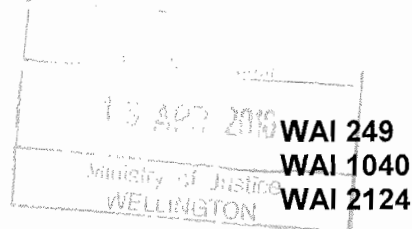


OFFICIAL

Wai 1040, #A25

**IN THE WAITANGI TRIBUNAL
TE PAPAHAHI O TE RAKI INQUIRY**



IN THE MATTER of the Treaty of Waitangi Act 1975

AND

IN THE MATTER of the Te Papanahi O Te Raki Inquiry (Wai 1040)

AND

IN THE MATTER of a claim by James Christopher Eruera for and on behalf of Rima Edwards and for the benefit of Ngapuhi Nui Tonu.

AND

IN THE MATTER of a claim by Rima Edwards, James Christopher Eruera and Tangiwai Puhipi for and on behalf of themselves and the descendants of Mauitikitiki a Taranga ki Aotearoa.

AFFIDAVIT OF RIMA EDWARDS

Dated: this 16th day of April 2010

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MAY IT PLEASE THE TRIBUNAL:

Ko Rima Eruera toku ingoa he Kaumatua o Kaitaia ka oati ahau:

My name is Rima Edwards, Kaumatua, of Kaitaia, and I swear that:

1. TE KARAKIA A NGAMANU MO TE TIRITI O WAITANGI

THIS KARAKIA IS FROM NGAMANU AFTER HE HAD SIGNED TE TIRITI IN
WAITANGI

<i>Haere mai e Te Tiriti O Waitangi</i>	<i>Welcome Te Tiriti O Waitangi</i>
<i>Haere mai ki tenei Ao</i>	<i>Welcome to this world</i>
<i>Haere mai me nga hua kei roto ia koe</i>	<i>Welcome with the fruits you have in you</i>
<i>Tu mai ki to matou taha</i>	<i>Stand by our side</i>
<i>Noho mai ki to matou taha</i>	<i>Sit by our side</i>
<i>Takiri a nuku</i>	<i>Proceed along the land</i>
<i>Takiri a rangi</i>	<i>Proceed along the heavens</i>
<i>Te Manawa ti</i>	<i>Tis the enduring breath</i>
<i>Te Manawa ta</i>	<i>The breath of life</i>
<i>Tenei te kare kau</i>	<i>Here within are the ripples</i>
<i>Te kare a roto e.</i>	<i>The ripples of passion and emotions within</i>

- 1.1 Ko tenei Te karakia a Ngamanu muri tonu mai I tana hainatanga I Te Tiriti O Waitangi no reira he tika ano kia timata aku nei kupu oati ki tenei karakia.
This karakia is from Ngamanu after he signed Te Tiriti in Waitangi and as such it is appropriate that my affidavit begin with this karakia.

2 HE WAIATA MO TE TAPU O TE TIRITI O WAITANGI I ROTO I NGA KARAKIA O TE NGAKAHI O NGAPUHI

A SONG FOR THE SACREDNESS OF TE TIRITI O WAITANGI IN THE PRAYERS OF TE NGAKAHI O NGAPUHI

- 2.1 He tika ano kia timatahia aku nei kupu oati ki te karakia pao mo te tapu o Te Tiriti O Waitangi i roto i nga karakia a Te Ngakahi O Ngapuhi.



It is also appropriate that my affidavit begin with a song for the sacredness of Te Tiriti O Waitangi in the prayers of Te Ngakahi o Ngapuhi.

- 2.2 Ko tenei waiata pao na te Poropiti O Ngapuhi na Aperahama Taonui kei roto i nga karakia o te ata tu ara ehia ke papaatanga i te wa kotahi i muri tonu mai i te Waiata 100.

This song by Aperahama Taonui the Ngapuhi prophet always followed the recital of Psalm 100 and is part of the dawn prayers which are said every morning with several consecutive repetitions.

- 2.3 Ko nga kupu o tenei waiata pao e whai ake nei:

KAIHAUTU

Tenei te ata te takiri nei e

TE KATOA

Kia whakatapua Te Tiriti o Waitangi

The words of the song are:

LEADER

The morning dawn rises

CONGREGATION

The Te Tiriti O Waitangi is made sacred

3 HE TIMATATANGA

INTRODUCTION

- 3.1 I te tekau ma whitu o nga ra o hanuere 2010 ka huri ahau ki nga tau ono tekau ma wha.

I turned sixty-four years of age on the seventeenth of January 2010.

- 3.2 I tupu ake ahau i Omanaia Hokianga. He Ngapuhi, he Te Rarawa, he Ngatihau, he Ngatikaharau.

I was raised in Omanaia, Hokianga, as a Ngapuhi, a Te Rarawa, a Ngatihau and a Ngatikaharau.



3.3 He hono kaha noki oku ki nga Iwi katoa o Te Taitokerau me etahi atu o nga Hapu.

I also have strong connections to all the Taitokerau Tribes and several other Taitokerau Hapu.

3.4 Tua atu i enei he hono kaha oku ki Te Kawerau a Maki mai la Tira Waikato me Ngatiruanui ki Taranaki mai la Te Paea Hinerangi.

Further to this, I have strong links to Te Kawerau A Maki through Tira Waikato and to Ngatiruanui Taranaki through Te Paea Hinerangi.

3.5 Ko nga korero ka tukua nei e ahau he korero i akona kia ahau mai i te Wharewananga o Te Ngakahi O Ngapuhi ara he kaiako ahau inaianei he turanga i taka mai ki ahau i te hinganga o taku Matua a Te Wahanga Eruera i te tau 1982. Ko te Ngakahi he whetu kei te rangi kei Rapanui. Ka kite koe e rere ana i te Rangi ko Papahurihia kei roto i te whetu. Mena he ma te whiore o te whetu he tohu pai ara ka karakia ka noho hari te iwi. Mena he whero te whiore o te whetu he tohu kino. A konei ka karakia te iwi hei tiaki ia ratou ano mo te parekura aitua e haere mai ana.

The evidence I give herewith is information taught to me in Te Wharewananga O Te Ngakahi O Ngapuhi of which I am now a teacher, a position I inherited from my Father, Te Wahanga Eruera, who passed away in 1982. The Ngakahi is a star in the sky at Easter Island. When you see the star flashing across the sky Papahurihia is in the Star. If the tail of the star is white it is a good sign and the people pray and rejoice. If the tail of the star is red it is a bad sign. The people will then pray to protect themselves from the calamity that is to come.

3.6 Tapiri mai ki tenei ko te Nakahi o te Paipera Tapu i tangohia ake ra e Aperahama Taonui hei noho tahi ki te Ngakahi o Rapanui. Ko te Ngakahi o Rapanui hei pupuri i nga tikanga o te Ao Maori ara ko te Nakahi o Te Paipera Tapu hei pupuri i nga tikanga a Te Karaiti.

Added to this is the Nakahi of the Holy Bible which Aperahama Taonui adopted to stand beside the Ngakahi of Rapanui. The Ngakahi of Rapanui represents

the customs of the Maori World while the Nakahi of the Holy Bible represents the customs of Jesus Christ.

- 3.7 E whakae ana ahau ki te whakamarama i nga ahuaranga o tenei Wharewananga ara pehea te whakamau i nga korero, e mahara ai ki nga korero me te tuku i nga korero ki nga tauira me te whakautu i nga patai mena he patai ta Te Taraipunara.

I am happy to provide more information about this Wharewananga and how information has been recorded, remembered and passed on and to answer questions about it should the Tribunal wish.

- 3.8 Kua tuku korero penei ahau ki Te Taraipunara O Waitangi, ki Te Kooti Matua me Te Kooti Piira.

I have presented evidence on these matters to the Waitangi Tribunal, the High Court and the Court of Appeal of New Zealand.

- 3.9 I tu ahau I mua atu hei pou korero I nga tono whenua a Muriwhenua ki te Taraipunara me Te Taraipunara i Poneke mo te take o Te Takutaimoana me Te Taraipunara mo nga tono a Te Uri O Hau. I tu hoki ahau hei pou korero i te Kooti Matua mo te tohatoha i nga Ika. I whakatakoto korero ahau i te Kooti Piira e pa ana ki te take a Te Runanga O Muriwhenua mo te Oneroa a Tohe i raro i te roia Rangatira a Martin Dawson ara nana ake i wikitoria ai Te Tau Ihu i ta ratou take.

I have stood before the Waitangi Tribunal as an expert Kaumatua witness regarding the Muriwhenua claims. I have also appeared as an expert Kaumatua and before the Tribunal for the Foreshore and Seabed claims in Wellington and for the Tribunal in the Te Uri O Hau claims at Otamatea. I have stood in the High Court regarding the allocation of Maori fisheries and was involved in the case of Te Oneroa a Tohe in the Court of Appeal under the masterly legal mind of the late Mr Martin Dawson who singlehandedly brought success to the Te Tau Ihu case.

- 3.10 I nga korero mo Muriwhenua i korero ahau mo te tikanga o te tuku whenua. I korero ano ahau mo te Arikitanga o te Maori ki te whenua engari horekau i koreronuitia te wahanga ki te Mana Tukuiho no te mea horekau tera ko te kaupapa i whakaritea hei whakarongonga mo te Roopu Whakamana i Te Tiriti O Waitangi engari ko te iho o nga korero i pa atu ki te take o te mana motuhake. In the Muriwhenua claims before the Waitangi Tribunal I spoke about the Maori custom of Tuku Whenua and man's sacred link to the land. But the wider issue of Sovereignty was not presented because that was not the issue placed before the Tribunal to be heard although the essence of the presentations were undoubtedly linked to the Sovereignty issue.
- 3.11 I te Kooti matua ko nga korero i pa ki oku nei whakahe ki te kaupapa ara he aha te lwi me te manamoana a Te Ohukaimoana e ki a nei ko te juridical bay test mo te tohatoha i nga taonga ika ara ka poroa e Te Ohukaimoana mai i te puaha o te wahapu horekau i tangohia te wharotanga o te takutaimoana i roto i nga wahapu.
- 3.12 In the High Court my presentations were in opposition to Te Ohukaimoana's meaning of lwi and their adoption of the juridical bay test for allocation of Maori fisheries, where Te Ohukaimoana drew a line across the harbour mouth instead of around the shoreline of the harbours.
- 3.13 Ko aku nei korero mo te Takutaimoana mua i Te Roopu Whakamana i Te Tiriti O Waitangi i pa ki te hangatanga o te moana me nga takutaimoana e lo Matua Te Kore me te honotanga o te tuawhenua ki te takutaimoana me te moana. My presentation for the Foreshore and Seabed case before the Waitangi Tribunal related to the creation of the seas and foreshores by lo Matua Te Kore and the binding of the inner land to the foreshore.
- 3.14 Te wahanga ki te Oneroa a Tohe i te Kooti Piira he whakaatu atu ki to matou Roia Rangatira kia Martin Dawson nga tikanga o te ara Wairua o te Ao Maori.

In the Ninety Mile Beach case in the Court of Appeal I worked closely with the late Mr Martin Dawson and especially advising him on the spiritual significance of the Ninety Mile Beach.

3.15 I roto i enei tu katoa i tu noki ahau i runga i toku turanga ara o te Heamana O Te Runanga O Muriwhenua.

In all these presentations I also stood as Chairman of Te Runanga O Muriwhenua.

3.16 Kua tuhia e ahau te wananga o te Ngakahi O Ngapuhi hei tautoko i enei oati ara e tapiri nei ko te whakaaturanga "A".

I have written out separately the teachings of the Ngakahi wananga to support this affidavit. A Learned Knowledge of Ngapuhi is annexed and marked as exhibit "A."

4. HE WHAKARAPOPOTOTANGA SUMMARY

4.1 Ko enei kupu oati e pa ana anake ki nga kawenata tapu o te He Wakaputanga O Te Rangatiratanga o Niu Tirene me Te Tiriti O Waitangi.

This affidavit is limited to evidence regarding the sacred covenants He Wakaputanga o Te Rangatiratanga O Niu Tirene and Te Tiriti O Waitangi.

4.2 I te tuatahi horekau i tukua e nga Rangatira o nga Hapu to ratou mana kia Kuini Wikitoria.

In the first instance the Rangatira of the hapu did not cede their Sovereignty to Queen Victoria.

4.3 Te tuarua horekau i tukua e nga Rangatira o nga hapu to ratou mana whakahaere o to Ratou whenua kia Kuini Wikitoria.

Secondly, the Rangatira of the Hapu did not cede the Governance of their country to Queen Victoria.



4.4 Te tuatoru i whakae nga Rangatira o nga hapu kia whakatungia he hononga tapu waenganui i nga mana o Aotearoa me Ingarangi.

Thirdly, the Rangatira of the hapu did agree to create a sacred relationship between two sovereign nations, that is Aotearoa and England.

4.5 Ki te tirohanga Maori ko te He Wakaputanga me te Tiriti O Waitangi he kawenata tapu.

He Wakaputanga and Te Tiriti O Waitangi are both considered to be sacred documents by Maori generally.

4.6 E mohio ai te tangata he kawenata tapu enei pukapuka kia mohio a ia i anga mai te tapu i hea ara me nga tikanga me nga kawa e pa ana ki te tapu. Ko tenei tapu i anga ma i te hangatanga o te Ao, i pouheretia ki te taiao me te tangata. Koia tenei te take e u tonu nei te Maori i runga it e ngakaunui ki nga whakapiringa i raro i Te Tiriti O Waitangi.

In order to understand why these are sacred documents, it is necessary to understand where tapu emanates from and the tikanga and practices that apply to such things. This tapu emanates from creation which is imbued into nature, including mankind. It is why Maori continue to treat the Treaty relationship with reverence to this day.

4.7 Mai i enei kupu oati e kite ai Te Taraipunara te take e kore rawa e taea e nga Rangatira te tuku i to ratou mana i te ra kotahi. Ko to ratou mana e pouhere ana ki te hangaatanga o te ao me a ratou tikanga katoa. Pehea e taea ai e ratou te tuku a tuhi atu ki tetahi atu? Pehea e taea ai e ratou te whakarite i tenei i roto i te torutoru haora?

From this evidence it will become obvious to the Tribunal why it would have been impossible for the Rangatira to knowingly sign their mana away within one day. Their mana is intrinsically bound into their entire world view and into the entire Maori social structure. How could they have signed it over to somebody else? How could they have decided to do this within a matter of a few hours?

4.8 No reira ara no te mea horekau ratou i tuku i to ratou mana i runga i nga whakaaro e mea tonu nei te Karauna ko te patai tino nui he aha ke te mea i mohio whakae ai Ratou?

Since they could not possibly have signed away their mana in the way the Crown has always asserted, the real question then becomes what did they actually knowingly agree to?

4.9 Tenei he whakamarama ake naku, ka tukua wateatia e ahau enei kupu korero ki te ao katoa horekau he herenga, pera ano i te homaitanga ki ahau. Na runga i tenei ka tuku wateatia e ahau ki te katoa e hiahia ana ki te tango ake hei akomanga ma ratou.

I wish to make it clear that I give this knowledge freely and without restriction to all the world. As it was given freely to me, so I freely pass it on to everyone who wants to learn from it.

4.10 He mea tika ano kia timata aku kupu oati ki etahi o nga korero ma i te "He Wananga Mo Ngapuhi."

It is appropriate that my affidavit begin with an excerpt from He Wananga O Ngapuhi (A Learned Knowledge of Ngapuhi).

4.11 Ko nga korero e whai ake nei he whakamaramatanga mo te timatatanga mai o Te Ao tae noa ki te wa i oti nga mea katoa i te hanga. Raro iho i tenei ko nga mahi a te tangata ki tenei Ao me nga ahuatanga o tona matenga.

The following passages explain the beginning of Creation, to the point when all things are created to this World. Beyond this are the things that mankind does while he is here and finally where he goes to when he dies.

*E TORUA NGA PATAI:
THERE ARE THREE QUESTIONS*

*I ANGA MAI TATOU I HEA
WHERE DID WE COME FROM*



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

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

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

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

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

TIMATA MAI I:

BEGINNING AT:

TE KOREKORE - He au anake kei konei e kukume ana kia ratou ano

THE NOTHINGNESS - Only natural forces exist here that continually pull and
push against each other

IO MATUA TE KORE - Te Atua tuatahi i puta mai i te Korekore

IO WHO HAS NO PARENTS - The first God who came out of Te Korekore

IO TE KAKANO - Te purapura i tupu ake ai nga mea katoa o te Ao

IO THE SEED - The seed from which all things in the World grow

IO TE MANA - Te kaha o Io Matua Te Kore o Tuawhakarere

IO THE SUPREME POWER - The supreme power of Io Matua Te Kore from beyond

IO TE MAURI - Te mea ora i roto i nga mea katoa o Te Ao

IO THE LIFE - The living element in all things created to the world

IO TE TAPU - Te wairua horomata horekau nei he kino kei roto

IO WHO IS PURE OF SPIRIT - The pure spirit that is free of evil

IO TAKETAKE - Te takenga mai o nga mea katoa

IO THE GROWTH STEM - From which all things stem

IO TE WAIORA - Te wai e ora ai te Ao

IO THE WATERS OF LIFE - Water that sustains the world

IO TE WAIKUA - Te hau o Io i tukua ki te ngakau o te Ao.

IO THE SPIRIT - The spirit of Io that is given to the heart of the world

IO MATANGARO - Nga mea e kore e kitea e kore e mohiotia e te tangata

IO THAT CANNOT BE SEEN - Knowledge that cannot be seen or known by mankind

IO TE WANANGA - Te puna o nga matauranga katoa

IO OF ALL KNOWLEDGE - The spring and source of all knowledge

TE PO - E pouri ana te Ao

THE NIGHT - The World is in darkness

TE PO NUI - Pouri nui ana te Ao

THE GREAT NIGHT - The World is in great darkness

TE PO ROA - Pouri roa ana te Ao

THE LONG NIGHT - The World is embraced by the long nights

TE PO TIWHATIWha - Pouri tiwhatiwha ana te Ao

THE DARK NIGHTS - The World is embraced by the dark nights

TE PO WHAWHA - Pouri whawha ana te Ao

THE SEARCHING NIGHTS - The World is searching through the darkness

TE PO URIURI - Pouri uriuri ana te Ao

THE DARKER NIGHTS - The World is embraced by the darker nights

TE PO KEREKERE - Pouri kerekere ana Ao

THE DARKER NIGHTS - The World is in even darker nights

TE POTANGOTANGO - Pouri tangotango ana te Ao

THE DARKEST NIGHTS - The World is in the darkest nights

TE POAWATEA - Kua hi ahia te Po ki te rapu i te maramatanga
THE NIGHT OF LIGHT - The darkness wishes to find light
KO TE PUTAKE - Ko te timatanga o te tupu o te Ao
THE BEGINNING OF GROWTH - The World begins to grow
KO TE TAMORE - Te tupu o te aka o te Ao
THE FIRST TAPROOT - The vine of the World begins to grow
TE WEU - Kua tupu haere te aka o te Ao
THE GROWING VINE - The vine of the World continues to grow
TE AKA - Kua puawai te aka o te Ao
THE VINE - The vine of the world blossoms
TE REA - Kua tini atu nga aka whakatupu i te Ao
THE INCREASED VINES - The vines of growth begin to multiply
TE WAONUI - Ko te waonui i tukua ki te Ao
THE GREAT FOREST VINES - The growth vines that is let to the world
TE KUNE - Kua tupu haere i roto i te kopu o te Ao
THE BOSOM - Growing within the bosom of the world
TE WHE - Kua nui haere te whakatupu
THE MATURE GROWTH - The growth is maturing
TE HIHIRI - Kua timata nga kaha ki roto ki te Ao
THE ENERGY - The energy forces begin in the world
TE HINENGARO - Kua timata te whakaaro hinengaro ki te Ao
THE PSYCHOLOGY - The thought processes begin in the world
TE MAHARA - Kua puawai te mahara ki te Ao
THE MEMORY - Memory processes mature in the world
TE WHAKAARO - Kua puawai te whakaaro ki te Ao
THE THINKING - Thought processes mature in the world
TE AHUA - Kua tango ahua nga mea o te Ao
THE IMAGE - Things take shapes and images in the world
TE WHIWHIA - Kua herea nga mea katoa ki te Ao
THE BINDING - Things are bound into the world
TE RAWEA - Kua pupurhia nga mea katoa ki te Ao
THE HOLDING - Things are held into the world
TE WAWAI - Kua timata te hanga ia Ranginui



THE FIRST CREATION PERIOD - Creation of Ranginui begins

TE TAITUA - Kua oti nga Rangi tuhaha me nga rangi o raro

THE SECOND CREATION PERIOD - The heavens above and below are completed

TE TAIARO - Kua timata te hanga ia Papatuanuku me nga wai

THE THIRD CREATION PERIOD - The creation of Papatuanuku and the waters begin

HAMUIMUI - Kua tutuki te takoto o nga moana

THE FOURTH CREATION PERIOD - The seas have been laid upon Papatuanuku

UEPAPATANGAROA - Kua oti Papatuanuku

THE FIFTH CREATION PERIOD - Papatuanuku is completed

TE MANA AU PU - Ko te kaha o roto e pei ana ki waho

THE INWARD POWER - The power within pushing outwards

TE MANA AU KE - Ko te kaha o waho e pei ana ki roto

THE OUTWARD POWER - The outer power pushing inward

Ka puta ko Ranginui me Papatuanuku

Ranginui and Papatuanuku are born

RANGINUI PAPATUANUKU

Ko te tikanga o te ingoa o Ranginui kei roto i a ia te kaha hei pupuri i te Ao

The meaning of the name Ranginui is that within him are the forces that hold the World together.

Ko Papatuanuku te whaea o nga mea katoa ko ia hoki te

Papatuanuku is the mother of all things and she is the

purapura o te ira wahine me ona ahua maha penei i te aroha me te manaaki.

seed of the female element and its many characteristics such as love and kindness.

RANGINUI ka moe ia PAPTUANUKU
Ranginui married Papatuanuku

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

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

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

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

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

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

*katoa ara he Tane katoa.
and they are all male*

*Ko enei etahi o nga tamariki rongonui a Rangi raua ko Papa.
These are some of the better known children of Rangi and Papa*

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

Ka tohua a Tangaroa hei Atua mo te moana me ona mea katoa penei i nga ika

Tangaroa was assigned the responsibility of being God of the Sea and all that belongs to the sea such as the fish.

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

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

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

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

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

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

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

*PUANGA, TAUTORU, WHAKAAHU, NGATAKI, REHUA, TE KORU,
Rigel, Orion's Belt, Whakaahu, the Pointers, Antares, Te Koru*

*POUTUTERANGI, WHANUI.
Altair, Vega.*

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

*Mauiui o Te Ao
and all sickness of the world*

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

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

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

*me era atu mea.
and other things as well.*

*NGA RAKAU, NGA MANU, NGA TOKA, NGA OTAOTA, NGA
The trees, the birds, the rocks, the grasses*

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

*NGA WERIWERI, NGA PUNGAWEREWERE
The centipedes, the spiders*

Ka tohua hoki hei a Tane te kaihanganga i te tangata tuatahi ki te Ao ara ia

Tane was also assigned responsibility as the God responsible for the creation of the first human being

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

*HINEAHUONE TE WAHINE TE TANGATA TUATAHI, HINETITAMA,
Woman created from the earth the first human being. Hinetitama,*

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

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

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

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

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

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

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

noho katoa ratou ki roto i te kuititanga o te pouri. Na runga i tenei

and they all lived in the tight embrace of darkness. It is on the basis of

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

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

*Whatukura, nga Mareikura, nga Kararehe, nga Ponaturi me te Tangata hoki.
the male elements and the female elements of the heavens, the people who live
under the sea, and mankind of course.*

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

*ki enei uri katoa,
into all these his descendants.*

*O enei uri katoa ko te Wairua o te Tangata anake i tukua mai ki tenei Ao.
Of all the spirits of these descendants it is the spirit of mankind alone that he
allowed into this world.*

*Ko te wairua o nga kararehe me era atu o ana uri i waihotia e Io Matua Te Kore
ki*

*The spirits of all the animals and all the other of his descendants Io Matua Te
Kore placed them*

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

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

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

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

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

*Tangata.
handing it down to mankind.*

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

*o tenei mana i tukua maie ia ki te tangata ko te nuinga o te kaha o tona mana
of his mana down to mankind. The greater part of his powers he*

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

*ma.
others.*

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

*te awaha, te whatitiri, te ruu me te parawhenuamea ki te Ao koia enei nga
storms, the thunder, the earthquakes, and the floods appear upon the earth*

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

Te Mana.

from Io the supreme power and authority.

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

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

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

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

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

*Haumietiketike i whakae kia wehea. I te mutunga i whakae te nuinga kia
Haumietiketike agreed that they be separated. Finally the majority agreed*

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

wehea o ratou matua.

agree that their parents be separated.

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

me ana ringaringa ki runga. Kihai i taea. Ka tu mai ko Haumietiketike.

hands placed upwards. He failed. Haumietiketike then stepped forward but

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

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

*wehe a Ranginui raua ko Papatuanuku e ia. Koia te whakatauki “Ka toko
upwards and he successfully separated Ranginui and Papa. That is the origin of
the*

Tane ka wehe a Ranginui raua ko Papa.

*Proverb, “Tane pushed upwards with his feet and successfully separated Ranginui
and Papa”.*

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

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

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

*a Papatuanuku ki raro. Ka tau te kohu ka taka te ua. Ko te tohu aroha tenei
Papatuanuku lay below. The mist settled and the rain fell. This is the*

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

*Papatuanuku.
for Papatuanuku.*

*Kua marama Te Ao.
The World is now in light.*

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

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

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

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

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

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

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

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

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

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

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

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

Tapatua ki rangi

Tapatua ki tai

Tapatua ki uta

Tapatua kia Tawhirimatea

Tapatua kia Tangaroa

Tapatua kia Tane

He kaha ki rangi

He kaha ki tai

He kaha ki uta

He kaha kia Tawhirimatea

He kaha kia Tangaroa

He kaha kia Tane.

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

Ao.

within this world.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

kino katoa a te tangata ki tenei Ao i anga katoa mai ia te Atua ia Whiro. He

and deeds by man in this world all stem from this God Whiro.

Mana nui tona.

He has enormous powers.

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

tikanga ia Io Te Mauri. Ka mate te rakau ka mate tana mauri ara ka element originates from Io The Life Element. When a tree dies, its mauri

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

rakau e puawai mai ana ki te Ao. Na runga i tenei ka haere tonu ka ora tonu tree that is blossoming into the world. It is on this basis that the life element

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

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

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

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

me era atu.

Tangaroa and the others.

Ko te Tapu tetahi ahua e whakarongo ai te wairua o te Tangata. Ko te tapu

Sacredness is an element that gains the respect of the spirit of man. Tapu

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

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

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

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

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

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

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

Kore.

Te Kore.

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

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

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

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

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

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

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

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

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

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

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

i roto i enei tikanga katoa.

Whiro is her close companion in all these things.

Ko Mauitikitiki i whai kia ora tonu te tangata ki tenei Ao kia kua e mate.

It was Maui who sought that mankind live eternally in this World and that he should not die.

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

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

Maui i mate a Maui a Taranga. Koia te tangata e mate and Maui a Taranga died. Hence mankind continues to

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

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

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

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

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

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

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

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

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

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

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

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

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

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

rurangi ingoa mo enei rangi koia tenei tetahi. three teachings of names for these heavens and this is one of them:

Te Toi o nga Rangi - te Kainga O lo Matua Te Kore

Te Toi o nga Rangi -The home of lo Matua Te Kore

Te Nganangana a Ranginui

Te Paerangi

Te Uenukurangi

Tukapua - te kainga o te puna wai o te rangi

Tukapua - the home of the spring of water in the skies

Tumatatawera

Te Rangjurua

Rongomaitaharangi

Te Iho O Te Rangi

Tawhirirangi

Te Aka ki Te Rangi

Te Marama I Huakina - Te Rangi tuatahi -nga wairua kararehe katoa

Te Marama I Huakina - The first heaven where the spirits of all the animals reside

Te Maraeroa - Te whenua nei te Kainga o Te Tangata, nga Kararehe nga Ika me era atu

Te Maraeroa - This earth the home of mankind, of the animals, of the fish and all else

Te Kiriwairangi O Papatuanuku

Rarohenga - te Kainga o Hinenuiotepe

Rarohenga - the home of Hinenuiotepe

Te Manawa O Papatuanuku

Ko nga tangata e noho ana ki enei rangi ko nga Poutiriao, ko nga whatukura

The people who live in these heavens are the Poutiriao, the Whatukura,

ko nga Mareikura me nga tamariki a Tawhirimatea. Ko nga Ponaturi kei

the Mareikura and the children of Tawhirimatea. The Ponaturi are under the

raro i te moana.

the sea.

TE TAKENGA MAI O NGA MANU

The origin of the birds.

E rua nga wananga mo tenei koia tenei tetahi.

There are two teachings on the origin of the birds. This is one of them.

*Ka tangohia mai e Tane he oneone mai ia Papatuanuku ka pokea e ia te
Tane took some Earth from Papatuanuku and created the*

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

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

*ia tana hauora ki roto ki te manu nei ka ora mai. Koia tenei ko te manu
blew his breath of life into this bird and it came to life. This was the first*

tuatahi.

bird.

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

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

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

kikokiko.

creation.

Ko te hanganga wairua i moe tahi a Tane ia Hineongamanu.

The spiritual creation was Tane embracing Hineongamanu.

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

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

TE TAKENGA MAI O TE TANGATA.

The origin of mankind

TE WAHINE TUATAHI

The first woman

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

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

*Papatuanuku. He mea tango ake e Tane he oneone mai ia Papatuanuku i
originated in Papatuanuku. Tane took some earth from Papatuanuku from*

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

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

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

ki te ihu o te tangata nei ka ora mai. Ko Hineahuone.

life into the nose of this human being and it came to life. It is Hineahuone.

TE TANGATA TANE TUATAHI

The first male human being

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

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

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

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

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

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

Tumatauenga e hanga te tane tuatahi.

That is why it was given to Tumatauenga to create the first male.

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

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

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

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

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

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

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

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

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

KOIA TENEI TETAHI O NGA WHAKAPAPA E RARANGI AKE NEI:

This is one of the genealogies as follows:

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

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

Kia puta ki waho ko:

MAUIMUA MAUIROTO MAUITAHA MAUIPAE MAUITIKITIKI A TARANGA

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

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

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

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

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

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

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

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

*tana whaea. I te awatea kua haere te whaea kua ngaro atu ki raro i te
with his mother. In the mornings their mother would leave them and*

whenua ki ko i to ratou Matua ia Makeatutara.

disappear beneath the earth to where their father Makeatutara was.

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

waka. Ka tae ki waho rawa atu ka puta mai Maui Tiki ki mua i ona tuakana.

*Canoe. When they were way out at sea Maui came out of hiding and appeared
before his brothers.*

Ka tu te waka ka ki atu Maui Tiki ehara tenei i te wahi pai. Ka neke ratou.

The waka stopped to fish and Maui said, "This is not a good place". They shifted.

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

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

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

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

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

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

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

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

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

*te ika nei. He roa e whawhaitia ana e la ka pau haere tana kaha ka whakaaro
would not move. He hauled for quite sometime but his strength was weakening*

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

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

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

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

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

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

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

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

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

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

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

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

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

*te Mahuru.
and Spring.*

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

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

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

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

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

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

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

Whiro

Tirea

Hoata

Ouenuku

Okoro

Tamateakaiariki

Tamateaangana

Tamateaaio

Tamateawhakaapu

Ariroa

Huna

Mawharu

Ohua

Atuawahakaehae

Oturu

Rakaunui

Rakaumatohi

Oike

Takirau

Korekoretewhiwhia

Korekoreteraweā

Korekorewhakapiri Tangaroa

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

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

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

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

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

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

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

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

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

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

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

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

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

*Kiwa ranei
Pacific.*

KO NGA WA O TE TAU (Ki nga tikanga o te Ngakahi)

The seasons of the year (according to the Ngakahi observations)

Mahuru - kua timata te wa whakato kai - te aranga o Mataariki i te ahiahi

Spring - the time for planting begins - the rising of Matariki in the evening

Raumati - kua mahana te Rangi me te Whenua. Kua hauhakehia nga kai

Summer - Rangi and Papa are warm - the food is dug up

Ngahuru - kua kitea nga rau o nga rakau ki te whenua

Autumn - the leaves of the trees are seen on the ground

Hotoke - kua makariri te Rangi me te Whenua-te aranga o Mataariki i te ata

Winter - Rangi and Papa become cold - Mataariki rises in the morning.

NGA MARAMA O TE MAHURU

The months of Spring

Mahuru - September

Whiringaanuku - October

Wiringarangi - November

NGA MARAMA O TE RAUMATI

The months of Summer

Hakihea - December

Kohitatea - January

Huitangaru - February

NGA MARAMA O TE NGAHURU

The months of Autumn

Poututerangi - March

Paengawhawa - April

Haratua - May

NGA MARAMA O TE HOTOKE

The months of Winter

Pipiri - June

Hongongoi - July

Hereturikoka - August

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

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

Mauitikitiki

Whetuatea

Tokatuatea

Maramatea

Tokowhituatea

Manwahu

Manawarangi

Taruainuku

Taruaipai
Awaiti
Awaraki
Aruaikite
Hoatiki
Hauwhakarongo
Tapuraungatea
Tuinui
Rauru
Tahatiti
Ruatapu
Houtoua
Tunuiwhakairi
Rakaiora
Tamakitehau
Tamakitera
Puhimoanaariki TTW Mataatua
Puhikairiki
Puhitaniwharau
Hauangiangi
Rahiri

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

TETAHI ATU O NGA HEKE
Another of these genealogies:

Mautikitiki
Ararau
Tiki
Toto
Kawe

Whaitiri

Hema

Tawhaki

Wahieroa

Hineawhe

Rangi

Ranginui

Kupe (Tangata O Te Waka Matawhao)

Matiu

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

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

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

Taitokerau i heke katoa mai ia Rahiri.

Te Taitokerau descend from Rahiri.

NGA HONO O NGAPUHI KI TE AO MAORI KATOA.

*Mai ia Maui Mua me Maui Tikitiki a Taranga ka hono Ngapuhi ki te Ao
Maui Mua and Mauitikitiki A Taranga Ngapuhi connect to the whole*

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

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

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

KUPE

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

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

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

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

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

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

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

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

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

Ka whakae katoatia enei mea katoa. Ka mahia nga mahi me nga karakia hei

All these things were agreed to. All the work began and the prayers recited whakatutuki i nga whakaaro kua whakaetia nei. Ko tenei waka a Aotea i to complete these decisions that had been agreed to. This waka, Aotea, rite te roa me te whanui kia Matawhao koia i inoi atu ai a Kupe. was the same length and width as Matawhao and that is why Kupe asked for it.

Ka herea a Matawhao me Aotea ka karakiahia te karakia tango i te ingoa o Matawhao and Aotea were bound together and the karakia to remove the Aotea. Ka huri Matawhao hei Wakahourua. name Aotea was recited. Matawhao now became a double hulled canoe.

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

Moana Nui A Kiwa.” Tae noa mai ki enei ra e whakawhitiwhiti ana enei Kupe sailed the Pacific Ocean”. That is why right to this day these names ingoa a Matawhao me Matahourua. Matawhao and Matahourua are used interchangeably.

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

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

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

Hawaikirangi. I hoki atu ia i Te Hokianga Nui A Kupe he ingoa i huaina e Hawaikirangi. He returned from Hokianga Nui a Kupe, a name which he

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

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

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

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

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

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

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

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

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

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

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

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

tuarua. Ko nga whakatauki e pa ana ki a ia "Whiria te paiaka o te riri Te is the second. Proverbs relating to Rahiri are: "Whiria the taproot of anger the

Te Kawa O Rahiri. progeny of Rahiri", and,

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

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

NGA WAKA

The canoes

KURAHAUPO - Te waka a Pohurihanga-Te Rerenga Wairua
Pohurihanga's waka at te Rerenga Wairua

MATAWHAO/ Te waka a Kupe-Motutapu me Hokianga
MATAHOURUA - Kupe's waka at Motutapu and Hokianga

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

MAMARI - Te waka a Ruanuiotane-Ripiro
Ruanuiotane's canoe at Ripiro

*MATAATUA - Te waka o Puhimoanaariki-Takou
Puhimoanaariki's canoe at Takou*

*TAKITIMU - Te waka a Tamateaarikinui-Muriwhenua
Tamatearikinui's canoe at Muriwhenua*

*TINANA - Te waka a Tumoana-Ahipara
Tumoana's canoe at Ahipara*

*MAMARU - Te waka a Te Parata-Taipa
Te Parata's canoe at Taipa*

*MAHUHUKITERANGI - Te waka a Whakatau-Kaipara
Whakatau's canoe at Kaipara*

*TE INGOA NGAPUHI
The name Ngapuhi*

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

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

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

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

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

*Ko taku hiahia kia whanau mai ta taua tamaiti kia ingoatia a ia ko Puhi hei
said to her husband that her wish was, when their son was born, to name him
Puhi*

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

*Tamakitera te pohehe hoki o nga whakaaro o tana wahine nana nei a
Wife's thinking was odd because she left Karereoaitu*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ka puta te ingoa o Ngapuhi.

amalgamated and hence the name Ngapuhi.

TE PEPEHA NUI O TENEI IWI O NGAPUHI

The Identity of this Iwi Ngapuhi

NGA POUPOU MAUNGA O TE WHARETAPU O NGAPUHI

The mountain pillars of the sacred house of Ngapuhi

E WHAKAATU ANA I TONA MANA MOTUHAKE KUA OTI NEI TE

*Declaring its Supreme authority and Sovereignty that has been set out
WHAKAKAUPĀPA I ROTO I NGA KORERO KUA WANANGAHIA
and explained in the above wananga.
NEI.*

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

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

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

*Panguru ki Papata titiro ki Maungataniwha
Panguru ki Pāpata look to Maungataniwha*

*Maungataniwha titiro ki Tokerau
Maungataniwha look to Tokerau*

*Tokerau titiro ki Rakaumangamanga
Tokerau look to Rakaumangamanga*

*Rakaumangamanga titiro ki Manaia
Rakaumangamanga look to Manaia*

*Manaia titiro ki Maunganui
Manaia look to Maunganui*

*Maunganui titiro ki Tutamoe
Maunganui look to Tutamoe*

Tutamoe titiro ki Puhanga Tohora.

Tutamoe loo to Puhanga Tohora.

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

*o tona turangawaewae i tukuaiho mai i Tuawhakarere. E pupuri tonu nei tae
Its Sovereignty upon which he stands, which was handed down from the*

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

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

*me te Taitama Tane
the male side.*

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

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

*Koia tenei tetahi:
This is one of them*

*Ko Ngapukehaua te Maunga
Ngapukehaua is the Mountain*

*Ko Hokianga te Moana
Hokianga is the sea*

Ko Ngatokimatawhaorua te Waka

Ngatokimatawhaorua is the canoe

Ko Omanaia te Kainga

Omanaia is the land

Ko Ngatihau Ko NgatiKaharau nga Hapu.

Ngatihau and Ngatikaharau are the Hapu

Ko Rima Eruera Ahau

I am Rima Eruera

Tua atu i tenei koia enei era atu o nga Pepeha o nga uri o Ngatihau o Ngatikaharau:

Further to this, these are some other Pepeha of the descendants of Ngatihau and Ngatikaharau:

Ko Taranaki Te Maunga

Taranaki is the mountain

Ko Kotiro Hinerangi te tupuna whaea

Kotiro Hinerangi is the ancestress

Ko Puhanga tohora Te Maunga

Puhanga tohora is the mountain

Ko Kuiawai Te Tupuna

Kuiawai is the ancestor

Ko Whakaterere te Maunga

Whakaterere is the mountain

Ko Harata Te Tupuna Whaea

Harata is the ancestress

Ko Te Ramaroa Te Maunga

Te Ramaroa is the mountain



*Ko Hauraki Te Tupuna
Hauraki is the ancestor*

*Ko Panguru Te Maunga
Panguru is the mountain
Ko Titore te Tupuna
Titore is the ancestor*

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

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

*Ko Rakaumangamanga Te Maunga
Rakaumangamanga is the mountain
Ko Rewha te Tupuna
Rewha is the ancestor*

*Ko Manaia te Maunga
Manaia is the mountain
Ko Rangitauwawaro te Tupuna
Rangitauwawaro is the ancestor*

*Ko Waitakere Te Maunga
Waitakere is the mountain range
Ko Tira Waikato te Tupuna
Tira Waikato is the ancestor*

*Ko Maunganui te Maunga
Maunganui is the mountain
Ko Tumuroto te Tupuna
Tumuroto is the ancestor*

*Ko Tutamoe te Maunga
Tutamoe is the mountain
Ko Kapehuamutu te Tupuna
Kapehuamutu is the ancestor*

*Ko Hikurangi te Maunga
Hikurangi is the mountain
Ko Hineamaru te Tupuna
Hineamaru is the ancestress*

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

*Ko nga Hapu katoa o Te Taitokerau he Pepeha penei noki a ratou ki enei
All the Hapu of Te Taitokerau have Pepeha from all these mountains as well
Maunga katoa e whakaatu ana hoki ki te Ao e pupuri nei ratou i te
declaring to the World that they hold the Supreme authority
Arikitanga i ara o te whenua i tukua mai ra kia ratou mai i te wa o Te Korekore.
of and in the land that was handed down to them from the beginning of time.*

*HE WHAKATAUKI NO NGAPUHI
A proverb of Ngapuhi:*

*“TUHI KOHURU TUHI KORAE TUHI MARAE KURA”
Language of the Gods, Language of the World, Language of every marae*

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

*nei e mohiotia e te tangata
cannot be known by man*

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

*ki te Aoturoa.
to the world*

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

*marae puta noa.
throughout.*

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

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

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

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

tikanga katoa kua oti nei te whakakaupapa i runga ake nei.



Supreme authority and its customs that have just been explained above.

5 MUA ATU I TE HAINATANGA O TE TIRITI O WAITANGI
PRIOR TO THE SIGNING OF TE TIRITI O WAITANGI

5.1 I te wa I hainatia ai Te Tiriti o Waitangi ko te Hapu te kaupupuri I te mana kaitiaki o nga whenua me era atu taonga. Ko nga Hapu ano hoki te mana whakahaere i nga tikanga me nga mahi. Ko te whanau kei roto i te Hapu. Ka whanau mai he uri horekau I whanau mai ki roto I te whanau engari I whanau mai ki roto ki te Hapu. Ko te Iwi horekau ano kia pakari noa engari kei roto tonu I te whanuitanga o nga Hapu ara te Iwi Maori.

At the time Te Tiriti O Waitangi o Waitangi was signed the Hapu held the mantle of guardianship of the land and other possessions. It was also the Hapu that held the mantle of governance of the customs and things to be done. The whanau was within the Hapu. When a child is born that child was not born into the whanau but was born into the Hapu. The Iwi had not yet matured but was contained within the wider collective of the Hapu such as te Iwi Maori that is the Maori people.

5.2 Ko te mana ko te kaha runga rawa ko Io Matua Te Kore nei te kai pupuri. Ko te rangatira he kaiwhakahaere i tera mana i tukua iho ra kia a ia. Ko te rangatiratanga ko te whakaaro me te kairanga I te tira o te waka I runga I te mana I tukua iho ra. Ko te tino rangatiratanga ko te whakapumautanga o te whakaaro me te kairanga I te tira o te waka I runga I te mana I tukua iho ra. Ko te taonga ko nga mea katoa i hanga ki tenei Ao. He taonga katoa na Io Matua Te Kore ka tukua ki te Ao.

Mana is the Supreme Sovereign Power held by Io Matua Te Kore. Rangatira is a person who administers that authority as delegated to him. Rangatiratanga is the concept and person setting the direction of the mast of the canoe in regard to that authority. Tino Rangatiratanga emphasises the concept and person setting the direction of the mast of the canoe in regard to that authority. Taonga are all things created into this world. These are taonga that belong to Io Matua Te Kore and let to the world.



- 5.3 Puta noa I Aotearoa koia tenei ko nga tikanga e whakahaerengia ana I roto I nga Hapu.

Throughout Aotearoa this is how governance was administered by the Hapu.

- 5.4 Koia tenei te whakamaramatanga o te kupu “Mana” e tuhi nei i te He Wakaputanga o Te Rangatiratanga O Niu Tirene ara e rapa nei ki nga tohu o nga Rangatira i tohungia ai Te Tiriti O Waitangi.

This is the explanation of the word “Mana” as used in He Wakaputanga O Te Rangatiratanga and embodied in the tohu of the Rangatira who signed Te Tiriti O Waitangi.

6. TE TIRITI TUATAHI THE FIRST TIRITI

- 6.1 E ai ki nga korero tukuiho a Heke Pokai, a Ngamanu me Te Hinaki he pukapuka o Te Tiriti tuatahi i whakaatuhia kia a ratou i Waitangi. Hei ko ta ratou I parahakotia tenei Tiriti e nga Rangatira.

According to our Rangatira, Heke Pokai, Ngamanu and Te Hinaki, a first version of the Treaty “the first Tiriti” was presented to our people at Waitangi. This version was rejected by our Rangatira.

- 6.2 Na Heke Pokai na Ngamanu me Te Hinaki nga korero ara i heke iho a Te Wiremu me Puhipi ki te whakawhitiwhiti korero ki nga Rangatira mua atu i te ono o nga ra o Pepuere 1840.

As recorded by Heke Pokai, Ngamanu and Te Hinaki, Henry Williams and James Busby consulted with the Rangatira prior to the 6th February 1840.

- 6.3 He Tupuna a Ngamanu noku. A Ngamanu raua ko Te Hinaki no nga Hapu Ngatihau me Ngatikaharau.

Ngamanu is my Tupuna. Ngamanu and Te Hinaki belonged to the same Hapu of Ngatihau, Ngatikaharau.

6.4 Ki nga korero a Heke Pokai, a Ngamanu me Te Hinaki na Te Wiremu me Puhipi i whakatakoto tetahi pukapuka ki te aroaro o nga Rangatira i Te Tou Rangatira. According to Heke Pokai, Ngamanu and Te Hinaki, Henry Williams and Busby presented a first Tiriti to the Rangatira at Te Tou Rangatira.

6.5 Ko nga kupu o te rarangi Tuatahi e ki ana:

“ka tuku kia riro wakangaro rawa atu ki te Kuini o Ingarangi ake tonu atu te mana katoa a o ratou wenua.”

The first Tiriti contained in Article One the following words:

“absolutely give to be lost to the Queen of England forever the Sovereignty of all their lands.”

6.6 Ko te tino take nui o enei rarangi kupu e whakatakoto ana i runga i te whakamarama nui rawa atu e tuku wakangaro atu ana nga Rangatira i to ratou mana.

The significance of this phrase is that it conveys in an unmistakable way that the Rangatira will sign away their mana or Sovereignty.

6.7 Ehia ke nga rereketanga o Te Tiriti Tuatahi ki Te Tiriti I whakaotia:

1. Te nuinga I orite engari I Te Tiriti I hainatia e tuhi ana te kupu Kawanatanga ara i Te Tiriti i whakakorea e tuhi ana te kupu mana ehara ko te kupu Kawanatanga.
2. Tuarua he rarangi tuawha i Te Tiriti i whakakorea e pa ana ki nga hahi ara i korerotia e ratou nga Hahi mua atu i te ono o nga ra o Pepuere 1840.

Te Tiriti Tuatahi differed from the final Tiriti in two key ways:

1. They were similar except where you have Kawanatanga in the signed Document, the rejected document contained the word Mana instead of Kawanatanga; and
2. It also differed in that it had a fourth article regarding the religions which meant they were discussing the issue prior to 6 February 1840.

- 6.8 E ai ki nga korero a Heke Pokai a Ngamanu me Te Hinaki i whakaparahakotia tenei pukapuka e nga Rangatira.
According to Heke Pokai, Ngamanu and Te Hinaki the Document was rejected by the Rangatira.
- 6.9 I whakaparahakotia e nga Rangatira tenei Tiriti Tuatahi no te mea e marama ana nga kupu ara e whakakore ana i to ratou mana.
The first Tiriti was rejected by the Rangatira because it clearly stated that they were signing away their mana.
- 6.10 Ko te tangohanga o te kupu mana me te uHINGA o te kupu Kawanatanga he whakamaramatanga tino nui rawa atu horekau o matou matua Tupuna i tuku i to ratou mana kia Kuini Wikitoria.
The replacement of the word “mana” with Kawanatanga is in my view conclusive evidence that our tupuna did not cede their sovereignty to Queen Victoria.
- 6.11 He whakaaro nei naku I aro atu te whakaatu a Wiremu me Puhipi i tenei whakaparahakotanga kia Wiremu Hopihana.
It seems logical that Henry Williams and Busby would have referred this rejection to Captain Hobson.
- 6.12 E whakapono ana ahau I whakaatu atu a Te Wiremu kia Wiremu Hopihana ara horekau nga Rangatira I whakae ki Te Tiriti Tuatahi no te mea I tika te whakamaori ara e tuku ana ratou I to ratou mana.
I believe that Henry Williams would have consulted with Captain Hobson and advised him that the Rangatira refused to accept the first draft Tiriti because it was a correct translation for the cession of mana.
- 6.13 Ka huaina tenei pukapuka e te Wananga o te Ngakahi o Ngapuhi ko “Te Tiriti Tuatahi a ka tono nga Tohunga kia tanumia tenei Tiriti me ana Tiriti katoa me ia a te wa e mate ai ia no te mea hei ko ta ratou he makutu ana Tiriti ki runga kia ia.



Te Wananga O Te Ngakahi refer to this Document as “The First Tiriti” which they asked be buried with Governor Hobson when he died because they stated that his Treaties were a curse on him.

- 6.14 Ki nga whakaaro o nga Rangatira ko te mauui me te matenga o Hopihana no te mea horekau, i pono ona whakaaro ara ka takahia e ia te tapu o te kaupapa i uhia ra e nga Rangatira ki runga i nga whakahaerenga. Ka mate te tangata i te takahi tapu. Ko te whakapono a nga Rangatira he makutu tenei i uhia e Hopihana ki runga i a ia ano.

The Ngapuhi Rangatira felt that Hobson’s illness and eventual death were a result of his untrue intentions desecrating the tapu under which the Rangatira endeavoured to conduct the whole process. Desecration of Tapu can lead to death. The Rangatira believed that Captain Hobson had imposed this makutu on himself.

7. TE TIRITI TUARUA THE SECOND TIRITI

- 7.1 Ko te whakaaro o nga Rangatira o nga Hapu hei tuara ratou mo Kuini Wikitoria ara hei tuara Kuini Wikitoria mo ratou. Ko nga hua o tenei noho ka puta ki nga taha erua i nga ra kei mua.

The thoughts of the Rangatira of the Hapu were that they would be a backsupport for Queen Victoria and that Queen Victoria will be a backsupport for them. They considered that the fruits of this relationship would unfold in the times ahead.

- 7.2 Horekau nga rangatira Maori i tuku i tetahi mea e mate ai ratou me te iwi. Engari na runga i ta ratou whakaetanga ki te Matua Kawana i runga i te aroha hei whakakaha ake i to ratou tu no te mea ka tautoko nga taha erua ia raua ano. Ko te tuara he whakatautoko o tetahi ki tetahi ara ko nga rangatira ka tuku ki tenei hononga pera ano te nui to ta te Kuini ka tuku mai ki tenei hononga. Koia tenei ko te whakamaramatanga o tenei kaupapa te Tuara. Ehara i te

whakakore i to ratou mana whakahaere ia ratou ano engari ko te manaaki tautoko o tetahi ki tetahi i tenei hononga.

Maori did not consider they were relinquishing anything that would ultimately harm themselves and their people. Rather through accepting the parent governor on the basis of love they were enhancing their position because the two sides would actually be mutually supportive. Backsupport means that they would support each other and they were willing to give to that relationship as much as the Queen was prepared to give to them. That is what back support means. It does not mean giving up control over their own affairs but rather being mutually supportive of the other member of the partnership.

- 7.3 Ko Te Kawana koia te mangai o te Kuini kei Ingarangi nei tona mana ka noho me nga Rangatira ki te korero i nga take hei painga mo nga taha erua engari mo nga take whenua ka waiho enei e nga Rangatira kia ratou ano.

The Governor who was the mouth piece for the Queen whose mana is in England would sit with the Rangatira and discuss matters of mutual benefit, except in matters of land which the Rangatira of the hapu retained to themselves.

- 7.4 Ko tenei hononga tata ka tupu haere a tona wa. Ki te tirohanga Maori ko Kuini Wikitoria te kaitiaki o Te Paipera Tapu koia hoki tenei ko tona kahu korowai ara ma Ihu Karaiti e kore ai te iwi Maori e whanoko tukinohia. Mo tenei ka whakae nga Rangatira Maori kia noho Kuini Wikitoria me tona Iwi Pakeha ki konei ki te noho hari ki o ratou whenua me a ratou rawa kua whakae nei nga Rangatira hei oranga ma ratou ngatahi katoa.

The mutually supportive partnership relationship could only develop as time went on. Maori saw Queen Victoria as the keeper of the Holy Bible and as such the Holy Bible was her Cloak, while Jesus Christ would ensure that Maori would not be cheated. Maori in return would allow Queen Victoria and her people to live here and enjoy the land and resources that they had which they would share with them.

- 7.5 Ko nga kupu o te tenei Tiriti me penei te whakarereketanga:



“ka tuku rawa atu ki te Kuini ake tonu atu te Kawanatanga katoa a o ratou wenua.”

The revised Tiriti was reworded as follows:

“absolutely allow to the Queen forever her Parent Governor on the basis of love over all of their lands.”

- 7.6 Hei ko ta Heke Pokai me Ngamanu ko te whakamarama mai a Te Wiremu me Puhipi kia ratou o tenei kupu Kawanatanga:

“he matua Kawana i runga i te aroha.”

According to Heke Pokai and Ngamanu, Henry Williams and Busby explained to the Rangatira that Kawanatanga meant and was:

“a parent Governor on the basis of love.”

- 7.7 Hei ko ta Aperahama Taonui penei ano te whakamarama i hoatungia kia ratou i Hokianga I te hainatanga o Te Tiriti I te tekau ma toru o nga ra o Aperira 1840 I Mangungu.

According to Aperahama Taonui this was the same meaning given at Hokianga at Te Tiriti signing on the 13 April 1840 at Mangungu.

- 7.8 Ko tenei Tiriti te Tiriti i hainatia e nga Rangatira o nga Hapu ara ka huaina tenei Tiriti e Te Wharewananga O Te Ngakahi o Ngapuhi ko te Tiriti Tuarua.

This Tiriti was the one the Rangatira of the Hapu signed and is referred to by Te Wananga O Te Ngakahi O Ngapuhi as Te Tiriti Tuarua.

- 7.9 Ko te wahanga tuatahi o te Tiriti o Waitangi he whakaatu na Kuini Wikitoria i tona mahara atawhai ki nga Rangatira me nga Hapu o Niu Tirani. I tana hiahia hoki kia tohungia kia ratou o ratou rangatiratanga me to ratou whenua. Ko te tikanga o enei korero e kore ia e takahi to ratou rangatiratanga me o ratou whenua.

In the first part of Te Tiriti o Waitangi Queen Victoria declares her thoughts of care to the Rangatira of the Hapu. She assigns to them their authority and their lands. The meaning of these words are that she will not trample their authority nor their lands.

7.10 Tua atu i tenei e hiahia ana ia kia mau tonu te rongu kia ratou me te ata noho hoki. Ko enei korero e hiahia ana te kuini kia rangimarie te noho o te iwi Maori ara ka tautoko ia i tenei whakaaro. Kua whakaaro ia he mea tika kia tukua mai tetahi rangatira hei kaiwhakarite ki nga tangata Maori o Niu Tirani. Ko te tikanga o tenei korero he rangatira o Ingarangi hei noho tahi ki nga Rangatira o nga hapu ki te whakarite tahi i nga take.

Further to this she wants peace to reign amongst them. In this the Queen wants peace amongst the Maori people and she supports this in her thinking. In this she agrees to send a Rangatira from England to sit and make decisions along with the Maori people of Niu Tirani. The meaning of this is that a rangatira from England will sit with the Rangatira of the hapu to make decisions together.

7.11 *Na kia whakaetia e nga rangatira maori te kawanatanga o te Kuini ki nga wahi katoa o tenei whenua me nga motu no te mea hoki kua tokomaha ke o tona iwi kua noho ki te whenua nei ara e haere mai nei.*

That the rangatira Maori agree to her parent governor on the basis of love over all these lands and the islands because many of her people now live in this land and will continue to arrive.

7.12 *Ko te Kuini e hiahia ana kia whakaritea te Kawanatanga kia kaua ai nga kino e puta mai ki te tangata Maori ki te Pakeha e noho ture kore ana.*

The Queen wants to establish her Parent Governor on the basis of love so that the many bad things will not fall on Maori and Pakeha who are living without a law.

7.13 *Na kua pai te Kuini kia tukua ahau Wiremu Hopihana kapitana O te Roiara nawi hei kawana mo nga wahi katoa o Niu Tirani ka tukua aianeia mua atu ki te Kuini a e mea atu ana ia ki nga Rangatira o te Whakaminenga O nga hapu o Niu Tirani me era rangatira atu hoki enei ture ka korerotia nei:*

The Queen likes me William Hobson a Captain in the Royal Navy to be a Governor for all places in Niu Tirani that may be let now and in the future to the

Queen and she states now to the rangatira of the United Tribes of Niu Tirani and all the other rangatira these rules that are now spoken:

Tuatahi

Ko nga Rangatira o te Whakaminenga o nga hapu o Niu Tirani me era rangatira katoa hoki kihai i uru atu ki taua whakaminenga ka tuku rawa atu ki te Kuini o Ingarangi ake tonu atu te Kawanatanga katoa a o ratou wenua.

First

The chiefs of the United Tribes of Niu Tirani and those chiefs not in the United Tribes absolutely allow to the Queen of England for ever the Parent Governor on the basis of love over all of their lands.

Tuarua

Ko te Kuini o Ingarangi ka whakarite ka whakae ki nga rangatira ki nga hapu me nga tangata katoa o Niu Tirani te tino Rangatiratanga a o ratou nei wenua, a ratou nei kainga me a ratou nei taonga katoa. Otiia ko nga rangatira o te whakaminenga me nga rangatira atu ka tuku ki te Kuini te hokonga o era wahi wenua e pai ai te tangata nona te wenua ki te ritenga o te utu e wakaritea ai e ratou ko te tangata e meatia nei e te Kuini hei kaihoko mona.

Second

The Queen of England decides and agrees to the chiefs to the hapu and to all the people of Niu Tirani the absolute governance of all of their lands their homes and all that belongs to them. However the chiefs of the confederation and the other chiefs let to the Queen the purchase of those pieces of land that the person who owns the land agrees to and for the price as agreed to between them and the purchaser that the Queen has chosen as a purchaser for her.

Tuatoru

Hei whakaritenga mai hoki tenei mo te wakaetanga kit e Kawanatanga o te Kuini kla tiakina e te Kuini nga tangata Maori katoa o Niu Tirani ka

tukua kia ratou nga tikanga katoa rite tahi ki ana mea ki nga tangata o ingarangi.

Third

As a consequence for agreeing to her Parent Governor on the basis of love the Queen will look after all the Maori people of Niu Tirani and let to them all the customs similar to those of her people that is the people of England.

- 7.14 Ko te mohioranga o nga Tupuna Maori ki te kupu Kawanatanga i puta mai i te Paipera Tapu me nga Mihina. Ki nga akoranga a Aperahama Taonui ma te Kawana he tangata tiaki i te iwi ara ko te Kawanatanga he tangata kei aia nei te mana whakahaere i te Iwi. I pai ara i whakae ratou ki tera whakamarama a Te Karuwha mo te kupu Kawanatanga ara “He Matua Kawana i runga it e aroha” Ko te kupu “kawa” i roto i te reo Maori ko te ahua whakahaere i nga tikanga.

The knowledge of our tupuna regarding this word Kawanatanga came from the Holy Bible and the Missionaries. According to Aperahama Taonui, Kawana was a person who looked after the people and Kawanatanga was the person who exercised the governance of the people. They liked and agreed to Te Karuwha’s (Henry Williams) explanation to them of the word Kawanatanga that is “A Parent Governor on the basis of Love.” Kawa in tikanga Maori is the process of how things were done.

8. KO TE TIRITI I HOKIANGA THE TREATY OF HOKIANGA

- 8.1 Mua atu I te hainatanga o Te Tiriti O Waitangi i Mangungu ka whakatakotohia e Aperahama Taonui e toru nga huru manu ki runga i Te Tiriti O Waitangi e toru ki raro i Te Tiriti O Waitangi. Ka puta tana korero. Ko enei nga tohu o te Kahu Maori hei whariki hei korowai hipoki i Te Tiriti O Waitangi.

Before Te Tiriti was signed at Mangungu, Aperahama Taonui placed three feathers on top of Te Tiriti and three feathers underneath. He said, “These are the symbols of the Maori Cloak, a mat upon which Te Tiriti can stand and a cloak over it with which it can be covered.”

8.2 I Mangungu ano muri mai i te hainatanga ka kite a Kaitoke te Waro i nga matenga kuri i runga i te Karere a Te Kuini.

Also at Mangungu, Kaitoke Te Waro saw dogs' heads on the Queen's messenger.

8.3 Ka ki atu ia ki nga Rangatira. Kua kite ake nei ahau i te tohu kino me tango ake a tatou tohu.

He said to the Rangatira. "I have seen a bad sign. Our tohu should be removed."

8.4 Ko tenei mea te matakite o te kuri he tohu tiaki ki etahi whanau i Hokianga engari mena nga matenga kuri kei runga i te matenga o te tangata he tohu kino.

The vision of a dog is a guardian symbol for some families in Hokianga but when the dog's head is seen on the head of a person then it is a bad omen.

9. TE TIRITI I KAITAIA

THE TREATY AT KAITAIA

9.1 I te po mua atu i te hainatanga ka patai Nopera Panakareao kia whakamaramatia mai kia ratou nga kupu o te Pukapuka o Rewitikohu. Upoko rua tekau ma rima rarangi rua tekau ma toru ki te rua tekau ma waru. I te Paipera Tapu o tera wa e ki ana nga karaipiture:

23 Kua e hokona te whenua he mea oti tonu atu noku hoki te whenua he manene hoki koutou he noho noa ki ahau.

24 Me whakae hoki ki te utu e hoki ai te whenua i to koutou whenua katoa.

25 Ki te rawakoretia tou teina a ka hokona e ia tetahi wahanga o tona kainga me haere mai tona whanaunga e tata rawa ana ki a ia ka utu i te mea i hokona atu e tona teina kia hoki ai.

26 A ki te kahore he kaiutu a tetahi tangata a ka whiwhi taonga ia a ka taea ano e ia te utu.

27 Na me tatau e ia nga tau i hokona ai a i whakahoki i te tuhene ki te tangatai hokona atu ai a ka hoki ai ia ki tona kainga.

28 Otiia ki te kahore e taea e ia te whakahoki mai ki a ia ano na me waiho tana i hoko ai ki te ringa o te tangata nana i hoko a tae noa ki te tau tiupiri ka riro a ka hoki ia ki tona kainga.

The night before the signing, Nopera Panakareao asked for an explanation of the scriptures in the Book of Leviticus, Chapter 25, verses 23 to 28. In the Authorised Version, which is what would have been used at the time, these scriptures say:

23 The land shall not be sold forever: for the land is mine; for ye are strangers and sojourners with me.

24 And in all the land of your possession ye shall grant a redemption for the land.

25 If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and himself be able to redeem it;

27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of Jubilee; and in the Jubilee it shall go out, and he shall return unto his possession.

9.2 Na runga i nga whakamarama ka aro atu Nopera ki Te Tiriti O Waitangi.

Because of the explanations Nopera warmed to Te Tiriti.

9.3 Ko te tikanga o enei Karaipiture e pa ana ki nga ture o te hoko whenua.

The custom in these scriptures relates to the laws regarding the sale of land.

9.4 I te ra haina ko Nopera te kaikorero mutunga. Ko etahi i whakae ko etahi horekau i whakae ki Te Tiriti.

On the day of signing Nopera was the last speaker. Some agreed and some did not agree to Te Tiriti.

9.5 Ko nga korero a Nopera Panakareao:

“Ko te atakau o te whenua kia Kuini Wikitoria ko te ihi te wehi te mana te kikokiko te tinana o te whenua kia tatou tonu ki nga rangatira. He atawhai te mahi a te Kuini. Kia whakamanahia e tatou tana Inoi.”

Nopera Panakareao said:

“The shadow of the land to Queen Victoria but the Sovereignty, the body, the substance of the land remains with us the Chiefs. The Queens’ purpose is to care. Let us sanction her request.”

9.6 Muri mai i ana korero horekau tetahi i whakahe ara ka haina katoa te nuinga.
After his speech no one opposed and most signed.

10. NGA POROPITI MO TE TIRITI O WAITANGI
PROPHECIES ABOUT TE TIRITI O WAITANGI

10.1 Mua atu i te hainatanga o Te Tiriti O Waitangi ka korero atu a Te Atua Wera kia Kawiti me Ngapuhi. He hoa tata raua ko Kawiti “E te ariki e Kawiti hei aha taua tohu ai i Te Tiriti O Waitangi kia noho mai taua ki te pupuri i te arikitunga o to tatou mana motuhake ki tenei to tatou whenua.” Te whakahoki a Kawiti. Mawai atu taku tamaiti e tautoko? Te whakahoki a Te Atua Wera. He tika tau haere atu koe ki te tautoko i ta taua tamaiti. A Papahurihia ko Te Atua Wera. Koia enei ona ingoa. I konei ko te tamaiti ko te Kuhunga te tamaiti a Te Kawiti i haina ra i Te Tiriti. Ko te tuara i konei e pa ana ki te tautoko o nga kaikorero o muri mai ki te whakamana i nga korero o te kaikorero tuatahi.

Before the signing of Te Tiriti O Waitangi Te Atua Wera spoke to Kawiti, as they were close friends. He said, Te “Ariki E Kawiti, let not you and I sign Te Tiriti O Waitangi, let us stay to hold the Supreme Authority of our lands.” Kawiti replied “Who then shall be a backsupport for my son?” Te Atua Wera replied “You are right you must go and be a backsupport for our son.” Papahurihia is te Atua Wera. These are his names. Here the “son” was Te Kuhunga, Kawiti’s

son who had signed Te Tiriti. The back support here refers to the tautoko given to speakers which reinforces and validates what the first speaker has said, thereby confirming the mana of what was said.

10.2 Mua atu i te hainatanga o Te Tiriti O Waitangi ka poropitihia e Papahurihia kia Kawiti ma me Ngapuhi:

Ka whakahurihia e te pakeha tana Tiriti hei pungawerewere hei kai la tatou te iwi Maori. Ka rite tatou ki te papaka o te tatarakihi i ngotea ai ona Toto e te pungawerewere a whakarerea ana ki muri he papaka. Te papaka ko taua ko te Iwi Maori.

Prior to the signing of Te Tiriti O Waitangi, Papahurihia / Te Atua Wera prophesied to Kawiti and Ngapuhi that:

The Pakeha will turn his Treaty into a devouring spider that will consume you and me, the Maori people, and we will resemble the carcass of the cicada whose blood has been sucked out by the spider to leave behind a carcass and that carcass shall be you and I the Maori people.

10.3 Muri tonu mai i te hainatanga o Te Tiriti o Waitangi ka ki atu a Papahurihia kia Kawiti me Ngapuhi:

Kua mau tatou ki te ripo. Kaati ka taka ki tua o te rua rau tau ka tu mai te pono ki te whakatika i nga mea katoa.

Following the signing of Te Tiriti, Papahurihia said to Kawiti and Ngapuhi:

We have been caught in a whirlpool. Alas, it will last for beyond two hundred years when the truth will stand to put everything right.

10.4 Ko te tikanga o tenei poropiti e whakaatu ana ki te iwi he wa ka tu kaha tonu tatou, he wa ka riro nga tikanga katoa i te ringa kaha o te pakeha, he wa ano ka tu mai ano tatou i runga i te kaha o to tatou mana tukuiho to tatou mana motuhake no te mea kotahi ano mana nui atu i te ringa kaha ara ko te pono. E kore rawa e mate.

The meaning of this prophecy is advising the people that there's a time when we will stand strong, a time when everything will be taken by the strong arm of the pakeha and a time when we will stand again on the strength of our

sovereignty because there is only one power greater than that of the strong arm and that power is the truth. It never dies.

10.5 E rua tau pea muri mai i te hainatanga ka poropitihia ano e Papahurihia ara ka ki ia e toru nga pou kukume ka tau ki runga ki te Iwi Maori.

About two years following the signing, Papahurihia prophesied again and he said that there would be three forces that would impact on the Maori people.

10.6 Ko te tuatahi ko te whawhai nui mo to tatou mana tukuiho ara to tatou mana motuhake o tuawhakarere.

First, he said, would be our defence of our Sovereignty as handed down from the beginning.

10.7 Tuarua hei ko tana ko te whawhai manawanui ki nga oati tapu kia Kuini Wikitoria i Te Tiriti O Waitangi me ana oati tapu ki nga Rangatira.

Second would be the defence of the sacred Covenants given to Queen Victoria in Te Tiriti O Waitangi and those sacred oaths she gave to the Rangatira.

10.8 Ko te tuatoru ko nga tika a te ringa kaha o te Pakeha. Ehara tenei no Te Tiriti O Waitangi engari no te taiao.

And third, would be the rights of the Pakeha under the power of the strong arm. This did not derive from Te Tiriti but from the forces of nature.

10.9 Ka ki a Papahurihia te mamaenui ko te whakaorite i enei mana kukume katoa e tihorehia ai te ngakau wairua o te iwi Maori.

Papahurihia said that the painful experience will be in trying to balance these three forces that pull and push and that will tear at the very fabric of the Maori heart and soul.

10.10 I ki ai ia ko enei nga taukumekume ka tau ki runga ki te Iwi Maori mo te rua rau tau.

These are the forces that he said would impact on the Maori people over the following two hundred years.

10.11 Na kua pau nei te tahi rau whitu tekau tau kei konei tatou I runga I nga tumanako ka puta te mea pono ara ka whakatikaina nga mea katoa.

And now, some 170 years later, we are here to hopefully ensure that the truth is told and things be put right.

10.12 He poropiti ano mo Te Tiriti O Waitangi.

Another prophecy regarding Te Tiriti O Waitangi.

10.13 Te manu e tangi mai nei he Pitongatonga.

The bird singing is a Pitongatonga.

10.14 Ko tona tangi e mea mai ana:

Patotoi patotoi.

Its song is saying:

Chatter Chatter.

10.15 Patotoi tonu nga ngutu i te korerotanga mo Te Tiriti O Waitangi te mana motuhake te mana tukuiho e kore nei e kitea e Ngapuhi e nga iwi hoki o te motu.

The lips continuously chatter talking about Te Tiriti O Waitangi, the supreme authority, the Sovereignty handed down that cannot be understood by Ngapuhi or the people of Aotearoa.

10.16 Ko te tikanga o tenei poropiti e ki ana he wa kei te haere mai ka riro katoa te hinengaro Maori i te Pakeha. Kua kore te nuinga o te iwi maori e mohio ki nga mea pono i mahia e nga tupuna i roto i Tiriti O Waitangi. Kua riro katoa nga hinengaro i te rongoa o te pungawerewere ara o te Pakeha.

The meaning of this prophecy is that a time will come when the whole mind of the Maori people shall be taken by the Pakeha. The majority of the Maori people will lose the knowledge regarding the truth of what our ancestors agreed to in Te Tiriti O Waitangi. Their minds shall be completely taken by the poison of the spider, that is by the Pakeha.

11. KO NGA TAKE TUATAHI
THE FIRST AGENDA

11.1 Muri tonu mai i te hainatanga o Te Tiriti O Waitangi ka whakatika nga Rangatira o Te Taitokerau i tetahi kaupapa hei whakatakoto i nga take hei korerotanga ma ratou kia Wiremu Hopihana me Kuini Wikitoria. Ko ta ratou hiahia kia hui tahi a te ono o nga ra o Pepuere 1841.

Immediately following the signing of Te Tiriti O Waitangi, the Rangatira of Te Taitokerau prepared an Agenda, which they set down for a meeting with Captain Hobson and Queen Victoria. Their hope was that this meeting would take place on the 6th February 1841.

11.2 Ehia ke nga hui i haere ai nga Rangatira. Ko te tuatahi i Te Raupo i Hokianga. Na Aperahama Taonui me Frederick Manning i mau enei take ki nga Rangatira o te Taitokerau i Oruru ki Muriwhenua, ki Waitangi, ki Tangiteroria ki Te Parawhau me Okaka i Kaipara. Ko nga take o nga hui ko nga take i korerohia i Hokianga me era o nga hui ara ko nga take hei whakaatu atu kia Wiremu Hopihana me Kuini Wikitoria.

The Rangatira held several meetings, the first at Te Raupo in Hokianga. In order to take these matters to the Rangatira of Te Taitokerau, Aperahama Taonui and Frederick Maning visited Oruru in Muriwhenua, Waitangi, Tangiteroria and Te Parawhau and Okaka in Kaipara. The discussions about the Agenda formed the main issues first raised in Hokianga and the other hui that the Rangatira wished to convey to Captain Hobson and Queen Victoria.

11.3 Ko te take tuatahi ko nga mahi hokohoko. E raruraru ana Heke Pokai no te mea hei ko tana horekau etahi o nga Pakeha hokohoko e utu ana i nga Hapu mo a ratou taonga.

The first item on the Agenda was the trading of goods and services. Heke Pokai expressed a concern that the Pakeha traders were not paying for the goods that they were taking from the Hapu.

- 11.4 Hei ko ta Heke Pokai kia Te Wiremu horekau he patanga o te moni ki nga Hapu no te mea mai rano to ratou oranga kei te moana kei te ngahere kei a ratou whenua hoki.
Heke Pokai expressed to Henry Williams that money was of no consequence to the Hapu because their sustenance had always been from the sea, from the forests and also from their lands.
- 11.5 Engari hei ko tana kia Te Wiremu ki a ratou nei whakaaro hei oranga ano te moni mo nga whakatupuranga kei mua.
But he said to Henry Williams that their thinking was that money would be a resource for future generations to add to their sustenance.
- 11.6 Ko te take tuarua hei korerotanga ma ratou ko nga ture Pakeha hei whakaetanga ma ratou ki konei pera i te whiu mo te kohuru tangata.
The second item was to discuss Pakeha law that they might want introduced here, such as a penalty for murder.
- 11.7 Ko te tino hiahia o nga Rangatira ko te whakawa mo te kohuru tangata kia taka mai ki raro i te ture Pakeha. Ko tenei ture Pakeha anake i whakaritea e ratou hei korerotanga ma ratou ara hei tango ake ma ratou.
The Rangatira were clear that they wanted murder to be judged in accordance with English tikanga. It was the only matter on their Agenda regarding the adoption of English Law.
- 11.8 Ko te take tuatoru ko te whakaatu atu kia Wiremu Hopihana me te Kuini ara ko nga take mo nga whenua kei nga Rangatira o nga Hapu anake enei.
The third item was to instruct Captain Hobson and the Queen that land matters will be dealt with by the Rangatira of the Hapu only.
- 11.9 Ko te take tuawha ko te whakaatu atu ara ko nga take whenua i raro i Te Tiriti o Waitangi ka taka mai ki raro i nga tikanga whenua o nga hapu me nga ture o nga Karaipiture i roto i te Pukapuka o Rewitikohu.

The fourth item was to instruct that land matters under Te Tiriti O Waitangi shall be subject to Hapu Custom Law and Biblical Law as explained in the Book of Leviticus.

- 11.10 Na Nopera Panakareao I whariki nga korero o te Pukapuka o Rewitikuhu kua oti nei te whakatakoto e ahau i te rarangi 9.1 ara ka mau tona maramatanga e te hui.

This passage from Leviticus which I have already quoted in paragraph 9.1 was identified because Nopera Panakareao had presented it to the hui and they understood it for its clarity.

- 11.11 Ko te take tuarima ara na nga Hapu i whakarite he ahua ano ka pau te kaha o te moni.

The fifth item was that the Rangatira of the Hapu placed a limited value on money.

- 11.12 Ko enei take katoa i tuhia e Te Manene ki ana pukapuka wananga. No tata ake nei ka ki mai tana uri kia ahau na tana Tupuna i tahu enei pukapuka wananga katoa, ehia ke tau ki muri mai, i Ingarangi. Ko Te Manene anake te Pakeha i whakaurua ki te Wharewananga O Te Ngakahi o Ngapuhi. I moe la ia Moengaroa o to matou whanau.

These matters were all recorded by Frederick Maning in his private wananga manuscript. I was recently advised by his descendant that his Tupuna had burnt all his manuscripts in England several decades later. Maning was the only Pakeha ever admitted to Te Wharewananga O Te Ngakahi O Ngapuhi. He married Moengaroa of our family.

- 11.13 He maha nga Rangatira o te Taitokerau i tautoko i enei take ara ko Kawiti, ko Heke Pokai, ko Patuone, ko Waka Nene ko Te Kemara, ko Aperahama Taonui, ko Apihai Te Kawau, ko Nopera Panakareao, ko Matiu Tauhara, ko Puhipi Te Ripi, ko Pomare, ko Tareha, ko Tawhai, ko Tirarau, ko Kaitoke, ko Te Tai, ko Wharerau, ko Paratene, ko Pangari, ko Haupokia, ko Hohepa Otene, ko Te Totohu, ko Te Hinaki ko Papahia ko Manene.

Many Rangatira from Te Taitokerau were party to this agenda including Kawiti, Heke Pokai, Patuone, Waka Nene Te Kemara, Aperahama Taonui, Apihai Te Kawau, Nopera Panakareao, Matiu Tauhara, Puhipi Te Ripi, Pomare, Tareha, Tawhai, Tirarau, Kaitoke, Te Tai, Wharerau, Paratene, Pangari, Haupokia, Hohepa Otene, Te Totohu, Te Hinaki, Papahia and Manene (Frederick Maning).

11.14 Ko Manene te Pakeha no Hokianga i awhina ki te tango i nga korero me te whariki i te kaupapa o enei take ki nga Mihina o Hokianga me Waitangi ara ka tukua ma ratou nga Mihina e kawe kia Wiremu Hopihana me Kuini Wikitoria. Frederick Maning from Hokianga assisted in the recording and presenting of this agenda to the Missionaries in Hokianga and Waitangi. They then entrusted the Missionaries to take their message to Captain Hobson and Queen Victoria for them.

11.15 Ka tapirihia atu e Aperahama Taonui tenei karakia hei tautoko i te kaupapa o enei take kia Wiremu Hopihana me Kuini Wikitoria:
In conveying this Agenda to Captain Hobson and Queen Victoria, the Ngapuhi Prophet Aperahama Taonui recited the following Karakia to accompany the Agenda:

Tenei ka tuku ake nei:

*He Wakaputanga o Te Rangatiratanga O Niu
Tirene, Te Tiriti O Waitangi*

He Kawenata Tapu enei Pukapuka

*Ko te He Wakaputanga O Te Rangatiratanga o
Niu Tirene he wakaaturanga ki te Ao i te mana
O Nga Rangatira O Nga Hapu ki
tenei Wenua Ki Aotearoa.*

*Ko Te Tiriti O Waitangi he wakaetanga na nga
Rangatira o Nga hapu kia wakauru mai Kuini
Wikitoria me tona Iwi Pakeha ki tenei wenua ki
te wakatu i tona whare te Kawanatanga hei
tuara mo te Tino Rangatiratanga te Tino*

Reciting herewith

*The Declaration of Independence and Te Tiriti
O Waitangi*

These documents are sacred Covenants

*The Declaration of Independence is a
declaration to the World of the Sovereignty of
the Rangatira of the Hapu over this land,
Aotearoa.*

*Te Tiriti O Waitangi is the agreement by the
Rangatira of the Hapu for Queen Victoria and
her Pakeha people to enter into this land and
to establish her house, called Kawanatanga,
as a backsupport for Tino Rangatiratanga and*

<i>Rangatiratanga hoki hei tuara mo te Kawanatanga a Kuini Wikitoria.</i>	<i>Tino Rangatiratanga as a backsupport for Queen Victoria's Kawanatanga.</i>
<i>Ko te Tino Rangatiratanga ko te Kairanga i te Tira O te Waka.</i>	<i>Tino Rangatiratanga is the one who sets the direction of the mast of the canoe.</i>
<i>Ko te Kawanatanga He Matua Kawana i runga i te Aroha, ko Ia te mangai a Te Kuini kei Ingarangi nei tona mana tona turangawaewae</i>	<i>Kawanatanga is the Parent Governor on the basis of love he is the mouthpiece of the Queen whose Sovereignty and place to stand is in England</i>
<i>Ko enei nga mana wakahaere hei awхина i tetahi ki tetahi</i>	<i>These are the two governances to support each other</i>
<i>Koia tenei te piringa o Ingarangi ki Aotearoa.</i>	<i>This is the warm embrace of England with Aotearoa</i>
<i>Na nga Rangatira o Hokianga Nui a Kupe i uhi te Kahu Maori hei wariki hei korowai hipoki i Te Tiriti O Waitangi</i>	<i>It was the rangatira of Hokianga Nui a Kupe who placed the Maori Cloak as a mat and as a cloak to cover Te Tiriti O Waitangi</i>
<i>Ko Te Kahu Maori ko te mana Tukuiho ko te mana Motuhake i tukua mai i te wa o te Korekore</i>	<i>The Maori Cloak represents the Sovereignty that was handed down from the beginning</i>
<i>Ko Te Ao i hangaia ko nga mea katoa i hangaia ki te Ao</i>	<i>Through the world that was created and everything that was created into the world</i>
<i>I puawai, i mate, i ora ka wakarerea ki muri hei takapau wariki mo nga wakatupuranga heke</i>	<i>That blossomed, that died and that lived was left behind as a plaited mat upon which the generations can stand</i>
<i>Koia te wakatauki Te Tiriti O Waitangi i hipokitia ai ki te mana o Tuawakarere</i>	<i>That is why the proverb Te Tiriti O Waitangi that is enveloped by the Sovereignty that came from the beginning</i>
<i>No reira kia aroha kia u ki te maupono kia Kuini Wikitoria me tona Iwi Pakeha</i>	<i>Therefore love and trust Queen Victoria and her Pakeha people</i>
<i>Ma te aroha e pumau ai nga kupu wakaki a Wiremu Hopihana "He Iwi Tahi Tatou"</i>	<i>Only love that will give substance to Captain Hobson's words "That we are now one people"</i>
<i>Oi whiwhia Oi Rawea</i>	<i>It is achieved It is bound</i>
<i>Kia Whiti ki te Whei Ao</i>	<i>From the dim light</i>
<i>I Te Ao Marama.</i>	<i>To the World of light</i>




11.16 Ko te hui tuatahi mo enei take i tu ki Te Raupo i Rawene.

The first hui for the above matters was held at Te Raupo in Rawene.

12. NGA PAKANGA O TE TAITOKERAU MO TE MANA TUKUIHO
THE NORTHERN WARS AS CONTINUED SOVEREIGNTY

12.1 Ia ra kei te whenua e haere tonu ana to ratou mana pera ano I nga ra o mua.

On the ground they continued to exercise their mana by continuing their lives as they always had.

12.2 Ko ta te Iwi Maori he manawanui ki te oritetanga o nga kaha i poropitihia ra e Papahurihia ara he whawhai taimaha e kore nei e mutu.

For the Maori people the balancing of the three forces, set out in the prophecy of Papahurihia, is an enduring struggle.

12.3 Puta noa i enei rua rau tau ko ana mahi katoa i mahia e ia i pa ki tona manawanuitanga ki te whakaoritenga o enei kaha ki runga kia Ia tatuiho ki nga pakanga i Te Raki ki nga hoia o Ingarangi.

Throughout these two hundred years, everything that Maori did was linked to his perseverance to bring a balance to these three forces which impacted on him, including the wars in the North with the British Soldiers.

12.4 Ko tenei mea te pakanga ehara i te mea tauhou ki te Maori.

Fighting battles was nothing new to Maori.

12.5 Hei ko ta Heke Pokai Nga pakanga i Te Ahuahu, Ohaeawai me Ruapekapeka he pakanga i takea mai i Ingarangi. I mea Heke Pokai i haere mai te Pakeha i Ingarangi kua oti ke ona whakaaro ka murua e ia te Iwi Maori ka riro katoa ona whenua I a ia.

Heke Pokai said that the battles at Te Ahuahu, Ohaeawai and Ruapekapeka originated in England. He was saying that the English came to New Zealand with an overall plan to conquer Maori and take all their land.

12.6 Mo te Maori i whakauru atu ia ki enei pakanga ki te Karauna he whakangungu i tona mana tukuiho me te whakangungu i ona oati tapu ki runga i Te Tiriti O Waitangi.

For Maori, who fought against the Crown, the battles were in defence of his Sovereignty and in defence of the sacred oaths they gave in Te Tiriti O Waitangi.

12.7 Muri tonu mai i te whawhai i Kororareka ka ki atu a Heke Pokai kia Te Taonui. "Kua takahia o tatou here tapu i Te Tiriti O Waitangi e te Pakeha. Ko te whakahoki a Te Taonui kia Heke Pokai. "E whakae ana ahau i takahia nga tapu o Te Tiriti o Waitangi e te Pakeha engari kua e patua te Pakeha. Me korero e tatou kia puta" Kia mahara ki a tatou oati tapu i Te Tiriti O Waitangi." Immediately following the fighting at Russell Heke Pokai said to Te Taonui. "The Pakeha have trampled our sacred bonds in Te Tiriti O waitangi" Te Taonui replied to Heke Pokai. " I agree that the Pakeha have trampled the sacred things in Te Tiriti O Waitangi but do not kill the Pakeha. Let us discuss the matters to find a way through. Let us not forget the sacred oaths that we gave in Te Tiriti O Waitangi."

12.8 Te whakahoki a Heke Pokai kia Te Taonui. "E Te Taonui ka hoki ake nei ahau ki taku kainga kei a koutou ko te Kawana te tikanga mena apopo ka whaiwhai ka korero ranei tatou" E kore rawa ahau e wareware ki nga oati tapu o Te Tiriti O Waitangi."

Heke Pokai replied to Te Taonui. "Te Taonui I now return to my home, it is entirely up to you and the Governor as to whether tomorrow we fight or we talk" I will never forget the sacred oaths of Te Tiriti O Waitangi."

- 12.9 Mo nga Maori i whawhai ki te taha o te Karauna kua noho hoa tata hoki ki te Karauna ara horekau ratou i whakae kia patua te Pakeha te nuinga o te take na runga ano i o ratou oati tapu i Te Tiriti o Waitangi.
Those Maori who fought alongside the Crown and who were friends with the Crown did not agree that the Pakeha should be killed principally because of the sacred oaths that they gave in Te Tiriti O Waitangi.
- 12.10 Koia enei nga whakarereketanga o nga whakaaro o nga Rangatira.
These were the differing thoughts of the Rangatira.
- 12.11 No reira i raro i te tikanga o te whakaururu ka tu etahi ki tetahi taha, etahi ki tetahi taha o te pakanga. Ko te whakaururu he tikanga kia orite te kaha o nga taha erua mua atu i te whawhai.
Therefore, under the custom of whakaururu some stood on one side and some stood on the other side of the battle. Whakaururu is a custom which seeks to ensure even strength on both sides prior to engagement.
- 12.12 Hei ko ta Heke Pokai ma te takahi i nga tapu o Te Tiriti O Waitangi e whawhai tonu ai tatou.
Heke Pokai stated that the desecration of Te Tiriti O Waitangi would lead to continual fighting between us.
- 12.13 Horekau Heke Pokai i hiahia kia pakanga engari me aru tenei huarahi e Te Kawana.
Heke Pokai did not want war but the Governor pursued this pathway.
- 12.14 Muri tonu mai i nga Pakanga nei ka whakahaeretia te tikanga o te hohou rongo. Ko te hohou rongo he tikanga unu i te riri me te whakatakoto i te rangimarie. I roto i enei tikanga he whaikorero, he karakia, he tuku o tetahi ki tetahi ka herea ki te tuku wahine, he tuku whenua ranei, he tuku taonga ranei he wehenga ranei o enei mea katoa.
Immediately following the battles the custom of peacemaking was conducted. Hohou rongo is the custom of removing the anger and making peace. In

observance of this custom there is speechmaking, karakia and letting go to each other, sealed by an exchange often by giving of a woman, or land, or a taonga, or a combination of these things.

12.15 Ko te tuatahi i Otuihu me te Karauna.

The first was at Otuihu involving the Crown.

12.16 Ko te tuarua i Te Raupo i Hokianga waenganui i nga Rangatira o te Pakanga.

The second was at Te Raupo in Hokianga involving the Rangatira in the battles.

12.17 Te tuatoru ka hoki kia Kawiti me Ngatihine.

The third went back to Kawiti and Ngatihine.

12.18 Ko te tu a Te Taonui ma he tu I runga I nga oati kia aroha kia Kuini Wikitoria me tona Iwi Pakeha. Ko te tu a Heke Pokai, a Te Kawiti me Pene Tau i ma me era atu he whawhai mo te Mana tukuiho o te Iwi Maori ki tenei whenua. Ko te hohou rongo hei whakatakoto i te Rangimarie waenganui i nga Rangatira katoa. Ki a ratou ano whakaaro e pupuri ana nga taha erua ara e manawanui ana ki o ratou ake ano tino rangatiratanga. Ara e maukaha ana ratou I o ratou mana tukuiho ara ma ratou ano e whakarite pehea to ratou tu ki te taha ara ki te wahanga ki te Karauna.

The stand of Te Taonui and others was in defence of the sacred oaths Rangatira gave to Queen Victoria and Her Pakeha people. The stand of Heke Pokai, Kawiti, Pene Tau and others was in defence of Maori Sovereignty to this land. But in their own ways, both sides were upholding and defending the mana and tino rangatiratanga of the chiefs. That is, they were asserting their sovereignty by deciding for themselves how to deal with the Crown.

13. KO TE WHAKAPIRI I NGA WHAKAPONO HEI WHAKATUTUKI I TE NOHO I RARO I TE TIRITI O WAITANGI

RELIGIOUS ADAPTATION AS AN EXPRESSION OF THE TREATY RELATIONSHIP

13.1 Muri tonu mai i te hohou rongou he maha nga Rangatira o nga taha erua o nga pakanga puta noa i tango ake hei la Papahurihia hei Atua mo ratou ara ka uru atu ratou ki te Whare o Te Ngakahi O Ngapuhi.

Immediately following the peacemaking, many of the Rangatira from both sides of the conflict accepted Papahurihia as a God for them and they entered into the House of Te Ngakahi O Ngapuhi.

13.2 I konei i Te Raupo ka tukua e Papahurihia te mana Poropiti o Te Ngakahi O Ngapuhi kia Aperahama Te Taonui.

It was here at Te Raupo in Hokianga that Papahurihia gave the prophetic power of Te Ngakahi O Ngapuhi to Aperahama Te Taonui.

13.3 Ko Papahurihia he Wairua arahi ia Heke Pokai me Kawiti ma i roto i nga pakanga o Te Raki ki Te Karauna.

Papahurihia was a spiritual leader for Heke Pokai, Kawiti and others in the Northern wars against the Crown.

13.4 I konei i te wahapu o Hokianga ka wanagahia e Aperahama Taonui ma te piringa o Te Karaiti kia Tangaroa ma hei whakatutuki i nga piringa o Te Tiriti O Waitangi.

It was here at Te Raupo on the Hokianga Harbour that Aperahama Taonui held the wananga to embrace Jesus Christ to Tangaroa and others to further give effect to the oaths given in Te Tiriti O Waitangi.

13.5 Ko te timatanga o te karakia i oti la ratou ko tenei:

Haere mai e Te Ariki E Te Karaiti

Haere mai e Te Ariki E Tangaroa

Haere mai e nga Atua Manaaki o Te Ao

The prayer that they coined began like this:

Welcome our Lord Jesus Christ

Welcome our Lord Tangaroa

Welcome to the blessed Deities of the World

13.6 Na tenei karakia i herea ai nga whakapono o Te Ao ki Hokianga.

By this prayer the beliefs of the World were bound together in Hokianga.

13.7 Horekau tenei i pai ki te Mihina i Hokianga.

This was not welcomed by the Mission in Hokianga.

13.8 Ka whakapuakina e Aperahama Te Taonui nga kupu a Te Karaiti i ki ai Te Karaiti:

Ko ahau te huarahi ko ahau te pono ko ahau te oranga tonutanga.

In his teachings Aperahama Te Taonui recited Jesus' words when Jesus said:

I am the way I am the truth and I am the life everlasting.

13.9 Ka ki nga mea whakaaro kino ana ki te karakia a Aperahama mo Te Karaiti me Tangaroa ara ka mea ratou kua porangitia a Aperahama no te mea e mea ana la ko la Te Karaiti.

Aperahama Taonui was ostracised by those who did not like his prayer for Christ and Tangaroa and they said that he had become insane because he was preaching that he was Jesus Christ.

13.10 Ka mea Aperahama e kore e taea e la te pehea mena e kuare ana ratou ki nga korero a Te Karaiti ara ka ki atu la ki te Hahi ka pouri la mo enei ahua.

Aperahama said that he could not do much if they did not understand Jesus' words and he expressed his sadness to the Church for what had happened.

13.11 Na Aperahama Taonui te kauwhau. Kia u ki nga tikanga whakapono a o tatou Matua Tupuna whakapiria ki nga karaipiture kia tu kotahi ai.

Aperahama Taonui preached to uphold the the custom faith of our Ancestors.
Bind them with the Holy Scriptures so that they stand together.

- 13.12 Ko te Kahu o nga Rangatira me te Iwi Maori ko te mana I tukua mai ra kia Ratou mai I te hangaatanga o te Ao. Ko te Kahu o Kuini Wikitoria ko Te Paipera Tapu. Ka whakatakotohia enei Kahu erua hei takapau whariki hei korowai hipoki i nga Kawenata Tapu He Wakaputanga O Te Rangatiratanga O Niu Tirene me Te Tiriti O Waitangi.

The Maori Cloak represents the Supreme Power and Authority handed down to Maori from creation and the Cloak of Queen Victoria is represented by the Holy Bible. These two cloaks are laid down both as a plaited mat on which He Wakaputanga and Te Tiriti can lay and as cloaks to cover He Wakaputanga and Te Tiriti O Waitangi.

14. KOHATU MO TE TIRITI O WAITANGI MONUMENT STONE FOR TE TIRITI O WAITANGI

- 14.1 Rua tekau tau muri mai i te hainatanga o Te Tiriti O Waitangi ka tu te hui a Ngapuhi ki te marae o Te Tii i Waitangi.

Twenty years after the signing of Te Tiriti O Waitangi Ngapuhi met at a hui at Te Tii Marae at Waitangi.

- 14.2 Ko te take o te hui hei korero mo te whakatu i tetahi kowhatu mo Te Tiriti O Waitangi.

The purpose for the hui was to discuss the construction of a monument stone for Te Tiriti O Waitangi.

- 14.3 Ko te Poropiti a Aperahama Te Taonui tetahi i te hui.

The Prophet Aperahama Te Taonui was one at the hui.

- 14.4 Ka ki atu ia ki te hui:

“ara a te ra e hurahia ai te kowhatu me hipoki ki te Kahu Maori o tenei whenua kia kua ki te Kara O Ingarangi.”

He said to the meeting:

“that when the stone is unveiled to place the Maori Cloak of this land over it and not the flag of England.”

14.5 Horekau te hui i whakae. Ko ta ratou hiahia kia uhia ki te kara o Ingarangi ki runga ki te kowhatu. Hei ko ta Waka Nene “Waiho hei te kara o Ingarangi kia pupurihia ai ake tonu te Kuini ki ana oati tapu.”

The hui did not agree. They wanted the English flag to be placed over the stone. Waka Nene said “Let it be the English so that the Queen can be forever held responsible for the sacred oaths that she gave”

14.6 I tenei ra ka puta te poropiti a Aperahama Taonui ara he poropiti e kauwhau tonungia ana tae noa mai ki tenei ra.

On this day, Aperahama’s prophecy was expressed, a prophecy which is still recited to this day.

14.7 Koia tenei ko te poropiti:

E Ngapuhi koe kahore nei e whakarongo.

Ko te tangata ka noho i roto i tou whare he pungawerewere me ona tikanga katoa.

Kaati ka kite koutou i tetahi tangata e haere mai ana erua ana nei pukapuka.

Ko te Paipera tapu ki tetahi ringa ko te Te Tiriti O Waitangi ki tetahi ringa Whakarongo kia ia.

Ka haere nei ahau ki te rapu Iwi ano moku.

This is the prophecy:

Ngapuhi you who have not listened.

The person who shall live in your house is the spider with all of his customs.

However, when you see a person coming and holding two books, the Holy Bible in one hand and Te Tiriti O Waitangi in the other hand, listen to him.

I will now go and find another family for me.

- 14.8 Te haerenga atu tenei a Aperahama Taonui ki Te Kaipara kia Ngatiwhatua na Ngatiwhatua ia i aroha.
Aperahama Taonui left for Kaipara and Ngatiwhatua embraced him.
- 14.9 Wha tekau tau muri mai i te hainatanga o Te Tiriti O Waitangi katahi ano te kowhatu nei ka tu ka oti.
It wasn't until forty years after the signing of Te Tiriti O Waitangi that the stone was constructed and completed.
- 14.10 Horekau Ngapuhi i whakahuri i o ratou nei whakaaro ara ka uhia ko te Kara o Ingarangi hei hipoki i te kowhatu.
Ngapuhi did not change their minds and covered the monument with the English flag.
- 14.11 Ko te pungawerewere ko te Pakeha ara ma ona tikanga katoa ka tu ia ki runga ka riro nga whenua me nga mea katoa iaia ka riro ki raro i te kara o Ingarangi.
The spider is the Pakeha and with all his customs he will be on top and all the lands and everything else will be lost to him under the English flag.
- 14.12 Ko tenei ano te pungawerewere i poropitihia e Papahurihia mua atu i Te Tiriti.
This is the spider that was prophesied by Papahurihia prior to Te Tiriti.
- 14.13 Te matenga o Aperahama Taonui ka tae atu Te Ngakahi O Hokianga ki te whawhai mona he tohu o to ratou aroha ki a ia ara koia ai te tono kia tanumia a ia me ratou.
When Aperahama Taonui died, the Ngakahi O Hokianga went to fight for him, to show their respect and love by arguing that they should be able to take him to be buried with them.
- 14.14 Ka tuku Hokianga i te atatu i runga i te korero kia:
Ngatiwhatua ara kia koutou te tinana kia matou te wairua.
Hokianga let go at dawn and concluded:



Ngatiwhatua, his body to you, his spirit to us.

14.15 E pupuri tonu ana Te Ngakahi O Hokianga i tenei tohu o tona wairua ki te kapu a tona ringa.

Te Ngakahi O Hokianga still hold that symbol of his wairua in the cup of their hand.

15. TUKU

15.1 Na te Poropiti o Ngapuhi a Aperahama Taonui I whakamarama Te Tiriti O Waitangi ara ko te wahanga ki te tikanga o te tuku i penei ana whakamarama.

The Ngapuhi prophet Aperahama Taonui explained Te Tiriti O Waitangi and in regard to the custom of tuku he explained as follows.

15.2 Ko enei nga wahanga o te tikanga o te tuku.

There are the different parts of the custom of “tuku.”

15.3 Hei ko tana ko te tuatahi ko te whakaetanga ki te tuku ara he tapu ano to te tuku.

He taught that the first part of a “tuku” is an agreement to “tuku” and that a tuku had its own tapu.

15.4 Tuarua ko te whakapumautanga o te “tuku.”

The second part is the confirmation emphasising the certainty of the “tuku.”

15.5 Tuatoru ko te manga o te “tuku” mena he ahei he hoatu ranei.

Thirdly, is the branch of the “tuku” that is, whether it is to allow or to give.

15.6 Tuawha he tuku whakahoki mai a te wa he tuku oti atu ranei?

Fourthly, is the tuku to be returned after a time or is the tuku forever?

15.7 Tuarima ko te whakahoki o te tuku mo te tuku.

Fifth is the tuku in return.

15.8 Ko nga momo tuku:

The types of tuku:

- (a) Tuku wairua. Ko tenei ko te hokinga o te wairua ki te kaihanganga I te tangata.
Return of one's spirit to its creator.
- (b) Tuku aroha. Ko tenei ko te aroha mo te aroha.
Return of kindness. This is the return of kindness for kindness.
- (c) Tuku taonga. Ko tenei he tuku i tetahi taonga mo te taonga.
Giving of a gift. This is a giving of a gift in return for a gift.
- (d) Tuku whenua. Ko tenei ko te hoatu whenua.
Giving land. This is the giving of land.
- (e) Tuku whakahere. Ko tenei ko te whakahere i te tangata i te kararehe ranei.
Giving of sacrifice. This is the giving of a sacrifice of a human or an animal.
- (f) Tuku wahine. Ko tenei ko te tuku i te wahine mo te tane hei hohou i te rongo.
Giving of a woman. This is the giving of a woman to a man to make peace.
- (g) Tuku utu. Ko tenei he tuku hei utu i tetahi mea pai i tetahi mea kino ranei.
Giving in reciprocal payment. This is a tuku of something good for something good or something bad for something bad.

15.9 Ko te tuku i Te Tiriti O Waitangi. Ko tenei tuku hei tuara te Kawanatanga mo te Tino Rangatiratanga ara hei tuara te Tino Rangatiratanga mo te Kawanatanga. Ko te tino rangatiratanga me te kawanatanga he mana whakahaere enei i tukua iho mai i te Mana o Te Atua o Tuawhakarere Io Matua Te Kore me Ihoa Nga Mano.

The tuku in Te Tiriti O Waitangi is that Kawanatanga is a backsupport for Tino Rangatiratanga and Tino Rangatiratanga is a backsupport for Kawanatanga. Tino rangatiratanga and kawanatanga are governing mechanisms that emanate and are delegated from the Supreme Sovereign Authority and from God that is from Io Matua Te Kore and Jehovah God respectively.

15.10 Ahakoa he aha te tuku he utu kei roto. Ko nga tuku katoa I runga nei he utu mo enei tuku katoa. Ko te utu mo te tuku ko tera I whakaritea I te wa o te tuku. Ki te takahia te tuku kei kona ano ona rongoa hei whakatika. Ko te utu e korerotia nei ehara ko te moni engari i te taenga mai o te moni ka uru mai te moni ki te tuku engari i raro tonu i te whakaaro Maori. Te rereketanga o te tuku Maori ki tera o te ao Pakeha he here kei runga i nga tuku Maori katoa ara ki toku nei mohioranga horekau pea tenei here kei runga i te tuku o te ao Pakeha. Mena ka titiro ake tatou ki te Tiriti O Waitangi i takahia nei ona tuku aroha e te Pakeha. Ko te whakautu a Heke Pokai i ki ai ia "Ma te takahi i nga tapu o te Tiriti O Waitangi e whawhai tonu ai tatou" He whakautu tenei nana mo te takahitanga o nga tapu o Te Tiriti O Waitangi ara i nga tuku aroha o Te Tiriti. Ko tenei tetahi o nga utu mo te takahi i enei tuku.

Irrespective of what the gift is there is always a price to pay. For all the gifts quoted above there is a price. The price for the gift is that which is agreed to at the time of the gift. If the conditions of a gift are broken mechanisms are available to rectify them. This price that is talked about is not money, but when money did arrive, money came into the tuku, but subject to Maori custom. The difference between a tuku under Maori custom and that of the Pakeha world is that there is a bond on all Maori tuku and to my knowledge this does not perhaps apply to a gift under Pakeha custom. If we look at Te Tiriti O Waitangi, its gifts of love were trampled by the Pakeha. Heke Pokai's answer to this was: "The trampling of the sacredness of Te Tiriti O Waitangi is a reason

that we will continue fighting”. This was his answer for the trampling of the sacredness of Te Tiriti O Waitangi - that is, the gifts given under Te Tiriti O Waitangi. This is one of the consequences for the breaking of these tuku.

16. NGAPUHI REO

THE LANGUAGE OF NGAPUHI

16.1 Mena te kupu mana I te tau 1840 e orite ana ki te kupu mana I te tau 2010 ara ko te mana ki te whakahaere i te motu me te whakarite ture e pa ana ki nga mea katoa o te motu, kotahi anake te kupu i roto i te reo o Ngapuhi ara o te reo Maori katoa e mohio ai nga Rangatira o nga Hapu ki enei whakaaro. Ko tera kupu ko te kupu “Mana” ara horekau he kupu tua atu i tenei i roto i te reo o Ngapuhi ara i te reo Maori katoa, e taea ai te whakaatu i enei whakaaro.

If Sovereignty in 1840 is the same as it is in 2010, and if it means the Power and Authority to govern a Country and to make laws that affect everything within that Country, then there is only one word in the Ngapuhi language and indeed the Maori language that can convey such a message to the Rangatira of the Hapu. That word is “Mana” and there is no other word in Ngapuhi or Maoridom that can convey such a message.

16.2 Ko nga kupu whakaki a Alan Ward:¹

Professor Alan Ward has said:²

I see no grounds for Ross’s suggestion that the English ‘sovereignty’ should have been translated as ‘mana’ if Maori were to grasp what they were relinquishing. As I understand it, ‘mana’ refers to power and authority derived ultimately from spiritual sources but more immediately through inherited rank and from demonstrated prowess in many ways (including effective leadership in war and peace). As other writers have pointed out, there were and are many ways of expressing mana. While it was appropriate in 1835 to declare, against de Thierry and other foreigners, that all aspects of mana were reserved by Maori, there was

¹ Alan Ward, Brief of Evidence, (Wai 1040 #A19) p.77, para 162.

² Alan Ward, Brief of Evidence, (Wai 1040 #A19) p.77, para 162.



manifestly no intention whatsoever on the part of Hobson and Williams to strip it all away from Maori in 1840. On the contrary they kept saying they wanted to keep Maori society functioning under its chiefs, albeit with warfare suppressed and attention devoted to agriculture and commerce.

Ko taku nei whakautu ko tenei. E taea te tapiri whakanui ake I tenei mea te kupu ahakoa te kupu "mana" Engari ka tu tenei kupu te "mana" koia anake . . . kotahi ano tona whakamaramatanga i te whakaaro Ngapuhi me te whakaaro Maori ara koia tena ko te Mana i anga mai ia lo Matua Te Kore. Ko etahi atu Kupu ko te Mana Motuhake, Te Mana Tukuiho me te Mana O Tuawhakarere e whakamarama ai tenei mana i tukuaiho mai ra ia lo Matua. Horekau atu ra he kupu tua atu i enei hei whakamarama i tenei mana i tukuaiho ra. Ki te iwi Maori koia tenei te whakamarama nui kia ratou.

In response I would say that it is possible to qualify any word and the word mana is no exception. However Mana on its own denotes in the Ngapuhi and Maori mind only one thing and that is the power and authority which comes from lo Matua Te Kore. Mana Motuhake, Mana tukuiho and Mana o Tuawhakarere are other qualifications of this word Mana that is handed down by lo Matua. Not many other words can qualify this mana that is handed down. To Maori it is this understanding that matters to them.

16.3 Ko nga Rangatira Maori te mana ara i raro i nga tikanga horekau he mana o tetahi atu ki te whakarite take mo ratou.

The Maori Chiefs were the authority and under custom law no one else held the authority to determine anything for them.

16.4 Ko te kaupapa kua oti mai i Ingarangi mai rano ko te tango i te whenua me te mana ara ka whakamahia etahi kupu e ratou hei huna i enei whakaaro a ratou.

The overall plan from way back in England was always to take the land and the mana and some words were often used to masquerade this fact.

16.5 Ko tenei mea te reo he putaiiao ano tona ara ko nga kupu ka tukua, i etahi wa ko enei kupu e marama ana ara i etahi wa e pohehe ana. Ko te kupu "Mana"

horekau ona pohehetanga ki roto o Ngapuhi ara i roto hoki it e Ao Maori katoa. He mea tino nui rawa atu tenei e mohio ai te tangata e aha te mea i whakae ai nga Rangatira, me te mohio hoki ki ta ratou i whakaparahakotia ai i roto i te Tiriti Tuatahi.

Linguistics is a science in itself and it conveys messages that can either be clear or confused. The word “mana” holds no confusion in Ngapuhi or Maoridom and this is significant in understanding what the Rangatira had agreed to, and what they had already rejected in Te Tiriti Tuatahi.

- 16.6 E kore e kitea e koe te kupu Mana i roto i te Tiriti i hainatia ra e nga Rangatira o nga Hapu. Ahakoa e kore e kitea e koe te kupu Mana i roto i te Tiriti he tapu te Tiriti ki te iwi Maori no te mea kei runga o ratou tohu tapu.

Mana is a word that you will not find in Te Tiriti that was signed by the Rangatira of the Hapu. Although “mana” is not found in Te Tiriti, Te Tiriti itself is sacred to Maori as it bears the tohu of our tupuna.

- 16.7 Ko te tapu he wairua horomata horekau nei he kino kei roto. Ki te takahia tenei tapu ko nga hua ka puta he kino katoa. Koia te tangata Maori i whakarongo ai ara i matakau ai ki te takahi i te tapu.

Sacredness is a state of spiritual purity that has no evil in it. If this state of spiritual purity is desecrated, the results are all evil and bad. This is why a Maori respects, and is afraid to desecrate, any tapu.

- 16.8 E tino mohio ai te tangata ki nga whakamaramatanga mo He Wakaputanga me Te Tiriti O Waitangi kia mohio la ki nga korero mo te hangatanga o Te Ao me nga tikanga i puta mai i reira.

To understand He Wakaputanga and Te Tiriti O Waitangi, it is necessary to examine Creation and the tikanga that emanates from that.

- 16.9 E mohio ai te tangata ki te whanuitanga o nga whakamaramatanga katoa kia mohio la ki te hinengaro o te Pakeha.

In order to see and understand the total dynamic it is also necessary to examine the Pakeha mindset.

16.10 Ko nga tikanga i mau ki runga i te iwi Maori muri ma i te hainatanga o te Tiriti ko nga tikanga i uhia ki runga kia ratou. Kia mohio ai te tangata ki te whanuitanga o nga tirohanga ara pehea ke i penei ai, me whariki te hinengaro me te mana o nga tikanga o tera momo. Katahi ano ka marama horekau nga Rangatira i tuku i to ratou mana engari me uhi nga tikanga o tetahi atu na runga i to ratou tini me to ratou ringa kaha.

The culture which Maori experienced following the signing of Te Tiriti was one imposed on them. In order to understand the total picture of what happened we need to present the psychology and power of that culture. It will then become clear that Sovereignty was never ceded but rather a culture was imposed because of superior numbers and might.

16.11 Tae noa mai ki tenei ra ka u tonu te iwi Maori ki nga oati tapu i tukua e o matou matua Tupuna i roto i Te Tiriti O Waitangi ara kia aroha kia u ki te maupono kia kuini Wikitoria me tona iwi Pakeha ara kia mahi tahi me tona Kawanatanga. Ko tenei te pou tuarua o nga aukukume ngatoru nei, tae noa mai ki tenei ra, e tihorehore nei i te mauri wairua o te iwi Maori, I aia e manawanui nei ki te whakaorite i enei mana e toru.

Maoridom continue to this day to uphold the oath given by our Tupuna in Te Tiriti O Waitangi, that is to love and trust Queen Victoria and her Pakeha people and to work with Her Kawanatanga. This oath is the second pillar of the three forces that right up to this day constantly rip at the soul of a Maori as he tries to balance the three.

16.12 No reira ko nga mana aukukume e toru kei runga I te Iwi Maori ko enei:

- i. Ko te whahai mo tona mana tukuiho tona mana motuhake
- ii. Ko te whakamau ki nga oati tapu i tukua e ratou i roto i Te Tiriti ara kia aroha kia u ki te maupono kia Kuini Wikitoria me tona Iwi Pakeha
- iii. Ko te whakarongo ki nga tika o te ringa kaha.

E haere tonu ana enei mana aukukume nga toru nei tae noa mai ki enei ra ara mo te Iwi Maori ka noho tonu enei mana ngatoru nei hei tihorehore i te



hohonutanga o tona whatumanawa i runga i ona manawanuitanga ki enei mana ngatoru.

Therefore the three contesting forces for Maori are:

- i. the defence of his mana or Supreme Authority;
- ii. the upholding of the oaths they gave to love and trust Queen Victoria and her Pakeha people in Te Tiriti; and
- iii. the compliance with the rights of the Ringa Kaha.

These three forces continue to this day and for Maori it remains a soul-gripping experience in trying to balance the three.

Sworn in Kaitaia



At 1:40 am/pm on 16th day of April 2010

Before me



Solicitor of the High Court of New Zealand

Mark Stephen Patterson
Solicitor
Kaitaia