

N G A T I - P A T U

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"Nga Moteatea' Na Ngata A.T. Sir. Part III page 90 - page 97.

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He Patere' Na Te Whakatohea o potiki.

Na Kopu Erueti nga kupu nga whakamarama.

He whakatauaki e pa ana ki Waihua.
"Te kai hoki i Waihua ra".

I roto i tenei patere nga whakamarama mo taua whakatauaki.

221. HE PĀTERE
NA TE WHAKATŌHEA
(Ō-pōhiki)

Na Kōpu Eruei ngā kōpu, ngā whakamārama.

Na te tau 1924 i kōrerohia ai a Kōpu Eruei ngā kōpu o te pātēre nei ki anu i Pomeke, me ngā whakamārama hoki. Nāna tēnei tae atu ki te waiata 224 i hōmai ki anu, ngā kōpu tae noa ki ngā whakamārama. Kua mātā a Kōpu Eruei. I a ta e ora ana ko tōna kāinga ko Mārua-nui i te taha rawhiti atu o Ō-pōhiki; he kaumātua ririrūāra me te Whānau a Apa-nui, he pūkenga ki ngā kōrero tipuna, ki ngā waiata ki ngā kōrero whenua, ki ngā tikanga katoa a te Māori.

Ko tēnei pātēre na te Whakatōhea, e noho ra i te takawa o Ō-pōhiki mo ngā kaitiaki i waenganui a rāua ko Ngāi-Tai o Tō-reve. Ko ngā kōrero e mātāna ai ngā tikanga o te waiata nei i puta i te whakawā o Taka-pūtahi, he whenua kei muri o Ō-pōhiki, o Tō-reve.

Ina hoki ātahi kōrero na Tiaki Gudgeon, kei te J. 15/49: "i ngā whawhātangan o Ngāi-Tai rāua ko te Whakatōhea e ruu ngā hiriranga o te Whakatōhea me te nui o te mātā o te tangata. Ka tae a Te Whakatōhea ki te tohunga, ki a Puna-hānua, a na tēā i lobuhūhu me whakamāte katoa ngā uri māuārua o Te Whakatōhea i moe i a Ngāi-Tai, hei whakamārie i te atua, ia Tama-i-waho. Na, ka pūhupatu. Na i te whakātangan ano o ngā iwi e ruu i te Ahi-tēwhiki ka hinga a Ngāi-Tai: muri iho, i te whawhā i Te Awa-hou, tata tonu ka rau a Ngāi-Tai. I mua tata atu o te whawhā i Te Awa-hou ka whakatu a Puna-hānua, tēā e ton a Te Whakatōhea, ēngari ko te kapu a te atua, a Tama-i-waho, ko te pātanga whakamātanga mā rātāu i taua ra hei te ika. Ka hinga nei a Ngāi-Tai, ka whāia a Tōrewe atu ana, ka tahuri be ope a Te Whakatōhea ki te hi ika, a mau noa te kahawai, ka tāpapa ki te atua."

Ko te whakataki o te pātēre he rōnaki tonu; ko te nuinga kaore i motumotuhia ki te whiti. Nā, he mahi nui tā te kaitiaki ki te mea kua mau te whakamātanganā; ka he te manawa o te tangata hotahi. Koia i kapohāpo ai te hunga waiata, kia whakātā ātahi i ngā manawa; ka nāruana hoki te kaitiaki ki te whakirongo atu, ki te hōpū i te waahi mīna. Me te whakātā ana i ngā ririga, me te kōri ano o ngā hōpū, o ngā pūne; a ka tae ano ki ona wānui ka pūkama, ka tangi te iete, ka whakāpātāpā, ka manamāhānā. Kia tata tonu te haka rawa atu, ka peehia iho, ka kua puta pai ai te rekanga o ngā kōpu o te kaitiaki.

Kei noa a Te Whakatōhea, a Ngāi-Tai, te Whānau-a-Apa-nui i te rohe o te pātēre; kei kō atu hoki i a rāua ko Iu-hoe, ko Ngāi-rāua, ko Te Arāwa, haere noa atu ki a Ngāi-te-rangi, ki ngā iwi o Tai-nui; no te pātēre katoa ēnā iwi.
(Refs.: N.M. 3/311, J. 58/1.)

- Koua pau tonu mai koe i mua,
I terā whakanunga riri āu,
I te puta i Te Ara-popō,
I mate ai Tama-i-hāroa-te-rangi.
5 Koua ki noa koe, koua tangi noa koe,
Kia heke koe ki Whakatāne.
Ka Rua-takenga ra tēnā,
Ka kua Tō-rore kia nōhia.
Kia pēnei hoki ka rokohanga mai
10 E to tūtāe maka, e Ngātoro-i-rangi.
Ko te hūka o te pākē e maka
Ki te wai, ki Tō-reve;
Koaia te kopura iwirau, e tipu nei
Te rae o Mate-tino-tangata.
15 Me aha he kai māu i reira?
He kai nui tonu māhau ko te rau o Hūna.
Ka kapi ngā putahi o te kai

221. AN ACTION SONG
BY TE WHAKATŌHEA
(Ō-pōhiki)

Text and explanations are by Kōpu Eruei.

It was in the year 1924 when Kōpu Eruei dictated the text of this pātēre (action song) to me in Wellington, and also the explanations. This and the following ones to Song 224 were given by him to me with the text and explanations. Kōpu Eruei is now (1949) dead. When alive he lived at Mārua-nui on the eastern side of Ō-pōhiki; he was an elder and chief of Te Whānau-a-Apa-nui, a repository of ancestral history, songs, history of (tribal) lands, and all customary traditions of the Māori.

This action song is by Te Whakatōhea who lived at Ō-pōhiki, and it is in connection with the bitter feuds between themselves and Ngāi-Tai of Tō-reve. The account which gives an understanding of the theme of this song came to light during the (Maori Land Court) investigation (into the title) of Taka-pūtahi, a block of land which lies behind Ō-pōhiki and Tō-reve.

The following is an account by Judge Gudgeon, published in the *Journal of the Polynesian Society*, volume 15, page 49: "In the fighting between Ngāi-Tai and Te Whakatōhea, two defeats were suffered by Te Whakatōhea in which there were many men killed. Te Whakatōhea then went to a seat named Puna-hānua, and he told them they were to kill off all descendants of those of Te Whakatōhea who had married into Ngāi-Tai, and this would appease the god, Tama-i-waho. They were accordingly killed. Subsequently when the two tribes met, again at Te Ahi-tēwhiki (The Fire-of-the-land/iki (fish)) the Ngāi-Tai were defeated. Just before the battle at Te Awa-hou, Puna-hānua made it known that Te Whakatōhea would be victorious, but the word of the god, Tama-i-waho, was that the last things they were to kill that day were to be fish. The Ngāi-Tai were defeated, and they were pursued as far as Tō-reve itself. Te Whakatōhea then turned to the fishing; they fished until they caught some *kāhauwai* (*Atrypis trutta*), which were rendered as a sacrifice to the god."

The tempo of an action song is an even one, and is generally sung without any breaking off to mark the verses. The task is a heavy one for the song leader to keep up with the lines of the song; it is really too great a strain for the breathing of one man. That is why the singers take it in turns, to give the others a breathing spell; the following singer is well versed and by listening carefully he can sense when he should take up his part. This (the pātēre) was accompanied with appropriate hand movements, moving hips and turning heads; and at certain parts the eyes give the defiant or haughty stare, the chorus joins in and the singers seek to excel one another in the singing and generally to impart an air of exultation and elation to their performance. Almost, but not quite, the performance becomes a *haka* (chanted posture dance), but a certain subtle restraint is necessary, so as to permit of the clear enunciation of the words of the *kātororo* (threatening, cursing or taunting song).

This action song is in vogue throughout the tribal areas of Te Whakatōhea, Ngāi-Tai, and Te Whānau-a-Apa-nui; and it also (now) embraces the tribes of Tai-nui; all these tribes have taken up this action song.
(Refs.: N.M. 3/311, J. 58/1.)

- You could have been utterly consumed before now,
When you waged war,
On the battlefield at Te Ara-popō,
When there fell Tama-i-hāroa-te-rangi.
5 You said then, as you cried aloud,
You would trek off to Whakatāne.
It was Rua-takenga,
Who said, Tō-reve was to be settled on.
10 'Twas thought then there was time
To excrete there, O Ngātoro-i-rangi.
Now let the frayed cloak be cast
Into the waters of Tō-reve;
Hence the pied flecked hair that grow
Upon the brow of Mate-tino-tangata.
15 What was to be your food there?
Your big meal, of course, would have been the leaves of Hūna.
A bounteous feast was to come

- I a te Pahi-poto, i a te Rangī-ka-wehea.
 Hoki kē mai koe ki Ō-hiwa,
 Ki te tamahine a te Whakatohea,
 E noho ra i te Wai-koukou
 O tō tipuna o Tai-tūtia,
 Kia whakatauki ai e Hape,
 "E ruai e ruai ko Tukua-te-rangi;
 Te riro tō hū ki ngā kai
 O te kāinga o Maru-iwi,
 I whakatauki ai Tapui-kākahu,
 "Te kai hoki i Wai-ana!"
- 30 He whare moenga nōu, no te tangata,
 Hei kume kupenga ki te akau.
 Ka roa o kāinga e te whitiwhiti
 Ki te rā hōri, ki Te Awa-hou.
 Kei hea koia, e Hiki-taia,
 35 Hei tohu kia kitea ai,
 Kia hōmai rā hei ō matenga
 Mou, mō te tangata,
 Te tāwhao whakakī, te toka whakaea?
 40 Tērā ka whana kei te rua,
 E ko te tupa o te kai
 Waiho i to ngutu mau ai;
 Ko te tohu o te tangata,
 I maka noa ki te whanga takoto ai,
 Hei kaupapa mo Te Riri-a-te-ataua,
 45 I te puta i Te Ahi-tarakihī,
 Kia hinga iho ana ko Te Waha-ngū,
 Ko te Tawiri-o-te-rangi.
 Tau rawa te rākau ki te whare;
 50 Ka pā te rimu ki O-pou, ki te taunatua,
 Ka tika te rauwhaitanga
 O te ika o te kupenga a te Pāua,
 He hōri na to ngākau ki tahi tane,
 Kia tangohia waretia e koe,
 55 Ko te ika kaupapa nui a Tū-maka-uenga;
 Whati manunu te tauru o te rākau,
 Whati manomano ki roto ki te tā kakī,
 Tē taea te tūtaki!
 Tango kau mai, tango kau mai
 Te ariki o te hauika kaha, ko Tama-kore,
 60 Ka whara kei muri, kā pā kei te wahine,
 Tāu whakauenga nei, e Hape,
 Riro mai rawa ngā koroaha nui,
 Tiki o taumata nei o Tū-hangaia, ko te kamo kino.
 65 No mua ngā ki, waiho i roto.
 Tūtaki rawa ake nei te rangi o te kakari,
 Nau mai, haere i te tira hauurangi o tama a Maiki-whenua,
 A he poupourangi te taru nāna i hōmai ki te riri.
 Na te waha i ki, na te ringa i paepae.
 70 Kūrei! to waha e! E tata te ki,
 E tata te tangi, auē! taukuri, e!
 A, ka taukuri hoki. E ai koe i tamarihi,
 Te whakarongo tonu ai ki te pānga o te patu,
 Pakō Pakō! Te tika i te tuani,
 I haramai ai i te kāinga;
 75 He ke ki te mī, ki te ngē, ki te repo,
 E ki te mate noa iho!

- From Pahi-poto, and from Rangī-
 wehea.
 But you returned instead to Ō-hiwa
 20 To the daughter of Whakatohea,
 Who abides at the Bathing-waters
 Of your ancestor Tai-tūtia,
 Giving cause for Hape to boast,
 "Make it two! Yes two! (Firstly), Tukua-te-rangi;
 25 Make it two! Yes two! (The other), Rongomai-āio."
 Unset was your desire for food
 At the home of the Maru-iwi,
 Of which Tapui-kākahu boasted,
 "Ah, the food of Wai-ana!"
- 30 'Twas a sleeping house for you, for all men,
 Where nets are hauled upon the beach.
 Now long since eaten by grasshoppers
 In the passing days at Te Awa-hou.
 Where now, O Hiki-taia,
 35 Is the sign to be seen,
 Of the sustenance craved for
 By you, by all men,
 The full basket of refuse, the rock of vengeance?
 40 'Tis now thrust into the pit,
 And that unappetising food,
 Let (the colour of) it remain on your lips;
 As the sign of a man
 Who gives cause for war,
 45 And the instigator of Te Riri-a-te-ataua,
 On the battlefield at Te Ahi-tarakihī,
 When there fell Te Waha-ngū,
 And Te Tawiri-o-te-rangi.
 The weapon, indeed, fell upon the house;
 50 The seaweeds encroach on O-pou, the shrine,
 Which justifies the sacrifice made
 Of the fish from the net of Te Pāua,
 'Twas a vain wish of your heart, for one man
 To be taken unawares by you,
 55 And be a great fish of the God-of-war;
 For utterly broken is the wooden roller,
 Broken into little pieces within the gasping throat,
 And it cannot now be closed!
 In vain you tug at it, tug at it,
 60 O lord of the strong whale, Tama-kore,
 It lashed at the rear, striking a woman,
 And this comes of your deed, O Hape.
 Brought here were the wide tattooed cheeks,
 Who once guarded the summit of Tūhangaia, of the evil eye.
 65 Words first to be spoken are now kept within.
 The meeting will come on the day of battle.
 Greetings are with the drunken retinue of the son of Maiki-
 whenua,
 'Twas the sea-birds that gave the cause for war.
 70 The mouth spoke the words that the hand set aside.
 O Kūrei! Your mouth! should speak presently,
 Soon it will cry in sorrow, alas! So mournfully!
 Ah, now you cry mournfully. Like a child are you,
 Heedless the club might strike,
 Crash! Crash! Why not go by the trail
 Upon which you came from home;
 75 In vain now to murmur, or to scream in the dirt,
 You might as well . . .