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John White

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### **The Ancient History of the Maori, His Mythology and Traditions**

First published between 1887 and 1890, this six-volume work, containing Maori texts with English translations and commentary, and engraved illustrations, was one of the first printed records of the oral traditions of the Maori. The project was commissioned by the New Zealand government in 1879 when it was observed that, due to the introduction of European culture and education, indigenous traditions were in danger of dying out. The material was collected by John White (1826–91), an ethnographer, public servant and writer who had arrived in New Zealand as a boy and first began documenting Maori poetry in the 1840s. Volume 3, published in 1887, includes myths of the rainbow god Uenuku, canoe migrations, and legends of the South Island Maori, many of them relating to ancestry, feuds and warfare.

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VOLUME 3:  
HORO-UTA OR TAKI-TUMU MIGRATION

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WHAKATAMA. (DANCE)



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THE  
ANCIENT HISTORY OF THE MAORI,  
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MYTHOLOGY AND TRADITIONS.

HORO-UTA OR TAKI-TUMU MIGRATION.

BY  
JOHN WHITE.

VOLUME III.

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THE minor stars now westward troop in majesty;  
 And satellites of Rehua (Mars) go on in drowsy mood  
 The path they ever went; but Ue-nuku-kopako,  
 The bent decrepit god, by them shall be sustained.  
 But what may it avail since he, Wari-a-hau,  
 Rushed reckless to the battle-front, nor heeded that the great,  
 The people's power, the guardian and protector, had succumbed to death  
 No aid had he to grapple with the fierce and unrelenting god of war,  
 Nor were then rays of light seen on the peak of Wai-tawa,  
 Where all the mighty men in silence lay of Nga-ti-tu,  
 With Rangi-a-te-ano there. But seek the guardian power,  
 And rouse it now to act, before our great canoe  
 O'erturn and all is lost. I'll deck me with the white crane's plume,  
 As gentle breeze from sea wafts the prized young *totara* (young chiefs),  
 And stand near to the staff of her of Hine-tapeka,  
 Whilst spray from Roto-ehu comes, and dims the eyes of those  
 Your younger brothers in this world. Turn ye, and look towards  
 The peak on Rangi-toto seen, all distant and alone;  
 And know the lizard-god, the unknown one,  
 Has now for ever left his home, and westward gone  
 On ocean's foaming white-crest wave. And yet ye still in silence sit,  
 Nor ask the aid of these illustrious visitors,  
 Who from a distance by propitious gales have come to you;  
 Whilst in your presence lie the corpses, the slain, the fish of Tu,  
 The ancient ancestors of those of Tuku and of Hika-e.  
 Oh, gently blow, ye breezes of the land, but rouse to deeds of daring  
 None, O active soul of man! I dreamt, and in my dream  
 I felt the chill of snow grate through my trembling frame  
 As in the nights of ill omen—those Tama-tea nights of dread,  
 The signs of which are seen high in the midnight clouds.  
 O thou beloved! I grieve my want of that to cover thee—  
 The beauteous mat brought from the east to hide thy now cold frame.  
 Oh, couldst thou once again arise, and at the day-dawn speak,  
 Thou wouldst the incantation chant of Pou-awhi and Wha-rangi,  
 And Awa-tea-roa, and Manuka, with Whaka-tane—  
 Tell the power by which thy ancestors and Wai-ra-kewa learnt  
 The path to come across the ocean-road to this our home.

*A very ancient lament, sung in chorus by the whole tribe  
 over illustrious dead.*

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## PREFACE.

IN the present volume are to be found extracts from papers of great value by the following authors :—

“Ue-nuku,” “Rongo-marae-roa,” “Tu-mata-uenga,” “Pou-ranga-hua,” “Kahu-kura,” “Rangi-whakaoma,” “Hau-iti,” “Rua-taupare,” “Tuere and Tangi-haere,” “Pukoro-au-ahi,” and “Hotu-ngakau,” by W. Colenso, Esq., F.L.S. (read before the New Zealand Institute).

“Rongo-i-tua,” “Tama-tea-pokai-whenua,” “Terapu-wai,” “Kahui-tipua,” “Wai-taha,” “Pouakai,” “Nga-ti-mamoe,” “Nga-i-tara,” and “Nga-i-tahu,” read before the New Zealand Institute; and “Pa o Nga-tokoono,” “Para-kaka-riki,” “Tute-kawa,” “Last Migration from Ha-taitai,” “Whanaunga-puraho-nui,” “Discovery of Greenstone,” “Raid on the South,” “Tama-i-hara-nui,” “Kaihuanga,” “Raid on Panau,” and “Capture of Tama-i-hara-nui,” from “Stories of Banks Peninsula;” by the Rev. J. W. Stack.

“Tama-tea,” “Kahu-ngunu,” “Rongo-i-tua,” “Kahui-tipua,” “Tara-ki-uta and Tara-ki-tai,” and “Iwi-ka-tere,” by S. Locke, Esq., M.H.R. (also read by him before the New Zealand Institute).

The portion headed “Nga-ti-mamoe and South

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Island History," commencing on page 286, is derived from "Native Affairs, South Island," by A. Mackay, Esq., Native Commissioner; and that beginning on page 307 is from a valuable paper, "Nga-ti-mamoe," by James Mackay, Esq., Native Commissioner.

That entitled "Rangi-tama at Hataitai" is derived from a paper by Te Manihera, translated by Joseph Freeth, Esq., Interpreter and Clerk to the Resident Magistrate's Court, Masterton, and published in Vol. V. of "Proceedings of the New Zealand Institute," page 398.

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*Wellington, 1st September, 1887.*

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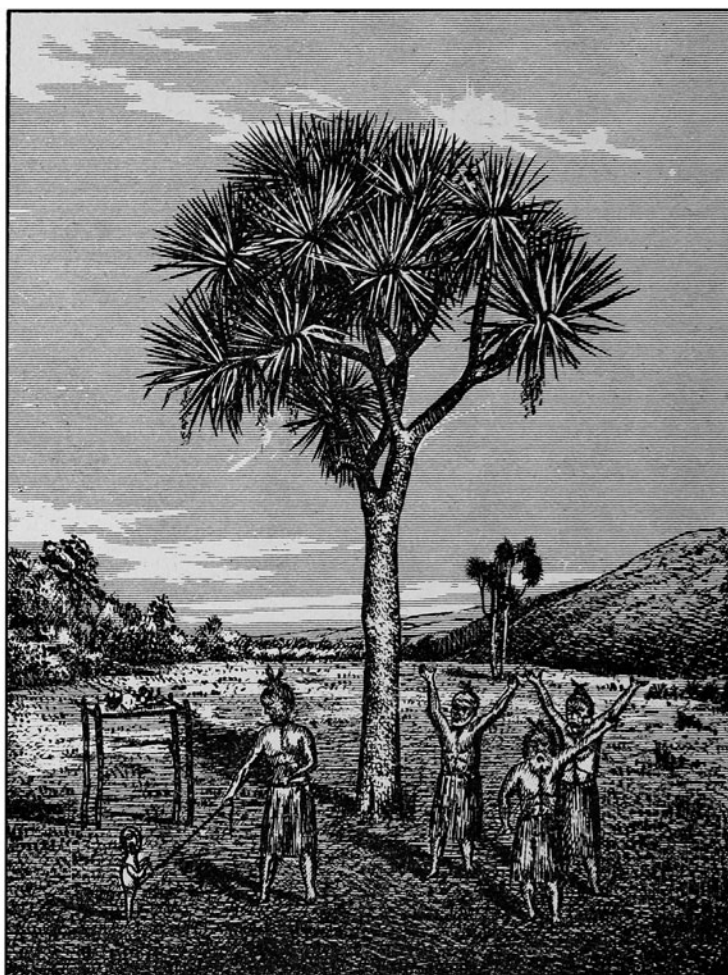
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