

Waima Oketopa 26 1856

E Hoa

E Hone Waiti tenara kokoe kua tae mai tau
pukapuka ia au me nga wai mangu mangu e 2
Kongakere Kahore kua ta ke mai te pukapuka mui
kua kore e hore kua kore e hore e hore
ke taku mate e hore tonu ana taku mate i nga Wi
ki katoa mo te wahi e ora ake ai ahau e hara i te ora
kaha HE KOHIKOHINGA
TUHINGA REO MĀORI

Te Pukapuka Tuatahi

In Their Words

TE REO MĀORI HISTORICAL
DOCUMENTS PROJECT

Book 1

Te Hira Paenga &
Samuel Carpenter



Cover and title page image: The first page of a letter from A. Taonui to J. White, 6 October 1856.

MS-Papers-0075-008A, Letters in Maori from Aperahama Taonui, p. 16, Alexander Turnbull Library, Wellington



Copyright © 2026 Te Wānanga Ihorangi and Laidlaw College
Te Wānanga Amorangi
3 Smythe Road, Henderson, Auckland 0612

The authors assert their moral rights in the work.

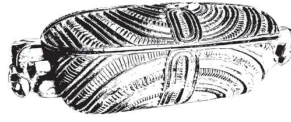
This book is copyright. Except for the purposes of fair reviewing, no part of this publication may be reproduced or transmitted in any form or by any means, whether electronic, digital or mechanical, including photocopying, recording, any digital or computerised format, or any information storage and retrieval system, including by any means via the Internet, without permission in writing from the publisher. No part of this book may be used or reproduced in any manner for training of or use by artificial intelligence (AI) technologies. Infringers of copyright render themselves liable to prosecution.

ISBN 978-1-7385985-1-9

First published 2026

Publishing services by Oratia Media, www.oratia.co.nz

Printed in New Zealand



Ngā Ihirangi / Contents

NGĀ KUPU WHAKATAKI / INTRODUCTION TO THE PROJECT	6
Te Kōpaki Tuhinga Matua / The Primary Documents File	6
Ngā tuhinga kua whakamāramatia, kua whakarāpopototia / The documents explained and contextualised.....	6
NGĀ KAITĀTARI / THE EDITORS	10
Rev. Dr Te Hira Paenga.....	10
Dr Samuel Carpenter	10
TE PUKAPUKA TUATAHI / THE FIRST BOOK	12
WĀHI A / PART A	
NGĀ KAITUHI ME NGĀ TUHINGA / THE AUTHORS AND THE DOCUMENTS	14
1. HIMIONA KĀMIRA	16
He haurongo, he horopaki hītori o te kaituhi / Biography and historical context of the author.....	16
Himiona Kāmira, trans. Bruce Biggs, "The Story of Kupe", 1957.....	16
Ngā whakamārama / Note on the original text	16
He kōrero whakatepe / Summary of the manuscript	16
He kohinga tuhituhi / Selections from the manuscript.....	18
2. HŌTORENE KERETENE	22
He haurongo, he horopaki hītori o te kaituhi / Biography and historical context of the author.....	22
Hōterene Keretene, "Te Kauwhau a Haumera Matenga: Te Hari a Ngāpuhi", 1956	22
He kōrero whakatepe / Summary of the manuscript	22
Te tuhinga: "Te Kauwhau a Hāmuera Mātenga: Te Hari a Ngāpuhi" nā Hōterene Keretene / Text of the original article: "The Sermon of Samuel Marsden: The Dance of Joy of Ngāpuhi" by Hōterene Keretene	26
3. ĀPERAHAMA TAONUI	32
He haurongo, he horopaki hītori o te kaituhi / Biography and historical context of the author.....	32

Āperahama Taonui, “He Pukapuka Whakapapa mō Ngā Tūpuna Māori”, 1849	34
Ngā whakamārama / Details about the original Taonui manuscript	34
He kōrero whakatepe / Summary of the manuscript	34
He kohinga tuhituhi / Selections from and analysis of the manuscript	36
Āperahama Taonui: He Reta ki a John White, 26 o Oketopa 1856 / Āperahama Taonui:	
Letter to John White, 26 October 1856	40
He whakamāoritanga o te Pukapuka a Hopa nā John Hobbs rāua ko Āperahama	
Taonui, 1844 — he tīpakonga / Translation of the Book of Job by John Hobbs and	
Āperahama Taonui, 1844, extract	42

4. RĒNATA KAWEPŌ 52

He haurongo, he horopaki hītori o te kaituhi / Biography and historical context of the	
author	52
Rēnata Kawepō, “Tō Mātou Haerenga”, 1843–44	54
Ngā whakamārama mō te rātaka a Kawepō / Details about the original Kawepō	
manuscript	54
He kohinga tuhituhi / Selections from and analysis of the manuscript	56
He whaikōrero me te reta ki te Hupiritene o Ahuriri, 1860–61 / Speech and letter to the	
Superintendent of Hawke's Bay, 1860–61	00
Ngā whakamārama / Details about the original documents	60
He kohinga tuhituhi / Extracts and commentary	60
He kōrero whakatepe	64

5. WIREMU TĀMIHANA TARAPIPI TE WAHAROA 70

He haurongo, he horopaki hītori o te kaituhi / Biography and historical context of the	
author	70
Wiremu Tāmihana: Reta ki a Kāwana Gore Browne, Mei 1861, mō te Kīngitanga / Wiremu	
Tāmihana: Letter to Governor Gore Browne, May 1861, about the Kingitanga	72
Ngā whakamārama / Details about the original Tāmihana letter	72
He kōrero whakatepe / Summary of the letter	74
He kohinga tuhituhi / Selections from the letter	76
He tauwhaituhi / Text of original letter	78

6. REV. MATIU TAUPAKI 86

He haurongo, he horopaki hītori o te kaituhi / Biography and historical context of the	
author	86
Matiu Taupaki: Ngā whakaowha mō te whakatūnga o te tohu whakamaumahara ki a	
Te Wiremu, 1876, Paihia / Speech on the raising of the memorial to Te Wiremu-Henry	
Williams, 1876, Paihia	88
Te horopaki / Context of the speech	88
He tauwhaituhi / Text of the speech	92

WĀHI B / PART B

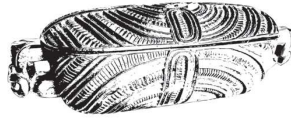
KARAIPITURE, KARAKIA ME TE PAKUPU MĀORI / SCRIPTURES, PRAYERS

AND THE DICTIONARY 98

7. TE RĀWIRI, 1840 / BOOK OF COMMON PRAYER, 1840 100

Ngā whakamārama / Details about the original document	100
---	-----

He kohinga karakia, ko ngā inoinga o te ata, ko ngā inoinga o te ahiahi, ko ngā hīmene /	
Extracts from morning prayer and evening prayer, and hymns.....	102
Te Inoi o te Ariki / The Lord's Prayer.....	102
Te Waiata 95 / Psalm 95.....	104
Te W[h]akapono o ngā Āpotoro / The Apostles' Creed	104
Ko te rua o ngā Inoinga, mō te Maungā Rongo / The Second Collect for Peace.....	104
Te Waiata a Himiona (<i>Nunc Dimittis</i>) – Ruka 2:29 / <i>Nunc Dimittis</i> – Luke 2:29	104
Ko te Inoinga mō ngā Rangatira māori / Prayer for the native Chiefs	104
Ko te Inoinga mō te W[h]ānau o ngā Rangatira māori / Prayer for the families of the	
native chiefs	104
Hīmene 1 / Hymn no. 1	106
 8. TE KAWENATA HOU, 1841 / THE NEW TESTAMENT, 1841.....	110
Ngā whakamārama / Details about the original document	110
Ngā tuhinga o te Kawenata Hou, 1841 / Extracts from the 1841 New Testament.....	110
Ko Te Rongo Pai ki te Ritenga o Matiu / Matthew 1	110
Ko te Rongo Pai ki te Ritenga o Hoani / John 1:1–16.....	112
Ko te Pukapuka o Paora te Āpotoro ki Ngā Hīperu / Hebrews 1:1–4; 4:14–16.....	114
Ko te W[h]akakitenga a Hoani te Kaikōrero ki ngā mea o Te Atua / Revelation 22:1–5....	114
 9. WILLIAM WILLIAMS, A DICTIONARY OF THE NEW ZEALAND LANGUAGE,	
1844, 1852.....	118
He kohinga tuhituhi – 1852 edition, cf. 1971 seventh edition / Sample words and	
definitions – 1852 edition, cf. 1971 seventh edition	120
 10. TE PAIPERA TAPU, 1868, THE MĀORI BIBLE, 1868.....	124
He kohinga tuhituhi, 1868 Paipera Tapu, cf. 1952 Revision / Sample extracts of 1868	
Paipera Tapu, cf. 1952 Revision.....	128
 He tuhipoka / Notes.....	134
He rārangi pukapuka / Bibliography	139



Ngā kupu whakataki

He maha ngā whāinga o tēnei kaupapa. Ko te aronga matua, he tautoko i te ako i te reo Māori ki Te Wānanga Ihorangi mā te waihanga i tētahi kōpaki rauemi pēnei i ngā kohinga whakapapa, ngā kōrero hītori, ngā kohinga Paipera, ngā pukapuka karakia, ngā whakawhitinga kōrero, ngā hautaka, ngā kōrero tōrangapū, ngā petihana, ā, ngā mōteatea me ngā momo waiata.

Mātua rā, he rauemi whakaako i te reo i runga anō i tōna hītori me tōna whanaketanga i roto i te wā. Ka rua, ka whakatairanga ēnei tuhinga i ngā rangahautanga o Aotearoa, te hapori Māori me te mātauranga Māori.

Hei taunakitanga, kei tēnei kohinga tuhinga ngā taumata huhua o te reo, ā, he mea taunaki i ngā wāhanga huhua o te marau.

Kei konei e iri mai nei ngā wāhanga matua e rua: Te Kohinga Tuhinga (Kōpaki Matua) me tētahi raupapatanga ā-pukapuka ka whakaputaina hei whakamārama, hei whakamōhio hoki i te horopaki o ētahi tuhinga kua tohua (arā, hei tuhi kōrero āpitihanga mō aua tuhinga).

Te Kōpaki Tuhinga Matua

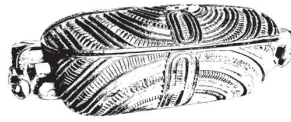
Ka kohikohia, ka whakakōpakitia ngā tuhinga matua, ka kīia ko Te Kōpaki Tuhinga Matua. He tunganga urupare tēnei, arā, ka whakawhānui haere i te roanga o te wā.

Ngā tuhinga kua whakamāramatia, kua whakarāpopototia

Ka tohua ētahi tuhinga matua hei rauemi taunaki. Ko tōna pūtake he āta whakamārama i ngā tuhinga me tōna horopaki, tōna kaituhi, āna kaipānui, ā, tae atu ki ōna ihoiho me āna kaupapa tohetohe.

Ka whakanikotia ngā tuhinga i runga anō i ngā tikanga ā-tuhi o te wā. Kāore pea e kitea ana ngā tohutō ki ngā tuhinga tawhito pērā i te Paipera Tapu. He tauira pai tēnei hei whakataurite i te momo reo ā-tuhi kua whanake haere i roto i ngā rau tau kua hori.

Ko te aronga matua o ēnei kohinga kōrero he whakarauora i ngā momo reo o te ao Māori ā-hītori, ā-tuhi anō hoki. Ka aronuitia ngā hītori me ngā kōrero o te rautau tekau mā iwa me ngā hītori tōmua, arā, ngā kōrero nō mua i te taenga mai a te Pākehā pēnei i ngā pūrākau kua whakapukapukatia, kua tāngia, ā, kua perehitia. Ko ngā tuhinga kua kohia ko ngā tuhinga hira o te Paipera me te Book of Common Prayer (BCP) Te Rāwiri me ētahi atu kohinga tuhinga, kohinga matapaki kua whakapākehātia e ngā mātanga Pākehā o te wā — me te aha, he maha ngā aronga hei puru ki te whakaaro me te tirohanga Māori.



Introduction to the project

This project has several objectives. The project aims to support the study of te reo Māori at Te Wānanga Ihorangi by creating a database of historical Māori language documents, including whakapapa and histories, Bibles and prayer books, correspondence, journals, political tracts and petitions, and mōteatea and waiata.

In the first instance, the database will be a resource for teaching reo Māori in the context of its historical production and development. Secondly, the documents will support the study of Aotearoa New Zealand history, Māori society and mātauranga.

In addition, the collation or database of documents will include documents targeting different levels of reo Māori competency, thus assisting other parts of the curriculum.

The project will include two key components: the database or Primary Documents File, and a succession of book outputs that will explain and contextualise (“annotate”) selections of the documents.

The Primary Documents File

A database of source files or primary documents will be collated and compiled, known as The Primary Documents File (or Te Kōpaki Tuhinga Matua). This will be an iterative process; the database can grow with time.

The documents explained and contextualised

Selections of key documents will be made for a series of book outputs. The main purpose of the books is to annotate each document by explaining its historical context, authorship, audience, and key themes or arguments.

Documents will be transcribed and macronised to conform to current reo Māori standards, and they may also be translated into reo Pākehā/ English if desired. When quoting some original texts, such as Scripture, macrons may not be added if the comparison with more modern translations is interesting and enables the development of orthography (written reo Māori) to be appreciated.

The emphasis of this project is to recover Māori voices from the historical, written record. The project will initially focus on nineteenth-century histories and narratives, and will include pre-European histories and pūrākau (myths/legends) once they begin to be recorded, printed and published. The documents will include the significant and influential translations of the Bible and Book of Common Prayer (BCP) and select other texts or correspondence translated

Ko te whāinga matua o te kaupapa, he whakarauora anō i ngā reo, ngā whakaaro me ngā mahi a ngā tūpuna Māori mō te oranga, te wairua, te whakapono, te ao hou o te Pākehā, me ngā kaupapa tōrangapū ā-iwi, ā-koroniara anō hoki.

He huhua ngā tuhinga i tāia, i whakaputaina rānei i te reo Māori i te rautau tekau mā iwa. E mau tonu ana ētahi whānau Māori i ā rātou ake tuhinga o te rautau tekau mā iwa, heoi anō, ko te nuinga o ēnei tuhinga, he mea tiki i ngā whare pukapuka.

Nā te hangarau ā-matihiko i māmā ake ai te toro ki ngā niupepa o Aotearoa, ngā tuhinga rīpoata ā-paremata, ngā pukapuka me ngā kohinga reta. Ahakoa tēnei momo hangarau me mātanga tonu te tangata ki te whai i ngā ara e riro mai ai ngā rauemi e tika ana. Nā reira mā tēnei pukapuka ngā tuhinga kura e whakahoahoa ki te marea. Ka ngana tēnei pukapuka ki te aro pū ki ngā horopaki motuhake me ngā horopaki whānui.

Ko te tūmanako hoki, mā ēnei tuhinga ētahi whakaaro whānui e whakatakoto arā, ngā panonitanga, ngā whakaawenga i te ao Māori nōna i whakarite tikanga ki te Karaitianatanga, ngā hangarau hou me ngā aupēhitanga koroniara o te wā.

I whai wāhi, i whai mana anō te Māori i roto i tēnei tukanga, i āta arotake, i wānanga i runga i ō rātou ake tirohanga ahurea. He kaituku whakaaro hoki rātou ki ngā tukanga i whakahuatia e rātou — ahakoa e hāngai ana ki te whakapono, te tōrangapū, te ōhanga otirā ki kaupapa kē rānei, kei reira ō rātou whakaaro whaiaro me ō rātou whakaaro rītaha.

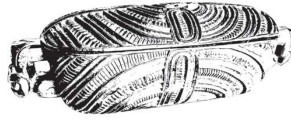
Nā ēnei kohinga kōrero i mana ai ngā “hītori ihumanea o te Māori”. He kohinga whakaaro takatake e mārāma ai ngā kaituhi me ngā kaikōrero i a rātou e whakatakoto ana i te kupu ki ngā horopaki hītori huhua. Kia mārāma hoki, karekau he reo takitahi a te Māori, engari he reo takitini kē.¹

by leading Pākehā figures of the time — often, it should be added, with Māori assistance or advice. The main purpose of the project, however, is to recover the voices, thoughts and actions of tūpuna Māori (Māori ancestors) about life, spirituality and religion, the new world of the Pākehā, and politics both tribal and colonial.

Printed or published sources in te reo Māori from the nineteenth century are rich in content and voluminous in extent. Many Māori families still hold private records from the nineteenth century. But generally, accessing such sources has required a visit to archives. Due to digitisation projects, including of New Zealand newspapers and parliamentary records, books and even letter collections, it is now much easier to access primary or original material. It remains the case, however, that even with digitisation, accessing original material often requires specialist research knowledge. Therefore, the book series aims to make these rich, original materials available to a wider audience.

The project then aims to contextualise these documents, by locating them in their specific and broader contexts. It is also hoped that these documents can be used to present a larger narrative of changes occurring in the Māori world as it responded to new ideas (especially Christianity), new technologies and colonial pressures.

Māori exercised agency in this process, forming their own judgments and critiquing through their own cultural lenses. They were also participants in and contributors to the processes they described — whether pertaining to religion, politics, economic activity or some other field of endeavour — and so had “their own interpretative and contextual biases”. These texts therefore comprise an indigenous “intellectual history”: the aim is to understand what Māori authors, writers and speakers were *doing with words* in specific, often complex historical scenarios. It should also be realised that there “is not a singular Māori voice but a multiplicity of voices”.¹



Ngā Kaitātari

Rev. Dr Te Hira Paenga

PhD (Otago), MA (Hons), PGDipTheo (Dist), PGDip Int & Trans Mao, Te Panekiretanga o Te Reo, BEd, BMPA, GradDipTheo. Ko ōna kāwai nō Te Taitokerau nō Ngāti Hine, Te Kahu o Torongare, Ngāti Rangī, Te Māhurehure, Ngāti Rāhiri, Ngāi Tawake, Te Matarahurahu me Ngāpuhi. Ki te Rāwhiti ko ōna hapū ko Ngāti Konohi, Ngāti Rangī, Te Whānau a Ruataupare ki Tūpāroa, me Ngāti Kahungunu.

Ahakoā ōna iwi huhua, i noho a ia ki Tāmaki Makaurau i Hoani Waititi Marae mō ngā tau 33 ā puta ana tōna ihu hei Raukura Kura Kaupapa Māori. Ka tīmata tana whai i te ara whare wānanga me te aru i ngā tohu paetahi me ngā tohu paerua piki ake mai i te Whare Wānanga o Tāmaki Makaurau, te Whare Wānanga o Waikato, Te Kura Whakangungu Kaiako o Tāmaki Makaurau, Te Panekiretanga o Te Reo, Te Kura o Hoani Tapu, Te Whare Wānanga o Awanuiārangī, ā, katahi anō hoki ka riro i a ia tana Tohu Kairangi Atuatanga mai i Otākou Whakaihu Waka me tana kaupapa e hāngai ana ki Ngā Ihoatua o te Kapahaka.

He kaiako pūkenga a Te Hira, ā, kua whai wāhi ia hei tumu Māori, hei Tumuaiki Tuatoru, hei Tumuaiki Tuarua ki, Hato Pētera, Te Aute College, ā, nō muri tata nei ki Ōpōtiki College. I tīmata tana mahi minita i te tau 2010 hei kaiwhakamahiri pirihi ki Tātai Hono-Te Pihopatanga o Te taitokerau, ā, i motungia hei Pirihi i te tau 2018 i raro i te mana o Te Manawa o Te Wheke. I tohua a Te Hira hei Tumuaiki ki Te Kura Kaupapa Māori o Hoani Waititi Marae i te marama o Poutū-te-rangi 2025.

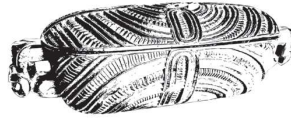
Dr Samuel Carpenter

I tipu ake a Tākuta Samuel D. Carpenter (Ngāti Pākehā / Ngāi te Tiriti) ki Pukekohe i te rohe o Waikato-Tainui, te wāhi i nōhia ai ōna tūpuna o Cornwall i ngā tau o te 1860: ko Waikato te awa, ko Pukekohe te maunga, ko Bombay te waka. I puta ia i te Whare Wānanga o Tāmaki Makaurau i te tau 2002 me ngā tohu Ture me ngā Toi, ā, i kuhu ia ki ngā rōia mō ētahi tau, tae atu ki a Chen-Palmer i Te Whanganui-a-Tara.

Neke atu i te tekau tau a ia e mahi ana hei rāngai whakataunga kerēme Tiriti i Te Whanganui-a-Tara, hei kaihihōri, hei kaitohutohu anō hoki mō Te Rōpū Whakamana i te Tiriti o Waitangi, Te Tari Whakatau Kerēme, Te Tari Ture o te Karauna, me Te Arawhiti / Te Tari mō ngā Hononga Māori-me te Karauna.

Nō te tau 2021, ka whakawhiwhia e ia tana tohu Kairangi, e tuhura ana i ngā whakaaro tōrangapū tōmua o Aotearoa, ā i tenei wā tonu hei Kairangahau, he Pūkenga Whakaako ngaio hoki ki Laidlaw College.

Nāna anō te tarahati Karuwhā i tīmata. Ko tana whārangi rangahau whaiaro kei nzhistorian.com. Kei te whakaoti hoki ia i tētahi haurongo mō Karuwhā/Hēnare Wiremu, mihinare CMS, hei whakaputanga pukapuka.



The Editors

Rev. Dr Te Hira Paenga

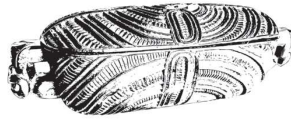
PhD (Otago), MA (Hons), PGDipTheo (Dist), PGDip Int & Trans Mao, Te Panekiretanga o Te Reo, BEd, BMPA, GradDipTheo. Ko ōna kāwai nō Te Taitokerau nō Ngāti Hine, Te Kahu o Torongare, Ngāti Rangi, Te Māhurehure, Ngāti Rāhiri, Ngāi Tawake, Te Matarahurahu, Ngāpuhi. Ki te Rāwhiti ko ōna hapū ko Ngāti Konohi, Ngāti Rangi, Te Whānau a Ruataupare ki Tūpāroa, me Ngāti Kahungunu. While Te Hira has whakapapa to various iwi and hapū, he spent the first 33 years of his life in Tāmaki-makaurau at Hoani Waititi graduating as a Raukura alumni of the Kura Kaupapa Māori schooling system. Te Hira went on to earn tertiary and postgraduate degrees from the University of Auckland, University of Waikato, Auckland College of Education, Te Panekiretanga o Te Reo, The College of Saint John the Evangelist, and Te Whare Wānanga o Awanuiārangi, and recently completed his PhD in Theology through the University of Otago with a focus on theology and kapahaka (Māori performing arts). Te Hira comes from a teaching background and has held roles as HoD Māori, Assistant and Deputy Principal at Te Wharekura Māori o Hoani Waititi, Hato Pētera, Te Aute College and most recently Ōpōtiki College. Te Hira's ministry started in 2010 as Deacon — Assistant Curate of Tātai Hono — The Church of the Holy Sepulchre by Te Pīhopa o Te Taitokerau and ordained into the priesthood in 2018 under Te Manawa o Te Wheke. Te Hira was appointed Tumuaki of Te Kura Kaupapa Māori o Hoani Waititi Marae in March 2025.

Dr Samuel Carpenter

Dr Samuel D. Carpenter (Ngāti Pākehā/ Ngāi te Tiriti) grew up in Pukekohe, in the rohe of Waikato–Tainui, where his Cornish ancestors settled in the 1860s: ko Waikato te awa, ko Pukekohe te maunga, ko Bombay te waka. He graduated from the University of Auckland with Law and Arts degrees in 2002 and practised law for several years, including with Chen-Palmer in Wellington.

He worked for over a decade in the Wellington treaty claims resolution sector, as an historian and consultant for the Waitangi Tribunal, the Office of Treaty Settlements, the Crown Law Office, and Te Arawhiti/Office of Māori–Crown Relations.

In 2021, he was awarded his PhD, which explored early New Zealand political thought, and is currently Lecturer in History and Research Fellow at Laidlaw College. He is a founding trustee of Karuwā Trust. His personal research page is nzhistorian.com. He is currently completing a biography of Karuwā/Henry Williams, CMS missionary, for publication



Te Pukapuka Tuatahi

Ko te whāinga matua o tēnei whakaputanga tuatahi he whakahoahoa i ngā kura huna o Aotearoa mai i te rautau tekau mā iwa.

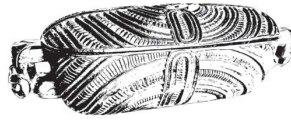
Hei whakapuakitanga, ka tīmata te pukapuka nei ki ngā hītori Kāmehehema o Ngāpuhi me āna whakamārama mō te taenga mai o ngā waka tūpuna ki Aotearoa. Tōmuri ka whai ko te kauhau tuatahi a Te Mātenga (Rev. Samuel Marsden) i te tau 1814. Ka whai tēnei pukapuka i tētahi rangatira tōmua, arā, ko Āperahama Taonui, i iriiria e te mīhana Wēteriana i Te Taitokerau, ā, ka noho hei reo poropiti i roto i te hāhi me ngā mahi tōrangapū. Ka whāia hoki ētahi kōwhiringa reta me ngā momo whaikōrero a Rēnata Kawepō (Ngāti Kahungunu), rātou ko Wiremu Tāmihana (Ngāti Hauā/Waikato), ko Matiu Taupaki (Te Rarawa). Inā te matatini o ēnei kohinga tuhituhi he whakaata i ngā matatini ā-iwi, ā-hapū, ā-hāhi anō hoki.

Kātahi ka huri ki ētahi kohinga tuhituhi mai i Te Rāwiri me te Kawenata Hou, ā, katoa ēnei he mea whakaawe i te Karaitianatanga i waenganui i ngā tau 1830–40. Heoi, hei whakakōpani ake i ēnei tuhinga ko ētahi whakamārama mai i *A Dictionary of the New Zealand Language* (1844/1852) me Te Paipera Tapu/The Holy Bible (1868).

Ko ngā pukapuka hou ka whai mai he kohinga huhua, ā, he kohinga kōrero mō ngā poropiti rongonui o te ao Māori o te rautau tekau mā iwa.

He whakamahuki i ngā tuhinga mātāmua

I runga anō i te hiahia kia mōhio pū te hunga pānui ā mohoa noa nei ki te ngako o ēnei tuhinga anamata, kua horapa te whakauru i ngā tohutō, ā, kua whakanikohia ngā kārawarawa otirā ngā pūnaha tātaki kupu. (Hei tauira, kua whakamahia ngā whakatakotoranga ingoa mohoa ki ngā iwi “Ngāti Raukawa” kua ko “Ngatiraukawa”). I tua atu i ēnei panonitanga, me ngā whakatakotoranga kupu, kua whakatakotoria ngā tuhinga mātāmua e ai ki ngā tunakitanga ā-hītori.



The First Book

The basic objective of this first book is to make a selection of key documents that tells a larger narrative of Aotearoa New Zealand's nineteenth-century history.

To set the scene, the book opens with a significant Ngāpuhi account about the arrival of ancestral waka in Aotearoa. This is followed by an account of the proclamation of the Christian message by Rev. Samuel Marsden ("Te Mātenga") in 1814. The book then highlights an early rangatira figure, Āperahama Taonui, who was baptised by the Wesleyan mission in Northland and who became a prophetic voice in the church and political spheres. Selections from letters and speeches of Rēnata Kawepō (Ngāti Kahungunu), Wiremu Tāmihana (Ngāti Hauā/ Waikato), and Rev. Matiu Taupaki (Te Rarawa) follow. These selections therefore reflect a range of iwi/ hapū voices and denominational expressions.

The book then turns to selections from the Book of Common Prayer (BCP) and the New Testament, both very influential in spreading the Christian message in the missionary period of the 1830s–40s. Rounding out the volume are passages from *A Dictionary of the New Zealand Language* (1844/1852) and *Te Paipera Tapu/The Holy Bible* (1868).

Future volumes will include a different mix of documents, including from the Māori prophetic figures of the nineteenth century.

Note on original documents

For the purposes of making these historical, nineteenth-century documents as intelligible as possible for today's readers, we have added macrons throughout, and have edited for punctuation and orthography (for example, by giving modern spellings of iwi names, Ngāti Raukawa as opposed to Ngatiraukawa). In other respects, including spelling, the original documents are presented as they appear in the historical record.

3 Āperahama Taonui

He haurongo, he horopaki hītori o te kaituhi

I kitea te oranga me ngā mahi rangatira a Āperahama Taonui hei matakite, hei kaitōrangapū anō hoki i te rautau tekau mā iwa. Ā, e hono ana ki ngā kōrero o Rātana i te rautau i muri mai.

Nō te hapū o Te Popoto o Ngāpuhi-nui-tonu a Taonui, ā, i whānau mai, i whakatipuria i te pito whakarunga o te whanga o Hokianga.¹⁹ Ko tōna pāpā ko Te Taonui, he rangatira whaimana i iriiria ko Makoare hei ingoa whakamaumahara i te kāwana o Niu Haute Wēra (Kāwana Macquarie). Ko Hinuata tōna whāea, nō Ngāti Rēhia o te Pēwhairangi (Bay of Islands). Ko tōna ingoa tuatahi ko Tautoru, ka iriiria a Taonui e te mihinare Wēteriana, e William White, i te marama o Hakihea i te tau 1833, ki te ingoa Āperahama (Abraham).²⁰

I noho tonu te karaipiture Karaitiana me te whakapono Wēteriana hei mea hira ki a Taonui nōna e ora ana. Nāna a John Hobbs i āwhina ki te whakamāori i te Pukapuka a Hopa, i perehitia ki te reo Māori i te tau 1844.²¹ Ko ngā āhuatanga poropiti ērā o te karaipiture i whakaū i a Taonui ki ngā whenu mātauranga Māori. I mōhiotia whānuitia a Āperahama mō āna kauhau poropiti, tae atu ki tāna poropititanga, tērā te wā ka hoki mai te Kaiwhakaora, ā, ka ara ake hoki tētahi rangatira i te mate. Ko ngā mihinare a White, rātou ko Hobbs, ko Thomas Buddle ētahi o ōna tino kaiwhakaaweawe. Nō muri mai i tana noho ki te kura o Buddle i Tāmaki Makaurau (Auckland), ka hoki ia ki Hokianga hei kaiako ki te teihana mīhana o Māngungu i te tau 1847, ā, ki tōna kāinga hoki ki Utakura i te tau 1851. I te tau 1856, ka riro i a ia te tūranga tumuaki ki te kura Wēteriana i Waimā.

Kāore i mahue e ia ngā mātauranga, ngā whakapapa me ngā tikanga Māori o tōna iwi. E mārāma ana i whakatipuria ia ki ngā kura puiahi o te whare wānanga. Ko te tuhinga i tuhia e ia mā John White, te irāmutu a William White, i te tau 1849, te tauira o ōna mātauranga. Ināianei e mōhiotia ana ko te pukapuka a Taonui, ā, koinei hoki te aronga o tēnei tuhinga.

Nā wai rā ka whakaputaina te pukapuka *Ancient History of the Maori* (1887–90) e John White, he kairangahau mātauranga Māori. Ka whakanuia a Āperahama e White hei “tohunga” mōhio ki ngā wānanga o te waka Māmari, nāna ia i āwhina ki te whakatakoto i āna kōrero hītori.²² E ai ki ngā kōrero tuku iho a te iwi, i whai hoki a Āperahama i ngā mātāpono whakapono o Papahurihia mō te Karaitianatanga, ā, i whakaako hoki ia ki tō rātou whare wānanga i Rāwene, Hokianga, mai i ngā tau 1850. Ko ā rātou whakaakoranga he whakaū i te maungārongo me te kotahitanga, ā, i ahu mai i te mātauranga Māori me te Karaitianatanga. E ai ki te kōrero tuku iho o te whare wānanga o Ngāpuhi: “Nā Āperahama Taonui te kauwhau: Kia ū ki ngā tikanga whakapono a ō tātou mātua tūpuna whakapiria ki ngā karaipiture kia tū kotahi ai.”²³

I whai mana tōrangapū a Āperahama Taonui i a ia e ora ana, ā, mate noa. E whakaponohia ana nāna Te Tiriti o Waitangi i tā ki te ingoa Āperahama Tautoru i te tau 1840. I mau i a ia ngā tūranga kāwanatanga mai i te pito o ngā tau 1850. I te tau 1867, i noho ia hei kaiwhakawā i tētahi tautohe whenua i Te Ahuahu (tata ki Ōhaeawai). Nā ngā tama a Karuwahā-Te Wiremu (Henry Williams) ia i tautoko, ā, he wā mahitahi ki a Āperahama i runga i te matenga o Te Karuwahā ki Pākaraka, he wāhi kāore i tawhiti. I te pito rā anō o āna mahi takawaenga ka pānuitia e ia ngā karaipiture “Ka koa te hunga hohou rongo: ka huaina hoki rātou he tamariki nā te Atua”; hei muri iho i tēnei houhou i te rongo ka tautokongia āna kōrero ki tētahi hari (he momo haka nō Te Taitokerau).²⁴

Ahako tana tautoko i te kāwanatanga o Ingarangi, i ngākau kawa ia ki te manakore o te Māori i roto i te paremata Pākehā. Nā runga i tēnei tohe ka whakatūngia e ia te kaupapa whakakotahi i ngā iwi, arā, Te Kotahitanga.

I whai wāhi ia ki te whakatuwheratanga o te tohu o Te Tiriti o Waitangi me te whare i te tau

3 Āperahama Taonui

Biography and historical context of the author

The life of the visionary spiritual and political leader, Āperahama Taonui, spans much of the nineteenth century and is connected to the story of Rātana in the century following.

Taonui belonged to the Popoto hapū of Ngāpuhi-nui-tonu (everlasting Ngāpuhi) and was born and raised in the upper Hokianga harbour.¹⁹ His father was Te Taonui, a high-ranking chief who was later baptised Makoare after the governor of New South Wales (Governor Macquarie). His mother was Hinuata, of Ngāti Rēhia, a hapū of central Pēwhairangi (Bay of Islands). Known originally as Tautoru, the younger Taonui was baptised by the Wesleyan missionary, William White, in December 1833 with the name Āperahama (Abraham).²⁰

Christian scripture and the Wesleyan faith remained important to Taonui throughout his life. He assisted the missionary John Hobbs in translating the Book of Job, which was published in reo Māori in 1844.²¹ The prophetic elements of scripture seem to have reinforced in Taonui certain strands of mātauranga Māori (customary knowledge and traditions). The young Āperahama became known for his prophetic utterances, including that the Saviour would shortly return and that a deceased chief would be raised to life. The missionaries White, Hobbs, and Thomas Buddle were important early influences. After some time in Buddle's Tāmaki (Auckland) school, he returned to Hokianga as a native teacher at the Mangungu mission station in 1847, then at his home village of Utakura in 1851. In 1856 he became schoolmaster in the Wesleyan school at Waimā.

His earlier education in te ao Māori and the genealogies and traditions of his people never left him. It appears certain that he was schooled in a form of whare kura (house of sacred learning). Demonstrating this is the manuscript he wrote for John White, nephew of William White, in 1849. This is now known as the Taonui manuscript and is the focus of this document study.

John White, an aspiring scholar of mātauranga Māori, eventually produced *Ancient History of the Maori* (1887–90); in this book, White acknowledged Āperahama as one of the “priests” of the Mamari canoe tradition who had assisted him in compiling his history.²² According to tribal tradition, Āperahama also aligned himself with Papahurihia's interpretation of Christianity, and taught in their whare wānanga at Rāwene, Hokianga, from the 1850s. Their teachings emphasised peacemaking and unity and drew from both mātauranga Māori and Christianity. According to the Ngāpuhi whare wānanga tradition: “Nā Āperahama Taonui te kauwhau: Kia ū ki ngā tikanga whakaponō ā o tātou mātua tūpuna whakapiria ki ngā karaipiture kia tū kotahi ai”. (Āperahama Taonui preached to uphold the custom faith of our Ancestors. Bind them with the Holy Scriptures so that they stand together.)²³

Āperahama Taonui had wide-reaching political influence during and beyond his lifetime. He is believed to have signed te Tiriti o Waitangi as Abraham Tautoru in 1840. He held Government posts from the late 1850s. In 1867 he mediated in a land dispute at Te Ahuahu (near Ohaeawai), a process in which the sons of Karuwhā-Te Wiremu (Henry Williams) also assisted, and which coincided with the passing of their father at Pākaraka only a few miles away. During the final mediation process, led by Taonui, he read scriptures, including “blessed are the peacemakers, for they shall be called children of God”; the peacemaking was also accompanied by a graceful customary dance (or “hari”).²⁴

Supportive of the British Government but disillusioned by the lack of Māori power within the settler parliament, Taonui helped to establish the early pan-tribal movement for unity

1881, ko ōna manako, otirā, ko ō ngā kaiārahi o Ngāpuhi kia tū tēnei whare hei whakaruruhau whakaū i te Kotahitanga.

Ko āna mahere mō te hui whakatuwhera he whakanui i ngā tuakiri motuhake o te Māori me te Pākehā i raro i te maru o te Kotahitanga. Tērā ētahi whakakitenga nui ōna, ā, he ture matua e kīia nei ko te “tikanga nui”. E tino mōhioia ana ia mō tana poropititanga o te tau 1863: “E ngā rangatira o Ngāpuhi whakarongo mai ki ahau. Kaua e taupokina te tohu o te Tiriti o Waitangi ki te Haki o Ingarangi, engari ki tō koutou ake korowai Māori, he mea nō tēnei whenua.” Ka āpiti atu ia: “Tērā ka tae mai tētahi rā ka kite koutou i tētahi tangata e mau ana i ōna ringaringa ngā pukapuka e rua, te Paipera Tapu me te Tiriti o Waitangi. Whakarongo ki a ia.”²⁵ E kitea ana tēnei poropiti he whakairo kei te wharekai i Te Tii marae, Waitangi.²⁶ Hei tā Te Hāhi Rātana ko Tahupōtiki Wiremu Rātana te whakatinanatanga o taua poropiti.

Āperahama Taonui, “He Pukapuka Whakapapa mō Ngā Tūpuna Māori”, 1849

MS. 120-M100, Auckland Museum Library

Also transcribed, with translation, by D. R. Simmons, ed., “The Taonui Manuscript”
Rec. Auckland Inst. Museum (1975): 57–82

Ngā whakamārama

Ko ngā rā e kitea ana ki ēnei tuhinga he mea whakaatu nā Taonui i tuhi mā John White i te tau 1849. Hei tā Judith Binney:

Ko tā Āperahama ki a White nāna ngā whakapapa i ako nōna e tamariki ana, ā, kātahi ka tohua e ia kia kaua rawa e tuhi i ngā ingoa, nā te mea ka kuhuna te pepa ki roto i te pouaka me ngā mea noa, me te aha “kua atua kē ngā tāngata nei”. Ahatia rā, i whakaae ia ki te tuku i ēnei mōhiohia i runga anō i tōna whakapono ki te Atua Karaitiana.²⁷

E ai ki a Simmons, ko tā Taonui tuhinga e mea ana:

I noho te pukapuka ki ngā ringaringa o John White mō ngā tau maha. Nō muri tata mai i te matenga o White, ka kite, ka tuhi kape a Elsdon Best (Best MS.) i runga anō ōna tāera whakahirahira. Ngaro ana te pukapuka taketake mō ngā tau maha, ā, kātahi anō ka kitea e George Graham, he tangata rongonui mō tana kohikohi i ngā taonga tuku iho, i roto i ētahi pepa o White. I muri mai ka tāpaea e Graham te pukapuka ki te Whare Pukapuka o te Auckland Institute and Museum [Auckland Museum], ā, ka whakatōpūngia ki te taitara “Graham manuscripts” engari kāore he urunga motuhake. Ināianei kua whai urunga ki te rārangi pukapuka (Taonui MS.).

Kua rārangihia mai nei te pukapuka ki te Whare Pukapuka o te Auckland Museum “Ngāpuhi history and genealogy (with partial translation by John White), 1849”, MS.120/M100.²⁸

He kōrero whakatepe

Kei te pukapuka a Āperahama Taonui, *He pukapuka whakapapa mo nga tupuna Maori*, ngā whakapapa me ngā tikanga o Ngāpuhi. Nā John White ētahi kōrero a Taonui i whakatakoto ki te Pāremata i te tau 1880. Kei te upoko o te pukapuka ngā kōrero mō te taenga tuatahi mai o Kupe ki Aotearoa me tana rapu i a Tuputupuwhenua i Hokianga. Ka kōrerotia ngā tūpuna pērā i a Nukutawhiti rāua ko Ruānui, i a Mumuteāwhā, i a Kae, ā, ka whakatakotoria hoki ngā momo

and a Māori parliament — Kotahitanga. He was involved in the opening of Te Tiriti o Waitangi monument and whare in 1881, which he and other Ngāpuhi leaders hoped would be a centre for Kotahitanga. His plans for the opening ceremony emphasised distinctive Māori and Pākehā identities within an overarching unity. He had visions of a great law (tikanga nui). He is most known for his prophecy given in 1863: “Chiefs of Ngāpuhi listen to me. Do not drape the Treaty of Waitangi [monument] with the Union Jack of England, but rather with your Māori cloak, which is of this land”. To this he added: “a day will come when you will see a man bearing in his hands two books, the Holy Bible and the Treaty of Waitangi. Listen to him”.²⁵ This prophecy is depicted in a carving inside the whare kai at Te Tii Marae, Waitangi, in the present day.²⁶ The Rātana movement see Tahupōtiki Wiremu Rātana as the fulfilment of this prophecy.

Āperahama Taonui, “He Pukapuka Whakapapa mō Ngā Tūpuna Māori”, 1849

MS. 120-M100, Auckland Museum Library

Also transcribed, with translation, by D. R. Simmons, ed., “The Taonui Manuscript”
Rec. Auckland Inst. Museum (1975): 57–82

Details about the original Taonui manuscript

Dates on the manuscript itself indicate that Taonui wrote it for John White in January 1849. According to Judith Binney:

Āperahama told White that he had learnt the genealogies as a boy and that he had then been instructed never to write the names down, because the paper would be put with profane things in a box and these men “are now gods”. Despite this he was prepared to give written information because he was a believer in the Christian God.²⁷

Simmons says that the Taonui manuscript:

remained in John White’s possession for many years. Probably not long after White’s death, Elsdon Best saw and copied it (Best MS.) in his usual meticulous fashion. The original notebook disappeared from view for many years until it was found again by George Graham, well-known as a collector of traditional material, among some White papers. Graham then presented the notebook to the Auckland Institute and Museum Library [Auckland Museum], where it was catalogued under the title of the “Graham manuscripts” but without a separate entry. It now has an entry in the manuscript catalogue (Taonui MS.).

The manuscript is now catalogued at Auckland Museum Library as “Ngāpuhi history and genealogy (with partial translation by John White), 1849”, MS.120/M100.²⁸

Summary of the manuscript

In Āperahama Taonui’s book, *He Pukapuka Whakapapa mo nga Tupuna Maori*, the genealogies and customs of Ngāpuhi are recorded. Some of Taonui’s statements were presented to Parliament by John White in 1880. The book begins with the account of Kupe’s first arrival in Aotearoa and his search for Tuputupuwhenua in Hokianga. It discusses ancestors such as Nukutawhiti and Ruānui, Mumuteāwhā, and Kae, and also sets out various types of rituals

Te Pukapuka a Hopa, nō Te Kawenata Tawhito	Te Pukapuka a Hopa, nō Te Kawenata Tawhito
UPOKO 1 (Hobbs and Taonui)	UPOKO 1 (Maunsell)
1. He tangata anō i te whenua o Uhu, ko Hopa tōna ingoa; i pakari anō taua tangata, i tika hoki, i wehi anō ia ki te Atua, i matakū ki te kino. ³²	1. I te whenua o Uhu tētahi tangata i mua, ko Hopa tōna ingoa; he tangata tapatahi anō ia, he tika, i wehi i te Atua, i mawehe atu i te kino. ³²
2. Ā, whānau ana ona tamariki ³³ tāne tokowhitu, me ngā kōtiro tokotoru.	2. Nā, āna tamariki, tokowhitu ngā tama, tokotoru ngā tamāhine.
3. Ko āna kararehe anō, e whitu mano hipi, e toru mano kāmera, e rima rau tōpū o ngā ōkiha, e rima rau o ngā kāihe uha, ā, he kāinga nui whakaharahara anō; koia i nui ai tēnei tangata i ngā tāngata katoa o te ita.	3. Āna kararehe hoki, e whitu mano ngā hipi, ā e toru mano ngā kāmera, me ngā kau, e rima rau ngā ioka, me ngā kāihe uha e rima rau, he tini noa atu anō ngā pononga; nui atu hoki taua tangata i ngā tāngata katoa o te rāwhiti.
4. Ā, ka haere āna tamariki tāne ki ō rātou whare kai ai i a rātou hākari, ko tētahi anō i tōna rā, ko tētahi i tōna rā; ka tukua atu te karere ki ō rātou tuāhine tokotoru, <i>kia haere mai</i> kia kai tahi, kia inu tahi me rātou.	4. Nā, haere ana āna tama, takā ana e rātou he hākari i ō rātou whare, he rangi anō tō tēnei, he rangi anō tō tēnei; i tukua anō he karere hei karanga i ō rātou tuahine tokotoru kia kai, kia inu tahi rātou.
5. Ā, ka pahure anō o rātou rā hākari, ka tukua he karere e Hopa ki a rātou kia whakatapua rātou, ā, ka ara ake ia i te ata, ka tahu i ngā tahunga tapu mō rātou, he mea whakarite ki a rātou katoa: ka mea hoki a Hopa, Kua hara pea aku tamariki, kua whakarērea te Atua e ō rātou ngākau. I pēnei anō a Hopa i ngā rā katoa.	5. Ā, ka taka ngā rā o tā rātou kai hākari, ka unga tangata mai a Hopa, ā whakatapua ana rātou, maranga wawe ana ia i te ata, whakaekea ana e ia ngā tahunga tinana, rite tonu ki a rātou katoa te maha; i mea hoki a Hopa, Tērā pea kua hara aku tamariki, ā, kua kanga ki te Atua i roto i ō rātou ngākau. Ko tā Hopa mahi tēnei i ngā rā katoa.
6. Nā, he rā anō i haere mai ai ngā tamariki a te Atua ki te aroaro o Ihowā, nā, ka haere mai hoki a Hātana i waenganui i a rātou.	6. Nā, i tētahi anō o aua rā ka haere mai ngā tama a te Atua, he mea kia tū ai rātou ki tō Ihowā aroaro, ā, haere mai ana anō a Hātana i roto i a rātou.
7. Ka mea atu a Ihowā ki a Hātana, I haere mai koe i hea? Nā, ka kī mai a Hātana ki a Ihowā, ka mea, I te hāereere anō i te whenua, i te haere ki runga, i te haere ki raro.	7. Nā, ko te meatanga mai a Ihowā ki a Hātana, I haere mai koe i hea? Anō rā ko Hātana ki a Ihowā, i kī mai, I te kōpikopiko, i te hāereere i te whenua.
8. Ā, ka mea a Ihowā ki a Hātana, Kua whakaaro tōu ngākau ki toku pononga ki a Hopa, e kore e rite ki a ia ngā tāngata o te whenua, he tangata pakari he tangata tika, e wehi ana ki te Atua, e matakū ana ki te kino?	8. Anō rā ko Ihowā ki a Hātana. Kua mahara iho rānei tō ngākau ki taku tangata ki a Hopa, kāhore he rite mōna i te whenua, he tangata ngākau tapatahi, he tika, e wehi ana i te Atua, e mawehe atu ana i te kino?
9. Ka kī mai a Hātana ki a Ihowā, ka mea, oti e mahi ana a Hopa ki te Atua mo te utu kore?	9. Anō rā ko Hātana ki a Ihowā; i mea ia, He wehi noa ianei tō Hopa i te Atua?

**The Book of Job from the Old Testament
(King James/Authorized Version)**

BOOK 1

1. There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

2. And there were born unto him seven sons and three daughters.

3. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

4. And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

5. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

6. Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

7. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

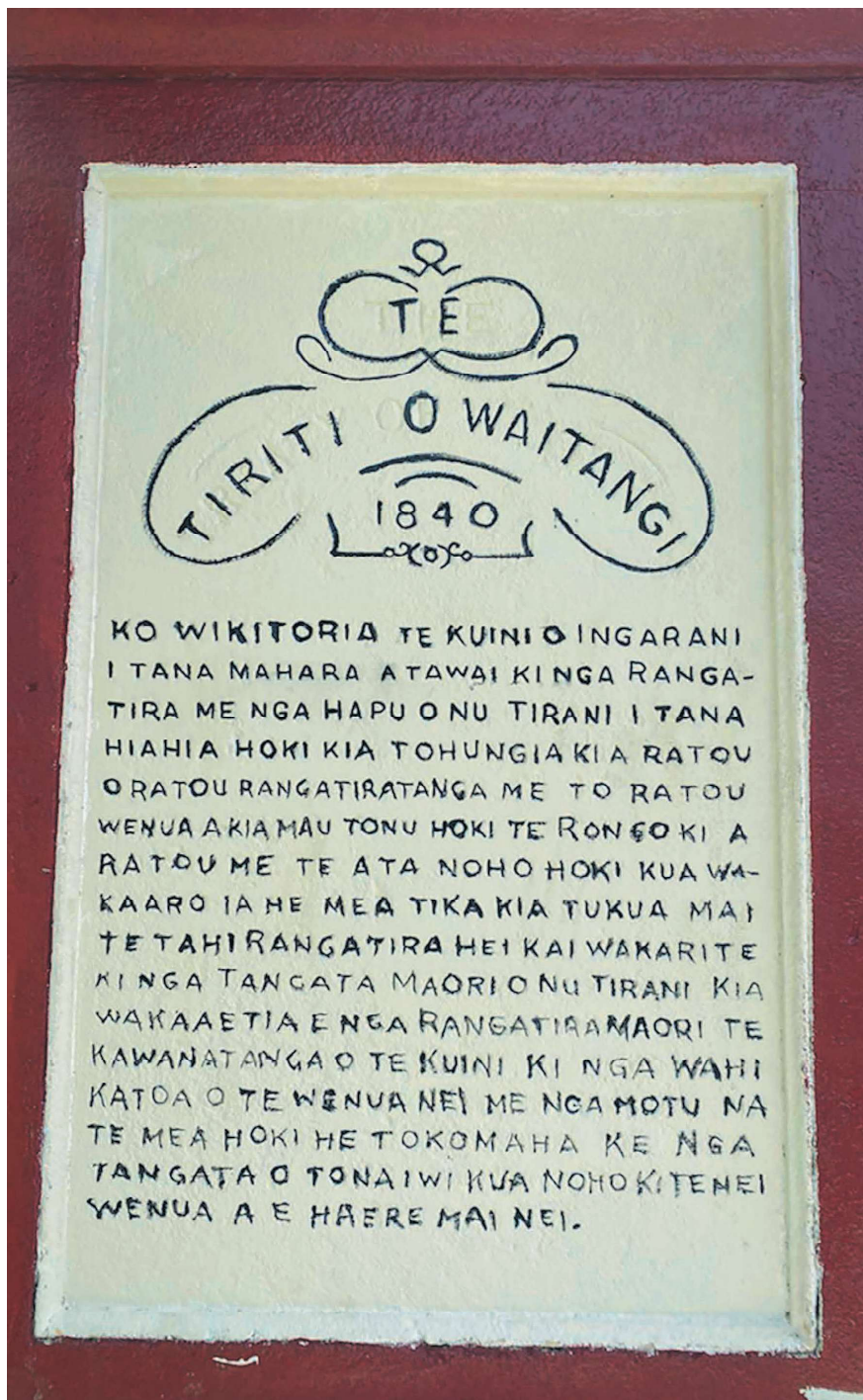
8. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9. Then Satan answered the Lord, and said, Doth Job fear God for nought?

10. Kāhore anō koe i hanga noa i te taiepa mōna, mō tōna whare, mō āna mea katoa hoki, i ngā taha katoa? Kua whakapaingia e koe te mahi a ōna ringaringa, ā, kua tini āna kararehe i te whenua.	10. He teka ianei kua oti ia, tōna whare, me āna mea katoa te karapoti e koe ki te taiepa, kua manaakitia e koe te mahi a ōna ringa, ā, kua nui haere āna kararehe i runga i te whenua?
11. Tēnā ko tēnei, whakamarokia tōu ringaringa, kia pā ki āna mea katoa, ko reira kanga ai ia ki a koe, i tōu aroaro.	11. Engari torona atu rā tōu ringa, pā atu ki āna mea katoa; ina, ka kanga ia i a koe ki tōu aroaro.
12. Ā, ka mea a Ihowā ki a Hātana, Nā, <i>ka tukua atu nei</i> ki tōu ringaringa āna mea katoa; otirā, kei pā tōu ringaringa ki tōna tinana. Nā, ka haere atu a Hātana i te aroaro o Ihowā.	12. Anō rā ko Ihowā ki a Hātana, Nāna, āna mea katoa kei tōu ringa, kaua ia tōu ringa e totoro atu ki a ia. Nā, haere mai ana a Hātana i te aroaro o Ihowā.
13. Ā, he rā anō ka kai ka inu wāina ngā tamariki tāne me ngā tamāhine a Hōpa, i te whare o tō rātou whanaunga mātāmua:	13. Nā, i tētahi o ngā rā i te mea e kai ana āna tama, āna tamāhine, e inu wāina ana i roto i te whare o tō rātou tuakana.
14. Ā, ka puta mai te karere ki a Hōpa ka mea, I ngā okiha e parau ana, me ngā kahihe e kai tata ana,	14. Nā, ka haere mai tētahi karere ki a Hōpa, ka mea, I te parau ngā kau, me te kai anō ngā kahihe i tō rātou taha:
15. Ka puta mai ngā Hapiana [Sabeans], ka mau, haere ana: ā, kua patua hoki e rātou ngā pononga ki te koina o te hoari; ko ahau anake i ora mai ki te kōrero ki a koe.	15. Nā, ko te kōkiritanga mai o ngā Hapeana [Sabeans], kahakina atu ana rātou; ngā tāngata hoki, patua iho e rātou ki te mata o te hoari; ā, ko ahau anake kua mawhiti mai, tōku kotahi nei, hei kōrero ki a koe.
16. Ā, i a ia anō e kōrero ana, ka puta mai tētahi, ka mea, Kua taka iho te kāpura a te Atua i runga i te rangi, ā, kua wera ngā hipi me ngā pononga, ā, pau iho; ko ahau anake i ora mai ki te kōrero ki a koe.	16. I tēnei anō e kōrero ana, ka puta mai anō tētahi, ā, ka mea, Kua taka iho he ahi nā te Atua i runga i te rangi, ā, toro ana i roto i ngā hipi, i ngā tāngata, ā, pau noa, ā, ko ahau anake kua mawhiti mai, tōku kotahi, hei kōrero ki a koe.
17. Ā, i a ia anō e kōrero ana, ka puta mai hoki tētahi ka mea, Ka whakatakotoria e ngā Karariana kia toru kauae, nā, ka huaki ki ngā kāmera, ka mau, haere ana; ā, kua mate ngā pononga i te koina o te hoari; ko ahau anake i ora mai ki te kōrero ki a koe.	17. I tēnei anō e kōrero ana, ka tae mai anō tētahi, ka mea, Wehea ake e ngā Karari e toru ngā matua, huaki mai ana ki ngā kāmera, kahakina atu ana e rātou; ko ngā tāngata patua iho e rātou ki te mata o te hoari, ā, ko ahau anake kua mawhiti mai, tōku kotahi, hei kōrero ki a koe.
18. Ā, i a ia anō e kōrero ana, ka puta mai tētahi, ka mea, E kai ana, e inu wāina ana ou tamariki tāne, me ou tamāhine i te whare o tō rātou whanaunga mātāmua:	18. I tēnei anō e kōrero ana, ka tae mai anō tētahi, ka mea. Ō tama, ō tamāhine, i te kai, i te inu wāina i roto i te whare o tō rātou tuakana;
19. Ā, ka puta mai taua pōkākā nui i te koraha, ka pā ki ngā kokonga e whā o te whare, ā, hinga ana te <i>whare</i> ki runga ki ngā tamariki, ā, kua mate rātou; ko ahau anake i ora mai ki te kōrero ki a koe.	19. Nā, ko te putanga mai o tētahi hau nui i te koraha, pa pu ki ngā koki e whā o te whare, hinga ana ki runga ki ngā taitamariki; mate ake rātou; ā, ko ahau anake kua mawhiti mai, tōku kotahi, hei kōrero ki a koe.
20. Ā, ka whakatika a Hōpa, ka haehae i tōna kākahu, ka waru i tōna upoko, ka hinga ki raro ki te whenua, ka karakia.	20. Heoi, whakatika ana a Hōpa. Haea ana e ia tōna koroka. Heua ana tōna mähunga. Takoto ana ki runga ki te whenua; koropiko ana.

10. Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.
11. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.
12. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.
13. And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house.
14. And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:
15. And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.
16. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.
17. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.
18. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:
19. And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.
20. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped.

21. Ka mea, I puta kau mai ahau i te kōpū o tōku whāea, ā, ka hoki rawa kore ahau ki reira: nā lhowā i homai, nā lhowā anō i tango; ā, kia whakapaingia anō te ingoa o lhowā.	21. Nā, ko tana meatanga ake, I puta tāhanga mai ahau i roto i te kōpū o tōku whāea, ā, ka hoki tāhanga anō ki reira. Nā lhowā i homai: nā lhowā i tango. Kia whakapaingia te ingoa o lhowā.
22. Ā, kīhai hara a Hopa i anei mea ³⁴ katoa, kīhai hoki i whakakūware ki te Atua.	22. I tēnei katoa kīhai a Hopa i hara, kīhai anō hoki i whakakūare ki tā te Atua.

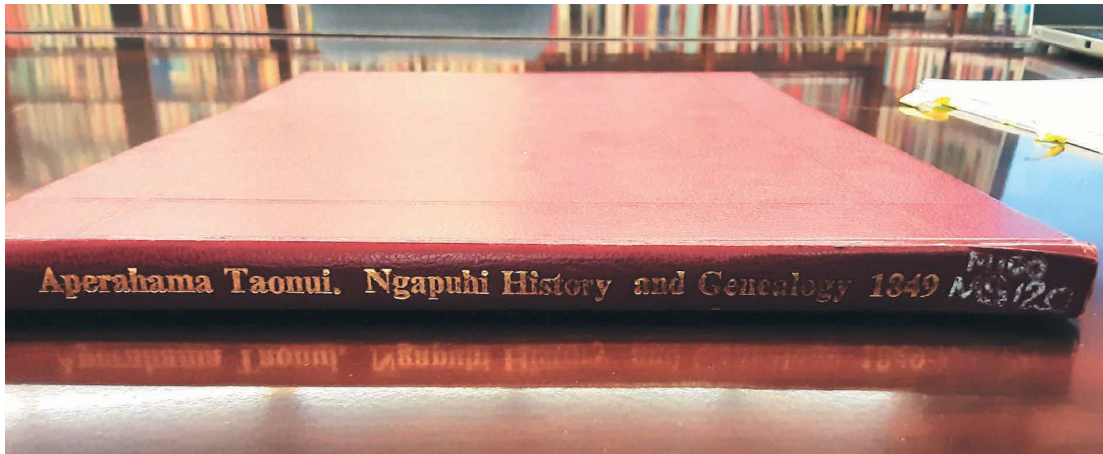


Memorial erected in 1881 at Te Tiriti o Waitangi, Te Tii Marae, Waitangi. Āperahama Taonui was present at this event.

Samuel Carpenter/
Karuwhā Trust

21. And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

22. In all this Job sinned not, nor charged God foolishly.



He Pukapuka Whakapapa
mōnga tūpuna Māori
Ko Kūpe te tangata kua tae
mai ki tenei whenua i mua
haere mai ki te rapu i a tūpuna
tūpūwhenua a pau katoa nga
wahi o tenei motu te haere
e i a ki hai a tūpūwhenua
i ki te a ki runga i ki te a mai
ki Hokianga he hōkinga no
Kūpe kōa i Hokianga kōi
raro kei te whenua tona noho
anga raua ko Kūpe ka moe te
tangata ka ki te ia tūpūwhenua
whenua ka whakaputa i
raro i te whenua ka mea
te tangata nana te moe
he whenua mahua tona tika
o tenei kupu he whenua ma
hūe. E mate katoa nga tangata
i te patu i te tūroto rānei
me he mea ka hanga te tangata
i tōhare ka tōkina te
tahi tarutaru ka hūti a ka

Above: Āperahama Taonui, "He Pukapuka Whakapapa mō Ngā Tūpuna Māori", 1849, bound copy.

Auckland Museum, MS 120-M100

Left: The first page of the Taonui manuscript, dated Wednesday 3 January 1849.

Auckland Museum, MS 120-M100

Waima Oketopa 26 1856

E Hoa

E Hone Waiti tinara kokoc kua tae mai tau
pukapuka kia au me nga wai mangu mangu e 2
konga pare, kahore kua tae ke mai te pukapuka nui
kua timata ke taku mahi, etia ko tahi te mea e kore
ko taku mate e hono tonu ana taku mate i nga Ma-
ki katoa ko te wahi e ora ake ai ahau e hara i te ora
kaha he ora mo ho tonu i roto i te whare kua mahue
rawa taku mahi maoni nei ko te Kore hei ata whai
ia au e mara i mea mai tokupu me ui e au kinga
kohunga karakia maku te e kore e tika te ui
he mea kino te ui mate kuare kaui ai ko te wha-
~~ka~~ ka tauke tenei mo te tangata e kohikohi
ana inga karakia a tangata ke, "ko te whaka-
piri a Rongotopi," e mara e matau ana aha
u kinga mea katoa, ka hore he mea ki kai i
matauria e ahau no te mea he take ahau
monga mahi para aku tupuna taku iho
tahi tukuiha kinga whaka papara kato
a a taea noa te ahau aha koa mate katoa
nga matua ka hore i rongo nga tamariki
ki au tikanga ko te moenga kite po korei
ra whaka kona ai mai ai kinga mea
katoa ko te matau ranga whakaako e
te tangata e hara, e kore e pono whai
hoki ki te whaka pono kite atu a nui ko
tate tangata whakaako e kore e pono
e rangi mate wairua e whakaako katika

The first page of a letter from A. Taonui to J. White, 6 October 1856.

MS-Papers-0075-008A, Letters in Maori from Aperahama Taonui, p. 16, Alexander Turnbull Library, Wellington

KO TE PUKAPUKA O HOPA.

UPOKO I.

HE tangata ano i te whenua o Uhu, ko Hopatona ingoa; i pakari ano taua tangata, i tika hoki, i wehi ano ia ki te Atua, i matakū ki te kino.

2 A, whanau ana ona tamariki tane toko whitu, me nga kotiro toko toru.

3 Ko ana kararehe ano, e whitu mano hipi, etoru mano kamera, erima rau topu o nga okiha, erima rau o nga kaihe uha, a, he kainga nui whakarahara ano; koia i nui ai tenei tangata i nga tangata katoa o te ita.

4 A, ka haere ana tamariki tane ki o ratou whare kai ai i a ratou hakari, ko tetahi ano i tona ra, ko tetahi i tona ra; ka tukua atu te karere ki o ratou tuahine toko toru, *kia haere mai* kia kai tahi, kia inu tahi me ratou.

5 A, ka pahure ano o ratou ra hakari, ka tukua he karere e Hopa ki a ratou kia whakatapua ratou, a, ka ara ake ia i te ata, ka tahu i nga tahunga tapu mo ratou, he mea whakarite ki a ratou katoa: ka mea hoki a Hopa, Kua hara pea aku tamariki, kua whakarerea te Atua e o ratou ngakau. I pe nei ano a Hopa i nga ra katoa.

6 ¶ Na, he ra ano i haere mai ai nga tamariki a te Atua ki te aroaro o Ihowa, na, ka haere mai hoki a Hatana i waenga nui i a ratou.

7 Ka mea atu a Ihowa ki a

Hatana, I haere mai koe ihea? Na, ka ki mai a Hatana ki a Ihowa, ka mea, I te haere ano i te whenua, i te haere ki runga, i te haere ki raro.

8 A, ka mea a Ihowa ki a Hatana, Kua whakaaro tou ngakau ki toku pononga ki a Hopa, ekore e rite ki a ia nga tangata o te whenua, he tangata pakari he tangata tika, e wehi ana ki te Atua, e matakū ana ki te kino?

9 Ka ki mai a Hatana ki a Ihowa, ka mea, oti e mahi ana a Hopa ki te Atua mo te utu kore?

10 Kahore ano koe i hanga noa i te taiepa mona, mo tona whare, mo ana mea katoa hoki, i nga tahakatoa? Kua whaka-paingia ekoe te mahi a ona ringaringa, a, kua tini ana kararehe i te whenua.

11 Tena ko tenei, whakamarokia tou ringaringa, kia pa ki ana mea katoa, ko reira kanga ai ia ki a koe, i tou aroaro.

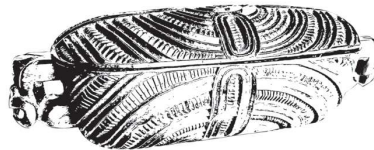
12 A, ka mea a Ihowa ki a Hatana, Na, *ka tukua atu nei* ki tou ringaringa ana mea katoa; otira, kei pa tou ringaringa ki tona tinana. Na, ka haere atu a Hatana i te aroaro o Ihowa.

13 ¶ A, he ra ano ka kai ka inu waina nga tamariki tane me nga tamahine a Hopa, i te whare o to ratou whanau-nga matamua:

14 A, ka puta mai te karere ki a Hopa ka mea, I nga oki-

PART B

Scriptures, Prayers and the *Dictionary*



7 Te Rāwiri, 1840

Ngā whakamārama

E karangahia ana tēnei pukapuka e te Pākehā he “Pukapuka Paku”. He whakatepenga o te Book of Common Prayer (1662) a te Hāhi Mihinare, kua tuhia katoatia ki te reo Māori. Ko te matū o tēnei pukapuka ko ngā karakia mō te ata me te ahiahi, me ngā hīmene e 42. Nā William Colenso ngā pukapuka 47,000 i tā mai i ngā tau 1839 ki te 1842 ki Paihia (CMS printer).¹⁰⁷ Ko te tauira kei raro iho nei ko, Kōpaki Tuhinga Matua nō te tau 1840.¹⁰⁸

I tīmata te whakamāori i ngā wāhanga o te Book of Common Prayer i Poihākena i te tau 1830.¹⁰⁹ I tāngia hoki he Pukapuka Karakia motuhake i te tau 1833. He kaitā ake tēnei pukapuka, i whakaurua ngā karakia mō te kaihapa, te iriiri, te mārenatanga, te tanu tūpāpaku me ētahi ritenga karakia mō te ata me te ahiahi.¹¹⁰

Ko te pukapuka tuatahi i tuhia ki te reo Māori ko te pukapuka “spelling book” nā CMS, nā Thomas Kendall i tā i te tau 1815 he whakaputa i raro i ngā tohutohu a Samuel Marsden.¹¹¹ Ko te whakaputanga tuatahi o *Te Inoi a te Ariki* i tāngia i Rānana i te tau 1820, me ētahi whakatakotoranga reo nā Kendall rāua ko Samuel Lee, me te tautoko anō o Hongi Hika rāua ko Waikato.¹¹²

Nō ngā tau 1826–27, i tīmataria ai ngā Weteriana ki te whakaputa i ā rātou inoi me ā rātou hīmene.¹¹³ Nō te tau 1838 taetae mai ai ngā Katorika, ā, nō te tau 1839, ka tāngia ā rātou inoi me ā rātou whakaputanga whakapono i Kororāreka.¹¹⁴

Ko te kāhui tuatahi i whakapau kaha ki te whakamāori i te Pukapuka Karakia Mihinare ko William Yate, rātou ko William Williams, ko William G. Puckey. Nō rātou i Niu Haute Wēra i te tau 1833, i āwhinatia a Yate e Eruera Pare Hongi ki te arotake i te tuhinga.¹¹⁵

He ākonga hoki a Yate i Ingarangi i mua i tāna huri hei mihinare, i mua hoki i tana taenga mai ki Aotearoa i te Hānuere 1828.¹¹⁶ I iriiritia a Eruera Pare Hongi e te CMS me te ingoa “Edward Parry”, te ingoa a te kaihōpara mākinakina.

I kuraina a Eruera i te kura mihinare i Kerikeri, ā, nō muri mai ka noho ia hei kaituhituhi matua mā CMS, ā, ka noho hei kaiāwhina, hei kaituhi i te Whakaputanga i te tau 1835.¹¹⁷

Nō ngā tau o te 1830 whakaputaria ai e CMS ngā hīmene Māori e 42, ā, he mea whakauru ki te pukapuka o ngā inoi o te tau 1840. E 11,000 ngā kape “Te Rāwiri” i perēhitia e Colenso i te tau 1840, ā, i herea hoki ētahi ki te pukapuka inoi.

Ko William G. Puckey nō te mīhana i Kaitaia te pūkenga reo Māori, ā, e karangatia ana ko Te Paki.¹¹⁸ Nāna te nuinga o Ngā Waiata i whakamāori. I mōhiotia nuitia Te Rāwiri e te Māori i runga anō i tōna kaituhi, i a Kīngi Rāwiri. E whakaponotia ana nā Rāwiri te nuinga o Ngā Waiata i tuhi.

He tino matatau ia ki te reo Māori, nā te noho tahi me te Māori i ia rā mai i te tau 1819, i a ia e 14 tau te pakeke.¹¹⁹

Nā tana whakamāori i te wāhanga o ngā karakia mō te ata me te ahiahi, ka mōhiotia whānuitia te pukapuka inoi ko Te Rāwiri, i tapaina ki a Kīngi Rāwiri o Iharaia, nāna te nuinga o ngā waiata i tuhi.¹²⁰

Inā te hiahia o te iwi ki ngā pukapuka inoi me ngā karaipiture i waenganui i te iwi Māori. He maha ake ngā tono i tērā o ngā pukapuka.¹²¹

I whakahoungia, i whakanikotia Ngā Waiata me Te Rāwiri i ngā tau 1840 me ngā tau i muri mai.¹²² I whakaurua ēnei whakahoutanga ki ngā tini whakaputanga, ā, tirohia Te Paipera Tapu (1868) wāhanga 10 o raro, me Te Kōpaki Tuhinga Matua. Tērā pea i mōteateatia Ngā Waiata i te tīmatanga mai o Pihopa Herewini i te tau 1842. E ai ki tana tiaporena i a William Cotton, kei āna tuhinga taunaki nō te 1 o Hakihea mai i te tau 1844 (te whakatuwheratanga o Tīpene Tapu

7 Book of Common Prayer, 1840

Details about the original document

Also known as the “small” prayer book, this was an abridged version in te reo Māori of the full Anglican Book of Common Prayer, 1662 (BCP). This version included the services of Morning Prayer and Evening Prayer, and 42 hīmene (hymns). 47,000 copies of this small prayer book were printed between 1839–42 at the Paihia mission press by William Colenso, the CMS printer.¹⁰⁷ The copy included in The Primary Documents File is dated 1840.¹⁰⁸

Parts of the BCP services were translated and printed as early as 1830,¹⁰⁹ in Sydney. The first separate prayer book was printed, also in Sydney, in 1833. This was a longer version of the BCP that included the services for communion, baptism, marriage and burial, in addition to morning and evening prayer.¹¹⁰

The very first book printed in te reo Māori was the elementary “spelling book” composed by CMS missionary, Thomas Kendall, in 1815. This was printed at Sydney under the oversight of Samuel Marsden.¹¹¹ The earliest version of the Lord’s Prayer was printed in London in 1820, along with a grammar; this work was compiled by Kendall and the Cambridge professor of Eastern languages, Samuel Lee — with the assistance of the rangatira (chiefs) Hongi Hika and Waikato.¹¹²

In the years 1826–27 the Wesleyan mission began printing prayers and hymns.¹¹³ Catholic missions arrived in New Zealand in 1838; the first printed Catholic prayers and doctrinal statements were printed in 1839, at Kororāreka (also known as Russell).¹¹⁴

The CMS missionaries, William Yate, William Williams and William G. Puckey, were among the first translators of the Anglican prayer book. When in New South Wales in 1833, Yate had the assistance of a young Māori scholar, Eruera Pare Hongi,¹¹⁵ in proofing and correcting the text prior to printing.

Yate was an apprentice grocer in England before becoming a missionary and reaching New Zealand in January 1828.¹¹⁶ Eruera Pare Hongi was baptised by the CMS with the name “Edward Parry”, after the Arctic explorer. He became literate in the mission school at Kerikeri and wrote the first (surviving) independently authored letter in reo Māori at the age of 10. He later was an important scribe (kaituhituhi) for the CMS mission, and he wrote out — and possibly assisted translation of — the Māori text of He Whakaputanga/ the Declaration of Independence, 1835.¹¹⁷

The missionaries composed hymns in Māori at an early period. The CMS Māori hymnal numbered 42 hīmene by the late 1830s, and these hymns were included in the 1840 prayer book.

The 1840 small prayer book included in The Primary Documents File does not include the full Psalms or Rāwiri. Colenso printed 11,000 copies of the full Psalms/Rāwiri in 1840, and some were bound together with the small prayer book.

William G. Puckey, the missionary at Kaitaia from 1834 — known to Māori as “Te Paki” — was the main translator of the Psalms.¹¹⁸ He had arrived with his parents in 1819, at the age of 14, and learnt to speak Māori fluently through daily interactions. He was regarded as one of the mission’s best Māori speakers.¹¹⁹

Because the Psalms were part of the text of the services of Morning Prayer and Evening Prayer, Māori came to know the prayer book itself as Te Rāwiri — literally “the David”, after the Israelite king who was believed to have written most of them.¹²⁰

There was a great demand for the printed prayer books and scriptures in Māori communities. Demand often exceeded supply.¹²¹

The Psalms and Te Rāwiri (BCP) were at times revised and were printed a number of times in

i Taurarua) e mea ana “I mōteateatia Te Waiata 24 e ngā tama Māori i a rātou e hikoi ana ki te tomokanga”.¹²³

Ko ngā tuinga kei raro nei he mea tangi mai i Te Rāwiri, 1840:

- Te Inoi o te Ariki (The Lord’s Prayer)
- Te Waiata 95 (Psalm 95)
- Te Whakapono o ngā Āpotoro (The Apostles’ Creed)
- Ko te rua o ngā Inoinga, mo te Maungā Rongo (The Second Collect for Peace)
- Te Waiata a Himiona (Simeon’s Song, or *Nunc Dimittis*)
- Ko te Inoinga mō ngā Rangatira Māori (Prayer for the native Chiefs)
- Ko te Inoinga mō te Whānau o ngā Rangatira Māori (Prayer for the families of native Chiefs)
- Te Hīmene 1 (Hymn no. 1).

He kohinga karakia, ko ngā inoinga o te ata, ko ngā inoinga o te ahiahi, ko ngā hīmene

Te Inoi o te Ariki

E tō mātou Matua i te rangi, Kia tapu tōu ingoa. Tukua mai tōu rangatiratanga, Kia meatia tōu hiahia ki te w[h]enua, me tōu hiahia i te rangi. Homai ki a mātou aianeī tā mātou kai mō tēnei rā. Murua mō mātou o mātou hara, me mātou hoki e muru ana mō rātou e hara ana ki a mātou. Aua mātou e kawea atu ki te w[h]akawainga, Otiia w[h]akaorangia mātou i te kino: Nāu hoki te rangatiratanga, Me te kaha, me te kororia, Ake ake ake. Amine.¹²⁴

Te Waiata 95

Tēnā kia waiata tātou ki a Ihowā: kia uekaha tō tātou haringa ki te kaha o tō tātou orange. Kia w[h]akamine tātou ki tōna aroaro ki te waiata w[h]akapai: ā, kia rahi tō tātou haringa ki a ia ki te waiata.

Ko Ihowā hoki he Atua nui: āe, he Kīngi nui i ngā atua katoa.

Kei tōna ringa ngā wāhi ngaro katoa o te w[h]enua: a nāna hoki ngā keokeonga o ngā maunga.

Nāna te moana, nāna i hanga: ā nā ōna ringa i taka te w[h]enua maroke.

Tēnā kia karakia tātou: kia koropiko ki te aroaro o Ihowā i hanga nei tātou.

Ko ia hoki tō tātou Atua: ko tātou te hunga o tana hāhi, me ngā hipi o tōna ringa.

Hei aianeī ki te w[h]akarongo koutou ki tana reo, aua o koutou ngākau e w[h]akapakea: pērā me te tutunga, me te rā anō hoki o te w[h]akapakepakenga i te koraha;

I ngā tohenga a ō koutou tūpuna ki ahau: i tō rātou mātauranga ki ahau, ahakoa kite anō hoki rātou i aku mahi.

Poto noa ngā tekau ewa o ngā tau i taku riringa ki taua w[h]akapaparanga, a ka mea ahau: He iwi tēnei e hē ana i o rātou ngākau, kianō hoki rātou i mātau noa ki aku mea.

Koia ahau i mea atu ai i taku riringa: ekore rātou e tukua kia tapoko ki taku okiokinga.

Kia w[h]akakororiatia te Matua, te Tamaiti: me te Wairua Tapu;

Ko te ritenga i te tīmatanga, kia pērā aianeī: ā e pērā tonu atu, ake ake ake. Āmine.

the 1840s and following decades.¹²² They were of course included in various printings, including of the full Bible: see *Te Paipera Tapu* (1868), document no. 10 below, and in *The Primary Documents File*.

Chanting of Psalms was possibly introduced from Bishop Selwyn's arrival in 1842. His chaplain, William Cotton, recorded on 1 December 1844 that at the opening of St Stephens, Taurarua (Judges Bay, Auckland), "the Māori boys chanted the 24th Psalm capitally as they walked before us up to the door..."¹²³

The extracts below are taken from the 1840 small prayer book, and are as follows.

- Te Inoi o te Ariki (The Lord's Prayer)
- Te Waiata 95 (Psalm 95)
- Te Whakapono o ngā Āpotoro (The Apostles' Creed)
- Ko te rua o ngā Inoinga, mō te Maungā Rongo (The Second Collect for Peace)
- Te Waiata a Himiona (Simeon's Song, or *Nunc Dimittis*)
- Ko te Inoinga mō ngā rangatira Māori (Prayer for the native Chiefs)
- Ko te Inoinga mō te W[h]ānau o ngā rangatira Māori (Prayer for the families of native Chiefs)
- Te Hīmene 1 (Hymn no. 1).

Extracts from morning prayer and evening prayer, and hymns

The Lord's Prayer

Our Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.¹²⁴

Psalm 95

Come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew ourselves glad in him with psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To-day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness.

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways;

Unto whom I swear in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever

shall be; world without end. Amen.

Te W[h]akapono o ngā Āpotoro

E w[h]akapono ana ahau ki te Atua te Matua Kaha rawa, te Kaihanga i te rangi me te w[h]enua; Ki a Ihu Karaiti anō hoki tana Tamaiti kotahi tō tātou Ariki, I w[h]akameatia e te Wairua Tapu, I w[h]akaw[h]ānautia e te wahine e Meri, Mate iho i a Ponotio Pirato, Rīpekatiā ana, mate rawa, tanumia ana, Heke atu ana ia ki te reinga; Nō te pō toru i ara ake ai ia i te mate, Kake atu ana ki te rangi, Tērā te noho i te ringaringa matau o te Atua te Matua Kaha rawa; E ahu mai ia i reira ki te w[h]akakawa i ngā tāngata ora me ngā tāngata mate.

E w[h]akapono ana anō hoki ahau ki te Wairua Tapu; Ki te Hāhi tapu puta noa i te ao; Ki te Nohoanga tahitanga o te Hunga w[h]akapono; Ki te Murunga o te hara; Ki te Aranga mai o te tinana, Me te ora tonu. Āmine.

Ko te rua o ngā Inoinga, mō te Maungā Rongo

E te Atua, ko koe te pukenga ake o te mārietanga, e paingia ana e koe te hunga ekore e w[h]aw[h]ai, ko te mātauranga ki a koe tō mātou oranga tonutanga, e reka ana te w[h]akaritenga i ou ture; w[h]akaorangia mātou ou pononga kino ua ka w[h]akatikaia mai e ō mātou hoa wawai; ko mātou rā tēnā e w[h]akaū atu ana ki tāu w[h]akaora, kia kaua e wehi ki te kaha o ō mātou hoa riri, e kaha ana hoki tō mātou Ariki a Ihu Karaiti. Āmine.

Te Waiata a Himiona (Nunc Dimittis) — Ruka 2:29

Tēnei rā ka tukua marietia tāu pononga, e te Ariki: pērā hoki me tāu kōrero.

Kua kite hoki aku kanohi: i tōu oranga,

I meingatia e koe: ki te aroaro o ngā tāngata katoa;

Hei marama mō ngā tauwiwi hei w[h]akakitenga: hei kororia hoki mō tōu iwi mō Ihairaira.

Kia whakakororiatia te Matua, te Tamaiti: me te Wairua Tapu;

Ko te ritenga i te tīmatanga, kia pērā aiane: a e pērā tonu atu, ake ake ake.

Āmine.

Ko te Inoinga mō ngā Rangatira māori¹²⁵

Ko tōna ritenga ko te karakia kei Te Pukapuka o Ngā Īnoi (BCP) te ĭnoi mō te kīngi, hei tauira Hōri III mai i ngā tau o te 1810.

E Ihowā tō mātou Matua i te rangi, kaha rawa, e noho iho ana i runga rawa, te Kīngi o ngā kīngi, te Ariki o ngā ariki, te Kāwana o ngā piriniha, e kite iho ana koe i runga i tōu torona i te tangata katoa e noho ana i te w[h]enua; E tino inoi atu ana mātou ki a koe kia titiro ataw[h]ai mai ki ngā rangatira māori; ā kia wakakahangia ki tōu Wairua Tapu, kia rongo ai rātou ki tau pai, kia haere ai i ōu haerenga: Homai taki mahatia ki a rātou ngā homaitanga a te rangi; homai ki a rātou he ora, he taonga, he oranga roa i tēnei ao; whakakahangia rātou kia peia ai kia wati ai o rātou hoa riri katoa; ā a te mutunga hoki o te oranga i konei, kia w[h]iwi[h]i rātou ki te haringa mutunga kore, mō tō Ihu Karaiti tō mātou Ariki. Āmine.¹²⁶

Ko te Inoinga mō te W[h]ānau o ngā Rangatira māori¹²⁷

E te Atua Kaha rawa, te pukenga ake o ngā pai katoa, e inoi atu ana mātou ki a koe, kia w[h]akapaingia ngā w[h]ānau o ngā rangatira māori: Tukua ki a rātou tōu Wairua Tapu; w[h]akanuia tōu ataw[h]ai ki a rātou; kia rahi te haringa; ā arahina rātou ki tōu rangatiratanga mutunga kore, mō Ihu Karaiti tō mātou Ariki.

Āmine.¹²⁸

The Apostles' Creed

I believe in God the Father Almighty, Maker of heaven and earth:
And in Jesus Christ his only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the Life everlasting. Amen.

The Second Collect for Peace

O God, from whom all holy desires, all good counsels, and all just works do proceed: Give unto thy servants that peace which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. Amen.

Nunc Dimittis, Luke 2:29

Lord, now lettest thou thy servant depart in peace: according to thy Word.
For mine eyes have seen: thy salvation,
Which thou hast prepared: before the face of all peoples;
To be a light to lighten the Gentiles: and the glory of thy people Israel.
Glory be the Father and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end.
Amen.

Prayer for the native Chiefs¹²⁵

The equivalent prayer in the Book of Common Prayer was for the reigning monarch, for example, for the 1810s, George III [as follows]:

O Lord our heavenly Father; high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord, King GEORGE; and so replenish him with the grace of thy Holy Spirit, that he may always incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally, after this life, he may attain everlasting joy and felicity; through Jesus Christ our Lord. Amen.¹²⁶

Prayer for the families of the native Chiefs¹²⁷

The equivalent prayer in the Book of Common Prayer was for the reigning monarch's family [as follows]:

Almighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen Charlotte, their Royal Highnesses George Prince of Wales, the Princess of Wales, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. Amen.¹²⁸

Hīmene 1

Ko wai rā te Atua?
Ko Ihowā anō,
Ko te Atua i homai nei
I tōna Tamaiti.

Hei aha rā koia
Tana homaitanga?
Hei Oranga kia hemo ai
Ō tātou hara nei

Me pehea ngā hara
Ka w[h]akahemoā ai?
Me w[h]akaponō pū anō
Ki tōna matenga.

I w[h]akahekea ai
Ōna toto anō,
Hei w[h]akamanawa reka
Ki a Ihowā rā.

Kia w[h]akapai rapea
Ki a Ihowā rā,
Nāna i w[h]akakite mai
Te tino oranga.
Kia w[h]akapai ki a Ihowā,
Kia w[h]akapai, Harirua.
H[arirua]. H[arirua]. H[arirua]. kia w[h]akapai.¹²⁹

Hymn no. 1

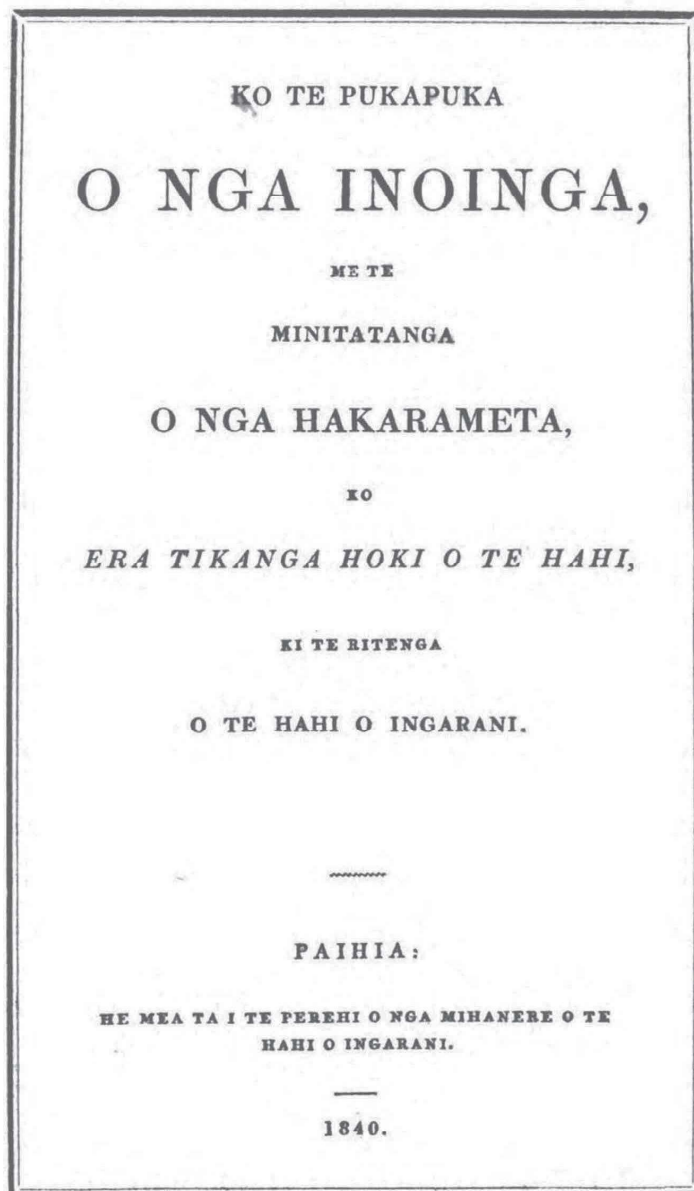
Who then is God?
It is indeed Jehovah,
The God who gave
His own Son.

And why then,
Did He give Him?
For life, that our sins
Might be taken away.

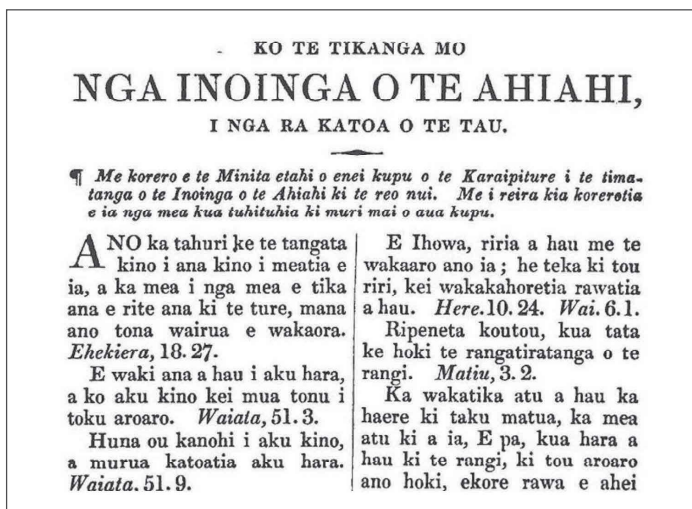
And how can our sins
Be taken away?
By true faith
In His death.

He shed
His very blood,
As a sweet offering
To Jehovah.

Let us truly give praise
To Jehovah,
Who has revealed to us
True salvation.
Let us praise Jehovah,
Let us praise — Hallelujah!
Hallelujah. Hallelujah. Hallelujah. Let us praise!¹²⁹



Title page of Te Rāwiri (Book of Common Prayer) in te reo Māori.
Church Missionary Society Press, (Paihia, 1840)



First page of Evening Prayer, 1840
prayer book.



Above: Eruera Pare Hongi, a talented scribe and editor for the Church Missionary Society.
E-296-q-180-2, Alexander Turnbull Library, Wellington

Right: First page of Ngā Himene, 1840 prayer book.

KO NGA HIMENE.

HIMENE 1.

1 **K**O wai ra te Atua?
Ko Ihowa ano,
Ko te Atua i ho mai nei
I tona Tamaiti.

2 Hei aha ra koia
Tana homaitanga?
Hei Oranga kia hemo ai
O tatou hara nei.

3 Me pehea nga hara
Ka wakahemoa ai?
Me wakapono pu ano
Ki tona matenga.

4 I wakahekea ai
Ona toto ano,
Hei wakamanawa reka
Ki a Ihowa ra.

5 Kia wakapai rapea
Ki a Ihowa ra,
Nana i wakakite mai
Te tino oranga.
Kia wakapai ki a Ihowa,
Kia wakapai, Hariruia.
H. H. H. kia wakapai.

HIMENE 2.

1 **H**E tini rawa hoki ra
O a Ihowa mea,
Hei tohu ra kia tika ai
A tatou wakapai.

2 A kia pera me a ratou
Hoki i te rangi,
Hono tonu te wakapai
Ki a Ihowa ra.

3 Kei reira e hoho ana
A Ihowa te Atua,
He ao marama tonu ra
Tana nohoanga.

4 Ko te Atua ano tena
I waiho atu ra
I tana kororia hoki
Kia mate mo tatou.

5 Ko a tatou wakapainga
Kia hono i konei,
Mo tona atawai ano
Me tona aroha.

HIMENE 3.

1 **N**A Ihowa hoki i mea,
Ka wia rawatia
Ki roto ki te kapura
Te hunga keke noa.

2 A kiano i koera
Te hunga o te ao,
Kei tuku mai te wainga
O to tatou Atua.

3 E porokina mai ana,
Kia wakakinongia
Nga mahi o te rewera;
E mahi nei tatou.

4 A mea ana, engaro ia
Me inoi ki a ia,
Penei ka ho mai te Wairua
Kia pau ai te kino.

5 Kia tau o tatou taringa
Ki enei korero,
Kia mahara ai nga ngakau
Ki te oranga nui.
†