

He Waiata

E noho ana i te whare

E noho ana i te whare, e matatū
kōkirikiri ana,
Te rere mai a te ao, he hōmai aroha ki
ahau
Mo te iwi ra ka rutua ki te mate.
E Te Atiawa, kia ara na ki te kimikimi
I te ara o te tikanga e mahia mai nei
E Te Whiti mā, kia hoki mai ai te mauri
ki ahau ii!

Kā hora, ka hora te tēpu o Te Niho!
E pā, haria mai ngā ture nui, e au!
Me pēwhea tātou kia ora ai?
Me kawe rawa atu ki Parihaka ra,
Te whare iara i a Nohomairangi!
Engari Te Whiti kua kite i ngā ture ra,
He whakahoki mai te waiora,
Hoki mai ai te mauri ki ahau ii!
Ko wai tērā e tū mai i Miti-mai?
Ko Te Whiti! Titia iho te raukura ki a
Te Atiawa ee!

Sitting in my house

Sitting in my house, I suddenly start up
As the clouds fly towards me, bringing
longing
For our people who are dashed down to
disaster!
O Te Atiawa, arise and seek
The true path, the deeds done
By Te Whiti and his companions,
So the life-source may return to me!

The tables at Te Niho are spread, are
spread!

Sir, convey your great laws to us!
What must we do to survive?
We must go forth to Parihaka there,
And Nohomairangi's house!
But Te Whiti is the man who has
discovered those laws,
Bringing health to us once more,
So the life-source returns to me!
Who is that standing by Miti-mai?
It is Te Whiti! Place your plumes in the
hair of Te Atiawa!

In the 1860s most of the territory of the Taranaki tribes was seized by the land-hungry colonial Government after a war which it had itself provoked. Following this disaster, the chief and prophet Te Whiti o Rongomai established at Parihaka a community where for 40 years he led his followers in a programme of passive resistance. His teachings were celebrated and promulgated in impressive performances of waiata, haka and poi, and some descriptions of these have been preserved; James Cowan, for example, wrote that it was an exciting experience to watch the vigour of the women's poi dances, 'but it was the high ceremonious chanting that was the most thrilling part of it. The songs were ritual, historical, sacred'.

While some of these songs have been published, others have not, and some may now be forgotten. One song which appears not to have been published is recorded in an old manuscript book owned by Mr Riki Ellison of Taumutu, near Christchurch. I am grateful to Mr Ellison for permitting me to publish it.

Taumutu is a small seaside settlement which lies on the southern shore of Lake Ellesmere, or Waihora, whose wide waters used to provide the Maori people of that region with enormous quantities of eels, flounder and lampreys, as well as ducks and other wild fowl. Many of Mr Ellison's ancestors lived in Otago, or Otakou, where his great-great-grandfather Te Matenga Taiaroa (c.1783-1863) was a leading chief; but his great-grandfather, Hone Kerei Taiaroa, moved north to Taumutu in the late 1870s, a few years after he became a Member of Parliament. This manuscript book is among the papers that Mr Ellison inherited from his great-grandfather.

The book belonged originally to Arehi T. Karetai of Waiari Kainga, Otakou, for this name and address appear on the front cover. On one of its pages the writer has recorded the date as 19th August 1894. It contains mostly genealogies of the Karetai family, a well-known Otakou family closely related to the Taiaroas, but on the last pages there are several songs. The first two of these are waiata composed by Te Whiti's followers. As well as the song published here, there is a well-known one that begins *Tangi a taku ihu e whakamakuru ana*, 'My sneeze is an omen'.

The Southern Connection

Te Whiti and his fellow leader Tohu were held without trial from November 1881 until March 1883, and most of this