

THE
**ANCIENT HISTORY OF
THE MAORI,**

**NOTES FOR ANCIENT HISTORY
OF THE MAORI**
(MAORI/ENGLISH)

BY
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Maori design

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Continuation of:

	Uenuku
	Rua tapu
	Tahatiti
	Koneke
	Taane kaitohia
	Tarau
	Rangai te rangi
	Para tinaku
	Wetea
	Pukoro au ahi
	Manono
	Hau mariri
	Tau mata
	Whaka uru te rangi
	Patoi
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	Tu te auru
31,51	Tu te mahuta
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	Tama tea
	Te akahu rangi
	Te Kohu koko

E.B4W

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	Uru
	Taipa
	Te Kikiwa
	Te Pehu aitara
	Tapua te rangi
	Maomao
	Te Awhiowhio
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	Tauha
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	Te Hika nui
	Whakarua
	Hau moana
	Whakairi tu
	Tahi toruku
	Tahito rangi
	Te Whakaputanga i te rangi
	Kakawa i te rangi
	Te Hou whakarawarawa
	Kapua
	Rongo mai tu aho

E.B4W

		(5)(6)
5,33	Papa Rua moko Te Ngarue Te Ngaoko Te tumu o te rangi Take take o te rangi Maru tauira Maru torohanga Maru tawhai Maru take take Maru whaka tipua Tu more more Tu haha Rua ka panga Te manu nui Rua te hohonu U wawe ki uta Manawa pau Nga rangi kokouri Tu mauri rere Rongo whakaata Kahukura iti Pirau	= Rangi 5,28
5,12,3,6	Pua i whanake Whakapa whero Hine maurea Rua taupare Maru te rangi Rangi tau ki waho Parua otaina Ao pu angi angi Takoro kau Kainga kiore Te whaka tatare o te rangi	= Hangā = Taipiha = Hine rau kikiwa = Hine puaki rangi = Moe tai = Hauiti = Ra kai taka tahu = Kapi poro maunga = Rara matai = Te ao taki = Tu whaka iri ora = Tu te rangi katipa = Mariu = Waho te ngatata = Mahuika = Whaka mahuru = Hine tu raha = Hine rahi rahi te rangi
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642		E.B4W

Makaroro
Turanganui
November 11th 1879

The
Honourable
John Boyce

Te Salutations

to you. Mine is a word to you about my land which was taken at the sale of Awanui called Manu-kokako, Wai o tautu, which is included in a Government Survey. I wish you to give it to me, I

was at the Thames, and on my return you the Government had bought it, I think such is not right according to law. Do you look at the law. Do you give that land to me, and the houses of the Companies now on it.

Do you send an answer at once, so that I may see you have received my letter.

Hirini
Te Ika nui
of
Waiapu

6P
(6)

Continuation of:

Te Rongo tu mamao	=	Te whiwhi	6,19,20,47
Te Kuru mapu	=	Toa	
Kingi Hori	=	Harete	

November 12 1879

To
Mr Lewis

I now answer your letter to me, do not think I forget, I did think the Native Minister would neglect to look to this. I wrote to you about the matter of an European who writes letters in the name of others without authority of those whose names he uses. Send an answer.

from
Kataraina Kahutia

2P
P.1

1,32,33,35	Te Ahunga
1,32,35	Te Aponga
	Te Kune iti
1,32	Te Kune rahi
	Te Kimihanga
1,32	Te Rangahautanga
1,32	Te iti
1,32	Te kore

1,32	Te kore te whiwhia
1,32	Te kore te rawea
1,32	Pupu
	Taua
1,32	Tama a take
1,32	Te kanoi o te uha
1,32	Te kawiti witi
	Te katoa toa
	Tira waihekura
1,32	Muri ranga whenua
1,32	Taranga
	Maui potiki
	Tiki
	Toto
	Teewe
	Taka hapu

P.2

	Tau whare kioskio	=	Rangi mata kehu	
	Whautiri	=	Kai tangata	
	Hema	=	Ara whita i te rangi	
	Tawhaki a Hema	=	Maikuku makaka	
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Part 2 (2C)

E.B4W

RATA
POUA = HOKAI
MATUKU TANGO TANGO

Tawhaki
Wahie roa
Rata

- P.4 Rata went to kill Matuku-tango tango and Pouahokai for their killing his father Wahieroa.
Cut a tree for a canoe the **Haku-turei** and **Rororo-tini-o-te-ponau** put it up again.
Karakia for the tree.
- P.5 **Rata** angry. Hakuturi says he ought to have propitiated Tane.
Take the Pareao (grass) and put it in root of tree.
Canoe made called Ariu-waru.
- P.6 Taua left.
Rata leader.
Rata said if **Pouahokai** says “upoko riki,” Rata will say “Tere mata nui.”
Arrived, taua fills the sea beach from end to end.
Pouahokai makes a feast for them, covers the house with clean mats.
Rata and people enter by an opening in side of the house.
- P.7 Rata and taua put the food to the mouth only.
Rata sent atua for water.
Went could not get water.
Rata put a spell on him not to get water.
Rata got rain to drink.
Atua Pouahokai returned without water.
Rata cooked some stone, killed atua with this.
Got **Tama-uriuri** saved.
Pouahokai killed.

P.8 Rata asked when **Matuku-tango tango** would be there.

He comes up with the moon, to pure himself.
Tama uri uri descend Matuku.

P.9 Matuku killed.

Rata brought Tama and the bones of his father
Waihaoro.

3A

(4)

P.3

	Te Pu	
	Te Weu	
	Ta whao whao	
	Para whenua mea	
3,24	Kea	= Te Omaru
	Uenuku	= Te Ranga a toro (<i>1st wife</i>)
3,25	Kahutia te rangi	= Rua matiti mataiwaho
3,25	Te wai nonokura	= Rongo mai 3, 25
3,25	Kahukura	= Uira tea
3,25	Araira	= Te whiro nui 3,25
3,25	Hutu rangi	= Paikea 3,7,11,23,25,29,37
	Pou henri	= Hine Hakitai
3,7,8,9	Nanaia	= Niwa niwa
3,7,8,25,30	Porou rangi	= Hamo 3,7,8,25
38,41,48		
	Hau	= Tamatea toia 3,7
	Ra kai po	= Hine huhuri tai 3,7
3,29	Manu tangi rua	= Kehu tikopa rae
3,29	Hinganga roa	= Ira nui 3,35
	Mahaki	= Hine makaho
	Orohore	= Ra kai roa 3,10,14,15,49
	Hiakai taria	= Maru papanui 3,12,14
3,14,15	Te ao mania	= Rongo tai hi ao 3,10
	Te Ihiko	= Tu whakairi ura 3,6,7,23,42
	Tima toka	= Te Rangi kapitiao
	Te whaka ohonga	= Huna ara
	Te uru ahi	= Te uhu nui o te rangi 3,8
	Tatai o te rangi	= Hine awe
P.4		
	Kauke	= Te wakatakahia
	Nga rangi i tere mauri	= Taha wai 4,43,49
	Hine wahi rangi	= Tiki tiki o rangi 4,49
	Mate he noa	= Hine kino 4,49
4,16,43	Mori	=

E.B4W

Hairini
Tauranga

November 6th 1879

To
The Honourable Mr Hall
or to His Excellency
The Governor,
And to the Speaker of the House of Parliament

This is my prayer to you to the sacred assembly of the Parliament for my lands:

1. Hairini
2. Moukunui
3. Te Toro
4. Orokī

The tribes who own these lands, is the Ngati hine pare.

Mine is a word that you accord to my request, you the new Government, in the power of the Governor, do you consider this and do you act with the new Parliament, I do not wish to go to the european, but rather to the Government.

Do you grant the request of my letter.

from your servant
Ramarihi te Kohiwi

(19)

Ira	
Rongo mai papango	
Rapa rapa	
Tu a koto	
Aro aro tea	
Rua pa taua	
Hau ruia	
Whare toroa	
19,47,52	Te Hiki rangi
19,19,20,38,	Nga rangi tungia
47,47,52,52	
19,52	Ra kai wairua
	Te Rangi tututu po
19,21	Tu whaka moe kura
	Te whiwhi
	Paito

19,52	Kahu rau tao Nga rangi i tungia Te mango	
19,20,47,52 (1)	Hare Waiti	E.B4W

(27)

27,27,43,47,50	Ira	
27,27	Kahukura ao	
27,27	Rongo mai papango	
	Paka huanga rau	
	Pou tatua	
	Mahere tu te rangi	raua ko Mahora
27,21	Rere Kiokio	raua ko Kahukuraporī
	Te Whakakumu	
	Ira	
	Kahukura ao	
	Rongo mai papango	
	Pakahuangarau	
	Kahu kura piro	
	Kahu kura mamangu	27,27
	Paka riki	
27,31	Taane katohia	
	Uenga riki	
	Kahukura mamangu	
	Whaka uru te rangi	
27,31	Patai	
27,31,51	Hine i ruia	
27,31	Tu te auru	

E.B4W

(24)

	Te ao mata kaka	
)	Te Amaru	= Kea
Mother's side	Uenuku	= Takarita 24,46
of Kahungunu	Ira	= Takerau wahine (<i>2nd wife</i>)
	Iwipupu	= Tamatea
	Kahungunu	= Rongo mai wahine (<i>3rd wife</i>) 24,44
24,48,49	Tamatea kota	= Rongo kau wai 24,48
	Kahu tapere	= Hine te ao
	Ra kai hakeke	= Hine kura
	Hine pare	= Tama ihu
	Tu te hurutea	= Uetahi ao
	Kuku	= Hine kahu kura
	Te Rangi tawaea	= Kiri mamae
	Manupokai	= Whaita
	Hine waka	= Takimoana
	Hine auta	= Te Uhu
	Nga paraki	= Te waka hinu tapu
	Marupare	= Haupuritia 24,40
	Tau keke	= Takapau a tawhaki
	Ka mura te rangi	= Te kewhenua
	Paihuru	=

E.B4W

(43)

Continuation of:

	Kahungunu	=	Rua reretai (<i>1st wife</i>)	
	Rua herehere teke	=	Rongo mai wananga	43,50
43,50	Rua roa	=	Rahiri momori	43,50
43,50	Kahu noke	=	Kahu kirokiro	
43,50	Tamatea kuka	=	Hine te ra	43,50
	Tute kohi	=	Hine te wai	43,50
	Tamata nui	=	Kahu kura ao	
	Te Rua Horoa	=	Pou wharekura	43,50
	Ra kai whakairi	=	Rongo pakihwi	43,50
43,50	Kahu maru	=	Tamata iti	
	Wharunga a rangi	=	Pae paea	43,50
43,50	Tapapa	=	Puehu	
	Tarangaroa	=	Riiu	43,50
	Te Rangi puakangahau	=	Mata tiri	
	Te Rangi te rehua	=	Tu mokai	

(32)

2ND PLAN OF MYTHOLOGY

	Te ahunga		
	Te aponga		
	Te kunenga		
	Te kune rahi		
	Te kimi hanga		
	Te Rangahau tonga		
	Te Iti		
	Te Kore		
	Te Kore te whiwhi		
	Te Kore te rawea		
	Te pupu		
	Tama ua take		
	Te kanoi o te uha		
	Te kawitiwiti		
	Te katoatoa		
	Tira waihekura		
	Muri ranga whenua		
	Taranga		
	Maui		
	Te Putara rere		
	Te Ihenga		
	Te Hekenga		
	Hine kai komako		
	Te au ahi		
	Hikaia		
	Te Pua		
	Te Haua		
	Komako uri		
33	Komakotea	=	Tama ki te kapua
	Te auahi		
	Tipu rua rangi		
	Puhi		

E.B4W

(33)

Continuation of:

3RD PLAN OF MYTHOLOGY

	Te ahunga		
33,35	Te Ngaruerue		
33,35	Te Ngaokooko		
33,35	Te Piere		
33,35	Te Matata		
33,35	Te Ngawha		
33,35	Te Kiita		
	Tamaku		
	Rangi nui a Tamaku	=	Papa
	Huinga		
33,34	Rongomau nae roa		
	Haumia		
33,34	Tangaroa		
	Taane mahuta		
	Tu mata uenga		
	Tawhiri matea		

E.B4W

(28)

28,33,35	Tamaku		
	Rangi		
	Taahe		
28,37,39	Uru		
	Ngana		
	Wahi ao ki te rangi		
	Te ao tu		
	Te ao hore		
	Te ao taru aitu		
	Te ao mata kaka		
	Te ao tarewa		
	Mouri uri		
	Morake rake		
	Mohiku tu		
	Mohiku tohe		
	Mohiku pae		
	Mohiku tauira		
	Whiro tipua manatu		
	Tama keu ake		
	Tawhanga whanga		
	Tama ki te hau		
	Tama ki te ra		
	Tama ki te kapua		
	Te Haerenga awatea		
	Toi te huatahi		
	Rauru		
	Whatonga		
	Rua rangi		
29	Pou tu pari		
	Pou tiriao		
	Te manu tohi kura		

E.B4W

(50)

Rua here here tieke	=	Rongo mai wananga
Rua roa	=	Rahiri momori
Kahu noke	=	Kahu kiro kiro
Tamatea kuku	=	Hine te ra
Tu te kohi	=	Hine te wai
Tamata nui	=	Kahukura ao
Te Rua horoa	=	Pou whare kura
Ra kai whakairi	=	Rongo pakihwi
Kahu maru	=	Taumata iti
Whariu nga rangi	=	Pae paea
Tapapa	=	Puehu
Taranga roa	=	Riiu
Te Rangi puakanga hau	=	Matatini
Te Rangi te rehua	=	Tu mokai
Tama u au ahi	=	Ipu hina
Te Rangi ka to i waho	=	Te Akau
Hui whenua	=	Hine mania
Te Ruru	=	Te Akahu rangi
Te Kohu koko	=	Rahapa
Wi Parata	=	Te Moari
Harata	=	Ara tapu

E.B4W

(51)

31,51	Kahungunu	=	Hine puau ari (<i>2nd wife</i>)
	Kahukura nui	=	Ruatapu wahine
	Rongo mai tara	=	Tautu
	Te Rua Heke	=	Te Pou rau mati
	Te Pupuha	=	Mawhai
	Hine rau angi angi	=	Tauira
	Ra kai kokihī	=	Tama kauae
	Uru te ngangana	=	Hine ruia
	Te Teauru	=	Taina
	Tu te mahuta	=	Takoto maunga
	Te Ipu a Hau	=	Heke waka
	Tamatea	=	Toia ki waho
	Te akahu rangi	=	Te Ruru

Ko Rongomai tara to mua ko:

Rakaihikuroa <i>to muri</i>	=	Rua rau whanga
Rangi tawhiao	=	Rua pututu
Hine kahu kura	=	Kahu kura nui
Kapi Horomaunga	=	Pua i whanake
Whakapawhero	=	Rara matai
Hine maurea	=	Tataki
Tamatea te ao kuwha kauri	=	Hine kopana a rangi
Paraheka	=	Hika i wiwi
Te Kahakoko	=	Tonui
Tunga	=	Te kiki o te rangi
Hine kura	=	Te Peehi
Heke waka	=	Ipu a Hau
Tamatea		

E.B4W

(30)

	Te o mata kaka
	Titore
	Hae ata
	Paewai
	Pae taku
	Pae whenua
	Tu maunga
	Tu whenua
	Tu parara
	Te Huhunui
30,33	Tawhirimatea
	Tairi
	Te Pua roa
	Te Kau wheke
	Maru te whare aitu
	Te Hautu
	Te Rangi whatia
	Kakawa te Rangi
	Te Hau whaka rawa rawa
	Rongo mai tu aho
	Ra kai tapu
	Rangi te kiwa
	Te Ao whakamaru
	Tama nui te ra
	Ue te korohēke
	Aniwaniwa
	Porou rangi
	Ue roa
31	Tahi totarere
	Ra kai nui
	Te ao mata rahi
	Ra kai whairi

E.B4W

it would be exposed to every form of detraction and mockery
for which he warned - have no.

(16)

	Uenuku	=	Takarita (<i>2nd wife</i>)	
16,19,24,27,27,44,46	Ira	=	Pipi (<i>1st wife</i>)	16,44
	Tara roa	=	Te wha kohu o te rangi	
16,21	Kahu moi moi	=	Hine whaki rangi	
	Te ata rau o te rangi	=	Wai tara mea	
	Tama ngaro	=	Pae tawha	
	Pohua	=	Tao roa	
	Pare taua	=	Te Ainu	
	Hau whenua	=	Te Ari aro	
	Ngaho	=	Pua i waho	
	Puhi te rangi	=	Te Ahi atua	
16,17	Hine maru	=	Tu wai rangi	16,17

	Tau hinga	=	Ra kai tuhi oreore
16,17	Kahu kura mate roa	=	Manga puhia
	Te Ahi te rama	=	Te Ata
	Te Peehi	=	Hine kura 16,20,24
	Heke waka	=	Te ipu ahau 16,18,31,67,51
	Tamatea	=	Te toia 16,20,38,52
	Te Akahu rangi	=	Te Ruru
16,50,52	Te Kohu koko	=	Rahapa 16,50
16,25,50	Wi parata	=	Meri
	Harata	=	Ruka

E.B4W

(23)

	Tangaroa whakamau tipua		
	Te ahi moana		
23,37	Te Peti peti		
	Te Rangahua		
	Rongo mai taha nui	=	Taare ua rangi
	Paikea	=	Te Manawa tira
	Whatiua	=	Te ao kai ra
	Whatiua roa	=	Pa moana
	Tuiti matua	=	Rua tapu kau ae
	Te Aotaki	=	Hau maurea
	Rua taupare	=	Tu whakairo ora
	Te Ao tira	=	Momona
	Tu mokai	=	Te Rangi te rehua
	Tama au ahi		

E.B4W

(37)(38)

	Uru
	Ra tu paku
	Te Anu
	Te Matao
	Te Wini wini
37,39	Tonga awa
	Tona kau puru
	Make tu roa
	Te ao matangi
	Ka taka
	Wheruru
37,40,42	Kiwa
	Ngaru nui
37,40	Ngaru roa
	Ngaru tiketike
	Ngaru papa
	Te Aihu moana
	Te Petipeti
	Te Rangahua
	Tangaroa Whakamautai

Rongo mai taha nui
Paikea
Rongo mai tu aho
Ra kai tapu
Rangi te kiwa
Te ao whaka maru
Tama nui te ra

(38)

Ue te korohēke
Aniwaniwa
Porou rangi
Ueroa)
Tahi totarere) Same as in 26
Ra kai nui)
Te ao marahi)

E.B4W

PART OF PLAN NO.1 FOURTH (4) PART

Te Kune			
Rangi tawhirir nuku			
Timu whakairi hia			
Hae hae te ata			
Mahu rere			
Rua tatai			
Te Mango roi ata			
Kahu kura i te rangi	Mahuta		
Kahu kura i te wareware	Papa tiraha raha		
Kahu kura i te rererere	Papa huri keke		
Uenuku rangi = Iwi	Timu	Muri rangi whenua	
	Kai tangata (alias Awa-nui-a-rangi)	Mahuika	
	Po aha aha	Taranga	
	Karihi	Piki mai awhea = Tu whawhakia	
	Kupe	1. Maui mua	
Te ahi ahi o tau	Rua a wharo	2. Maui roto	
Te akau	Maaku	3. Maui taha	
Rongo mai hikao	Ta piki	4. Maui tikitiki a Taranga = Pou paka	
Te Ho ata	Rangatira	Te ao tau hinga	Apa rangi
Te Rangi hokaia	Tama ra kai	Rauru nga	Hau nui =Raka haunga
Tu here taniwha	Te puna ehu		Po poto = Na naia
Rangi taua	Te awe awe		Ue hangaia
Tu kau wai	Whare kohu	= Whanga	Kahu kura epa
Mahanga koko	Rangi araia	= Mai ao	Tama ngenge
Tama aa	Rangi wetea	2. Te ao nui	Kau whata roa =Tatai aho
Rangi te angina	Pua ki te ao	3. Rangi mahuki	Tu wai rau
Tau tini	Otireo		Te angi angi
	Kura tu auru		Kahu tapere
	Te Ro naki		Te rangi apu ngangana
	Tama i rangi		Te Rau tangata
	Te kekere ngu		Puku tautau
	Te miha o te rangi		Tuki arau
	Hui te miha		Ure tahi
	Miha kupa te miha		Te huka kore
			Te Wiremu Po tangaroa

(53)

Rangi nui			
Tautu			
Tu tohia			
Pua te rangi			
Maru houa			
Kuri nui a Maru houa			
Rongo mai matua			
Whakaroroa te po			
Tu hokai rangi			
Rangi tara			
Tonga nui			
Tu oru			
Tu te ihonga			
Tama rau moa			
Rakai mihi rau			
Te awa ki o hau			
Te muri ki tokerau			
Te aopare			
Hine mate			
Te Heketanga i waho			
Te Waiehu	=	Pahero nui	
Pa te ika			

E.B4W

See 23 put on plan

(7)

7,35	Taane nui a rangi	=	Rongo mai taha nui	7,23,57
	Paikea		Te Hau whaka rawe	7,30
			rawe ki te kapua	
7,29,30,37,39	Rongo mai tu aho	=	Hine tua kiri kiri	
7,29,30,37	Ra kai tapu	=	Taipa	7,39
7,37	Rangi te kiwa	=	Ngongo tu a rangi	
7,29,30,37	Tama nui te ra	=	Hine rau tua te rangi	
7,29,30,37	Te ao whaka maru	=	Kakawa i te rangi	7,39
7,29,30,38	Ue te korohēke	=	Mahana i te rangi	
7,8,9,10, 29,30,38,25	Aniwaniwa	=	Nanaia	
	Porou rangi	=	Hamo	
7,29	Hau	=	Tamatea toia	
	Ra kai po	=	Hine huhuri tai	
	Ra kai wetenga	=	Waka totara	7,11
7,11	Tapu a te haurangi	=	Uru maui ariki	
7,11	Tawake urunga	=	Uru whaki rangi	
7,11	Hine kehu	=	Tangihia kotea	
7,11,15	Whaere moerua	=	Porou matau	
	Te ata o Kura	=	Ngati hau	7,42
	Tu whakairi ora	=	Rua taupare	7,23
	Te ao tiraroa	=	Momona	7,23
7,23,43,50 23,50,7,14,40	Tu mokai	=	Te rangi te rehua	7,14,25,40,43,50
	Tamau ahi	=		

E.B4W

(8)

	Aniwaniwa	=	Nanaia
	Porou rangi	=	Hamo
	Awa pururu	=	Maru ia te rangi
	Taiau	=	Rare puhi tai
	Tamahine ngaro	=	Ra kai pu kore
8,42	1. Ra kai piki ra runga	}	wahine na
	2. Mokai a Porau	}	
	Uehenga Paraua		anake
	Ru tonga		
W	Rongo mai tau a rau		noho anake
	Tu moana		
	Hine mahuru	=	Apanui
	Tai kore kore	=	Kawe kura tawhiti
	Tu te warau tai	=	Te Taawhi
8,48	Mokai tuatini	=	Tau kiekie
8,24,47,48,51	Hine kahu kura	=	Kuku
	Te Rangi tawaea	=	Kiri mamae
	Manu pokai	=	Whaita
8,24	Hine waka	=	Takimoana
8,24	Hine auta	=	Te uhu nui o te rangi
	Tama i ua te rangi	=	Mata hira i te rangi
	Te rangi mate moana	=	Mai ranga
	Rangi katia	=	Hine matere rangi
8,48	Te mate roa	=	Koia uru te rangi
	Te kiri mangumangu	=	

E.B4W

(9)(10)

	Aniwaniwa	=	Nanaia
	Tahu		
	Kari moi		
	Porou awhia		
	Tapapa		
	Moki waere		
	Ra kai taka tahi		
	Rua i whanake		
	Waka pawhero		
	Hine maurea		
9,40,51	Tamatea kuwha kauri		
9,40	Paraheka		
	Te kahakoko		
9,51	Tainga		
9,26,38,51	Hine kura		
9,11,22,29,51,51	Heke waka		
	Tamatea		
	Te akahurangi		29,31,50,51,52,38,9,16,18,18,20,22,25
	Te kohu koko		9,10,11,14,14,16,18,18,20,22,25,29,31,50,51,52,38
9,29,43	Hoani		(Hoi ano tenei)

	Tapapa
	Takui Paraheka
	Tatua
9,12	Whare
9,12	Kai poho
9,12	Mokai ohungia
9	Te Huka ipu
10P	Te ika whai ngata
	Te Rangi kauanga i waho
	Tai tai taui
	Hine rahi rahi te rangi
	Te rongo tu mamao
	Te Kuru na pu
10,42,6	

E.B4W

(10)

Continuation of:

6,10,42	Kingi Hori
	Aniwaniwa
	Tahu potiki
	Tahu ngaehe
	Tahu pukaretu
	Toria
	Iwi taia
	Rongo tai hi ao
	Ra kai roa
	Mariu
10,14,49,50,15	Te Akau
10,14,14,15,	Hui whenua
25,41,49,50	
10,14,14,15,16, 25,	Te Ruru
41,43,49,50,51	Te kohu koko

E.B4W

(3)

I lost by it as people carried the timber away.
Do you consent that the house may be built by me.

Maihi P Kawiti

1879
1773

(9)

5,9,51	Hine te pari maunga Putoto Pare te kuku Pare te wawau Para whenua mea	=	Taane
		=	Kuwha ka roha
		Maire tu ki tawhiti	
See 11,46	Taane	=	Te ata tangi rei
			Kahikatoa
			Ako rau tangi

(11)

(SEE 28 & PART 29 - COMING WITH TAMAKU)

11,28	Whatonga Tara Tu haha Tawakewake Nga puna rike a whatonga		
11,29	Pou tu pani		
11,29	Pou tiri ao		
11,29	Te Manu tohu kura a Taane		
11,23,29	Taane ua rangi	=	(see 29)
	Paikea		
11,25	Pou heni Tara whakatu Waka totara Te Tapu a te haurangi Tawake urunga Hine kehu Whaene moe rua Taawhi pare		
11,16,29	Manga puhipia		
11,16,29	Te ahi turama		
11,16,22,29,51	Te Peehi Heke waka Tama tea Te akahu rangi Kohu koko		

(12)

(SEE 28 & PART 29 - COMING WITH TAMAKU)

12,24,28	Te Ao mata kaka
12,24	Te Amaru
	Timu whakairia
	Te Ahuru mo wairaka
	Maru papa nui
	Tai ora a Kahu tuanui
12,35	Uira ka raparapa
12,35	Rongo wai kino
	Tu mau rire
	Rongo whaka ata
12,36	Rongo mai ra tahi
12,36	Hine tu wai wai
	Tu rou rou
	Whare
	Kai poho
	Mokai ohu ngia
	Te hika ipu
	Te hekenga
	Hine ora
	Hine taha
	Hine rori
	Whakataha te rangi
12,48	Te Hou ka mau
	Te Hati wira

(13)(14)

(SEE 32 - COMING TE AHUNGA)

13,32	Maui
	Te Pu tara rere
13,32	Te Ihonga
13,32	Te Heketanga
	Hine kai komako
	Te kau ahi
13,32	Hikaia
13,32	Te Pua
	Te Tore
13,32	Komako uri
13,33	Komako tea
13,32,33	Te Auahi
	Tipu ki ruarangi
13,33,2	Puhi
	Rere
	Tate
	Tata
	Maire
	Maika
	Ira manawa piko

	Tamatea nui	
	Tamatea roa	
	Tamatea mai i tawhiti	
	Muri whenua	
	Tamatea	
13,35,53	Rangi nui	(14)
	Uenuku whare kuta	
	Te Rau tangata	
	Puku	
14,24	Kahu tapere	
	Ngare ngare hanga nui	
14,14	Ra kai takapu nui	
14,14	Te ao hiri naki	
	Tu te rangi atea	

E.B4W

(14)

Continued:

	Te Naho	
	Korohi rua	
14,43	Mata tini	
14,23,40	Te rangi te rehua	
	Tamau ahi	
	Te Rangi kato i waho	
	Hui whenua	
	Te Ruru	
	Te Kohu koko	
	Ra kai takapu nui	
	Te ao whirinaki	
	Ngakau	
	Maru papa nui	
	Te ao mania	
	Ra kai roa	
	Mariu	
	Te akau	
	Hui whenua	
	Te Ruru	
	Te Kohu koko	
	Tamatea	(15)
	Whaene	
	Haru atai	
	Tu tamure	
	Te Pana nehu	
	Tao puta puta	
15,42	Ue kapua nui	
15,42	Tamatea niho makuru	
	Te Rangi tauria i waho	
	Rongo mai whare manuka	
	Ra kai roa	

Hiakai taria
 Te ao mania
 Ra kai roa
 Mariu
 Te akau
 Hui whenua
 Te Ruru

E.B4W

(16)(17)

Tararoa		(teina ko)
Te Roku	=	Ngataua

(Put this to follow Tararoa p.16 on plan)

(17)(18)

17,13	Pae wai Whakakite Te Kautu Te Ao whero Kahu maku Te Moenga kino Mata riki Taitai Makariri Te Koere Tu wairangi Tauhinu Kahu kura mate roa	=	Te wai tuhia Te toia i te rangi Tohare Mamau Kaihau Te Matanga Te Waika Tohi nuku Tau wehea Hine i Ra Hine maru Rakau tutu oneone	17,18
17,51	Hine kau i rangi Koka te rangi Mapuna a rangi Paheke Uru tira Mamangu Hine te kawa Wai te ata Te o mauku Mate haere Takoto hiwi Te amohanga	=		17,16
17,18	Kawe taura Taikehu Tirohangā Te Kopare Kai hau Moetu Te Ngaere	=		(18)
18,52,20,20				E.B4W

(18)

Continued:

18,17 Toia
 Te akahu rangi
 Te kohu koko
 Te omauku
 Te ahi kore
 Te whiti
 Mahana i te rangi
 Hiku mate
 Wai o henga
 Tau kai
 Te motu roa
 Te ao hau
 Takoto manga
 Te ipu o hau
 Tamatea
 Te a kahu rangi
 Te kohu koko

E.B4W

(20)

20,20,52 Te whiwhi
 Korau
 Te Ngaere
 Hine kura
 Nga rangi i tungia
20,38,47,52 Te mango
 Hare Waiti

 Te whiwhi
 Korau
 Te Ngaere
 Taia
 Te akahu rangi
 Te kohu koko

E.B4W

(21)(22)

21,27 Pawa
 Hine manihirangi
 Te wainui
 Hau maringi ringi
 Mapua i waho
 Tohia i te rangi
 Te whatu
 Tamata
 Raka ahuanga rau
21,21,27 Pou tatua
 Mahere tu ki te rangi
 Rere kiokio

	Te whaka unu			
	Tuhua rangi			
	Motuhia			
	Te ahi			
	Nuku			
	Te No			
	Aro mea			
	Mahere	(1)	to mua	
21,27	Mahora	(2)		
21,27,27	Kahukura poro			
	Kahukura tama hoka			
	Tu whaka moe kura			

(21)

Te ata				
Te Peehi				
Heke waka				
Tamatea				
Te akahurangi				
Te kohu koko				

Tamatea	(1)			
---------	-----	--	--	--

E.B4W

(22)

Continued from 21:

Tawhenua	(2)			
Nga hiri hiri				
Te akatea				
Ko wehe				
Te Nga hirihiri	(1)			
Te Ratu hahaha	(2)			
Piri tapatahi				
Te Peka maro tiri				
Heni				

E.B4W

(25)

	Te Rangi ta waea			
	Te wi o te rangi	=	Hine wehe	25,48
25,48,49,50	Hine mania	=	Hui whenua	
	Te Ruru	=	Te akahu rangi	
	Te kohu koko	=	Wi	
	Harata			

Tama i waho				
Rangi oti atu				
Rua te kuka kore				
Rua te hemo rere				
Rua matiti matai waho				
Kahutia te rangi				

	Te wai nono kura	=	Rongo mai
	Kahu kura	=	Uira tea
	Arai ura	=	Te whironui
	Huturangi	=	Paikea
	Pouheni	=	Hine haki tai
	Nanai	=	Aniwaniwa
	Porourangi	=	Hamo
25,26,30,38	Ueroa	=	Takoto i mua
25,44	Rua pani	=	Rongo mai koihe
	Ru tapu wahine	=	Kahu kura nui
	Rongo mai tara		25,44
	Rakai hiku roa		25,29,47,51,52
			25,26,44,51
			E.B4W

(26)

26,44,51	Rua pani	=	Rongo mai papa	26,44,47,48,52
	Rua rau whanga	=	Ra kai hiku roa	
	Hine te raraku (me ona teina)			
	Ueroa)		
26,31,38	Tahitotarere	)	(same as in 37 & 38)	
26,31,38	Rakainui)		
26,31,38	Te ao matarahi)		
26,38,43,50	Ra kai whakairi)		
26,38	Tama ihu)		
26,38	Tu ai manono)		
	Te wai tu rangi)		
	Kare a wai	)	(same as in 38)	
26,38	Maru arero)		
26,38	Hine rau)		
26,38	Tama ratu)		
26,38	Te Nui)		
26,18	Toia	raua ko	Hine kura	
16,20,38,52				

E.B4W

(29)

Continuation of:

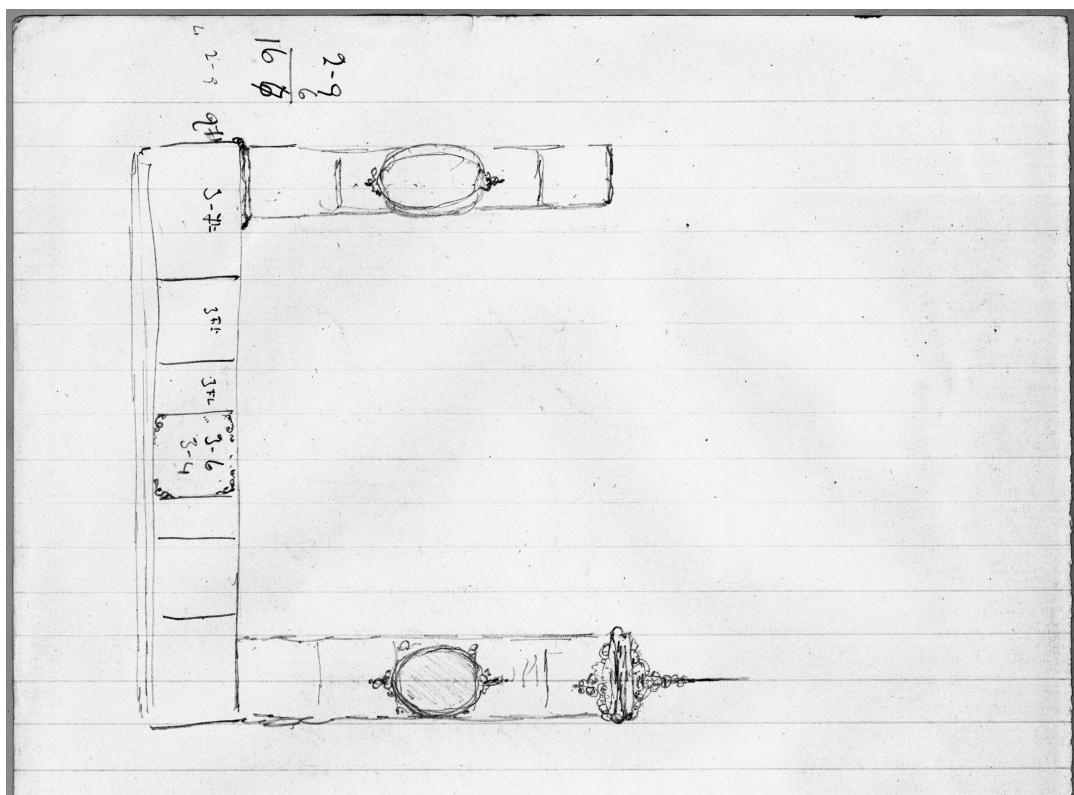
(See 28 & 29 Te manu tohi kura - put this after Te manu tohi kura)

See 11	Taane ua rangi
	Paikea
	Rongo mai tu aho
	Ra kai tapu
29,30	Rangi te kiwa
	Te ao whakamaru
	Tama nui te ra
	Ue te korohēke

Aniwaniwa
Porourangi
Houe
Ra kai po
Manu tangi rua
Hinganga roa
Hauiti
See 52 Kahukura nui
See 52 Rongo mai papa
 Manga puhipia
 Te aki tu rama
 Te Peehi
 Heke waka
 Tamatea
 Te akahu rangi
 Te kohu koko
 Hoani

(1A)

E.B4W



Sketch giving dimensions

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John White Papers - Reference No: MS-Papers-0075-B23/3

(52)

	<i>Ko Kahukura nui (to mua) to muri ko:</i>
See 48	Rongo mai papa
See 29	Tamatea kota
	Uenuku kopako
	Whakaue
	Ngarara nui
	Rua tare tare
	Te Hikirangi
	Te Whakaturanga
	Nga rangi tungia
	Ra kai wairua
	Te Rangi tututu po
	Te Whiwhi
	Poito
	Kahu rau tao
	Nga Rangi tungia
	Te Mango
	Hare Waiti
52,52	Te whiwhi
	Korau
	Te Ngaere
	To(a)ia
	Te akahurangi
	Te kohu koko
	Wi Parata

(1B)

E.B4W

(48)

26,44,47,48,52	<i>To Rongo mai papa teina ko:</i>	
	Ko Tamatea kota	= Rongo kau ai
	Tawake rahui	= Tau tangi ao
	Tamatea rongo	= Materoa
	Hinetu	= Te aiorangi
	Te Taawhi o te rangi	= Tu te wana a tai
	Mokai tuatini	= Tau kiekie
	Hine kahu kura	= Kuku
	Te Rangi ta waea	= Kirimamae
	Te Wi o te rangi	= Hine wehe
	Hine mania	= Hui
	<i>To Rongo tu ki waho teina ko:</i>	
	Rongo tu ki waho	= Hurunga
	Porou rangi	= Hine tinaku
48,49	Tawhaki	= Pa kato
	Tupaea	= Taua nui
	Nga rangi ka uria i waho	= Nga rangi = Ka hinga noa
	Hine turaki ao	= Tupuna kore
	Mere ariki	= Hou ka mau
	Tohe riri	

(1C)

E.B4W

(49)

48,49	<i>To Tawhaki teina ko:</i>	
	Ruru	= Hine maunu
	Tahawai	= Nga rangi tere mauri
	Hine wahi rangi	= Tikitiki o rangi
	Te wikiriwhi	= Hine kino
	Meri	

24,48,49	<i>To Tamatea kota teina ko:</i>	
	Tauhei kuri	= Tama tai pu noa
	Tawhiwhi	= Rua wahine
	Tawake	= Ra kai mata ura
	Roro	= Te angina i ao
	Te Huihui	= Ra kai roa
	Mariuu	= Wehi wehi
	Te akau	= Te Rangi ka u i waho
	Hui whenua	= Hine mania

(1D)

E.4BW

(34)

34,44	Rongo ma raeroa	
	Ari	
	Taniwha	
	Katiaho	
	Patito	
	Makomako uri	
	Makomako tea	
	Kawhai	
	Kaea	
	Te Karangaranga	
	Te Horo i waho	
	Taputu	
	Te Maunutanga	
	Tiraha	
	Huri iho	
	Huri ake	
	Te whaka matiti	
	Te whaka kakoa	
	Kopae ra	
	Hupeke	
	Hoiho	
	Hoake	
	Te whaka tumatumā	
	Te whaka nohu nohu	
	Te Rangi ka tukia	
	Te Ao Rerehu rangi	
	Takoto ai mua	
	Takorau wahine	
35	Iwi pupu	
	Ira nui	

E.B4W

(36)

Continuation of:

36,36	Te Rangi tahi Puhinga i te rangi Hine manuhiri Tama i hikitia te rangi
36,36	Haronga Rawiri te Eketu o te rangi Hirini te Kani (a Takirau) Haronga
36,48	Te Rangi tahi Te Ika a tu Rau mea Tangi awha Hine tiraku
36,41,41	Te Potae Henare Potae Wiremu Potae

E.B4W

(35)

Continuation of:

4TH PLAN OF MYTHOLOGY

Te ahunga
Te aponga
Te ngaruerue
Te ngaokooko
Te Piere
Te matata
Te ngawha
Te kiita
Tamaku
Rangi nui
Taane tuturi
Tane pepeke
Taane uetika
Taane ueha
Taane te waiora
Taane nui a rangi
Awa kirikiri
Taiwha
Rotuhenga
Te Huru mo wairaka
Haupapa nui
Toi ora a kahu tu a nui
Uira kanapanapa
Rongo ai kino
Hine puaki rangi

(36)

Rongo whakaata
Rongo mai ra tahi
Hine tu wai wai
Hine ua nui
Mauri takina
36,53 Tama rau moa
 Ue kiritai
 Kai rahui
 Tamatea puke iti

E.B4W

(38)

Continuation of 2:

(Put this at foot of 37 & 38 - after To ao marahi)

Ra kai whakairi)
Tama ihu)
Tu ai manono)
Te whai turanga)
Kare awai)
Maru arero)
Hine rau)
Tama Rata)
Te Niu)
Hine kura	raua ko Toia
Nga rangi tungia	raua ko Ko Te akahurangi
Te mango	raua ko Kohukoko

(This is to be copied at foot of 37 & 38 after name Te ao manahi)

E.B4W

(40)

Te Apu tahi
Tonga wi
Tonga taupuru
Wheuru
Kiwa
Manganui
Ngaru roa
Marangai
Tiko whare
Hunu hunu
Kekerepo
Ututangi
Utu pawa
40,41 Mamao ki te rangi
 Tuku rangi

	Hau puritia
	Hine ngaro turi
40,51	Rara matai
	Hine maurea
	Tamatea kuwha kauri
	Paraheka
40,43,50	Puehu
	Taranga roa te rangi
	Puakanga ahau
	Te Rangi te rehua
	Tama au ahi
	Te Rangi ka to i waho

Continuation of this over:

E.B4W

(41)

	Hui whenua
41,48,48	Rongo tau ki waho
	Porou rangi
	Enoka Potae
	Henare Potae
40,41	Wiremu Potae
	Te Uranga Potae
41	Maomao ki te rangi
	Hewa tauaki
	Whare patari
	Whaki tua
	Tara whata
	Tu kai whare
	Whaki rangi
	Tai hua
	Rua waipu
	Te Awhi kiri
	Te Ranga tu hahana
41,51	Ipuhina
	Kato
41,48	Hui (of Hai)
	Te Ruru
	Tokomauri
	Makere
	Henare Potae
	Wiremu Potae

E.B4W

(42)

	Kiwa
42,42	Kai awa
	Rare puhitai
	#
	Tamahine ngaro
	Mokai a porou

Rongo mai tau a rau
 Ngati Hau
 Tu whaka iri ora
 Mariu te rangi
 Te rangi tau ki waho
 Parua otaina
 Te ao pu angi angi
 Toko rakau
 Te whakatatare o te rangi
 Te kuru uapu
 Kingi Hori
 #Kai awa
 Rare puhitai
 Tahito kuru maranga
 Ue kapua nui
 Tamatea niho ma kuru
 Te Rangi tauria i waho
 Te ao kai rau
 42,49 Ra kai mata ura
 42,49 Roro
 Tu nohoa
 Kiri mamae
 43 Te Ruru
 Tahawai
 43,49 Hine wahi rangi
 43,49 Te wikiriwhi
 Meri
 Hoani

E.B4W

(44)

- | | |
|-----------------|---------------------|
| Kahungunu | ana wahine: |
| | 1. Rua reretai |
| | 2. Hine pu ari ari |
| | 3. Rongo mai wahine |
| Ra kai hiku roa | ana wahine: |
| | 1. Rua rau whanga |
| | 2. Papauma |
| Rua pani | ana wahine: |
| | 1. Rongo mai koihu |
| | 2. Rongo mai papa |
| Tamatea | ana wahine: |
| | 1. Ihu parapara |
| | 2. Iwi pupu |
| Ira | ana wahine: |
| | 1. Pipi |
| | 2. Takerau wahine |

E.B4W

(46)

Uenuku	ana wahine:
1.	1. Ranga toro
1.	2. Kahutia
2.	3. Whatiua taka marae
3.	4. Rongo ue roa
4.	5. Mapu tu ki te rangi
5.	6. Mahina i te ata
6.	7. Ropa nui
7.	8. Manga mata mea
W	2. Tukarita
	Ira
W	3. Pai mahutaka
	Rua tapu
W	4. Ihu matangata
	Rua huru huru

E.B4W

(47)

47,51	Rangi tawhi ao	=	Rua pututu	47,51
	Hine kahu kura	=	Kahukura nui	
	Hape Horo-maunga	=	Pua i whanake	
	Whaka pawhero	=	Rara matai	
	Hine maurea	=	Tataki	
	Tamatea kuwha kauri	=	Hine kopau a rangi	
	Rongo mai papa)		
47,52	Uenuku kopako)		
47,52	Whakaue)		
47,52	Ngarara nui)		
47,52	Rua tare tare)		
	Te Hiki rangi)		
	Te Whakatu rangi)		
	Nga rangi tungia	)	(Same as in 52)	
	Ra kai wairua)		
47,52	Te Rangi tututu po)		
	Te whiwhi)		
47,52	Poito)		
	Kahu rau tao)		
	Nga rangi tungia)		
	Te Mango)		
	Hare Waiti)		

E.B4W

(1)E.B4W

Ae

Ai

Te Ainu	16
Te Aihu moana	37
Te Aiorangi	48

Ao

Aohore	3
Ao mania	3, 14, 15
Te Ao puangiangi	6, 42
Te Aotaki	6, 23
Te Ao whakamau	7, 29, 30, 37
Actirarou	7
Te Ao matakaka	12, 24, 28
Te Ao hirinaki	14, 14
Te Aowhero	17
Te Aohau	18
Te Aotira	23
Te Aokaira	23
Te Ao matarahi	26, 31, 38
Te Aotu	28
Te Aohore	28
Te Ao taru aitu	28
Te Ao tarewa	28
Te Ao rerehurangi	34
Te Ao matangi	37
Te Ao kairau	42
Te Ao pare	53

Au

Te Auahi	13, 32, 33
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Ah

Te Ahunga	1, 32, 33, 35
Te Ahinariki	2
Te Ahiturama	11, 16, 29
Te Ahuru mowairaka	12
Te Ahiatua	16
Te Ahikore	18
Te Ahi	21
Te Ahi moana	23

Ak

Te Akahurangi	9, 16, 18, 18, 20, 22, 25, 29,
	..... 31, 50, 51, 52, 38, 11, 52
Te Akau	10, 14, 49, 50, 15
Te Akatea	22

Am

Te Amaru	12, 24
Te Amohanga	17

An

Aniwaniwa	7, 8, 9, 10, 29, 30, 38, 25
Te Anu	37
Te Angina i ao	49

Ap

Apohanga	1, 32, 35
Apanui	8
Te Aputahi	39, 40

Ar

Te Ararau	1
Arawhita te rangi	2
Te Arakau moana	2
Te Aruaru	3
Araira	3, 25
Te Ariaro	16
Aroarotea	19
Aromea	21
Ari	34
Te Ara tapu	50

Awa

Awapururu	8
Awa kirikiri	35
Awhiowhio	39
Te Awhikiri	41
Te Awa ki Ohau	53

At

Te Ata a Kura	7
Te Atarau o te rangi	16
Te Ata	16, 21

Io

Oi

Ui

Uiratea	3
Uira kanapanapa	12, 35
Uiratea	25

Hi

Hine rau maukuku	1
Hine tu a hoanga	2
Hine rau tipu	2
Hine te ahuru	2
Hine tioro mea	2
Hine Rautoto	2
Hine tatau rangi	2
Hine tua rourou	2
Hine Hapuru toka	2
Hine i tomea te hau	2
Hine rau wharangi	2
Hine Haki tai	3
Hine huhuri tai	3, 7
Hine makoha	3
Hine awe	3
Hine wahirangi	4
Hine kino	4, 49
Hine rau kikiwa	5
Hine puaki rangi	5, 35
Hine mau rea	6, 51, 9, 40, 47
Hine tu raha	6
Hine rahi rahi te rangi	6
Hine kehu	7, 11
Hine tu a kiri kiri	7
Hine rau tua te rangi	7
Hine mahuru	8
Hine kahu kura	8, 24, 47, 48, 51

Hine puariari	44
Hine kopana a rangi	47
Hine tu	48
Hine turaki ao	48
Hine maunu	49
Hine Rau angangi	50
Hine kopana a rangi	51
Hine mate	53
Hine waka	8, 24
Hine matere rangi	8
Hine kura	9, 26, 38, 51
Hine i rahi rahi te rangi	10
Hine te wai wai	12, 36
Hine ora	12
Hine taha	12
Hine rori	12
Hine kai komako	13
Hine maru	16, 17
Hine whakirangi	16
Hine kura	16, 20, 24
Hine kau i rangi	17
Hine te kawa	17
Hine i ra	17
Hine manihi rangi	21
Hine pare	24
Hine auta	24, 8
Hine te ao	24
Hine mania	25, 48, 49, 50
Hine Haki tai	25
Hine wehe	25, 48
Hine te raraku	26
Hine rau	26, 38
Hine i ruia	27, 31, 51
Hine kai komako	32
Hine ua nui	36
Hine manuhiri	36
Hine tinaku	36, 48
Hine ngaro turi	40
Hine wahi rangi	43, 49
Hine te ra	43, 50
Hine te wai	43, 50

Shortland, October 16th 1879

The Honourable
The Native Minister

This is my word to you in respect to my work in assisting with the Road to Te-Aroha.

The County Council of Hauraki instructed me to do that work, hence I did that work (or I did as requested). The work was done, and then I requested the County Council of Hauraki to pay me, for my great work for the Road. They said it was with Mr Packy. Mr Packy said it was with the Government.

Mr Packy gave (to me) 5 pounds. Now let the Government give that which remains of the payment for my work, 20 pounds.

from
Harata Te Whaka-awa

Enoka Potae 41P

Ia
Oa
Ua

Ha

Hau	.....	3
Hamo	.....	3, 7, 8, 25
Hanga	.....	5
Hauiti	.....	5, 29
Harete	.....	6
Hau	.....	7, 29
Hau whaka rama rama ki te kapua	.....	7, 30
Hatiwira	.....	12
Harua a tai	.....	15
Hau whenua	.....	16
Harata	.....	16, 25, 50
Hauruia	.....	19

Hare waiti	19, 20, 47, 52
Haumaringi ringi	21
Hau maurea	23
Hau puritia	24, 40
Te Haerenga awatea	28
Haeata	30
Te Hautu	30
Hau mariri	31
Haua	32
Haumia	33
Haupapa nui	35
Haronga	36, 36
Hau moana	39
Harahara te rangi	2

Ri

Oe

Ue

Uenuku	2, 3, 16, 24, 31, 46
Ue te korohēke	7, 29, 30, 38
Uehengia paraoa	8
Uenuku whau kuta	13
Uekapuanui	15, 42
Ueroa	25, 26, 30, 38
Uetuhiao	24
Uengariki	27
Uekiritai	36
Uenuku kopako	47, 52

He

Hema	2
Hekewaka	9, 11, 22, 29, 51, 51
Hekenga	12
Te Heketanga	13, 32
Heni	22
Henare Potae	36, 41, 41
He wa tauaki	41
Heketanga i waho	53

Ho

Hoani	9, 29, 43
Hou ka mau	12, 48
Hoiho	34
Hoake	34
Hou whakarawarawa	39
Te Hono i waho	34

Ih

Te Ihimoana.....	2
Te Ihonga	13, 32
Ihuparapara.....	44

Oh

Uh

Uhu nui o te rangi	3, 8
Uhu	24

Hu

Hutu rangi	3, 25
Huna ara	3
Hu kai pu	9
Hui whenua	10, 14, 14, 15, 25, 41, 49, 50
Huke waka	16
Te Huhu nui	30
Huinga	33
Huri iho	34
Huri ako	34
Hupeke	34
Te Huru mo Wairaka.....	35
Hunu hunu	40
Hui (or Hai)	41, 48
Hurunga	48
Hui Rui	49

Ik

Te Ika whaingata	10
Te Ika o tu	36

Ok

Uk

Hi

Hingangaroa	3, 29
Hiakai taria	3
Te Hi kai pu.....	12
Hikaia	13, 32
Hiakai taria	15
Hiku mate	18
Hikirangi	19, 47, 52
Hirini Te Kani.....	36
Te Hika nui.....	39
Hika i wiwi	51

Im

Om

Te Omauku	18, 17
Te Omatakaka	30

Um

In

Inanga matamea	46
----------------------	----

On

Un

Ip

Te Ipu a hau.....	16, 18, 31, 51, 51
Ipuhina	41, 50

Op

Up

Ir

Irawhaki	1
Ira manawapiko	2, 13
Ira nui	3, 35
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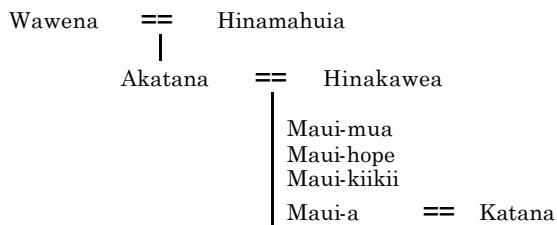
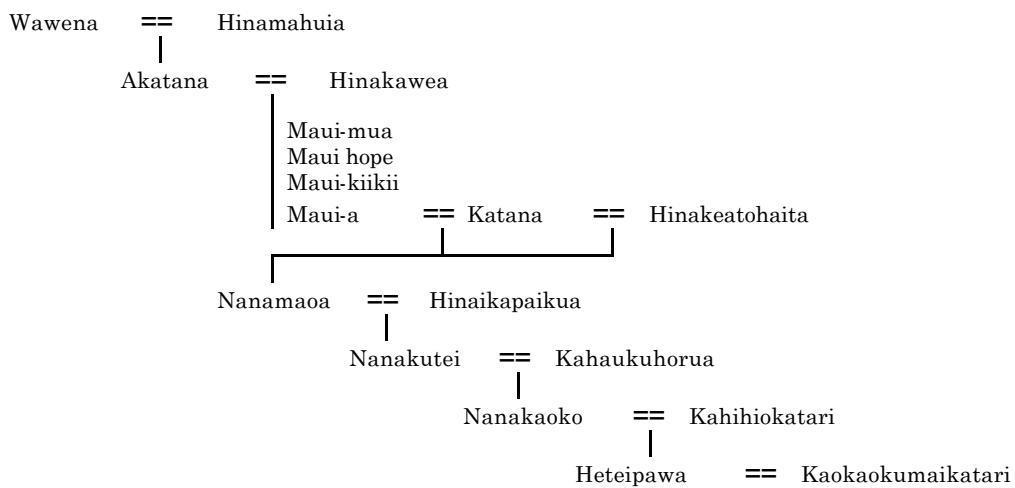
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GENEALOGY OF HAWAIKI (SANDWICH ISLANDS)
BY DAVID MALO (1) (2)

(1)



Mem
for
The Native Minister

A few days since, on the receipt of a copy of Circuit Judge Fernander's work "The Polynesian Races" from my friend Mr Gudgeon R M of Waiapu I was much delighted to see a genealogy given by Fernanders of the Kings of Hawaiki or Sandwich Islands which had been printed by a Native of those Islands named David Malo, in which some of the Kings named by Matlo are

identical with (as also some of their queens) names of chiefs and their wives given in the genealogy of the New Zealand Takitumu Migration.

Also in other lines of the Maori genealogy, and traditions of their migrations, there are names identical with names in the Hawaiian genealogy given by D Malo.

I also find

(14P)

Wha tonga	=	Rere tua	(1),14,29,43
Rere ki tai ari			14,29
Rangi taane nui			14,29
Rangi au ake			
Rangi rea			
Kura whango	=		
Ta ponga			
Pouri			
Nuku			
Hamuti			
Kakahu			

(24P)

Tangaroa a whatu		
Rua mano		24,49
Rangi matata		
Te Ngaru tu moana		
Te Ngaru whaka pipi		
Te Aniu		
Te a Kehu		
Te Awa rua nuku		
Pania		
Te Mono mono		
Tai piha		
Te Mahaki o tangi		
Hine kawau		
Pakau moana		
Pare tarara		
Tu pouri ao		
Ru makina		
Te Kiore		
Tu rau wha		

Kenana
Mangonui

The Honourable
J Sheehan

..... if the office held by Rotorua is not filled up as
as Mangonui, (and also) the office of Rakina Kaitaia, it is
no (.....) petition.

Karena Kiwa

(1P) B4W

	Te Po
	Te Po Tiwha
	Te Po ka wheau
	Te Po namu namu ki te a
X4	Wahakapae te mango roi ata
	Ko Awatea tenei
39, 40,54	Te Ao nui
	Te Ao roa
	Te Ao te whaia
X11	Whakarau matangi
X7	Tiki nui
X8	Tiki roa
	Tiki i ahua te paka ki Hawaiki
	A pa ha i ki ki waho
X3,1,36,46	Te Kune
46,49	Te Anga
X1,X20	Te Hakari
X9	Tohua
	Rao pao
	Ka taka ki waho
	Whaka ira tangata
	Matua te kore
	Papa matua te kore
X	Te Ao (see P.4)
X5	Papa tiori
	Papa tiranga
X6	(1) Papa tu a nuku
X2,9X	(2) Hine oi(see P.2)

Digest Translator

Waihou

September 30, 1879

To the Honourable
The Native Minister

I wish to ask what you intend to do in respect to my work in getting the Natives to remove from the land of Te Hiki before the Police arrived there.

I spent for my self and friend and my horse 8 pounds. My horse has not been so good since, as I had to ride him 84 miles in one day. Tainui will confirm what I say. I am not a Government servant, but did the work of the Government. I leave the matter with you.

From
James Rickus

(1P) 1.B4W

	Te Po		
	Te Po tiwha		
	Te Po ka wheau		
	Te Po namu namu ki te a		
1,33,36	Whakapau te mango roi atu		
	Ko Awatea tenei		
1,39,40,54	Te Ao nui		
	Te Ao roa		
	Te Ao te whaia		
1,4,6	Whaka rau matangi		
1,5,49,46	Tiki nui		
1,49	Tiki roa		
1,49	Tiki i ahua te papa ki Hawaiki		
	A pa ha i ki ki waho		
1,36,46	Te Kune		
1,46,49	Te Anga		
1,46,49	Te Hakari		
1,46,49	Tohua		
	Pao pao		
	Ka taka ki waho		
	Whaka ira tangata		
	Matua te kore		
	(1) Papa matua te kure		
sister of	(2) Te Ao	=	Tama ku
1,3	Papa tiori		1,4
	Papa tiranga		
1,3,4	(1) Papa tu a nuku		
1,2	(2) Hine oi		

(P2)

see P(1)&(2)	Hine oi	=	Raro matao
	Te Pu maire kura		
	Waewae mania		
	Waewae paheke		
	Ta patu o te rangi		
	Te marunga o te rangi		
	Te Po ka taka i runga o ao ao nui		
	Te Po ka taka i waho		
	Tuturu te Ihonga		
	Te Ua		

(This page is only part of a full page in original manuscript – typed line for line.)

(2)

Hoterene Tawatawa
Taumatini has been
ask for a deposit on
the Mokau block of land
is mine, and I am living
Do you understand
the act of giving a
land, such act is to a
Te as you be clear
to my letter, if a Surveyor
survey my land blood will
descend on account of this

.....

(P3)

1,3,4	Papa tu a nuku		
3,12	Hine one		
1,3	Papa tioi (or ori)		
	Manini tai kumia		
3,28	Tonga rewa		
	Tu nuku		3,3
	Here maro	=	23,5

	Turangi	=	Moe ahuru
	1. Te Ra		
	2. Te Maiama		
	3. Whetu ao ao nui		
	4. Nga whetu ao ao riki		
	5. Te Kauika o te rangi		

Tu ra-kihi Kahu parauri	== |	Taane	3 to 11, 21, 28, 37
Komako			
Koko			

your friend Mr Nelson about what I say.

Te I am waiting now to see the Surveyor for my land
Mokau Whangaruru and Bay of Islands.

Enough are the words to you

From your friend
Wiremu Te Teeti Tuakai

Native

Russell
Bay of Islands

(P5)

X4-5	Haku manu Puna weko Manu rewa Pua i te pukanga Rua ehu Ta putu rangi
5,9,51	Hine tu pari maunga Rau kio kio
5,10	Hine hau one Te Pu mahuki

(2)

might build a House on the land which I dispute with the Government called Oporiro. When I arrived here from Wellington he had finished his House. Hence my letter to you, I will lease the House of that European, because he did not tell me he was going to build a House on the land, and do you write to him and let him

Peria Mangonui
30 September 1879

To Mr Lewis

Te Salutations to you

I have received your letter, it is very good that I am appointed
an Some of the people of Mangonui are not pleased (at
my appointment) as an

If they should send a petition against me, do not listen to it,
some of the people have not signed, one man signed, and the
others did not see (one signed for others).

Do you send a copy (if any) petition against me, so that I
may have a talk to them, about their stupid act.

enough from your
loving friend

Rakena Wi Kaitaia

(P4)

Te Ao	==	Tama ku	1,4
Rangi nui e tu nei	==	Papa tu a nuku	1,3,4
	|	Taane tuturi	
		Taane pepeke	
		Taane ue tika	
		Tane ue ha	
		Taane te wai ora	4,4
		Taane ku rawhia	
		Taane wheo	
		Taane mahuta	
		Taane nui a rangi	4,37
		Taane whiringa	
		Taane whiri kaha	
		Taane tono kaha	
		Paia	
		Hine Hapainga	
		Taiepa	
		Puna weko	4,5
		Tiki maitai whaoa	
		Ti whaia	
		Moko nui	
		Roiho	
		Roake	
		Haepuru	
		Uru	
		Ngangana	
		Tane te wai ora	4,4

	Tonga tonga	
	Ika nui	
	Ika roa	
	Tiki nui	1,5,49,46
	Raka maomao	
		(10)
Taane	$\equiv\equiv$	Hine uru kahika
	\mid	
	Kahikatea	
	Matai	
Taane	$\equiv\equiv$	Mumu whango
	\mid	
	Totara	
Taane	$\equiv\equiv$	Hine hau one
10,11	\mid	
	Ngai ariki	5,10
	Hine kau ata ata	10,11,11,46

might build a house on the land which I dispute with the government called Oporiro. When I arrived here from Wellington they had finished his house. Hence my letter to you, I will lease the house of that European, because he did not tell me he was going to build a house on that land, and do you write to him and let him all against this act understand this matter (of house being built there) and let him pay me per year.

Second word, I have built a House near to the House of that European as that European did not stay to see the land passed by the Court, so that it might be clear that I was wrong in saying that this land did not belong to the Government, when this man might have built a house.

It has been determined that Maori or European shall not build on that land, I did build a house there for my younger brother, but the put us off, and

3to11,21,28,51	Taane	$\equiv\equiv$	Hine tapainu kiokio
7,20,21,39	Te Pa wai	$\equiv\equiv$	Taane ano
X18,21,20,37	Muturangi	$\equiv\equiv$	Hine ti tama $\equiv\equiv$ Tane ano
		\mid	
	Raro timu		
	Raro take		

Bay of Islands
Te Keri Keri
Kai hiki
September 20 1879

The Honourable
The Native Minister
J Sheehan

O friend Mr Sheehan, Salutations to you, the parent for all men, and the successor of Sir D. McLean, may you live long by the goodness of God, and also in the power of our Queen.

Te mine is a word to you, that you consider this matter, think of a tombstone for our father Hohaia Waikato who is now

.....

(11P)

	Taane	==	Hine kau ata ata	10,11,11,4,6
11,11	Hine haro nuku			
	Hine haro rangi			11,46
	Whiro tipua ==		Ngere ariki	10,11
	(one man of two names )	(	To i te hua tahi	17,18,46,11
			) == Huia rei	
			(Manu waeroa rua	
11,27,46,48	Rongo ue roa	==	Rua rangi	11,27,46,48
	Ihu parapara == (1) ==	Whatonga		11,12,12,14,29,43,43
	Peka ware (2)		Rauru	11,15,15
			(Ma te atua tenei na)	
P16				
	Awa nui a rangi = Ue nuku rangi			11,16
			(or Kai tangata)	
	Te Maihi			
	Apa nui			
	Apa roa			
	Apa tika			
	Apa hapai take take			

(12P)

11,12,12,14,29,43,43	Whatonga	=	Hotu wai para
12,17,19,19	Tara		
	Pehinga i te rangi		
	Ti whana a rangi		
3,12	Hine one		
	Ko Tahu		
	Te Rangi tupe wha		
	Te Rangi tu maroro		
	Tuku po		
12,17,19	Turia		
12,17,19	Hine akau		
	Rangi ihia		
12,25	Te Hapai o te rangi		
6A	Te Rangi pakihwi		
	Te Rangi tuatahi	=	Kura te pa
12,25	(1) Te Rau kau moana		12,22,31,40
12,25	(2) Manawa		

(13P)

Rau kau moana		
Manawa	=	Tu mate

(Page containing only partial text in manuscript – nothing transcribed for this.)

(16P)

Awa nui a rangi or Kai tangata	==	11,16
U henga		
Pou tama		
Kupe		
Tu koraua		
Hou mea noho tamata		
16,36,38,39,50		
16,45		
Hinganga roa		
Tu te ihonga		
Tama rau moa		
Ra kai mihi rau		
Te Awa ki o hau		
Te Muri ki tokerau		
Te Ao pare		
Hine mate		
Te Heketanga i waho		
Te Wai ehu	=	Pahero nui
Kauhi		
Kokohi		
Pa te ika		

Mangakahia
September 17 .1879

To the Honourable
J Sheehan

Te Salutations to you, when will you think of my sorrow caused by Te Tirarau and his brother Taurau Kupuka is in burning the produce of my work, and my goods in the face of the Law, as this evil (burning my goods) is called the great evil of all evil in the world.

It is now eight months, and you have not taken notice of this worry.

You have said Nelson will look into it, but do you look to this evil, as you are the Native Minister, I wrote to you in July but you did not answer it.

I am in great trouble with the Europeans whose goods were lost in my work (debts contracted in proceeding with his work) hence I say there is no excuse for delay in paying me for my goods and house which were consumed by fire. I am not to blame. If you do not attend to this great evil, I will summons according to what I now know.

enough for you
from
Eru Hiiri

buried at Kororareka, and his grave is being trampled on by the Maori and European.

If I were young, and able I could do it, but now my body is not strong, and can not do it.

I am his elder brother. I am perhaps 100 years old, and I saw Captain Cook.

english for your father
Tuki aka Puhi Waikato
at Kaihihi
Te Keri Keri

Waiomio
September 22 .1879

To The Honourable
J Sheehan

Sir salutations to you, long may you live, the supporter of peace and quiet for each people. Mine is a word to you. If the Ngatitoa send a petition to the Parliament about the 5000 acres of land on the middle island given back to them by the Government, I have to shares in said land, that of Ropata Hurumutu, and also that of Te Waaka Koau. If the Parliament take action, and it is taken with the Native Land Court let me know by letter and I will attend the Court.

In respect to the Tararua (land) you know that I had 50 pounds for Tararua for you in Napier, and I have a claim in Tararua.

from
Ria Tare Kawiti

(17P)

17,18	Tukia i whare rangi		
17,18	Te ngaruru mai rangi		
17,18	Te Mata o tohi kura		
17,18	Maru		
17,18	Apa te ihonga		
17,18,46,11	Toi		
17,18	Toi nui		
17,18	Toi roa		
17,18	Toi matua		
17,18,43	Te Puna i reia		
12,17,18,43	Hotu wai para		
12,17,19,19	Tara		
17,19	Waka nui	=	Hine akau
12,17,19	Turia	=	Hine matua
			12,17,19
			17,18

(18P)

Ngai ngai nui
Ngai roa
Ngai pehu
Ngai ariki
Rauru nui a watea
Te Ngaere i waho
Tipua

18,54	Tahito		
	Tahito uru hiku		
	Tahito uru rangi		
18,44,54	Te Ha		
	Te Hapa rangi hihira		
	Te Hapa rangi rarapa		
17,18	Tukia i whare rangi		
17,18	Te ngaruru mai rangi		
17,18	Te Mata o tohi kura		
17,18	Maru		
17,18	Apa i te ihonga		
17,18,46,11	Toi		
17,18	Toi nui		
17,18	Toi roa		
17,18	Toi matua		
17,18,43	Te Puna i reia		
12,17,18,43	Hotu wai para		
12,17,19,19	Tara		
17,19	Waka nui	= Hine a kau	12,17,19
12,17,19	Turia	= Hine matua	17,18

Kenana
Mangonui
Post Office

20 October 1879

The Honourable
J Sheehan
Native Minister

Te salutations to you.

This is our word in regard to a man who has been made an assessor for Mangonui by name Rakena Kaitaia who is from Peria Oruru. Te (his being) appointed is wrong, it is a theft on his part to hold that office. He in Waikato asked of Timoti Puhipi that he might be appointed which was not told (or heard of) by the chiefs or people of the Mangonui District. Cross this name out of the book of assessor names.

enough from
your friends

Karena Kiwa
& 13 others

(P19)

(See part of this on 18P)

19,30	Ngana ngana te hau
19,27	Io io whenua
	Tipu whenua
	Tipu kere kere
	Tipu wananga
	Tangata
12,17,19,19	Tara
	Tara harua te marama
	Pou heeni
	Hamata uri ata
	Pai kuwha
	Tu whai tiri
	Hiku tai paua
	Tu kokoru

Wellington
6th October 1879

The Honourable
The Native Minister

Salutations to you.

I send herewith the letter from Hemi Rikiti of Waihoa, he asks to be repaid his expenses in going with another man to Te Hiki. The charge is £8 per day when the policemen went to send back the natives from Omarama.

Do you look at his words in his letter herewith.

I wish the Government to pay him at once.

enough from
Ihaia Tainui

(20P)

20,21,37	Marore o tonga
20,37	Pu hao rangi
20,21,37	Oho mai rangi
7,20,21,57	Mutu rangi
20,21,37	Taunga
20,21	Tua matua
20,21,51	Te Whatu
20,20,21,51	Tanga roa
	Timu

20,20,21,51	Tanga roa		
20,51	Hine		
20,51	Tahu wai rangi		
20,51	Tau tunu kereru		
20,51	Tu tawhio rangi		
	Ngana ngana a te hau		
	Ipu ipu te rangi		
	Whare pa tari		
20,51	Kari mai		
20,51	Takoto	=	Ra kai hiku roa
20,51	Papa uma		20,42,51

(P21)

3 to 11,21,28,51	Taane (nui a rangi)		
20,21,37	Marere o tonga		
	Pu hae rangi		
20,21,37	Oho mai rangi		
7,20,21,37	Mutu rangi		
20,21,37	Taunga		
20,21	Tua matua		
20,21,51	Te Whatu		
20,20,21,51	Tanga roa		
	Tu pai whakaro wananga		
	Iro whitiki		
	Kiwi		
	Kake roa		
	Rongo mai nui		
	Rongo mai roa		
	Rongo mai tukua		
	Rongo mai a pehu		
	A pehu matua		
	Mawake nui		
	Mawake roa		
	Mawake taupo		
	Hine motu u		
	Uira roa - (he wahine tapu)		
	Tu whare toa	=	Pae ki tawhiti

(22P)

22,25	Hape ki tu arangi		
	Tu anini		
	Nuku tau raro		
	Hine akau		
3A	Tu ki tapa tai		
5A	Tu ki teke teke		
	Karo ki aitu		
4A	Karo pohatu		
	Tai ma punapu a		
2A	(Rangi ihia		
	(Te Hapai o te rangi		
	(Rangi hapainga		
	(Rangi tuatahi		
22,25	Rangi ahoa		
	Tawhara kia itu		

Tawhara kia rahi
 Tawhara kiekie
 Tai te houri
 Tai te hotea
 Hine tu raha
 Makona i te rangi
 Rangi pakihivi
 Hine wai tara
 Tua whitu
 Taotao aio
 Turau moa

(23P)

23,52,31	Iwi	=	Tamatea
23,31	Uenuku titi		
23,31	Moana nui		
23,31	Moana roa		
23,31	Moana Pouri		
23,31	Moana Whekere		
23,31	Raka nui		
23,31	Raka roa		
23,31	Raka pari		
23,31	Raka mokai		
23,31	Raka potiki		
	Rangi ta kumu		
	Kahia roa		
	Moe a hu		

(26P)

	Makaka ihe nuku		
	Makaka ihe rangi		
	Tutu te iho rangi		
	Nuku aho		
	Rangi ahoa		
25,26	Tu te makohu rangi		
	Nuku aho i raro		
	Rangi ahoa i runga		
25,26	Tu te makohu rangi		
	Rangi au au nau		
	Rangi i hia		
	Te Hapai o te rangi	=	Kura te pa
(1)	Te Rau kau moana		
P.12	(2) Manawa		

(Same as last part of p.25)

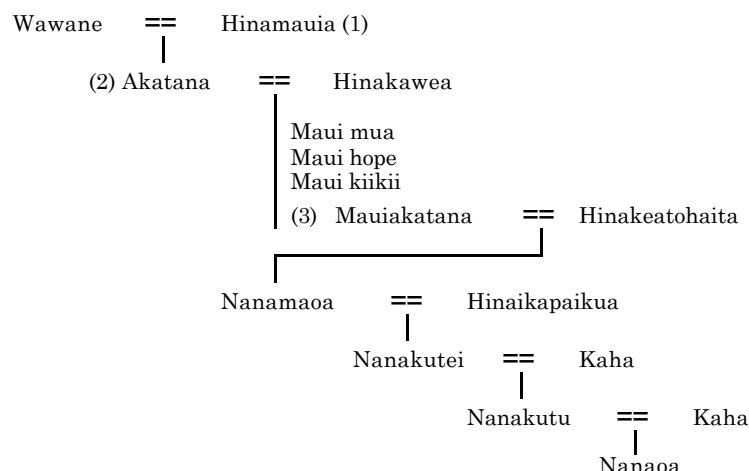
(28P)

3,28	Tonga rewa		
	Tau toki		
3 to 11,21,28,51	Taane		
	Rua hikitea		
	Rua hapainga		
28,36	Mahuta i te rangi		
	Rua ko pito		
28,54	Hine rau te kawa	=	Ra kai ma?

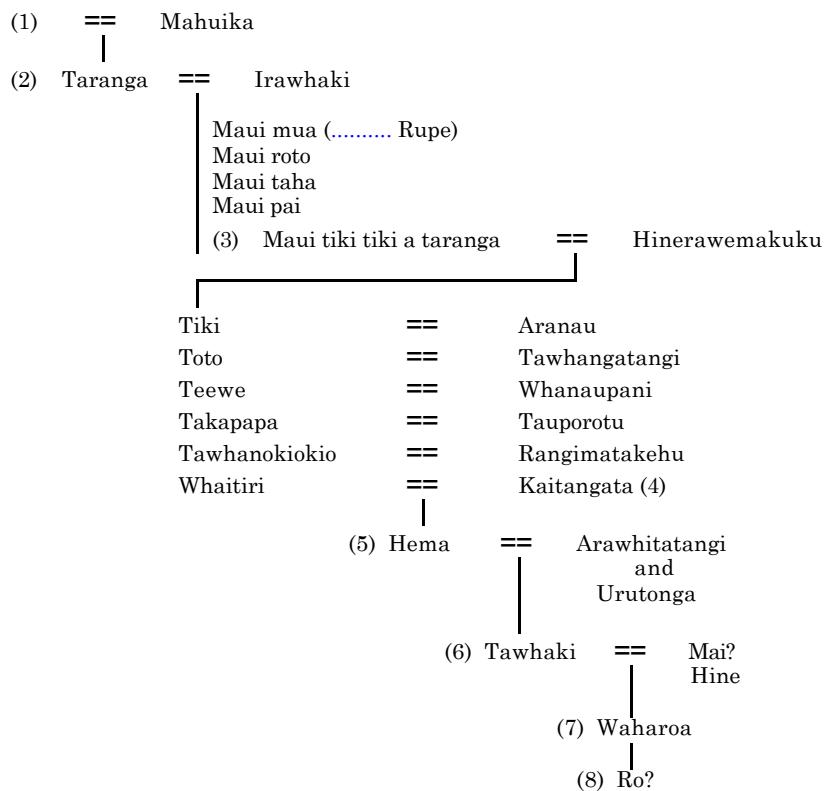
(29P)

	Whaitiri		
	Hapai maunga		
	Ara whita i te rangi		
	Hau a nui		
	Hau a te matangi		
	Te Matangi whaka toka		
	Te Apu rangi		
	Tau tu rangi		
14,29,43	(1) Rere tua	=	Whatonga
14,29	Reri ki tai ari		
14,29	Rangi taane nui		
	Hamua		
1A,29,48	Tama kuku		
	Para tu wai		
	Waha tuara		
	Kua pango		
	Ue ngarehu pango		
	Hine whaka ariki tapu		
	Umu roa		
	Te Rangi whaka umu		
	Pari ko au		
	Tama ra haki		
	Kapa		
	Tu rake		
			(30P)
19,30	Nganahau		
	Te Rangi ka mahuru		
	Hine i eketia		
	Tini		
	Te Meihana (Takihi)		
	Te Otene		

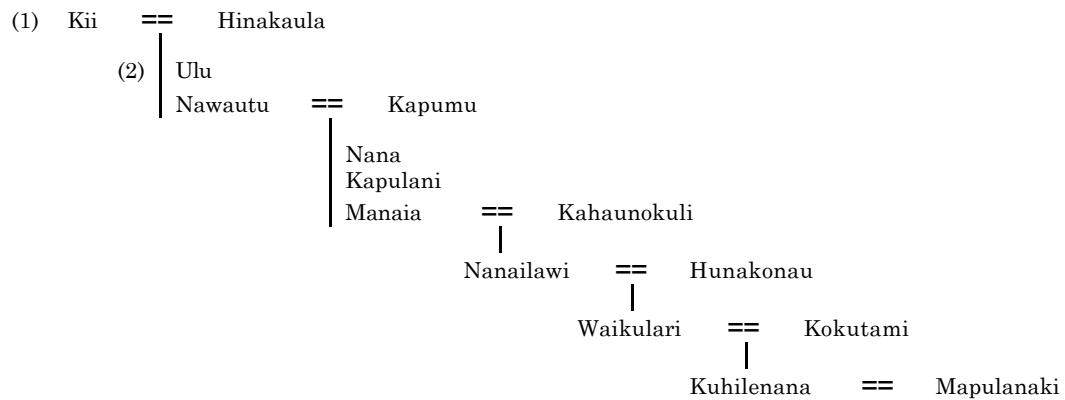
GENEALOGY OF HAWAII OR SANDWICH ISLAND



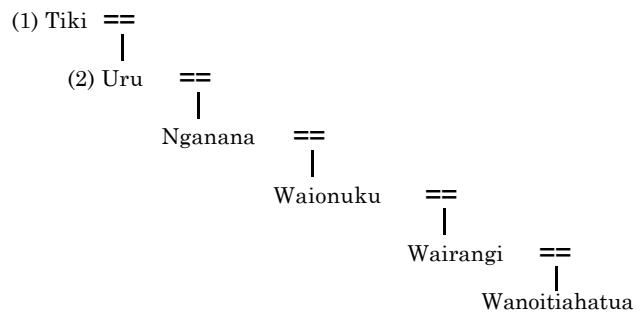
MAORI MYTHOLOGY OF TAKITIMU



HAWAII ULU LINE



ARARAU MAORI MYTHOLOGY



(31P)

Kahu kura i te rangi
Kahu kura i te wareware
Kahu kura i te rururu
Uenuku rangi == Iwi
(father of Awa nui a rangi)

23,31

Uenuku titi
Moana nui
Moana roa
Moana pouri
Moana whekore
Raka nui
Raka roa
Raka pari
Raka mokai
Raka potiki
Kura te pa
Kahu kura a tai

12,25,31,40

(33P)

Mahu rere
Rua tatai
1,23,36 Te Mango roi ata
33,36 Papa tiraharaha
 Papa huri keke
 Muri rangi whenua
 Mahuta
33,53 Taranga
 Mahu
 Te Ao tau hinga
 Rauru onga

(36P)

1,36,46 Te Kune
 Rangi tawhiri nuku
 Timu whakairihia
 Hae hae te ata
1,33,36 Te Mango roi ata
28,36 Mahuta
33,36 Papa tiraha raha
36,51 Timu
36,54 Kai tangata (alias Awa nui a rangi)
 Po aha aha
 Karihi
16,36,38,39,50 Kupe
 Te ahi ahi o tau
 Te akau
 Rongo mai hikao
36,43 Te Ho ata
 Te Rangi hokaia

Tu here taniwha
 Rangi taua
 Tu kau wai
 Mahanga koko
 Tama oa
 Rangi te angina
 Tau tini

(37P)

4,37	Taane nui a rangi		
20,21,37	Marere o tonga		
20,37	Pu hao rangi		
20,21,37	Oho mai rangi		
7,20,21,37	Mutu rangi		
20,21,37	Taunga		
	Hou mai tawhiti		
37,41	Tama te kapua		
37,41	Kahu mata momoe		
35,37,41,49,52	Ue nuku	=	Punehu
	Rangi tuhi	=	Papa whara nui
37,41	Tu hou rangi	=	Rongo mai papa
	(1) Maru hanga roa		
37,41	(2) Hapu riri		
	(3) Ue nuku kopako		
	Hapa kere kere		
	Hoanga	=	Harua tai
	Hou mea roa	=	Te Ao mata ra
	(1) Ra kai wha (ka) iri		
	(2) Kahu kura mania		

(38P)

See P.50		=	Poupaka	16,36,38,39,50
	Kupe	=	Apa rangi	38,50
	Hau nui	=	Raka haunga	
38,50	Po poto	=	Na naia	
See P.50,38,50	Ue hangaia			
38,50	Kahu kura epa			
38,50	Tama ngenge			
	Kau whata roa	=	Tatai aho	38,50
38,50	Tu wai rau			
	Te angi angi			
	Kahu tapere			
	Te Rangi apu ngangana			
	Te Rau tangata			
	Ruku tautau			
	Tuki arau			
	Ure tahi			
	Te Huka kore			
	Te Wiremu Po tangaroa			

(39P)

See P.36	Kupe Rua a wharo Maaku Ta piki	
39,39	Ranga tira	
27,39	Tama ra kai Te Pu ehu Te awe awe Whare kohu	== Ko hunga | (1) Rangi araia (2) Ao nui (3) Rangi mahuki

39,39	Rangi araia Rangi wetia Pua ki te ao	= Mai ao
1,40,54	Oti reo Kura tu auru Te Ro naki	
39,54	Tama i rangi Te Kokore ngu Te Miha o te rangi Hui te miha Miha kupa te miha	

(40P)

	Turi Turanga i mua Tama tea kopiri Hine whiro Unu mai o Tu wai ngaru Tihi po kaka	
40,54	Hine te ata Reke pounamu Te Uru motu Rangi ahu ta	= Te Hi taua
40,41	Ti ranga	
40,40,41,41	Peehi Tu roa	
40,40,41,41	Peehi Tu roa (tua rua)	
40,41	Topia Tu roa Makarena	

Bluff
July 21st, 1879

The Honourable
J Sheehan
Native Minister
Wellington

Mine is a word to you that you erect a Native House (or House for Natives) at Te Parewha, as it is now one year since you and I had a talk about it, and I now think that our word ought to be carried with effect and I have been waiting long. We are all agreed that it be built at the east approach to the wharf.

Do you look at the names signed here below, who are the people who wish the House to be built on that place.

put names here

Alexandra
August 29 .1879

To Mr Sheehan
Salutations to you.
This is my request, that you be pleased to allow my two guns to be mended.
enough from
Aihepere Kaihau

(40P)

SeeP.54,1,39,54	Te Ao nui	=	Rangi whakapo	
12,25,31,40,26	Kura te pa	(1)		P.31
	Te Atua hau noa	(2)		
	Te Kotuku	(3)		

Pakirikiri

September 3rd 1879

To Sir G Grey
&
Honourable J Sheehan

Te..... salutations to you, may you live long, so ends that.
This is my word to you two, do you give the money for the
carved House, (give it) to Wi Pere. Do not continue to delay.
That is my very son to whom you can give that money. Do you
give it to him and the person I mention.

from your servant
Paora Kate
&
Otene Pitau

To Sir G Gray
&
Honourable J Sheehan

(41P)

37,41	Tama te kapua		
37,41	Kahu mata moe		
	Tawake hi moa		
35,37,41,49,52	Ue nuku		
	Rangi tihi		
37,41	Tu hou rangi		
37,41	Uenuku kopako		
41,41	Waitapu		
	Hine rehua		
	Te Kahu rire moa		
41,41	Wai tapu	(ano)	
	Te Piunga tai		
41,42	Te waaka toto pipi		
	Weka		
	Te Hitaua	=	Ti ranga
40,40,41,41	Peehi tu roa		40,41
40,40,41,41	Peehi	(ano)	
40,41	Topia tu roa		
	(Makarena)		

(42P)

See P.23	Tamatea
42,54	Kahu ngunu
42,54	Kahu kura nui
20,42,51	Ra kai hiku roa
	Tu puru puru
	Te Rangi tu ehu
	Tu waka
	Ma hina rangi
	Rau kawa
	Whaka tere
	Po utu
	Te Ata inu tai
	Te Piunga tai
41,42	Te Waka toto pipi

(43P)

36,43	Whawhai nuku		
	Whawhai rangi		
	Whawhai tipua		
	Takere nuku		
	Takere rangi		
	Takere haea		
	Te Kuku		
	Te Wawau		
17,18,43	Te Hoata		
	Toi nuku		
	Toi rangi		
17,18,43	Toi matua		
	Te Puna i reia		
12,17,18,43	(1) Hotu wai para	=	Whatonga
14,29,43	(2) Rere tua	=	Wha tonga

(44P)

18,44,54	Te Po tuarea atu ki waho
	Te Po takiri atu
	Te Po tahuri mai
	Te Po uri uri
	Te Po tango tango
	Te Po whawha
	Te Po te kitea
	Te Po te whaia
	Ira
	Rongo
	Poti poti
	Rongo hua
	Kui mai te po
	Tonga
	Ha
	Whiro
	Mouri uri
	Morake rake
(1)	Morakihau
(2)	Pikinga matua

(45P)

45,52	Whati ua taka marae
45,52,55	Ue te koroheke
	Porou rangi
	Te Tawhai o te ao
16,45	Hinganga roa
	Ngutu pare
	Tu tara upoko
	Rongo kau wai
	Te Wai o potango
	Te Kauhou pa mamao
	Piraki
	Tu mai te uru
	=

28th August 1879

To The Honourable
J Sheehan

Do you give a Licence for guns, double barrell for each of those two men.

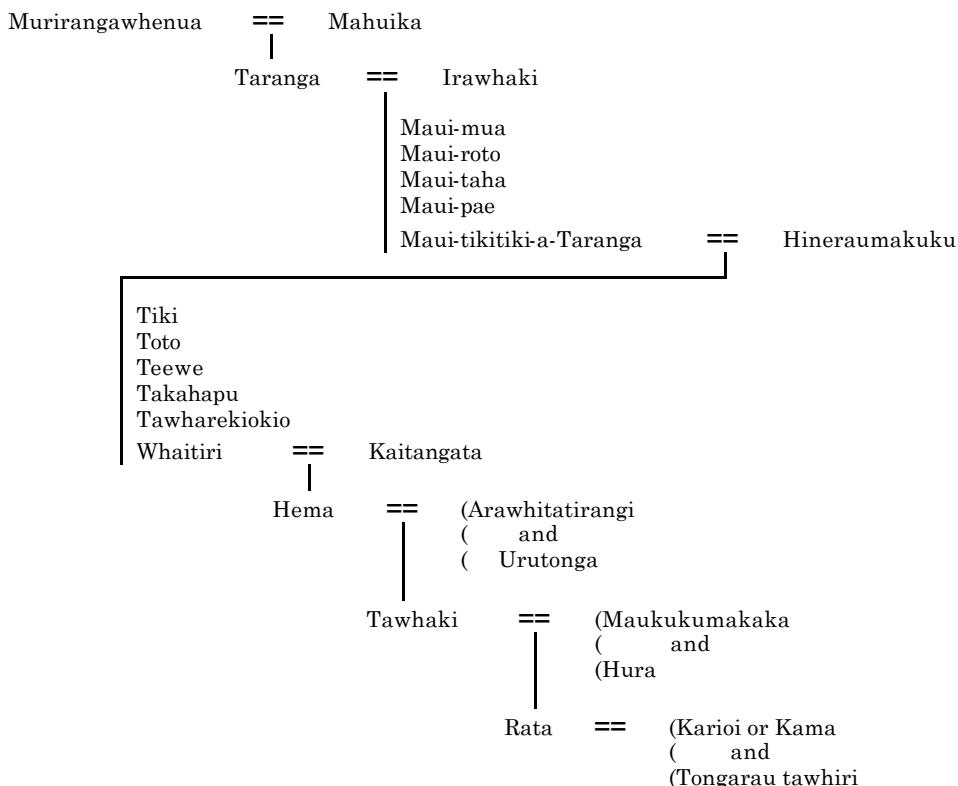
Hohepa &
Reone

Wi Maihi Rangikaheke

(48P)

29P(1A),29,48	Po tu
	Po haere
	Po whaka taka
	Whatu aho
	Rua tipua
	Rua tahito
	Tama kuku
	Tau toru
	Taanga
	Te Kura
	Rongo te taria
	Rongo mahae ata
	Whare o uru
	Te Matangi o rupe
	Karo taha
	Nga rue
	Rua nui
25,48	Rua roa
11,27,46,48	Rua rangi
	= Rongo ue roa
	(2),11,27,46,48,25

(A portion of the following page is incomplete in manuscript
and has not been transcribed)



Herewith copy of schedule of Lands given to Natives in Hokianga as per general update of John White 1859.

Some of the names mentioned in the schedule and my general report have been paid for by the Government, to the Natives for whom these pieces of land were set apart.

In order to ascertain which of the Rivers have been paid for by money or otherwise, I would that the commission of crown land at Auckland (D.T T.....) be asked to give this information.

The late Captain Clinton R M of Hokianga paid for some of these to:

(Wi Tana Papahia) for Papakawau

(and Te Tai)

Mohi Whitingamo) land in Waima

I think under from the Superintendent of Auckland.

John White

(49P)

	Te Po tua ngahuru			
1,46,49	Tohua			
X20,1,46,49	Te Hakari			
1,46	Te Anga			
1,5,49,46	Tiki nui			
1,49	Tiki roa			
1,49	Tiki ahua			
46	Tiki matua			
46	Te ata nui	=		
	Te ata roa			
	Te ata i marama			
	Marama te ata i hotu nuku			
	Te Pu			
	Te Weu			
	Te aka ki tamau			
	Te aka ki tamore			
49,50	E tama ki te tihi			
	E tama ki te Raki			
	E tama ki te matauranga			
	E tama ki te whai ao ki te ao marama			
	Te Kuka nui			
	Hau a roa			
	Kiwa			
	Te Moana			
	Rua tara tai			
24,49	Rua mano			
35,37,41,49,52	Uenuku			

(50P)

49,50	E tama ki te tihi			
	E tama ki te matangi			
	E tama ki te ao hau			
15,35,50,5?	(1) Kahu kura			
	(2) Rongo mai			

(50P)

38,50	Pou paka			
	Apa rangi	=	Kupe	16,36,38,39,50
	Hau nui	=	Raka haunga	50,50
38,50	Popoto	=	Na naia	
50,50	Hau nui	=	Raka haunga	
38,50	Ue hangaia			
38,50	Kahu kura epa			
38,50	Tama ngenge			
	Kau whata roa	=	Tatai aho	
	Tu wai rau			

Shortland

..... 18, 1879

To The

Native Minister

Te let us two talk with Mr Pucky in regard to the sum still due for land at Piako, that I may receive part of it for my present wants.

Also to write a document in which it may be stated what month I am to receive it.

enough from
your
loving friend

Henare Kaihau

(51P)

3 to 11,21,28,51	Taane	=	Hine tu pari maunga	5,9,51
	Te Putoto			
	Ra ka hore			
20,21,51	Te Whatu			
20,20,21,51	Tanga roa			
36,51	Timu			
20,51	Hine	=	Tu huru huru	
20,51	Tahu wairangi			
20,51	Tau tunu kereru			
20,51	Tu tawhio rangi			
	Ngana ngana a te hau			
51,52	Ihu ipu te rangi	=	Wehi nui	
20,51,52	Whare patari			
20,51	Kari moe			
20,51	Takoto			
20,51	Papa uma	=	Ra kai hiku roa	20,42,51

Oahanga Post Office
near to Rangi-whaka-oma
October 8th, 1879

To Mr Davies

Te salutations to you, friend, this is to ask you why it is, that so long a time has passed, and not any answer to my letter asking for the salary for attending to the Ferry Boat at Owahanga Post Office and the money has not been received.

Sir, do you send any answer, and write at once.

from
Hoera Rautu
Mr Davies
Wellington

(52P)

35,37,41,49,52	Ue nuku
52,55	Paikea
45,52	Whati ua tama rae
45,52,55	Ue te koroheke
52,55	Tahu maka nui
47,52,55	Ira
(1)	Ue roa
23,52	(2) Iwi

(52P)

Tu		
Pai hurihuri		
Makere ti		
Makere rangi		
Hiore		
Mamao		
Wehi nui a mamao	=	Ipu
20,51,52		51,52
Whare pa tari		

(53)

53,53	Taranga	
	Piki mai a whea	= Tu wha wha kia
	Maui mua	
	Maui roto	
	Maui taha	
	Maui tikitiki a Ta ranga	

(15P)

11,15,15	Rauru
	Maire
	Tato
	Rongo kako
15,35,50,54	Kahu kura kotare
P.54	Tama tea

Rauru =

Mangakahia
September 17 .1879

To the Honourable
J Sheehan

Te Salutations to you, when will you think of my sorrow caused by Te Tirarau and his brother Taurau Kupuka is in burning the produce of my work, and my goods in the face of the Law, as this evil (burning my goods) is called the great evil of all evil in the world.

It is now eight months, and you have not taken notice of this worry.

You have said Nelson will look into it, but do you look to this evil, as you are the Native Minister, I wrote to you in July but you did not answer it.

I am in great trouble with the Europeans whose goods were lost in my work (debts contracted in proceeding with his work) hence I say there is no excuse for delay in paying me for my goods and house which were consumed by fire. I am not to blame. If you do not attend to this great evil, I will summons according to what I now know.

enough for you
from
Eru Hiiri

(54P)

P.15	Tamatea
42,54	Kahu ngunu
42,54	Kahu kura nui
	Rongo mai tara
See P.40,52,1	Te Ao nui
28,54	Hine te kawa
	====
	Tu taka mai waho
40,54	Hine te ata
	Kotore
	Hine pehinga
	Hine Pahau ariki
54,11	Hine horo
	Hine rongo mai
18,44,54	Te Ha
	Whaka ihonga rangi
36,54	Kai tangata
	Te Maka tu
15,35,50,54	Kahu kura
39,54	Tama i rangi

Salutations to you, this is my prayer to you, that you be considerate towards me. I am very ill. If you like I will return to Auckland tomorrow, and if I recover a little, you can call for me (to return) to our work.

english for
your friend
Peter

(54P)

18,44,54	See Na Page 54
	Te Ha
	====
	(1)
18,54	Puta noa
	Hika huru huru
	Tahito
	Hika poriro
	Te Matangi
	Wananga
	Harawira Tatere

(55P)

	Apiapi
52,55	Taka huri whenua
45,52	Paikea
45,52,55	Watu a taka marae
52,55	Ue te korohēke
47,52,55	Tahu maka nui
	Ira
	Tamatea
	Kahungunu
	Kahukuranui
	Rongomaitara
	Te Aonui
	Hine te kawa
	Hine te ata
	Kotore
	Hine pehinga
	Hine pahau ariki

= Tutakamaiwaho

a, e, i, o, u, h, k, m, n, p, r, t, w, nga

ae, ai, ao, au, aha, aka, ama, ana, apa, ara, ata, awa, anga
ea, ei, eo, eu, eha, eka, ema, ena, epa, era, eta, ewa, enga
ia, ie, io, iu, iha, ika, ima, ina, ipa, ira, ita, iwa, inga
oa, oe, oi, ou
ua, ue, uu, uo
ha, he, hi, ho, hu
ka, ke, ki, ko, ku
ma, me, mi, mo, mu
na, ne, ni, no, nu
pa, pe, pi, po, pu
ra, re, ri, ro, ru
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wa, we, wi, wo, wu
nga, nge, ngi, ngo, ngu

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| 41. | Na Hunga (te mutu tona putanga ki te ao) | | | |
| 42. | Na Rongo-marae-roa | | | |
| 43. | Na Taane-nui-a-rangi | | | |
| 44. | 55. (tona putanga ko nga manu katoa | | | |
| 45. | 56. me nga rakau) | | | |
| 46. | Ko Haumia | | | |
| 47. | 50. (tona putanga ko te Aruhe) | | | |
| 48. | Ko Tangaroa | | | |
| 49. | 51. (tona putanga ko nga ika katoa o te moana me te | | | |
| 50. | Tua-tara ano) | | | |
| 51. | Ko Tu-matau-enga | | | |
| 52. | 54. (tona putanga he tangata) | | | |
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| 54. | 52. (tona putanga ko te hau) | | | |
| 55. | Ko Ruaumoko | | | |
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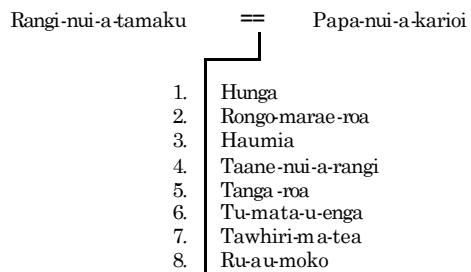
(1A)(B4W)

Whai-ao-ki-te-rangi
 Te-Ao-tu
 Te-Ao-hore
 Te-Ao-taru-aitu
 Te-Ao-mata-kaka

 Rua-tapu
 Taha titi
 Koneke
 Taane katohia
 Tarau
 Ranga-i-te-rangi
 Para-tinaku
 Wetea
 Pukoro-au-ahi
 Tapora-roiroi
 Tara-nui-a-matenga
 Te-Ao-kapua
 Hine-kake-uru
 Hiru-ma-angiangi
 Houku
 Taupe-rangi
 Taina
 Hine-te-kura
 Te-Aro-o-te-rangi
 Mata-hara
 Anaua

(2A)

Rara
 Pua
 Wii Koro
 Mere Aira

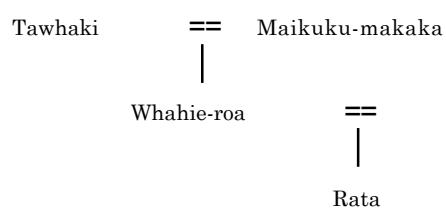


Na Hunga te mutu tona putanga ki te ao.
 Na Rongo-marae-roa tona putanga he kumara.
 Na Haumia tona putanga ko te aruhe.
 Na Taane-nui-a-rangi tona putanga ko nga manu katoa me nga rakau.
 Na Tangaroa tona putanga ko nga ika katoa o te moana,
 me te tuatara ano.
 Na Tu-mata-u-enga tona putanga he tangata.
 Na Tawhiri-matea, tona putanga ko te hau.
 Na Ru-au-moko tona putanga ko te Ru.

(17 pages from the newspaper *Te Waka Maori o Niu Tirani* were in the manuscripts but have not been included here. See Volume 1, Number 4, Wednesday, October 2, 1878, pages 49-64)

(1)

RATA
HOROUTA OR TAKITUMU MIGRATION



Heoi, haere ana a Rata ki te ngaki i te mate o tona papa, i mate ia Matuku-tangotango, raua ko Paua-hao-kai. Ka whakatika a Rata ki te tua rakau i te ngahere, hei waka. Ka oti te tua, ka waiho atu mo te ata ka tarai ai; tae rawa atu a Rata i te ata, kua tu ano taua rakau i tana tunga, ki runga tu ai. Ka tuaina ano taua rakau e Rata, ka hinga ano taua rakau ra ano, a he mea tupato e Rata he mea tinihanga tana rakau i tu ai ano ki runga; koia a Rata i noho huna ai i aia, a ka whanga aia, kia kite aia i te mea nana i whakaora ano taua rakau ki runga tu ai. Ka roa te wa o Rata e tatari ana, ka kite atu aia e haere mai ana te Hakuturi o te Rororo tini o te Ponau, a ka tae mai ratou ki te

(2)

putake o taua rakau e takoto ra, ka karakia taua iwi i ta ratou karakia. A koia nei te karakia a taua iwi i karakia ai kia tu ai ano taua rakau, i te tuunga o taua rakau i tupu ai:

“Ko Rata, ko Rata
Nana i tuatua
Te wao tapu o Taane
Ihu maota
E Taane, rere mata mai
E Taane, rere mai nga konga konga o Taane
Koia piri, koia tau rere mai
Nga maramara o Taane
Koia piri, koi ehe tau
Rere mai nga rara o Taane
Koia piri, koia tau torotika
E tu te maota
Whakaarahia, e tu te maota”

Heoi ka tu ano taua rakau ki runga, ano ko tana tuunga i tupu ake ai i te whenua o tana itinga ra ano. Ka pukuriri a Rata ki tana rakau i mahi nui ai. Ka oti nei hoki te raweke e taua iwi kia tu ano taua

(3)

rakau i te wahi i tu tawhito ai, a ka oho a Rata i tana wahi e noho huna ra, ka puta ki waho ki te watea e kite mai ai taua iwi i aia, ka karanga atu aia ki taua iwi, “He aha koutou i whakaora ai ano i taku rakau kia tu matomato i tana tunga tawhito, naku te rakau ra, waiho taku rakau.” Na ka ki mai te tini o te Hakuturi ki aia kia Rata “E, he kore ou, kaore i kii mai kia

matou, e tuaina ana e koe to Tupuna ki raro takoto wharoro ai, kia mohio ai matou, ma matou hoki e whakaae atu kia kotia e koe te kaki a to tupuna a Taane Mahuta.” “Heoi ra, e pai ana.” Ka tahi a Rata ki mea atu ki taua iwi ra. Heoi ra e pai ana, na koutou hoki i ako mai, koia ahau ka whakamana ai i ta koutou kupu, a na reira ahau i mea atu ai kia koutou, e hiahia ana ahau kia tuakina e ahau, tetahi rakau hei hanga waka maku, hei kawe ia matou ko aku hoa, ki te ngaki i te mate o toku matua, i patua e Te Pou-a-hokai raua ko Matuku-tangotango. Ka ki mai te iwi ra “E pai ana tuaina to rakau, a ka hinga ano to rakau ki raro, ka tiki e koe i te taru

(4)

nei, i te Pare-tao, a ka mau ai e koe aua taru ki te putake o te rakau. Ka uhi ai e koe te putake o te rakau i tupu ai taua rakau i te whenua ki aua taru Paretao, a kia oti taua mahi au ki taua putake ra e uhi ai koe i te tumu tumu ki te Paretao, hei muri ka tarai ai to waka e koe, ara i te tinana o te rakau. Ka whakaae atu a Rata ki te iwi ra, a ka timata ano tana mahi tua ano i te rakau ra ano; ka hinga te rakau ra, ka taraia e Rata ma hei waka, ka oti te waka ra, katahi ano ka tapaa te ingoa mo te waka nei ko Aniuwaru, ka riro ko Rata te tino tangata tohu tohu o te waka ra. Ka tae ki te moana, ka tohu tohu a Rata ki tana taua, ki te puta mai a Pou-a-hokai ki te whawhai kia tatou, a e penei he karanga mana “Upoko-riki riki, e, upoko riki riki e.” Maku e utu tana karanga, a ko aku kupu utu mo ana kupu, me penei e ahau “Tere matanui, horahia ki tahatu o te rangi.” Heoi pena tonu ta raua whawhai a u noa atu a Rata ki uta. A ka u te taua a Rata, ka tu ratou i te one takutai tu ai, puta noa ki tetahi pito o te one, puta noa ki te tahi pito o te one te tu kapa a te taua a Rata. Heoi hamama noa

(5)

te waha o Pou-a-hokai, kahore hoki i kaha ki te hamama tana reo, na reira i ora ai te iwi nei, ara te taua a Rata, a i ora ai taua taua nei i te patu e te reo a taua atua ra. Heoi, noho ruhi noa iho a Pou-a-hokai, a toto kau ana te iwi o te taua ra i a ratou waka ki uta takoto pai ai. Ano ka noho te taua ra, ka haere a Pou-a-hokai ki te whariki i te whare, a ki te taka kai ano hoki,

ma te taua ra. A waiho te atua ra e mahi ana i aua mahi ka tu a Rata ka ako i tana ope taua. Ka mea atu a Rata kia ratou “Ki te mea e karanga a Pou-a-hokai ‘upoko-rikiriki e’ maku e utu ana kupu, a me penei atu aku kupu ki aia, ‘Tere mata nui, wahia i te patu o te whare.’” Ka noho te ope ra a roa noa, katahi ra ano ka maranga ka haere ki te wahi a Rata i noho ai, a ka tae ratou ki taua wahi, ka karanga mai a Pou-a-hokai kia ratou e haere atu ra, “Upoko-riki riki e.” Ka oho atu hoki te reo a Rata, ka ki atu “Tere mata nui wahia te patu o te whare” ano ka rongo a Pou-a-hokai i aua kupu a Rata, ka wahia eia te patu o tana whare,

(6)

a ka haere tonu atu te taua nei, ki te whare o taua atua. E hara i te mea i ma te kuaha atu o te whare ra to ratou ara otira i ma te wa o te patu o te whare o tana atua i waerea ra ano e taua atua. A ka tomo te ope ra ki te whare noho ai. Ano ka o te taua ra ki taua whare a taua atua, ka karanga ano a Pou-a-hokai “Upoko riki riki e, hei tara (side of house) whariki.” Ka rongo a Rata i aua kupu a taua atua ra, ka pa tana karanga ki tana ope, ka mea “Tere mauru e, hei tara kore whariki noho ai.” Ka tatu te taua ra ki te taha o taua whare noho ai, ki te taha kihai i wharikitia e te atua ra, ka mahi a Pou-a-hokai i te kai ma te iwi ra, a ka mahora tana kai ma te taua ra. A he mea kai hianga te kai a te taua ra i te kai i tukua nei ma ratou e taua atua, he mea whakaari kau e te taua ra te kai ki a ratou mangai, kihai i kainga, kai whakaari kau ai e ratou aua kai. Ano ka mutu te kai a te taua ra, ka ki atu a Rata ki te atua ra, “Tikina atu he wai moku” a ka haere te atua ra ki te tiki wai. Ano ka pahure te atua ra, ka ngaro atu i te whare

(7)

e nohoia ra e te taua ra, ka karakiatia atu e Rata i muri ona, kia kore ai e mau te wai i aia i taua atua ra, ia Pou-a-hokai. A tetahi take ano hoki o te karakia a Rata, kia ua te ua, kia raru ai taua atua ra i te kopeke me te maaku. Haere roa te atua ra, kahore i mau te wai i aia, a hoki noa mai aia kia Rata i te ngenge ruhi ona, me te maaku, a ka tae mai aia kia Rata, ka mea atu aia kia Rata, “Kahore he wai mau, i te mea, e haere atu ana ahau ki te wai, e mimiti haere atu ana te wai.” Ka mea

atu a Rata ki aia “E pai ana, kua makona ahau i taku hiawai, na te ua o te rangi taku mate wa i naa ai. Engari, e noho, kia takaa he kau mau e au.” Ka whakaae te atua ra, a ka makaa e Rata nga kohatu ki te ahi, a roa noa te kaa o te ahi ra, ka tino were pu aua kohatu ka kii atu a Rata kia Pou-a-hokai “Hamama to waha kia whangainga atu koe e ahau.” Ka hamama te waha a te atua ra, ka tahi ka makaa tu e Rata te tahi o nga kohatu wera ra ki roto ki te mangai o taua atua ra,

(8)

ka whakapakana mai hoki te waha, ka mea atu ano a Rata “Aianei ano etahi kau mau ka hoatu ano, a ka makaa atu ano e Rata etahi kohatu wera ano ki te mangai o taua atua ra, ano ka tini aua kohatu i horomia e taua atua ki tana kopu takoto ai. Katahi ka papa aua kohatu i roto i te puku o Pou-a-hokai, a mate tonu iho taua atua ia Rata te nukarau. Ano ka mate a Pou-a-hokai. Katahi ka kitea te tini o te waka, me te tangata e pukai ana i roto i te poho o taua atua, ka mohiotia ki era, te mahi a taua atua, he mahi nana te kai i te iwi haere atu ki tera takiwa. E hara i te mea ko Pou-a-hokai anake te atua o taua wahi, he hoa ano ona, a ko Tama-uriuri tetahi hoa a Pou-a-hokai. Ko Tama i waiho e Rata hei atua mana. Kihai a Tama i patua e Rata. Ka ui atu a Rata kia Tama “Ahea a Matuku tangotango tae mai ai, a keihea aia e ngaro nei?” Ka mea mai a Tama “Kei raro, e kai ana i te tangata, kei te e anga mai o te marama, ka puta ai ki runga nei, pure ai i aia.”

(9)

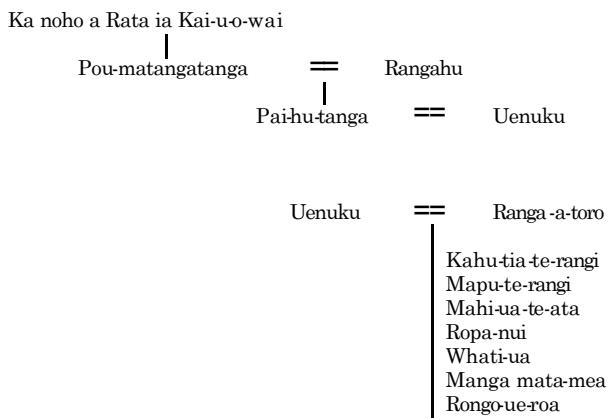
Ka ako a Rata kia Tama, kia karangatia a Matuku e Tama kia puta ake a Matuku kia mahia e Rata, a katahi ka nukarautia a Matuku e Tama, ka karanga a Tama “Matuku e, Matuku e.” Ka o mai a Matuku. Ka mea atu a Tama “Piki ake ki runga nei, ki runga te marama, he tonu whiti tenei.” Ka kii mai a Matuku “E tama e, e he ana pea i nga po tango uriuri.” Ka mea atu a Tama, “Kahore, kua rite nga po, piki ake ki runga nei e Matuku tangotango e.” Ka ako atu a Tama kia Rata ratou ko ana hoa, ka mea atu kia ratou ‘Me hanga etahi taura ki te waha o te rua e puta ake ai a Matuku, a kia wha nga taura, kia wha taiepa ki

tetahi taha o te rua kia wha ki tetahi taha o te rua, a mahia ana aua taiepa, ko te ingoa o tetahi o aua taiepa “Ko te Paihau waiapu.” Ko te ingoa o etahi “Ko te Paihau tuhua.” Ka puta ake a Matuku ka kite ia Rata e takoto ana, he mea hoki i takoto wharooroo a Rata ki te taha o nga taura e takoto ra hei mahanga ia Matuku, ano ka kite a Matuku ia Rata e takoto ra, tohu noa a Matuku kua mate a Rata, ka kata a Matuku, a ka kooa ki

(10)

tana kai, ka kainga hoki a Rata eia, i te mea he tangata tana kai, ka puta a Matuku, kihai i kuihi te waha a Tama, e ngari he mea hahau iho a Rata e Tama ki te rakau, kia oho ai a Rata kia kumea e Rata nga taura hei reti ia Matuku, ka kumea e Rata, ka mau a Matuku, a ka pa te patu a Matuku ki tetahi o nga taiepa paihau ra. Ka pakaru tetahi, ka patua tetahi kihai i pakaru, ka mate a Matuku ia Rata. Heoi na konei i ora ai te tangata, i kore ai te tangata e tino ngaro i te patu te whakamoti.

Ka mauria mai a Tama uriuri e Rata hei atua mana me nga iwi o Wahieroa.



(1)

UENUKU AND WHENA

Akuanei, ka whakatika mai nga tamariki a Whena, ka tahaetia nga kai a Kahu-tia-te-rangi ratou ko ana tuahine. Ka tohu (tohutohu) a Uenuku ki te hanga whata, hei whata mo nga kai a te whanau, ara o ana tamariki. He mea hoki i mahia ai taua whata kia ora ai nga kai a Kahu ratou ko ana tuahine i te tahae, i te mea hoki e horo tonu ana te riro o nga kai a aua tamariki a Uenuku i te tahae, i ia po, i ia po, ano ka oti taua whata mo aua kai kei riro ano i te tahae. Ka mauria nga kai ki te whata tiaki ai, a oho rawa ake ano i te ata, ka titiro ano a Kahu ma, kua pau ano a ratou kai i te tahae. A i te kainga o Uenuku ana mokaikai manu e noho ana, he manu aua mokaikai na Uenuku, ko Ruru-ware-ware tetahi. Ko Ruru-ata-mai tetahi, a ko aua manu mokaikai ra nga kai tiaki o te whata kai a Kahu ratou ko ana tuahine, a ia po, i ia po, he mea tiaki e aua manu mokaikai ra tana whata kai. A oho rawa ake ano a Kahu ma, kua tikina mai nga kai o taua

(2)

whata, kua tahaetia i te po. Ano ka puta nga tahae ra ki te tahae i aua kai. Ka rere aua mokaikai manu ra ki te tuarongo o te whata ra noho ai, ano ka tahae aua tahae ra i aua kai, patua ana aua tahae ra e aua manu, ko nga ingoa o nga tangata, na raua i tahae aua kai ko “Wha-tino” raua ko “Wharo”, a he tama taua tokorua i tahae nei na Whena. Ano ka rongo a Whena, kua mate ana tama tokorua ia Uenuku, ara i nga manu mokai a Uenuku ka pa te pouri kia Whena. Ka noho a Whena ka ngau kino te manakanaki ki ana tamariki kua patua ra, a ka tae ki taua ra nei, ka haere nga tamariki a Uenuku ki te kainga a Whena, a koia nei nga ingoa o nga tamariki a Uenuku i haere ki taua kainga a Whena ko:

Mapu-tu-ki-te-rangi
Mahina-i-te-ata
Ropa-nui
Inanga-mata-meā
Rongo-ue-roā

Ka tae aua tamariki a Uenuku ki te kainga a Whena. Ka whakatakotoria e Pou kia Whena

(3)

kia patua aua tamariki a Uenuku, a patua ana aua tamariki, ka mate, ka whakatika a Whena, a haupuria ana aua tini tamariki i patua ra kia kotahi takotoranga, ko Rongo-ue-roa te mea o aua tamariki kihai i ata mate rawa, ko ana tuahine ia i mate rawa atu ratou ki te po. A i te mea e takoto haupu ra aua tupapaku, ka rongo ake a Rongo-ue-roa kia Whena e tohu ana i tana ako ki te iwi, kia tikina a Uenuku kia patua ano hoki, kei tae wawe te rongo o ana tamariki kua mate, ko Uenuku kia wawe te mate. Ano ka rongo a Rongo-ue-roa i taua ngakau a Whena mo tana papa mo Uenuku, ka takoto puku aia, a ahi ahi noa, katahi ra ano aia ka ngaoki atu ki tahaki o ana tuahine e takoto tupapaku ra, ka haere aia ki tatahi noho ai. I rongo hoki aia ki te kupu a Whena e mea ana me eke te taua a Whena i te waka, ka tiki ai ka putu ia Uenuku. A no te po a Rongo i haere ai ki te waka ra, a huna ana aia i aia ki

(4)

raro i te karaho o te waka kia ngaro ai. I te ata, ka hoe te taua i te waka ra ka u ki te tauranga ki Aotearoa, a ka haere te taua ra ki te kainga a Uenuku noho ai, no muri ia ratou a Rongo i whakatika atu ai i te wahi ona e huna ra, ka haere atu ano hoki aia ki te kainga o tana papa, a he mea haere eia ki te taha o te putoetoe noho ai, i ko mai o te kainga a Uenuku noho ai. Ka whakatika mai te wahine a Uenuku, ki te tiki toetoe, hei ranga koro kai ma taua ope ra, ka kite aia ia Rongo e noho ana i roto i te putoetoe ra, ka mea atu a Rongo ki taua wahine “Haere kia Uenuku, ka kii puku atu kia haere mai.” Ka tae te wahine ra, ka haere mai a Uenuku kia Rongo, ka mea atu a Rongo kia Uenuku, “Kua mate matou ko aku tuahine ia Whena, i mahara a Whena kua mate katoa matou i aia te patu, a he mea whakahau pu matou tupapaku kia kotahi takotoranga, ko au i mahara, kua mate rawa au, ka takoto au i roto i te putu o aku tuahine, ka rongo ake au e kii ana a Whena kia tikina

(5)

mai koe, kia patua, ka haere au ka huna i au, ki raro i te karaho o te wake i eke mai ai te ope na, na reira ahau i tae mai ai.” Ka mauria a Rongo e Uenuku, i roto i ona kakahu huna haere ai, a ka haere raua ki te roro o te whare noho ai ano ka tae raua ki reira, ka ui atu a Uenuku kia Whena “E Whena kei hea a taua tamariki?” Ka mea mai a Whena kia Uenuku “Kei tawahi tonu e taka ana, kei te rehia kai te harakoa i nga mahi a o ratou tipuna a Taka-taka-putea, a Mere-o-tonga, kei te teka, kei te kare potaka, kai te kau, e whai ana.” Ka kii atu a Uenuku “E ta, he parau nau, kua mate i a koe.” Ka ki mai ano a Whena “E ta, kaore kei reira tonu.” Ka ki ano a Uenuku “E ta, he parau nau, ina te morehu mai,” ina, ka tahi ka whakaturia atu a Rongo e te papa e Uenuku, a ka whakaturia eia e Uenuku te tamaiti ra ki te roro o te whare tu ai. Heoi ka wawau noa iho te taua ra, a ka karanga atu a Uenuku kia Whena ratou ko tana taua “Kia mau marire, maku ano e whakawhiti atu, apopo

(6)

tatou whawhai ai, e noho kia maoa marire he kai ma koutou, ka haere ai.” Ka kai te taua ra, a ka mutu, ka haere te iwi ra, ka kii atu a Uenuku kia ratou “E Whena.” Ka “o” mai a Whena, ka mea atu a Uenuku “Nau mai haere, maku e whiti atu ki te tono atu i a taua tamariki.” Ka karanga atu a Whena “Ma te aha koe e kawe ake ki reira, ki te kainga o te wiwi, o te wawa, o te tu-mata-kuru, o te onga-onga.” Ka mea atu a Uenuku “Haere, he po raumati, e rehua e au, tena au te whanatu na.” Ka tahuri a Uenuku, ka whatua i etahi he kakahu taua mona, a ko te tino ingoa o aua kakahu ra ko Rangituitui, ko Rangi-kaupapa. Ano ka oti aua kakahu te whatu, ka tonoa a Mahirua e Uenuku, kia haere kia Pawa kia whakaaturia mai nga korero. Ka haere a Mahirua a ka tae kia Pawa, rokohanga atu a Pawa e Mahirua, e tunu ana a Pawa i tana ika, he paraa te ika, ka ka kite atu a Pawa ia Mahirua ka whakaaria mai e Pawa tana ika kia Mahirua, ka hinga a Mahirua ki te whenua, ka karanga atu a Mahirua kia Pawa, “E Pawa, waiho te ika

(7)

na i kona takoto ai, kia marire iho te hau.” Ka whakatika a Pawa, ka kainga te ika ra eia, a ka mutu, katahi ra ano aia a Pawa ka mau atu i te toenga o te ika ra, ka whakatakotoria ki runga ia Mahirua, a ka ora a Mahirua, ka ui atu a Pawa ki aia “He aha te korero?” Ka kii atu a Mahirua “Na Uenuku ahau i tono mai, ki te ui ui i te korero ki a koe.” Ka mea atu a Pawa “Kahore he mea i au, kotahi tonu ko te apu-one te toetoe i Maketu, engari e koe, me tiki e koe ia Poumatangatanga kei aia nga korero.” Ka hoki a Mahirua kia Uenuku. Ka mea atu ki aia, “E ki mai ana a Pawa, kei a Pou-mata-tangatanga te korero.” Katahi ka tonoa e Uenuku kia haere a Tana-i-tuia raua ko Tana-apua, a Tana-kakao kia haere ratou kia Poumatangatanga. A ka haere raua ki te kainga o Pou ka tono raua i te tono a Uenuku. Ka ki atu raua “E Pou-matangatanga i tono mai matou e Uenuku ki te ui korero i a koe.” Ka kii mai a Pou “Kei te ara ki te hamutu te korero.” Ka haere nga tangata ra ki te rapu, a kihai i kitea e ratou. Ka hoki ratou kia Pou, ka ki atu

(8)

kia Pou “Kimi noa matou i te korero i te ara ki te hamutu, a kihai rawa i kitea e matou.” Ka mea atu ano a Pou kia ratou “Haere, tena te korero kei te ara ki te mianga” a haere ana ano ratou ki te rapu i reira, rapu roa, a kihai rawa i kitea e ratou. Ka hoki ano ratou kia Pou, ka kii atu “E Pou rapu roa matou i te ara ki te mianga, a kihai rawa he korero i kitea e matou, koia matou i tono ai ano ki a koe. Kei hea te korero i urunga mai nei matou e Uenuku, kia torona mai ki a koe e matou.” Ka ki atu te kaumatau ra e Pou kia ratou “Kei te pou o te whare.” Ka haere ratou ki te rapu i reira, a kihai i kitea, ka hoki ano ratou kia Pou, ka mea atu ratou “E ta, kahore kau ano hoki he korero i te pou o te whare, kei hea te korero?” Ka mea atu a Pou kia ratou “Kei te takuahi o te ahi, ara kei te paepae o te ahi,” ka tahi ka kitea, ka mauria e ratou ka hoki kia Uenuku, ka hoatu e ratou ki aia, ko te whatu, ko te komata o Mahu-tu-ki-te-rangi ratou ko ana teina, ka whakaponohia e Uenuku, ka whangainga e Uenuku ki etahi o ana tamariki. Ka mutu, ka hui hui te taua a Uenuku, ka mene, ka karanga atu a Whati-ua,

(9)

“Ki au te whakahaere o te riri” a whakaaetia ana te tono a tana tamaiti e Uenuku. A ka kii a Whati-ua ki te taua ra kia pakari marire te kumara, ka maranga ai tatou. Ano ka maea te kumara, ka hui te ope taua a Whati-ua ka mene ki te waka te taua ope a Uenuku, a hokowhitu te taua a Uenuku, kapi tonu te waka. Ia Whati-hua - ia Paikea ano tetahi tane o te taua ra, ka maanu te taua ra, te taua a Uenuku ko te hokowhitu ia Whati-hua ma tu tonu atu i uta, ka karanga mai a Uenuku “E ta ma, me pehea korua?” Ka kii atu a Whati-hua “Haere ma maua e pokai ki taha-tu-o-te-rangi.” Ka mea atu ano a Uenuku kia raua “Haere ra, e pono te tamahine a Pou-ma-tangatanga kia korua, kia ora hei wahine maku.” A haere ana a Whati-ua ma, a he mea piki e ratou i te tuahiwi o arowhena a tae atu ratou ki te kainga i tikina nei e ratou kia patua nga tangata o reira, pono atu ratou, e tu ana te whare a Rangi-pahiti, e uru ana te Atua, a e kii atu ana aua Atua ki te iwi i te kainga “Kahore he taua e haere mai ki reira.” Ka noho puku te taua ra, a ao ake te ra, ka tauria taua whare, a taea ana, a ka mau a Rangi-hapopo i taua whare, patua

(10)

ana e Whati-ua ma, a ka mate taua papa atua a Rangi-hapopo, he tohunga hoki aia, a na reira te whakatauki nei “Atua haurakiraki, waiho te mate mo Hapopo.” A i mau ano hoki tetahi ariki wahine ano o taua iwi i taua whare ko Pai-mahutaka te ingoa, ka mauria tera e te taua nei, a hoki ana te hokowhitu a Whati-ua raua ko Paikea, ki Aotearoa.

UENUKU

No te haerenga o te hokowhitu a Whati-ua ma, ki tetahi wahi ano o Aotea patu ai i ma uta hoki ratou, ka maanu te taua a Uenuku ki te moana, he mea hoki no muri ia Whati-ua ma, a Uenuku i tu ai ki te haere taua mana ki Raro-tonga, ka tae te taua a Uenuku ki te ara i te moana, ka kakahu a Uenuku i ana kakahu taua i mahia ra eia, ka hoe te taua ra a u roa ki te

kainga i tikina ra e ratou kia patua, ano ka u a Uenuku ki uta, ka kokiritia e te tangata whenua ki te patu ia Uenuku ma, ka apititia atu e Uenuku, a ka tu ka whawhai, ka toa ko te taua a Uenuku, a ka mau a Putu-a-ki-te-rangi, ka utaina tera a Putu ki te waka, ka hutia te punga o te waka a Uenuku, ka hoea te waka ki waho

(11)

atu o te akau o te moana tau ai, a ka patua te tangata whenua e te taua a Uenuku a ka mate, ka tunua te manawa a Putu ki te ahi, a he mea whawhao taua manawa ki te tahaa, (ko taua tahaa ko Aotea-nui-o-maunga te ingoa) ka karakiatia e Uenuku kia tuku te kohu ki Raro-tonga, a ka ngau a Whena ki aia, “Ko-Te-Ra-Kungia” tenei. Ka tuku ano a Uenuku i te kohu ki Raro-tonga, me ana kuri ki uta hei ngau ia Whena, ka roa e ngau ana te kohu me nga kuri ra, ka takiritia ano te kohu e Uenuku, ka aranga tena, “Ko-te-mau-a-te-Kararehe-i-te-ra-torua.” Ka kungia ano e Uenuku, na te mea no ano ka ngaro te tarawau o te waha o te tangata te kiki, ka tahi ano ka pehia te kohu e Uenuku ki Raro-tonga noho ai. Ka mate te tini o Whena i konei. Ka aranga tenei matenga “Ko-te-moana-waipu.” Heoi ka tahu kungiatia e Uenuku i konei, a hoki ana aia ki Aotea noho ai, a tae rawa atu ai i tana hokinga atu ki Aotea, i muri iho o tana patu i te iwi i Raro-tonga, e noho ana a

(12)

Pai-mahu-taka, te wahine ariki i mau nei i te taua a Whati-ua raua ko Paikia, te tamahine a Pou-matangatanga, i te kainga a Whatiu ma, ka moe a Pai ia Uenuku ka puta ta raua tamaiti ko Rua-tapu. E noho ana hoki a Uenuku ratou ko tana whanau i roto i tona whara i a Rangi-kapiti, ko te whare tenei i whakahawea ai a Nuku kia Rua-tapu, i whakama ai a Rua-tapu.

(1)

RUA-TAPU RAUA KO HAE-ROA

Haere ana a Rua-tapu kia Hae-roa, kia homai tana waka, ara i te waka nona te ingoa nei a “Tu-te-pea-rangi” / “Tu-te-pewa-a-rangi” (e ki ana a Hoani Pare-huia, Kohu-koko, ko “Whiri-purei-

ata” te ingoa o taua waka). Ano ka riro mai te waka ra ia Rua-tapu, ka wiria e Rua-tapu te takere o te waka ra, kia puare no te po i mahia ai taua mahi hianga a Rua ki taua waka. Ano ka oti tera, ka haere a Rua ki te iwi whenua, ka korero kia ratou hei hoa mona kia eke i te waka ra kia hoe ratou ki tawhiti rere haere ai kia kite i mamao o te ao nei, ka kii atu a Rua ki te iwi ra, ko tatou tama tangata anake e eke i taku waka. Kaua te wahine, te tamariki. Kaua te kuia te korohēke, me eke ko te tama-rahi anake a whakaae ana te iwi ra, a hokowhitu te iwi i whakaae ki te tono a Rua, he tino tangata anake. I te mea ki ano te iwi ra i eke ki te waka ra. Ka mau a Rua ki ana patu. Ka komotia ki raro ki te koraho

(2)

o te waka ra. E whitu te kau ano nga tangata e whitu te kau ano hoki nga tao tokotoko a Rua i huna ai, hei patu i taua iwi. Ka eke te iwi ra i te waka, katahi ra ano ka hoe ki te moana, a ka mamao ki waho. Ka ngaro te pae maunga, ka uruhia te puru o te waka ra e Rua, a ka kii te waka ra i te wai, ka tahuri ka patu a Rua i te hokowhitu ra, ka mate era, ka paa te patu a Rua kia Paikea, ka karanga atu a Hae-ora, “E Rua e, e Rua, e tama, ko wai hei morehu mo tatou?” Ka karanga a Paikea “Ko au, ko au.” Ka karanga atu a Hae-ora kia Paikea “Me pehea e koe, e tao ai koe ki uta?” Ka kii mai a Paikea “Ki te kore au e u kei runga kei te ara i taku koka he ara moku ki uta, kei a Peti-peti, kei a Rangahua, kei a Rongo-mai-taha-nui, ko au ka u ki uta.” Ka karanga mai ano a Hae-ora “E Pai e, pohane mai to kumu ki au.” Ka pohane atu te kumu a Paikea kia Hae-ora ka pairu atu te kupu korero ki roto ki te kumu o Paikea. A ka karanga atu ano a Hae-ora kia Paikea “E Pae.” Ka o atu a Paikea ka mea “E.” Ka mea atu a Hae-ora “Naumai, haere e tai ki uta,

(3)

kei a wahi, kei a Kahu-tu-a-nui te tau, horahia te tau, kia noho rawa ake i te taha o te ahi, e rahi te tarauma tau kotore.” Mate rawa ake a Hae-ora ka puta nga korero kia Paikea, he mea hoki koia nei etahi o nga kupu a Hae-roa kia Paikea “E Pai e, nau mai haere, e tae ki uta e koe, e roa te po o te makariri, tena ahau te whanatu na ki uta. Hei Hikurangi te morehu o te tangata noho ai, e ora ai i au.”

Heoi ano, ka haere a Rua-tapu i tona ara, ka haere a Paikea i tona ara. Katahi a Paikea ka karakia i tana karakia, e u ai aia ki uta, i runga i te taha ki tona koka. A koia nei te karakia a Paikea:

Ka hora, ka hora, ka hora tu manawa
E wiri, ka hora tu manawa Pore
Ka hora tu manawa auha
Tere ana te ika i te moana
Te pipipi whakaaea
Whaka-hotu nuku
Whaka-hotu rangi
He poupou, he taketake, he huru manu
He roki hau
To manawa ko te manawa

(4)

Ko taku manawa nui no Rangi
Ka whakaputu ki te whai ao, ki te ao marama
He ora tama i tama a - i
Tama i runga, tama i waho
Tama ki te hirihiringa
Tama ki te maramarama taha rangi
Ki waho te riaki mai ai to riaki tu
Tenei te rango ka heke
Ko te Rango o Hau-taiki
Rongo tatu, rongo tama i
Ka taina te rangi
Te Hau makariri te hau mataotao
Te anu anu, te anuhea
Tenei te Rango ka heke
Ko te rongo o Hau-taiki
Ka ruarua tuatahi, tuarua tuatoru
tuawha tuarima tuaono tuawhitu tuawaru
tuaiwa tuahia
Ko tipu Taane, koi wetea e koe pua i o aitu
Taane koi wetea e koe pua i o tangata
Kia puta kia rea ki te whai ao
Ki te ao marama
E, tangohia te iho nei
He ati ka kau, ka kau e i
Whainga Ariki e, whanake nei kei te ka kau ka kau e i

(5)

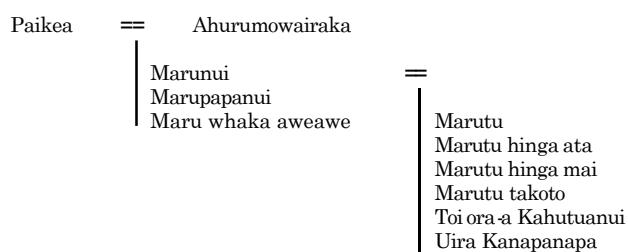
Whakataka ariki e, whanake nei kei te kakau ka kau ei
Taane u ariki e, whanake nei kai te kakau ka kau ei
Ruariki e, whanake nei, kei te kakau, ka kau ei
Paikea ariki e, whanake nei kei te kau ka kau ei
Hiki, ka kau, hiki ka kau
Oti takotako ko te urunga ia o Taane ki uta
E haramai ana me te ngaru nui
Tuaia ki te toki taka huri whenua

Ka puta toro rongo marua
Whatu koi ia i tahuti
E tu te titi mauri
E tu te puru mauri
E kia hikitia mauri
E kia hapainga mauri
E ki waenga te moana mauri
E ki waenga te tahora mauri
E taku mate whakakau whakakau
Koia rae whakakau, he atua
Koia rae whakakau te tangata
Koia rae ki waenga te moana
Koia rae ki te hukahuka o Aotea
Koia rae e tutaki taku manu mai te wharaunga
Koia rae Ruatapu
Tumai ki runga ra te i ere
Te Pani pani moe ia Kahutia-te-rangi

(6)

He tama whakapurupuru no whangara te tere
Ahu noa tu ki maro te ika ki tai o Rutua
Rere mai te waka o Pakea
Taumai ki Rangi karoro e i
 Heoi tenei
Takahua, takahua e Taane
Ki te kahu o Wairau
Hoatu te kauhou tangata ki uta

Heoi ano ka u a Paikea ki uta ki ahuahu, ka noho a Paikea ia Te Ahuru-mo-wairaka. Ka whanau a raua tamariki.



NGA IKA TAKOTO KINO A TIKI (NGA-I-TAHU)

I te wa e mate ai te tupapaku, ko nga tangata e hunga ana ki nga tupapaku, ka nehua era e ana hunga, a, ko nga tupapaku tangata ke ka haehaea era ka kaianga.

NGA WAKA TAU (NGA-I-TAHU)

Nga waka taua he waka tapu, a ko te tino waka tapu ko te waka e tukua ana e te taua ki te patu mataika mo te riri, a he tupapaku tangata te mataika e hopu ai te taua o taua waka, a he ika ma Tu taua tupapaku, hei hapainga ki a Tu, koia te waka ra i tapu ai, he rapu hapainga tapu ki te tino atua tapu.

A ko taua tupapaku ra, hei te tangata o te iwi ka patua nei e te taua na ratou taua waka tapu.

NGA AITANGA O TE PAKANGA (NGA-I-TAHU)

Nga tohu aitua o te whatitiri me te uira, koia nei.

I te wa e haere ai te taua ki te riri, ko te papa o te whatitiri te tohu o te mate i taua whawhai o nga tino tangata o te taua, a ko te uira te tohu o te uri tino ariki ranei, o te uri teina ranei o te hunga e mate.

Ki te mea he uira tino kanapa, he tohu tino ariki e mate, ki te mea he uira roa ano, he uri teina e mate.

(38)

POTATAU & KATI (HIS BROTHER) (TAINUI)

Kati the younger brother of Potatau many times said “i te mate ake, kia riro i au te iwi” because Potatau was a man like all his ancestors were, men who never made peace.

At one time when Potatau was starting on a war expedition for the south, Kati was to have gone with him, as they were about to start Kati went out of the Pa into the scrub, Potatau waited for some time for him, and left without Kati, Potatau said “Taurekareka kia kiia he tangata koe.”

Again when Potatau wished some chiefs to go and kill the people of a tribe Potatau reigned, Kati was told of the order by those to whom Potatau had given the order, Kati said “Hei aha maku ma te tutua, hei aha ma koutou tena mea.” So the order was not carried out and the people were saved from death by Kati.

(B7.P148)(106)

BLOOD

The shedding of blood was always considered a most serious thing, although but a drop were shed and that too of a person in the wrong he from being in the wrong became the aggrieved party and required payment, thus if the owner of a karaka grove found a man stealing the fruit, he would demand payment, but were he to strike the thief, and but a single drop of blood were spilt the native law would adjudge that karaka grove to the thief as a payment for his blood, and were the owner not to resign the land to him, the tribe of the thief would feel itself called on to maintain his right to it for the blood spilt. In the same way if a canoe be wrecked on the land of another tribe and any one be drowned, the land on which the accident took place belongs by right to the owners of the dead.

(B4W)(358)

Ko te karakia mona ake koi mate tenei:

Mau hikaia mau hikaia te ahi
E ko Rongo matua te ahi
E ko Papamatua te ahi, e
E Rangi, e Papa tenei to kaunoti tapu
Hei hika atu mo te tipua
Hei hika atu mo te Tahito
Ka whakamaranga ko Katea
Te homai e hei tenei e hai tinei
Mo Aitu Maiterangi

(Book 7)(5)

CUSTOM IN MAKING A “MERE”

When a mere pounamu is being made, that is whilst any one is grinding it by rubbing it with any stone to make it into shape, or in any other way working at it, which is always done in the forenoon of the day, not any one in the Pa or settlement is allowed to eat food whilst such work is being done to a mere, but when the work is ended then food may be cooked and the work on the mere suspended till the next day.

(P26)(36)(5)

Mehemea taku hoki, ko nga hoki mai o mua ra, kua rere i au te poporo o to ahi kua panaia atu hoki koe, tena ko nga hoki mai a Te Ture whakatakune te haerenga atu, whakatakune te hokinga mai.

(358)(34B)

E hika ra taku ahi
E Hema nuku nei
E hunu rangi nei
E ko hahana te rangi toe
Ko hahana te rangi toe
Taku ahi nei ko Ika maorooro
Taku umu ko tae mawawewawe
Me kowai tangata koi whare nei
Utaina ka whakamatamata
E tukua atu
E pia tangi wharau
E ko te aku tama
E piki ake au kake ake au
Ki runga te wakarewa
Kia tirohia te waka o te tutere
Tere ana tahuri po
Ka hihiki tai e
Ka hihiki tai e
Ka hihiki tae o rea ariki
Te moarohunga toe ia Houmea
He tipua ia hou mea, he tahito
Ka kukune ka kukune te takapau e
Ka kukune ka kukune te takapau rangi e
Heoi ano

(356)(B4W)

KO TE AHI TENEI KARAKIA

E Tu e, homai ra taku ahi
Kia hikaia hei ahi patu Atua
Mahaku ki te po
E whati i au te timi o te Po
E whati i au te tini o te Ao
He tapu te rangi
Te whakamaua aitu e karanga hau
I rangahau ki te pouriuri
I rangahaua ki te potangotango

(356)(32B)

Tuarangi hiwi roa
O te whenua e takoto nei
E i rerea i rerea ki te Rangi
Inumia

I rereia i rereia ki te Rangi
Inu tai
Ka hoki, ka hoki nga Atua kai tangata
Ka hoki nga manu huna tangata
Hoki mai ki muri hei kore rawatu
Heoi te Ahi i konei

(355)(31B)

KO TE RAKAU TENEI KARAKIA

Ka timatatia i konei:

Te Rakau takouri takotea
Waha mangu waha mangu
Tatau ana te po i a koe
Na whiti ana te Ra ki au nei
Ka rakau i o marutuna
I o maru wehi
Ka rakau i o karakia patu tangata
Ka rakau i o mana katoa
I o tupu katoa
Heoi tenei

Dear Mr White

Will you kindly translate the following song:

HE MATAKITE

Whakarongo, whakarongo ra te taringa
Ki te hau taua, e hau mai nei i te tai
Ki te uru, hurihia, hurihia ki muri
Ki to tuara, tikina taku ika ki waho
Ki te moana nui a Kiwa e takoto
Mai nei he koronga he koronga na
Haku kia tae au ki nga uru kahika
Ki Ouuhu ki o Oama - kia kata
Noa mai te kikitara kotikoti pae
E ko hunehune he kihikihi pounamu e
Tangi ana ki tona whenua kua
Tupuria nei e te maheuheu
Tangi kau ana te mapu eii

and let me have it tomorrow if possible.

Na to hoa aroha
Geo H Davies
16/9/87

Listen (O Hearken) to the news of war which comes
From out the west, turn it, cast to their back
And fetch my fish from out the now dark sea
I have a longing to those kahikatea thickets at Ouhu (Ouru)
And at Oma that the locust
Which gnaws the (owhawha) earth
May laugh, as the green locust
Weeping for his home, which has
Become overgrown by weeds and sobs in vain

(13)

KARAKIA

(FOR A WIFE WHO IS LEFT AT HOME BY HER HUSBAND)
KEI MAHIA E TE TANGATA KE

Ko Maru kia tiakina te waha o runga
Ko Tutangataakino (*god of the stomach*)
kia tiakina te waha o raru
Ka whakanoho ko Mata te kuwaha ka kapi ka urahia
He aha te maru nana i noho te upoko o taku kaha
He Katipo, he Karewa he au ika
Kia tika ki te tangata
.....kutu nana i keia

(12)(No.1)

**HE PURENGA OR AURAURA TO TAKE THE TAPU
FROM THE PEOPLE WHO HAVE BEEN AT WAR
WHEN THEY GET HOME**

First Karakia

Karakia (1st of Takahorea to take the tapu from the 8 men).

Tena te Hau te Hau ka iri
Te Hau ka whangai, te Hau kohirunga
He hau hinga, he Hau ora a - - - i - e
Ko Tamangemange o Tu
Haea te Hau Haea
Te atu Tupua, Haea
Te Tau, haea te ate tawhito
E — e - e - te tau haea

(420)

HE WAIATA MO TE PAI KIA HORAHIA

Maranga e te iwi
Me whakahua mai he rangi
Mo te kaha haere o te pai
Kia uru e nga pua toto
O te whao (wao), nga ika tere tere i waho

A te akau, nga manu whaka maanu
I te kare o te tai
Nga puke tuipi e whaka runga

(B6.P124)(420)(42)
e te toa, kowai te ringa ringa kaha hei hapai i te rongo ka iri ki
te whare nga patu o te po e.

(18A)

KARAKIA (IN WAR)

Ka haere te taua a te Maori ki te patu tangata o te tahi iwi
ke atu ka karakiatia tenei karakia:

Pikitia te maunga
Kakea te maunga
Haere tapatahi ana
Te huru huru
A ki nau atu
Nau mai

(149)
Na ko tenei ngeri, he ngeri ki nga tupuna a Te awa i taia (We
Nero) mo te kai kore ma Ngati Haua i te haerenga ki te uhunga
i te tupapaku, no Nga-ti-mahanga te tupapaku:

“E ko tumu kauwhau tawa
Ko tumu kauwhau kuku tawa
Kuku tawa, kuku tawa
Te kai a te kotore
Te, ta, kei Horotiu te tawa
E, E, E”

The tawa berry is cooked and eaten, but it is the cause of
great flatulency, hence the meaning of this ngeri, for want of
food the stomach is full of wind.

(215)(1)

HE WHAKAARAARA PA

“Moe araara ka tau te manu
Ki runga ki te pae
Ko Heri, ko Hera
Ka tiritiria, ka rea rea
Ka taka mai Tu
Ki tona hiwa, kia hiwa”

(240)

HE WHAKAARA PA

"Titi mai te marama
Titi mai te marama
Na Tara-tutu
Na Tara-wewehi
Kihai au i poroporo
Kihai au i poroporo
Tau atu ko tawhiti
Ko Tu-kapiti-nuku
Ko Tu-kapiti-Rangi
Waiho te tai(e) o Matuku
E ara ana te matahi taua e ia"

(228)

(See Moteatea P67)

HE HARI TAU A

"E tama te uaua
E tama te maroro
Ina hoki na (ra)
Te tohu o te uaua na
E tu nei i, e tu nei
E tu nei i, e tu nei
Te aro aro o Paru
Tana ihu na e tu nei i
Ki mai nei Kai-tango-hia
Kei whea te pua o te kahika
E rite ai te kai haukai
I whiua, i makaa
I taka-tautia
Ki a Tama-te-uaua
Na e tu nei"

(258)(2)

KARAKIA WAI-HURI

I, tena te huri
Te huri ka whakarewa
Te huri e whano ai koe
Ki to tini, ki to mano
Ki to kau-ariki
Whakairia atu to ara
Ki te rangi

This karakia is repeated by the Ariki or Tohunga who is with a taua, who to secure the taua from evil, or the power of makutu, or from the effect of the karakia "mata tuia" is repeated by the Tohunga on the dawn of the first day the taua has been from home, whilst the Ariki or Tohunga stands on the bank of a stream or near a pool of water he with a branch of karamu or kawakawa, dips the branch in the water and sprinkles the water from the branch on to the opposite side of the creek or pool repeating this karakia. The sprinkling of the water on to the opposite bank of the creek or pool is to carry the evil intended for the taua, to those who may have makutued or repeated the karakia "mata tuia" back to them.

Also it is used by any one, of whom a Ariki or Priest dreams about. If the dream is one that portends evil to any one known to the Ariki or Priest, he the Priest takes the person, who on being informed by the Priest goes to a creek or pool and with a branch of the same shrub does as the Priest does in the case of the taua. This is done by the person to transfer the "Rika" or evil back on to the person seen in the dream by the Ariki or Priest.

Continued:(4)

KARAKIA KI A MARU

It is also used by an ariki or Tohunga on the receipt of news of war, as a prevention of murder or sudden surprise on his tribe.

The Tohunga goes by himself to a stream and on the east bank of the stream he puts up a stick on the bank of the stream, which stick is known as "Te pou a Hine". This pou is to represent Hine the goddess of peace when this is put up he returns across the stream to the west bank and facing the pou a Hine he repeats the words of the karakia from the first line to the eighth line inclusive at the time he repeats these words he looks at the pou and waves his hands before him stretching them out towards the pou, at the same time he bows his head up and down towards

the pou. These words being repeated he again crosses the stream and puts up another stick which must be stuck in, in the west side of the former and again crosses the stream, all this time he is to be in a state of nudity, his mats having been left by him some distance from where he is now performing this ceremony.

Again he repeats some of the karakia to the last put up pou, waving his hands and bowing his head as formerly, repeating from the ninth line to the twentieth line of the karakia. Having done this he again crosses the stream and takes the two pou and whilst taking that one which represents Hine in his left hand, and the other in his right he hides them in the bush, this he does on the same side of the stream in which they were placed, again he comes to the stream and if deep enough he dives into it so that he may be completely covered with water, if not deep enough he lies down and rolls over and over in the stream to wet himself all over, he rises and still standing in the water he turns and looks to where the pou's were stuck up and repeats and repeats the twenty-first and twenty-second lines, this being done he turns to his right and comes out of the water and returns home.

(P263)(5)

KARAKIA "TOKO-ORA" or "MAURI-MAURI"

1. Toko koi te po, te po nui
2. Te po roa, te po uri uri
3. Te po whawha, te po te kitea
4. Te po te whaia
5. Tama toko ka tu
6. Ko te toko o (Tari-e-Ru-a-nuku
(Tarie-rua-nuku (*grave*)
7. O te atua ki te po
8. Toko koi te ao, te ao nui
9. Te ao roa, te ao marama
10. Te ao whekere, te ao whatu-ma
11. Te ao potango
12. Tama ka tu oti mai ki te ao

This karakia is repeated over any one who has recovered from any illness, or wound. The Tohunga goes with a toko (a

stick) in his left hand and asking the invalid to sit up he sticks the toko on the left side of the person, then with his hands stretched out before him as high as the top of his head he waves them to and fro in front of him whilst he stands in front of the person he repeats this karakia from the first line to end of line four, he steps forward and touches the toko, stepping back to where he stood he repeats from eighth line to line eleven, he takes another toko which he had previously laid down on the ground on his left side, and steps up and sticks it on the east side of the former toko, he steps back and repeats all the twelfth line, again stepping forward he spits on the palm of his left hand and slightly sticks the palm of his hand on the forehead of the person so that the spittle shall meet the forehead. Then he takes the two toko's in his left hand and takes them to the Tu-ahu and then leaves them, this is to ensure the invalid a perfect cure.

The first toko is to represent the gods of Po, or evil. The second is to represent the gods of Te Ao, or life.

The same ceremony is gone through and the same

Continued:(6)

toko's used, and the same karakia is repeated over any one who has had their hair cut.

But before the two toko's are taken to the Tu-ahu in case of hair cutting, the Tohunga or the Priest who cut the hair takes the skull of some ancestor and fills it with water, and slips a branch of kawa-kawa into the water contained in the skull, then he shakes the kawa-kawa branch over the head of the one, or all those who have had their hair cut whilst doing this he repeats this karakia again over him or them, he then takes the toko's and kawa kawa to the Tu-ahu, and leaves them there.

* * * *

Ti-tara, the name of the sticks, between which food are placed at a feast, given by one tribe to another, or at feast at Hahunga's.

(5)

TURI
HE KARAKIA (or WAIATA)

11. Haramai te tai pari ka ue i te toka nei
Miti miti atu kore atu
12. HE KARAKIA
Kuru kuru popo mai te whetu
Kuru kuru popo mai te marama
Tena ara e rangi tutakina kia mau
Kokako me rehe
13. WAIATA
Ka hewa ana te kori kori ai i
Hei mau hoe mo te ke kuaka
A karia tatanga ki aku kai tawhito o
Ko te kare tena e pai ai au
14. Letter of Rewi and Waikato chiefs to Tamaki tribes to kill
the soldiers. Karakia's and Proverbs in it.

Hui te Rangi ora, Wahi o Waikato
15th Aperira 1863

Kia Hare Tipene, Ihaia te wharepa, Te Hapimana, Tamihana,
Haani, Wikitoa, Rimihana, Eruera, ki te Runanga tapu katoa.

E koro ma e tama ma tena koutou i roto i te whaka ririkatanga
ki nga mahi a Kawana, hoi tena.

He kupu ke tenei, kua tae mai ta koutou reta kia matou kua
kite iho matou i te turanga o te Pa o Te Kawana i Totaraimaka,
me te hurihangā o te iwi i te one whero ki runga heoi kua putu
te tokomauritanga o te ngakau mo te whenua me to te tangata.

Tama tou kupu ra mo Te Kawana.

E kowai tera e koti koti mai ra i te ika hiaroa.

(6)

2. Ko te urunga o Kea ka tako
3. Kare-a-nui ka ngau i roto i taku manawa

4. Ko teaea oia rangi, hui ake
Ko teaea oia rangi ka whaka kopura rangi hape
Teina o Tu pa teka, huakina, ara huakina

He kupu ano tenei ara puhia
Ka huri
Na Rewi Maniapoto
Na Te Runanga Katoa

Ko ta koutou pukapuka kua tukua e matou ki te motu nei
kia rongo nga iwi katoa ki te tukunga o to tatou motu ki te
ringa ringa o Te Kawana.

Heoi ra e koro ma, ma koutou e tuhi tuhi atu ki nga iwi katoa
heoi ano.

Ka mutu
kia
Hare Te Paea
Ihaia te wharepa

15. KARAKIA

Te ruruku koi te pu koi te wewe
Koi te aka koi te awi
Turia e Rata mai uta
Tenei hoki te ruruku
Ka ita, ka mau mau mau ki ita

16. Kia rongo mai koutou ko toku Tupuna

ko Tu-karanga-tai
Kaore ana kino heoti ano tana kino ko tona arero
He whatero ki te rake mo te Kahakaha
He whatero ki te tonga mo te Pounamu
He whatero ki uta mo te Totara

(106)(14)

HE NGERI

Patua te witi
Patua te witi
Kia whakaputa, i te rae ki Maketu
Ki reira

Mouti, mouti
Mouti, mouti
E peapeauana
E peapeauana
Ana na
Ana na
A - e - wha

(288)

HE PIHA, HE PERU PEREI

Ka tito au ki a Kupe te tangata nana i tope tope te wenua
Tu ke a Kaputi, tu ke mana, tau ke Arapawa
Ko nga tohu tena o taku tupuna a Kupe
Nana i whaka to rere ti ta pua
Ka tamore i au te wenua te haere

(79)(19)

HE HARI TAU A

his younger brother, is handled by his wife on her knee.

Te whetu e te marama e
The star, o the moon
Ka pau te korohikohiko
O they are all collected
E te whetu
O thou star
Tera te tini o te tangata
There are the number of men
Te ngaki mai roto mai te otaota
Sitting in the midst of the grasp
Kei te whakamoteko mai tana teina
 i roto i nga keha a tana wahine
He is setting his younger brother
 in the midst of the thighs of his wife
Aha kia mau te pupuri
Hold yes hold
Kia mau te pupuri
Hold yes hold

There will be a in this
Earth and the inhabitants oh whether
Shall they go! O Ruauumoko
Put forth thy energies and hold
..... – lay thy hand upon
Him, nor let him hence

(Page not typed here - 6 lines - no number - not J.White's handwriting.)

WAIATA A TE-WHATU

E tama e tangi nei, he tangi kai pea
Kaore nei e tama he kainga i a taua
Pena nga kainga kei (kai) nga wehewehenga a o tupuna
Ko Te Huhuti ano te taha ki Rua-hine
Ko Te Rerehu ko Ta-manuhiri ki runga ki Kawera*
Ko Hine i-ao ano ki tona tauranga ki Tawhiti-nui
Ko Hine-kai ki tona wai-u ki Te-roto-kare
Ko Kamu-ahu-rua ano ki O-hiwia# ki Te-moko-pa
Ka tau mai Taraia Nga ngutu awa
Kahawai koi Ngaru-roro ka whati mai o Tupuna
Ki runga ki te tahuna tapapa noa ai
Hou e ra e ao ana
Ka whakamanawa mai
Ki runga ki nga hiwi
Nga uru rakau kai nga-tokorua-a-houmea
Kai Tapu-a-tira
E hara e tama
He kaanga ahi hokotahi
Kia horo te haere nga taumata ki te Pora-it
Ko te kainga tena i pepehatia e o tupuna
“Te rua te paia” ko te whainga
He kainga, ko te ata
He kainga, ka awatea
He kainga, ka ahiahi e tama, e i i

* Te-whatu was a descendent of the original inhabitants of Here-taunga,
who were conquered by Taraia.

Places in the Omaha block of land.

HE WAIATA KAIORAORA MO TE-ARAWA

Kaore hoki koia te mamae
Kino ai hau powai ra kai raru ai (pokaikaha noa iho)
Ki te mate huirua* ki te tonga
E Hui e, e Hui kino i te matua
Noho pai ana tama haere
Te tangata whakatohe ki te riri
Kapakapa kau ana te tau o taku ate
Ki te tahu te poki iho whakararo
Ki te tuunga a Koukou
No hou e Rahui
Te tangata whaiwhai ai Tutaki
Mo te ika i raro
E tatangi nei taku pukorokoro
Ko Pareihe, tenei te wai kokiri
E te Ao-to-ariari
Te tu ake nei, kei taku waha

Ko Tiaki tai, te Tuketuki (paoi roi)
Ko Te Kopiha Te-tipatipa (tapahi)
Te riro mai Hawa-iki
Hei kinaki roi maku taureka
Ma te tamaiti ka pania nei e - i

* Two killed were Manuhiri and Te-ara-wai

(17)(30)

He mata ara tenei mo te Pa:

“Ko au anake te ara nei.”

(Book 4)

Tera te tangata, te wahine
Kei te taakiri i tona hupe
Ka takamoreoa te puta
E ara, e ara, e i aha
Whai noa ana nga waka taurua
Kihai ano i tupu te huru huru
Waiho ra kia matua
Ka tupu ai te huru huru
E i aha

ANCIENT WEAPONS OF WAR

Nga patu onamata mo te whawhai, ko te patu rangatira a namata:

He Taiaha
He Patu pounamu

Ko te Taiaha, he patu whakawa.

Ko te Patu-pounamu e hara i te tino patu, mo te toa anake engari hei whakarangatira, hei oha ki nga uri, ma te toa anake e kawe te patu-pounamu ka u ai ki te tangata.

He kawe tangata ki te po Te Tai-aha, he mea kei hoki kau tana Taiaha ki te kainga ka whakama, a ka whero kau nga kura o tana Taiaha, kihai i patu tangata, a e patu ra etahi o ana hoa i te riri, a e haere kau ra te tangata i te Taiaha, a kore noake he tangata nana e patu ai, na reira te tangata hapai Taiaha i tino kokiri ai ki waenga o te hono o te riri, ki te kawe i tana Taiaha kia patu ki te tangata, a hopukia mai ana e te hoa riri, a tau, kua mate te tangata, a ka hoki kau mai taua Taiaha, huhua iho

nga kura me nga waero, mauria ake i waenganui o te Taiaha, kua mohiotia mai e te nuinga kua hapa tera Taiaha ki hai i whiwhi patunga tangata mana,

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na konei te kupu nei “A ngangana kau ana te kura o te Taiaha.” Ma aua kupu nei ka mate ai te tangata i aia te Taiaha i te whakama.

Tetahi patu rangatira “He Mere Paraoa”. He pera ano te ahua o te hanga me te Mere Pounamu, engari e toru nga mahi e mahia ai te Mere-paraoa.

Hei patu tetahi, ma te toa ano ia e hapai.

Hei tapahi tetahi i te kaki o te tangata aua mate te patu.

Hei hari te tahi aua haere te rangatira ki te haere ka haria eia tana mere paraoa, a ka tutata atu ki te kainga e haerea atu nei eia, a ka tae ki te wahi o te ara, ara o te huarahi i te aranga mai o te kainga, ka whakaputaia eia tana mere-paraoa ki waho o ona kakahu, a ka hapainga ki te ringa, a ka kitea mai e te tangata whenua o te kainga ra ki te ma mai, ana ki te piata o te mere paraoa raka, kua mohio atu ratou he rangatira te tangata e haere atu ra, a ka tahuna atu he kai e ratou, a tae rawa atu te tira a taua rangatira ra kua maoa noa atu te kai ma ratou i te tangata whenua te tahu.

Koia ona whakatauki o te mere paraoa:

“Ko te pai te whakahaua
He piata patu paraoa.”

He oi ano nga patu kaore e whai tikanga:

He Pou-whenua, he patu anake taua i te tangata
He Tao-roa
He Ngongo
He Waha-ika
He Okewa

Ko te okewa, kaore ona hopo hopo, he patu noa atu ki te angaanga o te tangata.

He kowhatu te okewa, he patu pena ano te ahua me te mere-paraoa tona whakatauki koia nei:

(60)

“He kai-kaka kore.”

Ka haere te tangata ki te whawhai, titia ai te upoko ki te raukura. He huru huru Toroa te raukura pai, mo te iwi katoa, mo te rangatira, he Toroa ano, whakauru ai ki te Huia, a te tahi hou e whakauru ai ano i etehi wa, he hou kohiku. A ko enei rau-kura he whakatauki ano ona.

Mo te Huia, “He huia tangata tahi,” no te mea he tangata kotahi ano hei mau i tera rau-kura, ko te rangatira anake.

To Te Kotuku, “Kotuku, kainga whakaata.” Ka mate te tangata tupapaku mate kongenge o na mata, he tupapaku rangatira aia, he mea tiatia te upoko o te tupapaku ki te hou Kotuku, ki te Huia, ki te Toroa, kia pai ai te takoto, hei matakitaki ma nga uhunga, ko te whakatauki o Te Kotuku, whakataukitia iho ki te rangatira, ki te tangata pai, ara ki te mea e kore te tangata e kakai, a ka mohiotia e te iwi e hara ta ratou rangatira i te tangata kakai i te kai, ka ki atu te tangata i mohio ki aia “Ka mate te Kotuku, kai whakaata.”

He whakatauki ano te whakatauki mo te tangata kakai ka mohiotia he tangata kakai te tangata ka kiia tenei whakatauki mona ka mea:

“Ka mahi te puku
Horo taipa.”

Mo te Kukapa e horo nei i te hua rakau ki tona kaki, takoto maara ai.

A he whakatauki ano to te tangata kakai, apiti atu eia ko te kai pai ko te kai kino, ka kiia mona tenei:

“Ka mihi te parera apu haru.”

Mo te manu parera nei e apu nei i te haru ki tona ngutu i aia e rapu nei i te kai mana i roto i te repo,

(B6.P12)(349)(3)
warrior in the presence of his troops that they may be ready
for a sudden attack. (W Baker, 6 Oct.1849)

(B6.P5)(349)(2)

NOTES ON WHAKAARAARA PA

(See P4, M88)

The native Priests say when a Pa is surrounded by enemies, a star is seen above (the moon) it, it is a sure sign the Pa will be taken if in the country, the star is seen below (the moon), the besieged take courage, being fully persuaded, that they will not be taken, the enemy go very warily to attack a Pa by sending out scouts later in any direction for fear of ambushes (rapahiku). If they see the moon is favourable wide, (*part 3 P.63*) they polish the clubs and spears that they may be more effectual in fight, and if they do fail in battle, they think it is on account of the carelessness in preparing their weapons for battle on the eve of the fight. “Ngau tara” nei has been translated, furnished with barbs, by some it is supposed to be the gnashing of the teeth which accompanies the blow given in battle. This song is generally sung when a large party is seen approaching a Pa to warn the people to be on their guard, it is always sung by the “Principal”.

(B7.P178)(314)(124)

or “Ko taku iwi tuara roa tenei,” this would be tapu as far as the chief’s mana went. A person who is tapu could not do most of those things which if he were not tapu he could do, as the god is in him while he is tapu.

(B7.P178)(314)(123)

WAR

Putiki or Mawe: Scalp, the scalp of the slain was torn off and brought by the Priest onto the Tuahu the most sacred place hei whangai hau, it is filled with toko, a single stone was raised up on which the offerings were made and in which the atua was supposed to reside, each chief is supposed to have his own atua, he bound a tuft of his hair to the tokotoko and by the changes of the hair and appearance at certain times they knew the fate of the person from whose head the hair was taken.

The chief present who took the mawe (scalp) was called Te Tohunga Mauri. "Ka oho taku mauri."

Tuku tuku or Whaka horo: Two ways of making tapu, tuku tuku is this by saying this, "Waiho ko to papa, waiho ko to tupuna." Let is be as, or call it your father, or call it your ancestor, this saying would be a curse called tuku tuku and would make the thing so called after the parent or ancestor very sacred but it might cause the death of the person who uttered these words. The Whaka horo would be to take any one to eat his ancestor (tupuna) or "Mau e kai to tupuna" or "matua" or "tamaiti", the further back the person names the greater the curse as more persons would feel the curse as the relationship of the dead would include a wider scope, a chief to make any thing sacred would call it after some part of his body.

(B7.P167)(302)(116)

NGA KORERO TAPU
(ABOUT WAR)

Ka riro te tauira ra, ra ka haere, ka haere tahi me te puhi (or tino tohunga) ka hoki mai rokohanga mai e noho atu ana te puhi i roto i te atu, ka karanga atu. I haere

(B7.P168)(302)(117)

mai Tu i hea ka ki etahi i haere mai tu i te kakenga rangi, i haere mai tu i te pikinga rangi. I haere mai tu i te ngakinga i to taua mate tenei ka whiwhi ka rawe ka mau ki taku ringa ringa.

(Other part of this see P35-M88)

(B7.P86)(333)(60)

HE PUHA TAPU

When a party attacks a Pa had forced an entrance they generally killed all within, at the time of the slaughter the victors pulled a lock of hair from the head of each victor, and also from the head of any one who was not killed but saved by them for slaves, their locks of hair they stuck in their girdle as they obtained them when the carnage was over; they assembled

in ranks generally three deep each party being headed or lead by the tohunga of their own Hapu or tribe, proceeded to a place where they stood before the Tohunga ariki or generic tohunga, where they were karakiaed by him as a thank offering to the gods and also to propitiate them for the future also in order that those of the young men who had not before been in war or who had not in the past been able to get a hau as the hair of the slain enemy's head was called, also to have the ceremony of emanation a warrior into the ranks of the brave and to be allowed to carry a Hani in war. When the necessary arrangements were made they each gave the tohunga a portion of the hair they had taken in battle which he bound to two small twigs of koromiko karamu or fern stalks, these he raised above his head, or in each hand, these people or warriors who had given the slain to him did the same with twigs of the same tree or fern stalks but they had not any hair of the slain on the twigs they held up. While holding up these twigs they remained in the same position whilst the Tohunga repeated a karakia for the future welfare of the tribe; he then cast the hair bound twigs from him as did all the warriors the twigs they held and they then all joined in the above puha, being all stark naked they clasped their hands together and slapped their thighs with their

(B7.P87)(333)(61)

hands, to take the tapu from their hands, that they might be allowed to return home and to use their own hands to hold cooked food to feed themselves, they returned and when they arrived near their own Pa's they march in order slowly towards the house of the generic tohunga who stood on his wahi tapu or sacred grove of trees or shrubs near his house to receive them, and when they were about one hundred yards from him he called out to them:

“I haere mai i hea te teretere o Tu?”

He was answered by all the warriors and their own tohunga's who had proceeded in front of each little party:

“I haere mai i te kimihanga te tere tere o Tu.”

1st Tohunga:

“I haere mai i hea te tere tere o Tu?”

Tohunga’s & Warriors:

“I haere mai i te rangahautanga te tere tere o Tu.”

1st Tohunga:

“I haere mai i hea te tere tere o Tu?”

Tohunga & Warriors:

“I haere mai i runga
I haere mai i raro
I haere mai i te huru manu
I haere mai i te take take
I pu rongo ki reira
I korero rongo ki reira”

As they are repeating the last two lines of this, they slowly walk towards the generic Tohunga and when near to him, they each hand to him the remaining pieces of hair they have in their girdles or in some occasions the warriors hand these locks of hair to their own tohunga and each of these tohunga’s hand them to the Ariki tohunga, who presents them to Mua while he repeats many karakia’s, the warriors then all join in one body and dance the war dance, tupeke and clap their hands and thighs a second time. The slaves of the tohunga’s of the war party then heat the hangi’s (*ovens*) in which to cook a portion of the hearts of the principal warriors of the slain party; when these were cooked the generic tohunga took a portion of these hearts over which he uttered a karakia and then threw these portions of hearts towards Mua as an offering, having tasted the food cooked in these hangi’s he

(B7.P88)(333)(62)

with further karakia’s took the tapu off the warriors and they were then permitted to cry with their relatives over the death of any of their own party who had been killed in the war. The

women then came out armed, and if any of their relatives had been killed in the war, they fell upon the slaves and killed as many as they could.

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Amongst the Taupo tribes it was not lawful to allow women or girls to eat human flesh, though this restriction does not hold good in all the tribes of New Zealand.

(B7.P58)(310)(45)

HE PUHA A WAR SONG

A song used when a reinforcement joins the main body:

Solo:	"Ka tito au, ka tito au, ka tito au
Chorus:	Ka tito au ki a Kupe
	Te tangata nana i tope tope te whenua
	Tu ke a Kapiti, Tu ke a Mana
	Tau ke a Aropawa
	Ko nga tohu tena a taku tupuna a Kupe
	I whakatomene Ti-tapua
	Ka topeke i au te whenua e"

The way of giving a challenge:

When the warriors of two distinct tribes agree to unite in one body to attack another tribe, they were accustomed to appoint a certain spot of ground as the place of meeting, on arrival there they generally kept at a distance from each other till towards

(B7.P59)(310)(46)

evening, when they strapped themselves and armed as if for battle when all were ready they arranged themselves in a body generally four deep and abreast of each other, each knelt on one knee ready for a spring, a herald then came from the main body to challenge (taki) the detachment who walked towards them with a steady slow and martial step, when within a few yards of them, he threw at them a kakaho reed or reed of the fern and then generally returned to his own party, as soon as he got pretty near a herald who had been picked for his fleetness

is dispatched to give the final challenge he advanced towards the detachment and after throwing his kakaho or fern stalk at them immediately ran off at full speed towards his own party followed by those whom he has challenged, they continue at full speed till they come right abreast of the main body who are kneeling ready to receive them, they immediately kneel as before and at a given signal from the kai taki the two parties rise simultaneously and form one body, when they perform the war dance at the conclusion of which the leader chants the above "Ka tito au ka tito au . . .", after which the whole party chant the above Puha accompanying the song to the most hideous gestures and grimaces, when the war dance is begun the chief's daughter accompanied by all the unmarried and fine looking girls of the tribe make their appearance and with the mere and other short weapons of war, join the excited warriors in their savage dance.

Notes: Kupe was a demigod who together with Rongo-kako perambulated the earth and it is said to have left their footprints which are found in various parts of the NZ coast.

"Ka topeke i au te whenua" means that aided by Kupe and the reinforcements they would now be able to accomplish their object, in fact to subdue all their enemies.

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SLAIN - HOW USED

Ko nga whanaunga aua patua i te parekura e ora whanaunga ka tapuketia era, (tarumia) ma nga tangata tauwi ke noa atu e kai nga mea patu i te parekura.

(See Waiata Poi – must copy this.)

(B7.P130)(145)(25)

WAR BONES OF THE DEAD IN WAR

Te take i huna ai nga tupapaku ariki he mea kei riro i nga hoa riri hei matau hii ika, hei tahere manu, no te mea ka hinga te parekura ka maua nga wheua o nga tino tangata hei mahi pera.

(B7.P87)(B7.P168)(186)(16)
WAR

I te wa e taea ai te Pa e te taua, he mea patu te nuinga o nga tangata o te Pa e ratou, a ko te tangata i patu i aua i patu ai o te Pa ka hutia eia te tahi wahi o te makawe o te tupapaku, oia tupapaku, oia tupapaku i patua eia, a he mea penei hoki e ia tangata i patu tupapaku e ia tangata, a he mea hoki he mea pera ano nga makawe o nga ora i

(17)

whakaraua e ratou, a he mea here aua makawe e aua toa ki o ratou whitiki mau ai, ano ka mutu te parekura ka ranga aua tini toa rei i mau nei i te uru o nga tupapaku, a ka tu a kapa, e toru kapa, he mea ano e rua kapa, a ko aua kapa toa nei he mea ranga e te tohunga o ia hapu o ia hapu no ratou aua toa kia mahia nga mahi o aua uru tupapaku, ka mahia nga mahi o nga karakia ka oti tera ka hoatu eia tangata, eia tangata tetahi wahi o aua uru i kohi ai i nga tupapaku ki te tohunga, a ka herea aua makawe e taua tohunga ki nga tira karamu, e rua tira karamu i taua tohunga ka mau taua tohunga i te tahi o aua rakau karamu i herea ai nga makawe ki te tahi o ana ringa, ko tetahi tira ki te tahi o ana ringa, ka hapainga eia e te tohunga aua rakau kia morewa ki runga ake i tana mahunga, a he mea pena ano hoki e aua tini toa nei me tetahi wahi hoki o nga makawe ia ratou, a ka tu tonu ratou me ana tira ki runga ake i a ratou mahunga ka karakia te tohunga i te karakia, ka oti te karakia ka whiua aua tira ki te wahi tapu e te tohunga me te iwi a ka tu te tapuwae ko nga kupu enei, he mea te ngarahu e te tohunga me aua toa katoa:

Tupeke tupeke rua tupeke
Raro tirohia mai taku kotore
He miro miro he weta weta
Ki te kai a te ika
Ka pepeke ruaki
I te kai a te ika
Ka tupeke

he mea hoki e tu tahanga ana ratou katoa, ka oti te puha nei ka papaki nga ringa a ratou katoa a ka pakia nga ringa ki a ratou huha, he mea hoki i pakia ai ki nga huha kia noa ai a ratou

(18)

ringa kia kai tanga ai i te kai, a kia noho tahi ai aua toa nei i te iwi katoa, a ka hoki ratou ki te kainga, he mea haere a tina, ka haere ratou ki te whare ara ki te marae i te whare o te tino tohunga, ano ka tata ratou ki taua wahi ka karanga mai taua tohunga “I haere mai i hea te tere tere o Tu?” Ka karanga atu te tohunga i haere ra i taua tira toa nei:

“I haere mai i te kimihanga te tere tere o Tu.”
“I haere mai i hea tere tere o Tu?”
“I haere mai i te rangahautanga teretere o Tu.”
“I haere mai i hea tere tere o Tu?”
“I haere mai i runga, i haere mai i raro, i haere mai i te huru manu, i haere mai i te take take, i pu rongo ki reira, i korero rongo ki reira.”

Ano ka oti tenei ka haere atu aua tini toa nei ki ta ratou tohunga a ka hoatu nga makawe i mau tonu ano i a ratou ki taua tohunga, a ka hoatu eia aua makawe ki te tino tohunga, a ka mahia nga mahi karakia eia e te tino tohunga mo aua makawe ka hoatu eia ki nga atua, a ka mahia ano taua hari ra ano, me te papaki aua toa nei i a ratou ringa ki a ratou huha, a ka tahuna nga hangi e nga pononga o nga tohunga o aua toa nei, a ka taona etahi o nga ngakau o nga tino tangata i patua nei e ratou i te parekura, ka tahuna nga hangi e toru, ka tangohia te tahi wahi o aua ngakau e te tino tohunga ka karakia ka taumaha atu ki nga atua a ka whiua atu ki te wahi tapu, ka kainga nga kai o aua hangi e toru ka karakiatia aua toa nei ka mahia nga mahi kia noa ai ratou, a ka tahi ra ano aua toa nei ka tangi me a ratou wahine me nga whanaunga, a ka puta nga wahine o te taua nei, a ka patua nga whakarau e ratou.

(B7.P129)(264)(93)

WAR

In former times when a Pa was taken the victors not only killed all in it but carried off the bones of the chiefs to make fishing hooks with, also barbs for spearing birds, this was the greatest indignity that could be put on the dead chief and all his tribe and relatives, hence when old Heu heu died he was

buried secretly in his house at Waitaha-nui to escape this indignity by any of his enemies.

(B6.P141)(86)

KOHERA (KOWHERA) ACTS IN WAR

I te haerenga mai o te taua ka tae ki te Pa ka takoto nga matua ka kite te Pa ka haere nga tangata ki te wero ka kite te taua ka haere mai nga matua ka haere tonu nga tangata tokorua tokotoru ranei me nga manuka i o ratou ringa ringa ka tae ki mua ki te upoko o nga ngohi a te taua ka werohia te manuka kahore i korapa, muri mai ka werohia e te tokorua kahore i komuri mai ka tae ki te manuka whakamutunga ka werohia he oti ano ka korapa ara ka kohera (kowhera) he aitua tenei heoti ano ka mate taua.

Notes: Kowhera, to fear: In the drawing near of the taua when it reaches the Pa the different bands are placed, they survey the Pa; the men come from the Pa to spear, when that is seen by the taua the bands draw near two or three men with manuka sticks in their hands go in advance right up to the head of the taua, they throw the manuka sticks; they are not thrown wrongly, then the 2 or 3 men throw their manuka sticks, those are also not wrong, then the last stick is thrown; it is thrown wrongly, this is an evil omen and the taua or war party are beaten.

(Book 14)(228)(5)(1)

WAR AND SACRIFICES OF RANGI AND REHUA

Ko Rangi te Matua Makui (Hakui) Patu-a-nuku. Nga tamariki ko Rehua ko Tu-mata-uenga, ko Rongo-ma-rae-roa, ka hemo i te kai ka tahuri a Tu mata uweka ki te patu i te tangata hei kai, ka taona ka maoka (maoa) ka hoatu kia kai tahi, e. Kei te reka, a he kai pai, ka patu i te makui (hakui) i te potiki, i te tuwahine ka mate ka kai ka matau i te reka. No reira ka huaina (ka kiiia) te kakari (whawhai) (i te mea hoki) ka rongo i te reka o te tangata (hei kai).

Ka tu te Pa ko Awarua (te ingoa) ka mahia te huata (tao) me te maipi me te tokotoko hei patu. Muri iho ka mahia te paraoa, me te mere. Ka tu te Pa me te Ari kahore he tu-wata (karakia) mo te Pa, ka patu ai i te kuri, a ka tuakina te uma ka riro ake te ngakau ka mauria e te ariki ka whakatarea ki te wahi tapu, he mea whakairi ki runga ki te toko, e rua paenga, ara e rua maaro ringa ringa ki runga tare ai taua manawa o te kuri. Ma nga Atua taua kai po poa, kia tahuri mai ai ratou hei awhina i te taua whakaariki, ko taua kuri he mea patu, patu tonu e te Ariki ki te rakau a mau tonu tana aki aki i taua kuri a mate noa te kuri. A ka mate taua kuri, i muri iho o te ngakau i mahia ra, ka hutia nga huru huru o te kuri, ka kawea aua huru huru ki te wai rumaki ai a ka karakiatia aua huru huru, ka oti te karakia ka toua aua huru huru ka rumakina ki te wai, ahakoa he moana te wai he awa waimaori ranei taua wai. Ko taua karakia

(2)

i karakiatia ai he mea kia whakarongo mai ai nga Atua, kia poro ai te taua ki te toa ki te kaha, a kia mate ai ano hoki te hoa riri, koia nei te karakia:

Tu-whaka-pupu-nuku
Tu-whaka-pupu-raki (rangj)
Kei te huna, kei te ngaro
Kei te oti atu
Hae tena te mauri ka huna
Kei runga kei te huika (huinga)
Kei te pu tahi kei a Rehua

Ka oti taua karakia nei ka tikina aua huru huru ka whiuatatu hei kai ma nga atua a ka karakia ano te Ariki ka mea:

Tera te whangai, te whangai ka eke
Te whangai te apaapa-i-tua
Te apaapa-i-waho
Ka kai te umu ka kai te Pa
Ka kai koe e ha
Ka kai koe te tangata a kotahi
Ka kai koe e
(ka kiiia i konei nga ingoa o nga atua katoa)

Ka hoki te Ariki ra ki te kainga, ara ki te puni i te taua, ka tunua te kuri ki te umu ka maoka (maoa) ka karakia ano te Ariki ra ka mea:

Ka kari (keri) te umu nei
Ka kari ki Papa-tu-a-nuku
Ka kari ki Papa-tu-a-raki
A ko te umu a Tu-ma-roa
Ka turaki te puna

Ka kainga te kuri ra, ka kai iti nga rangatira, tai tamariki,
ka kai nui nga kaumataua i taua kuri, a ka horoia a ratou mangai
me nga

(3)

ringa ringa, he mea hoki kei kawea te haunga o te kuri ra e te
hau he wahi ke noa atu, kei tapepa ara kei he te karakia, kei
aitua te taua. Ka haere ano nga Tohunga me te Ariki ki ko noa
atu o te taua tu mai ai, karakia mai ai, a ka mahia ano he kai
tuku tuku ma nga atu i te marae o te taua, ka noho katoa te
tau, ka matakitaki ki taua kai ma nga atua e mahia atu ana e
nga tohunga, a ka taona aua kai, he kumara, he manu, ka kawea
ano aua kai ki te wahi tapu tare ai, a ka tunua he kai ma te
tau, ko nga kai a te taua e kai ai ki te mea ka toe etahi ka
whakairia ki te rakau tare ai, engari i te ahi ahi ka tukua aua
kai ki te whenua takoto ai, he mea hoki ka tapu aua kai ki te
mea ka waiho kia iri i runga ake o te wa e moe ai te taua. A i te
wa e tukua iho ai aua kai, ka mahi te taua i a ratou patu kia pai,
a ka kawea ki mua o te taua aua patu tu ai a ka tahuna he hangi
tamoe ma te taua. Ka moe te taua, i te ata ka oho ake ka tutu
ngarahu. Ka mutu tera ka karakiatia te taua e nga Tohunga, a
ka haere te taua ka huaki i te hangi tamoe, he mea huaki e te
pito o a ratou tao, e hara i te mea huaki e a ratou ringa ringa,
ka kohia etahi kai ki te kete paaro iti, a ka kawea tera ki matara
atu o te hangi, a ka karakiatia taua kai, a ma te Ariki tera e
kai. Ka mutu tera ka ka te hangi tapu ma nga atua, a ka ka ano
hoki te kai ma te ope taua, ka maoa te kai ma te taua ka kai a
ka haere ki te taua, ka haere nga tutei i

(4)

mua, me te karakia haere atu nga tohunga o te taua i muri, me
te karakia puku haere atu nga tutei, ki te mea ka tata atu nga
tutei ki te Pa ka tikina ka tapahia he aka e aua tutei a ka
mauria mai ki te Ariki o te taua, a ka ringitia te wai i mauria
atu ai e ratou, he mea hoki kia mahi nga atua kia kai whakaware

te iwi o te whenua. He mea ano ka tapepa te karakia a te taua, ka whaakina te taua e nga atua ki te iwi whenua. I te ata ka karakia ano te taua, ka mutu ka pani pani ai ia ratou ki te kokowai, na ka tahi ano ka tino timata te riri nui, ka mate te patunga, ka maua nga tupapaku ki te takotoranga kotahi, ka takoto ka karakiatia te karakia e nga tohunga o te taua, a ka whangainga te hau o aua tupapaku ki nga atua, ka karakia nga tohunga, ka ka te ahi o te haupini, e ka ana te ahi o te kainga ka whakamaroketia te toto o nga tupapaku, ka karakia ano nga tohunga i te karakia, ka tahi nga tohunga ka tunu i nga ngakau o nga tupapaku, a ka whangainga ma nga atua. Ka mutu ka kainga aua ngakau e aua tohunga.

He mea ano ka patua te tahi wahine hei mea ma nga Atua. Ka patua taua wahine ka whakatakatoria ki te whenua, ko te tuara ki raro ka whewhera ai i nga ringa ringa me nga waewae kia whewhera rawa atu, a ka haea te tinana i te matenga mai ra ano a tae noa ki nga waewae, ko te ngakau o te wahine ka tanumia, me nga whakau, ka karakia ai e te tohunga, a ka waiho te tinana kia pirau noa iho.

(5)

I te mea ka hokimai te taua i te patu tangata, a kua nui a ratou tangata i patu ai, he ngakau tangata te mea hei hapai ki nga atua, mo te nui o te toa o te taua.

A ki te mea kahore he patunga a te taua, ka haere etahi o te taua ka patu i tetahi tangata, i te tangata tuatahi e tutaki ai te hunga i haere ra, ka patua ka rumaki ai ko tetahi taha o te tupapaku ka whangainga ma nga atua, ka waiho kia pirau noaiho ko tetahi taha ka kainga e te taua, a ka tupu te taru taru i te hangi i taona ai te tupapaku nei, ka mahia ano taua hangi.

(B6.P241)(224)(1)

TU NUI A RANGI
(TAKITUMU)

Ka tukua te aruhe mo Tu nui a Rangi i te ahi ahi kia haere ki te matai riri ki te matai nguha, a ka tae atu taua aruhe ki nga wairua tangata whawhai ka riro mai te toto.

(B6.P129)(102)(85)

TU NUI A RANGI

Matai: He karakia tuku atua kia haere te atua ki te whawhai.

(B6.P141)(102)(86)

A piece of fern root the offering for Tu nui a rangi is sent in the enemy that he may come and be incited to anger and rage. When that fern root reaches the spirit of men they fight that blood may flow, that it may be smeared by it on the raho of the toa, in that state it is a charm to ensure victory to those so besmeared.

(Given by Hoani Wiremu Hipango)

(B7.P42)(281)

Tiki
Tiki tu
Tiki a waha
Te Kore
Te Kore nui

Tau: to light as a bird

Parae: space of fern land

(B7.P41)(281)(35)

KARAKIA TO O TUNUI A RANGI

Karakia to o Tunui a Rangi the god of fern root Koromiko and Rito of the Harakeke before a fight Te aha Houmia. When the fern root is roasted a piece is taken and tied with flax and held up at a cross road while the Priest repeated the following karakia.

Ko Tu nui a Rangi (*see P3 my first copy of this*) and when all was repeated of the karakia the taua proceeded to the fight.

Ko Rangi generations of Turaa (or Turi)

Ko Po toa
Rongo kumea
Nga Rangi

Ka noho i Matu matu toka
Ka puta Ao matangi
Ko te Reti reti kainga
Te ao whaka tiri
 Maihi
Waka riki ao
Rongo tea
Puru ora
Turi
Pahau
Tui tui
Rongo mai taha nui
Tama kai u
Hine kupa (he wahine)
Tama kai kino (*killed by a lizard*)
Taki rau
Wai aria
Rangi au ta
Tiranga
Turoa
Pehi
Mutu mutu

(BN1, P17)(37)

OMEN OF WAR

If the bird called “Pie” call on the island of any party who may be travelling or at their Pa or settlement, it is an omen that a war party is coming from the direction in which this bird calls. If it’s call be heard on the sea or water side of those who hear it’s call, it is an omen or sign that those who hear it will have a present of fish given to them.

(P11)(21)

HARI (DANCE)

This Hari was danced by the Ngapuhi people to Capt Hobson at Mangungu Wesleyan mission station when he came there to obtain the signatures of the chiefs to the Treaty of Waitangi.

“Mauria whe awhe, i haere mai koe
I te toihau i a Nga werua
E ko te tangata tuhi tuhi
Tana maurea e rangona nei e au
Puritia mai koia te tama a Kaneeka
Kia mau, aha kia mau, kia mau”

(BN1)(216)(32)

WAR OMEN

If a war party are going along the coast in the sea, and a maroro (flying fish) fly across the bow of the war canoe it is an omen of success, and is called “maroro kokoti ihu waka”.

(P15)(28)

OMENS OF ATTACK

When the people of any Pa or settlement are being secretly attacked, the god of those intended victors hear a god call and say “Ka toto tatou, ka toto tatou, ka kore tatou, ka kore tatou.”

(55)

UTU FOR A SLAVE

Slaves in older times were often sold and the price of one was a mako.

(56)

SLAVES TAKEN IN WAR - DEGRADED

A chief who lived in the south near Wellington whose son had been taken slave by one of the northern tribes, would not own his son who had returned from his captivity. The chief said he had been so degraded by being taken alive in war, that he would not own such a child, yet in July 24th, 1849 a young man came from the East Cape to Hokianga and bought his brother with mats and greenstone who had been a slave to Wharepapa.

(277)

KARAKIA HOHOU RONGO
(UENUKU ME MARU)

Ka hongi a Maru ka hongi ki a Uenuku
Ka hongi a Uenuku ki a Maru
He apiti he awanga
Mania te mania
Weo te weo
Korero ka toetoenga nui karanga ua
Tena ano ka riro i a Uenuku
Taku waewae te makuu
I te uru o Hawaiki
He pito aruhe he pito korero

(9W)(265)

WITERE

Heke iho i te Rangi ta taua kai

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KARAKIA WHANGAI HAU

Hikitia mai ta taua kai
Ki runga te rangi
Ta taua kai
Kia kai mai Ihu ngaro, Rongo mai

(B7.P55)(172)(6)

KARAKIA HOHOU RONGO

Ka hui nga iwi i whawhai nei, a ka mea kia houhia te rongo ko te karakia hohou rongo tenei:

Ka hongi Maru, ka hongi ki a Uenuku
Ka hongi a Uenuku ka hongi ki a Maru
He apiti he awanga
Mania te mania
Weo te weo korero
Ka toetoe nga nui
Tena ano ka riro
I a Uenu-karanga-ra
Taku waewae te makuu
I te uru Hawaiki
He pito aruhe
He pito korero

(B7.P59)

WAR SONG
(PART OF 6P TAKEN FOR TIKI)

(B6.P157)(192)

KARAKIA KIA KAHA AI ANA WHAWHAI

He tu-a-kaha, he karakia kia kaha ai te tangata ki te whawhai:

Te umu ruhinga a Nuku
Ruhinga a Rangi
Tapa riki riki naho naho
E tu whakaruhia ki tenei kata kata riri
Ka kai tu ka kai tu te umu
Ka kai rongo ka kai rongo
Ka kai taumata whaiti
E riri e aku kiko
E nguha e aku wheua

(B6.P157)(193)

KO WHATIA TE INGOA O TENEI KARAKIA

Manga i puhia
Manga i horomia
E tu takarokaro whenua
E tu takarokaro whe taua
Whatiia i te uru
Whatiia i te reke

(B7.P191)(446)

KARAKIA MO TE WHAWHAI

He kotuku te manu
Ko te manu kihai i rawe
I te koi (hoi) reira
E iwi maire tohu
Tangohia ake waiho
He (Hei) tohu taua
He patiki hapu (apu) one
Ko te ika i turia ki to taua
Kokoreke te manu
I turia ki to taua
He kawau maro ko te manu
I turia ki to taua
He maro te ika i nana i
Moe te ao

(132)

Tangohia ake waiho he tohu taua
he aua mata whero te ika
Ka te te kokote e te kawau nui
to taua nei, e titiro to mata ki
a Rehua, ki te mata kihai i
kamo. Te tama nei kia ata
whaka tere tere i te waka, kei
pari paringia e te tai morerehu
te kura nei, ko te ara hoa
tenei e haere ki te mate

(from Kawana Paipai)

(B6.P73)(380)(29)

He tupeke (*or*) Hari taua tenei na nga taua, na te taua kotahi
hoki he mea whaka marie he mea whakawhawhai hoki:

“A weku mai te waero
Ko roto ko taku puta
A he puta aha te puta
A he puta tohu te puta
A he rua nei kakamatanga”

(B6.P64)(341)(24)

A PRAYER USED IN WAR

Ko Te Parapara tenei ko te ara hou, he inoi tenei hei
whakakaha i te ngakau kuare:

KARAKIA TAU A KIA MAIA

Ko te ara hou tenei
Ko te rangi toka, rangi toka
Rangi toka, toka te manawa
O te rangi e tu nei
Kia toka kia toka
Kia mahaki marie te taua nei
Titiro to mata kia Rehua
Ki te mata kihai i kamo
Te taua nei e
Pikitia taha tu o te rangi
E tohu ana koe
Ko te whiwhinga
Ko te rawenga
Ko toka anuanu
Ko toka anuhea

Ko riro he aha tohu
He iwi maire tohu
E kore e taea te titiro
He kotuku te manu
Kihai i rawe
I te koiraira
He kura takahi pumi
He kawau maro
Ko te manu
I turia ki tohu taua
He patiki apu one
Tangohia ake waiho ana
Hei tohu taua
He kawau te manu
Rukuhia iho puea ake
He tuna e mau ana i te waha
Nohea
No te puna i uta

(341)

He maroro te ika
Ka oti te keketi (kakati)
E te kauaha nui
He aua mata whero te ika
Ko te ika nana i moe te au
Tangohia ake waiho ana hei tohu taua

(by Kawana pai pai)

(B6.P95)(303)(31)

KARAKIA TUPE ARU TUPAPAKU

Karakia (to increase speed in flight, after or from an enemy).

Taku tapu wae nei
Ka hora ki nuku
Ka hora ki rangi
Ka rarapa he uira
Ki kona koe tu mai ai
Ki konei au rere atu ai
Me he onga
Me he mata kokiri anewa (anewha) i te rangi
Te rokohina
Ko Tane puhau (puhou)
Ko Tane mama
Ko Tane hapainga

hei enei kupu ka tuha ai i nga huha ki te huare o te waha e te tangata nana te karakia ki ona huha ano.

(Page 30 and part of page 31 taken for [creator](#) Tawhaki.)

(304)(55)(42)

Karakia used at the time when two fortified parties meet for reconciliation.

(B7.P177)(see 87,168)(163)(38)

(WAR) WHANGAI HAU

Ko te mahinga e herea ana ki runga ki te upoko o te tangata ko te ingoa o tera he Putiki, a he mawe he mea takiri taua mea i te upoko o te tangata ana patua i te parekura a, kawea ana e te tangata i aia taua mea ki te tohunga, a maua ana e te tohunga ki te Tu-ahu, hei whangai i te hau, a he kohatu taua tu ahu, he kohatu kotahi mo ia tangata, mo ia tangata i te mea hoki ko te atua a taua tangata e karakia atu ai ko roto ko taua kohatu noho ai, a ka hoatu taua mawe ki runga ki taua kohatu takoto ai, a he mea whakatu he tokotoko ki te taha o aua tuahu he mea here te tahi wahi o taua putiki ki taua toko, a ma te ahua o

tauā putiki i tauā tokō i ia ra, i ia ra i te wa e ngaro atu ai (te tangata nana i takiri tauā makawē ki te tauā) ka mohiotia tona ora ranei tona mate ranei, ko te tohunga nana i mahi aua makawē nei ko te ingoa o tauā tu tohunga he Tohunga-mauri.

(B7.P168)(B7.P87)(157)(35)
WAR

Ka haere te tauira rara ka haere, ka haere tahi me te puhi ara te tino tohunga, ka hokimai rokohina mai e noho atu ana te puhi i roto i te atu, ka karanga atu “I haere mai Tu i hea,” ka kii etahi “I haere mai Tu i te kakenga rangi, i haere mai Tu i te pikinga rangi, i haere mai Tu i te ngakinga i to tauā mate tenei ka whiwhi ka rawe ka mau ki taku ringa ringa.” Ka karakia atu te Tohunga ka mea:

Taiaroa Taiaroa
Hikitia mai tau rakau
Ka kai ko Tu tau rakau
Ka kai ko Rongo tau rakau
Hiki hiki ko Taiaroa
Tutae noti noti pio pio ha

Ka mutu enei ka eke te atua hei reira ka whangai ai te ika hei runga hei te atua ka homai te rimu rimu o te tai hei whaka ekenga mo te ika ki runga ki te atua. Ko te tino mana tenei o te tapu.

Ko Kahukura, ko Tawhenga o te rangi, ko Maru, ko nga atua whakapakoko enei.

Ko nga atua ngarara ko Taoa, ko Mahu, ko Tongi, ko Te Paroro, ko Tutangata kino, ko moko hiku waru.

Ko Karu-karu he atua parirau (parerau) tena ko Te Pepe, ko Moko to iwi-Rangi, ko Te ai awa, he atua parirau enei.

(17)(365)(1)

HE KARAKIA MO TE TOA ANA HUAKINA E TE TAU A I TE PO

Tukia i roto i te whare
Whaka arahia
Ka riri te mata o Tu
Ka nguha te mata o Tu
E Tu, wahia te Rangi
Homai taku tu
Kia numia
Kia rawea
He maro riri
He maro nguha
He maro kai taua
He maro takarokaro whenua

(18)(365)

A PRAYER WHEN DISGUISED BY AN EVENING IN THE NIGHT (USED BY A TOA)

Tukia i roto i te ware wakaarahia
Ka riri te mata o Tu
Ka nguha te mate o Tu
E Tu, wahia te Rangi
Homai taku tu kia numia
Kia rawea
He maro riri, he maro nguha
He maro kaitaua
He maro takarokaro whenua

They thought of killing me in the house
but I have arisen
The face of Tu is angry
The face of Tu flames
O Tu divide the Heavens
Give me my strength to abide
That I may be quick to take
Long and strong anger flaming
Strong to devour the battle
Strong for the play of war

(B7.P41)(168)

KARAKIA GOING TO WAR BEFORE A FIGHT

He karakia tenei kia Tu-nui-a-Rangi te atua, te roi aruhe o te koromiko o te rito, o te harakeke.

(168)(3)

Ka tae te tohunga ki te tahi wahi roi ka tunua ki te ahi tapu, a ka maoa te roi, ka herea taua roi ki te rakau, he mea here ki te korari e mau ai taua roi ki te tira rakau ra, a ka haere te tohunga me te mau haere i taua rakau tira i herea atu ai taua roi, he mea mau eia ki tana ringa matau, a i mua ona mau haere ai, a ka tae aia ki te takiwa o te huarahi e whitingia ana e te tahi huarahi, ka hapainga ana ka ka whakamama eia ki runga a ka karakia aia i te karakia nei:

Ko Tu nui a Rangi: Ko Tu nui a Mata
Ko Tu rama ko te ara ko te wairua
Kia matai riri koe
Kua toru te toko matai riri koe
Kua toru te toko matai ika
Ma tai ma tama te po, tama te ao
I aua, kia kitea ki to wairua
I tutu, i to wairua i nganga
I tu haha mai ki tenei tangata kino
He tuhi he rapa he uira
Ka mate mai i te po uri uri
Ka mate mai i po tango tango
I au Tu-whiti i au Tu-rama
I a Te-mai-aia ia Whaka-aorua-roa
Ia Rongo-mai-uia, Tama te po ka mate

Ka mutu tenei karakia ka haere te taua ki te riri

(B7.P168)(304)(117)

There is a karakia which the old Maori always uttered before he went to sleep, it is to make any one blind who may attempt to murder them while they are sleeping, it commences "Mata tiua, mata tiua, . . .". This incantation is also used while they are meeting an enemy in battle.

(B6.P74)(336)

WHAKAARA PA

Whakarongo ra, whakarongo ra
Te taringa ki te hau
Taua e hau mai nei
Ki te tai ki te uru
Hurihia hurihia taku ika
Ki waho ki te moana nui aki wae (a Kiwa e)
Takoto mai nei he herenga naku
Kia tae au ki nga uru kahikahi
O uru ki o ara
Kia kata noa mai te kikitara (tarakihi)
E koti koti pae
Kohure hure hiki pounamu
E tangi ana ki taua whenua
Ka tupuria nei e
Te maheuheu
Tangi kau ana te mapu e

(338)(28)

Heke heke iho i runga Rehia
Tuhi te uira, rarapa te uira
Ko ana hau
Ki te hau ia
Ki te hau ia
Ka tangi topu
Ka tangi topu
Ka tau pu nui a wheka
Uea uea te taua iti
Uea te taua rahi
Kia tu tangatatanga (tutangatanga) te ara
Ki mokoia
Whatu manunu
Whaka tu manunu
Hara manunu
E hia aku mate
Kei taku tua
Kei taku ara
Piha piha manawa o te ika kua riro
I hara te taua koia ru koia whe
Koi pati pati (Potipoti) koia raka hua
Te tae mai
Torowhakina e koe ki waero ti
Te tau mai ai tohu a Kura tiwha tiwha
Horahia ori
Ka mate tama ki te wai whana
Kaore hoki nga uhi nei
Nga kai nei
Nga taro nei
Ka mareretia e te tiki tiki o Wahieroa

Te tapa mai e koe taku hika nei
Ko Haha wheu roa
Ka tukoki hau nui, hau roa
Mahuta runga, mahuta i runga

(44)(338)(29)

Mahuta i raro
He kapua ke hoki to te atirua
To te atirua i tau ki hea
I tau ki maunganui
Ki maungaroa
Ki maunga hau ruru
Taku manawa ka irihia nei e tupe tane
I, o tenei au e Tupe tane
Kowhititi te ramarama e tupe tane
Ko tama te ahu iho
Ko Whitirau te toki
Taku paenga rua ai e hapo e
I o kapua heke heke iho i runga o Rehia
Tuhi te uira, rapa te uira
Ko ana hau ki tahau ia
Tenei koa te pokopuananga te tu mai nei
Koia kia toea
Kia tokona ki te kau hau ariki rongo putuputu
Rongo mangia, rongo te rakau ohi
Ko tana kuru motu
E puhi e kei tai
Hei te whakama koia
Hutia, hutia, hutia te kura i o taringa
Taku rei, taku rei, taku rei
Ka whati he toroa, he toroa, he ta io

(60)(34)(1)

KARAKIA WHAKANOA (TAI NUI)

Tu-kai-kera kera is the god who takes the tapu from a chief who is made a slave so that if he has to cook food for his master he will not die, but his mana makutu still remains with him, when he repeats his makutu, the gods of makutu come to him and make them effectual, the mahi (work) of war has not made him noa so far as the mana of makutu is concerned.

(Papers No.1 White)(22)

“Ko te kamo runga tenei ra
Kiritia te tukemata
Te hunga mate atu ki te po
Kai toke toke”

(10)(21)

HE KARAKIA KOHURU

When any chief wishes for war, or to take revenge for an old murder or insult, he burns a hole in a mat and sends it to any chief whose aid he requires. In some instances a small basket of cooked kumara with a piece of roke in it is sent, but before another mat or small basket of kumara are sent this karakia is said over it:

"Haere atu ki waenga te tahora
Mouti, mouti, mou whana, mou whana
Ki rotopuna ki te kainga
O te ariki hau a nene
Ko te mea iti tenei na
Ko te mea rahi tera ra
Ko te mere tenei na
Whatia nga pona tenei na
Whatia nga ringa tenei na
Kauwae patiki tenei na
Ko te ngutu raro tenei na
Ko te ngutu runga tenei na
Ko ihu puhango tenei na
To riro (nose) tangi tenei na
Ko te kamo raro tenei na"

(28)

KARAKIA WHANGAI HAU RETURN FROM WAR

This is called a Whangai Hau, and is repeated by a Priest when he returns to his home from war with his people, this is done to make the kainga noa, or take the tapu from all those who have been in war, and to allow this to be occupied with their ordinary work of cultivating. This karakia is a most sacred one. The Priest looks for a small round stone, this found, he takes a piece of Roi or some human flesh and goes and sits down in the middle of the marae of the Pa and holds the pebble to the big toe of his right foot, this is the sacred foot to set or dig the kumara, the left foot is sacred to dig up the roi, so that the big toe on the right foot is the sacred toe he holds the pebble with his left hand, and with his right hand he takes the

Roi or human flesh and holds it to the toe and to the pebble, and offering the roi or flesh to those two he repeats this karakia:

"Ka kai whewheia koe
Ka kai makutu koe
Ka kai whare koe
Ka kai tohunga koe
Ka kai rangi koe
Te harurutanga
O te whenua
O te Rangi"

(29)

DREAD OF DESTINY SACRED KARAKIA

Old Piripi the Priest told me a lot of sacred karakia and on the evening of one day in which he had told me some, he was

(B No.3 White)(13)

so much afraid, that that night he dreamt his father Whare karea came to him and was going to kill him with a Maori toki which is like a cooper's adze, for divulging the sacred karakia, Piripi ran from him and being young he got away but old Whare karea in his rage struck the ground with the toki and at every blow a hole was made by the axe, out of which innumerable rats issued, these flew after Piripi to bite him to death; in his fright he awoke and was glad it was only a dream.

(166)

He Karakia Ha Ha for a Hau mahunga when a dispute arises about who killed the man from whom the Hau was taken:

"Tena te hou te hou ka tu
Te hou koi runga
Te hou koi raro
Ko te tapu o Tu
Kia whakanoaia
Ka rongo runga
Ka rongo raro
Ka rongo te taha rangi
Puha te rangi puha
Ha, ha taiuru"

(See dispute with Hatupatu Moteatea PXXX and my lectures P32.)

HE KARAKIA KARAKIA KII TAO

"Teke teke pare kou
Hara mai ka torotoro
Ka torotoro, ka rere i
Te kapu o taku ingoto
Kia toa, kia toa"

(B6.P171)(200)(6)

HE KARAKIA, HE MARO, HE UMU KO TE PONUI (TE INGOA)

Karakia maro
Tamaiti ranei koe kia akona he mahara
E ra ngaua (nga ua) i te wiwi ngaua (nga ua) i te wawa
He papa tuna, homai taku maro kia hurua
Homai taku maro kia rawea
Kia harapaki maua ko te toa e haere mai nei
He maro riri te maro, he maro nguha te maro
He maro kai taua no Tu mata uea nini e nguha
Ka kai te rangi e tu nei ka kai te papa e takoto nei
Ka kai Tawhiri-matea
Haere ake ra te ihi o te toa te mana o te toa
Te whatu te atea nuku te atea rangi
Huri ana te po huri ana te ao
Tena hoki ra te whatu ka rere
Ko te whatu o te kupenga tau koroki
Ko te whatu o te wananga tau koroki
Ko au ki runga tau koroki
Ko au ki raro tau koroki
Tena te rakau na Tu te rangi haruru
Te rakau na Tu te rangi nga toro
Ko te rakau na Kai hika
Ko te rakau na Kai ure
Waarea te maru tuna
Waarea te maru wehi
Waarea atu ra tare koreko atu ana ki tahaki e

Pare pare rua
Ka waere ka waere makereta
Ka waere i runga makere ta
Ka waere i raro makere ta
Kai kai kutu makere ta
Kai kai riha makereta
Whakatahia te kukakuka
Whakarerea te kukakuka
Te roua atu te kapea mai

(200)(7)

Te roua atu te kapea mai
Roua ki Whiti roua ki Tonga
E tu te rou rouroua
Tenei te kape kapekapea
Ka eke i to ihi
Ka eke i to mana
Ka eke i te maru o Nuku
Maru a Rangi
Te ihi nei te mana nei
Te ihi nei te mana nei
Ma peruperu ma whawha
Ma hihi ma rawea
Hapainga te umu nei kori tu
Harore i runga harore i raro
Harore i tangata hoko tahi
Ka whanatu te umu nei
Ki te pouri uri
Ki te po tangotango
Ki te po wawahia a Hine ruaki moe
Te tautika mai ai te ika te aitu e

(5)(11)

(WAR)

HE KARAKIA MO TE TANGATA OMA

He karakia tenei mo te tangata oma i te Pa taea: when a Pa is taken and some escape from the Pa, the taua pursue them but they escape and karakia so that they may not be seen by the taua, they as they run say this:

"Ko te ara tenei o Tu
Ki Hara uri (uira)
E tangi nei
Hura te wiriwiri
Te wanawana
Arahina atu au
Te ara pungawerewere
Katahi aku riu i nga
Ki a koe e Tama e Haratu
Haere atu ra
I te papa tua tahi
I te papa tua rua
I te papa whakerekere
Ki au e Tama e
E tama hara nui
Hara tu whaiti au
Kaore koe e tae

E kimi atu ana
I au e Taroma
Ki uta
E Taroma ki tai
Taroma kia Hau tope

(Papers No.1 White)(12)

Au e moe ware au
E tauwhiti au
Tihoi ki runga ki Pirongia”

Tu: He taua te ritenga o tenei kupu.

Hara-uira: He atua uira, a god of lightening which flashes close to the Pa or kainga, it is a tohu mate i te taua.

Kura: A spider's web.

Wiri wiri: The little spiders in the web, this is an encouragement to the god of spiders to make a web across the road he has come so that the pursuer may see it and think not any one has gone that way.

Wana wana: Cringe with fear, dread, terror, horror.

Hara tu: He taua, a war or revenge inciting war, the rising up of the insatiable thirst for the death of an enemy.

Papa whaka takerekere: Those of the tribe who were killed in war or number, but for whose death sufficient satisfaction has not been obtained, or revenge, or root of or cause of past wars to be revenged still.

Toroma ki tai: He has run till the froth of his mouth is jumping out of it, he does not know whether to go ki uta, inland or ki tai, to the coast.

Hautope: To go as far as the wind.

Tauwhiti or Pupara: He whitiki kiekie.

Tihoi: To look another way, to look to Pirongia, a mountain in Waikato.

If in case those who escape lose all their clothing and to keep them warm at night, as fire could not be used as it might show where they were to the enemy, this karakia is repeated just as the sun goes down:

Te wiri wiri kura
Te wiri wiri kura
Whai hahana te ra
Ki au e maeroa

(Papers No.1 White)(13)

E ko au ko Te Kura
Te Kura nui
Te Kura roa
Te Kura e whatia
Kia Apitia
Haere ki Tuhua
Motiti huhunga (hauhunga) kore
Tangi nui tama
Ki Tonga riro
Rau whakariki”

Tuhua: The Tuhua island from which they obtain the obsidian to cut themselves when they weep for the dead.

Maero: To be cold, to be chill.

(Papers No.1 White) (6)

(WAR)

KARAKIA TAPU WAE

He karakia tenei na te tangata Maori, mo te tangata ua arumia e te taua. Tona ingoa to tenei karakia he Tapu-wae ka hinga te Pa, ka ora nga mea i ora, a ka whati ka karakia aia, ko te karakia tenei kia hohoro ai ona wae wae te kawhaki i aia ka mea aia:

"Taka ropu ana te rere
O te ropu hau
Ka tau te ruhi
Rere wairua kore ana
Ki nga pona
Ure huru huru
Ure take take
Pakia o turi
Maru ka rohaina
Tupou ki tawhiti
Uhu-ia o turi
Kia maanu
Ka tangi te mapu - i"

Ka mutu tenei karakia, a ko tenei karakia na te taua na te kai aru i nga mea o te Pa kua rere kua oma. Ka mea te kai aru i te mea e rere ana nga oranga o te Pa

(Papers No.1 White)(14)
a e arumia ana e te taua ka karanga atu te kai aru:

Whatiia to turi
Whatiia to pona
Tupe hinga
Tupe takoto

a ka rongo era e oma ra, nga mea i ora o te Pa ka karanga ratou "Whakatu".

(Papers No.1 White)(31)(15B)
(WAR)
FIRST TIME IN BATTLE

When a young man goes to war for the first time and he has not killed any one in battle before, the first man he kills, he plucks a piece of hair from the dead man's head and takes his heart out, this heart is for the Priest to eat or in case this young warrior has an elder brother the heart is taken for him to eat, that hair taken by him from the dead is divided into two lots, one of each of these pieces of hair he ties to the end of two pieces of toe toe stalk and takes them and sticks them up near to the body of the man he has killed. When it is evening all the bodies which are intended to be eaten and cooked in umu at

the setting of the sun and they are left to cook all night, as human flesh takes longer to cook than any other flesh. In the dawn of day the young warrior, with all those of the same class of warrior each cook the heart of those they have killed before the umu's are taken up in which the bodies of the slain are cooking. Their hearts are taken to the Priest or to the elder brother of those who have them, the Priests take the hearts with their right hand and hold it up and squeeze it so that any fat may run down the arms of the Priest or elder brother, then each warrior who presented the heart to a Priest or elder brother, step up to the Priest or brother to whom they gave the heart and lick the fat which may be on the arm or hand of the Priest or elder brother, this is done to make such young warriors brave in future, the heart is then eaten by the Priest or elder brother to whom it was given. It was given to the Priest as representation of the gods and the dead Priests and to the elder brother, as representation of the dead of past ages and to the family gods. The young warriors next go and take the pieces of toe toe which each have tied the hair of the dead to and carry to the presence of the oldest priest of the tribe, sit in a row facing the east but in a line south and north, they then placed themselves, the priest standing on the south end of the line facing the east, he looks to his left down the line of those young warriors who are holding the toe toe stick with the hair tied onto them stretched out as far as the arm can reach in a line with their chests. They, in the first instance, are sitting in a kneeling position with their heels under them,

(Papers No.1 White)(32)

Priest is standing, he says "hikitia," when they all rise and stand upright still keeping the sticks in the same position as they were when they were kneeling, again he says:

"Hapainga ha"
They lift the toe toe stick up again
He says: "Hapainga ha"
and they lower them down again
Again he says: "Hikitia ha"
again they lift them up

And again he says: "Hikitia ha"
again they lower them down, again
He says: "Ka mea ha"
they again lift them up, again
He says :Ka mea ha"
they lower them down and stand stiff
He says: Ka rere tupapaku"

In all this lifting up and lowering down the toe toe stalk on which the hair is tied, the Priest looks each time they are lifted up and down to see that all the sticks are lifted up and down at the same time, that the arms of all the young warriors are stretched out to full length, if in case any one stick or sticks do not act in perfect concert with the rest, in going up or down or if they are not stretched out to full extent of the arm, those whose toe toe stick were not in perfect accord with the rest will be killed in the next battle. The Priest then goes down the line of them sitting now as they had sat down in the same position they were in when they first formed into line and with his right hand he takes all the toe toe sticks and having got all, he takes them to where the remains of the dead who had been cooked are thrown, the and hair of the head of the dead and throws them with their refuse, having done this the young warriors rise and join the main body of the people. This "Hiki" or ceremony with the young warriors takes place on the battle field in presence of all the people.

(15A)

(WAR)
A TAPU-WAE

This is a Tapu-wae a karakia repeated by one who is in pursuit of an enemy so that he may overtake his foe and kill him:

"Taea i Nukunga te rite
Pera hoki ra
Nuku nui nuku roa
Rarau te reke reke
Ki moana nui
Ki moana roa
Ki moana tahe toto

Paia te kakawa o Tu
Paheke te kakawa o Tu
Ki te hikei nui no Tu
Marere tau ki Hawaiki
I kona koe tu mai ai
Rere huru huru
Rere take take
O mata kokiri
Tena to ara
Ko whakairi”

(17)(33)

HE KARAKIA MATA MATA RAKAU

This is a kii tao or mata mata rakau e haere ai ki te patu tangata, it is said by any one over his tao or any other weapon of war just as he enters the battle:

“Ka waere ka waere Makereta
Ka waere i runga Makereta
Kai kai kutu Makereta
Kai kai riha Makereta
Whakatahi, whakatahia te kuka kuka
Whakarerea te kuka kuka
Te roua atu te kapia mai
Roua ki Whiti, roua ki Tonga
E tu te rou tena te rou, rou-roua
Tena te kape kapekapea

(Papers No.1 White)(34)

Ka eke i to ihi
Ka eke i to mana
Ka eke i to marua uku (nuku)
I to maru a Rangi
Te ihi nei, te mana nei
Nga toa nei ko tae koki
Ko tae korea ko tae takoto ki raro
Ma peruperu ma whawha
Ma hihi ma rawe
Whaia te umu nei
Ko rutua tiki maomao
Hoatu te umu nei
Ki te pouri uri
Ki te po tangotango
Ki te po i a Hine-ruaki moe
Haere ki raro ki a Iro i raro
Ki a ngaro i raro
Ki a Tamumu i raro
Ki a Ngahue i raro
Ki a Keto keto i raro”

(18)

HE TAPU WAE, HE MARO KAI TAU

This is said when any one is pursuing an enemy, it is to make the pursuer run fast and foremost the escape of those who are fleeing:

"Taku tapu wae nei
Ko Hau te kamama
Aku ringa ringa
Ko Hau te kamama
Ringa nui ringa roa
Ringa to toi maha
Kei kata kataina
Te hunga ariki
Na raro mai koe
Na runga atu au"

(Papers No.1 White)(35)

"Tupe hinga tupe takoto
Ka rere ahau
Me te hau
Whaka purehua
I a hau"

(27)

(WAR) GODS OF WAR (NGA-PUHI)

"Tumata whaiti" is the evil not yet known.

The rays of the morning star (Tawera) have become long and it's glimmer has become quick. Tautini Maru-a-rangi is it's name and the second is Tamumu ki te rangi, they fly in a body with the lands and go eastward. Tamumu ki te rangi is the large red blowfly which flies in a body with the birds, when by this it is known that they are flying to light in numbers or corpses, these superstitions and signs are of old.

(BN1)(P16)(34)

WAR TRUMPET

The Pu-tara is used in war, as also to call the people as occasion may require by the head chief. An old **gormand at** Puhi kept a Pu-tara on which he would make a **great** noise when he wanted his people to cook food. The people gave the Pu-tara the name of "Tono-kai" (demander of food). The Pu-tara is made of matai wood but at times the large screw shell from in the sea is made into one by breaking the shaft point off the shell and making a matai wood mouthpiece to it.

(BN1 White)(14)(25)

WAR

The "Toa" brave men of the battle, on their return to their homes are feasted by those who remained at the Pa, men women and children with the fattest dogs, rats, fish, eels and the best of fern root, the kumara was not eaten till after all the sacred ceremonies been performed to take the sacredness off the war party but to those who were not brave "wawau" in war, were given the poorest of all food.

(P24)(46)

WAR ATTACK AT NIGHT

When a Pa is attacked and taken at night and any of the attacking party are in doubt as to whom they meet or see, they call to the Tieke, if the person answers Tieke they are friends but if they are silent they are killed.

(48)

WAR AND ORIGIN OF NAMES

A war party came from the north of the Rarawa by way of Maunga-taniwha into the Wai hou river at the head of Hokianga to the Huatau and Hutaia and in coming down the Hutaia creek from it's head in the mountains the water of that creek became

discoloured, the natives of that district discovered the muddiness of the water as it passed their Pa, sent a Tutei (spy) up the creek, he discovered the Taua (war party), messages were sent to the adjoining sub tribes who came and attacked the intruders after they had been "tohied" baptized by the Priest as is done in going into battle. The enemy was beaten and most of them cooked and eaten, the names of the killed chiefs of the Taua were given to many of the spots where they were killed and so remain to this day, also where the victorious party held a Haka after the battle was called "Te Hakanga".

(P48)(103)

(WAR)
HARI IN A CANOE

These are the Hari or Tutu-ngarahu sung by a war party who on their return home from war in their canoes, sing them in chorus, whilst in their canoes and united of dancing up and down jumping in the air, they slap their paddles all in time on the sides of the canoes, the blade of the paddle is kept in the water and the handle is struck against the canoe, this is done just before they land at their home.

1. "Kati ano ra e Mata-tahi
Te utu mo nga tupapaku

(B No.1 White)(49)

Ko te rarangi maunga
O tawhiti
Utaina atu Tu hangai
Tapa ngorengore
Ki Hauraki
E wha ka ao te ra
E rima ka ao te ra
Mai tata ki te
Whaka ngaru ngaru
Ou punga ka ao te ra"

2. "Kupere kupere waka waka
Ki te paparoa i Hawaiki
Ka tangohia te angaanga
Ki te kohatu wharekawa
E tangi aue mai
Ki nga tamariki
Tu ake hoki au e"

These are Hari's which are sung when on shore, all the warriors collect in a body and one the "Kai taki" or he who gives the word of command and leads in the words to which they dance, is stated on the right of the body of warriors as they look, he says "Ha - Ha," when all fall in to order four deep and kneel on the left knee, he runs up and down along the line and when at the end to which they are all facing he utters a loud "Ha". When all the kneeling warriors jump to their feet, the Kai taki then repeats the first words of the Hari, when all the warriors join in chorus and leap up and down all in perfect order with each other, throwing their arms and legs up and down; in perfect tune they sing as they jump up and down:

1. Koia ano ko Tiki-rau-kura
Ina hoki te kanohi maui
E titiro mai ana ki au

(B No.1 White)(50)

E, na, u, e na
A ka whero to kiko
I te whitinga o te Ra
O te raumati
Hi, hi, hia

2. Taku rangatira e he mea reka reka noa
Puta rawa au ki Tokerau ra
E kore koe e puta ki Tokerau ra
Patata koe ki te reinga tupapaku
Pu koukou e

3. Taku mai ana te riri ki muri whenua
Kia te Mahia
E henga ra i te tike paku paku
E henga ra i te tike paku paku
E ko, e kei te uru, kei te tonga
Kei te rakau pakeke
Ki, hi, e ko

(BN1)(P38)(80)

**(WAR)
LIGHTNING WITHOUT THUNDER**

When lightning is seen without thunder it is a sign of war in the direction in which it is seen.

(BN1)(P37)(74)

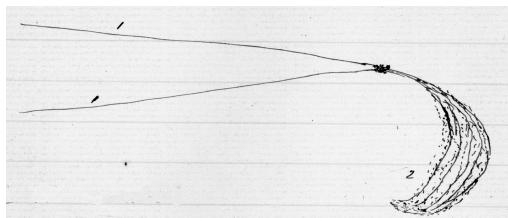
(WAR)
WHE-URA
WEATHER GALE OR RAINBOW

That which is called by sailors a weather-dog or weather-gale, a piece of Rain-bow is called by the Maori whauri, or wheura, and is a god and is a sign of war in the direction in which it is seen.

HE TOPA-TOPA

In ancient times, the Maori in war time used a certain thing which they called a Topa topa. This was used in a similar way to the kite which was set up in the air to ascertain the fate of a Pa which was besieged, of course those who were attacking the Pa used this Topa topa and the kite. The kite was made by the Priests with certain ceremonies.

The Topa topa was made of two rushes and pigeon feathers and was made like this:



1. were the rushes
2. were the pigeon feathers

This was taken to the lee side of the Pa, that is to the side at which the wind was blowing from the Pa to the person the Priest who was to put this Topa topa up. It was placed on the hand of the Priest and after a certain karakia repeated over it (*write to Sheehan and ask for it*) it was thrown into the air by sending it against the wind thus it went against the wind if it flew over

Topa-topa

Scan courtesy of Alexander Turnbull Library, National Library of New Zealand, Te Puna Mātauranga o Aotearoa.
John White Papers - Reference No: MS-Papers-0075-B23/2

the Pa, the Pa would be taken but the people in the Pa would escape. If it struck against the Pa, there would be a great slaughter of the people in the Pa and the Pa taken.

This is the song given by Mr Sheehan:

E ka tukua atu taku Tou-pa (Topa-topa)
E ka tukua atu taku Tou-pa (Topa-topa)
Kia rere i te motu nei
Kia kite nga iwi
Kia rere i te rangi, taku Tau-pa
A, a, ko taku Tou-pa
A, a, ko taku Tou-pa

(P97)(178)
(WAR)
TELL HOW THEY FOUGHT

At times when the young people of a tribe wished to have lessons in war, how to use the spear and how to strike or ward off a blow, they would collect and sit in a long line on the marae of the Pa and request the old warriors to get each up, each one after the other and tell them of the wars they had fought in and how they used the spear, mere, taiaha, wahaika and paraoa, the old warriors would do so and in the presence of the young people go through the whole scene that they had passed through in the old wars, how they had given a blow or a thrust and how they had parried a blow or a pierce of the enemy. Thus the young men learnt the arts of war by seeing the scene of a battle enacted in their presence. So soon as this display had ended, the young men would provide a feast for

(B No.1 White)(98)

the old warriors from a collection of dainty such as eel, dog, shark, taro and other niceties the Maori of those days delighted in, it was thought a great honour to be invited by any of those warriors to eat with them, as this feast was made expressly for them and them alone, not even those who provided it could partake unless invited by the old warriors.

In all these "whakatu-rakau" or history of battles, the old warriors would give the name of the battle, the name of each of

those killed and how killed, one of these old men in giving his account made a mistake in the use of a word, he said in answering the challenge of an enemy "Tini o patu tini o tao tini ora o rakau, e mate koe." "Though you have many weapons, spears and war implements, you will be killed." He added the "ora" too much, this was called a tapapa, and this sentence is now used to answer a boaster with the superfluous word in as a sneer to show that the person to whom it is spoken is a boaster.

(P67)(143)

WAR AND DEATH

At a certain time of the year a taua from the tribes of Ngatitoro and Ngatihao from the Hokianga river went north to kill some of the Rarawa tribe, one of the taua was caught and the Rarawa made a hangi to cook him in alive, the umu was surrounded by many of the Rarawa to prevent the escape of the doomed man but he being a strong and brave fellow overpowered all his opponents and killed some of them and escaped, one of his enemies still ran after him and in the sight of the other comrades of the pursuer the man turned and killed him.

(See B No.2)(9)(144)

WAR AND ORIGIN OF NAMES

In one of the fights in the Hokianga river at Heads Point (Rawene) the head of a chief was taken across the river and dipped up and down out of a canoe in the water near to the shore of the river at the mouth of the Motu-karaka creek, this being done the fish and shellfish of that part of the river were tapu and could not be taken or eaten by any one for some time, as this tapu was always spoken of as a Tohu (sign of tapu) for the shellfish kakahi which were abundant there, hence the name of Tohu-kakahi one of the names of Whare-papa, in remembrance of this, who was a descendent of the person whose head was used on this occasion.

(B No.1 White)(65)(137)
(WAR)
A TRICK TO SAVE A PA

A Pa at Whirinaki a branch river of the Hokianga there stood a Pa called Rua tangata, in this Pa a few men of the tribe were staying when a war party surrounded the Pa, the few men in the Pa had not the slightest hope of being able to withhold the attack of so many now before them, one of the few in the Pa took a Huru or Horotoru (a dog skin mat) and besmeared one side of it with kokowai as red as he could make it wrapping it round his arm he rushed out of the gate of the Pa in a wild manner and with the utmost power of his lungs he cried "Ka kore ka kore" rushing towards the attacking party as if to join refuge amongst them, the taua hearing and seeing this man run out of the Pa in such a frantic manner with a Horotoru all red, taking it for blood and that he was one of their party who had entered the Pa and had received his death wound and the kokowai was the blood from his wounds caused a panic to come over them they fled, when those few in the Pa pursued them and killed many.

(138)
(WAR)
A CONDUCT MAKE MANY COWARDS

If a chief runs away in war, it causes his followers to follow his example and a panic ensues

(BN1)(P44)(95A)
UTO OR REVENGE

An uto is any one who has done an act for which revenge must be taken, or any descendant of such a person, when such person is taken and killed he or she is eaten but each relation of the insulted person must have a piece of the head of the uto and must burn it.

(BN1)(P44)(96)

(WAR)

A COWARD JOINS A WAR TO SAVE HIMSELF

Any one who does not belong to the tribe with whom he may be with, yet who for fear of evil to himself joins in the war of such tribe is called "Kokako uru i te wehi" which has become a proverb for a coward or for any one who does that for which he has not any liking.

(BN1)(P40)(87)

(WAR)

TAKING NAMES OF THOSE KILLED

In war, if any chief kill a chief higher in rank than himself he take the name of the killed chief, as was the case of old Whare-kawa and Hone Wetere Te-Tawha and Pera Kuru Kuru and Whare-umu.

(B No.2 White)(3)(5)
SLING STONES IN WAR

In war the Maori throw stones from the Rawhara, they also make a sort of basket out of which they sling them, some what in the same way we sling our stones in the game boys play at.

(See books Chapmans Edition)

(BN1)(P60)(127)

(WAR)

A SMALL PARTY ATTACKS

When a few men go on a war expedition and just as they are about to attack any place the leader repeats this proverb:

"Kia tatahi mai tatou, he tatahi niho taniwha."

This is a command to occupy as much ground as they can and so appear as if they were a great body of men.

Also this is for the same purpose and is to embolden any young men in the party to deeds of daring:

"He maru ko te kawariki e whakapakari ana."

(181)

WAR AND MURDER
KOKAKO AND TARA-AO

This proverb was spoken when Taraao put a crayfish on the fire and it became red:

"Ka whero ta Taraao."

Kokako was father and Taraao was his son, they had a dispute about the pipi kokota and crayfish, Kokako said the pipi would be red first if cooked, but Taraao put a crayfish on the fire and it became red before the pipi but this proverb is now spoken when a murder is committed.

(182)

PEKE-PIKI-WAWA

"Ko Peke piki wawa" is the proverb for Peke the tupuna of the Ngatipou tribe, he was so sacred that on an attack on a Pa he would not enter the Pa by the gate, but invariably absolute over the palisading.

(B No.1 White)(20)

Manga-nui-o-wai (Victoria Valley) and learn how we Ko (set) the uwhi, this request was not understood at the time by those to whom it was made, but some months afterwards the people of the Taheke heard that many of the Au-pouri people at the North Cape had been attacked and killed by the Rarawa tribe of whom this old man was a member, that this request was conducted, that to be taught to set the uwhi was to kill men. The request was a ngakau, which is a curtain used by those who wish to obtain aid in war.

(50)

REQUEST (NGAKAU) IN WAR

In the year about 1800 an old chief of the Rarawa came from the north to Waima in the Hokianga to the Taheke, and asked for and obtained some uwhi (the winter potato) for seed to plant at his own home. On his return he said to those who had given him the potatoes, let some of your children come to

(BN1)(P30)(60)

TAO SPEAR - NAMES OF

The common tao is called Ngongo but the tao 20 or 25 feet long is called Tao-tara, this is used by the old men and has a piece of whale bone tied to the point.

(22)

MEMORIAL OF THE KILLED IN BATTLE AND LAND CLAIM

When a chief falls in battle, his people at once dig a hole and such spot is forever sacred and if on land not belonging to such chief his children obtain a claim to the land there.

(132)(67)(1)

KII TAO (OR) REO TAO (USED BY OLD PEREHA TE KUNE)

1. Takahia i ana (Takahia is the name of this karakia):

Nuku nui
Nuku roa
Nuku whaka ita
Nuku whaka mauri
Tera hoki ra

(174)

WEAPONS OF WAR ALL HAVE A NAME

All implements of war have a name given to them by the owner and by such name they are as much distinguished from each other as chief from chief by their names. Each weapon entered it has been used in war for the first time has the ceremony of whakainu performed over it when it is named, just as the naming of a child, without this it would not do any execution in battle.

(62)

"O ko maki hau raro tupua
Ka taka te miro
Ka taka te hawe
Ko Rangi tutu
Ko Rangi e eke
Ko te wawe o Tu
Hikoia te whetu
Hikoia te marama
Ka rere ko te atawhaia"

(B No.1 White)(62)

Turanga amua
Te tao o te tapu
I nguha ai te tapu wae
I riri ai te tapu wae
I nguha ai te tapu wae
Tenei hoki te tapu wae
Ka rumaki
Ko tapu wae o Tu
Hikoia te whatu
Hikoia te marama
Ka rere ko te atawhaia

2. **Tatu** is the name of this karakia kii tao or Reo:

Tatumai ata tu
Torona mai a torona
Ko te maru a te Po
Ka hira mai
Ko te maru o te ao
Ka hira mai

(37)

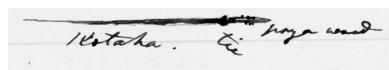
WOOD OF PONGA FOR KOTAHĀ

The wood of the Ponga is very poisonous if it cuts the flesh or a splinter is broken off into the flesh. This wood was used as a barb for the Kotaha.

(38)

THE KOTAHĀ OR PARE

The Kotaha consisted of a piece of wood about two or three feet long with about 4 inches of the end to which a piece of the ponga wood was tied to it of the size of a man's finger. Which ponga wood was taped to a point a little way from the end of the ponga was notched so that it might break when it entered the body of an enemy, thus:



This Kotaha or arrow was thrown by another piece of wood, which wood was about 5 feet long, thus:



A piece of prepared flax made into a string was tied to the end of this stick which string was about 4 feet long with a knot at the end, this string was wound once round the Kotaha and made to go from behind the knot to the front of the Kotaha, so that in pulling the string the Kotaha would go away and the string would come loose from the knot, thus:



Illustration showing flax knots

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John White Papers - Reference No: MS-Papers-0075-B23/1

(45)

(WAR)
RAIN OR MIST

A misty rain to come on when a battle takes place is an omen of the brains of many being knocked out in that fight.

(9)

Ngapuhi in going to war at Tongariro, Taranaki, Whanganui, Whangaehu, Manawatu, Otaki, Porirua and Kapiti, obtained whale's flesh on the coast while travelling along the sea coast.

(60)

WAR AND A CHIEF NOT TO ASK HIS LIFE

It is a rule of honour if a chief is beaten in battle and he is in the power of his enemy, he will not ask his life but allow his enemy to kill him, whilst he must stand and with a smile on his face receive the death blow.

(B No.3 White)(2)(7)

NGAPUHI WHEN GOING TO WAR

KARAKIA

When the Ngapuhi are going on a war expedition, cook some food and then the Priest stands with it in his uplifted hands turning and looking to certain hills named in these words repeat this:

Ko tahi ki reira
Ko tahi ki "Pouahi" (name of a hill)
Kotahi ki "Nuia" (name of a hill)
Kotahi ki "Arai te uru" (name of a hill)

This food is an offering to Tu the god of war, as a perpetual gift for success in the expedition. These hills were sacred as the bones of the dead were deposited there, hence they poroaki to these hills.

(See hills poroakied too by Rotorua tribes in my papers.)

(B No.2 White)(26)(68)
(WAR)
OMENS IF A HENGO

When a party is on a war expedition and any one lets a hengo (to be a true hengo it must be done unknown by the person who hengo's), if he does it of his own will it is not an evil omen, it is said the god Haweto is crying, a sure sign that the expedition will obtain that for which they went.

(69)
(WAR)
EVIL OMEN OF MURDER

When a chill comes over any one in a Pa, it is the god Tokihi-Kiwi who does it and is a sign of murder. This omen is as if a cold wind is blowing on the person and is caused by the god Tokihi Kiwi, it is also a sign that the Pa or Kainga where this chill is felt will soon be forsaken.

(Book 4)(1)
(WAR)
WAR INCANTATIONS
(NGA-PUHI)

Mo te whawhaitanga tenei karakia mo te papatutanga:

1. "Tenei hoki te kiri-eke
Ka kiri eke
Tenei hoki te whakatoe
Ka whakatoe"

Mo te patunga tangata tenei e te taua, ka arumia te tupapaku kia patua; ko tona karakia tenei:

2. "Tenei ano te tupe
Tenei tupe
Tupe hinga, tupe aro (ara)
Ka tau te ruhi
Ka tau te ngenge
Ka tau ko te
Hameha nui o Tu"

(Book 4)(23)

Ko Arai-te uru kahore i poto
Ko Naia kahore i poto
Ko Te Pou-ahi
Ko nga wai wahi a na mata ka hiri hiri

Ka mea: "Kotahi ki reira ko tahi ki Pou-ahi
 Ki Nuia kia Arai te uru"

Nga mahi a Nuku Tawhiti

(Note at bottom of page: "Where are the other pages of this?" J.W. See for them.)

(41)

(WAR)
HE HARI TENEI NO MUA

"E te iwi, e te iwi
Tikina ake ra
Te oro kahikatea
E tu ki Hokianga
Arara ka mate
E tatari atu ana
Ki te iwi tu a uri uri
Tu a kere kere
Ngapuhi e
Tako nei na i"

(41)

(WAR)
HE MATENGA UTO

He korero ke enei kua kite ahau i te patunga rito o mua, he mea maka ki te kapura, ka mura te kapura ka aue mai i roto i te ahi, ae ka peke mai ki tahaki ka peia atu ano ki te ahi, ara, ara ano ka mate noa iho, he tane taua tangata nei he uto, no mua te take, no nga matua koia taua kohurutanga i aia.

(5)

WAR

This is a saying repeated by any one taken in battle and whose death is inevitable. It was said by a chief who was

overtaken in a canoe in the Hokianga river in his attempt to escape from a Pa that was taken, it is this:

Whakaruru (Strike quickly with many blows)
Whakawawe (Strike hastily)
Ko ahau tenei ko Te Wahiroa (This is I, Te Wahiroa)

(54)

(WAR)
HE KORERO TAU A TENEI

Ko a te marangatanga ki te taua, ko reira te toa korero ai kia toa, ka moe nga Tohunga i o ratou moe oho ake ka korero ratou ka mea “Taku moe ka hinga te Totara nei tu ana ahau i runga i te rakau nei.” Heoi ano ka ahua reka te ngakau o te toa ki te riri mana.

(55)

HE WAKA HOE I TE MOANA
(TRAVELLING BY SEA)

Ka mea te iwi ka hoe taua, ka mea te tahi taihoa, e hoe kia tirohia ake te rae nei, ka tae ka hoki mai ka mea e pai ana ka whiti taua he kotui te hau, kei te whakarua te hau, e paki ana te moana, ka tahi ka hoea a waenganui o te moana ka puta te kupu “Hoea ka kitea te whakarua papaka, ano te moana.” “Kauria e Kaniwha” (or) “Ka kauria e te kiore”.

(Book 6)(7)

WAR

When a taua goes to attack a party for the seduction of any girl or woman, the relatives or husband or father of the woman sings the following when they arrive at the settlement of the seducer.

It is a challenge for the seducer to come forward and allow himself to be speared at by the husband or father of the woman or girl who has been seduced.

The taua generally go to the settlement of the seducer and all sit down, then one of the taua stands up with a spear but if he is not the husband or brother or intended of the seduced girl, someone of the settlement rises and meets him with a spear also, they make a sham attack on each other and sit down, this is done by many of the party, each as these rise call out to some one thus: "Tenei au kei te rapu utu mo taku mate." "Here I am seeking payment for the evil I feel." But when the husband or brother, or betrothed of the woman or girl rises he says:

"Te Hau o Manaia
Ka tuia te urunga
O te aka, he kai
Na te ure tangata ke"

On this being repeated the seducer must rise and meet him, the seducer is to parry the spear thrusts of the aggrieved man who attempts to kill him but the seducer is not to attempt to harm the aggrieved, thus he defends himself till the people say enough, if he the seducer is not hurt, he has not any more to dread but if he is speared and he even dies, there is not any utu sought for him.

(Book 6)(6)(10)
WAR

This is a karakia repeated by any one who is going into battle, it is intended to make the eyes of any one he is fighting with blind, so that they may not see him but that he may kill them whilst under the power of this spell, it is this and is called "Mata-rotua" and was the sacred spell used by the ancestors of Here Kingi Raumati of Ngapuhi, such spells are called "Ki tao" but each spell used has a particular name given to them by those who use them and each is only known to the one family in which each special one is used:

1. Upoko:
“Mata rotua, mata rotua
Mata rehua, mata rehua
Mata tuia, mata tuia
Mata tokona, mata tokona
Mata parea, mata parea
Tena te rotu, te rotu o
Tenei whewheia
O tenei Tohunga
Tupea, tupe hinga
Tupe ara tupe takoto
Ko maranga hake
Te ati tupua
Ko maranga hake
Te ati Tohunga”

2. Upoko:
“Nei o mata ka tuituia
Nei o mata ka rea rea
Karo patu karo tao
Homai he riri
Homai he toa
Tu atu taku hia
Ki Tamaki ra e
Puia mai herea mai
Takina mai
Tu atu taku hia
Ki te wahine ra e

(Book 6)(7)

Herea mai takina mai
Puia atu taku hei
Ki te wahine ra e
Herea mai takina mai
Me kawe koe
Ki te kawa o Tu e i”

(68)

“Au kino nei hoki
Au manga(u) nei hoki
Ngarara nei hoki
Moko moko nei hoki
Manawatia te kino
A Te-au-ripo
Haere mai”

(P10)(70)

HE KARAKIA MAUNGA RONGO

1. "Te Pou te pou te toko toko
2. O Ihe nuku (Rangi)
3. Te toko toko o ihe rangi (nuku)
4. Tuki e hoki e
5. Ko te momu ko te awha
6. Ko te tuhinga ko te rapanga:
"Kai e ka whai tamore ki raro
Tena te pou ka tu ko te pou o rongo"
7. Parihi kai ota takerekere
8. Ka tini ki runga ka rau ki raro
9. Ka whai tamore ki raro
10. Te pou ka tu ko te pou o rongo
11. He Rongo"

(5)

HE WHAKAARAARA PA

"I whiua e Porou ki te uru
I maka ki te tonga
I pokaia ki waenganui
Ka hei tahau e Rori rori
E tahu tahu mai ra i
Nga para toetoe o toku whare
Tuki rawa i nga perehi
Hei pungarehu kaanga ma Perenata
Waiho ra e taku matua e
Me tuhi e au ki te reta
Ka tuku ki te meera
Ka whiu ai ki tawhiti
Kia tae mai te Turupa
Kia tae mai te Mirihia
Kia tae mai nga Hoia korongo ta
Ki to whenua nei
Tenei hoki ra te piu-kara
Te kekeho atu nei ki roto Waiapu
Waiapu e tena hoki koe te oma na
I runga hiwi tau atu koe ko te puke
I noho ai te kai tuturi a Rua-mai-kao e e
E hara ko to moho tena e ia"

(9)(1)

KARAKIA HOHOU RONGO

"Ka mate whiro e Tu-takeke
Tane i te timu, tenei i to tua
Tane i te tahuri ke tenei to tua
Koe tai a Mingimingi

Koe ngarara tuatara
Koe waka ka tuki tukia
Koe waka ka wawahia
Koe waka whakarere
Kei ringa nei tetehi pou
Kei raro nei tetehi pou
Po ki tipua tetehi pou
Po ki tawhito tetehi pou
Ura marearea ka taka te po
Hia: Ka taka te po
Homai manawa nei he tu
E homai to wairua ora
He ora ko to manawa
Ko toku manawa
Tenei hoki tou manawa ka tina
Tenei hoki tou manawa ka toka
Tenei hoki tou manawa ka pou tiaki
Tina noho tou manawa he ora
Ko tou manawa
Ko toku manawa
He manawa ki (kia) mihia
He manawa ki (kia) rawea
Tuturi o whiti
Whakamaua ki a tina
Hui e taiki e
Pupuwha manawa o tama
Whakaeaea manawa o tama ki te rangi
Rangi nui
Rangi roa
Rangi tahua

(9)(2)

Tahu a Nuku
Tahu a Rangi e Tu e
Homai to wairua ora, he ora
Awhi awhi iho ki te papa tua tahi
Awhi awhi iho ki te papa tua rua
Pupuru ra
Rarau ra
Ki tamore more nui no Papa
He rongo
He aio
Tena tawhito pou ka tu
He tawhito
Ko tawhito i whea
Ko tawhito i tua
Ko tawhito i a Rangi nui e tu nei
E riri ana koe i waho ra
E puta ana koe i waho ra
Turakina i kona
Ka hinga i kona
Ka mate i kona
Ka maua hoki te korero
Ka matua hoki te wananga
Ka matua hoki Rangi nui e tu nei
Kei piri
Kei tata mai hoki ki au e tu nei”

He karakia mo te wa e pa ai te riri, mo te wa e papatu ai te taua ki te hoa riri:

"Teke teke pari kou haramai
Ka tonotono ka tonotono
Ka rere i te kapu
A taku ingato
Kia toa, kia toa"

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WAR (NGAPUHI)

When a taua proceeds to war, and invade the enemies country, when first the taua meet and came in sight of the enemy, all the taua on such seeing the enemy, fall flat on the ground to escape observation on the part of the enemy. This act of the taua is called "Patiki moe-one".

If the taua is proceeding by the coast or by the banks of a river or near any tidal creek and observe the bird called "Tara", if the flock of "Tara" are separate from any other flock of birds (the Tara is a sea bird and lights on the mud and sand banks) but numbers of such flock keep rising in the air and again settling with the flock, such act on the part of these birds is a tohu kino, or aitua to the taua, evil foreboding to them.

If the taua see a flock of wild ducks and the ducks keep moving away that is walking further from the taua, such act of the ducks is called "Maunu neke neke", this is an evil sign and foretells that the taua will be repulsed in the first attack they make on their enemy.

When in the full force of battle, when the conflict is raging and any of the men of either attacking or attacked party turn coward and flee and a chief of his party stands his ground, the relatives of such chief rally round him, such chief for such act is called "Toka-tu-moana" or "Kapua whakapipi" (cloud that keeps the dew) and when such chief make a charge on the enemy, such act is called "Hawaiki-pepeke," if such chief be killed in the battle, such call as this tells his tribe of the fact "Tuku-tahi-whakarere".

When the battle is raging and all of each attacked and attacking are engaged, this is called "Kawau-maro".

When a taua proceeds to war, all the taua sit down on the bank of the first stream they are about

(18)

to cross, sitting in a line on the west bank of the stream each in a state of nudity, having left their weapons of war and garments at some distance, the oldest Priest of the party instead like the rest goes into the stream with a kawa kawa or karamu branch in his hand, he whilst repeating this karakia sprinkles the people with the water of the stream with the branch held in his right hand:

"Ko te ara hou tenei, ko te rangi toka
Rangi toka rangi toka
Toka te manawa o te rangi e tu nei
Kia toka kia toka
Kia mahaki marire te taua nei
Titiro to mata ki a Rehua
Ki te mata kihai i kamo
Te taua nei e, pikitia atu (te) patu o te rangi
E tohu ana koe ko te whiwhinga, ko te rawenga
Toka anuanu, toka hea, ko Rirohea
Tohu he iwi maire, tohu e kore e taea te titiro

(See Taylor B7 last song in book for this:)

He kotuku te manu kihai i rawe i te koiraira
He kura takai puni he kawau maro
Ko te manu i turua ki (te) tohu taua
He patiki apu one, tangohia ake
Waiho ana hei tohu taua
He kawau te manu, rukuhia iho
Puea ake he ika e mau ana i te waha
Kowheia? (Nohea?) no te puna i uta
He maroro te ika, ka oti te kakati e te kawau waha nui
He aua mata whero te ika, nana i moe te au
Tangohia ake ana, waiho ana hei tohu taua"

Aug 4th(86)

HE MATA ARA PA

1. "Rukuhia mai ra i te hau titiparerarera
Keria te tupu i a Ro-meia"

5th(86)

2. "Pitoitoi te manu i rere mai i runga o Hawaiki
Ko Rire-toro, he po, he po takiri te ata
Korihi te manu tino awatea, awatea rawa"

(Copy Book) Blue (WAR) A NGAPUHI MATA-ARA PA (NGAPUHI)

"Papa tiere, papa tiere
Unga te kuki
Unga te kuki
Waiho rau te kai whaka puke puke
Kia whakamau au nga kohu
Tatao i roto Hokianga
Kia whaka mau au
Nga tai o te uru
E au mai nei
Ko te tai i turia
Ki te maro whara
Te tai whakakia e Maru tawhiti"

Pereha Te Kune (32)(1)

TOKEN OF INTERVIEW IN WAR (NGAPUHI)

Ki te mea ka hiahia te hoa riri kia kite aia i tana hoa riri, ara i te wa e whawhai ana he iwi ki te tahi iwi, ko te hunga e hiahia ana kia korero ratou ki a ratou hoa riri ka mau ratou katoa ki te manga kawa kawa rakau nei ki a ratou ringa matau a ka haere kia kite i a ratou hoa riri. E kore te hoa riri e oke mai ki te patu i a ratou e haere atu ana, i te mea hoki e kitea atu ana aua manga kawa kawa e maua atu ana.

WHAKAARAARA PA

"I whiuia e Porou ki te uru
I maka ki te tonga
I pokaia ki waenganui
Ka hei tahau e Rorirori
E tahutahu mai ra
I nga para toetoe o taku whare
Tuki rawa i nga perehi

Hei pungarehu kanga ma Perenata
Waiho ra e taku matua e
Me tuhi e au ki te reta
Ka tuku ki te meera
Ka whiu ki tawhiti
Kia tae mai te Turupa
Kia tae mai te Mirihia
Kia tae mai nga Hoia korongata
Ki to whenua nei
Tenei hoki ra te Piu-kara
Te kekeho atu nei ki roto
Waiapu, waiapu e
Tena hoki koe te oma na i runga hiwi
Tau atu koe ko te puke
I noho ai “te kai tuturi a Rua-mai-kao” e
E hara, ko to moho tena e e”

HARI HOHOU-RONGO

“Toia mai te waka
Kumea mai te waka
Ki te urunga te waka
Ki te takotoranga
I takoto ai te waka”

(Extract from The Maori Messenger - Te Karere Maori - pages included in manuscript but not transcribed here. Page references are Volume IV, Number 12 pages 1-2 plus two pages from Te Wananga.)

(72)

WAR

Kahukura iti ==
|
Rangitauira

They lived near the river Wai-toi at Napier.

Rangi-tauira was killed by frost at Patea in a cave at “Pohokura” with 100 of his men. One hundred men who were with the younger brother of Rangi-tauira called Ngare-ngare did not die with frost as they kept out of the cave and slept in the forest.

Rangi made an old earth work on the bank of the river Wai-toi in shape of a lizard, this figure was of immense size and was called "Te Ika a Rangi-tauira." This he made at the spot from which he returned from an expedition in war, as he did not go to that war, he made this image of a lizard to appease his wrath on his enemies, and the lizard as like a god was to do to them what he could not do.

SONGS TO COPY OUT FOR WAR

Defeat not revenged	229
War Karakia	277
Make peace	314
Old song for introduction of a Book	322

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WAR

Ka haere te taua ki te patu tangata, a ka tangi te manu nei te Tieke i te taha ki matau o te taua, he waimarie tena ara he tohu ki te taua, ka tata ratou te patu ai i te tupapaku.

Ki te tangi te Tieke i te taha ki maui o te taua he waimarie, e kore e patu tupapaku taua taua, aianei te haere kau mai ai taua taua, a ka hoki huhua kore, e kore e mau he ika a Tu i a ratou.

A ki te hoki kau taua taua ki te kainga, i te ara ano e haere atu ana ki te kainga, ka ahu te taua ra ka aruaru i te manu nei i te wetito (whetito, ara i te matata) a ka mau taua manu ka mahia hei piupiu ma nga atua, ara ka haea nga parirau, nga huha, me te pane, a ka herea aua mea ki nga toko (twigs) o te rauaruhe, a ka karakia nga tohunga, a ka puipuia aua rauaruhe e te iwi ki nga atua.

(B No.2 White)(25)

PA IN KAURI TREE

In days of old near to Waitakere there is a kauri tree, on the branches of which a small tribe made a Pa and lived there, an

enemy having in vain tried to take it, threw fire into it by placing fire sticks on the end of a stick in the same way that the kotaha is thrown and this set it on fire.

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WAR

Ki te haere te tangata ki te taua, a kahore ano aia i patu tupapaku noa i mua atu i te taua, a ka patu aia i te tupapaku, ko nga taonga o te tupapaku, ara ko nga kakahu, ko te mere, ko te heitiki, ko te kurukuru, ko te mako ranei, me mau eia ka hoatu ai aua mea katoa ki nga Tohunga o tana iwi, a kaua e hoatu ki etahi o te iwi kei apurua ki nga kai ma te tauira kei wha-korepatia, a e kore ai e mate ano he tupapaku ma taua tangata ana haere ki te taua i muri atu, ko te take, he taonga ika, a ki te mea ka pupuri aia i nga taonga mana ake, a ki te mea ka pupuri aia i tetahi o aua taonga mana ake, a ka haere ano aia ki te taua, ma taua taonga aia e pouri ai ana kanohi, ara ka mata-nehu, e kore aia e kite i tona hoa riri a ka mate aia i te patu a tona hoa riri.

He mea ano ia ka hoatu eia nga taonga o taua tupapaku ki ana whanaunga, a roa noa i a ratou e takoto ana, ka hokimai ano aua taonga ki aia.

P Te Kune (32)(3)

.....
(WAR)

I nga wa o mua, ki te mea ka ahua riri te tahi iwi ki te tahi, ara ka riri puku noa iho i roto i a ratou ngakau, a ka hiahia kia patua ta ratou hoa riri, a ka tu a hopohopo te whakaaro ki te kaha o ta ratou hoa riri, te mea e kitea ai te kaha o te hoa riri ki te whawhai, he mea tu ki te hakari, a he mea karanga ta ratou hoa riri kia kai i te hakari, mutu kau ano te hakari ka kiia nga tai tama me nga toa katoa o te hoa riri kia takaro mamau ki a ratou na ratou nei te hakari, a ki te mea ka kaha te iwi nei ki ta ratou hoa riri ki te mamau, a ora ra ka turia te

taua a ka haere ratou ki te patu i te iwi i kai nei i ta ratou hakari. He penei hoki te whakaaro o Ngati Whatua i nga ra o mua i te kainga o Taukawe. I noho a Ngati Whatua i te whau, a he mea karere a Taukawe kia haere mai ratou ko tana iwi ki reira.

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HARI TAU (NGATI WHATUA)

“Ko te Puru”	The Puru
“Ko te Puru”	The Puru
“Koa e Toka Toka”	You o Toka Toka (a mountain on the Wairoa River, Kaipara)
“Kia ue ue”	Tremble
“Kia tutangatanga”	And stand ready
“I te riri”	For the battle
“E kore te riri”	The battle will
“E tae mai ki Kaipara”	Not come to Kaipara
“Ka puru ka”	
“Wautia koa”	
“Ai te riri”	

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“Katahi ka”	Now the land
“Ngapu te whenua”	Is
“Ka haere nga tangata”	Where shall man go
“Kiwheia, e Ruaimoko”	O Ruaimoko (god of earthquakes)
“Puritia Tawhia”	Detain Tawhia (an ancestor of the Ngati Whatua)
“Kia ita ita ita”	Hold hold hold

(B6.P78)(384)(30)

HE PIHE NGAPUHI

“Tu ka riri rongo mai ka heke
Tatara tatara te wai puna
Ko uru ko konga konga na
Ko Aparangi ko Kapiti hono
Ko Kapiti hono te ata o te taua
Te hiki hiki te rama rama
Te toto roia i whano
Whano whano mai toki
Hau nui e, ka riri Tu
Ka nguha tu ka whawhana Tu
Ka taka raro pouri ai
Ka taka te waro
Pipi ra u e ru
Koia pipi ra u e ru

Koia kia kotikotia te uru
 O te ariki
 Pipi ra u e ru
 Koia e tapu tapu
 Tu mata tangaroa
 E ngaro, e ngaro tuki taua
 He iwa, tukua ki te marae
 Whero whero, whero whero te tara
 Homai ra ki tai
 A whakarewa te tara kia tai
 Me ko tai manawa reka
 Te manawa ki a Tu
 U ae ae a
 Homai na he ki na Tu
 Whangaia kia Tai
 Me ko Tai manawa reka
 Te manawa ki a Tu
 Aeaea, ae ae a po
 E tapu, e tapu
 Tu ma tangaroa

(B6.P79)(384)(31)

E ngaro, e ngaro, e ngaro Tu
 Ki tana he iwa
 Pipi ra u e ru koia"

Those slain in battle (save the 1st, 2nd and 3rd and last killed) were all eaten, the last one was offered up to their atuas'.

NGAPUHI PIHE (FOR THE DEAD)

(Pihe from Moteatea Page 313)

(My copy taken by one from a Priest.)

Papa te whatitiri	Tu ka riri
I runga nei	Rongomai ka heke
Ko aua kanapu	
He aio	
Tu ka riri	Tatara (<i>courage</i>)
Rongomai ka heke	Tatara te wai puna
Tatara (<i>courage</i>)	Ko Uru (<i>a god</i>)
Tatara te wai puna	Ko Kongakonga
Ko Uru (<i>a god</i>)	Ko Apaurangi
Ko Kongakonga	Ko Kapiti hono
Ko Apaurangi	Ko Kapiti hono
Ko Kapiti hono	Te ata (<i>image</i>) o Te Taua
Te ata (<i>image</i>) o Te Taua	Te Hiki hiki
Te Hiki hiki	Te Rama rama ((<i>they</i>) the people)
Te Rama rama ((<i>they</i>) the people)	
	Tohe-ti tohe-ta

To toto (*blood*) roia
Whano whano (*to be on the point of*)
Whano mai te toki (*the war weapon*)
Haumi e

Ka riri Tu
Ka nguha Tu
Ka wawana Tu (*noble to walk with a swagger*)

Ka taka raro pouri ai
Ka taka te waro (*indistinct sound*)
Pipirau e Ru (*a god*)
Koia he tapu tapu

Koia kia kotikotia te uru o te ariki

Tumatatangaroa he ngaro
He ngaro tuki taua
He iwa tukua ki te marae

Wero wero
Koia Pipirau e Ru
Pipirau e Ru
Werowero te tara
Homai ra kia taia whakarewa

Te Tara ki tai
Me ko tai manawa reka
Te manawa ki a Tu
Aeaea
Tu
Aeaea
Hikihihi hikihihi
Warawara koia i Tangaroa
Ki a Tu aeaea
Homai ra he ki na tu
Whangaia ki a Tai
Me ko Tai manawa reka
Te manawa ki a Tu aeaea
Aeaea po he tapu Tu mata Tangaroa
He ngaro he ngaro tuki taua
He iwa pipirau e Ru koia

Te To to roia
I whano whano
Whano whano mai te Toki
Haumi e
*(keeping party a confederacy,
a conspiracy)*

Ka riri Tu
Ka nguha Tu
Ka wawana Tu
Pihe pihe
Ka taka Hokiangā nui ai
Ka taka te Ro
Pipirau e Ru
Koia ei
Ka taka raro pouri ai
Ka taka te waro
O Pipirau e Ru
Koia ei
Ka taka wawanatea nui ai
*(the warrior or Nukutawhiti as great
as the land "wawanatea")*

Ka taka te wara
O Pipirau e Ru
Koia ei
Kia kotikotia te uru o te Ariki
Pipirau e Ru
Koia ei
He tapu he tapu
Tu mata tangaroa ka ngaro ka ngaro
Tuki taua
He iwa, he iwa tukua ki te marae
(crop time to take up "he iwa")

Wero wero, wero

Te Tara wero homai ra
Werohia ki tai o whakarewa
Kia whakarewa te ika tere kupenga
(caught in a net)

Kia uru aeaea
Aeaea pihe
Te tara (taea) ki a tai
Me ko tai manawareka
Te manawa ki a Tu
U aeaea, ea ea pihe
Uru aea ea
Aea ea pihe
Pihe

(6)

HE PIHE
(TE RARAWA / NGAPUHI)

1. See another reading of this in Professor Lee's Grammar.
2. History of Ngapuhi
3. Moteatea P.314

This is the 4th reading:

"Papa te whatitiri i runga nei
Ko aua kanapu, he aitu
Ka riro Rongo-mai ka heke
Tatara te wai-puna tea
Ko uru ko nga-ngana
Ko Apa-rangi
Ko Kapiti hono
Ko Kapiti hono
Te ata o te taua
Te hiki hiki te rama rama
Te weti te weta
Te totoro ai koe
E whano, whano
Whano whano mai (te) toki
Haumi e
Ka riri Ru ka nguha Tu
Ka wewehi Tu ka wawana Tu
Tu atu raro pouri ai
Ka taka Hokianga nui - a - i
Ka taka te waro, pipirau e ru koia
Pipirau e ru koia
Kia koti kotia te uru o te Ariki
Pipirau e ru koia
Pihe
He tapu, he tapu Tu mata Tangaroa
He ngaro, he ngaro tu ki taua
He iwa he iwa
Tukua ki te marae
Wero, wero, wero wero te tara
Homai ra werohia ki te ia

Continued:(7)

Whakarewa, whakarewa te tara ki a tai
Me ko tai (tahi) manawa reka
Te manawa ki a Tu
U ae aea
U ae aea
Hiki, hiki, hiki hiki warawara
Koia i Tangaroa, i taua homai ra
He kino Tu whangainga ki a tai koropana

Te kawa ki te marae
Whiti rua te ika tere kupaenga (kupenga)
Kia uru ae aea
Ae aea
Kia uru ae aea
Ae aea
Kia uru ae aea
Pihe”

The lines in brackets are only sung when the dead have been killed in battle. In such case the heads of those slain by him in battle are raised in the air on spears each time the word Pihe is repeated by the Tohunga, which is also repeated by the people as a chorus.

Auckland 3rd April 1884

Sir

In making my annual Report of the Maori History I have the honour to state that I have 2419 pages of Maori manuscript now in copy, these with the manuscript now in possession of the Government at Wellington will make a little over four thousand pages.

I think I have a little more matter than will occupy my time up to the expiration of the four years allowed for this work. I shall continue to copy unless otherwise instructed by the Government.

I have the honour to be
Sir
your most obedient servant
John White

G S Cooper
under Security
Wellington

(B No.3 White)(107)(14)
NGAPUHI WAR AND SHIP

The Ngapuhi when at Karikawa not far from Port Nathan saw a vessel at sea.

(B No.3 White)(107)(15)
NGAPUHI

At Wairarapa they had a fight and took a Pa.

(B No.3 White)(107)(16)
MAUI

Left eye of Maui's fish Wairarapa.

(B No.3 White)(107)(17)
WAR AND MAKUTU

The Ngapuhi found a stick with some rarauhe tied on it in a swamp at Wairua on the road they were going to attack a Pa, the Ngapuhi made light of it or whakawaied it.

(B No.3 White)(107)(18)
DEFENCE FOR PA

In war the Pa put flax onto the palisading of the pa. This is called kope kope and is done to prevent the enemy seeing those in the Pa and to hide the defenders who can see those attacking and so spear them. This was done at Okaihau Pa when attacked by the troops.

(138)

TE MAARA A PANI

What I heard from our old men in days of old:

A sandy beach to the south east of the Bay of Islands is Te Ra o Kupe and Te Maara a Pani is a place near to Taranaki. This is a little island and the undulating land is not unlike a lot of big ahu ahu kumara, it is said Pani sets kumara there.

Nei ano enei korero o mua i rongo ai ahau ki oku koroua, ko te akau Ra o Kupe one i te taitua i te takiwa ki runga o Tokerau, ko te Ra-o-Kupe tera, a ko Te-maara a pani, kei Tara-naki tera, a kei uta atu o te akau, he wahi toropukepuke taua wahi me te maara ahuahu kumara nei te ahua, a e kiiia ana ko te maara i a a Pani i ngaki ai, a no reira te ingoa o taua wahi, mo te ngakinga o taua wahi e Pani.

(B No.3 White)(139)(8)

and it is called from this setting of kumara there by Pani.

MAKUTU IN WAR

In war and makutu can not take any effect i te tapu i a Rangi.

BLACK SHAG AS A MARO IN WAR

In war, they used to take the skin of the Papua shag, the big black shag, and make a maro with it, the neck was tied up round the chest.

MOKO OF MAN A TAHA

And they used to take the moko of the thighs and tou of the chiefs in one piece and cure them and when the skin was dry they them over the taha or ipu with which to pour water over a umu or hangi, these were only done with the moko of an uto.

(B No.3 White)(139)(8)(21)
TUPE OR KI IN BATTLE

1. The following is a Tupe or Ki which was originally used by a man called Tu-whare Rangi, who taught it to his son Tawaka, he taught it to his son Aparua, he taught it to his son Hinaki, his son Wharekawa, his son Piripi, who taught it to me, old Piripi was much afraid to tell it to me, but I agreed him into telling it to me, I am the only one besides those named above who has even heard these words as they are most sacred. This karakia is to give power to chase an enemy and to kill him and to give power to the weapon of the man who repeats it, it is:

“Takahia i a Nuku
Nuku nui nuku roa
Nuku whakamaunu
Hikoia te whetu
Hikoia te marama
Ka rere, ka rere
Ko te atawhaia”

This Tupe is called “Takahia”.

(B No.3 White)(139)(8)(22)

2. The following Tupe was given or taught by Whiro to Whare Kawa the father of Piripi, it is:

“Mata rehu mata rehu
Mata kamo te mate
O te Tupua, te atawhaia”

This karakia was to blind the eyes of the enemy, so that he could be killed and not

(B No.3 White)(140)(9)

see who he was contending with.

(B No.3 White)(140)(23)

3. The following is a Tupe which was handed down by Whiro and taught to Tu Whare Rangi and the others named, Whiro was father of Tu Whare Rangi. At the south in the Ngapuhi

wars with the Waikato in which Piripi joined, a Pa was taken and many of the chiefs of the Pa escaped, many of the Ngapuhi chased the fleeing people. The most swift runner of the Ngapuhi called Karere Horo was one and Piripi was another of those who were pursuing the fleeing enemy. Karere Horo said a Tupe which caused Piripi to fall on the ground on his knees but Piripi said the following Tupe which helped him to rise again and to obtain the chief they were pursuing and Piripi killed him, it is:

“Tupe hinga
Tupe takoto
Tupe ara
Ka tau te ruhi
Ka tau te ngenge
Te ha meha
Mei o Tu
E Tu whakaarahia”

(B No.3 White)(140)(24)

(See P6 of this where this is to be put in at XX)

4. The following is a Tohi taua, when a war party are out on a war expedition, each Hapu goes apart from the others and the men sit down in a line, which line must be quite straight and the men be in a sitting posture. The Priest then gets a branch of karamu and dips it into water and whilst he passes up the line coming from the east end of the line, going down on the north side of the men he repeats the karakia, at the same time he strikes the right shoulder of each man with the karamu branch:

“Mataratara te hi hi
Mataratara te ha ha
Mataratara te hau o Uenuku
Taku tama i tohia
Kia riri kia Nguha”

(B No.3 White)(141)(10)

“Ko te tama nei
Kani o Tu
Me Te-ngana-hau
Ka riri ki tai

No Tu
Karo patu ki tai
No Tu
Karo tao ki tai
No Tu”

of a piece of the branch break on the shoulder of any man in the ceremony he will die in the ensuing battle. Not any child, boy or woman is to be present or see this ceremony performed.

(P262)(7)
HE KARAKIA KI A MARU KI A RANGI-NUI

1. Tu te pou, ko te pou a Hine
2. Me te Rangi whaka-uria
3. He hirere (brave)
4. Ko te hirere i te tuhi
5. Ko te hirere i te rapa
6. Ko te hirere i te uira
7. Ko te hirere i te aniwaniwa
8. Ko te hirere i a Rangi-nui-e-tu-nei
9. Tenei hoki te pou ka tu
10. Ko te pou a te matua iwi
11. Ko te pou a Rangi-tawhi
12. Ko te pou a Rangi-nui-e-tu-nei
13. Awhi-nuku te pou
14. Awhi papa te pou (awhi, tawhi or rarau, to hold)
15. Awhi kerekere te pou
16. Ko te pou a Rangi-tawhi
17. Ko te pou a Rangi-nui-e-tu-nei
18. E Maru e, ma au rakau na
19. Ko Turaki riri, ko turaki nguha
20. Hei ara mo te riri, hei ara mo te patu
21. Turaki ana i kona, peperu ana i kona
(peperu, peruperu, smashed)
22. Ko Maru tahuri atu, ko Maru tahuri mai

This karakia is used at times by a warrior as a karakia which he repeats when by himself from his party in some lone place over his weapon of war as a “ki-tao” to ensure it’s taking effect on his enemy, also to prevent it from breaking when used, whilst he holds his spear or other weapon in his left hand stretched out to it’s full extent, he repeats this karakia over it, looking at his weapon all the time.