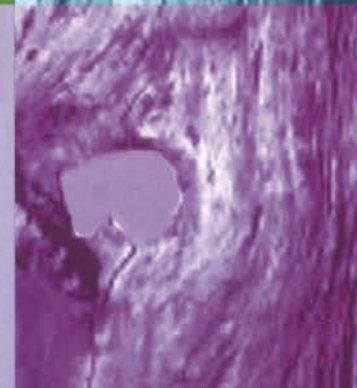
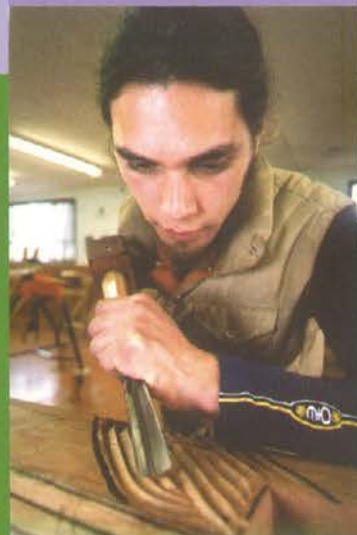




**Te Tāhuhu o
te Mātauranga**
Ministry of Education

Te Reo Whakatauki



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Te Reo Whakataukī

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INTRODUCTION

Tēnā koutou ngā kaiwhakaako ka whakamahi i te pukapuka nei. Ko te tūmanako, ka tautoko tēnei i ā koutou mahi hoatu i te mātauranga i tuku iho nā ngā tūpuna, ki ā koutou ākonga.

Greetings to you the teachers, you who will use this book. The hope is that it will assist you in your work of passing on to your students the knowledge handed down by the ancestors.

There are many and varied versions of the whakataukī which are included in this set, and of their origins. In the words of earlier scholars:

E Hoa,

Tēnā he whakataukī i kōrerotia mai e ētahi tanata – tanata pākehā, tanata Māori. Tērā pea i hē taku rono, tērā pea i hē tana whakaahua mai. Ki te kitea he hē, māu e whakaatu mai Ki te mōhio koe ki nā kāina, ki nā tātana, whakaahuatia nā te inoa ki ētahi o ēnā whakataukī, māu e whakamārama mai, kia mōhio ai ahau ki te tanata, ki te kāina kua whakataukitia te inoa o nā tātana o nehe.

Nā tō hoa

Nā Wiremu Hapata¹

Te Raukahikatea

Hūrae 7, 1908

Friend

There are proverbs told to me by people – Pākehā people and Māori people. Perhaps I heard them wrong, perhaps they were described wrongly to me. If any mistakes are found, let me know If you know where they are from and the people who use them, give me the names of some of them and explain them to me, so that I might get to know the people and the places who have immortalised the ancestors in proverbs.

Your friend

Wiremu Hapata

Te Raukahikatea

Hūrae 7, 1908

. . . tirohia ngā kōrero a ō tātou mātua tūpuna me ngā whakamārama kua tuhia nei. Mā koutou e tātari ēnei kōrero, mā koutou e wānanga te hē me te tika. Ka mutu mēnā kei te kite koutou kei te hē ētahi o ngā whakamārama tukuna mai ngā whakatikatika kia noho tika ai ngā kōrero mō ngā whakatupuranga kei te piki ake.

Nō reira tēnā koutou, tēnā koutou.

‘Ngā Pepeha a ngā Tūpuna’ nā H. Moko Mead me Neil Grove

. . . Look at the sayings of our ancestors and the explanations written here. You sift through these sayings and you sort out what is right and what is wrong. If in the end you see that some of the explanations are wrong send me the corrections so that they can be corrected for the coming generations.

Therefore, greetings, greetings.

‘Ngā Pepeha a ngā Tūpuna’ by H. Moko Mead and Neil Grove

¹ ‘He Whakataukī, He Tiotio, He Pepeha’ Wiremu Hapata, Williams, Herbert W. (Herbert William), 1860-1937
Turanga (N.Z.): H. W. Williams, Te Rau Press, 1908

This selection of proverbs (*whakataukī*) is only a very few of those which could and should be being introduced to students. The proverbs in this set have been chosen for such reasons as: the universality of the themes and messages; the knowledge they convey of Māori knowledge (*mātauranga Māori*) and Māori worldviews (*te ao Māori*); the variety of topics, themes, messages, and sources they represent; the appropriateness of the themes and messages for the level of the students targeted; and, their suitability for classroom use as the bases of a range of classroom activities.

It is not envisaged that all ten would be introduced at once, or even all put on view at once. Rather, the concept is that each proverb will be introduced at a time and in a way that is appropriate and meaningful, and that they will be learnt and remembered. They could be introduced by focusing on a new one each month, or by linking them to particular aspects of the curriculum, particular themes, or school or community events.

Some of the themes and/or messages recur, and could be linked to each other or used to reintroduce the same idea in a different way. Many refer to aspects of nature, and could be linked through that. The suggestions which follow are just a sample of the types of cross-curricular activities which could be developed around these, or other, proverbs. No doubt you as teachers, and your students, will see endless other possibilities.

To paraphrase a well-known proverb: 'Nā koutou te mahi, nā mātou te mahi, ka ako ngā ākonga.' (*By your efforts and ours the students will learn.*)

In the suggestions of activities for individual proverbs, the darkest box indicates a key concept, and the next darkest boxes indicate ideas which stem directly from the key concept. A lighter shaded box stems from the preceding darker shaded box (from darkest to lightest) as the concept is studied in greater detail.

GENERAL ACTIVITIES

The following are some of the possible activities which could be developed from any one of the proverbs in the set. More specific activities for individual proverbs can be found listed under each proverb.

Find a proverb(s) with the same / similar message.

e.g. 'I hea koe i te tangi o te Pīpīwharaua.' (*Where were you when the shining cuckoo called?*) and 'Kōanga tangata tahi, ngahuru puta noa.' (*In spring one plants alone; at harvest time many helpers appear.*)

Find stories, songs, information on the same theme.

e.g. for 'Nāu te rourou, nāku te rourou . . .' see Te Wharekura 23 – Te Mahi Rourou.

Find proverbs about the same / similar things.

e.g. other proverbs about spring / planting / and so forth, such as 'Ka tangi te wharaua, ko te karere a Mahuru.' (*When the shining cuckoo calls he is the messenger of spring.*)

Illustrate the proverb by creating a poster / chart / mural / model.

Write a poem / song / haka / chant, using the proverb as the theme.

Learn / perform a haka / action song with the same/similar theme.

Create a dance.

Write a story telling how the proverb originated:

- make a book of the story.
- make an audio tape of the story.

Write a play telling how the proverb originated:

- perform the play.
- make a video of the play.

Find equivalents in other languages / cultures. e.g. 'Mā pango, mā where, ka oti te mahi' is similar to the English proverb 'Many hands make light work'. Or the Chinese one 'No matter how stout, one beam cannot support a house'.²

Use the library to find out more about the proverb / related material

Use the internet to find out more about the proverb / related material

Create patterns (e.g. tāniko / kōwhaiwhai) representing the proverb

Consider how the proverb applies to everyday life / social organisation and control.

Consider how the proverb applies to natural phenomena / the relationship between people and their environment.

Create a proverb and explain its message.

Create a proverb and do one / some of the above activities with it.

Ask a kaumātua / kuia to talk about whakataukī.

² 'Proverbs From Around The World' compiled and edited by Norma Gleason

Whāia te iti kahurangi, ki te tuohu koe me maunga teitei.

Pursue that which is precious,
and do not be deterred by anything less than a lofty mountain.

A proverb which encourages / exhorts one to strive, to set goals, to persevere.

This proverb³ is used to encourage one to set worthwhile goals, to pursue something which has value, and to be prepared to overcome obstacles and not to give up unless the obstacle proves insurmountable.

Its message is similar to:

‘Ko te pae tawhiti whāia kia tata, ko te pae tata whakamaua kia tina.’
(Seek out distant horizons, and cherish those you attain.) (see p6)

■ greenstone (pounamu)

- different colours and different names (kahurangi, inanga, and so forth)
- sources of pounamu
 - identify localities on a map
- uses of pounamu
- taonga
 - different types (hei tiki, mere, and so forth)
 - how made

■ mountain (maunga)

- significance of (spiritual)
- pepeha
 - inclusion of mountain
 - part of identifying your region, your tribe, and yourself
- Māori names and meanings
- locate on map
- link with tribes
- link with rivers (see also ‘He manga wai ...’ p7)
- legends

■ achievers (tāngata ihupuku)

- legendary heroes
- contemporary role models

³ T.S.Karetu – ‘Te Reo Rangatira’ : 61

Ko te pae tawhiti whāia kia tata, ko te pae tata whakamaui kia tina.
Seek out distant horizons, and cherish those you attain.

This proverb encourages one to set goals, to strive to achieve them, and to hold fast to what has been achieved.

The source of both this proverb and the translation given above is Rangi Mete Kingi of Whanganui.⁴

It is used to encourage one to set goals, and to strive to achieve them, no matter how distant they may seem. It also reminds one that once a goal has been achieved it is important to consolidate one's achievements.

Its message is similar to:

'Whāia te iti kahurangi, ki te tuohu koe me maunga teitei.'

(Pursue that which is precious, and do not be deterred by anything less than a lofty mountain.) (see p5)

■ distant horizon (*pae tawhiti*)

■ migration

■ discovery

■ Kupe

■ Aotearoa (see also 'Ka mate kāinga ...' p14)

■ navigation (*whakitere*)

■ stars

■ birds (see also 'I hea koe ...' p8)

■ sealife

■ Tangaroa

■ currents

■ winds

■ Tāwhirimātea

■ clouds (link to *ao* = cloud, *tea* = white, *roa* = long)

■ canoes (*waka*)

■ canoe histories and landing places

■ locate on map

■ link with tribes

■ types of canoe (see also 'He manga wai ...' p7 and 'Rurea, taitea ...' p12)

■ achievers (*tāngata ihupuku*)

■ legendary heroes (e.g. Tamateapōkaiwhenua)

■ contemporary role models

⁴ Mead, H. Moko and Grove, N. – 'Ngā Pepeha a ngā Tūpuna' 3: 139-140, 705

He manga wai koia kia kore e whitikia. Is a river never to be crossed?

This proverb promotes the concept that difficulties can be surmounted.

This proverb is used to encourage one to persevere, because most obstacles can be overcome eventually.

Its message is similar to:

'He moana pukepuke e ekengia e te waka.'
(A choppy sea can be navigated.)

- rivers (*awa*)
 - significance of (spiritual)
 - pepeha
 - inclusion of river
 - part of identifying your region, your tribe, and yourself
 - Māori names and meanings
 - different types of rivers (e.g. whanga = harbour, ehu = choppy, turgid = Whangaehu)
 - legends (e.g. Hau)
 - locate on map
 - link with tribes
 - link with mountains
 - legends
- importance of rivers
 - navigation
 - food source
 - types of food (see also 'Ka mate kāinga ...' p14)
 - time of gathering (see also 'I hea koe ...' p8)
- ways of crossing rivers
 - types of canoes (see also 'Rurea, taitea ...' p12)
 - rafts
 - felled trees (e.g. Turakina)
- achievers (*tāngata ihupuku*)
 - legendary heroes
 - contemporary role models

I hea koe i te tangihanga o te Pīpīwharaurua? Where were you when the shining cuckoo called?

A reproach against laziness, or against those who do not do their share of the work.

When the shining cuckoo begins singing it is the time to begin planting. It is a busy time, with lots to be done. The proverb asks: Where were you at that time? Were you there? Did you help?

Its message is the same as that of the Kai Tahu version:

‘I hea koe i te ao o te kōwhai?’

(Where were you when the kōwhai was flowering?)

or the less well-known but parallel:

‘I whea koe i te tahuritanga o te rau o te kōtukutuku?’

(Where were you when the fuschia began to put on its leaves?)

It also links to the proverb:

‘Tama tū, tama ora; tama moe, tama mate.’

(The active person thrives, whilst the lazy person does not.)

■ helpfulness (*āwhina*)

■ work ethic (*tikanga pukumahi*)

■ team work (*mahi ngātahi*) (see also ‘Mā pango . . .’ p10)

■ seasons (*ngā kaupeka o te tau*)

■ Māori calendar (*maramataka Māori*)

■ natural phenomena

■ signs of spring

■ identify

■ stars / constellations

■ bird song

■ flowers / new leaves

■ bird song and / or flowering at same time throughout NZ?

■ significance / implications (different varieties of same plant? / different temperatures in different places?)

■ time to begin planting

■ karakia (see also ‘Ko te amorangi . . .’ p11)

■ where (see also ‘Ka mate kāinga . . .’ p14)

■ what

■ tools (see also ‘Rurea, taitea . . .’ p12)

■ cultivation (*te ahūwhenua*)

■ Rongomātāne

■ preservation of food (*te tohu kai*) (see also ‘Nāu te rourou . . .’ p9)

Nāu te rourou, nāku te rourou, ka ora te manuhiri.
With your food basket and my food basket the guests will be fed.

This can be used to promote co-operation,
shared responsibility, making a contribution.

Interpreted literally, it refers to the custom of serving food in a flax basket, and the concepts of hospitality (*manaakitanga*) and of shared responsibility for the wellbeing of one's visitors. Nowadays it is most often used metaphorically to convey the message of the importance of contributing, that everyone can contribute something, that responsibilities are shared, and that everyone is responsible for the outcome.

Its message is similar to the often quoted:

'Mā pango, mā whero, ka oti te mahi.'

(With black and with red the work is completed.) (see p10)

or the less well-known but parallel:

'Ko koe ki tēnā, ko ahau ki tēnei kīwai o te kete.'

(You at that and I at this handle of the basket.)

in that they all imply that by working together it is possible to achieve that which it is difficult, or even impossible, to achieve individually.

■ food basket (*rourou*)

■ different names⁵

■ dialects

■ rourou = small basket for cooked food

■ kono = small basket for cooked food

■ konae = small basket woven from strips of flax

■ different shapes

■ made from flax (*harakeke*) (see also 'Tūngia te ururua ...' p13)

■ food (*kai*)

■ types of food

■ how prepared and served (see also 'Ka mate kāinga ...' p14)

■ local and tribal specialities

■ seasonal tasks / foods (see also 'I hea koe ...' p8)

■ how preserved and stored

■ Rongomātāne and Haumiatiketike

■ hospitality (*manaakitanga*)

■ the importance of food in this context

■ weaving (*raranga*)

■ the symbolism of weaving (*rourou*, *kete*, *tāniko*) in proverbs about shared responsibility and working together (see also 'Mā pango ...' p10)

■ tikanga associated with working with flax (Te Mahi Harakeke – Te Tautoko 14)

■ famous weavers (e.g. Rangimārie Hetet – Toi Te Kupu Nama 16)

■ weave a rourou (Te Mahi Rourou – Te Wharekura 23)

⁵ Williams – 'A Dictionary of the Māori Language'.

Mā pango, mā whero, ka oti te mahi. With black and with red the work is completed.

This can be used to promote co-operation, teamwork, making a contribution.

Traditionally the red (*whero*) referred to chiefs because of the traditional use of red ochre (*kōkōwai*), mixed with shark oil (*hinu mango*), which was only worn by chiefs. The proverb refers to the combined efforts of chiefs and their followers. (see also 'Ko te amorangi ...' p11)

It is used nowadays to convey the message of different groups working together – old and young, male and female, different peoples, and so forth – to complete a task.

Its message is similar to the often quoted:

'Nāu te rourou, nāku te rourou, ka ora te manuhiri.'

(With your food basket and my food basket the guests will be fed.) (see p9)

or the less well-known but parallel:

'Ko koe ki tēnā, ko ahau ki tēnei kiwai o te kete.'

(You at that and I at this handle of the basket.)

and to the English proverb 'Many hands make light work'.

chiefs (*ngā rangatira*)

- the terms ariki and rangatira
- roles of a leader
 - in traditional Māori society
 - in contemporary Māori society

teamwork (*mahi ngātahi*)

- warriors, canoe paddlers, kapa haka, food gathering and cultivation, building
(see also 'I hea koe ...' p8, 'Nāu te rourou ...' p9 and 'Rurea, taitea ...' p12)

tāniko and kōwhaiwhai

- patterns
 - meanings
 - sources
- create patterns
- weave tāniko
- paint kōwhaiwhai

colours (*ngā tae*)

- how obtained traditionally
 - earth
 - Papatūānuku
 - natural fibres, berries, etc.
 - Tānemahuta
 - mixed with shark's oil
 - Tangaroa
- create colours from natural sources

Ko te amorangi ki mua, ko te hāpai ō ki muri.
The leader in front, the food bearers in the rear.

This proverb refers to the importance of the spiritual side of life.

Traditionally, the spiritual realm was an integral part of Māori life. The gods, priests, and prayer played a vital role in all aspects of life and of wellbeing. This remains true in many respects in contemporary Māori life.

- priest (*tohunga*)
 - the importance of
 - the roles of
 - legends (e.g. He Kōrero mō Whakaari – Te Wharekura 28)
- prayer, incantations (*karakia*)
 - types of
 - the use of
 - the importance of (e.g. the story of Rata)
- gods (*atua*)
 - Ranginui and Papatūānuku and their children
- health (*hauora*)
 - holistic concept of health
 - spiritual, mental, physical, and social wellbeing

However, this proverb can also be used to promote qualities of leadership and of teamwork. It points out that although leaders are in front they are supported by their followers, and much of their power comes from those who follow them. It has been described as portraying “a powerful leader standing at the bow of his canoe, pushed along by the paddlers. Without the paddlers he would not go anywhere.” The leader points the way forward, and the people ensure the goal is reached.

- leadership (*kaingārahutanga*)
 - the terms ariki, rangatira, kaumātua, tohunga
 - roles of a leader
 - in traditional Māori society
 - in contemporary Māori society
 - leadership qualities
 - how one became/becomes a leader
 - genealogy
 - charisma (e.g. Māui)
 - chosen
 - through one's deeds
 - symbols of
 - huia feathers, kiwi feather cloaks
 - famous leaders
- teamwork (*mahi ngātahi*)
 - warriors, canoe paddlers, kapa haka, food gathering and cultivation, building
(see also ‘I hea koe ...’ p8, ‘Nāu te rourou ...’ p9, ‘Mā pango ...’ p10, and ‘Rurea, taitea ...’ p12)

Rurea, taitea, kia tū ko taikākā anake.
Strip away the bark and expose the heartwood.

This proverb promotes the pursuit of excellence.

It is used to convey the message that it is important to strip away that which is less valuable to get to what is of real value. It is necessary to get rid of what is extraneous or unusable. It also implies that there is effort required in order to achieve this.

Its message is similar to:

‘Tūngia te ururua, kia tupu whakaritorito te tupu o te harakeke.’
(Clear the undergrowth so that the new shoots of the flax will grow.) (see p13)

- trees (*rākau*)
 - wood
 - bark, sap, heart
 - native trees
- building (*hanga*), making (*mahi*), carving (*whakairo*)
 - types of woods
 - uses
 - whare
 - poupou
 - waka (see also ‘Ko te pae ...’ p6, ‘He manga wai ...’ p7 and ‘Ko te amorangi ...’ p11)
 - weapons
 - tools (see also ‘I hea koe ...’ p8)
 - taonga
 - types of tools and techniques used in building and carving
 - styles
 - patterns
 - rohe, iwi
 - locate on map
 - whare wānanga, tohunga
 - famous carvers
 - modern carving schools
- Tānemahuta
 - the world of Tāne and the children of Tāne (see also ‘Tūngia te ururua ...’ p13)
- karakia
 - use of when getting wood, when working on it (e.g. legend of Rata)
- legends (*pakiwaitara*)
 - Rata
 - those about Tānemahuta
 - the origins of carving
- Waipoua (the forest) and Tānemahuta (the tree)
 - kauri
 - the wood and its uses
 - gumdiggers, the gum and its uses

Tūngia te ururua, kia tupu whakaritorito te tupu o te harakeke. Clear the undergrowth so that the new shoots of the flax will grow.

A proverb which encourages one to deal with whatever hinders progress.
It could also be used to encourage innovation and a willingness to change.

This proverb promotes the concept of clearing away that which is not useful, or that is inhibiting growth or change. It commends the idea of making a fresh start through the concept of new life springing up when the way is cleared by the discarding of old habits.

Its message is similar to:

'Rurea, taitea, kia tū ko taikākā anake.'

(Strip away the bark and expose the heartwood.) (see p12)

■ flax (*harakeke*)

- significance of
- concepts of *pā harakeke* and *whānau*
- different types and different uses (*rourou*, *kete*, *whāriki*, *piupiu*, and so forth)
(see also '*Nāu te rourou ...*' p9)

■ flax is one of the children of Tāne

- legends
- *karakia* (see also '*Rurea, taitea ...*' p12)
- *tikanga* for cutting flax and for working with it
(*Te Mahi Harakeke – Te Tautoko* 14)

■ weaving

- patterns
 - names and meanings
- colours and how obtained (see also '*Mā pango ...*' p10)
- famous weavers (e.g. *Rangimārie Hetet – Toi te Kupu Nama* 16)
- weave a *tīpare* / *rourou* / etc

■ cultivation (*ahūwhenua*)

■ clearing and planting

- *karakia* (see also '*Ko te amorangi ...*' p11)
- use of fire (see also '*Ka mate kāinga ...*' p14)
- use of tools (see also '*Rurea, taitea ...*' p12)
- working together (see also '*Mā pango ...*' p10)
- time for clearing and planting (see also '*I hea koe ...*' p8)

Ka mate kāinga tahi, ka ora kāinga rua.

When one home is gone it is replaced by another.

A proverb which has moved away from its original meaning that the person who has only one source of food may go hungry; the person with two thrives. Now it is most commonly interpreted as 'When one door closes, another opens', to convey the idea that 'When one opportunity is lost, another will replace it'.

It is used to convey such messages as:

- when one opportunity is lost, another will arise.
- when one option does not work out, try another.
- what is lost can be replaced.
- move on.

It is similar to the English saying 'Have more than one string to your bow.'

■ kāinga (kāika in the Kāi Tahu dialect)

- origin of the word⁶
- making fire
 - woods and method used
 - legend of Māui and Mahuika (Te Ahi a Mahuika – Te Tautoko 35)
- uses of fire
 - to heat
 - to cook (see also 'Nāu te rourou ...' p9)
- concept of 'ahi kā'
- differentiate from pā
- sites/uses
 - some were seasonal / temporary (see also 'I hea koe ...' p8)
- modern use of term

■ migration (*hekenga*)

- rural to urban to rural
- overseas (see also 'Ko te pae ...' p6)
- modes of migration
- stories
 - traditional accounts, legends (e.g. waka, Paikea, etc.)
 - contemporary accounts (e.g. Witi Ihimaera's 'In Search of the Emerald City' in the book 'Pounamu, Pounamu')

⁶ According to Williams – 'A Dictionary of the Māori Language' – 'kāinga' is derived from the word 'kā' and so it is the place where fire has burnt.

SOME EXAMPLES OF POSSIBLE CURRICULUM LINKS

Curriculum Area	Strand	Aspect	Proverb
Language and Languages	Oral	Storytelling / dramatisation - legends of mountains / great explorers	Whāia te iti kahurangi, ki te tuohu koe me maunga teitei.
Mathematics	Geometry	Reverse patterns and symmetry - kōwhaiwhai and tāniko patterns	Mā pango, mā whero, ka oti te mahi.
Science	Making Sense of the Living World	Māori calendar - seasonal changes	I hea koe i te tangihanga o te pipīwharaura?
Technology	Technological Knowledge and Understanding	Flax and flax products - different types of flax and their uses	Tūngia te ururua, kia tupu whakaritorito te tupu o te harakeke.
Social Sciences	Social Organisation	Leadership - how it is acquired and exercised	Ko te amorangi ki mua, ko te hāpai ō ki muri.
Health and Physical Wellbeing	Relationships with Other People	Co-operation, sharing- cultural expectations	Nāu te rourou, nāku te rourou, ka ora te manuhiri.
The Arts	Understanding the Arts in Context	Carving - variety of artefacts and styles - traditional / contemporary / regional	Rurea, taitea, kia tū ko taikākā anake.

ĒTAHI RAUEMI – SOME RESOURCES

Kaupapa - Subject	Ingoa - Title	Kaituhi - Author	Pukapuka - Book
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Whāia te iti kahurangi, ki te tuohu koe me maunga teitei.

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whakatare - navigation	Waka	nā Matahi Whakataka-Brightwell (nā Wiremu Kaa i whakamāori)	Te Wharekura 45 (see also <i>Waka in the Applications series</i>)
tāngata ihupuku - achievers	Ray Ahipene-Mercer	nā Makere Edwards	Te Wharekura 38

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NGĀ WHAKATAUKĪ ME NGĀ WHAKAMĀRAMA A TE WHAREHUIA MILROY

1. Whāia te iti kahurangi, ki te tūohu koe me maunga teitei.

Ko te aronga o te kōrero nei e whakahau ana i tētahi kia kaha, kia ū ki te take i whakaritea ai māna, mōna rānei. Otiā, ahakoa ko te whāinga he taonga iti noa, e kore e pai kia mutu noa te aru a te tangata nō te mea i whakaaro ia kāore e taea e ia.

Ko tēnei kōrero e kī ana, mā te maunga teitei rawa koe e whakaaroaro ai mēnā me mutu, me aha rānei. Kia kaua e waiho mā te tutuki noa o tōu waewae e mahue ai i a koe tāu e whai ai. Ko tōna tino, kia mau, kia ū ki te whakaaro, mahia te mahi kia oti rā anō.

1. Seek out the little prize and if you have to succumb in the effort, let it be to a lofty mountain.

The intent of the adage is to encourage an individual to be resolute and committed to the task set for him or her. Even if the objective is only a small but important item or matter, it is not desirable for the person to baulk at the thought that it may be beyond his or her capacity to pursue. Rather this aphorism is saying that if one has to give in, then it must be to something unyielding. You must not surrender because you have encountered a problem. In essence you must persevere until you have given of your best.

2. Ko te pae tawhiti whāia kia tata, ko te pae tata whakamaui kia tina.

He whakatauki whakahau i te tangata kia kaua e whāiti noa mai ngā whakaaro, ngā wawata ki ngā mea kei mua tonu i tōna aroaro. Engari kia titiro whānui ka whai i aua moemoeā, ahakoa pēhea te uaua, te tawhiti rānei o aua mea. Waihoki, ko ngā whāinga kua taea, me whakaū kia kaua e ngaro, kia ora ai te tangata i ngā hua. Kia kaha te tangata ki te kimi i ngā kura huna o te ao kia whai oranga ai ētahi atu i āna mahi.

2. Seek to bring distant horizons closer and sustain and maintain those that have been arrived at.

This aphorism encourages people to have vision and to strive to bring that vision closer to a realisation. What has already been achieved must be strengthened and nurtured. It is difficult to say what is impossible, for the dreams of yesterday are the hopes of today and the realities of tomorrow. A person must be ever determined to find ways of creating benefits for other humans.

3. He manga wai koia kia kore e whitikia?

E ai ki ngā kōrero, nā te tipuna nei nā Kahungunu i whakapuaki tēnei tauki i te wā i kohete ai tana wahine a Hinetau ki a ia, mōna ka hiahia haere ki te torotoro i ngā whanaunga, ki te tiroiro whenua kē i te taha tonga o Kaitiā. Ko te tino aronga kē o te kōrero nei, ki te kore te tangata e whakamātau i ngā wai hōhonu, i ngā maunga teitei rānei, e kore ia e mōhio he aha kei tētahi taha kē. E kore e taea te whakawhiti i te awa mā te mātaki noa anō. E kore hoki e whiti i te wawata, engari me whakatutuki e te tangata tāna e tūmanako ai, ahakoa he aha ngā tutukinga waewae kei mua i a ia. Nā reira, me atamai te tangata, me ū hoki ki te whakaaro, kia kaua e rangirua. Engari me tapatahi te ngākau, me niwha hoki te hinengaro.

3. Is a river never to be crossed?

This is a saying attributed to the ancestor Kahungunu when his wife Hinetau remonstrated with him over his desire to journey south of Kaitiā to visit relatives and explore new lands. Essentially, the expression alludes to the point that if a person does not attempt to cross deep waters or to traverse lofty mountains, then that person will continue to remain ignorant of what is on the other side of the divide. You cannot cross the river by standing and staring at it. It is not sufficient to simply look at the water and wish in vain, rather it means “nothing ventured, nothing gained”. Therefore, one must be ready, be dedicated to the objective and singular of mind.

4. I hea koe i te tangihanga o te Pīpīwharaua?

He whakatauki tēnei e pā ana ki te wā e tahuri ai te Māori ki te mahi i āna māra, ki te whakatō i āna kai. E kī ana tēnei wā ko te wā o te raumati, e kō ai te tangata hei mahi māra, hei waerenga rānei kia tika ai te whakatipu kai. Ko te manu nei ko te Pīpīwharaua ka rere rawa mai i ngā whenua o Rūhia kia tae mai ki konei ki Aotearoa i te wā o te raumati ki te whānau i āna hua kia puta he pīpī, ā, ka hoki anō ai rātau ki te whenua o Rūhia i tērā wāhanga o te tau e kī nei ko te ngahuru. Inā timata te manu nei ki te tangi, hei reira te Māori mōhio ai kua tae mai te wā hei whakatō i āna kai. Otiā ko te tino aronga o te kōrero nei, ko te ngaro o te hunga māngere i te wā e mahia ai ngā mahi uaua, taumaha hoki o te whakatō, o te ngaki i te kai, tae noa ana ki te hauhake. Kia tae mai ki te wā o te tohatoha

o te kai rānei i ngā hua o te whenua, hei konā kitea ai taua momo hōnia. Ko te kaupapa rawa o tēnei kōrero, he wero i te tangata māngere kia mōhio, tērā pea kāore ia e whiwhi, e whāngaia rānei, mā konā ka tīmata ia ki te whakaaronui ki ētahi atu tāngata, ā, ki te mahi kai hoki, māna anō.

4. Where were you when the shining cuckoo was singing its song?

This was an adage used in reference to agricultural activities Māori people engaged in when preparing their gardens and planting the crops. It was a time when every able bodied person was considered to be important to the satisfactory and early completion of these large tasks. The shining cuckoo migrates from its summer home in Siberia, Russia to Aotearoa in order to spend summer here and to lay its eggs, nurture its chicks and return once more in autumn to Russia, to spend summer there.

The precept is intended to persuade lazy individuals who try to avoid the necessary tasks of preparing, planting and weeding gardens, to change their ways and become industrious. It was noticeable that these sorts of people were conspicuous by their absence during times of industry, but were present when the food was to be shared and eaten.

5. Nāu te rourou, nāku te rourou, ka ora te manuhiri.

I roto i tēnei kōrero e whakaatatia mai ana anō te whakaaro o te Māori mā te whakakotahi ka taea te whakamāmā i te kaupapa, ahakoa he aha taua kaupapa. Ko tēnei o ngā kōrero e hāngai rawa ana ki te whakaora, whakatutuki i te tikanga kia kaua te manuhiri e tukuna kia hoki ki tōna kāinga i roto i te whakaaro, kāore rawa ia i manaakitia, i whāngaihia rānei kia ora. Nō konā, mēnā e poto ana te kai ki tētahi wāhanga o te hapū, whānau rānei, ehara i te mea māna, mā te mea poto e tono tētahi atu kia hōmai he kai. Mā tērā wāhanga o te whānau, hapū rānei e whai kai ana e kite atu, ka tuku atu ai i āna rourou kia hawere ai te kai, arā, kia nui. He nui ki te Māori kia kaua rawa te manuhiri e whai wāhi ki te amuamu ki te whiu kupu mō te kore kai o tētahi kāinga. E tautoko ana tēnei rerenga kōrero i tērā e kī rā, “Mā te pou te whare ka tū ai, waihoki, mā te kai te tangata ka ora ai”. Ko tōna tino, kia tika, kia pai te manaaki i te manuhiri, otirā i te tangata.

5. Your food basket combined with mine will surely satisfy the hunger of the visitors.

Reflected in this saw is the principle that Māori society operated on, united effort enabled tasks, no matter the nature of, to be completed within a short period and making it less wearisome or burdensome. This particular saying applies to ensuring that visitors must not be given the opportunity to find fault in the hospitality given them in particular where food is concerned. Therefore, if one section of a clan group finds itself short of food, it is not necessarily the case that that group must ask the others to assist in making up the shortfall. Rather, it is incumbent on those others to read the situation and provide food to complement the stocks of the hosting group. It is most important to Māori that no visitor can find cause to cast aspersions on the ability of a group to provide generous service and hospitality to them. This adage complements the other saying, “It is the pillar that holds up the house, accordingly, it is food that serves to keep a person upright”. In essence, one must not only display generosity but should also sustain and maintain that value without restraint.

6. Mā pango, mā whero, ka oti te mahi.

E kitea ana te whakaaro nui o te Māori ki te mahi tahi, kia oti wawe ai te mahi i roto i tēnei whakatauki. Tuarua, kia māmā ai te mahi. Tuatoru, kia mahi tahi ai ngā rangatira me ā rātau tāngata, ahakoa he aha te āhua o te mahi. Ko te tae whero, koirā te tohu o ngā rangatira i te mea ko ō rātau kākahu whatua ai ētahi ki te huruhuru kākā arā ki ngā huruhuru whero. Ko te pango ko te tohu tērā o ngā upoko o ngā Māori kua huia ki te wāhi kotahi ki te whakatutuki i te take i karangahia ai rātau. “Nā, anō te ahuareka o te nohoanga o ngā tēina, o ngā tuākana, i runga i te whakaaro kotahi”. Kei te Paipera, kei ngā pukapuka, Ngā Waiata, upoko 133 i te tahi o ngā rārangi tēnei kōrero. He kōrero e tautoko ana i te tikanga o tēnei whakatauki, “Mā pango, mā whero, ka oti te mahi”. He whakahau kia kotahi rātau i roto i ō rātau whakaaro, ā, kia tapahi ō rātau ngākau.

6. By the black and red will the tasks be soon completed.

In this epigram, the Māori emphasis on working together to hasten the completion of a task, to lessen the laboriousness of that task and to intimately involve their leaders in sharing the workload no matter the nature of the work, is evident. The colour red signified chiefly rank as the chiefs more prestigious cloaks were woven to include the red feathers of the kaka. Black metaphorically referred to the many heads that were drawn from the clan or tribal group to do the job. The sense of unity is encapsulated in the quote from the Bible, Psalms chapter 133, verse 1 which reads, “Behold, how good and how pleasant it is for brethren to dwell together in unity”. Essentially, the proverb encourages people to share their tasks, to work together in order that these can be completed in as brief a time as possible. More importantly, it emphasizes the advantages of sharing work, and ensuring that the task is completed as quickly as possible.

7. Ko te Amorangi ki mua, ko te hāpai ō ki muri.

I mua i te taenga mai o te Karaitiana ki te Māori, ko te tikanga o tēnei kōrero, ki te haere ki te pakanga, kua haria rātau ki te waitapu, kia karakiatia, kia mau tonu ai rātau ki roto i te tapu o te kaupapa. Ā, kia tapatahi ai ō rātau ngākau, ō rātau hinengaro ki taua kaupapa. E kore e pai i muri o tērā kia tānoanoatia rātau ki te āinga rānei o te kiko. Kāore rātau e tika kia pā ki te kai, ki te wahine rānei. Nō konā, inā haere rātau ki te pakanga ko te tauā kei mua e haere ana, e ārahitia ana e tō rātau rangatira. Kei muri rawa mai anō i a rātau e whai atu ana ko ngā kaihapai i ngā kai mā rātau, inā tutuki ana te kaupapa i a rātau.

I ēnei rā, kua heria te tikanga o te kōrero nei kia pā ki tērā whakaaro, 'ko te atua me āna mahi i te tuatahi, kātahi ā te tangata mahi. Ko te karakia ki te atua te mātāmua o ngā mahi katoa. Kātahi anō ka huri ki te mahi a te kikokiko. Ko te kupu ō tētahi kupu mō te kai, engari i ēnei rā, kua kore e tino rangona, e whakamahia ana rānei.

Mai i te tīmatanga o tērā rautau kua kawea he aronga kē o te whakataukī nei. Arā, kua takoto i roto i aua kupu ko tērā whakaaro, ko te atua ki mua o ngā mea katoa, kātahi ai ngā mahi a te tangata.

7. The leader in the vanguard, the food-bearers in the rear.

God is first, only then should humanity tend to its daily activities.

Before the introduction of Christianity to Māori people, this maxim was applied in a different way to the current usage. Should a war-party be organised it was taken to consecrated waters to be ritually prepared for battle so that nothing could distract the party from its objective. After the ritual, none of the members of the group are permitted to be contaminated, mentally and physically. Women and food must not be indulged in so that a highly concentrated focus is maintained. As the group travelled to effect its objective the food bearers accompanied them at a strategic distance behind. When the task was successfully completed, it then participated in a meal. 'Ō' was another word for food, though it no longer is frequently used. Since the 1900s, this meaning has now been construed to mean, that God must be placed first in the individual's scheme of things, then people can attend to their daily chores and activities.

8. Rurea taitea, kia tū ko taikākā anake.

E ai ki tētahi kōrero, i whakamahia e tētahi pakeke tēnei whakataukī ki a Te Peehi i a ia e kōhi kōrero ana mō ana tuhituhinga. Ko te tikanga i hoatu ai e ia ki a Te Peehi ko tēnei: Ko ngā whetū, te rā, te marama, noho riri kore ai rātau i waenga i a rātau anō. Otirā kāore hoki rātau e mōhio ki te mauāhara, ki te weriweri ki te kino. He aroha mutunga kore kē tō rātau ki a rātau anō, ā, kāore e pāngia e ngā mate i a tātau nei i te tangata, e hemo ana rānei rātau.

Nā reira, ko te whakataukī nei he kōrero mō rātau. Ko te taitea, ko tērā wāhanga o te rākau ko te kiritai, ehara i te wāhi pai o te rākau. Kāore e roa kua popo, kua pirau tērā wāhi kei te taha whakawaho o te rākau.

Ko ngā tāngata o te ao nei te taitea. Tēnā ko taikākā ko te iho, ko te waenganui o te rākau, nā reira ko ngā whetū, ko te marama me te rā tēnei, tā te mea, kāore e pirau, e popo, e mate rānei, kāore hoki e taka mai i te rangi. Arā atu anō ētahi whakamārama, ko te mea e mōhio whānuitia ana ko tērā o te rangatira i tīmata ai tana iwi ki te whakarere i a ia i te wā o te pakanga. Ka kite ia i te wehi o tana iwi ki te hoariri, ka whiua e ia ēnei kupu hei whakamātanga mō rātau. Otiia, ka ekea rātau e te whakamā ka tauri mai ka whawhai atu ki te hoariri, ka hinga i a rātau. Kāore rātau i hiahia kia whakaritea rātau ki te taitea, ka kīa, he kore take. Nā reira, i tēnei o ngā kōrero, he kupu whakahau ēnei kupu. Kia pono ki te kaupapa, kia pono ki ōu kāwai, kia pono ki a koe anō. E kore koe e taea te whakangāueue.

8. Cast aside the sapwood and let the heartwood stand alone.

According to a version, an elderly informant used this proverb to illustrate a point to Elsdon Best, while he was gathering materials for his writings. The reason he used this for Best was because he believed that the stars, the moon and the sun live in peace with each other, they do not know jealousy nor evil. They have a great affection for each other and are not afflicted by sickness, nor do they die. Therefore this aphorism is a saying about their nature. The 'taitea', sapwood, is the outer wood of a tree that serves no useful purpose. It deteriorates and decays in a short time. The people of this world are the 'taitea', the sapwood. The 'taikākā', the heartwood of the tree is represented by the stars, the moon and the sun in that they don't deteriorate, rot, die or fall from the sky.

There are other interpretations and the more popular one is that which recounts a desperate situation facing a chief in the heat of battle. His people were beginning to desert for fear of the enemy. He observed their fear and shouted out this proverb to cause them to feel shame instead and it had its desired effect. They immediately turned around and joined him in the fight and overwhelmed the enemy. They did not want to be likened to the 'taitea', the sapwood and be described as useless.

In this particular context, the expression can be described as encouragement. Be true to the cause, be true to your family values, be true to yourself and once you have fortified yourself with these principles, nothing can persuade you from attaining what you are striving for.

9. Tūngia te ururua, kia tipu whakaritorito te tipu a te harakeke.

Ki te tahuna te ururua ki te ahi, i konā, kua uekaha te pihi ake anō o ngā ritorito o ngā harakeke, kua ngaro atu ko ngā mea kua tawhito, kua kore hoki he painga. Kei te māmama tērā mō te harakeke.

Ki te whakaritea te kōrero nei ki te tangata, ka hāngai ki te whakaaro kia noho ngā mea kua tino pakeke ki te kāinga, kia wātea ai ki ngā hunga e pakari ana, e kaha ana ki te whakatutuki i ngā mahi mā tērā momo anake e whakaoti. Tuarua, mēnā koe e hiahia ana kia māmā ake te ara ki a koe hei whakatutuki i tētahi mahi, he pai kē atu kia raupapatia e koe tō mahi i roto i tētahi mahere. Kua e tukua kia pōrearea tō huarahi i te tokomaha o ngā whakaaro e putu ana, ka tūtuki ōu waewae, tōu hinengaro ki aua whakapōrearea. Tahitahia ngā parapara ki te taha, kia mahea ai te takoto o te huarahi ki mua i tōu aroaro

9. Burn off the overgrowth so that the flax shoots may sprout.

If the overgrowth was burned off, it would allow the new shoots of the flax bushes to grow more vigorously and get rid of the redundant plants at the same time. This would seem to be logical when applied to the flax.

If this proverb was applied metaphorically to humans, then it would mean that old and frail persons should stay at home and let young, virile and capable people deal with tasks that only they are adequately equipped to do.

Secondly, if you wish to establish an easier path for yourself in completing a task, then it is better to develop a plan which avoids difficulties. To attempt to arrive at a satisfactory conclusion without proper preparation means that you find impediments to your undertaking in the same way as the overgrowth prevents proper and adequate growth of the flax bush. Sweep aside the litter so that the path before you is clear and unencumbered.

10. Ka mate kainga tahi, ka ora kainga rua.

Kāore he whakamārama kotahi mō tēnei kōrero. Ko tētahi o ngā whakamārama, ko te whakatipu kai a te whānau. Ki te hē ngā kai a te māra a tētahi wāhanga o te whānau, mā ērā atu wāhanga o te whānau kāre i whara, rātau e āwhina.

Ko tētahi atu āhuatanga o tēnei tūātau, mehe ia ka pā mai te riri ki tētahi kāinga, arā atu anō he kāinga mō rātau, kei ētahi atu ō rātau whanaunga tata, kei ō rātau hoa rānei.

Tuatoru, mēnā e rua ngā wāhine a te tangata, e ai ki te whakaaro, he tangata ora ia, i te mea, e rua ngā wāhine hei whakatika i tōna kāinga.

Ko te mea nui o tēnei kōrero nā, kia mōhio pai ki ō whanaunga, ā, ko wai ō hoa tata. Nō te mea, kei reira pea te ora mōu i te wā o te raru.

10. Where one refuge is vanquished, there is a second which is still secure.

There are several interpretations to this apothegm. One refers to the failure of the food crops of one segment of a kin group, and as a consequence there is an obligation placed on other segments of that kin group to provide relief for the affected group. Another meaning is that should a conflict arise and cause difficulties for a particular kin group, then they can feel assured that other members of that kin group or allies will avail their services if it is deemed necessary.

Thirdly, a man who has two wives, is regarded to be in a very favourable position economically. The failings of one or other of the wives, is compensated for by the other.

The main message in this saying is that you must know and learn well your family connections and equally you must cultivate good friendships and alliances, for those associations may well be your insurance in times of difficulties.

