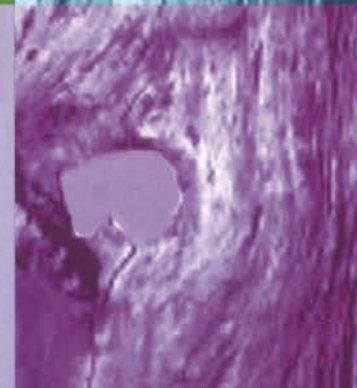
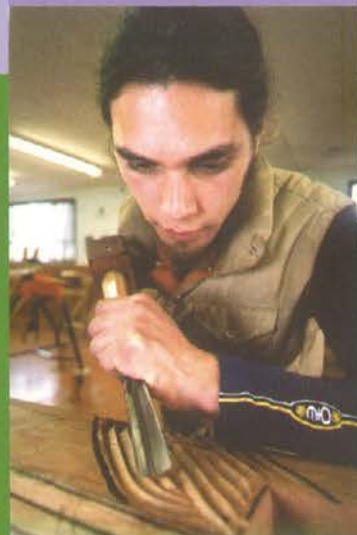




Te Tāhuhu o
te Mātauranga
Ministry of Education

Te Reo Whakatauki



Te Reo Whakatauki

He Mihi

Ngā mihi ki a Shirley Cormack rāua ko
Te Whare Huia Milroy, ngā ringa kaha me ngā
māngai kōrero mō neherā, ōna hua, ōna painga
hei oranga tonutanga mō ngā uri whakaheke.

Ētita: Ratu Tibble
Kaihoahoa: Phillip Paea
Kaihoahoa o ngā kari: Vaioa Baker

I whakaputaina tēnei pukapuka
mō Te Tāhuhu o te Mātauranga
e Te Pou Taki Kōrero Whāiti,
Pouaka 3293, Te Whanganui ā Tara, Aotearoa.
www.learningmedia.co.nz

Pūmau te mana. Ngā tono ki te kaiwhakaputa i te pukapuka.

Tikanga tātai: 305.89
ISSN: 0478.12998
Nama take: 12998

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HE KŌRERO WHAKATAKI

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.

He nui ngā momo whakaaturanga me ngā momo pī o ngā whakataukī kei roto i te huinga nei. E ai ki ngā kupu o ētahi pūkenga o mua:

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*

. . . tirohia ngā kōrero a ō tātou mātua tipuna 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 hakatikatika 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

He ruarua noa iho ngā whakataukī i roto i te kōwhiritanga nei o te huhua ka taea e te kaiako te whakaako, me whakaako rānei e te kaiako, ki āna ākonga. Kua kōwhiria ngā whakataukī i roto i te huinga nei mō ngā take pēnei i ēnei: te puta noa i te ao o ngā kaupapa me ngā kōrero o roto; te mātauranga Māori me te tirohanga o te ao Māori e kawea ana e aua whakataukī; te whānuitanga o ngā upoko kaupapa, ngā kaupapa, ngā kōrero me ngā pū o aua whakataukī; te tōtika o ngā kaupapa me ngā kōrero ki tēnā, ki tēnā o ngā kōeke o ngā ākonga; ā, te tōtika anō hoki hei tūāpapa mō te whānuitanga o ngā ngohe akomanga.

Kāore i te pohewatia me whakauru koe, me hora rānei koe, i te tekau katoa i te wā kotahi. Engari, ko te whakaaro kē me whakauru tēnā whakataukī, tēnā whakataukī i tōna wā, i runga i te āhua e tōtika ana, e whai tikanga ana mō taua whakataukī, ā, ka ākona, ka maumaharatia e te ākonga. Ka taea te whakauru ēnei whakataukī mā te arotahi i tētahi mea hou ia marama, ia marama, mā te hono rānei i ngā whakataukī ki ngā wāhi ake o te marautanga, ki ngā kaupapa ake, ki ngā āhuatanga ake o te kura, o te hāpori rānei.

E hohoki ana ētahi o ngā kaupapa me ngā kōrero, ā, ka āhei te kaiako te hono ēnei, tētahi ki tētahi, te whakamahi ēnei ki te tāruarua i te ariā kotahi i runga i ngā āhua rerekē. He maha o ēnei e kōrero ana mō te ao tūturu, ā, ka taea te hono ēnei ki taua kaupapa. He tauira noa iho ngā whakaaro puaki e whai nei mō ngā tūmomo ngohe puta noa i ngā wāhi ako o te marautanga ka taea te waihanga mā te whakamahi i ēnei whakataukī, i ētahi atu rānei. Kāore e kore, ka kite koutou ngā kaiako me ā koutou ākonga i ērā atu momo tini mō te whakamahi i aua whakataukī.

Ko te pouaka hinapouri rawa atu i roto i te rārangi mahi e whakaaro puakina ana mō tēnā, mō tēnā whakataukī e tautuhi ana i tētahi tino ariā. Ko te pouaka kua tata tonu iho tōna hinapouri ki te mea hinapouri rawa atu e tautuhi ana i ngā ariā e puta mai ana i taua tino ariā. E peka mai ana tētahi pouaka he muhani atu te tae o roto i tētahi pouaka o mua he hinapouri atu te tae o roto (arā, mai i te mea tino hinapouri rawa ki te mea tino muhani rawa) i te wā e hōhonu haere ai te ako ki taua ariā.

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

HE NGOHE WHĀNUI

Anei ētahi ngohe ka taea te whakawhanake mai i tēhea, i tēhea o te whakataukī i roto i te kohinga nei. Ka kite koe i ērā atu ngohe tauwhāiti atu e rārangitia ana i raro i tēnā, i tēnā o ngā whakataukī.

Kimihia he whakataukī he ōrite te kaupapa.
Hei tauira 'I hea koe i te tangi o te pīpīwharaua?' me 'Kōanga tangata tahi, ngahuru puta noa.'

Kimihia he kōrero pakiwaitara, he waiata, he mōhiohio hoki e hāngai ana ki te kaupapa o te whakataukī.
Hei tauira, mō 'Nāu te rourou, nāku te rourou ...' tirohia Te Wharekura 23 – Te Mahi Rourou.

Kimihia he whakataukī mō ngā mea e ōrite ana.
Hei tauira, ētahi atu whakataukī e pā ana ki te wā koanga, te whakatō, pēnei i 'Ka tangi te wharaua, ko te karere a Mahuru.'

Whakaahuatia te whakataukī mā te hanga pānui / tūtohi / moana / tauira.

Tuhia he whiti, he waiata, he haka ko tōna kaupapa tētahi whakataukī.

Ākona, whakakitea he haka, he waiata-ā-ringa he ōrite te kaupapa.

Waihangatia he kanikani.

Tuhia he kōrero e whakamārama ana te pū o te whakataukī:
– tuhia hei pukapuka.
– hopukia te kōrero mā te pūrere hopu reo.

Tuhia he whakaaturanga ka whakamārama mai i te pū o te whakataukī:
– whakakitea.
– hopukia mā te pūrere ataata.

Kimihia he whakataukī he ōrite te kaupapa, i roto i ētahi atu reo / ahurea.
Hei tauira, 'Mā pango, mā whero, ka oti te mahi'. Anei tā te Pākehā, 'Kia nui ngā ringaringa kia māmā ai ngā mahi'. Anei tā te Hainamana, 'Ahakoa te whānui e kore te whare e tū ki runga i te pou kotahi'.²

Rangahaua te whakataukī, kimihia hoki he mōhiohio e pā ana ki taua whakataukī i roto i te whare pukapuka.

Rangahaua te whakataukī mā te ipurangi, kimihia hoki he mōhiohio e whai pānga ana.

Waihangatia he tauira (hei tauira, tāniko / kōwhaiwhai) ka whakatinana i te whakataukī.

Āta whakaarohia ngā āhua e hāngai ana te whakataukī ki ngā āhuatanga noho i tēnei ao / ki te whakaritenga me ngā whakahaerenga pāpori hoki.

Āta whakaarohia ngā āhua e hāngai ana te whakataukī ki ngā āhuatanga o te ao tūturu / ki te hononga o ngā iwi ki tō rātou ake taiao.

Titoa he whakataukī me te whakamārama i tōna kaupapa.

Titoa he whakataukī, ā, ka mahi ai i ētahi o ngā ngohe i runga.

Tonoa he kaumātua / kuia ki te kōrero mō ētahi whakataukī.

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

Kei te whakatenatena, kei te aki tēnei whakataukī i te tangata ki te ngana, ki te whakatakoto whāinga, ki te tohe.

Whakamahia ai te whakataukī³ nei ki te whakatitina i te tangata ki te whakatakoto i ngā whāinga ka taea, ki te whai i tētahi mea e uaratia ana e taua tangata, ki te kake i ngā taunahua, ki te whakamutu anake i te wā e kore rawa e kakea taua taunahua.

He ōrite te kōrero o roto ki:

'Ko te pae tawhiti whāia kia tata, ko te pae tata whakamaia kia tina.' (tirohia wh 6)

te pounamu

- ngā tae rerekē me ngā ingoa rerekē (kahurangi, inanga, te aha, te aha)
- ngā wāhi e kitea ana te pounamu
 - tuhia aua wāhi ki runga mahere whenua
- ngā painga o te pounamu
- taonga
 - ngā momo (hei tiki, mere, te aha, te aha)
 - e pēhea ana te waihanga

ngā maunga

- te hiranga (wairua)
- pepeha
 - te whakahua maunga
 - hei whakamōhio i te tangata ki tō rohe, ki tō iwi, ki a koe anō
- ngā ingoa Māori me ngā tikanga
- rapua i runga mahere whenua
- honoa ki ngā iwi
- honoa ki ngā awa (tirohia hoki ki 'He manga wai ...' wh 7)
- ngā pakiwaitara

ngā tāngata ihupuku

- ngā tuatāngata o neherā
- he kaiwhakatauirā whanonga o ēnei wā

² 'Proverbs From Around The World' i kohikohia, i etitatia e Norma Gleason

³ T. S. Karetu – 'Te Reo Rangatira' : 61

Ko te pae tawhiti whāia kia tata, ko te pae tata whakamaua kia tina.

Kei te whakatenatena te whakataukī nei i te tangata ki te whakatakoto whāinga, ki te ngana ki te whakatutuki i aua whāinga, ki te mau tonu ki ērā kua tutuki.

Ko te pūtake o te whakataukī nei ko Rangī Mete Kīngi o Whanganui.⁴

Whakamahia ai tēnei whakataukī ki te whakatitina i te tangata ki te whakatakoto whāinga, ki te ngana ki te whakatutuki, ahakoa te uauatanga o te whakatutuki ki tā te tangata whakaaro. Kei te whakamahara hoki te whakataukī nei i te tangata he mea hira te whakaū i ngā whakatutukitanga i muri tonu i te whakatutuki.

He ōrite te kōrero o roto ki:

‘Whāia te iti kahurangi, ki te tuohu koe me maunga teitei.’ (tirohia wh 5)

■ te pae tawhiti

■ ngā hekenga

■ te kitenga

■ Kupe

■ Aotearoa (tirohia hoki ‘Ka mate kāinga ...’ wh 14)

■ te whakaterere

■ ngā whetū

■ ngā manu (tirohia hoki ‘I hea koe ...’ wh 8)

■ te koiora o te moana

■ Tangaroa

■ ngā ia

■ ngā hau

■ Tāwhirimātea

■ ngā kapua (he hononga ki ao = kapua, tea = mā, roa)

■ ngā waka

■ ngā kōrero mō ngā waka me ō rātou ūnga

■ rapua ki runga mahere whenua

■ honoa ki ētahi atu iwi

■ ngā momo waka (tirohia hoki ‘He manga wai ...’ wh 7 me ‘Rurea, taitea ...’ wh 12)

■ ngā tāngata ihupuku

■ ngā tuatāngata o neherā (hei tauira: Tamateapōkaiwhenua)

■ he kaiwhakatauirā whanonga o ēnei wā

He manga wai koia kia kore e whitikia.

Ko te whakaaro o te whakataukī nei, ka āhei te tangata ki te kake taunahua.

Whakamahia ai te whakataukī nei ki te whakatitina i te tangata ki te tohe, nā te mea i te roanga o te wā ka āhei te tangata ki te kake i te nuinga o ngā taunahua.

He ōrite te kōrero o roto ki:

‘He moana pukepuke e ekengia e te waka.’

■ ngā awa

■ te hiranga (wairua)

■ pepeha

■ te whakahua awa

■ hei whakamōhio i te tangata ki tō rohe, ki tō iwi, ki a koe anō

■ ngā ingoa Māori me ngā tikanga

■ ngā tūmomo awa (hei tauira: Whangaehu = he whanga ehu)

■ pakiwaitara (hei tauira: Hau)

■ rapuhia ki runga mahere whenua

■ honoa ki ētahi iwi

■ honoa ki ētahi maunga

■ ngā pakiwaitara

■ te hira o ngā awa

■ whakaterere

■ wāhi hopu kai

■ ngā momo kai (tirohia hoki ‘Ka mate kāinga ...’ wh 14)

■ te wā mō te kōhi kai (tirohia hoki ‘I hea koe ...’ wh 8)

■ ngā momo whakawhiti awa

■ ngā momo waka (tirohia hoki ‘Rurea, taitea ...’ wh 12)

■ ngā mōkihi

■ ngā rākau he mea turakina (hei tauira: Turakina)

■ ngā tāngata ihupuku

■ ngā tuatāngata o neherā

■ he kaiwhakatauirā whanonga o ēnei wā

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

I hea koe i te tangihanga o te Pīpīwharauoa?

He tāwainga tēnei mō te māngere, mō te tangata rānei
kāore e mahi i ngā mahi e tika ana kia mahia e ia.

I te rongonga i te pīpīwharauoa e tangi ana, koia te wā tīmata ki te whakatō. He wā toritori. He nui ngā mahi kia mahia. Ko ngā pātai o te whakataukī: I hea koe i taua wā? I reira koe? I āwhina koe?

He ōrite tōna kōrero ki tērā whakaaturanga o Ngāi Tahu:

‘I hea koe i te ao o te kōwhai?’

ki tērā whakaaturanga ōrite rānei, kāore i te tino nui tōna mōhio whānuitanga:

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

He hononga hoki ki te whakataukī:

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

■ te āwhina

■ tikanga pukumahi

■ mahi ngātahi (tirohia hoki ‘Mā pango ...’ wh 10)

■ ngā kaupeka o te tau

■ maramataka Māori

■ ngā āhuatanga o te ao tūturu

■ ngā tohu o te kōanga

■ tāutu

■ ngā whetū / ngā kāhui whetū

■ ngā waiata o ngā manu

■ ngā putiputi / ngā rau hou

■ ngā waiata o ngā manu / te puāwai o ngā rākau me ngā otaota puta noa i Aotearoa i te wā kotahi?

■ te hiranga / ngā papānga (ngā momo rerekē o ngā otaota? / ngā pāmahana rerekē i ngā wāhi rerekē?)

■ te wā tika hei whakatō

■ karakia (tirohia hoki ‘Ko te amorangi ...’ wh 11)

■ kei hea? (tirohia hoki ‘Ka mate kāinga ...’ wh 14)

■ he aha?

■ ngā taputapu (tirohia hoki ‘Rurea, taitea ...’ wh 12)

■ te ahūwhenua

■ Rongomātāne

■ te tohu kai (tirohia hoki ‘Nāu te rourou ...’ wh 9)

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

Ka taea te whakamahi tēnei hei whakatairanga i te pāhekohekotanga,
i ngā haepapa e tirihiā ana, i te whai wāhitanga hoki.

Ko te whakamāori ā kupu o te whakataukī nei e pā ana ki te ritenga o te whakarato kai i roto i te rourou, te ariā o te manaakitanga, me te tiritiri i te haepapatanga mō te oranga tinanatanga o ngā manuhiri. I ēnei rā tonu whakamahia ai hei kōrero whakarite i te hira o te whai wāhi atu, i te mea ka taea e tēnā, e tēnā te whai wāhi atu, i te mea me tiritiri ngā haepapatanga, ā, kei te katoa te kawenga mō ngā putanga.

He ōrite tōna kōrero ki te whakataukī e rāngona nuitia ana:

‘Mā pango, mā whero, ka oti te mahi.’ (tirohia wh 10)

ki tērā whakaaturanga ōrite rānei, kāore i te tino nui tōna mōhio whānuitanga:

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

nō te mea e tohu ana ēnei whakataukī katoa mā te mahi ngātahi e taea te whakatutuki ngā mea e uaua ana ki te tutuki, e kore rawa rānei e tutuki, i te tangata kotahi.

■ ngā rourou:

■ ngā momo ingoa⁵

■ ngā reo ā iwi

■ rourou = he momo hanganoa mō te kai maoa

■ kono = he momo hanganoa mō te kai maoa

■ konae = he momo hanganoa he mea raranga ki ngā tihore harakeke

■ ngā āhua rerekē

■ he mea hanga ki te harakeke (tirohia hoki ‘Tūngia te ururua ...’ wh 13)

■ ngā kai:

■ ngā momo kai

■ ka pēhea te takatū me te whakarato (tirohia hoki ‘Ka mate kāinga ...’ wh 14)

■ ngā tino kai ā rohe, ā iwi

■ ngā mahi / ngā momo kai mō ia kaupeka o te tau (tirohia hoki ‘I hea koe ...’ wh 8)

■ e pēhea ana te tohu me te whakaputu

■ Rongomātāne rāua ko Haumiatiketike

■ te manaakitanga

■ te hira o ngā kai hei manaaki tāngata

■ te raranga

■ te tohu o ngā mahi raranga (rourou, kete, tāniko) i roto i ngā whakataukī e pā ana ki ngā kawenga e tirihiā ana me te mahi (tirohia hoki ‘Mā pango ...’ wh 10)

■ ngā tikanga e pā ana ki te mahi harakeke (Te Mahi Harakeke – Te Tautoko 14)

■ ngā kairaranga rongonui (hei tauira: Rangimārie Hetet– Toi Te Kupu Nama 16)

■ rangā i tētahi rourou (Te Mahi Rourou – Te Wharekura 23)

⁵ Williams – A Dictionary of the Māori Language

Mā pango, mā whero, ka oti te mahi.

Ka taea te whakamahi tēnei hei whakatairanga i te pāhekohekotanga, te mahi ngātahi, te mahi ā rōpū me te whai wāhi.

E ai ki ngā tikanga o mua e kōrero ana te kupu whero mō ngā rangatira, nō te mea e pania ana ngā rangatira ki te kōkōwai he mea ranu ki te hinu mangō. E kōrero ana te whakataukī ki te mahi ngātahi o ngā rangatira me ō rātou kaiwhai. (tirohia hoki 'Ko te amorangi ...' wh 11)

I ēnei rā whakamahia ai te whakataukī ki te kōrero mō te whānuitanga o ngā rōpū e mahi ngātahi ana – pakeke mai, pūhoi mai, tāne mai, wāhine mai, rōpū rerekē mai e mahi ngātahi ana ki te whakaoti i tētahi mahi.

He ōrite tōna kōrero ki te whakataukī e rāngona nuitia ana:

'Nāu te rourou, nāku te rourou, ka ora te manuhiri.' (tirohia wharangi 9)

ki tērā whakaaturanga ōrite rānei, kāore i te tino nui tōna mōhio whānuitanga:

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

me te whakataukī Ingarihi 'Kia nui ngā ringaringa, kia māmā ai te mahi.'

■ ngā rangatira

- ngā kupu ariki me rangatira
- te tūnga o te kaingārahu
 - i te ao Māori o mua
 - i te ao Māori o nāianei

■ te mahi ngātahi

- ngā toa, ngā kaihoe waka, ngā kapa haka, te kaho kai me te ahuwhehenua, te hanga whare (tirohia hoki 'I hea koe ...' wh 8, 'Nāu te rourou ...' wh 9 me 'Rurea, taitea ...' wh 12)

■ te tāniko me te kōwhaiwhai

- ngā tauira,
 - tikanga
 - pū
- hangaia tauira
- rangā tāniko
- tuhia kōwhaiwhai

■ ngā tae

- i pēhea te mahi i ngā wā o mua
 - te whenua,
 - Papatūānuku
 - ngā aukaha māori, ngā kākano, ngā aha, ngā aha
 - Tānemahuta
 - he mea ranu ki te hinu mangō
 - Tangaroa
- hangaia tae mai i ngā taonga o te ao tūturu

Ko te amorangi ki mua, ko te hāpai ō ki muri.

E kōrero ana te whakataukī nei mō te hiranga o te taha wairua.

He tino take tō te wairua ki te noho hei Māori i ngā wā o mua. He tino waiwai te tū o ngā atua, o ngā tohunga me ngā karakia puta noa i ngā āhuatanga katoa o te noho o te tangata me tōna oranga tinana. Kei te tika tonu tēnei i te huhua o ngā āhuatanga noho o te Māori i nāianei.

■ ngā tohunga

- te hiranga
- ngā tūnga
- ngā pakiwaitara (He Kōrero mō Whakaari – Te Wharekura 28)

■ ngā karakia

- ngā tūmomo
- te whakamahi
- te hiranga (hei tauira: te kōrero mō Rata)

■ ngā atua

- Ranginui rāua ko Papatūānuku me ā rātou tamariki

■ te hauora

- te ariā katoatanga o te hauora
- te oranga ā wairua, ā hinengaro, ā tinana, ā whānau

Heoi, ka taea te whakamahi i te whakataukī nei ki te hāpai i ngā āhua o te kaingārahutanga me te mahi ngātahi. Kei te waitohu i tēnei whakaaro, ahakoa kei mua ngā rangatira e haere ana, e tautokona ana rātou e ō rātou kaiwhai, ā, e puta mai ana te wāhanga nui o tō rātou mana i ō rātou kaiwhai. Kua whakaahutia pēneitia, "Tētahi kaihautū whai mana e tū ana ki te tauihu o tōna waka, e peia ana e ngā kaihoe. Ki te kore he kaihoe, e kore rawa ia e neke." Ko tā te kaingārahu mahi he whakatakoto i te ara ka whāia, ko tā te iwi mahi he whakarite kia taea te whāinga.

■ te kaingārahutanga

- ngā kupu ariki, rangatira, kaumātua
- ngā tūnga o te kaingārahu
 - i roto i te hāpori Māori o namata
 - i roto i te hāpori Māori o nāianei
- ngā āhua kaingārahu
- ngā āhua whiwhi kaingārahutanga
 - te whakapapa
 - te ihi me te wana (hei tauira: Māui)
 - i kōwhiria
 - nā ngā mahi i mahia e ia
- ngā tohu o te kaingārahu
 - ngā huruhuru huia, ngā kahu kiwi
- ngā kaingārahu rongonui

■ te mahi ngātahi

- ngā toa, ngā kaihoe waka, kapa haka, te kaho kai me ngā mahi ahuwhehenua, te hanga whare (tirohia hoki 'I hea koe ...' wh 8, 'Nāu te rourou ...' wh 9, 'Mā pango ...' wh 10, me 'Rurea, taitea ...' wh 12)

Rurea, taitea, kia tū ko taikākā anake.

Kei te whakatairanga tēnei whakataukī i te whai i te hiranga.

Whakamahia ai tēnei whakataukī ki te kī he mea hira te huhu i te mea kāore i te tino uaratia kia tae ai te tangata ki tērā mea e āta uaratia ana. Ko te tikanga, me whakarere i ngā mea kōaro, i ngā mea kāore e taea te whakamahi. Ko tētahi anō whakaaro kei roto i te whakataukī nei, me whakapau kaha te tangata kia oti ai tēnei.

He ōrite te kōrero o roto ki:

‘Tūngia te ururua, kia tupu whakaritorito te tupu o te harakeke.’ (tirohia wh 13)

■ ngā rākau

■ tinana

■ te kiri, te tae, te paiore

■ ngā rākau māori

■ te hanga, te mahi, te whakairo

■ ngā momo rākau

■ ka pēhea te whakamahi

■ whare

■ poupou

■ waka (tirohia hoki ‘Ko te pae...’ wh 6, ‘He manga wai...’ wh 7 me ‘Ko te amorangi...’ wh 11)

■ ngā rākau o te riri

■ ngā taputapu (tirohia hoki ‘I hea koe...’ wh 8)

■ taonga

■ ngā momo taputapu me ngā tūāhua hanga whare, whakairo rākau rānei

■ ngā momo whakakairo

■ tauira

■ rohe, iwi

■ rapuhia ki runga mahere whenua

■ whare wānanga, tohunga

■ kaiwhakairo rongonui

■ ngā kura whakairo o ēnei rā

■ Tānemahuta

■ te ao o Tāne me ngā tamariki a Tāne (tirohia hoki ‘Tūngia te ururua...’ wh 13)

■ ngā karakia

■ te whakamahi karakia hei kohi wahie, hei mahi rākau
(hei tauira: te pakiwaitara mō Rata)

■ ngā pakiwaitara

■ Rata

■ ko ērā e pā ana ki a Tānemahuta

■ ngā pū o te mahi whakairo

■ Waipoua (te ngahere) me Tānemahuta (te rākau)

■ kauri

■ te rākau me ngā momo whakamahi

■ ngā kaikeri kāpia, te kāpia me ngā momo whakamahi

Tūngia te ururua, kia tupu whakaritorito te tupu a te harakeke.

He whakautaukī tēnei e whakatenatena ana i te tangata ki te whaihanga i ngā mea katoa tērā ka aukati i te haere whakamua. Ka taea hoki te whakamahi hei whakatitina i ngā mahi hou me te hihiri ki te whakatinana panoni.

Kei te whakatairanga te whakataukī nei i te hiki i ngā mea kāore i te whai painga, e whakatiki ana rānei i te whanaketanga, i te panoni rānei. Kei te whakamihi i ngā mahi whakahou mā te whakarite i ngā whakahoutanga ki ngā pihinga e kōhura ana ina ka whakawātea te whenua mā te whakarere i ngā ritenga o mua.

He ōrite te kōrero o roto ki:

‘Rurea, taitea, kia tū ko taikākā anake.’ (tirohia wh 12)

■ te harakeke

■ tōna hiranga

■ ngā ariā o te pā harakeke me te whānau

■ ngā tūmomo harakeke me ngā momo whakamahi (rourou, kete, whāriki, piupiu, te aha, te aha) (tirohia hoki ‘Nāu te rourou...’ wh 9)

■ ko te harakeke tētahi o ngā tamariki a Tāne

■ ngā pakiwaitara

■ karakia (tirohia hoki ‘Rurea, taitea...’ wh 12)

■ ngā tikanga mō te tapahi harakeke me te mahi harakeke
(Te Mahi Harakeke – Te Tautoko 14)

■ te raranga

■ ngā tauira

■ ngā ingoa me ngā tikanga

■ ngā tae me ngā momo hanga tae (tirohia hoki ‘Mā pango...’ wh 10)

■ ngā kairaranga rongonui (hei tauira: Rangimārie Hetet – Toi Te Kupu Nama 16)

■ rangā tētahi tipare / rourou / te aha, te aha

■ te ahuwhehenua

■ te whakawātea me te whakatō

■ karakia (tirohia hoki ‘Ko te amorangi...’ wh 11)

■ te whakamahi ahi (tirohia hoki ‘Ka mate kāinga...’ wh 14)

■ te whakamahi taputapu (tirohia hoki ‘Rurea, taitea...’ wh 12)

■ te mahi ngātahi (tirohia hoki ‘Mā pango...’ wh 10)

■ te wā whakawātea me te wā whakatō (tirohia hoki ‘I hea koe...’ wh 8)

Ka mate kāinga tahi, ka ora kāinga rua.

Kua neke atu te tikanga o tēnei whakataukī i tērā o neherā e kī ana ko te tangata kotahi noa iho tōna mahinga kai, ka hiakai pea taua tangata i etahi wā, ā, ko te tangata e rua ōna mahinga kai, ka ora rawa kē atu ia.
I ēnei wā kei te whakaatu noa te whakataukī nei i te tikanga
'Ka katia tētahi tatau, ka huaki tētahi anō', ā whakamahia ai hei kawē i te ariā
'Ina ngaro atu tētahi mea angitu, ka whakakapia e tētahi atu'.

Kei te whakamahia hei kawē i ngā kōrero pēnei:

- ina ngaro atu tētahi huarahi wātea, ka puta mai tētahi anō.
- ina kāore e oti pai tētahi kōwhiringa, whakamahia tētahi anō.
- ka taea te whakakapi i te mea ngaro.
- haere tonu.

He ōrite ki te whakataukī Ingarihi.

■ kāinga (kāika i te reo o Kāi Tahu)

- te pū o te kupu⁶
- te hanga ahi
 - ngā rākau me ngā momo hanga ahi
 - te pakiwaitara mō Māui rāua ko Mahuika (Te Ahi a Mahuika – Te Tautoko 35)
- ngā momo whakamahi ahi
 - te wera
 - te tao (tirohia hoki 'Nāu te rourou...' wh 9)
- te tikanga o te 'ahi kā'
- te rerekētanga i te pā
- ngā tūnga / ngā momo whakamahi
 - mō te roanga o ngā wāhi kōhi kai / he taupua ētahi (tirohia hoki 'I hea koe...' wh 8)
- te whakamahi o te kupu kāinga i ēnei rā

■ ngā hekenga

- taiwhenua ki ngā tāone, ngā tāone ki te taiwhenua
- ki tāwāhi (tirohia hoki 'Ko te pae...' wh 6)
- ngā momo hekenga
- ngā pakiwaitara
 - ngā kōrero pūrākau (hei tauira: waka, Paikea, he aha, he aha)
 - ngā kōrero o ēnei rā (hei tauira: te kōrero a Witi Ihimaera 'He Kimi i te Tāone Nui Emerera' i roto i te pukapuka 'Pounamu, Pounamu')

⁶ Ki a Wiremu – 'A Dictionary of the Māori Language' – "ka puta mai te kupu 'kāinga' i te kupu 'kā', ā, e pā ana ki te wāhi e mura ana te ahi".

ĒTAHI TAUIRA O NGĀ HONONGA MARAUTANGA KA TAEA TE WHAKAMAHI

Te Wāhi Marautanga	Whenu	Aronga	Whakatauki
Te Kōrero me Ngā Reo	Kōrero	Kōrero pūrākau / whakaatuhia mā tētahi whakaari - he pakiwaitara e pā ana ki ngā mauunga/ki ngā kaiōpara rongonui	Whāia te iti kahurangi, ki te tuohu koe me mauunga teitei.
Pāngarau	Āhuahanga	Tauira angamate me te hangarite - ngā tauira kōwhaiwhai, tāniko hoki	Mā pango, mā whero, ka oti te mahi.
Pūtaiao	Ō Mataora	Maramataka Māori - ngā panoni ka kitea i ngā wā rerekē o te tau	I hea koe i te tangihanga o te pīpīwharuroa?
Hangarau	Te Maturanga me te Mōhio Hangarau	Te harakeke me ngā mea e mahia ana ki te harakeke - ngā momo harakeke rerekē me ngā momo whakamahi	Tūngia te ururua, kia tupu whakaritorito te tupu o te harakeke.
Tikanga ā Iwi	Te Whakaritenga Pāpori	Te kaingārahutanga - ka pēhea te whiwhi, ka pēhea te whakamahi	Ko te amorangi ki mua, ko te hāpai ō ki muri.
Hauora	Ngā Whanaungatanga ki Ētahi Atu Iwi	Te pāhekohekotanga, te tiritiri - ngā tūmanakohanga ā ahurea	Nāu te rourou, nāku te rourou, ka ora te manuhiri.
Ngā Toi	Ko te Matatau ki Ngā Toi mai ngā Horopaki	Whakairo - te whānuitanga o ngā momo whakairo me ngā tūmomo mahi - taketake / nō nāianei / ā rohe	Rurea, taitea, kia tū ko taikāka 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.

pounamu - greenstone	Auē, He Atua!	nā Piri Sciascia	Te Wharekura 33
maunga - mountains	Te Aroha a ngā Maunga	nā Eileen Mata Te Rangi	Te Wharekura 58
tāngata ihupuku - achievers	<i>Ko ngā kōrero katoa - All the stories</i>		Te Tautoko 29

Ko te pae tawhiti whāia kia tata, ko te pae tata whakamaua kia tina.

hekenga - migration	Kupe rāua ko Ngahue	nā Te Kura o Rākaumanga me ngā uri nui tonu o te waka o Tainui i hōmai	He Kohikohinga Tuawhitu
whakaterere - 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

He manga wai koia kia kore e whitikia

awa - rivers	Ngā awa o te takiwā o Waiapu	nā Wiremu Kaa	Te Tautoko 22
kai - food	<i>Ko ngā kōrero katoa - All the stories</i>		Te Wharekura 29
kake taunahua - overcoming difficulties	Te Kaingākau a Tammy ki te Whakaeke Hōiho	nā Mere Clarke	Te Tautoko 15

I hea koe i te tangihanga o te Pipiwharauora?

Pipiwharauora - shining cuckoo	Pipiwharauora	nā Henare Everitt	He Purapura
maramataka Māori - Māori calendar	Te Whānau Mārama o Matariki	nā Kaa Williams	Te Wharekura 35
ahuwhehua - cultivation	Te Wā o te Kūmara	nā Allies Rangihuna rāua ko Billie Taylor (nā Ross White i whakamāori)	Te Tautoko 28

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

raranga - weaving	Te Mahi Rourou	nā Merimeri Penfold	Te Wharekura 23
tohu kai - preservation of food	He Kai Anō te Kōtero	nā Kohine Mackie	Te Wharekura 42
manaakitanga - hospitality	Ngā Manuhiri o te Rāhoroi	nā Evelyn Tuuta-Erueti (nā Nepia Mahuika i whakamāori)	Ngā Kōrero - Ngā Mahi Whānau

Mā pango, mā where, ka oti te mahi.

rangatira - chiefs	He aha te Tohu o te Rangatira?	nā Kiwa Hammond	Te Tautoko 36
mahi ngātahi - teamwork	Rātaka Kapa Haka	nā Shirley Cormack	Kawenga Kōrero
kōwhaiwhai	Manu Tangi Atu	nā Porua Green	Te Wharekura 51

Ko te amorangi ki mua, ko te hāpai ō ki muri.

tōhunga - priest	He Kōrero Mō Whakaari	nā Ngāti Awa	Te Wharekura 28
kaingārahutanga - leadership	Te Rangatira	nā Joe Malcolm	Te Tautoko 36
mahi ngātahi - teamwork	He Kūmara Mā Moko	nā Wiremu Kaa	Te Wharekura 54

Rurea, taitea, kia tū ko taikākā anake.

rākau - wood	Te Mira Kani a Hera	nā Ross White	Ngā Kōrero 16
whakaaro - carving	Te Riri o Tāne-mahuta	nā Irene A. Cooper	Te Wharekura 18
kauri (te rākau me te kāpia - the tree and the gum)	Te Kauri	nā D. T. P. Kupenga	Te Tautoko 34

Tūngia te ururua, kia tupu whakaritorito te tupu o te harakeke.

tikanga - rules	Te Mahi Harakeke	nā Oho Kaa	Te Tautoko 14
raranga - weaving	Te Mahi Whāriki	nā Lois Thompson (nā Wiha Malcolm i whakamāori)	Te Tautoko 30
kairaranga rongonui - famous weaver	Ka Pā Te Aroha - Rangimārie Hetet		Toi Te Kupu Nama 16

Ka mate kāinga tahi, ka ora kāinga rua.

ahi - fire	Te Ahi a Mahuika	nā Katarina Mataira	Te Tautoko 35
hekenga ki te tāone - urban migration	Ka mate kāinga tahi; ka ora kāinga rua	nā Katarina Mataira	Te Wharekura 20
hekenga - migration	He kōrero mō ngā waka	nā Te Aupōuri	Te Wharekura 4

Titiro ki <http://www.learningmedia.co.nz/>, <http://www.tki.org.nz>, <http://www.toitekupu.org.nz>, www.maori.org.nz mō ētahi atu rauemi.

See <http://www.learningmedia.co.nz/>, <http://www.tki.org.nz>, <http://www.toitekupu.org.nz>, www.maori.org.nz

NGĀ WHAKATAUKĪ ME NGĀ WHAKAMĀRAMA A TE WHAREHUĪA 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. Otiia, 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 Hinetapu ki a ia, mōna ka hiahia haere ki te torotoro i ngā whanaunga, ki te tiroiro whenua kē i te taha tonga o Kaitiāia. 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 Hinetapu remonstrated with him over his desire to journey south of Kaitiāia 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 Pipiwharauroa?

He whakatauki tēnei e pā ana ki te wā e tauri 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 Pipiwharauroa 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. Otiia 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 timata 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 whakamāma 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 where, 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 where, koirā te tohu o ngā rangatira i te mea ko ō rātau kākahu whatua ai ētahi ki te huruhuru kākā arā ki ngā huruhuru where. 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 ahuaireka o te nohoanga o ngā tēina, o ngā tuākana, i runga i te whakaaro kotahi”. Kei te Paipera, kei ngā pukapuka, Ngā Waiata, ūpoko 133 i te tahi o ngā rārangi tēnei kōrero. He kōrero e tautoko ana i te tikanga o tēnei whakatauki, “Mā pango, mā where, 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 kaihāpai 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 tahuri mai ka whawhai atu ki te hoariri, ka hinga i a rātau. Kāore rātau i hiahia kia whakaritea rātau ki te taitea, ka kia, 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 mārara 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. Kaua 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 mārā a tētahi wāhanga o te whānau, mā ērā atu wāhanga o te whānau kāre i whara, rātau e āwhina.

Ko tētahi atu āhuetanga 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.

