Wajata 10.34074/scop.2005005

МОКО

Moana Maniapoto and Kelli Te Maihāroa

Tenei matou te hunga moko e tu nei i roto i tenei ao hurihuri ao tangata



I wear my pride upon my skin

My pride has always been within

I wear my strength upon my face

Comes from another time and place

Bet you didn't know that every line has a message for me

Did you know that



The word tattoo describes the marking of my patterns
Inserting coloured dyes under a smooth skin
The word moko represents a traditional custom in which
Spirals unique to Maori are carved deeply below the skin
Surface to produce a groove scar – did you know that



Because the head is the most sacred part of the body was touched

Blood spilt the whole ceremony was tapu

The tip of a birdbone chisel dipped into sooty black pigment

Tapped by a beater to the sound of songs created to soothe

The painful process of creating moko so don't use that word tattoo

Every spiral has a name every line on the face don't use that word tattoo



The classic Maori moko has the male bearing complex spirals on

Both cheeks, both sides of the nose

Lines spread between the eyes to the temple, the nose to the chin

Over nineteen names have been identified for different parts of the pattern

Women recieved kauae or chin moko

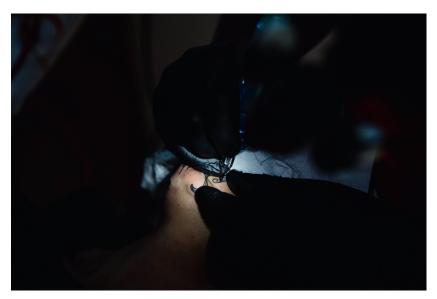
Some copied their mothers or grandmothers

Others allowed the artist to express their creativity

The moko indicated genealogy, rank, accomplishment

It represented masculinity, beauty, warriorhood, identity

So don't use that word tattoo



The moko reflected the carvings and rafter patters inside the whare tīpuna

But some were made so distinctively they were like an autography

A beautiful signature written all over the face

In 1815 Te Pehi Kupe drew his own moko without the aid of a mirror

Every line firmly in his mind and then he drew the moko of his brother and son

Did you know that



The moko reflected the Maori way of life

Everything was connected, religion, war, lovemaking and death

For this generation, the kauae and moko were only seen in paintings

But now those images have come to life

Netana Whakaari said in 1921

You can lose your most valuable property through misfortune in various ways

You may be robbed of all your prized possessions

But of your moko you cannot be deprived

It will be your ornament and your companion

Until your last day

So don't use that word tattoo



Kōrero ki ngā tamariki tēnei kaupapa tā moko he taonga tuku iho ki ngā tīpuna

Waiata: Moana Maniapoto
Wahine: Kelli Te Maihāroa
Tohunga Tā Moko: Rangi Kipa
Photographer: Katie O'Neil

Kelli Te Maihāroa (Waitaha, Ngati Rarua Ātiawa) PhD candidate, MA, PG Dip Children's Issues, B Ed, Dip Teaching.

Kelli is the Tumuaki: Rakahau Maori | Director: Maori Research at Otago Polytechnic.

Kelli was a co-editor with Professor John Synott and Heather Devere for *Peacebuilding and the Rights of Indigenous Peoples: Experiences and Strategies for the 21st Century* book. She has published on Māori education initiatives, cultural revitalisation and indigenous peace traditions. Kelli is the great granddaughter of the Māori prophet Te Maihāroa from Te Waipounamu.

