

# Po Kauhau Lecture Series

## Ngamaru Raerino

Karakia me te taha wairua o te Maori | 04 November, 2016

Kia ora tātou. I acknowledge us all here in light of the fact that our elder, Tīpene, is unwell. Therefore, I have assumed the responsibility for opening this evening's proceedings. Let us begin with a karakia (incantation/prayer).

All honour and glory (to God)  
Let there be peace on earth and tranquility  
and goodwill to all people.  
Amen.  
To the supreme God  
we bow down  
before You  
and offer our thanks/gratitude to You,  
That You have bestowed upon us your care and protection  
from the day's beginning up until the present  
and enabled us to convene in our discussions about tradi-  
tional karakia  
as well as contemporary karakia.  
We ask of you, our Father, that You  
open the doorways that lead us  
to what is just, true  
and enlightened,  
so that we might carry out all of those undertakings that  
are appropriate  
and relevant to us  
this day (today).  
These prayers we offer to You,  
our Father,  
in the name of the Father, the Son  
and the Holy Spirit/Ghost.  
Glory to Your name.  
Amen.

He hōnore, he korōria  
he maungārongo ki runga ki te whenua  
he whakaaro pai ki ngā tāngata katoa  
Āmine  
E te Atua o ngā atua katoa  
Tēnei anō rā mātou te koropiko atu  
kei mua i tō aroaro  
te tuku atu i ā mātou whakamoemiti ki a koe  
nā te mea nāu mātou i manaaki, i tiaki  
mai i te tīmatanga o tēnei rā  
tae noa ki tēnei wāhanga  
I tīmatahia ai tēnei tā mātou wānanga  
e pā ana ki ngā karakia tahito  
ki ngā karakia o te ao hou  
Tēnei te inoi atu rā e tō mātou Matua  
kia whakatuwheratia mai e koe ngā kūwaha  
o te tika, o te pono, o te māramatanga  
ki a mātou  
kia taea ai e mātou te hāpai  
te kawai o ngā mea e tika ana  
e hāngai ana ki a mātou  
i tēnei rā  
Tēnei wā mātou inoi e tō mātou Matua  
e tukuna atu ana ki a koe  
i runga i te ingoa o te Matua, o te Tama  
o te Wairua Tapu  
Whakakorōria i tō ingoa  
Āmine

Tuia rā koe i runga e Rangi-mārewa-tūhāhā

Tuia rā koe i raro maroro

Tuia rā koi roto i te whare hengahenga o Huakipō

Tuia rā koe ki waho ki a Tama taiāwhiowhio

I muia rā koe e te tini, e te mano e/o te pou herenga tangata

Pō ia ka rongō

Te ao ka kitea te kore kekere i ka neke (?)

I ahuahutia

Maiea te tipua

Maiea te tawhito

Maiea te kāhui o ngā ariki

Maiea te tāwhiwhi i ngā atua

I tauahuahutia ai tēnei

Te ihi, te wehi, te wana, te mana

Te tapu, te whakamataku e

Kia tau mai ki runga i tēnei whare

Kia tau mai ki runga i wēnei taurira

Kia tau mai ki runga ki a mātou

i tēnei papa kohatu

i te (Ōtara?) i tēnei whare

Te tau mai i Whēnuku

I tau mai i Whērangi

Te takea mai rā Tū-ki-waho

Whano, whano

Haramai rā te toki

Haumi ē, hui ē

Tāiki ē!

Therefore, I began (by opening) our proceedings this evening with the types (genres)... with the constituent (wāhanga)... it is not a type... with two constituents of karakia: the traditional chant/incantation (karakia) and the contemporary/modern prayer. The traditional karakia can be identified by its characteristics/form.

Let us consider this text (pānui) that states: “Koi rō pure me karakia e oke ana.”

This statement (korero) is quoted from a formal statement (whaikī) that my uncle, Tio... Tioti Te Rāme Raerino... this was his proclamation.

This title was given to his memoir/publication.

Below that (is something that) reads:

Ko ahau te hau o te reo, ko te reo tooku hau

(I give vitality to the [Māori] language, as it gives vitality to me)

These words are my own, which I expressed because some people are discussing the Māori language. When we talk about the essence/vitality (hau) of the Maori language that is the skill or expertise that enables us to be imbued with knowledge (or allows us access to knowledge) and expertise (pūkekotanga). This, according to the old ways, is the physical representation (atua) of well-being. That is the vitality (hau). That is the meaning of the expression:

I give vitality to the [Māori] language, as it gives vitality to me.

Therefore, if we are to be successful in our endeavours... because if we are talking about karakia, it is the words of the karakia that make the karakia profound (esoteric).

Now, about chants/incantations/prayers (karakia) and the ceremonial removal of tapu (pure). A karakia is the reciting of words. [In relation to] the pure, it involves the sprinkling of water, or a kāramuramu (Coprosma spp.) is dipped into water and then shaken while a karakia is recited. That is the pure. A pure gives authority (mana) and tapu (the condition of being restricted/under atua protection) to the karakia. The karakia is the reciting of words. The pure, however, for some people, involves lighting a fire to propitiate a god (atua). That is a pure. They might cook food and put it aside as an offering to the atua. That is the pure. That is the meaning of these words, which I have discussed so that you know if you need to recite a karakia, study the words, and study the language. For it is there that the depth of meaning is to be found.

What is our..?

Now, at the beginning of this lecture I recited this verse of contemporary prayers (karakia).

He hōnore, he kororia ki te Atua...

Which is from this contemporary karakia:

He hōnore ki te Atua

All honour to God

He kōroria ki te Atua

Glory to God

He maungarongo ki a -rātou, -tātou

Let us live together in harmony.

That is maungārongo (harmony).

Ki runga i te mata o te whenua

Upon Earth

He whakaaro pai ki ngā tāngata katoa

And goodwill to all people.

... Have compassion for everyone, to which is then agreed (made final by saying amen).

I used these words because they are the same as those in traditional karakia, our traditional incantations (karakia Māori). That is why I used words from contemporary speak; from contemporary karakia... they are the same. Because when Māori recited karakia in former/traditional times, the most important thing was to pay respect to and acknowledge the God (Atua).

That is why we use these words as we go about our activities. That is why we use the words from these new karakia. However, if you consider traditional/old karakia, its content (kōrero)... when they recited karakia, it was to honour and acknowledge ...every atua tapu of all the things tapu. That is the essence of karakia tapu. However, these are the elements of Christian prayers...

Peace and tranquillity upon Earth

He maungārongo ki runga ki te whenua

The purpose of these words is to ensure that we go about our activities in harmony, so that we do not go about our activities in a state of conflict or discord. These were the philosophies of our elders, our traditional priests (tohunga), our sages (ruanuku) evident in their traditional karakia. Their message was to be bearers of goodwill and harmony amongst the people.

0.10.00 - 0.20.00 meneti

May peace continue to flow within the tribes and all the work that we do. This enables us to examine further how good thoughts as told by our old people, when mentioning our ancestors, and our spiritual leaders, who believed that embedded in our ancient prayers were the thoughts that were for the benefit of us all. Which in particular is why we turned to these particular words, to reaffirm us. Haumi e, Ui e, Tāiki e.

As we still hold fast to our ancient prayers we also bear in mind the prayers of today because as I demonstrated we started the beginning of this gathering using this same concept. I turned to the appropriate prayers to assist us, that is the power of prayer.

To lace, to bind above the sky to raise up to the heavens, that is what this type of prayer is. This prayer is to appease, to arbitrate in all areas on our behalf.

The spiritual, the human, and the underworld. These three areas concern us. When reciting these prayers, we are speaking about the spiritual, the human, which refers to us and then the underworld, those three elements. The prayer for assistance I mentioned when I first referred to the spiritual deities.

Binding us to the heavens above. He is assembling all the Atua above so that they may hear

our pleas that I have placed before them. Binding all that is physical here on earth with the status befitting them.

Binding all within the house of inspiration opening in the night (te whare hengahenga o huaki po). Thereby the house known best as where the spiritual deities resided, like God of the Sea (Tangaroa), like the God of Man (Tūmatauenga) there all these beings were situated between Mother Earth (Papatūānuku) and the Sky Father (Rangi). They all lived here.

This special place the “Wharehengahenga o huaki pō” was the known place, which was the opening. This was a very sacred place because all of our spiritual deities resided here. When they journeyed out, they returned here to this place. This then is why we make reference to them when reciting these words, which binds us to the heavens above, and the bonds that tie us to the earth. In our prayers that is where we are making our connections and strengthening those bonds. The vitality of this prayer is what sustains us, it is our essence.

I referred to these aspects because when we begin speaking about ancient practices we are reminded of the sustaining essence (hau) firstly, the life force (mauri) secondly, form (ata) thirdly, and the human element (ira) fourth. There are four aspects. The sustaining essence, the life force, the form and the human element in everything. Our prayers invoke all these interpretations.

When reciting prayers, you are reawakening the life force. You also strengthen the sustaining essence, and joining once again the bonds between the form and the physical element. If I am reciting prayer, I am also reciting the form that this will take.

Form (ata) presents itself in many different ways. As an example, beautiful. Other uses are digital, which is form (ata), mirror image that is another form; all these demonstrate how we relate to form. These four elements are prevalent in everything.

The four elements are also within the person, within the home, over the land, within the forests in all these places. Therefore, when our high priest are reciting prayer they are making reference to the life force, the sustaining essence, the form and the physical, that is what it is about.

Here is an uplifting prayer, which is widely well read and known perhaps to many. This type of prayer raises the conscience, it is a prayer written for our ancestor Tānenuiārangi. Here it is.

Here am I, here am I

I swiftly move just like my ancestors

Swiftly moving over the earth

Swiftly moving through the heavens

Swift as your ancestor

Tane-nui-a-rangi

where he climbed to the upper most realms

to the summit of Manono  
and there found Io-the-Parentless alone  
He brought back down  
the Baskets of Knowledge  
the Basket called Tuauri  
the Basket called Tuatea  
the Basket called Tuauruuru.  
Portioned out, and planted  
in Mother Earth  
And there came forth  
the life principle of humankind  
Into the dawn  
Into the world of light  
It is so! It is true! Take hold!

This particular prayer is well known. For some it is somewhat different again. This was selected to enhance our discussion, and give us some indication where prayer came from. When we speak of prayer, Tānenuiārangi went to bring back the prayers. That is why he made the journey; it was not to bring back the education. It was to bring back instead the prayers, which is what 'tua' means, prayer.

0.20.00 - 0.30.00 meneti

To enable his opening of the door of enlightenment and the door of the departed spirits. As to the portal of new beginnings. It was the prayers that he fetched the prayers of the sacred principle (ira tapu). The three baskets, which contained the sacred prayers to open the portals of enlightenment, of the departed spirits and of new beginnings.

When the old people embarked on something new, they would request a blessing of the spirit entities, so we reach out and greet them with words such as... "To you, who dwell near and far; devour (kai) the soul of this stranger (in your midst that I may become as one with you)". Therefore, this is the custom, when confronted with the strange and unknown, a realm of sacrosanct purity, which has not yet been touched by humankind.

Therefore, Tanenuiarangi ascended the heavens and returned with the three baskets of prayer, incantation and ritual for the different purposes. He dispersed this knowledge throughout the land to benefit humankind. The rituals became established practice at the ceremonial altars with the use of stakes and fire, for people like ourselves, the ordinary hu-

mankind with connection still to the life principle of the underworld (Rarohenga).

This prayer is an elevation to a state of ascension. The 'hokai' mentioned in the incantation refers to the breadth of the 'step' of a person. As he ventures forth in the earthly realm, and the heavenly realm, with a prayer for a (nimble) treadfall.

There too was another similar prayer when the Te Arawa canoe was grounded not far from Matata here. Ngatoroirangi approached Toroa and asked him to move the canoe which task was duly achieved with a recitation which 'enlightened the load and lifted (the canoe) with prayers from the far distant past.'

It is claimed by some that as with the movement of clouds, that same power was harnessed to move the stranded canoe.

We may well ask ourselves the question, "What is the function of the prayer ritual? What meaning does it have for us?" Contemporary prayers are similar to those of yore, for us as Maori. The Ringatu Church maintain that those who lead and recite prayers are specialists in their field. This is consistent with ancient lore. Those with the specialist knowledge would pray and beseech the gods "to assist the matter at hand." Hence, the prayer serves to ensure the energy current flows straight, and strong without distortion within the channel (awa). Secondly, its purpose is to facilitate the speed of the flow within the channel. There are two distinct characteristics of the channel descending from the Sky Father.

0.30.00 - 0.40.00 meneti

Secondly, it is meant to calm the fast pace of this world. There are two aspects to this body of water stemming from the heavenly body known as the sky father (Ranginui), which is why it is referred to as a sacred river or the great river of Rangi. It flows from the heavens to the underworld, the residing place of the dead (Rarohenga). Everything, including people, have a natural river like flow. This sacred body of water is within all of us, it is in everything.

The purpose of prayer/incantations (karakia) is to free up the flow of that river running from the realm above to the realm below, given the natural nature of a river, it has many bends, and the purpose of the karakia is to straighten out those bends so the river can run free. If the river is blocked karakia will clear it from obstruction so the natural flow is restored. If the river is divided karakia will reunite it so it may flow freely again as one whole body. If the flow of the current is heavy, karakia will lighten the flow, so balance can be restored.

Therefore, the high priest (tohunga) carried out this undertaking; the wise elders (ruanuku) also carried out this undertaking in all aspects of karakia. It was done to ensure the current of energy flowed down correctly from above, into us and down into the underworld. It then returns from the underworld, through the human element and back to the spiritual deity, going full circle, this is how we bring life to our karakia. The tohunga used karakia to ensure things flowed well so that people would not be weighed down by numerous burdens.

This karakia in particular takes on a song form. The tune to these words begin with a rhythm, it's like the flow of the song you are singing is in the sway, except when there is something else on the side that changes it, but if words have a rhythm or a sway to them, then it is a

song, karakia is a song. Waiata come in different forms, in one of these different forms we have what is called a 'ngeri'. It is a type of chant/short haka; some of these ngeri are karakia. The karakia used for launching a canoe is called a 'ngeri', when you chant (ngeri) you use your voice to make the words dance.

I have selected this as an example for us, so we can take apart and examine the words of this karakia. How do we explain the ascent of Tanenuiarangi to the heavens? He ascended to Te Tihi O Manono, which is the citadel or the uppermost heaven. This is the beginning of all things. There are twelve heavens, twelve levels. Tane climbed to the highest of the twelve heavens to obtain esoteric and human knowledge (tua?). As he reached the entrance, the doors were opened by two spiritual beings, both belonging to the Supreme Being/God (Io Matua Kore). One was a female esoteric being (mareikura) and one was a male esoteric being (whatukura), both of the Mareikura and Whatukura are deity.

Tane climbed the heavens and asked the two deity if he could gain an audience before Io Matua Kore, which was granted. On his return, he brought back with him the godly aspect already imbued in him and the human aspect he obtained from the heavens to Mother Earth (Papatuanuku). It is said by some that he implanted and distributed these gifts of knowledge (tua?). It is also said that Hineahuone formed and shaped the earth, the earth, which she formed and created, was a sacred place. Hineahuone did this, and that is why there is a female element present in karakia.

Some people say it is not true. I disagree, because at the doorway, at the entrance to see Io Matua Kore, the Mareikura, the female spiritual being was there alongside the Whatukura, the male spiritual being. It was they who allowed access to the karakia and the baskets of knowledge there. It is said that these two spiritual beings look in on us to see how good we are at taking care of the karakia and the gods. These two are the female and male deity. They know everything. They are the ones who observe whether we are correct in the uplifting and the carrying out of karakia and ritual chants.

How many other names are there for giving praise and thanks, for reciting the words of the karakia, for casting out phenomenon so that we can live harmoniously on earth?

0.40.00-0.50.00

How many other names are there for giving praise and thanks, for reciting the words of the prayer/incantation (karakia), for casting out phenomenon so that we can live harmoniously on earth? Now, that is perhaps the profoundness for us, which will stay there. Let me now return to... As I recall, it was because of Te Raame's aphorism... Is it on there (pointing to projector)? Nothing? Nothing. It looks as though I did not save it... That is it! That is it! Now, that is a proverb (whaikī) given by my uncle, by Tioti Te Raame Raerino. I used this proverb (whaikī) because he was my teacher, he was the source of knowledge, and he is from Ngati Rangitihī and Ngamaihi (laughs)... My, my (pointing to someone in the audience)... is shaking his/her hand... This is a saying (whaikī), which is quite similar to a proverb (whakataukī)... this is his (reads from screen)...

"Koi o pure raua ko karakia e oke ana a waiora a waiata me wairua



koinei nga tohu matauranga raua ko tuturuhanga Maori.”

“It is within the ceremonial removal of tapu (pure) and reciting of traditional incantations (karakia) that health, well-being, song and spirituality reside, indeed these are the symbols of knowledge and Maori actuality/uniqueness (tuturuhanga).”

I did not separate the thing... but “knowledge and uniqueness/actuality (tuturuhanga)...” What he said about this is, I went to one part, and I said to my uncle, “My friend, I want to learn how to give a formal speech on the marae (whaikorero).” Then he turned to me and said, “Why do you want to learn how to give a formal speech on the marae (whaikorero)? You already know how to recite incantations (karakia).” Then I said to him, “My friend, I came to learn how to give a formal speech on the marae (whaikorero), I did not come to learn how to recite incantations (karakia).” His reply was, “My friend, when you stand to give a formal speech on the marae, if you make a mistake, if you stumble, or if you falter, what then? Do you just stand there looking foolish or silly?” I replied, “I am not sure. I would probably finish there and sit down.” Then he said to me, “My friend, if you wish to correct your mistake, that is done by reciting karakia.” And that was his message. He said to me, “My friend, these three aspects are in incantations (karakia), song, song... it is there to ameliorate... the heart. Health (waiora), that is our well-being. Now, this word ‘wairua’... these are my own words, this word ‘wairua’, that is a word from Christianity, that is not a Maori word. Ah, no (self-correction), that is not a word from the old world, from the ancient recitations of the Maori, the word ‘wairua’ was not present. That word has come about relatively recently, since the arrival of Christianity, it is a good word, I like that word, but if you look at the traditional incantations, the word ‘wairua’ is not present. It is relatively recent, since the arrival of Christianity. The ancient words of the Maori people, I return to what I said previously, concepts such as ‘hau’, ‘mauri’, ‘ata’, ‘ira’, that instead was what was referred to. Why have I chosen to focus on this... this proverb (whaikī) by Te Raame? Here is my explanation, those of us who recite incantations (karakia), we cast our thoughts to the heavens above, to the Twelfth Heaven (toi o te rangi). By doing so our spirits (wairua) drop, we rise to great heights, our hearts are awakened. With song, we are grounded in order that we can once again walk comfortably on earth. That is the purpose of song, it is designed to bring us back to the physical realm. Therefore, these are in our songs, we sing, and also in our traditional incantations. That is the case with most of our songs, there are parts of our incantations within our songs, focusing on the hidden realm (wahi ngaro), to the sacredness of old, that is what they contain. Hence, that is why it somewhat... from then until now, I can still recall what that man said, Tioti Te Raame, because those were... those were very wise and very clear words. They are good because, from my perspective, and now I know it to be true, Te Rangihau once said to me, “My friend, the purpose of song is to once again ground our thoughts because formal oratory and the ceremonial call (karanga) are called upon from the heavens, and so if we remain in that realm we will never be able to carry out our tasks in the physical realm, hence we sing in order to appease, to ameliorate ourselves so that our well-being is maintained. Now, knowledge stems from that aspect in so far as our understanding of this is tested, the uniqueness/actuality (tuturuhanga), that is where we sit comfortably, where we are settled on this earth, amongst humankind, with all the good things we do, and that is where uniqueness/actuality (tuturuhanga) resides. Therefore, that is why I thought of this person and his proverb. When I started teaching

formal oratory, all of those aspects, I said to them, “My friends, you must continue to recite prayer/incantations (karakia) because that is where we will find well-being, health, that is indeed where song will flow freely, that is where the spirituality (wairua) resides.”

0.50.00-1.00.00

What I appreciate most about spirituality is that it incorporates the four aspects of our binding pillars...no, not pillars! Instead, the characteristics that are within us are incorporated into our spirituality. This is why I appreciate and highly regard the many aspects of spirituality.

Therefore, this is what I value, and what you all need to consider. However, we will return to the discussion of karakia (incantation/ritualistic chant).

Karakia and pure (ritual to remove tapu). Where do these rituals take place? We recite them at the tuāhu (sacred place for ritual practices) and the atamira (an elevated platform for ritual practices), on our marae as well. Any place/area that we deem appropriate for ritualistic purposes. All of these things, no matter how we utilise them, or how we practice them, they always return to the ideas that I have previously mentioned.

At the introduction (of the lecture) I stated, “I am the vital essence of the language, and the language is my vital essence.” Now, in that saying, I am expressing all of my thoughts, all of my work, and all that I do. I am within the nucleus (riu) of the Maori domain. This is why I associate myself, why I engage in this form of work, because I am working within the nucleus of the Maori domain.

Now, the nucleus of the Maori domain is made up of four binding pillars (pouhere). The same four pillars that are encompassed in karakia. These pillars are; the language, the (values and) customs, whakapapa (genealogical links), and understanding (mohio). All are also a part of karakia.

However, I am discussing here, the summation of these concepts so that I may enter and interact in the Pakeha world and confidently maintain my place in the nucleus of the Maori domain, so that I am certain of where I am. This is how I utilise the pillars, the four binding pillars.

It is up to you to realise where you are positioned, as it stems from the core, from the crux of the Maori domain.

We associate ourselves with the boundary/border (remu) of the nucleus. However, it is within the core of the nucleus that the true depth of all things Maori are found. It is up to you!

If you follow the scale of these concepts, from the core to the boundary, you will realise where you are positioned in relation to each aspect. Are you within the depths of these Maori elements, or are you merely at the boundary, where there are only remnants? Only you can tell where you may be.

This is where we look back at our historical work. As I mentioned earlier, that which has taken place in the past, they are the treasures handed down by our kaumatua, by our elders.

As we move on to those of us in the present, we should consider a comprehensive view of what we do, of how we support, of how we care, under the guidance of our beliefs.

This is also true for karakia. Where we utilise the aspects of our belief systems. The belief in a God, and the hope that if we take heed of the hidden realm, they will respond in turn, with love.

According to an elder of mine, Ngakuru Raerino Patupoto, “If you offer your love, you must know that the love will be returned.” I understand what is being said here. It almost derides those who say, “You must love all people.” This is what I find in Christianity, “You must love one and all.” However, this elder of mine said, “No! Offer your love to the persons of whom you know will return that love”, because if you offer your love freely to people, it may be discarded or abused, so why would you relinquish that love? Consider it. If you offer love, whether it be the love of the Lord or whomever, of your own perhaps, but only to those who will love you in return. The Maori concept of koha (donation) is similar. When you give a koha, you know that the koha will be returned in some way. That is why he said, “When you give love, it will be returned.” If you have offered your love to the Lord, you know that that love will be returned.

Well, I have been prattling on for a while now. Do any of you have questions?

I could easily continue for up to three days, but I will leave it as a summarised version of my discourse. The main things, however, are the characteristics of all that is Maori. The authenticity and knowledge of our Maori people are found in karakia and pure.

If all that a person is doing is uttering a karakia, -saying the words, where the teeth are chattering and saliva is collecting in the corners of the mouth- there is no meaning to the words. Therefore, karakia are actually words to be delivered. For example, the Ringatu karakia taken from the Old Testament,

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

And that is what He is, the Word.

In our discussions, it is the language, the customs and the understanding (mohio) (that is important). All of these things. Understanding is extensive; knowledge (matauranga) is limited. Let me explain understanding a bit more. As you recite karakia you become more proficient, you begin to test your understanding which is why it is called knowledge.

1.00.00-1.10.00

Knowledge, if you only know the words, if you seek, no, if you gather the words where there is a time you know there is no substance, no nothing to your words, you start to examine the information so you have understanding, and with that clarity, you have knowledge.

So we have come to that time, any questions, anything?

Cathy: Yes hello Ngamaru. I have many questions I do not know where to start; anyway, maybe the main point I have to say at this time is about the song. You talked about the song (music), do we hear it nowadays? What is that type of song? You talked about the man grounding himself again, when he speaks he is very high, he needs to be grounded with a song.

Ngamaru: You drop the irregularity (hipapa) within. Because you are sending the words, the prayers up above, they do not sit well with people because it is so high. You get the song and bring it back down to make it enticing. It is not a drop, it is bringing it back to entice, that is what a song does, and it entices you. Everything within you that is a song may start with a swing that is a song. It is not just something beside you to uplift, no, it is the swing of the words.

That is prayer. This is me x2. The extended footprint. The extended mother, the extended father. If you do it like that, you are singing.

My friend, do not sing the words that is what some do. Therefore, you are still good; you take out the sway of the words so they are direct. As soon as you start to sway you begin to sing the words. However, singing is good, you gather your thoughts. It starts in your stomach to show your heart, to tell your mind. That is the thing, you feel stupid, and this is where you start to see if you are troubled, if you are angry it starts in your gut, which will show your heart, which in turn will tell your mind. That is what prayer will do, it will let go of all that is weighing you down. Your gut upsetting you, you pray so the river will flow freely from top to bottom. It is not to drop the man but to bring him back. Just like the calling (karanga) it can come from above, from god if it is a good woman who has the knowledge it can be done as a song so the people are settled, not afraid, not hurt. I sympathise with you, I know prayer can be a very deep issue but I have only touched the surface. I made it a lot more manageable for you. If we were to go deep in this issue, we would be in trouble.

Cathy: Another question about priest. You said that only the priest should do prayer like in the old world and the new world. What if I did it, just a person? Is it not right for me to do my own prayer?

Ngamaru: That is the good thing about the new world, you are free. This is what I said to these two, Te Ao and Mikaera. I told them, "If you want to pray that's what George said, pray. "What is wrong?" He told me, "My friend, the problem with our people we let ourselves get slapped across the forehead, the hurt the heaviness and only then we turn to God. When we have abundance, we pray, we give thanks. "Oh Lord, we give thanks to you for the abundance of food in our cupboard, my children are good, they attend school. I express thanks to you. That is one part do not wait and pray when you feel heaviness. Give thanks to him in times of abundance to his one present (whiwhinga tahitanga) for you.

So to answer your question Cathy it is up to you, in time of heaviness pray. Alternatively, you want to give thanks for all you have, for what the lord has shared with you. That is how it use to be. The difference with Maori in our prayers we pray to our ancestors (apahou) just like my father George, we pray to them.

I went to some places to stand in the meetinghouse. These women said to me that they were seers. "The house is full with you", I said, "with us." Standing next to you are your elders,

some people. I said, "I know two of them, I don't know who the third one is. I know it is a woman I do not know who it is. I know the two men. My father Te Rameka, the one above is my grandfather, Raerino Katipo.

1.10.00-1.20.00

There were perhaps three seers. It was said, "A woman." I replied, "My mother?" "No. This person is only a girl." I responded, "Really?" "Yes. A girl." I thought, "Who could this girl be? They replied, "She has something on her cheek." I asked, "How old is she?" They replied, "Perhaps sixteen or seventeen years old that one. She's laughing, trying to get your attention." Later I responded, "Now I know who she is, she is a sister to my father."

I have three companions with me. If in prayer, I will pray to those three. As we go forward I say to them, "Protect and watch over us." They are not deities they are spiritual companions.

(Cathy Dewes asks from the audience) "Are they as guardians?"

It would appear so. To speak of spiritual companions is to speak of those who have passed, however their spirit has departed, spirit, their...

As for this talk of Atua. There is an explanation for this word. The "a" to gather, to guide. The "tua" from another realm. That is what we say. The atua a distant realm. A realm beyond that of human interference. Atua, that is the meaning of the word. Because my elders would say, "Te atua tēnā tangata." That person is quite burdened. They would say, "The spirit." The word wairua was uncommon. More commonly spoken, "He atua tērā wahine." That woman is troubled and overwhelmed with much fear. That is not how we talk is it? That is what is different about us as Maori as we recite incantation (karakia) to those who have passed, to our ancestors. We recite incantation (karakia) to the fairy folk, to those distant ones beyond the veil. In the realm beyond that of human interference.

These things of ours in the physical world and spiritual world running concurrently. Two worlds moving together simultaneously. Hence my saying, "Moving together." These spiritual companions are by my side, by your side. However, some people are unwilling to make contact. There are those like me who have the ability to have contact with them through signs in dreams, through signs in different circumstances. Hence, ritual incantations (karakia) to safeguard us. Types of incantation include those to the spirit of the dead, phenomenon, and lingering spirits (kēhua). The lingering spirits (kehua) are those spirits who have not found that place of rest, so they remain. These lingering spirits are different to those by our side. That is why I say, there is so much to discuss on the subject.

The thing is, in my work....

The elder Te Raame said to me, "You need to learn about ritual incantation." Therefore, with that I began. My work included blessings for entry onto the land and into buildings. Demolition and erection of buildings. The release of the spirit of the dead, or the clearing of a house. However, the thing to me is that I continued to recite incantation. The difference between others and myself is that I am not a seer (matakite). I cannot see. Some people say those abilities are particular to just one person. If you have the gift of seeing, then you do not recite

incantation. If you have the ability to recite incantation, then you do not really see. As I am doing the ritual of clearing a house or clearing different places. We go forth with myself as the intercessor (kaikarakia) and my companions as seers (matakite). We enter one particular house and I begin to recite incantation. When I look over, my companion's legs are shaking. I ask, "Should I stop?" My companion replies, "No, they're coming, you need to continue to prevent their entry."

I say to the other companion, "What is it that you see?" That companion replies, "There is a woman crying in the corner of the house over there. She has lost her baby." I ask, "Where?" They respond, "Over there!" Therefore, I go to that area to recite incantation. I ask, "Has anything happened?" My companion responds, "All is good, she has gone." I turn to another of my companions and ask, "What is it that you see?" The response, "There is snow falling rapidly from the sky." I watched them dodging the snow; however, my incantation prevented the snowfall. When you are an intercessor, these are the sorts of things that can happen. However, this is merely an insight for us to ponder and reflect upon tonight.

This guides me.

As I type on my device in search of significant content, it breaks down. My thing (computer) breaks down! I continue as it is all on there. All that I need to know of significance is on there. The content is very significant, hence the need to summarise.

Cathy Dewes: In due course

Indeed! Oh boy, the things we have come across. I say, "Oh please look over us." Therefore, I recite the appropriate incantation. The Catholic faith is prevalent in this area. A person knowledgeable in ancient incantation came here also. That is why I became accustomed and preferred the use of both types of incantation together. If I were to use just one in particular, then perhaps the other would not exist. The words within the particularly newer incantations are deep. I do not know what my companions would say, but it was only this morning that I was on that thing, on the computer.

1.20.00-1.30.00

...my computer would not work. It is being repaired. I asked them, 'Are you able to retrieve the writings on it?' They told me, 'No'. I took it in. Therefore, I have spent a lot of time and energy getting this work ready but it is a lot more condensed.

As we were coming here, the road was packed. They told me I had better pray for us so that we would be able to get past. We were worried we would get here by 6pm. However, as we were coming here on our car, the road was so full of cars, we had to divert and come around the back. Isn't that right Tepora? This was as we were coming here. We nearly got stuck at home. We had to come instead via Vaughns Rd and then come in that way. Then when we wanted to fill our car, some moron had taken up two carparks [blocking us in]. We would not have got here. Therefore, we called out, "Hey mate, move your car back, we have somewhere we have to get to!" These things can happen to you when you delve into the narratives of the past.



This is why I say these words are not easy words. These conversations are very heavy. Much of what was said earlier... although... you may recollect, was quite heavy stuff. The words are easier than to share them. That is probably why a lot have turned away [from these kinds of teachings]. However, I do not know if that is the case. Because I am quite lucky that when I listen to myself speaking, some of the stories flow easily at times, yet some other stories - no.

Nevertheless, here is something for you to think about, because many of you are beginning to support the language. As you embark on the journey of revitalising the language, there are two divisions to the language. One is 'te kau' or solitary, alone, without hindrance - the absence of other factors and the other is 'te noa' or freely, absolute, without any good reason.

I came here with my two stones or 'whatu.' Here they are. These stones make this work easier. These stones or eyes - one is the stone or eye that sees 'whatu kite' and the other is the stone or eye that feels 'whatu rongo'. This dark coloured one is the realm drawn from the darkness, the light coloured one - the realm of light. These are the stones of 'Unseen' and 'Seen' or 'Rongo' and 'Kite.' These elements are in all our places... everywhere. These two elements we can use in our daily lives. When you feel something, you also see something. Like when you feel hurt, or feel irritation, you feel pleasantness, you feel bitterness but you see...

This is generally what Pakeha say, Pakeha say for them there are five senses, sight, feel, smell... all those things. The one that is left out is the sense of divinity or spirituality [ihiihi-tanga]. They have cast this sense aside. Yet this is the foremost sense to us the Maori. That is what I have been talking about. The elders preach that the two go together side by side. This is the main thing to us Maori. When I say my karakia, this is something I know to be right.

Yet the Pakeha, they discard... they put the 'seen' into the five senses and discard the unseen... you feel the spirituality, that is what they discard. However, we Maori bring it [the spiritual sense] in because it is the most important one and we cast the 'seen' element aside. When you recite karakia, you know now, it needs to be this way; you can say, "I know now." We need to remember this because this is what is in our dreams, in our omens. This is the main element in our karakia. I think that is enough.

(Question from Cath) Can you please show us the stones, so the camera can see them? The camera operator does not realise that you have been talking about the stones.

[Cath asks Ngamaru to clarify which 'whatu' is which and the two stones are displayed for the camera to see.]

This is 'whatu rongo' or what is sensed or unseen [pointing to the dark coloured stone]. This one is 'whatu kite' or what is seen [he touches the light coloured stone.] This is because this one is 'tea' or light and this one is 'uri' or dark. Therefore, these are the two elements that I take with me on my travels. This is for all of us, these are the 'whatu' that guide us [wherever we go] - what is seen, the 'whatu kite' and what is sensed, the 'whatu rongo'. The stone.

(Cath) The life essence 'mauri' that is imbued within?

Of all those elements the four main essences are; our life essence, our identity, vitality and appearance or apparition [ko te mauri, te ira, te hau, te ata]. "Ata" or 'appearance' is what you

can see, hence the terms 'reflective waters', beauty, reflection, ['wai whakaata' ko te 'ataahua' 'ko te ata'] this is the spirit of what we do, of the things we see.

This relates to when you begin to look and perform the rituals or karakia, you can see the 'ata' or 'apparition' floating away.

My friends can see 'apparitions' or 'ata' not me though. They can see them. As for me, I am directed to go to where they are and I say karakia there.

(Question from the floor) What do you say about 'aroha' that Pakeha refer to as 'love'?

This is another one of our differences. This is what I was saying earlier, the koroua Ngakuru said this. When you share 'aroha' or love, you need to know that that aroha will return to you. So then, we are inextricably linked to this thing called 'aroha.' It is not something that you can just give away. When you give aroha, you know if you give out love, you will in turn at some point receive love.

This is the underlying purpose for giving 'koha', or gifts. When you give a koha, at some time in the future, you know it will be returned to you. We are different; the way we think about this is different [to Pakeha.]

(Question from the floor) So where have those thoughts come from? The notion of "tuku aroha ki te tangata ahakoa ko wai" or 'give love to everyone no matter who they are.'

Christian doctrine gave us the saying, 'Give freely your love to the family.' ['Tuku rerehia te aroha ki te whanau']

Our ancestors did not think like this. They did not operate in this way. It is because our thoughts have been changed since the advent of Christianity.

Some of my Ngati Porou elders from here may say, "Hey, have you come here to condemn Christian beliefs?" No... not at all.

1.30.00-1.40.00

I am an ardent follower of Christianity. I strongly support also the aspects of Maori karakia of old because I have been borne of that world. That is why I said earlier. . .

Look at the writings of Maori Marsden, he was a person of such depth and came from the ancient world of Maori karakia but he turned to [Christianity] the Missionaries. However, his writings are very profound.

I was fortunate to accompany several people who were experts in this field, elders aside from my own from the marae gables of Te Teko and thereabouts, from Te Arawa when I was working. Some of the kaumatua from Matata here were devout followers of Christianity. Nevertheless, they also had viewpoints about the Maori world.

(Question from Pep)

You were talking about sending the spirit of the dead body 'tupapaku' on its way. There-



fore, if the sending of that spirit on its way is not conducted properly, then it lingers here as a ghost. It will remain here until the spirit guide [apahau] finds it and leads it away? [Ma te apahou ranei e rapu tera wairua, e arahi?]

That is what I was saying earlier – it has to indicate the pathway in order for the flow of the spirit ‘atua’ of that dead person to be released. [mo te whoaki i te awa kia puta ai te rere o tena atua i tera tupapaku]

You should know about this word ‘tupapaku’. We should be praying for the ‘tupapaku’ whilst the person is still alive. We seem to think it means ‘a dead person’ but it does not. It has only been in recent times that we have been referring to the word ‘tupapaku’ to mean that the person has died. When a person becomes frail, is bed-ridden, and is dying then that is a ‘tupapaku’, they are not yet dead, they are still alive. They are prayed over to let go of their ‘ha’ or vitality as a person. Because some are holding on to this world for whatever reason. That is perhaps what the priest does – to give the last rites to that person. When we listen to the priest sometimes, we know that the person is dying or has died. It is in their karakia.

Our tohunga were like that too. When we listen to the words of the tohunga, they begin; they are sending the spirit of the dying person on its way. This is done when the spirit does not want to go, it wants to stay. It is not done to frighten people; it is just that some [of the people’s spirits] do not want to go. They want to stay here still. Therefore, it is not to frighten them but is recited at a time when the spirit does not want to leave.

(Question from Cath)

We are teaching many different karakia or prayers to our children in our school – karakia Ringatu, Christian, prayers of old, prayers for education, for the reo, for peace, the Treaty of Waitangi and for travelling. We teach the children many karakia in order to give them a foundation and purpose for them to use in their daily pursuits. These prayers embody the values. What are your thoughts about this kind of effort in our schools?

To me, the main thing is that within each one of us is the belief in the divinity or ‘atua’, which is in them. I am not talking about the God up there but the ‘atua’ or divinity that is within them. How they can reach out to what is beyond [the flesh] for their livelihood. This is what we need to look at.

Some of the words of today are very different to those of old. We have changed...

Now, listening to what you said, that word ‘momo’ that is about blood instead. It is not about what you do or a part or division. Nowadays, I have seen that word being used for all sorts of things. Oh dear. ‘Momo’ describes the bloodline that is passed down through the generations... I cannot say it is wrong though... I have started to use that word in what I say.

When we use that word ‘momo’ we mean a kind of person, generation, not a part of something. Nowadays that word is being used. However, I am not one to say that is wrong.

(Question from Pep)

So, for instance if we say that girl or her daughter is just like her mother what is the correct

rendition of that sentence?

‘He momo whakaheke no tona whaea’ – she has her mother’s traits.

However, if we are talking about a type of house, we should not say, ‘he momo whare tera’ that is not correct at all. Alternatively, that house is a ‘momo wharekai’, no. Instead ‘tena wehenga whare he penei, tena wahanga he pena’ or that’s a particular type of house.

I am not a language expert. When I listen to the koroua, they say to me, your sentences are all over the place. They say to me, that word you are using, Geez, it’s all ass about face! [‘kua tetehe to tore!’]

I ask them, what is wrong with what I am saying? What is that word you said to me? Passives. . . “You have two passive words in your sentence.” When I listen to you speaking, you put two passives in your sentence.” Hell, I did not even know.

People are being growled at by the universities for speaking the way you do.

I was lucky enough to be taught by Tuini Ngawai, I was quite good, but if Turahika was mistaken - if my dad was wrong, then so too was Tuini.

(Question from the audience).

When we are talking about a ‘momo tamaiti’ and their attributes, when is it an appropriate time to begin teaching a child the stories of old and the incantations of old?

It is in the strength of the mind, the heart and the stomach to hold on to those stories and that of the child’s helpers who care for that child.

As for me, I began as a child. Therefore, the answer to that is... In the olden days our elders knew the strengths of each child as they were growing up and quickly saw - that child is good at carving, that child is good at weaving baskets, that child is good at oratory, even though they haven’t quite grown up yet, the elders have noticed their potential [for those gifts].

The elders can sense the life essence or ‘mauri’ and the vitality or ‘hau’ within that child. If they are a person who is destined to perform karakia, you will be able to hear it. You can grasp on to that...

1.40.00-1.50.00

Ngamaru (It is evidenced) in the ability of the mind the heart and the gut to retain the teachings in conjunction with the other complimentary attributes to preserve and protect that child. For me, I started while I was still young. Therefore, the response would be... in the old days, the old people would see a child and quickly remark, “That child will be good at carving, that child will be good at weaving, that child will be good at speechmaking”. Despite the fact that the child is still at a very early stage of development but still they could identify something within them... they sense a life force, an essential inclination within that child. Therefore, I maintain, that a person who is well versed in the art of prayer will possess an instinctive sense. You have an ability to notice it. Just as the old people did in the old days. They would look at a child and know immediately. I recall too the saying that if the thinking

is not correct in some way, then the words won't be articulated or there will be an impediment in the throat (which will prevent articulation)

Cathy: Like my current disposition, I have a hoarse throat

Ngamaru: Your condition is different, yours is a cold.

Are we done?

Cathy: I will pop out for a bit and come back to you

Ngamaru: OK. Up to you

Cathy: This is a small token of appreciation from those of us who have attended in person to hear your gift, which will be a legacy for future generations. Koro Ngamaru, you are a chief amongst your people, thank you very much...

Tonight has been an excellent experience.

Ngamaru: Thank you all very much.

Cathy: Waihuia, Nopera, Aunty Cherie and Aunty Pep will provide my waiata. I have absolutely no voice. My throat is too hoarse. "Manawa Ora". You decide the note. You start it please.

Waihuia: (Song)

Let our hearts beat in unison

A symbol of our vitality

The awe of the land

The might of the sea

A paradise indeed

(That) enlightens my spirit

The Eternal Entity's heart

Beats in unison with that of mankind

Alive!

Oh Ata – your voice diminishes as the dawn

Oh Tai – your voice diminishes as the receding tide

However insignificant they may seem

You are such as the jewels that sparkle

Across the Milky Way as adornment for the night sky

The Eternal Entity's heart

Beats in unison with that of mankind-

Alive!

Ngamaru: So tonight's proceedings are now concluded. It is good to see us, Ngati Rangitahi, gathered together in our house, Rangiaohia. I greet all of us and you Cath for the work that we do. I have described the old teachings of yesteryear. From the many many ancestors of days gone by, who are (constantly) in our thoughts. I will close our evening...

Hold fast to (the) land

Hold fast to (the) ocean

Let the values and customs remain firm and constant

As we now turn to you

The most holy of the divine firmament

That you may clear the path ahead

That we may return home safely (tika?)

To the place Orion's Belt

To the familiar place wherein family and all its aspects reside

Hence, we pray Almighty God

That you will bless us with your protection

As we make our homeward journey

We pray that you will clear the way

That we should not suffer harm

Nor stumble, nor falter (rawea?)

That we may return safely to our families tonight

As always, you remain our guide and protection

Therefore, we glorify your holy name