

**He Hiringa Hangarau, He Oranga Tangata**  
**Innovation in technology for the benefit of people**  
Pou Temara

**An Explanation**

The focus of this explanation is on the modern whakataua<sup>1</sup>, *He hiringa hangarau, he oranga tangata*.

The word hiringa is defined by Williams<sup>1</sup> as:

- Eagerly desire, long for
- Spring up, rise up (of thoughts)
- Perseverance, energy, determination = mana

In the oriori for Tuteremoana<sup>2</sup>, we find the words:

Whakarongo mai e tama  
Kotahi tonu te hiringa  
I kake ai a Tāne ki Tikitikiōrangī,  
Ko te hiringa mahara...

Kotahi tonu te hiringa is translated as ‘there was only one implanting’ while te hiringa te mahara is translated as ‘the implanting of the mind’. “Implanting” does not line up with all the definitions by Williams.

A part of the karakia whakapūmau<sup>3</sup> we find the lines:

Kia tāmāua ki te hiringa i roto  
Kia tāwhia ki te hiringa matua  
Kia whanake ki te pū,  
Te hiringa tawhito ururangi.  
Kia whanake ki roto i te koronga  
Te hiringa tupua  
Kia whanake i te iho tō hiringa,  
Te hiringa te mahara  
te hiringa te wānanga...

In the last verse of the same karakia we find:

He pukenga tupua, he koronga atua  
Whiwhia i roto i te hiringa atua  
Nōu e Rangī e.

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<sup>1</sup> Williams, H. W. (1971). *A dictionary of the Maori language*. Wellington: Government Printer [page 53].

<sup>2</sup> Te Reo Rangatira Trust. (1998). *He Waiata Onamata*. Auckland: Huia. [page 15].

<sup>3</sup> Making knowledge firm in a student.

In another karakia that is intoned to inspire the student we find:

Pou hihiri, pou rarama  
Tiaho i roto, mārama i roto,  
Wānanga i roto,  
Ko te pou kei a koe  
Ko te pou o ngā kōrero o te wānanga<sup>4</sup>.

In the context of these karakia, including the oriori for Tuteremoana, it is my considered opinion that the word hihiri is the inspiration, the quest, the welling up of the desire to know and to understand the unknown. It therefore lines up with Williams' definitions.

### **Hangarau**

In its traditional definition hangarau describes a person of a tricky disposition, therefore we have Māui hangarau, Māui the trickster. Māui immediately comes to mind when hangarau is mentioned. However, Māui was also innovative in his desire to acquire ongoing life for humankind. He was innovative in the technology that allowed him to do many wonderful feats that challenged the very gods. He used technology to fish up the great fish of Māui and to destroy Tunanui. Technology and the quest for technology is not new to the culture of Māori, however there are some caveats as Maui experienced. He paid dearly with his life.

Hangarau is a modern adaptation of the traditional word to describe technology and the adaptation is an apt one to the student of the Māori language.

### **Oranga tangata**

Oranga tangata is easy to decipher. Both words are in common use and it simply means 'health of people'. Oranga is derived from the base word ora which means life. Tangata is humankind.

### **Context**

In the context of the whakatauaākī, He hiringa hangarau, he oranga tangata, we conclude that the ongoing and progressive health of people is dependant on their ability to search, to be inspired and innovated to rise to unknown and untested spaces in the quest for new technology. In poeticising the interpretation we then have *Innovation in technology for the benefit of people*.

### **Conclusion**

The whakatauaākī is offered as the lead Māori proposition for the project. It is proposed that it be called **Te Hiringa** and the whakatauaākī is the bedrock that gives it mana.

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<sup>4</sup> Karakia of Rawiri Te Kokau (unpublished manuscript).