PUKAPUKA KŌRERO TAHI

HE TAONGA NŌ TE PĀTAKA KŌRERO o TE REO IRIRANGI O KAHUNGUNU

AUDIO BOOK ONE
A Treasure from the Storehouse of Oral Archives of Radio Kahungunu
Featuring the voices of Apikara Rārere and Te Arahea Robin

This is a bilingual resource for teaching and learning the Māori language. The package includes a CD-ROM with recorded conversations between the two women; verbatim transcriptions of those conversations; and English translations. They were recorded on and by Radio Kahungunu.

JOSEPH SELWYN TE RITO
(Rongomaiwahine/Kahungunu/Rangitāne)
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The audio-book will be sold by Radio Kahungunu which will use any profits on actual sales for further Māori language research and/or for creating and publishing more Pukapuka Kōrero.

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Audio files can also be accessed from: www.radiokahungunu.co.nz

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He Mihi

Teenei raa ka mihi ake ki te raarangi kuikuiiaa, korokoroua
I noho ake raa ki te paepae koorero o Te Reo Irirangi o Ngaati Kahungunu
Hai maangai tuku kupu, tuku maatauranga, tuku tohutohu
Hai whakapaahotanga ake, hai whakairinga raa hoki ngaa ia o ngaa rangi – kaa tahi
Hai whakairinga hoki ki Te Paataka Koorero – kaa rua
Ki reira whakaputu mai ai hai taonga maa ngaa uri whakaheke.
Naareira e kuii Apikara, e kuii Te Arahea, otiraa e ngaa wahakii o te iwi
Me peenei te koorero
Ahakoa kua riro aa-tinana kee atu koutou
Ko oo koutou na reo, ka mau tonu, ka ora tonu, moo ake tonu atu!
He Kupu Whakataki

Ko eenei koorero e hora iho nei, he mea hanga hai rauemi maa te hunga e whakaako ana raanei, e ako ana raanei i te reo Maaori. Naa ngaa kuiia kua whakaingoatia i mua ake nei, ngaa koorero kai runga i te koopae kua taapiringia mai nei ki te uuhi o te pukapuka nei, otiraa, ngaa kupu Maaori kua taangia mai nei ki ngaa whaarangi o te tinana o te pukapuka nei.

Ko te momo reo koorero o Apikara Raarere, me kii noo te takiwaa o Te Wairoa ahu atu ki Te Maahia, aa, me kii he reo noo Rongomaiwahine/Ngaati Kahungunu. Ko te momo reo koorero o Te Arahea Robin, me kii noo te takiwaa o Te Wairoa ahu atu ki Waikaremoana, aa, me kii he reo noo Tuuhoe/Ngaati Kahungunu. Kaati, he whakaroanga koorero moo ngaa kuiia nei, kai ngaa whaarangi kai tua atu noa nei.

Kai runga ngaa kuiia nei i Te Reo Irirangi o Ngaati Kahungunu e koorerorero ana. Ko Apikara te kaitaurima o te waahanga e kiia nei, ko Te Kohinga Koorero, araa, moo te hunga kaumaatua. Hai ngaa haora iwa ki te tekau i ngaa ata o te Mane ki te Taate, whakapaahongia atu ai teenei hootaka nei. Kaati, he kotahi haora te roa. Ko Te Arahea te manuhiri kaikoorero oo ngaa Mane.

He huhua noa atu ngaa kaumaatua i puta ake ki mua i te aroaro o te kuiia nei, oo Apikara, i ngaa tau maha e taurima ana aia i teenei o ngaa hootaka oo Te Reo Irirangi oo Ngaati Kahungunu. E kore e mutu ngaa mihi ki aa raatau maa i takoha mai i oo raatau na reo ki ngaa uri whakatipu. Tihei mauri mate! Tihei mauri ora!
Background and Acknowledgements

Ngā Pae o te Māramatanga research project output

This publication is an output from a research project the author proposed and led as principal investigator entitled “Kia areare ki ngā reo o ngā tipuna: strengthening Rongomaiwahine-Kahungunu dialects through archival recordings”. It was supported and funded by Ngā Pae o te Māramatanga, New Zealand's Māori Centre of Research Excellence based at the University of Auckland, New Zealand.

Radio Kahungunu as source of oral recordings

The archival recordings used in the study were recorded and provided by Te Reo Irirangi o Ngāti Kahungunu. While the study consisted of twenty hour-long recordings, only the first four hours of recordings are featured in this book, the others shall appear in subsequent Pukapuka Kōrero to this inaugural edition.

The conversations were all recorded “live” on 20 Monday mornings in the year 2000 on the radio show “He Kohikohinga Kōrero”, a show for elders who came to the radio station on a rostered basis. This show aired from 9am to 10am, Monday to Thursday and was hosted by Apikara Rārere.

Selection of speakers for research

For the purposes of our research we selected Apikara Rārere’s regular Monday guest Te Arahea Irirangi (Lil) Robin as her complementary talking companion. This was not only due to their compatibility as speakers, but because of their high level of fluency in the Māori language as native speakers, who came from neighbouring interwoven and somewhat traditional tribal communities, at least when they were young.

Although both these women have passed on, the wonders of modern technology mean that their voices live on. This is of particular benefit as it means that while the number of native speakers of Māori has declined rapidly in recent years, and while few Māori families have the luxury of an elder who is a native speaker in their homes, all is not lost.

Through oral recordings held by the radio station, their production into resources such as audio-books, and their further dissemination through live-streaming on the internet, we are able to more easily bring this natural conversational language back into our homes again.
Radio Kahungunu has taken great care in the preservation and maintenance of its “Pātaka Kōrero”, or storehouse of archival recordings which it began gathering in its first year of broadcasting, in 1988. Most of the collection has been digitised over the years thereby enabling much greater accessibility to the recordings for research, learning, teaching, and other purposes. The radio station envisages that most of these recordings can be treated in the same manner as these two elders’ recordings have been. This approach will enable the rekindling of localised language features from the extensive region of our station’s broadcast from Gisborne in the north to Pōrangahau in the south.

**Role of the Eastern Institute of Technology**

The Eastern Institute of Technology (EIT) is noteworthy as Radio Kahungunu was established there as a Māori student radio station in 1988, and also because the station was still located there at the time the recordings were made in 2000, prior to the station's move to Hastings.

Furthermore, the vast majority of research assistants on the project were current or former members of the institution. The EIT was formerly known as the Hawke’s Bay Polytechnic, and before that, the Hawke’s Bay Community College.

The research team and contributors to this project include:

a) Current and former staff and/or students of EIT: Waipā Te Rito (iwi/cultural advisor), Hiria Tūmoana and the late Materoa Haenga (mātanga reo Māori); Rāwiri Ānaru and Lee Smith (linguistics advisors); Donna Rāwiri, Parekura Rohe, Puti Nuku, Jay Kiu, Teress Nuku, Te Rangihaanu Rolls, Ron Dennis and Louise Manaena (research assistants).

b) Current and former staff and/or students of Ngā Pae o te Māramatanga and the University of Auckland: Piata Allen (typing), Lorel Smith (Ngā Pae o te Māramatanga summer intern), Pitiera Tiopira (research assistant), Bartek Goldmann (final copy-editing), Katharina Bauer (proof-reading), and Tim Page (sound engineer).

c) Contractor for Radio Kahungunu, Kuini Beattie (mātanga reo Māori).

**Publishing support**

The book has been published with the assistance of Te Taura Whiri i te Reo Māori (the Māori Language Commission), Ngā Pae o te Māramatanga (New Zealand’s Māori Centre of Research Excellence), and Te Reo o Ngāti Kahungunu Incorporated Society (Radio Kahungunu).
The Value of the Audio-Book as a Teaching Tool

The role of the audio-book as a teaching resource

The concept of audio books is not a new one. Primary school teachers have long used this method of teaching language with large picture books, with handwritten text, and accompanying cassette recordings. They termed these “talking books”, hence our use of the term pukapuka kōrero. However, the modern term is “audio-books”.

The goal and contents of this audio-book

The prime purpose of this resource is to promote conversational Māori language i.e. to assist learners to speak Māori in a more Māori way i.e. “kia Māori mai ngā reo”, through providing examples to the learner of native speakers actually conversing naturally in the language. In the digital age, we are able to provide a CD-ROM or audio files, hence the ability to disseminate and share such material is almost limitless, in comparison to the reel-to-reel and cassette recordings which were available 20 years ago. Included in this audio-book are a CD-ROM containing edited conversations from four one-hour-long radio shows in the year 2000, and accompanying these are verbatim transcriptions of these conversations and their English translations.

Authentic conversational oral recordings: A “missing link” in teaching conversational Māori language

It is my firm contention that the absence of such conversational material by native speakers from Māori language classrooms in the last 30 years has been a major missing link in the efforts to produce speakers of Māori language that sound natural, euphonic, rhythmical, and as grammatically correct as possible when conversing.

This statement is not meant to deride the efforts of Māori language teaching pioneers. Rather, it is to say that since the advent of Māori radio, some 27 years ago, stations will have collected and preserved recordings of their own elders. In other words, the resources are already there in the oral recordings repositories of the 20 Māori radio stations. The benefit of modern technology is that this material is readily accessible, portable, and easily transmitted and disseminated.
In my mind, perhaps the greatest contribution this book has to make to Māori language learning is the fact that the Māori content is the authentic and conversational language between two native speakers. The conversation leads the reader on a pathway dictated partly on whim by the two speakers. The speakers are very relaxed in each other’s company and are mindful that listeners might well be hanging on every word. They are well aware that they are “live” on-air and that broadcasting laws restrict what they can and cannot say on air.

Over the course of 20 hours of conversation on radio the words have simply poured out of their mouths, providing a wide range of sentence constructions in a range of registers and even genres. The speakers greet the listeners, they pay tribute to the dead, they extend birthday greetings, they tell jokes, and they speak of national and international politics, as well as traditional knowledge such as natural herbal medicines, history and customs.

I make this distinction as I have previously designed a radio language teaching programme, “Korokoro Kiwaha” in which the conversations between the characters were written by accomplished script writer, the late Materoa Haenga.

In comparing the two sets of texts, however, the natural conversation of the two old women and the simulated conversations of “Korokoro Kiwaha”, it becomes quickly evident that there is a vastly greater range of utterances and sentence constructions in the natural text than there is in the simulated text. For the Māori language teacher and indeed the student, this is a huge bonus as they have so many samples to choose from within the audio-book which have arisen as each hour-long conversation has evolved.

In essence then, the text as exemplified by the native speakers becomes a treasure trove for the learner. The greater advantage, again, is that they have access to the sound files which enable them to learn how to “say” the Māori words, clauses, phrases and sentences. They are not left guessing as to how to say and pronounce something correctly in Māori, based on a written text alone.

With the constant replaying of the sound recordings alone, even without the text, the students’ ears become more attuned to the speech of the two elderly women. Ultimately their chances of acquiring the language are vastly improved, not only in a phonological sense (aural and oral), but also in terms of grammar and syntax.

Beyond grammar and syntax, an important area that has not been attended to in this publication is semantics in terms of idioms, colloquialisms and slangs. While such information has been identified and collated, it requires further analysis and will appear in due course.

**The complementary transcriptions**

The text of the audio-book is comprised of verbatim transcriptions of the speakers’ conversation in Māori, as well as their English translations. These are provided to complement the respective oral recordings, thereby allowing learners to listen and read at the same time. Learners will become more acutely aware of the vowel and consonant sounds, of the rise and fall of the language, and of its rhythm and beat i.e. the music. It is intended that learners’
listening and comprehension skills, as well as their imitation and sound reproduction skills will be significantly improved by the constant replaying and listening to the recording.

**Representing local pronunciation variances in the transcriptions**

The transcription process was gruelling and required constant replaying of the sound recordings in order to capture, verbatim, every utterance the two speakers made during their on-air conversations. What quickly became apparent was that the two speakers displayed variances in their speech at times, to what may be regarded as “standard” Māori, if there is indeed such a thing. As a point of reference against which to compare the women’s speech, Te Taura Whiri i te Reo Māori has been selected. Macrons are used on Māori words within any English text; however, double vowels are used instead within Māori text.

In attempting to achieve as accurate a set of transcriptions as possible, and adhering to the two women’s actual speech as much as possible, the following words were represented in the text, exactly as they were expressed by either of the two speakers (left column), rather than how they are otherwise written in “standard” texts (right column).

Such words are as follows:

<table>
<thead>
<tr>
<th>Usage by one or both women</th>
<th>”Standard” Usage and Spelling</th>
</tr>
</thead>
<tbody>
<tr>
<td>ei</td>
<td>ai</td>
</tr>
<tr>
<td>aia (conditional, per T. Robin)</td>
<td>ai</td>
</tr>
<tr>
<td>eia (conditional, per T. Robin)</td>
<td>ei</td>
</tr>
<tr>
<td>hai</td>
<td>hei</td>
</tr>
<tr>
<td>kai</td>
<td>kei</td>
</tr>
<tr>
<td>kai te</td>
<td>kei te</td>
</tr>
<tr>
<td>kae te (per A. Rārere)</td>
<td>kei te</td>
</tr>
<tr>
<td>kaaenga</td>
<td>kaainga</td>
</tr>
<tr>
<td>hoi anoo, hoinoo</td>
<td>heoi anoo</td>
</tr>
<tr>
<td>noihoo</td>
<td>noa iho</td>
</tr>
<tr>
<td>noihoo-ngia, nooho-ngia</td>
<td>noaiho-tia</td>
</tr>
<tr>
<td>tou, tau, too, to</td>
<td>tonu</td>
</tr>
<tr>
<td>tou-ngia, tau-ngia, too-ngia</td>
<td>tonu-ngia</td>
</tr>
<tr>
<td>mooho, moho</td>
<td>moohio</td>
</tr>
<tr>
<td>kaaore (verbal negative marker)</td>
<td>kaaore, kaahore</td>
</tr>
<tr>
<td>kaaoretahi, kaatahi, kaatahi, kaaoretahi (nominal negative markers)</td>
<td>kaaore, kaarakau</td>
</tr>
<tr>
<td>aau, aua, aaua, aauwa, aauw, awau</td>
<td>au, ahau</td>
</tr>
<tr>
<td>aahau, waahau</td>
<td>aau, waau</td>
</tr>
</tbody>
</table>
While the words written in the left hand column are as spoken by one or both women, the learner should not regard this list as “the dialect of Ngāti Kahungunu”. Many of these words are also common to other areas – especially the neighbouring tribes. Also the women used words from both lists. Meanwhile it would be wrong to think that Ngāti Kahungunu, with its extensive geographical spread, would have a single dialect. Some of the words inserted into the above list are from the remaining 16 Kōrerero-Conversations under study and as used by the two women. Meanwhile the Rārangi Kupu (Glossary of Footnotes) contains two further lists of words as used by the women but only from the four enclosed Kōrerorero/Conversations.

Some features of the two women’s languages

Apikara Rārere could be regarded as speaking a Rongomaiwahine/Kahungunu “version” of Māori language from the Wairoa through to Māhia district, while Te Arahea Robin could be regarded as speaking a Tūhoe/Kahungunu “version” of Māori language from the Wairoa through to Waikaremoana district. Broadly speaking, their language differences are not
highly significant but they do have their individual idiosyncrasies.

What is particularly pleasing to see is how grammatically aligned the vast proportion of their spoken Māori is with the standard rules of written Māori grammar. One notable variation to the standard is the constant use by both speakers of “i” rather than “ki” in the following type of construction i.e. “I oma raaua i te taaone” rather than the commonly taught, “I oma raaua ki te taaone”.

Meanwhile Te Arahea uses “aia” or “eia” for the conditional tense, rather than the commonly used “ai” and “ei”. This is possibly a Waikaremoana trait rather than just a personal one. At times Apikara uses “naa” instead of “ngaa” for the plural definite article.

In terms of “hei” as a standalone word, both women have a stronger preference to use “hai”. It is similar with “kei” as a standalone word, where both women have a stronger preference to use for “kai”.

For the present tense verb marker, Te Arahea uses “kai te” prolifically, “kei te” at times, and “kae te” rarely. However, Apikara uses “kae te” prolifically and at times “kai te”. Some readers may be surprised at the use of “kae te” in this publication. However this conclusion has been arrived at by the constant listening to the recordings and by consulting others. It is up to the learner to choose which version or versions of the standard “kei te” they want to use. The women do not use just one type exclusively.

In terms of the use of passive endings on verbs, “-ngia”, then “-tia” are the most common forms used by the women e.g. horoi-ngia, waiata-tia. But other forms are also used i.e. “-ria” and “-hia”.

In terms of nominal endings on verbs, “-nga” and “-tanga” are the most common forms used by the women e.g. haere-nga, horoi-tanga but other forms are used too i.e. “-hanga”, and “-ranga”.

**English translation issues**

During the research process and the development of this resource, one of the major difficulties and time consuming aspects has been the translations. Essentially, there has been a constant tension between the provision of literal or technical translations as opposed to natural and/or metaphorical translations.

There are a number of symbols and conventions that have been developed as part of the research process which are outlined later in these introductory pages. It has taken much trial and error as the transcription of conversation has had its challenges, for instance with both women speaking at once.

The primary goal of producing this audio-book has been to provide a resource for learners of the Māori language. There is a preference for literal or technical translations, given that the aim is to ensure that learners can easily see the relationship between the Māori text and the English text, and ultimately to be able to formulate the grammar for themselves. This task has been difficult particularly, because the two languages are so different from each other.
Some examples of this difference are the prevalence in the Māori language:

1) To place the verb before the subject in a sentence in Māori, whereas in English it is usually the other way round.

   Example:
   i) Ka oma / te kurii. [Verb + Subject as norm in Māori]
   ii) Runs / the dog. [Unnatural and unusable literal or technical translation]
   iii) The dog / runs. [Subject + Verb as norm in English]

2) In addition to the above, to also use the passive form of sentence construction, whereas the active form is more prevalent in English.

   Example:
   i) Ka horoia ngaa kaakahu e Kera. [Passive form as norm in Māori]
   ii) The clothes were washed by Kera. [Passive type translation for clarity of word order]
   iii) Kera washed the clothes. [Active form as norm in English]

In this text I tend to provide the passive form of translation in English, in order to exemplify the word order as expressed in Māori, and so to enable the learner to better draw the parallels between the two languages.

3) To place the noun before adjective in Māori whereas in English it is usually the opposite.

   Example:
   i) Te kurii / pango. [Noun + Adjective as norm in Māori]
   ii) The dog / black. [Unnatural and unusable literal or technical translation in English, with Noun + Adjective]
   iii) The black / dog. [Adjective + Noun as norm in English]

With all three constructions above, the obvious problem that arises is a juxtaposition of words or whole clauses from one language to the other. In this book, in dealing with this matter, the tendency with translations of these types of constructions is towards examples 1(iii), 2(ii) and at times 2(iii), and 3(iii). It is acknowledged that learners will still need to be able to make an automatic, second-nature conversion of an English “active” sentence into a Māori passive sentence on a continual basis with language use, for example:

   i) Kera washed the clothes. [Active norm in English]
   ii) I horoingia e Kera ngaa kaakahu [Passive norm in Māori]

Rather than necessarily:

   iii) I horoi a Kera i ngaa kaakahu. [Active norm in Māori]

While there is a preference by Māori to use the passive form, this is not to say that it is strictly incorrect to use the active form in Māori. At times, it will be more appropriate.

While this approach of providing quite literal translations is designed to assist the learner, it can make for clumsy English translations, and an unnatural sounding and written English. Hence, the person reading the translations for the content and knowledge contained within may well be frustrated. However, my advice to them is to “read between the lines” and to be
patient. When successive pukapuka kōrero books are created, the translations will become more naturally represented in the English language.

In the meantime, with this book, the technique adopted to overcome situations where the literal translation becomes nonsensical or simply too complicated or unclear, is to present it metaphorically, or in clear simple English. To assist the reader in these instances, the “better” English version is placed within square brackets.

In summary, this all-in-one package audio-book enables the intersection of the various language skills i.e. the receptive skills of listening to and understanding oral Māori language, both Māori and English reading skills, and the reproductive skills of writing the language and speaking it. In terms of Māori language, the provision of the package enables the reader to listen with a more critical ear, to read with a more critical eye, to understand with a more critical mind, to write with a more critical hand, and to speak with a more critical tongue.

In designing this package, it was always with the knowledge in mind that people learn a language initially by listening to it, rather than reading and writing it. With this resource, a student can create their own “personal wānanga rūmaki” or total immersion environment in the comfort of their own home. By continually listening to these recordings (while referring to the Māori and English text as props), they will gradually and eventually absorb the Māori language in a similar way to how people normally pick up language. In this case, they are learning it as adults not children.

**Format and layout**

The format adapted for use in the body of this book is based on a valuable and well recognised book series, “Ngā Mōteatea”, with Māori on the left and English on the right and footnotes at the bottom.

The Māori representation of non-word sounds “aa, oo, and ooo” are represented in English respectively as “ah, oh and ooh”.

A glossary (page 141) has been constructed from all the footnotes, which were then compiled into a single list, alphabetized, and then separated into two subgroups as per the symbols listed below i.e. Kupu Taurite (“Local” Synonyms) and Kupu Mino (Borrowed Words/Transliterations).
### Symbol Explanation

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Apikara speaks</td>
</tr>
<tr>
<td>T</td>
<td>Te Arahea speaks</td>
</tr>
</tbody>
</table>

... The ellipsis has proven to be a very versatile and useful tool in the development of the transcriptions. It is used variously here to indicate an interruption to a flow of speech. This can be simply because a speaker has stopped to think, because the other speaker has intervened in the conversation with a comment, or for any other reason. The ellipsis is used effectively at the end of a flow of words to signal that the flow of words has stopped. A full stop is added after one space after the last word, if the flow of words simply ends there. If however, the flow of words is picked up later in the conversation, this is again signalled by an ellipsis being placed at the beginning of that flow of new words.

[ ] Non-bold square brackets have also proven to be a very versatile and useful tool in the development of the transcriptions. They are used variously, for instance to insert additional words or text, particularly in the English translations, in order to help improve the flow. They might be prepositions which are prolific in English, unlike Māori, or they might be alternative translations i.e. from passive to active e.g. “ka horoingia ngā kākahu e Kera” = “the clothes were washed by Kera” “[Kera washed the clothes]”.

~ These symbols are generally used: singly (~) to fill in incomplete words e.g. whaka~, or in twos (~~), or threes (~~~) to fill in for, or replace anything from 1–2 words to groups of words.

### Footnotes

= Kupu Taurite
Indicates a local or regional synonym, without necessarily implying that the word is exclusive to the “dialect” of the respective speaker who uttered the word here.

Kupu Mino
Indicates a borrowed word, or transliteration that has been phonetically “borrowed” from another language. This term was coined by Lee Smith and has its origins in the word “minono” = “pinono” meaning “to beg”. The use of Kupu Mino by the two women is highly consistent with standard transliteration conventions.
Suggestions on How to Use This Resource

This resource can be used in a variety of ways.

1) The most basic use involves simply playing the CD-ROM so that the voices of the two elderly women pervade the household, workplace or classroom. By merely playing the recording in the background, learners’ ears will become better attuned to the sound of the Māori language. They learn subliminally; they need not necessarily listen actively all the time.

Please note that the recordings are on a CD-ROM not an ordinary CD because of the volume of material it contains i.e. 3–4 hours of recorded material. The recordings will not play in an ordinary CD player but are designed to play in a computer or similar device.

2) Taking a more proactive approach, learners can start to follow the transcription in parallel with the recording. This is a useful exercise as many learners find it difficult to distinguish where words begin and end in a normal barrage of speech from the likes of a native speaker. Having both the sound and the text enables them to develop their aural comprehension, reading and pronunciation skills.

3) Each conversation lasts up to an hour in length and is broken into several shorter tracks, or Wehenga/Sections on the CD-ROM. It will not simply play as one four-hour continuous track. The breakdown into Wehenga/Sections is to enable the student to navigate the CD-ROM more easily and efficiently, and to be able to skip forwards or backwards over sections. It also enables the teacher to concentrate on one particular Wehenga/Section for particular language constructions or for thematic content e.g. Kohikohi Kai/Food Gathering, or Whakataetae Kapa Haka/Kapa Haka Competitions.

These are MP3 files and can be downloaded from the CD-ROM. They are also available on the website of Radio Kahungunu: www.radiokahungunu.co.nz

Each conversation has also been transcribed word for word. Double vowels are used instead of macrons to encourage learners to be more mindful of the distinctly different short and long (or closed and open) vowels of the Māori language.

4) As this resource is primarily targeted at Māori, the genre of English used in the translations favours a Māori style of English e.g. the two old women refer to old women as “nannies”, whereas the mainstream use of the term “nanny” is usually of a young woman who works as a child-minder with a family while living in their home.

Separate to the issue of the use of “Māori English” by the author, the reader will notice that some of the translations are awkward. Māori and English word order is often very different, as noted previously. Therefore, at times, sentences are translated not necessarily
for the text to flow more smoothly, but more to enable learners to draw relationships between the texts, and thus have the word patterns emerge of their own accord.

5) To make this process of cross referencing easier, the paragraphs of English text in the right-hand column are directly aligned with the corresponding Māori text in the left-hand column.
He Koorero moo Apikara Raarere

I whaanau mai a Apikara i te tau 1918 i Nuuhaka. Ko toona matua Ko Edward Campbell, aa, noo Nuuhaka hoki. Ko toona whaaea ko Kahukiwi Nohihoi, aa, noo Te Whakakii. Ka kuraina a Apikara ki te kura o Te Whakakii engari kaare ia i haere ki te kura tuarua. Haungung teena, ka ako ia ki ngaa mahi rongoaa, mahi maara kai hoki mai i oona pakeke. Ko te reo Maaori toona reo tuatahi. I aa ia e tipu ake ana, koiraa te reo o oona maatua me oona kaumaatua.


Ka pakeke aa raaua tamariki, ka huunuku te whaanau ki Heretaunga, heoi anoo ka mate toona hoa rangatira, i te tau 1983. Ka mahi a Apikara i Bird's Eye moo te waa roa, heoi anoo ka whai waahi tonu ia ki ngaa mahi o oona marae, me ngaa mahi aa Te Roopuu Waahine Maaori Toko i te Ora.

I te tau 1990, ka tiimata ia hai kaikoorero i runga i Te Reo Irirangi o Ngaati Kahungunu. I oona waa, ko ia te kaitaurima o ngaa hootaka o te parakuihi, o ngaa kaumaatua, aa, o ngaa kooanga reo hoki. Ka mate mai ia i te tau 2007.

Naa tana mokopuna, a Apikara Te Rangi i hoomai ngaa whakapapa me ngaa koorero moo teenei kuiia i aahei ai au ki te whakaraapopoto haere ki konei.
He Koorero moo Te Arahea Robin


He maha noa atu ngaa mahi me ngaa kaupapa i uru ai a Te Arahea. He Waatene Maaori ia, he mema noo Te Roopuu Waahine Maaori Toko i te Ora; he kaumaatua noo Te Koohanganga Reo o Te Aoterangi; aa, he kaimahi hoki ia i Te Kupenga Hauora i Ahuriri.

I te tau 1988, i te tiimatanga tonu o Te Reo Irirangi o NgaaI Kahungunu, ka puta tuatahi ake te reo o te kuiia nei i runga i te reo irirangi nei. Kaa roa, ka noho tonu ko aia hai hoa koorero moo Apikara Raarere i ngaa Mane, i runga raa i te hootaka moo ngaa kaumaatua, araa, a “He Kohikohinga Koorero”. Heoi anoo, e 73 oona tau, ka mate mai ia, anaa, i te 24 o ngaa raa o Hakihea i te tau 2000.

Naa John Robin raaua ko toona hoa rangatira a Feedles, i hoomai ngaa whakapapa me ngaa koorero moo teenei kuiia i ahei ai au ki te whakaraapopoto haere ki konei.
Greetings then to you, [our] elderly women and elderly men. We’ve now entered, of course, the Te Kohinga Kōrero session at this point in time.

Well, as I told you, [my Monday co-host] was coming in … was coming back. She has now arrived this morning, and, it really gladdens our hearts, to see her. She’s looking very good, really good. The days being so warm is perhaps, a reason, that she looks so good. Therefore, I’ll … hand over to her now, to greet you. So, my workmate has … has come back, Lil Robin. Therefore, to all of you out there just sitting back, do [by all means] listen in to her.
Ah, greetings once again to you all, listening in to Radio Kahungunu, broadcasting to you all on this really beautiful day … ah … on [Leap Year … Day] … let’s say.

A Yes.

T Ah, therefore, those of you who want to leap into other beds, be careful!

A It’s the women who are the ones to leap, [my] friend.

T Ah, so much for these women. Hey, be careful!

So, good health to you all this morning. Ah, I continue to pay tribute to … my friend, to Api. Greetings to you, Api, as you strive …

A Thank you.

T … to progress our work. Every day, I listen in to you, and, you are so energetic in carrying out [your] work, and also at going and helping out at the marae. No matter what the gatherings are, you go back home to help out with the work there.

And, to your family as well. I also pay tribute to your girl, who runs our Ngāti Kahungunu radio station.

And, that includes you too, Joseph. Big greetings to you. It has been a very long time since I last saw you. Though, I did see you on the night … ah … of the … ah … students, when they got their awards. But you were a bit far from us, and I didn’t get over to talk to you.

---

7 kaaenga = kainga
8 Hoohepa # Joseph
9 kaare = kaaore, kaahore
Ee!

Therefore … ah … [all the best to you].

A Hey!

Therefore, to the women of Waipatu …

Therefore, warm greetings to you, ah, but

I especially say, "When you go back to work,
don’t forget … ah … to say hello to us.”

I especially greet Tama and June, ah, very

warm greetings to you two, the elders of

Waipatu, at this time. And your family.
Aa, ka … ha … ahu peeraa atu hoki ki roto o Heretaunga whaanui tonu, kii Te Pakipaki, ki Te Haukē, aa, teena kootou katoa i teenei ataa.

And, then … huh … heading also towards and into broader Hastings, to Te Pakipaki, to Te Haukē, ah, greetings to you all this morning.

Section 2: Kapa Haka Competitions – 1
A Ah, no, we were … elsewhere instead that day … at … Ngāruawāhia.
T Oh.
A On those days of … Waitangi. We were there to watch the Māori cultural competitions.
T Mmm. Those activities are great, ay? ~~~ … I saw them on television.
A Ooh.
T Ooh yes, [they were stunning]!
A Really good!
T Ay?
A Really good! The place where it was held is lovely, right on the river, the water, ay.
T Mmm.
A Right on the river. But the heat! Ooh, you’d die from the heat there! We were all affected by the heat! It hadn’t even finished when we left, because of the high temperatures, ay.
T Mmm.
A Ooh, and there was no wind at all! It was great though, everything was great. But that was the problem, the seating area. There weren’t any trees to …
T None at all. Yes, that’s so true.
A … provide some shade! Nothing! But [everything else] was wonderful, ooh, very good indeed!

12 pouaka = paaka # box
13 pouaka whakaata = television
14 too = tonu
15 kaaretahi = kaaore tetahi mea kotahi [none]
16 kaaoretahi = kaaretahi
They've certainly got right into the entertainment [business], … the performances … ah … some of the themes go right back to the cannibal days.

A Of those haka groups?
T Yes.
A Yes.
T They've gone right back to there.
A Yes, those are the things, ay … those are the ancient traditions …
T Yes, ancient …
A … the ancient ways of doing things ….
T … no longer are those things regularly seen now, ay?
A True.
T Ah ….
A There was one outstanding group that performed those things. Straight from … from the man-eating era. Yes.
T True.
A And with no … clothes on, ay.
T Clothing, that ….
A None! They bared their buttocks! Ooh, backsides [galore]! And, ah … what's that thing … it's … like a … knife pouch?
T Yes.
T Yes.
A A raparapa, like a raparapa perhaps, or what? And … that was all the men had [on], ay?
T Yes.

17 tahito = tawhito
18 naihi # knife
19 anahe = anake
A Ngaa waahine hoki … aa …
T Ka hura mai hoki i oo raatau piupiu. E hika! Ko ngaa kumu anake!
A Kae … kae … kae te pohane tou mai.

T Aa.
A Eengari, kua mea katoa hoki, kua whakairo katoa aa runga. Te … te mahi … te … te mea taa ki te moko, ne.

T Aa.
A Moko katoa aa runga i naa kumu nei, ee, e hika maa ee! Kaa mau raa te wehi! Koiraa te taaima o te kaitangata …

T Aa.
A … taku moohio.

T Te aahua nei. Kaare hoki i oo taatau nei waa. Kaare au i kite i ngaa koroua i teeraa waa e …
A Noo te taaima raa anoo i te rau piki.

T Eengari, he tino aataahua ngaa mea … aae …
A Ooo, he rawe, he rawe! He tuurehu taa raatau. Haramai ki mua raa, mea mai. Aae, i kii ei au he tuurehu. He Maaori tonu, engari he kiritea.

T Aae.
A Kiritea. Naa makawe, aa, he rite ki te makawe tuurehu.

T He … paakaakaa ngaa makawe.
A Aae.

T Aae, kite tonu ahau.
A Aae. Tuurehu tonu atu!
T I riro raa hoki i aa ia tee …
A … te … te … te mea raa …
T … te tohu moo te …
A … te hoonore25 katoa o …
T … wahine tino pai ki te …
A … ngaa tohu katoa moo taua …
T Aa.
A … aa … kapa haka. Mmm. I riro i aa raatau i teenei waa.
T Ooo, tino pai rawa atu tana mahi.
A Aae. Ooo, tino pai, tino pai! Pai kee kia haramai ki roo26 pikitia27, kia haere e ngaa taangata ki te maatakitaki.
T Aae, aae.
A Ooo, tiino pai teenaa o …
T Koinaa anake te mate. Ka kitea … ngaa mea ka tae ki reira, kaa kite. Ko etahi o ngaa mea kaa kite … ooo … i runga i te pouaka whakaata, kaa mutu atu!
A Mmm.
T Ki te … e kii naa koe, ki runga pikitia, eeraa28 kaa … ka haere ngaa taangata ki te …
A Kia kite, te maatakitaki.
T … kia kite, te maatakitaki. Aa. Mena29 ka waimarie koe, mena hee … hee … he taputapu peeraa taau, whakamau … i …
A Aae, i naa pikitia raa. Aae.
T Aae. Kaa pai. Aa, he tika too koorero. He nui rawa atu …
A Tiino …
T … ngaa mahi e mahia ana. I te mututanga atu, mutu tonu atu! Kaare hoki koe e kite atu anoo.

T … the award for the …
A … the top honour of …
T … the best woman at …
A … all the awards for that …
T Yes.
A … ah … haka team. Mmm. They won it this time.
T Ooh, she did a great job indeed.
A Yes. Ooh, [she] was very good, very good! It'd be great if they filmed it, so that people could get to watch it.
T Yes, yes.
A Ooh, that'd be really good …
T That's the only problem. It'd be seen … [by] the people who actually go there, [they] get to see it. Some people get to see it … ooh … [only once] on television, and that's it!
A Mmm.
T If … as you say, if it's on film, perhaps … people would go to …
A To see [it], to watch [it].
T … to see it, to watch it. Yes. If you get lucky, if [you] have … a … any apparatus like that, to record … the …
A Yes, those pictures. Yes.
T Yes. That'd be good. Yes, what you say is true. There are lots …
A Very …
T … of things being performed. But once it's finished, that's it! You don't see it again.

25 hoonore # honour
26 roo = roto i te
27 pikitia # pictures [movies]
28 eeraa = teeraa pea [perhaps]
29 mena = mehemea

A Well this particular group was really good. Yeah … ah … [they were] the younger and older siblings of Temuera Morrison. They were some of … they were … some of the organisers. They were some of the ones in [the group too].

T Aae.
A Ooo. Tino aataahua katoa!
T Katoa!
A Ngaa roopuu katoa nei!
T Ka peehea … a … ka peehea aa taatau, ngaa mea i te … i haere atu i konei? Aa … te whaanau … aa … kaare au i kite i aa … i aa raatau … aa … te whaanau aa … aa Wii Te Tau?
A A.
T Me te … roopuu oo Poorangahau me tetahi noo Wairarapa?
A Aae. Ko Tama~ … Tamatea Arikinui.
T Tamatea Arikinui me te mea oo Wairarapa.
A Me te mea hoki oo Wairarapa.
A Pai katoa aa raatau mahi, e hoa!
T Mmm.
A Pai katoa! Te Kahu oo Te Amorangi, pai rawa atu!
T Te Kahu o Te Amorangi, aae.
A Te Kahu o Te Amorangi, pai rawa atu!
T Ka hiahia katoa au kia kite au i aa raatau.
A Pai katoa! Pai katoa hoki a raatau mahi! Engari ko teenei nei, aa, tika kia riro i aa raatau. Nootemea, noo te ao Maaori tonu atu, ne. Noo te ao Maaori …
T Aae.
A … tonu atu. Aa.

AOoh. They [were] all wonderful!
T The lot!
A All the groups [were]!
T How were … ah … how about our lot, the ones … who went from here? Ah … the family … ah … I didn't see … them … ah … the family of … Wī Te Tau?
A Ah.
T And the … group from Pōrangahau and one from Wairarapa?
A Yes. Tama~ … Tamatea Arikinui.
T Tamatea Arikinui and the one from Wairarapa.
A And the one from Wairarapa.
A Their performances were all good, [my] friend!
T Mmm.
A All good! Te Kahu o Te Amorangi, was great!
T Te Kahu o Te Amorangi, yes.
A Te Kahu o Te Amorangi, was neat!
T I'd really like to see them.
A All [were] great! Their performances were really good! But this particular one, ah, they deserved to win. Because, they were from the true Māori world, ay. From the Māori world …
T Yes.
A … proper. Yes.

30 taaina = teeina
**Wehenga 3: Whakataetae Kapa Haka – 2**

T  He tino hui pai raa teeraa moo ta … moo eeraa mahi. Aa, kai te kaha rawa atu ngaa mea kai roto i eeraa mahi … aa … ki te kimi kaupapa maa raatau moo teeraa hui, nee. Ehara hoki i te … te hui maamaa31 noihoi nei, aa, haere ki te mahi i ngaa mahi kapa haka nei. Aa, hee … he tino roa te waa ee … whakaaro ana me peenei, me peeraa, kia tika tou ngaa mahi.

A  Aae.

T  Kia tika katoa te haere o ngaa mahi.


T  He tuurehu nei taa raatau kaiaarahi.

A  Aae, he tuurehu nei kei roto. He tuurehu kei roto. Kii ai au he tuurehu, koiraa, ne. Kiritea …

T  Aa.

A  … ko ngaa makawe hoki, he … anaa, paakaakaa kee.

T  Paakaakaa kee ngaa makawe. Aa, tika too Kooreroro.

A  Anaa, ka titiro atu au, “He tuurehu, tiro atu! Araa!” Kaa mutu, ka ooma, ne.

T  Aa … ko tana … aa … .

A  Ka oma ki muri. Mooho32 tonu koe, araah, peenei kei mau i te awatea, ne.

T  Aa, aa.

A  Omaoma ki muri.

T  Tika rawa atu oo … .

**Section 3: Kapa Haka Competitions – 2**

T  Umm, well that was an excellent hui for … for those activities. Ah, the people involved in those activities are so committed … ah … to finding new ideas for that event, ay. It’s really not … as straight forward an undertaking as it looks, ah, going to take part in kapa haka [competitions]. Ah, it takes ages … thinking whether to do it this way, or that way, so it’s all done right.

A  Yes.

T  So that everything runs to plan.

A  True. That was the best of the lot, that … group. Gosh! [Te Mātārae i Īrehu].

T  Their leader was a fairy.

A  Yes, there was a fairy in it. A fairy in it. I say fairy, because of that ay. Fair-skinned …

T  Ah.

A  … and [her] hair also … true, it was gingerish.

T  [Her] hair was gingerish all right. Yes, you’re right.

A  I looked over and said, “A fairy, look! Over there!” And then, she’d run, ay.

T  Yes … her … ah … .

A  She’d run to the rear. You’d know, well, it was as though she might get caught by morning light, ay.

T  Yes, yes.

A  She’d run to the back.

T  It’s so right your … .

31 maamaa = ngaawari  32 mooho = moohio
A Anaa, kaa mutu, ka haramai ki mua raa ngangahu mai ai. Ee tama! Rite rawa atu! Kae te kii atu au, “Auii33, he tuurehu, ne.” Engari i riro i aa raatau te hoonore o te …

T Aa.

A … o taua, ara, o taua wiki34. Aae, riro katoa i aa raatau.

T He pai hoki te whakarongo atu ki aa … ki te roopuu o Waihiriire … kii …

A He pai katoa.

T … aa, ki ngaa mea oo … o Taamaki Makaurau raa, aa Waka Huia maa. Tino pai … aa … aa raatau nei mahi. Engari tee … te heketanga mai oo tee … te tuurehu me taana nei roopuu. Ee hika maa!

A Ooo, kaare e taaea! Kaare e taaea te koorero!

T Kaare e taaea te koorero! Tee rawe hoki o aa raatau [mahi]!

A Te tuurehu me te taniwha i roto, ne. Tuurehu me te taniwha. Haramai tou hoki te … te … te … te taane potopoto nooho35 nei.

T Aae.

A Te tama taane potopoto nooho nei. Ana, ngangahu haere mai ana. Ka pupuri mai hoki, ka oma haere te wahine raa i muri, kaa mutu, ka rere mai ki mua. Ana! Tino pai kae! Ooo, uumere ana teenei mea te tangata, ne … i te pai o aa raatau na mahi.

A And then, she’d come right up front prancing around. Wow! Just like [a fairy]! I was saying, “Gosh, a fairy, ay.” Anyway they took the [top] honours of the …

T Yes.

A … of that, um, of that week. Yes, they won the lot.

T And it was great listening to … to the Waihīrere group … to …

A They were all good.

T … ah, and to the ones from … from there at Auckland, ah, Waka Huia and others. Very good … ah … were their performances. But on the … appearance of the … the fairy and her group. Wow!

A Ooh, what can you say! Words simply cannot describe it!

T Words cannot describe it! Their performance … was superb!

A There was a fairy and a goblin in the group, ay. A fairy and a goblin. This … this … this … this really short man came forward.

T Yes.

A This really short man. There he was prancing about. Then holding back, while the woman ran off to the back, and then, rushing back to the front. Wow! Wonderful! Ooh, and everyone was cheering, ay … at how good they were at what they did.

33 auii = uii, auee
34 wiki # week
35 nooho = noa iho
Mmm. Ka pai raa teeraa hui … aa … teeraa hui. Nootemea, i … i te marae o te … te Kuini36. Tetahi, he … he pai hoki moona. He pai hoki nga hui i whakahaerengia i reira. Ahakoa he aha te hui … aa … he tino pai rawa atu ngaa hui. Aa, i tae au ki tetahi hui i reira …

A Ngaa tuu momo37 mahi katoa i reira, e hoa. Ngaa mahi hokohoko.

T Aa.

A Naa, teenaa mea te kete, teenaa mea te taonga … nga … iwi … taonga iwi nei …

T Aa.


Kaa mutu, ka huri ake koe i te taha o teenaa mea o te kai. Ngaa tuu aahua kai katoa …

T Kai.

A … i reira. Haangi, haangi! Ngaa kai haangi, te nui o te kai i roto i te haangi, moo te rima taara40. Ko tetahi o nga haangi, e whitu taara. Naa, he rerekee naa kai o roto i tetahi ki tetahi, ne. He nuku ake pea. Engari ko te mea rima taara raa, ee, tino pai atu nga kai.

T Aa.

A He wh~ … pooka41, naa tonu nei42 te maatotoru … o te piihi43 pooka i roto … te … te … i te mea rima taara nei. Me te manu, te taaewa me te kuumara, me te paukena44 i roto. Moo te rima taara. Me te … me te stuffing hoki, ne.

T Mmm. Yes, that was a great gathering … ah … that hui. Because it was … on the marae of the … the Queen. Also, it … was good for her too. The hui held there are great, of course. No matter what kind of hui … ah … the hui there are really good. Ah, I went to a hui there …

A There were all sorts of things going on there, [my] friend. Things for sale.

T Yes.

A Well, there were heaps of kete, and taonga … the … bones … bone carvings …

T Yes.

A … actual bones. Then, there was the greenstone. All sorts of greenstone there, being sold. There were shirts. All sorts of things.

And of course, when you turn to the food side of things. There were all kinds of food …

T Food.

A … there. Hāngi and more hāngi! The hāngi food, there was so much food in the hāngi, for five dollars. One of the hāngi, cost seven dollars. And the food in one was different to that in another, ay. Even bigger, maybe. But the five dollar one, hey, had better food.

T Ok.

A There was ~~~ … pork. They were so thick … the pork pieces in … the … the … in the five dollar one. And the chicken, potato, kūmara, and pumpkin in it. For five dollars. And … and stuffing too, ay.

---

36 Kuini # Queen
37 tuu momo = tuu aahua
38 tuu aahua = tuu momo
39 haate # shirt
40 taara # dollar
41 pooka # pork [pig]
42 naa tonu nei = peenei tonu nei
43 piihi # piece
44 paukena # pumpkin
Anaa, ka pai. Ngaa tuu aahua kai katoa. Koohua kai, tiitii, he waatakirihi\textsuperscript{45}, he iwi pooaka, he puuhaa, i reira e hokohokongia ana. Tae atu ana ki te kaanga\textsuperscript{46} … wai.

T Ne?

A Te kaanga wai. Aae. Ki te ika mata, ki te kooura, mea mahi ki roo salad. Aa, i reira katoa e hokohokongia ana. Mahi moni\textsuperscript{47} katoa ngaa waahi katoa …

T Mmm.


T Mmm.

A Hoki atu i te kaaenga, anaa, kua noho maatau i te kai.

T Te kai.

A Te kai, kua horoi, kua whakangaa.

T Aa, pai raa teenaar.

A Mmm.

T Aa, tino pai. Koinaa anake te … te pai o eeraar hui …

A Te merengi\textsuperscript{48} …

T … ki reira.

A … ngaa tuumomo kai katoa. Te kuku\textsuperscript{49}, te kina, te paaua … i reira katoa. E hokohokongia ana. Kaare te tangata e matekai, ko te moni kee kaa pau.

T Aa, tino pai rawa atu.

A Mmm.

T Tino hui pai teenaar.

Yeah, it was so good. All sorts of food. Boil up, mutton-bird, watercress, pork bones, and pūhā, all being sold there. Even including fermented … corn.

T Really?

A Fermented corn. Yes. Even raw fish, and crayfish, done in salad. Ah, it was all being sold there. Every [stall] would have made money …

T Mmm.

A … there. Made lots of money. The reason, I say they would have made money, is that we wouldn't go home, to boil up food. No. We'd buy hāngi one day. And then we'd go, and when we came back, we'd buy a different meal another afternoon. Ay? No cooking.

T Mmm.

A We'd go home, and then, we'd just sit down to eat.

T To eat.

A We'd eat, have a wash, and have a rest.

T Ah, that's good then.

A Mmm.

T Yes, very good. That's [one] … good thing about those hui …

A Watermelon …

T … held there.

A … every kind of food. Mussels, sea eggs, and abalone … all there. Being sold. No one went hungry, but the money [soon] ran out.

T Yes, wonderful.

A Mmm.

T That was a very good hui.

\textsuperscript{45} waatakirihi # watercress  
\textsuperscript{46} kaanga # corn  
\textsuperscript{47} moni # money  
\textsuperscript{48} merengi # melon  
\textsuperscript{49} kuku = kuutai
Wehenga 4: Whakataetae Kapa Haka – 3

T Aa … aa … pai hoki ki te kite atu i runga i tee pouaka whakaata … ngaa mahi hoki, tetahi, aa … ia roopuu, kaa eke mai. Aa, ko ngaa mea tino pai hoki i … i eke ki runga i te pouaka whakaata.

A Aae, e ono raatau.

T E ono. Aa.

A Te tuaono. Aa, ko raatau ngaa mea i eke, aa, papai katoa t~ aa raatau mahi anoo hoki.

T Mmm, mmm.

A Piki mai, ooo, kaare koe e tino … i ngaa tiati50 ke te mahi nui, te waariu51, ne.

T Mmm.

A Engari, pai taa raatau whakariteritetanga. Ana, i etahi o aa raatau whakarite, he rite katoa, ne.

T Aae.

A Kaare i mea i heke. Kaare i mea i tae te tuatoru, i heke ka~ … i eke katoa raatau i … te tuarua, i eke ki te tuatahi. You know. Kaatahi au ka whakaaro, tino pai taa raatau … aa … mahi i aa raatau mahi. Ka tiro tonu atu hoki koe, e kore koe e moohio, e hika, ko teehea o aua mea raa, ka wiini52.

Engari, i te eketanga mai o taua … umm … Matarae o … i Oorehu nei, e hoa maa! I taua raa whakamutunga, i too raatau urutanga atu i te tuanon … ee … i aa raatau ngaa ngangahu kaare i mahingia e raatau …

T Mmm.

Section 4: Kapa Haka Competitions – 3

T Yes … yes … it was also good seeing it on television … the performances, for example, of … each group, that came on. But, it was only the finalists who … who got on TV.

A Yes, there were six of them.

T Six. Yes.

A Up to the sixth group. Yes, they were the finalists, and, their performances were all wonderful too.

T Mmm, mmm.

A When they came on, well, you couldn't really … it was the judges who had the huge task of evaluating them, ay.

T Mmm.

A But, they did well with their scoring. Actually, with some of their scoring, they were all the same, ay.

T Yes.

A None of these groups was marked really low. None were placed third … they all got … seconds, and firsts [with their respective items]. You know. Then I realised, how really well … ah … they did their job. Because when you watch, you have no idea, gosh, which of those groups will win.

But, on the appearance of that … umm … [Te Mātārae i Ōrehu], well, goodness me! On that last day, on their getting into the six … next minute … they had items they had not previously performed …

T Mmm.

50 tiati # judge  
51 waariu # value  
52 wiini # win
A ... i mua atu. Aa, ki aa aaua, naareira raaua i ... tino piro ai i aa raaua! Tino pai rawa atu!

T Kaha raa raaua.

A Mmm.

T He pai, he pai moo taatau, moo tee ... te iwi Maaori ... kai te kaha tonu i te pupuri i ngaa mahi, eeara mahi, ngaa mahi tahito hoki i mahingia e raaua!

A Mahi nui tonu te waariu, kia ... Ki te Roopuu o Te Manu Tuutaki.

T Mmm. Mmm.

A Pai rawa atu teeraa anoo.

T Mmm.

A Pai katoa raaua. Mmm.

T He kaha raa a Pita ... a Pita mee tee ... aa ... ko ... aa ... te mea o ... oo ... aa ... te tangata raa, a Wehi. Umm, ko ia te kaiwhakahaere i te ... te roopuu o ... oo ... oo te mea oo Taamaki Makaurau ra.

A Ooo, aa.

T Aa, Waka Huia.

A Te Waka Huia, aae.

T Kua aahua roa tou, roa rawa atu raaua nei ki runga, mai i te tiimatanga. Kai te mahi tou i eeara mahi.

A Mmm.

T Ko etahi hoki, he ho~ ... he hou atu ki roto ...

A Mmm.

T Aa, engari, ko raaua nei ngaa mea, e hika maa, noo te tiimatanga. Me ngaa mea o Te Waihiireere.

A Me te Ngaati Pooneke.

T Me Ngaati Pooneke, aa.

A ... before that. And to me, that's why they ... [they really hit the mark]! Brilliant!

T They're formidable.

A Mmm.

T It's good, it's good for us, for the ... the Māori people ... who still hold on strongly to the [traditions], those traditions, especially the ancient traditions that they performed.

A It'd be a big job evaluating it, so that ... . Including [Te Rōpū Manutaki].

T Mmm. Mmm.

A That [group] was great as well.

T Mmm.

A They were all good. Mmm.

T Pita [Sharples] is so resilient ... Pita and the ... ah ... the ... ah ... the one of ... of ... ah ... that guy, [Ngāpō] Wehi. Umm, he's the leader of the ... the group from ... from ... the one from Auckland.

A Ooh, yes.

T Yes, Waka Huia.

A Te Waka Huia, yes.

T They've been [going for] quite a long time, a really long time on [stage], from the beginning. And they're still doing those things.

A Mmm.

T Then some of them, were ne~ ... new to [the game].

A Mmm.

T Ah, but, those two were the ones, gosh, [there] from the beginning. And the Waihīrere ones.

A And Ngāti Pōneke.

T And Ngāti Pōneke, yes.

53 aaua = au, ahau

54 Pooneke # Port Nicholson [Wellington]
A But, this year, Ngāti Pōneke didn't come.

T Ngāti Pōneke. Yes, Ngāti Pōneke are no longer really heard much of. Ah, but … ah … the time I was down there … ah … I heard, they're still doing their thing.

And a group has also been established for Ngāti Kahungunu.

A Mmm.

T They’re learning all Ngāti Kahungunu material. There’s quite a lot of them, [in] their group. Ah, I said to my younger sisters there, “Well! [You lot give it all you’ve got].” Ah, they’re still meeting up together.

A Mmm.

T Ah …

A [The group from] Sydney came over as well … to the …

T And … was their group good?

A Yes … very good, very good, very good! The usual Māori items.

T Oh yes, were they big?

A It was [authentic] Māori culture too.

T Was it a big group that came over?

A Yes.

T Okay.

A Yes, quite large. It was all good.

Everything was well organised at that hui. But due to the daytime heat … ooh … people suffered! You could hardly breathe with that oppressive heat, ay. Ooh …

T Certainly not very good for asthmatics, like me.

A Not at all!

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55 Poihaakena # Port Jackson [Sydney]
56 huuango = kume
Engari, kua aahua roa tonu ahau i te huuango nei. Engari ki eenei … ngaa raa tino werei nei, ooo, ka noho kee au i ngaa waahi …

T And yet, I'd had this asthma for quite some time. But with these … these very hot days, ooh, I'd rather sit in places …

A Marumaru, ne.

T … marumaru, aa.


A Shady, ay?

T … shady, yes.

A Just like me. I head for the shady areas. It's because of that asthma illness, [my] friend.

T Mmm.

A Oh, [I] become all breathless. That's how I was there. I became breathless, ooh, so I said to … to Pat, “Hey … take me back to … to our lodgings. So that … um … so that I can get there, and quickly take off my … “

A “… so it would be better, so my breathing would ease. Yes.”

T Mmm. Koiraa anake raa, te mate o teenei marama. Ahako he marama tino pai, he … he were, eeraa mea katoa. Engari, ki ngaa mea aahua huuango nei, kaare …

T Yes. That's the only, problem with this month. Although it's a really good month, it … it's hot, and so forth. But, for the ones who are a bit asthmatic, it's not …

A It's not very good.

T … very good.

A Mmm. The heat's too intense …

T Mmm.

A … at this time. But then this is the month …

A … that's the hottest of the year, ay?

T Yes.

A This month.

T When it heats up, it's like … like you're going to die!

A Ah! All the different sicknesses occur in this month.

A Ko teenei marama.

T Ka wera ake ana, moo te … te mate too58 atu nei!

A Aa! Ngaa tuu aahua mate katoa raa i roto i teenei marama.

57 Paati # Pat  58 too = tonu
T Mmm. Engari, mena hoki, ka makariri, he mate kee!
A He mate kee!
T Aa, nooreira … aa … kai te pai raa, te …
te … naaianei⁵⁹, kai te whiti mai te raa.
Ko te koorero mai hoki i te poo nei, he
ua kee moo konei.
A Mmm.
T Aa.
A Koinaa tonu te koorero moo te rangi nei …
T Mmm.
A … he koouaua.
T He koouaua.
A He koouaua aakuni⁶⁰ ka puta mai, i te …
hei te ahiahi pea. Engari, ahakoa peehea
te karanga⁶¹ he marangai, kaare anoo kia
heke mai tetahi paku marangai nei ki
konei.
T Kaaore. Kaaore anoo.
A Kaare rawa atu! Engari whakakinokino
haere nooho te rangi …
T Aa.
A … kua pai anoo. Kore atu e heke mai.
Pena, kae te whakamarokenga te
whenua, ne.
T Ooo, kai te tino kino rawa atu te maroke
i too maatau nei …
A Mmm.
T … te marae i … Te Kohupaatiki raa. Kua
… kua wera katoa ngaa … ngaa waahi
katoa.
A Ae, taku mooho, naa waahi katoa, kae
te peeraa. I too maatau kaaenga, kae te
maroke, maroke rawa atu!

T Mmm. But then, if it gets cold, that’s
another problem!
A That’s another problem!
T Yes, therefore … ah … it is nice, the …
the [day] … now, the sun’s shining. The
news said though that tonight, there will
be rain here.
A Mmm.
T Yes.
A That was the forecast for today …
T Mmm.
A … a light rain.
T A light rain.
A Light rain might soon arrive, in the …
in the afternoon maybe. But despite the
forecasts for rain, not a single drop of
rain has fallen here.
T No. Not yet.
A Not at all! But the sky just appears to be
getting worse …
T Yes.
A … then it’s good again. Never to rain
down. It’s as if the ground is being all
dried up, ay.
T Ooh, it’s absolutely dry at our …
A Mmm.
T … marae at … at Kohupâtiki. It has …
has become all parched … everywhere.
A Yes, I know, everywhere it is like that. At
our place, it’s dry, really dry!

⁵⁹ naaianei = inaaianei
⁶⁰ aakuni = aakuanei
⁶¹ karanga = kii

T It would be good to get even a bit of rain, not even for very long though. What for? Just to dampen things. Goodness, it's so dry. There's no benefits of a drought. Ah … .

Wehenga 5: Hua Whenua

A Mmm. Engari te kamokamo. Ooo!

T Keke nei naa!

A Matomato ana te tipu aa teenei mea te kamokamo!

T Kamokamo, i nga waahi katoa.

A Aa, te toomato$^{62}$. Hika maa e! Ka kaha kee atu te wera o ngaa rangi nei, ka pai kee atu, ne.

T Aae.

A Peenei au, gee, aakuni te kuumara, kae te peeraa anoo.

T Aae.

A Kaare au i tanu kuumara i teenei tau.

T Ooo, ne? Aae.

A He ngenge too ra.

T Nui tou rawa atu waa$^{63}$ nei mahi, e hika maa!

A He ngenge tonu noo nga a … .

T Ka rongo mai au, kai te haere kee koe, kai te haere, kai te mahi, kai te tanu putiputipu, kai te ngaki, kae ... hika maa! Kaare anoo he waa waatea, tetahi waa poto nei.

A Hm.

T He ... he mahi tou, taau nei mahi. Tino kaha rawa atu koe ki tee mahi. Aa, i aa maatau i Pooneke nei ... aa ... i te marama o Noema$^{64}$ ... tonu raa, keke ana a reira i te ... te kamokamo. Noo kone!

A Mmm!

Section 5: Vegetables

A Mmm. As for the kamokamo. Ooh!

T They are full on!

A The kamokamo are growing in such abundance!

T There's kamokamo, everywhere.

A And, the tomatoes. Gosh! The hotter the days are, the better it is, ay.

T Yes.

A I thought, gee, the kūmara might be like that too.

T Yeah.

A I didn't plant any kūmara this year.

T Ooh, really? Yes.

A Because of tiredness.

T [Because] you have got so much going on, gosh!

A It's due to exhaustion from ... .

T I hear that, you're going off somewhere, travelling, working, planting flowers, weeding, doing ... good gracious! There's hardly any free time, even a short time.

A Hm.

T It's ... it's continual work, your work. You're really hard working. Ah, while we were in Wellington ... ah ... in the month of November ... in fact, there were [heaps] there of ... of kamokamo. From here!

A Mmm!

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62 toomato # tomato
63 waa u = aau
64 Noema # November
T Ka hokohokongia ana i roto i ngaa toa65 i reira. Kai te paatai atu au i aku tama, “E hika maa, noo hea aa kootou kamokamo?”
“Ooo, noo te toa aa ngaa Fijians’.”

A Aa … mmm.

T Karanga atu au, “Noo hea … aa raatau kamo?” He aahua roa tonu e haere ana ki reira hokohoko. Kua hoki mai, ka karanga mai, “Moohio koe, noo … noo te kaaenga tonu ngaa … ngaa kamokamo nei?”

Hika maa! Ka tae mai ngaa mea o konei, te whanaau i te torotoro mai i aa maatau, kii mai ki aa ma~ … “Hika, kai te kai kamokamo kee kootou i konei.” Karanga atu au, “Ehara naa maatau noo konei! Noo te kaaenga kee ngaa kamo kai konei e hokohokongia ana!”

A Mmm.

T Mmm. He tika rawa atu o koorero. Tino pai teenei tau moo te kamokamo.

A Ooo, matomato ana! Me te toomato!

T Me te toomato, aa.

A Aae.

T Aae.

A Naa wai hoki raa, kua kore aku toomato e kaha ai i te tuu. Ka hinga noa!

T Te taumaha.


T Mmm.

A And kaare anoo kia meangia e au ki te wai, kaare anoo kia whakamaakuukuungia atu.

T They are being sold in the shops there. So I asked my sons, “Gee, where are your kamokamo from?”

“Aooh, from the Fijians’ shop.”

A Okay … mmm.

T I asked, “And where are … their kamokamo from?” It had been quite a while that they had been going there to buy them. When [they] got back, they said, “Do you know, they’re from … from home, these kamokamo?”

Good grief! And when the ones from here, the family came down to visit us, they said to us, “Gosh, you are eating kamokamo [down] here.” I told them, “They’re not ours from here! They’re from home instead, the kamo being sold down here!”

A Mmm.

T Mmm. You’re so right what you say. This is certainly a good year for kamokamo.

A Ooh, so abundant! And the tomatoes!

T And the tomatoes, yes.

A Yes.

T Yes.

A And [next minute], my tomatoes were unable to stand upright. They’d just fall over!

T From the weight.

A Ooh! So I thought, well what should I do? Anyway, I just left [them] there. And, when [I picked them], then they’d ripen. Such a lot of tomatoes, ay.

T Mmm.

A And I hadn’t watered them, I hadn’t even dampened them.
Ooo, ne?

A Kaatahi au ka peenei, gee, te matomato ana! Waiho noongia68 atu i konaa, anaa, ka nunui mai te toomato. Ki aa au hoki, me whakamaakuukuu anoo …

T Ooh, really?

A Then I thought, gee, they’re so lush! I had just left them there, and [next minute], the tomatoes got big. I thought, they should’ve been dampened [at least] …

T Maakuu.

A … i naa ahiahi.

T Aa.

A Kaare rawa atu waaku69 i tae atu i te wai i aa au, i taku mahi haere tonu, ne.

T Mmm.

A I had them there, gee, so lush! I just left them there, and [next minute], the tomatoes got big. I thought, they should’ve been dampened [at least] …

T Mmm.

A But mine did not even get watered by me, as I was on the move, ay.

T Mmm.

A … in the afternoons.

T Yes.

A When I came home, well! There were lots of tomatoes!

T Ooh, that’s so good.

A Mmm.

T Mmm.

A No buying tomatoes. Mmm.

T Hey, they’re so expensive in the shops, the … tomatoes. No matter where you go, they’re expensive. They’ve … their ones are grown inside buildings, [hydroponically].

A Mmm.

T Yes, they’d grow them there, but when they sell them, gosh, the cost is really high!

Kaare rawa atu waaku70 i tae atu i te wai i aa au, i taku mahi haere tonu, ne.

T Yes, they’re so expensive in the shops, the … tomatoes. No matter where you go, they’re expensive. They’ve … their ones are grown inside buildings, [hydroponically].

A Mmm.

T Yes, they’d grow them there, but when they sell them, gosh, the cost is really high!

Wehenga 6: Mate Pukupuku – 1

A Aa. Engari, kae te peehea koe?

T Ooo, kai te … kai te pai au. Umm, aa te … e rua wiki nei, te mahuetangake nei, i hoki anoo au ki Pooneke kia tirotirongia ahau. Ka kīi mai e ngaa taakuta71 i reira, ooo, kai te pai rawa atu taku aahua, kai te pai rawa atu te haere.

Section 6: Cancer – 2

A True. Anyway, how are you?

T Ooo, I’m … I’m good. Umm, on the … in the two weeks, just passed, I went back to Wellington to be examined. The doctors there said that, ooh, that I’m looking pretty good, that everything is going really well.
Aa, kua … kua hoki kee te … te tipu o te mate raa, kua … ki te haawhe\(^{72}\) noihō te nui, i te waa tuatahi i haere atu au.

Engari, mai te waa i moohio au ka te aahua peeraa ahau, kai taua mate raa, kaare au i … i … i mate … mate nei. Ka haere tou au i te mahi, ka haere i aku mahi. Kaare au i mamae ake.


Aa, engari ko te mate raa, i … i reira tonu, te mate raa. I pai eia\(^{73}\), aa, ka kii te … te taakuta … he wahine katoa hoki aku taakuta. Ka kii mai ki aa au, aa, i waimaria\(^{74}\) au, kai tetahi waahi paku noihō. Meena, i tere taku koorero, eeraa pea ka … ka …

A Waatea.

T … ka waatea katoa. Hoi anoo, aa teeraa marama e tuu mai nei Maehe\(^{75}\), ka hoki anoo au kia … kia tirotirongia, kai te peehea te haere. Engari, kai te koa katoa raatau, kai te pai te … te haere.

A Mmm.

T Umm, kua kore hoki … aa … te waahanga … aa … rere i ngaa waa katoa.

A Mmm.

T Aa, koiraa! Kua pai katoa eera waahi. Nooreira, whakaaro … ooo … hiahia katoa atu te hoki mai ki konei. Nootemea, i te kaaenga noihō au e …

A Mmm. E noho … .

T … e tieki\(^{76}\) mokopuna ana, e haere ana ki ngaa hui hoki i reira. Aa … aa … kei te tino pai rawa atu au. Aa … .

And, that it's … that the growth has reversed … the growth of that [tumour], has … halved in the size, since my first visit.

Yet, since the time I knew I was a bit that way, that I had that sickness, I didn't … get sick … sickly. I continued working, [going about] my business. I wasn't in pain.

Every day, they'd ask me, “Are you in any pain?” I'd say, “No.” “How about over here, or over there?” I'd say, “No.”

Ah, but that disease was … still there, the disease was. The only good thing, ah, the … the doctor said … and all my doctors are women. She told me, ah, I was lucky, that the area affected was only small. If I'd said something quicker, then perhaps it could have …

A Cleared.

T … it could've been all cleared. However, in the coming month of March, I'll go back again to … to be examined, to see how things are going. But, they're very happy, that things are going … well.

A Mmm.

T Umm, what has finished … ah … is the part … ah … [where I'm having to] fly all the time.

A Mmm.

T Yes, that's it. All that side of things is all good. So, [I] thought … ooh … I'd love to come back here to work. Because, I was just at home …

A Mmm. Sitting … .

T … looking after … grandchildren, and going out to meetings out there. So … yes … I'm really very well. Ah … .

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72 haawhe # half
73 eia = aia = ai (per T. Robin)
74 waimaria = waimarie
75 Maehe # March
76 tieki = tiaki
A Aae, kae te tiro atu au, aae, kae te pai rawa atu too aahua. Kae te pai rawa atu. Kae te piki mai te ora ki aa koe.

T Ooo.

A Me piki te ora, te kaha, te maarama ki aa koe.

T Kia ora.

A Mmm.

T He nui tou ngaa mea, kaa kite i aa au, peenei ana … ooo … Nootemea, teeraa mate hoki, ka ohorere katoa teenei mea te tangata, i teeraa mate.

Aaa … kua kite mai i aa au, kua kii mai, “Ooo, peenei ana au kai te kaha kee too mate.” Te mea, te mea. Ooo, karanga atu au, “Peenei ana kootou, kai te hemo ahau?”

A Tika raa.

T Aa, eeraa aahua. Kua karanga mai, “Ooo, naa teeraa aahua mate tou. Ko te nuinga hoki o ngaa taangata, ka mate ana i teeraa mate.”

Aa, ki aa au nei, ko te nuinga o ngaa mea tino kaha te mate, kaa … kaa mate i teeraa mate … aa, ko … ko te waahi i riro maa ngaa taakuta hai … hai whakaora, hai whakamate atu i te mate raa … koiraa kee te waahi taumaha rawa atu! Kaa mutu aa raatau mahi … aa raatau mahi, hai too hokitanga ki te kaenga, kua kore koe e kaha ki te haere tootika nei!

A Mmm!

T Kua piirangi aamai, kua piirangi ruaki. Ko eeraa mea katoa. Aa … ka whakaaro au, koinei anoo ngaa mea kaa mate i teeraa mate. Kaa kite ana koe i aa raatau, e hika maa! Te kaha kee o te mate, o te … aa … too raatau mate.

A Yes, I’m looking at you, yes, you’re looking very well. Really good. Your health is improving.

T Ooh.

A May [you be blessed] with health, strength and clarity.

T Thank you.

A Mmm.

T Quite a lot of [people], when they see me, [they] think like this … ooh … Because, with that illness of course, [they] get such a fright, at that illness occurring.

Ah … they would see me and say, “Ooh, I thought you were really sick.” And so on, and so on. Ooh, I would say, “So did you [all] think, that I was dying?”

A True.

T Ah, those sorts of things. They’d say, “Ooh well, because of how that illness is in fact. As most people, end up dying from that disease.”

Ah, to me, with the majority of the ones who are seriously afflicted with that illness, who suffer from that illness, ah, it’s … it’s the part where it’s left to the doctors to … to cure [you], to get rid of that disease … that’s the most difficult part! At the end of their treatment … their treatment, when you [finally] go home, you’re no longer able to walk straight!

A Mmm!

T You’d want to faint, you’d want to vomit. All those kinds of symptoms. Ah … it makes me think, [it’s no wonder people] die from that disease. When you do see them, heck! The illness is so severe … ah … their suffering.

77 hemo = mate
Aa, ko ngaa waahanga o … ko te rongoaa kee. Ko te rongoaa hoki, aa, kiia nei he chemotherapy … therapy. Koiraa te nuinga o te rongoaa … aa … patu i teeraa mate …

Ah, it’s actually to do with … the treatment. As for the treatment, ah, it’s called chemotherapy … therapy. That’s the main treatment … ah … used to combat that illness …

A Mmm!

T … kua kitea e raatau. Ka paatai mai ei te taakuta ki aa au, mena ka hiahia aa au. Ooo, i … i kotahi wiki hoki au i roto i te hoohipera78, e tirotirongia ana te mate nei.

Ka paatai mai ki ki aa au, mena ka hiahia aa au ki te haramai kii … kii … Rangitaane, ki Paamutana79. Ki reira … aa … au, aa, tiakingia aia80 … aa … taua mate nei.

A Mmm.

T Umm, ka kii atu au, “Ooo, he aha ngaa rongoaa? He aha te rongoaa … aa … ka … ka riro mai i aa raatau i … i Paamutana, hai … hai tiaki i aa au?”

Kua kii mai ki ki aa au, ko taua chemotherapy nei, engari … ee … me tatari au moo tetahi rua wiki. Moo tahi wiki, rua wiki atu, roa atu raanei, aa, kaatahi anoo raatau ka timata.

Kua karanga atu au, mena ka noho atu au i roto i … ii Pooneke, ka taaea e raatau te … ki te mau~ … te … te tiimata i taua waa tonu. Ka kii mai ki ki aa au, aae, ka taaea e raatau.

Ka kii atu au ki ki aa raatau, “Engari, ko te rongoaa anake kua kitea e kootou, he … ko taua rongoaa chemotherapy ra?” Ka karanga mai, he aha … he aha ahau i paatai eia.

A Mmm!

T … that they have discovered. The doctor asked me, whether I wanted [it done]. Ooh … as I’d just spent a week in hospital, for the observation of this disease.

They asked me, if I wanted to go over to … to … Rangitāne, to Palmerston North. For me … ah … to go there, to get the treatment for … ah … that illness.

A Mmm.

T Umm, I said, “Oh, what treatment [will you use]? What medication … ah … will … will I receive from them in … in Palmerston North, to … to treat me?”

They told me, it was that chemotherapy, but … hey … I’d have to wait for two weeks. That it could be one week, two weeks, or longer, ah, until they could begin.

I replied asking, if I had stayed on in … in Wellington, would they be able to … to take … to … start at that very time. They told me, yes, they could do it.

I then said to them, “But, is the only treatment that you know of, … that chemotherapy treatment?” They said to me, what … why I had asked.

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78 hoohipera # hospital
79 Paamutana # Palmerston North [Papaioea]
80 aia = ai (per T. Robin)
Kua karanga atu au, “Nootemea, ngaa mea katoa kua moohio ahau … i mate i te mate nei, kua matemate katoa. Ki aa au nei, ko taua rongoa raa, kai te patu kee i ngaa taa~ …. ” Ka whakaae mai tee … tee … te taakuta, kii mai ki aa au, “Tika rawa atu oo koorero. Ehara teeraa … aa … rongoa … .”

Kaare raatau e kaha ki te kii mai, ka ora raanei koe, kaaore raanei. Engari, kua kitea e raatau, koiraa anake te rongoaa … aa … ka taaea te whakakore atu i taua mate raa moo tetahi waahi.

A Mmm.


A Moo te radiation.

T Moo te radiation. Ee … you know, kaaore i ngahoro aku … aku makawe.

A Aae.

T Engari ko tetahi ra, ka ngahoro katoa oo makawe, eeraa mea katoa. Aa … kua karanga mai ei ki aa au … ee … tika rawa atu taku koorero moo te chemo … aa … engari, e … kaare e taaea e raatau te kii, kaa ora raanei koe i te mate raa, kaaore raanei.

Hoi anoo … aa … ko taa raat~ … koiraa ngaa rongoa kua kitea e raatau, aa, koiraa te … te rongoaa. Kaa kite au i aa … haere au … hoki au ki te … aa … .

A For the radiation?

T But with the other [treatment], all your hair falls out, and so on. Then … she said to me … ah … my statement about chemo was most correct … ah … but … they couldn’t say, whether you’d be cured of the disease, or not.

Hoi anoo … aa … ko taa raat~ … koiraa ngaa rongoa kua kitea e raatau, aa, koiraa te … te rongoaa. Kaa kite au i aa … haere au … hoki au ki te … aa … .

Oo … wareware au ki te … ki te koorero atu ki te whaanau o Sue.
Wehenga 7: Mate Pukupuku – 2

T Haere au ki tē ēh… ki tē ēh… ki te tangi i reira, kaa kite au i aa Paki.

A Aa.

T Kai te paatai mai, i te pēheha aau81, ka kii atu au, “Ooo, kai te pai.” Kaa kii mai ki aa au, paatai … koorero atu au, “He … he aha te rongoaa i … ?”

Kaa karanga mai ki aa au, “Kia ora.”

Ko ia hee … hee … hee … hee ana? He aha ina82 te mate goitre nei, i te Māori? Toona, i tana kakii. Tino kino …

A Ne.

T … rawa atu nei. Ooo, tekau tau nei inaiani nei, i te koretanga. Kaa kii mai, te meatanga, te tirotirotanga o ngaa taak~ … kua kītea he … ko taua mate pukupuku nei kai roto.

Aa, ko te rongoaa i … i … i wha~ … i … i … i mahingia e raatau, te … te … te … tana kakii … ee … ko taua radiation nei.

Hika … ee … ee … mahingia e raatau eia. E … ee rua wiki pea, aia e haere ana kia … kia mahingia aia. Kaa mutu, ka kii atu ki aa ia, e rima tau … ee … mai inaiani nei … aa … mena kaa … kaa … kaa titeri anoo raatau, mena kaa kore.

Too raatau titerirotanga, kua kore! Kore, kore rawa atu nei! Koiraa te rongoaa i … naa raatau i mahi toona nei kakii.


Hika, kua … kua mate teenaa, kua mate teenaa.”

Kaa karanga mai ki aa au, ka whakaatu mai i tana kakii. He … he peeraa … peenei anoo i aa au nei, kaare i ngahoro oona makawe, kaare.

Section 7: Cancer – 2

T I went to … to … to the tangi there, and I saw Paki.

A Yes.

T She was asking me, how I was, and I said, “Ooh, I’m good.” She said to me, asked … and I said, “What’s … what’s the medicine that … ?”

She replied to me, “All the best.” She had … a … a … an ana? [What’s the Māori term for goitre]? Hers was in her neck. It was really bad …

A Ay.

T … indeed. Ooh, ten years it’s been now, since its disappearance. She told me, when she was done, the [doctors’] examinations … had identified a … that cancer growth inside.

And, the treatment that was … ~~~ was used by them on … the … [her neck was] … ah … that radiation therapy.

Gosh … ah … ah … she was done by then. For… for about two weeks maybe, she was going to … be treated. And then, they told her, in five years … ah … from now … ah … they would … would … would look again to see, if it had gone.

When they examined her, it was gone! Gone, totally gone! And that was the treatment … they used on her neck.

She said to me, “Good one, [no wonder], you look so very well.” I said back, “Ah well, I have been hearing, that for those going to Palmerston North, ah, that’s the treatment, this chemo. Gosh, then you get to hear that … that one’s dead, that one’s dead.”

Then she said to me, she’d show me her neck. It … it was like that … just like me, her hair didn’t fall out either, no.

81 aau = au, ahau
82 he aha ina = he aha anoo nei
A Mmm. Pai ne.
T Ko … aa … kaaretahi he … he … kaare e kita te waahi i reira tana mate.

A Kaare au i moohio kae te peenaa anoo aia.
T Aa, ko … ooo … kua teka tau nei inaaianei, i te koretanga atu. Taku tuatahitanga ki te moohio ki aa ia, kua peeraa tou pea te roa, i mau … i mau tonu aia i …

A *Thyroid*.
T … tetahi mea moo tana kakii.

A *Thyroid*, ne?
T Aa, ko karanga … karanga atu au ki aa ia, aae, moohio au i taua waa, e mau tau3 neia i aa auua meo moo tana kakii. He roa tonu aia e mau anaa. Inaaianei, karanga aia, kua kore. Kore rawa atu nei!

A Mmm. Tino pai. Koiraa hoki te mate, e kiia raa i … he mate anoo teenei mea ki te Maaori i taua waa.
T Ooo, he tena, he tena … *that’s …*.

A Engari, puta kee mai he puukaakii, ne. Ka puta mai raa he puukaakii, araa, kaa ora …
T Mmm!
A … kia pakaru mai ki waho! Pakaru mai ki waho, kaa ora too puukaakii.
T Mmm. Ki te kore hoki e pakaru mai ki waho, he mate kee.
A He mate kee.
T Mmm.
A Ka hokihoki ki roto, ne.
T Ka hoki ki roto. Mmm.
A Ka hoki te pirau ki roto, kai ai.
T Mmm.

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83 tau = tonu
Engari, ki te pakaru mai ki waho, ee, kaa ora koe.

But, if it breaks open, hey, you'll get well.

Mmm. Karanga aia, ooo, koiraa tee … te mea i~ … naa raatau i mahi eia …

Mmm. She said, well, that was the … the thing that … that they used [on her] …

Mmm.

… naa te radiation. Whakaatu mai i tana kakii, korekore nei e kitea atu tetahi aha nei.

… it was radiation. [She] showed me her neck, [but] not one thing on it could be seen

Mmm.

Mmm.

Aa, ka karanga atu au, “Oo, kia ora rawa atu koe.” Nooreira, ko whakaaro au, pai tonu pea, kai te …

Ah, I said to her, “Ooh, good for you.” So, that's when I thought, maybe it's a good thing, if …

Pai rawa atu ki te ora ana, ne.

It would be great to get better, ay.

Aa, i te tika te mahi aa ngaa taakuta.

If the doctors do the job correctly.

I te tika te mahi.

If it's done correctly.

Aa tekau maa ono o te marama e tuu mai nei, kaa hoki au kia tirotirongia.

On the sixteenth of next month, I go back for a check up.

E tiro koe ki ngaa waahine tapatapahingia raa ngaa uu, ne.

You look at those those women who have had their breasts cut off, ay.

Aa, aa.

Yes, indeed.

Kaa mutu, ka meangia atu he uu atu ki reira.

And then, breast implants are put there.

Aa.

Yes.

Patu toongia\(^{84}\) at ngaa waahine raa e … e … i aa raatau mahi.

Those women suffered badly from … by … from their deeds.

Aa.

Yes.

Matemate katoa, anaa! Engari, te wepunga mai hoki o aua waahine mate raa naa uu, whiwhi atu raatau i teenaa mea i te moni.

They all suffered, then! But, when those women who had breast problems were stricken, they received [compensation] money for it.

Mmm.

Nee. Te hee hoki o te mahitanga …

Ay. It was done so wrongly by …

Te hee o te mahi.

It was done wrongly.

A … aa te taakuta.

A … by the doctor.

Aa. Ko taku taokete … peeraa, tongongia anoo toona nei uu. Etahi waa, kai te pai, eetahi waa, kai te …

Ah. My sister-in-law … was like that, had her own breast removed. Sometimes, she's well, and other times, she's …

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\(^{84}\) toongia = tonungia
A Mmm.

T … mate. Ko au, kaaoare anoo, kai te peeraa tonu au i te waa i haere atu au. Kaare anoo au … kaare i noho i roo moenga.

Engari i te waa, e mahingia ana taua mahi nei … ee … i aa au i reira, hika maa, kaare au e kaha ki te tuu. Ka haramai ngaa neehi85, ko raatau i te pupuri i aa au … aa … kauaa au e tukua, kaa hinga kee au … i … i muri.

Ee, tekaau meeneti86 noihoi nei, e noho ana, i raro i taua radiation nei. E hika maa, i too tuutanga ki runga, kua kore koe e pii~ … e kaha ki te tuu. Pau katoa atu oo kaha.

Aa … engari … aa … whakaaro au, kai te pai, kai te tika tou aa raatau mahi. Ka kii mai, kia hoki au i te kaaenga, kia hoki ki te … ki roo moenga. Kua karanga atu au, “Ooo, kaare au e piirangi hoki ki te … ki roo moenga.”

A Mmm.

T Nooreira, aa, kai te …

A Tino pai.

T … tere raa te haere o te waa. Mee …

A Mmm.

T … whakangaa taaua, moo tetahi waa poto nei?

A Aa, kae te pai. Naa, e te iwi, whakarongo mai koutou, e koorero ana moo te mate nei, e … e hoa maa. Teenei mate, eenei mate weriweri anoo hoki, e paa ana ki teenei mea ki aa taatau, ki te waahine. Ana, koinesi ngaa mate e paa ana ki aa taatau, te waahine, ki oo taatau whare tamariki, ne.

A Yes, that's good. Well, everyone, listen away then, [we] are talking about this sickness … [my] friends. This particular disease, these horrible diseases of course, are affecting us, the women-folk. So, these are the diseases which affect us, women, and our wombs, ay.

T Mmm.

A Mmm.

T … unwell. As for me, not yet, I'm still the same as when I went there. I have not yet … not stayed put in bed.

But at the time, they were doing that treatment … hey … while I was there, my goodness, I couldn't even stand up.

The nurses would come, they would hold me … ah … I couldn't be released, or I would fall … ~ ~ … afterwards.

Ah, I was only ten minutes, sitting, under that radiation. Heck, when you got to stand up, you didn't want~ … weren't able to stand up. You had used all your strength.

Ah … but … ah … I thought, their treatment is actually [all right]. They told me, that when I went back home, to go back and … get in bed. I said back, “Ooh, I don't want at all to be … in bed.”

A Mmm.

T Anyway, so, the …

A Very good.

T … time's ticking away. Shall …

A Mmm.

T … we have a rest for a short time?

85 neehi = naahi # nurse 86 meeneti # minute

Affecting the wombs. So, it's really good, that she's talking about it, and so there, it has been a fluke, her recovery from this dreaded disease. So, then, it's vital that we talk about these things, for sure.

Wehenga 8: Whakamutunga

A Naareira, koi nei eia e koorero nei ki aa koutou. Kia rongo mai koutou, kaua e waiho te mate kia roa e kai ana i te tinana. Kia tere e hoki te pai o te tinana.

Naareira, anei eia, anaa, kae te pai rawa atu toona reo ki te koorero. E koorero nei eia moo te aahua o toona mate. Anaa, e pai ana ki ngaa waahine kae te mate i enei tuu mate, kia tere tonu te haere, kia tere ai te … te pai o te tinana.

Kaua e waiho, kia roa e kai ana te mate i aa koe, kaatahi koe ka peenei me haere koe, ne.

Section 8: Conclusion

A Well, everyone, the hand of our clock has risen, then, to eight [minutes] to 10 o'clock. Ah, therefore, then, only a bit of work left to do and this session between me and my co-speaker will come to an end. So, it's all okay with me, that it be good too, for her to have a rest as well.

So, here she is, and, her voice is really good for talking with. She's been talking here about the aspects of her disease. Well, it will be good for women affected by these kinds of illnesses, to quickly go, for rapid … rapid improvement of the body.

Don't leave it, for a long time for the disease to eat away at you, before you decide you should go, ay?

T Yes, that's right.

A So, this is why she's talking to you all. So you hear, to not let the disease eat away at your body for too long. So that your health improves quickly.

T Yes, thank you. You're right what you say, Api, it's very true. Ah, if you leave this disease for too long … ah … then … it will … take a long time … for … for the body to heal. Because, as the doctors say, this disease … ah … will … will spread to … and enter other parts of the body.

87 whuruki # fluke
89 haaora # hour
88 karaka # clock
It's good at the time, when it first appears, this disease … can be beaten. But, if … if it spreads into all parts of the body that they can identify … it's … it's not an easy job.

A Mmm.

T So … ah … I am … ah … I still give thanks to our Heavenly Father, for his blessings upon myself, ah, and to others also who have been stricken with the disease, and, who are … still alive at this time. I spoke earlier about Paki. Paki really did things to help herself get better.

A Mmm.

T Ah, she's very well. She said, she's been for a check up, and there's no … no part of it left at all. Ah, her own health, her being a picture of health. So, the hope is … that … when I go back to Wellington, they'll find that … umm … it's dying away, this disease is still dying away, that it is vanishing altogether.

Ah, so, to all of you who helped me … ah … at this time, I thank you very much for your help. To the Māori Women's Welfare League, ah, to all of the families, wherever they are, who helped me and my family greatly … ah … so … we could go to Wellington.

Ah, thank you [all] so very much … ah … for your blessings, upon me and my family, when … we left for Wellington.
Ah, also to those families, who are in mourning at the moment. Ah, to Aunty Sue's family, ah, lots of love to you [all], because I've heard, that your sister has died, the eldest of her girls … passed away in Rotorua, and is in Rotorua. Therefore, it seems, that the family will head in that direction, to there.

Ah … when … this girl was still alive, she said, when she dies, to leave her in Rotorua. She arrived here for the tangi of her mother, and, it was noticed that she was really low herself, she was sick. It was this dreaded cancer again.

So, thanks to all of you, who are helping me and my family, ah, and thanks also to the family of this radio station.

To the dead from here … ah … [I] pay tribute to you all too.

So, the time has come for me to finish. Therefore, greetings, greetings to you all. Do keep well in your homes.

My wish for you, is that you will continue to grow healthy, strong and enlightened at all times. So that our work here will continue to go well, every Monday.
Naareira, ki aa koutou raa e te iwi, e noho mai naa koutou i oo koutou kaaenga, moorena\textsuperscript{93} ki aa koutou. Ata maarie mai hoki, i oo koutou kaaenga.

So, to you all, as you sit there at home, good morning to you. Good morning to you at home.

Ko te raa hoki teenei, o teenei mea o te aroha, tetahi ki tetahi. E kiia ana, koianei te raa, anaa … ee … ngaa whaiaaipo. He raa teenei moo ngaa whaiaaipo. He raa teenei moo te taane me te wahine.

So this is the day, for this thing called love, for each other. It is said, that this is the day, you know … ah … for sweethearts. This is a day for lovers. This is a day for the man and the woman.

Naareira, pai tonu pea te mau atu i too hoa ki ngaa wharekai moo te kai, kia kore e kuki\textsuperscript{94} aia, ne, i teenei ahiahi, ne.

Naareira, pai tonu pea te mau atu i too hoa ki ngaa wharekai moo te kai, kia kore e kuki\textsuperscript{94} aia, ne, i teenei ahiahi, ne.


So, these are some of the customs of other races ay. These are foreigners’ customs. It is called by foreigners in the foreign language, Valentine’s Day, ay? This is your bosom friend, and, and you celebrate your love for one another.

Naareira, noho ora mai koutou i oo koutou kaaenga. Ka rongo mai anoo koutou i aa au e mahi atu ana aapoopoo, i te iwa anoo hoki o ngaa haaora, i eenei mahi Kohinga Koorero.

Naareira, noho ora mai koutou i oo koutou kaaenga. Ka rongo mai anoo koutou i aa au e mahi atu ana aapoopoo, i te iwa anoo hoki o ngaa haaora, i eenei mahi Kohinga Koorero.

Finally, do stay well in your homes. You’ll hear from me doing my thing again tomorrow, at nine o’clock, with these Kohinga Kōrero activities.

Therefore, greetings to you all and keep well. Stay listening to the songs, and then, we will link up to Te Rongo Mana Māori. After that, we will switch over … I will switch over to bring to you, the programme for all our kōhanga reo of the district.

\textsuperscript{93} moorena # [good] morning \hspace{1cm} \textsuperscript{94} kuki # cook
Wehenga 1: Huakitanga

A E te iwi, a, i whakarongo mai raa koutou hoki ki teenei waiata anoo hoki, a, ki ngaa waiata naanaa nei i whakatuwhera mai hoki te haaora o Te Kohinga Koorero ki aa taatau moo teenei raa. Ae, e moohio pai ana hoki taatau, i taa taatau kaikoorero moo ngaa Mane katoa hoki, aa, kua uru mai hoki eia, te whanaunga nei a Lil Robin. Naareira, e kore au e whakaroaroa i te koorero, nootemea kiaa … kia pau pai ai ngaa take o teenei haaora. Naareira, ki aa koutou katoa, anaa, ko uru mai eia i teenei waa, naareira, ka mihi atu ki aa ia, aa, kaa mutu, ka mihi atu hoki eia ki aa koutou. Naareira, moorena raa koe, e hoa …

T Moorena.

A … kua uru mai nei koe, aa …

T Kia ora koe e Api.

Section: Opening

A Hi everyone, ah, you [just] listened to this song of course, and, to the [other] songs which opened the Te Kohinga Kōrero hour for us today.

Yes, and of course we all know well, our speaker on Mondays, ah, she has come in now, this relative [of ours], Lil Robin. So, I won’t drag out the discussion too long, so … so that the topics for this hour can be properly covered.

Anyway, to you all, she’s come in now, so, I will greet her at this time, and then, she will greet you. And so, good morning, my friend …

T Morning.

A … now that you’ve come in, ah …

T Greetings to you Api.

95 eia = ia

96 ko = kua
A ... to lead this hour, of course. Therefore, to you, oh well, best wishes to you because, ooh, I am still concerned, ooh, in case you catch the flu. But, I can see that you are actually getting better. Therefore, ah, that's very good, in fact really good.

And so, to everybody, ah, here's the speaker for this morning, Lil Robin. Hello there.

T Ah, hello to you Api, and warm greetings to you this morning. May there be plentiful blessings from our Creator upon you, and your family, at all times.

Ah, greetings also to all of you listening in to ... to Apikara and I this morning, [beaming] out to you all on Radio Kahungunu ... during the session ... this session.

Therefore, ah, I greet those of you at ... at Māhia, heading back this way through to Wairoa. Ah, warm greetings to you all living there, all the relatives, all the families living in ... in that ... ah ... region of ours of Wairoa, ah, and heading off also to Erepeti.

To all of you who are living there, greetings also to you all. Ah, a big hello to you all at this time. Ah, including those living in Ngāi Tama Te Rangi, through to Tūhoe ... in Waikaremoana. Greetings also to you all.
I trust you’re all listening in, the families back home [there], and keeping well in your homes, with your children and grandchildren. Ah, and to the kōhanga reo as well, and the health services there, greetings to you all.

Ah, including all those ones, ah, living there in Wairoa, working in these sorts of jobs, ah, greetings to you all, and to all the families as well as, ah, their children living around that region.

To those of you, in Huramua, I haven’t seen you … for quite a while … ah … the older and younger relatives, living there in that … in … Huramua, I continue to greet you all at this time.

Ah, [my] greetings head this way in … to … Mōhaka, to Raupunga, then heading this way to Tāngoio, greetings to you all this … this morning, ah, in whatever work is being carried out by you. There are many … ah … initiatives … ah … being carried out by each and every group … um … inclusive of [work with] your children, the kōhanga reo, and all those [sorts of] things.

Ah, [as for] those of you there at Tāngoio, I know, you’re also involved in health initiatives. [They involve] caring for the sick, and teaching [others], all those [sorts of] things. And so, a very good morning to you all, on this very beautiful morning.

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97 kaare = kaore, kaahore  
98 huhua = maha  
99 aau = au, ahau
And now, coming back here to Hastings too, here to Ōtātara, ah, to those of you all, living here in these districts, ah, greetings to you all.

Ah, and to the group of women, ah, who’ve just come back from your conference. I heard your conference was really wonderful … ah … in the South Island. Therefore, [a very special] hello, to you all.

Greetings also go out as well … to … Wairarapa. Heading back this way … then heading off into Wairarapa, ah, to all the marae, from here to Wairarapa, ah, to all the marae in Wairarapa, ah, greetings to you all.

Ah, in the last few days, I heard on Saturday, [about] the special day for the unveiling of the headstone for our … our treasured elder, ah, who passed away last year, for Ivan. All our love goes out to the family, ah, to the widow of course. Fond regards to you this morning.

Engari, aa, kai … he hui hoki kai … kai te Kohupātiki in teenei ata. Ka mihi tonu atu hoki ki aa raatau, e noho mai nei, i Te Kohupātiki me taa raatau roopuu, aa, roopuu hou anoo teenei mai o te … Ngaa kaimahi o te ture, aa, kai reira, kai te tirotiro haere, kai te aki i nga waahanga … aa … e paa ana ki aa taatau, teenei mea, te Māori.

But ah, at … there’s a gathering at … at Kohupātiki this morning. I also acknowledge them, staying over at Kohupātiki and their group, ah, it being a new group from the … Staff from the justice system, ah, who are there, observing and learning about the aspects … ah … pertaining to us, the Māori people.

A Mmm.

T Aa, rongo koorero ake au, teeraa hui he tino hui whakamiharo. Te nui o teenei mea o te pakeke, aa, kaumaatua kuia, i tae ki teenaa … aa … i teenaa … aa … hui whakamiharo. Nooreira, aa, kaare e tino nui ake ahu mihi iniaiane i aa taatau katoa.

But ah, at … there’s a gathering at … at Kohupātiki this morning. I also acknowledge them, staying over at Kohupātiki and their group, ah, it being a new group from the … Staff from the justice system, ah, who are there, observing and learning about the aspects … ah … pertaining to us, the Māori people.

A Mmm.

T Ah, I heard that, that gathering was a lovely gathering. There were so many of our elders, ah, elderly men and women, who went … ah … to that … ah … wonderful gathering. And so, ah, I [haven’t got] many more greetings at this moment to us all.

But ah, at … there’s a gathering at … at Kohupātiki this morning. I also acknowledge them, staying over at Kohupātiki and their group, ah, it being a new group from the … Staff from the justice system, ah, who are there, observing and learning about the aspects … ah … pertaining to us, the Māori people.

100 tou = tonu 101 koohatu = poohatu
Aa, nooreira, aa tee tekau o ngaa haora, aa, ka tae mai anoo tetahi roopuu atu anoo, ki reira. Nooreira, moo teenei waa, aa, kia ora rawa atu kootou katoa, e whakarongo mai naa.

Kia ora hoki te kaiwhakahaere i tee … too taatau reo irirangi nei. Ki aa koe Hoohepa, ngaah mihi tino nui ki aa koe. Aa, ki ngaah tauira, aa, kua tiimata te ako, aa, ngaah tauira hou, ngaah tauira, aa, kua hoki mai anoo, aa, ki ngaah kaiako hoki, teenaah kootou, teenaah kootou katoa moo teenei waa. Kia ora.

Kaa hoki atu inaahanei pea ki taku hoa moo tetahi waahi poto nei.

**Wehenga 2: Koohanga Reo – 1**

A, kia ora e hoa. A, kia ora hoki, a, whakarongo mai koutou, anaa, ki ngaah mihi aa taku hoa, e mihi atu ana, e mihi whaanui katoa atu ana aia\textsuperscript{102} ki aa koutou katoa.

Anaa, ka huri ake hoki ki te koorero ake, aa, moo ngaah mahi o te Haaroa~ … o te Raahoroi nei … o te Raahoroi nei. Anaa, i tuupono atu hoki ki te hu~ … ki te … aa … hurahanga koohatu, tae atu hoki ki te whakatuhera\textsuperscript{103} whare.

Naareira, ki aa kootou katoa e noho mai naa, i … i te waa kaanga o Kihituu, moorena ki aa kootou katoa. I te takatuu kootou inanahi nei, aa, inaaianei me whakataa\textsuperscript{104} kaa tika, nee. Me whakataa. Kua whiwhi hoki i te wharekai tino whakahirahira, ana, kua rongo ake i ngaah koorero. Ana, ka aataahua hoki, kaa pai hoki!

**Section 2: Kōhanga Reo – 1**

A Thank you, my friend. Ah, greetings to you all, and, as you listen to my colleague, paying tribute broadly to you all.

Next, I’ll turn to talk, ah, about what went on on Satur~ … on this Saturday … last Saturday. Well, I happened to attend an unvei~ … to a … ah … headstone unveiling, as well as the opening of a [dining] hall.

So, to all of you living there, in … at the homeland of Kihitū, good morning to you all. You were all so busy yesterday, and so it’s [most fitting that] you have a rest today, ay. So do [have a good] rest. You’ve now got this impressive dining hall, and we have heard the reports. Gosh, how wonderful of course, [and] well done!

\textsuperscript{102} aia = ia

\textsuperscript{103} whakatuhera = whakatuwhera

\textsuperscript{104} whakataa = whakangaa
Naareira, ki aa kootou katoa, hoi anoo tee mahi maa taatau inaianei, he whakarongo ake ki ngaa mahi, ki ngaa koorero hoki o te haaora Kohinga Koorero.

Naareira, ka huri ake inaianei, ka hoki atu anoo hoki ki taa taatau kaikoorero. Naareira e hoa, kei a koe te tu~ … te waa inaianei.

Meanwhile, to all of you, the thing for us to do now, is to listen in to the Kohinga Kōrero hour, for the happenings, and to the discussions.

Therefore, let’s turn now and go back to our speaker. Therefore my friend, you have the ~~ … the time now.

T Ah, thank you. Ah, last Friday, ah, I went, I was invited to go to the … our kōhanga reo. Ah, they were going … ah … the parents and the child~ … mokos to … ah … Napier to … to … have a look at the aquariums …

A Yes.

Aa, kia ora. Aa, i te Paraire105 i mahue ake nei, aa, ka haere atu au, ka tonoa mai au kia haere atu ki tee ~ taa maatau kohanga reo. Aa, e haere ana hoki … aa … raatau, ngaa maatua me ngaa tama~ … mokopuna kii … kii … a … Ahuriri nei, ki te … te tirotiro i ngaa whare ika …

Ah, this … this kōhanga reo, it's the kōhanga of my grandchild, and [called] Ao Te Rangi. Ah, this … ah … kōhanga was named by … by me [in keeping with] that proverb of our ancestor … Tama Te Rangi. Ah, [so] that's the name of this kōhanga reo, He Ao Te Rangi …

A He Ao.

Aa, ka Uuhia. Nooreira, i haere atu maatau ~ um ~ ki te mau i aa maatau mokopuna. He tino nui rawa atu nei too maatau roopu. E whaa noa atu pea ngaa waka, i haere i te mau i aa maatau mokopuna kia kite i … .

He Ao.

T … ka Ûhia. So, off we went … um … to take our mokos. Our group was really big. There were perhaps at least four vehicles that went to transport our grandchildren to see ~ …

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105 Paraire # Friday  
106 tipuna = tupuna
Te mea tuatahi, i mauria e maatau ki… kia kite i ngaa aihe e kaukau ana, e mahi ana hoki i aa raatau … Ooo, ka pai ki ngaa mokopuna!

Aa, ko tetahi hoki o ngaa mahi aa taku mako~… mokopuna whakahaere i tee … te kōhanga reo nei, he paanui ki aa raatau i ngaa ahiahi katoa i moe~… i mua i too raatau moenga … aa, he … he pukapuka Maaori. Aa, ka panuingia ei ahakoa he aha … aa … he … ngaaa… ngaa ika, ngaa kararehe, eeraa mea.

Oo, mooio katoa ngaa mea aahua pakeke, he aha ngaa ika ra. Ka paatai atu maatau, “He aha eeraa ika?” Ko mooio anoo raatau, “Ooo, he aihe.” “Aa, kia ora rawa atu kootou!” Ko ngaa mea pakupaku ake hoki, kaare e tino mooio. Engari … ee … mutu rawa te … taa maatau noho i reira, aa, ka haere maatau ki te tirotiro haere i ngaa kararehe, i ngaa ika, i ngaa manu … aa … kai reira … aa … aa … ki te mau haere i aa maatau mokopuna.

Ko te kaha hoki o te wera …

First of all, we took them to … to see the dolphins swimming, doing their own [thing]. Ooh, the mokus loved it!

Ah, one of the things that my grand~… grandchild, who runs the … this kōhanga reo, does is to read to them every afternoon … bef~… before their nap … ah, a … a Māori book. Ah, she reads out to them whatever they are … ah … the … fish, the animals, and those sorts of things.

Oh, and the older ones all recognised the [different] types of fish. We’ d ask, “What are those fish?” They certainly knew, “Ooh, that’s a dolphin.” “Oh, good on you!” The smaller kids, of course, weren’t so sure.

But … ah … at the end of … our stay there, ah, we went to have a look at the animals, the fish, and the birds … ah … housed] there … ah … ah … ah … to take our mokus around.

It was so hot …

Kaa pai i te tamariki te kaukau.

Aa … aa … kaa pai ki aa raatau. Kaa mutu, kai tua atu hoki ngaa waahi moo raatau hai … hai haeretanga moo raatau ki te kori 107 , i reira mahi ei i aa raatau nei mahi.

Te kahuhu, i aha ngaa kohauta ki… kia kore hoki i ngaa kore i kaukau ana, e mahi ana hoki i aa raatau … Ooo, ka pai ki ngaa mokopuna!

Aa, ko tetahi hoki o ngaa mahi aa taku mako~… mokopuna whakahaere i tee … te kōhanga reo nei, he paanui ki aa raatau i ngaa ahiahi katoa i moe~… i mua i too raatau moenga … aa, he … he pukapuka Maaori. Aa, ka panuingia ei ahakoa he aha … aa … he … ngaaa… ngaa ika, ngaa kararehe, eeraa mea.

Oo, mooio katoa ngaa mea aahua pakeke, he aha ngaa ika ra. Ka paatai atu maatau, “He aha eeraa ika?” Ko mooio anoo raatau, “Ooo, he aihe.” “Aa, kia ora rawa atu kootou!” Ko ngaa mea pakupaku ake hoki, kaare e tino mooio. Engari … ee … mutu rawa te … taa maatau noho i reira, aa, ka haere maatau ki te tirotiro haere i ngaa kararehe, i ngaa ika, i ngaa manu … aa … kai reira … aa … aa … ki te mau haere i aa maatau mokopuna.

Ko te kaha hoki o te wera …

A Mmm.

T … o te whiti o te raa, aa, ka mauria ngaa mokopuna nei e maatau kii … ki te waahi … e … kaukau … aa … ki reira ki te … ki te kaukau. Aa, ka …

A Kaa pai i te tamariki te kaukau.

T Aa … aa … kaa pai ki aa raatau. Kaa mutu, kai tua atu hoki ngaa waahi moo raatau hai … hai haeretanga moo raatau ki te kori 107 , i reira mahi ei i aa raatau nei mahi.

107 kori = taakaro
Ah, then we came back, and had lunch. Our children were fed, there, at midday. Some went in for a swim. And some were, my oh my, they were “blue”, they were really “blue”, and despite their jaws shivering with cold, they simply did not want to get out. They simply stayed there in the water, shivering away [there].

Anyway, we stayed around waiting for them, until … [they’d done their thing], and then … ah … then … we came back to the [aquarium] … ah … at the … at the begin~ … at the start of the [city … the city] of Napier.

We were at that aquarium. We were there for quite some time taking our children around. Some of them, are just [toddlers] of course. It was [left to] their … their [own] elders to escort them around, to carry them around.

And the kids loved it. I reckon, that for some of the names of the fish, they knew more than me. I’d ask, “What are those fish?” They did know. Children don’t … don’t forget, when they’re little, ah, [they] remember.

I said to my grandchild, “Oh, it’s great you’ve been reading to them … ah … the names of the fish and such. So when … they finally came to see … ah … they …”
Yes, they quickly identified what a dolphin was, what a shark was. Ah, ah … I then said, “Ah, these … children certainly know.” Ah, as for some of the grown-ups, when I asked if they knew, they said no, and that their kids knew better than them. Young children are such a pleasure … to have around.

The parents of the children were good too. There … were two … men … three men, fathers of the children, who had come to help with the mokos. There were ones, oh, who weren’t … free to accompany their own kids.

And I thought, that was a wonderful trip, those opportunities to take around … ah … our child~ … mokos, ah, to … actually teach them, and also to teach the … the elders.

So that the grown-ups can understand … ah … the characteristics … pertaining to those fish, the information about the fish, ah, and the stories as well … ah … about the crayfish. They learnt about the crayfish … the pāua. They saw the sea egg. And that sea egg was really small.

I said, “Ah, we should ring the Police. These people will be put in prison. It is far too small!”

They said back, “Really! Can we really ring the police?” I replied, “No. They have special permission to have them here to display to the … the people.”
Aa, ki ngā whetiko, eēraa mea katoa, aā, i ... i kite ngāa tamariki nei. Kaa pai hoki taa maatau rangi ... aā ... aā ... tae rawa atu ki te ahiahi rawa atu, e toru karaka nei pea maatau ... ka hoki mai ki ... ki te ... ki te koohanga reo, ka hokihoki atu raatau ki oo raatau nei ... ki oo raatau nei kaaenga.

Ka whakaro au, naa ... aā ... me koorero au ... aā ... moo teenei waahanga, aā, kia rongo mai pea eētahi koohanga raa. Kei te mau tonu pea raatau i aa raatau nei mokopuna.

He pai hai ... hai ako hoki i ngāa tamariki, kia aata kite raatau i ngāa ika. Aā ... pai ake i te rongo noiho ... ee ... rongo koorero i ... mai i roto i ngāa ... ngāa pukapuka.

Peehea ana ki aa koe eēnei mahi?

A Hmm. He pai tee ... te maatakitaki i te tamariki e haere ana te tiro i ngāa ika, e harakoa ana. Mooho atu au, tino harakoa atu te tamariki i te kite atu i naa ika, naa tuu aahua ika katoa.

T Aae. Kaare hoki raatau e matakau! Kaare e matakau.

A Mmm.

T Aa, ko too raatau hiahia kia moohio raatau, ka paatai haere tou, “He aha kee eēraa? He aha eēnei?” Ooh ngāa ... kai reira hoki etahi ... aā ... kararehe aahua anuanu rawa atu nei ngāa aahua. Kai te pirangi tonu raatau kia moohio raatau he aha eēnei, he aha eēraa, he aha, noo hea ... aā ... eēraa mea katoa. Um.

Kaa mutu, kaa ... ka hoki mai maatau ki te kaaenga. Paatai atu au ki taku mokopuna, oo, ka moohio tonu aia. E ... taku whakahokitanga atu i aa ia ki teearaa o ana tipuna i te pōo tonu nei, tere tou tana karanga atu ki te ... teearaa tipuna, ooo, i haere ai kia kite i ngāa aihe.

Ah, as well as the mud snails, and all those things, aā ... these children saw. How wonderful our day was ... aā ... ahh ... well into the afternoon, about 3 o'clock maybe, we ... came back to ... to the ... to the the kōhanga reo, then they all went back to their ... to their homes.

So I was thinking, right ... aā ... I should speak [about it] ... aā ... during this session, ah, so that maybe some kōhanga might hear. But then maybe they are [already] taking their mokos there.

It's good for ... for teaching the kids of course, for them to actually see the fish. It's ... better than just hearing ... aā ... hearing stories from ... from in the ... the books.

How do you feel about these activities?

A Hmm. It's good to ... to watch the children walking around to look at the fish, enjoying [themselves]. I know, children really enjoy seeing the fish, all the varieties of fish.

T Yes. They don't get scared either! Don't get scared.

A Mmm.

T And they really wanted to know, they'd keep asking, “What [on earth] are those? What are these?” Ooh the ... there are also some ... aā ... animals [which are] quite ugly in appearance [there too]. They even wanted to know what these [were], or those [were], what, where from ... aā ... all that stuff. Um.

It ended, then ... we came back home. I asked my grandchild, oh, he still knew [it all]. Hey ... when I took him back to his other grandparent just last night, straight away he told the ... that grandmother [of his], ooh, he'd been to see the dolphins.
The [grandmother] asked, “Where did you see those … those fish?” She then asked me, “Oh, has he got a book about fish?” I replied, “No! He was actually taken [there].” “Really?” “Yes.” “Ooh, really? [He] was taken there?” “Yes.”

Ah, so that’s what the kōhanga do. I don’t know whether the activities of the kindergartens are like that, taking the grand… … the mokos, or perhaps not.

There were indeed lots of people there, the ones … the visitors there, ah, VIPs from overseas who had come to have a look around. It was really full, the … the first aquarium, the one where the dolphins were performing their tricks. It’s good also to watch … ah … the trainers … teaching the dolphins, to jump up in the water, to perform their tricks in the water, to swim around. All those things. Even just splashing around.

[The people] were delighted, and were all clapping. B~ … but it’s no longer the way it was in the old days. There were … so many more … tricks those fish used to do. Nowadays, it wasn’t even very long. But at least … ah … everyone is able to go and look around at …

A Mmm.

T … etahi o ngaa ika kai … ngaa ika, ngaa kararehe, ngaa manu kai reira. Aa, te tuumo~… ngaa tuumomo aahua manu katoa, ngaa … ngaa ika, aa, me eeraa mea katoa.

A Mmm.

T … some of the fish species there … the fish, the animals and the birds there. Ah, all the [different] ki~ … kinds of birds there, the … the fish, ah, and all those other things.
Nooreira, aa, kaa nui taku mihi, aa, ki ngaa maatua o ngaa mokopuna, i whakaae nei kia mauria aa raatau tamariki ki reira i te tirotiro haere. Too raatau pai hoki ki te aawhina … aa … i te kaiwhakahaere … ngaa kaiwhakahaere i te koohanga, aa, ngaa kaimahi o te koohanga.

Kaa mihi tonu atu au ki aa raatau moo too raatau kaha, ki te aawhina haere, i ngaa mahi, hai painga tonu raa moo ngaa mokopuna nei.

I give warm thanks, ah, to the parents of the mokos, who allowed us to take their children there to have a look around. They were so good at helping … ah … the organiser … the organisers of the kōhanga, and the staff of the kōhanga.

I continue to thank them for their strong support, in helping out with the activities, so that it is of some benefit to these mokos.

Wehenga 3: Koohanga Reo – 2


T Aa.

A Te anga pipi, ngaa tuu aahua anga katoa … taa teenaa, taa teenaa. Kikii ana aa raatau kete, ana, kaatahi anoo raatau ka hoki mai. I te wera hoki, tetahi, o ngaa rangi, ne?

T Mmm.

A Kaatahi anoo au ka whakaaro, e hika! Pai ana te mau haere i ngaa tamariki …

T Mmm.

A … ki eeraa tuu haere, nee?

T Aa, pai ki aa au teeraa …

A Tino pai te maatakitaki.

So, ah, I give warm thanks, ah, to the parents of the mokos, who allowed us to take their children there to have a look around. They were so good at helping … ah … the organiser … the organisers of the kōhanga, and the staff of the kōhanga.

I continue to thank them for their strong support, in helping out with the activities, so that it is of some benefit to these mokos.

Section 3: Kōhanga Reo – 2

A There's another kōhanga like that. [They're] taken around, taken to the beach, ay. [Each child has his or her own basket]. There's a lot of these kids. And, these kids don't even bother to sit down to eat. What they want, is to collect sea shells, ay.

T Yes.

A Pipi shells, all the kinds of shells … each person had some. Once their kits were full, then that's when they came back. One thing was that the days were really hot too, ay?

T Mmm.

A Then I thought, [gosh]! It's great to take the children …

T Mmm.

A … on these sorts of trips, ay?

T Ah, I enjoy that …

A It's really good to watch.

116 piringi = pirangi
Taking them around. They were taken on another trip ... ah ... about three weeks ago ... ah ... to Westshore. But I was a bit scared and said, “Ooh! Ah ... I don’t ... feel right about that trip to that beach, in case our children drown ...”

A Ah, mmm.

T “... there.” But, they still went there, taking them sight-seeing, and to the area where they paddle canoes.

A Yes.

T To there, [they] were taken there. When we got there, there were so many ... school kids there.

A Mmm.

T They ... were being instructed. The teachers were talking about the canoes, about the paddlers, and so on.

So, there ... we stayed there for quite a while. But when we were at the beach, I said, “Ooh, I’m not ... very keen on here ... ah ... in case our children drown, it’ll ... be our fault.”

A Mmm.

T So, ah ... perhaps ... at another time, they can be taken to ... to the beach ... a place ...

A [Safe].

T ... that’s safe for them. Yes.

A Good one.

T ... i te mau haere. I mauria e ... anoo e raatau ... aa ... e toru wiki nei pea i te mahuetanga ake nei ... aa ... ki Westshore. Engari ka aahua mataku, karanga atu au, “Ooh! Aa ... kaaore au ... e tino pai ki aa au teena a haere ki teena a one, kai toremi117 aa taatau tamariki ...”

A Aa, mmm.

T “... ki konaa.” Aa, ka haere anoo raatau i reira, i te mau haere te tirotiro haere, ki te haere i te waahi hoe waka raa.

A Aae.

T Ki reira, ka mauria i reira. Ka tae atu hoki maatau ki reira, inaa tonu atu te nui o tee ... ngaa tamariki o ngaa kura i reira.

A Mmm.

T E ... e akongia ana hoki. Koorero atu ana ngaa kaia ko moo ngaa waka, moo ngaa kaihoe, eer a mea katoa.

Aa, i reira ... he aahua roa tou maatau i reira. Engari i aa maatau i te one, ka kii atu au, “Ooo, kaare au ... e tino pai ki aa au a konei ... ee ... e ... kai toremi nooho ngaa tamariki, ko ... ko taatau kee te mate.”

A Mmm.

T Nooreira, ee ... pea ... i tetahi waa atu, ka mauria anoo ki ... ki tetahi one, te waahi ...

A Pai.

T ... he pai moo raatau. Aa.

A Tino pai.

117 toremi = toromi
And of course with the days being so hot, the kids like [to run around and swim in the water]. Ah, it also gives the … the parents [a bit of a break too]. As the parents said, “Ooh, if the kids were home, they’d be busy teasing on another, yelling, and so on.” Ah, but there, ah, with lots of water and what not, the children don’t … because of the activities for them to do.

A Mmm.

T Ah … they were told by the teacher to … to look for … ah … ~~~ … go look for a … for driftwood, or a shell to … for them to take home. Those sorts of things.

But, on this occasion, [they] were taken … to look at the fish. Yes … ah … [the kids’ parents … really enjoyed themselves]. The parents were also good at supervising their kids too. The children were no problem at all. They’d be helping one another always.

Um, [you know] there are lots of … kōhanga [around] … here now, the ones that are … are in these towns, ay. Doing … doing their [thing]. Ah, I don’t know whether [they take] their children [out] to … to see these sorts of things, or not even.

A Mmm.

T But … ah … at teaching the language, some of these children are really catching on really well to the language, it’s very good.

A It's going well, ay?

T Yes.

A Good!

T I agree.
A Kua nui rawa ngaa tamariki pakupaku, e rongo ana au …
T Aa.
A … e koorero ana. Ooo, harakoa atu au. Pai rawa atu ki aa au te whakarongo i te tamariki, e koorero ana, e tohetohe ana, i roto i te reo.
T Ka hoki atu au ki Waikare raa, aa, ka haere atu kia … kite i te kōhanga i reira. Aa, kai roto kee maatau i te kōhanga, kai waho ngaa tamariki, kai te kori. Ka rongo tonu atu koe, e koorero Māori ana ki aa raatau tonu. He pai hoki te whakarongo atu ki aa raatau, e koorero ana, i ngaa waa katoa.
Hoki mai i te kaaenga, kua aahua ~ … ka whakarongo atu au ki aa maatau tamariki, kua karanga atu au ki aku … ngaa kaiako, “Aa! Kai te pai raa taa kootou mahi, aa, ka whakarongo atu i ngaa tamariki raa, kua aahua … kua koorero Māori anoo ki aa raatau anoo.”
A Mmm.
T Kai te …
A Pai rawa atu.
T … kai te pai rawa atu taa raatau mahi. Kua tata tonu hoki … aa … aa … te waa moo raatau … oo … kua tae tonu raa te waa moo etahi o raatau ki te … te haere ki … ki nga kura. A, kua mahue ake, ko ngaa mea tino nohinohi rawa atu. Kua kite ake nei au, kua tino nui rawa atu ngaa mea tino nohinohi, kua … kua tae mai ki … kua haere ki roto i ngaa kōhanga.
A Mmm.

A There are lots of little children, I’ve been hearing …
T Yes.
A … speaking [it]. Ooh, it makes me so happy. I really enjoy listening to children, talking, and even arguing in the language.
T When I went back to Waikare, ah, I went to … see the kōhanga there. Ah, we were in the kōhanga and the children were outside, playing. You actually hear them, speaking Māori to themselves. It’s so [delightful] to hear them, speaking [Māori] all the time.

When I got back home here, it’s a bit ~ … I listened to our children [talking], and I said to my … the teachers, “Yes! You’re doing a good job, ah, have a listen to those kids, they’ve sort of … they’ve [started] speaking Māori to one another.”

A Mmm.
T It is …
A Great.
T … it’s great what they are doing. And it’s nearly … ah … ah … time for them … oh … the time has come for some of them to … to go to … school. And, left behind, will be the very little ones. I’ve actually noticed, that there are really lots more of the little ones that have … have arrived … and have gone into the kōhanga.
A Mmm.
The majority have all gone on to school. I hope they will never lose [the language]. Then ... some of course will go to Pākehā schools, while others will go home, and no longer ... hear the language being spoken.

Mmm.

I feel sorry for the ones like that ... um .... but ... the majority of those I've heard, and I've seen, are really committed. I hear them speaking it, yet the teachers aren't really reo speakers. It has ... been quite a long time that I have been visiting kōhanga. To me, they're doing a really good job. They're very devoted indeed to teaching our ... mokopuna, and our children to ... to speak our language. But, that's the only problem for some. When they go home, the grown-ups don't really know ... ah ... the language. It ends up with the mokos teaching [them].

Teaching [them].

I want ...

Mmm. Want to laugh of course.

... so much to laugh, when they say, "Ooh, I don't know anything. It took those kids instead to teach us. And you can teach us too."

Ah, that's okay. Ah, they're still committed to taking their children, even though they don't speak the language, they're still dedicated to taking them around.

Very good. I heard some of them talking, some of the mokos.

The words, [gosh]! From ...
T Aa.
A ... aua atu ra anoo! E ... e ... e peeraa hoki. E mea ana raatau. Ee ka e ana raatau, nee. E kai ana. Ko tetahi, ka e kooohiti i taana nei pipi, maa te naihi, nee. Maa te naihi. Kaa rongo au e karanga atu ana te ... tetahi anoo o ngaa mea paku ... tamariki, “Aa, kei pahika too naihi!” Anaa! “Kei pahika too naihi!”

T Oo!
A Kaa tuu ai i reira au.
T Nee?
A Kaa pai te ... te kaumaatua naana koe i ako ...
T Mmm.
A ... ki eenaa kupu.
T Aa.
A Kupu hou, nee?
T Kaare hoki e rongongia ana teenaa kupu.
A Kaare e rongongia ana eeraa koorero i ... e hika! Ka rongo rawa ake au, kei te tamaiti pakupaku raa, “Ee, kei pahika too naihi ...”
T Aa. Kia ora.
A “... ka motu koe!” Anaa, kaa kata raau au. Hoki mai au ki waahi ka karanga atu au, “Tino pai te ... te kaiako o teenei kura, ka e ako i ngaa kupu, ooo, o neheraa anoo.”
T Ko te ... aa ... ko tetahi oo aa maatau kai ... kaiako ... Ooo, maau pea ... keii i a koe pea te kupu moo teenei. Ka haramai ki aa au, kua karanga mai ki aa au, “Titiro atu nei te tamaiti raa. Kua ... kua goosepimple katoa tee ... tee ... te tinana. He aha teeraa kupu i roto i te Maaoiri?” Ooo, ka titiro atu au ki aa ia, ka karanga atu au, i mea, “Kaaore au e moohoio!”
A He ‘eke’ nee, kua eke te kiri.

T Yes.
A ... way back! It ... it ... it was like that. They were doing things. They were eating, ay. Eating. One of them, was opening his cockle, with a knife, ay. With a knife. I heard one of the ... other little ... kids ... calling out, “Don’t, your knife might slip!” [Well I never]! “Your knife might slip!”

T Oh!
A I just stood there.
T Ay?
A [Good on] ... the elder who taught you ...
T Mmm.
A ... those words.
T Yes.
A A new word, ay?
T That word isn't heard anymore either.
A That sort of talk is not heard these ... gosh! And when I got to hear it again, it was from that little child, gee, “Your knife might slip ...”

T Ah. True.
A “... and you'll get cut!” Well, I just laughed. When I came away from there I said, “How good the ... teacher of this school is, for teaching them the words, ooh, from way back.”

T The ... ah ... one of our teach~... teachers [asked], ooh, maybe you will ... you will have the word for this. She came over to me, and said to me, “Here look over at that child there. It has ... has ... has got goose pimples all over its ... its ... its body. What's that word in Māori?” Ooh, I looked at her, then I replied, I said, “I don’t know!”

A [The word] is ‘eke’, ay, the skin has all ‘risen’.
T: It’s all ‘risen’? Ooh.
A: Yes. [The word] is ‘eke’.
T: I’ve never heard that word before.
A: Yes.
T: I said to her, “I don’t know. But never mind, I’ll search for it.”
A: It’s due to the cold, ay?
T: Yes. I said to her, “I do know, that if it’s really cold, a … a … a person will get the shivers. But goosepimple, I’m never to hear of that …”
A: The skin has ‘risen’.
T: “… word.” Oh, it has ‘risen’. Ah, thanks for that.
A: Mmm. Yes, this why of course, I laughed when I heard, such a small child with his word. “Your knife might pahika! Yes!” Then I thought, you’re too much nanny. Ooo! That word.
T: Yes.
A: “Your knife might pahika.” It was from the … it was from the old lady, that teaching, ay?
T: Yes.
A: You know straight away, an old woman …
T: A nanny.
A: … is teaching them. “Your knife might pahika.”
T: Nice one.
A: Ooh! Then I … went like this, “You’re [all] wonderful at speaking Māori. It’s really good.”
T: Ah, I heard my … my ones one day. I was feeding the mokos. Ah, they had some … some … some popping corn.
And, right there, the … the … the teachers were saying, ah, “The poppa kānga … the poppa kānga.” I said, “It isn’t … it’s not poppa kānga. It’s kānga papā.” They just stood right there and looked at me.

A: True.


A: Poppa kānga, eh.

T: Yes. Yes.

A: Ah, that’s it ay? [They] are taught. Some are good at teaching, and some, well!

T: Yes. Yes … quite okay …

A: Mmm.

T: That’s the value of [having] elders, they would sit amongst the child~ …

A: Mmm.

T: … the …

A: Mmm.

T: … teachers, and the children, and [then the children] really learn.

A: That’s the [beauty] of the nanny at …

T: Of the nanny.

A: … teaching, ay? The nanny sits there to talk. The nanny sings to them. [Next minute], they’ve all grasped it all.

T: When we were growing up, our nanny lived just on the other side, of our house, [in] her own home. During the times when our mother wanted to punish me and my younger sister, we’d run away to that side, and stay there, by the side of our nanny. Ah, we’d roast, ah, potatoes on the … the [open] fire, those sorts of things. I don’t see those things being done nowadays, roasting on the embers.

121 weetahi = eetahi
Wehenga 4: Kohikohi Kai – 1

T Kua karanga, “Kaua … kaua koorua e hoki i te kaenga. Me noho taatau i konei, kai ai.”

A Engari, i te one, ka haere ana hoki ngaa mahi … aa… i te one. Ee! Ka mau he taawea.

T Aa.

A Ka tahu i te ahi ki reira, ka puru atu i ngaa taawea ki roto.

T Aa.

A Ka taapuke atu, kaa mutu, ka haere …

T Aa.

A … ki te hii ika. Ana, ka …

T Aa.

A … noho mai ki te hii ika. Hei too hokitanga mai, anaa! Kua maaao ngaa taawea. Anaa!

T Hai too maua hokitanga atu ki te kaenga, kua karanga mai … too maaua maamaa," Kaare kee koorua e whangaingia e au te kai” Kua kii atu maaua, “Ooo, kua kai kee maaua.”

Aa, kii atu au ki aku tamariki, kaare anoo au kia kite e mahingia ana eeraa mahi inaianei.

A Inaianiei. Aae.

T Nootemea, kua korekore katoa hoki ngaa ahi peeraa. Kua hiko katoa inaianiei.

A Mmm. Kei aku mokopuna, piriingi atu i teeraa mea. Ka … ko … ka tahu hoki he ahi, nee? Ka tahu maatau he ahi, anaa, kua haere au tiki taawea, i naa taawea Maaori, nee.

T Aae.

Section 4: Gathering Food – 1

T They’d say, “Don’t … don’t you two go home. Let’s stay here, and eat.”

A Then again, at the beach, when [we would] do things there too … ah … at the beach. Hey! [We’d] take some potatoes.

T Yes.

A Then light a fire there, and put the potatoes into it.

T Yes.

A We’d cover it, then, we’d go …

T Yes.

A … to fish. And then we’d …

T Yes.

A … sit back there fishing [away]. And when you returned, behold! The spuds would be cooked. Wow!

T And when we returned home, our mum … would call out, “I am not feeding you two with food.” And we’d say, “Ooh, we’ve already eaten.”

Yes, I told my children, I haven’t seen those things being done nowadays.

A Nowadays. True.

T Because, there are no more open fires like that. It’s all electric now.

A Mmm. My mokos love that sort of thing. [We’d] … ~~~ light a fire, ay? We’d light a fire, and then, I’d go and get the spuds, the Māori spuds, ay.

T Yes.

T Ooo, he pai. He reka atu te …

A Hei te …

T … nui o te pata\textsuperscript{125}.

A … aae, kia nui te … pata ki roto.

T Ooo.

A Kaa mutu, he miiti\textsuperscript{126} tahu.

T He miiti tahu. Aae. Eeraa mea katoa.

A Ka haere au, ka haere i te maoatanga, nee. Ka puru i roo kete, ka ruirui nee.

T Aa.

A Kia ngahoro ai ngaa pungarehu …

T Ngaa … .

A … o runga … ngaa waahi wera raa.

T Aae.

A Ooo, kaa pai hoki ngaa kiri. Ana, whakanohtongia e au, ki raro. “Anei. Nikaa\textsuperscript{127} aa koutou taaewa.” “Ooo, he iti rawa! Kia nui keel!”

Koiraa aku mahi ki aku … .

T Aa, i te matetanga o too maatau kuiia, aa, kaa mate maa~ … ka mate katoa maatau. He nui hoki maatau ngaa mokopuna, piirangi katoa ki aa ia. I eetahi waa, kai konaa tou maatau, e whawhai … . Ko … kua pirangi tou teenaa, ko ia ki te taha i te kuiia moe ai.

A Mmm.

A I’d bring them, and then, put them in. They’d be watching me as I put them in. I’d count the kids, there were [an x number] of children, ah, and … then I’d bring the spuds. And put them in.

T Ooh.

A And then, rendered down meat.

T Rendered down meat. Yes. All those sorts of things.

A Then I’d go, when they were cooked, ay. Put them into baskets, and shake them around ay?

T Yes.

A So the ash falls off …

T The … .

A … from on the surface … those burnt areas.

T Yes.

A Ooh, how nice the skin is. So, I’d have everyone seated. “Here. Here are your potatoes.” “Ooh, it’s too little! Make it a big one!”

That’s what I did for my … .

T Ah, on the death of our nanny, ah, [it seemed like we … all died] too. There were so many of us grandchildren who all loved her. Sometimes we’d all be there, fighting over … . [Each one wanted] to be the one to sleep next to the old lady.

A Mmm.

\textsuperscript{124} kaute # count
\textsuperscript{125} pata # butter
\textsuperscript{126} miiti # meat
\textsuperscript{127} nikaa = anei
T Ka mahingia e ia too maatau moenga, aa, ki runga noihoi i te papa, ki reira. Aa, kia pai ai hoki tae … taa maatau moe katao i tana taha.

A Mmm.

T Kua pirangi tou ngaa mea pakeke, kia tahia ake ngaa mea pakupaku, ki waahi kee, ko ngaa mea pakeke tonu, kai te taha i aa ia e … e moe ana.

Koia hoki tana mahi. Ahakoa, he aha ana mahi, waiho ake eia, kai konaa kee eia, kai te … kai te mahi i eenei aahua mahi …

A Mmm.

T … maa maatau. Kai te tunu kai, kai te … kai te koorero ki aa maatau moo aa raatau … . Kua mauria maatau ki te awa, i ngaa waahi i reira raatau hii ai, ki ngaa waahi kai reira ngaa … he aha ina128 … ngaa … ngaa … oo, kaakahi, ki te mahi kaakahi.

A Aa.

T Eeraa mahi katao.

A Teeraa pipi, nee, te kaakahi.

T Aa.

A Ngaa mea pangopango nei.

T He pangopango. Maaroo tou …

A Aa, maaroo.

T … kee nei. Engari kia roa tonu nei e tunungia ana.

A Aae. Engari, me mahi kee kia … ki roo tii129, nee.

T Mmm. Te tii.

A Ka rongo koe i te reka.

T Aa.

A Te kai peeraa, uuu!

T She’d make us up a bed, ah, just on the floor, right there. Ah, so that we would enjoy … our sleeping all together by her side.

A Mmm.

T The older ones wanted of course, to brush off the smaller ones aside, leaving just them, the older ones, by her side … sleeping.

That’s what she’d do. No matter what she was doing, she’d leave it, and she’d be right there … doing these sorts of things …

A Mmm.

T … for us. She’d be cooking, and be … be telling us about their … . She would take us down to the river, to their favourite fishing spots, to the places where there were … what are … the … the … ooh, black pipi, how to collect black pipi.

A Right.

T Those sorts of things.

A That type of clam, ay, the kākahi.

T Yes.

A The black ones.

T They’re black. Hard as …

A Yes, hard.

T … can be. But they need to be cooked for quite a long time.

A Yes. But, they’re better made as … in a stew, ay.

T Mmm. Stew.

A You get the full taste.

T Right.

A [But] eating it like that, ooh!

128 he aha ina = he aha anoo nei

129 tii # stew
T: | Uu! Maaroo tonu atu. Aa ... ko ia ki te taka\(^{130}\) i a ... maa maatau. |
A: | Mahi muupara! Piriingi atu au i teeraa mahi, te noho ai ... ki runga i ngaa raakau, ara, tango haere i ngaa muupara nunui. Peenei i te kuku nei, nee. |

T: | Oh! It'd be [rubbery]. Ah ... she'd cook it ... for us. |
A: | Getting 'mūpara'. I really enjoyed that task, perched up ... in the trees, and harvesting the larger mūpara. [They're] like mussels, ay. |

T: | Aae. |
A: | Anaa, ka tahu ... ka tangotango haere koe, ngaa mea rarahi. Ka waiho atu ngaa mea pakupaku. He reka weeraa\(^{131}\) tuu mea, kai roto i te wai maaori. |

T: | Yes. |
A: | Well, you light ... you take, the larger ones. And leave the little ones. Those kinds of ones are really sweet, when in fresh water. |

T: | Aae. |
A: | Tino reka moo te kai. |
T: | Nee? Kaaore ... |
A: | Ooo! |
T: ... kaare anoo au kia kai. |

A: | Reka atu! Ka mahingia hoki e oo maatau ... aa ... maa~ ... maamaa he paraaoa\(^{132}\) parai\(^{133}\) hei kinaki i ngaa ... i ngaa kai nei. E hoa maa, ka pau tonu i te ... tetahi peeke\(^{134}\) raakau too\(^{135}\) nei i te tangata te kai, i te reka hoki! |

T: | Yes. |
A: | Really sweet to eat. |
T: | Really? [I] haven't ... |
A: | Ooh! |
T: ... haven't eaten them yet. |

A: | They're delicious! Also, our ... ah ... moth~ ... mother would make fried bread to complement this ... this food. [Gracious], a person ... could devour ... a whole bag full, as it's so delicious! |

T: | Te reka. |
A: | Tiino reka! |
T: | Rite tonu ki ngaa kuku o Te Awanga. I ... i tooku tuatahi mai he pakupaku noihoho hoki. |

A: | Aae. |
T: | The mussels were really delicious. [But heck], what they did, was to release water ... that was polluted there, and no longer ... . |
A: | People no longer ... |
T: | Yes. |

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130 taka # tucker [to cook food]
131 weeraa = eeraa
132 paraaoa # flour (bread)
133 parai # fried
134 peeke # bag
135 too = tonu
He noke.

A ee noke, ee noke.

T Aae.

A He mea mahi ra anoo ki runga whii tau.

T Ki runga whii tau. Aa.

A Kaa mu tu, kaa herea atu te tautara a teena a, te tautara a teena a, ka no honoho haere ... i waenganui i aa maatau. Kaare e roa, kua karanga mai, “Ooo! Kae te kumekume teetahi mea.” “Aa, teena a, kuumea ma!”

Hei te mautanga mai i te tuna, anaa! Ka uumere te tamariki, e hoa, ka uumere! Ka waihongia e au hei kata, nee. Hei te mea, ka mea atu au i te tooti136, kia kite raatau i ngaa tuna i roto i te ... te wai.

T Aaa.

A “Aara! Arakaa137 ngaa tuna.” Uuu! Ka rekareka ngaa tamariki nei! Purua atu ki roto, kaa whanga kia kai.

E hoa! But, te hokitanga i te kaaenga, horoingia e au ngaa tuna, i te ata whakawhatangia e au, kaa mutu, paawharawharangia e au, kaa mutu, kii atu au, “Aa. Me mau e koutou maa oo koutou ... paapaa ...”

T Aaa, tino pai.

A “… maa oo koutou maamaa.”

Wehenga 5: Kohikohi Kai – 2

Tino waimarie rawa atu taatau, i te waa e tamariki ana, nee?

Section 5: Gathering Food – 2

We were very fortunate when we were kids, ay?

136 tooti # torch  137 arakaa = araa
A Mmm.

T Eearaa mahi katoa i mahingia. Koinei au i … i koorero ake ei moo ngaa koohanganga reo nei. Eearaa pea138, ka mahi peerangaia, ka akongia e ngaa kaiako raa, ka mauria … .

A I te mauria ki eearaa mahi …

T Teeraa mahi.

A … i ngaa poo. Kaare … aa … kae te pai nooho hoki inaaianei, kae te … e hika! Kaatahi tou ka mea ake te poouriuri nei. Aa te iwa o ngaa haaora nei, aa, heke atu. Anaa, e … kae te pai kee kee te tuna.

T Aa.

A Kua kai kee kee tuna. Ooo, kaa pai kee ki ngaa tamariki. Kaare ngaa tamariki e … e ngenge, kaare e matemoe, nee.

T Kaare e matemoe.

A Ehara te karanga, “Oo, me hoki pea taatau.” Ka aahua whakatanguru te tamariki, kae te piringi tonu ki te noho, nee.

T Ki te noho, aae.

A “Aawhea139 anoo taatau kaa hoki ki te hii tuna?” “I te ata, ne.” Hei te mea … i te parakuihi i te ata, ko paaatai raatau, “Aahea anoo taatau, kaa hoki ki te hii tuna?”

T Kua rite teenaak ki te … .

A “Ooo! Mea140 piringi hoki koutou, aakuni taatau ka haere.” Ooo, kaa pai ki aa raatau.

T Aa. Pai atu ki te … te tamariki eeara aahua …

A Mmm.

T … mahi.

A Mmm.

A Mmm.

T We got to do all those things. That’s why I … I mentioned these kōhanga reo. Perhaps they can do that too, where they are taught by those teachers, and [can] be taken … .

A Be taken to those sorts of things …

T That activity.

A … at night. It’s not … ah … it’s okay at the moment, it’s … gosh! It has only just got dark, at about 9 o’clock, ah, gone down. And … the eels have eaten already.

T Yes.

A The eels have already eaten. Ooh, the kids loved it. The children didn’t … tire, didn’t get sleepy, ay.

T [They] would not get sleepy.

A None of them said, “Oh, let’s go home.” The children would moan, they just wanted to stay on, ay.

T To stay there, yes.

A “When are we going back eeling again?” “In the morning, okay.”

T That’s just like … .

A “Ooh. If you want to go back, we’ll go soon.” Ooh, they were pleased with that.

T Yes. It’s enjoyable to the … the kids, that sort of …

A Mmm.

138 eeraa pea = teeraa pea [perhaps]
139 aawhea = aahea
140 mea = mehemea

A Mmm.

T Karanga atu au, “Kaaore.”

Aa, pai ki aa raatau eeraa mahi, nee? Aa, aroha anoo au ki aa raatau, nootemea, i too taatau nei waa, he haere tou. Koiraa tou ngaa mahi, he …

A Mmm.

T … haere i roo puihi141, he haere … .

A Haere ana ki hea ngaa maatua, kai reira anoo e whai …

T Kai reira.

A … haere ana, nee?

T Ki te hopu …

A Te mahi karaka.

T … te hopu kooura i roo wai e …

A Aae. Teenaa mahi, ki te … .

T … eeraa mahi. Aa.

A Kaa mutu …

T Te rama tuna.

A … ka haere roo ngahere, anaa, kae te hua te … te karaka, ko haere. Ana, ko raatau kae te hauhau i te karaka, ko maatau kae te kohikohi …

T Kai te kohikohi … .

A … ki roo kete.

T Aa.

A Ana!

T Aa, tino pai rawa atu.

A Mmm.

T … going into the bush, a trip … .

A And wherever [our] parents went, [we] would be following …

T Right there.

A … along too, ay?

T To catch … .

A To gather karaka [berries].

T To catch crayfish in the water …

A Yes. That activity, to … .

T … those sorts of activities. Yes.

A And then …

T Torching for eels.

A … we’d go to the bush, when the … the karaka tree was … in fruit, we’d go. So, they’d be banging the karaka tree, and we’d be collecting …

T Collecting … .

A … and putting them into baskets.

T Yes.

A [Next minute]!

T Ah, it was really great.

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141 puihi # bush
A Kua kore hoki e peeraa inaaianei.

T Kua … kua kore rawa atu.

A Kua kore koe e kite ake e haere ana etahi ki te kohi karaka, kua kore etahi e koorero, “Ooo, me koohua he karaka, nee?”

T It’s not like that anymore.

A It’s … it’s not at all.

A You no longer see people going to collect karaka berries, or, people no longer say, “Ooh, let’s cook some karaka berries, ay?”

T Ah, not any more.

T [You] never hear about those activities anymore.

A True.

A Mmm.

T Ah, therefore, I hope that perhaps some us will hold on to some of our … our …

A Mmm.

T Those sorts of practices, ay?

A Those practices. Yes.

T Those practices. Yes.

A The … teaching of them …

T Teaching them.

A … that this is how to boil the karaka berries.

T Mmm.

A Those sorts of practices, ay?

T Those practices. Yes.

A The … teaching of them …

T Teaching them.

A … that this is how to boil the karaka berries.

T Mmm.

A Then, you put them in water, to stand.

T Ah, and then you eat them.

A Then, you put them in water, to stand.

T Yes. Ah, ~~ …

A Mmm.

T … time is moving fast. Ah ….

A That’s something I admire about the work of the … Women’s Welfare League, my friend. They pursue those sorts of things …

T Yes.

A That’s something I admire about the work of the … Women’s Welfare League, my friend. They pursue those sorts of things …

T Yes.

A … of the … ancestors of old, ay.

T Yes.

A … of the … ancestors of old, ay.

T Yes.

A Like … going to … get karaka berries.

T Yes.

A Like … going to … get karaka berries.

T Yes.

A Like … going to … get karaka berries.

T Yes.

A Like … going to … get karaka berries.

T Yes.

A Ki te … haere ki te … tiki karaka. Ka mau mai, ka koohua.

T Aae.

A … aa ngaa … maatua tiipuna\textsuperscript{142} o mua, nee.

T Aae.

A … aa ngaa … maatua tiipuna\textsuperscript{142} o mua, nee.

T Aae.

A … aa ngaa … maatua tiipuna\textsuperscript{142} o mua, nee.

T Aae.

A … aa ngaa … maatua tiipuna\textsuperscript{142} o mua, nee.

T Aae.

A … aa ngaa … maatua tiipuna\textsuperscript{142} o mua, nee.

T Aae.

A … aa ngaa … maatua tiipuna\textsuperscript{142} o mua, nee.

T Aae.

A … aa ngaa … maatua tiipuna\textsuperscript{142} o mua, nee.

A Ki te … haere ki te … tiki karaka. Ka mau mai, ka koohua.

\textsuperscript{142} tiipuna = tuupuna
Wehenga 6: Miiti Tunutunu

T  Ki te ako ki te tunu i ngaa kai …
A  Ngaa …
T  … oo mua.
A  … ngaa kai oo mua, aae.
T  Eeraa mea katoa, aa, koiraa te … te tino pai. Aa … .
A  Ki te tahu i teenei mea i te miiti.
T  Te tahu i teenei … .
A  Teetahi hoki, kaa wera kee ngaa miiti, kaare e maoa pai. Nee, nee? He whaawhai rawa, nee.
T  He whaawhai rawa. Aae.
A  Kaare e aata mahi, kia aata haere nooho, kia pai ai hoki te maoa o te miiti, kia kore e wera te miiti. Kii atu au, e hika maa e!
T  I ngaa waa o te makariri, kaare maatau i … i … i poto i te miiti. He miiti tahu tonu i reira … i roto i te whare i ngaa waa katoa. Mena …
A  Miiti.
T  … kai te mahi kee …
A  Manu.
T  … oo maatau karawa …
A  Aae.
T  … he miiti tonu kai reira, i ngaa waa. Inaaianei nei! Ooo, kua titiro atu ki roto i ngaa … pouaka makariri raa, ooo, kua pau kee ngaa miiti, aa, kaati me haere anoo i te tiki anoo i eetahi.
A  Aa. Ahakoa pouaka whakamaatao kai tonu waaku, e hoa, ka tahu tonu au. Nootemea, pai … pai kia … ki etahi o aku tamariki te miiti tahu. Ka hoko mai raatau i ngaa miiti hipi¹⁴³ nei …
T  Aae.

Section 6: Grilled Meat

T  Teaching [us] how to cook the food …
A  The …
T  … from before.
A  … the food from way back, yes.
T  All those things, ah, that’s the … the beauty of it all. Ah … .
A  Rendering down meat.
T  Rendering down this … .
A  One thing though, is when the meat gets burnt, it’s not cooked properly. Ay, ay? Too much in a hurry, ay.
T  Too much in a hurry. Yes.
A  [They] don't take their time to do it slowly, so that it's cooked nicely, so the meat doesn't burn. I'd say, [my oh my]!
T  During the winter months, we were … never … short of meat. There was always tahu meat there … in the house all the time. If …
A  Meat.
T  … [they] were working instead …
A  Birds.
T  … our parents …
A  Yes.
T  … there was always meat there, at all times. Nowadays! Ooh, [you’d] look in the … freezer, ooh, but the meat would all be gone. Well, better go and get some more.
A  Yes. Even though I have a freezer, my friend, I still render down the meat. Because, it’s nice … [liked] … by some of my kids, rendered down meat. They would buy some mutton …
T  Yes.

¹⁴³ hipi # sheep
A … nee. Anaa, ko te taha i ngaa puku nei.  
T Aae.  
A E … kiia raa, i … ngaa flap, nee.  
T Aae.  
A Koiraa. Ka maumau mai ki aa au, kia tahungia e au. He pai hoki eeraa waahi …  
T Aa.  
A … moo te tahu, nee? Kii atu au, pai ana moo te tunutunu anoo.  
T Aae.  
A Me uta ki runga pungarehu, nee.  
T Aae.  
A Kaa tunu. Kaati, i aa raatau mea tunu …  
T Moorena.  
A … kai kee hoki … ko aa raatau mea tunu ki kee hoki, ko ngaa mea aa te Paakehaa, maa te gas, nee.  
T Aae. Aae.  
A Kaare eenaa e tino reka.  
T Kaaore.  
A Engari, me … . Kii atu au ki aa raatau, “Mea ka utangia ki runga pungarehu, ka rongo kee atu koutou i te reka o te …”  
T Aae.  
A “… miiti tunutunu.”  
T I aa maatau e tamariki ana … haere … haere hoki aku … taku … um … too maatau paapaa me etahi o oo maatau karawa ki te tope fl 144 maanuka. I ngaa Hatarei fl 145, ka haere maatau ki te mau he paraaaoa maa raatau. Ka takangia e taku whaee ea he paraaoa, ka karanga, “Haere kootou ki te mau i te paraaoa nei.”  
A … aye. [You know], the sides of the stomach area.  
T Yeah.  
A It’s … called … the flaps, ay.  
T Yes.  
A That’s it. They bring it over to me, so I can render it down. Those parts are good …  
T Yes.  
A … for rendering down, ay? I told them, they’re good for grilling too.  
T Yes.  
A You put them on the embers, ay.  
T Yes.  
A And cook. As for, their cooking apparatus …  
T Morning.  
A … for food of course … their cooking apparatus of course, is the Pākehā one, using gas, ay.  
T Yes. Yes.  
A That [food] is not very tasty.  
T No.  
A But, if … . I told them, “If you put it onto the embers, you’ll really taste the sweet flavour of …”  
T Yes.  
A “… grilled meat.  
T When we were kids … [our father and some of the grown-ups] used to go out chopping down mānuka. On Saturdays, we’d go to take some bread for them. My … [mother would bake a bread and call out, “You lot go and take this bread.”
That ... that was [our] job, and ... eventually we'd eat. They'd grill the meat ... oh ... that you were just talking about, the flaps. They'd grill them on the emb~ ... embers, ah, they'd attach them to a piece ... piece of mānuka. Then grill it. Ooh! It was so delicious!

A Ooo, tino reka!
T Tino reka rawa atu!
A Me uta atu he tote\textsuperscript{146} ki runga ... 
T He tote.
A ... kaa mutu, ka tunutunu. Uuu! Kaa heke iho hoki te hinu ki runga i te ahi raa. Ka pai hoki! Ka aahua pakapaka nei tee ... te kiri o te miiti raa.
T Aae.
A Ooo, tino pai atu!
T Kaatahi ka reka rawa atu!
A Koiraa taku karanga atu ki aa raatau, pai kee teeraa, maa te pungarehu. Pai noo\textsuperscript{147} te maoa o te miiti. Ka hinuhinu katoa. Ooo, tino reka te kai i te taha o te taaewa, nee.
T Aa. Aae, moohio raa oo taatau karawa i teeraa waa ki te ... ki te ...
A Teeraa mahi.
T ... ki eeraa mahi.
A Aae.
T Eeraa aahua mahi katoa. I kore raatau i matekai.
A I ngaa hui nei hoki, ka haere koe ki ngaa marae, koiraa te mahi. Kae te tunungia ngaa ate raa.
T Aa.
A Te ate raa, ngaa taakihi.
T Ngaa waahi katoa.

\textsuperscript{146} tote # salt \textsuperscript{147} noo = noa
A Aa. Ngaa taakahi e tunutunua ana. Ooo! Kaa rongo koe i te reka!
T Ti~ … .
A Tino pai!
T Tika! Noo naaianei nei hoki, kua kore kee …
A Hmm.
T … eeraa aahua. Kua hoko katoangia mai, kua maoa katoa.
A Aa!
T Ko eeraa mea katoa. Kua kore kee e … e tunutunungia i [te] … i … i … i te marae.
A Ko hoko mai au i ngaa arero hipi raa.
Maua e au te kaenga, kua karanga mai aku moko, “Oh!” Ka auee aku mokopuna, nee. “Aa, he … arero kwina148 noo te hipi!”
Kii atu au, “He reka raa moo te kai.” Ooo, kaare raatau e piringi. Ooo, ka titiro ki aa au, oo, kaa moe ngaa konohi149. “Aakuni koutou, koinei te kai tino pai atu! Kaare koutou e mate!” He arero hipi. He arero kau150.
T Aae. Pai raa …
A Mmm.
T … teeraa, teenaa aahua ki te … te ako i aa taatau tamariki. Nooreira, koinei au, kai te koa katoa au, he … he kaha noo etahi o taatau ki te ako haere i aa taatau mokopuna. Kia mau tonu aia151 teeraa aahuatanga i waenganui i a taatau.
A Mmm.

148 kwina = eenaa
149 konohi = kanohi
150 kau # cow
151 aia = ai
As those kids get older, it'll be up to
them to teach others … the ones growing
up … ah … maybe. Or maybe not. This
world will perhaps … be all different, ah,
when we leave this world, it will be a new
… new world. Everything will be new.
Just like now, everything's new, those
sorts of things are no longer here.

But, whenever [I] go back home, to the
hui, you still see, some are still practising
those things. They're still doing it that
way.

Anyway, ah, thank you to all of you
listening in. The time has arrived, ah, for
me to … to step down at this point. And
… I pray for all of you, listening in, ah,
that you will be blessed at … at all times.
No matter where … what you're doing,
ah, today. May our Creator look after you
all. So, do stay well in your homes. Thank
you.

Yes, thank you, my friend. Thank you
very much, for your coming in. And
now! We've finished our discussions, at
this time.
Naareira, kua huri ake ahau, e te iwi, ki aa koutou hoki. Ka tuku atu au he waiata ki aa koutou, kaa mutu, ka hono atu taatau ki te ... whakarongo i ngaa koorero Maaori mai hoki aa Te Rongo Mana Maaori.

Muri iho i teeraa, mahi atu au ki aa koutou i ngaa mahi hoki, ki oo taatau kohanga reo katoa hoki, o te rohe. Naareira, noho ora mai koutou.

And so, I turn, everyone, back to you all of course. I’ll play a song for you all, and then, we’ll link up to ... listen to the Māori news from Te Rongo Mana Māori.

And following that, I’ll be dealing with things of course, pertaining to all our kōhanga reo of the district. Therefore, do keep well everyone.
Wehenga 1: Huakitanga


Section 1: Opening

A Well everyone, you just listened to those songs, that opened up this programme, of course, this being the hour, of Te Kohinga Kōrero. So I’m still waiting for our speaker to arrive. It’s possible that [she] is unwell perhaps. Anyway, no worries, I will conduct this hour [alone]. Ah, therefore, ooh, everyone, [the speaker has] just come in … the speaker for this morning. So, ah, in order for me to welcome her, I’ll end this story about this mere, for conclusion at another time. The speaker for today has come in. Therefore, ooh, I greet her now that she’s come in … and is going to talk to us. And so … ah, I won’t drag things out, and so, I will say hello to her now, everyone.

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152 weenei = eenei
153 kai = kei
154 eia = ia
155 kaare = kaaore, kaahore
Moorena koe, e hoa, kua uru mai nei hoki koe. Ooo! Taku rekareka hoki kua tae mai koe. Kae te peehea koe?

T Kei te tino pai.
A Ooo, kia ora.

T Aa, aroha mai. Aa, naa te nui o ngaa mahi … aa … i tee marae, aa, ka … ka tae mai i teenei waa. Aa, i teeraa wiki¹⁵⁶ raa, aa, he … hee … tae tuureiti¹⁵⁷ mai noo … taa maatau manuhiri, ka kore e tae mai.
A Ooo!

T Aa, kaa kite au i aa Hoohepa, inanahi nei, ooo, i tahiraa nei, ka kii mai aia, kaare ia i rongo i aahau. Ka karanga atu au, “Aae, he … aa … oo … noho tonu au i te marae nei ki te aawhina atu, kaa mutu, ka haramai ki te mahi, aa te … Noo te … tuureiti hoki o ngaa … o taa maatau manuhiri, kaa kore e …”
A Mmm.

T “… e tae mai.”
A Mmm.

T Aa, i teenei waa, mahue atu i aa au, haramai au, whakareereatua atu e au i te marae, ka … kua haere mai au. Aa, he aroha tonu nooku ki aa koe, ka mahue koe i konei, ko koe anake kei konei ee … e whakapaaoho ana.

Nooreira, ki te roopuu … aa … whakapaaoho, aa, manaaki i too taatau reo … aa … irirangi o Ngaati Kahungunu, ngaa mihi ki aa kootou katoa i teenei waa.

Aa, ko tetahi o aku mihi, ka nui taku aroha, rongo ake au i te ata nei, aa, kua … kua mate … aa … tetahi o oo taatau kaimahi …
A Aae.

Good morning to you, my friend, now that you’ve come inside. Ooh! I’m so glad that you’ve arrived. How are you?

T Very well.
A Ooh, [good on you].

T Ah, forgive me. Ah, it’s due to so much going on … ah … at the marae, ah, that … that I arrive at this time.
A Ooh!

T Ah, I saw Joseph yesterday, or, the day before yesterday, and he said he hadn’t heard me on the radio. I replied, “Yes, well … ah … oh … I’ve had to stay on to help out at the marae, and then, I would come to work, at … Then due to … the lateness of the … of our visitors, I couldn’t …”
A Mmm.

T “… get here.”
A Mmm.

T And so, this time, I’ve left it all, I’ve come in, I’ve abandoned them at the marae, and … I have come in. Ah, I felt so sorry for you, you were left here, just you here by yourself … broadcasting.

So, to the body … ah … of broadcasting, and governance of our … ah … [Ngati Kahungunu radio station], greetings to you all at this time.

Aa, ko tetahi o aku mihi, ka nui taku aroha, rongo ake au i te ata nei, aa, kua … kua mate … aa … tetahi o oo taatau kaimahi …
A Yes.
... and who was here, at one time, and that was Lovey, ah, I'm so sad for her.

A Mmm.

T So, to you the matriarch, wonderful matriarch ... ah ... matriarch. Ah, it's quite a long ... time, since I saw you. So, farewell, go forth then to our Creator, and go forth also to ... those ones who are there and welcoming you. And so, I have much sadness for you, and for your family, so, may you sleep [peacefully in the arms of] the Lord. Therefore, ah, let me leave it as that for now, in regard to you.

And, so to us all the people ... who are living, greetings ... to all of you, ah, hello also, um, to all of you who are listening in, um ... to me and ... oh, this woman who really works hard to uplift ...  

A Hmm.

T ... i ngaa mahi o Te Reo Irirangi o Ngaati Kahungunu.

Section 2: Visitors – 1

T So, greetings to you all this morning. Yes. I left my visitor behind this morning, our visiting group.

Each ... every Monday, a group of Police, ah, upholders of the ... law come to ... into Kohupātiki ... there to learn [about] ... ah ... the [things] pertaining to us, to the people. Pertaining also to the happenings on the marae, those sorts of things.

158 tou = tonu  
159 poohiri = poowhiri  
160 Pirihimana # Policeman [Police]
Aa, kia aahua maama ake aia161 pea aa raatau mahi, kia moohio aia raatau, aa, ki … i ngaa tikanga e paa ana ki … ki aa taatau, ki te iwi Maaori. E moohio ana hoki au, he nui rawa atu … aa … ngaa … rangatahi, kai roto i ngaa whareherehere nei, inaianei, aa, ki aa au i etahi waa, ehara noo raatau ake te hee.

Etahi o raatau, ka uru noa atu ki roo raruraru, he kore hoki noo raatau, aa, noo te … ngaa kaimahi o te ture e moohio … aa … ki ngaa tikanga o taatau, o te iwi Maaori.

Aa, kua kore hoki e aro i aa taatau rangatahi, e peeha ana ngaa whakahaere hoki aa te ture, kua uru noa atu raatau ki roo raruraru …

A Mmm.

T … aa, kaare hoki etahi o raatau ee … e whakarongo mai.

Um … nooreira, ee … ee … koinei tee … te wiki toru oo … too raatau haramai. Kotahi aanoo tee … te Mane kae te toe moo raatau, moo ngaa mea hou katoa, kaatahi tou ka puta mai, aa … i te kura … aa… ki te haere ki aa raatau mahi, aa, ngaa mea rangatahi.

He nui rawa atu hoki, ngaa mea o raatau, kaare anoo kia tae ki te marae. Kaare e moohio ki … ngaa aahuatanga e paa ana … aa … ki te marae, e paa ana hoki ki aa taatau te iwi Maaori.

Nooreira, aa, ka ngaro i te … Mane, ka mahue ake nei. Koira a kee te mahi. Aa, i reira maatau e whakarongo kooero ana. E kooero tahi ana hoki ki aa raatau, eeraa mea katoa. Aa, ko too raatau kai~, kaumaatua hoki koo … koo … ko Joe Northover.

A Aa.

A Right.
Umm … a … kaha aia ki tee … ki tee ako …

Ako atu.

… aa … i aa raatau. Ka puta mai i teeraa Mane raa, ngaa kahu moo te … aa … moo teenei waa, ngaa kahu potopoto katoa nei. Mate katoa … mate katoa au i te whakatakari!

Ka … koorero tonu mai aia ki aa maatau i roto i ana whai koorero. Whakaaro hoki ma~, hiika! Te roa hoki! Kae te kii atu au ki aku hoa “Kore au, kaare au e tae ki te mahi.”

To teaching.

… and … he is dedicated to … to teaching …

To teaching.

… ah … them. They came last Monday, in clothing for the … ah … for the [summer], in all this short clothing. I was totally … I was extremely cross!

And … he let us know in no uncertain terms in his speech. [We] thought, gee! [He's] taking ages! I was saying to my mates, “I won't, I won't get to work.”

I looked over, “What’s that old man up to, as he is talking … to his group?” There he was, ah, over there telling them off, for the clothes they came in.

“Who ever told you that for a pōwhiri you can come dressed like that? Look at those [people] seated on the marae, [they] aren’t wearing those kinds of clothes.” All those sorts of things, yes, he was the one having to coach them.

As for the ones from this morning, their clothing was quite good. He didn't say anything … ah … [they] weren't growled at this morning, ah, so I left them all happy, ah, at … at the marae, then came here. Therefore, [I am] so sorry for my late arrival at this time.

It's late … it's very late … the time.
A Ahakoa i tuureiti koe, i tae mai koe, e hoa, koinaa tonu te mea nui. Aa, kaua e kaha te mahi i a a koe, kai paangia koe e te rewharewha. Me aata mahi. Ne. Kaua e nui rawa tee … te uta kawenga ki runga i oou pakahiwi\(^{163}\), ana, kei paangia koe e te rewharewha, e hoa.

T Mmm. Kei te pai …

A Me aata haere.

T … kei te pai rawa atu …

A Mmm.

T … inaaianei. Nooreira, he whakakaha tonu ki te haere ki te aawhina haere i aa taatau mahi, i aa taatau kootiro. Ko tetahi hoki o aa maatau kootiro kaikaranga, aa, pirangi hoki ai ki eenei mahi, ki te ako, aa … te tamaahine aa Wii Te Tau Huata, ko Manu.

A Mmm.

T Ko ia tee … te kootiro i haramai i te ata nei. Ka whakaaro au, “Oh!” Kaare au e kaha ki te whakarere atu i a a ia, ko ia anake i reira, kua haere kee hoki teeraa o aa maatau kootiro. Kua haere … kai … kai Pooneke … raaua ko Heitia.

A Aa.

T Aa, ka … whakaaro au, me noho tou au ki te aawhina atu hoki i teeraa. Aa. He pai! Ka karanga atu au, “Maau tonu e karanga … maa~. Ko au, ko taaku mahi, he tuu i konei te aawhina i aa koe.”

A Mmm.

T Aa, he pai hoki, raaua koo … ko Matiu\(^{164}\) … aa … aa Wiiremu\(^{165}\) Bennett nei.

A Mmm.

T Aa … too maatau roopuu, e toru maatau i reira hei … hei poowhiri atu i teee … te roopuu nei.

A Mmm.

T Yeah … in our group, there were three of us there to … to welcome the … this group.

A Even though you’re late, you arrived, my friend, that’s the main thing. So, don’t overwork yourself, in case you get the flu. Take it easy. Okay. Don’t place too many … responsibilities upon your shoulders, in case you catch the flu, my friend.

T Mmm. I’m well …

A Take it easy.

T … [I’m] really very well …

A Mmm.

T … now. Therefore, I make an effort to go and help out with our work, with our young women. Actually one of our young karanga women, ah, is very interested in these activities, to learn, ah … the daughter of Wi Te Tau Huata, Manu.

A Mmm.

T She’s the … the girl who came this morning. And I thought, “Oh!” I couldn’t abandon her on her own there, as our other young woman has gone away. She has gone … to … to Wellington … her and Heitia.

A Okay.

T And so … I thought, I’ d stay back to help this other one. Yes. It was good! I said to her, “You can [do the] call …~~. As for me, my job, will be to stand here to assist you.”

A Mmm.

T Yes, and it was good too, her … and Matthew … [offspring] of … of Bill Bennett.

A Mmm.

T 163 pakahiwi = pakihiwi, pokohiwi

164 Matiu # Matthew

165 Wiiremu # William
**Wehenga 3: Manuhiri – 2**

**T** Whakaaro hoki au, oo, me haramai au. I moata tonu taku haere ki tee … te marae. Oo … whakaaro au, me haere au i te koorero atu, kae te haere kee mai aa au ki te mahi, kaare au i te noho atu. Ka aroha au, ka mahue atu ko raaua, e rua noa iho raaua.

**A** Mmm.


Aa, ko tee kaikaranga hoki aa ngaa … aa … aa … aa … aa … aa, a Joe, a Tuahine. Tuahine. Ko taana nei kaikaranga hoki, he hou anoo.

**A** Mmm.

**T** Kei te kii mai … i kite maatau i aa ia, inanahi nei. Kua kii mai ki aa maatau, “Oo,” kei te ako anoo hoki eia. Aa, whakamaa katoa eia, ka karangangia atu ana aia, kia hae~ … haere mai ki te mau mai.

Ka … karanga atu au, “Ha! Whakarongo atu ki aa koe, kei te pai rawa atu too mahi!”

**A** Mmm.

**Section 3: Visitors – 2**

**T** I decided, oh, I would come here. I actually went early to the … the marae. Oh … I thought, I’d go and tell them, that I was coming to work instead, [that] I wouldn’t be staying on. But then I felt sorry for them, leaving them two there, just the two of them.

**A** Mmm.

**T** But then … our young woman was saying, “Ah, we’ll be alright, maybe.” I said, “Oh, never mind. I had better stay here. I’d better stay by your very side, to help you.”

As for the karanga woman for the … for … for … for Joe, for Tuahine. Tuahine. His karanga woman, was new as well.

**A** Mmm.

**T** She was saying … we saw her, just yesterday. And she said to us, that “Oh,” she was still learning too. And, that she was really embarrassed when she was asked, to [come] … to come escort them on.

Then … I said, “Huh! Listen to yourself, what you are doing is great!”

**A** Mmm.
She arrived, this morning, and I left her there with our [karanga woman] ... they’re at the marae, listening to the discussions of the hui ... from ... the meeting. Not until three o’clock this afternoon will ... will their hui finish.

And, they’ll be learning all aspects of this thing ... of ... of ... the Māori culture and the Pākehā culture ... as well as their own culture. Some of them come along, as if to say they themselves are the law.

A Hmm, hmm, hmm.

They don’t even listen ... ah ... to ... the information ... being told to them ... only written material. Next minute, you’re put in ... in jail. Therefore ... ah ... the older ones ... ah ... are quite good.

Ah, one of the topics covered by ... by ... Joe, this morning, ah, was about one of the policemen, there now ... and ... whose position is quite high up within the ah ... the justice system.

And, he said to us ... ah ... he said to us, “What we need to do as Māori people, is to give strong support to people like him, who have kind of reached ... high ranks.” And, so that they gain entry ... ah ... into the Police Commission.
T "... aa ... kia aawhinangia." Ko tetahi o ngaa ... he ... he Munro. Noo Te Wairoa tee ... tee ... te pirihimana nei. Kai reira ... aa ... hai aawhina. He aahua teitei tonu aia i roto i ngaa mahi aa te pirihimana. Kaare au i tini ... tino moohio ki aa ia. Ko Piri? Piri ...

A Aae.

T ... Munro.

A Aae, aae.

T Moohio?

A Aae.

T Aae, pai hoki tee ... tee ... taua ... taitama nei. Haramai ki te ... ki ... te mihimihii mai. Kai te koorero Maaori tonu ... A Mmm.

T ... tino Maaori rawa atu nei. Ka karanga atu au, kua karanga atu au ki aa ... ki aaku hoa, "Oo, kaati, kia kaha tonu taatau ki tee ... te aawhina atu i aa ia, me kore pea ... kia tae aia ki rung raa anoo."

Kae te kii mai hoki too raatau kaumaatua, "Arakaa hoki tetahi o aa taatau taangata, koo ... ko Winitana. Peenei ana taatau, kaa ... ka taea e ia. Ko ia te Piriiima i tetahi ... tetahi waa. Aa, noo te meatanga ... aa ... ka heke mai teeraa.

Whakaaro tou ngaa Maaori katoa kia kaha tonu raatau ki te aawhina i teeraa, me kore ia e eke atu hai Piriiima, kaare ia i eke atu. Aa, kua tuu mai hoki ko teenei nei, aa, kia kaha taatau ki te aawhina hoki i aa ia."

T "... to ... support him." One of the ... a ... a Munro. This policeman ~ ~ ...) was from Wairoa. He was there ... ah ... helping out. He's actually quite high up in the police [force]. I didn't ... really know him. Is it Piri? Piri ...

A Aae.

T ... Munro.

A Aae, aae.

T [Do you know him]?

A Yes.

T Yes, he's good the ... the ... that ... young man. He came over to ... to ... greet us. And he was speaking Māori too ...

A Mmm.

T ... very Māori too. I said, I said to ... to my mates, "Oh, okay then, let's be very strong in ... in supporting him, in case [he] might ... make it to the very top."

Their elder was saying also, “There's another one of our people too, and it's ... it's Winston. We all thought, that ... he could do it. He was the Prime Minister at one ... one time. Ah, but ultimately ... ah ... [he fell out of favour].

The Māori people decided to lend [him] great support, in case he got to become Prime Minister, but he didn't make it. And now, this one stands before us, so, let us all support him strongly as well.”

167 Winitana # Winston  168 Piriiima = Premier [Prime Minister]
I thought, it would really be quite good, ah, for us to support our … ah … young men and young women, the ones who have gained entry to those … higher positions. Let us be strong in … in supporting them.

Anyway, I left them, all okay, at the … the marae, and their work at the marae.

Just yesterday, ah, on Saturday … ah … was the headstone unveiling … of … Ruruhi ...
The other … Saturday back there, we went with our … ah … our … ah … guest who’s staying amongst us, a Vietnamese. [This] guy’s … from Vietnam. He’s been actually staying with one of our nephews.

He was telling us, that he came here, and that he was studying over here. Oh, he was here, but he's gone back to … they’ve gone back to Wellington now. He said to us that he’d travelled all over this world, and was fed up with living alongside Pākehā.

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He tino tangata tiino pai rawa atu nei, huumarie, he tangata, kaare aana nei koorero. He tino teitei rawa atu i roto i toona nei … aa …

He said, “Yes, we went, [me] and my family.” He was saying, “We went, [me] and my family, we [went] to Auckland. There was Aunty So and So, Aunty So and So to … .”

Ooh! We just laughed at him, while he was telling me. We were saying to him, “You're too much alright.” He's a really, really nice guy, and humble, without anything to say. He's very high up in his … ah …

A Iwi?
T … iwi, aa.
A Mmm.
T Raatau katoa i haramai … aa raatau nei mahi, hika, kai rei~ … kai rungaa raa anoo raa.
A Mmm.
T Aa, i haramai ki te ako … aa … i te reo … aa … i konei. Aa, ka tae mai raatau i teeraa wiki raa, ka poowhiringia too raatau roopuu i haere mai ki … ki Te Kohupaatiki … e maatau. I reira raatau, ee … tekaa maa ono nei raatau. Te nuinga o raatau he waahine.
A Mmm.
T Kai roto katoa i ngaa mahi tiketike nei, e mahi ana.
Naa, ka mahingia hoki, ka tono mai aanoo raatau, kaa pai aanoo mee … mee mahi he haangi, kua rongo raatau. Aa, ka mahingia e ngaa … mea o te kaaenga, aa maatau tamariki, he haangi maa raatau.

Ka haere anoo raatau ki te titiro. I tae mai, ka haere raatau ki te titiro, e mahingia ana te haangi, e puruhia ana ngaa kai ki roto i te haangi.

Anyway, [they requested, if it was okay to … to have a hāngi made for them, as they’d heard about them]. And so, one was made by the … the [people] from home, ah, our kids, a hāngi for them.

They even went to watch. They arrived, and went over to watch, as the hāngi was being prepared, and the food being put into the hāngi.
We thought, ooh! They mightn’t want to eat it, seeing the soil, seeing it buried with soil, and they won’t want to eat it. When it came time to eat, ooh, they absolutely loved that way of cooking food.

A Mmm.

T Some of them said, “Ooh ….” The one staying by our … with Matthew, “Ooh, will it be okay …?” He asked the main hāngi maker, “Would you be able to make another hāngi before I go home?”

“What’s the … for what?” Ooh, because he had friends coming over, from America. “Ooh, really?” “Yes.” So the other one asked, “How many? How many of them are coming?” He replied, “Two.” He had two visitors [coming] over …

Then we laughed. And then … that other one said, “Goodness gracious, when we make a hāngi, it’s for lots of people, because, it’s a really big job …”

A Making a hāngi.

T “… to make a hāngi.” Then, he laughed too. And they really wanted that kind of …

A Food.

T … cooking food.

A Making food. Mmm.

A It’s true ….

T As for the women, the women, I thought, “Oh,” perhaps the women from those countries wouldn’t want it. But they really enjoyed it.
Um … aa … koinei raa ngaa mahi, e mahitia ana i … i … i Te Kohupaatiki i ngaa rangi, kaa … kaa … ka mahue ake nei.

Aa, ka haere hoki maatau i taa maatau maarena me taa maatau tangata. Ka tae atu ki reira, kai te paatai kee mai ngaa … te whaanau, “Ha! Noo hea hoki teenaa? Naa kootou i kite taa kootou?” “Oo, kai te taha tonu o te whaanau e noho ana.”

Um … ah … and so that's what's been happening at … at …. at Kohupātiki on the days, that … that … have just passed.

Ah, so we went off to our wedding with our man as well. When we arrived there, the family was … asking, “Huh! Where's that one from? [Where] did you lot find him?” “Oh, he's staying with the family.”

A Mmm.

T Ko te maarena nei, i maarena kee ki roto i … waahi, he puiihi nei. Kua whakawaateangia hei … moo eeraa aahutanga. Rawe hoki teeraa waahi.

A I hea teenaa?

T I roto oo Kaitoke. Kaitoke.

A Ooo.

T Engari, e toru maaero173 ki te puiihi. I tua atu …

A Ki te ngahere.

T … i te marae o … oo Kaitoke …

A Mmm.

T … i muri, i roto i ngaa hiwi174 oo reira. Aa, kore rawa atu nei maatau i moohio. Ee, ia tau e haere ana maatau ki reira ki ngaa hui, kore rawa atu au i moohio, he waahi peeraa kai reira.

A Heh.

T Eeraa, he rawe hoki! Kai waenganui i te puiihi … ngaa waahi hai haeretanga, i te tirotiro haere. Aa, i reira te maarena nei.

173 maaero # mile

174 hiwi = puke

A He tika.

T E moohio ana anu, ngaa mea o konei nei, o Havelock, engari, kaare au i moohio he waahi peeraa anoo kai reira. Tino aataa~! He nui hoki te whaanau katoa i reira.

Kaa mutu, ka hoki mai maatau kii … kii … ki te taone ki reira, i reira hoki te haakari. Engari, he tuatahi moo maatau katoa ki te haere. Ko … ko Ootope te ingoa o taua waahi too~ … Kaari175 o Ootope. Tino aataahua teeraa waahi moo te maarea, aa, moo te haere nooho nei, ki te haereere.

Aa, kaa … koa katoa maatau, ngaa mea pakeke. E toru noiho hoki maatau ngaa … ngaa whaaea o tee … whaanau o ngaa Raapana176 nei, kei te toe, inaaianei.

A Mmm.

T Haere katoa maatau i te taha i aa maatau tamariki. Aa, hika maa … kore rawa atu tetahi o maatau i moohio, i reira anoo teeraa waahi, aa, hai … hai maarea, hai haere ki ngaa mahi karakia nei, eeraa mea katoa. Tino pai rawa atu … taa maatau haere.

And, that man kept saying to Matthew, “How fabulous!” They don't do anything like that over there. The weddings there, are held in their actual churches, those kinds of things. Yes, they never go to these sorts of places. Then we told him, that we had only just seen this place.

A How true.

T I know [of], the places here, in Havelock [North], but, I didn't know that such a place existed there. It was very [beautiful]! There was also a lot of family there.

After that, we came back to … to … to town, as that's where, that's where the dinner was. But, that was a first for all of us, to go on. ~ ~ … Ōtope was the name of that actual place … Ōtope Gardens. It's a beautiful venue for weddings, and for just going to, to wander around.

And then … we were all happy, [us] older folk. There are only three of us … the matriarchs of this … Robin family, who are left now.

A Mmm.

T We all went along with our children. Ah, honestly … not one of us knew, that that place was there, ah, for … for weddings, to go to for church services, and those sorts of things. It was wonderful … our trip.

Wehenga 5: Whakamutunga

T Aa, kua tata tonu raa te waa, hai te mutu atu … aa …

A Pai ana.

Section 5: Conclusion

T Well, it's just about time, to finish … ah …

A It's okay.

175 Kaari # Gardens 176 Raapana # Robin
T ... mooku ki te koorero. Hoi aanoo, kai te mihi tonu au. Mihi tonu atu au ki aa Aunty Hana, e kaha nei hoki eia ki te ... ki te haere, ki te aawhina haere, aa, ki te mahi hoki i ngaa mahi e ... e paa ana ki ... kii ... kii Ahuriri.

Aa, i aa maatau poo waananga hoki, i ngaa Tuurei\(^77\) ... aa ... e waananga ana i ngaa mahi aa ... aa Wī Te Tau Huata. Aa, kai te whakahou katoangia hoki, kai te ako katoangia ... aana nei mahi i tohutuho eia, i waiho ake e eia ... aa ... ki ngaa roopuu katoa o oo taatau marae.

Aa, nootemea, aa te tau ... aa ... rua mano e whaa kaa ... kaa riro ko taatau ... aa ... hai kaitiaki i te roopuu whakahaire i ngaa mahi haka, aa-ringa, aa te tau rua mano ... aa ... aa whaa.

A Mmm.

T Noo~ ... i whakaaro a Tama, ooo, pai tonu pea ki tee ... ki te whakaa~ ... ki te ako haere anoo i ngaa mahi, i waiho ake eia e tana matua, i ngaa mahi whakapapa i roto i ngaa waiata, i eeraa mea katoa. Ee, tino pai aa maatau poo i roto oo ... oo Whanganui aa Oorotu, ahakoa e rua tekau nei pea maatau, ia poo. E rua hoki ngaa poo i haere eia maatau, aa, he nui tonu ngaa mea kai te haramai ki te ako. He kaha hoki ana kaiako ki te ako ... aa ... i eenei mahi aa ... ngaa mahi aa Wī.

Nooreira, koinei noih o raa ngaa mahi hou kua ... kua mahingia e maatau. Kua haerengia ngaa haere, aa, mai i te waa ii ... ii ... i tiimata ai au ki te hokihoki mai ...

A Mmm.

T ... ki te ... ki te mahi.

A Mmm.

T ... talking, for me anyway. However, I still have greetings to make. I greet Aunty Hana, as she still tries to ... to go, to help out, and to do the work ... pertaining to ... to Ahuriri.

And then, at our Tuesday night classes ... ah ... we're contemplating the work of ... of Wī Te Tau Huata. Ah, [these are] all being revived, and are all being taught ... the work he taught, and left behind ... ah ... to all the groups of our marae.

Ah, because, in the year ... ah ... two thousand and four ... we will ... ah ... be looking after the group that's organising the haka and action song [competitions], in the year two thousand ... and ... four.

A Mmm.

T So ... Tama thought, ooh, it might be a good idea to ... to ~~~ ... re-learn the things passed down by his father, such as the genealogy contained in the songs, and so forth.

Gee, our evenings have been great in ... in Napier, even though there's only about twenty of us each night. On the two nights that we've been, ah, there's quite a lot coming along to learn. His tutors are energetic at teaching ... ah ... these things ... the works of Wī.

And so, these then are the only new things that ... we have done. I've been on trips, ah, since the time that ... that ... that I started coming back ...
Therefore, I continue to say thank you … to … all of you, devoted to supporting this department for us, the [EIT] Māori Department.

Ah, this morning I … I was saying to my colleagues, as I could still hear them talking about the Police. I said to my friend, I’m sick of that subject. Instead of [finding] … finding an issue … ah … more positive, that’s … that’s more like a Māori issue.

Instead of the head people from justice speaking, they’re always talking about the police. It would be better to just drop it, or tell it all … in the English language.

And so, I haven’t much more to say, because it’s come time for me to step down. Anyway, ah, thank you all for listening in, to all the ones from Wairoa, from home, and heading towards Waikare, and the people too, who are over here listening in.

To you, in your homes listening in, greetings to you, greetings to you, greetings to us all, for this time. May our Creator care for us all, look after [us], and guide [us] always in all our work. All the best.

Yes, and all the best. All the best my friend.

Well, folks, you’ve been hearing … ah … Lil of course, talking. Well, that made for good listening, ay? So, on this coming Monday, I expect to see you here, at nine o’clock on the dot. There’s … something very special … in store for us on Monday.

Yes.
Naareira, kae te tino titiro atu au ki aa koe e haramai ana, aa, me … me taku aahua aawangawanga anoo. Pai, kae te ora tonu koe, ne. Kae te whiti\textsuperscript{178} rawa atu koe.

Kia tau tonu ngaa manaakitanga aa too taaua Matua, a too taatau Matua i Te Rangi ki aa koe, i ngaa waa katoa, i oo haerenga, i oo noohanga, i oo koorerotanga. Kia tiekina\textsuperscript{179} koe i ngaa waa katoa.

\textbf{A} And so, I was having a good look at you coming in, and with … with somewhat of a concern. It's good, you are really well, ay. You're looking very fit.

\textbf{T} Thank you.

\textbf{A} Naareira, ki aa koutou hoki e te iwi, noho ora mai koutou, whakarongo tonu mai ki ngaa mahi, e whakahaeretia atu ana ki aa koutou, ia ra, mai i too taatau teihana\textsuperscript{180} nei, Te Reo Irirangi o Ngaati Kahungunu. Te teihana, kae te tuku katoa atu ki aa koutou, i ngaa koorero katoa mai o te ao, o te kaenga, o ngaa waahi katoa.

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Naareira, kia mau mai koutou, whakarongo mai.

\textbf{T} Kia ora.

\textbf{A} Well then, to you everyone, may you all keep safe, and keep listening in to the broadcasts being sent out to you, every day, from our station here, Radio Kahungunu. The station that brings you topics from all over the world, from home, from all places.

So, to all of you, ah, do stay tuned in. After the … the … news at ten o’clock then, I’ll be back and to continue to bring you the programme for all the kōhanga reo in the area.

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\textbf{A} And so, I was having a good look at you coming in, and with … with somewhat of a concern. It's good, you are really well, ay. You're looking very fit.
Hey everyone, you were just listening then to the songs, which opened up this hour, of course, of ours. So that was, Te … Mātangi [by the way], which was the girls from the Māori school, of Turakina. Yes, and just before that as well was, E Peke, which was Kukupā and his band.

Anyway, at this time, everybody, as you know, this is the Te Kohinga Kōrero session, and [my … my … my speaking companion, of course, Lil Robin has come in again at this time]. So, I [shall] greet her.

Ah, good morning, my friend. You have come in of course … ah … to give us an update on what's happening, as usual, on Te Kohinga Kōrero this morning. Therefore, you have the time now, to greet the people.
Ah, all the best to you, as you greet me, ah, Apikara. Fondest greetings to you, as you painstakingly carry out the wonderful work [that you do] on our radio station.

And to the workers as well, all the executives of the radio station, [I] continue to greet you, including of course our leader, you Joseph, [best wishes to] you this morning.

And [I] also extend greetings … ah … to the people of Ngāti Kahungunu, listening in this morning, ah, to me and my friend, broadcasting to you all.

Ah, this … ah … at this time, I acknowledge our Creator for this most beautiful day.

And so, to all of you, to the old men, to the old women, residing there in your homes, listening to your radio station, greetings, greetings to you all. Keep well then will you all, and listen in to us two, talking to you this morning.

To those of you, from [over at] Māhia, ah, heading this way into Wairoa, warm greetings to you this morning. Also to those of you at Erepeti, heading onwards into Ngāi Tama Te Rangi, ah, into Tūhoe, [and] to Waikaremoana, greetings to you all this morning. To those also from Wairoa [all the way] to Wairarapa, warm greetings to you all this morning.

Wehenga 2: Tipunga

And so, our topic of discussion this morning, is a talk about … the time when we grew up, when we were kids.
Anyway, to my ... ah ... knowledge, when I was growing up in Waikaremoana, and I was still small, and I was still a baby, I was taken by my parents ... ah ... there. I was 'acquired' ... ah ... by my ... um ... uncle and ... ah ... my elders from there. As I grew up, my parents would keep coming there, to see how I was. Ah, I'll never forget them.

As I got a bit older, at that time, there was a lot of church-going activity. 'Having church' was what happened continually ... [from] before dawn, to daylight. And, in the ... the afternoons ... we'd go to the Ringatū gatherings. Ah, I'd wake up in the middle of the night, [they'd] still be having [church] ... ah ... all the adults. Ah, at that time too, I didn't really understand what ... [they were doing]. [All] I knew was they were [having church]. Ah, [they] would have church, then go off to the meetings. Sometimes as I was ... was ... growing up, at dawn, we would be woken up to go to the river. Ah, to go there for prayers, ah, to ... carry out the rituals there pertaining to ... ah ... the cleansing of the body of a person, through the ... their prayers.

And ... to us of course, the children at that time, we were a little afraid. But, [our ... ah ... elders were good, back then]. It was [actually] them who fostered ... ah ... us.

Did you grow up like that too, Api?

T. Aae. Aa, tino kaha rawa atu hoki, aa, ki Waikare, i aua waa.  

A. Mmm.

T. He karakia tou te mahi. Ka mutu, ka … ahu peeraa tou ati roto o Ruataahuna, ki Ruatoki, aa, i … i … i runga i ngaa taraka, maumau nei i aa raatau kaimahi, aa, ki aa raatau nei mahi. Ka haere maatau i ngaa waa … aa … kaa waatea mai ngaa waka hai mau i aa maatau ko aku karawa ki … ki reira, tipu haere ake ei.  


A. Mmm.

T. Prayers were conducted [all the time]. And then, [they'd] … head off into Ruatâhuna, to Ruātoki, ah, on … on … on the trucks that carried their workers, ah, to their jobs. We'd go when … ah … the trucks were available to transport me and my elders to … there, to where I would grow up.

Ah, I was about eight years old when I came back. I was brought back, ah, to my real parents. Ah, my … grandmother … ah … she kept saying to my father, oh, to bring me back home, because I was sickly. Sickly. She said it was better to take [me] back. They came … they came over to Waikaremoana, and brought me back home.

A. Mmm.

T. Anyway, our work, we were growing up at that time, was milking cows. And the cows were really huge. I learned. As I didn't know how to milk. So [I] learned to milk cows. [The cow would kick the] … the bucket, the milk would spill. We'd get a growling from … from the older ones, those sorts of things.
Aa, kaare au i tino hiahia ki teeraa mahi, nootemea he moata rawa i te ata. I te … i te atapoo tonu atu, aa, kua ma~ … matika188 ki te miraka kau. I ngaa ahiahi, aa, kua hoki mai i te kura, aa … e toru maero hoki tee … te tawhiti atu o te kura i aa maatau. I etahi waa, ka ha~ … haere maa runga i ngaa hooiho189. Aa, kaaretahi nei he tera190 oo ngaa hooiho.

Ah, I didn’t really like that job, because it was too early in the mornings. At … at dawn, ah, we would get~ … get up to milk cows. And in the afternoons, ah, we’d come back from school, ah … it was … three miles the … distance of the school from us. Sometimes [we] would [go] … go on horseback. And there were no saddles on the horses.

A Mmm.

T He peeke191 noa iho te kaahuka kai runga. Aa, ka haere ki runga i ngaa hooiho. Aa, ka … etahi waa, aa, he kaha rawa noo te oma o te hooiho, kua taka. Kua taka ki raro, puukai ai, ki reira puukai ai!

Kua haramai etahi atu ra, kua … hopua te hooiho, ka whakahokia mai. Eeraa mea katoa, i aa au … i aa au ee … e tipu ake ana.

Ka haere maatau ki te kura, aa, ko oo maatau kuia tonu … aa … oo te marae, haere ei, haere mai ki te ako i aa maatau i ngaa mahi-aa-ringa nei, i ngaa mahi raranga, eeraa mahi, i ngaa mahi e mahitia ana, i eeraa waa.

Aa, ka pakeke haere ake au, aa maatau mahi ia … i ngaa waa … ee … ki te whakatipu kai. Koira tetahi … ngaa … ngaa maara kai. Inaa tonu atu te nui, o enea maara kai!

A Mmm.

T Only a sugar bag was used as a blanket on top. And [we] would go on the horses. And then … at times, ah, because the horse ran too fast, [I] would fall off. [I] would fall off, into a heap, and lie there in a heap!

Then the others would come, [they] would … catch the horse, and bring it back. All those things, when I … when I was … was growing up.

We would go to school, ah, and our nannies … ah … from the marae, would come, would come teach us the handiworks, weaving activities, those activities, the activities being practised, in those times.

And as I grew older, our jobs every … at the times … ah … were growing food. That was one … the … the food gardens. They were so huge, those food gardens!

A Mmm.

T [Each and every family, had their own food garden]. The whole family would go, all the families [would go] to help [this] family, and [that] family.

A Mmm.

188 matika = matike 190 tera # saddle
189 hooiho # horse 191 peeke # bag [sack]
Ah, they were so big, the food gardens. There were potatoes, kūmara, melons, pumpkins, and sugar cane. I heard one … morning there, [sugar cane, being mentioned].

A Tootoo huka.

T And … I've never heard it mentioned, since … the time when we were kids. That was one food we really held in high regard. It was no sweat for us, the kids to go out into the food gardens, and while there, we'd sit, to … to chew on sugar cane.

A Sugar cane.

T And … I've never heard it mentioned, since … the time when we were kids. That was one food we really held in high regard. It was no sweat for us, the kids to go out into the food gardens, and while there, we'd sit, to … to chew on sugar cane.

A Tapahi. Tapahi …

T Cut. Cut …

A … cut the sugar cane …

T Yes.

A … and bring it under the shade …

T Shade.

A … eh?

T There … .

A The shady spots. And sit there, and eat sugar cane. Goodness gracious me! And take it to school. “What have you got?” “Sugar cane.” Mmm.

T And, the kids of today, no longer know about sugar cane.

A I don't see it around.

T It's not seen anymore, true. And the fig has become scarce [too].

A Yes. But not that!

T The fruit.

A But, that one, the fig. Ah, there are lots.

T Really?

A I've seen … .

192 huka # sugar
193 waa = aa
194 naaianei = inaaianei
Kei te nui tonu? Kua kore ...

Aa! Kai aa au tetahi, kai taku kaaenga.

Nee? Kua kore i aa maatau ra. E ... kotahi te ... te raakau, i reira, oo, ka hia nei! E pakupaku noihoa ana maatau i teenaa ra. Hoki rawa atu au, i naa too ake nei, kua kore.

A Aae. Te tere\textsuperscript{195}, ne? Te tere ... te ... te ... te piki.

A Aa. Te tere.

... tino nui atu.

Te nui hoki o te tere.

Tipu haere ana, i te taha o te awa, i runga i nga hiwi. Haere eia maatau te kohi tere moo te Kirihimete\textsuperscript{196}.

Aa. Peeraa anoo maatau.

Ngaa Kirihimete, anaa, ka haere i te mau i nga keena\textsuperscript{197} maa runga hooihia. Noho ai koe i runga i te hoolho, anaa, ka kohi mai.

Ka kohi. Aa.

I ngaa tere.

Ka haere maatau ki te tiki i aa maatau kau, kaa piki i runga i te hoolho, ki reira tuu ai, ki tee ... ki te kohi i ... aa ... ngaa hua aaporo\textsuperscript{198}.

A Aae.

A Aa, kaa mau ki ... ki roto i nga ... ki te waahi miraka i ngaa kau. Aa, hei te mea~ ... meatanga mai o te kiriimi\textsuperscript{199}, kaa riro koiraa taa maatau mahi ... he kai ... ee ... aa ... aaporo me ngaa kiriimi. Oo, te pai hoki!

[Are they] still plentiful? They're no longer ... .

Yes! I've got one, at my home.

Really? We don't have any over our [way]. There ... was one ... tree there, oh, for how long! We were still only little at that time. When I finally went back, just recently, it had gone.

Yes. Cherries, ay? The cherry ... the ... [and] the fig.

Yes.

Those were the things ...

The cherry.

... that were very plentiful ...

There were so many cherries.

Growing, on the side of the river, and on the hills. We'd go and pick cherries for Christmas.

Yes. The same with us.

At Christmas times, as usual, we'd go and take the cans on horseback. You would sit on the horse, and then pick them.

[You'd] pick away. Yes.

The cherries.

When we'd go to get our cows, we'd get on the horses, and stand there to ... to pick ... ah ... the apples.

Yes.

And then, take them to ... into the ... the place where [we] milked the cows. And, on the ... on the [separation out] of the cream, we'd end up doing that ... eating ... ah ... ah ... apples with the cream. Oh, it was good!

\textsuperscript{195} tere # cherry \hfill \textsuperscript{196} Kirihimete # Christmas \hfill \textsuperscript{197} keena # can
\textsuperscript{198} aaporo # apple \hfill \textsuperscript{199} kiriimi # cream
Ha! Hai te tukutanga i ngaa kiriimi ki tee ... ki tee taaone, kaa kite too maatau paapaa i ngaa riipoata. Ha! Kaare kee i nui te haere o te kiriimi. Ko maatau tonu, kai te kai i te kaenga ra. Aa ...

Huh! When the cream was sent off to ... to town, our father would see the reports. Huh! There wasn't much cream going. We, our very selves, were consuming it there at home. Ah ...

A Mmm.

Wehenga 3: Kohikohi Kai – 1

T He tino nui rawa atu ngaa mahi i mahia e maatau. I ngaa waa haere raatau ki tee ... te hao, ki te hao, aa, ngaaoere, eeraa mea.

A Iinanga. Mmm.

T Aa, iinanga. Kaa noho koo ... ko tetahi o maatau ki runga i te ... tetahi raakau ki te ... te ... ki te titiro mena kai te haere mai hee ... hee ... hee ... he ngaaoere, iinanga raanei. Koiraa tetahi mahi anoo. Aa, kua hiamoe te ... kua hiamoe, kua kore e pirangi noho i reira. Engari, i teeraa waa oo maatau pakeke, i ... i te waa e rere ana tee ... te ika i te awa, kaa noho raatau i reira. Kikii ana ngaa tini ... tini karahiini nei ... kikii ana teeraa, aa, kaa ... ka tuarihia maa ngaa whaanau katoa.

A Mmm. Mmm.

T Aa, noo naiaenei nei, e hika maa! Kore ... kaare e kitea teeraa ...

A Teeraa aahuatanga.

T ... teeraa aahuatanga.

A Ne?

T Aa.

Section: Food Gathering – 1

T There were lots of things done by us. During the times they went to ... net fish, to set nets to catch, ah, smelts, those things.

A Whitebait. Mmm.

T Yes, whitebait. One of us ... would sit up in ... a tree to ... to ... to see if any ... any ... any smelts or whitebait ... were coming along. That was another job.

And, [we] would get sleepy ... get sleepy, and then we wouldn't want to stay there. But, at that time our elders, at ... at the time the fish were running ... in the river, they'd stay put.

When the tins were full ... kerosene tins ... once they were full, ah, then ... they'd be distributed to all the families.

A Mmm. Mmm.

T And nowadays, gosh! No more ... that's not seen ...

A That sort of thing.

T ... that practice.

A Ay?

T Yes.
A Aae. Um … kae te awa hoki … o Koopuuaawhara. Anaa, kai raro too\textsuperscript{203} ake hoki i too maatau kaaenga noho. Ngaa ata too atu, ka matika aaku nei tamariki ki te haere i te hao. Piringi katoa hoki raatau i teeraa mahi, te hao iinanga, ngaaore, kookopu noa.

T Kookopu.

A Ngaa tuumomo ika katoa.

T Ki te rapu tuna. Te rapu tuna. Aa, ki te mahi kaakahi.

A Aae.

T Eeraa mea katoa, i roto i too maatau nei awa, i te awa … aa … i Te Waiau. Ee, noo naaianei kua korekore katoa eeraa … .

A Kua ngaro, ne?

T Kua ngaro. Kua ngarongaro katoa. Ko ngaa mahi pea, e tukuna mai nei ngaa … ngaa kino i roto i ngaa … i ngaa whare hiko, kai runga atu ra. Kua korekore katoa, inaaianei, teeraa aahuatanga i oo maatau awa. A, iti noihoi nei, inaaianei, te ngaaoe … ee … kaa rere i reira. Aa, i mua atu ra, i aa maatau e tamariki ana, teenaa mea te ngaaore! Teenaa mea te ika!

A Mmm.

T Kaa mutu, i etahi waa, ka haere hoki oo maatau pakeke ki te one … aa … ki Te Wairoa … ki reira ki tee … ki te mahi, i teeraa waa, ki te mahi pipi. Aa, kaare hoki i roa kaa kore i reira, haere ra anoo ki Te Maahia. Aa, mai i too … too maatau nei waahi nohonga ki reira, ki te mahi pipi, eeraa mahi katoa.

A Mmm. Mmm.

A Yes. Um … at the river … of Kopūāwhara. There, just below the home we lived at. In the early mornings, my kids would get up to go net fishing. Because they were really keen on that pastime, netting for whitebait, smelts, and even cockabullies.

T Cockabullies.

A All kinds of fish.

T To go eeling. Going eeling. And getting freshwater mussels.

A Yes.

T All those things were in our river, at the river … ah … the Waiau. Hey, nowadays they’re not there anymore those … .

A They’ve gone, ay?

T They’ve gone. They’ve totally disappeared. It’s the activity maybe, of releasing the … the toxins from the … the power stations, further up there. They have gone altogether now, those characteristics of our rivers. Ah, there’s very few smelts nowadays … ah … that run there. Yes, before, when we were kids, there were heaps of smelts! Heaps of fish!

A Mmm.

T And then, sometimes, our elders also went to the beach … ah … to Wairoa … over there to … to get, at that time, to get cockles.

And it wasn’t long before they ran out there, and [wed] have to go all the way to Māhia. Ah, from our … our dwelling place to there, to get cockles, those sorts of activities.

A Mmm. Mmm.

\textsuperscript{203} too = tonu
T Mahi kina. Aa, noo too maatau nei pakeke haeretanga ake, ka whakaaengia hoki maatau kia haere. Aa … kua moohio tonu koe i ngaa aahuatanga o … oo te … oo teenei mea, te haere ki reira.

Kaare e haere noa atu ki reira, kaa kai kai roto i te wai, eeraa mea katoa. A, kaua ee … e … e haere ki uta ra, ki reira kai ai, kai roto tonu etahi … i te a~ … i tee … i te wai. Aa, kaua hei haaparangi204 haere noihoh i reira … haaparangi, eeraa mea katoa.

A Mm.

T Ka tohutohungia maatau e oo maatau … pakeke. Aa, he pai hoki … ki aa au … ki aa au nei, kia moohio hoki, inaaianei nei, ki aa au, kia moohio hoki aa taatau nei mokopuna, aa taatau tamariki, ki eera aahuatanga.

Kia mau tonu eia … ngaa mahi aa oo taatau tiipuna. Nootemea, ki aa raatau, eeraa aahuatanga, aa, i auwaa, he tino tapu rawa atu. Kaare nei raatau e mahi tamariki noa iho nei i aa raatau nei mahi.

A Mmm.

T We were told those things by our … elders. And, it was good … to me … to me, to know of course, nowadays, to me, for our grandchildren and children to understand those procedures.

That they endure … the practices of our ancestors. Because, to them, those things, in those days, were very sacred. They would never carry out their practices in an immature manner.

A Mmm.

T You were the one who grew up next to the … to the beach. You know the procedures.

A Yes. That’s quite right … that statement. We wouldn’t go to the beach, and take a bucket, or take an old basket. It’d be a new basket instead.

Indeed.

A So … a new basket would be woven, and then, we’d be all set to go to the beach. And if you would go of course, we wouldn’t even get wet.

T Yes.

204 haaparangi = uumere, tiiwaha, haamama 205 ko = kua
A Kaare oo maatau waewae e tino … e … e maakuu, kua kii te … i aa maatau te kete paaua. Ka kii koe e haere ana te paaua i runga noihō i ngaa … i ngaa poohatu206, ne. Kaare e maakuu. Hoi anoo, kaa kohi, kua kii te kete, kua hoki ki te kaaenga.

T Aae.

A I teenei waa, kaare koe e kite … i te paaua. Me haere ra anoo koe ki te … me ruku!

T Aae. Aa, kua … kua korekore katoa. Aa …

A He takakinongia, nee?

T Aae.

A I ngaa mahi.

T Tika.

A Te matemate atu o ngaa tiipuna, kua kore e aro ake tee … raarangi o muri iho, ne! Ngaa reanga o muri iho, kua kore e tieki. Kua kore e moohio te tieki. Raahuingia ai hoki teeraa mea, te kai …

T Aae. Tika.

A … i te moana. Aa, kaa noho ai … he … he marama pea, e rua marama, anaa, kua … kua tuhera207. Kua pai te haere i te mahi kai moana. He tieki teeraa i te kai.

T He tika rawa atu. Tika tou.

A Tieki i teeraa mea i te kai. Mm.

T E … peenei tou hoki i aa raatau, aa, kaa tahu i ngaa miiti. Eeraa mea.

A Mm.

T He tiaki.

A Tieki kai.

A Our feet wouldn’t get very … ah … wet, and our baskets would be filled … by us with pāua. You’d see the pāua moving, just on … the rocks, ay. [You] wouldn’t get wet. Anyway, you’d gather away, and the basket would fill up, then [you] would go home.

T Yes.

A These days, you don’t see … the pāua. You actually have to go to … dive [for them]!

T Yes. Ah, they’re … they’re all gone. Ah …

A They are being violated, ay?

T Yes.

A By the [over] use.

T True.

A With the passing of the ancestors, there’s no longer any regard … by the following generations, ay! The recent generations no longer look after [things]. They no longer know how to conserve. Restrictions were placed, of course, on food …

T Yes. True.

A … in the sea. Ah, it’d remain for … a … a month perhaps, or two months, and then, it would … would open. It was okay to go and gather seafood [again]. That was a way to conserve food.

T That’s so right. So true

A Conserving food. Mmm.

T Ah … and just like them, ah, when [they’d] render down the meat. Those things.

A Mmm.

T It was preserving.

A Preserving food.

206 poohatu = kooohatu 207 tuhera = tuwhera
Preserving food, for the right times. All those things. And then going to pick pūhā, all those things, and preserving it.

Making torōi.

Watercress would be made into toroi, as would cabbage tree leaf stem, ah, those … all those things. Nowadays, I never, ever see … the kōuka being … being preserved. Um …

True. When I get sick, I'd go to get kōuka. If my stomach is upset, ah, or [if] there's a lump in my throat. Hey! You would go and collect kōuka.

Making torōi.

Aae. When I get sick, I'd go to get kōuka. If my stomach is upset, ah, or [if] there's a lump in my throat. Hey! You would go and collect kōuka.

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Watercress would be made into toroi, as would cabbage tree leaf stem, ah, those … all those things. Nowadays, I never, ever see … the kōuka being … being preserved. Um …
That’s good. Ah, the new home of one of my sons, my eldest child, at Waikaremoana, has one right outside his house. I said to him, “You certainly knew to come here. Here … to this home … ah … [with] the cabbage tree right outside.” “Oh, is it okay to eat?” I said, “Yes! It is good to eat.”

Th at’s good. Ah, the new home of one of my sons, my eldest child, at Waikaremoana, has one right outside his house. I said to him, “You certainly knew to come here. Here … to this home … ah … [with] the cabbage tree right outside.” “Oh, is it okay to eat?” I said, “Yes! It is good to eat.”

T “Ay?” Ooh, [they] … they still don’t know, how to … how to snap [them off].

A Ah, I’ve got two at home, at … growing at my house. For … for those kinds of uses, ay.

T Yes.

A When [you] get hungry for kōuka, then simply go … and get it.

T As for us, when we were little … we’d go to … to … into … onto the hills … behind the homes, and there, ah, and there, break them off. It was okay of course [with] the … the people there at that time, who managed the farms there at that time. We were allowed to …

A Mmm.

T … to go there to … to their farms, to … to … pick pūhā, and to … gather kōuka, all those things. There was no [problem]. But, nowadays, a person gets a bit wary about going, in case you get told off!

[You] are not allowed, to go on to their farms. Our children back home no longer go to those places that we went to. We would go into the waters running down … from the … from on the hills, to catch …
A Mmm.

T ... um ... koouka, ngaa ... Aa! Hopu kooura. Ngaa mea oo roto i ngaa wai nei.

A Kooura haawai.

T Aa, kaa ... kaa mau ki te kaaenga. Kaa mau raanei hee ... hee ... he tini tonu, hei ... hei ... hei tunu i ngaa ... ngaa ... ngaa kooura ra. Eeraa mea katoa. Inaaianei, kua kore!

T Ka koorero au i eeraa aahuatanga ki aku tamariki, kaore ra raatau e moohio e pheehea ana au, e aha ... 

A Mmm.

T ... e koorero ana au moo te aha ... eeraa mea katoa. Ngaa mahi haere nei i te whai pooaka. Eeraa mea ... eeraa aahuatanga. Kua kii mai raatau, oo, piirangi raatau i te haere i te whai pooaka. “E kii, e kii!” Kaare nei e haere, ka haere tonu atu. “Kai reira, e tatari mai ana ki aa koe?” Aa, koiraa etahi. Ko ngaa taane, ka haere te whai pooaka, ko maatau ki te mahi i etahi mahi atu.

Aa, he pai hoki! Anaa, i ngaa waa kaa ... ka hauhake i ngaa kai ... i ngaa maara kai ... ka haere katoa, ia whaanau ki te aawhina atu i etahi ra. Aa, kaa kite i ngaa teeneti210 kai roto i ngaa maara e ... .

A Mmm.

T Ka hoki atu maatau, mee ... kaa ... ka peka atu. Aa, kai te unu211, kae te ... kae te kai raatau. Kaa noho maatau katoa i te kai, i waenga ... i waenga i tee ... te maara. Aa, he pai hoki ... he ... he pai hoki ngaa ... ngaa kuia i taua waa ra. Ko raatau tonu hoki ki te whaka~ ... ki ... ki te tunu i ngaa kai. Aa, kia pai ai hoki tee ... te hoki mai o ngaa tamariki.

A Mmm.

T Yes, and ... then we'd bring them home. Or take a ... a ... a tin, to ... to ... to cook the ... the ... those crayfish [in]. All those things. Now, they're extinct!

Wehenga 4: Kohikohi Kai – 2

T When I talk about those things with my children, they don't know what I'm going on about, what ...

A Mmm.

T ... what I am talking about ... all those things. Activities such as going out pig hunting. Those things ... those activities. They would say to me, oh, they want to go pig hunting. “You don't say!” They don't [ever] go, and yet they still went out. “[Do you think the pigs] will be there, just waiting for you?” Yes, those were some [things]. The men, would go pig hunting, and we did other jobs.

Yes, it was good! And then, at the times to ... to harvest the food ... in the vegetable gardens ... everyone went, each family would help the others. Ah, [you] would see the tents in the gardens ... .

A Mmm.

T When we would go home [we would have to] ... then ... call in. And they'd be drinking, and ... they'd be eating. We'd all stay to eat, in the middle ... in the middle of the ... the garden. Yes, [the nannies at that time ... were lovely]. It was them who would make ... would cook the food. Yes, so it'd be nice for the ... the return [home] of the children.

210 teeneti # tent 211 unu = inu
Aa, i etahi waa, aa, ko ngaa kuiia kai roto kee i te kiitini\textsuperscript{212}, kai te … kei te marae ee … e taka kai mai ana raatau. Aa … kaare teenei mea, maatau nei te tamariki … aa … i matekai i tuaa waa … ahako, kaare maatau nei i haere ki te taaoone, kaare i tino hoko miiti mai, eeraa mea katoa. Aa, ka whakamarokengia ngaa tuna, ka mmm … kaa … whakaauahingia nei.

And, sometimes, ah, the nannies would be in the kitchen, at the … at the marae … they'd be cooking food. And … none of, us the children … ah … ever went hungry at that time … even though we never went to town, and rarely bought meat … those sorts of things. Ah, the eels would be dried, and mmm … then … [they] would be smoked.

A Mmm.

T Before …

A Mmm.

T … the … [they’d] be grilled, before.

A They’d be grilled.

T They’d be grilled. Yes. All those things. [We] … we didn’t really … my parents, and my grandparents, didn’t really buy … buy food. Some … some sugar only …

A Bread.

T … bread, sometimes. As they would …

A Bake.

T … bake …

A Yes.

T … all the time. Some … some … ah … the … the majority of the time, the food was the food we had at home. They didn’t ever go to buy meat. Because there was plenty of beef [around].

A Yes.

T And then there was fish … all those things. Yes, they were tough as in those days. They’d travel in their canoes. Each marae had their very own canoe. Nowadays, we don’t have any more. The floods came, and [they] were carried away.

\textsuperscript{212} kiitini = kiihini # kitchen \hfill \textsuperscript{213} paraaoa # flour [bread]
A Ngaa waka.
T Ngaa waka. Aa.
A Aa, koinaa tonu too maatau … mea haereere ai maatau, i aa maatau e tamariki ana, ka haere maa runga waka, ki te mahi wahia214, mai i te one. Ka mau mai, aa, tata tonu hoki ki te kaaenga, ne.
T Aa.
A Hoi anoo, ka pangapanganga atu … i tua o te taiapa. Kaa mutu ka hoki. Hoki rawa mai maatau, kua oti te whakatuutuu i oo maatau maatua.
T Aae.
A Mea whakatuutuu i ngaa wahia paewai raa, nee.
T Aa, koiraa hoki tetahi …
A Ngaa … araa … o te one … eenaa. Ka pai hoki te maroke. Ee! Kaa pai te kaa aa te ahi!
T Ee! Pai hoki, he mahana. Oo, tino mahana nei. Aa, aa, tino kaha raatau ki eeara mahi i teeraa waa. E tipu haere ake ana hoki maatau, ka haere atu ki te aawhina i aa raatau, te whakatuutuu haere i ngaa … i ngaa wahia … paewai.
A Ka haere … maa runga kooneke.
T Aa. Ngaa kooneke. Ka …
A Kaa taatua.
T … heke ki te … i te tiki wai.
A Aa.
T Aa, eeara mea katoa. Aa, i mahitia aia215 e … e raatau, aa, tipu ake i eeara waa. Aa, ki aa au nei, he tino pai rawa atu eeara waa, kaare i haere ki te taaone, kaare … . He nui rawa atu noo te mahi … aa, noo ngaa …. .
A Kaare e mate i te wh~ … i te wai.

A The canoes.
T The canoes. Yes.
A Yes, that was our actual … thing that we travelled on, while we were children, we would go by canoe to get firewood from the beach. We would bring it back, ah, quite close to [our] home, ay.
T Yes.
A Anyway, [we] would throw them … over the fence. And then go back. By the time we got back, it had been all stacked up by our parents.
T Yes.
A They had stacked up all that driftwood, ay.
T Yes, that was one …
A The [ones] … um … from the beach … those ones. They would be nice and dry of course. Gosh! The fire would burn really well!
T Gee! It was lovely, as it was warm. Oh, very warm. And ah, they were capable at doing those things at that time. We were growing up of course, and we'd go and help them to stack up the … the firewood … driftwood.
A We travelled … by sledge.
T Yes. The sledges. Then …
A Then belt them [down].
T … go down to … to fetch water.
A Yes.
T Yes, all that sort of stuff, ah, was done by … by them, ah, who grew up in those times. Ah, to me, those were great times, [we] didn't go to town, didn't … . It was because there was a lot to do … and because of the … .
A There were no problems with ~~~ with the water.

214 wahia = wahie  215 aia = ai
T Kaaore.

A He puna wai tonu too teenaa whare …

T Aae.

A … too teenaa. Anaa, te waahi miraka kauhoki, he wai tonu kai reira …

T He wai tonu.

A … he puna wai moo te horoi hoki i tee … i te whare miraka.

T Aae.

A Eeraa mahi katoa. E hoa, i teenei waa …

T Kai te …

A … kae te mate teenaa kaenga i te wai. Kaare … . He maangere hoki, ne …

T Aa.

A … ki te mahi puna.

T Kai te mate teenaa whaanau, kua kore he kai … aa … i … te …

A Kore he kai.

T … haere ki ngaa waahi, kai reira nei ee … ee … ee … ngaa kai. Aa …ka aroha hoki!

A Hoko kai. Me hoko.

T Aa. Me hoko. Me mahi raanei he maara.

A Ka mahua\textsuperscript{216} te mahi maara kai.

T Aa.

A Kaare!

T Maa ngaa mea peeraa.

A Mmm.

T Engari, he tika too koorero, kua maangere rawa atu. Pai ake te haere ki te hoko, aa, kua kore hoki he … he puutea i roto i ngaa puukoro, aa, he mate kee! He mate kee.

A No.

A There was a water pond for each [house] …

T Yes.

A … and every [house]. And the milking shed also had its own supply …

T Of water too.

A … a pond of water to clean out, also, the … the milking shed.

T Yes.

A All those activities. Man, these days …

T It is …

A … that village is having problems with water. There's no … . Due to laziness, ay …

T Yes.

A … to build a pond.

T That family is suffering, as there's no food … ah … that … is …

A No food.

T … going to the places, where there's no … ah … food. Ah … it's so sad!

A Buy food. [You] have to buy it.

T Yes. [You] have to buy it. Or make a [vegetable] garden.

A Instead of making a vegetable garden.

T Yeah.

A No!

T For [people] in that situation.

A Mmm.

T But your statement is correct, that people have become really lazy. [They] would rather go out and buy, and then, there's no … money in [their] pockets, so then, that's another problem! Another problem alright.

\textsuperscript{216} mahua = mahue
Nooreira, aa … oo, tino nui rawa atu ngaa mahi i … i tooku nei waa. Ka haere maatau ki te kura. Etahi i … i … i … i te raumati, ka haere maatau maa runga i oo maatau hooihio. Aa, nootemea, e … e rua maero nei pea te waahi ka haramai … aa … te waka hai… hai tiki mai i ngaa kiriimi. Aa, ka maua atu e maatau ngaa ki~, kaa mutu, ka haere atu ki te kura. Ka hoki mai.

He nui tou maatau, ka haere i runga … hooihio. Ka hoki mai i te raumati, ka peka kee atu ki ngaa waahi kaukau ra, ki reira kaukau aia me ngaa hooihio anoo kai te kaukau. Ka mau maatau i too maatau kura maahita\textsuperscript{217} i tetahi waa. Ka koorerongia ki oo maatau maataua, koiraa kee te mahi. Aa … ka hoki atu ki te kaukau i runga i te rori\textsuperscript{218}, ka mahua atu te hoki tika ki te kaaenga. Aa, ka … ka hoki ra anoo maatau i te kaaenga, ki reira kaukau ai.

\textit{Um} … ka aahua pakeke haere ake maatau, aa, ka haere ki roto i ngaa … ngaa ngahere ki … ki te … Mauria maatau i te tirotiro i roto i ngaa ngahere, te koorero moo ngaa aahua raakau katoa, e tipu ana, i reira. He pai hoki, eeraa haere aa maatau. He ako i aa maatau i ngaa mahi … haere i roto noa i te ngahere … eeraa mea … mea katoa. Aa … ka hoki mai maatau, aa, i etahi waa hoki, aa, ka haere mai ngaa pakeke o te marae, ki te ako i aa maatau i ngaa mahi tukutuku nei.

\begin{quote}
However, ah … oh, there were lots of activities in … in my time. We would go to school. Sometimes in … in … in the summer, we'd go on our horses. Ah, because it was … about two miles away from the place to which came … ah … the vehicle to … to fetch the cream. So, [it] would be taken by us to the [pick up point], then [we] went to school. Then came back.

There were lots of us that travelled on … horseback. We'd come home in the summer, and drop in instead to the swimming spots, to have a swim there, with the horses swimming too. We got caught by our teacher one time. He told our parents that that's what we were doing instead. Yes … we'd go back for a swim along the road, instead of going straight home.

Ah, they'd … they thought, ooh, it was because there was so much work to do at school, that's why we were taking so long to … to get back to the ~~~ to home. Anyway, that ended that business. And then … we would go right home, and swim there.

\textit{Um} … when we got older, ah, we went into the … the bush to … to … We were taken to look around in the bush, to talk about all the kinds of the trees that were growing in there. They were good too, those outings of ours. They were to teach us the procedures … to do with going into the forest … those things … all those things.

And … we'd come back home, and sometimes too, ah, the elders from the marae would come to teach us how to do tukutuku.
\end{quote}

\begin{flushleft}
\textit{A} Mmm.
\end{flushleft}

\begin{flushright}
\textit{A} Mmm.
\end{flushright}
KOORERORERO 4 123

T A raatau … aa … ngaa … ngaa … aa … ooo, he aha ina ngaa mea hai tuitui nei … i ngaa … i ngaa … ngaa puu kaakahu? 
Aa raatau puu kaakahu? Hai mahi hoki, 
kia pai ai te mahi atu i ngaa …

A Te tuitui haere i ngaa …
T Te tuitui. Aa.
A Aae.
T He kiekie hoki, aa etahi.
A He kiekie. He piingao.
T He piingao, aa. Etahi o oo maatau kuiia, 
haere ei hoki raatau ki … heke peenei 
mai ai raatau. Kua hoki, inaa tou atu 
te nui! Ka whakamaroke i aa raatau 
piingao, mauria mai ki te kura, hei ako i 
aa maatau, i eeraa mahi.
Kua kore nei au e kite ake e mahingia ana 
eeraa mahi, i ngaa kura. Kei te aro kee i 
te mahi i ngaa mahi … aa … Paakehaa 
katoa nei, ki aa au, inaaianei.

A Mmm. Aae.
T Aa, kua kore eeraa mahi. Aa … kaa 
 tohutohu mai raatau, kai hea eeraa … 
eeraa … ngaa piingao … kai hea. Ka 
kitea ei i te taha o te moana.
A Te one, aae.
T Aa, eeraa e … e … tipu haere ana. I 
 teeraa waa hoki, he tino nui rawa atu. 
Inaaianei nei, ka rongorongo ake au kua 
aahua korekore haere nei.
A Kua tawhiti te haere …
T Kua tawhiti.
A … o te tangata ki te rapa219 i te piingao.

Wehenga 5: Te Mahi me te Taakaro
T Aa, ki tee … ki te rapu kiekie hoki. Me 
moohio tonu koe, kai hea e … te kiekie e 
tipu ana, kaa pai … te haere.

Section 5: Work and Play
T Their … ah … the … the … ah … ooh, 
what are those things used to sew … the 
… the … the bundles of fibres? Their 
bundles of fibres? To collect, of course, 
and so have available for doing the ….
A To sew the ….
T To sew. Yes.
A Yes.
T Kiekie of course, is what some used.
A Kiekie. And pingao.
T Pingao, yes. Some of our nannies, they 
would go also to … they would come 
down this way. And when they returned, 
[they had] heaps of it! They’d dry out 
their pingao, and bring it to school, to 
teach us those crafts.
I no longer see those activities being 
done in the schools. They are focussing 
instead on doing things … ah … that are 
all Pākehā, to me, nowadays.
A Mmm. Yes.
T Yes, those things are not done anymore. 
Ah … they’d teach us about where those 
… those … the pingao were. They would 
be seen on the sea side.
A The beach, yes.
T Yes, those … that were … growing there. 
At that time, of course, there were heaps. 
Now, I hear that it has become somewhat 
scarce.
A It is now a long way to go …
T A long way.
A … for a person to search for pingao.

219 rapa = rapu, kimi
Aa, he aha anoo etahi o aa maatau mahi, i aa maatau e... e... ee tipu ake ana? Um... ooo he... he... he haere hoki i runga i oo maatau i i ngaa... aa... mea... aa... ngaa cage, kua mahingia nei ki... hai whakawhiti ki tetahi taha o te awa.

A Mmm.

T Ka mahue i te... te mahi! Koira ngaa mahi. Kaa rere, ka whakarerengia ki waenganui, ka whakataka atu ki roto i te wai, ki reira... ki reira, ki te kaaukau, eeraa atu, rukuruku i roo... i roo awa ra.

Aa, tino pai rawa atu ki ngaa mea taane ra, ngaa... ngaa mea taane, hoki. Pai rawa atu ki aa raatau teeraa... teeraa mahi, i aa maatau e... e tipu haere ake ana.

Aa, ko tetahi hoki o aku... um... matua keekee, aa, ko ia te rangatiriro o... o te waahi kutikuti220 hipi i tua tonu o te awa. Ka haere maatau ki reira, ka whakamahingia maatau e too maatau whaaea, ngaa waahine, ki te tahitahi. Kaaore i roa, kua mate katoa ngaa ringaringa, kua kore maatau e haere ki reira. Kua haere kee, i etahi waahi kee.

A Mmm.

T Aa. Tino nui rawa atu ngaa mahi, i taua wai, i mahitia e maatau. Peehea ngaa mahi, i mahitia e... e kootou?

A O, kaare. He nui, he nui. Koinaa anoo. He waahi anoo moo te haere ki aa maatau mahi... moo teenei mea moo te porohiiaanga, ne. Kaare maatau e tino piringi221 te porohiiaanga, engari, te haere te whai haere i aa raatau, ne.

T Aa.

A Whai haere i te mahi tiro kai haere, he aha te mea kia moohio maatau. Aa, koinaa! Peenaa i aa koe na.

A Mmm.

T Instead of... working! That's what we did. It would fly, it would be flown into the middle, then [we'd] be dropped into the water, there... there, to swim, those sorts of things, and diving into... into that river.

Ah, it was really neat fun to the men there, the... the men, of course. They really loved that... that pursuit, when we were... growing up.

As for one of my... um... uncles, ah, he was the boss at... at one of the sheep shearing sheds situated just on the other side of the river. When we'd go there, we would be put to work by our mother, that is, the women, to do the sweeping.

It wasn't long, before our hands were aching, and we no longer went there. We rather went to other places instead.

A Mmm.

T Ah. There were heaps of things, at that time, done by us. How about the things done by... by you lot?

A Oh, no. There was a lot, a lot. Those things too. There was time for us to go to our jobs... and [time] for playing around ay. We weren't that interested in playing, however, more into following them around, ay.

T Yes.

A [We] followed [them] as they looked for food, and [liked] finding out what we needed to know. Ah, that's it! Just like you.

---

220 kutikuti = katikati
221 piringi = piirangi
We were instructed ... as we got older.

“When you get older, you will get your women's sickness. You must not go into the vegetable garden wandering about.”

All those sorts of things.

Don't get on. Don't step over the top of men, or ... your children, any children.

All those [teachings].

And ... nowadays, I see the mothers, stepping right over their kids. I said to [one] of them, “Do not step over your child.” She then said back to me, ooh, it was okay, and that her children were used to it.

[She] would not listen. Oh well! It's no use talking to the ones like that.

I see [them] all the time. [They] go into the ... . I instruct my grandchildren, “When you've got your period, don't go into the vegetable garden there, or into anyone else's roaming around.”

They'd say, “Ooh, what's the problem?” ... as [they] do ... still wash themselves.

I tell them, “That's not the problem! Ah, when [a woman, or rather ... a girl starts menstruating], you have entered into womanhood.”

They are in a restricted state. “Ah ... oh! Ay? Ooh.”

Ah ... ah ... they have no idea nowadays of ... You tell them about things, and what the reason is. Then ... they look at you, as if to say, they have no ... idea, what you are actually talking about.
Engari, i tohutohungia maatau. “Kaua ee … ee … e haere ki roo … ki roo kaa~ … ki roo maara ra haere ei. Aa, ki tee … te kari … kari taaewa, eeraa mea katoa. Kaua e whakatata atu ki eeraa, ooo, ki eeraa waahi.”

Aahua pake~ … oo … whakaaro maatau, ooo, pai raa teeraa, kua kore maatau nei e haere ki te mahi, i ngaa waa kei te mahi …

A Tiki taaewa.
T … taaewa.
A Te tiki riiwai, ki te tiki kamokamo. Kaare e pai …
T Aae.
A … te haere ki waenga i te maara kamokamo. Ka kite toun gia224, ne.
T Aae. Ka …
A Ka moohio tonu raatau, eee, i te takatakahi eenei tamariki.
T Ngaa harakeke, ka kitea tonungia. Aae, eeraa mea. Koorero mai too maatau whaaea, “Kaua kootou hei … e … e haere ki ngaa harakeke … ki reira.”
A Mmm.
T “Nee?” “Aa! Ka … ka moohio tonu maatau, i reira … ” “Ooo, nee?” Aa. And etahi hoki o … ngaa … ooo … I aa au, kua aahua pakehe haere, aa … .

He tino kaha rawa atu hoki, aku kuiia, i taua waa, ki tee mahi hara~. Ai! I te mahi whaari ki. Kia hoki atu maatau, i etahi waa, kaa mutu aa maatau mahi, tonongia mai maatau kia haere atu i te karakia.

Kaa kite maatau i aa raatau … ee … waa raatau whaari ki. Ko etahi, kai te raranga tonu. Ka whakanohingia maatau ki te … ki te ako ki te raranga.

But, we were taught. “Don’t … go into … into gard~ … into the garden, wandering about. Ah, to … to dig … dig potatoes, all those sorts of things. Don’t go near to those, ooh, to those places.”

When we got [older] … ooh … we realised, ooh, that was fine, and that we could not go to work, at the times of [harvesting] …

A Harvesting potatoes.
T … potatoes.
A Harvesting potatoes, collecting kamokamo. It’s not good …
T Yes.
A … to walk amongst the kamokamo. It’s easily detected, ay.
T Yes. Then …
A They could tell, yeah, that these children were trampling [there].
T With flax, it’s easily detected too. Yes, those things. Our mother told us, “Don’t you lot go … ah … go to the flax … [don’t go] over there.”
A Mmm.
T “Really?” “Yes! And … we’d soon know, [you] were there … ?” “Ooh, really?” Ah. And also some of … the … ooh … Now that I have become somewhat older, ah … . My nannies were really enthusiastic, at that time, about making fla~. Oops! About making mats. When we’d go back home, sometimes, on finishing our chores, we’d be sent off to church.

We would see their … ah … their woven mats. Some would still be weaving. We would be told to sit down … and learn how to weave.

224 toungia = tonungia
Kaare i roa, kua tahia ake maatau i te taha, he kore hoki e tika noo te … whakatakoto, i ngaa ara … ara moo tee … moo tee … aa … moo te whaariki ra.

Engari, he … pai rawa atu ki aa au, teeraa waa. He nui raatau i moohio. Inaaianei, kaare rawa atu. He tino iti noihoe nei ngaa mea, kai te moohio ki tee … ki te raranga.

Aa … taku wehetanga mai hoki peenei, ooo, taku wehetanga mai i te kaaenga, kaa kore au e kite i eeraa mahi. Ka matemate katoa hoki oo maatau kuiia. Kua kore … e … ngaa mea o reira e … e kite ake au, e mahi whaariki ana.

It wouldn't be long before we'd be brushed aside, because of not making straight … the rows … rows for the … for the … ah … for that mat.

But, it … was wonderful to me, that time. A lot of them had the knowledge. Nowadays, not even. Only a small minority know how to … to weave.

And … when I came here to live, ooh, when I left home, I didn't see those sorts of activities. All of our nannies passed away of course. No longer … are … the ones from there … from what I see, making whāriki.

A Mmm.

T Kaa aroha!

A Pai ki aa au teeraa mea, te whai haere i aku kuiia, moo te mahi whaariki.

T Aa.

A Piirangi atu ai i teeraa mea, te raranga i oo raatau taha.

T I oo raatau taha. Ko taku whaaea hoki, i te pai atu hoki ki aa ia eeraa mahi, te mahi kete nei, i ngaa mahi … i ngaa kete whakairo.

Kaa aroha! te whai haere i aku kuiia, moo te mahi whaariki.

T Kaaore hoki i ngaa mea, kai te moohio ki tee … ki te raranga.

Kua haere atu ko au, ki tana taha, ki reira aia whakaatu mai ai ki aa au.

Kua haere atu ko au, ki tana taha, ki reira aia whakaatu mai ai ki aa au.

Kua haere atu ko au, ki tana taha, ki reira aia whakaatu mai ai ki aa au.

Kua haere atu ko au, ki tana taha, ki reira aia whakaatu mai ai ki aa au.

Engari, kaare hoki i tino roa rawa atu, ka matemate katoa raatau. Kua kore naaianei ngaa mea peeara … e … kai waenganui i aa maatau.

And … when I came here to live, ooh, when I left home, I didn't see those sorts of activities. All of our nannies passed away of course. No longer … are … the ones from there … from what I see, making whāriki.

A Mmm.

T How sad!

A Some thing I enjoyed, was following my nannies around, for whāriki weaving.

T Yes.

A Something I wanted, was weaving by their sides.

T By their sides. My mother of course, had a liking for those sorts of activities, making kete, making … the patterned kete.

I was the only one of the girls who sat alongside her. The others, it didn't take long, and they were bored, and off they went.

Our eldest sister didn't like it! As soon as our mother called her to go over, she ran off! And she'd call out, “Ooh!” She didn't want to do that activity.

Then I would go to her side, and there she'd show me what to do. But then, it wasn't long after that, they all passed away. We certainly don't have the expertise … here … amongst us anymore.

Kaatahi anoo kua ho~ … ka haramai ki ngaa taaone nei noho ai, ne. Naa, ko aa raatau tamariki, i whakatipungia e raatau i ngaa taaone. Me taa raatau kii anoo, pai kee atu me \(^{225}\) i whakatipungia mai aa raatau tamariki, peerra i aa raatau, whakatipungia mai i te kaaenga, ne.

T Mmm.

A Kaare raatau ee … tino nui te raruraru. Araa, aa raatau porohiianga, ka piki haere kee ki runga hiwi, retireti ai, i runga rau … i runga mea koouka.

T Rau koouka, aae.

A Aae. Retireti, he nui ngaa porohiianga i reira. Kaare e uru ana ki roo raruraru.

T Tika.

A Aa. Ko konei. E hika! Maa te moni tonu, kaa kite i tetahi mea peerra, moo te haere … ki ngaa mahi maa te tamariki, ne?

T Ko tetahi o aku mokopuna, e toru noihoi ngaa tau. Kua moohio noa atu aia, inaaianei, kua tono mai ki aa au, hee … he moni maana, hei haere ki aa McDonald. “E kii! Kai … kai te peepi tonu koe, kua tono mai.”

A Aae, tika raa. Aa, koiraa hoki te koorero aa aku tamariki. Ooo! Wawata kee raatau ii … i tiakina aa raatau tamariki peerra i aa raatau. I tipu mai raatau i te kaaenga. Aa, me too raatau moohio, oo, ngaa tuu momo \(^{226}\) hiiangia katoa i aa raatau i te kaaenga. He hiiangia pai eetahi.

T Aae.

A Mmm. Ooh, very good, my friend. Those times were very good, much better than this one. Ay? Yes, I raised my children, at home. Then, when … they grew up, they married wives, and married husbands.

Only then … [have they] moved to towns to live, ay. Now, their kids were all brought up by them in town. And they say, it would have been better if their children, just like them, had been brought up back at home, ay.

T Mmm.

A They didn’t … get into much trouble. [You see], their idea of mischief was climbing up a hill, and sliding down, on leaves … on cabbage tree ones.

T Cabbage tree leaves, yes.

A Yes. Sliding down, there’s lots of mischief-making there. [You] don’t get into trouble.

T True.

A Yeah. Over here. [Gosh!] It is only with money, that [you] see something like that, for an outing … to where activities for the kids are, ay?

T One of my mokopuna is only three years old. He already knows a lot, so now, he has asked me for … some money for him, to go to McDonald’s. “You don’t say! [You’re] … still a baby, and you are already asking.”

A Yes, true indeed. Yes, that’s what my children reckon too. Ooh! They wish that … their children had been cared for like they were. They grew up at home. Yes, with their knowledge of the different types of mischief they got up to at home. Some was good fun.

T Yes.

\(^{225}\) me = mehemea \(^{226}\) tuu momo = tuu aahua
Wehenga 6: Kohikohi Kai – 3

A Ka porohiia nga noho. Paakarukaru noa ake oo raatau tarau i te mahi retireti. Kaa mutu, ka haere raatau ki te kaukau, ka hopu ika. Ngaa tuu aahua ika katoa ee e mau mai ana i aa raatau.

Haere i te hii tuna. Mmm. Te pia\textsuperscript{227} tuna, ko e moohio katoa ana raatau ki eeraa mahi, ne.

T Aa.

A Anaa, kaa pai hoki! Maumau haerengia ai hoki, koiraa ngaa mahi. Haere i te pia tuna i ngaa rangi, kaaretahi he mahi. I ngaa Raahoroi.

Kua haere raatau o\textsuperscript{228} te paapaa ki te pia tuna. Anaa … kaa pai hoki, te haere atu, ka mau haere raatau. Ooo! He pai ki aa raatau. Te whakarapu tuna.

T Aa.

A Anaa, me peehea te … te whakarapu tuna. Ooo! Kore atu au e piringi maaku e puru taki ringa …

T Ooo.

A … ki roto i te rua …

T Aa.

A … tuna. Eee!

T Te maaniania maarika!

A Mmm.

T \textit{Yuck!} Ka haere maatau ki … ki te hii ika … aa … hii tuna … i etahi poo, i te taha o too maatau paapaa. Ka hoomai katoangia e ia, tetahi … ee … hii maa maatau. Ka whakahohonoho.

Section 6: Gathering Food – 3

A It was just playing. [Their trousers would simply get ripped] from the sliding action. And then, they’d go swimming and catch fish. All sorts of fish … were being caught by them.

And go eeling. Mmm. Spearing eels, ~~ … they all knew how to do those things, ay.

T Yes.

A And so, that was good! [The children] were carted around, that’s what was done. Going off to spear eels on the days when there was no work. On Saturdays.

They would go with [their] father to spear eels. And … it was good, going along, as they caught on. Ooh! They really enjoyed it. Catching eels by hand.

T Yes.

A Ok then, how do you … grab the eels. Ooh! I would never want for me to put my hand …

T Ooh.

A … into the hole …

T Yes.

A … of the eel. Eww!

T [It’s so slippery!]

A Mmm.

T \textit{Yuck!} We’d go … fishing … ah … eeling … some nights with our dad. He’d give us all … yeah … a line for [each of] us. And sit [us] down.

\textsuperscript{227} pia # spear \quad 228 o = ko (may be per Māhia)
Next minute! The eel would bite. He'd be right there shouting, “Hey, it's still there.”

[He] had got close to falling into the water. Our [father] would be calling out, “Throw it up! Throw it! [Make ... make sure you throw it really hard] ... your fishing line ... up!”

When it lands of course, on the bank, then that's another issue! I wouldn't want to handle it. It'd still be wriggling away there, the ... that eel. It'd be left for them, for the men to chase. Eww! I was never brave enough to reach out for it!

A Ooh! Children enjoy that sort of thing, my friend. Going catching eels. “Oh, blimey! Over here! Here's one! Here's one!”

Anyway. Anyway, one pastime too, well, was spearing eels in the river. And, they'd come across some fish, just like carp.

T Yeah, yes.
A But they are large old carp-like fish. They are called tāmi turi.
T Yes.
A Perhaps they are still carp, but they've grown to a huge size indeed!
T Yes.
A And so, they're called tāmi ...
T Tāmi ...
A ... turi. It's a gnarly fish ...
T ... calloused.
A ... ay.
T Yes, really?
A [They] have a calloused look, those fish. They're also very bony. They'd be cut and opened up by ... by ... by my parents, then salted.

T Salted.
A Then. They are left ...
T [To make them] dry.
... kia maroke. Aae.

Ooo, pai atu hoki ki aa au, ngaa ika peeraa. Whakamarokengia.

Mmm.

Ka paraingia kia pakapaka tonu. Pai tonu too kai tonu ati i ngaa ... poroiwi raa.

Ae. Kaare koe e moohio ...

Kaare. Aa ...

... ko ... ko whatiwhati katoa i te ...

... kaa whati ...

... pakapaka, hoki.

Kei konaa tou maatau, ooo, aahua pakeke haere maatau. Ooo! He tino pai rawa atu.

Ka whakamaroke ... aa ... whakamaroke ... kuumara ... aa ... ee ...

Ae. Kuumara kao.

A, kaa rongo au i tetahi o ... oo ngaa waahine e koorero moo tee ... moo te ... ngaa ... um ... um ... aa ... oo! Kua wareware, hoki, i aa au te ingoa. Ngaa ... ooo ... shark ... whakamarokengia nei. Te kaha oo te haunga ...

Aa ko te mangoo?

Mangoo. Aae.

Mangoo whakamaroke?

Whakamarokengia nei.

Aae. Kaa mutu ...

Ooo!

... kaa tunutunungia, ne. Purua atu ki roo ...

Aae.
A ... pungarehu, ka tunutunungia, kaa mutu, ka paopaongia.

T Ka pao. Ko te haunga!

A Aa. Kaare nooho pea, ee ... e kaha, te haunga. Ko tee ... maroke nooho o toona aahua. Engari hei too kaitanga atu, tino reka atu, hoki.

T Kore rawa atu ... kore rawa atu maatau e kai atu ka .

A Ne?

T I te waa hoki, kai te whakamarokengia, te kaha o te haunga!
Koira, hoki te ... tetahi mea, kaare maatau i tino waia ki ngaa kai o te moana.

A Haaa!

T Hai te mautanga mai ki reira, a, ka tuu kee ngaa ihu, i reira. "Oo, he aha hoki teenaa kai? He aha hoki e whakamarokengia ana, kia peenaa te kaha o te ... ?" He haunga hoki etahi. Kore rawa atu maatau e whakatata atu.
Engari, ko ngaa kai tou, i reira i roto i ngaa awa. E moohio ana maatau. Pai noihoa ki aa maatau te tamariki. Ko maatau tou i te ... te tunu maa maatau tonu, mena kaare ngaa ... pakeke i reira.
Tohutohu mai raatau, “Me peenei kootou, me peeraa." Ka haere kee raatau i te mahi ... ki te mahi. Aa, pai noihoa.

A Koohua ai maatau i ngaa ... i ngaa ngaaore. Ngaa ngaaore.

T Aae.

A Ka koohuatia, kaa mutu, ka purua atu he pata ...

T He pata.

A ... ki roto.

T Tino pai, ne.

A ... embers, then grilled, and then, it is thumped.

T [They’d] thump. But the stench!

A Ah. Perhaps it wasn't that ... strong, the smell. It ... just looks so dried up. But when you're eating it, it's so delicious, of course.

T Not ever ... never, ever did we eat it .

A Really?

T At the time particularly, when it's being dried, the smell is so strong!
There was, of course, [one] ... one consideration, we weren't very used to the food from the sea.

A True!

T Whenever it was brought over there, next minute, we'd turn our noses up at that. "Oh, what the heck's that food? Why is it being dried, so that the smell is strong ... ?” Some was so smelly. We wouldn't go anywhere near it.
But, as for food itself, [it] was there in the rivers. We were in the know. It was [all good] for us the kids. We would ... cook for ourselves if there were no ... adults there.
They'd instruct [us], “Do it like this you lot, do it like that.” Then they'd go to work ... to work. Yes, it was fine.

A We'd boil the ... the smelts. The smelts.

T Yes.

A [They] would be boiled, and then, butter would be put in ...

T Some butter.

A ... into it.

T Very good, ay.
A Kaa mutu, kaa kai, ee hoa! Ooo! Tino reka! Kaa unu hoki i te wai. Ooo!

T Tino pai, ne.

A Tino pai atu!

T Peenaa tonu maatau. Koiraa tonu te mahi ka … He … he … koohua tou maa teenaa.

Ko te nui! I koorero ake ra au, tino nui rawa atu kee te ngaaoore, i teera waa. Ka koohua tou teenaa i taana koorhua, teenaa i taana koorhua …

A Mmm.

T … kaa noho i konaa. Aa, ka puru atu, inaa too atu te nui o te pata. Kia kaha tonu tee … te … te nui o te pata, kia reka ai hoki i te kai.

A Aae.

T E … e … .

A Ooo, he tino reka! Tino reka atu te ngaaoore.

T Ka … .

A Etahi hoki, kaare e piringi te ngaaoore, ki aa raatau, he nunui rawa! Eee!

T Nee?

A Koiraa kee te rekanga atu, nee?

T Ooo! Tino reka ki aa au te ngaaoore, te iinanga.

A Naa … i ngaa iinanga raa … te pakupaku maaria! Kaare e rongongia e koe te reka! Engari te ngaaoore! Eee! Rongo pai koe! Kaa noho mai hoki he kookopu i reira.

T He kookopu.

A Inaa hoki, whetee ana ngaa puku o te kookopu i naa …

T Aa.

A And then, we'd eat it, ooh mate! Ooh! Delicious! Then [we would also] drink the juice. Ooh!

T Very good, ay.

A Extremely good!

T We were like that. That's what [we] did … A … a … pot in fact for each [person].

It was plentiful! As I mentioned before, there were [heaps] of smelts at that time. [Each person would boil their own pot]

…

A Mmm.

T … and [wait] there. And then, put in [heaps] of butter. Make sure to have … lots of butter, so they’re tastier to eat.

A Yes.

T Ah … ah … .

A Ooh, it would be very tasty! Smelts are really tasty.

T Then … .

A Some people meanwhile, don't desire smelts, because to them, they're too big! Hey!

T Really?

A That's why [they] are tastier, ay?

T Ooh! Smelts are really delicious to me, and whitebait.

A Now … regarding those whitebait … [they’re] so extremely small! You can’t taste that flavour! But smelts! Hey! You sure taste it! [Cockabullies were also found there].

T Cockabullies.

A Furthermore, when the cockabullies have swollen bellies with the …

T Yes.
A ... heeki\textsuperscript{230} o roto, ne?

T Aae. Aa, tika rawa atu. Aa ... i ngaa waa ...

A Oo, kua kai katoa au.

T ... ka haere i ngaa waa i roto i tee ... te waa makariri, ka tukuna e oo maatau tipuna me taku paapaa, he hiinaki ki roto i te paa.

A Hei hopu ...

T Hei hopu ... .

A ... matamoe.

T Hei ... aa. Anaa i etahi waa, he kookopu, inaa too atu te nunui!

A Aae.

T E hika maa! Aa, and ka taongia e raatau. Ooo, te reka hoki! Te reka. Engari, ka tuuari haerengia, aa, kikii ana teeraa ngaa puurangi.

Ko taku ... aa ... matua tipuna, koiraa tana mahi, naa, kore ana ana mahi, kai reira aia e mahi puurangi ana, hei ... hei ... moo te ... moo te paa. E rua, e toru noa atu aa raatau paa i reira.

A Mmm.

T Aa, i ... etahi waa, hei hopu ... aa ... paatiki. Paatiki, kaa piki ake i too maatau awa ...

A Mmm.

T ... aa ...

A I roo kupenga.

T ... i ngaa ... i ngaa tuna heke raa. Ngaa mea ... .

A He hao hoki.

T He hao?

A He hao.

T Aa.

A Ee ... hee pakarara.

A ... eggs inside, ay?

T Yes. Yes, so true. And ... when ... 

A Oh, I've eaten them all.

T ... we'd go during the times of the ... the cold season, an eel trap would be set by our grandparents and my father, in the weir.

A To catch ...

T To catch ... .

A ... matamoe eels.

T To ... yes. And sometimes cockabullies, [they] would be really big!

A Yes.

T Gracious! Yes, and they'd be cooked by them. Ooh, they were so delicious! Sweet as. But, they'd be shared around, ah, when the nets got full.

My ... ah ... grandfather, that's what he did, so when he had no work, he'd be there making bag nets, to ... to ... for the ... for the [eel] weir. [They had two, three and even more weirs there].

A Mmm.

T And, at ... sometimes, [nets] to catch ... ah ... flounders. Flounders, came up our river ...

A Mmm.

T ... and ...

A Into nets.

T ... with the ... those migrating eels. The ones ... .

A The hao [eels] of course.

T Hao?

A Hao.

T Okay.

A And ... there were pakarara [eels].

\textsuperscript{230} heeki # egg
Kiikii ana teeraa ngaa …

They’d fill up those [nets] …

He matamoe i naa makariri, anaa, kua tata nei koe. Ae, i teenei marama atu ki … teenei marama e tuu mai nei.

There were matamoe [eels] in the winters, and so, you have got closer. Yes, from this month onwards to … this month coming up.

Wehenga 7: Tipunga – 2

Kiikii ana teeraa ngaa …

They’d fill up those [nets] …

He matamoe i naa makariri, anaa, kua tata nei koe. Ae, i teenei marama atu ki … teenei marama e tuu mai nei.

There were matamoe [eels] in the winters, and so, you have got closer. Yes, from this month onwards to … this month coming up.

Section 7 – Growing up – 2

Kiikii ana teeraa ngaa …

They’d fill up those [nets] …

He matamoe i naa makariri, anaa, kua tata nei koe. Ae, i teenei marama atu ki … teenei marama e tuu mai nei.

There were matamoe [eels] in the winters, and so, you have got closer. Yes, from this month onwards to … this month coming up.


Mmm.

All those sorts of things.

Yes.

Hira Koroua. He was was one of our male elders, who used to live on one side of the river in his house …
A ... pakupaku nei. E noho mai ana i reira. Pai kia noho mai i taha o te awa, ay. I etahi waa hoki, hooahaa au i te noho i te kaaenga, ka haere au ki oku\(^{233}\) maa~ ... ki oku tiipuna, taha o te awa noho ai.

T Te taha. Aa.

A Kaa moe i reira. He pai hoki ngaa whare moe, ne.

T Aa.

A Koi~ ... peenaa i too koorero naa, eee, he raupoo noihoo ... 

T Raupoo, he mahana.

A ... he maanuka, ka mahi haerenga i muri.

T Aa.

A Anaa! Te ruru hoki!

T Aa. And te mahana kee! Aa! Te pai atu ki aa au, te moe i roto ... i auwhare, te taha o aku tiipuna. Um, ka haere mai too maatau paapaa i te tikitiki mai i aa maatau, kua karanga atu ... too maatau tii~, “Waiho noangia aku mokopuna, kei te pai noa iho raatau.” Ka whakaaengia maatau kia noho i roto i ... .

I noho ai, kua pai ai taku koorero inaaianei. Mena kaao re maatau i whakaaengia, aa, kaare e moohio moo eeraa aahuatanga.

A Mmm.

T Koo ... ko etahi o aku ... aku koroua, ko raatau toni i te whakatipu i aa raatau toorori.

A Aae. Aae.

T Te toorori.

A Te toorori.

T ... tetahi mahi ... .

A Koiraa t~... te mea e ... ko ngaa toorori. Inaa noa atu hoki te ror~ ... rarahi o ngaa rau, nee?

A Koiraat~ ... ko ngaa toorori. Inaa noa atu hoki te ror~ ... rarahi o ngaa rau, nee?

A A ... that was small. [He] was living there. It was good living on the side the river, ay. Sometimes I'd get bored staying at home, and I'd go to my par~ ... to my grandparents, to stay beside the river.

T The side. Yes.

A I'd sleep there. The bedrooms were lovely too, ay.

T Okay.

A ~~~ ... it's like what you said, hey, it was just raupō ...

T Raupō is warm.

A ... and mānuka, which was used to reinforce the back.

T Okay.

A [And there you are!] So protective too!

T Yes. And so warm! Yes! I loved it, sleeping in ... those houses, at the side of my grandparents. Um, our father would come to get us, then in reply ... our grand~~ would say, “Just leave my grandchildren, they're okay.” And we'd be allowed to stay in ... .

Staying there, has better enabled me to comment now. If we weren't allowed to, ah, [I] wouldn't know about those things.

A Mmm.

T Some ... some of my ... my koros, they actually grew their own tobacco.

A Yes. Yes.

T That was one ... 

A Tobacco.

T ... one activity ... .

A That was ... the thing ... the tobacco. It had such ... large leaves, ay?

233 oku = aku
T Aa!
A Anaa, ka whakaherehere haerengia ka … whakamaroke.
T Whakamarokengia.
A Mmm.
T Aa, kaa mutu, ko raatau tonu ki te wha~ … ki te mirimiri. Te miri kia maroke.
A Kia maroke.
T Kaa mutu, ka purua atu i tetahi …
A I etahi ki roo paipa234.
T … aa ki rot~ … tetahi rongoa hai … hai puru ki roo paipa.
A Mmm.
T Ooo, ko te kaha … hoki o te haunga!
A Kaare au i kite i aa raatau e puru rongoa ana ki roto. Hoi anoo …
T Aae, tetahi …
A … kua kite au, e miri ana, kaa mutu, kaa puru … peepeehi atu, ki roto i te paipa ra. Aa, kaa mutu, kaa noho i te momi i te paipa ra, ne. Tahu i te maati235. Kaa momi i te paipa ra. Ooo! Ngaa koroua tonu, me oo maatau kuiia.
T Me ngaa kuiia, aae.
A Aae.
T Tetahi o oo maatau kuiia, koira … . Kaa heke mai ki te taha o te awa, ki konaa, me tana paipa. E hika maa!
Naa, ka hoki atu au ki te kaaenga, kaaretahi he … he … he pakeke kai … kai reira.
A Mmm.

T Yes.
A So, they’d tie them in bundles and … dry them.
T Dry them out.
A Mmm.
T And then, they’d … rub it. Rub it when it’s dry.
A When it’s dry.
T And then, put it into a …
A [Put] some into a pipe.
T … ah into it … some additive to … to then put into the pipe.
A Mmm.
T Oh, it was so … smelly too!
A I never saw them putting additives into it. However …
T Yes, one …
A … I have seen, [them] rubbing it, then, putting it in … pressing it, into the pipe. Yes, and then, [they] would sit and smoke that pipe, ay. Light the match. Then suck away on that pipe. Ooh! The koros themselves, and our nannies.
T And the nannies, yes.
A Yes.
T One of our nannies was like that … . She’d come down to the side of the river, and be there, with her pipe. [Too much]!
Ah … nowadays, those things have all gone. Totally disappeared. And so, for us at over at Kohupātiki, they have disappeared … the koros from there. Only women are there.
Also, when I go [back] home, there aren’t any … any … any elders over … over there.
A Mmm.

234 paipa # pipe 235 maati # match
Ka … too maatau nei pakeke, ko taku … taku … too maatau maataamua, aa, ko tetahi o oo maatau tuakana. Ko koretahi ka … he wahine pakeke oo reira. Ko ngaa mea tamariki kae ake i aa um … i aa au nei. Aa, kaa aroha kee.

Aa, kaa kore hoki ngaa aahuatanga o mua ee … e koorero ake nei au. Koiraa ngaa mahi he haere, aa, he haere ki te mahi … ki te whai haere ki te ako i eenei aahuatanga … aahuatanga mahi. Aa, i moohio ai au ki te koorero moo eenei aahuatanga.

Mmm.

Kaa, ki te whakatipu … whakatipu … aa, kai nei. Noo raatau te tohutouhu mai i aa maatau, me peenei kootou i te pangapanga taaewa, eera mea katoa. Taaewa kootero anoo hoki, tetahi mea.

Taaewa kootero.

Kootero.

Piirangia ngaa taaewa …

Aa.

A … ka tapatapahingia …

Tapatapahi … .

A … ka puru i roo peeke paraaoa nei.

Aa.

A Ka mau ki roo wai, takoto mai ai …

T Takoto ai.

A … moo tetahi waa, kia pirau.

T Kia pirau ra anoo.

Aa, ka mau mai i te haunga …

I te haunga.

A … maarika, ne. Kaa mutu ka … mahingia mai …

Mahia. Aa.

Aa, ko tetahi o oo maatau tuakana. Ko koretahi he … he wahine pakeke oo reira. Ko ngaa mea tamariki kaa ake i aa um … i aa au nei. Aa, kaa aroha kee.

Aa, kaa kore hoki ngaa aahuatanga o mua ee … e koorero ake nei au. Koiraa ngaa mahi he haere, aa, he haere ki te mahi … ki te whai haere ki te ako i eenei aahuatanga … aahuatanga mahi. Aa, i moohio ai au ki te koorero moo eenei aahuatanga.

Mmm.

Aa, kaa, ki te whakatipu … whakatipu … aa, kai nei. Noo raatau te tohutouhu mai i aa maatau, me peenei kootou i te pangapanga taaewa, eera mea katoa. Taaewa kootero anoo hoki, tetahi mea.

Taaewa kootero.

Kootero.

Piirangia ngaa taaewa …

Aa.

A … ka tapatapahingia …

Tapatapahi … .

A … ka puru i roo peeke paraaoa nei.

Aa.

A Ka mau ki roo wai, takoto mai ai …

T Takoto ai.

A … moo tetahi waa, kia pirau.

T Kia pirau ra anoo.

Aa, ka mau mai i te haunga …

I te haunga.

A … maarika, ne. Kaa mutu ka … mahingia mai …

Mahia. Aa.

T Takoto ai.

A … moo tetahi waa, kia pirau.

T Kia pirau ra anoo.

Aa, ka mau mai i te haunga …

I te haunga.

A … maarika, ne. Kaa mutu ka … mahingia mai …

Mahia. Aa.

Aa, ko tetahi o oo maatau tuakana. Ko koretahi he … he wahine pakeke oo reira. Ko ngaa mea tamariki kaa ake i aa um … i aa au nei. Aa, kaa aroha kee.

Aa, kaa kore hoki ngaa aahuatanga o mua ee … e koorero ake nei au. Koiraa ngaa mahi he haere, aa, he haere ki te mahi … ki te whai haere ki te ako i eenei aahuatanga … aahuatanga mahi. Aa, i moohio ai au ki te koorero moo eenei aahuatanga.

Mmm.

Taaewa kootero.

Kootero.

Piirangia ngaa taaewa …

Aa.

A … ka tapatapahingia …

Tapatapahi … .

A … ka puru i roo peeke paraaoa nei.

Aa.

A Ka mau ki roo wai, takoto mai ai …

T Takoto ai.

A … moo tetahi waa, kia pirau.

T Kia pirau ra anoo.

Aa, ka mau mai i te haunga …

I te haunga.

A … maarika, ne. Kaa mutu ka … mahingia mai …

Mahia. Aa.

Aa, ko tetahi o oo maatau tuakana. Ko koretahi ka … he wahine pakeke oo reira. Ko ngaa mea tamariki kaa ake i aa um … i aa au nei. Aa, kaa aroha kee.

Aa, kaa kore hoki ngaa aahuatanga o mua ee … e koorero ake nei au. Koiraa ngaa mahi he haere, aa, he haere ki te mahi … ki te whai haere ki te ako i eenei aahuatanga … aahuatanga mahi. Aa, i moohio ai au ki te koorero moo eenei aahuatanga.

Mmm.

Yes. And to grow … grow … ah, food. It was through their teachings of us, this is how you should plant potatoes, all those sorts of things. Fermented potatoes also, was another thing.

Fermented potatoes.

Kōtero.

A Peel the potatoes …

Yes.

A … then cut them up …

Cut up … .

A … and then put them into a flour bag.

Yes.

A You place [them] into the water, to lie there …

To lie there.

A … for some time, to ferment.

Until [it is] really fermented.

A Yes, and [they] get smelly …

A A stink smell.

A … as anything, ay. Then they're … prepared …

Prepared. Yes.

Taaewa kootero.

Kootero.

Piirangia ngaa taaewa …

Aa.

A … ka tapatapahingia …

Tapatapahi … .

A … ka puru i roo peeke paraaoa nei.

Aa.

A Ka mau ki roo wai, takoto mai ai …

T Takoto ai.

A … moo tetahi waa, kia pirau.

T Kia pirau ra anoo.

Aa, ka mau mai i te haunga …

I te haunga.

A … maarika, ne. Kaa mutu ka … mahingia mai …

Mahia. Aa.

236 koretahi = kaaore teetahi mea kotahi 237 piirangia # peel + nga
A ... aa, kaa mutu, ka paraingia.
T Ka parai. Aa.
A Ooo!
T Aa. Eeraa aahuatanga katoa.
A Eeraa kai.
T Kai. Aa, koinei hoki au e kii ake ai. E ... koorero nei koe, he tino waa pai kee, teeraa waa, aa, te tipu haeretanga ake i ngaa kai, i ngaa mahi, i ngaa mahi hiianga eeraa mahi katoa.
A Mmm.
T Kaare teenei mea te tamariki i uru ki roo raruraru. Ko ngaa mea tino kaha te maaroo o ngaa tamariki, eeraa pea ka riiria, aa, e oo ... aa ... raatau maatua ka ... aa ... eeraa mea katoa.
Engari, he pai ake teeraa waa i teenei waa. Noo naaianei nei, ko te nuinga hoki oo taatau ... ngaa mea aahua tamariki ... ake nei, kai roto kee i ngaa taaone nei e noho haere ana. Kaare raatau e moohio ... ki eeraa aahua tipurangatanga.
A Mmm.

Wehenga 8: Whakamutunga
T He aha te waa moo taaua?
A Aa, kae te pai.
T Oo, kai te pai?
A Hoi anoo, ee, kai te kii hoki aa roto nei i teenaa mea i te tangata, e hoa. Aae, e haramai ana raatau e ... e ... ki te tirotiro haere i roto nei, kaa mutu, ka haere i aa raatau mahi, ne.
T Aae.
A Aa, naareira, kae te kii mai teenaa taha i te tangata. Oo taaua waahi katoa kae te hurihuri ake, e mahi haere ana aa raatau mea.
T Aae.

Section 8: Conclusion
T What is our time?
A Yes, it’s fine.
T Oh, it’s okay?
A However, hey, it’s full up inside here with people, my friend. Yes, they come here ...um ... to look around inside here, and then, go off to do their own thing, ay.
T Yes.
A And, so, that side is full of people. All our spaces are rather busy, and they’re doing their thing.
T Yes.
A Naareira, aa, e pai too ana taaua. Me … me whakangaa pea, me haere …

T Aae.

A … pea he waiata? Aa, naareira, ki aa koutou katoa ra e te iwi, aa, kua piki atu hoki te ringa o te karaka nei, aa, ee … e waru atu ki te tekau o ngaa haora.

Aae, e moohio ana koutou, kua tata tonu te tae ki te mutunga hoki, o ngaa … oo te waahanga moo Te Kohinga Koorero. Aa, naareira, ki aa koutou katoa, e noho mai naa koutou, i oo koutou kaaenga, ko te wawata atu he pai te haere atu o eenei mahi ki aa koutou.

Naareira, ka tuku atu au, he waiata ki aa koutou, aa, kaa mutu, ka hono atu taatau, anaa, ki aa Ruia Mai, oh well, otiraa ki Te Rongo Mana Māori. Kaa mutu teeraa, ka huri atu anoo ahau ki te mahi atu ki aa koutou, i ngaa mahi hoki ki oo taatau kohanga reo katoa o te rohe.

Naareira, ki aa koutou katoa, noho ora mai koutou.

T Mmm.

A Whakarongo tonu mai, ki ngaa whakahaere, ki ngaa nekenene o too taatau teihana nei, Te Reo Irirangi o Ngaati Kahungunu.

A Therefore, ah, you and I are still all okay. We should … should have a break perhaps, and [play] …

T Yes.

A … a song perhaps? Therefore, to all of you people out there, yes, the hand of the clock has risen, and it’s … it’s eight minutes to ten o’clock.

Yes, as you know, we have nearly reached the end of the … of the session for Te Kohinga Kōrero. And therefore, to you all, who are at home, the hope is that the programme has been well received by you.

So, I’ll play a song for you, and then, we’ll link in, yes indeed, to Ruia Mai, oh well, actually to Te Rongo Mana Māori. When that’s over, I’ll get busy once again to bring to you the kōhanga reo programme, for all our kōhanga reo of the district.

So, to all of you, do keep safe.

T Mmm.

A Keep listening in, for the developments, and the happenings from our radio station, Radio Kahungunu.
### Group 1: (=) Kupu Taurite / ‘Local’ Synonyms

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### Group 2: (#) Kupu Mino / Borrowed Words; Transliterations

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HE TAONGA NŌ TE PĀTAKA KŌRERO
O TE REO IRIRANGI O KAHUNGUNU

This audio book contains a CD-ROM of four conversations of up to an hour’s length in the Māori language which were recorded on Radio Kahungunu in 2000. They are between the host of the Kohikohinga Kōrero Show for kaumātua (elders), Apikara Rārere and her regular Monday morning guest, Te Arahea (Lil) Robin. The text of the book contains transcriptions of all four conversations in Māori, with parallel translations into English on the right side of the page, and footnotes. The audio-book is the first in a planned series of Pukapuka Kōrero.

The provision of this resource as a package enables the learner to utilise it as a private ‘total immersion wānanga’ at home alone, at will; or as part of any te reo Māori class of virtually any level. Benefits to the learner are to be gained in various ways i.e. by merely playing the recording repeatedly to attune their ears to the rhythms of the spoken language; then actually looking at the transcribed Māori words to start making sense of the barrage of sounds and the words on the page; then looking at the English translations and listening to the recordings; then comparing the two texts both with and without the recording.

The special nature of this audio book is that the recording is based on natural conversational speech, rather than on simulated dialogues with recordings of actors’ voices. The voices are those of two native speakers, which are loaded with a wide range of examples of good practice language use, idioms and some local features. The prime purpose of this resource is to promote conversational Māori language. Apikara speaks a mix of Rongomaiwahine/Kahungunu language and Te Arahea speaks a mix of Kahungunu/Tūhoe language.

KO TE KAITUHI

Noo ngaa iwi o Rongomaiwahine, o Ngaati Kahungunu, me Rangitaane a Joseph Te Rito. Naa ona tiipuna aia i whaanga i Te Maahia, aa, i Oomaahu hoki. I aa ia i Te Whare Waananga o Wikitooria, ka uru atu ia ki roto i Te Roopuu o Te Reo Maaori. Naa teenei roopuu me Ngaa Tamatoa i kawe Te Petihana o Te Reo Maaori ki te Whare Paaremata i te tau 1972. Naa wai raa ka puta ake a Joseph hai kura maahita, aa noo muri, ka noho ko ia hai tumuaki moo Te Waahanga Maaori o EIT moo ngaa tau teku maa whitu. Ka tiimata Te Reo Irirangi o Ngaati Kahungunu i reira i te tau 1988, aa, ko Joseph tonu te kaihautuu mai ra anoo, ki naianei tonu. Ka huunuku ia ki Taarnaki Makaurau i te tau 2003 hai Kaihautuu Reo me ngaa Tikanga Maaori i Whakaata Maaori. Kaatahi ka whai tuuranga ia i roto o Ngaa Pae o te Maaramatanga i Te Whare Waananga o Taarnaki Makaurau, moo ngaa tau teku maa rua. Ka tutuki i aa ia tana Tohu Kai rangi i reira i te tau 2007. Ko tana wawata, kia noho ko teenei momo rauemi nei, a te pukapuka koorero, hai rauemi whakaako reo Maaori, ako reo Maaori hoki, i roto i ngaa akomanga whakaako reo Maaori i roto i te rohe o Rongomaiwahine/Ngaati Kahungunu.