the myriad of relationships between entities provides deep meaning and sense making that helps us to understand ourselves, and from knowing ourselves we are able to participate and take our places in a Māori universe more fully.

Members of the International Research Institute for Māori and Indigenous Education (IRI), (Pihama, Smith, Taki, Lee, 2004) summarised these points:

... kinship relationships existed within the wider framework of whakapapa. Whakapapa was more than an issue of identity through genealogical connections.

It provided explanations for the origins and present position of all things. Whakapapa informed who we are, how we are connected to each other, what whakapapa means in our social relations and why it matters. It also set up a relational framework governed by notions of reciprocity. Whakapapa also underpins Māori relationships with the natural environment and spiritual realm...

This focus on relationships is a key epistemological principle. The maintenance, enhancement and advancement of relationships is a distinguishing feature of Māori worldviews.

Whakapapa Kōrero and Mātauranga Māori

Whakapapa kōrero, referred to briefly above, is the key for unlocking the messages contained within whakapapa knowledge and represents the various transmitting elements that have, do, and will exist. The important aspect of this explanation is that it advances the ideas that thought, memory, training, searches, desire, and knowledge relating to mātauranga is of critical importance as a functional arm of understanding and survival. This is a timeless message for present and future generations and supports my view that knowledge is, indeed, a taonga, a treasure. The ability to think, to know, and to be able to explain how we know, is central to Māori self-determination and well-being into the future. It allows us to negotiate our futures in our own ways, and in ways that are informed by historical evidence and practise that has been tested and proven successful. Central to this agenda is the understanding of definitions and terms and their axiological meanings in the determination of knowledge and the explanations of mātauranga. A deeper appreciation and understanding of whakapapa knowledge and whakapapa kōrero support the nurturing of our mātauranga, our episteme that will reciprocate a higher level of well-being. Why else would our ancestors have created this exemplar but to guide and care for us?

Tau (1999: 15) asserts that mātauranga Māori needs to be accepted as a discipline defined by whakapapa and that mātauranga Māori is 'epistemology of Māori'. He states that the central question is not what is mātauranga Māori but, rather, asks what facets underpin Māori episteme. He argues, and I agree, that whakapapa is the skeletal structure to Māori epistemology.

Beyond Mātauranga Māori and Some Developmental Futures Thinking

If experience is any gauge, it is highly probable that Māori attempts to recognise, and have recognised, mātauranga Māori will cause a relationship with coloniality in the form of the Crown and Crown agencies. Wai 262 recognises that there is a distinct existence of Crown control over, and of, mātauranga Māori through policy and its ministerial agencies and agents. For this reason, it is appropriate to begin, at one level, to discuss and determine what authority the Crown has, and does not have in relation to mātauranga Māori, and at another level to begin to think beyond ideas of knowing and consider ideas of wisdom, illumination, and excellence.

For me, the idea of māramatanga as coming from mātauranga offers us some new opportunities - the opportunity to explore wisdom and enlightenment, the relationship between knowing, knowledge building and wise practice, and dissemination are exciting. Royal (2008: 14) similarly shares that māramatanga is a result of mātauranga that illuminates our being. Additionally the idea of maumahara, of remembering and connecting the ancient with the present offers potentials for solving contemporary challenges. This is particularly evident when we relate knowledge, knowing, practice, and wisdom as a seamless bundle of human endeavour linked as a unified system by Māori values and principles relevant to context. In this particular frame the ideas of:

Mā te mōhio ka mātau

Mā te mātau ka mārama

Mā te mārama ka maumahara

Mā te maumahara ka noho te mauri ora i a tātou.

In relation to māramatanga and mātauranga, Royal (2008: 157) shares his view that you can acquire mātauranga that supports māramatanga (understandings and practice) and you can share mātauranga, but you cannot give wisdom. He also advocates for more investigation into mātauranga in the pursuit of māramatanga:

Me whai te mātauranga kia mārama te tangata ki ētahi mea.

Concluding Remarks

Mātauranga Māori is enjoying space and focus that it has been denied for nearly 200 years. It has been ruptured and fractured, of this there is no doubt. However, much of it has survived, allowing us to build on and reinvigorate it in this time and space. With more energy being focused on this area of our development and well being, it is possible that Māori survival as Māori is more likely. The key elements to that sustainable existence will come with deeper understanding and application of the core elements of mātauranga Māori, some of which, including whakapapa knowledge, whakapapa kōrero and māramatanga have been highlighted here.

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‘He toi whakairo, he mana tangata’

Where there is artistic excellence, there is human dignity.



nā Donna Mariana Grant
Te Arawa

This article informs and weaves the connectedness of:

- a learner and the journey towards achieving a Māori performing arts qualification
- the potential of Mātauranga Māori Evaluative Quality Assurance (MM EQA) for learners and education providers engaging in programme/qualification delivery.

The epitome of the above whakatauākī was beautifully demonstrated when the leader of Te Mātārae i Ōrehu – Miri Morrison-Hare, was blazoned aloft her kapa during the entry of her group’s performance. A touch of cultural splendour that elevated Te Mātārae i Ōrehu towards a new level of quality and excellence in becoming national kapa haka champions for 2011–2012. The mana of being the national kapa haka champions is an untouchable goal for many, yet this quest for excellence sees groups from all corners of Aotearoa returning regularly to the national competition, Te Matatini, in the hope of achieving that elusive dream.

Witnessing displays of excellence such as those exhibited by national kapa haka champions reminds us what good looks like. When you see quality, you feel it too.



How the qualities of leadership, performance skill, and Māori knowledge, such as those exposed through kapa haka, can be recognised through qualifications is an issue of consideration. This is the pathway that many Māori learners are currently

pursuing in order to achieve better educational outcomes. But it requires qualifications that recognise and validate the type of intimate cultural expression and emotion developed through kapa haka.

This discussion presents a view for those who are travelling a cultural journey and pursuing qualification recognition through kapa haka. It is a perspective that connects the cultural outcome to a mainstream qualification construct that is able to sit in synergy. This discussion provides an insight into the opportunities that avail themselves to learners who engage with mātauranga Māori standards and qualifications within the New Zealand Qualifications Framework (NZQF). In particular, the focus on kapa haka highlights the benefits and opportunities for a learner who has embarked on a pathway of Māori performing arts qualification achievement, and looks at how it may lead to the nurturing of those quintessential qualities of ihi, wehi and wana.

The context of this journey for the learner lies within a New Zealand Qualification Authority (NZQA) environment. NZQA recently introduced Mātauranga Māori Evaluative Quality Assurance (MM EQA) – an approach specifically designed to enable the quality assurance of mātauranga Māori qualifications, programmes and education organisations delivering them. Through MM EQA, there is an opportunity for a mātauranga Māori programme to be awarded the Mātauranga Māori Quality Assurance Mark (MM QA). The mark is intended to recognise mātauranga Māori programmes of the highest quality that lead to a qualification (Levels 1–6) listed on the New Zealand Qualifications Framework (NZQF).

Through MM EQA those seeking training pathways can have a level of confidence in their choice of programme, by enabling them to distinguish the best by selecting programmes that have gained the MM QA mark.

What is the value to a learner in choosing a mātauranga Māori qualification approved under MM EQA?

What is the value to providers in delivering mātauranga Māori programmes approved under MM EQA and awarded the MM QA Mark?

The value is a reflection of how well the learner's pathway and their resulting outcomes in meeting the needs and aspirations of their whānau, hapū, and iwi have been identified, responded to and met. In conjunction with the approach of MM EQA and the award of the MM QA Mark, this enables cultural identity to be recognised and validated on its merits.

How this aligns with kapa haka excellence, demonstrated in the national competitive arena we know as Te Matatini, is a question of credibility and integrity. Tapu and noa, yin and yang, north and south, east and west, are all polar opposites that work in synergy.

This is the position of the article; that artistic excellence in kapa haka can be recognised through MM EQA and the MM QA Mark, and evidenced by learners and whānau with spirits up-lifted and a passion for performing.

The Learner

The learner in question is one who seeks to reach the highest levels in the various disciplines of Māori performing arts. Importantly, the learner is also one who aims to be credited with valid qualifications that will say to whānau, hapū, iwi and prospective employers -nationally and internationally - this is who I am, this is what I know, and this is what I can do.

This can be provided for within a broad spectrum of entry criteria that can include and accommodate both the novice learner right through to a learner exhibiting experience akin to being recognised as a kapa haka expert. The opportunity for

every learner lies in being able to access mandated and validated assessment processes for an art form that has formerly received little educational recognition and acknowledgement.

In order for this to be achieved, three things are required:

1. A provider or school with NZQA programme accreditation or consent to assess.
2. A dedicated teacher prepared to undertake assessments at kapa haka practice or in the learning environment.
3. Appropriate assessment tools, processes, and training to support the gathering of evidence to demonstrate the achievement of the assessment or unit standard.

Assessment may occur at school, at the marae, or on the kapa haka stage. This brings learning and assessment together in a context that can include whānau, hapū, and iwi. At the same time, learners are able to gain valuable credits along the NCEA pathway, with a merit or excellence endorsement and the level 2 qualification equivalent, Te Waharoa.

Learners seeking qualification access at levels 1–6 would usually do so through providers that may include, but are not limited to, secondary schools, kura kaupapa Māori, wānanga, private training establishments (PTEs), and polytechnics. These educational institutions must be registered with NZQA and accredited to deliver such programmes. In 2012, there are 97 education organisations accredited to deliver Māori performing arts programmes towards the qualification – National Certificate in Māori Performing Arts (Level 4). However, of those 97, only five providers are currently offering the programme as an option for learners. This suggests that there are barriers to access for many learners with the desire for recognition in these standards. Furthermore it identifies the need for those accredited providers to re-think how they undertake quality assessment and make qualifications accessible to learners, in their context.

The Provider

Those education providers with a strategic goal to increase Māori learner achievement only have to recognise the increase in young Māori participating in kapa haka at primary and secondary school events and Te Matatini. The viability of Māori performing arts programmes is promising with a young Māori population and sustained popularity in kapa haka influencing demand. There is a much stronger sense that the endeavour of kapa haka is valued in education pathways. It builds cultural identity and develops confident, well presented, passionate and articulate leaders of tomorrow. Māori performing arts standards usage on the NZQF has increased consistently over the last five years. In 2007 statistics show that there were 4,574 Māori performing arts standards accessed in that year, by 2010 7,252 standards were accessed showing an increase of 65%. (NZQA's Māori Qualifications Service, usage report, 2011).

It would, therefore, be fair to suggest that many education organisations have now realised that by providing access to Māori performing arts programmes, Māori learners stay engaged and whānau stay committed to the kaupapa of education.

Mātauranga Māori Quality Assurance Mark (MM QA)

When we consider the introduction of the MM QA Mark in 2012, we can reflect on the benefits that have arisen from such an initiative.

Firstly, it speaks volumes of the journey that NZQA has taken to recognise mātauranga Māori as an essential component for Māori learners.

Secondly, the MM QA Mark provides a way for learners to identify programmes, which have been appropriately quality assured from a genuine and authentic Māori worldview. As a result, learners are able to access quality programmes, which are highly likely to meet their needs and aspirations.

Thirdly, the MM QA Mark provides learners with assurances that a provider has the people, resources, systems, and processes to deliver an MM QA marked programme.

So, when we focus on MM EQA and the MM QA mark - where a programme's "promise" of delivering quality educational outcomes is monitored through the evaluation process - it could be argued that this approach may become a determinant to increasing learners' desires to access mātauranga Māori qualifications.

The benefits to both learners and providers within this scenario can be understood when we reflect on the 65% increase in statistics of participants in Māori performing arts programmes referred to earlier. Providers would benefit in terms of business sustainability by delivering MM QA marked mātauranga Māori programmes, while learners would have the comfort of enrolling in mātauranga Māori programmes recognised and valued for delivering quality outcomes for learners.

Conclusion

The key points of this article support learners wanting to engage with mātauranga Māori programmes and qualifications and NZQA's new initiative of the Mātauranga Māori Quality Assurance Mark. The increased access and achievement of Māori performing arts qualifications is one of the most powerful reasons for this to occur.

The pot overflows with such a cohesive strategy to increase all mātauranga Māori access, not just Māori performing arts. Aspirations espoused by NZQA to accelerate Māori learner success and advance the use of mātauranga Māori (NZQA, Te Rautaki Māori 2012 - 2017) can be realised. Recognition processes now allow academic mandate for the showcasing of excellence, as demonstrated by national champions Te Mātārae i Ōrehu at the 2011 Te Matatini o Te Rā competition.

Quintessential elements of ihi, wehi, and wana are able to be celebrated within the holistic environs of mātauranga Māori and recognised through the stamp of excellence we will now know as the Mātauranga Māori Quality Assurance Mark.

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nā Professor Tairahia Black

Ngāi Tūhoe, Te Whānau-ā-Apanui, Ngāti Tūwharetoa

He Kupu Whakataki

Ko te kākahu nui, te ariā matua whakataratara o tēnei tuhinga, he whakaara ake i ētahi ihirangi kōrero, kupu e rau ai te hononga ki te mātauranga Māori. Kai roto i tēnei tuhinga ka whakaaratia a mātauranga Māori ki ngā kura nui, kura roa, ngā ariā matua, kōhiti hōmiromiro i whakaaratia ki te Matatini

o te Rā 2011 ki Tūranganui-ā-Kiwa e ngā kapa haka whakaeke. Ko tēnei kupu, te ‘mātauranga Māori’, kua nui tōna whakahuahuatia, whakatangatatia hai waka kawē i ngā whakaaro, tikanga, tūmanako, hītoria, karakia, mātauranga o tēnei ao hurihuri hāngai ki te rarau mai i ngā taonga o tuawhakarere.

He maha ngā kōrero mō te mātauranga Māori tūhono atu ana hai tātū whakamana kia tipu te ihi, te wehi, te reuru mātāho o te whakatakoto i ngā momo kōrero hahani, kaioraora whakapukepuke kōrero, whakaaro, i roto i ngā mahi kapa haka. I roto i tēnei tuhinga, ka hua te whakaaro, te tirohanga o aua mahinga o Te Matatini o te Rā, hai whakatinana i te huarahi ki ēnei kupu te mātauranga Māori. Inā rā ki te uia atu te ingoa tipuna, kia whakapukepuke mai ngā taonga kōrero o te whakaeke, whaikōrero, karanga, waiata ā-ringa, poi, haka, mōteatea, waiata tira, whakawātea, haere tahi mai me ngā momo tā moko, kākahu, rākau tapairu e huaina ai te tipu hekenui kōrero o te mātauranga Māori.

I te urunga mai o te rā ki Te Rau Kūmara, ki Hukirangi maunga, ka tau ōna hihi ki Tūranganui-ā-Kiwa, ka whakaeke ngā mātāpono whānau, hapū, iwi ki te whakaoreore ake i a Tānerore. E poi ake ana te tara ki raro kia riro mai taku ipu whakairo ko Te Matatini o te Rā he wānanga o te mātauranga Māori. Ko te hua, ko te piripono, ko te tiketiketanga, ko te aratakinga, o te auahatanga ka hua te wānanga o te mātauranga Māori. Koia hoki te mōteatea a te tipuna kuia nei, a Mihi-ki-te-kapua, i tito ai tana waiata aroha mō tana tamāhine, mō Te Uruti. Ko te rārangi tuawhā o tana mōteatea *Tiketike rawa mai te Waiwhero* ko ngā kupu e kī pēnei ana: *Kia mārama au te titiro ...*

Koia a Te Matatini o te Rā 2011 ki Tūranganui-ā-Kiwa “*Kia mārama*” ngā kapa haka te titiro ko te mātauranga Māori, te rarau o te kupu ki runga i te atamira whakawhiti o te rangi whakaaro, whakawhiti o te rā! Inā rā, ko tētahi whakaaturanga nui, tētahi hononga o te mātauranga Māori, he huarahi e whai whakaaro tonu ai ka tika ki ō tātau mate huhua huri i te motu. Kai roto hoki i ngā rerenga kōrero a te hunga tito mō te hunga kua hīkoi atu i te tāheke ka huia mai ana kai ana te whetū o te mātauranga Māori ki te ‘iho o te poroporoaki’ ki ngā mate. Ko te iho o te poroporoaki he toi mataora, he putunga o te rerenga whakaaro whakaputa whakaaro, whāia ka tikina atu ko ngā tauritenga kupu te hōhonutanga o te reo e hua ai te mātauranga Māori, te rongo kia whakaoratia ake te wairua o te hunga kua hīkoi atu hai wānanga nui mā tāua, te Māori. Ko ā rātau kupu, ā rātau mahinga, ā rātau kōrero, ā rātau whakataunga o te whakaaro, e noho tangata tonu mai ai rātau, i te mea ko te kupu nei te iho o te poroporoaki, te paerangi whakaora, whakatū whakaaro. Kai konei, kai te iho o te poroporoaki ka hua mai te whakaaro e tātai ana i ngā ao mātauranga e ora mai ai te mauri, te matū o te kōrero ka whakatangatatia mai te wairua. E rere tahi ai te kōrero, te mahara, te tūmanako, ki te rapu kupu hai rourou i te whakaaro o te aroha. He kohinga kōrero te iho o te poroporoaki, he ringa whakaemi o ngā tohu o onamata, tae atu ki te wherawhera i te whakaaro. Ko te rangi o te iho o te poroporoaki he whakahoki whakaaro, he rapu i te tai wānanga o te whakaaro, kia ea te mamae, te pōuri. Ko te kupu o te mātauranga Māori te iho o te poroporoaki te whakautu.

Ko te reo Māori tō tātau pā whakatipu hinengaro, wairua, kokonga whakaaro ka hua mai ko Te Matatini o te Rā ki te marama o Huitanguru 2011. E ai rā ki te

maramataka Māori, ko Huitanguru ko “Te Paki o Hewa”⁸ tēnā e whītikia ai tātau e ngā hihi tū paeruo o Tama-nui-te-rā. Koia te marama i tū ai Te Matatini o te Rā ki te Tairāwhiti. Whai muri i a Huitanguru, e mōhio nei tātau ko Poutū-te-rangi. Ki tā te maramataka Māori anō, ko Poutū-te-rangi te wā e rere ai te whetū nei a Whānui; inā tēnei rārangi kōrero:

“

*Ka rere a Whānui ka tīmata te hauhake*⁹.

”

Arā anō hoki tērā kōrero mō tēnei wāhanga o te tau kai roto i te waiata whakaoriori rongonui a Enoka te Pakaru o Te Aitanga-ā-Māhaki¹⁰:

*Pō! Pō! E tangi ana tama ki te kai māna.*¹¹

I te rārangi 58 o taua waiata ko te kōrero ia:

*Te ngahuru tikotiko-iere,*¹² ko Poutūterangi!¹³

Kāti, koia ēnei rārangi kōrero o te mātauranga Māori hai tauira mihi mā tātau. Ko tēnei wāhanga o te ngahuru¹⁴ kua makuru¹⁵ nei ngā hua o te whenua, kua makuru ngā whakaaro, kua titiro atu tātau ki ngā kaupapa whakakotahi i a tātau kai mua i ō tātau aroaro. E kite ai a tātau ko te mahinga a te reo Māori he whakahuihui tahi mai i ngā momo kupenga, whakangungu i te hā o te mātauranga Māori, whakatinana i tō tātau reo rangatira. E whai whakaaro ai tātau ki tēnei whiti kōrero e whai ake nei:

E kore e taea te wehe i te reo Māori mai i te orange tonutanga o te Māori. E kore hoki e taea te wehe i te Māori mai i ngā kaupapa huhua o te ao hurihuri. Nō reira, ko te hā o te reo Māori hai tūhono kaha ki ngā āhuatanga o te noho a te tangata

8 Te Paki o Hewa. A reference to the shimmering heat of the summer, a mirage (apparition). (Te Maramataka Māori 07–08).

9 When the star Vega arises and appears the harvest season begins.

10 Ko Pōpō te waiata mōteatea a te kapa haka Tū Te Manawa Maurea: Te Matatini 2009 ki Tauranga Moana.

11 Hush, hush! The boy is crying for food!

12 Autumn is upon us, time to harvest the crops of the land.

13 March signals the abundance of food.

14 Autumn.

15 Abundant, abounding, fruitful.

ki tēnei ao hou. E taea ai e te reo Māori te whakapakari te taha tangata, te taha whakaputa whakaaro ā-tangata, ā-iwi, taha ahurea, taha oha pūtea kōrero, taonga tuku iho, whakapakari hinengaro hai mana kaitiaki, me te whakakoi i te hinengaro. (Black, 2009)

Te reo Māori cannot be separated from Māori lives. Nor for that matter can Māori lives be separated from the diversity of experience that constitutes modern living. For that reason the dynamics of te reo Māori are inextricably linked to the social fabric of modern living. Te reo Māori has the potential to reinforce social, cultural economic heritage, individual wellbeing, self-esteem, confidence, pride, and intellectual potential.

Ko te mahi a te reo Māori me Te Matatini o te Rā 2011, he atamira whakarewa mō te waiata tira, whakaeke, whaikōrero, karanga, waiata mōteatea, waiata ā-ringa, poi, haka, whakawātea e whai whakaaro ai aua mahi ki ngā rārangi kōrero a Tā Apirana Ngata (1959: xii):

Mā ngā ringa, mā ngā whatu, mā te piu o te hope, mā te takahi o te waewae, mā te wiri, mā te tuki o te ringa ki te kapunga o te ringa hei whakatau, e whakarere ngā kupu o te waiata, haka, mōteatea e kitea ai te tohungatanga, te ātaahua o te reo Māori.

He tauira tika, māhorahora a Te Matatini o te Rā 2011 hai waihanga ki tēnei kaupapa te mātauranga Māori. Ko te whānui tonu atu o ngā kaupapa i horahia ki Tūranganui-ā-Kiwa, ka noho hāngai ki ēnei tirohanga ki roto i ngā kaupapa whānui o te kawa o te marae, te tangihanga, ngā kōrero tuku iho, ngā kauhau, ngā matakitenga a te reanga poropiti o te ao nehe, te tuakiri me te ao hurihuri. Ko te kaupapa o tēnei tuhinga ko te titiro, te wetewete, te whakawhitiwhiti whakaaro. E kite ana tātau, e hāngai tonu ēnei kaupapa te kawa o te marae, te tangihanga, ngā kōrero tuku iho, ngā kauhau, ngā matakitenga a te reanga poropiti o te ao tuakiri me te ao hurihuri ki ngā pūtake nui i whakaeketia e ngā kapa haka o te motu ki runga i te atamira. I tuhia ai aua waiata tira, poi, whakaeke, whakawātea, mōteatea ā-kōrero, ā-waiata, ā-haka kia kitea ai te hōhonutanga me te ātaahua o te reo Māori.

Kai ngā kaupapa o Te Matatini o te Rā ki Tūranganui-ā-Kiwa, i horahia ai ngā taumata o te hua matua, mātāpono taketake, ariā matua. Ko te whakatinana o ēnei kohikohinga kōrero whakataratara katoa e toitū ai te reo o ngā tīpuna ki runga i te mata o te whenua. He tāngata kaingākau te hunga ka whakakitea ki runga i te atamira, kia rangona ngā manu kārangananga, kia kitea ngā taonga o neherā, ngā taonga o ēnei rā kia puāwai, kia hira kia whakapukepuke pēnei tonu i ngā ngaru o Te Moana o Te Rau Kūmara kai waho atu o Whanga-o-Kena. Ka whakaterere mai ngā waka, ngā kohikohinga rerenga kōrero kia eke ki runga kia whai whakaaro ki ngā kupu nei - ka ora te kaupapa, ka tinana te kaupapa.

‘Ko te rangi, ko te whenua, ka pahemo, engari ko ā tātau kupu ka tū tonu.’

He maha ngā hua o Te Matatini o te Rā ki Tūranganui-ā-Kiwa hai pupuri i te wānanga mātauranga Māori, hai whakawhānui, tukituki ake i te hinengaro kia kitea ngā kaupapa hāngai pū ki tēnā whānau, ki tēnā hapū, ki tēnā iwi, hai whare whakawhanaunga kōrero ki ngā uri, hai tautoko, hai mau ki te kaupapa o te papa whakatipu kōrero. Tērā noa atu ngā kaupapa e whakahau ai a Te Matatini kia kaua e nunumi ēnei taonga i te tōnga o te rā, ēnei tātai kōrero ki te haitara o te ringa, me te hinengaro māia. Ko ngā kupu, ko ngā whakaaro ka whakarewatia ki Te Matatini kua āta whakairotia, kua āta tātaritia, kua āta whakaarotia mai i te papakitanga mai o te whakaaro e kore e moeā e te kaituhi, e te kaihaka, e te kaiwaiata, e te kaitāwari te kupu i te pō, i te awatea, takahuri nei te whakaaro ki roto i a ia kia tinana rāno. Mā Te Matatini e mau ai aua takitaki kōrero te poapoatanga i runga i te wehi kai ngaro noa.

Otirā ko tētahi āhuatanga o Te Matatini he here i te ao o nanahi ki te ao o nāianeī me āpōpō e mau ai te rongu kōrero.

Heoi anō, ko te kaupapa o Te Matatini he pupuri, he whakatipu, he whakaora i te whiwhinga o te horonuku pūmanawa o ngā kōrero o te mātauranga Māori o te whānau, o te hapū, o te iwi mai anō i ngā tīpuna. He kupu kōrero a Te Matatini hai pane wānanga tahi, he ata i raro, i runga hai whakaritorito i te kaupapa onamata e maranga ai ngā kōrero mai i tēnā kokonga kāinga, kokonga hinengaro. Ko Te Matatini he whakarerenga ki tēnei tōpūtanga kia ngakia mai te paiaka o te whakaaro o Kauae Runga, Kauae Raro. Ko te mana whenua, ko te mana kōrero, ko te mana tūhonohono, ko te mana motuhake e mau ai tēnei rerenga kōrero o te mātauranga Māori.

Te Hua O Te Matatini O Te Rā 2011 Ki Te Mātauranga Māori

- Kia whakangungua tātau ki te mōteatea-ā-kōrero, waiata-ā-ringa, poi, pātere, haka hai whakanui, hai whakawhānui i ngā wawata, i te māramatanga o tātau, te Māori, hai hanga kāinga kōrero mō te hinengaro me te ngākau.
- He kohinga kōrero o te kupu tawhito hai whakahoki mahara ki te rapu tikanga e taea ai te whakatū, te whakatinana i te kupu kōrero.
- He kohinga kōrero hai hanga whakaaro kia mau, hai tautoko i te kaupapa e tiaho mai ai he māramatanga hai pārewatanga i te kupu.
- He kohinga kōrero, he waka hoe i ngā whakaaro hai pou herenga atu ki te pono o te whakaaro.
- He kohinga kōrero e whai wāhi ai aua taonga e rewa ai ki tēnā whakatipuranga, ki tēnā whakatipuranga hai whakaohotanga ki te ao.
- He kohinga kōrero hai whakaohooho, hai whakaaraara ake i a koe, hai tūhono atu i a koe ki tētahi kaupapa hai mātāpuna kōrero, hai mātāpuna whakaaro.
- He kohinga kōrero hai tangi ā-wairua ki ō tātau mate.
- He kohinga kōrero whakaohooho i te mauri o te whānau, o te hapū, me te iwi hoki, i te mana whenua, i te mana tangata, i te mana o te kupu, i te mana o ngā atua Māori.
- He kohinga kōrero hai whakaaritanga i te mātauranga Māori hai ako i a koe, ko wai koe, nō hea koe, ko wai ō tipuna, ā, i ahu mai koe i hea.

Ētahi whakaaro o ngā huatahi ka puta ki te kaitū, kaihaka

E whakawhiwhia ai te ākongā, te tauira, o aua momo kapa haka ki ngā kupu, ki ngā momo rangi, reo ā-kōrero, reo ō-kawa e rumakitia ai ki roto i te hinengaro hai pakiaka whai pānga ki te mātauranga Māori. Ko te rehurehuta tēnei o te whakatipu i te māia o te tangata kia tukua te punga kia mau ki te whenua. Ka puta hoki te māia o te tuakiri, te oranga hapori, te pikinga o te wairua, te piri pono atu ki ngā hua wānanga o te hapori, ki ngā hapori whānui me te uru tomo atu ki ngā kaupapa o te ao Māori. Ka tipu hoki te takitahi e aro atu ana ki ngā momo ākongā kia tipu hai ākongā here pū

mau, here pū manawa. Mā reira e toko ai te whatuaro ki ngā tau whakarite o te kupu o te tinana, tau whakaora i ngā kaupapa tūhono kōrero e whai pānga ai ki a ngāi tātau.

Ētahi whakaaro o ngā hua ka puta ki te katoa, ki te takimano ki Ngāi Māori

I tua atu i te taunga o ngā hua ki te hunga takimano, ka tau atu anō hoki ngā hua o ngā tohu whakaemi, whakarārangi, whakaaraara kōrero, whakatipu whakaaro. I roto i aua āhuetanga e kitea ai te hua o ngā tohu mātauranga Māori ake a te iwi kia mau kaha, mau tinana ki te hāpori takatū Māori. He whakaohonga, whakapuāwai hāpori tēnei tūāhua he āpititanga ki ngā rangi whakanoho whakaaro. He whakahau i te ahurea, he whakatipu i te momo rauemi kia rangona te uru e pū mai ai te wānanga. Kua whakawhiwhia te hunga takimano ki ngā rawa whakawhanaunga tangata ka manako ā, ka huinga, ka tū ngā kōrero huhua, kōrero rongonui, whakamaharatanga, ngahau, karakia, poroporoaki, whakapepeha, whakatauki ki te mātaikapukapu mā te takimano. He huringa, he whakaoho i te hinengaro, ka tika!

Ka noho pārekareka mai te māramatanga, te mōhio, te kiri āhua e tipu whakaritorito ai te oranga, te roanga atu o te haere o tēnei momo mātauranga Māori, wānanga, me te pikinga awatea ki te tūhono atu ki ngā momo hangarau, wetewete kōrero kia matatau ai te haere whakamua, whakaora, whakapakari i te ao Māori. Tērā anō hoki te kaupapa ka tū ēnei kaupapa kapa haka, ka tipu hoki te pūtea whakarahi, whakatū kaupapa kaipākihi, me te wāhanga whakatū i ngā huarahi angitū mō ētahi atu kaupapa. Ka tipu te whakangungu torohū e tipu kaha ai te tuakiri ā-motu. Mā ēnei tātahitanga i te āhuetanga, whakatutuki e toro tū mārīka ai tēnei momo mātauranga papa whakatipu e piki ake ai te tautoko ki te motu. Te huinga mai o te hinengaro tēnā! E tipu ai te kōrero a Tāne-wānanga, a Tāne-whakamaui-tai, a Tāne-te-ara-whānui e puare ai te tatau kākāuri o te ahiahi pō, o te pō.

Ka whakawhiti te kapa haka ki te ao whānui kia:

- mau atu i ēnei momo ahurea a tāua, te Māori, hai tūhono ki ngā iwi, ki ngā tāngata whenua o tāwāhi kia kitea mai te tihi o te rangi mātauranga a tāua, te Māori

- whakatipu, kia whakaaraa i ō tāua, ō Ngāi Māori momo mātauranga, wānanga ā-kōrero, pakimaero ki ngā whare wānanga o te ao whānui e pā ana ki ngā momo kōrero whakataratara
- whakatipu, kia tūhono, kia whakawhanaunga ā-iwi atu me te whakaputa kōrero, ahakoa ko wai te tangata o tāwāhi kia kitea, kia rangona te tātai o te whakairo whakaaro
- hīkoi kia tipu kaha mai te whakamahi i ngā kaupapa mātauranga mō te hunga kapa haka hai hōpara-mākau-ā-rangi
- kanohi kitea ki te ao whānui mō te taha mātauranga Māori, mō taua hapori, titiro, whakamau tawhiti.

Te kākahu i whakaaturia ki Te Matatini o te Rā 2011

He kupu kōrero tonu anō i puta i te atamira ki Te Matatini mō ngā momo kākahu i kitea. Te maha noa atu o ngā momo kākahu e whai whakaaro atu ana ki te momo kararehe nei te kurī. Ko ēnei momo kākahu he pūahi te ingoa. Ko te kahu waero, he mea tīhore mai i te waero o te kurī. Koia te kākahu o te rangatira. Ko ngā momo rāpaki i whakaatutia mai, kua whiria he tūnako ki raro, he korowai he kākahu huruhuru, he kūiri te ingoa, he mea whakarite ngā here kia hukahuka mai. Ko ēnei momo kākahu he korirangi, he rite ki te āhua o te manu nei, te pīpīwharaura. Ko te nuinga i mau tāhuka kākahu nui, roa hoki, kāre he tūnako, hāunga ka āhukahuka tonu mai. He kākahu rarauwhe, he rauwhekī ētahi, he momo mamaku (kaponga) e here ana ki ngā pokohiwi. Ko te nuinga o ngā kākahu e whai atu ana i ngā momo kākahu o mua te hanga, te here, te tae. Ko te āhua o aua momo kākahu, he mea hanga tonu ki te āhua o tā te kapa haka e manako ai kia ōrite te tau ki ngā kupu me te kaupapa o te tuhinga o te kōrero e whakateretia ana. I whakakitea anō hoki he toki, he manu, he rangatira, he matau pihuka, he whare tōna ritenga.

E taea ana te kite te ōrite o te āhua o ngā kākahu ki te mita o te reo, te whakatakoto o ngā tuhinga mō ngā kaupapa i whakaatutia mai ki runga atamira. Ehara mā te whakaātaahua noa iho o te kākahu te kaupapa e kawē. Ko te mahi anō o te kākahu he whakaatu kē i te riri, i te pōnānā, te aituā, i te whakaoriori, te whaiāipō, te puha; he haka taparahi, te wā o te ririhau arā atu rānei hai hiki matāra mai i te whakaaro kia mau. He kaupapa mana tiketike i ākina mai e ngā kākahu o te kaupapa i tutuki

ki te whānau, te hapū, me te iwi. Koia te kaupapa he momo reo anō tō te kākahu hai tūhono, hai apataki ki te whakatakoto i ngā kupu o te momo tuhinga hai whakaatu i te takiwā te rohe i haere mai ai taua ope kapa haka.

Te Tā Moko he tohu o mātauranga Māori ki Te Matatini o te Rā

“

Tāia ō moko, hei hoa matenga mōu¹⁶.

”

Whakakitea ana te reo kōrero o te momo tā moko ki runga i te tinana o te kaihaka, kaiwhakaputa i te momo hononga ki te mōteatea. I roto i ngā tau nei, kua tino kitea te whakaara mai o te kaupapa, te tā moko, hai whakaatu i te hononga tātai ki te papa whenua, tangata, wahine, me te kaupapa e whakaritea ana: he pakanga, he parekura, he hononga rānei ki tētahi tīpuna. Ko te whakaaro, kia rangona te mamae e tapahia ana i tō kiri, e rere ana te toto kua tangata mai koe, koia te momo riri o te tā moko i whakaatutia ki runga atamira. Ki tā te wahine, koia anō hoki te rere mai o te wehi, me te wana. Rerekē anō hoki te riri i te wana. Ko te momo tā moko i tino whakakitea ko te uhi. Ko tēnei momo tā moko he whakahoki mai i te ora ki te tinana, he whakaara i te pokapū¹⁷ o te āta whakanoho i ngā rārangi iti ka tapahia ki te kiri. He ngārahu tapu aua momo tapahi kia tāia ngā kōrero, whakaaro, tūmanako, hiahia, me ngā tohutohu. Āe, ko te pūtake, ko te taumata o te tā moko he reo whakaora, he reo kōrero, he reo whakatinana i ngā hikoitanga, noho tahitanga a ō tātau tīpuna i runga i te mata o te whenua kia kitea i ēnei rā. Ko te tā moko he reo whakahuahua, he reo maioha, he momo reo kōrero, hāngai ki tēnei ao hurihuri, ki a tātau, i nāianeī kia nohotahi mai te kōrero tuku iho hai matakōkiri ānewa.

Kai ngā momo kōrero o te tā moko ka whakahuatia ngā rārangi kupu hononga, ngā rārangi whakaaro o te ngākau a te pūkōrero, te kaikaranga, te kaiwaiata, te kaihaka hai whakapakari anō i te tangata. Koia hoki te āhua i tapahia ai te kiri tangata hai taurira mau i te whare kōrero, whakaaro rangatira. Ko te mana o te tā moko ka kitea tontutia i ēnei rā i runga i te takoto o te whenua. Ka takahia e ō tātau tīpuna te whenua

¹⁶ Take your moko, as a friend forever: mai i te pukapuka Mau Moko a Te Awekōtuku me Nikora.

¹⁷ Depth of understanding.

ka taunahatia ko te kiri tonu tēnā o te tangata e haehaetia nei. Ka titiro tātau ki ngā taonga i waiho iho e ō tātau tīpuna. Ka kite tonu tātau, koia tēnei tētahi o aua tāonga nui, ko te tā moko, ko te tū mai a ngā maunga me ngā paeroa, te āhua o te rere o ngā awa, te whānui o ngā roto, arā ngā toka o ngā kōawaawa, ngā āhuatanga katoa o te whenua - ko te tā moko tēnā i whakakitea ki runga i te atamira.

Te hunga ka whai whakaaro ki ēnei taonga o te mātauranga Māori o Te Matatini o te Rā

Ko wai mā te hunga ka whai whakaaro ki ngā taonga o te mātauranga Māori ka puta i Te Matatini o te Rā? Ko ngā tauira o ngā whare wānanga Māori me ngā whare wānanga Pākehā e whakapakari ana, e whakaakona ana, e whakangungua ana ki 'tō tātau reo rangatira'. Ko te hunga whakapāoho, kaitātaki reo irirangi, pouaka whakaata Māori, me te hunga tā pukapuka, rauemi reo Māori. Ko te hunga kaituhi mō ngā kaupapa huhua o te mahi kapa haka o te motu. Ko ētahi atu ko te hunga whakapakari tinana, hākinakina, kaupākihi, mahi tūruhi, mahi toi, whakairo rākau, whakahau ture, kairapu mahi, kairangahau kōrero, te hunga kaupupuri i ngā tikanga o te kawa o ō tātau marae, me te hunga o te ao tōrangapū. Kai roto i ēnei kōrero katoa ka hua mai te atamira o te ariā matua.

Ko ngā pouako pakari o ngā kōhanga reo, kura kaupapa, kura reo rua, kura tuarua, wharekura hoki. Ko te hunga e whakangungu kaupapa reo ana ki roto i ngā whānau, hapū, me te iwi. He kaupapa hoki ēnei momo taonga hai āwhina i te hunga mahi, tuhi, whakakao rauemi Māori. Ko ngā tauira Māori o roto i Ngā Manu Kōrero o roto i ngā tau, me ngā kaimahi o ngā tari kāwanatanga. Ko ngā poari ā-iwi Māori, ko te hunga kauhau karakia, karaipiture, te hunga kawē i te whakaponu.

Ko ngā kura o Te Tūtahitanga Māori (Māori Boarding Schools) puta i te motu, ngā tākuta ā-tinana, rōia, kaitātaki kapa haka, kairangahau kōrero hītoria, pūtaiao ā-iwi. Te hunga e ārahi ana i ngā kaupapa hauora whānui, hauora ā-hinengaro, te hunga kaikōrero, kaiwaiata, kaituhi waiata, mōteatea, kōrero tuku iho, kaimahi toi kākahu (Wearable Arts) kaihautū hangarau, pāngarau me te pūtaiao. Tae atu ki te hunga o roto i ngā whare wānanga ā-Pākehā, ā-Māori e tuhi ana, e rangahau ana i ā rātau tuhinga roa Tohu Pae Tahi (Bachelors), Pae Rua (Masters), Tohu Kairangi (Ph.D), pūrongo ki

roto i te reo Māori. Ko te hunga pupuri i ngā kōrero ki runga i ō tātau marae maha, tae atu ki te hunga whakarite, whakatūtū i ngā kaupapa whakaari kapa haka o te motu e whakaaratia ana ki roto i ngā kaupapa o Te Matatini o te Rā aua kohinga kōrero me ngā mahi kapa haka o ngā kura tuatahi, kura tuarua.

I roto katoa i ēnei whakataunga o ngā tāngata ka āhuru mai ko te reo rangatira, te reo o te mōteatea hai here tūmatanui i ngā kaupapa mātauranga Māori, whakaputa i ngā whakaaro o ngā uri o ngā mātā waka huri i te motu. He atamira tēnei whakataunga mahi o Te Matatini mō tō tātau reo rangatira kia hau ai te rongō o te reo ki ngā kokonga katoa o te motu. Ko te wero ki Te Matatini o te Rā kohinga kōrero ko tēnei: ka ora anō i te reo whakaeke, haka, poi, waiata ā-ringa, waiata tira, whakawātea, te reo kōrero?

Koia te kaupapa o te Te Matatini o te Rā, he kohinga kōrero kia purea te hauora, e rangona ai te reo kōrero, e rangona ai te tangata. Ko tō tātau reo rangatira te paritū kārangaranga, te reo karanga i a Aotearoa kia matāra, kia whakarongo tātau ki te hāngai matua o tēnei momo mātauranga Māori, kia whakawātea, kia whakakitea tātau ki te reo kaha o ngā uarā o te mātauranga Māori kai roto i a Te Matatini kohinga kōrero.

Hai whakaoti ake i tēnei kōrero, e tau ai te whakaaro ko te mātauranga Māori o te mōteatea o Te Matatini o te Rā he kohinga, he reo tātari, he papa kupu, he reo maioha, he reo kōrero e puta ai ngā kupu waiata, haka, poi, haka taparahi, pātere, oriori, tauparapara, karakia. Kai ēnei momo kōrero ka kitea ngā rārangi kupu hou, ngā rārangi whakaputa kōrero o te kaikōrero, kaikaranga, kaiwaiata, kaihaka rānei. Inā tēnei taura o tēnei waiata a *Karanga, karanga, karanga rā!* Ko te kaituhi ko Kohine Whakarua Ponika. E whai ake nei tēnei pitopito whakamārama hai whakatauiria i tēnei hāngaitanga o Te Matatini o te Rā ki te mātauranga Māori.

Nā Kohine Whakarua Pōnika tēnei waiata 'Karanga, Karanga, Karanga rā' i tito i te tau 1967. I titoa e ia te waiata nei mō tētahi whakataetae tuhi waiata i whakaaratia e te reo irirangi o Aotearoa i te tau 1967. Nā tēnei o ana waiata ka toa ia mō taua whakataetae. Ko te kaupapa o te waiata nei e whakahau ana i ngā iwi o te motu kia whakakotahi mai ki te hāpai, ki te whakaatu i ngā ahurea, ngā taonga, te mātauranga a tāua te Māori i roto i ngā mahi kapa haka.¹⁸

Karanga! Karanga! Karanga! Karanga rā!
 Karanga, Aotearoa ē
 Ki ngā iwi o te motu ē
 Haere mai rā, haere mai rā, haere mai rā
 Ki aku mahi ē
 Tukua rā ngā kupenga
 Kia haere ana ki waho ē
 Tōia mai, kumea mai, tōia mai
 Ā tāua mahi ē.
 Ka huri au, ka titiro
 Ka huri au, ka whakarongo
 Ka huri au, ka tahuri
 Ki te awahi mai
 I aku aha?
 I aku mahi a aku tīpuna ē
 Te haka tēnā, te poi tēnā, te mahi-ā-ringaringa ē
 Te hiki i taku mere, i taku taiaha
 Te mana, taku ihi ē
 Pupuritia!
 Takahia! Takahia!
 Kia whakarongo ai ngā iwi
 Pupuritia! Pupuritia! Pupuritia ā tāua mahi ē!
 Ka huri au, ka titiro
 Ka huri au, ka whakarongo
 Ka huri, ka tahuri, ki te awahi mai
 I aku aha? I aku mahi,
 a aku tīpuna ē!
 Te haka tēnā, te poi tēnā, te mahi ā-ringaringa ē
 Te hiki i taku mere, i taku taiaha
 Te mana, taku ihi ē
 Pupuritia!
 Takahia! Takahia!
 Kia whakarongo ai ngā iwi
 Pupuritia! Pupuritia! Pupuritia ā tāua mahi ē! Hi!

References

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Mātauranga Māori and Te Matatini o Te Rā, Tairāwhiti 2011: A translated Overview

This conversation provides examples of mātauranga Māori by various kapa haka groups that performed in Gisborne at Te Matatini o te Rā 2011. Mātauranga Māori is widely used as a tool to express and interpret one's thoughts, pedagogies, hopes, history, incantations, contemporary issues, and traditional knowledge.

There are many components of mātauranga Māori that are unique to kapa haka such as whakaeke (entry), whaikōrero (oratory), karanga (call of welcome), waiata ā-ringa (action song), poi, haka (war dance), mōteatea (traditional chant), waiata tira (choral), whakawātea (exit). The kapa haka performers are also adorned with tā moko (Māori tattoo), kākahu (traditional Māori ensemble), and are armed with rākau tapairu (traditional Māori weaponry).

Many people gather to celebrate Te Matatini o te Rā to foster and promote mātauranga Māori and to express loyalty to the kaupapa, and its importance to Māori well-being and creativity. These values are expressed in a waiata aroha, a lament by Mihi-ki-te-kapua for her daughter Te Uruti, "*Kia mārāma au te titiro...*". Groups gathered at Te Matatini o te Rā share in these underlying concepts and promote common values that are integral to mātauranga Māori.

Mātauranga Māori is evident within various compositions to those who have passed beyond the veil, using words of sympathy, lament, and farewell. A unique genre is used in order to activate emotions and rekindle the soul. The depth and breadth of the language should invigorate listeners by highlighting the talents and many successes

achieved by those who have departed. Therefore, mātauranga Māori is the medium through which the remembrance of those who have passed on becomes a process in which the burden of grief and pain is shared.

Te Matatini o te Rā was held in Huitanguru (February) 2011. According to the Māori calendar, Huitanguru is also known as Te Paki o Hewa¹⁹. Following the month of Huitanguru is Poutū-te-rangi (March), which is when we can see the star Whānui.

“

“Ka rere a Whānui, ka tīmata te hauhake²⁰”

”

This particular time of the year is mentioned in a traditional Māori lullaby composed by Enoke Te Pakaru of Te Aitanga-ā-Māhaki²¹:

“Pō! Pō!

E tangi ana tama ki te kai māna²².

Line 58 encourages people to prepare oneself for that season:

“Te ngahuru tikotiko-iere²³,

ko Poutūterangi!²⁴”

Here is an example of the Māori language and its ability to encompass everything Māori and why it is the essence of mātauranga Māori:

E kore e taea te wehe i te reo Māori mai i te oranga tonutanga o te Māori. E kore hoki e taea te wehe i te Māori mai i ngā kaupapa huhua o te ao hurihuri. Nō reira, ko te hā o te reo Māori hai tūhono kaha ki ngā āhuatanga o te noho a te tangata ki tēnei ao hou. E taea ai e te reo Māori te whakapakari te taha tangata, te taha whakaputa whakaaro ā-tangata, ā-iwi, taha ahurea, taha oha pūtea kōrero,

¹⁹ Te Paki o Hewa. A reference to the shimmering heat of the summer, a mirage (apparition). (Te Maramataka Māori 07–08).

²⁰ When the star Vega arises and appears the harvest season begins.

²¹ Ko Pōpō te waiata mōteatea a te Kapa Haka Tū Te Manawa Maurea: Te Matatini 2009 ki Tauranga Moana.

²² Hush, hush! The boy is crying for food!

²³ Autumn is upon us, time to harvest the crops of the land.

²⁴ March signals the abundance of food.

tāonga tuku iho, whakapakari hinengaro hai mana kaitiaki, me te whakakoi i te hinengaro. (Black, 2009)

Te reo Māori cannot be separated from Māori lives. Nor for that matter can Māori lives be separated from the diversity of experience that constitutes modern living. For that reason the dynamics of te reo Māori are inextricably linked to the social fabric of modern living. Te reo Māori has the potential to reinforce social, cultural and economic heritage, as well as individual wellbeing, self-esteem, confidence, pride, and intellectual potential.

Te Matatini o te Rā 2011 provided a platform to promote Sir Apirana Ngata's ideas:

Mā ngā ringa, mā ngā whatu, mā te piu o te hope, mā te takahi o te waewae, mā te wiri, mā te tuki o te ringa ki te kapunga o te ringa hei whakatau, e whakarere ngā kupu o te waiata, haka, mōteatea e kitea ai te tohungatanga, te ātaahua o te reo Māori. (Ngata, 1959: xii)

This competition provides the opportunity to voice and practice various tikanga and themes such as te kawa o te marae (marae protocols), tangihanga (funeral protocols), kōrero tuku iho (traditional knowledge), ngā kauhau, matakitenga a te reanga poropiti o te ao nehe (well known Māori prophets), te tuakiri me te ao hurihuri (Māori identity and diverse modern issues). All these issues are referred to when performing the various kapa haka disciplines.

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Mātauranga Māori



*nā Liz Hunkin
Kahungunu*

Ki ahau nei, ko te mātauranga Māori tūturu, nō te ao Māori, nō te kapunga o te ringa o te ngākau Māori, ā, nō te wairua Māori. Koinei te kōrero mai i tētahi o ōku pakeke ki ahau. Kai roto katoa i aua kōrero a te pakeke nei te mātauranga, ngā tikanga, ngā karakia Māori, ā, ko te reo Māori hai kawē i aua mātauranga hai tūhono atu ki te tangata. I te wā i ahau e tamariki ana, he hōhonu ngā whakaaro o tēnei o aku pakeke, ā, kai te whakaae hoki ahau ki ana kōrero. He tika, nō mai rā anō te mātauranga nei, nō reira, e tika ana kia haere ngā karakia me ngā tikanga i tōna taha. Kai te mahi pērā tātau i ēnei rā - kai te rapu, kai te whakapakari, kai te whakatinana i ō tātau wawata mō te taha ki te mātauranga Māori.

I te wā e tamariki ana ahau, i kite, i rongo hoki au i tētahi o aku kuia e tohutohu ana i aku whanaunga pakeke ko ēhea ngā pō tika ki te hī tuna. Tino mōhio ana a ia ki ngā āhuatanga katoa e pā ana ki taua mahi. Ko tētahi atu o aku kuia he tohunga ki te raranga harakeke ki te mahi kete, ki te mahi whāriki hoki. Ki ahau he mōhiotanga tō tēnā mahi, he mōhiotanga tō tēnā mahi. Te āhua nei, i whakaritea e ō tātau kuia, koroua rānei ko tēhea o ā rātau tamariki hai pupuri i aua mōhiotanga, ā, i tōna wā, ka whāngai atu ki te whānau ki tētahi atu tauira rānei. Ka tiro haere ahau ko wai mā kai te ora tonu ki te homai i aua kōrero, kātahi ka huri ngā kaiwhakaako ki ngā pukapuka a Te Peehi me ērā atu tāngata Pākehā. Ahakoa kai reira ētahi kōrero, i mārāma anō aua kaituhi ki te wairua Māori? Ki tētahi o ō mātau pakeke, e tika ana mā te reo Māori hai kawē ēnei mahi, te mātauranga Māori, ehara mā te reo Pākehā. Ki a ia, he reo anō tō

tēnā mātauranga, tō tēnā mātauranga. I ētahi wā, kai te whakaakohia te mātauranga Māori i roto i te reo Pākehā. Me pēhea e whakaatutia ai te hōhonutanga o ngā kōrero? E tika ana kia whakahaerehia, kia whakamāramahia, kia wānangahia i roto i te reo Māori te mātauranga Māori.

Ko te horopaki o te mātauranga Māori he mea whakakotahi mai i ngā ao e toru, i te ao tawhito, te ao hurihuri, me te ao mō āpōpō. Ko te āwhiotanga o te whakaaro kia piripono ki ngā rangi tūhāhā o ngā atua Māori o Tāwhirimātea i tautokotia ai a Tānemahuta i te tau wehetanga i ana mātua, a Ranginui rāua ko Papatūānuku. Ko te hiringa matua taketake o Tānemahuta me ngā āwhiowhio e āhei ai te māramatanga me te wānanga ki roto i te ao, e tipu ai te oranga tonutanga ki te tangata. Koia tēnei, ko te mātauranga Māori, ki ahau. Ko te mātauranga Māori, ko tōna whakamārama anō, ko ngā hautū pitomana o te aroha, i whakaaria mai e ngā hau o tai-wānanga o te motu; te Tai Tokerau, te Tai Rāwhiti, te Tai Hauāuru, te Tai Tonga. Ko te mātauranga Māori e hāngai ana ki ēnei rā, e mārama ana ki te mātotoru o te kaumātua me ngā kuia, te tūāpapa o te tika me te pono, ahakoa hīkoi ana ki whea. Kia pono tātau ki a tātau, kia pono te mau ki te aroha, kia pūmau te aroha e tipu ai te mauritau. He tohu anō tēnā o te mātauranga Māori. Koia hoki ngā tamariki e haere mai ana ki ā mātau mahi whakatū i te reo me ngā tikanga ki roto o te Wairoa, kia manaakitia te tangata e hora ai te aroha. Ko tēnei mea, ko te mātauranga Māori, hai whakaara i te kaiārahi, i te kaumātua, hai tiaki pū i te oranga tonutanga o te whānau, te hapū, te iwi, me te taha hinengaro.

Ko ngā mahi e kite nei mātau ki te Wairoa mō te taha whakaora mai i te ahi ki roto i ā mātau tauira, e pātai ana ko wai rātau, ā, i ahau mai rātau i whea? Ko ēnei tauira katoa i haere ki ngā kura auraki, otirā nā aua tohu mātauranga, ka whiua atu rātau ki waho. Koia nei ngā mahi a te mātauranga Māori ki ahau, he whakahoki mai i te toi matapakī, te putunga o te mātauranga, te wānanga nui ki a tāua, te Māori, kia hono atu ki ngā taumata o te tangata, oranga ngākau mai, oranga wairua mai, oranga tinana mai. He herenga nui hoki ki ngā tikanga ā-iwi kia mōhio mai ngā mahi mātāpono Māori nei hai whakaara anō i tō tātau reo rangatira ki waenga i a tātau katoa. Koia te kaupapa e kite atu nei ahau kai roto i ā mātau mahi ki te Wairoa. Kai konei ka hua mai te whakaaro e tātai ana i ngā ao mātauranga e matapakitia nei te rerenga matua o te oranga mō ngā tauira te pai. Kātahi ka kauruki atu i te kupu kīwaha matua, me te

whakamahi kia tipu, kia ora aua kupu hai kāinga tata, kāinga whakaora i te hinengaro hai whakanui, hai whakamana i te mauri, te matū o te reo kōrero ki ā mātau taurira o te Wairoa. E rere tahi ai te kōrero, te mahara, te tūmanako ki te rapu kōrero hai mau i te whakaaro e piripono ai ngā momo whakaaro. Hai aha? Hai whakatinana e mau ai te māramatanga, ka tipu ko te mātauranga Māori.

He kohinga kōrero te mātauranga Māori, he ringa whakaemi kōrero kia tinana ai te huihui whakaaro. Kai konei ngā tohu o te ūmanga onamata, tae atu ki te whera i te whakaaro ki te rau tangata e hou ai ngā mahi whakatinana ki te mātauranga Māori. Pērā i ngā papakupu, ngā mahi rangahau, te tipako i ngā mahi rerenga kōrero matua, nā ngā aho a Hine-ahu-one ka puta ko te ira tangata koinā te tuku mōhio, e tinana ai te whakaaro. Koia ēnei ngā whakaaro i kite atu ai ahau i te wā e mahi tata ana ahau me aku taurira. Aua atu ngā kaupapa i hira ake ai te wairua o te mātauranga Māori!

Kai roto katoa i te mātauranga Māori, ka pā katoa mai ki te āhua o ngā tikanga whakawhanake i te reo ki nāianeī, ki tawhiti nui, ki tawhiti roa, ki te tāheke e whakakau atu ana i te huarahi kia mārō ai ēnei o ngā rārangi kōrero, rārangi whakaaro. Ko te tikanga o te mahi pānui, tuhituhi he rapu i te whakahuahua ki ngā hanga kaupapa e tau pai ai ki ā mātau taurira. Mā te whakamārama i te kupu o te ao Māori ki ēnei rā e tino kitea ai te huarahi whakatipu i te hinengaro kia haepapa te reo pānui, tuhituhi, arā atu. Koia te kaupapa o te mātauranga Māori. He maha ngā kupu hōhonu, kupu whakarite, kupu ka tikina atu i te ngākau-hinengaro kia maioha ai te pūtahi nui o te whakaaro. He maha ngā whakaaro mō ngā momo whakarite i roto i te mahi tātari whakaaro, tātari kaupapa. Koia ngā kaupapa hai whai atu kia mārāma ai te titiro. He maha anō hoki ngā taurira o te mātauranga Māori kai roto i ngā kōrero tuku iho. Kai roto i ngā tohutohu o ngā kōrero tuku iho e ora ai te ngākau o te taurira. Koia te mahi tuatahi o te mātauranga Māori, he whakarata i te ngākau o te taurira. E rata ai te ngākau, ka tipu te taurira. Kāti, ko te mahi nui tonu, ko te aronga kaha ki te kaupapa. He mea nui te āta titiro i ngā kaupapa o te ao Māori. Kai roto tonu i te kaupapa e kitea atu ai te mātāpono ki ngā whakapepeha, ngā whakatauākī, ngā kupu o ngā waiata, ngā kōrero pūrākau, ngā taunahanaha whakaū ki te whenua.

Koia ā mātau akoranga ki te Wairoa e hāngai ana ki te mātauranga Māori e whai ake nei:

- kia pai te whakawhanaunga mai o ngā kupu me ōna ritenga hai whakaara i te tauria, hāngai ana ki tā te tauria e manako ai
- kia honoa mai aua kupu whakawhanaunga me ngā kaupapa o te taiao o nāianeī, o ngā tōtara mahirangi o te wao nui a Tāne, hai whakatipu nui i te ngākau whai kaupapa
- ko te kaupapa hai tohu i te oranga o te rangi whakaaro e ora ai te rapu i te whakaaro mā te tauria
- ko te mata o te kōrero hai tūhonohono kia mau ki te whakaaro kia tipu, kia tinana te mahi ārahi whakaaro kia piripono ki te tauria.

Ko ngā whāinga hoki o te kaupapa nei, te mātauranga Māori, ko ngā whakaterenga o te kōrero. He nui ngā taunga o te whakaaro e rau ai te whakaaro, te māramatanga o ngā whakataunga whakaruruhau kōrero. I konei, ka rapua mai ngā kupu, ngā kaupapa hou, ngā kupu whakahiato kia honoa ngā hiahia. Koia te huarahi e whāia ana e te tauria, e kitea ai he kupu hai whakaora i te pai o te mahi ako. Koia te atamira o te mātauranga Māori ki ahau, he whakatipu i te hononga, te whakakotahitanga, kia kohia ngā rārangi kaupapa e manaakitia ai i te ngākau o te tauria!

Te Mātauranga Māori: A Translated Overview

I believe mātauranga Māori to be a traditional Māori concept. It is said that within mātauranga Māori are the knowledge, customs, and incantations which are embodied through te reo Māori.

When I was young, I had witnessed various kaumātua and their specialised skills. Their unique skills had been handed down from their ancestors with the responsibility of teaching them to future generations. We are faced with the reality that teachers refer to Pākehā sources and writers such as Elsdon Best. Although the knowledge is easily accessible, the question is, “Was the writer able to encapsulate wairua Māori?”

According to some elders, mātauranga Māori can only be taught through the medium of te reo Māori. Contextual knowledge has a unique relevance and a certain genre that can only be inspired through te reo Māori. It is argued that the depth and breadth of mātauranga Māori cannot be truly reached when the medium of teaching is the English language. One must understand the nuance of te reo Māori and its concepts.

Mātauranga Māori is able to connect the past, the present and the future. Since the separation of Rangi and Papa, and the creation of the cosmos, and Tāne pursuing knowledge, mātauranga Māori has been a part of our culture and our well-being.

Mātauranga Māori guides people to love, care for, and nurture the elderly and to promote well-being within whānau, hapū, iwi, and self through mental wellness.

When working with students who have been brought up in the main-stream schooling system, we see an inclination to learn about the self, their culture and their language. Mātauranga Māori is the basis upon which these concerns can be addressed. Tribal lore and customs can also supplement the growth of our students, who will be able to gain understanding and appreciation of their uniqueness in society. Also, within the paradigm of mātauranga Māori is the potential to enhance and utilise te reo Māori. Students are required to deconstruct and analyse various words, then to adapt and reconstruct words and sentences appropriate to the context. Students are also encouraged to learn the underlying philosophies within our Māori proverbs, songs, stories, and histories of our various land marks.

Mātauranga Māori is a way in which people are able to voice and share their thoughts, and support each other while working to reach a common understanding. To me, mātauranga Māori is about growing unity and caring within the hearts of our students.

Mātauranga Māori



nā Hone Sadler

Ngā Puhi/Ngāti Moerewa

Ko te mātauranga o te iwi Māori i āta tirohia hōhonutia e te iwi whānui kia kite ai i takea mai te mōhiotanga, te mātauranga, me te māramatanga o te Māori i hea. I tīmata mai tēnei āhuetanga e tauwiwi i tērā rau tau, ā, tatū noa ki ēnei rā. Nō te taenga mai o tauwiwi ki ēnei motu, kātahi anō te Māori ka mōhio ki tēnei mea, te ‘mātauranga’. Mai i te wā i tae mai a tauwiwi i tērā atu rau tau, ka tīmata te hakarērea e te Māori tōna ake mātauranga. Ehara i te mea, nā te Māori i hakarere, he mea takahi, he mea whakakāhore kē e tauwiwi, ā, e haere tonu nei tēnei āhuetanga i nāianeī. Ko te tohu o tēnei āhuetanga, ko te memeha haere o tō tātou reo me te kaikawe i ōna hakaaro, i ōna tikanga anō rā ki roto i te ao Māori.

Koia rā ka tae mai ki ēnei wā, kua heke te tatauranga o te iwi Māori e mātau ana ki tōna reo, ki ōna ake tikanga. Ko te reo te mea tuatahi i āta raupatungia e tauwiwi. He mea taunga tēnei mahi ki a rātou, nā te mea kua oti tēnei āhuetanga te hakamahi ki ētahi atu iwi o Āwherika, o Amerika, i mua i te taenga mai ki tēnei motu. Kua pau i a rātou te rima rau tau pū noa atu ki ēnei āhuetanga, ehara i te mea he rerekē, ehara i te mea he tauhou ki a rātou tēnei mahi, te takahi.

Nō te mimiti haere o te reo, kātahi anō te iwi Māori ka hakaaro kei rite te reo Māori ki te moa, kei ngaro, oti atu. Ka tīmata tētahi kaupapa e Tā Hemi Henare, e Ngoingoi Pewhairangi mā, ki te hakaora mai i te reo. Ko taua kaupapa rā, ko te

kōhanga reo. Ko te hakaaro i taua wā kia hakaoratia mai te reo me ngā tikanga i roto i ngā kōhungahunga me ngā taurikiriki²⁵. Koia i puāwai ai tēnei āhuatanga o te kōhanga reo puta noa i te motu whānui, nā te kaingākau a te iwi ki tōna ake reo. Nā te mea, mā tōna reo ka mōhio he iwi kē atu te Māori, he motuhake tōna noho me tōna tū ki Aotearoa nei.

Ko te mātauranga a te Pākehā he mea āta pēhi i te iwi Māori mai i te rokohanga o tauwi mā ki tēnei whenua. Atia rā, kua oti e ngā mihingare te huarahi te para ki roto i te hakaaro o ō tātou tūpuna i tērā atu rau tau. Ko te paeroa o tēnei āhuatanga, he mea tīmata mai i te hakapono a te Māori. Ka hakakorengia te reo, kātahi ka huri ki ngā whenua. Nā, ko te mutunga iho mō te Māori, he pōhara, he rawakore ki roto i tōna ake ao. Atia rā, tērā rawa ngā tohunga i wareware ki ngā mātauranga i riro mai i a rātou i roto i ngā whare wānanga. Ko te tino kaupapa i puritia e rātou, ko ngā hakaritenga mō te ao mārāma kua tauriatia mai i roto i ngā hakapapa i tīmata mai i Te Kore. Ko te mea kē, ko tā ngā kōrero a Whatarangi Winiata e mea ana:

*Ko te mātauranga Māori: Ko te whakamāramatanga o ngā tikanga tuku iho e puta ai te titiro a te Māori ki tōna ao.*²⁶

Ko te hakamāoritanga o ēnei kōrero ki tōku mātakitaki e pēnei ana: ko te mātauranga Māori he mea hanga nā te Māori kia mārāma ai tōna titiro ki tōna ao. Meinga ka tirohia hōhonutia te ia o ēnei kōrero, ko te kaupapa e hakaatu ana i te āhuatanga nei kua hakaaro kai roto i ngā whare tūpuna, ki runga anō i ō tātou tini marae. Ko Ranginui ka tokona ki runga, ko Papatūānuku ko te papa rahi e takoto ana ki raro. Nā, ka kitea nei ko te hakaaro o te Māori ki tōna ake hanganga o te ao. Ka hakaatungia i roto i āna karakia me āna hakapapa. Mā ngā hakapapa ka kitea te hōhonutanga o te hakaaro o te Māori ki tōna ao.

Ko te mātauranga e pupuritia ana e te iwi Māori, mai anō i ōna tūpuna a mōroki noa nei, tētahi momo mātauranga e āta hakawākia ana i ēnei rā. He rite tēnei momo mātauranga ki ngā mātauranga o ngā iwi whenua o te ao. Ina, he mātauranga i āta ūhia, i āta hakahekengia tōna tupu o ngā whenua e ngā iwi o Ūropi. Ina rā te nui o te

²⁵ tamariki nohinohi

²⁶ He mea homai e Charles Te Ahukaramu Royal i roto i tētahi a ana tuhinga i tukuna mai ki te karaehe MMM2 i Te Whare Wānanga-o-Raukawa 1998.

raupatutanga, kua eke mai ki tēnei rā, tērā te tokomaha noa atu o ngā Māori e noho kūare ana ki tō tātou reo, ki ngā tikanga hoki o ngā tūpuna me te tini noa atu o ngā wāhanga o te mātauranga Māori. Heoi anō, ko tētahi kaupapa nui, ko te whiriwhiri kia tupu ai tō tātou mōhio mō ngā mātauranga o mua.

Ko te Hakapapa O Te Tāhuhu Tātaringa

Kei te ao Māori tōna kaupapa e taea e ia te tātari ngā hautupua kia puta ai he māramatanga, me kī, he mātauranga Māori mō tōna ao. Ko te hakapapa te tāhuhu tātaringa o te hautupua hou, e taea ai e te Māori te tiroiro hōhonu ki ngā mea katoa o tōna ao kia puta ake he māramatanga. Koia kē te rerekētanga o te āhua titiro a te Māori ki tā te Pākehā. Ki tā te Pākehā titiro me tōna āhua tātari i te hautupua hou, me āta wāwāhi te hautupua kia tae atu ki tōna ititanga. Ko te āhuatanga o te Māori, kia rangahaua, kia rapua, kia kitea kei hea te whanaungatanga o te hautupua hou nei. I takea mai i hea, ko wai ōna mātua, ko wai ōna whanaunga, ka pēhea rawa nei tōna whanaungatanga ki ngā mea katoa o te ao. Nā runga i tēnei āhuatanga ka māmā noa iho tōna hakaaro tahi ki tōna nei ao e noho tahi ana. E aru muri nei e ono ngā momo ariā e hakamārama ana i te āhuatanga o te hakapapa hei tāhuhu tātaringa.

Te Rangatiratanga

Ko tōna tikanga, ka tupu ake te hakapapa, ka taea e te kaitātari te kite i ngā kaupapa me te ia o te hakapapa e hakaatu ana i te rangatiratanga o ngā hononga ki waenganui i ngā hakarōpūtanga o ngā hautupua. Ka hakaaturia te rangatiratanga i ngā tauritenga kia hāngai anō te titiro, kia kitea ai kei hea, ko te aha rānei, te mea e kume tahi ana i ngā tauritenga. Meinga ka hāngai ēnei hakaaro ki te kaupapa nei, ko ngā wāhine rangatira te tino kaupapa e herea ai ngā hakaaro ko te wahine. He aha kē ngā rerekētanga ki waenganui o te tāne me te wahine, i tua atu i ngā āhuatanga ā-tinana? Ko te hōhonutanga o tēnei pātai, ka kitea te hakamāramatanga i roto i ngā tauira i hakarērea mai e ngā mātua tūpuna i roto i ā rātou mahi katoa. Tatū iho ki ngā wāhine o Ngāpuhi ēnei hōhonutanga. E taea e rātou te mau i runga anō i tō rātou ake rangatiratanga. Ina rā, ko te rangatiratanga nunui ka ūhia ki runga i te wahine ko te whare tangata, māna anahe tēnei āhuatanga e amo, horekau kē a wai rānei i tua atu i a ia.

Te Tohungatanga

Ko tēnei ariā he mea tino whai pānga ki te kaitātari, nā te mea, ko te tino kaupapa o te kaitātari kia mārama ki ngā tohu me te hakawhānau i te tohu hou mō te hautupua kāhore anō kia kuhu ki roto i te hakaapa. Erangi, ko tōna tikanga, ka whai pātanga ki reira. Nā reira, he aha kē ngā tohu ka puta ake e taea te hakaatu mai. Meinga ka tīmata mai i te ao o ngā atua kāhore he tangatatanga uwaha o ngā atua. Kia tae rā anō te hakaapa ki a Papatūānuku, kātahi anō te tangatatanga uwaha. Kia tae atu ki te ira tangata wahine, ka kitea i pokepokea mai i te oneone o Papatūānuku. Ko te oneone nei ehara i te mea he oneone noa iho, erangi kotahi anahe te wāhi ka kitea te uku nei i kitea e Tāne ki Kurawaka. Ka moengia e ia he wahine māna, ka tomokia Te Ara-whānui-a-Tāne, kia hakatōkia te kākano kia tupu ake ki roto i te ira wahine ka puta ki te ara tā whangawhanga, ka whānau mai ki te ao. Nō te whānautanga mai, ka moea e te pāpā, e Tāne. He tohu katoa ēnei ki te tangata, he kuru pounamu te wahine, i te mea, kotahi anahe te wāhi i kitea e Tāne te uku tika hei hanga i te wahine. Nā tōna hakamomori, i hakaapu ai tōna katoa kia riro ki a ia te uku hei hanga i te ira wahine. Ko te moenga kaiwhioretanga a Tāne ki tana tamāhine, ka mōhio ai te tamāhine ko tana tāne ko tōna pāpā kē, nā reira ka wehe atu.

Te Manaakitanga

Ko tēnei ariā he mea e hāngai ana ki te whanaungatanga o te kaitātari me te hautupua. Ka pā tēnei āhuatanga ki te iho o te whanaungatanga ki waenganui i te kaitātari me te hautupua kia hakaatu ai i te manaaki o tētahi ki tētahi. He pānga anō tēnei āhuatanga ki te whanaungatanga kei waenganui i ngā hautupua e rua kia whānau mai he hautupua hou. Ko te whānautanga mai o te hautupua hou, ko te tohu o te manaakitanga kei waenganui i ngā mātua e rua o te hautupua, kātahi ka tipu ko te mātauranga Māori.

He tini ngā tohu me ngā tauira i hakarērea e ō tātou mātua, tūpuna ki te āhuatanga o te manaaki. Ko te wahine te tauira o te manaakitanga, mai i a Papatūānuku, ki ngā tūpuna o Hawaiiki, ki ngā tūpuna o ērā atu rau tau, tatū iho ki ō tātou mātua tūpuna o tēnei rau tau, ā, heke iho ki ngā mātua o ēnei rā. Ko ngā wāhine te tohu o te aroha, ko ngā puna roimata ki runga i ō tātou marae, kei roto i ō tātou kāinga. Mā te rongu i te reo maioha ki runga i ō tātou marae, ka mōhio tonu tātou

ka manaakitia te iwi whakaeke mai ki runga marae. Ko rātou kē te mana hakatau i te manuhiri, nā te mea, ko te reo o te wahine te mea tuatahi ka rangona ki runga i te marae, arā, ko te karangatanga o mātauranga Māori.

Te Whanaungatanga

Ko tēnei ariā e hakaatu ana i te honohononga o ngā mea katoa o te ao. Ka tupu ake te hakaapa, ka māhorahora te totoro kia uru ai ngā hautupua katoa. Otirā, kia honohono tahi katoa ngā hautupua. Ko te papātanga o tēnei ariā ki runga i te āhuatanga rangahau e meinga ana e honohono ana ngā mea katoa o te ao. Ko te matū²⁷ o te rangahau, ka tiro hōhonutia ngā hononga.

Mā roto i tēnei mahi, ka rangahaua te whanaungatanga o te ira tangata ki te ira atua. Otirā, ko te whanaungatanga o ngā hapū, o ngā iwi, ki a rātou anō, ki ngā iwi kē atu. Ko te whanaungatanga te kaihonu i te iwi, kua tauratia mai tēnei āhuatanga e ngā uri hakatupu puta noa i te motu whānui. Meinga e kaha ana ngā honohononga, e kore rā e taea te wetewete. Ka tika te kōrero, ko te mātauranga Māori te whanaunga hakaoho.

Te Ūkaipō

Ko tēnei ariā e whai pānga ana ki ngā kaupapa e rua nei: tuatahi, ko te hāngai ki te hanga i te huarahi ki te maramatanga; tuarua, ko te āta noho o te ao hautupua. Ko te tino hāngai o te iho o te kaupapa, kia whai pānga ai te rangahau me te tātaringa ki te ora me te tautoko i te kaupapa.

Ko te ūkaipō te kaitoko ake i te ira tangata mai i te hakatōtanga o te kākano ki te kōpū o te whaea. Ka tīmata mai te hakangungu o te ūkaipō i taua wā. Mai i reira, ko te oranga katoa o te pēpi e hakawhirinaki ana ki te whaea, ā, ka tae ki te wā ka huri te pēpi, ka taka ki te ara tāwhangawhanga, ka whānau mai ki te ao. Erangi, me te mōhio, e kore rā te hono o te whaea e wetewete i te tamariki, ā, kapi noa ōna kanohi ko te ūkaipō he tira haere ki te mātauranga Māori.

27 Te iho, te hā

Te Kotahitanga

Koia tēnei, ko te tino kaupapa nui o te hakapapa me te ao mārama kia hono tahi ngā mea katoa o te rangi me te whenua. I roto i ngā hakapapa katoa o te ao o te Māori, e tauratia ana ka pūtake mai i te ao muna. Kua tīmata mai ngā hakapapa katoa i a Io me ōna tini kāranganatanga. Atia rā, ko te aha, ko te tangata, te kararehe, te manu, te rākau, te ngārara, te haupapa, te wai, me te aha atu, me te aha atu. Ko te mahi a te mātauranga Māori he hakakotahi mai.

Mātauranga Māori: A Translated Overview

The mātauranga of the Māori people is analysed and discussed by many in order to identify and understand its original source. Mātauranga Māori was first coined with the arrival of Pākehā to Aotearoa. Māori have since been assimilated by Pākehā, losing our native language and our traditional customs, protocols and sacred bodies of knowledge. Māori and many other indigenous peoples of the world have long suffered under assimilation, and colonisation of their lands.

In effect, te reo Māori suffered severely, and initiatives such as te kōhanga reo, led by Tā Hemi Henare, Ngoingoi Pewhairangi and others, were designed to nurture, grow, and revitalise the Māori language. The kōhanga reo movement was born and spread throughout various tribes and is now a well established total immersion pre-school system in New Zealand.

Although some bodies of knowledge were lost, the traditional concepts and teachings of the old whare wānanga can still be seen here and traced back to Te Kore. As Whatarangi Winiata states:

*Ko te mātauranga Māori: ko te whakamāramatanga o ngā tikanga tuku iho e puta ai te titiro a te Māori ki tōna ao.*²⁸

28 This statement was included in one of the course papers for course MMM2 at Te Wānanga-o-Raukawa 1998.

My interpretation of this quote suggests that mātauranga Māori is a paradigm in which Māori are able to define their own cultural parameters. The sources of mātauranga Māori come from within the culture, such as whare tīpuna – meeting house – and various marae. The Māori world is inclusive of Ranginui, Papatūānuku and everything in between. Mātauranga Māori is defined by its incantations, its theology and genealogy.

Mātauranga Māori has been with our ancestors since the beginning of time. It has been handed down through the generations. Unfortunately, in this day and age, due to colonisation, some Māori are ignorant of their language and customs. Therefore it is now time to revitalise the traditional Māori customs of old.

Whakapapa as a tool for analysis

Within a Māori paradigm there is the ability to explain phenomena within a cultural context. Whakapapa is a tool which allows Māori to understand and access higher levels of understanding. This analytical tool – whakapapa - is unique to Māori and does not have an exact Pākehā equivalent. Whakapapa is formed on relationships and their intermediary effects and responsibilities within their surroundings.

Te Rangatiranga

When analysing whakapapa, rangatiranga is identifiable and highlights certain phenomena. Rangatiranga clearly outlines equality amongst phenomena, for example, the make up of male and female human beings. The human anatomy of a female (whare-tangata – house of birth), in particular, is sacred and important as it has rangatiranga because of the child bearing responsibilities. This ability is respected and acknowledged as a special gift that is entrusted to women only.

Te Tohungatanga

This aspect is important because, for example, if we refer to atua Māori – Māori gods – they are gender neutral. When we analyse the whakapapa of Papatūānuku, we reveal the creation of the first women through Tāne's moulding and shaping of the sacred earth of Papatūānuku, called Kurawaka. This identifies the sanctity of the female and the purity and rare nature of Kurawaka because there is no place like it. This led

Tāne to procreate with Hine-ahu-one, who gave birth to their daughter who Tāne incestuously mated with, which caused his daughter to flee in sorrow and humiliation.

Te Manaakitanga

Manaakitanga is used when analysing relationship phenomena. The female epitome of manaakitanga stems from Papatūānuku through to our ancestors of old and present. Wāhine symbolise a love and care as they are first to vocalise their maioha on our marae. People are instantly aware of their intentions and their manaakitanga responsibilities through this act.

Te Whanaungatanga

Whanaungatanga combines all phenomena through its various relationships, similarities and even its differences. Its a tool to analyse interconnectedness through a Māori paradigm such as whanaungatanga; of ira tangata – human beings – and its relationship with ira atua, and also whanaungatanga between tribes and sub-tribes and their relationships with others. Whanaungatanga is what unites all tribes throughout the country. Mātauranga Māori reminds us that if relationships are strong they can overcome many obstacles.

Te Ūkaipō

This theory is around establishing a clear path towards understanding and to comfortably organise phenomena. The purpose of research and analysis should coincide with the desired outcome. The ūkaipō is responsible for carrying the womb in which all human beings are created. The ūkaipō establishes a maternal and unbreakable bond with its child from its inception as a being.

Te Kotahitanga

Kotahitanga is one important aspect of whakapapa which interweaves and connects everything around us. Everything in the Māori world is esoteric, therefore everything is created by Io, whether it is a person, animal, bird, or tree. Mātauranga Māori is one tool by which all things can be interwoven and connected.

Part Two



NZQA Perspective – The Journey With Mātauranga Māori

Te Rautaki Māori

Aspirations for Māori education are for Māori to be able to live as Māori, to actively participate as citizens of the world, and to enjoy good health and a high standard of living (Hui Taumata Mātauranga, 2001). These goals underpin the framework for the New Zealand Qualifications Authority’s (NZQA) first official Māori strategy, Te Rautaki Māori, launched in 2007. The strategic direction outlined in Te Rautaki Māori 2007–2012, ‘Full Māori participation in a knowledge-based society and economy’ is supported by a number of key goals which include:

- to support Māori to succeed as Māori
- to enable Māori to participate successfully as citizens of the world
- to grow knowledgeable Māori communities
- to grow Māori capability
- to foster Māori social well-being
- to facilitate economic transformations of Māori communities.

Te Rautaki Māori 2007–2012 also identified sixteen key actions for NZQA, of which Key Actions 2 and 3 relate specifically to Māori knowledge (mātauranga Māori).

Key Action 2: *Criteria for qualifications based on Māori knowledge.*

- Outcome: The approval and registration processes for qualifications that incorporate Māori knowledge will carry a ‘Māori Qual’ mark to indicate both Māori content and appropriate validation.

Key Action 3: *Criteria for providers based on Māori knowledge.*

- Outcome: Quality assurance processes for providers who deliver programmes based on Māori knowledge will incorporate relevant and appropriate criteria

The Pathway To Mātauranga Māori Evaluative Quality Assurance

From its inception in 1990, the interests of Māori learners and Māori knowledge have been an explicit concern of the New Zealand Qualifications Authority (NZQA). Through the development of Field Māori, New Zealand became one of the first countries in the world to recognise indigenous knowledge on a national qualifications framework.

For more than two decades, recognised Māori experts (Whakaruruhau) have worked with NZQA to develop national standards and qualifications that cater specifically to Māori knowledge, pedagogy, and skills.

In 2007, NZQA embarked on a major programme to build on the strong foundations provided by Whakaruruhau and Field Māori and ensure the appropriate recognition and validation of mātauranga Māori in the qualifications system. Mātauranga Māori Evaluative Quality Assurance (MM EQA) is the result.

In 2008, Ngā Kaitūhono was established. Originally proposed to be a ‘Kaitiaki’ group, members needed time to determine how they could contribute most effectively, as they did not consider themselves to be ‘kaitiaki’. The turn-around came when the group identified the need to clarify and ‘make space for’ mātauranga Māori at NZQA. There was also a need to forge links between NZQA, Māori and iwi. The group’s role then became clear, and from 2009, Ngā Kaitūhono has been instrumental in providing the necessary leadership and support to NZQA in considering the quality assurance of qualifications and programmes based on mātauranga Māori.

In 2009, the Hui Mana Tohu Mātauranga Māori was held at Waiwhetū marae, Lower Hutt. The event was attended by 230 Māori educationalists and helped to re-frame the conversation about mātauranga Māori in relation to educational

achievement, excellence, and scholarship. Distinguished Professor Sir Hirini Moko Mead, in his opening address, provided the hui with a clear direction when he said ‘the purpose of this conference is to be an agent of change, a catalyst for our collective advancement’, and that it would ‘add value to our programmes, teaching and research, [and] set sights for a validation criterion with indicators for mātauranga Māori’. This hui was certainly a turning point. Later that year, NZQA and Ngā Kaitūhono released a publication entitled *Book of Proceedings of Hui Mana Tohu Mātauranga 2009*.

In March 2010, NZQA released for public comment a proposed model for quality assuring mātauranga Māori qualifications and programmes. Strong support for the models key elements and a principles based approach provided the NZQA Board with the confidence to approve the further development of the model.

Later in 2010, NZQA and Ngā Kaitūhono hosted the Mātauranga Māori Symposium which also served to acknowledge Dr Ranginui Walker’s contribution to NZQA and the education sector. This event was attended by 220 people, and included speeches by the former Minister of Education, Anne Tolley, and the then Associate Minister of Education, Dr Pita Sharples. The event provided further momentum to support work on quality assurance and mātauranga Māori. Addresses by Professor Graham Smith, Professor Whatarangi Winiata, and Dr Ranginui Walker re-affirmed the statements for the place of mātauranga Māori, kaupapa Māori, tikanga, and te reo Māori in the education landscape.

In 2011, a trial was conducted with five tertiary education organisations (TEOs) to test the models effectiveness. An independent evaluation of the trial identified further opportunities for strengthening the model including ensuring key kaupapa Māori principles were embedded throughout all aspects of the model. A Mātauranga Māori Working Group was established to work alongside NZQA to complete the final developments. The Working Group consisted of representatives from wānanga, institutes of technology, private training establishments, Te Kōhanga Reo National Trust, and NZQA’s three Māori Advisory Groups – Ngā Kaitūhono, Māori Economic Development Forum, and Whakaruruhau.

In April 2012, the NZQA Board approved the next iteration of its Māori education strategy, *Te Rautaki Māori 2012-2017*. The Board also approved the tools and processes to support the implementation of the Mātauranga Māori Evaluative Quality Assurance (MM EQA) framework including *Te Hono o te Kahurangi* (the kaupapa Māori framework), *Ngā Taputapu Arotakenga* (the evaluative tools), and the Mātauranga Māori Quality Assurance Mark logo.

In May 2012, the NZQA Board and *Ngā Kaitūhono* returned to *Waiwhetū Marae* for the blessing of the Mātauranga Māori Quality Assurance Mark, and the launch of the Mātauranga Māori Evaluative Quality Assurance initiative. A large group, including the Mātauranga Māori Working Group, NZQA Board and Staff, and other key external stakeholders braved the early morning cold to share this important occasion.

MM EQA provides a platform for recognising and valuing expressions of *mātauranga Māori*, and the ways in which Māori value those expressions based on their own merits. It is ground-breaking in the sense that it adds to how NZQA undertakes quality assurance and, indeed, contemplates indigenous views of quality assurance. Nurturing and recognising excellence in *mātauranga Māori* through the award of the Mātauranga Māori Quality Assurance Mark, and the promotion and implementation of MM EQA are a key focus of *Te Rautaki Māori 2012-2017*.

The *Toitū te Mātauranga Symposium* held at *Te Papa Tongarewa* in Wellington on 18 July 2012, launched *Te Rautaki Māori 2012-2017*, and released this publication *Conversations On Mātauranga Māori*. The event was also a celebration of the contribution of *Whakaruruhau* to *mātauranga Māori* and NZQA. This publication, with contributions from members of *Ngā Kaitūhono*, provides the education sector with a resource aimed at initiating and furthering *Conversations On Mātauranga Māori*.

The events held, and publications developed while undertaking this journey along the pathway toward developing a Mātauranga Māori Evaluative Quality Assurance process, are all significant reference points for the NZQA journey with *mātauranga Māori*.

To Define or Not To Define Mātauranga Māori

NZQA does not attempt to define or own mātauranga Māori – this is an explicit acknowledgement that this body of knowledge remains within the care and guardianship of whānau, hapū, iwi, and hapori Māori. For many involved, mātauranga Māori is a ‘lived reality’, a deep and spiritual approach to life, of fundamental importance to both everyday and longer-term endeavours.

Ngā Kaitūhono offered the following guidance to the development of MM EQA:

Mātauranga Māori includes a dynamic and evolving range of knowledge areas; it is not limited to Te Ao Tawhito and includes everything in Te Ao Māori. (2010)

Developers and providers who base their qualifications, programmes, or broader operations on mātauranga Māori, generally provide education that deliberately sets out to meet what they identify as the most important needs and aspirations of their people – those relating directly to Māori knowledge and Māori worldviews.

In part, this emphasis recognises the importance of mātauranga Māori itself, and, in part, the broader expectation that acknowledging and advancing Māori language, culture, and identity is important in providing a basis for Māori success in all forms of education. Many see the promise and reality of enhanced learner achievement and better outcomes for learners and their communities, through approaches based on mātauranga Māori.

Any attempt by NZQA to define what mātauranga Māori is would be immediately problematic. The very endeavour constrains the possibilities of what can be achieved through educational approaches based on mātauranga Māori where the desire is for education that is innovative, responsive, and directly addressed to Māori aspirations and needs.

Thus, quality assuring mātauranga Māori qualifications, programmes, and organisations provides unique and deep challenges. The role for NZQA in carrying out its quality assurance function, is to understand and acknowledge the aspirational nature of these endeavours and balance this with the need to rigorously recognise the integrity, validity, and quality of mātauranga Māori courses and qualifications and providers.

NZQA, through its Māori strategy, Te Rautaki Māori, has responded to these challenges by developing a new, innovative, and more appropriate approach to quality assuring qualifications and programmes based on mātauranga Māori. Mātauranga Māori Evaluative Quality Assurance (MM EQA) is the result.

Maintaining Integrity

NZQA conceives of evaluation as the systematic process for working out the **quality** and **value** of things. Mātauranga Māori Evaluative Quality Assurance acknowledges that a distinctive approach is required in order to quality assure mātauranga Māori qualifications, programmes, and providers credibly. Central throughout the development of MM EQA has been a commitment to ensure that the integrity of both mātauranga Māori and evaluative quality assurance is maintained without compromise.

Systematic and rigorous in its approach, MM EQA is based on the principle that what is of value to Māori should be central, with mātauranga Māori outcomes, processes, philosophies, and practices recognised on their merits. In the context of mātauranga Māori, the quality assurance function, fundamentally, needs to be able to understand and value what is genuinely important, in much the same way as the developers and providers of qualifications and programmes do. Those things that quality education nurtures – knowledge, skills, values, and attitudes – must be able to be recognised and their value acknowledged in a way that is authentic to the mātauranga Māori endeavour.

MM EQA makes every effort to model good evaluation practice, asking and answering the right questions about the right things in an appropriate way, so that a Tertiary Education Organisation (TEO) or qualification developer is left with its mana enhanced and the koha of strengthened self-assessment within the organisation. The quality assurance process is respectful of the integrity of mātauranga Māori itself, and respectful of the importance of mātauranga Māori for Māori, and to New Zealand. The intention is that neither side of the partnership seeks to dominate or compromise the other.

The evaluation process systematically answers evaluation questions, using evaluation tools to guide the process. The evaluation questions are about both valued outcomes and key contributing processes from mātauranga Māori and educational perspectives. There is no fixed expectation of what constitutes a ‘good’ answer.

Done well, the evaluative approach will assist organisations to strengthen both the outcomes and delivery of mātauranga Māori programmes through supporting the development of the TEO’s self-assessment.

The intended legacy of MM EQA is the growth and strengthened development of mātauranga Māori outcomes and the important processes that contribute to them.

Open Relationships, a World of Co-discovery and No Surprises

The MM EQA approach requires open relationships based on evaluative exploration of what is happening, where co-discovery and common understanding are the goals, without surprises for either party. Both parties – developers and providers, and NZQA – approach the quality assurance activity based on common understandings and expectations.

The entire process uses open dialogue and semi-structured interview techniques to best understand what is being looked at. The expectation is that the key dimensions of the quality and value of qualifications, programmes, and providers will be recognised by working together with the relevant people.

Working relationships, based on mutual trust and respect, should enable two important things to occur:

1. a process that is acceptable and manageable to all parties, and
2. the increased rigour associated with an authentically evaluative approach.

Outcomes Matter

Evaluative quality assurance is directly interested in a practical focus on outcomes and the important processes that contribute to them. But what outcomes, how are they recognised, and why are they the ‘right ones’?

MM EQA tools and policies identify a range of outcomes in mātauranga Māori contexts, emphasising the integrated nature of mātauranga Māori and educational goals. The outcomes have been identified through working with the mātauranga Māori sector and relevant parties.

‘Quality’ and the Needs and Aspirations of People

Quality in tertiary education is a dynamic concept and will look different in different contexts. In tertiary education, what matters most is the **value** that learners gain from their learning experience, the **utility** of their qualifications, and the extent to which positive longer term **outcomes** occur.

This dynamic concept of quality is consistent with international trends where there is a shift from quality control (meeting input standards) to quality enhancement and striving for excellence. This approach emphasises the aspects of an educational experience that generate better outcomes.

Every TEO will have an understanding of quality which will vary according to the varying purposes and goals of each organisation. In the TEO context, quality relates to how well learners actually achieve, and the extent to which that achievement meets both their needs and those of the wide range of groups and individuals that have a direct, formal, and often an economic interest in the work of a TEO.

A practical focus on quality, value, and meeting needs in a mātauranga Māori context is the essence of the **evaluative approach** to quality assuring mātauranga Māori programmes, qualifications, and organisations.

Put simply, ‘quality’ entails an overall systematic consideration of how well student/stakeholder needs and aspirations are identified, responded to, and met.

The TEO's job is to identify the needs and aspirations and respond appropriately. The outcomes are what arise from the genuine effort by all relevant parties – ākongā, whānau, hapū, iwi, hapori, kaiako, TEOs, and other relevant stakeholders in the broader community of Aotearoa New Zealand.

Determining value is at the heart of an evaluative approach and evaluation methodology. 'Valued outcomes' are those that clearly meet the most important, validly identified needs of learners and stakeholders.

MM EQA Key Components

Mātauranga Māori Evaluative Quality Assurance is a partnership between mātauranga Māori and the evaluative quality assurance approach. A unique combination of principles and concepts from Te Ao Māori sit at the heart of MM EQA. Te Hono o te Kahurangi – the kaupapa Māori principles and wharehenui concept together – represent the significant point of difference in how mātauranga Māori qualifications, programmes, and providers are quality assured by NZQA.

Te Hono o te Kahurangi and its associated evaluative tools, Ngā Taputapu Arotakenga, are the legacies of NZQA's work with the Mātauranga Māori Working Group over many months.

Ka nui te mihi ki a koutou, e te kāhui rangatira, mō tō koutou ārahi i a mātou, kia whakatūria ai tō tātou whare, a Te Hono o te Kahurangi. Kei te mihi, kei te mihi.

Te Hono o te Kahurangi



Te Hono o te Kahurangi was conceived by the Mātauranga Māori Working Group in 2011. A hui of the group, held in August of that year, resulted in:

- the identification of eight ‘kaupapa’ as the most relevant in a mātauranga Māori quality assurance context
- the concept of the wharenui as the basis of a mātauranga Māori quality assurance framework.

In September 2011, the Mātauranga Māori Working Group met again and confirmed the relevance of each of the eight kaupapa to a specific aspect of the whare. Recognising MM EQA fondly as one of the “jewels in its crown” of NZQA’s Māori strategy, the whare was named Te Hono o te Kahurangi after a well-known Tūhourangi ancestress who was referred to in this way by Ngāti Whakaue of Te Arawa.²⁹

Te Hono o te Kahurangi reflects the MM EQA's significance as a:

- starting point of an authentic and genuine quality assurance approach driven from a Māori worldview and its potential contribution to mātauranga Māori / Māori in the future
- taonga to be nurtured by NZQA with its attendant obligations/responsibilities to its on-going care and maintenance.

A description of each kaupapa Māori and explanation for their association to a particular part of the wharenuī is detailed in the table on the following page.

Table 1: Ngā Kaupapa me ngā Whakamārama

NGĀ KAUPAPA	HE WHAKAMĀRAMATANGA	NGĀ HONONGA KI TE WHARE
Whanaungatanga	Mā te whanaungatanga te iwi e kōtuitui, e whakatairanga, e manaaki, hei painga mō te katoa. <i>Connecting, fostering, and maintaining relationships for the benefit of all.</i>	Ngā heke o te tuanui o te whare. <i>Signifies the importance of relationships based on respect, integrity, and understanding.</i>
Manaakitanga	Ka rahi ake te mana o te tangata, o te whānau, o te hapū, o te iwi. <i>The presence and expression of mana-enhancing behaviour and practices.</i>	Te tāhuhu o te whare. <i>Signifies as fundamental the care of ākongā, whānau, hapū, and iwi and mātauranga Māori itself.</i>
Pūkengatanga	He toi mātauranga, he pūkenga tangata. <i>The presence and expression of knowledge, which has been cared for, promoted, and appropriately handed on.</i>	Ngā tukutuku kei roto i te whare. <i>Represents the skills needed to ensure the values, beliefs, needs, and aspirations of the people are sustained.</i>
Kaitiakitanga	Ko te tiaki i te ao me ōna taonga katoa hei oranga mō tātou, mō ngā uri whakatupuranga. <i>Presence and expression of the preservation, guardianship, and enhancement of what you have for the future benefit of all.</i>	Ngā whakairo kei roto i te whare. <i>Represent ancestors remembered by the iwi for their deeds and accomplishments and extolled as role models for today.</i>
Rangatiratanga	E rangatira ai te whare, me Māori tōna hanga, āna whakahaere. <i>Expression of a worldview that is distinctively and uniquely Māori.</i>	Ko te kōruru o te whare. <i>Symbolises the outward expression of a unique and distinctively Māori approach to the quality assurance of mātauranga Māori.</i>
Tūrangawaewae	Ko te wāhi e tū rangatira ai te tangata. <i>Presence and expression of one intimately connected to the land, place, people, and culture.</i>	Te tūāpapa o te whare. <i>Acknowledges as the basis of one's identity, the importance of Māori experiences, values, knowledge, and practices.</i>
Te Reo Māori	Mā te wairua e ārahi te reo. <i>Presence and expression of a language that is alive, vibrant, and flourishing.</i>	Ngā pou kei roto i te whare. <i>The most distinctive feature of te ao Māori, acknowledges te reo Māori as the primary vehicle for transmitting Māori culture, knowledge, and identity.</i>
Ngā Tikanga	Mā ngā tikanga Māori te aronga Māori e whakatinana. <i>Processes, practices, and procedures which are consistent with a Māori worldview.</i>	Te Pou Kai-ā-whā o te whare. <i>Signifies the importance of tikanga Māori in preserving, protecting, and transmitting ngā taonga tuku iho.</i>

In MM EQA, these eight kaupapa sit alongside the evaluative quality assurance principles: trust and accountability, quality as a dynamic concept, outcomes, flexibility, and strategic needs-based. The eight kaupapa and these principles are fundamental to all aspects of MM EQA

Ngā Taputapu Arotakenga – MM EQA Evaluative Tools

During the development of MM EQA, many attempts were made to design generic tools that work in both worlds. Each attempt foundered because what worked in one language tended to be inelegant in the other, not adequately capturing the essence of what was intended. As a result, tools have been developed in both te reo Māori and English to reflect different, but compatible, emphases. The dual nature of the tools is the product of the partnership approach adopted by the Mātauranga Māori Working Group and reflects the application of the ‘no compromise’ principle in practice.

The enquiry process involves seeking answers to both sets of evaluation questions, each mindful of the other. The answers, informed by mātauranga Māori and general educational perspectives, will be both robust and appropriate.

Ngā Taputapu Arotakenga includes four components

1. Ngā whāinga / key concepts:

The big picture dimensions of what is important for both mātauranga Māori and for general education. The whāinga provide a guide on what the key things to be aware of may be when answering the pātai tuākana.

2. Ngā pātai tuākana / key evaluation questions (KEQs):

The pātai tuākana (KEQs) are high-level, open-ended questions focusing on the quality and value of relevant outcomes and key contributing processes (in a mātauranga Māori context). The KEQs are the required framework for the evaluation process - they are what must be answered. Pātai tuākana are prescriptive – they are each required to be answered during the evaluation process.

3. Ngā pātai tēina / enquiry questions:

Pātai tēina are ‘bite-sized’ questions that break the enquiry process into manageable chunks. Typically, evaluators ask questions like the pātai tēina as

a means of gathering the information needed to answer the bigger, tuākana questions. Pātai tēina are *not* prescriptive – they act as suggested discussion prompts for the enquiry process. Evaluators may ask only some of them or add to them depending on what is needed in order to answer the pātai tuākana.

4. Ngā paearu / performance criteria rubrics:

Ngā paearu set out the generic performance criteria for determining how much ‘good’ is ‘really good’.

How Does MM EQA Work?

Mātauranga Māori Evaluative Quality Assurance applies to the following processes:

- approval to develop, and approval to list a qualification on the NZQF
- programme approval and accreditation
- external evaluation and review.



Developers and providers of mātauranga Māori qualifications and programmes can *opt in* to the MM EQA pathway or choose to use the standard approach.

NZQA will provide support to help interested parties make informed decisions about whether MM EQA is the right pathway for them.

Once a decision has been made to opt in, a key contact will be allocated to work with developers or providers throughout the application and or evaluation process.

The opportunity to engage *kanohi ki te kanohi* - face to face - with NZQA staff is an important feature of MM EQA.

MM EQA uses participatory methods, early engagement strategies, and sector participation in policy development, training, and the actual analytical and evaluation processes (working alongside NZQA staff).

Nurturing and Recognising Excellence

Offered only under MM EQA, the ‘Mātauranga Māori Quality Assurance Mark’ may also be awarded by NZQA to a programme which has clearly met all relevant MM EQA criteria. In recognition of its quality, value and importance, the mark will indicate that a mātauranga Māori programme, and the qualification it leads to is highly likely to:

- meet the identified needs and aspirations of ākonga, wider communities (including whānau, hapū, iwi, and hāpori Māori) and other key stakeholders
- advance mātauranga Māori as a body of knowledge.

Once awarded, an accredited TEO will be entitled to award certificates to successful graduates with the Mātauranga Māori Quality Assurance mark on it.

The Mātauranga Māori Quality Assurance Mark (pictured left) is represented by the Toroa (Albatross) with wings folded in eternity. For Māori, the albatross represents magnificence, authority, and expression. The name Toroa also makes reference to aho ariki (prestigious lineage) and its symbolic place in the sources of Māori knowledge – cosmological, philosophical, and methodological understandings.

For Māori, the albatross represents magnificence, authority, and expression. Wearing albatross feathers and bone pendants confers these qualities on the wearer, usually a person of rank. A garland of albatross feathers sometimes adorned the prow of waka taua (war canoes). Albatrosses are known to have been depicted in ancient cave drawings and whare tīpuna (meeting houses). The mark symbolises lifelong learning and partaking of the food of knowledge. This concept is a visual expression of the whakataukī adopted by NZQA:

“

Te manu ka kai i te miro, nōna te ngahere.

Te manu ka kai i te mātauranga, nōna te ao.

The bird that partakes of the berry, his is the forest.

The bird that partakes of knowledge, his is the world.

”

LOOKING TO THE FUTURE

Ongoing improvements to the MM EQA tools and processes are expected, based on experience of their use, and as part of NZQA's commitment to working closely with Māori and the education sector.

We also expect that the implementation of MM EQA will provide challenges and issues that will not always be easy to resolve. The intention is to work co-operatively with those who have an interest in mātauranga Māori to develop principled and practical solutions to issues that arise.

He Kupu Taka – Glossary

ānewa	<i>awesome, fearful sight to be seen from a distance</i>
angitū	<i>to raise levels of social well-being</i>
ao muna	<i>esoteric</i>
āpititanga	<i>confined to grow new ideas</i>
hautupua	<i>phenomena</i>
hōpara-mākau-ā-rangi	<i>provide numerous patterns of beauty</i>
hua ka puta ki te katoa, ki te takimano	<i>collective outcomes</i>
huatahi	<i>individual outcome</i>
ihi	<i>excitement, personal magnetism</i>
ka whakawhiti te kapa haka ki te ao whānui	<i>global networking with indigenous people</i>
hukahuka	<i>dazzling</i>
kaiwhioretanga	<i>incestuous</i>
kākāuri	<i>conception</i>
kōrero whakataratara	<i>oral and written traditions, literary sources</i>
makuru	<i>abundant, abounding, fruitful</i>
mātaikapukapu	<i>glistening, shimmering, to be seen and heard</i>
ngahuru	<i>autumn</i>
o te ahiahi pō, o te pō	<i>moving from dusk towards night</i>
pakimaero	<i>non-fiction and fiction</i>
pārewatanga	<i>to put into action; to manifest</i>

poapoatanga	<i>to grow, to be given growth</i>
pokapū	<i>depth of understanding</i>
Poutū-te-rangi	<i>March</i>
pū mai ai te wānanga	<i>gifts of knowledge</i>
puha	<i>intimidating haka</i>
punga	<i>anchor, secure one's self to the land</i>
rehurehutai	<i>to re-establish, recover, restore</i>
ririhau	<i>how a range of life experiences</i>
Tāne-te-ara-whānui	<i>the many pathways of Tāne</i>
Tāne-wānanga	<i>knowledge sources of Tāne</i>
Tāne-whakamau-tai	<i>connections of Tāne to the four winds</i>
tangatatanga	<i>gender</i>
tīhore	<i>skinned from an animal (in the relevant text a native dog)</i>
tipu kaha mai te whakamahi i ngā kaupapa mātauranga	<i>re-inforce educational opportunities</i>
torohū	<i>to add value to national outcomes</i>
uru	<i>gentle blowing</i>
wana	<i>thrilling</i>
wehi	<i>awe</i>
whakapukepuke	<i>continuous rolling forming an elevation</i>
whakaritorito	<i>accomplishments, meeting the outcomes, gathering</i>
whatuaro	<i>self-assurance</i>

This stimulating, thought provoking collection of critical essays focuses on the celebration of intellectual discourse about mātauranga Māori. The essays bring together and creates pathways which help refine our understandings and descriptions of mātauranga Māori. The process is one of creating intellectual debate, and of creating an atmosphere where the authors are able to share valuable insights which are capable of greatly enriching the understandings of mātauranga Māori for Aotearoa New Zealand.

In a sense Conversations On Mātauranga Māori presents our collaborative, yet distinctive, knowledge sources, and, like the natural landscape that has spoken to us over centuries, it speaks to us with a powerful voice. We can now add the voice of mātauranga Māori to the celebration of knowledge relationships between people and the education environment.

As the pristine landscape of Papatūānuku is alive and her voice speaks to us clearly, so too, does this mātauranga Māori ‘conversation’ define the voice of Māori education development in a new landscape.



NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA