

KO TAUTORO
TE PITO O
TŌKU AO

A Ngāpuhi
Narrative

Hōne Sadler



Ngāpuhi is the largest iwi in New Zealand and its people have occupied the northern North Island, from Tāmaki in the south to Te Rerenga Wairua in the north, from the time of their arrival from Hawaiki.

Ko Tautoro, Te Pito o Tōku Ao is Ngāpuhi elder Hōne Sadler's powerful account of the origins, history and culture of the Ngāpuhi people – a profound introduction to the Sacred House of Puhi. Sadler illustrates the unbroken chain of Ngāpuhi sovereignty by looking in-depth at his own hapū of Ngāti Moerewa, Ngāti Rangi and Ngāi Tawake ki te Waokū of Tautoro and Matarāua. The narrative is told through weaving together karakia and whakapapa, histories and kōrero that have been part of the oral traditions of Ngāpuhi's whānau, hapū and iwi and handed down through the generations on marae and other gathering places.

Presented first to open the Ngāpuhi's claim before the Waitangi Tribunal, Sadler's narrative is a powerful Māori oral account, presented here in te reo and English on facing pages, of the story of New Zealand's largest iwi.

Hone Sadler (Ngati Moerewa, Ngati Rangi and Ngai Tawake-ki-te-waoku) grew up speaking only te reo Maori in the Tautoro Valley in Northland, south-west of Kaikohe. Instructed in tikanga Ngapuhi, histories and haka-papa by his parents and his uncles, Sadler also has a Master of Matauranga Maori degree from Te Wananga o Raukawa. He is a senior lecturer in the Maori Studies Department at the University of Auckland where he teaches Maori language, oral literature and matauranga Maori.

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KO NGĀ KARAKIA

Te Mataara o Ngāpuhi

Kia tākina ake rā te tautara ki Motu Kōkako hakatahia rā te tikitiki o Tūtemahurangi, he manu kawē i ngā kī ki roto o Pouerua, ngā kohu e tatao ki runga o Rākaumangamanga kei tāhuna, kia tapu te riri e . . . whai mai rā ki au. Tēnā rā pea koe e pā ki te papatunga i te kōrero o Wharena kia houhia te rongō, e kore e mau te rongō. Ka hakarauika a Ngāpuhi ka tū taiharuru te moana i hoea e Ngāpuhi ki raro ki Putawiri, ka mate i reira, ko Te Wehenga ka ora i reira. Ko te au kumea roa i ngā tai e tō nā i waho o mōrunga, i runga o mōrunga he au here toroa e whai mai rā ki au.

Te Karakia o Māmarī Waka

Kia papa te whatitiri, uira kapakapa ki runga o Tai-horo-nuku-rangi. Hikihiki tū ana ki te papa nei o Tāne i tūtakina ai ki te pōuriuri, ki te pōtangotango. Kia tākiri tū, kia tākiri rangi. Ko Tāne i wāhia mai a Tai-horo-nuku-rangi ki te whare tapu o Te Ika-a-Māui-tikitiki-a-Taranga ki Te Moana-nui-a-Kiwa e takoto mai rā. Kia whātuia ki te uru o Tangaroa i whātuia e Nukutaimaroro. He kura tapu ariki ko Taimumuhu, ko Māninikura ko Takahiaurangi, ko Te Rorehakupiko, ko Tohinui-a-rangi, ko Te Pou-toko-manawa-ora, ko Tukitenganahau, ko Te Hau-o-te-rangi he pou whenua, he kura tangata. Tuputupurangi ki te pae o Rēhua, Tuputupuwhenua ki te pū o Te Ika-a-Māui e tū nei. Ka tukua nei taku tapuwae, tapuwae-nuku, tapuwae-rangi. Ka hurā tangata-ā-uta me tiaki ki tangata-ā-tai, ka hurā tangata-ā-tai me tiaki ki tangata-ā-uta. Kei pērā hoki rā me te korepe-nui, te korepe-roa i te wāhi awa, te tōtō awa, te hakamoe awa ko Tū, ko Rongō, ko Tama-a-te-awa. Hakamaua, e tama, ki te rangi tāwhangawhanga he putanga ariki ki te ata tauira mai e.

THE INCANTATIONS

The Rallying Cry of Ngāpuhi

Avenge the battle fought upon the peak at 'Hole in the Rock' Island and set aside the importance of the diadem of Tūtemahurangi, the messenger bird sent to Pouerua, from the mists that hang over Rākaumangamanga on the coast, to make ready for battle . . . come follow me. Perhaps you have conflicted with Wharena to peacefully settle, but peace has not been secured. Ngāpuhi then assembles, and the tides of the sea roar as Ngāpuhi heads north to Putawiri of ill omen, but to Te Wehenga of good fortune. The strong current that drags the tides from beyond and over the horizon, from the current that secures the albatross, so come follow me.

The Incantation for Māmari Waka

The thunder roars and the lightning flashes over Tai-horo-nuku-rangi. Welling up upon the base of Tāne that meets with the intense darkness and the groping darkness. Draw up, draw up to the heavens. It was Tāne who separated Tai-horo-nuku-rangi from the sacred house of The Fish of Māui-tied-in-the-topknot-of-Taranga and the Great Ocean of Kiwa there lying. Stitched up with the hair of Tangaroa that was stitched up by Nukutaimaroro. The following are lords of the highest order: Taimumuhu, Māninikura, Takahiaterangi, Te Rorehakupiko, Tohinui-a-rangi, Te Pou-toko-manawa-ora, Tukitenganahau and Te Hau-ote-rangi who are stalwart markers of the land, as well as chiefly personages Tuputupurangi at the perch of Antares with Tuputupuwhenua at the perch of The Fish of Māui herewith. I set forth my foot prints upon the land and upon the heavens. People ashore are excited as they wait expectantly for those upon the sea; similarly those at sea are expectant as they wait to meet those on shore.

KUPU HAKATAKI

He motu ariki uta, he motu ariki tai, tēnā te uhiroa papaki tū ana ngā tai ki Te Papa-rape-nui-a-Tāne. He hīkoinga ariki ki te tapu ruanuku o Tāne-nui-a-Rangi. Ka hakamākuru ake hau ki runga ki a Hikurangi, ki taku rua-papa-pounamu i wāhia mai ai te kura tapu tangata i taku tinana nei. Ka hakawhiti rua te wai o aku kamo ki Te Ao-o-te-rangi ki runga ki a Tohirangi ki te wā kāinga e tū nei hau, e Tū e. Ko te papa o te rangi e tū nei, pōkai runga, pōkai raro. Wāwāhia te tāuhi-rangi, patupatua te tāuhi-rangi, hakamoea Tai-horonuku-rangi, tītoko ngā pewa o Rehua-i-te-rangi. Ka mārewa Atutahi, ka rere Tautoru, ka hakamau ake hau ki a Pātarikaihau. Ka korowhiti te marama, he paewhenua, ka whiti hau e, ko Aotea, ko Aotea, ko Aotea. Ka turuturu-ā-uta, ka turuturu-ā-tai. Whano, whano, ka haramai te toki o haumi e, hui e, tāiki e!

Te Karakia Hohourongo o Nukutawhiti

He rūrū anō te rūrū, he kāeaea anō te kāeaea. Tēnā ko hau ko Māui-tikitiki-o-te-rangi takawai whiti takawai tai, he tū whai pō, he tū whai ao. He tapu tāwake i whānakenake ki te papa o Wahieroa. Ka tangi te kura i te ata o Waikau he ata amohanga, he ata ki te paerangi. Kia hui e te kura pō i tīwhaona ki te paeparei o te iho rangi e iri iho nei. Kī e, ka ao, ka ao, ka ao te rā.

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It may be similar to the great splitting, the long splitting, the separating of the river, the pull of the river, the placating of the river which is of Tū and Rongo and the Son-of-the-river. Grasp hold O son to the birthing canal from whence all lords emerge. There is a lord at sea and also ashore. There is the long moko chisel, the tides break upon the great moko buttocks of Tāne, the pathway of the lords to the sacred sage of Tāne-nui-a-Rangi. I ascend upon Hikurangi, to my treasured chasm where the sacred sage anointed my body. Two streams of water well up from my eyes to Te Ao-o-te-rangi, to Tohirangi homeward to where I stand, O Tū! The perch of the heavens that stand hither assemble from above, assemble from below, split the sprinkled heavens, beat the sprinkled heavens, lay Tai-horo-nuku-rangi to sleep, spread the eyebrows of Antares-in-the-heavens and I will hold fast to the Magellanic Cloud of the Milky Way. As the moon rises upon the horizon, I have arrived to Aotea, Aotea, indeed Aotea. When it trickles ashore it will trickle at sea. Proceed, proceed, we are all united in one accord!

The Proclamation of Peace Incantation of Nukutawhiti

Lolling the head aimlessly is one thing and to not look one in the eye is another. Here I am, Māui-tikitiki-o-te-rangi, moisture from humidity and moisture from the sea, I am steadfast at night as well as in the day. A sacred growth that has developed from the lands of Wahieroa. The treasured one calls out at the dawning of Waikau, a heavy dawning, a dawning beyond the horizon to meet the treasured night darkened by the spread of the heavens that hang there yonder. And then there is light, there is light, there is the dawning.

KUPU HAKATAKI

Te Karakia mō Māhuhu-ki-te-rangi Waka

He riri, he riri, he toa he toa. Papatu ai i raru ai te kakau o te hoe. Pā toa ki a koe, Māhuhu-ki-te-rangi. E rere ki tua o Hawaiki he moana, he moana, he mānutanga waka. Ka makawea rā te ngakinga o te patunga o Tūhakararo. Nau mai, e Waha, tāua ki tāku, ehara i a hau ngā whakawhara mau o Rongokea, e horoa rā ake. Auē te riri, auē te nguha, whiria te tuatini he piki kōtuku whenua. E tāku whenua, e hakatau ana ki te toa e tā Mauae, whiti rawa, haumi e, hui e, tāiki e!

Te Karakia o Mātaatua

Ka tū ki runga ka tū ki raro ka tū ki hea ki hea, ka tū kia hakaputaina i te wheiao kia puta ki te ao mārama ka tīhewa mauriora. Tīhewa uriuri, tīhewa nakonako. Ka tau ka tauhā ko te rangi e tū iho nei. Ka tau ka tauhā, ko te papa e hora ake nei, ka tau ka tauhā ko te matuku mai i Rarotonga. Koia i rukuhia manawa pou roto, koia i rukuhia manawa pou waho. Koia i rukuhia kia hakatina kia tina te more i Hawaiki. E pupū ano hoki, e wawao anō hoki, kia tāwera tū ki te rangi. Ka eke, ka eke pānuku, ka eke ka eke pāneke. Whano, whano, whano mai te toki o haumi e, hui e, tāiki e!

Te Mataara o Nukutawhiti

E kau ki te tai e, e kau ki te tai e, e kau rā, e Tāne. Wāhia atu rā te ngaru hukahuka o Mārereao. Pikitia atu te aurere kura o Taotaorangi. Tapatapa ruru ana te kakau o te hoe, e auheke ana e taratutū ana i te puhi whatukura, i te puhi mareikura o tōku waka. Ka titiro iho hau ki te pae-o-uta, ki te pae-o-waho. Piki tūrangi te kakau o te hoe, kumea te uru tapu o tōku waka ki runga ki te kiriwaiwai o Papatūānuku e takoto mai nei ki runga ki te urutapu nui o

The Incantation for Māhuhu-ki-te-rangi Waka

From battle a brave comes forth. Through dissension the unison of the paddle is troubled. You are the brave, O Māhuhu-ki-te-rangi. You have travelled from beyond Hawaiki, over the ocean from the launching place of the waka. The killing of Tūhakararo has been avenged. Come with me, dear Waha, I do not possess the dangers wrought by Rongokea spread out yonder. How terrible the battle and the dissent, weave together your diverse talents for your treasured lands. O my lands, welcoming the brave according to Mauae. Proceed, proceed, we are all united in one accord!

The Incantation of Mātaatua

I stand aloft and then below and I stand as I enter forth from the dim light into full enlightenment and then I sneeze the breath of life. Sneeze the deep breath, sneeze the adorning breath. The heavens above have been reconciled and the outstretched land is rooted, and the journey set forth from Rarotonga is completed. Indeed the depth of the inner soul has been heartened, hence the outer soul also has been touched. So that the depth of wisdom from far-off Hawaiki is cleaved to. It wells up, to distract attention as it suspends aloft in the heavens. The land moves forth to be overwhelmed by the deep. Proceed, proceed, we are all in united in one accord!

The Rallying Call of Nukutawhiti

Be awash upon the tides, be awash upon the tides O Tāne. Divide the foaming tides of Mārereao. Ascend the sacred current of Taotaorangi. The handle of the paddle is not held steady, it is descending into the savage surf welling up on the male plume and the female plume of my vessel. I cast my gaze upon the

KUPU HAKATAKI

Tāne e tū nei. Whatiwhati rua ana te hoe nā Poupoto tau ake ki te hoe nā Kura he ariki whatumanawa. Ko tō manawa, e Kura, ki tōku manawa ka irihia. Ka irihia ki Wai-o-Nuku ka irihia, ka irihia ki Wai-o-Rangi ka irihia, ka whiti au i te wheiao ki te ao mārāma, kia tupu kerekere, kia tupu wanawana ka haramai te toki i a haumi e, hui e, tāiki e.

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horizon ashore as well as the horizon out to sea. The handle of the paddle is now raised, to draw the sacred head of my vessel upon the shore of Papatūānuku lying yonder and also upon the sacred head of Tāne here standing. The paddle of Poupoto is breaking in two as well as that of Kura lords of aristocracy. Let your heart O Kura be bound and suspended with mine. To be bound and suspended on the terrestrial waters, to be bound and suspended over the celestial waters, I will then traverse from the dim light into the world of enlightenment. Let the intense darkness bring forth wonder and awe. Proceed, proceed, we are all united in one accord!

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