

# HE MEA WHAKAIRO I TE NGAAKAU “DESIGNS OF THE HEART”

A COMPILATION OF  
TRADITIONAL WAIATA

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# HE KUPU WHAKATAKI

Tuatahi rawa me wehi ki te Atua, aa, me whakahoonore i a Kiingi Tuheitia e noho nei ki te ahurewa tapu o ngana tuupuna.

Tuarua, me mihi noa ake te ngaakau ki te hunga naa raatou i tuku koorero mai, naa raatou i waiata. Kia a Hone raaua ko Hera Haunui, ki Te Roopu Waiata Awhina o Tainui, mei kore ko koutou, kua tino kore rawa atu teenei tuhinga.

Me mihi ka tika ki te hunga waiata puta noa i te iwi i tatuu mai ki te hui tuatahi, engari kaaore i whai waahi ki te rangi waiata. Noo koutou te reo tautoko moo te mahi nei. Hei aha? Hei whakaputa noa ake ngaa taaonga kia mau ai moo ake tonu atu.

E ai ki te koorero a Tumua Huia he kaumaatua no Ngaati Te Wehi, Waikato.

“Ka nui tonu te maha o a taatou waiata hei tiaki mo te kaumaatutanga ... Whakakaumaatutanga o a taatou tamariki kei konei tonu a koutou taaonga mai o nehera ano.”

Ka tika ko te mahi a te iwi he ako, he whakaako i ngaa taaonga nei ki ngaa whakatupuranga e puaawai mai ana, heoi, me tuupato ki ngeenei taaonga kei takahia, aa, kia tika ai te pupuru, kia tika ai te waiata. Inaa ka titiro te iwi Rangatahi ki ngaa Kaiwaiata Kaumaatua maa raatou hei arataki.

Ehake i te mea maa te Kaumaatua, maa te Taipakeke ngaa waiata nei anake. Me mihi maioha ki ngaa Rangatahi o Te Kapa Haka o Taniwharau i whai waa kia kapohia-a-reo ngeetehi o ngaa taaonga nei.

Kaaore i aarika ngaa mihi ki Te Kura Taioaro o Te Kuratini o Waikato, naa raatou ngaa reo i kapo, i whakarite. Ki a David Sidwell raaua ko Brad Morgan, he kokonga ngaakau e kore e kitea.

Teeraa anoo a Rahui Papa i ngaa whakapaakehaa, i ngaa whakamaarama huhua moo te Kaupapa nei.

Koia hoki ko ngaa mihi ki te hunga tito, ki ngaa tini Kaumaatua kua ngaro, naa koutou te Kaupapa me ngaa koorero i tuku iho ki ngaa reanga e mahuri mai ana, aa, e tuku iho tonu nei, e tuku iho tonu nei!

Ko Whakatupuranga 2050 te rautaki e pureora ai te whanake i te tikanga, i te haporu, i te tahua puutea o te iwi. Ko te whakakitenga matua ko te puea o te tupu o Waikato-Tainui hei iwi whai rawa, whai ora, whai tikanga, taakiri ngaakau, taakiri hinengaro.

Ko te Pukapuka Mooteatea me te Koopae i ara mai hei tutuki i teetehi waahanga o te rautaki, aa, ko te pupuru i ngaa taaonga tuku iho o Waikato-Tainui, toona reo, toona tikanga, haere ake nei, haere ake nei!



## ACKNOWLEDGEMENT

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Secondly, we acknowledge the following people who provided the material and participated in the recordings; Hera and Hone Haunui and Te Roopu Awhina Waiata o Tainui, without who, this project would not have been possible.

We acknowledge Kaiwaiata through out the tribe who attended the first hui and were not able to participate, but gave their verbal support to the project. To what end? So that the taaonga can be forever shared with others.

According to an elder, Tumua Huia of Ngaati Te Wehi, Waikato.

"We have many waiata reserved here for the mature ... when the children are mature their waiata of yesteryear are here for them."

Indeed, it is right that we as a tribe strive to learn and share the taaonga for the many generations to come; however, we are also reminded that the waiata are to be used wisely and at appropriate events. Hence, Rangatahi would look to Kaumaatua Kaiwaiata for guidance.

Waiata of this nature are not only for Kaumaatua or the more mature. We acknowledge the assistance of Rangatahi members of the Taniwharau Culture Group who gave their time to record several of the items.

We also acknowledge the School of Media Arts, WINTEC, who provided the opportunity to make the recording possible. David Sidwell and Brad Morgan, we are truly grateful.

We also acknowledge Raahui Papa for providing the translations and explanations for the book.

Finally we pay homage to the composers and the multitudes of Kaumaatua long gone who handed this oral knowledge on from their generation to successive generations.

Whakatupuranga Waikato-Tainui 2050 is the blueprint for cultural, social and economic advancement for the tribe. The overarching vision is to grow a prosperous, healthy, vibrant and innovative and culturally strong Waikato Tainui iwi.

This Waiata Mooteatea CD & Booklet is a contribution toward fulfilling the vision laid out in the plan for the preservation and continuation of Waikato-Tainui Tribal heritage, reo and tikanga...and so it continues!

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1. Mclean, Mervyn., (1963) Tumua Huia Oral Recording, Archive of Maori & Pacific Music, University of Auckland.

2. Ibid.

# 1. TUHEITIA (He Waiata)

## **He Whakamaarama:**

*Kaare i te moohiotia naa wai teenei waiata. He waiata teenei e kiinaki ana i ngaa kupu a te Kiingi, a te Kuini. I te waa i a Te Arikinui ko "E Ata" hei taki i te waiata.*

---

Tuheitia – Tuheitia ki runga, Tuheitia ki raro, Tuheitia ki te whakatutu, Tuheitia ki te whakaritorito, Tuheitia whiwhia, Tuheitia rawea, Tuheitia taonga.

Kia uru – Kia uru atu tooku aroha ki a koe naa. Kia uru mai tou aroha kia ahau nei Naa Rangi pipine, naa Rangi aiita.

Tuiri – Tuiri te rangi ki runga nei. He tapu hoki noo Uenuku, me te aniwaniwa, me te whakahoko rau. Rongo putuputu Rongo ki taatou. Ka tutuu oi oi oi i nuku. Ka tutuu oi oi oi i rangi. Ka rukutia ka takahia ki te whatu moana, ka rarapa he uira.

Ka rarapa – Ka rarapa he uira ka rere manu ki uta, Ka rere manu ki tai ka rere , tawhangawhanga, Ka tieke tika tieke tai. Teenei au e te iwi.

Teenei – Teenei au e te iwi ko te kii mai a te motu nei Kia whoatu ona hara ki te rangi, Houhia te rongo. He taonga.

He taonga – He taonga kimi naaku ki whea? He taonga kimi naaku ki te whakarua roa, Ki te marangai maarakiraki, Ki te matongatonga. Kia horahia tuu mata o takapou teena. He takapou ka hora, He takapou taonga.

Te raahiri – Te raahiri o te motu nei ko koe me o waka. Me Tainui me Te Arawa, me Mataatua me Kurahaupo, me Tokomaru me Taakitimu, me Aotea me Horouta, me Ngatokimataowhaorua. O waka e tau nei.

Koe – Koe whakamaua mai e koe ki Matanuku, koe whakamaua mai e koe ki Matarangi, koe whakamaua mai e koe ki te uru o Hawaiki e.

Tuuturu o whiti whakamaua kia tina! Tina! Hui e! Taiki ee!

# 1. TUHEITIA

Tuheitia – Tuheitia above, Tuheitia below,  
Tuheitia who emerges, Tuheitia who grows,  
Tuheitia is protected, Tuheitia is supported,  
Tuheitia our treasure.

To enter – my affection settles within you,  
and yours in me. The day of unity and  
togetherness is here.

Resolute – resolute is the sky above. Sanctity  
of Uenuku, with the rainbow sign and  
talisman. Peace abounds on all. Calm unto  
the earth, calm unto the heavens. Diving  
and traversing the fullness of the ocean,  
where originates the lightning.

It strikes – the lightning strikes and the birds  
seek inland shelter, they seek coastal shelter,  
they seek shelter in the harbours. They settle  
inland and offshore. Here am I oh people.

Here – here am I oh people, the people of  
this land beseech me to cast their sins to the  
heavens to reaffirm peace. 'Tis a treasure.

A treasure – a treasure from whence sought?  
A treasure sought from the longest valley,  
from the stormy north, from the deepest  
south. To lay flat the sacred mat. A sacred  
mat has been laid, 'tis a special mat for  
heirlooms.

The welcome – welcoming the tribes, you  
and your canoes. With Tainui, with Te Arawa,  
with Mataatua, with Kurahaupoo, with  
Tokomaru, with Takitimu, with Aotea, with  
Horouta, with Ngatokimataowhaorua. Your  
canoes moored here.

You – you have been settled at Matanuku,  
you have been established at Matarangi,  
you have been raised in the west of Hawaiki.

Even in change, fix your attention! It is fixed!  
Gather together! It is finished!

## **An Explanation:**

*The composer of this song is unknown. This song supports the words of the monarch after their speech. In the era of Te Arikinui the lead words were "E Ata".*

---

## 2. TANGI TE RIRORIRO (He Waiata Whakakite)

### **He Whakamaarama:**

*E ai ki ngaa korero naa Wheto teenei waiata. He whakakitenga taipoo noona i a ia e haere ana ki te kite i a Te Heuheu o Tuuwharetoa.*

*Naa tana mahi kino ka karangahia ia e Te Heuheu, aa, ahakoa ngaa tohutohu kia kava e haere, ka kotahi atu ki te haere. Naawai, naawai, ka paa mai te taipoo o te mate ki a ia, ka noho ki te waiata i tana waiata. Kiihai i roa, ka tutuki tana kitenga, aa, ka mate i te ringa o ngana hoariri.*

---

Tangi te riroriro, tuarua rawa mai.  
Tikina mai tirohia, teenei anoo au.  
Te koho atu nei, i te koko uri  
Naa runga ana mai, Te puna o te aroha.

Ka mana e rangi, too whiitiki mai

Teenei too tohu, ka mahuke ki te rangi  
Hia mai au, Te hii o Tonganui.  
Herea mai au, Te here o te Taniwha.

Miria mai au, Te miri o Rukutia.  
Tangihia mai au, Te tangi o Rikiriki.  
Makaititia iho, Ki te tara whaiapu.  
He hanga maunu noa, te aroha i a ahau ee!

### **An Explanation:**

*According to most, this song was composed by Wheto. He saw an evil omen while on his way to visit with Te Heuheu, the great chief of Tuuwharetoa.*

*Due to his previous deeds, Te Heuheu called him and even though he was dissuaded, he was intent on going. Soon after he saw an evil omen and he composed this song. Before long his premonition of disaster came true and he eventually died at the hands of his enemies.*

---

The cry of the Grey Warbler, twice is heard.  
Draw near and observe, for here am I.  
Gathering the reddish pigment.  
Just above the pool of affection.

Confirmed by heaven was your of binding me.

This is your sign displayed in the sky.  
Caught am I, in the net of Tonganui.  
Bound am I, in the bonds of the Taniwha.

Caressed am I, with the caress of Rukutia.  
Mourned am I, with the cries of Rikiriki.  
Lightly wounded am I, by the sting ray barb.  
As if I freed from my bonds, sorrow abounds within!



### 3. KAAORE HOKI KOIA TE MAMAE (He Waiata Aroha)

#### He Whakamaarama:

*He waiata teenei e moohiotia whaanuitia ana i te motu. Kaumaatua ake te waiata nei i taa te korero nei. I a Paratene Ngata e tai ana (b. 1851) i rangona e ia te waiata i ngaa koroheke tokorua o Ngaati Porou, aa, i akona e raaua mai i teetehi taiohi Maaori noo Wharekauri.*

*He waiata rongonui hoki teenei ki ngaa kaumatua o Tainui, engari he rerekee hoki i te aahua o te waiata a Turau raaua ko Marata Te Tomo o Ngaati Tuuwharetoa.*

#### An Explanation:

*This song is known through out the country and must be older than the following story suggests. In his youth Paratene Ngata (b. 1851) heard this waiata sung by two elders of Ngaati Porou who had learnt it from a young Maori man from the Chatham Islands.*

*It is also a well known waiata recited by Waikato kaumaatua which differs slightly to the version as sung by Turau and Marata Te Tomo of Ngaati Tuuwharetoa tribe.*

Kaaore hoki koia te mamae tee mutu noa i te wiki tahi!  
He tataurangi tonu teenei, kei te haruuruu tonu taku puku.  
Ko te poo nei, kia moea iho e awhi reinga ana taaua.  
Oho rawa ake nei ki te ao, mooteatea kau te ngaakau.

Mehemea koe kei ngaa whenua, e taea te whakaaro e 'hau.

Teenaa ko teenei, e \*hoa, e here kawe i te kino i te mate!

Whakawairua ai, e \*hoa, ko au pea kia takatuu.

Kei te hua mai hoki e \*hoa, kei te hoki mai koe kia ahau.

He mea mahue ki teenei, he mea whakarerenga naau.

Waiho au e ko au ki raro konei i te ao Maaori.

Ko taku tangi tonu teenei e kore e mutu i!

Oh how great is my sorrow that will not cease in a week!  
The bonds of heaven causes my belly to reverberate.  
This night while I dreamed we were in a tight embrace.  
When I awoke in this world, my heart despaired.

If you were on the earth, I would ever think of you.

Alas you are not, my friend, I am bound by the mourning for the dead!

As a spirit you came, friend, perhaps to fetch me.

For indeed, friend, I believe that you will return to me.

Here am I forsaken and discarded , abandoned by you.

Leave me here below in the world of the living.

This is my loving lament that will never cease!

3. Mclean, M. and Orbell, M. (1975), Traditional Songs of The Maori, A.H. & A.W. Reed Ltd, Auckland, pp 136 – 137.

4. According to Kai waiata this term is changeable to Koro, Kuia, Tama, Hine to suit person concerned.

## 4. E RERE E TE AO (He Waiata Tangi)

### **He Whakamaarama:**

*Kaare i te moohiotia naa wai teenei waiata.*

*He waiata tangi teenei e poroporoaki nei i te hunga ka ngaro i a taatou. I te aahua o ngaa kupu noonaatata nei ka titoa te waiata nei.*

---

E rere e te ao, ahu tonu mai uta e.  
Rere tika mai i runga, tika tonu ki raro raa e  
Ki Te Aopouri, Te Rerenga Wairua e  
Ko te ara teenaa, i haere atu ai e.  
Aku kuru pounamu, aku ipo kahurangi e.  
Naaku i tuku atu, i te kaha o te mate e  
Kaati ko te aroha, e kai nei i ahau naa i.

Hoomai kia mihia ngaa mate tuatahi e.  
Ngaa mate tuarua, teenei maatou e.  
Te hari aroha mai, ka hua te ngakau e.

Te noho wairangi nei, kua hoki rawa ki te kore e.

Te riri a Te Atua, kaaore ia nei i e.

He tiikaro manawa, tokomaha i te matenga e.

I te tau kotahi, teenaa koutou e.  
Te arohatia nei, te waihotanga ake e,  
A ngaa kaumatua, a te iwi kua ngaro naa ii.

### **An Explanation:**

*The composer of this song is unknown.*

*This is a song of farewell for those who have been lost to us. The structure of the sentences suggests that this is a contemporary song.*

---

Float on oh cloud originating inland.  
Floating from above, directly below.  
To Te Aopouri, to Te Rerenga Wairua.  
For that is the path that was followed.  
My special ones, my endeared ones.  
For I sent them because of the severe pain.  
For it is love that gnaws within.

Allow me to salute the first group in death.  
The second group, we the visitors.  
Bringing love the fruits of the heart.

I sit here confused, you have gone to the void.

The wrath of God, indeed.

Pinched is the heart due to the many departed.

Within the one year, I acknowledge you.  
I feel for those left behind,  
of the elders and those disappeared.

## 5. E NOHO ANA I TE RANGA MAAHEUHEU (He Waiata)

### He Whakamaarama:

*Ko ngaa whakamaarama me ngaa kupu moo te waiata nei naa Te Taahuna Heerangi. I waiatatia e Pootatau Te Wherowhero i a ia e noho ana i Mangere.*

*Noo muri mai o te tono kia tuu ia hei Kiingi te waiata nei. Teeraa ka haere atu a Wiremu Tamehana Te Waharoa raatou ko Tapihana, ko Hoani Papita, ko Rewi Maniapoto, ko Wahanui, ko Taonui ki te akiaki anoo i a Te Wherowhero kia whakaae ki te tuuranga Kiingi.*

*Teenei waiata taa Te Wherowhero whakautu. Kei ngaa Poukai koia teenei te waiata hei kinaki i te kaikoorero a Te Kaahui Ariki.*

---

E noho ana i te ranga maaheuheu.  
O te ngutu o te tangata.  
E wani atu raa he taranga hau.  
Ka haapainga ki te poti ngutu.  
Hei hikihihi atu,  
Ki te pahii tauaa ki te tonga.

Kei Reepanga ngaa manu moohio,  
Ko Muumuuhau, Ko Takeretoo  
Iti raaua ka waiho te ngaki.  
Tifiro mai ka eke ki Ruahine.  
Ka tokotoko ko te ripa tauarai.  
Ki nga mahi i kauhoe i taku ohinga.  
Tenei tonu ko te heheu mai.  
Ka hoki au ki te Hine.

Ko aku rongo kia puaina te ripa ki Mauina.  
E hara taaua i te taringa ki te whakarongo.  
Whakamohoutia ka waiho hei raru.  
Ki ahau e ii.

### An Explanation:

*The text and the explanations of this song are by Te Taahuna Herangi. The song was composed by Pootatau Te Wherowhero when he was living at Mangere.*

*The song was sung a long while after he had been approached to take on the Maori Kingship. On this occasion the visit by Wiremu Tamehana Te Waharoa, Tapihana, Hoani Paapita, Rewi Maniapoto, Wahanui and Taonui, was to again offer the kingship to him and they urged upon him to accept.*

*Pootatau sang this song in reply. At the Poukai event this song is sung after the Kaahui Ariki speaker.*

---

Here I sit with heaped-up thoughts.  
And my name for ever is on the lips of men.  
Borne hither and hither with the wind.  
A passing jest for frivolous lips.  
Thus it is passing along,  
by bands of marching warriors to the south.

At Repanga are the wise birds,  
Muumuuhau and Takeretoo.  
Veered off are they to avoid the toil.  
Look you now I am an Aged-one,  
with the last horizon looming nigh.  
Blotting out memories of my zestful years.  
A life of ease should be (my lot).  
A return to the women a-weaving.

With my fame confined within Mauina.  
These ears are not beguiled.  
Repeated words leading to endless sorrow  
For me.

## 6. E NOHO ANA I TE RORO O TOOKU WHARE

### **He Whakamaarama:**

*Kaare i te moohiotia naa wai te waiata nei.  
Kei Tuurangawaewae i te tahatika o te awa  
o Waikato, i Ngaaruawaahia ngaa whare o  
Tuurongo, o Maahina-a-rangi e tuu mai ana.*

*He mea whakamihi teenei waiata ki ngaa  
iwi katoa o te Motu e toopuu tahi ana ki te  
aroaro o te Kiingi, aa, he hekenga noona  
noo ngaa waka katoa nei.*

*He waiata teenei ka rangona i te hui tomo  
whare Maaori, i ngaa whare hou raanei.*

---

E noho ana i te roro o toku whare  
O Tuurongo, o Maahina-a-rangi.

Whakarongo ake ana Ki te hau poowhiri e  
pupuhi mai nei.

Naa runga ana mai o te waka o Tainui tuuria  
atu ra.

E te Kiingi e.  
Te papa tuuranga hurihanga o te iwi  
kua ngaro ki tua o Paerau.  
Kei whea ra e aku Kuru Pounamu.  
Aku Ipo Kahurangi.

Nga manu koorero o ruunga i nga waka.  
E tau nei i a Tainui me Te Arawa.  
me Mataatua me Kurahaupoo e,  
me Tokomaru, me Takitimu, me Aotea,  
me Horouta me Ngaatokiomataowhaorua.  
Nga waka raa e o ngaa hau e whaa.  
Ka tatuu mau nei i te reo powhiri homai kia  
mihia.

Ngaa mate o te tau, te marama o te wiki o  
te raa nei.  
Kua tuutaki mai kia koutou e te iwi teenei ka  
mihi atu e.

### **An Explanation:**

*The composer of this song is unknown.  
The houses of Tuurongo and Maahina-a-  
rangi stand at Tuurangawaewae Marae  
on the banks of the Waikato River at  
Ngaaruawaahia.*

*This song is a greeting to all tribes that  
assemble to the gatherings of the King, who  
is descended from the chiefly lines of all the  
canoes that landed in this country.*

*This song is generally heard at the opening  
of a house or new buildings.*

---

Here I sit on the porch of my house  
Of Tuurongo, of Maahina-a-rangi.

I listen to the welcoming winds that blow  
hither.

From above the canoe of Tainui that stands  
there.

Oh King.  
It is the standing place that saw the people  
now disappeared beyond Paerau.  
Where art the treasured ones.  
The beloved ones.

The orators of the many canoes.  
Here in Tainui with Te Arawa.  
With Mataatua, with Kurahaupoo,  
with Tokomaru, Takitimu and Aotea  
with Horouta and Ngaatokiomataowhaorua.  
The canoes of the four winds.  
Who have gathered here to the call of  
welcome, I greet you.

The bereavements of the year, of recent  
months, weeks and days.  
We have met here with you the people, I  
salute you.

## 7. MOE MAI KOUTOU (He Waiata)

### He Whakamaarama:

*Naa Kirimangu Manihera teenei waiata i tito. I titoa moo te hui a Ngaa Waahine Maaori Toko i te Ora, i reira ka whiwhi tohu te waiata nei. Koia nei te waiata i waiatatia i te haerenga mai o Kuini Irihaapeti II ki Heretaunga i te tau 1986.*

*Ko te aahua nei he waiata teenei i puta ake i Te Roopu Waiata o Tainui. He roopu teenei i whakaara ki te pupuru i ngaa waiata me ngaa kaupapa tuku iho o ngaa tuupuna.*

*Ka hurihuri raatou ki te aawhina, ki te kinaki i ngaa pae koorero o Waikato, o Tainui i roto i ngana tini haerenga katoa.*

---

*Moe mai koutou i runga o Taupiri.  
I te moenga maatao i te urunga tee taka.  
Tee whakaarahia kia noho tahi mai.  
He moenga noho puku te moenga i moea ai.  
Te paa te reo ki ngaa tira manuwiri nui o Aotearoa, o Te Waipounamu o ngaa hau e whaa.*

*Nau mai raa e ngaa iwi.  
Kua kore he tangata hei karanga i a koutou.  
Kua riro raatou kei tua o Paerau.  
Ki te whare tuu mai kei ngaa tuupuna.  
Kei ngaa maatua e nunumi ake nei.  
Teenei a Tuheitia kua noho kei runga kei te torona, o te kaha, o te mana, o te manawanuitanga.*

*Te Roopu Waiata Awhina o Tainui e tuu ake nei.  
E koutou katoa nau mai raa i te powhiri o te waka nei a Tainui.  
Tainui tangata, Kaahui Ariki, Te Iwi nui tonu Waikato naa ii.*

### An Explanation:

*Kirimangu Manihera composed this song. It was written for the Maaori Women's Welfare League where it won a prize for composition. This was the song performed for the royal visit of Queen Elizabeth II when she visited Hastings in 1986.*

*It seems that this song is derived from the Roopu Waiata Awhina o Tainui. This group was formed to maintain the songs and traditions bequeathed by our ancestors.*

*The group travel extensively in support of the oratory of Waikato, of Tainui and in their many excursions outside of Tainui territory.*

---

*Rest oh people atop Taupiri.  
On a cold couch with a pillow that won't slip.  
That won't rise to be together as one.  
A couch of silence was settled upon.  
The echo resounds to the esteemed visitors from Aotearoa, from the South Island, from all areas of the country.*

*Welcome oh people.  
We are bereft of callers.  
They have departed beyond Paerau.  
To the dwelling of the ancients.  
Of the parents who have fast disappeared.  
For here is Tuheitia settled upon the throne of strength, of prestige and of stout heartedness.*

*This is Te Roopu Waiata Awhina o Tainui standing here afore you.  
To one and all welcome at the behest of the people of Tainui canoe.  
Tainui people, the Royal House, the main body of Waikato.*



## 8. KAREKARE KAU ANA (He Waiata Tangi)

### **He Whakamaarama:**

*Naa Amohia Te Rei Tuhua o Waikato teenei waiata apakura moo Te Puea. Ki taa te kaiwaiata he waiata teenei moo tana tuakana ka mate nei ka riro ki oona maatua, ki te Kiingi, ki te Mana nui, ki te Tapu whakaharahara, aa, ka noho ki te torona o te Matua Nui i te Rangi.*

*I roto i te waa he mea tiini ngaa kupu me ngaa iingoa o te apakura nei kia noho tau ki ngaa iwi o te waa.*

*I roto i te waa kua tiini ngaa iingoa kia noho tau ai ki te Tumu Ariki Nui o te waa.*

---

Karekare kau ana ngaa wai o Waikato.  
Ka maaunu raa e te puhi o Tainui.  
I te waka tuku mai i tara waahi awa.  
Kei o tuupuna, kei a Hoturoa,  
Kei a Rakamaomao, Kei a Hine-i-te-pere.

Naana nei te tangata i hari mai i Hawaiki.  
Ka eke ki uta raa  
E pai ana koutou e haere ana e, ki te whare  
Tuu mai, kei o tuupuna.

Ka paa mai te karanga nau mai koutou.  
Mauria mai raa ngaa whare koorero.  
Kei konaa koutou tautoko mai ai  
i a Kiingi Tuheitia. Naau nei i huri ake.  
ki te taiao ki te ao tuuroa  
Ki ngaa whare tukutuku ki te iwi nui tonu e  
aroha nei au ii.

### **An Explanation:**

*This lament was written by Amohia Te Rei Tuhua of Waikato for Te Puea. The singer says this song is for her older female relative who has departed life and reached her parents, the King, the Powers and the Sacred, and sits at the throne of our Father in Heaven.*

*Over time the lament has had words and names changed to accommodate the people of the times.*

*Over time the names have changed to cater the monarch of the times.*

---

Turbulent are the waters of Waikato.  
That floats the loved one of Tainui.  
In the canoe claimed from afar.  
From our ancestors, from Hoturoa  
from Rakamaomao, from Hine-i-te-pere.

Whom carried forth the people of Hawaiki.  
Ashore here in this land.  
You the travellers are safe here, in the house  
of your ancestors.

The call of welcome reverberates.  
Bring forth the learned orators.  
We acknowledge you the supporters  
of King Tuheitia. Protecting him  
in these environs, the world of light.  
You my treasured adornments of the people  
that I love and respect.

---

6. Mclean, M., Catalogue of Mclean Collection Recordings of Traditional Maori Songs 1958 – 1979, Archive of Maori and Pacific Music, University of Waikato, 1992, p 70.

7. Words supplied by Te Roopu Awhina Waiata o Tainui (Hera Haunui).

## 9. KAAORE TE MAMAE E NGAU KINO (He Waiata Aroha)

### **He Whakamaarama:**

*Kaare i te moohiotia naa wai teenei waiata. He waiata tawhito i te aahua o ngaa kupu me te hanga whakaaro o roto. E koorerotia ana ngaa tuupuna whakahirahira wheenei i a Taawhaki, aa, i te uunga mai o Tainui hoki.*

---

Kaore te mamae e ngau kino i roto raa.  
I te waka i pakaru i paea ki te one.  
Taku hau kotuku te uira i te rangi.  
E kimi ana ahau i to mana i te ao.  
Ko papa maania, ko papa tahia tiepa o te rangi.

Tiitoko o te rangi te pou o whatitiri.  
Taawhaki nui a Hema, te mana o te tangata  
Awhitia kiri ai o Kahuangiangi te maro whakatau.  
Ki te uru o Tawhiti o hinga iho ana.  
Kotuku moe awa.  
Ko Whiro taku pere ki te kooripiripi.

He maunga tuu noa te pae ki Taupiri,  
ka ngaro ra e te maru o te tangata.  
Teenaa aku manu noo roto i te wharekura.  
Te puru o Tainui Taakere o Aotea.  
kia hikoia mai e te maru wahine.

Kia uuhia koe ki te kaka o te waero.  
E hora o mata he kapua i te rangi.  
E pai ana koutou he mate ka iripapa.  
Aku komako rei te ata o whakarewa.  
He unuhanga taniwha.  
Ka moe i te whare naa ii.

### **An Explanation:**

*The composer of this song is unknown. This seems to be an ancient song because of the words and the thoughts within it. It tells of celebrated ancestors such as Taawhaki as well as the settling of Tainui in Aotearoa.*

---

My sorrow is indeed great gnawing within.  
As if a broken canoe beached in the sand.  
As a sorrowful breeze and lightning above.  
I am searching for your worldly prestige.  
It is in the flat plains, it is in the region of the heavens.

Propping up the sky is the thunder.  
Taawhaki, son of Hema, is all powerful  
Caressing the body of Kahuangiangi is the settled apron.  
To the distant west you disappear from sight.  
As a sleeping river kotuku.  
Whiro is my cutting arrow.

Taupiri stands a solitary mountain,  
where disappears the multitude of men.  
For there are my birds within the school.  
The plug of Tainui, the support of Aotea,  
from where many women travelled.

To be clothed with a prized dog skin cloak.  
Look now to the clouds of the sky.  
You are well as death subsides.  
My esteemed ones the dawn is rising.  
Withdrawing serpents.  
I rest on within the house.

## 10. E OTA KI AHAU (He Waiata Tangi)

### **He Whakamaarama:**

*E ai ki ngaa koorero, he wahine a Ota i mate ohore. He apakura e whakaatu nei i te maimoa o te ngaakau i toona ngaromanga.*

*E kaha ana a Ngaati Hauaa ki te haapai i teenei waiata, heoi kua whakawhaanuitia teenei waiata ki ngaa marae kaainga o Tainui Waka nui tonu.*

*E taea te whakawhiti i te iingoa o Ota ki ngeetehi atu kupu tuuiingoa 'Koro, Kui, Tama, Hine' kei te kaumaatua tangata o te tangata i mate.*

*He waiata teenei i kaingaakautia nei e Kirimangu Manihera o Ngaati Hauaa.*

### **An Explanation:**

*According to one source, Ota was a woman who passed away suddenly. This mournful song expresses the severe pain felt by her passing.*

*This is still a signature popular song amongst Ngaati Hauaa that is being performed on many Marae within the wider Tainui Waka region.*

*One may also change the name of Ota to other common nouns 'Koro, Kui, Tama, Hine' depending on the age of the deceased person.*

*This was a favourite song of Kirimangu Manihera of Ngaati Hauaa.*

---

*E Ota ki o iwi, i te rangi o te ora aue ee,  
I te rangi o te mate, teenei hoki koe e I,  
Te haehae nei, te tau o taku ate ee i  
Ko wai raa te atua, naana koe i turaki ki raro  
raa aue e?*

*I moe mai raa koe, te moe tee hoki mai i ee.  
I rukea iho nei, e koe ki muri raa aue ee.  
Te makau rangatira, kua wehe i ahau uu  
ee.  
Moe mai koutou, te tapu ki o maatua aue.  
Kia taamia koe, e ngaa hau whenua aue.*

---

*Oh Ota and yours, your time in life,  
Even in death, you are with me  
Slashed is my heart,  
What is this phenomenon, that caused you  
to lay low?*

*You slept, in the sleep of no return.  
Cast aside am I, by you.  
My dearest spouse, you who have departed  
from me. Sleep on all, in the sanctity of your  
parents.  
To be pressured, by the inland winds.*

## 11. TAKIRI KO TE ATA KA RERE (He Waiata Tangi)

### **He Whakamaarama:**

*Kaare i te moohiotia naa wai teenei waiata.*

*He waiata teenei e apakura ana i te tini o tangata ka rehu ki te rua o te mate.*

*Ko te aahua nei he tangata i haere mai ki te riu o Waikato ki te tangi i tana mate. I whakahuatia mai e ia te aahua o Ngaati Maniapoto (Mania), oti raa te aahua o Waikato.*

*He waiata teenei naa Iti Raawiri raaua ko Mere Taka i whakaako i ngaa huihuinga e ahu atu ana ki te whakataunga o te Take Raupatu i te tau 1995.*

### **An Explanation:**

*The composer of this song is unknown.*

*This is a mournful song for the myriads that vanish into the valley of death.*

*It seems as though a person came into the Waikato to mourn over a deceased loved one. The author refers to Ngaati Maniapoto and Waikato in their composition which suggests they are new to the area.*

*This song was continually taught by Iti Raawiri and Mere Taka at negotiations and gatherings leading up to the Waikato Raupatu Settlement of 1995.*

---

*Takiri ko te ata ka rere ko te raa ee ii.  
E te iwi moe roa maranga mai ki runga e.  
Tooia atu raa te tatau o te poo ee ii.  
E ahu ana too tira ki te whare tuu mai ee.  
I raro ngaa muri kei oo tuupuna ee ii.  
E mihi ana 'hau ko te kino kaainga - I roto o Waikato ee.*

*E hoa maa hui huia iho raa ee ii.  
Te kiri o aku hoa kua moe i te kino ee.  
Whakarewahia atu te kauri i te wai ee ii.  
Kia tuu mai koe i te ihu o te waka ee*

*I te nui o Mania i te rahi o Waikato ee ii.  
Hei kawae i a koe te whatu o Uenuku ee.  
Ko wiri kau ana te whetu o te rangi ee ii.  
Ka ngaro raa e ngaa puhi o te waka ee.  
Taku manu kohe ata ka tuu ki te muri naa ii.*

---

*Dawn strikes and the sun rises high.  
You sleepy ones arise.  
Hauled open is the door of night.  
Your group heads toward the house there.  
At a great distant to your ancestors.  
I acknowledge your disastrous home in the Waikato.*

*My friends, gather together.  
'Tis the bodies of my friends passed on  
Raise up the kauri from the water.  
That you may stand at the prow of the canoe.*

*The many of Mania and the many of Waikato.  
To carry with you the charm of Uenuku.  
The stars of the sky shake and shimmer.  
The prized ones of the canoe disappear.  
My jabbering bird stands behind you.*

## 12. TAKIRI KO TE ATA I HAERE AI TE MAKAU (He Waiata Tangi)

### **He Whakamaarama:**

*Kaare i te moohiotia naa wai teenei waiata. He waiata poroporoaki i te mate o te makau a teetehi tangata. Koia ko te tangata waiata e whakapau ana i te roimata ki toona mate ka kaituu ake nei.*

*Ki taa te kaiwaiata, naa Tuura Hira me ngaa iwi o Te Puea Marae teenei waiata.*

---

Takiri ko te ata i haere ai te makau  
Haere raa koutou i te ata haapara.  
Ka kare kau nei te tau o taku ate.  
Kiihai i whitikia te tau o Kaitangata.  
Hei ata moohou, hei ata ki te mate.

Maaku hei mihi noa ki o haerenga nei.  
Maaku hei tangi noa ki o nohoanga nei.  
Tangi tiikapa ai ko te puni wahine.  
E waiho ana koe hei ranga i te iwi.

I te nui o Timaani, i te rahi Waikato.  
Ka whati raa e te tara o te marama.  
Taku paakai hau ehara i te tangata.  
He terenga tootara puu atu ki te matenga ii.

### **An Explanation:**

*The composer of this song is unknown. Judging by the words this is a song of farewell by a person for their beloved. It seems that the descriptive nature of mourning for one that has been lost is the key message here.*

*According to the singer, this song is attributed to Tuura Hira and Te Puea Marae.*

---

Dawn strikes and my loved one is gone.  
Farewell oh people to the morning rays.  
My heart flutters with sorrow.  
It doesn't cross the beauty of Kaitangata.  
As an heirloom for you, a symbol of death.

I farewell your many journeys.  
I mourn your many homes.  
The female camp sobs incessantly.  
I leave you now to unite the people.

The scores of Timaani, the many of Waikato.  
Broken is the horn of the moon.  
My wind shelter that is not human.  
The tootara seed flows on unto death.



## 13. TEERAA TE MARAMA (He Waiata Tangi)

### **He Whakamaarama:**

*Kaare i te moohiotia naa wai te waiata nei.  
I te aahua o ngaa kupu me te takoto o  
ngaa whakaaro, hiinei anoo teetehi waiata  
e poroporoaki ana i te mate.*

*Maarama ana te whai mai i te ia o te waiata  
i te kaha o ngaa kupu aahua o roto e pupuu  
ake ai te hinaapouri ki te mate.*

---

Teeraa te marama.

Hohoro te kake mai, kia mihi atu au.  
Kia tangi atu au, kaatahi te aroha.  
Ka aata rangona iho, me te ngau atu ai.  
Te paanga, ki ahau, e rere e te ao.  
Taria o koorero, kia whakarongo mai aku  
hoa i te mate.

Teenei hoki au.

Kei te kaarangi noa, he nui noo te aroha.  
Ki te iwi kua ngaro, raa rohirohi noa.  
Taku nei titiro, te puia i whakaari.  
Kua ngaro koutou, me aata kite au.  
I maro tini raa ia i te waa huri atu.  
Ki te tini o te hoa, e kore raa e hoki mai.  
Ka oti atu koutou ki te matenga ii.

### **An Explanation:**

*The composer of this song is unknown.  
Judging by the lyrics and thoughts within the  
song this is another song of farewell to those  
deceased.*

*The meaning is easy to follow because of  
the adjectives employed that draw heart  
wrenching feelings for those departed.*

---

For there is the moon.

Hasten your rising that I may greet you.  
And mourn you, the pain is great indeed.  
I have surely felt it and it is biting.  
Severely within, pass on oh cloud.  
Pause your verse, that my friends may hear  
of the pain.

For here am I.

Provoked by this immense sorrow.  
For those passed, weeping is my lot.  
In my opinion as if a gushing geyser.  
For you have gone I carefully search.  
The myriads that were turned away.  
The many friends destined to not return.  
For you will conclude in death.

## 14. KAAORE TE RANGI NEI (He Waiata Patupaiarehe)

### **He Whakamaarama:**

*E ai ki ngaa koorero he waiata patupaiarehe teenei.*

*Teeraa a Taawhaituu e noho tau ana ki toona hoa taane, ki a Ruarangi. I kitea ia e Te Rangipouri, aa, ka kooingo te ngaakau ki te kapo i a Taawhaituu hei wahine maana. Ka taakina e ia tana ataahu kia riro mai. Noo te rironga mai o Taawhaituu ka herea ki toona ana.*

*Ka whaia e Ruarangi, aa, ka whati i a ia te karakia a Te Rangipouri naa te maka kai maaia ki toona ana, aa, ka hoki ora mai te hinengaro o Taawhaituu, ko te hokinga raa ki te kaainga.*

*Mea rawa ake, koinei te waiata aroha naa Te Rangipouri ki toona makau rangatira o te ao kikokiko.*

*I Pirongia raa teenei iwi e noho ana, ka mutu he waahi rongonui a Pirongia moo te nohonga mai o te iwi patupaiarehe i reira.*

---

*Kaaore te rangi nei te peehi whakarunga.  
I torona e au te tau o Tiireni.  
Whakatata rawa mai ka murimuri aroha.  
Kei Pirongia raa ko te iwi tauwehe.  
E waahi rua ana ko Tiki, ko Nukupori,  
Ko Tapu-te-uru raa, ko Ripiroaiti.*

*Ko Whanawhana, ko au, ko Te Rangipouri.  
Ka tango mai he wahine tuatahi tonu au.  
Naaku i tuu atu kia uru tomokia,  
te whare o Ruarangi ki a Taawhaituu.  
Kia whakapakia ki te kiri Maaori.  
Ka tako hua mai te ripa ki Puawhe.  
He ripa tau aarai ki te makau i te ao naa ii.*

### **An Explanation:**

*According to traditions, this is a song of the fairy people.*

*Taawhaituu was happily married to her husband Ruarangi. She was seen by Te Rangipouri who fell in love with her and devised a plan to capture her for his own. He performed a love chant. She soon left with Te Rangipouri who held her captive in his cave.*

*Ruarangi never gave up and broke the spell by placing cooked food in the cave. On this, Taawhaituu's senses returned and they both returned home to their house and family.*

*As a result, this is the love song of Te Rangipouri for his human love.*

*The fairy people lived at Pirongia. Pirongia well known as a dwelling place of the fairy people.*

---

*Indeed this is a day of immense pressure.  
I reached out to the beauty of the land.  
Upon nearing, the yearning grew within me.  
At Pirongia are the fairy people.  
Separated in two are Tiki and Nukupori,  
Tapu-te-uru and Ripiroaiti.*

*Whanawhana and I, Te Rangipouri  
I was the first to secure a woman.  
For I stood there to enter,  
the house of Ruarangi, to Taawhaituu.  
That I may caress human skin.  
Taken from me, I was obstructed at Puawhe.  
A barrier from my love in that world.*

## 15. NGAA TONGI A TAAWHIAO (He Waiata Tohutohu)

### He Whakamaarama:

*Naa Harata Tupaea teenei waiata i tito i ngaa Rauna Poukai i Raakaunui o te tekau tau atu i te 1970. Naana, naa Harata a Hera Haunui i ako.*

*Ko te atua nei a Tahu, te atua o te rangimarie, ki taa Tainui 'Ko Tuu ki waho, ko Tahu ki roto'. E kitea ana te hononga tahitanga o te maatauranga tuku iho a te Maaori ki ngaa tikanga noo roto o te Paipera Tapu. He mea iriiri a Taawhiao ki ngaa haahi e toru, ki te Roomana, ki te Ingarangi, ki te Weeteeriana hoki,*

Te kupu tiimatanga,  
me whakahoonore koe e Te Ariki e.  
Whakarongo ake ana ki ngaa rerenga kupu.  
E te iwi aawhio mai i waho ee.  
Ka hoki taatou ki ngaa kupu whakaari.  
Ngaa tongi waiho ake hei oranga ee.  
Mahia ngaa mahi ki e Taawhiao,  
Toona nei piringa ko Te Atua ee.

Te kupu a Taawhiao rapua te mea ngaro.  
E te iwi rapua i teenei raa ee.  
Kua tae taatou ki ngaa rangi mutunga,  
Rapua te mea ngaro hei oranga ee.  
E ara too kanohi titiro ki ngaa motu.  
Ki te ahi naa Te Atua i Tahu ee.

Whakahoki a Tawhiao te patu ki Pirongia.  
Ki ngaa iwi maarohirohi o te ao ee.  
Ka koorero raa ngaa kupu a Taawhiao.  
Ka wheeke, ka wheeke koe i a ahau ee.  
Naau te paahua i eenei raa,  
naaku ka wheeke koe i a taihoa ee,  
e kore e huri ki taku mokopuna.

I whiwhia atu ai hei oranga ee.  
E matara rawa te haere ki te Paipera.  
Kei roto kei te maatauranga ee.  
Kei te whaa tekau maa rua o ngaa waiata,  
He roimata taku kai i te ao i te poo ee.  
Maranga Waikato haapaia te rongo pai,  
Hei horoi ngaa roimata i heke i mua e.  
Haere ngaa mahi i ngaa kai kauwhau.  
Ngaa heepara i roto i te wairua ee.

### An Explanation:

*Composed by Harata Tupaea on the Poukai Rounds at Raakaunui in the 1970's. Harata Tupaea taught this song to Hera Haunui.*

*The deity Tahu is the deity of peacefulness and calm, Tainui have a saying, and 'Tuu (warlike activity) is reserved for outside, Tahu (calm) is reserved for the inside. Another feature of the song is the apparent fusing of Maaori knowledge with aspects of the Holy Bible. King Taawhiao was baptised into three religions, Catholic, Anglican and Wesleyan.*

The first word  
is to honour the reigning monarch.  
Listening to the sayings coming forth.  
To all people gathering outside  
Let us now return to the prophecies.  
The sayings left as an inspiration.  
Undertake the work as Taawhiao said,  
his support is God almighty.

Taawhiao also said seek that which is lost.  
Good people go in search today  
We come now to the end of the verse,  
Seek that which is lost as salvation.  
Turn your sights to the lands.  
to the fires of the God, Tahu.

Taawhiao laid his war club at Pirongia.  
To the weary people of this world.  
Taawhiao coined many sayings.  
I will be victorious, I will conquer you  
You may win today,  
but I will eventually be triumphant,  
this way will not continue to my grandchild.

They will provide the salvation.  
The Bible is not too distant.  
In the realm of knowledge.  
For it is the forty second psalm,  
Mourning will be my lot at all times.  
Arise Waikato lift on high the gospel,  
To wash away the tears that fell prior.  
The preachers will continue their work.  
They are the shepherds of the spirit.

## 16. TAKU TAUMATA TONU (He Waiata Tohutohu)

### **He Whakamaarama:**

*Noo ngaa iwi o te awa o Whanganui teenei waiata, aa, ki ngeetehi naa Te Maareikura hoki. He mea taautu i ngaa tongi huhua a Kiingi Taawhiao he ohaakii i te oranga o te iwi.*

Taku taumata tonu ko runga ko Ruapeehu,  
Maarama te titiro he ao ka rere mai.  
Naa runga tonu mai o Pirongia maunga,  
Kei tua iti atu ko Arekahaanara toona  
haaona kaha.  
Ko Keemureti raa toona oko hooroi.  
Ngaaruawaahia, Tuurangawaewae moo te  
Kiingitanga.  
Moe mai Te Arikini i runga i te maunga tapu  
a o tuupuna.  
I hiriitia ai te mana o te tangata, te mana o  
Te Atua.

Whakamau ngaa mahara ki Kaawhia  
moana, ki Kaawhia kai, ki Kaawhia tangata,  
Ki Te Kauhanganui, ki Te Paki o Matariki.

Ko te tumu teeraa ngaa kupu koorero a o  
tuupuna.  
E huri to kanohi, ngaa Whare Waananga i  
raro o Taranaki i hirii iho ai  
E Whiti e Tohu takoto rapua te mea ngaro.

Hoki ake nei au kei taa Raawiri he roimata  
taku kai i te ao i te poo.  
Me whakatuputupu ki te hua o te  
Rengarenga. Me whakapakari ki te hua o te  
Kawariki.

Teeraa atu anoo raa ooku nei hoa kei ngaa  
toopito e whaa o te ao, ngaa Huumeke nei,  
Ko ngaa Kaamura me ngaa Parakimete nei.  
Maaku anoo e hanga ngaa poupu o tooku  
nei whare, Ko ngaa Maahoe nei, ko ngaa  
Patatee nei. Kua tuutaki mai.  
Ki a koe Tuheitia ki te taahuuunui o Rangi  
e tuu nei, te kupu whakamutunga .

Ekore teenei ora e huriki tua i taku mokopuna,  
poto atu ngaa mano, ngaa rau, ngaa rima  
tekau, waiho mai ki a ahau tekau maa rua,  
ko ahau kei roto ko Te Atua tooku piringa ka  
puta ka ora naa ii.

### **An Explanation:**

*This song comes from the people of the Whanganui River. It is also attributed to be composed by Te Maareikura. It identifies many proverbial sayings of King Taawhiao that he coined for the wellbeing of the tribe.*

From my perch high atop Mount Ruapehu,  
Seen clearly is a cloud drifting toward me.  
It comes from Mount Pirongia in the distance,  
for just beyond is Arekahaanara his horn of  
strength.  
And Cambridge his wash bowl of sorrow.  
At Ngaaruawaahia is the pedestal of the  
King Movement.  
Rest on my Queen on the crest of your  
ancestral mountain.  
Where is shielded the prestige of man, and  
of God.

Remember forever Kaawhia its tides, its food  
stores and its people, the Te Kauhanganui,  
Te Paki o Matariki.

These are truly the founding words of our  
ancestors. Turn you gaze to the foundations  
of the Learning Houses are at the base of  
Taranaki were it was said  
Whiti and Tohu, seek that which is lost

I return to the words of David and mourning  
will be my lot at all times.  
Let the children that reside within be raised  
and nurtured on Rengarenga and nourished  
on Kawariki.

For there are my friends at the corners of  
the globe, they are Shoemakers, Carpenters  
and Blacksmiths.  
I shall fashion the support posts of my own  
house – they will be of Maahoe and Patatee.  
They have joined together.  
For you Tuheitia under the mantles of the  
heavens above, the concluding remarks.

This way of life will not continue beyond my  
grandchild, even with thousands, hundreds  
or even fifty, if I am left with twelve, I shall be  
among them, and with God as my saviour  
we will survive.

## 17. E KORE TE AROHA NEI (He Waiata Tangi)

### **He Whakamaarama:**

Ko te kaituhi o teenei waiata ko Raiha Gray. I tuhia tenei waiata hei maumaharatanga moo tana tungane Barry Te Rewarewa Tawera Tawha ki tona hoa pumau Jean Tawera Tawha (nee Gammie) i te wa i hinga te wahine. Ka timata ia ki te tuhi tana waiata. 'E Kore te aroha nei', ka tae ki te huritakapau o tana hoa wahine ka hurihia te timatanga o te waiata nei ki 'Kaore te aroha nei' - E pera tonu ana te timatanga o te waiata nei inaianei.

---

E kore te aroha nei - e mimiti i ahau ee

Mai i nga tuupuna - huri noa

E tangi e mihi nei - ki a koutou ee  
Manawa tukituki - puna wera i aku kamo ee

Tirohia nga maunga - Karioi Pirongia  
E tangi e mihi nei  
Aue te aroha ee.. Aue taukiri ee

### **An Explanation:**

The composer of this song is Raiha Gray. This song was written as a tribute for her brother Barry Te Rewarewa Tawera Tawha for his soul mate Jean Tawera Tawha (nee Gammie) at the time of her passing. When she began to write the song it was called 'E kore te aroha nei'. At the one year unveiling of her brother's wife, the beginning of the song was changed to 'Kaore te aroha nei' as it is currently known today.

---

This endless love of mine - will forever be a part of me

The love inherited from our ancestors - down through the generations

In grief I farewell you all

With the pounding of my heart and tear filled eyes

I gaze forth to my mountains, Karioi – Pirongia  
From which in mourning I seek comfort

Alas my love – Alas I am bereft

## 18. TEERAA TE AWATEA (He Waiata Tangi)

### **He Whakamaarama:**

Ko te whakaaro ia naa Pumi Taituha teenei waiata. Heoi, iraa anoo te whakaaro kaumatua ake pea nei i a Pumi, aa, naa Te Pou o Mangataawhiri pea teenei waiata.

Ahako, he waiata e maharatia ana ngaa iwi ka ngaro ki te poo.

---

Teeraa te awatea, koohae ana mai.  
Te tara ki Taupiri, maarama te titiro.  
Ki ngaa haerenga maha, o ngaa tuupuna.  
O te iwi nui tonu, kua mene ki te poo.  
Ngaa parekawakawa, i mihia iho nei.

Teenei maatou, kei roto i te aroha.  
Tuurangawae, te mahuetanga iho.  
I te mate kua ora.  
I tawhiti kua tae mai.  
Paatuki nei te aroha.  
E kore e mutu ee!

### **An Explanation:**

Some say this song was composed by Pumi Taituha, others say it is much older than Pumi and is a song of Te Puea's performing group Te Pou o Mangataawhiri.

Be that as it may, it is a song of memorial to those who are now deceased.

---

Yonder glows the dawn of day.  
Spiking at Taupiri making it clearly visible.  
The travels of the many ancestors.  
Of the numerous ones gone unto the night.  
The memorial tributes being mourned.

For here are we united in sorrow.  
Tuurangawae has been left.  
Those passed have come anew.  
Those of afar have come near.  
Pulsating is the pain and sadness within.  
It will never cease!



## 19. TEERAA TE UIRA (He Waiata Tangi)

### **He Whakamaarama:**

*E kii mai ana naa Pumi Taituha anoo teenei waiata I tito.*

*E ai ki ngaa koorero he waiata matakite teenei i ahu mai i te takiwaa ki Karioi.*

*Teeraa teetehi tuupuna e kaawhaki ana. Ka tuutaki ki teetehi tohunga, ka rere te paatai me ka ora te tangata nei. Ka whakautua e te kaumatua nei, "Mehemea ka hiko te uira i runga o Karioi, he tohu noo te mate!"*

*He rongonui a Karioi moo te hihiko i te uira.*

---

*Teeraa te Uira e hiko i te rangi.  
E waahi rua ana naa runga o Karioi.  
Kaahore ia nei ko te tohu o te mate.  
E tangi haere ana ngaa tai o Te Uru.  
Ngaa tini o iwi ngaa mano o tangata.*

*Whakarongo koutou ka ruu te whenua.  
Tahuuhuu kau ana ngaa puke tirohanga,  
Tirohanga Kawhia ki pari ngaa tai.  
Ngunguru te po Ngunguru te ao.  
He tai mihi tangata i te ao maarama ee.*

### **An Explanation:**

*Pumi Taituha was the author of this song.*

*According to accounts this is a song of clairvoyance from the region of Karioi mountain.*

*An ancestor was withdrawing from Kaawhia. He met a seer and asked whether he would live or die. The reply by the elderly physic was, "If the forked lighting strikes over Karioi, you will indeed perish!"*

*Karioi is renowned for lighting strikes.*

---

*Yonder the lightning flashes in the heavens.  
It splits into two above Mount Karioi.  
Alas it is a sign of death.  
Wailing along the shores of the West Coast.  
The multitudes and the thousands of people.*

*Listen carefully the earth shakes.  
On high is the hilltop lookout,  
The lookout to Kaawhia – at full tide.  
The crashing tides of night and day.  
A grieving tide to you from the world of light.*

## 20. TAKOTO ANA MAI (He Waiata Tangi)

### **He Whakamaarama:**

*Ki ngaa koorero naa Kaumoana o Pirongia teenei waiata.*

*He apakura teenei noo ngaa iwi o te riu o Waikato, aa, e whakahuatia ana ngaa momo mate Maaori katoa e paa nei ki te tangata.*

*Naa teenei whakahuatanga e tika ana, e haangai ana kia waiatangia ki ngaa uhunga ahakoa te aahua o te mate e tangihia ana.*

*Kua ngaro ngaa iaia koorero, me te mea nei he whakapaakehaa noa teenei i ngaa kupu Maaori e waiatatia ana i teenei waa. Naa Heenare Tuuwhangai ngaa kupu me ngaa whakamahuki ki a Tiimoti Kaaretuu. He kaumatua matatau a Heenare o Waikato-Maniapoto.*

*Takoto ana mai te marama i te pae,  
Te tara ki te uuruhi.  
He ripa tauaarai ki te iwi, ka ngaro  
Ki te poo uriuri, ki te poo tangotango, ki te  
poo i oti atu.*

*Hei whare koorero, hei whare waananga  
maa Hinenui i te poo.  
E kuku nei te tangata, Te hinganga o te tini  
te moenga o - te mano.*

*Mau tonu iho nei ngaa whakataukii a  
Tupaengarau.  
Tutuki ngaa wae ngaa hauata i.  
Taka i te rakau, taka i te wai ngaa hauata i.  
Wera i te ahi, hinga ki te whare, ngaa  
hauata i.*

*Whakatuutuu ai te kapua i te rangi me he  
ko Kaiwaka.  
I tohia iho nei te tohi o Uenuku.  
Ki te tohi taangaengae ki te whatu o Te  
Ahuru naa ii.*

### **An Explanation:**

*According to sources the composer is Kaumoana of Pirongia.*

*This is a lament belonging to the tribes of the Waikato Basin, and in it every conceivable misfortune that can befall man is mentioned.*

*Because of this, it is appropriate no matter what the circumstances of death of the person mourned.*

*Many of the references and allusions are no longer known, but this is merely a translation of the Maaori lyric as it stands. Words and explanations were given to Sam Karetuu by Heenare Tuuwhangai, an elder of the Waikato-Maniapoto confederation.*

*The horn of the moon lies on the horizon,  
In the twilight zone.  
It is a blockade between ourselves and  
the departed, to the extremely dark and  
impenetrable night.*

*There to be discussed and studied by Hine-  
nui i-te-poo.  
Who is the tormentor of mankind, where the  
hundreds and thousands rest.*

*The sayings concerning the many who have  
passed are still remembered.  
Death by misadventure and misfortune.  
Death by falling from a tree and by drowning.  
Death by fire or natural causes and such  
misfortune.*

*And the clouds, omen of doom, pile high in  
the heavens.  
They were blessed in the rituals of Uenuku.  
And with the strengthening rituals of the  
sacred stones of Te Ahuru.*

8. Karetu, S., (December 1985)., Ngaa Waiata me ngaa Haka o Te Whare Waananga o Waikato, University of Waikato, Hamilton, pp 31 – 32.

## 21. E PAA TOO HAU (He Waiata Apakura)

### **He Whakamaarama:**

*Naa Rangiamoa o Ngaati Apakura teenei waiata apakura.*

*Hei taa ngeetehi i panaia a Taawhiao me tana iwi i ngo raatou whenua kia noho haumaru ki ngo raatou huaanga o Ngaati Maniapoto i te tonga, ka noho ki reira moo ngeetehi tau roa nei.*

*I konaa ka wehe ngeetehi o Ngaati Apakura i Rangiaowhia (e paatata ana ki te whenua e tuu nei a Te Awamutu) ahu atu ai ki Taupoo.*

*Ka tae ana ki te Tiitiiraupenga, ka tono a Te Wano ki tana iwi kia piki i te maunga, aa, kia titiro murimuri aroha ki ngo raatou whenua tupu.*

*Ka uu ana ki runga, ka mate a Te Wano. I tanumia a Te Wano ki reira, katahi ka haere tonu tana iwi ki Taupoo.*

*Teeraa te iwi ka noho ki ngo raatou whanaunga o Ngaati Tuwharetoa ki Waihi, ki Tokaanu, heoi, i mate urutaa ngeetehi i muri mai.*

*He mea apakura a Rangiamoa, tuahine huaanga o Te Wano i te mate o te iwi, o Te Wano hoki.*

---

*E paa too hau, he wini raro, he homai aroha. Kia tangi atu au i konei, he aroha ki te iwi. Ka momotu ki tawhiti ki Paerau - Ko wai e kite atu?*

*Kei whea aku hoai muaraa, i te toonuitanga? Ka hara mai teenei, ka tauwehe, Ka raungaiti au i.*

*E ua e te ua, e taaheke koe i runga raa ee. Ko au ki raro nei riringi ai te ua i aku kamo. Moe mai, e Wano, i Tirau te pae ki te whenua. I te waa tuutata ki te kaainga kouvā hurihia.*

*Teenei maatou kei runga kei te toka ki Taupoo.*

*Ka paea ki te one ki Waihi, ki taku matua nui. Ki te whare kooiwi ki Tongariro, i moea iho nei.*

*Hoki mai e roto ki te puia nui ki Tokaanu, Ki te wai tuku kiri o te iwi e aroha nei au ii!*

### **An Explanation:**

*This lament was composed by Rangiamoa of Ngaati Apakura.*

*According to one source driven from their homes, Tawhiao and many of his people took refuge with their Ngaati Maniapoto allies in the rugged country to the south, where they remained for many years.*

*At Rangiaowhia in the Upper Waikato (near the site of the present town of Te Awamutu), a section of Ngaati Apakura set out for Taupo.*

*When they reached Mt Tiitiiraupenga, a man named Te Wano asked his kinsmen to climb the mountain with him so he could look a last time upon the lands near his homeland. They did so and on the summit Te Wano died.*

*His people buried him there and made their way onwards towards Taupo. The people settled amongst Ngaati Tuwharetoa at Waihi and at Tokaanu, though some later died in an epidemic.*

*Rangiamoa, a female cousin of Te Wano lamented her people's sufferings and Te Wano's death.*

---

*The northern breeze blows bringing sorrow. And I weep. My longing is for my people. Gone far off to Paerau. Who can find them there?*

*Where are my friends of those good times? It has come to this, we are separated and I am desolate.*

*Fall oh rain from above. Here below you, I shed rain from mine eyes. Wano, sleep on at Tirau, where you were interred. When we near home never turn back.*

*For here we are settled on the rock at Taupoo,*

*Reside ashore at Waihi, with my great father In his tomb on Tongariro, where now he rests*

*Return to the great hot springs at Tokaanu, To the bathing waters of the people, alas!*

---

10. Orbell, Margaret., 1991, pp 66, 67.

## 22. RAA TANGI AKU MIHI (He Waiata Tohutohu)

### **He Whakamaarama:**

*He mea tuhi teenei naa Pumi Taituha I te tangi koorero a Harata Tupaea ki a ia.*

*He mea whakaakona hoki e Maggie Ratu o Kaawhia.*

*He whakamihi teenei ki ngaa puu koorero, ki ngaa puu karanga o runga i ngaa marae. Ko te aranga hoki o te paatai me peewhea e ora ai ngaa taonga tuku iho i teenei ao?*

*Kotahi tonu, maa te rangahau, maa te rapu haere o ngaa whakatupuranga ka puta, ka ora.*

---

*Raa tangi aku mihi, whakahoki kupu atu. Ngaa kaakaa wahanui aku mihi, taurangi.*

*Ngaa manu tiori, ngaa puna roimata, huri atu koutou, whakarongo ki Paerau.*

*Maa wai raa hei taurima, ngaa tikanga ngaa taonga whakamiri o ngaa tuupuna?*

*Teenei maatou ngaa uri whakatupu, Ngaa whakawaenga o te ao hurihuri.*

*E huri te titiro ki nga puke o Tautoru, ngaa taonga tuku iho o ngaa tuupuna.*

*Kia hoki koomuri ki roto ki te rapunga, Ki runga ki te kaamaka o te oranga tonu e.*

### **An Explanation:**

*Pumi Taituha gave the words after Harata Tupaea shared her dream with him.*

*Maggie Ratu of Kaawhia also taught this song.*

*This song seems to be a celebration of the orators and callers of the many marae. The question is also posed how will these ancestral treasures be maintained?*

*There is one answer, only with research the gathering of this by the generations will we achieve.*

---

*My mournful greeting in response. The wonderful orators, I salute you.*

*The song birds, my well spring of tears, turn ye now and listen beyond Paerau.*

*Who will care for – our traditions, our treasures valued by our ancestors?*

*Here we are, the growing descendants, here within this changing world.*

*Turn now your gaze to Orion's Belt, the inheritance of our ancestors.*

*Return now to the search, Upon the rock of salvation.*

## 23. TE AHO TAPU (He Waiata)

### **He Whakamaarama:**

*Naa Pumi Taituha o Ngaati Maniapoto  
teenei waiata i tito.*

*He mea whakarite te tangata ki te aho o  
te whatu, o te whiri, o te raranga, aa, maa  
te tuitui kotahi ka ekea te wawata o ngaa  
tuupuna, araa, kia kotahi taatou katoa.*

*Te aahua nei, he whaanuitanga pea teenei  
i te whakatau koorero naa Te Wherowhero,  
"Kotahi te koowhao o te ngira e kuhuna ai te  
miro maa, te miro whero me te miro pango.  
I muri kia mau ki te Ture, ki te Whakapono, ki  
te Aroha hei aha te aha, hei aha te aha".*

---

Te Aho Tapu  
Uru tapurua o te muka  
E tui nei i te iwi.

Te Aho Tapu  
Miro ia he tangata  
Taapa muri mai koe.

Kotahitanga  
Maungaarongo ki te whenua  
Hononga wairua e.

Kotahitanga  
O te tini me te mano  
E arohatia nei.

Te Aho Tapu  
Ko Taane i te pupuke  
Te kohao o Wharetangata.

He Tangata  
Miro o te aho tapu  
Miro o te aho tapu.

### **An Explanation:**

*This song was composed by Pumi Taituha of  
Ngaati Maniapoto.*

*This song likens mankind to the threads used  
in the weaving tradition that when brought  
together the ideals of unity amongst man  
will be realised.*

*It seems also, that this is an extension of the  
proverb coined by Te Wherowhero, "there  
is but one eye of the needle through which  
the red, white and black threads must pass.  
After me hold fast to the Law, to the Faith  
and to Love come what may".*

---

The sacred strand  
Joining two strands of muka  
Weaving the people together.

The sacred strand  
As if man is the thread  
Intertwined as one.

Unity  
Peace on earth  
Bonding of spirits.

Unity  
Of the hundreds, of the thousands  
Thought of with affection.

The sacred strand  
It is Taane i te pupuke  
The eye of the Womb.

*It is man  
A thread of the sacred strand  
A thread of the sacred strand.*

---

10. Orbell, Margaret., 1991, pp 66, 67.



## 24. KATOHIA / WAIKATO TE AWA (He Paatere)

### **He Whakamaarama:**

*Naa Rangī Harrison te paatere nei i tito, heoi naa Oraiti Calcott raaua ko Toomairangi Pākī te rangi.*

*Ki taa te kaitito i ngana whakamaarama:*

*“Teeraa ka mahi i ngaa mahinga hiirere wai i te awa o Waikato, he nui te waa e whakataa ana, e whakamiiharo ana ki ngaa roto, ki ngaa hiirere wai ka puea mai raa i te awa rere nei. I a au e whakataa ana, ka titoa e au ngaa kupu nei moo te awa o Waikato”*

---

Waikato te Awa katohia katohia he wai maau,

Katohia he wai maau, ka eke ki Te Puuaha o Waikato te awa.

He piko he taniwha, he piko he taniwha!  
Kia tuupato raa kei tahuri koe, i ngaa aukaha o Waikato.

Whakamau too titiro ki tawhiti ra  
Ko Taupiri te Maunga, Pootatau te Tangata  
Te mauri o te motu e.

E hoe to waka ki Ngaaruawaahia  
Tuurangawaewae mo te ao katoa  
Te tongi Whakamutunga a Matutaera  
Aue hoki aue.

Hoea too waka ka uu ki Keemureti  
Te oko horoi o ngaa tuupuna ka tau ki Karaapiro.

Titiro whakarunga too kanohi ki te tihi o te Ihingaarangi e.

Kaati koa too hoe! Titiro whakakatau too kanohi ko Maungatautari, ko Ngaati Korokii ko Arapuni raa te rohe o te tuna e  
E piki haere to waka ko Waipapa, ko Maraetai, ko Whakamaru, Titiraupaenga he maunga manu.  
Ko Ngaati Raukawa e hoa e.

Aue! ka huri too waka ki te tai tonga e tere too waka ko Poohaturoa, titiro kau atu ki te tihi, he parekura i horahia i ngaa waa o mua raa.

Aue! Whaaia te ara wai a too tuupuna a Tia.  
Naana i titi haere te pou i muri i a ia, ko Atiamuri e.

Aue! Kia aata haere atu raa ki Ohaakuri te tomokanga atu ki Oraakei Koorako.  
Te whenua waiariki, Ruapehupehu e.

Aue! E too i too waka i ngaa aratiatia a Tia tuutuki ana ki te taaheke hukahuka i tahuri ai too tuupuna a Tamatea Pookai Whenua e.

Aue! Tiu ana mei he manu rererangi ki roto ki ngaa wai marino o Taupoo nui a Tia e

Kookiri!

## 24. KATOHIA / WAIKATO TE AWA (He Paatere)

### **An Explanation:**

*A chant composition by Rangi Harrison with the tune by Oraitī Calcott and Tomairangi Paki.*

*The composer of the item describes that:*

*“When working on the different hydro works on the Waikato River, I spent quite a few hours of leisure, marvelling at the greatness of the dams and lakes formed on the waterway. So in my spare time I made up this poetry about the Waikato River”.*

---

Waikato the River – dip and fetch water for me,

Dip and fetch water for me as it surges at the mouth.

Waikato the River – At every bend a chief!  
Be careful lest you capsize, for the currents are strong in the Waikato.

Fix your gaze to the distance, to Taupiri the mountain and Pootatau the man – the unique (Kiingitanga) bind of the country.

Paddle your canoe to Ngaaruawaahia  
To Tuurangawaewae for the world  
Where Matutaera ended his lament  
Alas let me grieve also.

Paddle on ‘till you reach Cambridge  
The washbowl of sorrow of the ancestors.  
Still paddle on and rest at Karaapiro  
Now cast your gaze upwards to the peak of Te Ihingaarangi.

Enough of paddling! Lift your gaze even higher to Maungatautari, where resides the Ngaati Korokii, To Arapuni – the district of the eels.

Rise up towards Waipapa, Maraetai, Whakamaru and Tiitiraupenga, the mountain of bird snaring.

The territory of Ngaati Raukawa oh friend.  
Alas! Your canoe now turns to southern waters, swiftly to Poohaturoa, view its peak for it is here a battle raged widespread in former times.

Alas! Follow the waterway of your ancestor Tia. T’was he who he placed the poles behind him, hence we have Atiamuri.

Alas! Be careful as you journey on to Ohaakuri the entrance to Oraakei Koorako.  
The lands of geysers gushing forth.

Alas! Haul your canoe up Tia’s steep difficult steps and the foaming waterfall where your ancestor Tamatea Pookai Whenua capsized.

As the swift bird darts through the sky to enter the calm waters of Taupoo nui a Tia

Tis concluded!

## 25. HE AHA RAA (He Whakaaraara)

### **He Whakamaarama:**

*Ki ngeetehi naa Timoti Kaaretuu teenei ngeri i tito moo te kapa o Taniwharau i toona tiimatanga mai.*

*Heoi he ngeri teenei e taakina ana hei whakauu i te mahara whakapono ki ngaa maataapono o te Kiingitanga.*

*Kua noho teenei ngeri hei ngeri rongonui moo ngaa iwi o Tainui.*

### **An Explanation:**

*Sources attribute Timoti Kaaretuu as the composer of this chant, and was written for the Taniwharau Culture group.*

*A rousing and inspiring Waikato chant usually performed as an affirmation of support for the King Movement.*

*It has become a popular item of the Tainui people heard frequently.*

---

He aha raa? He aha raa?

He mahi moo runga i te marae e tau nei?  
E ko te tui, e ko te tui.

E ko te hono ki te kotahitanga, Ki te Kiingi Maaori e tuu nei.

E tuu nei i runga i te Mana Maaori Motuhake e tuu nei!

Whiti, whiti, whiti ki te tika, whiti ki te ora  
Whiti ki te rangimaarie, titia iho  
Au, au, aue haa - hi!

---

What is this? What is this?

What indeed is taking place on this Marae?  
Tis' the threading, tis the threading.

It is the joining, to be unified, to the Maaori King before us.

That stands on the platform of Maaori Supreme Authority!

Strive for righteousness, strive for salvation  
Strive for peace, entrench it now  
alas it is done!

## 26. PITO TORI E (He Ngeri)

### **He Whakamaarama:**

*Kaare i te moohiotia naa wai te ngeri nei.*

*Ki taa Te Naero Hetet o Waahi Paa, he waahanga noa teenei ngeri o teetehi atu haka a Waikato. Kiihai a Te Naero i taea te whakawhaanui ki ngeetehi atu kupu o taua haka.*

*Koia teetehi ngeri kua rongonui anoo hoki i te riu o Waikato.*

*Kaaore ngaa ringa, kei te aahua o te hikohiko, o te wana o te tangata te rere o ngaa ringa.*

---

Pito tori e!  
Whakatangatanga ki runga  
Whakatangatanga ki raro  
Kei peehia koe e ngaa hau o Aotearoa e  
pupuhi mai nei.

I a ha ha!  
Ka mate, ka mate, ka ora, ka ora  
Ka mate, ka mate, ka ora, ka ora  
Ka ora i te tuaitara  
Kia maarama te oke, kia maarama te oke.

Ki Hui-te-rangiora  
ki te kaainga e whakaako e au nei, e roto

Au, au, aue ha hei!

### **An Explanation:**

*The composer of this chant is unknown.*

*According to Te Naero Hetet of Waahi Paa, this chant was merely a part of a longer Waikato haka. Te Naero could not expand this idea, nor offer the original words of that haka.*

*This has become another popular chant amongst the Waikato people.*

*It has no actions, it is designed to display and inspire gusto through the freestyle actions.*

---

Sever the umbilical cord!  
Loosen it from above  
Loosen it from below  
Lest you are pressured by the winds of  
Aotearoa blowing hence.

I a ha ha!  
I have fallen, nay I survive  
I have fallen, nay I survive  
I survive the reptile barb  
My strength is absolutely clear, crystal clear.

From within Hui-te-rangiora  
From the ancient place whence I was  
taught,  
Au, au, aue ha hei!

## 27. KAAORE TE ROIMATA (He Waiata)

### **He Whakamaarama:**

*Ki ngeetehi naa Tangaroa o Ngaati Maniapoto teenei waiata. E tautoko ana a Mutu Kapa i teenei whakaaro. Ki taa Makariini, he waiata tangi, he waiata mihi hoki teenei.*

*Ki taa ngaa kaumatua o Waikato, koinei te waiata kapi koorero i te takotoranga o te takoha ki te marae.*

*He whakataukii hoki e whakahuatia ana, ngaa koorero moo Kapumanawawhiti e haere nei maa Haakere ki te ngaki mate i a NgaatiTama, he koorero hoki naa Parewhete me te rourou iti a haere a Wairangi. Raava tahi he mokopuna naa Raukawa.*

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Kaaore!

Kaaore te roimata e paheke i aku kamo,  
Whakaaro rawa iho ka raungaiti au  
Te tuuranga ki runga.

He Aroha!

He aroha i mahuki ki te iwi ka wehea  
naana nei te tinana i ako raweke iho.

E Kore!

E kore au e ngaro he tama wahine he iti naa  
Motai Tangata rau, teenaa kei te raawhiti e  
taka ana, maana e takahi te one i Haakere.

E Whai!

E whai atu ana i te ihu o te waka nei,  
Ko Taamaki ki raro, Ko Mookau ki runga,  
Ka haere i runga i te kawau maaroo, i te  
rourou iti a haere.

Kia Tuu!

Kia turia iho ko te kauhanga tapu,  
I torona nui kia tomo ki a Te Ahurewa  
I Rangikaapuia.

Kia Whaka!

Kia whakarongo koe ki nga hau o te rangi,  
e pupuhi mai nei te tara ki Hikurangi.  
Ki te whei ao, ki te ao maarama.

Ka Ora!

Ka ora ahau he takiwai ki tupua,  
He takiwai ki tawhito, he takiwai ora.  
I ngahoro iho i te kutikuti o taku kiri,  
I whakanui ai koe i o kupu ki a Tangaroa.

Tuuturu o whiti, whakamaua kia tina! Tina!  
Hui e! Taiki e!

## 27. KAAORE TE ROIMATA (He Waiata)

### **An Explanation:**

*Also described as a mournful song and a greeting song, Mutu Kapa, gives the composer as a chief of Ngaati Maniapoto named Tangaroa.*

*Waikato Kaumatua describe this waiata as the last before a visiting Waikato group places the gift onto the Marae ending the oratory.*

*This songs captures Tainui proverbs about Kapumanawawhiti and his travels over Haakere to seek revenge from Ngaati Tama for past battles, it also speaks of Parewhete asking about Wairangi's small basket of travel. Both Kapu and Wairangi are grandchildren of Raukawa.*

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Indeed!

Indeed the tears flow from mine eyes,  
I sit and ponder and I feel great sadness  
Welling within me.

It is love!

The intense love for those passed on  
the cause that touched me so.

Never!

Never will I be lost, he hails from a female  
of Mootai, leader of many, coming from the  
east to trample the sands at Haakere.

Follow!

I follow the prow of this canoe,  
Taamaki below and Mookau above,  
I travel the flight of the cormorant, within the  
small basket of travel.

To Stand!

To stand in the sacred clearing,  
and reach out to the Sacred Altar at  
Rangikaapuia.

To Hear!

Heed the winds of the sky above,  
that blows from the peak of Hikurangi.  
To this world into the world of light.

I Survive!

I survive through the mystic times,  
Ancient times, and the times of prosperity.  
It fell away when my skin was lacerated,  
when you honoured your words to Tangaroa.

Even in change, fix your attention! It is fixed!  
Gather together! It is finished!

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12. Mclean, M., Catalogue of Mclean Collection Recordings of Traditional Maori Songs 1958 – 1979, Archive of Maori and Pacific Music, University of Waikato, 1992, p 80.

13. Hera & Hone Haunui, Waikato, Tainui.





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## NGAA URI O TE KAPA HAKA O TANIWHARAU

**BACK ROW (L-R)** Vince Hapi - Ngaati Hine, Gabrielle Richards - Ngaati Mahuta, Te Winika Nikau - Ngati Werokoko, Manua Kenny - Ngaati Mahuta, Huirama Matatahi - Ngati Mahuta.  
**FRONT ROW (L-R)** Te Puea Matatahi - Ngaati Mahuta, Tiana Matatahi - Ngaati Mahuta,



## TE ROOPU AWHINA WAIATA O TAINUI

**BACK ROW (L-R)** Trixie Quinn - Ngaati Raukawa, Poihaere Barrett - Ngaati Mahuta, Raiha Mahara - Ngaati Te Kiriwai, Te Arawhanaunga Thompson - Ngaati Tiipa, Rangimoni Maru - Ngaati Mahuta, Reremoana Taingahue - Ngaati Raukawa.  
**FRONT ROW (L-R)** Maitera Tutahi - Haumia, Ngaati Toa Rangatira, Hera Haunui - Ngaati Tamainupo, Hone Haunui - Ngaati Mahuta.







