

The Ngarimu V.C. Essays

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Ko tenei pakiwaitara mo tetahi tangata kaha ki te rere i roto i te hau.

No Tuhoe tenei pakiwaitara mo Tamarau.

Ko Hape-ki-Turangi te rangatira i runga i te waka o Te Rangi-ma-Toru. I tau mai tenei waka ki Ohiwa. He nui hoki te kai i reira, te kumara, te ika, te kai moana me nga mataitai o te moana. I a Hape to mauri mo te whakato kai. He tangata tapu ia. Kei roto enei mea i ona ringaringa. I heke mai tana mauri i a Maui Tikitiki rano.

Ko Maui

Ko Ue

Ko-Tu-Mai

Ko Po-Tahuri-ke

Ko Te Puke

Ko Rake

Ko Tikitiki

Ko Hape-ki-Tuarangi.

I noho a Hape me tona whanau ki Ohiwa. Karekau ratau e matekai ana, na te mea i a Hape te mauri mo te whakatipu kai.

I tetahi rangi ka whakaaro ia, me haere ki te Waipounamu ki te tiki pounamu ataahua. A, ka haere a Hape. Ka heke ia ki te awa o Tara-wera, ma runga i Kaingaroa, tae atu ia ki Kaimanawa. Ka titiro iho ia ki te timatatanga o Rangitaiki, heke iho ana ki Rangitikei, tae atu ki Porirua. Ka titiro atu ia ki te pae Moana-Raukawa, katahi ka whakawhiti atu ia. Ka u ia ki Wairau, tupiki atu i runga i nga maunga o Kaikoura, ka tae ia ki te Waipounamu.

Kote ahua o Hape, he tangata pai te hanga, he tangata e waru nga putiki o wana makawe i tona tikihope e mau ana ia e rua nga tatua, kei roto nga mauri, nga mana, me nga tapu. Ko Tamarau te ingoa o tetahi o nga tatua ra, ko Rawaho tetahi.

Ko Hape te papa o Tamarau raua ko Rawaho. Ko Rawaho te matamua o raua, ko Tamarau te potiki. I noho atu a Hape ki Te Waipounamu, mate atu hoki. I taua taima ra i te matekai tona iwi i Ohiwa. Karekau ratau kai e tipu. Ko te matao noaiho o te kumara i whakarerehia ki a ratau. I tera, ka whakaaro te wahine a Hape, a Ruahine. Me haere tama a Rawaho raua ko Tamarau ki te kimi

Each year the Ngarimu V.C. and 28th (Maori) Battalion Memorial Scholarship Fund Board holds an essay competition for Maori school children in forms 1 to 7. Contestants can write in either Maori or English, and we reproduce here three of the prize-winning essays, one in Maori and two in English.

i to raua papa. Ana ka haere raua, ka takahi i nga tapuwae o Hape. Tae atu raua ki Porirua ka ui raua kinga tangata o tetahiiwi, pena kua kite ratau i tetahi tangata taroaroa, e waru ona putiki i wona makawe, e mau ana e rua nga tatua i tana tikihope. Ka whakahoki mai ratau, "kua whakwhiti aut ia ki tera o nga motu". Ka titiro atu raua ki te Moana-o-Raukawa. Ka kawea raua e nga atua horihori a Po-Tu-mai me Po-Tahuri-ke. Ka tae atu raua ki Te Waipounamu. I reira ka tutaki raua ki nga tangata o tetahi iwi ano, ka ui ki a ratau, pena kua kite ano ratau i tetahi tangata e waru nga putiki, he paite hanga, e mau ana e rua nga tatua i tana tikihope. Ka whakahokia mai e ratau "Ae, keikora, kei roto i te whare e uhia ana e te mawhai engari kua mate ke". Haere atu ana raua ki te titiro, ka kite atu i tetahi mea e kanapanapa mai ana, ka mohio ratau ko ana mana. Ka mea a Rawaho ki a Tamarau "E hao, taihoa, kaua e kuhu atu, me karakia ahau kia watea ai taua ki te kuhu atu", Ka korero a Tamarau ki a ia ano "kare ahau mo te whakarongo atu ki a koe". Ka kuhu atu ia. Ka kite atu i tona popa e noho tu ana, kua kukuti ke tana kiri ki runga i ana koiwi. Ka noho a Tamarau ki te taha o tana papa ka ngaua e ia tana taringa. I tera, ka uru atu nga mauri ki rooto i a Tamarau. Ka tango e ia nga tatua o Hape ka hunaia e ia ki raro i tana korowai. Ka puta atu ia, rokohanga e karakia tonu ana a Rawaho. Ka me atu ia ki a Rawaho "E hoa, te roa hoki o to karakia, whakamutua". Ka mutu a Rawaho ka kuhu atu ia. Karekau ia i te mohio i te mahi hanariki tana teina. Ka tuku a Rawaho i tana ihu ki te ihu o tana

papa ka hongu e ia. Ka pohehe ia kua riro i a ia nga mauri. A, ka hoki raua ka tae atu raua ki Porirua, ka kai i reira. Ka mutu to raua kai ka me atu a Rawaho kia Tamarau "Mau hei heri o taua kai, waiho ahau hei atua". Ka whakahoki atu a Tamarau "a, kati Rawaho, haere, heria ou tapu hei kai mau". Ka heke a Rawaho kite inu wai mana, ka noho tonu a Tamarau kirunga i te puke. Katahi a Rawaho ka tuohu ki te inu wai, ka kite atu ia i a Tamarau e rere ana i roto i te hau. I tera ka mohio ia kua riro ke nga mauri i a Tamarau.

I mate raua i Ruatoki, i kawekawe ka tat atu he tangata ki taua wahi ra, ka rongohia he pahu, he tohu tena kua mate he tangata.

I pai i ahua tenei purakau nga te mea no Tuhoe te tangata tuatahi ki te rere.



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Urban marae have come into being during the last few years to cope with the increasing urbanisation of the Maori people. At the beginning of the century the Maori were a predominantly rural people, thus their marae were situated on tribal land or in rural centres. However the pull to the city in recent times has had a great effect on the Maori population as a whole, hence today over half the Maori population is concentrated in urban areas. Consequently the Maori has left his marae and may now live too far distant to attend meetings. Therefore the advent of the urban marae.

The urban marae carries out all the functions of the rural marae, acting as a home and meeting place for its tribal members. Maori people who have become estranged from their tribal group through a move to the city have the opportunity to re-establish ties with friends and relatives through their urban marae. Maori people who know little of their heritage and ancestry through a life in the city can re-