

# Pīpīwharauoa!

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**Abstract:** This project analyses and translates a traditional waiata pūtōrino of the Hokianga, the lyrics of which were recorded in 1918 in the *Journal of Polynesian Society* by Hare Hongi (H.M. Stowell). The waiata makes numerous references to prominent tūpuna, events and places of Tai Tokerau and Te Moana-nui-ā-Kiwa and provides an amazing example of traditional Hokianga language form and prose. Although parts of the waiata are still heard around Tai Tokerau today, the majority of the traditional stanzas are no longer in use or widely known. The overarching purpose of this research is to unearth the stories, events and esoteric language embedded within Pīpīwharauoa. Traditionally, waiata pūtōrino were used to retain and pass on tribal knowledge, histories, genealogies and language. The knowledge contained in this traditional waiata is of fundamental importance to the people of Te Tai Tokerau today, and can provide current and future generations with valuable information and insight into the traditions, whakapapa, reo and tikanga of our tūpuna. “Māori world-views emphasise the fundamental importance of whakapapa or genealogies in defining our identities, relationships, histories and connections to place.” This project seeks to uncover the hidden aspects of the waiata and the mātauranga it holds, to indicate how current and future generations can benefit from learning this waiata.

**Keywords:** Hare Hongi; Hokianga; Ngāpuhi-nui-tonu; pīpīwharauoa; Te Tai Tokerau; waiata pūtōrino

## Korero whakataki (Introduction)

Ko te whāinga matua o tēnei tuhinga roa, ko te tātari āhuetanga e pā ana ki te waiata pūtōrino a *Pīpīwharauoa*. Nā Hare Hongi i tuhi te waiata nei ki te *Journal of the Polynesian Society* i te tau 1918. E ai ki a ia, he waiata tino tawhito tēnei nō onamata, ā, nō te iwi o Ngāpuhi ki te Hokianga. Ko tētahi āhuetanga e motuhake nei ki tēnei waiata, ko te arumanga o te Pīpīwharauoa i a ia e pīrere ana ki nga moutere o te Moana-nui-a-Kiwa. I te *Pīpīwharauoa* e rere ana, ka whakaingoaia e te waiata ngā wāhi whai mana, ngā wāhi whakahirahira, ngā rangatira hoki i te Hokianga, i Aotearoa tae noa atu ki Tahiti, ki Tonga me Hawaii. He waiata tino nui tēnei, ā, he nui ngā kōrero o roto. Kotahi rau, rua tekau mā whitu ngā rārangi o te waiata, ā, kua tuhia nei ki te reo tūtūru o te Hokianga.

Ahakoā nā Hare Hongi i tuhi te waiata nei ki te *Journal of the Polynesian Society* ehara ia i te kaitito. Ahakoā he roa taku rangahau i tēnei waiata e kore e taea e ahau te rapu te tangata i tito tuatahi ai i tēnei waiata. Kāhore e tino mōhiotia whānuitia ana ngā tuhinga a Hare Hongi, engari he kaha ia ki te tuhi i ōna mōhiotanga ake ki te ao Māori, ki te ao hoki o Ngāpuhi-nui-tonu. Ko ia hoki te akonga o te tohunga whakamutunga o Ngāpuhi, a Ngā Kuku Mumu. He tangata tino mōhio a Hare Hongi ki ngā waiata, ngā karakia, te reo me ngā tikanga Māori. I ēnei rā tonu ko āna tuhinga onge he taonga pūmau mō ngā akonga Māori.

Hāunga aua kōrero, ko te take pū o tēnei tuhinga roa, ko te tāutu, te whakarārangi, me te whakamārama hoki i ngā rauemi, hei arotake rauemi/tuhinga e hāngai ana ki te waiata pūtōrino nei a *Pīpīwharauoa*. Arā, nā te nui me hōhonu o ngā kōrero o roto, he kaupapa tēnei hei whakatinana atu ki tētahi tuhinga roa mō taku tohu paerua. E kore taea e ahau te whakatutuki tūturu ngā rangahautanga mō tēnei waiata i roto noa i ngā kupu tekau mano.

## Tāhūhu kōrero ki tēnei rangahau (Background)

Pipi-wharau-roa! Kawekawea! Te tangi iho nei Karere o Mahuru; Whiti mai, whiti mai!	<i>Shining Cuckoo! Long-tailed Cuckoo! Singing downwards to me Messengers of Spring; Cross hither and welcome! (From over the ocean.)</i>
Kurukuru wero te hau Ngā tai-tangi-rua Roto Tawhiti-nui; Te tai-Tokerau E tu ki Tu-tonga-nui. Te Paparua-i-Hawaiki	<i>The wind slams and pierces To the sea's duet Within the "Tahiti" group; From the northern seas Of the Tonga-island group. On the Mountain ranges of Hawaiki, (Sandwich Islands.)</i>
E tuku ki te Po. Kia matakītaki ana Te ahi tupua Toro ki Maunga-roa	<i>Ere passing on to the Shades below. There I may view The fires volcanic Flaming over 'Mauna-loa,' (Hawaiki)</i>

Hei tāhūhū iti mō tēnei tuhinga roa, me whakautu te pātai, he aha ahau i tīpako ai i tēnei waiata pūtōrino a *Pīpīwharau* hei kaupapa rangahau.

I a ahau e kuraina ana ki te kura tuatahi o Kawakawa, ka akohia e ahau tēnei waiata. E whitu pea aku tau i taua wā, ā, horekau ahau e tino manatu ana ko wai rā i whakaako mai. Heoi anō i reira kē te katoa o te kura e tau ana i tēnei waiata tino roa. I taua wā i whakaaro ahau ko te katoa o te waiata tēnā i te tauhia e mātou.

I ahau i te Whare Wānanga o Waikato i whakahura ahau, koinā noa iho ko te whiti tuatahi i ako ai ahau, ā, he roa ake, he tino waitara hoki kē te whiti tuarua. I reira kē ahau ka āta pānui, ka āta aro atu ki ngā kupu o te waiata. Kātahi nei te hinengaro ka whakamiha. Puta noa i te waiata nei, kua whakawhāriki ngā hononga ki waenganui i ngā wāhi o te Hokianga, o te Tai Tokerau, tae noa atu ki ngā whenua pīrere o ngā moutere o Te Moana-nui-a-Kiwa. Ko te tino kaupapa matua, e tātaki ana i te pīrere o te Pīpīwharau me te Kawekawea, mai i Aotearoa, tae noa ki Tonga, ki Tahiti me Hawaii. I reira ka whakaingoatia ko ngā wāhi rangatira hoki o ia motu. Ka whakaingoatia hoki ko ngā tūpuna o te Tai Tokerau, pēnei i a Kupe, a Toi, a Mawete me Tupuwahenua. I whakatau kōrero hoki mō ētahi mahinga rongonui, pēnei i te whakaūnga waka me te whakaingoatanga o ngā maunga. Āe marika, ka haramai tētahi āhua!

Ehara tēnei waiata nō tēnei ao e noho nei tātou, engari nō te ao kohatu kē, arā, nō mua hoki i te taenga mai o te Pākehā. He tino tawhito ngā kupu, ngā whakaaro, te wairua anō hoki, heoi anō te kaipānui ko te noho whakamīharo, te whakamiha anō hoki. Ko te momo kounga o ngā kupu, ngā kupu whakarite, ngā whakataukī, ngā kōrero katoa o roto, horekau e rangona ana i wēnei rā. He kounga motuhake, kei ngā rangi tūhāhā, ā, he kounga e kore e taea te tāwhai i āiane.

I te houweretia katoatia wēnei kōrero ki te kākahu ahurei, arā ki ngā kōrero whakaniko, ngā kupu kua whakarākeitia. Heoi anō, ko te tino pūtake o tēnei tuhinga roa māku, ko te whakataki kōrero hei whakatinana ake ki te tuhinga roa o taku tohu paerua. He whakataki noa iho tēnei hei rapua e ahau ngā momo rauemi, ngā rawa e whai pānga, whai hononga hoki ki te kaupapa. Nā te roa me te hōhonutanga hoki o ngā kōrero o roto i te waiata, e tika ana hoki kia whakawhānui ake i te tini o ngā āhuatanga kōrero hei tuhinga roa mō te tohu paerua.

I whai wāhi atu ahau ki te rangahau i tēnei kaupapa, i raro i te maru o tētahi karahipi i tukuna mai ai e Ngā Pae o te Māramatanga. I a ahau e whakatutukihia ana tēnei mahi, kua pērā aku

mahi ki te pīrere o te Pīpīwharauoa. Arā, he nui, he roa, he kaiuaua hoki, engari ahakoa ngā taimahatanga, ngā hau e kurukuru wero ana me whakatutuki ahakoa te aha.

### **Arotake rauemi/tuhinga (literature review)**

He kōwhiritanga tēnei o ētahi o āku rauemi. He nui ake ngā rauemi ka whakaurua ki ngā mahi tohu paerua. Ko ētahi o ngā rauemi kua mahue ahau, ko ētahi māhere whenua, tuhinga tawhito (manuscripts) hoki. Mō tēnei arotake, ko te nuinga o ngā rauemi he pukapuka, he tuhinga rānei nō *The Journal of the Polynesian Society*. Arā, nō te whare pukapuka o Te Whare Wānanga o Waikato te nuinga o ngā pukapuka/tuhinga, hāunga ngā mea nōku ake. I kōrerorerotia tahi ahau ki ētahi kaumatua/kuia tokotoru nō te Hokianga. Ko Bill Ngāpera, Ko Rima Edwards me Mihi Rudkin aua kaumatua/kuia. Kua whakaraupapahia ā-pakeke nei ngā rauemi, arā, ko ngā mea tawhito ki runga, e whakaraupapa ana ki ngā mea hōu.

### **Buller (1888)**

I tīpakohia tēnei pukapuka nā tōna tawhito. Ko tēnei te pukapuka tino tawhito rawa o ngā pukapuka manu o Aotearoa, ā, e mau tonu i ngā āhuatanga o te ngā manu Māori nei o Aotearoa i mua i mate ānea i karawhiua e te Pākehā. I tuhia e te kaituhi ngā kōrero mō te ngā manu nei a te Pīpīwharauoa me te Kawekaweia i roto i tō rāua tūturutanga me tō rāua rangatiratanga. Kua tuhia iti nei mō te ara rere ki tāwāhi, ā, he kōrero anō mō te āhua, ngā tae, ngā kai me ngā tikanga whakawhānau pīpī. E pēnei ana;

### **Pīpīwharauoa**

As it is usual to find the Cuckoo's egg associated with those of the Grey Warbler, we may reasonably infer that the visitor simply deposits its egg for incubation without displacing the existing ones. But the young Cuckoo is generally found to be the sole tenant of the nest; and the following circumstance, related to me by the Rev. R. Taylor, sufficiently proves that the intruder ejects the rightful occupants and takes entire possession. He discovered the nest of a Grey Warbler in his garden-shrubbery containing several eggs, and among them a larger one, which he correctly assigned to the Shining Cuckoo. In due time all the eggs were hatched; but after the lapse of a day or two the young Cuckoo was the sole tenant of the nest, and the dead bodies of the others were found lying on the ground below. At length the usurper left the nest, and for many days after both of the foster-parents were incessantly on the wing, from morning till night, catering for the inordinate appetite of their charge, whose constant piping cry served only to stimulate their activity. (Buller, 1888, p. 137)

E kōrero ana tēnei mō ngā tikanga pao pīpī a te Pīpīwharauoa. He tikanga tino rerekē, tino whakamere hoki. Ko tā rātou mahi ko te waiho i tā rātou hua ki roto i te kōhanga o te Riroriro hei whāngaihia e te Riroriro. Nā te nui o te Pīpīwharauoa ka kōpana te toenga o ngā pīpī Riroriro ki waho, ā, ko te Pīpīwharauoa anake te manu ka tupu ki te kōhanga. Ā muri i te putanga mai o te hua, ka wehe atu ngā Pīpīwharauoa ki te tūmata i tana pīreretanga o te ao.

### **Kawekaweia**

The illustration which accompanies this article, although it may have the appearance of an exaggeration, is in reality a true picture of bird-life. The Long-tailed Cuckoo, which is a native of the warm islands of the South Pacific, visits our country in the summer and breeds with us; but the task of rearing its young (as many witnesses can testify) is entrusted to the Grey Warbler (*Gerygone flaviventris*), figured in our Plate—a species that performs the same friendly office for the Shining Cuckoo (*Chrysococcyx lucidus*), another summer visitant. Drs. Finsch and Hartlaub, in their valuable work on the Birds of Central Polynesia, record the occurrence of this species in Samoa, as well as in the Friendly\*, the Society, the Marquesas, and the Fiji groups

of islands; but although it migrates to New Zealand, there is no mention of its occurrence in any part of Australia or Tasmania.  
(Buller, 1888, p. 129)

Mō wēnei kōrero o te Kawekawea, ka whakaatu mai ngā wāhi o te Moana-nui-a-Kiwa e kitea tēnei manu. Ā, he whakamere te kitea atu i ngā wāhi pēnei i a Tonga (Friendly) me Tahiti (Society) kua whakaingoatia, pēnei i roto i te waiata a *Pipīwharau*. E hia kē ngā tau kua noho nei te Māori ki tēnei whenua, ā, ka āhukahuka tonu ki ngā manu i kitea e ngā mātua tūpuna i a rātou e noho tonu ana ki ngā moutere o te Moana-nui-a-Kiwa. He mea tino whakamīharo tēnā.

### **Hongi (1893)**

Ahako te ingoa o tēnei tuhinga, he tuhinga hanga whānui nei. Ko te kaupapa pūmau ko te tukunga o ngā hua tuatahi ki ngā atua. He tikanga nei ka putaputa mai i roto i ngā tini āhuatanga maha o te oranga Māori, ehara i te mea hou. Heoi anō, ko ētahi kōrero e whai pānga nei ki wāku mahi ko ngā kōrero mō Kupe. Kua tuhia nei ngā kōrero mō Kupe, kia tāngia te whakairo mō te kaipānui, kia whakaatu ai anō hoki i te tohungatanga o Hare Hongi ki ngā kaupapa o te hītori me te tikanga. E pēnei ana ngā kōrero e pā ana ki a Kupe:

KUPE'S canoe, the Mātāhorua, was the first to discover and navigate the seas around these islands of New Zealand. When he had fully acquainted himself with the position and fertility of the land, he returned to "Tawaahi," the other side; but he left some dogs here. Kupe then described these lands to the people, telling them how the snow clung to the mountains, and also of its many fine large rivers. His words were:—"There is a fertile and beautiful island towards the east, and a desirable home between two rivers. These are the rivers' names—Te-Awanui-a-Taikehu and Waikakahi.<sup>1</sup> There is also a clear cool spring of water—Whakarongo-ki-te-uru (List to the Surges of the West)—and also the river from which I started on my return—Hokianga. The people whom I left behind are Taikehu, Nuku, and my daughter Kurareia; you may see them there. (Hongi, 1893, p. 119)

E tautoko ana wēnei kōrero i ngā kōrero tuku iho o Ngāpuhi, pēnei i roto i te tuhinga a Himiona Kāmira. E tautoko ana wēnei kōrero i te ariā, ko Kupe te tangata Māori tuatahi i tae, i whakahurahia te whenua nei a Aotearoa, i runga anō i tōna waka a Matahourua. I te tautokohia hoki ngā whakapapa i roto te tuhinga i mua i tēnei, e pā ana ki a Nuku me Taikehu.

### **Smith (1896)**

He tuhinga whakamere tēnei i puta hei tāpiritanga kōrero mō te *Journal of the Polynesian Society* i te tau 1896. He tuhinga hītori tēnei nā S. P. Smith i tuku. Ko ngā hītori nei e pā ana ki te Tai Tokerau, arā, ki ngā waka i heke mai ai i Hawaiki pēnei i a Māhūhū, i a Matahourua, i a Kurahaupo, me Mamari. Ko wētahi kōrero e whai pānga nei ki aku mahi ko ngā kōrero e pā ana ki a Mawete, tētahi tupuna whakaterere waka, i whakaterere mai i Hawaiki. He tupuna tēnā, kāhore e tino mōhio whānuitia ana, engari he tupuna tino whakahirahira anō hoki i roto i te whakapapa o te te Tai Tokerau. I puta mai ngā kōrero mōnā i te wāhanga:

Table 1. Pīpīwharauora lines 101 – 107.

Rārangi	Whakapakehatanga (translation by Hare Hongi)
101. Kia utaina atu	Am borne along to be landed
102. Te Paparoa-i-Hawaiki	On the Mountain ranges of Hawaiki, (Sandwich Islands.)
103. E tuku ki te Po.	Ere passing on to the Shades below.
104. Kia matakitaki ana	There I may view
105. Te ahi tupua	The fires volcanic
106. Toro ki Maunga-roa	Flaming over 'Mauna-loa,' (Hawaiki)
107. I a Mawete mai.	Since the days of Mawete (navigating ancestor.)

E mea nei ngā kōrero mō Mawete

The Mahuhu canoe (finally) landed at the mouth of Kaipara, and the warriors who came in her settled down on the mainland at the entrance to Kaipara, at a place named Taporapora. Mawete remained at Te Reinga and married Whatu-tahae, to whom was born Whatu-kai-marie. The younger sisters of this first born (*tuakana wahine ariki*) were Poroa and Taiko. Ngapuhi are descended from Taiko, and Ngati-whatua from Whatu-kai-marie. Poroa migrated to Waiapu, and from her are descended Ngati-Porou and Ngati-Kahu-ngunu, because Kahu-ngunu descended from those ancestors; he was born at Kaitaia. From that Ngapuhi ancestor (Taiko?) are descended also Te Rarawa tribe, besides some from the Tainui people, from Rei-tu and Rei-pae, and some of the ancient people of Kaipara who dwell at Maunganui (Bluff), and also at Tokatoka (on the Wairoa River, Kaipara) that is Taoho and others (of the Roroa *hapu* of Ngati-whatua). From them can be derived the history of the wars of old. (Smith, 1896, p. 2)

Mai i wēnei he māmā te kite atu i te whakahirahiritanga o Māwete i roto i ngā whakakapapa o Te Tai Tokerau, arā, ki te motu whānui hoki. Nā Hare Hongi ngā whakapākehātanga o Pīpīwharauora, ā, nāna te kī he tupuna whakaterere waka a Māwete. Heoi anō, ko te whakaaro nei he tupuna ia o Te Tai Tokerau anake, engari, mai i wēnei kōrero te āhua nei he tupuna ia o ngā iwi maha o motu. Ko uri nei ko ngā tūpuna heke o wētahi iwi nunui o Aotearoa, pēnei i a Ngāpuhi, Te Rarawa, Tainui, Ngāti Porou, Ngāti Whātua me Ngāti Kahungunu. Nō reira, e taea ana te kī he tupuna heke ia o ngā iwi rangatira o Aotearoa.

Hāunga wēnei kōrero, he kōrero anō hoki e pā ana ki a Te Mete. Nāna anō i tuku tēnei tuhinga ki te *Journal of the Polynesian Society*, ā, kāhore ia i tino whakaingoa te tangata nāna nei i whakapuaki te kōrero o runga. Ki wētahi kairangahau o i āiane, he tangata whakarerekē ia i ngā hītori o te Māori, ā, nāna te kōrero e whitu noa iho ngā waka i tae mai ai ki Aotearoa.

### Hongi (1898)

Ko te kaupapa o tēnei tuhinga, he tino hōhonu rawa atu. Ko ngā tikanga me ngā whakaaro o te Wharekura. Heoi anō, o roto i ngā tikanga o te wharekura ko te kaupapa e tino arotahitia ana e Hare Hongi mō tēnei tuhinga ko te whakapapa. E whai hāngaitanga te nuinga o wēnei whakapapa ki a Pīpīwharauora, ā, ko te katoa he mea kua tuku iho mai e ngā tupuna a Hare Hongi. I reira hoki tetahi tātai nui mai i a Toi-te-huatahi tae noa atu ki a Hare Hongi.

Kua tuhia mai e ahau ngā kōrero, te tautohe e pā ana ki a Whiro me wōna uri puta noa i te Moana-nui-ā-kiwa. I roto i tēnei tuhinga, kua whakaatuhia mai e Hare Hongi te whakapapa o Whiro, arā, Whiro-te-tupua, i tōna hekenga mai i a Kupe. Mai i tēnā ka puta mai te whakaaro i whānau mai a Whiro ki Aotearoa nei. I runga anō i taua whakaaro he mea hanga pōhēhē te whakatau he aitanga wōna puta noa i te Moana-nui-ā-Kiwa, e ai ki ngā whakapapa o

Rarotonga me Tahiti. I taua whakapapa hoki i whakapapahia nei a Nukutāwhiti hei te hunaonga a Kupe, ā, hei te taokete anō hoki o Ruanui.

I whakaatuhia mai e Hare Hongi tētahi atu whakapapa, ko te whakapapa o Tawhaki. Ko Tawhaki tētahi tupuna rongonui, whakahirahira hoki o Aotearoa. Kua tuhia anō hoki e Hare Hongi wētahi kōrero whakamārama mōnā i roto i te tuhinga nei, heoi anō, e whai pānga pūmau a Tāwhaki me wōnā i whakatutukihia ai i roto tēnei rerenga o *Pīpīwharauoa*;

**Table 2. Pīpīwharauoa lines 99 – 106.**

Rārangi	Whakapakehatanga (translation by Hare Hongi)
99. Te Tai-kakare-rua	These tides of double-current (Equatorial).
100. Te whaka-Tawhaki nei a ahau,	As I, like the godly Tawhaki
101. Kia utaina atu	Am borne along to be landed
102. Te Paparua-i-Hawaiki	On the Mountain ranges of Hawaiki, (Sandwich Islands.)
103. E tuku ki te Po.	Ere passing on to the Shades below.
104. Kia matakitaki ana	There I may view
105. Te ahi tupua	The fires volcanic
106. Toro ki Maunga-roa	Flaming over ‘Mauna-loa,’ (Hawaiki)

He ariā whakawero i tōku hinengaro tēnei. Ko ngā kōrero mō Tawhaki, i roto i ngā hītori, i ngā kōrero tuku iho o Ngāpuhi. Ki roto i te rohe o Te Tai Tokerau, e mea ana ko Tāne te atua i piki atu ai ki ngā rangi-tūhāhā, ā, nāna anō i tiki atu i ngā kete e toru o te mātauranga. E tautokohia ana tēnei e te karakia e mōhiotia whānuitia ana “Tēnei au, tēnei au, te hōkai nei taku tapuwae.” Heoi anō, ki te toenga o ngā iwi o te motu ko Tawhaki tēnā i tiki atu ai i ngā kete e toru o te mātauranga. Ā, kua whakaingoatia nei a Tawhaki ki roto i a *Pīpīwharauoa*, ā, i roto nei i wēnei whakapapa nō Ngāpuhi.

Ko te whakapapa whakamutunga ki roto i te tuhinga nei he tino nui. Ko te tātai hononga tēnei o Hare Hongi, mai i a Toi-te-huatahi. E whakaatu atu nei i tōna tātai rangatira mai i a Toi ki a Puhi-kai-ariki, Te Hau me Rāhiri.

### Hongi (1910)

He tuhinga whakapapa ano tēnei tuhinga. Ko te totohe, arā, te mea whakapōhēhē nei, ko tēnei; “me pēhea rā tētahi tangata kotahi e whai uri ki wētahi motu e toru o te Moana-nui-ā-kiwa, ahakoa 20 noa iho ngā tupuranga ki muri. Ko Ruatapu tēnei tangata, ā, e ai ki ngā kōrero, he uri wōna ki Aotearoa nei, ki Tahiti me Rarotonga. Ko Ruatapu te tama a Uenuku, ā, he maha ngā kōrero e karapōti nei a Uenuku. Ko ia anō te take i wehe atu a Turi, Ruatapu me Nukutāwhiti i Hawaiki kia rapu whenua nei i Aotearoa. Hāunga anō wērā kōrero, kua tuhia mai hoki ko tētahi pūrākau nō Te Tai Hauāuru, e pā ana ki a Ruanui me Nukutāwhiti. E whai pānga ana tēnā ki a *Pīpīwharauoa*;

Our brethren of the North-western Coast have a similar story equally old. It is to the effect that Nuku-tawhiti and his younger relative Rūānui, who, for the purposes of this enquiry, may be identified as Uenuku-tawhiti and Ruatapu-nui—for the period is identical and the names nearly enough so—had a personal disagreement. It arose about two houses which they happened to be building and finishing about the same time. The houses stood on each side of the mouth of the large river of Hokianga, and, as it happened, Rūānui had his finished first. He at once prepared for its ceremonial dedication—they were important buildings—upon which Nuku asked him to defer it awhile till his own was completed, then they might be dedicated together. Of course Nuku urged this on the score of seniority, but Rūānui abruptly declined to assent to

the proposal or further submit to the authority. Rūānui then, to show his independent power (or *māna*), under Tangaroa, over the sea, commanded or invoked by *karakia* a whale to come forward into the Heads as a sign at the ceremonies of dedication. (Hongi, Ruatapu, Son of Uenuku, 1910, p. 92)

He kōrero anō tēnā mō te pūrākau rongonui nō te Hokianga. Ahakoa he āhua rerekē, ko te nuinga o ngā kōrero he rite. Ko tētahi mea ka āhua whai totohe, ko te whakarerekētanga o ngā ingoa nei a Nukutāwhiti, me Ruanui. Kua whakarerekētia ki a Uenuku-tawhiti, me Ruatapu-nui. I runga anō i tērā whakaaro, e ai ki te Tai Hauāuru ko Uenuku-tawhiti, arā, a Nukutāwhiti te matua o Ruatapu/Rūānui. He rerekē ngā kōrero tuku iho o Te Rarawa, arā, ngā kōrero nei a Himiona Kāmira kua whakamārama ki runga nā.

### **Hongi (1911)**

Ko tēnei pukapuka he tino puiaki nei. Torutoru noa iho ngā pukapuka nei, ā, koia anake te pukapuka i tuhia ai e Hare Hongi. I tuhia e Hare Hongi tēnei pukapuka i te tau 1911, hei pukapuka whakatakoto kōrero mō te pūkoro. Nōna katoa ngā kōrero o roto, ā, kei roto tonu i te reo tūturu o Ngāpuhi. Anō nei ko te pukapuka tino whakahirahira mō te taurira Māori, te taurira hoki o te Māori. Kua whakatauhia hoki e Hare Hongi wōna ake whakaaro, wōna ake whakaakoranga hei werohia te hinengaro. Te nuinga o wēnei whakaaro he rerekē ki ngā whakaaro e meinga ana he mea tuku iho o te Māori. He rerekē ki te nuinga o ngā iwi o te motu, ā, nā tērā horekau rā te toenga o ngā iwi Māori i tino tautoko i a ia. Heoi anō, ko tētahi mea tino rawe e pā ana ki tēnei pukapuka reo Māori, kua tuhia e te Māori. Te nuinga o ngā pukapuka reo Māori i aua wā, i tuhia ai e te Pākehā, arā, e ngā mihingare me ngā kaimahi kāwanatanga hoki. He pukapuka e tino mātotoru nei ki ngā kōrero tūturu o te ao kohatu, ngā kōrero mai i te reo, tae noa atu ki te tapu, te noa, te māuiui, te whakataukī, ngā mārama, ngā pūrākau, ngā pakiwaitara, arā noa atu, arā noa atu. Ka taea hoki te whakarite atu ki te reo o iāianeī, me te titiro atu ki ngā rerekētanga i waenganui i ngā reo. Mai i tēnā, ka puta mai te pātai, nō hea taua āhuatanga o te reo? He mea tūturu tēnā nō te ao Pākehā kē rānei? Ā, me te werohia i te hinengaro mena he tika, he hē rānei wētahi āhuatanga o te reo, o tōku reo.

As there are already available several hand-books on the Māori language, including grammars and vocabularies, it may seem surprising to some that another should now be added to the list. It cannot however be denied by scholars, that the efforts of previous writers are not altogether adequate to the scientific study of the subject. This remark is not intended to depreciate the merits of other works, but is assigned as a reason for the present production. (Hongi), 1911, p. iii)

For Dialects of the Māori tongue we must pass to the consideration of the speech in use at the different island-centres of Polynesia. These occur within a triangle running from New Zealand and the Chatham Islands in a straight line to Easter Island, thence in a straight line to the Sandwich Islands, thence straight back to New Zealand. In this triangle we find the Chatham Island dialect, the Tongan dialect, the Niuean dialect, the Rarotonga dialect, the Samoan, Tahitian, Marquesan, Mangarevan, Easter Island (nearly pure Māori), and Hawaikian. The islanders in the above-defined region all speak a dialect of Māori, and an examination will demonstrate (with the leave of etymologists) that the Māori is the most pure, the least affected by corruption of phonetic decay. (Hongi), 1911, p. vi)

He tino tohu anō hoki wēnei momo kōrero i te mātau o Hare Hongi. Kua whakaatu mai wērā pūmanawa puta noa i tēnei pukapuka. Ko tētahi kōrero e tika ana mōku kia whakīna ko tōna whakahua whakamutunga e pā ana ki te reo Māori me tōna tūturutanga. He ariā whakamere tēnā, arā, ko te reo Māori te reo kua whakawaimaoringia iti rawa o ngā reo o te Moana-nui-ā-Kiwa. He kaupapa anō tēnei e whai atu ana i wētahi rangahau motuhake, ā, he tino whakamere te kite atu i ngā hua.

### Hongi (1911)

I roto i tenei tuhinga a Hare Hongi, ka kōrerotia mō ngā tūpuna tokorua nei a Whiro raua ko Toi. He tautohetohe whakapapa tēnei, e taurite ana te whakapapa o te Māori, me te whakapapa o ngā Māori nō Rarotonga. E ai ki ngā kōrero ko Whiro tētahi tūpuna toa, tūpuna tere o ngā Māori o Aotearoa, me ngā tangata o te Moana-nui-a-kiwa. Mai i a Rarotonga (Iro) tae noa atu ki Tahiti (Hiro) Hawaii (Hilo) me Aotearoa (Whiro). Mō ngā kōrero kia Toi, kōia ia anō hoki ko tētahi kaiwhakatere waka i ū mai ki Aotearoa, ā, ka puta mai wētahi kōrero ki a ia i te whiti tuatahi, te rārangi e mea ana;

**Table 3 Pīpīwharauora lines 51 – 55**

Rārangi	Whakapakehatanga (translation by Hare Hongi)
51. Ko te uri o Toi	The descendant of Toi (ancestor)
52. Ka ai he urunga	May rely upon that
53. Taka ki te moana	When borne on the ocean
54. O Totara ka maanu	On the floating Totara (canoe).
55. Me ko Tangaroa— haere	Were it Tangaroa's voyage

E ai ki te tuhinga nei, ko ngā ingoa a Toi, ko Toi-kai-rākau me Toi-te-huatahi. He ingoa ēnā e putaputa mai i roto i ngā whakapapa tūturu a te Māori. I roto anō i te tuhinga nei ka putaputa mai wētahi kōrero mō Tawhaki, mō Raiātea me Tahiti-nui, arā, e whai hāngaitanga anō ki te waiata pūtōrino nei a *Pīpīwharauora*.

### Hongi (1912)

I te tau 1912, i putaina anōtia e Hare Hongi tētahi tuhinga e tapa ana ko *Whiro and Toi*, ā, e kōrero tēnei e tāpiri atu ki āna kōrero o mua. Ka whakawhānui ake ia i ngā kōrero mō Whiro me Toi, me wētahi atu kōrero mō ngā iwi o Aotearoa, me ngā waka i ū ki taua whenua. I tāpiritia hoki e Hare Hongi, wētahi waiata e rua, e hāngai pū ana ki a Whiro raua ko Toi. I roto i wēnei waiata he maha ngā hononga i puta ake ai ki *Pīpīwharauora*. Pēnei i ngā kōrero mō Whatonga, Tawhiti-nui, Tawhaki, Rehua, Tonga-nui me te kai e mea ana ko te Kuru. He tino mīharo ngā kōrero mō te kuru, e hāngai pū ana ki tēnei wāhanga o *Pīpīwharauora*;

**Table 4. Pīpīwharauora lines 121 - 122**

Rārangi	Whakapakehatanga (translation by Hare Hongi)
121. Ka Kuru mai te Taro	The Bread-fruit and Taro
122. E ora ake ana.	Sustaining me the while.

I wēnei rā, kāhore tātou e tino rongu kōrero e pā ana ki te kuru ki Aotearoa nei. E ora tonu ana te taro ki wētahi wāhi mahana ki konei, engari anō te kuru, kāo, kāhore i te tino rapua ki konei i aiānei. E pēnei ake ngā kōrero a Hare Hongi i roto i tana tuhinga;

“It was in the year 1891, that I collected these epics and the very important explanatory notes, from two worthy old exponents of Maori lore, namely, Ngeru and Te Kuku. They lived together “far from the madding crowd,” at a remote village known as Tauko-kako, outside of Hawera, Taranaki. It is here seen, notwithstanding anything which has hitherto been stated to the contrary, that the Maori was quite well acquainted with, and still discusses the Kuru-fruit of the Central Pacific.—Hare Hongi” (Hongi, Whiro and Toi (2), 1912, p. 38)



E mea atu ana tēnei, ahakoa kāhore i te kitea taua kai ki Aotearoa nei, e mau tonu ana ki te hinengaro o te Māori, i roto anō i ngā hītori onamata. Anā, kua whakapuaretia tēnei ki te whakaaro, aini pea i mauria mai e ngā tūpuna taua kai ki Aotearoa nei, engari, e kore e taea te whakatupu ki ngā whenua nei. Pēnei ana ki ngā manu nei a te *Pīpīwharau* me te Kawekawea. Kua whakaingoatia ngā whenua pīrere o ngā manu nei ahakoa he aha kē raini te tawhiti atu i Aotearoa nei. Ka puta mai te whakaaro aini pea ka āhukahuka nei ngā manu i roto i ngā kōrero i tuku iho i ngā mātua tūpuna, ahakoa e hia mano tau te roa kua noho nei te Māori ki tēnei whenua. Ka nui te mīharo.

### **Hongi (1918)**

Ko tēnei te tuhinga tuatahi ka kitea tēnei waiata pūtōrino o onamata. Ko te tino kaupapa matua o tēnei waiata, e tātaki ana i te pīrere o te *Pīpīwharau* me te Kawekawea, mai i Aotearoa, tae noa ki Tonga, ki Tahiti me Hawaii. I reira ka whakaingoatia ko ngā wāhi rangatira me ngā whakapapa hoki o ia motu. Ka whakaingoatia hoki ko ngā tūpuna o te Tai Tokerau, pēnei i a Kupe, a Toi, a Mawete me Tupuwhenua. Kei te Tāpiringa A (Appendix A) te katoa o ngā kupu, kua whakarārangihia, kua whakanamahia hoki. E mea nei ngā kōrero whakamārama i tuhia e Hare Hongi ki taua tuhinga.

Whereas in the first stanza the references and allusions are all of a local order; in the second stanza the Poet, in fancy takes an aerial trip from the North Cape over the Tonga, Tahiti and Hawaiki Island-groups. Of this, there can be no mistake; for the references and allusions and the particulars given are unmistakable. To any person acquainted with the references, this *waiata* was a source of pure delight. This was so much the case that forty and fifty years ago, it was a favorite and particularly well-known *waiata* amongst the Ngā-Puhi people. No doubt such old men as Re Te Tai and Rihari Mete (both of Hokianga) would still know it.

Ahakoa te roa o tēnei waiata, koinā noa iho ngā kupu whakamārama i tuhia e Hare Hongi. I whakapākehātia hoki ia te waiata, kia māmā ake te whai atu i te tino ia o ngā kōrero. Nōnā anō te whakapākehātanga, ā, i wētahi wāhanga o tērā ka whai wāhi mō te tohe, arā, he matawaenga ētahi o ōna whakapākehātanga. Ka whakamere nei mena kei roto i ōna tuhinga e mau nei a Te Puna Mātauranga o Aotearoa (National Library of New Zealand) i ētahi atu whakamārama mō tēnei waiata. Āra, ko te pātai nui, ko wai rā te kaitito. Heoi anō, ko tētahi mea e whakamere ana ko tōna whakaingoatanga i ngā tokorua i mōhio tonu te waiata. Ko Rē Te Tai me Rihari Mete ērā tāngata, ā, kei roto i te pukapuka *Karanga Hokianga* kua whakarāngi ki raro iho nei, ko ētahi kōrero nō Rē Te Tai e pā ana ki te Hokianga.

### **Hongi (1920)**

He tuhinga whakamere whakaharahara tēnei. Kua whakatauhia nei e Hare Hongi wōna ake whakaaro e pā ana ki te whakapono a te Māori. Kei te upoko o te kōrero kua tuhia kētia e te kaiētita wōna ake whakaaro mō ngā kōrero a Hare Hongi. Mai i tēnā ka puta mai te whakaaro, te pātai o te tino mahi a te kaiētita, ā, he pēhea te nui o ngā kōrero ka ētitatia, ka tīnīhia e rātou kia ngāwari, kia rata ki ngā taringa o te kaipānui. Ahakoa nō Hare Hongi ngā kōrero nei, kei te kaiētita te kupu whakamutunga, ā, kei a ia te mana ki te whakarerekē, te tapahi, te tāpiri hoki. Heoi anō, me hoki anō ki ngā kōrero a Hare Hongi. Ko tōna kōrerotanga tuatahi e pā ana ki Rangiatea, e mōhiotia whānuitia ana ko Raiatea.

It seems then to be quite clear that the Maori reached a stage of reasoning which satisfied him that Rangiatea (in union with Papa, i.e., solid-matter, fem.) is accountable for all visible phenomena. He therefore placed Rangiatea (in short, Rangiatea) first in his pantheon, thus:

*Rangiatea* (the Atea and Wakea of the Central and Northern Pacific); Clear-Space; Light; Sky; Heaven; Light-of-heaven; Heavenly-Light; Light-of-Life; Heavenly-

Father; Sky-Father. It is by these attributes that Rangi came to be regarded as the Father of the Sons-of-Light (and so, of man himself), thus:

Rehua; regarded as being the brightest of the sons of the Sky-Father. Rehua is symbolised in the star Sirius, whose train of attendants (which form the constellation of Canis Major) is referred to as: “Te Putahi nui o Rehua” (Hongi, *The Gods of Māori Worship*, 1920, pp. 25-26)

E pēnā anō ngā kōrero mō Rēhua me te Rua Pātiki. Kua whakaingoatia aua whetū ki roto i te waiata *Pipīwharau*;

“Te Wai-whakaata o Rehua”; this latter indicating the part enclosed by the triangle of stars which end the train: The reflecting-mirror of Rehua. Speaking in a purely astronomical sense the Maori says: “I puta a-uira mai a Rehua; i ma te Rua-Patiki taana putanga iho; no te roanga o te rerenga ka whakatangata haere i a ia. Na, koia tena e tau iho na; me te putahi, me toona wai-whakaata ano.” Or: Sirius made his advent after the manner of lightning (electricity); he made his appearance *down through* the Coal-sack (Dark hole near Southern Cross). After flying for a considerable time and distance he gradually assumed his present definite form. So that is him now settled above there, with his train of attendants and his reflecting-mirror. (Hongi, *The Gods of Māori Worship*, 1920, p. 26)

Ā, mai i reira ka whakaputahia anōtia e Hare Hongi wētahi kōrero whakamere mō te whakapono tūturu, whakapono tawhito o te Māori, arā, e pēnei ana;

Maori religion, then, was entirely satisfying for him. He was not taught that in order to ensure his future salvation, it was necessary for him to fully believe in a matter which was largely foreign to himself and to his own faith. His Faith taught him that when he died his spirit would pass on to join those of his ancestors who had gone on before him. In this faith he was perfectly satisfied. Death held no terrors for him. And so it is that even to this day the average Maori has no fear of death; to him, it is simply a passing on in spirit to rejoin his ancestors. (Hongi, *The Gods of Māori Worship*, 1920, p. 28)

He kōrero whakamere anō tēnei. Wēnei momo kōrero he rerekē ki ngā kōrero e rangona whānuitia ana i ngā rā o Hare Hongi, me wēnei rā hoki. E ai ki tāna, horekau kē ngā Māori i te matakū ki tēnei mea te mate, nā tō rātou whakapono ka whakarangatira rātou pērā ki ngā tūpuna i hemo noa atu i mua i a rātou. He mea whakamere anō hoki ko ngā kōrero mō te whakapono, ā, ki tā te Māori titiro horekau tērā mea te whakapono i tetahi mea tūturu, engari ko ngā tikanga oranga kua whakapōtitia ai e ngā tikanga whakapono.

### **Hongi (1922)**

He tuinga tēnei i whakatakotoria e Hare Hongi ki te *Journal of the Polynesian Society*. He kupu poroporoaki, he tangi ki te kairangahau rongonui a S.P Smith i mate ai i te tau 1922. He hoa tata rāua nā tō rāua mahi tahi ki te *Journal of the Polynesian Society*. I roto i tēnei tuinga i whakaatu nei a Hare Hongi i tōna tohungatanga ki te reo, ki ngā tikanga Māori hoki. Ka whakaatu anō hoki i tōna pūkengā kaiora hei kaikōrero, me tōna matatau ki ngā whakataukī kōrero tawhito o te Māori. I roto anō i tōna poroporoaki i whakapuakina e ia wōna ake whakaaro pā ana ki Hawaiki me wōna tikanga. E ai ki a ia nā wōna kaumatua ia i ako ki ngā kōrero mō Hawaiki, ā, koia ngā kōrero tika, ngā kōrero tūturu ki taua wāhi.

kei whea rawa te whenua e kiia nei ko Hawaiki; ara, te whenua i putake mai ai te iwi nei te Maori. E hara, kahore, e kore ano tena e kitea. Tuatahi te Hawaiki i putake mai ai te tangata Maori, ko te takapu tonu o te whaea; ko tena waahi pouri hoki tena. Tuarua te Hawaiki ko te kopu tonu o te tupuna, o Papa-tu-a-nuku; ko tena waahi pouri

ano tena. Tuatoru te Hawaiki, ko te Ao-o-te-po, ko te Ao-o-Rua-mata-kerekere, o Rua-mata-pouri, o Hine-nui-te-po. Koia ena ko ngā Hawaiki i putake mai ai te iwi Maori; e ai ko oku nei kaumatua. E hara katoa ngā Hawaiki tu-a-motu i te Moana-nui-a-Kiwa; he ingoa whakatau ena, he ingoa tapatapa. Erangi a aku e ki ake nei, ko te tuturu Hawaiki; ko te waahi i hangaia mai ai te tangata, Inahoki:—

“I hiku kau ano te putanga mai o te tangata ki tenei ao;  
A, ka hoki atu ano ki te taha i hangaia mai ai.”

Tena ra ko koe; katahi na ka kitea atu e koe te tuturu o Hawaiki. Ko tā te Maori korero, moonā ake ano; e hara i te mea mo ngā iwi maha nei o te ao.

thee who so strenuously sought the whereabouts of the original Hawaiki-land; the land whence originated the Maori race. Ah, that may not be; for methinks (as a land) that cannot be found. The first Hawaiki (to which the Maori refers his being) is the actual womb of his mother; that is a place of total darkness. The second Hawaiki (to which he refers his origin) is the fertile womb of his ancestress, Mother Earth (Papa-tu-a-nuku); that also is a place of total darkness. The Third Hawaiki (to which he refers his origin) is the realm-of-darkness; the realm of Rua-mata-kerekere, Rua-mata-pouri, Hine-nui-te-po. Those are the “Hawaiki” from which the Maori race originated; as my elders taught to me. These island Hawaikis of the Pacific Ocean of Kiwa, are merely nicknames. Those which I have here set down are the true Hawaiki whence originated man. For instance:—

“Man's appearance in this world is purely transient, For, in a trice, he returns to the place whence he was created.”

Greetings unto thee, in that thou canst now see the original Hawaiki itself.

The Maori speaks for himself, refers only to his own race-origin; he refers not at all to that of the many other races of the earth (Hongi, He Kupu Poroporoaki, Tangi, Aumihī atu hoki ki a Te Mete, 1922, pp. 76-78)

Kua tīkina atu wēnei o ngā kōrero ki te whakaatu i ngā whakapono nei a Hare Hongi, e pā ana ki te kāinga tūturu o te Māori. E mea ana ia horekau tēnei wāhi a Hawaiki i te whenua, engari ko wētahi wāhi pōuri e toru. Arā, ko ngā wāhi i pūtake ai te tangata, ko te takapū o te whaea, te kōpū o Papa-tū-ā-nuku, me te te Ao-o-te-po. He rerekē wēnei ki ngā tirohanga o te Māori o iāianeī. E tautokohia ana hoki wēnei i ngā kōrero mō te whakapono o te Māori kei raro iho nei.

### **Best (1922)**

I tikina atu e ahau wēnei tuhinga i runga anō i te hōhonutanga o ngā mātauranga o roto. I tuhia rā tēnei pukapuka i tērā rautau, ā, he momo tuhinga tēnei e kore e kitea i wēnei rā. Ahakoa nā Elsdon Best ngā kōrero nei nā Hare Hongi anō i tākohā wētahi mātauranga e pā ana ki ngā whetū, ngā whetū mārama me te rā anō hoki. I reira ka whai hononga ki te waiata *Pīpīwhararoa* nā te whakāina o ngā tini whetū, ngā whetū nei e whai whakahirahiratanga ki a Ngāpuhi. E pēnei ana ngā whetū nei;

**Table 5. Pīpīwharauora lines 46 - 50**

Rārangi	Whakapakehatanga (translation by Hare Hongi)
46. Tatao mai te kohu	The fog is draping
47. Te riu ki Te Hapanga	The channel (keel) of Te Hapanga
48. Kei tirohia matatia	Lest mortal eyes gaze upon
49. Te Rua-Patiki	The 'Coal-sack' (near Southern Cross)
50. E tuwhera noa mai ra.	Which ever stands open yonder.

Patiki, Te           The Coal-sack.  
 Rua-patiki, Te    The Coal-sack.  
 Rua o Mahu, Te   The Coal-sack. (Stowell.)  
 Whai-a-titipa, Te The Coal-sack. (W.)  
 Naha               The Coal-sack. (W.) (Best, 1922, p. 33)

The word *mahu* appears somewhat often in star-names. One gives Mahutonga as a name for the Southern Cross, which does not seem to have been confirmed. Stowell seems to give Mahu and Mahutonga as names of a star of the south that remains invisible, and the Kahui o Mahutonga, or Flock of Mahutonga, as a name for the Southern Cross; while the Coal-sack is the Rua or Pit of Mahu—presumably the place originally occupied by that erratic orb. (Best, 1922, p. 37)

## Puanga

**Table 6. Pīpīwharauora lines 62 – 65**

Rārangi	Whakapakehatanga (translation by Hare Hongi)
62. Poipoia ake a ahau	Raise me gently aloft
63. Te wai o Puanga	To the waters of Rigel (in Orion)
64. I tawhana ai	Which give the curve to
65. Te takere Marama.	The keel of the Moon.

Puanga                                   Rigel in Orion. (South Island)  
 Puangarua                               Rigel in Orion. (Stowell)  
 Pua-tawhiwhi o Tautoru               Rigel. (Stowell)  
 Tira o Puanga, Te                       The Stars in Orion's Belt. (W.) (Best, 1922, p. 31)

“The star Puanga is Rigel in Orion. A native authority has said: “The task of Puanga is to strive with Matariki (the Pleiades) that he may gain possession of the year.” This remark is illustrated by the fact that on the eastern coast of the North Island the commencement of the Maori year was marked by the heliacal rising of the Pleiades, but in other parts, notably the Ngapuhi district and the Chatham Islands, the year commenced with the cosmic rising of Rigel. The first new moon after such appearance of Rigel was the precise commencement of the year, according to another authority. Shand states that the three bright stars in Orion's Belt are called the *whata*, or food-store, of Puanga, by the Moriori. A Ngapuhi informant states that when Rigel appeared in the morning the village plaza was swept, referring to the function of welcoming its appearance. Rigel is said to be the parent of Aotahi (Canopus). When

Rigel appears, we are told in Mr. White's notes (probably from a Ngapuhi source), offerings of *tapu* food are made to it, and certain charms or invocations are chanted to it. (Best, 1922, p. 38)

Mai i wēnei kōrero he pūrangiāho te kitea i te whakahirahiratanga o wēnei whetū. Ko Puanga tētahi whetū e putaputa mai ana i ngā kōrero, ngā tuhinga hītori o te Māori, ā, he whetū anō hoki e tū whakahirahira ki te iwi o Ngāpuhi. Ā, e meatia ana hoki tēnei pukapuka ko Puanga, he whetū ārahi waka i te hekenga waka o nehe rā. Hāunga anō wērā kōrero e mea ana hoki mō Ngāpuhi, ko Puanga te whetū o te tau hou, ehara ko Matariki.

### **Andersen (1934)**

Koia tēnei ko te pukapuka tawhito rawa mō te taonga pūoro, ā, ko tēnei te pukapuka tuatahi i tino rangahaua ngā taonga pūoro a te Māori. Nā Johannes C. Anderson i tuhi i te tau 1934. I wōna wā, he tangata tino mōhio, tino rongonui i roto i te ao kairangahau. I ngā rā o mua, nāna anō i whakatika te *Journal of the Polynesian Society*, ā, me te *Transactions of the New Zealand Institute* mō ngā tau e maha. He hoa tata ia ki a Elsdon Best me Herbert Williams, ā, i tautoko hoki ia i a Tā Apirana Ngata i tana tuhinga o *Ngā Mōteatea*. He pukapuka hōhonu tēnei mō ngā taonga pūoro a te Māori. He nui ngā kōrero mō te pūtōrino, arā, me pēhea te whakatangitangi, me pēhea te hanga, ā, he kōrero anō mō te waiata pūtōrino. Ko tētahi mea tino mīharo i roto i te pukapuka nei, i tāngia e Andersen te katoa o te waiata *Pīpīwharauoa* i roto i tana pukapuka, ā, i tuhia anōtia e ia wānā ake kōrero whakawhānui, tāpiri atu ki ngā kōrero whakawhānui i tuhia ai e Hare Hongi. Mō te waiata pūtōrino;

Te Rangi Hiroa has told me that he thought he had heard that words could also be uttered through this instrument. Elsdon Best has recorded songs sung to accompany the *putorino*, but he does not say they were sung through the instrument; probably it was the accompanying voice. The Maori of the Waiapu district, however, stated that words were spoken or breathed into the instrument, and these could be understood at a considerable distance. If so, then both instruments played on Mokoia by Tutanekai and Tiki—or Tiki only—might have combined to agitate the heart of Hinemoa. (Andersen, 1934, p. 278)

Āe, he totohe tēnei kua werohia nei te hinengaro mō te wā roa nei. Ko te pātai matua e pā ana ki te waiata a *Pīpīwharauoa* i ngā rā o mua, mēnā i waiatatia ai hei waiata tautoko ki te pūtōrino, i puta rānei pea i te pūtōrino i te whakatangi o te kaiwhakatangi. Ki tā Te Rangi Hiroa, e taea ana te whakapuaki kupu mā te whakatangi pūtōrino, heoi anō kāhore rā Elsdon Best i whākina mō tērā. E ai ki ngā kōrero, ko te tohunga anake e taea ana te kapo ngā kupu kua puta mai i te pūtōrino, nō reira, i runga anō i taua whakaaro, āe, i puta te waiata *Pīpīwharauoa* nei i te pūtōrino. Mō ngā kōrero kia Te Peehi, aini pea horekau ia i te tohunga ki tēnei momo taonga pūoro, ā, kāhore taea e ia te kapo ngā kupu i puta mai i te pūtōrino.

### **Kaamira (1957)**

E mātotoru ana tēnei tuhinga ki te mātauranga. Ko te kaupapa, ko Kupe me ngā kōrero tawhito e pā ana ki a ia, me Matahourua, a Nukutāwhiti, me Ngā-toki-matahourua. E hāngai ana hoki ngā kōrero ki ngā mahinga i Hawaiki, tae noa atu ki te terenga mai o ngā waka, me te tatūnga mai o ngā waka ki te wahapū o te Hokianga. He nui ngā kōrero o roto, he nui ngā mātauranga, he nui ngā karakia hoki, ā, kua tuhia rā hoki ki te reo tūturu o Te Rarawa. Nā Himiona Kaamira ngā kōrero i tuhi, ā, nā Bruce Biggs i whakauru ki te *Journal of the Polynesian Society* i muri atu i te matenga o Himiona Kaamira. Nā te nui o te mātauranga o roto, me ngā karakia, ngā pūrākau, ngā pakiwaitara hoki, he tino whakahirahira tēnei rauemi mō ngā ākongā, ngā kaihītori me ngā kairangahau o tēnei wā. He maha ngā kōrero me ngā hītori e pā ana ki te Hokianga, ā, ka putaina hoki ētahi wāhanga o *Pīpīwharauoa* ki tēnei tuhinga. Puta noa i te tuhinga *Kupe*, he kōrero e whai pānga atu ana ki a *Pīpīwharauoa*, anei wētahi:

## Tuputupuwhenua

Table 7. Pīpīwharauoa lines 33 – 35

Rārangi	Whakapakehatanga (translation by Hare Hongi)
33. Tuwhera ki te rua	Whence opens the cavern
34. O te taniwha i mua	Of the old-time monster
35. I a Tupu-whenua,	In the days of Tupu-whenua. (Aboriginal ancestor.)

*Ko te whiriwhiri a Kupe i ngā tāngata mo tōna waka, mo te haere mai ki konei. Ko ngā tāngata ēnei: Ko Kupe, Kura-marō-tini, Te Mauru, Wai-ehua II, Tama-ki-te-Hikurangi, Tamatea-uri-haere, Rua-rangi, Ripi-i-roa-iti, Te Rangi-pouri, Tupu-te-ururoa, Pari-o-taane, Tiirairaka, Kahu-nui, Whaauri, Te Tuhi-o-te-poo, Rangi-riri, Tuputupu-whenua, Matino, Makaro, Ko ngaa tangata enei o Hawaiki-rangi (Kaamira, 1957, p. 218)*

Ka tae mai te mahara ki a Kupe, kia waiho e ia tana tamaiti, a Tuputupu-whenua, hei maataapuna mo Hokianga. I te ata, i haere ai a Kupe, Ka mauria e ia tana tamaiti, a Tuputupu-whenua, ki te puna. I too raaua taenga ki te puna wai, ka poroporoaki a kupe ki te tamaiti, ka mutu. (Kaamira, 1957, p. 219)

He maha ngā kōrero o roto i te pukapuka e hāngai pū ana ki te waiata *Pīpīwharauoa*. Nā te nui o ngā kōrero, kua tuhia anake e ahau ngā kōrero mō Tuputupuwhenua, ā, me ngā tangata o runga o te waka o Matahourua. Hāunga wēnei kōrero, e whai hāngaitanga wētahi atu kōrero pēnei mō Kupe, mō Hawaiki, mō Nukutāwhiti, mō Ngātokimatahourua, mō Uenuku, mō Te Puna o te ao Mārama, mō Māui, mō ngā taniwha a Arai-te-uru me Niua, mō Ruanui me Mamari. He tino puna mātauranga tēnei pukapuka mō ngā akonga o i āiane me ngā uri o Rāhiri.

### Keene (1975)

He pukapuka tino whakamere tēnei. He pukapuka tēnei e mātotoru nei ki ngā tāhūhū kōrero, ngā pūrākau, ngā pakiwaitara tūturu o te Tai Tokerau. He Pākehā a Florence Keene, ā, i ngā tau ngāhuru o ngā tau 1970, i hāereere ai ia ki ngā tōpito o te Tai Tokerau ki te kōrero tahi ki ngā kaumātua o aua wā. I tuhia e ia ngā kōrero i rongo ai ia, tae noa ki tēnei wā, kua noho tēnei pukapuka, hei rauemi pūmau mō te ākonga o Te Tai Tokerau. Ahakoa kua tuhia ki te reo Pākehā, ko ngā tino ngako e mau tonu ana. He tini hoki ngā kōrero e hāngai ana ki taku kaupapa, arā, mai i a Kupe, tae noa atu ki a Ngātokimatahourua, ki a Mamari, ki a Nukutāwhiti, ki a Ruanui, ki a Mataatua, ki a Puhi, ki a Rāhiri, ā, he kōrero anō e pā ana ki ngā kōrero tawhito me ngā tikanga anō hoki o Ngapuhi, e hāngai ana hoki ki *Pīpīwharauoa*. He whakamārama anō hoki mō te manu Pīpīwharauoa:

Pipi-wharau-roa is the name given by the Maoris to the shining cuckoo, which has a proud place in their proverbs:- “*Ka tangi te pipiwharauoa, ko ngā karere a Mahuru*”, “*when the shining cuckoo calls, he is the messenger of Mahuru*,” who was the personification of spring in Maori mythology. *Pipiwharauoa* means the “Far-shed-chick”, a name which, to the old time Maori, embraced the whole story of the gallant little bird’s journey across the seas. (Keene, 1975, p. 82)

Ahakoa te nui o ngā kōrero o roto i te pukapuka nei, i tīpakohia e ahau tēnei paku kōrero i te mea he hanga rite ki ngā rerenga tuatahi o *Pīpīwharauoa*, arā;

Table 8. Pīpīwharaura lines 1 – 4

Rārangi	Whakapakehatanga (translation by Hare Hongi)
1. Pipi-wharau-roa!	Shining Cuckoo!
2. Kawekaweā!	Long-tailed Cuckoo!
3. Te tangi iho nei	Singing downwards to me
4. Karere o Mahuru;	Messengers of Spring;

Nō reira, e tautokohia ana tēnei ngā kōrero tuku iho o Ngāpuhi, arā, ko te Pīpīwharaura te karere o Mahuru, ā, i pīrere atu ki whenua kē, hei karo i te wā makariri. He whakamere te whakapākehātanga o te ingoa Pīpīwharaura, arā, ko te “Far-shed-chick” ahakoa ka pao, ka whānau mai wānā pīpī i Aotearoa nei. Ko te whakapākehātanga o te kupu “wharau” ki tā te tikinare o Wīremu, ko te “*travel, particularly by water*”. Nō reira kei roto anō i tōna ingoa ko ngā kura huna e mau nei i ānā mahinga.

### Motuti Community Trust (1986)

Ko tēnei pukapuka he tino taonga ki te iwi o Ngāpuhi, arā ngā uri o Rāhiri. He tino taonga i te mea, he mātotoru ngā kōrero o roto, ā, kua tuhia rā hoki ki te reo tūturu o te Hokianga. Nā Motuti Community Trust i whakarauika mai ngā kōrero, mai i tētahi hui i tū ai i te tau 1903. Ko te take o taua hui, ko te whakatau nō wai, nō hea tō ratou kokoraho ki te whenua. Ko wētahi o ngā rangatira i kōrero i taua hui ko Rē te Tai, ko Heremia Te Wake, ko Wiripo Ngaperā me Amuketi Himona. Hāunga te rangatiratanga o ngā kōrero, kei roto rā ko te reo o te rautau ki muri, ā, kua whakakohatu nei mō ngā tamariki, mō ngā uri o i āiane. Kei reira hoki wētahi kōrero mō te rangatira Rē te Tai, ā, i whakaingotia ia e Hare Hongi hei kaupuri i ngā kōrero, hei kaiwaiata hoki o te waiata pūtōrino *Pīpīwharaura*.

Heoi ano ta matou he whakata i ngā korero, he whakauru atu i ngā whakaahua, he roherohe i muri ko ngā ingoa katoa, kia horo ai te kite kei hea atu ano ona korero. Ka tutuki pea i tenei pukapuka ngā wawata o tenei waiata:

*“Karanga, Hokianga, ki o tamariki,  
He uri ratou, he morehu  
Kohikohia ra, kei ngā hau e wha,  
Korerotia ko wai ratou.”* (Trust, 1986, p. iii)

Ā, ka pērā tonu te pukapuka nei. Kua whakamarutia ngā kōrero o te Hokianga mō ngā uri o te Hokianga, kia taea e rātou te whakakī wawe mai nō hea rātou, ko wai rātou. He pukapuka tēnei e mātotoru nei ki ngā whakapapa me ngā tāhūhū kōrero mō ngā wāhi maha o te Hokianga. He puna kōrero nui whakaharahara.

### Lee (1987)

Ko te take pū o tēnei pukapuka ko te Hokianga. Ko Jack Lee he kaihitōri nō te Peowhairangi, ā, nāna i tuhi he pukapuka hitōri mō te Peowhairangi. I roto i tēnei pukapuka ka konatu katoa ngā hitōri Māori me ngā hitōri Pākehā. Ahakoa tēnā he maha ngā kōrero e pā ana ki a Ngāpuhi me wōna hapū, ā, ki ngā maunga, ngā awa, te whenua, me ngā tikanga Māori anō hoki. He wāhanga anō hoki kei muri e pā ana ki ngā whakapapa o te Hokianga, arā, i ngā tātai whakapapa o ngā rangatira i heke iho ai i a Rāhiri, pēnei i a Hone Heke, i a Tāmāti Waka Nene, me Hongi Hika.

The Hokianga, deep and narrow, framed by mountains and fed by tidal waters reaching far inland, has an air of brooding grandeur not shared by any other North Island Harbour. The sea around the harbour has been populated by Polynesians for at least 600 years longer than Europeans. The home of the kauri and a place of countless legends, Hokianga is the cradle of Ngāpuhi, the tribe whose aggressive expansion and

appetite for vengeance once made it master of the land from Hokianga to the Waitemata. (Lee, 1987, p. 11)

Ahakoia kua tuhia nei te pukapuka i runga ngā tikanga hītori o te Pākehā, kei reira tonu wētahi kōrero whai mana mō te iwi Māori. Kua whakataua nei he roa te noho a te Māori ki te Hokianga, i mua rā noa i te taenga mai o tauīwi. He puna kōrero anō hoki tēnei e noho kura ana mō ngā akonga o nāianeī.

### **Flintoff (2004)**

He pukapuka tēnei e tino hāngai pū ana ki te kaupapa o te taonga pūoro o te Māori. Nā Brian Flintoff i tuhi, hei poroporoaki ki a Hirini Melbourne me wōna i whakatutukihia e ia. I mahi tahi rāua ki te whakaora anō i tēnei momo tikanga i roto i Aotearoa nei, ā, ko tēnei pukapuka he whakarauemitanga o wā rāua nei mahi rangahau. He wāhanga o roto i te pukapuka nei e hāngai tūturu ana ki te pūtōrino, ā, he wāhanga anō hoki e pā ana ki te hanga o te pūtōrino.

The pūtōrino is an instrument unique to the Māori and very highly esteemed. It has been called a bugle flute because it has two voices, but the traditional concept is of two complementary voices, the male and the female. Its male voice is played as a trumpet and its female voice as a flute. The shape of the instrument is taken from the case moth cocoon that houses Raukatauri, Goddess of flute Music, who loved her flute so much that she went to live in it. (Flintoff, 2004, p. 74)

Nō reira, e mea ana tēnei e rua ngā reo o te Pūtōrino. Ko te reo tane, me te reo o te wahine. E taea ana e te tohunga wēnei reo e rua te whakamahi. Ko wēnei reo he tino uaua ki te whakatangi, ā, horekau mō te tutu, te tōtōā noa iho.

### **Rangahau e toe ana (Future study)**

E whai ake nei ko ngā kōrero whakataki, he mahere iti mō taku Tohu Paerua

#### ***Kōrero Hītori (History)***

Ko ngā kōrero hītori kua whakatakihia puta noa i te waiata nei. He tini, he maha ngā rerenga kōrero, e mau nei i te hītori, te whakapapa, ngā pūrākau me ngā pakiwaitara o nehe, o te ao kohatu. Ahakoia he iti noa iho ngā rererenga nei, he nui, he hōhonu ngā kōrero o muri. Pēnei i te rārangi “He ngaronga karakia, he wehenga karakia” kei roto i taua rārangi iti ko te pakiwaitara o Nukutāwhiti, me tana whakapaunga karakia i te wā i tere mai ia ki roto i te Hokianga. Ko tētahi atu ko te whakahuatanga o ngā maunga e pēnei ana “Ki Panguru, ki Papata, ngā maunga hirahira”. Ko tēnei rerenga iti e whai pānga atu ki te whakatauki kōrero e mea atu ana ko Te Whare Tapu o Ngāpuhi, arā te kōrero tawhito e whakahua ana i ngā maunga rangatira i roto i te Tai Tokerau, te whakaingoa anō hoki ko ngā pātakitaki o Ngāpuhi-nui-tonu.

Nui atu i te toru tekau ngā rerenga e pēnā ana e taea ana te āta rangahau. Ko te tino tikanga kia whakahurahia e ahau ngā kōrero, ngā rerenga kāore i te tino mōhiotia whānuitia i wēnei rā, kāore rānei i te tino rangona i wēnei rā. Ko ngā rerenga pēnei “te Kākā i Whirinaki”, “Te Tahuna ki Kaiwaka”, “Kawau i Te Taheke”. Ko ētahi nō te Moana-nui-a-Kiwa e mea nei “Te Paparoa ki Hawaiki”, “Te Tai Tokerau, e Tu ki Tū-Tonga-nui”, “Ngā Tai-tangi-rua, Roto Tawhiti-nui”.

#### ***Te Reo kua ngaro (Lost language)***

He mea tino nui, tino motuhake te reo o te Tai Tokerau. Kua hopu nei tēnei waiata i tetahi kora tino iti nō te ao kohatu. Ahakoia he iti noa iho te kora nei kei reira tonu e mau tonu ana i te ahurei, te mauri me te wairua o te reo o te Hokianga. Engari, e hia kē raini o wēnei o ngā kupu kāore ko te rangona whānuitia i wēnei rā. E hia kē raini hoki ngā kupu rawa ahau ko te



whai māramatanga iti. Nō reira e taea ana te kī he maha ngā kupu, ngā rerenga, ngā kōrero kei roto i te waiata, kua ngaro nei ki ngā kaikōrero o iāianeī. Anei wētahi;

Takamingomingo	Pūrorohau
Tāuwaha	Toka Whakaura
Tangi Whakaingoingō	Mumuhau
Takorioioi	Kurukuru wero

Heoi anō tāku ko te rangahaua wēnei kupu, te āta tātari i ngā kupu, me te whai māramatanga anō hoki. E hiahia ana anō hoki ahau te patapatai hoki i ngā kaumātua, ngā kuia o wēnei rā, tērā pea e mōhio ana rātou, kua rongo kē rātou ki wēnei kupu. Hei te mutunga ko te hiahia, kia whai wāhi anō wēnei kupu i roto i taku rārāngi kupu, ā, ngā rārāngi kupu o ngā kaikōrero o wēnei rā, tae noa atu ki ngā tamariki nohinohi. He mea tino nui te reo Māori, te reo anō hoki o te Hokianga.

### ***Ngā wāhi whakahirahira (Places of significance)***

Kua kōrerohia nei e ahau mō toku whakamiha i te wā i pānui ahau i ngā whakataki kōrero mō ngā wāhi o roto i tēnei waiata. Kua tuku kōrero te waiata mō wētahi wāhi o roto i te Hokianga, pēnei i a Te Whirinaki, Te Taheke, me Opara, me ngā maunga hoki o te Tai Tokerau, pēnei i a Panguru, Papata, Akatea, Whakatere, Maunganui me Rīpiro. I kōrero hoki mō wētahi wāhi ki waho ake i te Hokianga, ki waho i Muriwhenua, ki waho ake i te Te Tai Tokerau anō hōki. I tino mīharo nei te kite i te hononga o te Hokianga ki ngā moutere o te Moana-nui-a-Kiwa. I roto i te whiti tuarua ka whakawhiti te kaitito mai i Muriwhenua ki te Mānuka, ā, tae noa atu ki Tonga, ki Tahiti me Hawaii.

He nui hoki ngā kōrero mō te moutere o Hawaii. Ka whakatau kōrero mō te Paparoa-i-Hawaiki, mō te Maunga e kiia nei ko Maunaloa. Mai i reira, ka kōrerotia hoki ngā kōrero mō Heiawe me te wāhi e kiia nei ko Kohala. I pēhea rā te kaitito i mōhio, i mahara pērā rawa te mokamoka ki wēnei wāhi. Nō reira ko tōku hiahia, kia āta rangahaua wēnei wāhi, mai i Aotearoa, tae noa ki ngā moutere o te Moana –nui-a-Kiwa. Ko te tino tikanga kia rapua ai ngā kōrero tūturu, ngā hītori, ngā pūrākau, ngā pakīwaitara hoki. Kia taea e ahau te whakawhāriki, te whakapapa ngā hononga, ngā haumi hoki i waenganui i te Hokianga, arā, i a Ngapuhi-nui-tonu, me ngā iwi o te Moana-nui-a-Kiwa.

### ***Koioranga mō Hare Hongi (Biography of Hare Hongi)***

He maha ngā mahi i whakatutukihia e tēnei rangatira a Hare Hongi. E ai ki ngā kōrero, ko Henry Matthew Stowell tōna ingoa Pākehā, ā, i whānau mai ia i te tau 1859. I whānau mai ia ki Te Waimate, arā, kei te Peowhairangi. Ko wōna mātua, ko John Shephard Stowell rāua ko Huhana Rīmaumau. Āe marika, ka haramai tētahi āhua i a ahau e pānui ana ngā kōrero mō Hare Hongi, me āna ake tuhinga. Ko wōna mātauranga nō tētahi ao kē anō. I wēnei rā tonu i te tū kauuanu ana ngā kairangahau, ngā akonga, ngā tohunga o iāianeī ki te hōhonutanga o tōna mātauranga.

I a ahau e mahi ana i tēnei tuhinga roa, he ngā maha ngā kōrero whai mana ka puta mōnā. Pēnei i wōna kōrero mō Hawaiki, tōna tino matatau ki te reo tawhito, tōna mātauranga ki ngā tikanga o te Māori, me wōna mātauranga ki te tātari arorangi - he nui whakaharahara. Kua whakaatu mai wōna tuhinga ki te *Journal of the Polynesian Society* i tōna matatau ki ngā whakapapa tawhito, ngā kōrero mō ngā tūpuna, ngā pūrākau me ngā waiata o nehe anō hoki. He nui te mahi koioranga mōnā, ā, kāhore anō ahau kia rukuhia ki roto i wōna tuhinga e mau ki te *Alexander Turnbull Library*. He maha ngā tuhinga nōnā, ā, he mahi whakahirahira te āta rangahau i aua tuhinga. He mahi kāore anō kia tino whakatutuki pai. Ki ahau nei, he tangata whakaiti ia, ā, kāhore te nuinga o tātou e tino mātau ana, e tino whakaute ana i a ia hei rangatira, hei kairangahau, hei tohunga o te ao Māori.

## Kōrero whakakapi (Summary)

Nō te otinga o tēnei rangahau, kua tino whakapuare te hinengaro ki te hōhonutanga o tēnei waiata, me te mātauranga o te rangatira nei a Hare Hongi. He waiata tino tawhito, ā, he uaua rawa ki te whakamārama i te tino wā i tito ai. Heoi anō, he pūrangiaho te kitea nō mua iho i te taenga mai o te Pākehā, ā, e mau tonu nei ki te tawhito. Ko te nuinga o ngā hītori, ngā pakiwaitara, me te ia o ngā kōrero, kāhore e tino mātauhia ana e ngā kaiwaiata o wēnei rā.

I te mīharo pai ahau i a ahau e rangahau ana, te hōhonutanga o ngā kōrero, me te wahapūtanga o te kaitito. Te nuinga o ngā waiata pēnā te tawhito, kua waimāoringia i āiane, arā, i wētahi wā kua ngaro te tino matū o ngā kōrero, ngā hītori, te tapu anō hoki. Heoi anō, ki tēnei waiata, e mau tonu nei i tōnatōna tapu, tōna ihi, tōna mauri, tōna hōhonutanga anō hoki, ā, kua whakaatuhia wēnei ki ia whiti o te waiata. E wawata noa ana ahau ki te whakarongo atu ki tēnei waiata e waiata ana i roto i tōna hōhonutanga me tōna tawhitotanga.

He mahi tino nui te whakatutukihia ngā whāinga matua o tēnei pepa. Kātahi nei ka mārama ahau ki te mahi nui ki te rangahau a *Pīpīwharau*, ki te āta rangahau rānei a Hare Hongi me tōnā mātauranga. E waimaria ana ahau kua taea e ahau te whakaoti tēnei rangahautanga. Nō reira e tika ana mōku kia tuku mihi atu ki Ngā Pae o te Māramatanga, i hōmai te karahipi kia taea e ahau te whakaoti ngā mahi whakataki mō tōku tohu paerua. Ka nui te mihi atu ki a koutou.

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### **Kōrero mō te kaituhi (Author Notes)**

E mihi atu ana te kaituhi ki ngā Kaumatua, ki ngā Kuia i tuku tautoko mai; Rima Edwards, Bill Ngāpera, Mihi Rudkin, Waratau Houia. Ki tōna kaiwhakahaere a Robert Joseph me ōna kaiāwhina a Kirsten Gabel me Ngāreta Rolleston, ka nui te mihi. Ka mihi hoki ia ki Ngā Pae o te Māramatanga, nō rātou te pūtea ki te whakaoti tēnei rangahau.

E whakatutukihia ana e Rutene Gabel (Te Paatu, Ngāti Kahu) tōna tau tuatahi o te Tohu Paerua ki Te Pua Wānanga ki te Ao kei te Whare Wānanga o Waikato, Aotearoa.

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## Pīpīwharauoa

## Tāpiringa (Appendix) A

Rārangi	Whakapakehatanga (Hare Hongi)
1. Pipi-wharau-roa!	Shining Cuckoo!
2. Kawekawea!	Long-tailed Cuckoo!
3. Te tangi iho nei	Singing downwards to me
4. Karere o Mahuru;	Messengers of Spring;
5. Whiti mai, whiti mai!	Cross hither and welcome! (From over the ocean.)
6. Kurukuru wero te hau	The wind slams and pierces
7. E tuku mai	That is released
8. I Maunga-nui	From Maunga-nui (bluff)
9. Kei raro ko Ripiro	Below which is Ripiro (sands)
10. He ngaronga karakia.	Where recitals were lost. (A tradition records this.)
11. He wehenga karakia,	A separation from recitals,
12. E ua e te ua	Rain on O rain,
13. Takamingomingo noa	Now here, now there
14. Ki Papa-tu-a-nuku	Over the broad earth
15. Ngā tohu o te po.	The signs of final darkness.
16. Kawau i Te Taheke!	You, cormorant at the Taheke!
17. E horo ki Moe-hau	You flee to Wind-rests (famous for its calms)
18. Kia pau koe te tauwha	That you may be tranquilised
19. E Maari-i-te-rangi,	By the peaceful sky, (Rangi-marie.)
20. O ro-roro-ro.	In mind and brain. (Roro.)
21. Pari mai ko te tai	The incoming tide
22. I Arai-te-uru	Is from Arai-te-uru (Marine deity, Hokianga Heads).
23. Taaku ko kotua	My benefactor
24. I ariki ai a au,	Thence am I am Ariki (lord of the soil)
25. E, e; au, e.	Yea, yea; such am I.
26. E titi ki te rangi	Piercing the sky itself
27. Ko te tara ki Akatea	Doth the Akatea peak
28. Maunga ki Whakatere	Whakatere range stands lone (Hokianga)
29. Te tu noa mai na	(So lonesome now)
30. He ngaunga kanohi nui.	Once viewed by greatest chiefs.
31. Tangi whakaingoino te manu	Plantively sings the bird
32. Te tahuna ki Kai-waka	From the Kai-waka strand
33. Tuwhera ki te rua	Whence opens the cavern
34. O te taniwha i mua	Of the old-time monster
35. I a Tupu-whenua,	In the days of Tupu-whenua. (A boriginal ancestor.)
36. Whetu tairi ake	Star, float westward
37. Ki Panguru ki Papata	Over Panguru and Papata (west Hokianga Head.)
38. Ngā Maunga hirihiri	The mountains celebrated
39. A o oku tupuna	Of mine ancestors
40. E moe mai nei.	Who are sleeping nigh.
41. Te Kaka i Whirinaki	You, Parrot at Whirinaki
42. E rere ki Opara	Fly along to Opara
43. Ki Pari-a-te-he	To Pari-a-te-he
44. I waiho ai hei tohu	Which was left as sign
45. Na Kupe, ai he—i.	By Kupe, ah me! Alas! (Ancestor.)
46. Tatao mai te kohu	The fog is draping

47. Te riu ki Te Hapanga	The channel (keel) of Te Hapanga
48. Kei tirohia matatia	Lest mortal eyes gaze upon
49. Te Rua-Patiki	The 'Coal-sack' (near Southern Cross)
50. E tuwhera noa mai ra.	Which ever stands open yonder.
51. Ko te uri o Toi	The descendant of Toi (ancestor)
52. Ka ai he urunga	May rely upon that
53. Taka ki te moana	When borne on the ocean
54. O Totara ka maanu	On the floating Totara (canoe).
55. Me ko Tangaroa—haere	Were it Tangaroa's voyage
56. Amo ake ai a au	I would shoulder (recite)
57. I tooku toki nei	This, my axe-song
58. Ko te tua i te rangi	To cut down the sky-sinews (of wind)
59. Kia kohakoha ana	To gain the calms
60. Te tai-tapu ki Hawaiki.	Of Hawaiki's sacred tides.
61. Tane matua, e!	O Tane, my father!
62. Poipoia ake a au	Raise me gently aloft
63. Te wai o Puanga	To the waters of Rigel (in Orion)
64. I tawhana ai	Which give the curve to
65. Te takere Marama.	The keel of the Moon.
66. Kia tia a te 'Ori	So that this Maori may deck himself
67. I te remu Toroa	With the Albatross plume,
68. Kia inu i te wai	And drink of the gravy
69. O Takorioioi	Of the Whapuku eyes (fish),
70. Hei o ma tama-roto.	And so sustain inner life.
71. Kia mihi ake a au	That I may greet
72. Ngā rake Manawa	The Manawa groves
73. Tu ki te Tahuna	Standing at the Tahuna,
74. Ki te hau-kainga	The beloved home
75. Ka tata te mahua.	Which I must so soon leave (for ever).
<b>WHITI TUARUA.</b>	<b>SECOND STANZA.</b>
76. Tawhiri-ma-tea!	Lord of the tempests!
77. Tukua a au kia eke	Let me ascend
78. I te awhiowhio	Upon the whirlwind
79. I te pu-roto-hau	Upon the storm-wind
80. E tuku ki te muri.	To be borne to the north.
81. Whakahinga a au nei	I would be borne over
82. Te one ki Rangaunu	The sands of Rangaunu. (Toward Houhora and North Cape.)
83. Taaku mumu-hau	And the humming winds
84. Taka ki Manawa-tawhi	Around Manawa-tawhi (Three Kings Group).
85. Ka whara ki te uru.	And on to the north-west.
86. Te Amo-kura, e!	Thou Amo-kura, there! (Phaeton bird.)
87. Ma-runga mai koe	Thou hast come along
88. Te tai-Tokerau	From the northern seas
89. E tu ki Tu-tonga-nui.	Of the Tonga-island group.
90. Whakaruru ana ko—	The wondrous calms
91. Te au ki Manuka	Attend the currents of Manuka (Equatorial).
92. Ngā tai peehi-riri	The anger-suppressing tides
93. Naau, e Kupe!	By thee, O Kupe! (Navigating ancestor)
94. Ka hora ki te Ao.	Spread-abroad on the Earth. (Pacific Ocean.)
95. Whakarongo ake ana	There might I listen

96. Ngā tai-tangi-rua	To the sea's duet
97. Roto Tawhiti-nui;	Within the "Tahiti" group;
98. Mihi mai, mihi mai:	Greeting welcome to me:
99. Te Tai-kakare-rua	These tides of double-current (Equatorial).
100. Te whaka-Tawhaki nei a au,	As I, like the godly Tawhaki
101. Kia utaina atu	Am borne along to be landed
102. Te Paparoa-i-Hawaiki	On the Mountain ranges of Hawaiki, (Sandwich Islands.)
103. E tuku ki te Po.	Ere passing on to the Shades below.
104. Kia matakitaki ana	There I may view
105. Te ahi tupua	The fires volcanic
106. Toro ki Maunga-roa	Flaming over 'Mauna-loa,' (Hawaiki)
107. I a Mawete mai.	Since the days of Mawete (navigating ancestor.)
108. Utaina atu a au	Bear me ever on, then,
109. Kia rokohangatia	May be, to chance upon
110. Ngā toka whakaura,	The ruddy sea-rocks,
111. I waho o Heiawe	Outside of Heiawe (Sandwich Island)
112. Tere i Hawaiki.	While sailing over Hawaiki.
113. Whakangarungarua	The waves are lashing
114. Te rae ki Kumuhore	The headland of Kumuhore (Sandwich Island),
115. A tau mai te tiare	And the fragrance is wafted hither
116. Ngā rakau hakahaka	From the hakahaka (?) trees,
117. Te wao ki te matua.	In these forests of the parent-land. (Hawaiki.)
118. Whakawhirinaki ai a au	There I may recline me
119. Ngā pu-nikau	Against the Nikau-palm boles
120. Tu ki Kowhara	Which stand at 'Kohala,'
121. Ka Kuru mai te Taro	The Bread-fruit and Taro
122. E ora ake ana.	Sustaining me the while.
123. E hia' nei a roto i a au,	A desire wells within me
124. Kia moe ake ana	To take in marriage
125. I taaku tuahine	My (Hawaikian) cousin-female
126. Te 'hakahaku hake neki'; (e akuaku ake nei).	Of adult age; (imitates Hawaiian dialect).
127. Ka! Ko!! Ku!!!	Ka! Ko!! Ku!!! (Hawaikian 'k.')

Heoi anō, hei whakakapinga kōrero kia pēnei taku titiro. Kāhore anō ahau kia whakakopa taku pīrere Pīpīwharaua, engari, kua whakapā noaiho āhau i ngā maunga whakahirahira o te Tai Tokerau. Aini, ka whakakopa, ā, ko te whenua pīrere, te whenua taurikura, ko te pae tiketike o te mātauranga, o te māramatanga. Kia pērā taku rere ki te Pīpīwharaua, ahakoa tōna iti, ahakoa ngā hau e kurukuru wero ana, ka tae ia ki tōna pae.

**Rārangi whakamārama (Glossary)**

<b>Kupu</b>	<b>Whakapakehatanga (Wiremu)</b>	<b>Kupu Orite/Whakamārama (He Pātaka Kupu)</b>
<b>Wahapū</b>	Eloquent	N/A
<b>Onge</b>	Scarce, Rare, Treasure	<i>Puiaki, Taonga</i>
<b>Manatu</b>	Bear in mind, Remember	<i>Maumahara</i>
<b>Kounga</b>	Quality (Kupu Hou, Te Matatiki)	<i>"Te Pai"</i>
<b>Tāwhai</b>	Imitate	<i>"Kia Rite Tonu"</i>
<b>Houwere</b>	Tie, Bind	<i>Here</i>
<b>Pātakitaki</b>	Boundary, Division	N/A
<b>Kora</b>	Small Fragment, Speck	<i>Tongi</i>
<b>KoioNranga</b>	Biography (Ngata)	N/A
<b>Kauanuanu</b>	Awe-inspiring, Respect,	<i>Wanawana</i>
<b>Whakaraupapa ā-pakeke</b>	Chronological Order (Rutene)	N/A