OFFICIAL

"A"

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Ministry of Justice
WELLINGTON

HE WANANGA O NGAPUHI
A LEARNED KNOWLEDGE OF NGAPUHI

TE WHAKAPAPA O TE AO
THE GENEOLOGY OF THE WORLD

TE HANGATANGA O TE AO
THE CREATION OF THE UNIVERSE

E IO MATUA TE KORE
IO WHO HAVE NO PARENTS

TE HINENGARO MAORI
THE MAORI PSYCHOLOGY

TE KAHU MAORI
THE MAORI CLOAK

Rima Edwards

THIS is the Learned Knowledge of Ngapuhi marked with the letter "A" referred to in the annexed affidavit of Rima Edwards

Sworn at Kaitaia this 16th day of April 2010 before me

A Solicitor of the High Court of New Zealand

E TORUA NGA PATAI:
THERE ARE THREE QUESTIONS

I ANGA MAI TATOU I HEA
WHERE DID WE COME FROM

HE AHA A TATOU MAHI I KONEI
WHAT ARE THE THINGS THAT WE DO HERE

KI TE MATE TATOU E HAERE ANA TATOU KI HEA.
WHEN WE DIE WHERE DO WE GO TO

KA TUKUA ATU NEI ENEI KUPU KI TE KAHUI AO KI TE KAHUI PO.
THESE RECITALS ARE CONVEYED TO AND BEFORE THE PRESENCE OF THE SPIRITUAL ELEMENTS OF THE DAY AND OF THE NIGHT.
MA TE KAHUI PO E WHAKAEHU ATU KI TE TOI O NGA RANGI
THESE SPIRITUAL ELEMENTS ACCORDINGLY CONVEY THEM TO THE UPPERMOST HEAVEN
KIA IO TE WANANGA. MANA HOKI E WHAKATIKA MAI.
TO IO OF ALL KNOWLEDGE. HE WHO SHALL CORRECT.

EHIA KE NGA WANANGA WHAKAMARAMA I ROTO O NGAPUHI ENGARI KO TE IHO O ENEI WANANGA KATOA HE ORITE KATOA.
THERE ARE SEVERAL LEARNED STRANDS OF KNOWLEDGE WITHIN NGAPUHI BUT THE ETHOS OF THEM ALL ARE THE SAME.

KOIA TENEI TETAHI: HE RAPOPOTOTANGA.
THIS IS ONE OF THEM. A SUMMARY.

TIMATA MAI I:
BEGINNING AT:
TE KOREKORE - He au anake kei konei e kukume ana kia ratou ano
THE NOTHINGNESS- Only natural forces exist here that continually pull and push against each other
IO MATUA TE KORE - Te Atua tuatahi i puta mai i te Korekore
IO WHO HAVE NO PARENTS-The first God who came out of Te Korekore
IO TE KAKANO - Te purapura i tupu ake ai nga mea katoa o te Ao
IO THE SEED-The seed from which all things in the World grow
IO TE MANA - Te kaha o Io Matua Te Kore o Tuawhakarere
IO THE SUPREME POWER-The supreme power of Io Matua Te Kore from beyond
IO TE MAURI - Te mea ora i roto i nga mea katoa o Te Ao
IO THE LIFE-The living element in all things created to the world

IO TE TAPU - Te wairua horomata horekau nei he kino kei roto
IO WHO IS PURE OF SPIRIT-The pure spirit that is free of evil
IO TAKETAKE - Te takenga mai o nga mea katoa
IO THE GROWTH STEM-From which all things stem
IO TE WAIORA - Te wai e ora ai te Ao
IO THE WATERS OF LIFE-Water that sustains the world
IO TE WAIRUA - Te hau o Io i tukua ki te ngakau o te Ao.
IO THE SPIRIT-The spirit of Io that is given to the heart of the world
IO MATANGARO - Nga mea e kore e kitea e kore e mohiotia e te tangata
IO THAT CANNOT BE SEEN-Knowledge that cannot be seen or known by mankind
IO TE WANANGA - Te puna o nga matauranga katoa
IO OF ALL KNOWLEGE-The spring and source of all knowledge
TE PO - E pouri ana te Ao
THE NIGHT-The World is in darkness
TE PO NUI - Pouri nui ana te Ao
THE GREAT NIGHT-The World is in great darkness
TE PO ROA - Pouri roa ana te Ao
THE LONG NIGHT-The World is embraced by the long nights
TE PO TIWHATIWHA Pouri tiwhatiwha ana te Ao
THE DARK NIGHTS-The World is embraced by the dark nights
TE PO WHAWHA Pouri whawha ana te Ao
THE SEARCHING NIGHTS-The World is searching through the darkness
TE PO URIURI - Pouri uriuri ana te Ao
THE DARK NIGHTS-The World is embraced by the darker nights
TE PO KEREKERE - Pouri kerekere ana Ao
THE DARKER NIGHTS-The World is in even darker nights
TE POTANGOTANGO - Pouri tangotango ana te Ao
THE DARKEST NIGHTS-The World is in the darkest nights
TE POAWATEA - Kua hiahia te Po ki te rapu i te maramatanga
THE NIGHT OF LIGHT-The darkness wishes to find light
KO TE PUTAKE - Ko te timatanga o te tupu o te Ao
THE BEGINNING OF GROWTH-The World begins to grow
KO TE TAMORE - Te tupu o te aka o te Ao
THE FIRST TAPROOT-The vine of the World begins to grow
TE WEU - Kua tupu haere te aka o te Ao
THE GROWING VINE-The vine of the World continues to grow
TE AKA - Kua puawai te aka o te Ao
THE VINE-The vine of the world blossoms
TE REA - Kua tini atu nga aka whakatupu i te Ao

THE INCREASED VINES-The vines of growth begin to multiply
TE WAONUI - Ko te waonui i tukua ki te Ao
THE GREAT FOREST VINES-The growth vines that is let to the world
TE KUNE - Kua tupu haere i roto i te kopu o te Ao
THE BUSSOM-Growing within the bussom of the world
TE WHE - Kua nui haere te whakatupu
THE MATURE GROWTH-The growth is maturing
TE HIHIRI - Kua timata nga kaha ki roto ki te Ao
THE ENERGY-The energy forces begin in the world
TE HINENGARO - Kua timata te whakaaro hinengaro ki te Ao
THE PSYCHOLOGY-The thought processes begin in the world
TE MAHARA - Kua puawai te mahara ki te Ao
THE MEMORY-Memory processes mature in the world
TE WHAKAARO - Kua puawai te whakaaro ki te Ao
THE THINKING-Thought processes mature to the world
TE AHUA - Kua tango ahua nga mea o te Ao
THE IMAGE-Things take shapes and images in the world
TE WHIWHIA - Kua herea nga mea katoa ki te Ao
THE BINDING-Things are bound into the world
TE RAWEA - Kua pupurihia nga mea katoa ki te Ao
THE HOLDING-Things are held into the world
TE WAWAI - Kua timata te hanga ia Ranginui
THE FIRST CREATION PERIOD-Creation of Ranginui begins
TE TAITUA - Kua oti nga Rangi tuhaha me nga rangi o raro
THE SECOND CREATION PERIOD-The heavens above and below are completed
TE TAIARO - Kua timata te hanga ia Papatuanuku me nga wai
THE THIRD CREATION PERIOD-The creation of Papatuanuku and the waters begin
HAMUIMUI - Kua tutuki te takoto o nga moana
THE FOURTH CREATION PERIOD-The seas have been laid upon Papatuanuku
UEPAPATANGAROA - Kua oti Papatuanuku
THE FIFTH CREATION PERIOD-Papatuanuku is completed
TE MANA AU PU - Ko te kaha o roto e pei ana ki waho
THE INWARD POWER-The power within pushing outwards
TE MANA AU KE - Ko te kaha o waho e pei ana ki roto
THE OUTWARD POWER-The outer power pushing inward

Ka puta ko Ranginui me Papatuanuku

Ranginui and Papatuanuku are born

RANGINUI PAPATUANUKU

Ko te tikanga o te ingoa o Ranginui kei roto i a ia te kaha hei pupuri i te Ao
The meaning of the name Ranginui is that within him is the forces that holds the World together.

Ko Papatuanuku te whaea o nga mea katoa ko ia hoki te
Papatuanuku is the mother of all things and she is the

purapura o te ira wahine me ona ahua maha penei i te aroha me te manaaki.
seed of the female element and its many characteristics such as love and kindness.

RANGINUI	ka moe ia	PAPATUANUKU
Ranginui	married	Papatuanuku

Ko Ranginui me Papatuanuku nga matua o te Iwi Maori.
Ranginui and Papatuanuku are the parents of the Maori people

Ka piri Ranginui kia Papatuanuku ka noho te Ao ki roto i te Pouri
Ranginui embraced Papatuanuku and the world remained in darkness

Ka Whanau mai hoki a raua tamariki ki te Ao e pourinui ana nga wahi katoa
Their children were born into this World that was in Darkness everywhere

horekau rawa he maramatanga.
and there was no light at all

Ko nga tamariki rongonui enei a Ranginui raua ko Papatuanuku engari he
The following are the well known children of Rangi and Papa but

tini noatu a raua tamariki i whanau mai kia raua. Ko a raua tamariki he atua
many other children were born to them. All their children are Gods

katoa ara he Tane katoa.
and they are all male

Ko enei etahi o nga tamariki rongonui a Rangi raua ko Papa.

These are some of the better known children of Rangi and Papa

URUTENGANGANA, TANGAROA, TANE, TUMATAUENGA
RONGOMATANE,TAWHIRIMATEA, HAUMIETIKETIKE
WHIRO, RUAMOKO

Ka tohua a Tangaroa hei Atua mo te moana me ona mea katoa penei i NGA IKA
Tangaroa was assigned the responsibility of God of the Sea and all that belongs to the sea such as the fish.

Ka tohua a Rongomatane hei Atua mo nga kai i whakatongia ki te whenua
Rongomatane was assigned the responsibility of God of foods that are planted in the ground

penei i te kumara. Ko ia ano hoki te Atua o te Rongomau, o te rangimarie, o
such as the kumara He is also the God responsible for peace, goodwill,

te tuku me te whakanoa.
of forgiveness and of lifting the state of sacredness.

I tohua a Haumietiketike hei Atua mo nga kai tupu ki runga ki te whenua
Haumietiketike was assigned the responsibility of God of foods that grow above the ground

penei i te roi me te aruhe.
such as the roi and the fern.

Ka tohua te Tuakana a Urutengangana hei Atua tiaki i nga whetu o te rangi
The eldest Brother Urutengangana was assigned the responsibity as carer of the stars of the heavens.

TE MANGOROA, MATAARIKI, TAKI O AUTAHI, ATUTAHI,
The Milky Way, the Pleides, the Southern Cross, Canopus

PUANGA, TAUTORU, WHAKAAHU, NGATAKI, REHUA, TE KORU,
Rigel, Orions Belt, Whakaahu, the Pointers, Antares, Te Koru

POUTUTERANGI, WHANUI.
Altair, Vega.

Ka tohua a Whiro hei Atua mo nga aitua, mo nga mate, mo nga kino me nga
Whiro was assigned the God responsible for death, sickness, all bad things

Mauiui o Te Ao
and all sickness of the world

Ka tohua a Ruamoko te potiki hei Atua mo nga ruu o raro o te whenua.
Ruamoko the youngest was assigned the responsibility of God of
Earthquakes and eruptions.

Ka tohua a Tane hei Atua whakakakahu i Te Ao. Nana i hanga nga rakau
Tane was assigned the God responsible for clothing the the world. He

katoa o te ngahere, nga manu katoa o te Ao me nga kararehe katoa o te Ao
created the trees of the forests, all the birds of the world and all living
creatures of the world

me era atu mea.
and other things as well.

NGA RAKAU, NGA MANU, NGA TOKA, NGA OTAOTA, NGA
The trees, the birds, the rocks, the grassess

PEEPEKE, NGA PUREREHUA, NGA NGARO, NGA TATARAKIHI,
The insects, the butterflies, the flies, the cicadas

NGA WERIWERI, NGA PUNGAWEREWERE
The centrepedes, the spiders

Ka tohua hoki hei a Tane te kaihanga i te tangata tuatahi ki te Ao ara ia
Tane was also assigned the God responsible for the creation of the first
human being to this world

Hineahuone me te tango ake i nga kete o te matauranga mai ia Io Matua Te
that is Hineahuone and also for obtaining the baskets of knowledge from Io
Matua Te Kore

HINEAHUONE TE WAHINE TE TANGATA TUATAHI, HINETITAMA,

Woman created from the earth the first human being. Hinetitama,

HINENUITEPO, HINEMOANA, HINE PUKOHURANGI, HINE TE
The lady who cares for the spirits of the dead, the lady of the sea, the lady of the Mist

IWAIWA, NGA KETE O TE MATAURANGA
The lady of the Rainbow, the Baskets of Knowledge.

Ka tohua ko Tumatauenga hei Atua mo te tangata, nga mahi pakanga hoki
Tumatauenga was assigned the responsibility of God of Mankind and

me te hanga hoki i te Tane tuatahi a Tikinui ki tenei Ao.
the creation of the first male that is Tikinui to this world.

Ko ia ano hoki i tohua hei Atua o te Pakanga.
He was also assigned the responsibility of God of Wars

Ka whanau mai nga tamariki a Tane, a Tangaroa a Tawhiritmatea, a
And so the children were born, Tane, Tangaroa, Tawhirimatea,

Rongomatane, a Haumietiketike, a Tumatauenga, a Whiro me era atu ka
Rongomatane, Haumietiketike, Tumatauenga, Whiro and others

noho katoa ratou ki roto i te kuititanga o te pouri. Na runga i tenei
and they all lived in the tight embrace of darkness. It is on the basis of

whakapapa ka noho whanaunga nga mea katoa o Te Ao. Nga rakau, nga ika,
this geneology that all things of the world are related. The trees, the fish,

nga manu, nga peepeke, nga purerehua, nga otaota, nga Turehu, nga
the birds, the insects, the butterflies, the small plants, the Fairy people

Whatukura, nga Mareikura, nga Kararehe, nga Ponaturi me te Tangata hoki.

the male elements and the female elements of the heavens, the people who live under the sea and mankind of cause.

Ka poua te mana, te tapu, te mauri me te Wairua o Io Matua Te Kore e ia ki roto
The supreme power, the state of spiritual purity, the life element and the spirit of Io Matua Te Kore was imbued by him

ki enei uri katoa,
into all these his descendants.

O enei uri katoa ko te Wairua o te Tangata anake i tukua mai ki tenei Ao.
Of all the spirits of these descendants it is the spirit of mankind alone that he allowed into this world.
Ko te wairua o nga kararehe me era atu o ana uri i waihotia e Io Matua Te Kore ki
The spirits of all the animals and all the other of his descendants Io Matua Te Kore placed them

te rangi tuatahi noho ai ki Te Marama I Huakina. Koia i ki ai nga korero ko
into the first heaven that is Te Marama i Huakina. That is why it is said

te mana tukuiho ko te mana motuhake ko tera te mana i tukua mai i
that the the supreme power and supreme authority was handed down from

Tuawhakarere ka pouheretia kia Ranginui me Papatuanuku ka pouheretia ki
the beginning which was then imbued into Rangi and Papa and then into

a raua tamariki maha kia Tane ma, ka pouheretia ki a ratou uri maha o te
their many children such as Tane and then it was imbued into their many descendants

Taiao ki nga rakau ki nga manu, ki nga ika me era atu, tukuiho hoki ki te
of nature that is the trees the birds the fish, and the many others and finally

Tangata.
handing it down to mankind.

Koia tenei te mana tukuiho e korerotia nei e te Tangata ara iti noaiho
This is the supreme power that is talked about by man and only a small part

o tenei mana i tukua maie ia ki te tangata ko te nuinga o te kaha o tona mana
of Io's mana he handed down to mankind the greater part of his powers he

i puritia e ia kia aia ano ara kia Rangi me Papa me a raua tamariki a Tane
retained to himself to Rangi and Papa and to their children Tane and the

ma.
others.

Koia tenei ko te Kahu Maori e korerotia nei e te Tangata Maori. Ka pa mai
This is the Maori Cloak that is talked about by Maori. When the

te awha, te whatitiri, te ruu me te parawhenuamea ki te Ao koia enei nga
storms, the thunders the earthquakes and the floods appear upon the earth

tohu o tona kaha ara o tona mana. Ko enei tikanga i anga mai ia Io
these are the expressions of his supreme authority and power which derive

Te Mana
from Io the supreme power and authority.

Ka tae ki te wa ka whakaaro nga tamariki a Rangi raua ko Papa kia tukua
The time came when Rangi and Papa's children considered to let

mai te maramatanga ki te Ao. Ka korerotia e ratou te take ara me patu me
light into this world. They discussed the matter and considered whether they

whakawehe ranei o ratou matua. I mea a Tumatauenga kia patua. I mea
should be killed or separated. Tumatauenga said to kill them.

Tane kaua e patua. Horekau Tangaroa i kiki. I mea Tawhirimatea kia kaua
Tane said don't kill them. Tangaroa did not say anything. Tawhirimatea

e patua ara kia kaua e wehea. Ko Rongamatane i whakae kia wehea. Ko
said not to kill or separate them. Rongomatane agreed that they be
separated.

Haumietiketike i whakae kia wehea. I te mutunga i whakae te nuinga kia

Haumietiketike agreed that they be separated. Finally the majority agreed

wehea o ratou Matua. Ko Tawhirimatea anake te mea horekau i whakae kia
that their parents be separated. Tawhirimatea was the only one who did not

wehea o ratou matua.
agree that their parents be separated.

Ka tu mai Rongomatane ki te whakawehe ia Rangi raua ko Papa. Ka tu atu
Rongomatane stepped forward to separate Rangi and Papa with his

me ana ringaringa ki runga. Kihai i taea. Ka tu mai ko Haumietiketike.
hands placed upwards. He failed. Haumietiketike then stepped forward but

kihai i taea. Ka tu mai Tumatauenga. Kihai i taea. Ka tu mai Tane
he failed. Tumatauenga stepped forward but aso failed. Tane then

horekau i taea. Ka huri a Tane ko ana waewae ki runga. Ka toko a Tane ka
stepped forward and failed as well. Tane then turned with his feet placed

wehe a Ranginui raua ko Papatuanuku e Ia. Koia te whakatauki " Ka toko
upwards and he successfully separated Rangi and Papa. That is why the

Tane ka wehe a Rangi raua ko Papa.
proverb Tane pushed upwards with his feet and successfully separated Rangi and Papa

Ka rangona te auee a Papatuanuku i te wa tonu i uru mai te maramatanga ki
The excruciating pain from Papatuanuku can be heard and at that very moment light came into

te Ao. Koia tenei ko te reo karanga a te Wahine e rangona ana ki runga i o
the world. This is the welcome wail cry of the women that we hear

tatou marae mai i tera wa ki tenei. Ka tu mai a Ranginui ki runga ka takoto
on our marae from that time to the present. Ranginui lay above and

a Papatuanuku ki raro. Ka tau te kohu ka taka te ua. Ko te tohu aroha tenei

Papatuanuku lay below. The mist settled and the rain fell. This is the

o te Wahine ki te Tane ara o Papatuanuku kia Ranginui me Ranginui kia
symbol of love of a woman for a man and a man for a woman that is
Papatuanuku for Ranginui and Ranginui

Papatuanuku.
for Papatuanuku.

Kua marama Te Ao.
The World is now in light

He riri tonu kei waenganui i nga tamariki nei mo te wehenga a o ratou
Anger still exists between the children because of the separation of their

Matua. Ko te rapopotanga o enei korero ka huri nga uri ki te kai ia ratou
parents. To briefly explain this long story the conclusion was that it began a
process whereby the descendants would consume each

ano. Ahakoa na te riri i hua ai enei tikanga ko te otinga hei oranga mo te
other. Although it was anger that led to this practice it was indeed necessary
for the survival of the

Ao. Ko te whawhai nui e haere tonu nei ko tera waenganui ia Tawhirimatea
World. The great battle that still rages to this day is that between
Tawhirimatea

me ona tuakana teina o te whenua.
and his older and younger brothers who are on earth.

Tua atu ko te pakanga waenganui ia Tangaroa me Tane. Ka waipuke te
Also the other battle that still rages on is that between Tangaroa and Tane.

whenua ko Tawhirimatea e puaki ana i tana riri. Ka rere nga wai ki te moana
When the land is flooded it is Tawhirimatea expressing his anger. The
floodwaters then flow to the sea

hei whangai i nga tamariki a Tangaroa. Ka miri nga wai o te whenua o te
to nourish the children of Tangaroa. The waters of the land and the

moana ki te Rangi ka whai kai nga tamariki a Tawhirimatea. Ka tuki nga
sea evaporates to the heavens and so the children of Tawhirimatea are also
nourished.

ngaru a Tangaroa ki te whenua ka ngahoro nga rakau a Tane ki te moana hei
The waves of Tangaroa crash into the land and the trees of Tane fall into the
sea

kai ma nga tamariki a Tangaroa. Ka haere te Tangata ki te hii ika ka kai nga
and become food for Tangaroa's children. Mankind goes fishing and the

uri a Tane i nga uri a Tangaroa. Koia te Karakia:
descendant of Tane eats the descendant of Tangaroa. These are the reasons
for the following karakia.

Tapatua ki rangi
Tapatua ki tai
Tapatua ki uta
Tapatua kia Tawhirimatea
Tapatua kia Tangaroa
Tapatua kia Tane
He kaha ki rangi
He kaha ki tai
He kaha ki uta
He kaha kia Tawhirimatea
He kaha kia Tangaroa
He kaha kia Tane.

Ki te tirohanga o te tangata Maori e kore enei tikanga aukukume e mutu ki te
In accordance with Maori phylosophy these practices will never cease

Ao.
to this world.

Ko Rongomatane te Atua o nga kai o raro o te whenua. Koia ano hoki te Rongomatane is the God of foods under the ground. He is also the God of

Atua o te Rongomau, o te pai o te rangimarie me te whakanoa. He mana pace and goodwill, of goodness, of kindness and also of normalising sacred situations. Peace

nui te rangimarie ki te Ao. Ahakoa te kai o nga uri ia a ratou ano ko tenei has enormous power in this world. Although these descendants eat each

mahi e mahia ana hei ora mo nga mea katoa o te Ao. Na enei mahi ka noho other these thngs are done to sustain everything in this world. Because of

rangimarie te Ao. Ko tenei rangimarie i anga mai ia Rongomatane.
these deeds peace reigns in this world. This peace originates from

Ko te nuinga o te Ao e noho ana i runga i te rangimarie. E
Rongomatane. The greater part of the world live in peace

kore hoki te rangimarie e mutu ki te Ao. Ko nga mahi pai katoa a te tangata and peace will not cease to this world. All mans good deeds

ki tenei Ao i anga mai ia Rongomatane.
in this world originates from Rongomatane.

Ko Whiro te Atua o nga mea kino. Ko ia te Atua i kai ai te tangata i a ia Whiro is the God of all things bad. He is the God responsible for mankind eating

ano. Koia nga karakia a te tangata kia Whiro. E kore hoki e whakahawea ki himself. That is why man conveys karakia to Whiro. He will not belittle

tona mana. Kei roto i nga pakanga nga tikanga nui i mahia ai te kaitangata his powers. It is in the battles that the practices of human eating human is underatken

no te mea ko Whiro kei roto tonu i nga ika o te parekura e whakararuraru because Whiro resides in those killed on the battlefield and continue to cause enormous trouble

ana i nga Tangata e ora tonu ana. Koia ka kainga nga Ika o te parekura hei
to those still alive. That is why those enemy killed in battle are eaten to

whakanoa i te tapu o Whiro. Tua atu i tenei ki te makutuhia nga tutae o te
nullify the influence of Whiro. Further to this eating of those enemy killed
in battle is because that should a curse be placed on the faeces of the

toa ka hoki ano te makutu ki runga i te whanau hapu o te ika tangata i kainga
ra e te toa.

warrior who ate those killed then the curse lands back on the whanau and
hapu of that warrior that was eaten.

Na runga i enei tikanga ka riro nga mana o te hoariri i te tangata i toa.
Under these customs power of the fallen is acquired by the victorious
warrior.

Tua atu i enei tikanga horekau te tangata i kai pokanoa i tetahi
Beyond this state emanating from a state of war mankind generally did not
wrecklessly eat

atu tangata. He pai te ta o te kiko tangata. Ko nga whakaaro me nga mahi
another human being. The taste of human flesh is good. All evil thoughts

kino katoa a te tangata ki tenei Ao i anga katoa mai ia te Atua ia Whiro. He
and deeds by man in this world all stem from this God Whiro.

mana nui tona.
He has enormous powers.

Ko te Mauri Ora te mea ora i roto i nga mea katoa o Te Ao. I anga mai tenei
Mauriora is the living element present in all things of the world. This living

tikanga ia IO TE MAURI. Ka mate te rakau ka mate tana mauri ara ka
element originates from Io The Life Element. When a tree dies it's mauri

pirau. Ko tera pirau ka huri hei kai whangai i nga kakano hou o tetahi atu
dies as well and rots. That decaying matter then feeds the seeds of a new

rakau e puawai mai ana ki te Ao. Na runga i tenei ka haere tonu ka ora tonu

tree that is blosoming into the world. It is on this basis that the life element

te mauri o tera rakau. Penei tonu mo nga mea katoa o te Ao penei i nga ika
of this tree carries on and lives on. It is similar for all things of the world

o te moana, nga manu o te ngahere me te Tangata hoki. Na runga i enei
such as the fish, the birds of the forests and mankind as well. On this basis

tikanga ka ora tonu te Ao. Ko nga mea kua mate nei te mauri ki tenei Ao
the world also lives on. The things whose life element has died from this

kua hoki tuturu atu ki tona Atua i tukua mai ai ia ara kia Tane kia Tangaroa
world they have returned to their respective Gods such as Tane and

me era atu.
Tangaroa and the others.

Ko te Tapu tetahi ahua e whakarongo ai te wairua o te Tangata. Ko te tapu
Sacredness is an element that gains the respect of the spirit of man. Tapu

he wairua horomata horekau nei he kino kei roto. Engari ki te takahia tera
is a state of spiritual purity that contains no evil. But if that sacredness

tapu ko nga hua ka puta he kino katoa. I konei ano ka puta te mana o
is trampled on the outcomes are all bad. It is here that the mana of Whiro

Whiro. Ko te tapu tetahi mea e mataku ai te tangata Maori na runga i tana
becomes active. Desecrating that which is made sacred brings enormous

mohio ki te takahia e ia te tapu ka pa mai ki runga kia ia ki tana whanau,
fear to the Maori person because he accepts that if he desecrates that which

hapu Iwi ranei tetahi raruraru nui. He aitua, he mate, he mauiui, he
is sacred he invites great tragedy for himself his whanau hapu and Iwi.
Violent injury, death, illness,

parekura he muru me era atu momo kino o roto o te whare a te Atua nei a
many deaths, plunder and other bad things that are contained within the
house of this God

Whiro. Ko tenei tapu horekau nei he kino kei roto ko te tapu o Io Matua te
Whiro. This sacredness that contains no evil is the sacredness of Io Matua

Kore.
Te Kore

Ko te wairua ko te hau o Io Matua Te Kore kei roto i te ngakau o te tangata.
The spirit is the breath of Io Matua Te Kore that is within the heart of man.

E rongo ana koe e haruru ana engari e kore e kitea e te kanohi. E taea e te
You can hear it rumble but you cannot see it. The spirit can

wairua te whakaputa mai i tana tinana ka haere ki ona haere. Ko te tinana
come out of its body and go on its own journey. The body

me te wairua he kotahi raua. Ki te mate te tangata ka haere tona wairua ki te
and the spirit they are one. When the person dies it's spirit goes to

kainga tuturu mo te tangata. Ka haere ki nga kurakura o Hinenuiotepo ara ki
the final home for mankind. It goes to the embracing care of Hinenuiotepo

te ponui ki te Hono i Wairua ki te Maramatanga e kore nei e kitea ki tenei
that is to the great night to the joining place of the spirits to the light that

Ao. Ka hoki pirau atu te tinana tangata kia Papatuanuku.
cannot be found in this world. The body returns and decays into
Papatuanuku.

Ko Hinenuiotepo te kaituku mai i te mate tupapaku ki te tangata ki tenei Ao.
Hinenuitepo is who brings death to mankind in this world.

Koia i meinga ai ko te Ira Wahine te kaipupuri i te mana o te mate. Ko
That is why it is said that the female element holds the power over death.

tera mana he mana tapu rawa atu. Kei roto i nga poroporoaki ki te hunga
That power is enormously sacred. It is in the farewell speeches to the dead

mate nga kupu whakarongo ki te mana o Hinenuiotepo. Ko Whiro tona hoa
that is seen the enormous respect held for the power of Hinenuiotepo.

i roto i enei tikanga katoa.
Whiro is her close companion in all these things.

Ko Mauitikitiki i whai kia ora tonu te tangata ki tenei Ao kia kaua e mate.
It was mauitikitiki who sought that mankind live eternally in this World and that he should not die

Horekau i taea e Ia. Ko Ia ke te mea i mate. He mea uru atu Mauitikitiki
He did not achieve this. He was the one who died. Maui entered Hinenuitepo through

mai i te wharetangata o Hinenuiotepo. Ka ara mai Hinenuitepo kutia ana
her birth passage. Hinenuitepo woke and crushed Mauitikitiki between her thighs

Mauitikitiki e Ia ka mate a Mauitikitiki a Taranga. Koia te tangata e mate
And Mauitikitiki a Taranga died. Hence mankind continues to

tonu nei. Ehia nga tikanga nui i puta mai i enei mahi. Ko te tuatahi ko te
to die. Several important customs originate from these things. The first

tapu nui i uhia ki runga ki te Ira Wahine i oti ai kei runga ake tona mana i to
is a great sacredness was placed upon the female element which places her mana above

te tane i runga i tenei ko ia te kaipupuri i te mana o te mate.
that of the male element in this respect in that she holds the power over death.

Na tenei tapu i noho puku ai te wahine ki etahi o nga tikanga o te iwi engari
It is because of this sacredness that the woman remains silent under some customs of the people

ki te tae ki te kikiitanga e kore ai e taea e te tane nga karakia ma te tohunga
but should the male tohunga prayers fail then the female tohunga completes

ira wahine e whakaoti nga karakia. Ko tenei noho puku kia kaua ai e takahia
the prayers. This silent position is so that her sacredness is not desecrated

tona tapu kia kaua ai hoki e pa te raruraru nui kia ratou. He whakaatu ano
and therefore avoids possible catastrophe to the people. This is also a
teaching

hoki ki te tane kia kaua tona ringa e pa patu i te wahine. Ko te wa ano tenei
to the male element that striking a woman is forbidden. This is also the time

e tukua ai te kakano o Papatuanuku ki roto ki te wahine e whanau tonu mai
that the seed of Papatuanuku is released into the woman so that mankind

ai te tangata ki tenei ao. Kei te wharetangata ano te mana nui hei whakaora i
continues to be born into this World. The sacredness of the birth passage of
the woman also holds the power to restore wellness

nga mauiui o te takahi tapu o te makutu ranei i tukua mai e tetahi atu.
of illnessess as a consequence of sacredness being breached or from a curse
that has been sent by someone else.

Na Io Matua Te Kore i whariki mai nga Rangi Tuhaha. He mea penei te
Io Matua Te Kore laid out the Heavens. This is how

whariki e Ia. Te nuinga o nga rangi nei i huaina e Tane ki nga ingoa o ana
he laid them out. Most of the names of the heavens were named by Tane

tuakana teina ara nga tamariki a Ranginui raua ko Papatuanuku. E toru
after his brothers that is the children of Rangi and Papatuanuku. There are

rarangi ingoa mo enei rangi koia tenei tetahi.
three teachings of names for these heavens and these are one of them:

Te Toi o nga Rangi - te Kainga O Io Matua Te Kore
Te Toi o nga Rangi-The home of Io Matua Te Kore
Te Nganangana a Rangi
Te Paerangi
Te Uenukurangi
Tukapua - te kainga o te puna wai o te rangi
Tukapua -the home of the spring of water in the skies
Tumatatawera

Te Rangiuruao
Rongomaitaharangi
Te Iho O Te Rangi
Tawhirirangi
Te Aka ki Te Rangi
Te Marama I Huakina - Te Rangi tuatahi -nga wairua kararehe katoa
Te Marama I Huakina-The first heaven where the spirits of all the animals reside
Te Maraeroa - Te whenua nei te Kainga o Te Tangata, nga Kararehe nga Ika me era atu
Te Maraeroa-This earth the home of mankind, of the animals, of the fish and all else
Te Kiriwaiwai O Papatuanuku
Rarohenga - te Kainga o Hinenuiotepo
Rarohenga-the home of Hinenuiotepo
Te Manawa O Papatuanuku

Ko nga tangata e noho ana ki enei rangi ko nga Poutiriao, ko nga whatukura
The people who live in these heavens are the Poutiriao, the Whatukura,

ko nga Mareikura me nga tamariki a Tawhirimatea. Ko nga Ponaturi kei
the Mareikura and the children of Tawhirimatea. The Ponaturi are under the

raro i te moana.
the sea.

TE TAKENGA MAI O NGA MANU
The origin of the birds.
E rua nga wananga mo tenei koia tenei tetahi.
There are two teachings on the origin of the birds. This is one of them.
Ka tangohia mai e Tane he oneone mai ia Papatuanuku ka pokea e ia te
Tane took some Earth from Papatuanuku and created the

manu tuatahi. Ka tangohia mai e ia te kakano mo nga manu mai ia Io Matua
the first bird. He then acquired the seed for birds from Io Matua

Te Kore ka poua e ia ki roto ki te manu kua oti nei e ia te hanga. Ka puhia e
Te Kore and he implanted it into this bird that he has completed. He then

ia tana hauora ki roto ki te manu nei ka ora mai. Koia tenei ko te manu

blew his breath of life into this bird and it came to life. This was the first

tuatahi.
bird.

Ka hanga hoki e ia te Moa, te Kea, te Kiwi, te Kaka, te Takahe, te Tirairaka,
He then created the Moa, the Kea, the Kiwi, the Kaka, the Takahe, the Tirairaka

te Koukou, te Pukeko, te Kukupa, te Karoro me era atu o nga manu. Ka
the Koukou, the Pukeko, the Kukupa, the Karoro and all the other birds. He

poua e ia tona mana ki roto ki nga manu. Koia tenei ko te hanganga
then implanted his power into the birds. This is the physical

kikokiko.
creation.

Ko te hanganga wairua i moe tahi a Tane ia Hineongamanu.
The spiritual creation was Tane embracing Hineongamanu.

Me penei ano te hanga e Tane nga rakau, nga otaota, nga purerehua, nga
In this same way Tane created the trees, the small plants, the butterflies,

Peepeke me era atu o nga mea maha i hangai e Tane.
the insects and the many other things that Tane created

TE TAKENGA MAI O TE TANGATA.
The origin of mankind
TE WAHINE TUATAHI
The first woman

Na Tane i hanga mai te tangata tuatahi ki te Ao he wahine ka huaina e Ia ko
Tane created the first human being to this world, a woman who he named

Hineahuone. Ko te kikotanga mai tenei o te Ira Wahine i timata mai ra ia
Hineahuone. This was the physical creation of the female element that

Papatuanuku. He mea tango ake e Tane he oneone mai ia Papatuanuku i

originated in Papatuanuku. Tane took some earth from Papatuanuku from

Kurawaka ka pokea ka poupoua e ia. Ka tangohia mai e ia he ahua mai i ana
Kurawaka and he kneaded and shaped it. He then took characteristics from

tuakana me ana teina ka poua ki roto i te tangata e hangaia nei e ia. Ko nga
his older and younger brothers and implanted them into this human that he
had created.

toto me tango mai e ia mai ia Io Matua Te Kore. Ka puhia e ia tana hauora
The blood he acquired from Io Matua Te Kore. He then blew his breath of

ki te ihu o te tangata nei ka ora mai. Ko Hineahuone.
life into the nose of this human being and it came to life. It is Hineahuone.

TE TANGATA TANE TUATAHI
The first male human being

Na Tumatauenga i hanga mai te tangata tuarua ki te Ao he tane ka huaina e
Tumatauenga created the second human being to this world a male who

Ia ko Tikinui. Me tuku mai e Tane tana kakano kia Tumatauenga hei
He named Tikinui. Tane gave his seed to Tumataenga as a means to create

purapura hanga i te tane tuatahi. Ko tenei kakano me tango mai i te ure o
the first male. This seed was taken from the phallus of

Tane. Ahakoa i haere te ure o Tane ki nga kowhao katoa o Hineahuone
Tane. Although Tane placed his phallus in all the openings of Hineahuone

horekau i taea e ia te hanga i te ira tane. Ko tenei haere a Tane ko te haere
he could not create the male element. These attempts by Tane was in the

wairua hei rapu i te ira tane engari horekau i taea e ia. Koia i riro ai ma
spiritual sense a search for the male element but he could not achieve it.

Tumatauenga e hanga te tane tuatahi.
That is why it was given to Tumatauenga to create the first male.

He mea tango ake ano e ia he oneone mai ia Papatuanuku ka pokea ka
He took some earth from Papatuanuku and he kneaded and

poupoua e ia. Ka tangohia mai e ia he ahua mai i ana tuakana me ana teina
and shaped it. He then acquired the characteristics from his older and

ka poua ki roto ki te tane e hangatia nei e ia. Ka puhia e ia tana hauora ki
younger brothers and implanted them into this male that he had created. He

roto ki te ihu o te tangata nei ka ora mai. Koia ko Tikinui te tane tuatahi. Ka
then blew his breath of life into the nose of this man he created and it came
to life. This is Tikinui the first male.

moe hoki ia Hineahuone ka puta mai te tini me te mano tangata o te Ao.
Tikinui then married Hineahuone and begat the multitudes of people to this
world.

Koia i ki ai te korero ko te tangata na Papatuanuku.
That is why it is said that mankind belongs to Papatuanuku.

Ka moe a Hineahuone ia Tikinui ka kiko te moe a te Wahine me te Tane.
When Hineahuone married Tikinui the physical embrace of a man and a
woman began.

Ka puta ko Hinetitama engari na te whakama ki nga mahi a Tane ka heke ki
Hinetitama was born but because of her shame at Tane's deeds she went

raro kia puta ko Hinenuitepo te takenga mai o te mate ki te Ao.
below and became Hinenuitepo the origin of death to mankind in this world.

KOIA TENEI TETAHI O NGA WHAKAPAPA E RARANGI AKE NEI:
This is one of the geneologies as follows:

RANGINUI	ka moe ia	PAPATUANUKU
TANE		TUMATAUENGA
HINEAHUONE	ka moe ia	TIKINUI

TIKIAMUA		NGAREMOANA	
TIKIAROTO	WHAKATAUANUKU	RAKATAURA	WHAKATAUARANGI
TIKIAHUA		RAROTIPU	
TAPATAI		RAROTAKE	
NGANGANA		POUTU	
NGANGANUI		POHAERE	
NGANARoA		POWHAKATAKA	
WAIARIKI		POANIWANIWA	
TAINGUNGURU		MAHEAATU	
TAINGANGANA		MAHEAAWA	
TAINGANAROA		TAKAHURIWHENUA	
TOREHINATAPU		MURIRANGAWHENUA	
MAKEATUTARA	ka moe ia	TARANGA	

Kia puta ki waho ko:

MAUIMUA MAUIROTO MAUITAHA MAUIPAE MAUITIKITIKI A TARANGA

Ko Maui Tikitiki A Taranga he Tupuna nui no Ngapuhi. I tana whanautanga Mauitikitiki A Taranga is a pillar ancestor of Ngapuhi. When he was born

mai ki tenei Ao horekau Ia i hiahiatia e tona whaea e Taranga. Ka takaia e he was not wanted by his mother Taranga. His mother wrapped him in

tana whaea ki ona tikitiki ka tukua ki te hukahuka o te moana. Na te apuhau her topknot and let him float in the foam of the sea. It was the seawind

na te apumatangi ia i whakahoki mai ki uta. Ka muia e te ngaro me te and seabreeze that retrurned him to shore. He was swarmed by flies and

potipoti. Ka kitea ia e tana Tupuna e Tamanuikiterangi ka tiakina ka ora.
sand fleas. He was found by his ancestor Tamanuikiterangi and survived.

Ka huitahi ano Ia ki tona whaea me ona Tuakana. Ka noho puhaehae nga
He was reunited with his mother and his older brothers. His older brothers

tuakana a Maui kia ia no te mea he toa Ia ara ka piri nui atu hoki tana whaea
became jealous because he was skillful and became close to his mother and

kia Ia. I nga po ka hoki mai to ratou whaea ka moe tahi Maui Tikkitiki me
his mother to him. At nights their mother returned and Maui would sleep

tana whaea. I te awatea kua haere te whaea kua ngaro atu ki raro i te

with his mother. In the mornings their mother would leave them and

whenua ki ko i to ratou Matua ia Makeatutara.
disappear beneath the earth to where their father Makeatupara was.

I tetahi ra ka haere nga tuakana ki te hii ika. Ka kuhu a Mauitikitiki ki te
One day his older brothers went fishing. Mauitikitiki hid in the

waka. Ka tae ki waho rawa atu ka puta mai Maui Tiki ki mua i ona tuakana.
Canoe. When they were way out at sea Maui came out of hiding and appeared before his brothers.

Ka tu te waka ka ki atu Maui Tiki ehara tenei i te wahi pai. Ka neke ratou.
The waka stopped to fish and maui said this is not a good place. They shifted.

Ka tu ano ka mea ano Maui Tiki ehara tenei i te wahi pai. Ka neke ano.
They stopped again and maui again said this is not a good spot. They shifted again.

Kua riri nga tuakana kia ia. Ka mea atu ia ko tenei te wahi pai. Ka patai atu
The brothers became angry with him. He then said this is the right place.

Mauitiki ki ona tuakana mo tetahi matau horekau i hoatungia. Ka tangohia
Maui asked his brothers for a fish hook but they would not give him one. He

mai e ia te Kauae o tana tupuna whaea a Murirangawhenua hei matau mana.
then took the jawbone of his ancestress Murirangawhenua as a fish hook for him.

Ka patai atu ia ki ana tuakana mo tetahi maunu horekau i hoatungia. Ka
He then asled his brothers for some bait but they would not give him any.

patua e ia tana ihu kia rere te toto. Ka mukua te toto ki te kauae o tana
He then struck his nose maing it bleed. He smeared the blood onto the jawbone of his

tupuna whaea ka whiua tana aho ki te moana.
ancestress and then he cast his line out to sea.

Ka tatari. Horekau i tino roa ka ngau tetahi ika ki tana matau. Ka mohio
He waited. It was not long before a fish took his bait. Mauitikitiki knew

Mauitikitiki he nui rawa te ika kei tana matau. Ka kumea e ia horekau i neke
That the fish was very large. He tugged on his line but this fish

te ika nei. He roa e whawhaitia ana e Ia ka pau haere tana kaha ka whakaaro
would not move. He hauled for quite sometime and his strength was weakeneing

Ia kia karakiatia e Ia. Penei tana Karakia:
So he decided to recite a prayer. This is the prayer:

E Tonganui e aha tau e whakatumatuma nei e ngau tuturi nei i raro
Tonganui why are you fighting and being stubborn below there
Ka puta te hau ranga whenua
The seabreeze blows onto the land
Ka rukuruku ka aheihei
There is the diving there is the sea dirturbance
Ka rukuruku ka eaea oi
There is the diving and it is equalled
Mokopu Tangaroa.
We see the image of the fish of Tangaroa.

Ka tuku te ika nei ka kitea ki runga ki te wai. Koia tenei ko te whenua o Te
The fish let go and it is seen on top of the water. This is the land of the Fish

Ika A Maui e noho nei tatou. Ko Papatuanuku kua puta ake mai i raro i te
Of Maui that we are living on. It is Papatuanuku who have risen from below

moana. Ko te ika i hiitia ake e Mauitikitiki.
the sea. It is the fish that was fished up by Mauitikitiki.

He maha atu nga mahi whakahirahira i oti i tenei Tupuna a Mauitikitiki.
There were several other marvellous feats achieved by this ancestor
Mauitikitiki.

Nana i here a Tamanuitera kia pai ai te noho o te Tangata ki te whenua. Ko
He tied Tamanuitera so that mankind can enjoy living on this earth.

Tamanuitera te kai tuku i te mahana ki te Ao kia tupu ai nga mea katoa o te
Tamanuitera is the giver of warmth to the world that allows all things on

whenua. Ko Tamanuitera te kai pupuri i te Marama me nga whetu o te
on earth to grow. Tamanuitera controls the moon and the stars in the

rangi e tuku ai nga tai o te Moana e whanau hua ai nga kai o te Ao e puritia
sky that releases the tides of the sea, that allows spawning of the foods of the

ai nga marama o te tau e puritia ai nga Po o te Marama. Ko Tamanuitera te
world, that holds the seasons of the year and holds the nights of the months.

mana o enei mea katoa na Mauitikitiki hoki a ia i here hei kai pupuri i enei
Tamanuitera holds the power of all these things and it was Mauitikitiki who

tikanga. Koia nga wahanga o te tau, te Raumati, te Ngahuru, te Hotoke, me
confined him to these things and made him controller of these matters. That
is why we have the seasons of the year that is Summer, Autumn, Winter

te Mahuru.
and Spring.

Ko enei ano hoki nga mana e here nei i te Tangata i roto i ana mahi ki runga
Accordingly these are also the powers that guides mankind in his daily

i te whenua. Nga mahi haere ki te moana nga mahi haere ki te ngahere, nga activities on the land. The activities of going to sea, of going into the forests

mahi hanga whare, nga mahi tarai waka nga mahi pakanga nga mahi tupu of constructing buildings of constructing canoes the activities of going to

kai nga mahi hii ika nga mahi kohi kai me era atu mahi katoa. No reira ko te war, the activities of going fishing, of gathering food and the many other

Marama Taka te kaiwhakaatu ki te tangata nga wa tika hei mahi i ana mahi of his activities. Therefore it is the monthly Calendar that instructs mankind

katoa. Ko Tamanuitera hoki te kaipupuri te kaituku i enei tikanga katoa. of the right times to do all his work. It is Tamanuitera that holds and releases all these matters.

TE MARAMATAKA Te Kaitohutohu i Te Tangata
The monthly calendar-That instructs mankind

Whiro
Tirea
Hoata
Ouenuku
Okoro
Tamateakaiariki
Tamateaangana
Tamateaaio
Tamateawhakapau
Ariroa
Huna
Mawharu
Ohua
Atuawhakahaehae
Oturu
Rakaunui
Rakaumatohi
Oike
Takirau
Korekoretewhiwhia

Korekoreterawea
Korekorewhakapiri Tangaroa
Tangaroa a Mua
Tangaroa a Roto
Tangaroa Whakapau
Tangaroa a Kiokio
Otane
Orongonui
Maurea
Mutuwhenua
Muturawa

Ko Te Rakaunui, Ko Te Rakaumatohi nga ra e timatahia ai ara e
The times of Rakaunui and Rakaumatohi are the times that important tasks

whakaotihia ai nga mahi nui penei i Tarai Waka me te hanga Whare. Ko
are started and also completed such as constructing canoes and constructing buildings

tenei ano te wa hei whakatupu kumara me era atu purapura kai. He tikanga
This is also the time to plant Kumara and other food seeds.

ano mo nga ra katoa. Te Ra tuatahi a Whiro me te ra whakamutunga a
Every night and day has it's function. The first day Whiro and the last day

Mutuwhenua he ra kino enei mo te mahi kai moana whenua ranei. Ko
Mutuwhenua are both bad days for acquiring food whether at sea or on land.

Tamanuitera te kaipupuri i te mana aukukume o enei ra katoa e mohio ai te
Tamanuitera is the controller of the gravitational pull of all these days that

tangata ko ehea ra he pai mo te mahi kai ko ehea ra he kino mo te mahi kai.
allows mankind to know which days are good for gathering food and which days are bad for gathering food.

Ko enei nga tikanga e whakarongo ai te wairua o te tangata.
Thesae are the customs that the spirit of man respects and listens to.

Ahakoa he aha te mahi a te tangata ki tenei ao ko enei nga tikanga o te taiao
No matter what activity mankind does in this world it is by these

e whakatakoto ai e ia ana kawa mai i te tuku whenua ki nga tangihanga, ki
rules of nature that he coins his behaviour in all things such as land

nga pakanga, ki nga hohou rongo me era atu mahi maha o tona ao.
matters, mourning for the dead, going to war, making peace and all other
activities of his world.

Ahakoa ia kei Te Rerenga Wairua kei Rakiura ranei kei Te Moananui a
This is so whether he is at Te Rerenga Wairua, at Rakiura or in the

Kiwa ranei
Pacific.

KO NGA WA O TE TAU (Ki nga tikanga o te Ngakahi)
The seasons of the year(according to the Ngakahi observations)
Mahuru- kua timata te wa whakato kai.-te aranga o Mataariki i te ahiahi
Spring-the time for planting begins-the rising of Matariki in the evening
Raumati- kua mahana te Rangi me te Whenua. Kua hauhakehia nga kai
Summer-Rangi and Papa are warm-the food is dug up
Ngahuru-kua kitea nga rau o nga rakau ki te whenua
Autumn-the leaves of the trees are seen on the ground
Hotoke - kua makariri te Rangi me te Whenua-te aranga o Mataariki i te ata
Winter-Rangi and Papa become cold-Mataariki rises in the morning.

NGA MARAMA O TE MAHURU
The months of Spring
Mahuru-September
Whiringaanuku-October
Wiringaarangi-November
NGA MARAMA O TE RAUMATI
The months of Summer
Hakihea-December
Kohitatea-January
Huitangaru-February
NGA MARAMA O TE NGAHURU
The months of Autumn
Poututerangi-March
Paengawhawha-April
Haratua-May

NGA MARAMA O TE HOTOKE
The months of Winter
Pipiri-June
Hongongoi-July
Hereturikoka-August

Ko te Whakapapa nui o Ngapuhi i heke mai ia Mauitikitiki a Taranga. Ehia Ngapuhi's important geneology is from Mauitikitiki A Taranga. There are

ke nga huarahi hekenga mai. Koia tenei tetahi:
several lines of descent and this is one of them:

Mauitikitiki
Whetuatea
Tokatuatea
Maramatea
Tokowhituatea
Manwahu
Manawarangi
Taruainuku
Taruaipai
Awaiti
Awaraki
Aruaikite
Hoatiki
Hauwhakarongo
Tapuraungatea
Tuinui
Rauru
Tahatiti
Ruatapu
Houtoua
Tunuiwhakairi
Rakaiora
Tamakitehau
Tamakitera
Puhimoanaariki TTW Mataatua

Puhikaiariki
Puhitaniwharau
Hauangiangi
Rahiri

KA PUTA KO TE IWI O NGAPUHI
Which begat the people of Ngapuhi

TETAHI ATU O NGA HEKE
Another of these geneology

Mauitikitiki
Ararau
Tiki
Toto
Kawe
Whaitiri
Hema
Tawhaki
Wahieroa
Hineawhe
Rangi
Ranginui
Kupe (Tangata O Te Waka Matawhao)
Matiu

Ehia atu ano whakatupuranga ka heke iho ano kia Rahiri. Mai i a Rahiri
Several generations on we come out to Rahiri again. From Rahiri descent

ka puta ki nga Hapu katoa o Ngapuhi me ko atu.
is traced to all the Hapu of Ngapuhi and beyond

Nga Tupuna i hainatia ai he Wakaputanga me Te Tiriti O Waitangi i Te
All the ancestors who signed He Wakaputanga and Te Tiriti O Waitangi in

Taitokerau i heke katoa mai ia Rahiri.
Te Taitokerau all descend from Rahiri.

NGA HONO O NGAPUHI KI TE AO MAORI KATOA.
Mai ia Maui Mua me Maui Tikitiki a Taranga ka hono Ngapuhi ki te Ao
From Maui Mua and Mauitikitiki A Taranga Ngapuhi connects to the whole

Maori katoa mai ia Te Ngaki o te Rerenga Wairua ki Ngatimamoe o
Maori world that is from Te Ngaki at Te Rerenga Wairua to Ngatimamoe at

Rakiura. Koia i meatia ai ko nga tikanga i takea mai i te hangatanga o te Ao
Rakiura. That is why it is said that all customs that is coined from the
creation of the world

i orite katoa mai i te Rerenga Wairua ki Rakiura.
is the same from Te Rerenga Wairua to Rakiura.

KUPE
He tupuna nui a Kupe no Ngapuhi. Ko tana waka ko Matawhao he ingoa i
Kupe is an important ancestor of Ngapuhi. His canoe is Matawhao a name

tangohia mai i te ingoa o Tanematawhao kei roto nei i te Karakia turaki i te
which came from Tanematawhao that is in the prayer recited when the

rakau hei tarai i tana waka. Ko Matawhao he waka ama i Motutapu. Ka
tree to construct the waka was felled. Matawhao was a waka ama i
Motutapu.

whakaaro Kupe me haere i a ki nga moutere tawhiti atu ki te kite i ona
Kupe considered that he should go and visit his relatives

whanaunga i Hawai me Rapanui. Ka whakaaro a Kupe kia herea mai
in Hawaii and Rapanui. Kupe considered that he should tie another waka

ano tetahi atu waka kia Matawhao kia pai ai tana haere i te moana.
onto Matawhao so that Matawhao can better sail the oceans.

Ka korero atu ia kia Turi kia homaitia tana waka a Aotea hei here kia
Kupe talked to Turi and asked him for his waka Aotea to tie onto

Matawhao mo enei haere nui. Ka whakae mai a Turi engari me tarai ano he
Matawhao for these long journeys. Turi agreed provided that another waka

waka mona me te tango i te ingoa o Aotea kia uhia ki runga i tana waka hou.
be carved for him and that the name Aotea be lifted and put onto his new canoe.

Ka whakae katoatia enei mea katoa. Ka mahia nga mahi me nga karakia hei
All these things were agreed to. All the work began and the prayers recited

whakatutuki i nga whakaaro kua whakaetia nei. Ko tenei waka a Aotea i
to complete these decisions that have been agreed to. This waka Aotea

rite te roa me te whanui kia Matawhao koia i inoi atu ai a Kupe.
was the same length and width as Matawhao and that is why Kupe asked for it.

Ka herea a Matawhao me Aotea ka karakiahia te karakia tango i te ingoa o
Matawhao and Aotea were bound together and the karakia to remove the

Aotea. Ka huri Matawhao hei Wakahourua.
name Aotea was recited. Matawhao now became a double hulled canoe.

Koia te whakatauki " A Matawhao te Waka Hourua i kauria ai e Kupe te
That is why the proverb "Matawhao the double hulled canoe upon which

Moana Nui A Kiwa." Tae noa mai ki enei ra e whakawhitiwhiti ana enei
Kupe sailed the Pacific Ocean" That is why right to this day these names

ingoa a Matawhao me Matahourua.
Matawhao and Matahourua are used interchangeably.

Ko Kupe hoki te tupuna i haere mai ki te rapu i te Ika o tana tupuna a Maui
Kupe was indeed the ancestor who came to find the Fish of his Tupuna

Tikitiki a Taranga. Na runga ano i ana nei raruraru i haere mai ai. He maha
Mauitikitiki A Taranga. It was partly because of his own troubles that made him come.

nga korero mo tenei hekenga mai ona tae atu ki te wa i hoki ai ia ki
The story of this coming is lengthy including the talk of his return to

Hawaikirangi. I hoki atu ia i Te Hokianga Nui A Kupe he ingoa i huaina e

Hawaikirangi. He returned from Hokianga Nui a Kupe a name which he

ia mo tenei hokinga atu ona.
coined for this special return of his.

Tana taenga atu ki Hawaikirangi he pakanga nui e haere ana. Na
When he arrived back at Hawaikirangi a great battle was ensueing.

Tamatekapua te rarurarau i pupu ake ai. He mahi tahae nana i nga poroporo
Tamatekapua was the reason why it began. It was his deeds in stealing the

tapu a Uenuku. Na runga i enei whawhai ka ka haere mai a Ruanui me
sacred breadfruit of Uenuku. It was upon these troubles that Ruanui and

Nukutawhiti ki Aotearoa nei. Ko Nukutawhiti i haere mai ma runga i te
Nukutawhiti came to Aotearoa. Nukutawhiti came on

waka a Kupe engari me whao ano te waka kia nui atu. Koia tenei ko te
Kupe's waka but the canoe was readzed to make it larger. This was

whao tuaruatanga o te waka a Kupe. Na tenei whao tuaruatanga ka taka
the second adzing of Kupe's waka. It was from this second adzing that the

nga ingoa nei ki te waka a Kupe ara a Ngatokimatawhaorua me
the names of Kupe's waka became Ngatokimatawhaorua and

Ngatokimatahourua. Koia tenei te takenga mai o enei ingoa.
Ngatokimatahourua. This is the origins of these names.

He ingoa e whakawhitiwhiti tonu ana kia raua ano tae noa mai ki enei ra.
These names continue to interchange between themselves right up to the present day.

Ko Rahiri te tupuna o Ngapuhi i takea mai ai ona whakapapa katoa. E rua
Rahiri is the ancestor from which all Ngapuhi trace their descent. Rahiri

nga wahine rongonui a Rahiri. Ko Ahuaiti te tuatahi ko Whakaruru te
had two wives that are well known. Ahuaiti is the first and Whakaruru

tuarua. Ko nga whakatauki e pa ana ki a ia"Whiria te paiaka o te riri Te

is the second. Proverbs relating to him are: "Whiria the taproot of anger the

Te Kawa O Rahiri.
progeny of Rahiri"

"Kotahi ano te tangata horekau i puta i a Rahiri, He Kuri". Te tini te mano
"The only Ngapuhi person that did not descend from Rahiri is a dog" The

i puta mai i tenei tupuna me ona wahine katoa.
many thousands descend from this Tupuna and all his wives.

NGA WAKA
The canoes
KURAHAUPO-Te waka a Pohurihanga-Te Rerenga Wairua
Pohurihanga's waka at te Rerenga Wairua

MATAWHAO)Te waka a Kupe-Motutapu me Hokianga
MATAHOURUA)Kupes waka at Motutapu and Hokianga

NGATOKIMATAWHAORUA)Te waka a Nukutawhiti-Motutapu me Hokianga
NGATOKIMATAHOURUA) Nukutawhiti's canoe at Motutapu and Hokianga

MAMARI-Te waka a Ruanuiotane-Ripiro
Ruanuiotanes canoe at Ripiro

MATAATUA-Te waka o Puhimoanaariki-Takou
Puhimoanaarikis canoe at Takou

TAKITIMU-Te waka a Tamateaarikinui-Muriwhenua
Tamatearikinuis canoe at Muriwhenua

TINANA-Te waka a Tumoana-Ahipara
Tumoanas canoe at Ahipara

MAMARU-Te waka a Te Parata-Taipa
Te Paratas canoe at Taipa

MAHUHUKITERANGI-Te waka a Whakatau-Kaipara

TE INGOA NGAPUHI
The name Ngapuhi

Ehia ke nga wananga mo te takenga mai o tenei ingoa a Ngapuhi. Koia tenei
There are several wananga regarding this name. This is one of

tetahi. I takea mai tenei ingoa i a Arikitapu. I puhia te wahine ariki nei ki
them. This name came from Arikitapu. This cheifly lady was betrothed to

tana whanaunga kia Karereoaitu. Te taenga ki te wa e moe ai raua ka hiahia
her cousin Karereoaitu. But when it came to the time when they should

ke a Arikitapu ki tetahi atu tangata hei Tane mana. Ko tona ingoa ko
marry Arikitapu wanted another man for a husband for her. His name was

Tamakitera. Ka moe raua ka hapu a Arikitapu. Ka ki atu ia ki tana Tane.
Tamakitera. They married and Arikitapu became pregnant. Then she

Ko taku hiahia kia whanau mai ta taua tamaiti kia ingoatia a ia ko Puhi hei
said to her husband. My wish is that when our son is born to name him Puhi

whakamaharatanga ki taku Puhinga kia Karereoaitu. Whakaaro ake a
to remind them of her betrothal to Karereoaitu. Tamakitera thought his

Tamakitera te pohehe hoki o nga whakaaro o tana wahine nana nei a
wifes thinking was odd because she left Karereoaitu

Karereoaitu i whakarere mona. Engari a tutuki. Ka puta ano te inoi a
for him. However it was settled. Arikitapu made another request to her

Arikitapu ki tana tane ara e hiakai ana i a ki te manawa o te tangata. Ka mea
husband saying that she hungers for the heart of a human She said to him

atu i a kia rapua mai a Rangiuruhinga he wahine ariki no te Moananui. A
to go and look for that ariki lady Rangiuruhinga at Moananui.

Rangiuruhinga me whakaingoa ki te Taniwha o tera kainga. Ka kitea e
Rangiuruhinga was named after the taniwha of that place. Tamakitera

Tamakitera ka patua ka tangohia mai te manawa. Ko te toenga o te tinana ka
found her and killed her and took out her heart. The rest of her body

ruia e i a ki te moana. Na runga i enei mahi ka uhia nga ingoa nei ki runga
he cast over the sea. Upon these deeds these names were given to this baby

ki te tamaiti nei kei roto tonu i te kopu a tana whaea. Nga ingoa nei ko
boy who was still in his mothers womb. These names were

Puhimaonaariki me Puhikaiariki. Puhimoanaariki ko te tinana ariki i ruia ra
Puhimoanaariki and Puhikaiariki. Puhimoanaariki is the cheifly body that

ki te moana ka ariki tonu atu te moana. Puhikaiariki ko te wahine ariki ra i
was cast over the sea. Puhikaiariki is that chiefly lady whose

kainga ai te manawa e Arikitapu. Ka whanau mai te tamaiti nei a riro ma te
heart was eaten by Arikitapu. This boy was born and it was given to the

Tohunga a Rauru e tohi ka mauria ki tana kainga i Moanarua. Ka oti te tohi
Tohunga Rauru to baptise him and he was taken to his home at Moanarua.

ka karangatia e Rauru nga taniwha kotahi rau o te moana. Ko tana tohutohu
When the baptism was completed Rauru called the hundred Taniwha of the

atu kia ratou "Ko taku hiahia ma koutou te tamaiti nei e whakahoki ki ana
sea and he said to them. "My wish is for you to take this baby back to his

matua. Ka mahia e nga taniwha nei ka tutuki. No konei te ingoa tuawha o te
parents" The Taniwha carried this out and it was completed. This is why

tamaiti nei a Puhitaniwharau mo nga taniwha e rau nei i whakahokia nei e
the fourth name for this boy that is Puhitaniwharau for the one hundred

ratou te tamaiti nei ki ana matua. Ka whaka kotahingia nga ingoa Puhi nei
taniwha who returned this boy to his parents. All these names were

ka puta te ingoa o Ngapuhi.
amalgamated and hence the name Ngapuhi.

TE PEPEHA NUI O TENEI IWI O NGAPUHI
The Identity of this Iwi Ngapuhi
NGA POUPOU MAUNGA O TE WHARETAPU O NGAPUHI
The mountain pillars of the sacred house of Ngapuhi
E WHAKAATU ANA I TONA MANA MOTUHAKE KUA OTI NEI TE
Declaring it's Supreme authority and Sovereignty that has been set out
WHAKAKAUPAPA I ROTO I NGA KORERO KUA WANANGAHIA
and explained in the above wananga.
NEI.

Puhanga Tohora titiro ki Te Ramaroa
Puhanga Tohora look to Te Ramaroa

Te Ramaroa titiro ki Panguru ki Papata
Te Ramaroa look to Panguru ki Papata

Ki te rakau tupatapata i tu ki te Hauaru
To the tree that lists to the West

Panguru ki Papata titiro ki Maungataniwha
Panguru ki Papata look to Maungataniwha

Maungataniwha titiro ki Tokerau
Maungataniwha look to Tokerau

Tokerau titiro ki Rakaumangamanga
Tokerau look to Rakaumangamanga

Rakaumangamanga titiro ki Manaia
Rakaumangamanga look to Manaia

Manaia titiro ki Maunganui
Manaia look to Maunganui

Maunganui titiro ki Tutamoe
Maunganui look to Tutamoe

Tutamoe titiro ki Puhanga Tohora.
Tutamoe loo to Puhanga Tohora.

Koia tenei ko te whakaaturanga o tona mana tukuiho, o tona mana motuhake
This is a declaration of it's supreme authority that was handed down and of

o tona turangawaewae i tukuaiho mai i Tuawhakarere. E pupuri tonu nei tae
it's Sovereignty upon which he stands which was handed down from the

noa mai ki tenei ra. Mai i enei Poupou e rere ana ona awa ki te Moana nui a
beginning of time and to the present. From these pillars it's rivers flow to

Kiwa me Te Moana Tapokopoko a Tawhaki e kiia nei ko te Taitama Wahine
the Pacific Ocean and to the Tasman Sea that is called the female side and

me te Taitama Tane
the male side.

Kei roto ano i tenei Whare nga Pepeha o tena Hapu o tena Hapu huri noa
However within this Ngapuhi House are the Pepeha of individual hapu

puta noa i te Wharetapu o Ngapuhi.
that live throughout the sacred house of Ngapuhi.

Koia tenei tetahi:
This is one of them

Ko Ngapukehaua te Maunga
Ngapukehaua is the Mountain

Ko Hokianga te Moana
Hokianga is the sea

Ko Ngatokimatawhaorua te Waka
Ngatokimatawhaorua is the canoe

Ko Omanaia te Kainga
Omanaia is the land

Ko Ngatihau Ko NgatiKaharau nga Hapu.
Ngatihau and Ngatikaharau are the Hapu

Ko Rima Eruera Ahau

I am Rima Eruera

Tua atu i tenei koia enei era atu o nga Pepeha o nga uri o Ngatihau o Ngatikaharau:
Further to this these are some other Pepeha of the descendants of Ngatihau and Ngatikaharau:

Ko Taranaki Te Maunga
Taranaki is the mountain
Ko Kotiro Hinerangi te tupuna whaea
Kotiro Hinerangi is the ancestress

Ko Puhanga tohora Te Maunga
Puhanga tohora is the mountain
Ko Kuiawai Te Tupuna
Kuiawai is the Tupuna

Ko Whakatere te Maunga
Whakatere is the Mountain
Ko Harata Te Tupuna Whaea
Harata is the ancestress

Ko Te Ramaroa Te Maunga
Te Ramaroa is the Mountain
Ko Hauraki Te Tupuna
Hauraki is the tupuna

Ko Panguru Te Maunga
Panguru is the mountai
Ko Titore te Tupuna
Titore is the Tupuna

Ko Maungataniwha te Maunga
Maungataniwha is the mountain
Ko Kaitoke Te Tupuna
Kaitoke is the ancestor

Ko Tokerau te Maunga
Tokerau is the mountain
Ko Kauteawha te Tupuna

Kauteawha is the ancestor

Ko Rakaumangamanga Te Maunga
Rakaumangamanga is the Mountain
Ko Rewha te Tupuna
Rewha is the Tupuna

Ko Manaia te Maunga
Manaia is the Mountain
Ko Rangitauwawaro te Tupuna
Rangitauwawaro is the Ancestor

Ko Waitakere Te Maunga
Waitakere is the Mountain range
Ko Tira Waikato te Tupuna
Tira Waikato is the Ancestor

Ko Maunganui te Maunga
Maunganui is the Mountain
Ko Tumuroto te Tupuna
Tumuroto is the Ancestor

Ko Tutamoe te Maunga
Tutamoe is the Mountain
Ko Kapehuamutu te Tupuna
Kapehuamutu is the Ancestor

Ko Hikurangi te Maunga
Hikurangi is the Mountain
Ko Hineamaru te Tupuna
Hineamaru is the Ancestress

Ko Hokianga Nui A Kupe Te Papa
Hokianga Nui A Kupe is the land
Ko Tawakehaunga te Tupuna
Tawakehaunga is the Ancestor

Ko nga Hapu katoa o Te Taitokerau he Pepeha penei noki a ratou ki enei
All the Hapu of Te Taitokerau have Pepeha from all these Mountains as well
Maunga katoa e whakaatu ana hoki ki te Ao e pupuri nei ratou i te

declaring to the World that they hold the Supreme authority
Arikitanga i ara o te whenua i tukua mai ra kia ratou mai i te wa o Te Korekore.
of and in the land that was handed down to them from the beginning of time.

HE WHAKATAUKI NO NGAPUHI
A proverb of Ngapuhi

"TUHI KOHURU TUHI KORAE TUHI MARAE KURA"
Language of the Gods, Language of the World, Language of every marae

Ko te tuhi kohuru ko te reo tera me te matauranga o nga Atua anake e kore
Tuhi kohuru is the language and knowledge of the Gods that

nei e mohiotia e te tangata
cannot be known by man

Ko te Tuhi Korae ko te reo tera me te matauranga i tukua e Io Matua te Kore
Tuhi korae is the language and knowledge released by Io Matua Te Kore

ki te Aoturoa.
to the world

Ko te Tuhi Marae Kura ko te reo tera me te matauranga o tena marae o tena
Tuhi marae kura is the knowledge of that marae and that marae

marae puta noa.
throughout.

NO REIRA KO NGA TIKANGA KATOA O NGAPUHI I TANGOHIA
Therefore the practices and customs of Ngapuhi are all coined
MAI E IA I TE WHAKAPAPA O TE AO KIA ORA TONU HOKI TE
from the geneology of the World so that the living life of the World

MAURI O TE AO ME IA ANO HOKI.
Perpetuates and also his own existente perpetuates as well.

No reira I whakauru mai enei Kawenata Tapu ara He Wakaputanga o Te
Therefore these Sacred Covenants that is He Wakaputanga O Te

Rangatiratanga o Niu Tirene me Te Tiriti O Waitangi ki raro i te mana o enei
Rangatiratanga O Niu Tirene and Te tiriti O Waitangi was embraced by the

tikanga katoa kua oti nei te whakakaupapa i runga ake nei.
Supreme authority and it's customs that have just been explained above.

HE PITOPITO KARAKIA NO TE AO MAORI E RARANGI IHO NEI
These are a selection of prayers from the Maori world
KA KITE KOE I NGA KUPU E PUAKI ANA I TE HEKENGA MAI O TE MANA I
You will see the words expressing their supreme authority as handed down from
TUAWHAKARERE KA HEKE MAI KIA TANGAROA MA KA HEKE MAI KI NGA
the beginning and descending to Tangaroa and his bothers and descending down to
MEA KATOA O TE TAIAO PENEI I NGA WHATITIRI ME NGA RAKAU KA HEKE
nature like the storms and the trees
MAI HOKI KI TE TANGATA. HE TU WHAKARONGO HOKI NA TE TANGATA
and then down to mankind. It is indeed acknowlegement by mankind
I TE WHAKAPAPATANGA MAI O TONA MANA MOTUHAKE. KEI NGA
of the geneology of his Supreme Sovereignty.
KARAKIA A TE TANGATA TE PAIHERETANGA O NGA TIKANGA KATOA E
It is in his prayers that you will find the uniting forces of all his customs
ORA TONU AI TE MAURI O NGA ATUA KI ROTO KI NGA MEA KATOA I
to ensure the perpetual life element of the Gods in all things created
HANGAIA KI TE AO. KOIA TENEI TE PAIHERETANGA O TE ATUATANGA KI
to this world. This is the unity between the world of the Gods to the world of mankind to
TE TANGATA KI TE HUNGA MATE. HE KAITIAKI HOKI TE TANGATA O
the world of those who have passed on. Mankind is only a caretaker
ENEI AO KATOA I HOMAITIA NEI KI A IA HEI NOHOANGA HEI ORANGA
of all these worldly things that is given to him as a place to live and for his sustenance
MONA ME ONA WHANAUNGA KATOA.
and that of all his relatives.

TE KARAKIA A KUPE TURAKI I TE RAKAU MO TANA WAKA A MATAWHAO
This is the prayer used by Kupe to fell the tree to construct his canoe.

KOTIA I TE PUTAKE WAIHO I KONEI
Cut the main root leave it here
KOTIA I TE KAURU WAIHO I KONEI

Cut the head of the tree leave it here
IA RA KO TE UMUTUHI
Light the sacred fires
KIHAI I TAE KI NGA PUKENGA KI NGA WANANGA KI NGA TAUIRA
That protect the skilled, the knowledge, the learners
HAERE MAI TE KURA ARIKI
Come the high priests
HAERE MAI TE KURA WANANGA
Come of the highest knowledge
WAHIA TO TOKINUI
Split with your great axe
KI TE REI O TANEMATAWHAO
The bosom of Tanematawhao
TO TOKIRAU KI PAPATU KOHURANGI
Your hundred axe strikes to the base of Kohurangi
MOTUHIA TE KAKAU O PUHIRANGI
Cut the trunk of Puhirangi
MO TE KURA MAUI WHITIWHITI E
For the prized cross pieces that lie from the left
KA PA MAI WHITIRUNGA KA PA MAI WHITIRARO
Seen are the parts for above seen are the parts for below
HOUA TE TOKINUI A TOKAAKUAKU
Embed the great axe of Tokaakuaku
HE KURA RANGA HINE O MAHUIKA
The priestly plaits of Hine Mahuika
WHAKAPOUA O TUTENGANAHAU
Imbuements of Tutenganahau
KO TE URUTAPUNUI A TANE
The sacred head of Tane
KO TE KIRIPUNGAPUNGA O TANE IO.
The speckled skin of Tane Io.

KARAKIA WAWAHI IA NGATOKIMATAWHAORUA
This is the prayer by Nukutawhiti to bring Ngatokimatawhaorua to Aotearoa

PAPA TE WHATITIRI UIRA KAPAKAPA KI RUNGA O TAIHORONUKURANGI
The thunder crashes the lightning flashes upon Taihoronukurangi
HIKIHIKI RANGI KO TANE
It is Tane reaching into the heavens
I TUTAKINA AI KI TE PO URIURI KI TE TANGOTANGO
That was gathered at the dark night the darkest night
KAPITI RANGI E TU NEI
Bound the skies to stand before us
KO TANE I WAHIA MAI AI TE ARA O TAWHIRIMATEA
It is Tane who paved the pathway for Tawhirimatea

KI RUNGA KIA TAIHORONUKURANGI
Upon Taihoronukurangi
KI TE WHARE O MAUITIKITIKI A TARANGA
To the House of Mauitikitikiataranga
TE MOANA NUI A KIWA E TAKOTO MAI NEI E
The Great Ocean of Kiwa that lies before us.
TAPUAE NUKU TAPUAE RANGI
Proceed along the land Proceed along the heavens
HE MUMU HE AWHA
It is a rumbling it is a storm
TE IHO O TE RANGI E TU IHO NEI
The pinnacle of the heavens stand above
KO TE TOHI O TOHINUIARANGI
It is the power it is Tohunuiarangi
TUTUU NUI TUTUU ROA TUTUU POKEREKERE
Great is the disturbance, long is the disturbance, deep is the disturbance
HE HIKOINGA ARIKI I TE TAPU I TE WHATU I TE NGANA A HAURIRI
It is the priestly journey, it is sacred, it is in the presence of the gnashing and angry winds
PAKIPAKI TE TAI KI TE PAPA RAPE NUI A TANE
The tides crash against the buttocks of Tane
PIKIPIKI RANGI TAKIRI TU TAKIRI RANGI KI TE PAE O REHUA
Look to the heavens, proceed straight ahead, to the heavens, to the presence of Rehua
TUPUTUPUWHENUA KI TE PU O TE IKA A MAUI
Tuputupuwhenua is at the entrance to Te Ika A Maui
TOHI KI TE KURA I TOHIA KO TAWHAKI KO TAWHAKI NUI A HAMANGA
It is the sacred baptism of Tawhaki, the great Tawhaki of Hamanga
HAERE TE MOANA WAIWAI PUTA TARA PUTA TARA
Depart briskly to the waters of the Oceans
KI TE WHEI AO I TE AO MARAMA
From the dim light to the world of light.

KARAKIA PUARE WHARE NO NGATITAUTAHI I TUKUA KIA TE TOKO O
This is a prayer for openeing a new house and it is from Ngatitautahi and was given to
NGATIWHATUA MO TE PAKANGA O MOREMONUI
Toko of Ngatiwhatua for the battle of Moremonui

MANAWA MAI TATAU MAI
Move with bravery and courage
E TU TE RIRI E TU TE NGUHA
Tu be angry Tu be gnashing
E TU TUPA NINIHI E
Tu move with stealth,
TU TUPA RERE E
Tu move with swiftness
E TU TUPA KOKOTA

Tu move forward slashing
KOKOTA I HEA
Slashing where
KOKOTA I RARO I AKU TAHA
Slashing beneath my sides
KA NGARUE TU KI TE RANGI
Stand trembling to the heavens
TE WHAKARANGONA MAI AI
And indeed be heard
KI TAKU HAU TAUA
My resounding war cry

PAPA TE WHATITIRI I RUNGA I TE RANGI
The thunder crashes in the heavens
KA RAPARAPA MAI TE UIRA MAI I TE RANGI
The lightning flashes across the heavens
KA WHAKARANGONA TE ATI TUPUA TE ATI TAHITO
And is heard the the guardian beings the ancient beings
TE TUPUA HORONUKU
The guardian beings at Horonuku
TE TUPUA HORORANGI
The gaurdians beings at Hororangi
TE HORO A UTA
The guardian beings upon the shores

TAKINA TE MANU
Fasten to the flight of the bird
TAKINA TE POU KI RAROTONGA
Along the sacred pathway to Rarotonga
O-I
TAKINA KI HAWAIKI
To reach Hawaiki
KA RONGO TE PO KA RONGO TE AO
It is heard at night it is heard at day
TE UEA RIRI TE UEA NGUHA
The deep anger the deep gnashing
TE WAEWAE RIRI WHAKAHUME
The striking of the feet in anger
TAMA KI TONA WHENUA PAPAKURA
The sons of the land that will glow with blood
TE TANGI WHAKAMATAKU
The cries of fear
KIA NGAKIA TE MATE O TUWHAKARARO
That the death of Tuwhakararo should be avenged

TANGI AMUAMU KI ONA TUAHINE

The cry of rumblings to his sisters
NUNUI ROROA AWAI
Great and long and whom
E KORE E TAEA TE RIRI
The anger cannot be contained
KO WHAKATAU ANAKE TE TOA
Whakatau alone is brave
E NGANA AI TE TANGI A TE WAHINE
That the womans wail persists
RUKUHIA HUKAHUKA
Dive into the foam
TAPATU KI TE TAI
And stand firmly in the tide
HANGA IHO AKE KO TONA IHU
His nose points upwards
TIRO AKE KO TONA HOE
Looking upwards towards his paddle

HEKE HEKE IHO I ONA AITU
Sadness abounds for those who are killed
KA RARAPA KI TE RANGI
The flashing in the heavens
MAU O RONGOKEO
Those killed of Rongokeo
TE HONO O WHAKATAU
The warriors of Whakatau
HE KOKE TAHUA
Lieing in heaps close together
TUKU ATU WHAKATAU
Indeed let Whakatau
KI ROTO KI TE WHARE TONA TINO
Into the house built for his kind
KA WHAKAPUNGAWEREWERE
And that like the spider
TUTARA WANANGA TE TOA I TAI NEI
And shall be talked about of their bravery and courage
HE TOA HE RERE
The many the brave

HE NGARO I ROTO I TE MATIKUKU
That which is hidden beneath the fingernail
TENEI AHAU TE TUPUA
Here I am the guardian being
TE TETE NIHO KI TE POU O TE WHARE
The nibbling teeth at the post of the house
WHAKATAU HIKITIA TO TAPUWAE

Whakatau lift up your footprints
TU ANA I WAHO RA
That stands on the outside
ME HE KAHUI MANU
Like a flock of birds
TE RAKAU O WHAKATAU
The progeny of Whakatau
HE MUMU HE AWHA TAI
A rumbling an angry tide
PENEI TAI WHENEKE WHENAUA O-I O-I
The resounding grinding of perpetual bravery

KUA MAKAWE TE NGAKINGA O TE TOTO
To seek revenge for the blood that was spilt
TE IRAMUTU O TUTEKAHU
For the slain nephew of Tutekahu
NAU MAI E WAHA I TAKU TUA
Come and climb upon my back
KA WHANO TAUA KI TO MATUA
And I will take you to your parent
MANAWA I TAURIA E PAKEWHARA
He who battled and conquered Pakewhara
KA RIRO KOE NA
That you indeed was taken

TE HONO O RAKAI NUI
The many of Rakainui
E TU NEI E NOHO NEI
Standing here sitting here
AUA I TE RIRI AUA I TE NGUHA
There is no anger there is no gnashing
WHIRIA TE KAHA TUATINI MOU
Plait the many strands that give power unto you
HE KOUTU WHENUA HE TAKE WHENUA
The jutting land the reason to the land
E KORE E TAEA E TE RIRI
That cannot be taken by war
KO WHAKATAU ANAKE TE TOA I TAMAUA
Whakatau alone is the power from Tamaua
WHITIROUA
Be bound
HARAMAI TE TOKI
The great Axe
HAUMIE
Of Haumie
HUI E

It is bound
TAIKI E
It is Fastened

TANGI POROPOROAKI A MOEREWAREWA
This is the chant by Moerewarewa for her
MO TANA MATUA A NUKUTAWHITI
father Nukutawhiti when he died

PAPA TE WHATITIRI
The thunder crashes
KO ANA KANAPU HE AITU
Its bright shining light brings the message of death
TU KA RIRI RONGOMAI KA HEKE
Tu stands in anger Rongo remains calm
TATARA TE WAIPUNATEA
The rumbling sounds of the clear spring waters
KO URU KO NGANGANA
It is Uru it is Ngangana
KO APARANGI KO KAPITI HONO
It is Aparangi it is Kapiti Hono
KO KAPITI HONO TE ATA A TE TAUA
It is the binding of the war party at dawn
TE HIKIHIKI TE RAMURAMU
It is a lifting unto the power of death
TE WHETI TE WHETA
The great writhing
TE TORO I AI WHANO
It is a divine journey
WHANO WHANO
Proceed Proceed
WHANO MAI TE PI
Proceed with dilated eyes
KA RIRI TU KA NGIHA TU
Tu angers Tu gnashes
KA WEWEHI TU
Tu is angry
KA WAWANA TU E
Tu is fierce
KA TAKA I HOKIANAG NUI E
He is befallen at Hokianganui e
KA TAKA TE WARO O PIPIRAUERU KOIA
He is befallen at the pit of Pipiraueru indeed
KA TAKA WAWAUATEA
He is befallen at Wawauatea

KA TAKA TE WARO O PIPIRAUERU KOIA
He is befallen at the pit of Pipiraueru indeed
KIA KOTIKOTIA TE URU O TE ARIKI
To dismember the head of the Chief
PIPIRAUERU KOIA E
It is Pipiraueru indeed

E TAPU
It is sacred
E TAPU TUMATATANGAROA E
Tumatatangaroa is sacred
TANGAROA
It is Tangaroa
E NGARO TU KI TONA HEIWA HEIWA
Tu disappears beyond his hidden veil
TUKUA KI TE MARAE
Let him to the Marae
WEROWERO WEROWERO
Piercing piercing
TE TARA HOMAI RA
Let me hear the piercing sounds
WEROHIA KI TAI O WHAKAREWA
Pierce the tides of Whakarewa
WHAKARONGO TE TARAKI A TAI
Hear the sounds of the cicadas and the tides
ME KO TAI MANAWAREKA
The sweet sounds of the tides
TE MANAWA KIA TU
Le the heart to Tu
UAEAE A UAEAE A
Stand strong stand strong
HIKIHIKI WARAWARA
Be uplifting be forceful
KOIA TANGAROA I TAUA
It is why Tangaroa is warful
HOMAI RA HE KINO E TU
Give me anger o Tu
WHANGAINGA KIA TA AI
Let me eat and rest
KOROPANA IA
He rises up
TE KAWE KI TE MARAE
Convey him to the marae
WHITIRUA
Divided twice
TE IKATERE KI PAENGA

Like a fish upon the shore
KIA URU
To enter
AEAE A AEAE A
Breathing no more
KIA URU EAEA A
Breathing no more
KIA URU AEAE A A PI
To enter without breath and with dilated eyes.

KARAKIA A NUKUTAWHI HEI TUKU IHO IA NGATOKIMATAWHAORUA MAI
A prayer by Nukutawhiti to release Ngatokimatawhaorua
I RUNGA IA NGARUNUI KI RARO I TANA TAENGA MAI KI HOKIANGA
down from Ngarunui on their arrival at the mouth of Hokianga Harbour

E KAU KI TE TAI E E KAU KI TE TAI E
Sail upon the tide sail upon the tide sail upon the tide
E KAU RA E TANE
Sail O Tane
WAWAHIA ATU RA NGA NGARU HUKAHUKA O MAREIREI AO
Part the foamy waves of Mareirei Ao
PIKITIA ATU TE AURERE KURA O TAOTAO-RANGI
Ascend the sacred and challenging pathway of Taotaorangi
TAPATAPA RURU ANA TE KAKAU O TE HOE
The paddle shudders
E AUHEKE ANA E TARA TUTU ANA TE HUKA O TANGAROA
The foam of Tangaroa descends to calmness
I TE PUHI WHATUKURA I TE PUHI MAREIKURA O TAKU WAKA
On the male celestial side of my canoe on the female celestial side of my canoe
KA TITIRO IHO AU KI TE PAE O UTA KI TE PAE O WAHO
I look to the layout onshore I look to the layout at sea
PIKI TU RANGI ANA TE KAKAU O TE HOE
I lift my paddle skyward in salute
KUMEA TE URU O TAKU WAKA
Pull the head of my canoe
KI RUNGA KI TE KIRI WAIWAI O PAPATUANUKU
Onto the watery surface of Papatuanuku
E TAKOTO MAI NEI
That lies before us
KI RUNGA KI TE URU TAPU NUI O TANE
To the sacred head of Tane
E TU MAI NEI E
That stands before us
WHATIWHATI RUA TE HOE O POUPOTO

The paddle of Poupoto strikes twice on the water
TAU AKE KI TE HOE NAA KURA HE ARIKI WHATUMANAWA
It is indeed the paddle of Kura she of a priestly heart
TO MANAWA E KURA KI TAKU MANAWA
Your heart Kura to my heart
KA IRIHIA KA IRIHIA KI WAI O NUKU
Raised together at Wai O Nuku
KA IRIRHIA KA IRIHIA KI WAI O RANGI
Rsaised together at Wai O Rangi
KA WHITI AU KI TE WHEI AO KI TE AO MARAMA
I cross over from the dim light to the world of light
TUPU KEREKERE TUPU WANAWANA
From the dark growth to that of exhilaration
KA HARA MAI TE TOKI O HAUMEI
Cometh the great axe of Haumie
HUI E TAIKI E
It is gathered it is fastened

NGA TANGATA O MATAWHAO/MATAHOURUA
The people on Matawhao/Matahourua

KUPE, KURAMAROTINI,HINE APARANGI, MAURU, WAIEHUA, TAMAKITEHIKURANGI, TAMATEAURIHAERE,RUARANGI,RIPIROAITI,TE RANGIPOURI,TUPUTEURUROA,PARIOTANE,TIIRAIRAKA,KAHUNUI,WHAAURI, TE TUHIOTEPO, RANGIRIRI, TUPUTUPUWHENUA, MATINO, MAKARO, TUTEI, KARERE, POUPOTO, KARIHI, TUREHU, POHETENGU PARIKARANGARANGA, TUTUMAIO, HIWAWA, PUKOHU, TUNGA, MOKOROA.

TE KARAKIA A RUANUI WAWAHI IA MAMARI
A prayer by Ruanui to set the pathway for Mamari to Aotearoa

PAPA TE WHATITIRI UIRA KAPAPA KI RUNGA O TAIHORONUKURANGI
The thunder crashes the lightning strikes upon Taihoronukurangi
HIKIHIKI TU ANA KI TE PAPA NEI O TANE
Lifting upon the body of Tane
I TUTAKINA AI KI TE POURIURI KI TE POTANGOTANGO
That which is met at the dark night to the darkest night
TAAKIRI TU TAAKIRI RANGI
Proceeding firmly into the heavens
KO TANE I WAHIA MAI AI TAIHORONUKURANGI
It is Tane who prized the way forward for Taihoronukurangi
KI TE WHARE TAPU O TE IKA A MAUI TIKITIKI A TARANGA
To the sacred house of the fish of Mauitikitikiataranga

TE MOANA NUI A KIWA E TAKOTO MAI NEI
The great ocean of Kiwa that lies ahead
WHATUI KI TE URU O TANGAROA I WHATUIA AI E NUKUTAIMARORO
Bind it to the head of Tangaroa that which was bound by Nukutaimaroro
HE KURA TAPU ARIKI KO TAIMUMUHU
The sacred and priestly it is Taimumuhu
KO MANINIKURA KO TAKAHIAITERANGI
It is Maninikura it is Takahiaiterangi
KO TE ROREWHAKAPIKO KO TOHINUIARANGI
It is Te Rorewhakapiko it is Tohinuiarangi
KO TE POUTOKOMANAWAORA KO TUKITENGANAHAU
It is Te Poutokomanawaora it is Tukitenganahau
KO TE HOUOTERANGI HE KURA TANGATA
It is Houoterangi it is indeed a sacred line
TUPUTUPURANGI KI TE PAE O REHUA
Tuputupurangi at the presence of Rehua
TUPUTUPUWHENUA KI TE PU O TE IKA A MAUI
Tuputupuwhenua at the entrance to Te Ika A Maui.

TAPUAE NUKU TAPUAE RANGI
Footprints on the land footprints into the heavens
KA HURA TANGATA KI UTA
Those upon the shore
TE TIAKI KI TANGATA TAI
Care for those who are at sea
KA HURA TANGATA I TAI
Those who are at sea
TE TIAKI KI TANGATA UTA
Care for those who are on shore
PERA HOKI RA KO TE KOREPE NUI KO TE KOREPE ROA
Therefore lies ahead the great pathway the long pathway that is opened up
KO TE WAHI AWA TE TOTOE AWA TE WHAKAMOE AWA
The stream of water opened up and lieing there as though asleep
KO TU KO RONGO KO TAMAI A TE AWA
It is Tu it is Rongo it is Tamai A Te Awa
TUKUA ATU TAMA KIA PUTA KI TE TAWHANGAWHANGA
Let Tama freely proceed along and beyond the creviced waves
HE PUTANGA ARIKI I TE ATA
A priestly departure at dawn
TAUIRA MAI E.
Let this journey begin.

HE MOTU ARIKI UTA HE MOTU ARIKI TAI
A sacred shores a sacred ocean
TENA TE UHE ROA
Here is the long foam

PAKIPAKI TU ANA TE TAI KI TE PAPARAPE NUI A TANE
The tides batter against the buttocks of Tane
HE HIKOINGA ARIKI I TE TAPU RUANUKU A TANENUIARANGI
A priestly journey in the sacred presence of Tanenuiarangi
KA WHAKAMAKURU AKE AHAU KI RUNGA O HIKURANGI
I ascend the heights of Hikurangi
KI TAKU RUAPAPAPOUNAMU
To that which is precious to me
I WAHIA MAI AI TE KURA TAPU TANGATA KI TAKU TINANA NEI E
That opened up to me that which is most sacred and precious to my physical being
WHAKAWHITIRUA ANA NGA WAI O AKU KAMO
The many tears flow from my eyes
KI RUNGA KI TE AOOTERANGI
Upon Ao O Te Rangi
KI RUNGA O TUHIRANGI
Upon Tuhirangi
KI TE WA KAINGA E TU NEI AHAU
To my home upon which I stand
E TU NEI
I stand

KO TE PAPA O TE RANGI
The pillars of the heavens
E TU IHO NEI
Standing above
POKAIA KI RUNGA POKAIA KI RARO
Bound above bound below
WAWAHIA TE TAUIHURANGI
Split the prow of the heavens
PATUPATUA TE TAUIHURANGI
Beat the prow of the heavens
WHAKAMOEA TAIHORONUKURANGI
Calm Taihoronukurangi
TITOKO ANA NGA PEWA O REHUA I TE RANGI
Standing apart are the stars of Antares in the sky
KA MAREWA ATUTAHI
Canopus rises
KA RERE TAUTORU
Orions belt crosses
KA WHAKAMAU AKE AHAU KIA PATARIKAIHAU
I take direction from the clouds of Patarikaihau
KA KOWHITI TE MARAMA
The Moon crosses over
HE PAE WHENUA
It is land
KA WHITI AU E

I cross over
KO AOTEA KO AOTEA KO AOTEA
It is Aotea it is Aotea it is Aotearoa.

MOEMOEA A TAOMATA TOHUNGA O TAIAMAI
A dream by Taomata Tohunga of Taiamai
MO TE PAREKURA KIA NGAPUHI KI MOREMONUI
prophesying the defeat of Ngapuhi at Moremonui

E AHA KEI NGA WAI O TE HUAHUA E KOTOKOTO NEI E

E AHA KEI NGA WAI O TE TUHUNA E KOTOKOTO NEI E
MOE MAI RA I TO WAHINE PAPAI
TUKUA ATU KI ROTO O RIPIRO
KI REIRA TAWARI AI TOKIKO WHAKAIRO

KARAKIA O TE MARAMATAKA
A prayer of the Calendar Moon

POKAIA TE URU TAPU NUI A TANE
Bind with the sacred head of Tane
KA MARAMA TE ATA
Tis the morning dawn
KEI RUNGA TARAMA
Tarama is above
KEI TE KOIKOI A RONA
At the sharp point of Rona
KEI TE KAPUA NUI
At the great cloud
KEI TE MARAMA HUAKI I TE PAE
At the turning point of the Moon
TIROHIA TE KURA I TE HIKU O MATARIKI
Look upon the redness at the tail of Pleiades
E TUKI ANA I TE PAE
Moving across its sky path
EHARA KO MATUA HAUTERE TENA
It is not Matua Hautere
KO TOU TOHU TENA KEI TE RA E MAU ANA
It is your symbol carried by the day
KO TOU MATA TENA
It is your face
KO TE MATA O TAWHAKI

The face of Tawhaki
I TUHIA AI
That is written
RAPA ANA KI TE RANGI
And clings to the sky

KARAKIA A RATA
Ratas prayer to fell a tree and shift
HEI TURAKI RAKAU ME TE NEKE WAKA KI TE WAI
A waka to the water

KOTIA TE PUTAKE WAIHO I KONA
Cut the main root leave it there
KOTIA TE KAURU WAIHO I KONA
Cut the top of the tree leave it there
E AI KO TE UMU TUHI
Light the sacred fires
KIHAI I TAE KI NGA PUKENGA
That protects the priestly
KI NGA WANANGA
The knowledge
KI NGA TAUIRA
The learners
PATUA KURU PATUA WHAO PATUA TE TOKI
Strike the chip, strike the cut, strike the adze
PATUA TE TATAI HARURU
Strike the surging tides
TU AKE NEI AHAU I TE WHARE HUKAHUKA O TANGAROA
I stand here in the foam of the house of Tangaroa
TANGAROA I WHATUIA AI E AHU NUKU TAI MARORO
Tangaroa who bound Nukutaimaroro
OROORO TE TOKI NA HINETUAHOANGA
The resounding echo of the axe of Hinetuhoanga
KAORE KO AU KO RATA E KIMI ANA E HAHAU ANA
It is not me but it is Rata who is seeking
I TE AWA I PIKOPIKO I WHITI
At the sea of Pikopiko i Whiti
I MATE MAI KI MAUNGAROA
That who died at Maungaroa
I MATE MAI AI KOWHITINUI
And died at Kowhitinui
I MATE MAI IA RATA WAHIEROA
And Rata and Wahieroa were avenged
HUKA HUKA

The foam the foam
HUKA TE TAU ARAI HA
Alas the foam at the horizon

MOEMOEA A KAITEKE(TE KEMARA) MO TE PAKANGA KIA NGATIWHATUA
Te Kemaras dream prophesying the defeat of Ngatiwhatua
I KAIWAKA KO TE IKA A RANGANUI
at Kaiwaka in the battle of Te Ika a Ranganui

E KI MAI NEI TE ATUA O TE PO
The God of the night spoke to me
KO MANGAWHAI AHAU KA MATE
I asked will I die at Mangawhai
KAHORE
He answered No
KO TE PIKITANGA HAU KA MATE
Will I die at the rising of the battle
KAHORE
He answered No
KIA KITE ATU AU I TE TAI O TE URU
Will I see the tide in the West
KIA K ITE ATU AU I TE TAI O TE AWA
Will I see the tide flow into the river
E KA KUTIA
Will I be crushed
E KA WHERAWHERAHIA NGA TORETORE O WAIHI
Opened up are the treacherous waters of Waihi
E KA KUTIA
Will I be crushed
KA KATA TE WAHINE
The woman laughs
KO TU KO TU KO TU
It is Tu It is Tu It is Tu
KA MAU
Will I be caught
A KO TU KO TU KO TU
It is Tu It is Tu It is Tu
KA MAU
Will I be caught
E PUPU KI TE AWA
Rising up at the stream
TE HAU WHENUA I ARA
The land breeze is rising
A KA TITIRO ATU KI TE KAIKAHIKATEA

And looking to the chiefly ancestors
E TU KI KAIWAKA RA
The stand at Kaiwaka
A KO TU KO TU KO TU
It is Tu It is Tu It is Tu
KOPIKO ATU KOPIKO MAI
Meander to that side meander to this side
KOPIKO ATU KOPIKO MAI
Meander to that side meander to this side
KA WHAKAARO TUPUA
A thought unto the Guardian beings
HUA MAI TE RIRERIRE
The many tiny birdlife
TAUTINI I I I I
Life continues
TAUTINI
Life continues

KARAKIA TARAI WAKA-MUA ATU I TE TIMATANGA O NGA MAHI TARAI
A prayer to begin the carving of a canoe

KO TU KI TE TAHA MAUI
Tu stands to the left side
KO RONGO KI TE TAHA MATAU
Rongo stands to the right side
TU NUMIA TU RAWEA
Stand and pass by stand and unite
TU PAKAU ROROA
Stand like outstretched wings

KARAKIA TARAI WAKA-MURI TONU MAI I TENEI KARAKIA TIMATA TONU
A prayer to begin the work of carving a canoe. Following this prayer work begins
ATU NGA MAHI TARAI
immediately

PATUA TE KURU PATUA TE WHAO PATUA TE TOKI
Strike the chips, strike the cut, strike the adze
PATUA TE TATAI HARURU
Strike the surging tides
TU AKE NEI AHAU I TE PUKUPUKU A TANGAROA
I stand as Tangaroa erupts
TANGAROA I WHATUI AI NUKUTAIMARORO

Tangaroa who bound Nukutaimaroro

NGA PAPA WHAKAIRO A NGATOKIMATAWHAORUA
The carved boards on Ngatokimatawhaorua

TO MUA
KO TE PAPA A HIRAHIRA
KO TONA WHAKAIRO KO MAHERETUKITERANGI
TO WAENGANUI
KO TE PAPA KO TE RUAWAHAARIKI
KO TONA WHAKAIRO KO TE PAPA HONO TUTAKI A RUAMOKO
KO TE KEI
KO TONA PAPA KO TE MAHUKIRANGI
KO TONA WHAKAIRO KO TE PAPA MOKOTUKUPUWANANGA O
RUAIWHEKERANGI

NGA ATUA ME NGA TUPUA I ARAHINA MAI AI NGA WAKA O TE
The Gods and the Taniwha that led the canoes of
TAITOKERAU
Te Taitokerau to Aotearoa

NGA ATUA
TOHINUIARANGI
MAHERETUKITERANGI
TE HIKOOTERANGI

NGA TANIWHA
PUHIMOANAARIKI
KANAPUOTERANGI
ARAITEURU
NIUA
TUHIOTEPO
RANGIRIRI
TE RANGIURUHINGA

HE POROPITI MO TE TIRITI O WAITANGI
A prophecy for Te Tiriti O Waitangi

MUA ATU I TE HAINATANGA O TE TIRITI O WAITANGI
Before the signing of Te Tiriti O Waitangi
NGA KORERO A TE ATUA WERA KIA KAWITI ME NGAPUHI

Te Atua Wera said to Kawiti
HE HOA TATA RAUA KO KAWITI
They were close friends
E TE ARIKI E KAWITI HEI AHA TAUA TOHU AI I TE TIRITI O WAITANGA
Ariki Kawiti let not you and I sign Te Tiriti O Waitangi
KIA NOHO MAI TAUA KI TE PUPURI I TE ARIKITANGA O TO TATOU MANA
Let us stay to hold the Supreme Sovereignty Authority
MOTUHAKE KI TENEI TO TATOU WHENUA
of our lands

TE WHAKAHOKI A KAWITI. MAWAI ATU TAKU TAMAITI E TAUTOKO.
Kawiti replied Who then shall be a backsupport for my son
TE WHAKAHOKI A TE ATUA WERA. HE TIKA TAU HAERE ATU KOE KI TE
Te Atua Wera replied You are right you must go and be a
TAUTOKO I TA TAUA TAMAITI
backsupport for our son

TE POROPITI
The prophecy
KA WHAKAHURIHIA E TE PAKEHA TANA TIRITI HEI PUNGAWEREWERE
The Pakeha will turn his Treaty into a devouring spider
HEI KAI IA TATOU TE IWI MAORI
That will devour us the Maori people
KA RITE TATOU I TE PAPAKA O TE TATARAKIHI
We will resemble the dried up carcass of the cicada
I NGOTEA AI ONA TOTO E TE PUNGAWEREWERE
Whose blood has been sucked out by the spider
KA WHAKAREREA KI MURI HE PAPAKA
To leave behind a dried carcass
TE PAPAKA KO TAUA KO TE IWI MAORI
That carcass shall be you and I the Maori people

MURI MAI I TE HAINATANGA O TE TIRITI KA KI ATU TE ATUA WERA KIA
Immediately following the signing of Te Tiriti O Waitangi Te Atua Wera said to
KAWITI MA
Kawiti and them

KUA MAU TATOU KI TE RIPO
We have been caught in a whirlpool
KAATI KA TAKA KI TUA O TE RUA RAU TAU
So it is. It will fall beyond two hundred years
KA TU MAI TE PONO KI TE WHAKA TIKA I NGA MEA KATOA
When the truth will stand to put everything right

KO TE TIKANGA O TENEI POROPITI E WHAKAATU ANA KI TE IWI HE WA KA
The meaning of this prophecy it is advising the people that theres a time we will

TU KAHA TONU TATOU, HE WA KA RIRO NGA TIKANGA KATOA I TE RINGA
stand strong and a time when everything will be taken by the strong
KAHA O TE PAKEHA, HE WA ANO KA TU MAI ANO TATOU I RUNGA I TE
arm of the Pakeha and there will be a time when we will stand again
KAHA O TO TATOU MANA TUKUIHO TO TATOU MANA MOTUHAKE NO TE
on the strength of our Sovereignty because there is
MEA KOTAHI ANO MANA NUI ATU I TE RINGA KAHA ARA KO TE PONO. E
only one power greater than that of the strong arm and that power is the Truth.
KORE RAWA E MATE,
It never dies.

E RUA TAU MURI MAI I TE HAINATANGA O TE TIRITI O WAITANGI KA
Two years following the signing of Te Tiriti O Waitangi
POROPITI ANO TE ATUA WERA.
Te Atua Wera again prophesied

MO TE RUA RAU TAU E TORU NGA POU KUKUME KA TAU KI RUNGA KI TE
For the next two hundred years three forces shall impact
IWI MAORI
on the Maori people

KO TE TUATAHI KO TE WHAWHAI NUI MO TO TATOU MANA TUKUIHO, TO
The first will be our enormous struggle to defend our Sovereignty handed down
TATOU MANA MOTUHAKE.
our Sovereignty our supreme authority.

KO TE TUARUA KO TE MANAWANUI KI NGA OATI TAPU O TE TIRITI O
The second will be our perseverance in defence of the oaths given by our Tupuna in Te
WAITANGI
Tiriti O Waitangi

KO TE TUATORU KO NGA TIKA A TE RINGA KAHA O TE PAKEHA
And thridly will be the rights of the Pakeha under the power of the Strong arm.

KO TE MAMAENUI KO TE WHAKAORITE I ENEI MANA KUKUME KATOA E
The painful experiences in trying to balance these three forces that pull and push
TIHOREHIA AI TE NGAKAU WAIRUA O TE IWI MAORI.
and that tears at the very fabric of the Maori heart and soul.

HE POROPITI ANO MO TE TIRITI O WAITANGI
Another prophecy regarding Te Tiriti O Waitangi

TE MANU E TANGI MAI NEI HE PITONGATONGA
The bird singing is a Pitongatonga

KO TONA TANGI E MEA MAI ANA
Its song is saying
PATOTOI PATOTOI
Chatter Chatter
PATOTOI TONU NGA NGUTU
The lips continuosly chatter
I TE KOREROTANGA MO TE TIRITI O WAITANGI
Talking about Te Tiriti O Waitangi
TE MANA MOTUHAKE TE MANA TUKUIHO
The supreme authority the Sovereignty handed down
E KORE NEI E KITEA E NGAPUHI
That cannot be understood by Ngapuhi
E NGA IWI HOKI O TE MOTU
Or the people of Aotearoa

KO TE TIKANGA O TENEI POROPITI E KI ANA HE WA KEI TE HAERE MAI KA
The meaning of this prophecy is saying that a time will come
RIRO KATOA TE HINENGARO MAORI I TE PAKEHA. KUA KORE TE NUINGA
that the whole mind of the Maori people shall be taken by the Pakeha. The majority
O TE IWI MAORI E MOHIO KI NGA MEA PONO I MAHIA E NGA TUPUNA I
of the Maori people would lose the knowledge regarding the truth of what our
ROTO I TIRITI O WAITANGI. KUA RIRO KATOA NGA HINENGARO I TE
Ancestors agreed to in Te Tiriti O Waitangi. Their minds shall be completely taken by
RONGOA O TE PUNGAWEREWERE ARA O TE PAKEHA.
poison of the spider that is by the Pakeha

KO TE POROPOROAKI A NGA KARAITIANA NGAPUHI
The farewell mihi by Christian Ngapuhi
I UHIA KI RUNGA KI A TE WIREMU ARA KIA TE KARUWHA I TONA
recited to Henry Williams on his
MATENGA.
death.

HAERE E TO MATOU HOA E TE WIREMU
Farewell our friend Te Wiremu
HAERE I TE ARA TIKETIKE
Proceed along the highest pathway
KO TE ARA TENA O MAHURU
That is the pathway of Mahuru
I EKE AI KOE KI RUNGA O HUARAU
That you shall ascend upon Huarau
TIHAOA TE KAUKOPUNI
Surround the body of souls
KA PAHURE ATU I REIRA
That pass thereby
TE KAHUI KURA

The sacred gathering
TE KURA I NUNUMI KI RUNGA KI A REHUA
The sacred souls that dissappear beyond Rehua
TE KURA I RIRO KI TAPOKOPOKO O TE RANGI
The sacreds souls that are taken by Tapokopoko o Te Rangi
TE KURA I RIRO KI TE ANU MATAO KI TE WHARETAUA
The sacred souls that are taken by the cool breeze to the house of those who have died
NGA KURA KURA O HINENUIOTEPO
The sacred plumes of Hinenuiotepo
WHAKAURU ATU KI ROTO I TO KOUTOU WHARE
Enter into your house
TE WHARE O RANGIAIO
The house of total peace
TAKOTO MAI KI ROTO O WHAREPAPA O RUAKIPOURI
Rest within Wharepapa and Ruakipouri
KO TENA TE WHARE I TITARIAI O KOUTOU TINANA
That is the house where your bodies were separated
NAU NEI TE KAWHAKI
Yours was the departure
AU KUME AU RONA AU HIRERE
Your journey begin, your journey partly there your journey beyond sight
HIRERE KI TE PO
Beyond to the night
HIRERE KI TE MATE
Beyond to that which is death
HIRERE KI TE POTANGOTANGO
To the darkest night
HIRERE KI TE MOANA O TE MATE
To the sea of death
EHARA KOUTOU NO RARO NEI
You are not from below here
NO NGA KURAE O RUNGA HAUMATAO
You are from the plumes of the cool breeze that blow
KA RAPUKU AKE TE AROHA
The love bubbles up
I HAERE I TE HAU MIHI ATA
That passes the breeze and the morning sounds
I TAU AI TE RANGIMARIE
That established the peace
TE KAKARATANGA O NGA MAHI AROHA
The sweetness of the works of love
I WHITI AI KI TE WHEI AO
That crosses over from the dim light
KI TE AO MARAMA
To the World of light
HUI E

It is gathered
TAIKI E.
It is fastened

TE KARAKIA NA NGA RANGATIRA O TE TAITOKERAU 1841
A prayer by the Rangatira of Taitokerau in 1841
I TUKUATU E FREDERICK MANNING KIA CAPTAIN HOBSON ME KUINI
conveyed by Frederick Manning to Captain Hobson and the Queen
WIKITORIA MAI I NGA MIHINA O HOKIANGA ME WAITANGI.
through the Missionaries at Hokianga and Waitangi

He Wakaputanga o te Rangatiratanga o Niu Tirene
He Wakaputanga o Te Rangatiratanga o Niu Tirene
Te Tiriti O Waitangi
And Te Tirit O Waitangi
He Kawenata tapu enei pukapuka
These documents are sacred Covenants
Ko te He Wakaputanga O Te Rangatiranga o Niu Tirene he
The He Wakaputanga o Te Rangatiratanga o Niu Tirene
whakaaturanga ki te ao I te mana o nga Rangatria o nga Hapu ki
ia a declaration to the World of the Sovereignty of the Rangatira of the Hapu
tenei whenua ki Aotearoa
to this land Aotearoa
Ko Te Tiriti O Waitangi he whakaetanga na nga Rangatira o nga
The Tiriti O Waitangi is an agreement by the Rangatira of the Hapu
Hapu kia whakauru mai Kuini Wikitoria me tona Iwi Pakeha ki
That Queen Victoria and her Pakeha peole be allowed into this land
tenei whenua ki te whakatu i tona whare te Kawanatanga hei tuara
to Establish her house Kawanatanga as a backsupport for
mo te Tino Rangatiratanga te tino Rangatiratanga hoki hei tuara
Tino Rangatiratanga and Tinorangatiratanga accordingly to be a backsupport for
mo te Kawanatanga o Kuini Wikitoria.
Queen Victoria's Kawanatanga.
Ko te tino Rangatiratanga ko te kai ranga i te tira o te waka
Tino Rangatiratanga is the person who sets the direction of the mast of the canoe
Ko te Kawanatanga he Matua Kawana i runga i te aroha
Kawanatanga is the parent Governor on the basis of love
Koia nei te mangai o te Kuini kei Ingarangi nei tona mana tona
He is the mouthpiece of the Queen whose Sovereignty and place to stand

Turangawaewae
Is in England.
Koia enei nga mana whakahaere hei awhina i tetahi ki tetahi
These are the governances that will support each other
Koia tenei te piringa o Ingarangi ki Aotearoa.
This is the embrace of England to Aotearoa

Na Hokianga Nui A Kupe i uhi te Kahu Maori
It was Hokianga Nui A Kupe that placed the Maori cloak
Hei whariki hei korowai hipoki I Te Tiriti O Waitangi
As a mat and a cloak to stand and to cover Te Tiriti O Waitangi

Ko te Kahu Maori ko te mana tukuiho te mana motuhake i tukua
The Maori cloak is the Sovereignty handed down the Supreme authority
mai i te wa o te Korekore
handed down from the beginning of time

Ko te Ao i hangaia, ko nga mea katoa i hangaia ki te Ao
The world that was created and all that was created into the world
I puawai, i mate i ora ka whakarerea ki muri hei takapau whariki
That blossomed that died and that lived and was left behind as a plaited mat
Mo nga whakatupuranga heke nga whakatupuranga kei mua.
upon which the generations to come can stand.

Koia te whakatauki Te Tiriti O Waitangi i hipokitia ai ki te mana o
That is why the proverb Te Tiriti O Waitangi that was covered by the Sovereignty from
Tuawhakarere
Tuawhakarere
No reira kia aroha kia u ki te maupono kia Kuini Wikitoria me tona
Therefore love and trust Queen Victoria and her
Iwi Pakeha
Pakeha people
Ma te aroha e pumau ai nga kupu whakaki a Wiremu Hopihana
It is only by love that will give substance to William Hobsons words
He iwi tahi Tatou
That we are one people
Oi whiwhia
It is gained
Oi rawea

It is bound
Kia whiti ki te whei Ao
We cross from the dim light
Ki te Ao Marama
To the World of light
Hui e
It is gathered
Taiki e
It is fastened

Koia tenei te whakamaramatanga o te kupu "Mana" e tuhi nei i
This is the explanation of the word "Mana" as written in

te He Wakaputanga o Te Rangatiratanga O Niu Tirene ara e rapa
He Wakaputanga O Te Rangatiratanga and embodied

nei ki nga tohu o nga Rangatira i tohungia ai Te Tiriti O Waitangi.
in the tohu of the Rangatira who signed Te Tiriti O Waitangi

Ka mutu tenei Wananga ki konei.
End of this Wananga

TE TAENGA MAI O TO
The Coming of
TATOU ARIKI
Our Lord
A IHU KARAITI
Jesus Christ

KIA U KI NGA TIKANGA WHAKAPONO A O TATOU MATUA TUPUNA
Uphold the custom faith of our Ancestors
WHAKAPIRIA KI NGA KARAIPITURE KIA TU KOTAHI AI.
Bind them with the Holy Scriptures so that they stand together
(Na Aperahama Taonui)

TE HANGATANGA O TE AO
The Creation of the World
E IHOWA NGA MANO
By Jehovah God

TE PAIPERA TAPU
The Holy Bible
TE KAHU A KUINI WIKITORIA
The Cloak of Queen Victoria

KENEHI-UPOKO TUATAHI
1He mea hanga na Te Atua i te timatanga te Rangi me te Whenua.

2A kahore he ahua o te whenua i takoto kau he pouri ano i runga i te mata o te hohonu. Na ka whakapaho te wairua o Te Atua i runga i te kare o nga wai.

3A ka ki Te Atua kia marama na ka marama

4A ka kite Te Atua i te marama he pai a ka wehea e te Atua te marama i te pouri

5Na ka huaina e te Atua te marama ko te awatea a ko te pouri i huaina e Ia ko te Po. A ko te ahiahi ko te ata he ra kotahi

6Na ka mea te Atua kia whai kikorangi a waenganui o nga wai hei wehe i waenganui o nga wai

7Na ka hanga e te Atua te kikorangi ka wehea e Ia nga wai o raro o te kikorangi i nga wai o runga o te kikorangi a ka oti

8Na ka huaina e te Atua te kikorangi ko te Rangi. A ko te ahiahi ko te ata he ra tuarua

9Na ka mea te Atua kia huihuia nga wai ki raro i te rangi kia kotahi te wahi a kia puta te tuawhenua a ka oti.

10Na ka huaina e te Atua te tuawhenua ko te whenua a ko te huihuinga o nga wai i huaina e Ia ko nga moana a ka kite te Atua he pai.

11Na ka mea te Atua kia pihi ake te tarutaru i te whenua te otaota whai purapura me te rakau hua ki runga ki te whenua e hua ana ona hua he mea rite tonu ki a ia me te rakau wahi hua kei roto nei i a ia ona purapura a ka oti

12Na ka whakaputaina e te whenua te tarutaru te otaota hoki e hua ana ona hua he mea rite tonu ki a ia me te rakau whai hua kei roto nei ia ia ona purapura he mea rite tonu ki a ia a ka kite te Atau he pai

13A ko te ahiahi ko te ata he ra tuatoru.

14Na ka mea te Atua kia whai mea whakamarama te kiko o te rangi hei wehe i te awatea i te po hei tohu ano aua mea hei taima hei ra hei tau

15Hei whakamarama aua mea i te kiko o te rangi hei whakamarama i te whenua a ka oti

16Na ka hanga e te Atua nga mea whakamarama nui erua. Ko te whakamarama nui hei tohutohu mo te awateako te whakamarama tuaiti hei tohutohu mo te po i hanga ano hoki e ia nga whetu.

17A whakanohoia ana e ia aua mea e te Atua ki te kiko o te rangi hei whakamarama mo te whenua.

18Hei tohutohu i te awatea i te po hei wehe hoki i te awatea i te pohei wehe hoki i te marama i te pouri a ka kite te Atua he pai

19A ko te ahiahi ko te ata he ra tuawha

20Na ka mea te Atua kia ngahue ake i roto i nga wai te mea ora e ngoki ana kia rere ano hoki te manu i runga ake o te whenua i te mata o te kiko o te rangi

21Na ka hanga e te Atua nga tohora nunui me nga mea ora katoa nga mea ngokingoki i ngahue ake nei i roto i nga wai o ia ahua o ia ahua me nga manu whai parirau katoa o ia ahua o ia ahua a ka kite te Atau he pai

22Na ka manaaki te Atua ia ratou ka mea Kia hua koutou kia tini kia kapi hoki nga wai o nga moana i a koutou kia tini ano hoki nga manu ki runga i te whenua

23A ko te ahiahi ko te ata he ra tuarima

24Na ka mea te Atua kkia whakaputaiana e te whenua te mea ora o ia ahua o ia ahu te kararehe me te mea ngokingoki me te kirehe o te whenua o ia ahua o ia ahua a ka oti.

25Na ka hanga e te Ata te kirehe o te whenua o ia ahua o ia ahua me te kararehe o ia ahua o ia ahua me nga mea ngokingoki ka toa o te whenua o ia ahua o ia ahua a kite te Atua he pai.

26Na ka mea te Atua kia hanga tatou i te tangata kia rite ki a tatou hei to tatou ano te ahua a kia waiho ko ratou hei Rangatira mo nga ika o te moana mo nga manu o te rangi mo nga kararehe hoki mo te whenua katoa mo nga mea ngokingoki katoa ano hoki e ngokingoki ana i runga i te whenua.

27Na ka hanga e te Atua te tangata kia rite tonu ki a ia. I hanga ia e ia kia rite ki te Atua i hanga raua he tane he wahine.

28Na ka manaakitia raua e te Atua a ka mea te Atua ki a raua kia hua kia tini kia kapi hoki te whenua ia kourua kia mate hoki ona tara i a kourua ko kourua hei Rangatira mo nnga ika o te moana mo te manu hoki o te rangi mo nga mea ora ano hoki e ngokingoki ana i runga i te whenua

29Na ka mea te Atua na kua oti te hoatu e Ahau kia a kourua nga otaota katoa e whai purapura ana i runga i te mata o te whenua katoa me te rakau katoa he hua rakau tona e whai purapura ana hei kai ena ma kourua.

30ª kua hoatu ano e Ahu nga otaota matomato katoa hei kai ma nga kararehe katoa o te whenua ma nga manu katoa o te rangi ma nga mea kkatoa hoki e ngokingoki ana i runga i te whenua kei roto nei i a ratou he wairua ora a ka oti.

31A ka kite te Atua i nga mea katoa kua hanga nei e ia na pai whakaharahara. A ko te ahiahi ko te ata ko te ra tuaono.

KENEHI-UPOKO TUARUA
1Na ka oti te rangi me te whenua o reira mano katoa

2Na te whitu o nga ra i oti ai i te Atua tana mahi i mahi ai na ka okioki ia i te ra whitu i ana mahi kkatoa i mahia e ia

3Na ka whakapaingia e te Atua te ra whitu whakatapua ana hoki e ia mona i okioki i tau ara i ana mahi katoa i oti i te Atua te hanga.

4Ko nga whakatupuranga enei o te rangi o te whenua i te hanganga ai i te ra i hanga ai e Ihowa e te Atua te whenua me te rangi

5Kahore ano hoki tetahi rakau riki o te parae i te whenua kahore ano tetahi otaota o te paraekia pihi noa Lahore hoki a Ihowa te Atua i mea kia ua ki te whenua a Lahore rawa he tangata hei mahi i te oneone.

6Engari i pupu ake te kohu i te whenua na reira i whakamakuku te mata katoa o te oneone.

7Na ka whakahuatia te tangata e Ihowa e te Atua he puehu no te oneone a whakahangia ana e ia ki roto i ona pongaihu te manawa ora a ka wairua ora te tangata.

8Na ka whatokia e Ihowa e te Atua tetahi kari ki tetaha ki te rawhiti ki Erene a whakanohoia iho e ia ki reira te tangata i hanga e ia

9A i whakatupuria e Ihowa e te Atua i roto i te oneone nga rakau katoa he mea ahuareka ki te titiro he pai hoki hei kai ko te rakau hoki o te ora ki waenganui o te kari me te rakau o te matauranga ki te pai ki te Kino

10I rere mai ano he awa i Erene hei whakamakukui te kari i reira ka mangamanga e wha nga tino awa

11Ko te ingoa o te tuatahi ko Pihona ko ia tera e taiawhio ra i te whenua katoa o Hawira he koura kei reira

12He pai hoki te koura o taua whenua kei reira te teriuma me te kowhatu Anika

13Ko te ingoa o te rua o nga awako Kihona ko ia tera e taiawhio ra i te whenua katoa o Etiopia.
14Ko te ingoa o te toru o nga awa ko Hirekere ko te mea tera e rere ra i mua o Ahiria. Ko Uparati te wha o nga awa.

15Na ka tango a Ihowa te Atua i te tangata a whakanohoia ana e ia ki te kari o Erene hei Ngami hei tiaki hoki i reira

16Na ka ako a Ihowa te Atua ki te tangata ka mea E pai ana kia kai noa atu koe i nga hua o nga rakau katoa o te kari

17Ko te rakau ia o te matauranga ki te pai ki te kino kaua e kainga tetahi o ona hua ko te ra e kai ai koe i tetahi o ona hua ka mate koe mate rawa.

18Na ka mea a Ihowa te Atua e kore e pai kia noho te tangata ko ia anake me hanga e ahau tetahi hoa pai mona

19Na he mea whakaahua mai na Ihowa na te Atua i roto i te oneone nga kirehe katoa o te parae me nga manu katoa o te rangi a kawea mai ana e ia ki a Arama kia kitea ai te ingoa e huaina e ia ki a ratou a ko Ararama i hua ai ki nga mea ora katoa he ingoa era mo ratou

20Na a huaina e Arama he ingoa mo nga kararehe katoa mo nga manu o te rangi mo nga kirehe katoa hoki o te parae ko Arama ia kahore i kitea tetahi hoa pai mona

21Na ka mea Ihowa te Atua kia parangia Arama e te moe a moe ana i ana tangohia ana e ia tetahi o ona rara a whakatutakina ana te kikokiko hei whakakapi mo reira.

22Na ka hanga e Ihowa te Atua i te rara i tangohia mai ra e ia i roto i a Arama hei wahine a kawea ana e ia ki a Arama

23A ka mea a Arama katahi ano ki tenei te wheua o roto o oku wheua me te kikokiko o roto o oku kikokiko me hua ia ko te wahine mona hoki i tangohia mai i roto i te tangata

24No konei te tangata ka whakarere i tona Papa me tona whaea a ka piri ki tana wahine a hei kikokiko kotahi raua.

25A e tu tahanga ana raua tokorua te tangata me tana wahine kihai hoki i whakama

Kua oti e Ihowa te hanga i te Ao me nga mea katoa o te Ao tatu iho ki te tangata

ETAHI O NGA KARAIPITURE E NGAKAUNUI TONUHIA
Following are some of the Scriptures that are still important

ANA E NGAPUHI I ARO ATU AI HOKI RATOU KI TE TIRITI
To Ngapuhi that helped bring favour to Te Tiriti O Waitangi

O WAITANGI, KIA KUINI WIKITORIA ME TONA IWI
and to Queen Victoria and her Pakeha people.

PAKEHA. HE ATAAHUA NGA KUPU HE NUI TE AROHA
They contain beautiful words with much love

HE NUI TE MAHARA ATAWHAI HE NUI TE MANAAKI.
and thoughts of kindness and blessings.

HOANI 8:12
I ki atu ano Ihu kia ratou i mea ko ahau te whakamarama o te Ao. Ki te aru tetahi i ahau e kore ia e haere i te pouri engari ka whiwhi ki te marama o te ora

HOANI 3:16-17
Koia ano te aroha o te Atua ki te Ao homai ana e ia tana Tama kotahi kia kaua ai e ngaro te tangata e whakapono ana ki a ia engari kia whiwhi ai ki te ora tonu

Kihai hoki te Atua i tono mai i tana Tama ki te Ao ki te whakahe i te Ao engari kia ora ai te ao i a ia

HOANI 11:25
Ka mea a Ihu ki a ia. Ko ahau te aranga, te ora ko ia e whakapono ana ki ahau ahakoa kua mate e ora ano.

E kore ano e mate ake ake nga tangata katoa e ora ana e whakapono ana ki Ahau. E whakapono ana ranei koe ki tenei.

HOANI 15:13
Kahore te aroha o tetahi i rahi ake i tenei ara kia tuku te tangata i a ia ano kia mate mo ona hoa.

HOANI 3:5
Ka whakahokia e Ihu. He pono he pono taku e mea nei kia koe. Ki te kahore te tangata e whanau i te wai i te Wairua hoki e kore ia e ahei ki te tomo ki te rangatiratanga o te Atua.

HOANI 3:7
Aua ra e miharo ki taku e mea nei kia koe he mea tuturu tenei kia whanau hou koutou.

WHAKAKITENGA 3:20
Na tenei ahau te tu nei ki te tatau te patukituki nei Ki te whakarongo tetahi ki toku reo a ka puare i te kuaha ka tomo atu ahau ki a ia hei hoa kai mona ko ia hoki hei hoa kai moku.

KENEHI 2:16-17

Na ka ako a Ihowa te Atua ki te tangata ka mea e pai ana kia kai noa atu koe i nga hua o nga rakau katoa o te kari. Ko te rakau ia o te matauranga ki te pai ki te kino kaua e kainga tetahi o ona hua ko te ra e kai ai koe i tetahi o ona hua ka mate koe mate rawa.

RUKA 2:7-14
Na ka whanau tana mataamua a takaia ana e ia ki nga kakahu ka whakatakototoria ki te takotoranga kai ma nga kararehe no te mea kahore he wahi mo ratou i te whare. I taua wahi hoki etahi hepara e noho koraha ana e tiaki ana i ta ratou kahui i te po. Na tu ana tetahi anahera a Te Ariki i o ratou taha a whiti ana te kororia o te Ariki ki a ratou a tawhio noa a nui whakaharahaha to ratou wehi. Na ka mea te anahera ki a ratou. Kaua e mataku ta te mea he kaikauwhau tenei ahau ki a koutou mo te hari nui meake puta mai ki te iwi katoa. Nonainei hoki i Whanau ai he Kaiwhakaora mo koutou i te pa o Rawiri ara a Te Karaiti te Ariki.

Ko te tohu tenei ki a koutou. E kite koutou i te tamaiti ka oti te takai ki te kakahu e takoto ana i te takotoranga kai ma nga kararehe

Na ohorere tonu ko tetahi ope nui o te rangi e tu tahi ana me taua anahera e whakamoemiti ana ki te Atua e mea ana. Kia whai kororia te Atua i runga rawa kia mau te rongo ki runga ki te whenua me te whakaaro pai ki nga tangata

RUKA 2:15
A ka mawehe atu nga anahera i a ratou ki te rangi ka mea nga hepara tetahi ki tetahi. Tatou ka haere ki Peterehema kia kite i tenei mea kua puta nei kua whakapuakina mai nei e te Ariki ki a tatou.

MATIU 26;45
Katahi ia ka haere ki ana akonga ka mea ki a ratou. Moe tonu takoto marie na ka tata te haora ka tukua te Tama a te tangata ki nga ringa o te hunga hara.

MATIU 24:35
Ko te rangi me te whenua e pahemo ko aku kupu a ia e kore e pahemo

MATIU 5:3-12
Ka koa te hunga he rawakore nei te wairua no ratou hoki te rangatiratanga o te rangi

Ka koa te hunga e tangi ana ka whakamarietia hoki ratou

Ka koa te hunga ngakau mahaki ka riro hoki i a ratou te whenua

Ka koa te hunga e hiakai ana e hiainu ana ki te tika e makona hoki ratou

Ka koa te hunga tohu tangata e tohungia hoki ratou

Ka koa te hunga ngakau ma e kite hoki ratou i te Atua

Ka koa te hunga hohou rongo ka huaina hoki ratou he tamariki na te Atua.

Ka koa te hunga e whakatoia ana mo te tika no ratou hoki te rangatiratanga o te rangi

Ka koa koutou ina tawai ratou i a koutou ina whakatoi ina puaki i a ratou nga kupu kino katoa mo koutou he mea teka he whakaaro hoki ki Ahu

Kia hari kia whakamanamana he rahi hoki te utu mo koutou i te rangi he penei hoki ta ratou whakatoi i nga poropiti i mua i a koutou

I hiakai hoki ahau a whangaingia ana e koutou i matewai ahau a whakainuinuia ana e koutou he manene ahau a whakamanuhiritia ana e koutou

Na ka whakahoki ia ka mea. Kua oti te tuhituhi E kore e ora te tangata i te taro kau engari i nga kupu katoa e puta mai ana i te mangai o te Atau.

Muri iho i enei mea ka kite a Ihu i a ia i roto i te temepara ka mea ki a ia Na ka oti nei koe te whakaora kaati te hara kei kino iho te mea e pa kia koe.

REWITIKUHU 25:23-28
Kaua e hokona te whenua he mea oti tonu atu noku hoki te whenua he manene hoki koutou he noho noa ki ahau

MAKA 1:8
Ko ahau nei he iriiri ia koutou ki te wai mana ia koutou e iriiri ki te Wairua Tapu

WHAKATAUKI 27:2
Ma tetahi atu tangata te whakamoemiti mou kaua ma tou mangai ake ma te tangata ke kaua ma ou ngutu ake.

11 HAMUERA 14:14
Mo te mate nei hoki tatou a ka rite ki te wai i maringi ki te whenua kahore nei i kohikohia ake na kahore te Atua e tango atu ana i te ora

WHAKAKITENGA 14:13
A ka rongo ahau i tetahi reo i te rangi e mea ana ka hari nga tupapaku e mate nei i roto i Te Ariki i nga wa i muri nei.

MIKA 7:6
Ko nga hoariri o te tangata ko nga tangata o tona whare.

EKORUHE 20:4
Aua etahi Atua ke atu mou ki mua i ahau.

EKORUHE 20:7-15
Kei whakahuatia noatia e koe te ingoa o Ihowa o tou Atua e kore hoki Ihowa e mea he harakore te tangata e whakahua noa ana i tona ingoa.

Kia mahara ki te ra hapati kia whakatapua

Whakahonoretia tou Papa me tou Whaea kia roa ai ou ra ki te whenua e homai nei e ihowa e tou Atua ki a koe.

Kaua e patu.

Kaua e puremu

Kaua e tahae

Kaua e whakapae teka ki tou hoa

Kaua e hiahia ki te whare o tou hoa kaua e haihia ki te wahine a tou hoa ki tana pononga tane ranei ki tana pononga wahine ranei ki tana kau ranei ki tana kaihe ranei ki tetahi mea ranei a tou hoa.

MATIU 18:20
Na ko te wahi e whakaminea ai te hunga tokorua tokotoru ranei he whakaaro ki toku ingoa kei reira ahau kei waenganui i a ratou.

MATIU 3:3
Ka mea ripeneta kua tata hoki te rangatiratanga o te rangi

EKORUHE 23:20

Nana ka tonoa nei e ahau he anahera ki mua i a koe hei tiaki i a koe i te ara hei kawe hoki i a koe ki te wahi i whakaritea e ahau

HOPA 1:21
A ka mea ia I puta tahanga mai ahau i te kopu o toku whaea a ka hoki tahanga ano ahau ki reira. Na Ihowa i homai na Ihowa i tango kia whakapaingia te ingoa o Ihowa. I tenei katoa kihai a Hopa i hara kihai ano i whakakuware ki ta te Atua.

KENEHI 28:11-13
Na ka Turia atu e Hakopa i Peerehepa a haere ana ki Harana.

A ka pono atu ia ki tetahi wahi ka moe i reira kua to hoki te ra na ka tikina atu e ia tetahi o nga kowhatu o taua wahi a meatia ana e ia hei urunga mona a takoto ia i taua wahi ka moe. Na moe iho ia ko tetahi arawhata e tu ana i runga i te whenua ko tona pito i tutuki ki te rangi na ko nga anahera a te Atua e piki ana e heke ana i runga i taua mea. Na ko Ihowa e tu ana i runga atu i taua mea e mea ana. O Ihowa ahau te Atua o Aperahama o tou Papa ko te Atua hoki o Ihaka. Ko te whenua e takoto na koe ka hoatu e ahau kia koe ki ou uri ano hoki.

MATIU 3:2
Na i aua ara ka puta a Hoani Kaiiriiri ka kauwhau i te koraha o Huria. Ka mea Ripeneta kua tata hoki te rangatiratanga o te rangi.

MATIU 24:30
Ko reira ratou kite ai i te Tama a te tangata e haere mai ana i runga i te kapua me te kaha me te kororia nui.

1 KORINITI 11:24-25
A ka mutu te whakawhetai ka whatiia e i a na ka mea ia Tangohia kainga ko toku tinana tenei ka whatiwhatiia nei mo koutou. Meinga tenei hei whakamahara ki ahau. Me te kapu ano i te mutunga o te hapa me tana mea ano. Ko te kawenata hou tenei

kapu i runga i oku Toto meinga tenei i nga inumanga katoa hei whakamahara ki ahau.

MAKA 8:36
A he aha te pai ki te tangata ki te riro i a ia te Ao engari ka mate tana wairua.

HOANI 8:32
A ka matau koutou ki te pono ma te pono koutou ka Rangatira ai.

HOANI 3:14
Ka rite hoki ki ta Mohi whakairinga i te nakahi i te koraha kua takoto te tikanga kia pera te whakairinga o te Tama a te tangata.

HOANI 3:16
Kia kaua ai e ngaro te tangata e whakapono ana ki a ia engari kia whiwhi ai ki te ora tonu.

1 TIMOTI 6:7
Kahore hoki he mea i mauria mai e tatou ki te ao, e kore hoki e ahei te mau atu e tatou tetahi mea.

1 TIMOTI 6:10
He putake hoki no nga kino katoa te aroha ki te moni.

KO NGA KARAKIA

Ko te Inoi a Te Ariki
The Lords Prayer

E TO MATOU MATUA I TE RANGI
KIA TAPU TOU INGOA
KIA TAE MAI TOU RANGATIRATANGA
KIA MEATIA TAU E PAI AI KI RUNGA KI TE WHENUA
KIA RITE ANO KI TE RANGI
HOMAI KIA MATOU AIANEI

HE TARO MA MATOU MO TENEI AO
MURUA O MATOU HARA
ME MATOU HOKI E MURU NEI
I O TE HUNGA E HARA ANA KIA MATOU
AUA HOKI MATOU E TUKUA KIA WHAKAWAIA
ENGARI WHAKAORANGIA MAI MATOU I TE KINO
NOU HOKI TE RANGATIRATANGA
TE KAHA ME TE KORORIA
AKE AKE AKE
AMINE

WAIATA 100
Psalm 100

KIA HARI TE HAMAMA KIA IHOA
E NGA WHENUA KATOA
MAHI ATU IA IHOA I RUNGA I TE KOA
WAIATA HAERE KI TONA AROARO
KIA MATAU KIA IHOA
KOIA TE ATUA
NANA TATOU I HANGA
EHARA HOKI IA TATOU
KO TANA IWI TATOU
O ANA HIPI I HEPARA AI
TOMOKIA ONA TATAU I RUNGA I TE WHAKAWHETAI
ONA MARAE I RUNGA I TE WHAKAMOEMITI
WHAKAWHETAI ATU KIA IA
KIA WHAKAPAINGIA TONA INGOA
HE PAI HOKI A IHOA
PUMAU TONU TANA MAHI TOHU
A KEI TENA WHAKATUPURANGA
KEI TENA WHAKATUPURANGA TONA PONO
KIA WHAKAKORORIATIA
TE MATUA TE TAMA ME TE WAIRUA TAPU
KO TE RITENGA IA IA KI TE TIMATANGA
A TENEI ANO INAIA NEI
A KA MAU TONU IHO
A AKE AKE AMINE

WAIATA 121
Psalm 121

KA ANGA ATU OKU KANOHI KI NGA MAUNGA
NO REIRA NEI TE AWHINA MOKU

NO IHOWA TE AWHINA MOKU
NO TE KAIHANGA O TE RANGI O TE WHENUA
E KORE IA E TUKU I TOU WAEWAE KIA NEKEHIA
E KORE TOU KAITIAKI E MOE
INA E KORE TE KAITIAKI O IHARAIA E PARANGIA E MOE
KO IHOWA TOU KAITIAKI
KO IHOWA TOU WHAKAMARUMARU I TOU MATAU
E KORE KOE E PAKIA E TE RA I TE AWATEA
E TE MARAMA RANEI I TE PO
MA IHOWA KOE E TIAKI I ROTO I NGA KINO KATOA
MANA E TIAKI TOU WAIRUA
MA IHOWA E TIAKI TOU HAERENGA ATU
ME TOU HAERENGA MAI
AIANEI A AKE TONU ATU.

WAIATA 23
Psalm 23

KO IHOWA TOKU HEPARA
E KORE AHAU E HAPA
KO IA HEI MEA KIA TAOTO AHAU
KI NGA WAHI TARUTARU HOU
E ARAHI ANA IA I AHAU
KI TE TAHA O NGA WAI ATARERE
KO IA HEI WHAKAHOKI AKE I TOKU WAIRUA
E ARAHI ANA IA I AHAU
I NGA ARA O TE TIKA
HE WHAKAARO I TONA INGOA
AE AHAKOA HAERE AHAU I TE AWAAWA
O TE ATARANGI O TE MATE
KAHORE HE KINO E WEHI AI AHAU
NO TE MEA KEI TOKU TAHA KOE
KO TAU RAKAU
KO TAU TOKOTOKO
KO ENA HEI ORANGA NGAKAU MOKU
E TAKA ANA E KOE HE TEPU KI TOKU AROARO
I TE TIROHANGA A OKU HOARIRI
E WHAKAWAHIA ANA E KOE TOKU MATENGA KI TE HINU
PURENA TONU TAKU KAPU
HE PONO E ARU I AHAU
TE PAI ME TE ATAWHAI
I NGA RA KATOA E ORA AI AHAU
A KA NOHO AHAU KI TE WHARE O IHOWA

AKE TONU ATU.

HE MAHA ATU ANO HOKI NGA KARAKIA I TANGO AKE RATOU PENEI I NGA
There are many other prayers that are taken up such those for baptising
KARAKIA IRIIRI TAMARIKI ME TE TANU TUPAPAKU.
Children and for burials.
KA WHAKATAKOTOHIA TE KAHU MAORI ME TE KAHU A KUINI WIKITORIA
The Maori Cloak and Queen Victoria's Cloak that is the Hol;y Bible
TE PAIPERA TAPU HEI WHARIKI HEI KOROWAI HIPOKI I NGA KAWENATA
is laid down together as a plaited mat and as a cloak to cover the sacred covenants
TAPU NEI HE WAKAPUTANGA O TE RANGATIRATANGA O NIU TIRENE ME
The He Wakaputanga O Te Rangatiratanga o Niu Tirene and
TE TIRITI O WAITANGI.
Te Tiriti O Waitangi.

KA MUTU TENEI WANANGA KI KONEI
This ends these recitals.

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