

## PINEPINE TE KURA - NGAHIWI TOMOANA

### Pinepine te kura, hāu te kura

Takitimu history the name for the Moa was Te Kura. Those people who had mana with the Moa were acknowledged as protectors of the Moa. The Moa were precious to our tipuna (especially at the time when they started to disappear).

Pinepine te kura became one of our most precious taonga that was fast disappearing.

Our babies were referred to as *te moa* the most precious thing anyone could have.

Our tipuna would sing this oriori to our babies after they were conceived while they were in the womb.

Our tipuna knew that this most precious gift was like the moa, it could disappear if it was not nurtured.

Pinepine te kura is a small dot, it's a nuclear, it's life, it is becoming like us, it is a new generation.

Hāu te kura - it's quite new, innovative, and energising. It's new life.

Our kowhaiwhai is one place that captures the cycle and journey.

Pihau paua colours represent the mixing of two bloods. It also represents that you can't put us into one box – we are unique.

As the baby grows in the womb our tipuna continue to sing. The māmā is connecting with the baby, whānau is connecting with the mother, the hapū is connecting with the whānau, the iwi is connecting with the iwi. The vibrations go out and vibrations come back in. Everyone had a responsibility to the baby.

A visual representation of this is the growth and support that of the harakeke.

### Whanake te kura I raro I Awa-rua

Awa-rua is a maunga in Rarotonga.

There is another in Samoa and Tahiti.

Everyone has their two rivers. A spiritual river and a physical river.

The baby is physical manifestation of being from the Gods.

The first question we ask each other when we meet:

“Ko wai” - what waters birthed you?

What womb were you born in? Who are your parents? Who are your grandparents? What is your whakapapa?

“No wai” - which waters sustained your whānau, hapū, iwi? Was it a lake? Was it a river? Was it a spring? Was it a moana? Was it a stream?

This new born kura will be provenanced and covenanted to a whenua and a water. That is why we use the words – tangata

whenua, turangawaewae, mana whenua, mana moana to depict a connection a baby yet to be born to the rest of the world.

As the baby develops and grows in the womb our tipuna continue to sing, Pinepine Te Kura.

Pinepine Te Kura refers to a lifecycle and one of our job descriptions is to be the best tipuna we can ever be, so our mokopuna can be proud.

Our view of *Taiao* is no different. Tai is the tide and ao is the earth. *Taiao* is the pull of the tide on the earth. The rhythm of the land and the war of the seas and the rivers working together. The science is called *Pūtaiao* what comes out of the rhythm. This is another reference to cycle.

Our tipuna sung this to their baby.

The science that we know has almost been tapped out but our matauranga Māori has not yet been tapped into (by western).

We do not match matauranga Māori to western science. We should match western science to matauranga Māori. Our tipuna are teaching this concept to the baby while in the womb.

#### **Ko te kura nui, ko te kura roa**

Kura nui is the greatest treasure from far afield.

There will be signs along the way whether we go from island to island or generation to generation or job to job or place to place.

Kura is also short for kahukura which is a rainbow. Kahukura is the wananga of the Takitimu waka that travelled from Hawaiki all the way to Aotearoa. Kahukura is one of Kahungunu tohu of knowledge, wānanga, traditional healing and traditional environmental things.

The kahukura referenced the aspirations of their parents, whānau and tipuna for each baby and their potential is vast and deep.

#### **Ko te kura o tawhiti nā Tuhae-po**

Matauranga Māori - is intrinsic to your being.

When you see a halo around the moon or sun. The halo around the moon is Tuhae-po. The halo around the sun is Tuhaeao.

This knowledge came with Kahukura in the wānanga of Takitimu.

Te Kura is a precious feather that will grow wings, that will be able to fly in the trials of their tipuna without a telescope or compass based on the knowledge of our tipuna.

#### **Tēnei te tira hou, tēnei haramai nei**

They were not just coming one at a time, they are coming in droves. We are not singing to one baby in the womb, we are singing to many babies in the womb. Every baby has the same right and the same whakapapa to the best future they deserve.

Welcome this new flock of babies. Welcome this new travelling group of babies. Welcome this new generation. Welcome into this world.

#### **Ko te umu-rangi, nā Te Whatuiapiti**

They are signs.

We knew the stars. Umu-rangi is a hot hangi stone flying through the sky. A comet.

Whatu-i-apiti - face-tail.

You are a child from the cosmos.  
You are a heavenly and divine taonga.

This is sung to Te Umurangi who is of Te Whatuiapiti but this was connecting the whakapapa from the heavens and the celestial realms to the terrestrial realm.

We say to our babies - your tipuna have a fantastic understanding of the universe and we want you to fly like the shooting stars and comets.

**Nau mai e tama, ki te taiao nei**

Welcome new child.

A reminder for us to give heed and due respect to the breath of Hineahuone. Aro ki te hā o Hineahuone.

30+ years ago wāhine māori made up 10% of the prison population - currently 60% of wāhine in prison identify as māori. An example of where Aro ki te hā o Hineahuone was not followed. 'We' didn't heed the words of Pinepine Te Kura that the most precious thing is new life and the most precious spring of new life is wāhine, the whare tangata, our mareikura.

This leads into every person in this world will be challenged. Although you've come from this great background, this great history and whakapapa oratory and stars and seas and birds. You'll still going to face adversity.

Our tipuna have beautiful aspirations for our babies, they sang of this. However, they were also pragmatic and understood our babies will face challenges of this world.

**Kia whakangungu a koe,  
ki te kahikatoa  
Ki te tumatakuru, ki te  
taraongaonga**

Aspirations vs reality.  
You will be tested.

The taraongaonga - is a stinging nettle.

Kahikatoa tree are difficult to access - you will be tested by obstacles during your pursuit.

**Nga tairo e nahau e Kupe  
I waiho I te ao nei**

These are tests left behind by Kupe.

Our babies will continue to be tested throughout life. It is our role to ensure they are protected and prepared.

**Piki ake, kake ake I te toi  
huarewa**

We want you to achieve your wildest dreams and our wildest dreams for you.

Ascend to your rightful place and go beyond.

**Te Ara o Tawhaki I piki ai  
ki runga**

Some take the hard route; some will take the gentle route.

This references Tawhaki had choices on his ascent to the heavens. The vine rooted in the ground and the vine rooted in the

heavens. If chose the vine rooted in the ground, it would've collapsed. Take the vine rooted in the heavens you'll ascend.

**I rokohina atu ra, Maikuku,  
Makaka hapai o Maui**

When you come to a fork in the road - take it. You whakapapa and experiences of your tipuna should help inform your choices. After Tawhaki had overcome all the obstacles during his ascent – he reached the heavens.

He realised his nannies were already there. They have given the channel of life, they are the womb, they are the whare tangata, they are the mareikura. So we need to give acknowledgement to the babies but also to the mothers, unless we pay homage to Te Ha o Hineahuone - we haven't hit any sort of mark.

Mostly wāhine taking care of our kohanga, majority of health providers are led by wāhine because our wāhine are most learners of te reo and teachers of te reo, and yet we won't let wāhine sit on the paepae.

The cultural argument is the paepae is the domain of Tumatauenga and a wooden spear can be parry but a verbal spear drives straight to the heart and affects the womb and upsets the hinengaro and then affects the hua (the new seed).

In Takitimu history, all the way through Samoa, Fiji, Tonga, Tahiti, Rarotonga, Cooks, Tavalu our wāhine have been by tāne side. They rode waka, they fought waka, they fought beside the tāne. Ngāti Porou, Ngāti Kahungunu and Nga Puhi were the only iwi where wāhine spoke on the paepae. No ifs no buts no maybes.

There is training process that every kaikorero needs to go through.

Sometimes we give rights to non-Māori men and non-Māori women to speak on the paepae but yet we are reluctant to extend this to our wāhine.

So part of Pinepine Te Kura is realising the mana of the mareikura, the whare tangata.

**He waha I pa-mai  
Taku wahine purotu, taku  
tane purotu  
Ko rua ko te tau e!**

What's our outcome - since we've sung to this baby?

We want our wahine/tane to be the most desirable partner you could ever have. Whether that's a work mate, a social friend or wife.

Our tipuna aspirations for the baby: explore, overcome and ascend to your rightful place of being the best you can be.

Aro ki te ha o Pinepine Te Kura – listen to our own rhythms and systems of the past and bring it into the modern context. Let this guide you.