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The Importance of Settler/Invader Responsibilities to Decolonisation and The Collective Future as Highlighted in Ngoi Pēwhairangi’s “Whakarongo”

Hemopereki Simon

“E kore e piri te uku ki te rino”

Clay Does Not Stick To Steel

- *Te Whiti o Rongomai*

The above whakataukī is a proverb that has had deep meaning in my life, and it has touched me on many levels. It is a guide in my activism as an Indigenist kairangahau. [researcher] It tells me what is worth pursuing and what requires resistance. This particular whakataukī provides a great understanding of settler colonialism in just eight words. The steel it describes is the superimposed structure, culture, law, and language which does not belong on Indigenous lands, these being Te Waipounamu/Te Waka a Maui and Te Ika a Maui.¹ Philosophically, the steel can be used to describe anything violent and foreign that does not belong on Indigenous land. In contrast, the clay denotes the natural element that does belong. It is the perfect understanding of settler colonialism.² However, that which is Indigenous is natural and is said to be like clay.

However, as pointed out by Simon (2020a) in his study of Puhiwāhine’s mōteatea, Māori had a profound understanding of this concept that has been theorised about in

¹ The author has chosen to use this as there is no pre-colonial idea of the islands that form Aotearoa New Zealand prior to the establishment of New Zealand as a colony of the United Kingdom. (see Simon, 2020b) The modern term “New Zealand” is a result of the establishment of a British colony on these islands. “Aotearoa” is an generally accepted name in Te Reo Māori for all islands that make up New Zealand. There is a general move to refer to New Zealand as Aotearoa New Zealand with the rise of Te Reo Māori use as part of revitalisation efforts. This will be reflected in this article.

² If we understand that settler colonialism is a structure imposed on Indigenous lands, as suggested by Wolfe (2006), anything that forms part of that structure would be easily seen as being rino or steel and therefore something that does not belong.

cultural items since 1850. These theories and philosophy are hidden in the waiata [song] and haka [dance] of Te Ao Māori (Simon 2020a; Simon n.d.). They are, in effect, responses to the actions of settler colonialism in Aotearoa New Zealand.

In 2017, the author went to a local government seminar in Wellington on climate change and a young Pākehā [Person of European Ancestry] manager from Dunedin City Council got up onto the podium to talk about the effects of climate change on Dunedin. This city is acknowledged as being one of the worst-impacted urban areas in Aotearoa New Zealand from the coming climate crisis due to the low lying nature of the city, particularly in the south (Fitzharris, 2010; Heyd, 2019; MacClean, 2021; Neill, 2018). In his lighthearted folly, the manager said that industrious Scots worked to build Dunedin. When it came to time to ask questions, I retorted that Dunedin was actually built on Māori slave labour, those of the captured residents of Parihaka who were peacefully occupying their own land in Taranaki (refer to McNeilly, 2021; Joseph, 2012; Reeves, 1989; Rilkoff, 2014). The experiences and narratives of hapū [clan] and iwi [indigenous nation], like that of Parihaka in this case, are rarely explored in depth, and these incidents are never taught publicly in schools. The history and lived experiences of hapū and iwi are actively denied by settler/invaders³ and the white possessive government (see McLean, 2020).

The positioning of my iwi and hapū as non-signatories to Te Tiriti o Waitangi⁴ and the subsequent identity as their uri [descendant] is significant to this discussion as we

³ For the purposes of this article and in the context of Aotearoa New Zealand the author utilises settler/invaders to indicate that while those that settled in Aotearoa New Zealand may be described as a “settler” to non-signatory hapū and iwi a better descriptor is “invader”. The use of “settler/invader” is utilised to reflect this dual reality.

⁴ The Treaty of Waitangi (English Version) and Te Tiriti o Waitangi (Te Reo Māori Version) are not the same document and should be viewed as different legal agreements altogether. They are not the same and cannot be read as a translation. The legal version under the legal doctrine of *contra proferentem* is the indigenous language version. For more information on the matters discussed here refer to chapter six entitled, “ Te Tiriti and the Treaty: Seeking to Reconcile the Irreconcilable in the

did not cede mana motuhake [authoritative power or sovereignty] and was a receiver of colonial invasion and violence (Simon, 2016; Waitangi Tribunal, 2014; Te Kawariki and Waitangi Network, 2012). What is required is a truthful and honest conversation about settler/invader presence, as in the settler/invader on Indigenous whenua [land(s)] and the nature of settler colonialism, particularly in relation to Te Tiriti o Waitangi / The Treaty of Waitangi. As the author has previously argued (2016), there is no founding document to speak of as not all hapū and iwi signed it. To suggest so ignores the lived experiences of non-signatory hapū and iwi, and is also offensive. The Aotearoa New Zealand we know today is a reflection of settler/invader invasion. However, any positive transformation in this society is blocked by settler/invader possession, ignorance and power domination, which is re-enforced by the settler colonial political structure. These claims of sovereignty are maintained through the tyranny of the masses.

Policy frameworks like biculturalism support the structure, are acknowledged by Terruhn (2019) as being settler colonial and neoliberal. The implementation of biculturalism and treatyism⁵ in Aotearoa New Zealand removes the ability of non-signatory hapū and iwi to exercise mana. Additionally, this direction allows settler/invaders to continue their historical amnesia and possessiveness (Simon, 2020b; Kidman and O'Malley, 2020). The author believes that settler/invaders should come to terms with their existence on Indigenous lands and truly “settle” with the Indigenous population, as suggested by Veracini (2014). We need to move towards

Name of Truth” in Mikaere, Ani. (2011). *Colonising myths-Māori realities: He rukuruku whakaaro*. Huia Publishers.

⁵ This term is used to highlight those that argue for a Treaty of Waitangi centric society in Aotearoa New Zealand. Since 2014 and The Waitangi Tribunal findings around mana motuhake, the relevance of Te Tiriti as a basis for society has been questioned. Particularly in the work of the author.

what the author describes as “*Te Ara Tika me Te Ara Hou.*” (The right way, the new way).

There is a need of a mediated and negotiated space built from consensus which will allow us, the people that live in Aotearoa New Zealand, to move forward, away from the description of what is essentially settler colonialism in Aotearoa New Zealand. This is described in the whakataukī by Te Whiti o Rongomai which opens this article and its result found within the storytelling above. Therefore, the main argument of this article is that there is a need for settler/invaders to “take responsibility for their own decolonisation.” This is substantiated by the waiata-ā-ringa, “Whakarongo” by Ngoi Pēwhairangi which provides justification for doing so as we move toward *Te Ara Tika me Te Ara Hou* in the collective future of Aotearoa New Zealand. In order to provide context to the method utilised in this article and the information outlined, an understanding of mātauranga Māori must be provided.

Mātauranga and Indigenous Knowledge

Mātauranga is considered by Mikaere (2011) and Royal (1992) to have a fixing effect on the imposition of colonisation. Mātauranga Māori is the term most commonly used to describe Māori knowledge, incorporating “the body of knowledge originating from Māori ancestors, including Māori world view and perspectives, Māori creativity and cultural practices” (Māori Dictionary, 2021). The Waitangi Tribunal (2011, p. xxiii) describes mātauranga as “the unique Māori way of viewing the world, encompassing both traditional knowledge and culture”. It is defined Landcare Research as the knowledge, comprehension, or understanding of everything visible and invisible in the cosmos, including current, historical, local, and traditional knowledge; knowledge transfer and storage methods; and Māori objectives, ambitions, and concerns (Landcare Research, 1996 as cited in Hikuroa, 2017). The world view of a culture

determines what they perceive reality to be: what is regarded as actual, probable, possible or impossible (Marsden 2003). Marsden (2003) offers one understanding of a Māori world view as Te Ao Mārama. Mātauranga Māori is therefore a method for generating knowledge, and all of the knowledge generated according to that method.

Smith et al. adds that

...mātauranga occupies a different knowledge space from traditional academic disciplines, including their transdisciplinary interstices. This speaks to a gnawing sense that mayhem is at play, as the academic work around indigenous knowledge mātauranga begins to consolidate and become institutionalised away from its indigenous communities and contexts, where it began and where it still informs identities, ways of living and being (2016, p. 131).

Therefore, this article moves to provide a Māori philosophical frame for the notion that settler/invaders should take responsibility for their decolonisation. The key to this is to bring about understanding or māramatanga so that settler/invaders can engage in a conversation with depth about their place and the work they need to do to bring forth political equity and social progress for the Indigenous population on the land commonly referred to as “Aotearoa”. Ultimately this article is an invitation towards enlightenment and this much needed conversation. The purpose here is to utilise the methodology of whakaaro-based philosophy and method as a way to interpret and gain knowledge and the need for decolonisation from a waiata-a-ringā.⁶ The waiata provides a way to think about a settler/invader path towards decolonisation and its importance.

⁶ For more information on waiata-a-ringā refer to Kāretu, T. S. (1995). Waiata-ā-ringā: Will waiata-ā-ringā Replace Classical Chant in the New Century?. *The Journal of New Zealand Studies*, 5(2).

This will be done by analysing Ngāti Porou’s Ngoi Pēwhairangi waiata-a-ringa, *Whakarongo*. It is explained that, “It is one of Ngoi Pēwhairangi’s most famous compositions and incorporates her beliefs and methodology on teaching te reo Māori” (Tāmata Toiere Project 2021). While it focuses on language revitalisation, which by its very nature is a political act, it also allows for the suppressed Indigenous identity under settler colonialism to be maintained and in some cases revived. Therefore, it is appropriate that we discuss and utilise this waiata to explain the Indigenous philosophy it contains, and the necessity of decolonisation, in this case, of settler/invasers.

Whakaaro-based philosophy and method

To understand the ideas of this section, I must explain the notion of whakaaro. When broken down, the kupu whakaaro means:

Whakaaro – thought Whaka (causative) to become, Aro to focus upon (Simon 2020a).

This is supported by Takarirangi Smith, who defined the whakaaro concept philosophically as “to cast attention to” (Smith 2000, p. 58). In the context of this research, whakaaro is offered as an Indigenous research method known as whakaaro-based philosophy and method (Mika and Southey, 2018; Southey, 2020; Simon, 2020a). Mika and Southey (2018) argued that responsive thinking, or what we refer to here as “whakaaro”, should be valid on its own as a method for research. While thinking may be regarded as unavoidable in any research exercise, it has rarely been referred to as a method in its own right, and it currently must jostle with the dual research monoliths of “mātauranga Māori”/Māori knowledge and “Kaupapa Māori”/Māori theoretical response, which are often more concerned with

epistemic certainty than with speculative philosophy for its own sake (Mika and Southey 2018, p. 795; also refer to Mika 2012).

Mika and Southey (2018) stated that:

The whakaaro method will yield different outcomes to more conventional approaches—this much may be obvious to the reader. It is random, untidy and even chaotic, and moreover, it places stronger emphasis on the individual researcher. It may therefore not be to everyone’s taste, and its open-endedness could end up making its most staunch proponents anxious (p.812).

They further commented that:

It is a very unorthodox form of research, but beneficial to indigenous researchers and the people they are working with that it is unpredictable; that it is non-foundational; that it results in unprovable work; and that it itself could provide fuel for another researcher’s creative thinking (p.813).

Southey (2020) points out that as a method:

...it a research approach that takes advantage of limitation, foregrounding the idea of the researchers limits as an individual thinker. What has emerged from this process is a different view of the self: a self that is immersed in the research, thinking with things in the world rather than studying their nature... My individual research voice offers no definitive conclusion - no final concept. In this context, I view this research as a way of participating in an ongoing conversation (p. 361).

It could well be that, at all these levels, the whakaaro method engages with recapturing the Māori imagination, as Smith (2000) advocates, and, in that act, challenges the stifling of creative thought and theory that Smith noted has been the bedrock of colonisation. According to Southey, “the whakaaro stuff” isn’t given

in an obvious frame so it's what you do with it" (Personal Communication as cited in Simon 2020a).

An important point is raised by Malva (2020):

I have remained open to the possibility that I might be able to untangle some of the harmful colonising tendencies inherent in Western academic discourse. To do otherwise, within the bounds of this thesis, might mean relegating whakaaro Māori to lesser categories of thought... (p.8)

Therefore, because this paper is based in Kaupapa Māori research, the culture and Te Reo are taken for granted (Pihama 2014, Chilisa, 2012). In doing so, whakaaro-based philosophy, by its very nature, promotes Indigenous ontology and epistemology above Western philosophy, thought and tradition. This promotes an opportunity for ontological disturbance to the colonial system and the settler colonial structure. In other words, this phenomenon is termed by Mika (2012) as "the fixing effect of mātauranga" (pp. 1080--1092). In the section Te Tātaritanga o Ngā Kupu [Lyrical Analysis], this method will be utilised to fully analyse the waiata and to bring forth any political philosophy or theory that may be deeply contained within. The whakaaro comes from the author's understanding of what the waiata is saying. The method allows for a kaupapa Māori understanding of texts and the building of kaupapa Māori theory and philosophy to reinforce the concept of kaupapa Māori politics (see Stoddart-Smith, 2016; Hoskins, 2012; Godfrey, 2019).

Background of 'Whakarongo'

The Tāmata Toiere Project (2021) explains that:

"Whakarongo" was originally composed at Pākirikiri Marae in Tokomaru Bay. The waiata was composed during a wānanga that Ngoi Pēwhairangi was hosting for the team from Koha television programme. Waihoroi Shortland and Selwyn Muru asked

Ngoi to compose a song and “Whakarongo” was the resulting composition. Ngoi gathered her whānau together to assist her with creating the actions and teaching the people from Koha as the majority of them were Pākehā who had never learnt a Māori song before. Ngoi then took this composition with her to Ngāruawāhia to the last Te Ataarangi hui she attended and adapted some of the words for them. The verse that begins with ‘Whiua ki te ao . . .’ was the verse she gave the Koha team to encourage them to spread Māori programmes in broadcasting to the nation and to the world.

They continue by saying:

The popularity of this song spread throughout the nation, and in different Māori communities today, many people sing both distinctive verses she composed for the two groups. In 1995, the Māori Language Commission, Te Taura Whiri i te Reo Māori, made “Whakarongo” the official song for the Year of the Māori Language. This further increased the profile of the song in the nation. (Tāmata Toiere Project 2021)

Te Tātaritanga o Ngā Kupu – A Lyrical Analysis

Whakarongo!

Ki te reo Māori e karanga nei

Listen!

To the Maori language that calls (you/us)

In the context of this paper, the word whakarongo means to listen; however, in a deeper political context that surrounds decolonisation, it is not only a command but a request. The significance of these two lines should not be underestimated in their importance. For if the language is being spoken, then the Indigenous population of Aotearoa New Zealand has not died out as per the fundamental requirements of a settler colonial society. The health of the language signals that the settler colonial

project and white possessive government's intention to fully assimilate and thus erase the indigenous population is a failure. This failure is a signpost to the resistance of the Indigenous population to the desires of the settler/invader towards absolute eradication. This can be seen in the development of Māori political action since the 1960s (Refer to Turner 2018, Cox 1993; Poata-Smith 2002; Williams 2006; Tauri and Webb 2011). Language is an expression of resistance, and anything that confirms a separate Indigenous identity is political as it speaks to survival and challenges settler/invader narratives of belonging (Ruru and Kohu-Morris 2020).

Secondly, as a request this feeds into the following two lines that state:

Whakarongo!
Ki ngā akoranga rangatira
Listen!
To the chiefly profession(als)

The demand/request is a call, it seeks to say that on one hand - the times have changed and because Māori are moving more towards kaupapa Māori ways of being and knowing, towards a state of being decolonised, non-Māori must listen, adapt and decolonise. For settler/invaders to be decolonised, they must allow a move toward the recognition of mana motuhake [authoritative power or sovereignty]. This would mean more empowerment politically, socially, and economically for Māori. As part of this, the request to listen asks for the removal of uninformed opinion and deep embedded racism as we must take heed of what the chiefly (professionals)⁷ say on these matters.

⁷ While the author has utilised professionals, this is taken to mean those who are informed on these matters with the qualifications, pūkenga, knowhow, leadership ability to lead these discussions in this context and not professional occupations (as an example; a lawyer)

It asks for the debate to be informed and that the talking should be done by those that know, as the phrase suggests: by the learned chiefs.

*Nā te Atua i tuku iho ki a tātou e
Pupuritia, kōrerotia mō ake tonu
It is God that gave this (inheritance) to us
Hold on to it, discuss/speak about it forevermore.*

In the context of Pēwhairangi's compositions, the western "God" features broadly. This is reflective of the position of Christianity as central to Māori spirituality within Ngoi's generation. However, if seen from a perspective of a message of decolonisation, Atua would reference creation; it would mean what is being given down, as indicated by tuku iho, from the Creator. This provides us, as those that live in Aotearoa New Zealand, opportunity, for something that should be held on to, discussed, spoken about, argued and debated. Mō ake tonu [forevermore] is interesting as it would indicate two things: that this dialogue being advocated for is not a once-off, but is ongoing. It also notes a key basis of relationships and government in Te Ao Māori, which is the cornerstone of Māori ethics – tika and pono (Pipi, et al., 2004; Cram, 2009, Came, 2013; Martin, 2016). It was common to reach a path where governance and decision-making are based upon, and take into account, these ethical ideas (Mika and O'Sullivan, 2014). Underpinning this is debate and dialogue – something as suggested by Pēwhairangi. In my understanding, the direction taken according to tika and pono was always described to me by my kaumātua as "Te Ara Tika".

*Tirohia!
Ngā tikanga tapu a ngā tīpuna
Observe/Examine!*

The sacred laws/customs of the ancestors

These two lines suggest that the discussion and way forward is through tikanga [customary law and practices]. If we are to follow Indigenous original instructions, as suggested by Nelson (2008), and the kupu of Pēwhairangi in the words “Ngā tikanga tapu a ngā tīpuna, Kapohia”, in order to achieve a form of well-being for all, we must embrace the decolonisation of the settler colonial system (Veracini 2018; Simon, 2020b). Part of all this is actively considering mātauranga as a guiding principle in the collective future of Aotearoa New Zealand. In this, I believe that the development of the Western notion of justice is not what hapū and iwi seek in our collective future. Justice cannot be achieved in a settler colonial society because the aim of that society is to erase the Indigeneity from the land. Thus I would advocate our pursuit as the notion of “taurite” or to be in balance. A key aspect of tikanga as practice and as a legal system is that everything must be in balance. For example, if someone offends or insults, the offending party would have muru [ritual compensation] or utu [reciprocity] enacted on them to bring back a sense of balance - thus to be in balance or taurite is a key principle of Indigenous onotology. In this case, to reach a place of taurite would require the alignment of the key constitutional values outlined by Jones (2014) describing the Indigenous constitutional tradition of Aotearoa New Zealand. This would mean that whanaungatanga, mana, utu, manaakitanga, tapu and noa [relationality (sense of connection), authority or power, reciprocity, take care of or give hospitality to, sacred, unrestricted or normal] would be that basis for society, and would bring us back into alignment and balance. To bring these back into taurite would require the recognition and reinstatement of mana. In Indigenous Studies this

idea of taurite and Jones' constitutional values can be supported by the notion of maintaining one's "original instructions" (Nelson, 2008).

Kapohia
Hei oranga ngākau – auē
Grasp It!
That it may be a healthy soul

The two verses first ask us to look around or focus upon the laws and customary values of our ancestors, to grasp onto them as a source of the soul or wellbeing. Pēwhairangi asks us to spread it to the world, to the sky, and to all peoples. She then implores us not to alienate these values and teachings, to not give up on them and let them/us dissipate into nothingness.

In this concept, the notion of kapo [grasp (on to)] tells us to engage and hold onto tikanga as the centre of our existence and how we should be governed. To pivot away from the settler colonial society we have become. It also tells us to do this so that a healthy soul (of the land/people) may result. The idea of a healthy soul is actually a play on words to mean wellbeing, in that in everything we do, the result should be orangatanga [healthiness]. Within this context, it would call for everyone to challenge systemic racism and the way we do things in institutions since the construction of the settler colonial society, thus making thing more equitable for Māori.

Whiua ki te ao
Whiua ki te rangi
Whiua ki ngā iwi katoa
Kaua rawatia e tukua e
Kia memeha e

Throw⁸ it to the world
Throw it to the sky

⁸ While the author has chosen a literal translation of "Whiua" as "Throw" it should be taken to also mean "share" or "disseminate"

Throw it to all peoples
Do not let these (customs)
Diminish into nothingness/death

This verse should be viewed as direct instruction to disseminate, (in this case) the values of Te Ao Māori to the world, to the sky, to all peoples.

In this verse, *Kia Memeha e* is interesting because it describes the outcome that is not desirable which is diminishment or dissolving into nothing. This indicates that the conversation requires maintenance and is therefore ongoing. If it is ongoing, it speaks to key tikanga in relation to what is here and being discussed, and it must be aimed at being intergenerational. This introduces the idea that returning to past ways is not moving towards Te Ara Tika or the right path. It would also suggest that remaining on the current trajectory is one that leads only to an abyss.

Tēnā kia purea te hau ora e
He kupu tuku iho mō tēnei reanga
He kupu tuku iho mō tēnei reanga
Whakarongo!
Tō reo whakarongo!

So that the winds of wellbeing may clense (you)
These are words given down for this generation
These are words given down for this generation
Listen! (to it) the language.

Philosophically, because this article is focused on the political language and mātauranga that is mentioned, it could be described as a form of “pure”. This is a kawa [clensing] ceremony that removes tapu (Raerino, 1999). In settler colonialism, important aspects of the construction and maintenance of that system are deemed tapu or “no go” areas by those in power. Politically, it is a statement and message that those values in Māori philosophy that are embedded in the language are a “pure”. It is

implied that the language and its values will cleanse oneself or a people. Gaining a full understanding of the language, values and historical events that created the settler colonial system and its workings could possibly be freeing or perhaps liberating. I describe this process as “Te Whitinga” of the shining (upon), in that it allows the proverbial clay to come away from the steel. The result will be hau ora or wellbeing. In the political sense, in relation to settler colonialism, these values are the constitutional values as suggested by Jones (2014). These words contain the values that are key to Māori ontology. These are more than words; they are original instructions, the basis of what has been taught and passed down.

“He kupu tuku iho mō tēnei reanga” means these words are given down to the current (and future) generation(s). “Whakarongo!” Listen! These lines imply that the act of implementing these constitutional values are ancestrally given and passed to those who follow us. It also implies that here lies an intergenerational responsibility for those living now to hand to our tamariki [children] and mokopuna [grandchildren] a better more inclusive Aotearoa New Zealand. “Tō reo whakarongo!” This line reinforces this by using a pronoun “tō” meaning “your”; in this case it is your language, your responsibility and thus in the political, your “values” being mana, manaakitanga, whānaungatanga, utu, tapu and noa. These are the basis of our future collective society here in Aotearoa New Zealand.

Conclusion

The premise of Ani Mikaere (2011) is that matauranga can be a form of rongoa [medicine] to the imposed colonial and settler colonial promulgated on Māori through whakaaro-based philosophy and method. We understand from Māori philosophy that the need for settler/invaders to take responsibility is not optional, but a necessity for the collective future of Aotearoa New Zealand. The need to underpin and transform

society in Aotearoa New Zealand should be grounded in Indigenous values; in other words, the author believes these should be Jones' Māori Constitutional Values. This is justified by Vericini's (2014) stages towards allowing the settler to settle.⁹

Ultimately, if mātauranga is the object that can cleanse us of our settler colonial past, then Indigenous philosophies and theories like those contained within Ngōi Pēwhairangi's waiata need to be unpacked and interpreted. These will provide a foundation for the settler/invader to understand the importance of decolonising themselves in addition to understanding the perspective of the Indigenous population. Challenging settler/invader perceptions and making the Indigenous population visible as fully human through their values is the way forward. This would allow for an inclusive and diverse collective future of Aotearoa New Zealand. The only way forward is to capture these tikanga concepts, and direct this collective existence towards Te Ara Tika me Te Ara Hou (The right way, the new way).

Dedication

This paper was written in memory of Whetū Edward Simon (Ngāti Tūwharetoa, Waikato-Tainui, Ngāti Manawa).

Notes

1. Parts of this paper were presented by the author at Settler Responsibilities to Decolonisation International Research Symposium (2-4 February 2021), University of Auckland, Auckland.
2. The author would like to thank the anonymous reviewers and the journal editors for their contribution to this publication.

⁹ For analysis on how this could apply and work in Aotearoa New Zealand please refer to Simon, H. (2020). You're giving me a headache: A political-cultural textual critique of alt/far-right anti-indigenous thought on indigenous issues in Aotearoa New Zealand. *Sites: A Journal of Social Anthropology & Cultural Studies*, 17(2). <http://dx.doi.org/10.11157/sites-id457>

Glossary of Te Reo Māori Terms

Haka	A dance commonly referred to as the ‘Māori War dance’; However, this is a common misnomer as Māori philosophy places haka as the dance that is about the celebration of life.
Hapū	Clan
Iwi	Indigenous nation; People
Kairangahau	Researcher generally taken to mean of an indigenous background
Kawa	Ritual chants and customs of particular events that are usually iwi specific
Mana	Power, Authority
Mana Motuhake	Indigenous Sovereignty
Mātauranga	Indigenous Knowledge
Mōteatea	lament, traditional chant, sung poetry - a general term for songs sung in traditional fashion.
Mokopuna	Grandchild/ren
Muru	Plundering, Looting - especially in seeking ritual compensation; a form of social control, restorative justice
Noa	Normal; Without Restrictions; Opposite of Tapu
Pono	Truthfulness; Has Depth;
Pūkenga	Skills (usually inherited by whakapapa)
Rongoa	Traditional Medicine
Tamariki	Children
Tapu	Sacred; Opposite of Noa
Te Ao Mārama	The world of light
Te Ara Tika	The right path
Tika	That which is correct. True.
Utū	Revenge, vengeance, retaliation, payback, retribution, payment, reciprocity - an important concept concerned with the maintenance of balance and harmony in relationships between individuals and groups and order within Māori society
Waiata	Song
Waiata-ā-ringa	Action Song

Whakaaro	Thought; Philosophically - To Cast Attention To
Whakataukī	Proverb, Saying
Whakapapa	Lineage, descent – reciting whakapapa was, and is, an important skill and reflected the importance of whakapapa in Māori society in terms of leadership, land and fishing rights, kinship and status. It is central to all Māori institutions. Usually mistranslated as genealogy which is incorrect as genealogy mean to define ones race.
Whanaungatanga	Relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship or reciprocal relationship.

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Appendix One

Ngā Kupu

The Lyrics (Translation)

Whakarongo!
Ki te reo Māori e karanga nei
Whakarongo!
Ki ngā akoranga rangatira
Nā te Atua i tuku iho ki a tātou e

Listen!
To the Maori language that calls (you/us)
Listen!
To the noble teachings
It is God that gave this (inheritance) to us

Pupuritia, kōrerotia mō ake tonu

Hold onto it, Speak it forevermore

Tirohia!
Ngā tikanga tapu a ngā tīpuna
Kapohia
Hei oranga ngākau – auē

Observe/Examine!
The sacred laws/customs of the ancestors
Grasp It
That it may be a healthy soul – Alas!

Whiua ki te ao
Whiua ki te rangi
Whiua ki ngā iwi katoa
Kaua rawatia e tukua e
Kia memeha e

Throw it to the world
Throw it to the sky
Throw it to all peoples
Do not let these (customs)
Diminsh into nothingness/death

Whakarongo!
Ki te reo Māori e karanga nei
Whakarongo!
Ki ngā akoranga Rangatira
Tēnā kia purea te hau ora e
He kupu tuku iho mō tēnei reanga
He kupu tuku iho mō tēnei reanga
Whakarongo!
Tō reo whakarongo!

Listen!
To the Māori language that calls
Listen!
To the noble teachings
So that the winds of wellbeing may cleanse (you)
These are words given down for this generation
These are words given down for this generation
Listen!
Listen! (to it) the language.