



# HE PUTAKE

NO TE TAIRAWHITI

NA ABEL KURURANGI JOHNSTON



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He kohinga korero na nga tohunga o Te Tairawhiti  
Na Abel Kururangi Johnson

# He Tikanga

The histories in this book are supremely sacred. They originate from an oral tradition with regulations. Do not meaninglessly or without preparation read this book. If you are learned in traditional knowledge and wairua, I leave it to you to prepare yourself to engage with the words herein. If you are still learning, it is important that you seek out an expert who might help you prepare for the korero atua before you.

Practice extreme caution as you recite genealogies and karakia lest you fall victim to a retaliating wairua. It is important that you carefully consider the practices of our atua. In safety you may practice your recitation before you utilise these words publicly, lest you err and anger those spoken of.

To protect yourself further and the stories here, do not take this book near unsacred food or places. Find a clear time so you may devote your attention here.

The words written inside this book are of Te Tairawhiti. Those authors are Wi Pewhairangi, Mikaera Pewhairangi, Mohi Ruatapu and Henare Potae. It seems that they became learned in the traditions of the school of Irakaiputahi. While they come from the Tokanamu district, the genealogies throughout this book connect to Puhi, Toi, Rongowhakaata, Kahungunu, Porou and all of their associated tribes and hapu. This is why this book is called, He Putake no Te Tairawhiti.

# He Tikanga

He tapu te kupu, he tapu te korero, he tapu nga tuhinga, nga wananga whare korero kua tuhia ki roto ki tenei puka. Kauga ra e haere kuare mai ki te panui noa i tenei pukapuka, i enei kupu tawhito. Memea he tangata mohio koe, mahau ano koe e whakarite kia pai to korero pukapuka, to ako i enei kupu. Memea ra he pia, he taura tonu koe, rapua ra tetahi pukorero, mahana ra koe e tieki kia noho pai ai koe me enei kupu atua.

Kia tupato hoki ra ki tahau takitaki whakapapa, kupu karakia koi hengia koe e te whaiwhaia, te parangeki. Kia ata noho koe me te ata titiro ki enei tikanga a ratau o tatau tipuna atua o nehera. Whakamatautia to takutaku i mua tonu ra i te whakapuakitanga koi raruraru te kupu, te korero. Koi riri ratau e korerotia na.

Hai whakaruru ano i a koe me enei kupu, kauga ra e piri i tenei pukapuka ki te kai noa me nga wahi noa. Whaia te watea kia pai ai to tirohanga, kia matua ai to titiro.

Ko nga kupu o roto ra he mea tuhi na etahi tohunga o Te Tairawhiti. Koinei nga tangata na ratau nga kupu kua tauia ki tenei pukapuka, ko Wi Pewhairangi, ko Mikaera Pewhairangi, ko Mohi Ruatapu me Henare Potae. Te ahua nei no te kura o Irakaiputahi ratau. Ahakoa ra no Toka-namu, ko nga whakapapa kei roto ra ka tau kia Puhi, kia Toi, Rongowhakaata, Kahungunu, Porou me o ratau iwi, hapu whanui tonu. Koinei ka karangatia nei tenei pukapuka, He Putake no Te Tairawhiti.

Do not share freely the knowledge here to the many. These histories are for us, the descendants of the related tribes. Do not mix this knowledge with the histories of other tribes, our history is unique and must stand independently. We may share this knowledge in our Wananga and homelands. If you would like to use this knowledge elsewhere, you must approach me or anyone else relevant, a learned person, tohunga, rangatira or other expert. They will tell you whether your intention is correct or not. Be careful too with this knowledge in our Western academies, lest our knowledge be subverted or repurposed there, by Maori or other. If we work for our communities instead, our knowledge will thrive again.

Do not assume either that this knowledge is yours alone, it belongs to us all. The pictures here though are mine and should not be repurposed without permission. The native reo of Te Tairāwhiti is present throughout to maintain our histories in our language.

Do not leave these histories in your bookshelf. Practice, discuss and use them so that they might live again amongst our many peoples and places, at home and with families for the rest of time. This may be an origin of the return of our knowledge to us.

I've left these words with you to guide, instruct and warn you. These stories may heal the minds, invigorate the wairua, and awaken that ancient determination and life of ours. Let us one day reestablish our wananga so our wananga might live again.

For now, here are our ancient histories. Manaakitia.

Kaua ra e tuku noa i enei kupu ki te marea, ki te tokomaha. Ma tatau ake, nga uri o ratau, enei kupu. Kauaka hoki ra e whakamoe i enei matauranga ki era no whenua iwi ke kia noho motuhake ai a tatau ake korero. Kei nga wananga, nga whare, te whenua ka korerotia enei kupu. Memea ra he hiahia tau te tuku, te whakama-hi ranei i enei kupu tika mai ki a au, ki tetahi atu pera ki te tangata mohio, pukorero, rangatira, tohunga a iwi, hapu ranei, ma matau hai ki he tika ranei tau mahi, kaore ranei. Kia tupato hoki ra ki nga wananga pakeha me a ratau tuhinga. Koi kapohia enei matauranga e te kuputaka, Maori, pakeha ranei. He takakore. Ka ora ano tatau i a tatau ake. Kia aro ra enei kupu kia tatau ano.

Kauaka hoki ra e pohehe nahau noa enei kupu, na tatau katoa. Ka mutu ra naku nei enei pikitia, kaua ra e tiki noa i nga pikitia ki roto nei. Ko te reo maori, nga reo ake o te Tairawhiti te kaenga o enei korero. Kia kaha ra ki te ako, te mohio ki enei korero i o tatau ake reo.

Ka mutu ra, kaua e ronatia enei kupu korero ki te pae pukapuka. Takitakina, korerotia, wanangatia kia ora mai ai enei korero i roto i nga hapu, i nga marae, i nga kaenga, i nga whanau mo ake tonu atu. Koinei pea te putake o te hokitanga mai o enei kupu kia tatau.

Ka waiho nei au i enei kupu hei arahī, hei tohutohu, he whakatupato i a tatau. Ka tu mai enei kupu kia whakatau i te hinengaro, te whakaihiihi i te wairua, te whakaoho i te mana me te mauri taketake o tatau ake. Whakatungia te wananga, kia ora ai ano te wananga.

E hika ma anei to tatau ake korero, manaakitia.

# Acknowledgements

E hika ma all the descendants of the many ancestors of the East coast, tena tatau katoa. I acknowledge our many marae, whanau, hapu and iwi who comprise the place we call home.

I acknowledge now the many of yesteryear whose knowledge contributed to this research, Wi Pewhairangi, Te Rangiua, Tiopira Potanga, Mikaera Pewhairangi, Mohi Ruatapu, Henare Potae, Wiremu Tamawhaikai, Pita Kapiti, Mohi Turei Tangaroapeau and Rapata Wahawaha amongst others. I also thank those who followed in their footsteps, Ta Apirana Ngata, Pine Taiapa, Rongowhakaata Halbert and Arnold Reedy. This is not a comprehensive list of all of our leaders, but their writings are the ones that influenced this study.

I turn to the learned of today, the descendants of Te Whakatohea, Apanui, Hauti, Kahungunu, Ruataupare, Makahuri, Hunaara and Putaanga. Whether in direct wananga or in your written works or other works your knowledge greatly advanced this project. Thank you also to Nanny Taina Tangaere for your help. Thank you also Aunty Cathy and Uncle Campbell Dewes for your support.

It's also important here to acknowledge the outsiders who contributed to the preservation of our knowledge. Hence to John White, Elsdon Best, Waka Kuaka: Journal of the Polynesian Society and Te Puna Matauranga o Aotearoa, thank you all.

# He Mihi

E hika ma nga tamariki mokopuna o nga tini tipuna o te takutai rawhiti, tena tatau katoa. Tenei ka mihi atu nei ki nga marae maha, nga whanau, nga hapu me nga iwi katoa o te kaenga.

Tenei te toko ake nei a ratau, na ratau te pene i hiki. Hoi ra, kia Wi Pewhairangi, Te Rangiuiua, Tiopira Potanga, Mikaera Pewhairangi, Mohi Ruatapu, Henare Potae, Wiremu Tamawhaikai, Pita Kapiti, Mohi Turei Tangaroapeau me Rapata Wahawaha ma, tena koutou katoa. I ora mai te wananga i era i whai i o ratau tapuwae, i a Ta Apirana Ngata, Pine Taiapa, Rongowhakaata Halbert me Arnold Reedy ma. Ehara i te mea ko ratau katoa enei, engari ra koinei te rarangi o nga ingoa na ratau etahi tuhinga i hapahapai i tenei kaupapa rangahau.

Whakawhiti ki nga tohunga o naiatonu nei, o Te Whakatohea, Apanui, Hauiti, Kahungunu, Ruataupare, Makahuri, Hunaara me Putaanga. Tenei ka mihi kia koutou katoa me a koutou kupu wananga, tuhinga, rangahau. Tenei hoki au ka mihi nei ki nga tangata, na ratau ahau i tieki. Kia ora ra Nanny Taina Tangaere i au manaakitanga. Ka mihi hoki awau ki a Cathy me Campbell Dewes i ta korua awhina.

Ka mutu ra ki nga rawaho i pupuri nei i enei taonga kia hoki mai ai ki a tatau, tena koutou katoa. Kia John White me Elsdon Best, Waka Kuaka: Journal of the Polyne-sian Society me Te Puna Matauranga o Aotearoa, tena ra koutou katoa.

This research was furthered with support at the Auckland University of Technology. To the house that looked after me, Te Purengi and the wider Te Ara Poutama school, thank you all very much. To my supervisors Paul Moon and Taituwha King, your advice was always great.

To my awesome peers, Trish and your wider whanau, Toiroa, Peta, Matangireia, Hunaara, Tuakana and Zayne, this project thrived because of our discussions. To the artists who contributed work to this piece, Matangireia and Aunty Natalie, you made this book beautiful.

Thank you also Te Taurahere o Ngati Porou ki Tamaki for your support in reviving the knowledge of our people and providing time and space to wananga.

To my dear Tikitiki, my home. My love for you will never end. All my pakeke, my matua, my koka and my many Rongomaianiwaniwa relations, I thank you for your support and hope you treasure this work.

To my whanau, the descendants of Nanny Helen, thank you all for your love. Our seniors Aunties and Uncles, Michelle, Bruce, Kerry, Huhana, James, Fiona, Peter, Liz, David and Marianne. My generation, Christopher, Jaimee, Kumeroa, Georgia, Alex, Helen, Gabrielle, Taylor me Rex.

Thank you all. very, very much.

I hua mai tenei mahi rangahau i te Wananga Aronui o Tamaki Makaurau. Hoi ki taku whare, Te Purengi me te kura whanau a Te Ara Poutama, tena ra koutou katoa. Ki oku kaiawhina i reira, Paul Moon me Taituwaha King, mei kore ake korua hai tohutohu i a au.

Ki oku hoa wanangananga, Trish me to whanau whanui, Toiroa, Peta, Matangireia, Hunaara, Tuakana me Zayne, i ora tenei kaupapa i to tatau whare korero. Ki aku ringatoi, Matangireia me Koka Natalie, kua ataahua ake nga kupu i o korua mahi toi.

Kia ora hoki tatau e te Taurahere o Ngati Porou ki Tamaki. Na tatau nga wananga i whakatu, kia ora ano ai enei kupu korero. Koia nei ta tatau mahi nui.

E Tikitiki e, e taku kaenga e. E kore te aroha e mutu noa. Papa Nehe me Nanny Lucy Dewes, Papa Wi Paraire me Nanny Liz, me nga matua, nga whanaunga maha, tena tatau katoa.

Ko te mihi whakamutunga ki taku whanau, nga uri o St Helen Te Wawata Te Whaingaroa Wanoa Johnston. Aku matua, Michelle, Bruce, Kerry, Huhana, James, Fiona, Peter, Liz, David me Marianne. Taku reanga, Christopher, Jaimee, Kumeroa, Georgia, Alex, Helen, Gabrielle, Taylor me Rex.

Kia ora tatau, kia ora tatau katoa.

## He Panui

According to the words of our ancestors there were many schools that they established. There were those of Paikea, and there were also other schools that followed the teachings of his elder brother, of Irakaiputahi. Their many lessons descended and evolved from each school to the next. Eventually they would rejoin in other schools. This is perhaps the reason that there is variance of genealogical knowledge and histories in the east.

My efforts here in this book were to collect, analyse and reconnect these ancient histories. I have collected these stories in a single book so that this book may serve us as a starting point for our future wananga. I leave it to you all and your hapu to ascertain your own histories. Furthermore, don't believe that these are all of the ancient korero we have, there are more hidden deep within archives of libraries and personal collections.

Remember too also go outside. There you may be schooled by the evidence in daylight and at night, in the forest and by the ocean. Only then will you understand these histories. I hope that one day soon these stories will live again in our mouths. The food of chiefs is stories, so here are ours.

Eat my friends, eat.

## He Panui

E ai ki nga tuhituhinga a o tatau tipuna he nui nga kura i whakatungia e o ratau tipuna. Tera ia nga kura i take mai i a Paikea, e, he kura ano i whakatungia e tona tuakana, e Irakaiputahi. Ka heke mai nga wananga, a, ka rereke nga korero ki tena wharewananga, ki tena wharekorero. Koinei pea tetahi take mo te rereketanga o nga whakapapa me nga korero ake o tena hapu me tena hapu no roto Te Tairawhiti.

Ko taku, ta te kaituhi o tenei pukapuka, he kohi, he ata titiro ki nga korero ra. Naku ano enei i whakakotahi i konei kia noho mai ai tenei pukapuka hei putake mo nga wananga kia tu mai i a tatau. Ma koutou, ma nga hapu e whakatau i o koutou ano korero. Ka mutu ra, kei noho koutou ka pohehe mai koinei nga korero atua katoa a tatau, he pukapuka tahito tonu kua ronaia ki ro wharepukapuka me nga pae pukapuka a nga whanau.

Me puta koutou ki waho, ki te hau waho. Kai kora koutou wananga ai i te ao, i te po, i te wao me tai kia matua mohio ai koutou ki enei korero. Ko te manaako ia ka ora ano ai enei kupu i nga waha o tatau. Ko te kai o te rangatira he korero. Anei ra nga korero.

E hika ma e kai, e kai e.

## Te Reo Pakeha

It is intended that the English text is a supplementary resource to the reo Maori version and should not be used as a primary source. Herein the English translations of the Maori text should be used to allow access to our ancient history and to our reo. The translations provided in this book attempt to find balance between the authors voice, the literal translations and the context. The tense and consistency of tense was not a major focus.

The translations may support access to the Maori version. Some sections, in particular many of the karakia have remained untranslated. This is to avoid shallowing the great depths of these knowledges, histories and phrases with the English language. If you are not a Maori speaker, take great care around these karakia and whakapapa. They remain printed to continue the stories they remain as critical components within. The spelling of names is consistent with the writings done by the Tohunga. Personal names also remain untranslated.

The Maori text in this book is in the same writing style of the original manuscripts. Original spellings are used and macrons are not. This has been done to maintain the written language of the tohunga.

Knowing the language will greatly empower your ability to understand, to connect to and utilise the knowledge here.

Kia kaha ra te ako i to taha ake, i to ake reo.

# Te Reo Maori

Ko nga kupu kua tuhia nei ki tenei pukapuka i take mai i o tatau tipuna o nehera. No mua ke i te taenga mai o te reo tuhituhi, korero pukapuka. Ko nga korero enei i korerotia i nga wananga, whare korero, whare tapere o ratau. Ko tau e hika, he titiro, he wananga i enei kupu, i nga reta o roto ra. A ka kitea ra e koe nga momo korero ake a tatau, koia nei nga korero a-whakapapa, a-haka, a-karakia, a-kupu me nga tumomo o tena, o tena kei roto ra.

Ehara hoki ra i te mea he mama noa te ako i enei kupu korero. Kia kaha ra e hika, e te waha maori, ki te kai i te kupu. Kia rite ai te puku ki to Houmea, te whakaaro ki to Oho, o ringaringa ki o Maui, o waewae ki o Kahukura, to Rae ki to Taanenuiarangi. Koia ra ka tareka e koe te ki, kua mohio koe ki te kupu, nga tikanga me nga kawa a tatau.

Ko nga korero kua tuhia ki te reo o nga tohunga, na ratau nga pukapuka tuatahi.

Korerotia te kupu ki o hoa, o whanaunga, to whanau, a ka ora ano te kura o te Te Tairawhiti.

Kia kaha ra te ako i to taha ake, i to ake reo.

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# Te Family of Ranginui and Papatuanuku

Ranginui and Papatuanuku<sup>1</sup>.

Ranginui slept with Papatuanuku, they then bore the following children<sup>2</sup>;

ko Taane Tuturi, ko Taane Pepeke, ko Taane Uetika, ko Taane Ueha, ko Taane Te Waiora, ko Taanenuiarangi<sup>3</sup>, ko Tangotango, ko Makoropupu<sup>4</sup>, ko Hunga, ko Rongomaraeroa, ko Haumia<sup>5</sup>, ko Tangaroa, ko Taane Mahuta<sup>6</sup>, ko Tawhirimatea<sup>7</sup>, ko Ruaumoko<sup>8</sup>, ko Tumatauenga<sup>9</sup>.

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<sup>1</sup> The reason that this history is the first within this book is because the many tohunga from whom this work is drawn also commenced with these two. Some of these Tohunga held some small genealogies for the world before these two, however the Tohunga would always focus first on their children.

<sup>2</sup> There are two versions of this genealogy I have seen. There is one where Makoropupu and Ruaumoko are still in the womb for a period, and then the many are born after the separation.

<sup>3</sup> Some genealogies collect the many Taane into a singular Taanenuiarangi. There are others that carefully distinguish between them. According to the words that follow here, they are indeed different beings. There is very little knowledge regarding the early Taane. Taanenuiarangi however is one the most important atua of the East Coast. According to another genealogy, in particular a manuscript by Mohi Ruatapu Taanenuiarangi is instead the father of Rongomaraeroa, Haumia, Tangaroa, Tawhirimatea, Hunga, Tumatauenga and a few others.

<sup>4</sup> This atua was lost to us. Arnold Reedy in his research efforts was unable to uncover the identity of Makoropupu. This Atua and their significance is discussed shortly.

<sup>5</sup> In some genealogies, Haumia is the youngest child.

<sup>6</sup> Taanemahuta is sometimes recognised as a distinct entity from Taanenuiarangi. Sometimes they are recognised as the same.

<sup>7</sup> Sometimes his name is instead Tawiri, Tawiriwiri, Tawirimatea.

<sup>8</sup> Some experts will say that the fernroot is a descendant of Ruaumoko and Haumia instead ate the fernroot. These two atua are discussed in this book.

<sup>9</sup> Across all of the genealogies Tumatauenga is always the youngest or one of the youngest in his generation. Hunga and Tumatauenga are often next to each other genealogically with Tumatauenga always being junior to Hunga.

# Te Whanau a Ranginui me Papatuanuku

Ko Ranginui raua ko Papatuanuku<sup>1</sup>.

Ka moe a Ranginui i a Papatuanuku, ka whanau mai a raua tamariki<sup>2</sup>;

ko Taane Tuturi, ko Taane Pepeke, ko Taane Uetika, ko Taane Ueha, ko Taane Te Waiora, ko Taanenuiarangi<sup>3</sup>, ko Tangotango, ko Makoropupu<sup>4</sup>, ko Hunga, ko Rongomaraeroa, ko Haumia<sup>5</sup>, ko Tangaroa, ko Taane Mahuta<sup>6</sup>, ko Tawhirimatea<sup>7</sup>, ko Ruaumoko<sup>8</sup>, ko Tumatauenga<sup>9</sup>.

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<sup>1</sup> Ko te take ka timata tenei korero i a Rangi raua ko Papa, ka timata hoki nga pukorero katoa ki te tokorua nei i a ratau tuhinga. Ahakoa ra he paku korero a ratau mo nga ao no mua ke i a raua, ka tika atu ratau ki a raua me a raua tamariki.

<sup>2</sup> E rua nga whakapapa kua tuhia e nga tohunga e korero nei i nga tama a Rangi me Papa. Tera etahi pukorero ka ki mai ka mutu tenei reanga i a Makoropupu raua ko Ruaumoko i te kopu tonu, a ka whanau mai era atu i muri atu i te whakaweheruatanga o Rangi me Papa.

<sup>3</sup> Tera etahi whakapapa e whakakotahi nei i enei Tane. Tera etahi atu e ata wetewete nei i enei. E ai ki nga korero e whai ake nei, he rereke nga Taane. He iti nga korero mo nga tuakana. Ko Tanenuiarangi tetahi o nga tino atua o tatau, o te Tairawhiti. E ai kia Mohi Turei Tangaroapeau ko Tanenuiarangi ke te matua o Rongomaraeroa, o Haumia, o Tangaroa, o Tawhirimatea, o Hunga, o Tumatauenga me etahi atu.

<sup>4</sup> He atua tenei i ngaro i a tatau. Kare a Arnold Reedy i rapu i ona ahua me ona tikanga i tana ake mahi rangahau. Ka korerotia tenei, a Makoropupu i nga wharangi e whai ake nei.

<sup>5</sup> I etahi whakapapa, ko Haumia te potiki.

<sup>6</sup> E ai ki etahi pukorero he atua ano a Taane Mahuta. Etahi atu ka ki mai ko Taanenuiarangi tonu.

<sup>7</sup> Etahi wa, ko Tawiri, ko Tawiriwiri, ko Tawirimatea.

<sup>8</sup> Ka ki mai etahi pukorero na Ruaumoko ke te aruhe. Na Hamia i kai aruhe. Ka korerotia enei korero e rua i tenei pukapuka atua.

<sup>9</sup> I roto i nga whakapapa katoa he potiki, tino taina ranei a Tumatauenga ki ona tuakana. He nui nga wa ka noho tata a Tumatauenga kia Hunga i nga whakapapa. I nga wa katoa ko Hunga to Tumatauenga tuakana.

Ko Taane Tuturi;  
Taane Tuturi is embodied by bent trees<sup>10</sup>.

Ko Taane Pepeke;  
Taane Pepeke is embodied by bent trees.

Ko Taane Uetika;  
Taane Uetika is embodied by straight standing trees.

Ko Taane Ueha;  
Taane Ueha is embodied by heavy trees.

Ko Taane Te Waiora;  
from Taane Te Waiora  
Then Hapairangi  
Then Te Aparangi Hihi, ko Te Aparangi Hिरarapa, ko Tuki  
ai Wharerangi, ko Ngaruru mai rangi, ko Maru.  
Then Te Rakautuke,  
Then Te Rakaupae  
Then Te Rakaurara  
Then Te Kopuka  
Then Te Amaru  
Then Oho<sup>11</sup>  
Then Hine Titama<sup>12</sup>

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<sup>10</sup> These phrases here relating to Taane Tuturi, Taane Pepeke, Taane Uetika and Taane Ueha, come from a history of Rata, grandson of Tawhaki. Rata went to the forest to fell some trees. These lessons on the bodies of these gods were given to Rata so he could avenge the death of his Father, Wahieroa. The Maori version gives 'tikanga' as the term to describe how these atua are present in our world.

<sup>11</sup> This Oho is also the child of Tiki. Oho is hence a grandchild of Taanenuiarangi. It is in Oho that these genealogies of Taanetewaiora and Taanenuiarangi combine. Oho's feats are described in this book.

<sup>12</sup> According to our elders Hineatauria and Hinetitama are different. If one was to examine the genealogy, Hineatauria is a daughter of Taanemahuta and Hineahuone and Hinetitama is the great granddaughter of Taanenuiarangi through

Ko Taane Tuturi;  
Ko te tikanga o Taane Tuturi he rakau hape<sup>10</sup>.

Ko Taane Pepeke;  
Ko te tikanga o Taane Pepeke he rakau hape.

Ko Taane Uetika;  
Ko te tikanga o Taane Uetika he rakau pai.

Ko Taane Ueha;  
Ko te tikanga o Taane Ueha he takau taumaha.

Ko Taane Te Waiora;  
Na Taane Te Waiora  
Ko Hapairangi  
Ko Te Aparangi Hihi, ko Te Aparangi Hilarapa, ko Tuki ai  
Wharerangi, ko Ngaruru mai rangi, ko Maru.  
Ko Te Rakautuke,  
Ko Te Rakaupae  
Ko Te Rakaurara  
Ko Te Kopuka  
Ko Te Amaru  
Ko Oho<sup>11</sup>  
Ko Hine Titama<sup>12</sup>

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<sup>10</sup> Koinei etahi korero mo Taane Tuturi, Taane Pepeke, Taane Uetika me Taane Ueha, no tetahi korero mo Rata, mokopuna a Tawhaki. I puta a Rata ki te wao tope rakau ai. Ka korerotia enei ahua o nga atua nei hai awhina i to Rata haerenga ki te ngaki i te mate o tona matua, o Wahieroa. Ko te mahinga nei o tenei kupu 'tikanga' he korero mo te tinana, te putanga ranei o enei atua ki te ao.

<sup>11</sup> Ko Oho tenei, he tamaiti na Tiki. He mokopuna hoki ia na Tanaenuiarangi. Ka piri mai enei whakapapa a Tane te Waiora me Tanenuiarangi i a ia. Ka korerotia nga mahi a Oho i tenei pukapuka.

<sup>12</sup> E ai ki nga pukorero he rereke a Hineatauria me Hinetitama. Memea ra ka tirohia te whakapapa, e wha, e waru ranei nga reanga e wawahi nei i a raua. Ko Hineatauria he tamahine na Tanenuiarangi me Hineahuone.

Ko Taanenuiarangi<sup>13</sup>;

It was Taanenuiarangi who separated his parents. He propped up his father and turned over his mother. From Taanenuiarangi also come most of the stars in the sky. Taane also educated his children, from whom all ancient knowledge descends<sup>14</sup>.

Ko Tangotango;

From him come Te Ra and Te Marama<sup>15</sup>. From these two, from Te Ra and Te Marama come the day cycle, the lunar months and the traditional years of our people<sup>16</sup>.

Ko Makoropupu;

From him come the snow, the cold and the freezing temperatures<sup>17</sup>.

He perhaps has six children, Wero i te ninihi, Wero i te kokota, Te Rangi Anuanu, Te Rangi Makariri, ko Tonga awi<sup>18</sup>, ko Tonga puru<sup>19</sup>.

Ko Hunga<sup>20</sup>;

His progeny<sup>21</sup> are kutu<sup>22</sup>.

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<sup>13</sup> It is said that his first wife was a tree. Together they produced many trees. After this Taane would create Hineahuone.

<sup>14</sup> In the lectures of Timu Whakairi to Ruawhara and Tupai, the descent of this knowledge from Taanenuiarangi, Tiki and Oho is discussed. There were never any kete wananga. The histories and lessons were instead what was bequeathed from each generation to the next. These oral histories and traditions eventually arrived to us.

<sup>15</sup> In one retelling of this history from Tangotango came Te Ra. Afterwards from Te Ra came Te Marama.

<sup>16</sup> According to Mikaera Pewhairangi, there are three years. These are Te Waiika, Te Kotore Ahi, and Te Tukuroa. There are thirty days in a lunar month. There are 12 months in the year.

<sup>17</sup> Makoropupu is greatly related to the changing of the year. According to some writings the year is instead derived from Makoropupu. His children are seen during the changing of the year. These are Wero i te ninihi and Wero i te kokota. We must in the near future carefully examine and discuss this history further.

<sup>18</sup> Some others use Tonga Hawi instead.

<sup>19</sup> Also known as Tonga Taupuru.

<sup>20</sup> It is possible that we have lost the genealogies descending from hunga.

<sup>21</sup> The term 'koiwi' is often used to describe how the atua is embodied today in our world.

<sup>22</sup> The kutu is one of the favourite foods of Rehua.

Ko Taanenuiarangi<sup>13</sup>;  
Na Taanenuiarangi o ratau matua i whakaweherua.  
Nana a Rangi i poutoko, nana hoki a Papa i tahuri. Na  
Taanenuiarangi hoki te nuinga o nga whetu i te rangi.  
Ka whakaako a Taanenuiarangi i ana tamariki, a ka  
heke mai te matauranga i a ratau me o ratau uri<sup>14</sup>.

Ko Tangotango;  
Ka puta i a ia ko Te Ra me Te Marama<sup>15</sup>. Na raua, na  
Te Ra me Te Marama ko nga ra, nga marama me nga  
tau a tatau<sup>16</sup>.

Ko Makoropupu;  
Nana nei te huka, te makariri me te matao<sup>17</sup>.  
Tokoono pea nga tamariki a Makoropupu, ko Wero i te  
ninihi, ko Wero i te kokota, ko Te Rangi Anuanu, ko Te  
Rangi Makariri, ko Tonga awi<sup>18</sup>, ko Tonga puru<sup>19</sup>.

Ko Hunga<sup>20</sup>;  
Ko tona whakamaoritanga<sup>21</sup>, he kutu<sup>22</sup>.

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<sup>13</sup> Tana wahine ake he rakau. Ai rawa atu, whanau tonu mai he rakau. Na kona ha haere a Taanenuiarangi ki te hanga i a Hineahuone.

<sup>14</sup> I roto i nga kauhau a Timu Whakairi kia Ruawhoro me Tupai, ka korerotia te hekenga o tenei matauranga mai i a Taanenuiarangi. Karekau he kete wananga. Ko te wananga ke ka heke mai. Ka heke mai nga korero tuku iho, heke mai nei kia tatau.

<sup>15</sup> I tetahi tuhinga ka ki mai te kaituhi na Makoropupu ko Te Ra. A, na Te Ra ko Te Marama.

<sup>16</sup> E ai ki nga tuhinga a Mikaera Pewhairangi, e toru nga tau a tatau. Ko Te Waiika, ko Te Kotore Ahi, ko Te Tukuroa.

<sup>17</sup> He tino hononga to Makoropupu ki te hurihanga o te tau Maori. E ai ki etahi nana ke te tau. Ka kitea ana tamariki i te rangi i te hurihanga o te tau hou, i a Hanuere. Ko Wero i te ninihi me Wero i te kokota enei. Me ata wananga tatau i tenei korero i homai e o tatau tipuna.

<sup>18</sup> Ki etahi atu ko Tonga Hawi ke.

<sup>19</sup> Ko Tonga Taupuru ano.

<sup>20</sup> Kua ngaro pea nga whakapapa ake i heke mai i a Hunga.

<sup>21</sup> He kupu ano tenei mo te 'koiwi' o te atua. Ara ko te whakaahuahanga ia o te atua.

<sup>22</sup> Ko te kutu tetahi o nga tino kai a Rehua.

Ko Rongomaraeroa;  
His child is the kumara.

Ko Haumia<sup>23</sup>;  
Haumia is associated with the aruhe, the fernroot<sup>24</sup>.

Ko Tangaroa;  
His descendants are the fish and some other things in the ocean.

Ko Taane Mahuta<sup>25</sup>;  
His is the forest. Taane Mahuta slept with the children of Taanenuiarangi, and their many children filled the world.

Ko Tawiriwiri<sup>26</sup>;  
The father of all winds and all the clouds. The names of all of his children are written beneath<sup>27</sup>.  
Ko Te Apuhau, ko Aonui, ko Aoroa, ko Aowhekere, ko Whetuma, ko Te Puaroa, ko Te Uapunga, ko Te Uapa-tapata, ko Tahu Kunia, ko Tahu Maero, ko Tahu Aitu and Rauru Mawera<sup>28</sup>.

<sup>23</sup> Haumia has many names throughout the manuscripts, Te Ariki Noanoa is one. Te Aka o Tuwhenua is another.

<sup>24</sup> According to some, Haumia fathered the fernroot. According to others he instead ate the fernroot with Ruaumoko as the father.

<sup>25</sup> In one version, Ranginui is propped by Taane Mahuta who is then named Taanenuiarangi. In another story Taanenuiarangi goes to Taanemahuta to marry one of his daughters.

<sup>26</sup> In one version, Tawiri is born first in the generation of the many Taane.

<sup>27</sup> Tawiriwiri has more children in another version including, Te Hauauru, Te Hau Aho (Te Hau Waho), Te Hau Tonga, Te Parera, Tu Tapahuka and Ao Wero.

<sup>28</sup> In other instances, his name is instead Rauru Manawawera.

Ko Rongomaraeroa;  
Nana ko te kumara.

Ko Haumia<sup>23</sup>;  
He tino hononga to Haumia ki te rauaruhe<sup>24</sup>.

Ko Tangaroa;  
Ko te ika me etahi mea o te moana.

Ko Taane Mahuta<sup>25</sup>;  
Nona te wao. I moe a Taane Mahuta i nga tamariki a  
Taanenuiarangi, a ka whanau mai a raua tamariki ki te  
ao.

Ko Tawiriwiri<sup>26</sup>;  
Te matua o nga hau me nga kapua katoa. Ko nga  
ingoa o ana tamariki ka tauia ki raro nei<sup>27</sup>.  
Ko Te Apuhau, ko Aonui, ko Aoroa, ko Aowhekere, ko  
Whetuma, ko Te Puaroa, ko Te Uaapunga, ko Te Uapa-  
tapata, ko Tahu Kunia, ko Tahu Maero, ko Tahu Aitu, ko  
Rauru Mawera<sup>28</sup>.

<sup>23</sup> He nui nga ingoa o Haumia kua kitea i roto i nga pukapuka, ko Te Ariki Noanoa tetahi. Ko Te Aka o Tuwhenua tetahi.

<sup>24</sup> E ai ki etahi pukoreo na Haumia te aruhe. E ai ki etahi atu kaikorero ko tana noa he kai i te aruhe.

<sup>25</sup> I tetahi korero, ka tokona a Ranginui ki runga e Taane Mahuta a ka tapa ia ko Taanenuiarangi. I tetahi atu korero ka haere atu a Taane Mahuta kia Taanenuiarangi ki te moe i tana tamahine.

<sup>26</sup> I tetahi korero, ka whanau tomua mai a Tawiri i te reanga o nga Taane.

<sup>27</sup> He tamariki ano ta Tawiriwiri i etahi atu tuhinga, ko Te Hauauru, ko Te Hau Aho (Ko Te Hau Waho tenei), ko Te Hau Tonga, ko Te Parera, ko Tu Tapahuka, ko Ao Wero.

<sup>28</sup> Ki etahi atu, ko Rauru Manawawera

Ko Ruaumoko;

His iwi 'Te Tini o Ruaumoko' pull on the rara<sup>29</sup> of the earth, hence the earth quakes<sup>30</sup>. Ruaumoko also pulls on the roots in the ground.

*“E Ruaumoko puritia tawhia kia ita, aha, ita, ita.”*

Ko Tumatauenga<sup>31</sup>;

People descend from him<sup>32</sup>. He created cannibalism.

These are all the children of Ranginui and Papatuanuku<sup>33</sup>.

<sup>29</sup> There is one instance where Ruaumoko is the father of the fernroot. The aruhe or rauaruhe. This is the reason why some Tohunga say that Ruaumoko pulls on his children so that they can be close to him again. There is another version where Ruaumoko pulls instead on his brother, Te Aka o Tuwhenua. This is one of the causes of earthquakes.

<sup>30</sup> Ruaumoko is also an atua for rope.

<sup>31</sup> Tu has another name, Tukiterangi. There are some genealogies & histories which say he has no major progeny or manifestations in the world.

<sup>32</sup> In one version, Tawiri is born first in the generation of the many Taane.

<sup>33</sup> Papatuanuku also has another name, Papanuiakarioi. According to some genealogies Papatuanuku is a daughter of Karioi. This genealogy predates Rangi and Papa. The tohunga leave us with very little writings on this period. Some refer to Te Tanumanga as the origin. Others to Te Ahunga. Regardless all of them write that they lack a lot of the knowledge on these areas. Are these histories lost? Another name for Ranginui is Ranginui a Tamaku. These early genealogies are very similar to others seen in Tokomaru a Mihimarino manuscripts. It was impossible during the writing of this book to find a complete description of this origin narrative. The one continuous similarity across these writings was an origin from either Te Tanumanga or Te Ahunga.

Ko Ruaumoko;

Ko tona iwi ‘Te Tini o Ruaumoko’ e kume nei i te rara<sup>29</sup> i te whenua, koia e haruru ai<sup>30</sup>. Ka toia hokia nga rarau e te atua nei.

*“E Ruaumoko puritia tawhia kia ita, aha, ita, ita.”*

Ko Tumatauenga<sup>31</sup>;

He tangata tana putanga<sup>32</sup>. Nana te kaitangata.

Koinei nga tamariki katoa a Ranginui me Papatuanuku<sup>33</sup>.

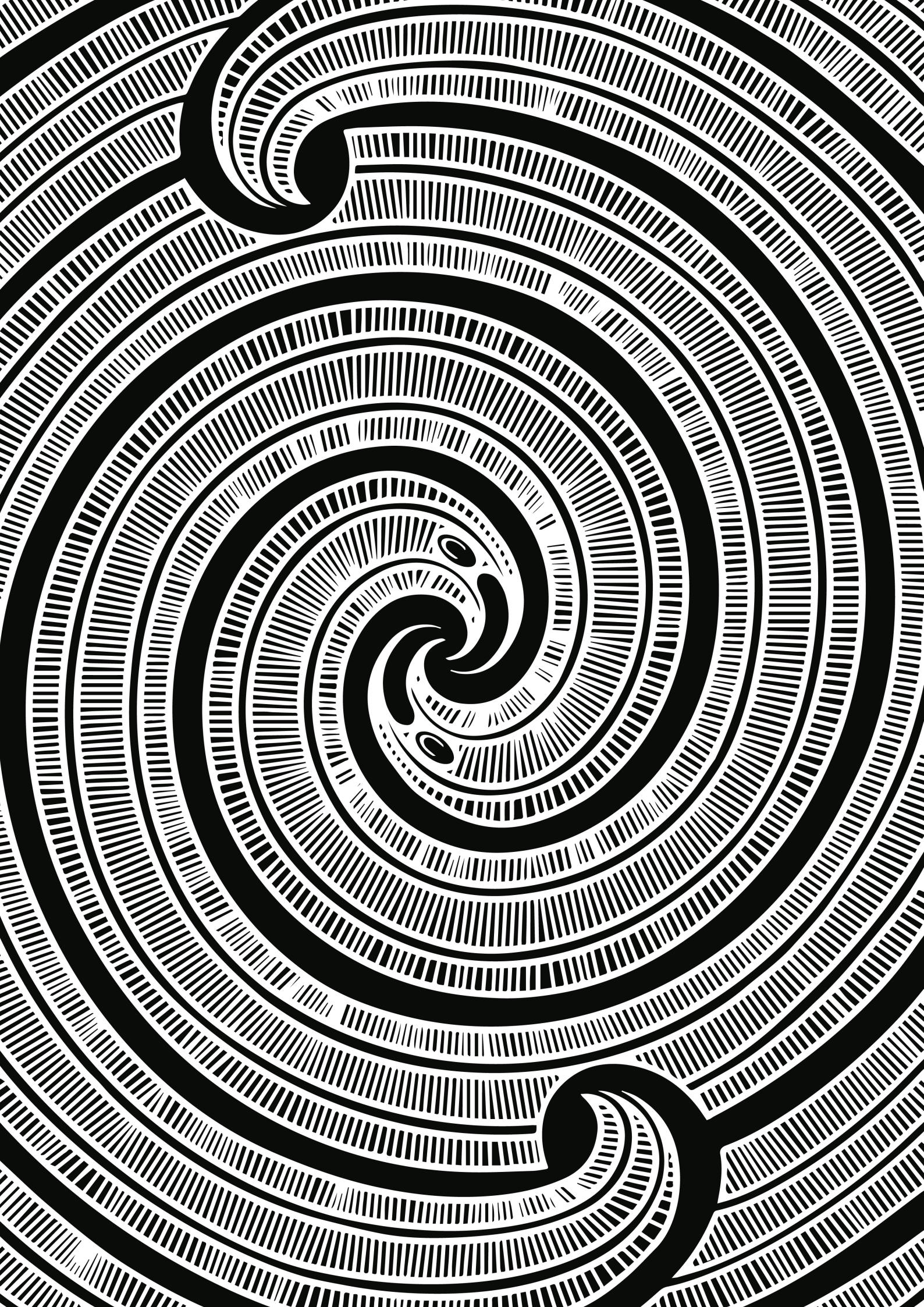
<sup>29</sup> Ara ko nga rauaruhe. Koia nei etahi pukorero ka ki mai ko Ruaumoko tenei e toto nei i ana tamariki kia piri ano ai ki a ia. Etahi atu pukorero ka ki mai ko Ruaumoko ia e kume nei i tona tuakana, i a Te Aka o Tuwhenua (ara i a Haumia).

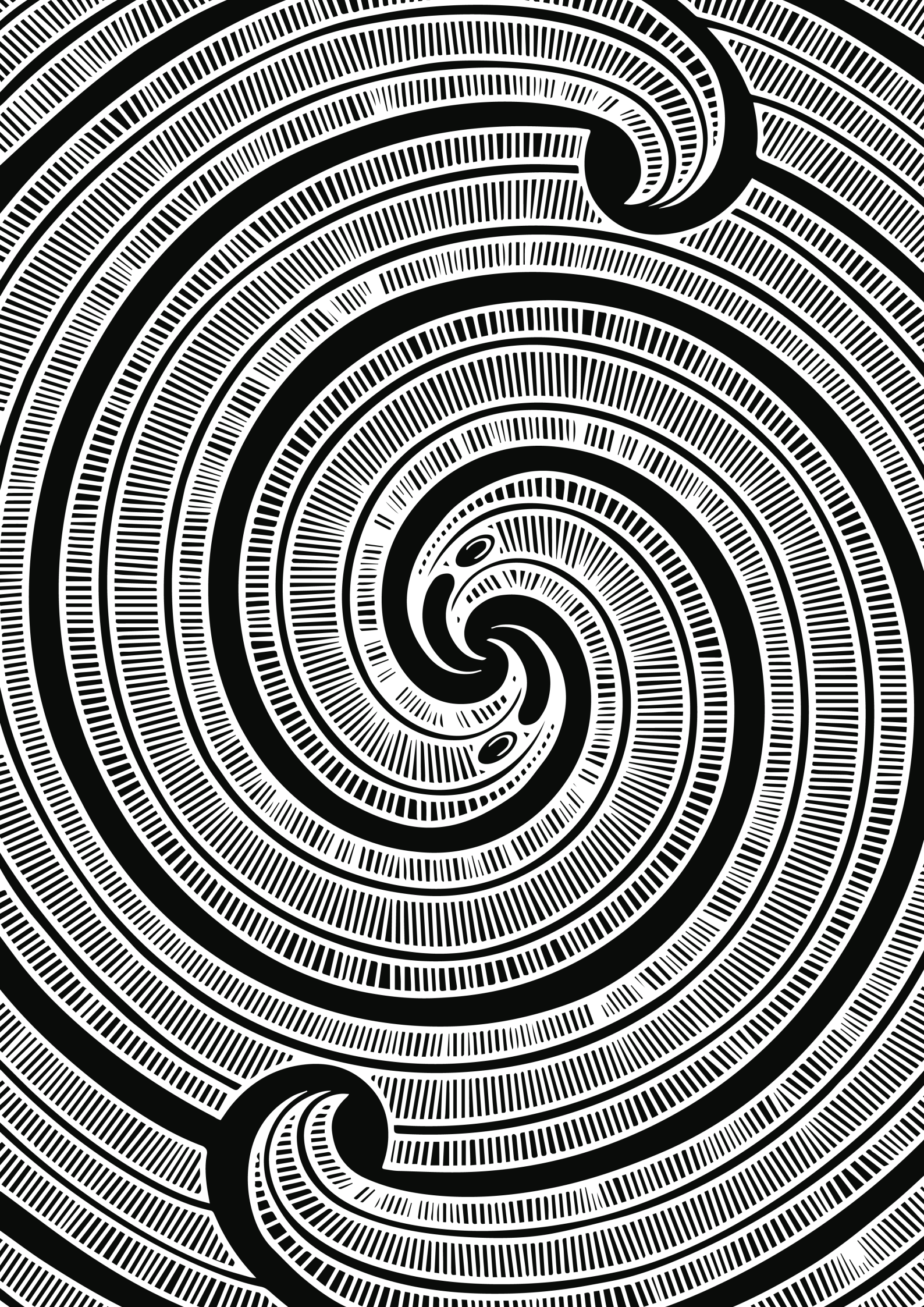
<sup>30</sup> He atua ano a Ruaumoko no te taura. E ai ki etahi pukorero nana ke te aruhe. Hoi ko ta Ruaumoko, ta tana Tini ranei he toto i ana tamariki aruhe kia piri ano ai ki a ia ki raro ra.

<sup>31</sup> He ingoa ano to Tu, ko Tukiterangi. Tera etahi whakapapa ka ki mai kaore ona whakamaoritanga.

<sup>32</sup> I roto ra i nga rangahau i mua tonu i tenei, kare ano kia kitea e tetahi he kawai no Tumatauenga ki a tatau.

<sup>33</sup> He ingoa ano to Papatuanuku, ko Papanuiakarioi. E ai ki tetahi whakapapa he tamahine a Papatuanuku no Karioi. He whakapapa tenei no mua rawa atu i a Rangi raua ko Papautanuku. He ingoa ano to Ranginui, ko Ranginuiatamaku. He iti noa nga korero a tatau kua kitea e te kaituhi nei mo tenei timatanga o te ao. E ai ki etahi pukorero ko Te Tanumanga te timatanga o te ao. E ai ki etahi atu ko Te Ahunga. Ka kitea enei i roto i nga pukapuka no Tokomaru a Mihimarino. Ka ki mai nga pukorero i a ratau e tuhi nei i enei korero, kare ratau e tino mohio ki enei korero no mua atu i te tokorua nei. Kua ngaro ranei enei korero?





# Te Raising of Ranginui and Turning of Papatuanuku

Here starts the story of Ranginui and Papatuanuku. They remained together for ages, and during this time bore children. They were born into darkness because Rangi and Papa were still together.

Taanenuiarangi had a thought and then addressed his elder and younger brothers, ‘friends, I have something to say to you all.’ The brothers then replied ‘there, speak your message.’

Taanenuiarangi then presented his idea ‘I want our parents to be separated.’ His brothers did not agree<sup>34</sup>.

Arguing again Taanenuiarangi said, ‘Friends we collectively live in the darkness. Perhaps if we separate them a light will appear for us. Our lives would also be made easier.’

Then the elder and younger brothers agreed. One still disagreed, Tawhirimatea. Tawhirimatea would then begin to prepare to fight with his elder and younger siblings.

<sup>34</sup>According to some learned people, the name of this meeting was Te Po-i-whiri-ai-nga-tama-a-Rangi-raua-ko-Papa. This being the first Pohiri.

# Te Whakaarahitanga o Ranginui me Te Tahuritanga o Papatuanuku

Ka timata te korero o Ranginui raua ko Papatuanuku. He piri tonu raua kia raua me te whanautanga o a raua tamariki. I whanau i roto i te pouri i te mea hoki e piri tonu ana a Rangi kia Papa.

Katahi ka puta te mahara i a Taanenuiarangi, ka tahi ka whai kupu ki ona tuakana me ona taina ‘e hika ma, he kupu taku kia koutou.’ Katahi ka ki mai ona tuakana me ona taina ‘tena, korerotia to kupu.’

Katahi ka whakaatutia e Taanenuiarangi tona kupu, ‘e hiahia ana au kia wehea o tatau matua.’ Kihai ona tukana me ona taina i whakae mai<sup>34</sup>.

Ka tohe ano a Taanenuiarangi, ‘E hika ma kei roto tatau i te pouri e noho ana. Memea pea ki te wehea ka puta he maramatanga kia tatau. Ka pai hoki tatau ki te noho.’

Katahi ka whakae ona tuakana me ona taaina. Kotahi kaore i whakae, ko Tawhirimatea. A i tahuri mai ano a Tawhirimatea hei hoa riri ki ona tuakana me ana taina.

<sup>34</sup> Hai ta etahi, ko te ingoa to tenei huinga atua, ko Te Po-i-whiri-ai-nga-tama-a-Rangi-raua-ko-Papa. Koia ra te taken-ga mai o te Pohiri.

Tawhirimatea son of Ranginui disagreed with this meeting regarding the assault of his parents so the siblings may thrive. Tawhirimatea said ‘It is not right to attack our parents. Let us remain in the dark<sup>36</sup>.’

Tumatauenga replied ‘ka ora tatau i koka<sup>37</sup>.’ Tawhirimatea then replied to his younger brother<sup>38</sup>, and his elders ‘Boys, farewell. I shall go to be with our father and we will return to fight you<sup>39</sup>.’

They then began to discuss their future efforts. When Rangi and Papa heard of the discussions of their children, the pair cried<sup>40</sup>. The children were then able to make their parents agree to the separation.

<sup>35</sup>This phrase comes from the writings of Mikaera Pewhairangi, it appears as though there was a discussion regarding the killing of the parents.

<sup>36</sup>The author of this book is unable to understand the phrase written here, it is perhaps a mistake. Their mother will live? “However we will survive”? It is for you all to analyse this. There is very little written by the tohunga regarding this discussion of the many sons of Rangi and Papa.

<sup>37</sup>To Tumatauenga.

<sup>38</sup>This is the origin of the conflict between Tawiriwiri and his elder and younger siblings.

<sup>39</sup>Some tohunga attribute the rain to Ranginui and the rising mist as tears of Papatuanuku. There are other rains that originate from Tawiriwiri, these are more destructive in nature.

Ko Tawhirimatea tamaiti a Rangi kaore i whakaae ki ta ratau runanga kia patua o ratou matua kia ora ai ratau. Ka kia Tawhirimatea 'Kaore e pai kia patua o tatau matua kia noho pani tatau<sup>35</sup>.'

Ka ki a Tumatauenga 'ka ora tatau i koka<sup>36</sup>.' Katahi a Tawhirimatea ka ki ki tona taina<sup>37</sup>, and his elders 'ki o raua tuakana 'e tama, hei ko nei. Ka whai au i to tatau papa a ka tahuri mai maua ki te riri ki a koutou<sup>38</sup>.'

Katahi ka timata ta ratau korero kia ratau mahi. No te rongonga o Rangi raua ko Papa i te korero a raua tamariki ka tangi a Rangi raua ko Papa<sup>39</sup>. Ka tohe tonu aua tamariki ki o ratau matua kia whakae.

<sup>35</sup> Ko te wahanga nei no nga tuhinga a Mikaera Pewhairangi. Te ahua nei i te taupatupatu ratau i te patutanga o o ratau matua.

<sup>36</sup> Kare te kaituhi o tenei pukapuka e marama ana ki tenei o nga wahanga. Ka ora to ratau koka? Ka ora ratau i kona? Ma koutou tenei e wananga. He iti nga korero kua tuhia e nga tohunga mo tenei o nga wananga a ratau.

<sup>37</sup> He kupu tenei kia Tumatauenga.

<sup>38</sup> Ko te putake tenei o te riringa a Tawiriwiri ki ona tuakana me ona taina.

<sup>39</sup> Ka ki mai etahi pukorero ko te ua ia na Rangi. Ko te kuhu ia nga matawai a Papa. He ua ano I puta mai I a Tawiriwiri. He ua ano na Tawiriwiri, he awaha te ahua.

Rangi eventually agreed. Rangi then said to Taanenuiarangi ‘Get my poles which you all may use to prop me up. You should also bring my rahu<sup>40</sup> to me.’ Taanenuiarangi then went to go and collect those things and returned to Rangi.

Rangi then said to Taanenuiarangi that all his children should listen, ‘Here are the names of these poles, Tamahikitiaterangi is one, Taanetokorangi is another, and Te Eketuoterangi is the other.’

He then spoke of the customs of the kete<sup>41</sup>. ‘the food inside this rahu are the stars<sup>42</sup>. This is the mana whakamarama for my wife<sup>43</sup>. If I am to be raised above, your job will be to fix upon my chest the constellations so I might shine so that I may see you, and you all see me.’

Ranginui would then be propped above. The first pole used was Tamahikitiaterangi. The second pole used was Taanetokorangi. It was with Te Eketuoterangi that Rangi was propped above.

<sup>40</sup> This is a type of kete used by people as they gather food.

<sup>41</sup> Te Ika o te rangi, Te Ikanui o Rangi, Te Ikanui o te rangi. These are the forms of the name for this kete, a rahu.

<sup>42</sup> In this version it appears that the stars are already present in the rahu, or perhaps Ranginui is instead instructing Taanenuiarangi how to appropriately decorate his chest. In some versions it is said that the kete is filled after the separation of Ranginui and Papatuanuku.

<sup>43</sup> In the original this phrase is ‘ko te mana whakamarama tenei ko taku wahine.’ The author of this book was unable to fully understand this phrase. The word mo has been inserted here to enable easier flow into the following sentences and passages.

Katahi a Rangi ka whakae. Katahi a Rangi ka ki atu kia Taanenuiarangi ‘tikina aku toko hei toko ma koutou i a au. Me mau mai hoki e koe taku rahu<sup>40</sup> kia au.’ Katahi a Taanenuiarangi ka haere ki te tiki i aua mea, ka tae mai kia ia.

Katahi a Rangi ka ki atu kia Taanenuiarangi me whakarongo katoa ona tamariki, ‘ko te ingoa o enei toko ko Tamahikitiaterangi tetahi, ko Taanetokorangi tetahi, ko Te Eketuoterangi.’

Katahi ka korero mo te ritenga o te kete<sup>41</sup>. ‘Ko nga kai kai roto i tenei rahu ko nga whetu<sup>42</sup>. Ko te mana whakamarama tenei mo taku wahine<sup>43</sup>. Kaore koutou i te mohio ki te rewa au ki runga, mau e tiki ake ki taku poho hei tatai moku hei whakamarama hoki moku mo koutou kia kite iho ai au i a koutou me koutou hoki kia au.’

Katahi ka tokoa a Rangi ki runga. Ko te toko tuatahi, ko Tamahikitiaterangi. Te toko tuarua ko Taanetokorangi. Kai a Te Eketuoterangi ka rewa a Rangi ki runga.

<sup>40</sup> He momo kete ka whakamahia e te tangata tiki kai.

<sup>41</sup> Ko Te Ika o te rangi, Te Ikanui o Rangi, Te Ikanui o te rangi. Koinei etahi ingoa mo tenei kete, he rahu.

<sup>42</sup> I tenei korero, kei reira he whetu. Engari ra, ka korerotia tetahi atu korero ka kiia te kete hei te mutunga o te whakaweheruatanga o Rangi raua ko Papa.

<sup>43</sup> I te pukapuka kua tuhia ‘ko te mana whakamarama tenei ko taku wahine.’ Te taea e te kaituhi o tenei pukapuka te mohio ki tenei korero. Heoi kua tuhia te mo ki runga ra kia hono ai tenei korero ki nga wahanga e whai ake nei.

This is his karakia<sup>44</sup>;

*Whakaarahia i te aiahi<sup>45</sup>, Whakaarahia i te aiahi  
Ka tata whitu e, ka tata waru e.*

*He manu tawhaitari<sup>46</sup> e, ka tata whitu e, ka tata waru e.*

However he did not move up because his penis was too heavy. The second half of the karakia continued;

*He a iki, a iki e. Te Turoua whetu,  
Whiti nuku e, Whiti rangi e.*

*Ka hikitia i tona ure, ka hapainga i tona ure, iaia, iaia<sup>48</sup>.*

<sup>44</sup> This karakia was recited during the separation of Ranginui and Papatuanuku at the time Taanenuiarangi was propping up his father. There are three versions of this karakia've seen. They're all very similar. Others instead saying 'ka tata whetu.'

<sup>45</sup> This is a variation of 'ahiahi', or afternoon.

<sup>46</sup> There is very little recorded regarding this bird. Tuhoē do have one korero for it. However this is definitely not the bird being spoken of here.

<sup>47</sup> The penis of Ranginui. This section may be speaking of the propping up of a house with the front, the central and the rear pillar. I will leave it to you all to discuss this. Where on Ranginui's body was the first pole used? And what of the second and third pou?

<sup>48</sup> Most of the manuscripts written by the tohunga would start immediately with Taanenuiarangi reciting the above karakia. Only one of the manuscripts spoke of the three toko of Ranginui.

Ko tana karakia tenei<sup>44</sup>;

*Whakaarahia i te aiahi<sup>45</sup>, Whakaarahia i te aiahi  
Ka tata whitu e, ka tata waru e.  
He manu tawhaitari<sup>46</sup> e, ka tata whitu e, ka tata waru e.*

Kihai i eke ki runga, i te taimaha o tona ure. Katahi ano  
ka tuaruatia te whakaarahanga;

*He a iki, a iki e. Te Turoua whetu,  
Whiti nuku e, Whiti rangi e.  
Ka hikitia i tona ure, ka hapainga i tona ure, iaia, iaia<sup>48</sup>.*

<sup>44</sup> Ka takitakina tenei karakia i te whakaweheruatanga o Rangi raua ko Papa, i a Taanenuiarangi e toko ana i tona papa ki runga. E toru nei nga karakia kua kitea e te kaituhi o tenei pukapuka. He ahuarite te katoa. Ka ki mai etahi 'ka tata whetu.'

<sup>45</sup> Ko te ahiahi tenei.

<sup>46</sup> He iti nei nga korero a tatau mo tenei manu. He korero ano a Ngai Tuhoe. Engari ra eraha tera I te manu e korerotia ana i konei.

<sup>47</sup> Te ure o Ranginui. Tera pea he korero ano tenei mo te whakatu whare me te mahinga o te poumua, te poutokomanawa me te pou muri. Ka waiho iho nei tenei whakaaro hei take wananga ma koutou. Ka toko te poutuatahi i tehea wahanga o to Rangi tinana? Pehea hoki ra a pourua me poutoru?

<sup>48</sup> I te nuinga o nga tuhinga a nga tohunga, ka timata ratau i te wa e takitakina nei tenei karakia e Taanenuiarangi. Kotahi anake te korero kua kitea e te kaituhi o tenei pukapuka korero nei i nga toko a Rangi.

Their father now raised above. It then rained on all beneath. The sons celebrated and were able to see their father above. Gone now was he manawa, the hinaki pouri<sup>49</sup>. Tane would then sweat. his sweat would fall down into the kete, into Te Ika o Te Rangi.

The food inside the kete were wetu<sup>50</sup>. These were taken to his father to divide and and adorn his father Ranginui above, and for Papatuanuku beneath. These are the stars, ko Atutahi, ko Takurua, ko Puanga, ko Matariki<sup>51</sup>, ko Wainui<sup>52</sup>, ko Parearau<sup>53</sup>, ko Kopu<sup>54</sup>, ko Tawera, ko Hitakitaki, ko Tautoruma, ko Potuterangi<sup>55</sup>, ko Rikirangi, ko Takaonge, ko Tamareriti<sup>56</sup>, ko Meremere, ko Ngapatuerua, ko Taurewakiterangi, and all other wetu<sup>57</sup>.

<sup>49</sup> There was no light in the sky. These words refer to extreme darkness.

<sup>50</sup> In some of the writings Wetu is used. Others use whetu instead.

<sup>51</sup> Other tribes often say that these stars are the eyes of Tawiriwiri. It is stated here that Matariki is sweat from the forehead of Taanenuirangi. This star is also related to the new year. As Matariki arrives, work starts in the fields and the foods of the coast are replenished.

<sup>52</sup> Also known as Whanui. With their arrival the harvesting efforts begin. So to do festivities and pastimes.

<sup>53</sup> Parearau is the husband of Kopu. According to Rapata Wahawaha in Waka Maori on 11 September, 1872 Parearau said to Kopu 'my dear, wait til the sun is up then we may travel together.' She did not listen though. This is the reason why Parearau and Kopu rise at different times. Parearau is also said to pull Te Ika Nui o Rangi.

<sup>54</sup> Kopu is the wife of Parearau. She collects the descendants of her love before the sunrises..

<sup>55</sup> Also known as Poututerangi.

<sup>56</sup> Also Tamarereti.

<sup>57</sup> There are two stars attributed to Makoropupu. Those being Wero i te ninihi and Wero i te kokota.

Ka tu to ratou matua ki runga. Ka ua ake ki runga ia ratou. Ka tahi ano ratau ka rekareka ka marama hoki ratou te titiro ake ki to ratou papa. Ka ngaro te he manawa, te hinaki pouri<sup>49</sup>. Wa ka heke werawera o Tane. Ka wa ka heke ana ki roto ki te kete, ko Te Ika o Te Rangi.

Ko nga kai o roto ko nga wetu<sup>50</sup>. Ka mauria e ia hei tohu mo tona matua hei tiwa, hei tatai mo Rangi e tu nei, mo Papa e takoto nei. Ko te tiwa tenei, ko Atutahi, ko Taku-rua, ko Puanga, ko Matariki<sup>51</sup>, ko Wainui<sup>52</sup>, ko Parearau<sup>53</sup>, ko Kopu<sup>54</sup>, ko Tawera, ko Hitakitaki, ko Tautoruma, ko Potuterangi<sup>55</sup>, ko Rikirangi, ko Takaonge, ko Tamare-riti<sup>56</sup>, ko Meremere, ko Ngapatuerua, ko Taurewakiteran-gi, ara ko nga wetu katoa<sup>57</sup>.

<sup>49</sup> Karekau he marama i te rangi. Koinei te tikanga o tenei kupu.

<sup>50</sup> I roto i etahi o nga tuhinga, ko Wetu. I etahi atu, ko Whetu.

<sup>51</sup> Ka mea mai etahi atu iwi ko nga karu ia o Tawiriwiri. E ki ana tenei ko Matariki he tota no te rae o Taanenuirangi. Koinei hoki tetahi whetu no te tau. Tere mai a Matariki, a ka timata te mahi i nga maara, a ka hua ano nga kai o takutai.

<sup>52</sup> Ara, ko Whanui. No tona taenga mai ka timata te mahi haukake kai. Ka timata hoki nga mahi rehia.

<sup>53</sup> He tane a Parearau na Kopu. E ai ki nga korero a Rapata Wahawaha I Waka Maori o te 11 o Hepetema, 1872 I whai kupu mai a Parearau ki a Kopu 'E kui, e noho kia awatea ka haere ai taua.' Kare ia I whakarongo. Koinei te take ka puta motuhake mai a Parearau I te po. Ko Parearau ia e toto ana i Te Ika Nui o Rangi.

<sup>54</sup> Ko Kopu te wahine a Parearau. Ko tana he tiki I nga uri o tona hoa I mua I te putanga mai o Te Ra.

<sup>55</sup> Ko Poututerangi.

<sup>56</sup> Ko Tamarereti.

<sup>57</sup> E rua nga whetu no Makoropupu. Ko Wero i te ninihi me Wero i te kokota.

Nga Patari did not shine. The world was still dark<sup>58</sup>. When Te Ra and Te Marama emerged then light permeated throughout the world<sup>59</sup>. Papa thought<sup>60</sup> of Rangi crying over her<sup>61</sup>. Papa then cried to Rangi, this is why she turned over. Her back now above, and her front beneath<sup>62</sup>.

This was done by Taanenuiarangi and Tangotango. From Tangotango came Te Ra and Te Marama. From a great sweat. They emerged as sweat from within Tangotango. Through him and Taanenuiarangi the work was completed. This is his saying 'The two of Tangotango are Te Ra<sup>63</sup> and Te Marama.' This work was indeed by him and Taanenuiarangi. Night and day come from Te Ra.

Here ends the story of Rangi and Papa. Their children would leave them. Rangi still looks down, and Papa listens up to her children moving atop her.

Rangi has no malice to his children. He still cares for them and would watch them play and perform because they could now all see each other.

<sup>58</sup> The stars were unable to illuminate the world.

<sup>59</sup> The stars of Tane did not brighten the world. With the Te Ra and Te Marama the world became visible.

<sup>60</sup> In some of the writings, there is no 'h' in the 'whaka'. We see 'waka' instead in these words.

<sup>61</sup> When the world became bright, Papa could see the distance between her and her love.

<sup>62</sup> We are then on the back of Papatuanuku. The face of the earth we speak about is a back. This face is not the face of a head.

<sup>63</sup> In all of the writings I have seen, all use Te Ra for the name of the sun. Tamanuitera is another person. Te Marama is also the name of the moon

Ko Nga Patari kihai i marama. I pouri tonu<sup>58</sup>. Kei Te Ra, kei Te Marama katahi ano ka marama rawa te ao<sup>59</sup>. Ka wakaro<sup>60</sup> a Papa ka ua ake a Rangi ki runga<sup>61</sup>. Ka tangi a Papa ki tana tane, no reira i hurihia e ia tona aroaro ki raro. Ko te tuara ki runga, ko te aroaro kai raro<sup>62</sup>.

Ko te hangahanga tenei a Taanenuiarangi raua ko Tangotango. No roto i a Tangotango Te Ra, Te Marama. Na Wewera nui a Tota. Na reira i werawera ai no roto i a Tangotango. Na raua ko Taanenuiarangi tenei mahinga. Ko tona wakatauki tenei 'ko nga tokorua a Tangotango ko Te Ra<sup>63</sup>, ko Te Marama.' Na raua tahi ko Taanenuiarangi tenei mahinga. Ko te po, ko te ao no roto i Te Ra.

Kamutu i konei te whakahaerenga i te korero mo Rangi raua ko Papa. Ka wehe hoki a raua tamariki i a raua. Ka titiro iho a Rangi i runga, ka whakarongo ake hoki a Papa i raro e takahi ana a raua tamariki i runga i a ia.

Kaore he kino a Rangi kia raua tamariki. He manaaki tonu tana kia ratau me te titiro tonu iho kia ratau e takaro ana, e rehia ana i te mea hoki ka marama ratau ki te titiro atu ki tetahi, ki tetahi o ratau.

<sup>58</sup> Ahakoa ra nga whetu i te rangi i pouri tonu te ao.

<sup>59</sup> Kare te ao i marama i nga whetu a Tane. No te putake mai o Te Ra me Te Marama katahi ka marama te ao.

<sup>60</sup> Kei roto i etahi tuhinga na nga tohunga, karekau he 'h' i nga 'whaka'. Ara he 'waka' ke kei roto i enei kupu.

<sup>61</sup> Ara, no te maramatanga o te ao, kua kitea e Papa te tawhiti kei waenganui i a ia me tana tane.

<sup>62</sup> Hoi, kei runga tatau i te tuara a Papatuanuku. Ko te mata o te whenua e korerotia nei e tatau, he tuara. Ehara ko te mata e korerotia nei i te kanohi.

<sup>63</sup> Kei roto i nga tuhituhinga katoa kua kitea e te kaituhi, ko Te Ra tonu te ingoa to te ra. He tangata ano a Tamanuitera. Ka mutu ra ko Te Marama tonu te ingoa to te marama. Ka tuhi mai etahi tohunga i hua ke mai te tokorua nei i Tota nui a Wewera.

## The Emergence of Ruaumoko

We return now to focus on one of the children of Rangi and Papa, to Ruaumoko.

This child, Ruaumoko was born when Papa was turned over. When he was a Raukape<sup>64</sup> dangled from Papa's front at the entrance to her body<sup>65</sup>.

According to the learned the story is as follows. Ruaumoko resided below for a long time. There were others who lived below, they were the tribe of Ruaumoko and were called 'Tini o Ruaumoko.'

While he lived below Ruaumoko looked around and thought of the darkness he they resided in<sup>66</sup>. Ruaumoko then said to Papa, 'Mother, this place we call home is incredibly dark.'

<sup>64</sup> What is Te Raukape? It is a rope, also known as Tamoreoterangi. I am also aware that Te Raukape is a move in the traditional Whai string games in the Cook Islands.

<sup>65</sup> These words puta and mua are often used when speaking of a vagina. This is the useage of puta here. The wider conversation here is likely on the umbellical chord. This is why Ruaumoko shares a greater connection with Papatuanuku than his other brothers.

<sup>66</sup> This is because the light of Te Ra, Te Marama and the stars cannot reach below.

## Te Putanga o Ruaumoko ki runga

Ka hoki atu ano tenei korero ki tetahi o nga tamariki a Rangi raua ko Papa, kia Ruaumoko.

Ko tenei tamaiti, ko Ruaumoko no te hurihanga o te aroaro o Papa ki raro. No te whanautanga ka tarewa te Raukape<sup>64</sup> i te aroaro o Papa ara i te puta<sup>65</sup>.

Ki te korero a nga pu korero i penei. He roa te nohoanga o Ruaumoko i raro. He tangata ano i raro a kiia tonu atu aua tangata he iwi no Ruaumoko a tapaaia tontia atu te ingoa hapu o taua iwi ko 'Tini o Ruaumoko.'

Ia Ruaumoko e noho ana i raro ka titiro a Ruaumoko ki te pouri i raro me te noho tonu o ratau i roto i te pouri<sup>66</sup>. Katahi a Ruaumoko ka ki atu kia Papa, 'E kui, ka nui te pouri o tenei kainga.'

<sup>64</sup> He aha ra Te Raukape? He taura, tona ingoa ko Tamoreoterangi. Kua rangona e au he whainganga te Raukape i nga takarotanga whai i Rarotonga.

<sup>65</sup> Kitea enei kupu, te puta me te mua i nga korero mo te tara. Koinei te puta e korerotia nei, he tara. Hoi ra, he korero pea tenei mo mauatake, mo te uha. Koinei e tuturu ai te hononga o Ruaumoko ki tona koka, kia Papatuanuku.

<sup>66</sup> No te mea nei kare nga ihi o Te Ra, Te Marama me nga whetu e taea ki raro.

Papa then said to Ruaumoko, ‘You are right. Above is a world of light with your older brothers. They are up there and your father is higher above. Taanenuiarangi, your elder brother separated us. They all contributed.’

Ruaumoko then said to his mother, ‘I might not be able to make it above.’ Papa replied ‘You will. Here is a path through my thighs’ Ruaumoko then thanked his Papa for her support.

The time came for Ruaumoko to leave for the world above and he said to Papa, ‘Mother, I’m going.’ Papa then spread her thighs to consume the oceans<sup>67</sup>. Her legs now spread<sup>68</sup>, Ruaumoko went and emerged above. Papa closed her thighs. Endless is the water that falls below<sup>69</sup>.

Finally Ruaumoko emerged, Papa did not close the pathway though. She thought of her child who lived within her. He would return to visit her, this is why the tide ebbs and flows.

<sup>67</sup> This is the origin of the ebbing tide. When her thighs close the tides turn, and flows inland.

<sup>68</sup> Papatuanuku opened her vagina so that Ruaumoko might enter the world above.

<sup>69</sup> Papa’s thighs spread again at times, this water flows into her.

Katahi a Papa ka ki atu kia Ruaumoko, ‘E tika ana. Anei he ao marama kai runga me o tuakana. Kei runga me to matua me Rangi kai runga. Na to tuakana, na Taanenui-arangi maua i wehe. Otira, na ratau katoa.’

Katahi a Ruaumoko ka ki atu ki tona kokaa, ‘E kore pea au e tae ki reira.’ Ka ki atu a Papa ‘Ka tae koe. Anei he ara mou ma roto i aku kuha.’ Katahi a Ruaumoko ka mihi ki te maha a Papa kia ia.

Ka tae ki te wa i tuturu ai te haere ake o Ruaumoko ki runga nei ka ki ia kia Papa, ‘e Kui, e haere ana au.’ Katahi ka waerehia e Papa ona kuhaa hei horo i te wai<sup>67</sup>. Ka puare a waenganui<sup>68</sup>, ka haere ake a Ruaumoko ka puta. Ka hoki nga kuha o Papa. Kaore hoki he wai e heke ki raro<sup>69</sup>.

Otira ka puta nei a Ruamoko ki runga nei, kihai a Papa i kati i taua huarahi. He whakaaro na tera ano tona tamaiti e noho i konei. Ka haere atu ano kia kite iaia koia i timu ai te tai, i pari ai te tai.

<sup>67</sup> Koia nei e timu ai te tai. Ka kapi ona kuha, a ka matauru mai te waitai, ka pari ki uta.

<sup>68</sup> Ara, kua tuwhera te mua o Papa kia puta ai a Ruaumoko ki runga.

<sup>69</sup> Puare tonu nga kuha o Papa, hoi he nui te wai i heke ki raro, ki roto ki a ia.

According to other histories the reason the water lowers is the mouth of Te Parata, a taniwha. I do not know if this is the exact reason why though. According to others experts there is different reasons. The stories of our tribes differ with a different history belonging to this tribe and to that tribe.

Because Ruaumoko was living above, his people began to look for him, however they could not find him. They then learned of his travels above. The people then took a hold of the rope<sup>70</sup> at the entrance to Papa. They then pulled the rope.

This is why the learned say, this is the reason the earthquakes. The elders of Te Tini o Ruaumoko say that, 'The the name of that rope hanging from the entrance of Papa is Tamoreoterangi<sup>71</sup>.' This is the rope pulled on by the tribe.

Ruaumoko stayed above, his brothers knew that he was their younger sibling. Ruaumoko also knew of his older brothers<sup>72</sup>. Taanenuiarangi then spoke to Ruaumoko on the reasons why he separated their parents. Why they all separated them, Taanenuiarangi then presented 'you can now see the light.'

<sup>70</sup> Tawera ra. Kua whakakotahitia enei kupu e te tohunga.

<sup>71</sup> Kua kitea hoki a Tamorerangi e te kaituhi o tenei pukapuka.

<sup>72</sup> Kitea tenei kupu kei roto i etahi o nga tuhinga a nga tipuna o te tairawhiti. He tuakana tonu.

Ki te korero a etahi pukorero ko te mea e horo nei i te wai ko te waha o Te Parata, he taniwha. Otira kaore i te maarama tera pea koia nei ano te tikanga. Erangi na te korerotanga a etahi pukorero i huri ke. Kaore hoki i te rite nga korero a nga iwi o tenei motu. He korero ke ta tena iwi, ta tena iwi.

I te mea kua noho nei a Ruaumoko ki runga nei, katahi ka rapu tona iwi iaia kaore i kitea. Ka mohio taua iwi kua eke mai a Ruaumoko ki runga nei. Katahi taua iwi ka mau ki te raukape e tarewara<sup>70</sup> i te puta o Papa. Ka kukume.

E korero ana nga pu korero, koia te ru e kume nei ki te ru te whenua. Ka ki nga kaumatua ko te Tini o Ruaumoko e kume nei, 'ko te ingoa o taua Raukape e tarewara i te puta o Papa, ko Tamoreoterangi<sup>71</sup>.' Ko taura kume tera a taua tini.

Ka noho nei a Ruaumoko ki runga nei, ka mohio ona tuakana he taina ia no ratau. Ka mohio hoki a Ruaumoko ki ona tuaka<sup>72</sup>. Katahi a Taanenuiarangi ka korero ki a Ruaumoko i te take i wehe ai o ratau matua e ia. Ara e ratau katoa me te whakatu ano a Taanenuiarangi, 'e titiro nei koe ki te marama.'

<sup>70</sup> Tawera ra. Kua whakakotahitia enei kupu e te tohunga.

<sup>71</sup> Kua kitea hoki a Tamorerangi e te kaituhi o tenei pukapuka.

<sup>72</sup> Kitea tenei kupu kei roto i etahi o nga tuhinga a nga tipuna o te tairawhiti. He tuakana tonu.

It was because of Taanenuiarangi's words to Ru-aumoko, Ruaumoko approved.

Taanenuiarangi then said to Ruaumoko, 'the one who was angered by our efforts to separate our parents was Tawhirimatea<sup>73</sup>. Taanenuiarangi concluded his speech to Ruaumoko. Ruaumoko remained above until Tawhirimatea attacked.

The genealogy of Ruamoko is written here so his presence in our world may be understood.



<sup>73</sup> Here ends the histories related to Ruaumoko.

<sup>74</sup> Another genealogy was Provided by Makoro of Turanganui to John White on 11 November 1897. This is located on reel four of John Whites collection in the national achives. The genealogy may been seen on the other page.

<sup>75</sup> Rongowhakaata is one of the most imporant ancestors of Te Tairawhiti. His region is in and around Turanganui a Kiwa.

No runga i tenei korero a Taanenuiarangi kia Ru-  
aumoko, whakapai ana a Ruaumoko.

Katahi ano a Taanenuiarangi ka ki atu ki a Ruaumoko,  
'ko te mea o tatau i riri ki ta matau wehenga i o tatau  
matua ko Tawhirimatea<sup>73</sup>. Ka mutu te korero a Taanenui-  
arangi kia Ruaumoko. Ka noho a tae noa ki te wa i puta  
ai te riri a Tawhirimatea.

Ka timata i konei te whakapapa a Ruaumoko kia maarama ai tona putanga ki tenei  
ao.

Ko Rangi  
Ko Ruaumoko<sup>74</sup>  
Ko Te Timuoterangi  
Ko Te Takeoterangi  
Ko Maruitauira  
Ko Maruitorohanga  
Ko Maruitaura  
Ko Marutawai  
Ko Marutaketake  
Ko Maruwhakatipua  
Ko Te Tumoremore  
Ko Te Tuhaaha  
Ko Ruakapanga  
Ko Te Manunui  
Ko Ruatehohonu  
Ko Uawekiuta  
Ko Manawapau  
Ko Kouringa  
Ko Tumarirere  
Ko Rongowhakaata<sup>75</sup>

<sup>73</sup> Ka mutu i konei nga korero mo Ruaumoko.

<sup>74</sup> He whakapapa ano tenei i tuhia e Makaroro, no Turanganui i te 11 o nga ra o Noema, 1879. Kei ro te reel tuawha o John White. Na Papa ko Ruaumoko. Ko Te Ngarue. Ko Te Ngaoko. Ko Te tumu o te rangi. Ko Take take o te rangi. Ko Maru tauira. Ko Maru torohanga. Ko Maru Tawhai. Ko Maru take take. Ko Maru whakatipua. Ko Tu more more. Ko Tu haha. Ko Rua ka panga. Ko Te Manu nui. Ko Rua te hohonu. Uawe ki uta ka noho i a Hanga. Manawapau ka noho i a Taipaha. Nga rangi kokouri ka noho i a Hine rau kikiwa. Tu mauri rere ka noho i a Hine puaki rangi. Rongo whakaata ka noho i a Moe tai. Kahukura iti ka noho i a Hauiti. Pirau ka noho i a Ra kai taka tahu. Pua i whanake ka noho i a Kapi horo maunga. Whakapa whero ka noho i a Rara matai. Hine maurea ka noho i a Te Aotaki. Ruataupare ka noho i a Tuwhakairiora. Maru te rangi ka noho i a Tu te rangi katipa. Rangi tau ki waho ka noho i a Mariu. Parua otaina ka noho i a Waho te ngatata. Ao pu angi angi ka noho i a Mahuika. Takoro kau ka noho i a Whaka mahuru. Kainga kiore ka noho i a Hine tu raha. Te whakataretare o te rangi ka noho i a Hine rahirahi o te rangi.

<sup>75</sup> Koinei tetahi o nga tino tipuna no Te Tairawhiti. Tona rohe kei Turanganui a Kiwa.



There are many lineages established from this child of Rangi and Papa, of Ruaumoko. This one shows his connection to the world and to us. Here ends all korero on Ruaumoko.

<sup>76</sup> This genealogy comes from Henare Potae in the John White collection.

<sup>77</sup> It may also be correct to say from Ruaumoko came Takapo. From Takapo came Manuongaonga.

<sup>78</sup> This is where the art of Mataora and Moko Kauae originate from.

<sup>79</sup> Puhi is one of the great Maori ancestors He came in Takitimu. His descendants are in all districts. The tribe Nga Puhi bares his name.

Ko Ruaumoko ano<sup>76</sup>  
Ko Manu ongaonga<sup>77</sup>  
Ko Uetonga  
Ko Niwareka ka moe i a Mataora<sup>78</sup>  
Ko Papahu  
Ko Takatakaterangi  
Ko Hinetitama  
Ko Murirangawhenua  
Ko Taranga  
Ko Maui Potiki  
Ko Te Putarere  
Ko Te Ihonga  
Ko Te Heketanga  
Ko Hinekaiko  
Ko Te Kauahi  
Ko Hikaia  
Ko Te Pira  
Ko Te Tore  
Ko Komakouri  
Ko Komakotea  
Ko Te Auahi  
Ko Tipukiruarangi ka noho I a Tamakitekapua  
Ko Puhi<sup>79</sup>

Tera atu te nui o nga huarahi o nga wawahanga i tenei o nga tamariki a Rangi raua ko Papa, o Ruaumoko. Kati ko tenei huarahi hei whakaputanga. Ka mutu i konei te korero o Ruaumoko.

<sup>76</sup> He whakapapa tenei na Henare Potae no roto i nga kohinga korero a John White.

<sup>77</sup> Tera pea na Ruaumoko ko Takapo. Na Takapo ko Manuongaonga.

<sup>78</sup> Ko te rironga tenei o te moko mai i te po, mai raro kia tatau kei te tuara o Papatuanuku.

<sup>79</sup> He tipuna rongonui no te Maori a Puhi. I haere mai ia i a Takitimu. He uri nona i nga rohe katoa. Kawea tonutia tona ingoa e Nga Puhi.

# The Battle of Tawhirimatea with his siblings

Here starts the narrative of the conflict started by Tawhirimatea for their separating of their parents.

Tamawhirimatea raised his children to become warriors to fight for him<sup>80</sup>. The names of these children are recorded here<sup>81</sup>.

<sup>80</sup> It may be the case that there is no information regarding the birth of these children. Where did they originate from? Do they have a mother?

<sup>81</sup> In one of Mikaera Pewhairangi's books the following names are written Te Apuhau, Te Apumatangi, Aonui, Aoroa, Aowhekere, Te Ao Whetuma, Te Piara a Tairi, Te Ua a Punga, Te Ua a Nehu, Te Ua patapata i awaha, Tohu Kungia, Tohu Maero, Tohu Aitu, and Rauru Manawawera.

# Te Riringa o Tawhirimatea ki ona tuakana taina

Ka timata i konei te korero mo Tawhirimatea kia whakatipu pakanga i ona tuakana mo ta ratau wehenga i a ratau matua.

Katahi ka whakatipuria e Tamawhirimatea ona tamariki hai tangata whawhai mana<sup>80</sup>. Ko nga ingoa o nga tamariki ka tauia ki raro nei.

Ko Te Apuhau  
Ko Te Apumatangi  
Ko Aonui  
Ko Aoroa  
Ko Aowhekere  
Ko Whetuma  
Ko Te Puaroa  
Ko Te Uaapunga  
Ko Te Uapatapata  
Ko Tahu Kunia  
Ko Tahu Maero  
Ko Tahu Aitu  
Ko Rauru Mawera<sup>81</sup>

<sup>80</sup> Kua ngaro pea i a tatau nga korero mo te whanautanga mai o enei tamariki a Tawhiri. I puta mai enei i hea? He koka ranei to ratau?

<sup>81</sup> I tetahi pukapuka na Mikaera Pewhairangi ka tauia enei ingoa, ko Te Apuhau, ko Te Apumatangi, ko Aonui, ko Aoroa, ko Aowhekere, ko Te Ao Whetuma, ko Te Piara a Tairi, ko Te Ua a Punga, ko Te Ua a Nehu, Ko Te Ua patapata i awaha, ko Tohu Kungia, ko Tohu Maero, ko Tohu Aitu, ko Rauru Manawawera.

All of those children matured, and all reached adulthood. The first battle was with Hunga. Not long after Hunga fell. Next was Rongomaraeroa. Five of them were defeated<sup>82</sup>. Taane<sup>83</sup> was brutally defeated<sup>84</sup>.

These people were indeed the warriors to fight for him. Tawhirimatea looked down and saw his children being swiftly defeated. Then he descended to fight with his siblings. They were unable to best him.

The ones who were defeated<sup>85</sup> by Tawhirimatea were Hunga, Haumia, Rongomaraeroa, and Tangaroa.

Hunga's progeny are the kutu<sup>86</sup>. This is why people eat kutu<sup>87</sup>.

Haumia's descendants are the fernroot. This is why the aruhe is eaten by people.

Rongomaraeroa's progeny are the kumara. This is why we consume the kumara<sup>88</sup>.

<sup>82</sup> These are perhaps his brothers being spoken of here, Rongomaraeroa, ko Taanenuiarangi, ko Hunga, ko Haumia, ko Tangaroa. If this is incorrect then it is the failure of some of Tawhirimatea's children.

<sup>83</sup> This is Taanenuiarangi. An important question to ask here is what became of the other Taane and Tangotango?

<sup>84</sup> The stories of this defeat may be lost to us.

<sup>85</sup> This is not to say death occurred here. The use of toa and mate here may refer to winning and losing.

<sup>86</sup> Its possible that all bugs or insects are being spoken of here. This assumption may be incorrect and it is instead solely referring to hair lice. I leave this subject for you all to discuss.

<sup>87</sup> It seems that our ancestors may have eaten kutu. This is why I pose the question, are the huhu and other bugs being spoken of here?

<sup>88</sup> Its imporant for us to consider this history. According to this text of the tohunga our consumption of kai kumara/aruhe/kutu is due to Tawhirimatea. However it was Tumatauenga who ate his siblings. Why then is this history this way? If this is truly the origin of our consumption of these foods, where the is our genealogical descent from Tawhirimatea?

Ka pakari katoa aua tamariki, ka pakeke ka roa ratou. Ka timata ki te whawhai kia Hunga. Kaore e roa e riri ana ka hinga. Ka timata kia Rongomaraeroa. Tokorima mate katoa<sup>82</sup>. Ko Taane<sup>83</sup> i kino rawa te matenga<sup>84</sup>.

Koia nei nga tangata hei whawhai mana ki ona tuakana. Ka titiro a Tawhiri matea terea e toa ona tamariki. Katahi ka heke iho ia ki te whawhai ki ona tuakana. Kihai ona tuakana i tu i a ia.

Ko nga mea i tino matea<sup>85</sup> i a Tawhirimatea, ko Hunga, ko Haumia, ko Rongomaraeroa, ko Tangaroa.

Ko to Hunga putanga ki te ao he kutu<sup>86</sup>. Koia te take e kainga ai te kutu e te tangata<sup>87</sup>.

Ko to Haumia putanga ki te ao he aruhe. Koia te take i kainga ai te aruhe e te tangata.

Ko to Rongomaraeroa putanga ki te ao he kumara. Koia te take i kainga ai te kumara e te tangata<sup>88</sup>.

<sup>82</sup> Ko nga tuakana taina pea e korerotia nei. Ara ko Rongomaraeroa, ko Taanenuiarangi, ko Hunga, ko Haumia, ko Tangaroa. Ki te he tenei whakaaro, ko nga tamariki ke a Tawhirimatea e mate atu nei

<sup>83</sup> Ko Taanenuiarangi tenei. Ko te patai ia, kua ahatia era atu Taane? Pehea hoki ra a Tangotango?

<sup>84</sup> Kua ngaro pea tenei korero whawhai i a tatau.

<sup>85</sup> Ehara i te mea i tuturu te mate i konei. He korero ke tenei mo nga toa a Tawhirimatea ma i enei riringa.

<sup>86</sup> Tera pea ko nga pepeke katoa ia e korerotia nei i konei. Tera pea kei te he tenei whakaaro. Ma koutou tenei take hai wananga.

<sup>87</sup> Te ahua nei i kainga te kutu e o tatau tipuna. Koia ra te mea ka tu te patai, ko te huhu me era atu ngangara pea e korerotia nei?

<sup>88</sup> Me wananga tatau i tenei korero. E ai ki enei kupu kua tuhia e nga tohunga i take mai ta tatau kai kumara/aruhe/kutu i tenei riringa no Tawhirimatea. Engari ra na Tumatauenga ke i kai i ona tukana. He aha e penei ai enei korero? ka mutu ra memea ko tenei te takenga mai o to tatau kai i enei kai, kai hea ra to tatau whakapapa mai i a Tawhirimatea kia tatau? Kotahi anake te whakapapa

Tangaroa's issue are fish. This is why we may eat fish and other descendants of Tangaroa.

Only two of these atua had large numbers of survivors. Those who people draw descent from according to some speakers are Hunga and Haumia<sup>89</sup>.

The only survivor of Rongomaraeroa was Ari<sup>90</sup>. Many of the children of Tangaroa survived though.

Rongomaraeroa, Haumia and Hunga, these are the children of Rangi and Papa who were hidden by Papa inside her. Regardless of Papa's efforts to hide her children, Rongomaraeroa was still visible. The reason why he was seen is because his shoots were above the soil, he was then dug up as a kumara. That is the body of Rongomaraeroa<sup>91</sup>.

Then conflict began with Tumatauenga.

<sup>89</sup> I have not yet seen a genealogy from these atua to us, the people of Te Tairāwhiti. Perhaps there is still some genealogical information inside manuscripts, moteatea and haka that might connect us to them.

<sup>90</sup> It was because Ari fled that he lived. Ari's journey will be spoken of later.

<sup>91</sup> This is why the kumara sits like this in the earth.

Ko to Tangaroa putanga ki te ao he ika. Koia te take i kainga ai te ika e te tangata.

Tokorua rawa nga mea i ora etahi o a raua uri. Ko a raua i whai tangata tera ano pea kei tetahi kai korero ka whai uri a Hunga, a Haumia<sup>89</sup>.

Ko te mea i whai tangata o nga uri o Rongomaraeroa ko Ari<sup>90</sup>. He nui nga mea i ora o nga tamariki a Tangaroa.

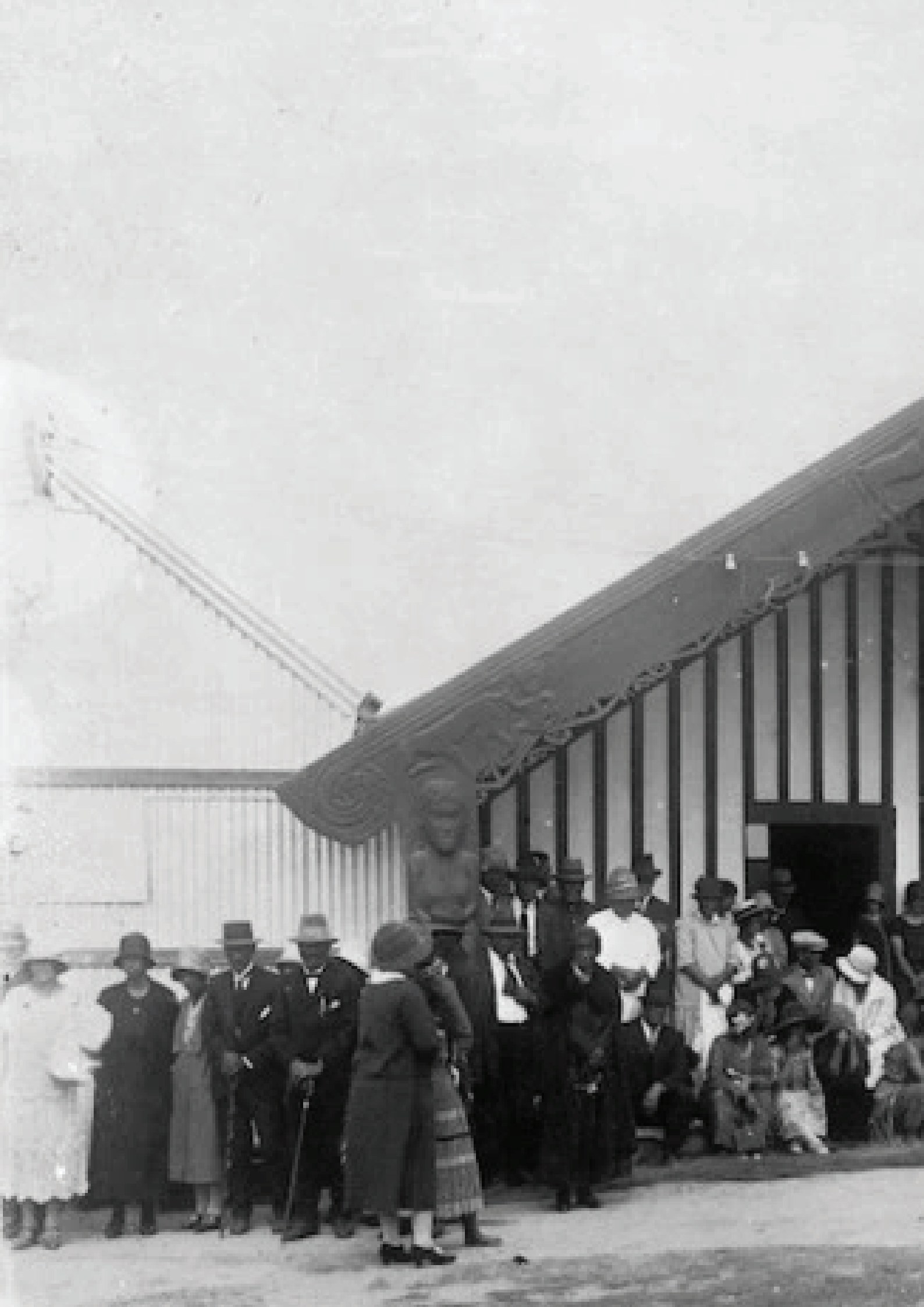
Ko Rongomaraeroa, ko Haumia me Hunga, ko nga tamariki tenei a Rangi raua ko Papa i huna e Papa ki roto i a ia. Otira ahakoa huna a Papa i enei tamariki, kare i ngaro i kitea a Rongomaraeroa. Ko te mea nana i kitea ai he mea kite ki nga tipu ka puta ki runga i te oneone, katahi ka karia ka kitea te kumara. Ara ko te tinana tena o Rongomaraeroa<sup>91</sup>.

Tena katahi ano ka hangatia te riri kia Tumatauenga.

<sup>89</sup> Kare ano kia kitea e te kaituhi o tenei pukapuka he whakapapa no enei atua ki a tatau o te Tairawhiti. Tera pea he whakapapa tonu kei roto i etahi o nga pukapuka, moteatea, haka ranei e hono nei i a tatau ki enei atua.

<sup>90</sup> He whati a Ari e ora ai. Ka korerotia tenei haerenga o Ari i muri iho nei.

<sup>91</sup> Koinei e penei ai te noho a te kumara i te whenua.





# The Battle of Tumatauenga with his siblings

Tawhirimatea stood upon the back of his mother. The strength of the fourteen<sup>92</sup> was challenged by Tu. Tumatauenga did not fall during the battle with Rangi. Tumatauenga ritually celebrated himself and the lack of strength his elder brothers<sup>93</sup> had in conflict.

Tumatauenga then began to punish his siblings for their failures in the battle with Tawhirimatea and their father<sup>94</sup>.

He started with Hunga. He died and Tumatauenga ate the kutu. That's Hunga's koiwi<sup>95</sup>. Then Rongomaraeroa was killed and eaten. That is the kumara. Then Tangaroa<sup>96</sup>. Taanenuiarangi was eaten entirely by his brothers<sup>97</sup>. This is why we eat each other<sup>98</sup>.

<sup>92</sup> These are the children of Tawhirimatea. According so some he had fourteen children.

<sup>93</sup> The tohunga were adept at blening vowels in their writings, with 'o ona' becoming 'ona' here.

<sup>94</sup> Where does this anger of Tumatauenga to Ranginui come from? According to some of the tohunga Tawhiri is responsible for the battles, not Ranginui. Perhaps in this version support was given to Tawhiri and his children by Rangi.

<sup>95</sup> Koiwi here is the same as putanga and whakamaoritanga. Hunga's is kutu.

<sup>96</sup> They were eaten by Tu. In other versions Ruatēpūpūke instead ate Tangaroa.

<sup>97</sup> In the presented version the genealogy provided by Mikaera Pewhairangi is slightly different and goes in this order, Tane Tuturi first, then Tane Pepeke, Tane Uetika, Tane Ueha, Tane te Waiora, Hunga, Rongomaraeroa, Haumia, Tangaroa, Tane mahuta, Tawhirimatea, Tumatauenga, and Ruaumoko. Rangi was raised by Tane mahuta his name then changed to Tanenuiarangi. Regardless of this difference, he was still eaten by his siblings. Tumatauenga being responsible for Tanenuiarangi's death. They all ate Tanenuiarangi though. We must study this event. Regardless the main point here is that Tanenuiarangi was both killed and eaten by Tumatauenga.

<sup>98</sup> This is why cannibalism originates with Tumatauenga. This is also an origin for the eating of kutu, kumara and fish. According to the earlier history our consumption of these foods was because of Tawhirimatea. This may also be true because Tu was spurred on by the uselessness of his siblings in conflict. Hence Tu fought, killed and consumed most of them.

# Te Riringa o Tumatauenga ki ona tuakana taina

Tu tonu a Tawhirimatea i te tuara o tona koka. Ka weroa te kaha o te tekau ma wha<sup>92</sup> e Tu. Kaore a Tumatauenga kia hinga a mutu noa te whawhai a Rangi. Katahi a Tumatauenga kia tohi ki a ia mo te kaha kore ona<sup>93</sup> tuakana ki te riri.

Ka timata riri a Tumatauenga ki ona tuakana mo te kaha kore ki te riri kia Tawhirimatea, ki tona papa<sup>94</sup>.

Ka timata kia Hunga. Ka mate ka kainga e Tumatauenga te kutu. Ko tana koiwi<sup>95</sup> tena. Kia Rongomaraeroa ka mate, ka kainga. Ko te kumara tena. Kia Tangaroa<sup>96</sup>. Ko Taanenuiarangi ka kainga katoatia ia e ona tuakana<sup>97</sup>. Ka tae mai nei ki a tatau e kai nei hoki tatau<sup>98</sup>.

<sup>92</sup> Koinei nga tamariki a Tawiri. Ki etahi pukorero tekau ma wha nga tamariki a Tawhiri.

<sup>93</sup> He tino kaha to nga tohunga ki te whakakotahi i enei momo kupu penei ki te 'o ona', ara kua 'ona' i konei.

<sup>94</sup> No hea tenei riri a Tumatauenga ki tona papa, kia Ranginui? E ai ki etahi o nga pukorero o enei whare wananga no Tawhiri anake te riri ki ona tuakana. Ehara i a Rangi tenei. Tera pea i tenei o nga korero i awhinatia nga tamariki a Tawhiri e Rangi.

<sup>95</sup> Ara, ko tana putanga, tana whakamaoritanga he kutu.

<sup>96</sup> Ka kainga tenei e Tu. I tetahi korero na Ruatēpupuke ke tenei mahi. Ara, ka kainga a Tangaroa e Ruatēpupuke.

<sup>97</sup> I tenei korero he rereke te whakapapa i tuhia e Mikaera Pewhairangi. Penei ke tana, ko Tane Tuturi tomua, muri iho ko Tane Pepeke, ko Tane Uetika, ko Tane Ueha, ko Tane te Waiora, ko Hunga, ko Rongomaraeroa, ko Haumia, ko Tangaroa, ko Tane mahuta, ko Tawhirimatea, ko Tumatauenga, ko Ruaumoko. Ka tokoa a Rangi ki runga e Tane mahuta a ka takina tana ingoa ko Tanenuiarangi. Ahakoa ra te rereketanga o te whakapapa, ka kainga ia e ona tuakana. Na Tumatauenga a Tanenuiarangi i patu. Engari ra na ratau a Tanenuiarangi i kai. He wananga ano tenei. Hoki mai nei ki ngako o te kupu, i patua, i kainga hoki a Tane e Tumatauenga.

<sup>98</sup> Koinei na te putake o te kaitangata i a Tumatauenga. Ka mutu ko tenei hoki te timatanga mai o ta tatau kai kutu, kai kumara me ta tatau kai ika. E ai ki te korero ki mua ra no te riringa o Tawhirimatea e kainga ai enei kai i a tatau. Kei te tika tonu tenei i te mea nei, ka riri a Tu i te hingahingatanga o ana tuakana. Ka tipu ko te riri ki a ia, a ka kainga ratau e Tu.

<sup>99</sup> This is perhaps the reason why we eat the descendants of Tangaroa. Because Tangaroa was eaten by his younger brother Tumatauenga. It is important to remember we descend from both these atua.

<sup>100</sup> That is Haumia. He was also eaten by Tumatauenga.

Ko te karakia tenei a Tumatauenga i ko Tangaroa. Ko te karakia tenei mo te kainga i a Tangaroa<sup>99</sup>:

*Tapatua koi ura. Tapatua koi tai. He kaha Tane, he kaha Tangaroa. Tuara kei te uhi uta, kei te repo i tai. Tuara kei te ruahine. Tukia ngeki kei te uara, kei te manaki, kei te hiakai. He aropawa.*

Ka mutu taua karakia. Ka kainga hoki a Te Aka o Tuwhenua<sup>100</sup>. Ko Te Aka o Tuwhenua ko te aruhe. Ko te karakia tenei:

*Hiwia mai ra te ika, takinga mai ra te ika ki te puna wai ti, ki te puna wai rekareka. Ka haramai tuturi, ka haramai pepeke. Pokaia te manawa ki te ahi komata, ki te ahi whakahere, ki te umu o arohea. Homai me pure, me pure, me tao, me tao rawa ki te umu o te wakahe taua kae ra i.*

Ka mutu te karakia.

<sup>99</sup> Koinei pea te take e kainga ai nga uri o Tangaroa e tatau. He kai ia no tona taina, no Tumatauenga. Kia mohio tonu tatau he uri tatau no enei atua e rua.

<sup>100</sup> A Haumia. I kainga hoki ia e Tumatauenga.



Na Tumatauenga a Tukariri<sup>101</sup>  
A Tukanguha  
Ko Tukaitangata  
Ko Tuwakaheketangata  
Ko Turoau  
Ko Tumatawaiti  
Ko Tumatatokona  
Ko Kahukuraiterangi  
Ko Nganganaterangi  
Ko Kino nana i tahu te ahi.  
Ko Aritarita  
Ko Tuterakura  
Ko Tuteramea  
Ko TearawanuiaTane  
Ko Arahea  
Ko Hokahokaterangi  
Ko Maramaramaterangi  
Ko Ruawaitiri  
Ko Te Ihioterangi  
Ko Te Haoterangi  
Ko Te Marutunaoterangi  
Ko Te Maruehioterangi  
Ko Waiokiterangi  
Ko Rongomai.  
Ko Tutapuariki  
Ko Maroro  
Ko Haeretukiterangi  
Ko Te Hoata  
Ko Rimaroa  
Ko Whatino  
Ko Wharoro  
Ko Uengana  
Ko Rerepari  
Ko Rerehau  
Ko Wiua  
Ko Maka  
Ko Te Rongomaiwiti  
Ko Aitunumia  
Ko Aitumatanga  
Ko Hakumanuaitu  
Ko Ruahuruhuru  
Ko Ruaweuweu  
Ko Tahupaka  
Ko Tamanuitera  
Ko Ueangore  
Ko Hewatauaki  
Ko Tawakika<sup>102</sup>  
Ko Tumoanakotore  
Ko Ngatihau  
Ko Tuwakairiora<sup>103</sup>

<sup>101</sup> The whakapapa from Tumatauenga to us was lost. These are the words of Arnold Reedy when he examined Mohi Ruatapu's work. This is one from one of the books of Henare Potae and Mohi Ruatapu. This book is in Te Puna Matauranga, Wellington.

<sup>102</sup> Tawakika slept with Rongomaianiwaniwa, daughter of Porourangi. There are many iwi and hapu originating from these two, Rongomaianiwaniwa and Tawakika. They had Aparere. Who had Haupunoke. Who begat Tumaurirere. Who had Rongowhakaata.

Back to Rongomaianiwaniwa and Tawakika, who had Tamataua. Tamataua slept with Te Aokairau and had Hinepare, Huangā, Putaanga, Rakaimataura and Tamatahukore.

<sup>103</sup> Tumoanakotore i Whakairioratia is the full name of Tuwhakairiora, or Tuhaka. He is a famous ancestor of Ngati Porou. His hapu reside in Kawakawa mai tawhiti, they are Te Whanau a Tuwhakairiora.



<sup>101</sup> I ngaro ra nga whakapapa mai i a Tumatauenga kia tatau. Konei te kupu a Arnold Reedy i tana tirohanga kupu a Mohi Ruatapu. Anei tetahi no tetahi pukapuka ano na Henare Potae me Mohi Ruatapu. Kei Te Puna Matauranga, Poneke tenei pukapuka.

<sup>102</sup> Ka moe a Tawakika I a Rongomaianiwaniwa, tamahine a Porourangi. He nui nga iwi me nga hapu kua puta mai i tenei tokorua, I a Rongomaianiwaniwa me Tawakika. Na raua ko Aparere. Nana ko Haupunoke. Nana ko Tumaurirere. Nana ko Rongowhakaata.

Ka hoki ki a Rongomaianiwaniwa me Tawakika, ka puta ko Tamataua. Na Tamataua ka noho I Te Aokairau ka puta ko Hinepare, ko Huangā, ko Putaanga, Rakaimataura, Tamatahukore.

<sup>103</sup> Ko Tumoanaketore i Whakairioratia, ara ko Tuwhakairiora, ko Tuhaka. Tipuna rongonui o Ngati Porou. Kei te rohe o Kawakawa mai tawhiti tona hapu, Te Whanau a Tuwhakairiora.

## Ari, the survivor of Rongomaraeroa

This is the story of the conflict between Tumatauenga and Rongomaraeroa. They fought over their kumara field. It's name is Pohutukawa. Tumatauenga sought out Rurutangiakau to get a weapon for him<sup>104</sup>.

Rurutangiakau gave over his son Te Akerautangi<sup>105</sup>. He had two mouths, four eyes, and four ears. There were four openings of the nostrils of the nose<sup>106</sup>. The two prepared to kill Rongomaraeroa.

His iwi were sleeping while they were slaughtered by Tumatauenga. The name of this tragedy is te moengato-to. The body of Rongomaraeroa was cooked and eaten by Tumatauenga. It was tasty. Rongomaraeroa's descendants are kumara. Tumatauenga's descendants are people.

The survivor of the kumara fled within Pani to reside. Her stomach was the hole. The garden and puku of Pani are the same. When hunger set in Pani turn from the umu. A fire was lit, people then asked "where is the food for the umu of this woman?"

<sup>104</sup> Mahana is another form of mana seen in the Tairāwhiti dialect.

<sup>105</sup> This is a very dense wood, the akeake. It is sometimes used to make patu and taiaha. This Te Akeraurangi is the personal name of the taiaha.

<sup>106</sup> Its head is being described here.

## Ko Ari te morehu na Rongomaraeroa

Ko te korero tenei o te riringa a Tumatauenga raua ko tana tuakana ko Rongomaraeroa. He riri ki ta raua mara kumara. Ko taua mara ko Pohutukawa. Ka haere tera a Tumatauenga kia Rurutangiakau tiki rakau mahana<sup>104</sup>.

Ka homai e Rurutangiakau ko tana tamaiti ko Te Akerautangi<sup>105</sup>. E rua nga waha, e wha nga kanohi, e wha nga taringa. E wha nga poareare o nga pongaponga o nga ihu<sup>106</sup>. Ka riri raua kia mate a Rongomaraeroa.

Moe tona iwi ka patua ka mate ratou katoa te patu e Tumatauenga. Ko te ingoa o te parekura ko te moengato-to. Ka taonga, ka kainga e Tumatauenga tona tuakana a Rongomaraeroa. Ka pai iaia te kai. Ko te wakamaoritanga o Rongomaraeroa he kumara. Ko te wakamaoritanga o Tuamatauenga he tangata.

Ka rere te morehu o te kumara ki roto kia Pani noho ai. Ko tona puku tonu te rua. Ko te mara ko te puku tonu o tera o Pani. Ka hemo i te kai ka tahuri ra a Pani i te umu. Ka ka, ka mea nga tangata “kei hea ra nga kai mo te umu a te wahine nei?”

<sup>104</sup> Mahana, Mana. Rite tonu enei kupu. No nga mita o te Tairawhiti.

<sup>105</sup> He rakau tino maro tenei. Ka mahia e nga tipuna hei patu, hei taiaha. Ko Te Akeraurangi i konei he taiaha.

<sup>106</sup> Ko te upoko o te taiaha tenei e korerotia nei.

She went to the water to cleanse herself. She emptied herself twice<sup>107</sup>. Her basket filled she returned home to cook these in her oven. Once cooked these were served to her people. It was like this every morning.

Every afternoon the food during conflict was fernroot. And more Te Aka o Tuwhenua<sup>108</sup> each morning. She would go to light the ovens for them. All of her people would go. Time would arrive to fill the kete. She would sit in the water. Empty herself. And do it twice. There was one person though sitting on one of the banks of the water. Their name was Patatai. They whirred at her. She became overwhelmed with shame when she realised she was noticed. The name of those waters is Mona-riki. She went home and cried in shame. This is how the kumara proliferated. The name of her husband was Maui Warekino<sup>109</sup>.

Pani made the karakia for kumara. Tumatauenga attempted to disappear the kumara lest the full strength of Rongomaraeroa emerge.

<sup>107</sup> The kumara are born in this moment.

<sup>108</sup> Te Aka o Tuwhenua. Often called Haumia. This is the personal name for fernroot.

<sup>109</sup> This is not Mauitikitiki. Maui Warekino is a separate person. He also is known as Maui Wharekino.

Ka haere tera ki te wai ope ai. E rua ana openga<sup>107</sup>. Ka ki te kete ka haere ki te kainga ki te tao i tana umu. Ka maoa ka wakarato ki ona tangata. He pena tonu i nga ata katoa.

I nga ahiahi katoa ko te kai hoki o te wa riri he aruhe. Ko Te Aka o Tuhenua<sup>108</sup> i te ata ano. Ka haere ki te tahu umu ma ratou. Ko ona tangata katoa ka haere. Ka tae ki te wai ka hopu ki te kete. Ka noho i roto i te wai. Ka ope. E ope ana ano. Tera ano te tangata ra te noho mai ra i te tahi tarawahi o te wai. Ko te ingoa ko Patatai. Ka wakatupererutia e ia. Ka mate te wahine nei i te wakama i te wakatupererutanga a taua tangata. Ko te ingoa o te wai ko Mona-riki. Ka haere te wahine nei ki te kainga tangi ai i tona wakama. Na konei i mau te kumara. Ko tana tane ko Maui Warekino<sup>109</sup> te ingoa o te tane.

Na Pani nga karakia o te kumara. Ko Tumatauenga nana i wakangaro te kumara kei puta kite ao te kaha o Rongomaraeroa.

<sup>107</sup> Ka puta nga kai i a ia i tenei wa.

<sup>108</sup> Ko Te Aka o Tuwhenua. Ara ko Haumia.

<sup>109</sup> Ehara i te mea ko Mauitikitiki tenei. He tangata ano a Maui Warekino. Ki etahi atu ko Maui Wharekino.

The descendant of Rongomaraeroa who connections to humans is Ari. His genealogical descant is detailed here.



<sup>110</sup> There is another genealogy I have seen in Moana Nepia's PhD Thesis. This genealogy is from Tiopira Potanga. The whakapapa is provided here.

<sup>111</sup> Here ends this genealogy. It seems that we have lost the korero related to this genealogy at this time. It is important for us to now consider and discuss the names and descent in this genealogy to see what knowledges may be present inside. Te Whakatumatuma's descent is continued here to Iranui. This genealogy comes from Henare Potae as recorded by John White, located in Reel four.

Ko te mea i whai tangata o nga uri o Rongomaraeroa, ko Ari tana uri i puta mai ki tenei ao kei te korerotia ao koia tenei ka korerotia ki raro nei.

Ko Ari  
Ko Taniwha  
Ko Katiaho  
Ko Paahito  
Ko Komakouri  
Ko Komakotea  
Ko Kawhai  
Ko Kaea  
Ko Te Karangaranga  
Ko Te Honoiwaho  
Ko Taputerangi  
Ko Te Maanutanga  
Ko Tiraha  
Ko Huriho  
Ko Huriake  
Ko Te Whakamatiti  
Ko Te Whakakakoa  
Ko Te Whakawhirinaki  
Ko Kopaeua  
Ko Hupeke  
Ko Rarooho  
Ko Te Whakatumatuma

<sup>110</sup> He whakapapa ano kua kitea e te kaituhi o tenei pukapuka kei roto i te tuhingaroa a Moana Nepia mo tana tohu kairangi. Na Tiopira Potanga tenei whakapapa. Na Rangi ko Rongomaraeroa. Nana ko Ari. Nana ko Taniwha. Ko Ka Tiaho. Ko Patito. Ko Tua Tua. Ko Kawhai. Ko Makomakouri. Ko Makomakotea. Ko Te Karangaranga. Ko Te Hono i Waho. Ko Te Maanutanga. Ko Tiraha. Ko Turakauika. Ko Te Wehenga Kaiki. Ko Huriho. Ko Huriake. Ko Te Whakatumatuma. Ko Te Whakanohunohu. Ko Te Whakamatiti. Ko Te Whakakakoa. Ko Kopaerua. Ko Hupeke. Ko Hoiho. Ko Hoake. Ko Te Rangikahutia. Ko Te Aorerehurangi. Ko Tamateatoia. Ko Rakaipo. Ko Manutangirua. Ko Hingangaroa. Ko Hauiti. Ko Kahukuranui.

<sup>111</sup> Ka mutu tenei whakapapa i konei. Kua ngaro nei nga korero mo tenei whakapapa i a tatau i enei wa. Me aro tatau ki nga ingoa, ki te hekenga kia wananga ai tatau Te Tairawhiti i nga matauranga o roto ra. Na Te Whakatumatuma Ip Te Whakanohunohu, ko Te Rangi ka tukia, ko Te Ao Rerehu rangi. ko Takotoaimua, ko Tokerau Wahine, ko Iwi Pupu, ko Ira nui. No nga tuhinga o Henare Potae i kohia e John White.

This is another story of Ari. To avenge the death of Rongomaraeroa looked to the waters to the person. They were fully consumed hence avenging the murder. Ari moved into the waters to live<sup>112</sup>. He ate the folk of Tumatauenga, and revived them again<sup>113</sup>.

This story ends here.



<sup>112</sup> It seems that Ari lived as a monster in the waters to eat the descendants of Tumatauenga. Ari's child is Taniwha. Is this perhaps the origin of taniwha in general?

<sup>113</sup> We must study this history. Ari first kills then revives the people of Tumatauenga. Is this a commentary on Ari eating Tu's children and Tu's children eating Ari's? Or is this instead Ari slaughtering and then reviving his enemies? Both speak to some form of cycle.

He korero ano tenei mo Ari. Kia ea ai te mate o Rongomaraeroa ka titiro a Ari ki ro wai kia kainga ai e ia te tangata. Ka pau iaia, ka ea te mate o tona matua. Ko Ari karere ra ki te wai noho ai<sup>112</sup>. Ka kainga e ia nga iwi o Tumatauenga, a ka whakaorangia ano e ia<sup>113</sup>.

Ka mutu i konei tenei korero.

<sup>112</sup> Ka noho tipua pea a Ari ki ro wai, kai ai i nga uri o Tumatauenga. Ta Ari tamaiti ko Taniwha. Ko te putake pea tenei o nga Taniwha?

<sup>113</sup> Kia wananga tatau i tenei o nga korero. Ka patua e Ari, a ka whakaorangia ano e Ari nga tangata o Tumatauenga. He korero tenei mo tana kai i nga iwi o Tumatauenga me ta ratau kai i nga kumara? Ko Ari ranei ia e patu ana, e whakaora ana i ona hoariri? He ao tahurihuri tenei?





Ko Uru  
Ko Ngana  
Ko Waiokiterangi  
Ko Te Aotu  
Ko Te Aohore  
Ko Tahitokurumaranga  
Ko Te Ao Taruaitu  
Ko Te Ao Makakaka  
Ko Mouriuri  
Ko Morekareka  
Ko Mohikutu  
Ko Mohikutohe  
Ko Mohikupae  
Ko Mohikutauira  
Ko Wirotetipuamanatu  
Ko Tawaketake  
Ko Tawhangwhanga  
Ko Tamakitehau  
Ko Tamakitekapua  
Ko Toitehuatahi  
Ko Oho  
Ko Tipukiruarangi  
Ko Puhi  
Ko Rere  
Ko Tata  
Ko Iramanawapiko  
Ko Tamatea mai tawiti  
Ko Muriwenua  
Ko Tamatea  
Ko Iranui  
Ko Hauti  
Ko Kahukuranui  
Ko Kapihoromaunga  
Ko Whakapawero  
Ko Hinemaurea  
Ko Ruataupare  
Ko Te Aotiraroa  
Ko Tumokai  
ko Tama auahi  
Ko Te Rangikatoiwaho  
Ko Huiwenua  
Ko Rongotukiwaho  
Ko Porourangi  
Ko Henare Potae

Na Henare Potae.



Henare Potae [ca 1870] na Swan & Wrigglesworth.

Kotahi anake pea te pikitia o tetahi o nga tohunga nana i tuhi etahi o nga korero kua tauia ki tenei pukapuka. Koia tenei, a Henare Potae. There is perhaps only one photo of any of the tohunga authors of this book. This is it, of Henare Potae.



Left: He Pukapuka na Mikaera Pewhairangi / Wi Pewhairangi ranei.

Koinei tetahi wharangi no nga pukapuka i tirohia i tenei mahi rangahau. Koinei te tuhinga a o tatau tipuna. Ana, he rereke te whakatakoto reta, te tuhi a-ringa. Etahi o nga wharangi kei mate haere. Tera etahi pukapuka kua pakaru ake i tenei. Tera etahi kei te pai tonu i enei wa tonu.

This is the first pasge of one of the manuscripts that was utilised in this research. The handwriting and spelling is different to what is commonly seen today in Te Tairawhiti. Some of the pages across the manuscripts are badly damaged or unreadable. There are other manuscripts that are even more damaged. There are also some from this period that are in relatively good condition at the time of writing.



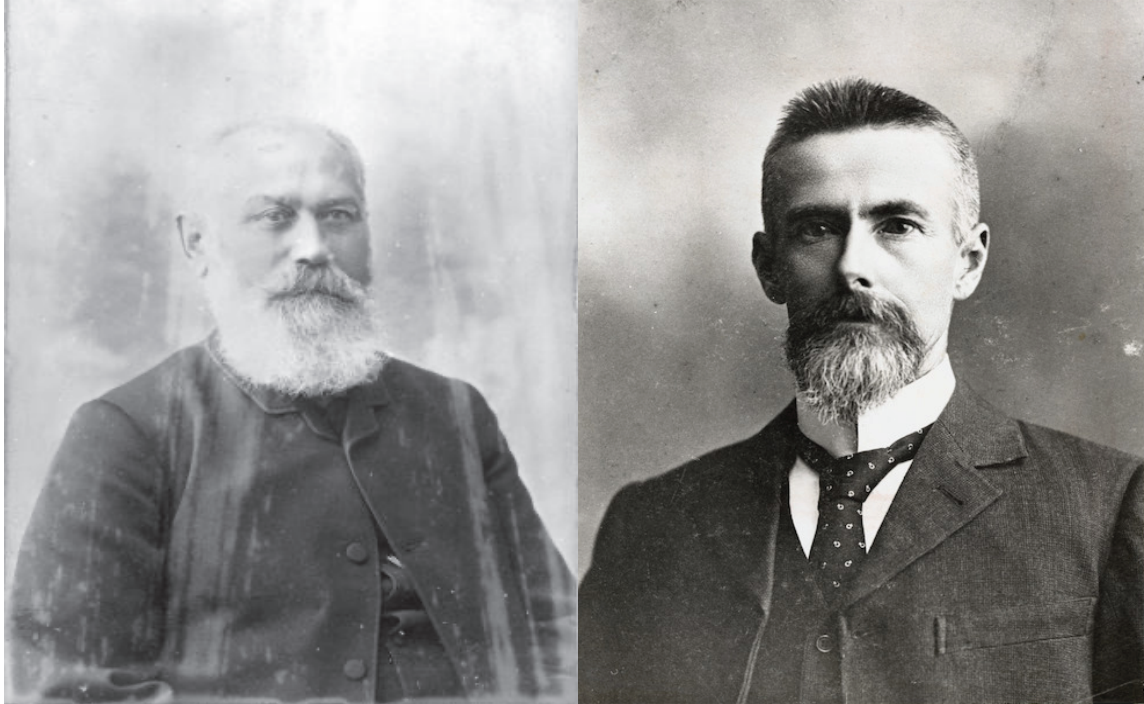
Rev Mohi Turei Tangaroapeau [ca 1868] na Swan & Wigglesworth.

He tauira na Pita Kapiti ma o Te Taperenui a Whatonga. He minita Mihinare. He tohunga haka, whakairo. He nui ana tuhinga. Mohi Turei was a student of Pita Kapiti and others at Te Taperenui a Whatonga school. An Anglican minister. A master composer and carver. Mohi wrote extensively on a series of topics.



Major Rapata Wahawaha [ca 1894] unknown photographer.

He kaha ano to te tipuna nei ki te tuhituhi i nga tikanga tuturu a te Tairawhiti me nga take o te wa i nga ra i a ia. Major Rapata Wahawaha wrote many letters and essays that preserve many of the tikanga and happenings during his time.



Left: John White [9 Jan 1891] Photographer unknown.

Right: Elsdon Best [ca 1895] Photographer unknown.

Ko nga pakeha enei i hopu i nga korero o te Tairawhiti. Te nuinga o ta John White tuhinga na Henare Potae. He nunui era i tae atu ki a Elsdon Best, na Pita Kapiti me Mohi Turei Tangaroapeau. Nana hoki etahi kupu korero na Mohi Ruatapu me Henare Potae.

These two pakeha also contributed to the preservation of Tairawhiti history.

John White recorded



Clockwise from Top Left: Me at Te Puna Maturanga o Aotearoa, Me as a weaving student with Raranga Rangahau, Me as carving student with Whaotapu, Me in the Oral History section of the Katherine Mansfield Reading Room.

Ko nga pikitia kua tauia ki runga ra e whakaatu nei i etahi o nga tini akomanga aku. Ehara I te mea i hua noa enei kupu i te pukapuka, kua tuaratia te rangahau e te ao turoa, pou tuaratia e te whakairo, maro rawa ai ki nga taukaea raranga. Tera hoki ia etahi wananga karakia, waiata moteatea. Kaore ana pikitia. The pictures above depict some of the other places where the foundational knowledge for this research was drawn from. Including carving and weaving schools. There were also karakia and moteatea wananga. There are no pictures of these.

## Hineahuone and Taanemahuta

Here starts this history. This history relates to the creation of Hineahuone by Taanemahuta to be his wife. The story is told beneath.

This woman, Hineahuone was formed by Taanemahuta<sup>114</sup>. The head, the hands, the legs, the eyes, the nose, the ears, hence all parts of the body<sup>115</sup>.

It was made to his liking. When it was complete to his liking he went<sup>116</sup> to his home and yearned for love again. When he saw home he thought, that he should go and coinhabit with his creation just as if he had attained a wife for himself.

It was then that Rangi looked down on the work of his son. Rangi felt great sympathy, he then commanded the atua of the sky, who are his servants. They all have their own names according to each speaker, the one I know is Puaterangi<sup>117</sup>.

<sup>114</sup> Inside some of the other manuscripts it is said that it was Taanenuiarangi instead who made Hineahuone. In this particular version Taanenuiarangi is a separate atua.

<sup>115</sup> Mohi Ruatapu described the creation slightly differently in his manuscripts. First the hands, then the legs, then the head. Immediately after this it seems that Taanenuiarangi uses his penis, first on the forehead. Then up the nose. Into the eyes. Then the armpits. This is similar too to the words used by Te Rangiua in his lament for his son, Tuterangi-whaitiri.

<sup>116</sup> He leaves. Hare is sometimes used in place of haere.

<sup>117</sup> This is also one of the tipua who revived the blood of Taranga in Te Ana o Murirangawhenua, reviving Mauitikitiki.

## Ko Hineahuone me Taanemahuta

Ko tenei te korero ka timata. He korero tenei mo te ahunga o Hineahuone e Taanemahuta hei wahine. Koia tenei ka korerotia ki raro iho nei.

Ko tenei wahine, ko Hineahuone he mea ahuahua na Taanemahuta<sup>114</sup>. Whakamahuna rawa, ringaringa rawa, waewae rawa, whatu rawa, ihu rawa, taringa rawa, otira ona waahi katoa o te tangata<sup>115</sup>.

Ka oti taua mea hei ahuaheka mana. Tauga mea ka mahue iho iaia taua me ka hare<sup>116</sup> ia ki te kainga me te wawata haere ano. I kite kaainga ko tona wawata i penei, me mua ki te tangata taku mea he wahine penei kua whiwhi au i te wahine.

Katahi ka titiro iho a Rangi ki te mahi a tana tamaiti. Ka puta te aroha kia Rangi, katahi ka tonoa iho nga atua o te rangi e ia, ara ona pononga. He ingoa ano o aua pononga ki nga kai korero, heoi ano te mea i marama ra ko Puaterangi<sup>117</sup>.

<sup>114</sup> Ki roto i etahi korero kua kitea e te kaituhi o tenei pukapuka, na Taanenuiarangi ke. I tenei o nga korero, he atua ano a Taanenuiarangi.

<sup>115</sup> Penei ke tenei wahanga i tetahi atu tuhinga na Mohi Ruatapu. Ka tu te ringaringa, ka tu te waewae, ka tu te mahuna. Ka toro mai tona ure ki runga ki te tipuaki koia ko te tota. Ki te pongaihu ko te keha. Ki te kanohi ko te karu tena. Ki te keke ko te riko werawera. He ahua rite enei kupu ki wera i te waiata tangi a Te Rangiua ki tana tamaiti kia Tuterangiwhaitiri.

<sup>116</sup> Ara, ka haere ia.

<sup>117</sup> Ko ia tetahi o nga tipua i whakaora i te toto o Taranga i Te Ana o Murirangawhenua. A ka ora ko Mauitikitiki.

They then arrived<sup>118</sup>. The woman made from the earth was turned human. The beings finished their work on her. Once she took form they said, “let her be woman, alas she is a woman!”. They then returned above.

Taane mahuta was at home. He then left to go and travel to visit Taanenuiarangi. He travelled by the place where he made his creation<sup>119</sup>. He’d forgotten of it. He also didnt know her of the new form it took after being shaped by that person, that is why he forgot to remember it.

When he saw that that thing had become human, he went to her. He took her home<sup>120</sup>. He admired the beauty of her, indeed a woman. At home they slept together.

They slept together and this woman was named Hineahuone. He then tested her with work<sup>121</sup> so that he might understand whether her nature was that of a person or of an atua.

<sup>118</sup> These are the servants of Rangi that he sent.

<sup>119</sup> The woman made from the earth.

<sup>120</sup> Taanemahuta brough her home.

<sup>121</sup> This is sex.

Ka tae iho aua mea<sup>118</sup>. Ka mahia taua tangata oneone kia tino tangata na ka tangata. Ka oti te mahi a nga tangata i taua mea. Ka tino tangata hoki ka metia taua tangata, “kia wahine a he wahine!”. Ka hoki aua tipuna.

Ka noho Taane mahuta. Ka puta ki waho o te whare he haerere noa nana kia kite i a Taanenuiarangi. Ka tika atu tona haere ma te takiwa ki taua mea i mahia ra e ia<sup>119</sup>. Kua wareware hoki iaia. Kaore hoki ia i mohio tera no te tangata taua mea i mahia ra e ia, no reira wareware noa ake ia ia te mahara ki taua mea.

No tona kitenga atu kua tangata taua mea, ka haere atu ia. Ka mauria ki te kaainga<sup>120</sup>. Ka kite ia i te pai o tana tangata, a he wahine. Ka tae ki te kainga ka moea e ia.

Ka moe nei raua ka taapa te ingoa o taua wahine ko Hineahuone. Katahi ka whakamatau ki te mahi<sup>121</sup> ki taua wahine kia mohiotia e ia te ahua, tera ranei e rite ki te ahua tangata tera ranei te tuahua atua.

<sup>118</sup> Ko nga pononga enei o Ranginui i tukua e ia.

<sup>119</sup> Ara ki te wahine i mahia ki te oneone.

<sup>120</sup> Ka mauria te tinana e Taanemauta ki tona kaainga.

<sup>121</sup> Ko te ai tenei.

Once the test was finished the head<sup>122</sup> of the woman was fine. He used his penis on the forehead, that's the sweat. Into the eyes, that's the eye crust<sup>123</sup>. To the mouth, that's saliva. Then the nose, that's snot. Then the armpits, that's armpit sweat.

He then used his penis again below. Their first child was born, they called her Hinemanuhiri. After her was Hiner-auwhaarangi, after her was Hinekapuarangi, and the youngest was Hineatauirā. This is the last of the children of Hine ahuone and Taane mahuta.

The children of Taane mahuta and Hineahuone matured. The four of them became good women. Taane mahuta did not like his children going and visiting the homes of others. Soon his children became adults.

One day Taanenuiarangi went to visit the home of Taane Mahuta. He arrived and saw Taane mahuta and his children. Taanenuiarangi saw how excellent the children of Taanemahuta were. Taanenuiarangi then said to Taanemahuta 'you and your children should visit me.'

<sup>122</sup> The word is perhaps maakara. This is another word for head. Maybe the word is instead mahara.

<sup>123</sup> According to others this is the origin of the karu, the pupils instead.

No tona whakamatautanga pai tonu te maka ra<sup>122</sup> o taua wahine. Koia tenei ka mahia tona ure ki runga i te tipuaki, koia te totaa. Ki te konohi, ko te pikaru<sup>123</sup>. Ki te waha, ko te mare. Ki te ihu, ko te kea. Ki te keke, ko te riko werawera.

Ka mahia ano tona ure ki raro. Ka hapu ka whanau, ka tapaa ko Hinemanuhiri. Muri iho i tenei ko Hinerauwhaarangi, muri iho i tenei ko Hinekapuarangi, muri iho i tenei ko Hineatauirā. Ka mutu nga tamariki a Hine ahuone raua ko Taane mahuta.

Ka tipu nei nga tamariki a Taane mahuta raua ko Hineahuone. Tokowha aua wahine pai katoa. Kaore a Taane mahuta e pai kia haereere ona tamariki ki nga kaainga o etahi atu tangata. Na wai a pakeke noa aua tamariki.

Tetahi ra ka haere a Taanenuiarangi ki te kaainga o tona taina o Taane Mahuta. Ka tae ki reira ka kite iaia Taane mahuta ratau ko nga tamariki. Ka titiro a Taanenuiarangi ki te pai o nga tamariki a Taanemahuta. Ka whai kupu a Taanenuiarangi ki a Taanemahuta 'me haere ake koutou ko a taua tamariki.'

<sup>122</sup> He maakara pea tenei e korerotia nei. He kupu ano ia mo te upoko. He korero ranei tenei mo te mahara o te wahine.

<sup>123</sup> E ai ki etahi atu pukorero, ko te karu ra tena.





11



12



13

## Taanenuiarangi and the daughters of Hineahuone me Taanemahuta

Soon Taane mahuta understood. They have lots of siblings, this is why Taanenuiarangi invited him and his daughters<sup>124</sup>. Taanenuiarangi had no other thoughts except for an interest in his neices<sup>125</sup>.

Taane mahuta and his children then travelled. They reached the house of Taanenuiarangi. They arrived over there. The women saw the beauty of the house of Taanenuiarangi. When he returned home he began preparing and cleaning for their arrival.

The result of the readying of the house was the daughters of Taane mahuta saw the beauty of the house and plenty of food prepared for arrival of Taane mahuta and his daughters to that house<sup>126</sup>. They saw the fineness of the house and of the food. He spoke a fine speech<sup>127</sup>. The daughters of Taanemahuta turned to him.

<sup>124</sup> Lest the children of Taanemahuta wind up with a different sibling. Taanenuiarangi was warning Taanemahuta of this possibility. This is likely during the period the sons of Rangi and Papa were having their own children.

<sup>125</sup> We should consider this here and its implications relative to the atua period and to us. It is possible too here Taanemahuta has been beguiled by his elder brother.

<sup>126</sup> It is important to prepare our house to care for our guests. This is likely the origin of proper hosting and caring for guests, this work done by Taanenuiarangi.

<sup>127</sup> This might be a welcoming speech.

## Ko Taanenuiarangi me nga tamariki a Hineahuone me Taanemahuta

Akuanei mahara noa ai a Taane mahuta. He maha ra tuaka taina te take i ki iho a Taanenuiarangi kia haere atu ratau kona tamariki<sup>124</sup>. Kaore he whakaaro ke no Taanenuiarangi he hiahia ke ki nga tamariki<sup>125</sup>.

Katahi ka haere a Taane mahuta ratau kona tamariki. Ka tae ki te kainga o Taanenuiarangi. Ka tae ratau ki reira. Ka kite aua wahine i te pai o te kainga o Taanenuiarangi. No tona taenga atu ki tona kainga ka tahuri nei ia ki te whakapai.

Ko te putake o tena whakapai kia titiro ai nga tamariki a Taane mahuta ki te pai o tona kainga me te kai i mahia e ia hai hakari mo te taenga mai o Taane mahuta ratau kona tamariki ki tona kainga<sup>126</sup>. Ka kite i te pai o te kainga i te pai hoki o te kai. Kia korero ia kaha tona korero-tanga<sup>127</sup>. Ka tahuri mai ki nga tamariki a Taane Mahuta.

<sup>124</sup> Koi taea nga tamariki a Taanemahuta e ona tuakana me ona tana. Ko ta Taanenuiarangi noa he kupu whakatupato kia Taanemahuta. Ko te wa pea tenei i whai wahine nei nga tama a Rangi raua ko Papa.

<sup>125</sup> He whakaaro noa tenei hai wananga ma tatau. Tera pea ko Taanemahuta ke tenei i konei e warea nei ki nga hiahia o tona tuakana.

<sup>126</sup> Ara, kia pai te whare me te kai kia tau ai te manuhiri ki roto ra. Ko te putake pea tenei o te whakamanuhiri, he mahi ano na Taanenuiarangi.

<sup>127</sup> He kupu whakatau pea tenei ki te manuhiri.

They stayed there for a long time. Taane mahuta was unaware of Taanenuiarangi's words to his daughters<sup>128</sup>. Taanenuiarangi said 'I want to marry one of you.' Then those girls replied to Taanenuiarangi, 'we dont want for one of us to wed outside and separate us'.

That is when Taanenuiarangi said, 'I've heard your thoughts<sup>129</sup>. I will marry you all.' The women all sat quietly and that is when Taanenuiarangi understood that they had agreed because they were quiet. The women were then fairwelled with karakia to send them back as all of their time at his home was ending<sup>130</sup>.

Taane mahuta and his daughters then returned to their home. Taane mahuta was oblivious while his daughters sat around to discuss how analyse the words of Taanenuiarangi<sup>131</sup>.

<sup>128</sup> This is the origin of proposed marriage and arranged marriage.

<sup>129</sup> It is not the case that the highest chiefs and leaders were limited to a single wife. In the times of our ancestors it was not uncommon for a chief to marry sisters. This is the origin of that practice.

<sup>130</sup> If one was to disagree then they would stand to end the discussion or reject the point. This practice is continued by our women. If a speaker says disagreeable things, a woman might stand to correct him and end his speech fully with a waiata. If a woman does not do this they agree with that speech. This is because they've remained seated and quiet, hence the women here are considering the words of Taanenuiarangi.

<sup>131</sup> This is the first consideration of traditional marriage. There are still some instances of these discussions occurring in the modern day.

Ka roa ratau ki reira. Ka warea ketia a Taane mahuta ka whakamatau a Taanenuiarangi ki te korero ki nga tamariki a Taane mahuta<sup>128</sup>. Ka ki atu ia ‘he hiahia toku ki tetahi o koutou.’ Katahi ka ki atu aua wahine kia Taanenuiarangi, ‘kaore matau e pai ki tetahi o matau. Kia wehe ke’.

Katahi ka ki atu a Taanenuiarangi, ‘Kati e korero ana koutou<sup>129</sup>. E pai maku katoa koutou.’ Ka nohopuku aua wahine katahi a Taanenuiarangi ka mohio kua whakae aua wahine kia ia ina hoki e nohopuku ana. Katahi ka whangaia aua wahine ki nga karakia hoki rawa ake kua oti ke te mahi<sup>130</sup>.

Ka tae mai a Taane mahuta ratau kona tamariki ki to ratau kainga. Ko Taane mahuta kei te noho kuare noaiho. Ko aua tamariki kei te noho korero, ko ta ratau korero e whiriwhiri mo te korero a Taanenuiarangi<sup>131</sup>.

<sup>128</sup> A ka hua mai te tono, te taumau.

<sup>129</sup> Ehara i te mea kotahi anake te wahine a etahi ariki, rangatira hoki. I te wa i nga tipuna i moea etahi tuaka taina e te tane kotahi. Koinei te putake o taua tikanga.

<sup>130</sup> Memea ra ka whakahe mai tetahi ka tu mai ia te whakamutu atu i te korero. He tikanga tonu ia e kua tuturu ki te wahine. Ki te kino te kupu a tetahi korero, taea e te wahine te whakahe me te waiata kia mutu ai te korero i kona. Ki te kore te wahine e penei mai nei, whakaae nei ia ki taua korero. I te mea nei kua nohopuku, he whakaaro a ratau ki enei kupu a Taanenuiarangi.

<sup>131</sup> Ko te wananga taumau tutahi tenei. Whakaturia tonutia etahi wananga penei ki tenei e nga wahine i enei ra tonu.

Hinemanuhiri said to her younger sisters, 'I will marry Taanenuiarangi<sup>132</sup>.' Her younger sisters replied, 'We all will. Taanenuiarangi also said he would wed us all.' Then Hinemanuhiri agreed.

Taane mahuta looked to his daughters, that is when he said to them, 'E hika ma what are you all discussing here? When we were home before we left you weren't like this. It seems as though after our journey to Taanenuiarangi's house you have all changed.'

That is when Hinemanuhiri replied and her younger siblings and father all listened 'you are correct, when we went to the house of Taanenuiarangi we saw the how fine it was. So we have decided to marry<sup>133</sup> Taanenuiarangi as a husband for us all.'

Tane mahuta then said to Hinemanuhiri, 'did Taanenuiarangi say that to you all or not?.' Hinemanuhiri replied 'no.' Hine manuhiri hid the words of Taanenuiarangi to them.

<sup>132</sup> She is the first child of Taanemahuta. The first child has more mana and tapu.

<sup>133</sup> The word is perhaps 'tuia'. It seems that two suffixes have been added to this word.

E ki atu a Hinemanuhiri ki ona taaina, ‘maaku a Taanenuiarangi<sup>132</sup>.’ E ki atu ana ona taaina, ‘ma tatau katoa. I ki mai hoki a Taanenuiarangi mana katoa tatau.’ Katahi ka whakaae a Hinemanuhiri.

Ka titiro a Taane mahuta ki te ahua ona tamariki, katahi ia ka ki atu ki ona tamariki, ‘E hika ma he aha ake tenei o koutou ia tatau e noho ana? I to tatau kaainga i mua kaore koutou e penei ana. Te ahua no to tatau haerenga tonutanga ki te kaainga o Taanenuiarangi i rere ke ai o koutou mahara.’

Katahi ka whakahokia e Hinemanuhiri me te whakaron-go ano ona taaina me o ratau matua ‘he tika to korero, no to tatau haerenga nei ki te kaainga o Taanenuiarangi ka kite matau i te pai. No reira matau ka tuiahia<sup>133</sup> kia Taanenuiarangi hei taane ma matau.’

Katahi a Tane mahuta ka ki atu kia Hinemanuhiri, ‘ehara ranei i te mea korero na Taanenuiarangi kia koutou?’ Ka whakahokia e Hinemanuhiri ‘ehara.’ Ka huna a Hine manuhiri i te korerotanga a Taanenuiarangi kia ratau.

<sup>132</sup> Ko ia ra ia te tamaiti tuatahi a Taanemahuta. He mana ake, he tapu hoki ake to te tamaiti tuatahi.

<sup>133</sup> Ka ‘tuia’ pea. Kua rua pea nga pumuri ki tenei kupu.

Then Taane mahuta said to Hinemanuhiri, 'I do not agree with you all marrying. Lest you all leave us two, me and my love.' Hinemanuhiri then said to Taane mahuta, 'so you would prefer if only one of us was to marry him?'

Thas is when Taane mahuta replied to Hinemanuhiri, 'Stop. If you are saying you want Tane for you, go to the person you wish to be your husband.' Then Hine manuhiri said to her parents, 'yes, I am going to marry my husband.'

When Hine manuhiri said this all of her younger sisters cried. Then Taane mahuta looked to all his daughters. They all cried the same words of Hinemanuhiri to him. Taane mahuta finally said to his children, 'fine. You should all go to marry him.'

When Hinemanuhiri left, all her siblings joined her and they arrived at the house of Taanenuiarangi. They all slept with Taanenuiarangi. Hinemanuhiri had a child, a stone. Hine Rauwharangi has a child who was also a stone, it was a Waiapu sandstone.

Katahi a Taane mahuta ka ki atu ki a Hinemanuhiri, 'kaore au e pai kia moe tane koutou. Kei ngaro atu koutou i a maua, ko taku hoa.' Katahi a Hinemanuhiri ka ki atu kia Taane mahuta, 'Pai rawa kia moe taane tetahi o matau?'

Katahi a Taane mahuta ka ki atu kia Hinemanuhiri, 'kati. Ki te mea ko koe kei te hiahia Tane mau, e haere ki tau tangata e hiahia ana hei taane mau.' Katahi a Hine manuhiri ka ki atu ki ona matua, 'ae, ka haere au ki te moe taane maku.'

No tenei korero a Hine manuhiri ka tangi katoa ona taaina. Katahi ka titiro a Taane mahuta ki ana tamariki. Ka tangi katoa te kupu a Hinemanuhiri kia ia. Katahi a Taane mahuta ka ki atu ki ona tamariki, 'kati. Me haere katoa koutou ki te moe taane ma koutou.'

No te haerenga o Hinemanuhiri, haere katoa ona taaina tae tonu atu ki te kainga o Taanenuiarangi. Moe katoa aua wahine i a Taanenuiarangi. Ka puta tamaiti a Hine-manuhiri ki waho, he pohatu. Ka puta to Hine Rauwha-rangi tamaiti ki waho he pohatu ano, he Waiapu taua pohatu.

Hine Kapuarangi child was born, an atua called Te Kahurangi. The child returned to Rangi to repay for the people who were sent by Rangi who enabled Hineahuone to take form and marry Taane mahuta.

Hine atauria's child was a human. The human child was born and raised by all of those women and was named Uru. When the elder sisters saw that the child of their youngest sister was a human they all turned to raise their child<sup>134</sup>.

When the child was born to Hineatauria, Hineatauria then asked her elder siblings, 'e hika ma how is Tane related to us?' Her elder siblings then replied, 'he is a father to us. He is the elder brother of our father.'

Hine atauria then said to her elder siblings, 'oh, our child<sup>135</sup>!' Hine atauria fled to the night below and stayed there. Her name changed from Hine atauria to Hinenuitepoo<sup>136</sup>. Her child Uru would also grow up and have children. This genealogy is written below.

<sup>134</sup> While this is the biological child of Hineatauria and Taanenuiarangi, he is a child to all of his mothers and aunts. This is still a practice we continue. The child is raised by the entire whanau, hapu.

<sup>135</sup> She did not find incest agreeable.

<sup>136</sup> This is the woman that Mauitikitikiataranga was unable to beat.

Ka puta ia Hine Kapuarangi ki waho, he atua ko Te Kahurangi. Katahi ano te mea i hoki ki runga kia Rangi hei utu ki nga tangata a Rangi nana nei a Hineahuone i whakatangata e moe ana e Taane mahuta hei wahine.

Ko Hine atauria, tana tamaiti he tangata. Katahi ano te mea i tangata tana tamaiti o aua wahine tapaia tonutia te ingoa ko Uru. No te kitenga o nga tuakana he tangata tamaiti a to ratau taina tahuri katoa aua wahine ki te manaaki i ta ratau tamaiti<sup>134</sup>.

No te whanautanga o tamaiti a Hineatauria ki waho katahi a Hineatauria ka patai ki ona tuakana, 'e hika ma hei aha kia tatau ta tatau taane?' Ka ki atu ona tuakana kia ia, 'hei paapa tonu kia tatau. Ko tuakana tonu tenei o to tatau papa.'

Katahi a Hine atauria ka ki atu ki ona tuakana, 'e hika ma, ta tatau tamaiti<sup>135</sup>!' Ka rere a Hine atauria ki raro po, noho tonu atu i reira. Noho ke atu te ingoa o Hine atauria, ko Hinenuitepoo<sup>136</sup>. Ka tipu hoki te tamaiti i muri iaia a Uru. Koia ka tuhia te whakapapa ki raro nei.

<sup>134</sup> Ahakoa ra he tamaiti tenei na Hineatauria me Taanenuiarangi, he tamaiti tonu ia na ona koka, ara ona matua katoa. He tikanga tonu tenei a tatau. Na te whanau, na te hapu tana tamaiti.

<sup>135</sup> Kaore ia e pai ki te kaiwhiore.

<sup>136</sup> Koinei te wahine e kore nei e taea e Mauitikitikiataranga.



Tuini Ngawcii &  
Tokomaru Bay.

<sup>137</sup> Whiro. His full name is Whirotetipuamanatu. He killed his younger brother and ate him.

<sup>138</sup> A famous ancestor of most Maori. His tribes are called the 'Tini o Toi.'

<sup>139</sup> This name is also recorded as Nga Puna Ariki, ko Nga Puna Ariki a Whatonga, ko Nga Puna riki.

<sup>140</sup> There are many stories of this ancestor. According to some accounts there were two Paikea. He came from Akatokamanava, and his grandson returned to that place, to Whangara (in Akatokamanava) and stayed there. His name was also Paikea.

Ko Uru  
Ko Ngana  
Ko Waiokiterangi  
Ko Te Aotu  
Ko Te Aohore  
Ko Te Aotaruaitu  
Ko Te Aomatakakaa  
Ko Mouriuri  
Ko Morekareka  
Ko Mohikutu  
Ko Mohikutohe  
Ko Mohikupae  
Ko Mohikuitauira  
Ko Hirokitetipuamanatu<sup>137</sup>  
Ko Tawakewake  
Ko Tawhangawhanga  
Ko Tamakitehau  
Ko Tamakitekapua  
Ko Te Haerengaawatea  
Ko Toitehuatahi<sup>138</sup>  
Ko Rauru  
Ko Haatonga  
Ko Nga Punariki<sup>139</sup>  
Ko Poutupani  
Ko Poutiriao  
Ko Te Manutohikura  
Ko Taneuarangi  
Ko Paikea<sup>140</sup>  
Ko Pouheni  
Ko Tarawhakatu  
Ko Nanaia  
Ko Porourangi  
Ko Hau  
Ko Rakaipo  
Ko Manutangirua  
Ko Hingangaroa  
Ko Hauti  
Ko Kahukuranui  
Ko Kaapihoromaunga  
Ko Wakapawhero  
Ko Hinemaurea  
Ko Ruataupare.

<sup>137</sup> Ko Whiro. Tona ingoa roa, ko Whirotetipuamanatu. Nana tona taina i patu, i kai.

<sup>138</sup> He tipuna rongonui ia no te tokomaha. Ko tona putanga kua tapaina ko te 'Tini o Toi.'

<sup>139</sup> E ai ki etahi pukorero ko Nga Puna Ariki, ko Nga Puna Ariki a Whatonga, ko Nga Puna riki.

<sup>140</sup> He nunui nga korero mo te putanga o te tipua nei. E ai ki nga korero kua rangona, kua kitea e te kaituhi o tenei pukapuka e rua ke nga Paikea. E ai ki nga korero no Akatokamanava, i hoki atu te mokopuna a Paikea ki te kaenga ra, ara ki Whangara (kei Akatokamanava) noho atu ai. Tona ingoa, ko Paikea.

# Tangaroa and Ruatepupuke<sup>141</sup>

Ko Tangaroa, this is an origin.  
Ko Poutu  
Ko Ruatepupuke  
Ko Manuruhi

This is the history of Ruatepupuke who saw the carvings. The reason why is because of his son, Te Manuhaturuki<sup>142</sup> who was out steering waka. His waka was made of harareke. Tangaroa stole that child. He was taken to his house. He was then turned into the figure-head of the house<sup>143</sup>.

When he realised he son was lost his father went to find him. His friends pointed out the place he went missing. Ruatepupuke then realised he was taken to Tangaroa's house. So he travelled there, he then came upon the house. His son was fixed at the top of the house. There was nobody home. Only Hinematikotai<sup>144</sup> was there. He asked<sup>145</sup>, 'where is Tangaroa and his children?' She replied 'out searching for food.

<sup>141</sup> Most of this chapter has already been examined by Waka Kuaka: JPS. The story has been extended with more writings of Mohi Ruatapu.

<sup>142</sup> According to others his name may also be Manuruhi or Manuruki. Some korero recognise the waka harakeke as a toy.

<sup>143</sup> The name of this house is Huiteananui.

<sup>144</sup> We do not have much information regarding this ancestress Hinematikotai. I have not yet seen her name in any whakapapa.

<sup>145</sup> Ruatepupuke asked.

# Ko Tangaroa me Ruatepupuke<sup>141</sup>

Ko Tangaroa, he putake tenei.  
Ko Poutu  
Ko Ruatepupuke  
Ko Manuruhi

Ko nga korero tenei o Ruatepupuke nana te whakairo i kitea. Te take i kitea ai he haerenga no tana tamaiti, no Te Manuhauturuki<sup>142</sup> ki te whakatetere waka. Ko tana waka he harareke. Ka hopukia mai e Tangaroa taua tamaiti. Ka kawea ki tona kainga. Ka meatia hei tekoteko mo runga o tona whare<sup>143</sup>.

Na te ngaromanga ka haere tona matua ki te rapu. Na ana hoa i whakaatu te wahi i ngaro ai. Mohio tonu a Ruatepupuke kei te kainga o Tangaroa. Ka haere ia ki reira, rokohanga atu e ia. E noho ana tona tamaiti i runga i te whare. Kaore he tangata o te kainga. Ko Hine-matikotai<sup>144</sup> anake e noho ana. Ka patai atu ia<sup>145</sup>, 'kei hea a Tangaroa ratou ko tona whanau?' Ka mea mai ia 'kei te whai kai anake.

<sup>141</sup> Kua tirohia ketia te nuinga o tenei wahanga e te Waka Kuaka: JPS. Kua whakaroa tenei korero ki etahi atu korera na Mohi Ruatapu.

<sup>142</sup> E ai ki etahi atu, ko Manuruhi, ko Manuruki. Tera etahi korero e ki he taonga takaro te waka harakeke.

<sup>143</sup> Ko Huiteananui.

<sup>144</sup> He iti nei nga korero a tatau mo te tipuna nei, mo Hinematikotai. Kare ano kia kitea e te kaituhi o tenei pukapuka tana ake whakapapa.

<sup>145</sup> A Ruatepupuke.

When the sun sets he will return.’ He replied ‘how can he be killed?’ She responded ‘you must seal the openings in the house so it is dark.’

He went to the verandah<sup>146</sup>, the carvings inside there were speaking to each other. He heard them conversing. The outside carvings were silent<sup>147</sup>. He then prepared the house in accordance with the words of Hinematikotai, and when the sun set Tangaroa and his children returned home. They began to sleep in their house.

They were performing<sup>148</sup>, playing clapping games, string games, and all other sorts of games, and as dawn approached they slept. The sun rose, but it was still dark inside the house. A person inside the house called ‘titi, wake up.’ Hinematikotai replied ‘sleep, sleep. It is the long night of Hinematikotai.’ So they continued sleeping.

<sup>146</sup> This is the front of the house. Others call this place the mahau.

<sup>147</sup> Consider the face of the house, the full bargeboards and their supports. These are the silent carvings.

<sup>148</sup> This is the first instance of haka mentioned by the tohunga of Te Tairāwhiti. Much later we have the history of the wives of Tinirau searching for Ngae to avenge the death of Tutunui.

Kia to te ra ka tae mai ai.’ Ka mea atu ia ‘me aha e mate ia?’ Ka mea mai ia ‘me purupuru i nga matata o te whare kia pouri ai a roto.’

Ka tae ia ki roro<sup>146</sup> ko te whare, e korero ana nga poupou whakairo kia ratou ano. Ka rongo ia e korero ana nga poupou. Ko nga mea o waho i noho puku<sup>147</sup>. Mahi ana hoki ia i taua whare pera ana me ta Hinematikotai i whakahau ai a, to noa te ra ka tae mai a Tangaroa ratou ko tona whanau. Ka moe i roto i to ratou whare.

Kei te haka<sup>148</sup>, kei te ku, kei te whai, kei te takaro ta te tini taua mahi, whano tata ki te awatea ka moe. Kua ao te ra, kei te pouri ano te whare. Ka karanga te tangata o roto i te whare nei ‘titi, e oho.’ Ka mea mai a Hinematikotai ‘e moe, e moe. Ko te po roa a Hinematikotai.’ Ka moe ano.

<sup>146</sup> He wahi tenei, kei mua i te kuaha whare. Ki etahi atu, ko te mahau o te whare tenei wahi.

<sup>147</sup> Penei ki te koruru, nga maihi, nga raparapa me nga amo. He wahangu enei i to Tangaroa whare.

<sup>148</sup> Ko te haka tuatahi tenei kua korerotia nei i nga tuhinga a nga tohunga o te kainga. Muri iho atu ra ka hakaia nga haka e nga wahine a Tinirau i ta ratau rapunga i a Ngae ki te ngaki i te mate o Tutunui.

The person inside again said ‘Titi, wake up.’ Ruatepupuke stood at the verandah of the house with an adze in his hand as a weapon. He then set the house afire. Those inside began to flee outside, first was Kanae. He wasn’t struck. This proverb was then created, ‘whose is the grey mullet that leaps from nets.’ The Maroro also wasn’t caught. This produced this proverb ‘the flying fish which cuts across the warring canoe<sup>149</sup>.’ After that was the triggerfish who holds a spear.

All of the children of Tangaroa were killed. The house was then destroyed by the flames. Rua took the outer carvings of that house. These are the ones which did not speak hence our carvings today also do not speak.

This is the haka performed by those inside the house while it burned.

That haka finishes here.

<sup>149</sup> These whakatauki speak to some of the omens and practices associated with the ocean.

Ka mea ano te tangata o roto ‘Titi, e oho.’ Kua tae a Ru-atepupuke kei te roro o te whare e noho ana me te toki i tona ringa hei patu. Ka tahuna e ia te whare ki te ahi. Ka rere mai nga tangata ki waho, a Kanae. Kaore i mau. E waiho nei hei whakatauki, ‘na wai te kanae rere tahatu.’ I muri, ko Maroro kaore i mau. E waiho nei hei whakatauki ‘te maroro kokoti ihu waka taua<sup>149</sup>.’ I muri ko Kokiri , ko te tangata i tokotoko.

Ko nga tamariki katoa a Tangaroa i matea katoa. Whano tata taua whare pau i te ahi. Ka tangohia e ia nga poupou o waho o taua whare. Ko nga mea kaore e korero no reira i kore ai e korero te whakairo i naia nei.

Ko te haka tenei a taua iwi i roto i te mura o te ahi.

*E Ruatepupuke tupou atu ki te moana ki mata ana mai  
To ika ki uta ra he kumukumu, he uatini horu mai roto o  
te mura o te ahi*

*Hu, Hu*

*Aue ka matakau aue*

Ka mutu te haka i konei.

<sup>149</sup> Ko nga whakatauki enei e korero ana i etahi ahutanga, tamaki, tikanga no te moana.

That tribe perished. He returned<sup>150</sup> and took with him his son and the carvings of that house. He studied carving and the practice entered this world.



<sup>150</sup> That is Ruatēpupuke.

<sup>151</sup> According to the words of Mikaera Pewhairangi, the descent is as follows Tiakiwahi, Whakarongowaho, Karangapo, Kuao. Furthermore he states that these four were chosen to be guardians of the forests of Tane.

<sup>152</sup> The genealogy depicted here from Te Manawa ka Uha to Whakahoturangi is present in the karakia of Paikea.

Ka mate tana iwi. Ka hoki ia<sup>150</sup> ka mauria tona tamaiti me nga poupou o taua whare o Huiteananui. Ka akona te whakairo, ka puta mai nei ki tenei ao.

Ka timata ano i a Manuruhi,  
Ko Ruatepukenga  
Ko Ruatewananga  
Ko Ruateatamai  
Ko Rangiotiatu  
Ko Ruatekukakore  
Ko Ruateparakore  
Ko Ruatehemorere  
Ko Hopukia  
Ko Tumauawe  
Ko Pakipaki  
Ko Te Ruruku  
Ko Te Pu  
Ko Te Weu  
Ko Tamorenuke  
Ko Tamorerangi  
Ko Tiakiwahi  
Ko Whakarongowaho  
Ko Karangapo<sup>151</sup>  
Ko Te Manawa ka uha<sup>152</sup>  
Ko Te Manawa ka pore  
Ko Te Manawanui o Rangi

<sup>150</sup> A Ruatepupuke

<sup>151</sup> E ai ki tetahi whakapapa i tuhia e Mikaera Pewhairangi, penei ke te hekenga ko Tiakiwahi, ko Whakarongowaho, ko Karangapo, ko Kuaō. E ai hoki ra ki ana kupu korero ko nga tangata tokowha tenei i motuhia hai tiaki mo te wao tapu a Tane.

<sup>152</sup> Ko te whakapapa ia mai i a Te Manawa ka uha tae atu ra ki a Whakahoturangi etahi o nga tatai no roto i nga karakia a Paikea.



<sup>153</sup> In Mangaheia, Uawa.

<sup>154</sup> There are many histories relating to this house. There are two famous students who attended the school of Hingangaroa, they are Apanui Ringamutu and Iwirakau. The taowaru and manaia were

Ko Houmaota  
Ko Te Ahutu  
Ko Horotepo  
Ko Maru a nuku  
Ko Maru a rangi  
Ko Hauwhakatuhia  
Ko Whakahotunuku  
Ko Whakahoturangi  
Ko Tua  
Ko Te Marama  
Ko Taikaiarorangi  
Ko Te Huapae  
Ko Te Rangihopukia  
Ko Hinehuhuritai ka noho i a Rakaipo.  
Ko Rakaiwetenga, tona tuahine ko Manutangirua  
Ka noho i a Kehutikoparae.  
Ko Hingangaroa  
Ka tu tona whare ki Mangakuku<sup>153</sup>  
Ko Te Rawheoro  
Katahi ka puta te whakairo ki te ao<sup>154</sup>.

<sup>153</sup> Kei Manaheia, Uawa.

<sup>154</sup> He nunui nga korero mo tenei whare wananga. Tokorua ra ia nga taura rongonui i haere ai ki te kura a Hingangaroa, ko Apanui Ringamutu me Iwirakau. Ka riroa te manaia me te taowaru i reira.

# The abuse of the forest by Taanenuiarangi and its restoration by Oho

This is the story of Taanenuiarangi's felling of the forest of Taane mahuta<sup>155</sup>. Taanenuiarangi made it into a wife for him<sup>156</sup> <sup>157</sup>. Their children were born to the world, the bent tree, the good tree, the stooping tree<sup>158</sup>, the crooked tree<sup>159</sup>, and the straight tree<sup>160</sup>.

When he saw that his children were not like humans he destroyed the forest of Taane mahuta. This is why he called to the stumps and forests, the forest of Taanemahuta which was stomped Taanenuiarangi.

This is the outcome here, a tree was made into a waka, another was made into a toilet beam. People board the waka to paddle, that is a disrespect to the tree. There are countless people who have used the toilet beam to defecate, that is also abuse of the tree.

<sup>155</sup> In this history Taanenuiarangi and Taane mahuta are different. It may also be the case that the takahanga used here is the abusing and subjugating of these trees.

<sup>156</sup> This is a tree. We may not have her name anymore. If we do still have her name somewhere, it is most likely within ancient karakia, moteatea or haka. Seek it out my friends.

<sup>157</sup> This is the forest that was made into a wife for Taanenuiarangi. This is why their children were trees.

<sup>158</sup> The word is perhaps wharara.

<sup>159</sup> Some tohunga say that Te Rakau Hape is a child of Taanenuiarangi. Others will say that there is only one Taane, who is Taanetuturi, Taanepepeke, Taaneuatika, Taaneueha, Taanetewairo and Taanenuiarangi. Regardless, from here descends all trees

<sup>160</sup> Here is a question for you all to consider. What is the difference between a good tree and a straight tree?

## Te Takahanga a Taanenuiarangi o te Wao me Te Whakaarahanga a Oho

Ko te korero tenei mo te takahanga a Taanenuiarangi i te Wao a Taane mahuta<sup>155</sup>. I mahi a Taanenuiarangi hei wahine<sup>156 157</sup>. Puta ana a raua tamariki ki waho, ko Te Rakau Tuke, ko Te Rakau Pai, ko Te Rakau Wherara<sup>158</sup>, ko Te Rakau Hape<sup>159</sup>, ko Te Rakau Totika<sup>160</sup>.

No te kitenga kaore i rite ki te ahua o te tangata ka tahi ka takahia te wao a Taane mahuta. Koia e karangatia nei ki nga motu rakau me ngahere nunui, ko Te Wao a Taanemahuta na Taanenuiarangi i takahi.

Ko te takahanga tenei, metia iho te rakau hei waka, meatia iho te rakau hei paepae hamiti. Te tangata ki runga i te waka hoe ai, he takahanga tena i te rakau. He nui te tangata ki runga i te paepae hamiti tiko ai i nga hamiti o mua he takahanga tena i te rakau.

<sup>155</sup> I tenei korero atua ano a Taanenuiarangi, he atua ano a Taane mahuta. Tera pea he mahi whakataurekareka tenei takahanga.

<sup>156</sup> He rakau tenei. Kua ngaro pea nei i a tatau tana ingoa. Memea kei a tatau tonu tana ingoa, kei ro karakia, moteatea, haka tahito ranei pea tenei. Rapua e hika ma. Rapua.

<sup>157</sup> Ko te wao tenei i mahia hai wahine mana, ma Taanenuiarangi. Koinei te mea ka puta mai nei he rakau i a raua.

<sup>158</sup> He rakau wharara pea tenei.

<sup>159</sup> I konei ka ki mai te tohunga ko Te Rakau Hape no Taanenuiarangi. E ai ki etahi pukorero kotahi anake te Taane, ara ko Taanetuturi, Taanepepeke, Taaneuatika, Taaneueha, Taanetewairo me Taanenuiarangi hoki ra ia. I konei ka puta mai ai nga rakau katoa.

<sup>160</sup> Ka waiho nei e te kaituhi o tenei pukapuka tenei patai kia koutou, he aha e rereke ai Te Rakau Pai me Te Rakau Totika?

Taanenuiarangi then slept with Hinekohaorangi, and their son Tiki<sup>161</sup> was born. His son is Oho. Taanenuiarangi and this woman had many children whose names fill whakapapa books<sup>162</sup>.

Oho grandson of Taanenuiarangi grows up. Oho the grandson of Taanenuiarangi hears that the forest of Taane mahuta were wronged by his ancestor Taanenuiarangi. Oho then felt a great sympathy, so Oho turned to restore the forests of Taane mahuta.

This is how Oho restored the forests, he collected wood to build a house in the forests of Taane mahuta. then he made a long spear, the quarter staff, the tewehatewha, the taiaha and most of the other weapons of war these come from the forests of Taane Mahuta<sup>163</sup>.

It is important to carefully discuss the restoration of the forests of Taane Mahuta by Oho so that this story is understood by those reading this book.

<sup>161</sup> In some genealogies I have seen, the tohunga states that it was Tiki who made the first human. However I have seen no history to support this. This story though provides an origin for people however this is a work of Oho instead, the son of Tiki.

<sup>162</sup> I have not yet seen these genealogies spoken of here. If you happen across these genealogies, share them with our folk so that we might revive and restore these korero further.

<sup>163</sup> Their is another origin too for the taiaha. Rurutangiakau gifted one to Tumatauenga. That was Te Akerautangi. This history is spoken of above in the sections of Tumatauenga's conflict with Rongomaraeroa.

Ka noho a Taanenuiarangi i a Hinekohaorangi, ka puta te tamaiti ko Tiki<sup>161</sup>. Tana ko Oho. He nui nga tamariki a Taanenuiarangi, a tenei wahine kei roto i nga pukapuka whakapapa e takoto ana<sup>162</sup>.

Ka tipu a Oho te mokopuna a Taanenuiarangi. Ka rongoa a Oho te mokopuna a Taanenuiarangi, ka rongoa a Oho kua takahia te Wao a Taane mahuta e tona tipuna e Taanenuiarangi. Ka puta te aroha kia Oho, ka tahuri a Oho ki te whakaara i te Wao a Taane mahuta.

Ko te whakaarahanga tenei a Oho, he mea tiki he rakau hei mea whare i te Wao a Taane mahuta. Terua he mea mahi he huata, he tokotoko, he tewehatewha, he taiaha me te nui noa atu o nga rakau riri, he mea tiki i te Wao a Taane Mahuta<sup>163</sup>.

Otira me ata korero marie te whakaarahanga a Oho i te Wao a Taane Mahuta kia maarama ai te korero a nga kai korero i tenei Pukapuka.

<sup>161</sup> Kei roto i etahi whakapapa kua kitea e au, ka mea mai nga tohunga na Tiki te tangata tuatahi i mahi. Engari ra, karekau he korero kua kitea. Hoi ra ko te korero ka whai ake nei he korero tonu mo te putanga mai o te tangata. Na Oho ke, tamaiti a Tiki.

<sup>162</sup> Kare ano te kaituhi o tenei pukapuka kia kite i enei pukapuka whakapapa e korerotia nei. Memea ra ka kitea e koe enei whakapapa, tukua ra ki te Hau Waho kia pupuhi ai ki a tatau nga uri o te takutai rawhitil.

<sup>163</sup> He putake ano tenei no te taiaha. He taiaha ano na Rurutangiaku i koha atu kia Tumatauenga. Ko Te Akerautangi. Kua korerotia ketia tenei ki runga ra i te Riringa o Tumatauenga ki a Rongomaraeroa

This is the story here of Oho. He knew many things. He was taught by Taanenuiarangi of the learned in sky and earth, versed in the karakia relating to the life and death of people.

In the evening Oho went to the toilet beam to defecate. He got ontop of it and did a karakia so that he might have a human descendant while he does his work atop that beam. When he was done he went to the beach to make holes and shape his faeces<sup>164</sup>.

He then saw that the shape began to resemble a human. The tide went out. The tide went further. That thing spashed<sup>165</sup>. That is the output of Oho. People then spread into the world. This descent is described below.

<sup>164</sup> He kupu tahito pea tenei. Ko tuurua. He mahi poka tenei.

<sup>165</sup> The word might instead be koropupu. Korapu as an old term aslo means splash.

Koia tenei, ko taua tangata ko Oho. He nui tona mohio. I akona e tona tipuna e Taanenuiarangi ki nga rawa o te rangi me te whenua, ara ki nga karakia mo te ora me te mate mo te tangata.

I te aiahi ka haere a Oho ki runga i te rakau paepae ra hei hamiti. Ka eke ia ki runga ka tahi ka karakia kia puta he uri tangata i roto i tona mahina i runga taua rakau. Ka mutu tona mahi ka haere ki te one mahi ai katahi ka turua<sup>164</sup>.

Kei te kitea te ahua o taua mea e te tangata ina ia nei. Ka pari te tai ki uta. Ka heke te takutai. Ka korapupu<sup>165</sup> tena. Ko te turunga tena a Oho. Ka puta he tangata ki te ao turoa. Kua puta ka korerotia ki raro nei.

<sup>164</sup> He kupu tahito pea tenei. Ko tuurua. He mahi poka tenei.

<sup>165</sup> Ka koropupu pea.



<sup>166</sup> Here ends the writing of the tohunga. If we continue this genealogy, from Pouheni comes Tarawhakatu. Then Nanaia. Then Porourangi. This is one of the great whakapapa of Te Tairāwhiti.

Ko Turu  
Ko Te ure  
Ko Te hamiti  
Ko Tumarereiata  
Ko Moetahuna  
Ko Te Paarera  
Ko Keerangi  
Ko Awaaura  
Ko Ketuketupara  
Ko Wiwitangi  
Ko Nohotimutimu  
Ko Nohoputa  
Ko Rakehore  
Ko Maringaringa  
Ko Tauha  
Ko Kiwa  
Ko Te Moana  
Ko Ngarunui  
Ko Ngaruroa  
Ko Ngarutiketike  
Ko Ngarupaapa  
Ko Tangaroapatiere  
Ko Tangaroa Whakamautai  
Ko Te Petipeti  
Ko Te Rangahua  
Ko Te Aihumoana  
Ko Rongomaitahanui  
Ko Paikea  
Ko Pouheni. Kati i konei<sup>166</sup>.

<sup>166</sup> Ka mutu nga tuhinga a te tohunga i konei. Haere tonu tenei whakapapa i konei, na Pouheni ko Tarawhakatu. Ko Nanaia. Ko Porourangi. Konei tetahi o nga tino whakapapa o Te Tairawhiti.



<sup>167</sup> According to others, his name is Taiwha.

<sup>168</sup> Some say there was also a Maui pae.

<sup>169</sup> In other versions Maui Potiki's name is instead Maui Tikitiki or Maui Tikitiki a Taranga.

<sup>170</sup> Afterwards Hinauru, their sister is born. She would later marry Irawaru.

Ko Taanenuiarangi ano tenei  
Ko Tiki  
Ko Oho  
Ko Hinetitama  
Ko Te Kitea  
Ko Te Whairo  
Ko Te Kuneiti  
Ko Te Kunerahi  
Ko Te Kimihanga  
Ko Te Rapanga  
Ko Te Hahautanga  
Ko Te Itimatakore  
Ko Te Kore te whiwhia  
Ko Te Kore te rawea  
Ko Puupu  
Ko Tamauatake  
Ko Te Kanoi o te uha  
Ko Te Kawitiwiti  
Ko Te Katoatoa  
Ko Tirawaihekura  
Ko Te Pumotomoto  
Ko Timurangi ka noho i a Mahuika  
Ko Murirangawhenua ka noho i a Taipa<sup>167</sup>  
Ko Taranga ka noho i a Irawhaki  
Nga tamariki,  
Ko Maui mua, Maui roto, Maui Taha, Maui Potiki<sup>168169170</sup>.

<sup>167</sup> I tetahi atu, ko Taiwha.

<sup>168</sup> Tera ano tetahi Maui e ki ana ko Maui pae.

<sup>169</sup> Ki etahi atu ko to Maui Potiki ingoa ko Maui Tikitiki, ko Maui Tikitiki a Taranga ranei.

<sup>170</sup> Muri iho ka puta ko Hinauru, to ratau tuahine. Ka moea a Irawaru e ia.





## Closing statements from the Author

These are all of the histories I have seen regarding our atua throughout the entirety of the manuscripts belonging to tohunga of the schools of Paikea and Ira. There are still many histories that have not returned to us. Perhaps in the coming years these taonga will return to your marae, and into our minds and mouths. But before this great return of our knowledge happens, In relation to this, let us look to one of our greatest haka, Tihei Taruke.

‘All the people around are attacking my head and mind. They are indeed sacred... Your food is our celestial knowledge of the stars and the moon. Let this knowledge descend throughout the lands... Come to the Waiapu so you might see Tawa Mapua<sup>171</sup> out on the cliffs, Tihei Taruke<sup>172</sup>  
<sup>173</sup>’

These are the words of Mohi Turei Tangaroapeau that instruct us Te Tairawhiti, our world is firstly Maori by genealogical descant. We must carry about our crayfish pots koe to the seas and inland. As we travel we can put into our taruke the knowledge and beliefs that we like, the ones the satiate our hungers. Then we may enjoy these as foods to nourish us. We must remember though that was made by Mauitikitikiataranga. What’s in yours?

<sup>171</sup> We have a whakatauki for the Tawa Mapua. “‘Auaka hei hangarau ki te Tawa Mapua.’ Ko te tikanga o te Tawa Mapua ka hua ona hua he tini, ka ngahoro ana ki raro ka kapi katoa te whenua.’ This is from Meiha Rapata Wahawaha and Hotene Porourangi in Waka Maori, 30 of Hepetema, 1869. The Tawa Mapua bares many fruits.

<sup>172</sup> According to Patrick Tangaere on Tihei Taruke Tawa Mapua is a hapu of Waiapu. futher he recognises this as a haka powhiri to the people of Paripari.

## He Reo Whakakapi na Te Kaituhi

Koinei nga korero katoa mo nga atua i kitea e kau-tuhituhi o tenei pukapuka i roto i nga pukapuka a nga tohunga o te kura a Irakaiputahi me tera na Paikea. He nunui nga korero a ratau kare ano kia hoki mai kia tatau. Tera pea i nga tau tata nei ka hoki mai enei i nga whare pukapuka ki runga ki nga marae, ki roto hoki ra ki nga mahara me nga waha o tatau. I mua tonu i tenei hokitanga mai o nga matauranga, kia hoki tatau ki te tetahi o nga tino haka a tatau, Tihei Taruke.

‘Ko nga iwi katoa e kanga mai nei ki taku upoko. He tapu taku upoko... Hai kai mahau te whetu, hai kai mahau Te Marama. Tuku tonu heke tonu te ika ki te Reinga whio... Haere mai ki roto ki Waiapu kia kite koe i Tawa Mapua<sup>171</sup> e Te Paripari, Tihei Taruke<sup>172 173</sup>.’

Ko nga kupu enei na Mohi Turei Tangaroapeau e tohutohu tonu nei i a tatau nga uri o Te Tairawhiti, ko tana, he tapu te upoko. Mahia ra to taruke kia tiheia ai e koe ki tapatai, ki tuawhenua. Tikina nga matauranga me nga mohiotanga pai ki a koe, nga matauranga ra ia e ngata nei i to matekai. U kita ra ki enei hai kai mahau. Engari ra me matua mohio tatau ko te taruke he mahinga na Mauitikitikiataranga. Ka kiia to taruke ki te aha?

<sup>171</sup> He whakatauaki a tatau mo te Tawa Mapua. “‘Auaka hei hangarau ki te Tawa Mapua.’ Ko te tikanga o te Tawa Mapua ka hua ona hua he tini, ka ngahoro ana ki raro ka kapi katoa te whenua.’ Na Meiha Rapata Wahawaha me Hotene Porourangi tenei korero i Waka Maori, 30 o nga ra o Hepetema, 1869. Ara, he nui nga hua o te Tawa Mapua.

<sup>172</sup> E ai ki nga korero a Patrick Tangaere mo Tihei Taruke ko Tawa Mapua he hapu no roto Waiapu. Ka mutu ra he powhiri tenei wahanga o te haka ki te hunga no Paripari.

<sup>173</sup> Hai ta Papa Apirana Mahuika he korero tenei tenei haka mo Te Whanau a Takimoana i to ratau haeretanga ki te patu i te Whanau a Apanui.

E hika ma here are our histories pertaining to the origins of our world, put these in you taruke. Do not think that these are merely for entertainment. These are the histories debated and dicusses by our ancestors. The impacts of these histories, their outputs and consequences are stil seen in our world. They are true and real.

I leave you with this karakia from koro Kakapaiwaho Tibble from one of his lectures<sup>174</sup>. This karakia relates to us and our wananga.

*From oral knowledge the mind is stirred.  
From the mind comes memory. From memory, thought.  
Thoughts turn into words. Herein we establish tikanga.  
Our elders are our tresure. So too is our need to choose  
that which we forget.*

This is the primary karakia which continues to guide me in my research. The schools and lesson we study that travel with us in life must care for our minds, assist us in developing thoughts, opinions and practice. If we have the desire to revive these ancient knowledges and practices of our a ancestors, this text is a starting point.

This section ends here. The following commentary relates to the development of this book and other thoughts in this area..

<sup>174</sup> This comes from his lecture on the wairua of Ngati Porou at the Apirana Ngata Memorial Lectures.

E hika ma anei nga korero a tatau mo te timatanga o te ao, ringitia enei ki roto ra. Auaka e pohehe mai he korero ngahau noa enei. Ko nga korero enei i wanangatia, i whakanuitia e o tatau tipuna. Kitea tonutia nga putanga me nga tikanga i hua mai i enei korero i to tatau ao. Ara, e hika ma, he pono. He tika enei korero.

Ka waiho nei e au tenei karakia i takitakina e koro Kākapaiwaho Tibble i tetahi o ana kauhau<sup>174</sup>. Hangai tonu nei tenei karakia ki a tatau me a tatau wananga.

*Na te ngutu kura ka pupuke ake ko te hinengaro.  
Na te hinengaro te mahara. Na te mahara te whakaaro.  
Na te whakaaro te korero. Ma te korero ka tu he tikanga.  
He taonga nui te wareware. He taonga nui rawa atu te wareware.*

Koinei te karakia i arahi nei i au i tenei o nga haerenga oku. Ko nga kura ka akona e koe, ara ko nga mea ia kei ro to taruke e mirimiri ana i te hinengaro, e whakatu ana i nga whakaaro, nga korero me nga mahinga. Memea he hiahia no tatau kia ora ai ano enei kupu ki roto kia tatau, akona.

Ka tu tera wahanga korero i kona. Ko te wahanga ka whai ake nei he korero ano mo te mahinga o tenei pukapuka.

<sup>174</sup> No roto tana korero mo te wairua o Ngati Porou i roto i nga kauhau whakamahara i a Ta Apiarana Ngata.

‘He Putake’ is the name of this book. This is one of the most common phrases used by the tohunga when writing of the atua and their activities. They never wrote ‘this is the only origin’. Instead they recognised the many variations across our districts. However, they held true to their beliefs. These are what is written above.

There are many genealogies of the atua. Only a handful have been shared here. At times the genealogy will differ in the same book. With the inclusion of multiple manuscripts of learned experts more variety is seen. However the vast majority of whakapapa is the same, or very similiar. We cannot limit our focus solely to the whakapapa. This is a waste. Only with our histories and whakapapa together can we draw meaning. Investiage further the genealogies with the histories to see what more information we may draw out. This is what they would so. Hence, so too shall we.

The work of the speaker was to share their korero. They might start speaking of fish in the bay, then turn to the mountains, into rivers, only eventually to return to speaking of fish. Then to the cliffs, and again back to fish. This is how the ancestors would often structure their manuscripts. A chronological sequence was not nessecarily important. It was the stories instead. They might start with Tawhaki, then speak of his ancestor Mauitikitiki. Then to Uenuku. Back to Tangaroa. My work here was to bring these histories together in this book. It is impossible to sequence these, nor is this the goal.

Ko 'He Putake' te ingoa o tenei pukapuka. Koinei tetahi o nga tino korero i tuhia ki ro pukapuka e nga tohunga i a ratau e korero ana i nga atua me a ratau mahi. Kare ratau i te ki 'koinei anake te putake'. Kao, he aroha nui ta ratau ki nga korero o tena, o tena. Engari ra, ka u ratau ki a ratau ake korero ano. Koinei enei kua tauia ki runga nei.

He nunui nga whakapapa atua. Iti noa nga whakapapa kua tuhia ki ro pukapuka nei. Ka rereke nga whakapapa ki roto te pukapuka kotahi. Haramai ra nga pukapuka maha a tena tohunga me tena mohio a ka rereke ano. Engari ko te nunuinga o nga whakapapa, he orite, he tino ahuarite ranei. Kauga rawa e arotahi ake ki enei o nga whakapapa. He moumou tenei. Ma nga korero me nga whakapapa ka tu te wharekorero. Wanangatia nga whakapapa ki enei korero kia hua ai nga whakaaro. Koia ra nga mahi a ratau. Koinei hoki ta tatau mahi.

Ko ta te pukorero, he korero i ana korero. Ka timata tana korero mo nga ika i te akau, a ka piki maunga, ka ruku manga. Nawai ra, nawai ra ka hoki ia ki tapatai korero ai i nga ika. A ka hoki ia ki nga paripari, hoki mai ano ki nga ika. Penei te ahua o etahi o nga korero i nga pukapuka a nga tipuna. Ehara i te mea ko te raupapatanga te mea nui. Ko nga korero ke ia. Ka timata ratau i a Tawhaki, a ka korerotia tona tipuna a Mauitikitiki. Ka heke mai ano kia Uenuku. Hoki ano ki a Tangaroa. Ko taku hai awhina i a tatau, he kohi i enei korero kia noho pai nei ki tenei pukapuka. Te taea te tino wetewete, te whakararangi.

Why would we even wish to sequence these? There is an entirely different ahua in the shifting korero. We must leave it to our speakers to decide how they will speak.

There are some who will say 'the world began with Io.' Throughout all of my readings I have never come across this atua in any of the manuscripts. This might be a history purposely omitted. In some of the writings of Ta Apirana Ngata it is said that he had heard of korero regarding Io in Te Tairawhiti. All of the histories I have seen though originate from Kahungunu. I leave these histories for those of that district to examine, and write. There were some tohugna of Tai Rawhiti who wrote of the period before Rangi me Papa, however they write that they are not experts in the history here or these genealogies. From what I have seen these genealogies conflict with others throughout the manuscripts. If you are to go to most of the manuscripts thought, they will begin with Rangi and Papa. This is why the book starts here.

The language inside this book is what they wrote. Inside their manuscripts include histories for the descent of knowledge from Taanenuiarangi to Irakaiputahi. All I have done here is compile and examine these works. I collected, researched and examined all of the works here. The language inside the stories may differ from-section to section as Henare Potae's, Mohi Ruatapu's, Mikaera Pewhairangi's spellings and preferred grammar is different. In their times spelling was not yet consistent. We might have access to their spoken language here,

Hai aha ra te tino wetewete? He ahua ano kei roto i te reo nekeneke, nukunuku. Waiho ma te pukorero hai korero i tana ake kupu.

Tera ia etahi pukorero ka ki mai nei ‘i take mai te ao i a lo.’ I aku tirohanga karekau he korero mo te atua nei i nga pukapuka katoa kua tirohia e au. Tera pea he korero tonu kua huna i taumata o te maurea. I roto i tetahi o nga tuhinga o Ta Apirana Ngata i mea mai nei ia i rangona e Api etahi korero mo lo i Te Tairawhiti. Ko nga korero katoa kua kitea e au mona no ro Kahungunu ke. Ka waiho e au era matauranga ma etahi o taua rohe hei wananga, hei tuhi. He kupu i tuhia e nga tohunga o te Tai Rawhiti mo nga wa i mua i a Rangi me Papa, engari ka mea mai ratau kaore i a ratau nga korero me nga whakapapa. Ki taku titiro e raruraru ana enei whakapapa katoa i tuhia. Ki te haere koe ki te nuinga o enei pukapuka, ka timata ratau ki a Ranginui me Papatuanuku. Koinei hoki taku i konei.

Ko te reo kei roto i tenei pukapuka te reo i tuhia e ratau. Kei roto ra i etahi he korero mo te hekenga mai o te wananga i a Taanenuiarangi ki a Irakaiputahi. Ko taku, he rangahau, he noho etita. Naku enei korero i kohi, i ata rangahau, i wananga, i tuhi ki roto ki tenei pukapuka. Ka rereke te reo i nga whiti me nga korero kei roto ra i te mea ka rereke hoki te reo a Henare Potae ki te reo a Mohi Ruatapu, ki te reo tuhi a Mikaera Pewhairangi. I te wa i a ratau kaore ano kia kotahi te reo tuhi. Hoi, e ora tonu pea a ratau reo, a ratau mita ki ro enei pukapuka.

This is the reason why I didn't greatly modify their language. We must also appreciate what is at times the gentleness of the language. Just as if it was conversational. At points their writings are easy to read, and recite. When we look to their waiata haka and their moteatea we can then see the complexity of the language. Here's a question for you to consider, why is their language relatively simple here?

These are the histories of Te Tairāwhiti for the atua. They had many other histories for our tipua and our tipuna. I have a deep desire in the future to complete further books so all of these histories of Maui, Tawhaki and the migrations may be revived. This is another project. If for some reason I am incapable of completing this, I encourage you to do so in my place.

Here ends all of the korero for this book..  
E hika mā we must never forget,  
we are the descendants of our gods,  
from night, from day, from below and above,  
from inland, from the coast,  
of anger, of happiness, of sadness, of  
of Te Tairāwhiti.

When someone asks you, 'Where are you from?'  
You may now reply, 'an origin, here are my stories.'

To my iwi, my whanau, tena tatau katoa.

Koinei hoki te mea kaore au i tino whawha ki nga kupu kia kotahi ai te reo. Ka mutu ra kia titiro tatau ki te ngawarutanga o te reo. He reo korero, he reo purakau. He ngawaru ki te korero pukapuka, ki nga tarianga hoki. Ki te tahuri tatau ki nga waiata haka me nga moteatea a ratau ka kitea i kona te taumata o te maunga reo maori. Hoi ko taku kia koutou, he aha e ngawaru ai te reo i enei korero?

Koinei nga korero no te Tai Rawhiti mo nga atua. He korero ano a ratau mo nga tipua me nga tipuna. He wawata ano no te kaituhi o tenei pukapuka ki te tuhi i enei ki roto i tetahi atu pukapuka kia ora ai te katoa o nga korero mo Maui ma, Tawhaki ma me era mo te hek-etanga mai o nga waka. He mahi ano tenei. Ki te kore au e oti i enei mahi, tena mahia.

Ka mutu nga korero katoa i konei mo tenei pukapuka.  
E hika ma koi warewaretia,  
he putanga tatau no nga atua,  
no te po, no te ao,  
no tuawhenua, no tapatai,  
no te riri, te hari, te pouri, no te aroha  
no Te Tairawhiti.

Ui mai ra te tangata, 'no hea ra koe?'  
Tahau hai whakautu mai, 'he putake, koinei aku korero.'

E aku iwi, aku whanau, tena tatau katoa.

## About the author

Pukemaire is above  
Poroporo the river  
Rongomaianiwanwia is the house  
at Te Rahuiokehu.

My name is Abel Kururangi Johnston. I am a descendant of the many iwi of Te Tairāwhiti. Kahukura, Ira, Paikea, Porou, Ruawaipu, Apanui, Kahungunu are some of the eponymous ancestors. I relate directly to most hapu from Patangata to Whangaokena, to Tokomaru a Mihimarino, and back Patangata. This is the pepeha I use most often,

‘Porou in the morning. Porou at night. Porou at all times and places.’ - My own.

I was born in Wellington on 11 Akuhata 1999. I grew up away from home, in Nelson, Te Taihū. Regardless of my life outside of home, my pito is still there just beyond Te Ngae o Roro in a place called Pututu. Māori and te reo ake o Ngāti Porou are my second language. I have been studying these my entire life through all schooling grades. Today I write this project as a Te Reo Māori teacher. This project is my output for my master's thesis. My love for our knowledge, philosophies and practices is endless,

## He korero mo te kaituhi

Pukemaire ki runga  
Manaakita ra e Poroporo  
Ko Rongomaianiwania ka tu  
Ki runga ki Te Rahuiokehu.

Ko Abel Kururangi Johnston awau. He uri no nga tini tipuna o Te Tairawhiti. No Kahukura, Ira, Paikea, Porou, Ruawaipu, Apanui, Kahungunu ma. He hononga taku ki te nuinga o nga hapu mai Patangata tae atu ra ki Whangaokena, tahuri ki Tokomaru a Mihimarino, hoki mai ki Patangata. Hoi ra, ko taku tino pepeha tenei,

‘Porou i te ata. Porou i te po. Porou i nga wa me nga wahi katoa.’ - Naku.

I whanau mai awau i Poneke i te 11 o nga ra o Akuhata i te tau 1999. I tipu iho wau i waho i te kaenga, i Whakatu, Te Taiuhu. Ahakoa ra taku noho ki whenua iwi ke, kai te kaenga tonu taku pito, kai tua i Te Ngae o Roro i te takiwa o Pututu. Ko te reo Maori me te reo ake o Ngati Porou taku reo tuarua. He mea ako e au i a au i nga kura, Te Pouahi i Whakatu, Te Kura Tamatane o Whakatu me Te Wananga Aronui o Tamaki Makaurau. He kaiako reo Maori au i te wa e tuhia ana tenei korero. Ko tenei taku putanga mo taku tohu paerua. E kore taku aroha ki nga matauranga o te kaenga e mutu.

If you were to ask me, 'what do you believe in?'. I would reply, 'it is written here, within this book that you are currently reading.' I am a descendant of the genealogies written here. These histories have found a place deep within me. I too am located throughout the entirety of the histories here in this book.

At the end of my days I will return to the lands beneath Pukemaire, the summit where Mauitikitikiataranga established his wananga. I will return to Tikitiki, to the lands of Kahukura.

However, that is another story.  
Here ends all of our korero for now.  
Study them, discuss them.

From this of the families, Kururangi, Kahaki, Huriwai, Wanoa.  
Na Abel Kururangi Johnston.

Ki te ui mai koe ki a wau, 'nohea to whakapono?'. Ka mea au, 'kua tuhia ki runga nei, ki roto ki tenei pukapuka e korerotia na e koe.' He uri awau no nga whakapapa kua tauia ki roto nei. Kua tuturu te noho o enei korero ki roto ki a wau. Ka mutu ra, kua tuturu hoki awau ki roto ki tenei pukapuka.

Hai te mutunga o taku oranga ka hoki au ki raro Puke-maire, te maunga ra i tu ai nga wananga a Mauitikitikitaranga. Ka hoki au ki Tikitiki kia tapukengia ai awau ki ro Kahukura.

Engari ra, he korero ano tena.  
Ka mutu i konei nga korero.  
Wananga, wanangatia.

Na tenei, he Kururangi, he Kahaki, he Huriwai, he Wanoa.  
Na Abel Kururangi Johnston.



