

The background of the entire page is a deep blue color with a subtle, repeating pattern of white koru (unfurling fern frond) motifs. These motifs are arranged in a way that they seem to flow across the page, creating a sense of movement and traditional Maori artistry.

NGAA WAIATA

(THE SONGS)

TUKUA KI TE IWI
(SEND FORTH TO THE PEOPLE)

2017

VOLUME 1

W A I K A T O
TAINUI

Dedicated to the memory of
Napi Tuutewehiwehi Waaka
(9 November 1935 – 10 November 2016)
and
Kiritokia E Te Tomairangi Paki
(16 November 1953 – 3 April 2017)

*E kore e mutu te aroha
E kore e maatou e wareware kia koorua
Moe mai i roto i te runga rawa.*

Our love never ending for you both
Never to be forgotten
Rest in Peace with The Lord.

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‘Ngaa Waiata’

(The Songs)

Tukua ki te Iwi
Send forth to the people

Maatauranga Resource 2017
Te Whakakitenga o Waikato Tainui Incorporated

‘Ngaa Waiata’

(The Songs)

He maramara rerenga waiata kua whaaia e ngaa iwi o Waikato Tainui
Naa Tuurongo Hanaiali’i Paki me Haereata Poutapu ngaa waiata i kahi
Naa Sean Ellison me Tamara Takiari i whakapaakehaa
Ko Maria Henry te Pouaata Tiroiro

*Scattered pieces of songs sought by the people of Tainui.
Collected by Tuurongo Hanaiali’i Paki and Haereata Poutapu
Translated by Sean Ellison and Tamara Takiari
Editing by Maria Henry.*

PRINTHOUSE LTD, HAMILTON

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He Kupu Whakataki:	Introduction:
<p>Tuatahi rawa me wehi ki Te Atua, me whakahoonore i a Kiingi Tuuheitia e noho nei ki te ahurewa tapu o ngoona tuupuna.</p> <p>Tuarua, me mihi noa ake te ngaakau ki te hunga naa raatou i tuku koorero mai, whakaahua mai; ki ngaa roopuu waiata me ngaa Kaikoorero, mei kore ko koutou, kua tino kore rawa atu teenei rauemi.</p> <p>Tuatoru, ki a Tuurongo Hanaiali'i Paki, naa runga i oona aawangawanga ki te korekore haeretanga o ngaa waiata whakangahau e tau ana moo roto i ngaa hui-aa-iwi, i puta ai teenei rauemi. E mihi ana.</p> <p>I te tau 2010, i whakarewahia ai te pukapuka me te koopae waiata, 'He Whakairo o te Ngaakau' - he kohikohinga mooteatea noo Tainui. He whakautu ki too Kiingi Tuuheitia me ngaa Kaumaatua o Waikato Tainui i whakaririka kau ai moo te mimititanga o te puna waiata moo runga i te marae aatea hei kiinaki i ngaa whaikoorero a te pae tapu.</p> <p>Naa reira he kooputunga teenei o eeteahi o ngaa waiata whakangahau e moohio whaanuitia ana puta i te rohe o Waikato Tainui. He rauemi whakaako maa ngaa uri o Waikato Tainui me ngaa kaitaunaki o te Kiingitanga.</p> <p>Hei whakakapi ake, ki a Sean Ellison raatou ko Tamara Takiari, ko Maria Henry ... e kore e mutu te mihi o te ngaakau ki a koutou.</p> <p>E te iwi, 'Tukuna ngaa waiata kia piki ki te rangi kia rongo ai te ao katoa. Naa ngaa tuupuna i tuku iho'.</p>	<p>First and foremost, fear God and honour the King Tuuheitia who is seated on the throne left by his forebears.</p> <p>Secondly, we acknowledge all the people who provided the material and photographs and participated in the filming; the groups who performed and the interviewees, without whom, this project would not have been possible.</p> <p>Thirdly, a special acknowledgment to Tuurongo Hanaiali'i Paki whose concerns for the lack of appropriate Waiata Whakangahau (Entertainment Songs) at tribal hui prompted this resource to be produced.</p> <p>In 2010, a Waiata Booklet and CD was produced entitled 'He Whakairo o te Ngaakau', a collection of <i>Nga Mooteatea</i> or Traditional Songs recorded by Kaumaatua from Tainui. It was a result of concerns from Kiingi Tuuheitia and Waikato Tainui Kaumaatua about the lack of appropriate Waiata sung by the Paepae (repositories of Marae protocols) who undertake the tikanga or protocols on the Marae specifically after whaikoorero or speechmaking.</p> <p>In 2017 this production is basically a compilation of endearing Waiata familiar to most throughout the Waikato Tainui region. It is also a teaching resource and tool for Waikato Tainui tribal members and those who support the King movement.</p> <p>And finally, Sean Ellison, Tamara Takiari and Maria Henry ... <i>e kore e mutu te mihi o te ngaakau ki a koutou.</i></p> <p>It is our desire to 'Send forth the songs to ascend into the heavens to be heard by all the world. Bequeathed by our ancestors'.</p>

(1) UENUKU TE POU

Composer: Tom Roa

Performed by: Te Kura Kaupapa Maaori o Bernard Fergusson, Te Wharekura o Raakaumangamanga, Te Wharekura o Ngaa Taiaatea, Te Wharekura o Te Rau Aroha, Tai Waananga

(He Paatere moo Te Kiingitanga)

<p>He Whakamaarama:</p> <p>He waiata teenei i titoa e Tame Roa naa runga i te tono a te roopuu kapa haka o Ngaa Pou o Roto. He maharatanga noona ki ngaa whaikoorero a Hone Haunui moo Uenuku te Pou, araa te kara o te Kiingitanga me oona tikanga.</p> <p>Moo eetehi atu koorero tirohia te waahanga He Maramara Anoo i Tiipakohia i Ngaa Uuitanga whaarangi 59.</p>	<p>An Explanation:</p> <p>This song was composed by Tom Roa in response to a request from Ngaa Pou o Roto kapa haka group. It recalls the speechmaking of the late kaumaatua Hone Haunui in which he made frequent reference to Uenuku te Pou, the King Movement flag and its symbolism.</p> <p><i>For further indepth information regarding this Waiata see Additional Information from Interviews section page 59.</i></p>
<p>He aha koia te taonga tuku iho noo tua whakarere</p> <p>Ko Uenuku Te Pou Ko ngaa whetuu tekau maa rua toona karauna Ko te raa toona kaakahu Ko te marama kei raro i oona waewae</p> <p>E TE IWI! E TE MOTU! “Ko teetehi o oou tuaakana taau e mea ai hei Kiingi moou. E kore e aahei kia meatia e koe hei Kiingi moou te tangata iwi kee ehara nei i te tuakana noou”.</p>	<p>Bear witness to the prized heirloom from ancient times</p> <p>‘Tis Uenuku the Guardian The 12 stars are his crown and The sun is his cloak The Moon sits below his feet</p> <p>Behold ye people! Behold ye from all over the (Maaori) nation! “One from among your brethren you shall set as King over you You may not put a foreigner over yourselves who is not one of your countrymen”.</p>

<p>Ina taa oo koutou tuupuna moona, moo te Kiingi: Hei pupuru i te whenua Hei puru i te toto Hei pupuru i te mana Maaori motuhake Hei whakakotahi i tana iwi Maaori e</p> <p>Kotahi mano waru rau rima tekau maa waru te tau KIINGI POOTATAU - KIINGI O TE TIKAI! I mua i a au ko too Atua ko Uenuku-kai-tangata. I muri i a au ko too Atua ko Ihowa o ngaa mano. Kia mau ki te ture, ki te whakaponono me te aroha.</p> <p>Kotahi mano waru rau ono tekau te tau KIINGI TAAWHIAO - KIINGI O TE MAUNGAARONGO! “Ko te Atua too taatou piringa, too taatou kaha, he kaiaawhina e tino tata ana i ngaa waa o te hee”.</p> <p>Kotahi mano waru rau iwa tekau maa whaa te tau KIINGI MAHUTA - KIINGI O TE RANGIMAARIE! “Kia ngohengohe ngaa wairua katoa ki ngaa mana nunui.”</p> <p>Kotahi mano iwa rau tekau maa rua te tau KIINGI TE RATA - KO TE TAUPOKI WHAKAMAARIE O TE TAAPENAKARA O TE WHAKAORANGA O TAA TE ATUA I PAI AI! “Inoia, ka hoatu ki a koutou; rapua, ka kitea e koutou; paatootoo, ka huakina ki a koutou.”</p> <p>Kotahi mano iwa rau toru tekau maa toru te tau KIINGI KOROKII - TE MANA MOTUHAKE O NGAA WAKA KATOA O TE MOTU NEI! “Naana taku moe: Ko te raa, te marama me ngaa whetuu ... e piko mai ana ki ahau e”.</p>	<p>Your (all) ancestors asserted this for the King: To hold fast to the land To stop the shedding of blood To maintain Maaori autonomy To unite his Maaori people</p> <p>The year: 1858 KING POOTATAU - KING OF RIGHTEOUSNESS! In the past your God was Uenuku the devourer. Today your God is Jehovah of the multitudes, therefore from now on, hold fast to the law, the faith and love.</p> <p>The year: 1860 KING TAAWHIAO - KING OF GOODWILL! God is our refuge and strength, an ever-present help in times of trouble.</p> <p>The year: 1894 KING MAHUTA - KING OF PEACE! All come together and bow to the power most high.</p> <p>The year: 1912 KING TE RATA - THE PEACE-BRINGING OVERSEER OF THE LIFE-SAVING TABERNACLE OF GOD’S WILL! Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.</p> <p>The year: 1933 KING KOROKII - UNIFIER OF THE AUTONOMY OF THE MAAORI NATION! “Lo, I have had still another dream; and behold the sun and the moon and stars were bowing down to me”.</p>
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<p>Kotahi mano iwa rau ono tekau maa ono te tau KUINI TE ARIKINUI TE ATAIRANGIKAAHU - NAA TE AO KATOA!</p> <p>“E kore teenei oranga e huri ki tua o aaku mokopuna. Teeraa ka puta he urukehu he miihae noo tooku pito ake”.</p> <p>E te iwi, e te motu...</p> <p>“Araa te pae haumako hei okiokinga moo taku upoko, Hei tirohanga atu maa raro i ngaa huuhaa o Taupiri. Kei reira raa, kei te orokohanganga o te tangata, Waahia te tuungaroa o te whare! Te whakaputanga mai moo te Kiingi”.</p> <p>Turuturu oowhiti, whakamaua kia tina! Haumi e, hui e, taaiki e!</p>	<p>The year: 1966 QUEEN TE ARIKINUI TE ATAIRANGIKAAHU - FOR ALL THE WORLD!</p> <p>“This way of life will not continue beyond the days of my grandchildren. There will come from my loin’s one of fair complexion”.</p> <p>Behold ye people! Behold ye from all over the nation! “There on the fertile mound will I rest my head. And look through the thighs of Taupiri</p> <p>There at the place of all creation</p> <p>Prepare the way For the coming of the King”.</p> <p>Turuturu oowhiti, whakamaua kia tina! Tina! Haumi e, hui e, taaiki e!</p>
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(2) E NOHO ANA RAA

Composer: Te Puea Heerangi

Performed by: Ngaa Maramara o Taniwharau

(He Waiata Aroha)

<p>He Whakamaarama: He waiata teenei i titoa i te waa i paangia teetehi o ngaa tamaahine whaangai a Te Puea e te mauiui. Ko Pirihira Kaatipa toona ingoa, e iwa toona pakeke.</p> <p>Moo eetehi atu koorero tirohia te waahanga He Maramara Anoo i Tiipakohia i Ngaa Uiuitanga whaarangi 60.</p>	<p>An Explanation: A song composed by Te Puea during the illness of a foster child, a girl. Her name was Pirihira Kaatipa and she was aged nine years old.</p> <p><i>For further indepth information regarding this Waiata see Additional Information from Interviews section page 60.</i></p>
<p>E noho ana raa, I te mahau o te Kimikimi auee, Whakamau tonu te titiro ki te tau E wawatatia nei e te ngaakau kia haere tuu Tonu mai ki runga raa, Me peewhea ana e te tau?</p> <p>I te iwi raa kua ngaro hei whakauru mai I ngaa mahi raa e taupua nei e. Teenaa koa raa me tuku te korowhiti Ki ngaa tai e aaki mai nei kei Te Aakau;</p> <p>Kei te puukeitanga mahara, Hoki mai, aata tirohia Taamaki te kei o te waka. Maranga, e te iwi e! He tuupara tonu te hoe, Kaaore e kuumea, Kaaore e tootooia, he tuupara tonu raa.</p> <p>Teenaa raa, e te iwi Rangatahi! Takahia atu ngaa maaniaroa E takoto mai raa. Kimihia, rapuhia! Ka ruha noa te tinana i te ngenge Ka eke nei kei te uma e.</p>	<p>Sitting idly gazing from the porch way of Te Kimikimi, I fondly look upon the face of a dear one; O how I long to see you walk upright, Stepping forth and climbing up yonder. Do you ever, dear one, wonder what may lie before you?</p> <p>Now that the tribes are lost, and all joy has gone. The task over yonder now lies untended, Come quickly now and send a shrill whistle To the flowing tides out there at Te Aakau;</p> <p>And to that place long cherished Come back and gaze upon Taamaki, the stern of the Canoe. Arise O ye people! Hold firmly the paddle stroke; do not falter, Do not drag it, hold it firmly to the stroke.</p> <p>Come now, all those of the Age of Youth! Stride afar off along the plains out there Far far away. Go now look and search! Alas ah me this feeble body is so weary With pain arising within my breast.</p>

<p>Hoki mai raa, e te tau, e, Ka hoki taaua ki te whare huri ai e, Moo ngaa ia raa e papaki atu raa e, Ki ngaa tahatika roa o Waikato;</p> <p>E whakamau atu ana ki Te Awamaarahi, Hei paerata tirohanga atu ki Ookoro, e. Uma nui ki te iwi e, e kai tuu ake nei Ki taku whatumanawa. Kia ora, e te iwi e!</p>	<p>Return now, O dear one, Come within the house to meditate awhile Upon the waters rushing by Down the long reaches of Waikato;</p> <p>Flowing steadfastly onward to Te Awamaarahi From whence the pilot looks toward Ookoro. Come bare your breasts as a tribe; Standing here I am consumed By many thoughts within my heart. Live on, oh tribe, live on!</p>
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(3) KO WAIKATO E TUU ATU NEI

Composer: Napi Tuutewehiwehi Waaka

Performed by: Ngaa Maramara o Taniwharau

(He Waiata Whakaoho Iwi)

<p>He Whakamaarama: Naa te rerehua o te rangi waiata o “Cab Driver” ki a Te Arikinui Te Atairangikaahu, ka titoa te waiata nei i te tau 1975 ki te Poukai o Marokopa, i te taihauaauro o Te Ika a Maui. He rangi waiwaiaa anoo teenei i rongonui ai i ngaa reo rooreka o ngaa Maaori Volcanics, i a Taa Howard Morrison hoki me ngeetehi atu o ngana hoa haere.</p> <p>Moo eetehi atu koorero tirohia te waahanga He Maramara Anoo i Tiipakohia i Ngaa Uiuitanga whaarangi 61.</p>	<p>An Explanation: Composed at Marokopa Poukai in 1975, West Coast, North Island, at the request of Te Arikinui Te Atairangikaahu who enjoyed the tune, “Cab Driver”. This tune was made popular by the “Maori Volcanics”, and Sir Howard Morrison and other entertainers of the time.</p> <p><i>For further indepth information regarding this Waiata see Additional Information from Interviews section page 61.</i></p>
<p>Ko Waikato e tuu atu nei Ko Waikato e waiata nei Kei te whakamahara ki ngaa kupu e A ngaa Kiingi Maaori kua mene ki te poo</p> <p>Whakarongo e ngaa iwi e pae nei Uenuku kai-tangata noo mua rawa</p> <p>Ko Ihowa o ngaa Mano he Atua moo inaaiane He taonga horopuu ki ngaa tuupuna Mai te rangi tatuu ki te whenua</p> <p>Kia mau ki te whakapono Kia mau ki te ture e Kia mau ki te aroha</p> <p>Hei aha te aha hei aha te aha e Auee auee Hei aha te aha hei aha te aha e Hei aha te aha e</p>	<p>‘Tis Waikato who stands before you ‘Tis Waikato who sings before you We remember the words Of the Maaori Kings now passed on</p> <p>Listen oh good people gathered here Uenuku the eater of men governed us in the past Now it is Jehovah of the Multitudes, our Lord God A prized heirloom grasped readily by our ancestors Flowing from the heavens to the earth</p> <p>Hold fast to the belief Hold fast to the law Hold fast to love</p> <p>Nothing else matters, nothing else matters Nothing else matters, nothing else matters</p>

(4) E TE IWI E

Composer: Mata Clark

Performed by: Ngaa Uri oTeremoana Rangawhenua

(He Waiata Koakoa)

<p>He Whakamaarama: Ko 'E te iwi e' he waiata whakangahau i titoa e Mata Clark moo te roopuu rangatahi i tuu ki runga i te marae o Turangawaewae i te waa i a raatou.</p> <p>Moo eeteahi atu koorero tirohia te waahanga <i>He Maramara Anoo i Tiipakohia i Ngaa Uiuitanga</i> whaarangi 62.</p>	<p>An Explanation: 'E te Iwi e' is a song composed by Mata Clark. It is a light, entertaining song that she wrote for the Te Pou o Mangataawhiri Youth Group that was formed in the day at Tuurangawaewae Marae. It was written for the youth of Tuurangawaewae Marae during those times.</p> <p><i>For further indepth information regarding this Waiata see Additional Information from Interviews section page 62.</i></p>
<p>E te iwi e, whakarongo ki te manu E puaki nei i waenga moana e</p> <p>Koa koa koa e - tana tangi e Koa koa koa e - tana mihi e Tootooia mai - te waka nei ki uta</p> <p>Ko teenei raa tana tangi - auee te aroha Ko teenei raa tana mihi - auee te aroha ...</p>	<p>Harken oh people, to the call of the bird That resonates from the middle of the sea</p> <p>Be happy, be joyful, be glad - is his call Be happy, be joyful, be glad - is his greeting Haul the canoe to shore</p> <p>'Tis love that echoes in his cry 'Tis love that resounds in his greeting</p>

(5) E NGAA IWI E KUA RERE AO KAPUA

Composer: Teremoana Rangawhenua

Performed by: Ngaa Uri o Teremoana Rangawhenua

(He Waiata moo te Haerenga o Te Puea me Piki Korokii ki Rarotonga)

<p>He Whakamaarama: He mea whakamoohio teenei waiata ki ngaa iwi moo te haerenga o Te Puea raaua ko Piki Korokii ki taawaahi, ki Rarotonga, i ngaa tau o te whaa tekau, ki te tiki i te oranga moo te rangatahi, moo ngaa iwi. Ko te oranga e meatia ake nei, ko te tuuhonohono mai o ngaa iwi o Rarotonga ki te Kiingitanga.</p> <p>Moo eetei atu koorero tirohia te waahanga <i>He Maramara Anoo i Tiipakohia i Ngaa Uiuitanga</i> whaarangi 63.</p>	<p>An Explanation: This song was composed in acknowledgement of Te Puea and Piki Korokii's visit to Rarotonga in the 1940's, for the benefit of the youth and the people. The benefit it refers to is the rekindling and nurturing of the relationship between the people of Rarotonga and the Kiingitanga.</p> <p><i>For further indepth information regarding this Waiata see Additional Information from Interviews section page 63.</i></p>
<p>E ngaa iwi e, kua rere ao kapua A Te Puea me Piki Korokii Ki te tiki i te ora Moo te rangatahi, moo ngaa iwi Haria mai e Mama He ora moo ngaa iwi e Hui e, Taaiki e! Tihei Mauriora!</p> <p>Piki mai, kake mai Homai te waiora ki ahau e tutehua Maharatia raa e ngaa iwi Mihia ngaa wairua, oo koutou tuupuna Kua ara mai nei, e ngaa iwi e Hui e, Taaiki e! Tihei Mauriora!</p> <p>Te Tihi o Moerangi, te puke okiokinga Karioi he maunga, Pirongia he puke Arekahaanara te haaona kaha e Oo koutou tuupuna, wairua e Hui e, Taaiki e! Tihei Mauriora e!</p>	<p>Hear ye people, Te Puea and Piki Korokii have taken to the sky in pursuit of well being For the youth, and for the people Te Puea has taken her For the benefit and unity of all Alas! It is done.</p> <p>Climb hither, ascend hither Give unto me the life giving waters of well being Remember o ye people to acknowledge the spirits of your ancestors Who have now risen on this occasion Heed the breath of life!</p> <p>The hill of departure rests on Te Tihi o Moerangi Yonder stands Karioi and Pirongia Alexandra, a symbol of strength To our forebears now gone Take heed! For it is done!</p>

<p>Karoro uma nui, Te Puke o Tahinga Pukemore, Taupiri, Ngaaruawaahia,</p> <p>Tuurangawaewae, Te Kiingitanga e He whare ariki moo ngaa iwi e Hui e, Taaiki e! Tihei Mauriora! Hi aue hi!</p>	<p>Big breasted are the hills of Te Puke o Tahinga, of Pukemore, of Taupiri</p> <p>At Ngaaruawaahia, at Tuurangawaewae stands the house of royalty, for Kiingitanga belongs to all! Alas! It is done!</p>
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(6) HAERE RAA E HINE PIKITIA ATU RAA

Composer: Teremoana Rangawhenua

Performed by: Ngaa Uri o Teremoana Rangawhenua

(He Waiata anoo moo te Haerenga o Te Puea me Piki Korokii ki Rarotonga)

<p>He Whakamaarama: He waiata whakamihi teenei i te rerenga atu o Piki Korokii ki taawaahi, whaaia ai ngaa tapuwae a toona whaea, a Te Puea. Teenei naa me te waiata a 'E ngaa iwi e', he mea tito i te waa kotahi.</p> <p>Moo eeteahi atu koorero tirohia te waahanga He Maramara Anoo i Tiipakohia i Ngaa Uiuutanga whaarangi 64.</p>	<p>An Explanation: This song acknowledges Piki Korokii's departure overseas, following in the footsteps of her aunt Te Puea. Alongside 'E ngaa iwi e', this too was composed at the same time.</p> <p><i>For further indepth information regarding this Waiata see Additional Information from Interviews section page 64.</i></p>
<p>Ki te tumu ki Hawaiki e ...</p> <p>Haere raa e hine, pikitia atu raa Te ao kapua, te ara o Taawhaki I piki ai ki te rangi, whakaheke atu raa Ki te tumu ki Hawaiki e</p> <p>Haamoa, Hawai'i, Tahiti Te ihi, te tapu, te mana, heoi raa e ngaa iwi e</p> <p>Tahuri mai too kanohi Te Moana nui a Kiwa Waikato te awa, he piko he taniwha Tainui-aa-Whiro e ngunguru mai nei He aroha raa e ngaa iwi e</p> <p>Naau raa, Te Puea i waerea atu raa Te ara i kauria mai ai e ngaa tuupuna Naau raa e te manu Waikato Taniwharau I tiki atu, i whakahoki mai</p> <p>Te tangata hautuu ko Hoturoa Haere mai te toki, haumi e! Hui e, taaiki e!</p>	<p>Descend upon the homeland Hawaiki ...</p> <p>Depart with well wishes as you take flight to the skies - T'was the pathway of Taawhaki Who transcended the heavens, and descended upon the homeland Hawaiki</p> <p>Samoa, Hawai'i, Tahiti Saluted are thou powers of sacredness, prestige and nobility</p> <p>Turn your gaze unto The Great Ocean of Kiwa (the Pacific Ocean) Waikato is the river - at every bend a chief The rumbling of Tainui-aa-Whiro Alas! Tis thy affection.</p> <p>'Twas you, Te Puea, who cleared once more The pathway traversed by our ancestors T'was you, the great bird of Waikato Taniwharau, that travelled forth to fetch the strands of those relationships, and returned them to us.</p> <p>Hoturoa - the commander Proceed, proceed - Pivot the adze! Tis done!</p>

(7) KO TE MEA NUI

Composer: Hauata Hootene

Performed by: Ngaati Hauaa Whanaunga

(He Waiata Aroha)

<p>He Whakamaarama: He mea tito teenei waiata i te taunga o te maauui ki runga ki teetehi o ngaa koroheke o Ngaati Hauaa, a Tama Te Wheeki. Ka tupu te hiahia kia whakahokia ia ki te kainga, aa, naa wai raa, ka hua mai ngeetehi koorero noo Te Paipera Tapu. Ka meatia ngeenei kupu ki teetehi rangi waiata, aa, mahue iho nei ko teenei waiata hei waiatatanga maa te iwi o Ngaati Hauaa.</p> <p>Moo eetehi atu koorero tirohia te waahanga He Maramara Anoo i Tiipakohia i Ngaa Uuitanga whaarangi 64.</p>	<p>An Explanation: This song was composed when one of the elders of Ngaati Hauaa, Tama Te Wheeki, became ill. It was during this time, as the composer considered taking her koroheke home, that some words from the Holy Bible came to her. The words were put to a tune, resulting in a melodious song for Ngaati Hauaa to sing.</p> <p><i>For further indepth information regarding this Waiata see Additional Information from Interviews section page 64.</i></p>
<p>Ko te mea nui ko te aroha E kii ana te Paipera Whakaponu me te tuumanako I ngaa waa katoa</p> <p>Koia too taatou piringa Paatuki atu ki a Ihowa Ngaa mamae peehi nei i te tinana Maana hei kauparetia</p> <p>Ngaa mate mihia, tangihia Kua tuuhono i teenei raa Ngaa iwi e pae nei Ki runga i teenei marae.</p>	<p>The greatest thing is love As the Bible says So too faith and hope At all times</p> <p>God is our saviour Send unto him The burdens that oppress us For he will divert and appease all</p> <p>Let us acknowledge and farewell those who have passed this day In unity and togetherness, here, on this marae.</p>

(8) ANOO TE PAI

Composer: Paturihi Tuuhakaraina

Performed by: Ngaa Whanaunga o Ngaati Hauaa

(He Waiata Tohutohu Aroha)

<p>He Whakamaarama: Noo te hinganga o te hoa rangatira o Paturihi Tuhakaraina puea mai ai ngaa kupu ki teenei titonga oona. Heoi anoo raa, noo te huritau o toona hoa rangatira ka waiatatia te waiata nei.</p> <p>Ahu mai ai ngaa kupu i te Paipera Tapu, me te moohio anoo hoki he iwi whakapono a Ngaati Hauaa. Noo reira, kua noho mai ngeenei kupu hei whakataukii ki te nui o Hauaa, ka mutu, he oohaakii tonu kia whaia ko ngaa whakahau o roto i ngeenei kupu.</p> <p>Moo eeteahi atu koorero tirohia te waahanga He Maramara Anoo i Tiipakohia i Ngaa Uuitanga whaarangi 64.</p>	<p>An Explanation: The lyrics to this song came about at the passing of Paturihi Tuhakaraina's husband. It wasn't until his unveiling however that the song was sung.</p> <p>The words are taken from the Holy Bible, and they are only fitting for the people of Ngaati Hauaa - being a people of faith. They have become proverbial sayings to the people of Ngaati Hauaa, encouraging one and all to abide by the Living Word.</p> <p><i>For further indepth information regarding this Waiata see Additional Information from Interviews section page 64.</i></p>
<p>Hei ora moo ake tonu e</p> <p>Anoo te pai, te aahuareka e Te nohonga o ngaa teeina O ngaa tuaakana, kotahi ana raa I runga i te ara pai</p> <p>Kei te toomairangi o Heremona e Ki te maunga o Hiiona</p> <p>I whakahautia te kupu a Te Atua Hei ora moo ake tonu e.</p>	<p>Even life for evermore</p> <p>Behold, how good and how pleasant it is For brethren to dwell together In unity, upon the pathway of goodness</p> <p>It is as the dew of Hermon Descending upon Mount Zion</p> <p>For there the Lord commanded blessing, Even life for evermore.</p>

(9) TUU AKE AU

Composer: Paturihi Tuuhakaraina

Performed by: Ngaa Whanaunga o Ngaati Hauaa

(He Waiata Aroha)

<p>He Whakamaarama: Koinei te titonga matua o Paturihi Tuhakaraina moo toona hoa rangatira. He huarahi teenei moona hei whakamauru noa i toona mamae. He ahakoa raa, ko te taunga tonu teenaa o te ngaakau i tana moohio, kua maarire kau noa te nohoanga o toona makau i te maarire o Te Atua.</p> <p>Moo eetehi atu koorero tirohia te waahanga He Maramara Anoo i Tiipakohia i Ngaa Uiuitanga whaarangi 65.</p>	<p>An Explanation: This composition is said to be the main composition written by Paturihi Tuhakaraina, for her husband. It is also said that this was her 'release' - to help ease the pain, all the while, being at ease with the fact that he has now settled in the serenity of God.</p> <p><i>For further indepth information regarding this Waiata see Additional Information from Interviews section page 65.</i></p>
<p>Me kite-aa-wairua</p> <p>Tuu ake au ki teenei marae e Kua ngaro koe e te tau Maa wai raa koe e tiki atu e Maa taku aroha e</p> <p>Waiho ake ko te mamaetanga e E kore nei e mutu i ahau Me peewhea raa taaua e piri ai Me kite-aa-wairua</p> <p>Moe mai raa koe i too moenga roa I roto i too iwi e Kua ngaro atu koe ki te Atua Ki reira koe noho ai</p> <p>Waiho ake ko te mamaetanga e E kore nei e mutu i ahau Me peewhea raa taaua e piri ai Me kite-aa-wairua Me kite-aa-wairua Hi aue hi!</p>	<p>In spirit, we shall.</p> <p>As I take my place on this marae My love, you are nowhere to be found Who is it that will fetch you? It will be my love</p> <p>You leave behind the pain and sorrow That will never cease within How will we ever be re-united In spirit, we shall</p> <p>May you rest easy in your long sleep Amongst your people For you have now departed to be with God And so, you remain there</p> <p>You leave behind the pain and sorrow That will never cease within How will we ever be re-united In spirit, we shall. In spirit, we shall. 'Tis done!</p>

(10) TE MAURI O TE PUUAHA

Composer: Te Puuaha o Waikato Kapa Haka

Performed by: Ngaa Whanaunga noo Te Puuaha o Waikato

(He Waiata Whakakaha i te Tangata)

<p>He Whakamaarama: Naa ngaa tamariki tonu o Te Kapa Haka o Te Puuaha o Waikato teenei waiata i tito moo ngaa whakataetae kapa haka o Tainui Waka i te tau 2006. Pua mai ai ngaa kupu i a raatou ka tau atu ki te tahatika o te awa o Waikato, waihoki, ka aapiti atu i ngaa kupu ki te waiata 'For God So Loved the World'.</p> <p>Moo eeteahi atu koorero tirohia te waahanga He Maramara Anoo i Tiipakohia i Ngaa Uiuitanga whaarangi 66.</p>	<p>An Explanation: The actual composers of this song were the youth of Te Puuaha o Waikato Kapa Haka. The cultural group needed a choral to sing at the Tainui Waka Kapa Haka Festival in 2006, so they took to the riverside, drawing on inspiration from the Waikato River, thus resulting in this harmonious melody to the tune of 'For God So Loved the World'.</p> <p><i>For further indepth information regarding this Waiata see Additional Information from Interviews section page 66.</i></p>
<p>He tuu teenei ki mua i too aroaro Ko ngaa waihotanga aa raatou maa hei aarahi- whakarongo ki te reo e tangi nei Ka mau te ia o te whakaaro Ka puu te ruha, ka hao te rangatahi Ko te mauri o Te Puuaha o Waikato</p> <p>Korooria ki a koe e te Atua Naau te waiora whakatau Ahakoa ngaa piki ngaa heke Me ngaa taumahatanga o te ao hurihuri ka hoki ki te mauri Ko Te Puuaha o Waikato</p> <p>Whakatata mai ki te wairua mahana O Te Puuaha o Waikato Ko te wai e iti nei i a taatou katoa Ko awa Waikato Korooria ki a koe e te Atua Naau te waiora whakatau Ahakoa ngaa piki ngaa heke</p>	<p>Here we stand in your presence Guided by the values left unto us Harken to our cry As we are reminded of the saying "The old net is set aside and the new net goes fishing" Tis the life essence of Te Puuaha o Waikato</p> <p>Glory to you oh God For you are the healing power In triumph and failure And the burdens of this changing world We can always return to the life essence of Te Puuaha o Waikato</p> <p>Close in on the warm spirit of Te Puuaha o Waikato For it is the waters of the Waikato River that bring us together Glory to you oh God For you are the healing power In triumph and failure</p>

<p>Me ngaa taumahatanga O te ao hurihuri ka hoki ki te mauri Ko Te Puuaha o Waikato Ko Te Puuaha o Waikato Auee ...</p>	<p>And the burdens of this changing world We can always return to the life essence of Te Puuaha o Waikato Te Puuaha o Waikato Alas ...</p>
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(11) KO NGAA TAI E RUA

Composer: Pumi Taituha

Performed by: Ngaa Whanaunga noo Te Puuaha o Waikato

(He Waiata Whakanui Tangata)

<p>He Whakamaarama: He mea tuku ngeenei kupu ki a Sylvia Clarke e teetehi ruuruhi, i ngaa tau ki muri i teetehi poukai. Heoi, naa Pumi Taituha ngaa kupu, aa, naa Sylvia Clarke i whakaara ake kia puea mai ai teetehi waiata. E koorero ana te waiata nei moo te maareikura, moo Reituu, moo Te Puea raaua ko Taa Apirana Ngata, otiraa, ngaa koorero ake o Ngaa Tai E Rua. Moo eetehi atu koorero tirohia te waahanga He Maramara Anoo i Tiipakohia i Ngaa Uiuitanga whaarangi 66.</p>	<p>An Explanation: These words were composed by Pumi Taituha, however, it wasn't until at a Poukai that they were passed on to Sylvia Clark, who then brought them to life. It talks of the many attributes of Ngaa Tai E Rua, including links to Reituu, Te Puea and Sir Apirana Ngata. <i>For further indepth information regarding this Waiata see Additional Information from Interviews section page 66.</i></p>
<p>Ko Ngaa Tai e Rua e . . . Te Puea e kui, ko Te Tai Hauaauru Te tumu o te waka e E Koro Apirana, ko Te Tairaawhiti I honoa kua puaawai Tomokia atu raa, ki roto i ngaa kupu Ki roto i ngaa tongi e Te kaupapatanga ake, he tai mihi tangata Ko Ngaa Tai e Rua e I te tau kotahi mano, e iwa rau E whaa tekau maa whitu Tukua te aroha ki Te Taitokerau, ki Te Tihi o Tainui Reituu te wahine, wahine rangatira i roto o Ngaa Puhi e Tuu atu Reituu, karanga ki te iwi, ko te tari o te ora e</p>	<p>Tis the two tides, Ngaa Tai e Rua Princess Te Puea, hailing from the west The mooring post of the canoe Sir Apirana, hailing from the east Joined together, and bringing into fruition Delving into the depths of their words And proverbial sayings To the realisation, 'tis a tide of greetings 'Tis Ngaa Tai e Rua The year was 1947 A message of love sent to the people of the North, the upper most reaches of Tainui influence and connection Reituu it was, noble woman within Ngaa Puhi Stand oh Reituu, welcome your people and offer them hospitality</p>

<p>Taiporutu Kukutai, ngaa wawata a te iwi Tiimatahia e Te Puea</p> <p>I roto i te pono, ka tuu he pou atua, he pou tangata, he puna kai Haapaingia e Tuura ki raro i ngaa tikanga me te rangimaarie</p> <p>Ka tuu a Tuura hei pou herenga waka ki runga o Taamaki e</p> <p>Ko Ngaa Tai e Rua, te aroha ki te iwi, ki ngaa tuupuna e Whakahaua raa te ihi me te mana ki raro i ngaa tikanga</p> <p>Rua tekau maa iwa, Hepetema te marama, too rima tekau tau e Ko Ngaa Tai e Rua, he tai mihi tangata ki te iti me te rahi e Ko Ngaa Tai e Rua, he tai mihi tangata ki te iti me te rahi e Hi! Hi! Hi Ha! Hi!</p>	<p>Taiporutu Kukutai, with the aspirations of the people - initiating the concept</p> <p>Alongside Te Puea - with true sincerity, a divine pillar, a pillar of support, a nurturing well-spring was established</p> <p>In accordance with the values and customs it was upheld by Tuura Tis Tuura who stands as a pillar of strength and unity in Auckland</p> <p>Tis Ngaa Tai e Rua, adorned with love and affection for the people, and for the ancestors - imparted with essential force and authority according to our customary values</p> <p>On the 29th day of September You celebrated your 50th year 'Tis Ngaa Tai e Rua, a tide of greeting to one and all 'Tis Ngaa Tai e Rua, a tide of greeting to our esteemed ones, to our noble ones Hi! Hi! Hi Ha Hi!</p>
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(12) E NOHO TUUHEITIA

Composer: Te Puea Heerangi

Performed by: Te Kura Kaupapa Maaori o Bernard Fergusson, Te Wharekura o Raakaumangamanga, Te Wharekura o Ngaa Taiaatea, Te Wharekura o Te Rau Aroha, Tai Waananga

(He Waiata Whakanui Tangata, Whakanui Whenua)

He Whakamaarama:

He mea tito teenei naa Te Puea hei whakanui i toona huaanga, i a Kiingi Te Rata, i noohia te toroona tapu mai te tau 1912 ki te tau 1933.

Waiatatia ai teenei naa i te whakatuwheratanga o te whare o Mahinaarangi i te tau 1929. E ai ki teetehi anoo koorero, naa Teremoana Rangawhenua teenei i whakakupu i a ia ka noho hei kaituhituhi ki a Te Puea. Kei te raarangi tuatahi, huaina mai te ingoa o te Kiingi, naa wai raa ka whai atu ko tana tama a Kiingi Korokii, heke iho ki tana mokopuna ki a Te Atairangikaahu, aa, i naaiane kua tau ki runga ki a Kiingi Tuuheitia.

He mea aapiti ngeetehi kupu i a Te Marae Paki raaua ko Tata Te Aira Muru i ngaa tau tiimatanga o te waru tekau naa runga i ngaa haerenga o Te Arikinui Te Atairangikaahu ki taawaahi. Mahue ake ko ngaa kupu 'Moo Te Kiingitanga' kia tuituia mai ko ngaa iwi o te ao i roto i ngaa kupu 'Moo Te Ao Katoa'.

He kupu atu anoo:

Noo naa tata nei whakatakotohia ai te whakaaro kia hoki anoo ki ngaa kupu tuuturu o te waiata nei, araa "moo te Kiingitanga". E tautoko ana a Waikato Tainui, aa ko te inoi kia peeraa te waiatatia e te hunga whakamahi i teenei rauemi.

Moo eetehi atu koorero tirohia te waahanga **He Maramara Anoo i Tiipakohia i Ngaa Uuitanga** whaarangi 68.

An Explanation:

Composed by Princess Te Puea in salute of her cousin, Te Rata, who was King from 1912 – 1933.

It was performed and sung at the opening of Mahinaarangi Meeting House in 1929. According to one account, the song was written by Teremoana Rangawhenua, who was, at the time a scribe for Princess Te Puea Heerangi. In the first line, the King was addressed by name – when his son Korokii and granddaughter Te Atairangikaahu succeeded him, the name changed accordingly. Now we address the current King Tuuheitia.

During the early 1980s and due to the travels and overseas trips that Te Arikinui Te Atairangikaahu was undertaking, additional words were provided by Te Marae Paki and Tata Te Aira Muru. The words "Te Ao Katoa" were added to include "the whole world" and replaced "moo te Kiingitanga" or "for the King Movement".

NB:

There has recently been a call to return to using the original words "moo te Kiingitanga". Waikato Tainui are in support of this request and ask that the users of this resource give consideration.

*For further indepth information regarding this Waiata see **Additional Information from Interviews** section page 68.*

<p>E noho Tuuheitia te hiiri o Waikato E huri too kanoahi ki Te Hauaaaru Ngaa tai e ngunguru i waho Te Aakau Auee hai auee! Auee hai auee!</p> <p>Too pikitanga ko te ao o te rangi Too heketanga ko Karioi maunga Too hoenga waka ko Whaaingaroa Auee hai auee! Auee hai auee!</p> <p>Takahia atu raa te moana i Aotea Kia whatiwhati koe i te hua o te miro Te Tihi o Moerangi te puke okiokinga Auee hai auee! Auee hai auee!</p> <p>Piua oo mata ki Kaawhia moana Ki Kaawhia kai, ki Kaawhia tangata Ko te kupu teenaa a oo tuupuna Auee hai auee! Auee hai auee!</p> <p>E huri too kanoahi ki Pirongia maunga Ki Te Rohe Pootae, ki Arekahaanara Ko te haaona kaha o te runga runga rawa Auee hai auee! Auee hai auee!</p> <p>Paakia oo ringa ki Te Kauhanganui Te Paki o Matariki ngaa whakaoati Ko Keemureti raa toona oko horoi Auee hai auee! Auee hai auee!</p> <p>E tuu too wae ki Te Kei o Tainui Teenei too hoe ko Te Tekau Maa Rua Ngaa tai e marino i waho o Kaarewa Auee hai auee! Auee hai auee!</p> <p>E hoe too waka ki Ngaaruawaahia Tuurangawaewae moo te Kiingitanga¹ Te tongi whakamutunga a Matutaaera Auee hai auee! Hi auee! Auee hai auee!</p> <p>Taairi te aroha i a ha ha! Toro mai oo ringa me aroha taaua Auee! Hikitia! Auee! Hapainga! Auee hai auee! Hi auee! Auee hai auee!</p>	<p>Remain o Tuuheitia, as the symbol of Waikato - turn your gaze to the west To the tides crashing onto the shores of Te Aakau</p> <p>Your ascent is unto the heavens themselves From whence you descend to the summit of Karioi Then to Whaaingaroa, the paddling place of canoes</p> <p>Traverse the ocean to Aotea And on shore pick the berries of the Miro tree There also is Moerangi, the place of the departed</p> <p>Now cast your eyes to the seas at Kaawhia Kaawhia of abundant food and many people - thus said your ancestors</p> <p>Turn your gaze to Pirongia mountain To the King Country, to Alexandra A symbol of strength from above</p> <p>Celebrate and embrace the Kauhanganui Te Paki o Matariki the pledge made Cambridge is his Wash bowl of Sorrows</p> <p>Then rest your foot at “The stern of Tainui” This is your paddle Te Tekau Maa Rua The calm tides beyond Kaarewa</p> <p>Now paddle your canoe to Ngaaruawaahia Tuurangawaewae belongs to the King movement¹ – such were the final words of Matutaaera (King Taawhiao) Let love reign! Hold out your arms so that we might embrace Alas! Uplift! Alas! Support!</p>
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¹ Replaced the words “moo te ao katoa” / “belongs to the whole world”.

(13) ME WEHI KIA IHOWA

Composer: Haarata Tuupaea and other Waikato Kaumaatua

Performed by: Te Taikura o Waikato Taniwharau

(He Waiata Whakanui Tangata)

<p>He Whakamaarama: E kiia ana te koorero i titoa teenei waiata moo te whakatuwheratanga o Waiwhetuu Marae ki Te Whanganui-aa-Tara i te tau 1960, e Haarata Tuupaea me ngaa kaumaatua o Tuurangawaewae. Ko ngaa kupu tuuturu ko "Puketapu e te Tau", hei whakanui i te rangatira o taua marae i teeraa waa, i a Ihaaia Puketapu² (te matua o Kara). Naa te roopuu rangatahi o Te Pou o Mangataawhiri i waiata.³</p> <p>Moo eeteahi atu koorero tirohia te waahanga He Maramara Anoo i Tiipakohia i Ngaa Uuiitanga whaarangi 69.</p> <p>.</p>	<p>An Explanation: This song is said to have been written to acknowledge the opening of the Waiwhetuu Marae in Wellington in 1960 by a collection of Kaumaatua from Tuurangawaewae Marae, including Haarata Tuupaea and others. The original words, 'PUKETAPU E TE TAU' acknowledged Ihaaia Puketapu² (Kara's father), the rangatira of the Marae at the time, and it was performed by the Te Pou o Mangataawhiri Youth Club.³</p> <p><i>For further indepth information regarding this Waiata see Additional Information from Interviews section page 69.</i></p>
<p>Me wehi ki a Ihowa, ki Te Arikinui Koia nei te take o te oranga Maana e arataki, aa, tutuki noa Ngaa mahi pono o teenei raa</p> <p>Puketapu e te tau, naau te poowhiri Paarawa i te aroha, tuki ana te manawa Ko te ara whanaunga, mai oo taatou tuupuna Kua tutuki nei i teenei raa</p> <p>Me mihi, me tangi ngaa mate tuatini Me te Hokowhitu Toa, i hinga ki te pakanga Ngaa uri tuuturu o ngaa waka e tau nei Moe mai tawhiti paamamao</p>	<p>Offerings and salutations to God Almighty For he is the foundation of life He shall guide us in righteousness and faith throughout this day</p> <p>T'was your welcome, dear Puketapu That stirred the heart with love A close connection made to our kin, from the time of our ancestors, A bond that has remained to this day</p> <p>Let us pay homage to those who have passed on, and acknowledge the many who fell in war - the true heirs of the ancestral canoes gathered here - sleep on in sanctity afar</p>

² www.atiawa.com/marae_history.htm.

³ Graham, Te Reo o Waikato., *Waiata Project 2017 Interview*, 10/07/16, Rima Eka, Ngaruawaahia.
Naaera, Awhi., *Waiata Project 2017 Interview*, 10/07/16, Rima Eka, Ngaruawaahia.

<p> Teena raa koutou ngaa waka e tau nei Aotea, Kurahaupoo, Maataatua, Tokomaru e Horouta, Te Arawa, Taakitimu Ngaatokimatawhaorua Tainui e mihi atu nei – kia ora raa Tainui e mihi atu nei – kia ora raa Tahi, rua, toru, whaa, hi auee hi! </p>	<p> Greetings to all gathered here Aotea, Kurahaupoo, Maataatua, Tokomaru, Horouta, Te Arawa, Taakitimu Ngaatokimatawhaorua We, Tainui, greet you, we, Tainui, salute you - One, two, three, four, hi auee hi! </p>
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(14) KIINGI TAAWHIAO

Composer: Pumi Taituha

Performed by: Te Taikura o Waikato Taniwharau

(He Waiata moo Te Kiingitanga)

<p>He Whakamaarama: Naa Pumi Taituha me ngeetehi o ngaa Kaumaatua o Tuurangawaewae o taua waa teenei waiata i tuhi.</p> <p>I tuhia i a raatou e waananga ana i roto o Pare Waikato moo teetehi kaupapa nui i Tuurangawaewae.⁴</p> <p>Moo eetehi atu koorero tirohia te waahanga He Maramara Anoo i Tiipakohia i Ngaa Uiuitanga whaarangi 70.</p>	<p>An Explanation: Pumi Taituha composed this song with several other Kaumaatua of Tuurangawaewae (Marae) at the time.</p> <p>It was written during a Waananga that was held at Pare Waikato for an event that was to take place at Tuurangawaewae (Marae).⁴</p> <p><i>For further indepth information regarding this Waiata see Additional Information from Interviews section page 70.</i></p>
<p>Te rangiaawhiowhio aaniwaniwa Tihei mauri ora e ngaa iwi Ngaa mana tapu o te motu Taa koutou mokopuna Tuuheitia E mihi nei ki a koutou katoa</p> <p>Kiingi Taawhiao - e koro e Maranga mai raa, anga mai nei Kei ngaa whakatekau whakawairuatanga raa Ngaa tuumanako, ngaa poouri nui</p> <p>Uenuku horahia te whenua Maaramatanga mo te pani rawakore Uenuku karakia too karakia Te rangiaawhiowhio aaniwaniwa</p> <p>E te Kiingi e - Tuuheitia Ngaa hoonore nui tuku iho Kei roto, kei oo ringaringa Wairua ora o Te Atua</p>	<p>Encircled Life Within Behold there is life, ye people To all esteemed powers of the nation 'Tis your grandson Tuuheitia That greets you all</p> <p>Oh sir, King Taawhiao Arise and take heed! For we give a tenth of our offerings to the spirits above - in hope, and in sadness</p> <p>'Tis Uenuku who spreads throughout the land - enlightenment unto the bereaved and the destitute – 'tis Uenuku who offers his prayers - encircled with life</p> <p>King Tuuheitia Honour in thy name Behold, in the palm of your hands the living spirit of God Almighty</p>

⁴ Takerei, Mamae., *Waiata Project 2017 Interview*, 08/10/16, Waahi Pa Maraе, Huntly.

<p>Uenuku horahia te whenua Maaramatanga mo te pani rawakore Uenuku karakia too karakia Te rangiaawhiowhio aaniwaniwa Te rangiaawhiowhio aaniwaniwa</p>	<p>'Tis Uenuku who spreads throughout the land - enlightenment unto the bereaved and the destitute – 'tis Uenuku who offers his prayers - encircled with life.</p>
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(15) NGAA PUTIPUTI O NGAA MARAE

Composer: Pumi Taituha

Performed by: Te Taikura o Waikato Taniwharau

(He Waiata Whakanui i Ngaa Ruuruhi o Ngaa Rauna Poukai)

<p>He Whakamaarama: He whakamihi teenei i ngaa ruuruhi o ngaa marae 'Rauna Poukai' kua ngaro nei i te tirohanga kanohi - mai i Paaraawera kei tua iti atu i Kihikihi, ki ngeeraa noo runga ana mai o Ookapu, i te moana o Aotea.⁵</p> <p>He mea ako teenei e te rourou iti a haere o taua waa, ka mutu, i waiatatia tuatahitia e ngaa ruuruhi i te poukai o Paaraawera.⁶</p> <p>Moo eetei atu koorero tirohia te waahanga He Maramara Anoo i Tiipakohia i Ngaa Uuitanga whaarangi 71.</p>	<p>An Explanation: The composer pays tribute in this song to the many 'ruuruhi' who have passed on from through out the 'Poukai Round' Marae - from Paaraawera near Kihikihi to Ookapu at Aotea Harbour.⁵</p> <p>This song was also learnt by those who attended the Poukai rounds at the time, and was first sung at Paaraawera Marae by Nanny Piko Munroe and Nana Hera Haunui, to name a few.⁶</p> <p><i>For further indepth information regarding this Waiata see Additional Information from Interviews section page 71.</i></p>
<p>AUEE AUEE NGAA PUTIPUTI O NGAA MARAE</p> <p>Tirotiro kau ana kei whea raa koutou Ngaa kanohi ora kua ngaro Kua riro ki tawhiti nui, ki paamamao Ngaa putiputi o ngaa marae</p> <p>Paaraawera, Oowairaka, Ngaati Raukawa Teenaa koutou e mihi mai nei Ki te iwi kua moe i te urunga Ngaa putiputi o ngaa marae</p> <p>Moana Kahakore e ngunguru nei He tai mihi tangata Ki te tini, ki te mano, auee te aroha Moo ngaa putiputi o ngaa marae.</p>	<p>Alas, the true flowers of our marae</p> <p>As I look around, I find myself in search of those who are no longer here They now rest at a distance, far away For you, the true flowers of our marae</p> <p>At Paaraawera, at Oowairaka We salute you Ngaati Raukawa and the salutations bestowed upon those who now sleep - the true flowers of our marae</p> <p>'Tis the rumbling of the listless sea A tide carrying the accolades to our many loved ones For the true flowers of our marae.</p>

⁵ Takerei, Mamae., *Waiata Project 2017 Interview*, 08/10/16, Waahi Pa Marae, Huntly.

⁶ Haunui, Herangimakanga., *Waiata Project 2017 Interview*, 17/07/16, Te Whakakitenga o Waikato Chambers, Hopuhopu, Ngaaruawaahia.

<p>Ngaati Hikairo kia kaha, kia toa Waipapa te marae, mihia Te kaupapa kua takoto noo ngaa tuupuna Moo nga putiputi o ngaa marae</p> <p>Te Tumu o te waka, Te Hauaauru Auaukiterangi e koro e Poowhiritia too mokopuna a Kiingi Tuuheitia Me ngaa putiputi o ngaa marae</p> <p>Aotea, Te Moananui-a-Kiwa I hoea mai nei e ngaa tuupuna Karanga raa Te Pou Atua ki te Kiingi e Me ngaa putiputi o ngaa marae</p> <p>Te taumata o te iwi, o te ao katoa Tuurangawaewae e whakaahua nei Taaheretikitiki, Te Rangatahi Tuumanako ki te Atua Auee auee Taatahiora te waka hou e</p> <p>Moo te Kiingi Moo te Kiingi Hoea te waka, hoea te waka hi!</p>	<p>May you, Ngaati Hikairo, be brave and strong - saluted are you, Waipapa, for upholding the 'purpose' of these gatherings For the true flowers of our marae</p> <p>The mooring post of the canoe rests in the west - oh Sir, Auaukiterangi Welcome your descendant King Tuuheitia And the true flowers of our marae</p> <p>To Aotea, The Great Ocean of Kiwa (Pacific Ocean/Tasman Sea) Navigated by our ancestors 'Tis a divine pillar that calls unto the King And the true flowers of our marae</p> <p>Perched are we, at Tuurangawaewae For the people, for the world With Taaheretikitiki, Te Rangatahi Tuumanako ki te Atua And now Taatahiora - the newest addition to the groups of canoes.</p> <p>For the King, for the King! Paddle the canoe, paddle the canoe, hi!</p>
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(16) TAINUI WAKA KARANGA

Composer: Pumi Taituha

Performed by: Te Taikura o Waikato Taniwharau

(He Waiata Whakanui i ngaa Tangata o Te Motu)

<p>He Whakamaarama: Titoa ai teenei waiata moo teetehi hui nui whakaharahara i tuu ki Te Haika o Tainui, i te raawhiti.⁷ He mea whakanui teenei i ngaa hononga o runga o Tainui ki ngeeraa o runga o ngaa waka o ngaa roherohenga o teenei takahanga whenua.</p> <p>Moo eetehi atu koorero tirohia te waahanga He Maramara Anoo i Tiipakohia i Ngaa Uiuitanga whaarangi 72.</p>	<p>An Explanation: This song was composed for an auspicious occasion that took place at Te Haika o Tainui (the anchor stone of Tainui), on the East Coast.⁷</p> <p>It acknowledges the links between Tainui and the various Waka, as the contingent journeys to their destination.</p> <p><i>For further indepth information regarding this Waiata see Additional Information from Interviews section page 72.</i></p>
<p>Auee auee Tainui waka, karanga</p> <p>Mihi mai e ngaa iwi, ngaa mana, ngaa tapu Ngaa uri o raatou kua wehe ki te poo Kua wehe ki te poo</p> <p>Papaki kau ana ngaa tai e ngunguru Riporipo ngaa kupu mai Hawaiki nui Mai Hawaiki nui</p> <p>Maataatua kia hiwa, Maanuka Tuutahi Ngaa uri o te kohu, Tuuhoe Pootiki Tuuhoe Pootiki</p> <p>Horouta waka tapu, maunga Hikurangi Te Kani a Takirau, mihi mai raa e Mihi mai raa e</p> <p>Tauira whakataua, Apanui e koro Hora nei ngaa kaupapa, karanga te raa Karanga te raa.</p>	<p>Heed the call of Tainui</p> <p>Greetings to all, esteemed ones, noble ones to all descendants of those who have passed</p> <p>Crashing are the rumbling tides Whose ripples carry the stories from Hawaiki</p> <p>Be alert Maataatua waka, from Te Maanuka Tuutahi The children of the mist, 'tis Ngaai Tuuhoe</p> <p>Horouta is the sacred canoe, Hikurangi is the mountain, Te Kani a Takirau is the chief, we greet you (Ngaati Porou)</p> <p>Moored is Tauira, Apanui the ancestor Laid out is the agenda for the day, salutations to all.</p>

⁷ Haunui, Herangimakanga, *Waiata Project 2017 Interview*, 17/07/16, Te Whakakitenga o Waikato Chambers, Hopuhopu, Ngaaruawaahia.

<p>Tooia Nukutere, mihi mai Whakatoohia Toorere e kui, auee te aroha Auee te aroha</p> <p>Te Arawa Pikiao, te ure taarewa Anei too mokopuna, a Kiingi Tuuheitia, Kiingi Tuuheitia</p> <p>Ngaa waka e whitu, hoea mai Hawaiki Hoea mai Te Moana nui a Kiwa e Nui a Kiwa e</p> <p>Kua hora te marino Kua whakapapa pounamu Tere kaarohirohi aa wairua e Aa wairua e</p> <p>Auee auee Tainui Waka, karanga.</p>	<p>Haul Nukutere, greetings Te Whakatoohia Tis Toorere, how love abounds within</p> <p>To Te Arawa, 'tis the male lineage from Pikiao Here is thy descendant, King Tuuheitia</p> <p>Tis the great canoes that sailed from Hawaiki Navigating The Great Ocean of Kiwa</p> <p>The calm is widespread The ocean glistens like greenstone, and the shimmer of summer dances across our pathway 'Tis a spiritual blessing</p> <p>Heed the call of Tainui.</p>
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(17) RERENGA WAIRUA

Composer: Pumi Taituha

Performed by: Te Taikura o Waikato Taniwharau

(He Waiata Whakanui i ngaa Tangata o Tainui me Te Taitokerau)

<p>He Whakamaarama: E ai ki te koorero, i titoa teenei waiata i te waa i kotahi atu teetehi tira ki roto o Te Taitokerau. He mea whakanui teenei waiata i ngaa taatai hononga o ngaa iwi o Ueoneone raaua ko Reituu.^{8,9,10.}</p> <p>Moo eetehi atu koorero tirohia te waahanga He Maramara Anoo i Tiipakohia i Ngaa Uiuitanga whaarangi 73.</p>	<p>An Explanation: It is said this song was composed during a trip to the far north. It talks of the bond between the tribes of the north and Tainui, through the unity of Ueoneone and Reituu.^{8,9,10.}</p> <p><i>For further indepth information regarding this Waiata see Additional Information from Interviews section page 73.</i></p>
<p>Noo Te Aupouri, Ngaa Puhi nui tonu e</p> <p>Rerenga wairua teenaa whakarongo mai Papaki tuu ana ngaa tai o Te Tokerau Ueoneone raa he tangata rangatira e Noo Te Aupouri, Ngaa Puhi nui tonu e</p> <p>Taku ara, taku mana, he wahine whakatihi Reituu te wahine noo Tainui waka e Naana i maarena ko Ueoneone e Ka puta ka ora taatou ngaa uri e</p> <p>Toro mai too ringa kia hariruu te aroha E koro, e Ue, teenei too mokopuna Te Kiingi Maaori, te pouhere o ngaa waka e Ko te Mana Motuhake Noo ngaa tuupuna e.</p>	<p>Descendant of Te Aupouri, and of the Ngaa Puhi tribes</p> <p>Harken oh spirits of Te Reinga Crashing are the tides in the north Hail great chief Ueoneone Descendant of Te Aupouri, and of the Ngaa Puhi tribes</p> <p>My path, my pride is by way of a high-ranking woman named Reituu of Tainui descent 'Twas she who married Ueoneone Hence all of us, their offspring, their lineage</p> <p>Extended arms are open, welcomed with love - oh sir, Ue, here is your descendant King Tuuheitia, unifier of canoes Given unto him the Supreme Authority of his ancestors.</p>

⁸ Haunui, Herangimakanga., *Waiata Project 2017 Interview*, 17/07/16, Te Whakakitenga o Waikato Chambers, Hopuhopu, Ngaaruawaahia.

⁹ Takerei, Mamae., *Waiata Project 2017 Interview*, 08/10/16, Waahi Pa Marae, Huntly.

¹⁰ Taua, Te Waarena., *Waiata Project 2017 Interview*, 17/09/15, Puketaapapa, Te Ihu o Mataaoho, Mangere.

<p>Noo reira e te iwi, kua mutu raa ngaa mihi Aku tangi koorero, aku tangi tiikapakapa Noho iho e koro e Ue, e taku ara Ngaa manaakitanga a te runga runga rawa e</p>	<p>It is here oh people that I end my acknowledgements, my farewells and plaintive cries Rest on oh Sir Ue, my connection to the north - God bless you all</p>
<p>Kua huri taku tira ki taku whenua tupu Kua hora te marino, kua tupu te aroha Teeraa te waa ka tuutaki koe ki runga O Tuurangawaewae, ki roto o Waikato e.</p>	<p>We now return to our homeland The calm is widespread, love has blossomed Until we meet again on Tuurangawaewae, in Waikato (Farewell).</p>

(18) HE AHA KEI TAKU UMA

Composers: Maarama Motutara and Tata Te Aira Muru

Performed by: Te Kura Kaupapa Maaori o Bernard Fergusson, Te Wharekura o Raakaumangamanga, Te Wharekura o Ngaa Taiaatea, Te Wharekura o Te Rau Aroha, Tai Waananga

(He Waiata Aroha)

<p>He Whakamaarama: E aii ki teetehi koorero naa Maarama Motutara raaua ko Tata Te Aira Muru te waiata nei i tito. He whanaunga tata raaua noo te hapuu o Ngaati Naho, Waikato.¹¹ E aii ki ngaa koorero i tuingia taua waiata moo te tuupuna whaaea o Maarama, moo Hera Astle i mate i te tau 1928.</p> <p>Moo eetehi atu koorero tirohia te waahanga He Maramara Anoo i Tiipakohia i Ngaa Uiuitanga whaarangi 75.</p>	<p>An Explanation: According to one account this waiata was composed by Maarama Motutara and Tata Te Aira Muru, both first cousins from the hapuu of Ngaati Naho, Waikato.¹¹ It is said to be written for Maarama's Grandmother, Hera Motutara Astle who passed away in 1928.¹²</p> <p><i>For further indepth information regarding this Waiata see Additional Information from Interviews section page 75.</i></p>
<p>He aha kei taku uma e tuki nei ka mamae He aroha pea ki te tau Ka momotu ki tawhiti e</p> <p>Auee te aroha, auee te mamae E peehi kino iho nei I ngaa mookai kiri e</p> <p>E oho rangatahi, maranga mai Haapainga too iwi e Kia kaha, kia toa, kia manawanui Ake ake kia kaha e</p> <p>Auee te aroha, auee te mamae E peehi kino iho nei I ngaa mookai kiri e.</p>	<p>What is it that painfully beats against my chest? Could it be that of love for my sweetheart who has gone afar?</p> <p>Alas, the unceasing pain and grief that oppresses me I am bereft</p> <p>Rise up oh youth To assist your people Be strong, be brave, be passionate Forever more</p> <p>Alas, the unceasing pain and grief that oppresses me I am bereft.</p>

¹¹ Kihī, Kirimaaku., *Waiata Project 2017 Interviews*, 14/09/16 & 31/10/16, Huntly.

¹² Smith, Margaret., *Waiata Project 2017 Interview*, 15/09/15, Papakura.

(19) TIIMATANGIA TE PUEA

Composer: Te Puea Heerangi and Kaumaatua of Tuurangawaewae Marae

Performed by: Te Taikura o Waikato Taniwharau

(He Waiata / Poi o Te Kiingitanga)

<p>He Whakamaarama: Ko te puu o te waiata nei ko taa Te Puea tiimatatanga ki ngaa mahi whakahaere a te iwi.</p> <p>Ko te 'TIIMATANGIA TE PUEA I TE POU O MANGATAAWHIRI', ko te roopuu kapa haka teenei. Haaunga anoo te waahi o Te Pou o Mangataawhiri, ko toona roopuu teenei he mea haaereere haere i te motu ki te kohikohi moni kia pai ai te hanganga mai o Tuurangawaewae.</p> <p>Kua moohio taatou i konaa, naa te roopuu anoo teenei waiata, naa Haarata Tuupaea maa, raatou ko ngaa tino ruuruhi me ngaa koroheke o taua kapa haka.</p> <p>Noo reira i roto i te waiata nei e aata kite atu ana i ngeetehi o ngaa hononga a te iwi. Ka mutu ko Tuurongo raaua ko Mahinaarangi, ko Te Taitokerau me Te Tiriti o Waitangi.</p> <p>Moo eetehi atu koorero tirohia te waahanga He Maramara Anoo i Tiipakohia i Ngaa Uiuitanga whaarangi 77.</p>	<p>An Explanation: This song originates at the beginnings of Princess Te Puea's work with her people.</p> <p>'TIIMATANGIA TE PUEA I TE POU O MANGATAAWHIRI' relates to the Kapa Haka Group. Apart from the place of the same name, this song talks about the group formed to travel the country to fundraise for the building of Tuurangawaewae Marae.</p> <p>From this we can gather that it was the members of the group themselves who composed this song - Charlotte Tuupaea, and all the others, the older members of the group, both men and women.</p> <p>One can see within the song some of the various connections between the tribes, with Tuurongo and Mahinaarangi (East Coast), and Northland and the Treaty of Waitangi.</p> <p><i>For further indepth information regarding this Waiata see Additional Information from Interviews section page 77.</i></p>
<p>Me te rangimaarie e, me te rangimaarie e</p> <p>Tiimatangia e Te Puea e I Te Pou o Mangataawhiri Ki te waha i ngaa iwi Ki te waha i te tikanga Me te rangimaarie e</p>	<p>To bring peace to one and all</p> <p>'Twas Te Puea who initiated Te Pou o Mangataawhiri To carry and unite the people To uphold traditional customs To bring peace to one and all To bring peace to one and all</p>

<p>Me te rangimaarie e Naa Tuurongo i hanga e Te ara Pare Waikato E tomo atu ai ki Te Tairaawhiti Ko Mahinaarangi e, Ko Mahinaarangi e</p>	<p>'Twas Tuurongo who paved the way From Waikato To the East Coast To Mahinaarangi To Mahinaarangi</p>
<p>Mahi ake nei au e I tooku nei whare e Ngaa pou o roto he Maahoe, He Patatee, he Hiinau noa e He Hiinau noa e</p>	<p>'Tis I Who built my house The posts within made of Maahoe Patatee and Hiinau And Hiinau</p>
<p>Wai hoopuapua e E mimiti ai koe e Ko te wai a Rona He manawa-aa-whenua E kore e mimiti e, e kore e mimiti e</p>	<p>Pools of water Will evaporate But the spring of Rona Comes from deep in the earth And will never run dry, will never run dry</p>
<p>E huri too kanohi e ki te hau tuu-aa-raki Te Tiriti o Waitangi e tuu moke mai raa I waho i te moana e, i waho i te moana e</p>	<p>Turn your gaze to the winds of the north Standing alone is the Treaty of Waitangi Yonder, in the ocean, Yonder, in the ocean</p>
<p>Noo Te Ariki te aroha I horahia nuitia e Ki runga ki ngaa iwi hei kaakahu raa Moo te iti me te rahi e Moo te iti me te rahi e</p>	<p>'Twas the love of God Spread far and wide Across the land, to clothe The multitudes The multitudes</p>
<p>Kaati nei e te iwi e Too kumekume roa e Kei mau taatou i te raa whakawaa I te raa whakawaa o Te Atua</p>	<p>Cease now oh people The deferment For Gods judgement day of is near For Gods judgement day of is near</p>
<p>Ko Paneiraira e! Ko Paneiraira hoki Ko Paneiraira he tangata rawerawe Noo roto o Waikato e Noo roto o Waikato e.</p>	<p>'Tis Paneiraira! 'Tis Paneiraira! The Great Paneiraira of Waikato The Great Paneiraira of Waikato.</p>
<p>Aaa hi auee auee hi!</p>	

(20) TE KARU

Composers: Haki Manutapuwaenui Wilson, Kahurimu Wilson and Sonny Wilson

Performed by: Te Taikura o Waikato Taniwharau

(He Poi)

<p>He Whakamaarama: Inaa te rerehua o te rere o te poi i teenei o ngaa waiata.</p> <p>He mea tito teenei waiata poi e Haki Manutapuwaenui Wilson raatou ko Kahurimu Wilson, ko Sonny Wilson.</p> <p>Waiatatia ai te poi nei e te kapa haka o Taamaki (ko Taamaki Makaurau i ngaa raa o muri mai), aa noo muri mai anoo e Te Kaahu Pookere o Taamaki, he roopuu i whakakanohi ai i ngaa marae o Ooraakei, Makaurau me Puukaki, aa, heke iho, heke iho ki ngaa uri o eenei raa.</p> <p>Moo eeteahi atu koorero tirohia te waahanga He Maramara Anoo i Tiipakohia i Ngaa Uiuitanga whaarangi 78.</p>	<p>An Explanation: A poi showcasing the beauty, movement, technique and style of poi.</p> <p>Written by Haki Manutapuwaenui Wilson, Kahurimu Wilson, Sonny Wilson and their whanau.</p> <p>A poi originally performed by Taamaki Haka Group, which later became known as Taamaki Makaurau. Later inherited and performed by Te Kaahu Pookere o Taamaki, representing the three marae - Ooraakei, Makaurau and Puukaki - that continues to be handed down through the generations to their current whaanau today.</p> <p><i>For further indepth information regarding this Waiata see Additional Information from Interviews section page 78.</i></p>
<p>Te karu – kia rere ngaa poi Ko te mahi a te karu Me te arero</p> <p>Kia rere ngaa poi Kia kori kia ngaawari Whatiwhati too hope Whaiwhai too poi Teenaa e hine tukuna ngaa taaera Ko te mahi a te karu me te arero.</p>	<p>Behold the eye! Fly on oh poi 'Tis the deed of the eye and tongue</p> <p>Fly on oh poi In subtle movement, you fly Swing your hips Follow your poi As you showcase the techniques 'Tis the deed of the eye and tongue.</p>

(21) TE KUPU A TE WHITI

Composers: Elders of Taamaki Makaurau Kapa Haka

Performed by: Te Taikura o Waikato Taniwharau

(He Waiata Hono i a Waikato Tainui me Te Whiti o Taranaki)

<p>He Whakamaarama: He mea whakanui teenei waiata i te tautoko a Waikato i a Te Whiti ka tahi, me ngaa hononga o ngaa whaanau e noho ana ki Taamaki, ki a Waikato¹³ ka rua.</p> <p>Waiatatia ai te waiata nei e te kapa haka o Taamaki (ko Taamaki Makaurau i ngaa raa o muri mai), aa noo muri mai anoo e Te Kaahu Pookere o Taamaki, he roopuu i whakakanohi ai i ngaa marae o Ooraakei, Makaurau me Puukaki, aa, heke iho, heke iho ki ngaa uri o eenei raa.</p> <p>Moo eeteahi atu koorero tirohia te waahanga He Maramara Anoo i Tiipakohia i Ngaa Uiuitanga whaarangi 80.</p>	<p>An Explanation: A waiata to acknowledge both the Waikato support for Te Whiti, and the links between the whaanau living in Auckland to Waikato.¹³</p> <p>Originally performed by Taamaki Haka Group, which later became known as Taamaki Makaurau. Later inherited and performed by Te Kaahu Pookere o Taamaki, representing the three marae - Ooraakei, Makaurau and Puukaki – and once again, continues to be handed down through the generations to their current whaanau today.</p> <p><i>For further indepth information regarding this Waiata see Additional Information from Interviews section page 80.</i></p>
<p>Te kupu a Te Whiti korikori e te iwi ko te kupu ...</p> <p>Te kupu a Te Whiti korikori e te iwi Kia ngaaueue a Tauwi e au</p> <p>Te kupu a Te Whiti korikori e te iwi Kia ngaaueue a Tauwi e au</p> <p>Piioioi ana te piriti Taamaki e Kei taka koe e hine, te wahine tuu tika e.</p>	<p>In Te Whiti's words, we should move in unison as a people this is the word ...</p> <p>In Te Whiti's words, we should move in unison as a people, and cause Tauwi to shake and tremble</p> <p>In Te Whiti's words, we should move in unison as a people, and cause Tauwi to shake and tremble</p> <p>The bridge to Taamaki sways and shakes Be careful lest you fall, my dear, the woman of upstanding moral character.</p>

¹³ Taua, Te Waarena., Waiata Project 2017 Interview, 17/09/15, Puketaapapa, Te Ihu o Mataaoho, Mangere.

Auee ka rere raa, auee auee ka rere raa E te manu ki toona tauranga e	Alas! 'Tis the flight of the bird 'Tis the flight of the bird in search of its landing place
Te kupu a taku tupuna Kaamura ki ahau e	(Adhere to) My ancestors instruction To make myself into a carpenter
Hei hanga i tooku whare Kei piiioioi e	So I can build my own house For it too, may sway
Auee ka rere raa, auee auee ka rere raa E te manu ki toona tauranga e	Alas! 'Tis the flight of the bird 'Tis the flight of the bird in search of its landing place
Te kupu a taku tupuna Peka rohi ki ahau e Hei miria whakapaipai Moo Waikato e	(Adhere to) My ancestor's instruction To make myself into a baker So I can provide nurture and support For Waikato
Auee ka rere raa, auee auee ka rere raa E te manu ki toona tauranga e	Alas! 'Tis the flight of the bird 'Tis the flight of the bird in search of its landing place
Te kupu a taku tupuna Huumeke ki ahau e Hei hanga waatataiti Moo Waikato ¹⁴ e	(Adhere to) My ancestor's instruction To make myself into a shoemaker So I can make water tight boots For Waikato ¹⁴
Auee ka rere raa, auee auee ka rere raa E te manu ki toona tauranga e	Alas! 'Tis the flight of the bird 'Tis the flight of the bird in search of its landing place
Te kupu a Te Whiti korikori e te iwi Kia ngaaeue a tauwi e au	In Te Whiti's words we should move in unison as a people, and cause Tauwi to shake and tremble
Te kupu a Te Whiti korikori e te iwi Kia ngaaeue a tauwi e au a hii!	In Te Whiti's words we should move in unison as a people, and cause Tauwi to shake and tremble.

¹⁴ **Waataitai** - water tight boots to enable the people to withstand the impending flooding and saturation of Waikato by colonial influences and laws. Some say **Waa tata iti** or to make short time, to make boots/shoes for the people to enable them to move quicker and more freely, thereby shortening travelling time. **Sean Ellison notes.**

(22) HORAHORA ATU RAA

Composer: Pango Tata Williams, Tootara Marae, Ruaatoki, Te Urewera, Ngaai Tuuhoe.

Performed by: Te Taikura o Waikato Taniwharau

(He Waiata Hei Aawhina i Ngaa Hooia o Ngaa Whawhai)

<p>He Whakamaarama: Ki taa Timi Te Poo o Ngaati Pikiao o Te Arawa, naa Pango Tata Williams noo Tootara Marae ki Ruaatoki, Ngaai Tuuhoe, teenei waiata i tito. He mea waiata naa Ngaati Pikiao Hapuu (ngaa kapa haka me ngaa whaanau o Ngaati Pikiao) i te poo mihimihi i te tangihanga o Napi Tuutewehiwehi Waaka i tuu ki Te Takinga Marae, ki Mourea, ki Rotorua. Naa eeteahi whaanau o roto o Ngaati Tipa ki Te Puuaha o Waikato, e moohiotia ana ki te kairangahau, i whakahoki mai, i waiata ki ngaa hui whakangahau o te kaainga.</p> <p>Moo eeteahi atu koorero tirohia te waahanga He Maramara Anoo i Tiipakohia i Ngaa Uiuitanga whaarangi 82.</p>	<p>An Explanation: According to Timi Te Poo¹⁵ (Ngaati Pikiao, Te Arawa) this song was written by Pango Tata Williams (Tootara Marae, Ruaatoki, Te Urewera, Ngaai Tuuhoe). It was performed by Ngaati Pikiao Hapuu (a group made up of all Ngaati Pikiao Kapa Haka and whaanau) at the Poo mihimihi or 'last night' during the tangihanga of Napi Tuutewehiwehi Waaka held at Te Takinga Marae, Mourea, Rotorua. Although a favourite of Ngaati Pikiao the waiata was adopted by specific Waikato whaanau (Ngaati Tipa, Te Puuaha o Waikato) known to the Researcher and was often sung at social and private functions and 'parties'.</p> <p><i>For further indepth information regarding this Waiata see Additional Information from Interviews section page 82.</i></p>
<p>Horahora atu raa ngaa rongo Moo ngaa rangatahi Maaori katoa Moo koutou e tama maa, ka mihi Moo te iwi haapai i ngaa mahi (auee)</p> <p>Auee, kei whea raa ngaa tuupuna Hei aarahi i a taatou e Kia kaha, kia manawanui e hoa maa Tae noa ki te mutunga.</p>	<p>Word has spread in regards To all Maaori youth To all our young men, we salute you In coming to the aid of the people</p> <p>Alas, where are our ancestors to guide us Be strong, be brave dear friends Until the end.</p>

¹⁵ Te Poo, Timi., *H Poutapu Personal Notes*, 10/11/16, Rotorua.

(23) NGAA TAI TAMARIKI

Composer: Haki Manutapuwaenui Wilson, Kahurimu Wilson and Sonny Wilson

Performed by: Te Taikura o Waikato Taniwharau

(He Waiata Aawhina Tamariki)

<p>He Whakamaarama: He titonga anoo teenei naa Haki Manutapuwaenui Wilson raatou ko Kahurimu Wilson, ko Sonny Wilson moo te whaanau me oo raatou roopuu kapa haka o eeraa waa - moo Taamaki Haka Group, noo muri mai ko Taamaki Makaurau, aa noo muri mai anoo ko Te Kaahu Pookere o Taamaki noo ngaa marae o Makaurau, Puukaki me Ooraakei.¹⁵</p> <p>I whakangahautia ngaa iwi e te kapa haka, otiraa i tuu raatou ki Waitangi me Ngaaruawaahia i te taenga mai o Kuiini Irihaapeti ki Aotearoa i ngaa tau o te rima tekau. He tamariki tonu ngaa kaihaka tuatahi o te kapa haka, ka mutu, ko ngaa raatou waiata i titoa e ngaa kaiako he mea e rarata mai ai ngaa whakareanga katoa.</p> <p>Moo eeteahi atu koorero tirohia te waahanga He Maramara Anoo i Tiipakohia i Ngaa Uiuitanga whaarangi 83.</p>	<p>An Explanation: Another one of the many waiata written by Haki Manutapuwaenui Wilson, Kahurimu Wilson and Sonny Wilson for their whaanau and kapa haka groups -Taamaki Haka Group, which became known as Taamaki Makaurau, and then later Te Kaahu Pookere o Taamaki, representing the three marae of the area – Makaurau, Puukaki and Ooraakei.¹⁶</p> <p>The kapa haka performed at concerts and other events including Waitangi, Ngaaruawaahia when Queen Elizabeth toured Aotearoa in the 1950s. The majority of the first members of the kapa haka were children, therefore the waiata composed by their tutors were to be ‘catchy’ waiata that would appeal to all ages.</p> <p><i>For further indepth information regarding this Waiata see Additional Information from Interviews section page 83.</i></p>
<p>Ngaa Tai Tamariki o te motu e Haere mai ki ahau e Naa te hotu e tama, o te manawa Haere mai ki ahau e</p> <p>Haere mai raa e ngaa iwi Ki runga o Taamaki Ki te haapai i ngaa mahi Kia kaha, kia mau tonu e.</p>	<p>To all children of the nation Come unto me As my heart beats for you, dear child Come unto me</p> <p>Come unto me one and all Come to Auckland To carry out the tasks ahead In strength and dedication, we shall.</p>

¹⁶ Wilson, Moana Ngawaiata., *Waiata Project 2017 Interview*, 29/09/16, Papatoetoe, Auckland.

(24) E KORE AHAU E RONGO E

Composer: Kiingi Koroki Te Wherowhero

Performed by: Te Taikura o Waikato Taniwharau

(He Waiata Aroha / Whaiaaipo)

<p>He Whakamaarama:</p> <p>Ki taa eetehei i moohiotia ai te waiata nei i ngaa tau whaa tekau i te waa e ora tonu ana ngaa maatua o te hunga i uiuitia.</p> <p>Ki taa eetehei anoo he waiata aroha teenei naa teetehei wahine moo taana taane kaaore i whakaaetia e oona maatua, e toona iwi. E ai ki te koorero he aroha mutunga kore toona e kore e mimiti kia roo rawa i a ia te tau o toona ate. Naawai raa ka maarena, aa ka whai tamariki.</p> <p>Moo eetehei atu koorero tirohia te waahanga¹⁸ He Maramara Anoo i Tiipakohia i Ngaa Uiuitanga whaarangi 84.</p>	<p>An Explanation:</p> <p>One account revealed that the song was known as early as the 1940s during the era of the parents of the interviewees¹⁷.</p> <p>Another account¹⁸ revealed that this is a Love Song that was sung by a woman in love with a man who was not accepted by her parents or tribe. It is said that her love was never ending and that she would not give up wanting to be with this man, who eventually became her husband and the father of her children.</p> <p>For more information see¹⁹ Additional Information of Interviews section page 84.</p>
<p>E kore ahau e rongo e E kore ahau e mutu e Maa te mate o too tinana e</p> <p>Me peewhea raa e mutu e Te aroha i ahau Me maringi ngaa roimata e</p> <p>Naaku anoo koe i whai e Naaku anoo koe i kite E te tau, aroha mai ki ahau Tukua ahau e te iwi Tukua ahau ki taku tau He aha te hua o te kaiponu</p>	<p>I will not listen I will never stop yearning for you Until you physically die</p> <p>How will I ever overcome The love gnawing within But to release my tears</p> <p>It was I who pursued you It was I who noticed you Sweetheart, I love you, please love me too Release me oh people, let me go Send me to my lover There is no reason for holding me back</p>

¹⁷ Poihipi, Mihitaurangi Kingi; *Waiata Project Interview*, 08/10/16, HopuHopu, Ngaaruawaahia.

¹⁸ Matatahi, Tuutata Hetet; *Waiata Project Interview*, 04/02/17, Taniwha Marae, Waerenga.

¹⁹ Matekohi, Mere; and Poihipi, Mihikiterangi., *Waiata Project Interview*, 08/10/16, HopuHopu, Ngaaruawaahia

E kore ahau e rongō e
E kore ahau e mutu e
Mā te mate o tōu tinana e.

I will not listen
I will never stop longing for you
Until you physically die.

(25) MAA TE PEENE

Composer: Hemihemi Tুমai and others

Performed by: Te Taikura o Waikato Taniwharau

(He Waiata Tautoko)

<p>He Whakamaarama E ai ki ngaa koorero ko te Peene Paraihe tuatahi o te Kiingitanga i moohiotia ai ko "Te Peene Maaori a Mahuta", araa o Kiingi Mahuta, i whakatuuria ai i te tau 1898. I hiikina i muri mai i ngaa tau (1927 - 1943), kaatahi ka ara mai ko Taniwharau Brass Band i te tau 1957, i raro i te korowai o Kiingi Korokii. I titoa teenei waiata i taua waa e te whaanau o Hemihemi Tuumai me eetei atu.²⁰</p> <p>Moo etehi atu koorero tirohia te waahanga²¹ He Maramara Anoo i Tiipakohia i Ngaa Uuitanga whaarangi 87.</p>	<p>An Explanation: It is understood that the first Brass Band of the Kiingitanga was formed and known as "Te Peene Maaori a Mahuta" or King Mahuta's Band, which began in 1898. After a period (1927 – 1943) there was a recess and in 1957²⁰ the Band, with the blessing of King Korokii, restarted as Taniwharau Brass Band. Accounts reveal that it was during this time that the song was composed by the family of Hemihemi Tuumai (and others).²¹</p> <p>For more information see²²Additional Information of Interviews section page 87.</p>
<p>He tohu aroha, he rongomau e Kia ora raa</p> <p>Maa te peene, maa te kitekite He tohu aroha, he rongomau e Kia ora raa</p> <p>Maa te peene, maa te kitekite He tohu aroha, he rongomau e Kia ora raa</p> <p>Noo reira raa e ngaa iwi Aawhinatia mai maatou Teenei raa maatou kua eke mai nei Ki te aawhina, e te iwi e Kia ora raa Ki te aawhina, e te iwi e Kia ora raa.</p>	<p>'Tis a symbol of love and peace We thank you</p> <p>With the band, and by witnessing all, 'Tis a symbol of love and peace We thank you</p> <p>'With the band, and by witnessing all, 'Tis a symbol of love and peace We thank you</p> <p>Therefore, help us all oh people Support us We have ascended here To aid, to assist you all We salute you, we thank you To aid, to assist you all We salute you, we thank you.</p>

²⁰ Taniwharau Brass Band., *Te Rau Tau o Te Peene o Te Kiingitanga Mai 1898 ki 1998*, p 2.

²¹ Poihipi, Mihitaurangi Kingi; *Waiata Project 2017 Interview*, 08/10/16.

²² Matekahi, Mere; and Poihipi, Mihikiterangi., *Waiata Project Interview*, 08/10/16, HopuHopu, Ngaaruawaahia.

(26) E NGAA IWI

Composers: Raatapu Sonny Awa and Pareopenui Thompson

Composition Adaptation: Te Ranga Piri Poutapu

Performed by: Te Kura Kaupapa Maaori o Bernard Fergusson, Te Wharekura o Raakaumangamanga, Te Wharekura o Ngaa Taiaatea, Te Wharekura o Te Rau Aroha, Tai Waananga

(He Waiata Whakangahau / Whakamihi Taangata)

<p>He Whakamaarama: E toru ngaa Kaituhi o teenei waiata. Ko Raatapu Awa (Ngaati Whaawhaakia, Waikato), naana i tuhi te whiti tuatahi o te waiata nei ko E NGAA IWI.</p> <p>Ko te haka a ngaa taane ko I TE KO KOOMAKO noo Ngaati Porou ko RUAUMOKO teeraa. E ai ki teetehi koorero naa te kaumaatua a Te Ranga Piri Poutapu i mahi.</p> <p>Ko te whiti whakamutunga ko HE MIHI ATU NEI KO WAIKATO, naa Pareopenui Thompson i tuhi (Waahi me Hukanui Marae, Ngaati Wairere, Waikato).</p> <p>I whakatuuria ai e Bill Rangi o Raakaumanga he roopuu kapa haka ko Raakaumanga te ingoa, aa i te tuatahi i waiatatia motuhaketia eenei waiata e raatou.</p> <p>Noo te whakatuunga o te kapa haka o Taniwharau i ngaa tau tiimatanga o te whitu tekau kaatahi anoo “ka tuuhonotia”.²²</p> <p>Moo etehi atu koorero tirohia te waahanga²³ He Maramara Anoo i Tiipakohia i Ngaa Uuitanga whaarangi 88.</p>	<p>An Explanation: There are three composers of this song. Ratapu Sonny Awa (Kaitimutimu Marae, Ngaati Whaawhaakia, Waikato) wrote E NGAA IWI.</p> <p>The Haka I TE KO KOOMAKO performed by the men is said to be an adaption from the famous Ngaati Porou Haka RUAUMOKO. According to sources this was included into the waiata by Te Ranga Piri Poutapu.</p> <p>The last song HE MIHI ATU NEI KO WAIKATO was composed by Pareopenui Thompson (Waahi and Hukanui Marae, Ngaati Wairere, Waikato).</p> <p>Bill Rangi from Raakaumanga formed a Haka Group called Raakaumanga and these songs were orinially sung separately.</p> <p>It wasn't until the formation of the Taniwharau Culture Group in the early 1970's that the individual songs were joined together and dubbed affectionately by the members as “the medley”.²³</p> <p>For more information see²⁴ Additional Information of Interviews section page 88.</p>
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²³ Rutene, Puahaaere., *Waiata Project 2017, Conversation Notes*, 16/11/16, Huntly.

²⁴ Matekohi, Mere; and Poihipi, Mihikiterangi., *Waiata Project Interview*, 08/10/16, HopuHopu, Ngaaruawaahia.

<p>E ngaa iwi, ngaa reo me ngaa hapuu Whakarongo raa ki te reo karanga nei Mauria mai te aroha me te koa o te ngaakau Moo ngaa tamariki e tuu nei</p>	<p>To all of you gathered here Listen to our call Bring your tributes of love, joy and happiness To the youth that stand before you</p>
<p>Ko te kupu a ngaa tuupuna Kia kaha, kia toa, kia manawanui Noo reira e ngaa iwi, kia kaha raa Ki te haapai i ngaa mahi nei</p>	<p>Our elders exhorted us To be strong, to be brave, to be steadfast Therefore let us unite in strength To carry out the tasks ahead</p>
<p>Tooia mai te waka nei Kumea mai te waka nei Ki te takotoranga i takoto ai Tiriti, Te Mana Motuhake</p>	<p>Haul in the canoe Draw up the canoe To its resting place The Treaty is our authority</p>
<p>Te tangi a te manu e Piipiiwharauoa Kuuui, kuuui, kuuui, whiti, whiti ora, Hui e! Taaiki e!</p>	<p>'Tis the cry of the bird, The Shining Cuckoo - kuuui kuuui kuuui Crossing over to the light It is done!</p>
<p>Te Ko Koomako, i te Ko Koomako! Ko te hau tapu e rite ki te kai naa Matariki Pakia! Tapa reireia koi tapa Tapa konunua kai Anaa! Tukua ki raro hi auee hi!</p>	<p>'Tis the Koomako! Tis the Koomako! The sacred winds of Matariki preparing to feast Inundated, in pursuit of...food Ah, release!</p>
<p>Ko Waikato Tainui e ngunguru nei Hi au, au, auee haa hi! Ko Waikato Tainui e ngunguru nei Hi au, au, auee haa hi!</p>	<p>'Tis Waikato Tainui emerging... Yes indeed! 'Tis Waikato Tainui emerging.... Yes indeed!</p>
<p>Ka tuu te ihiihi Ka tuu te wanawana Ki runga i te rangi E tuu iho nei, tuu iho nei</p>	<p>Face up to the fear Fight the terror Even to the sky above That stretches above</p>
<p>Aha tootooia! Kumekumea hi!</p>	<p>Haul! Pull!</p>
<p>E mihi atu nei ko Waikato Haere mai e ngaa iwi, haere mai Auee, taukiri e, te aroha Kua rongo koe ki te poowhiri e.</p>	<p>Salutations from us, Waikato Welcome oh people, welcome Alas, in love we welcome all You have heard in our call.</p>

<p>Aawhinatiamai e ngaa iwi Auee auee Tihei Mauriora e Purutia too mana Maaori motuhake Piki mai, Kake mai, Haere mai (Aha piki mai, kake mai, auee hi!)</p>	<p>Good people, lend your support, For this is life! Hold fast to your unique Maaori identity Ascend, come forth, Welcome!</p>
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(27) TAINUI RANGATAHI

Composers: Kirimaaku Kihi and Te Arohanui Waikato

Performed by: Ngaa Maramara o Taniwharau

(He Waiata Whakaara Rangatahi)

<p>He Whakamaarama: Naa Kirimaaku Kihi me tana tamaahine a Te Arohanui Waikato teenei waiata i tuhi.</p> <p>Naa runga i ngaa aawangawanga o ngaa kaumaatua me te haapori Maaori moo te rangatahi, i karangahia ai te hui tuatahi moo Tainui Rangatahi ki Waahi Whaanui, Raahui Pookeka, i te tau 1991, ki te whakawhitiwhiti whakaaro e puea mai ai he huarahi hei aawhina i te rangatahi. I tuhia teenei waiata-a-ringa moo te rangatahi o Tainui i tae ki teeraa hui.</p> <p>Moo eeteahi atu koorero tirohia te waahanga²⁴ He Maramara Anoo i Tiipakohia i Ngaa Uiuitanga whaarangi 90.</p>	<p>An Explanation: This song was written by Kirimaaku Kihi and her daughter Te Arohanui Waikato.</p> <p>Due to the concerns for rangatahi by the local Kaumaatua and the Maaori community, the first Tainui Rangatahi hui was held at Waahi Whaanui, Huntly in 1991 to discuss issues and to seek advice and find ways of supporting the Rangatahi. This waiata-a-ringa was composed especially for the Tainui Youth who were involved in this very first hui.</p> <p>For more information see²⁵ Additional Information of Interviews section page 90.</p>
<p>Kia kaha raa Tainui Rangatahi Tainui te waka tupuna Taupiri te maunga tapu e Te Wherowhero te tangata Waikato te awa He piko he taniwha, Taniwharau Kia kaha raa</p> <p>Te roopuu rangatahi Tainui rangatahi kia hiwa raa Tainui rangatahi kia kaha raa Pupuritia te mana o oo taatou tuupuna Kaua rawa e tukua ngaa tikanga kia takahia E te iwi kee</p>	<p>To the youth Tainui, you must stand strong Tainui is the ancestral canoe Taupiri is the sacred mountain Chieftainship belongs to Te Wherowhero Waikato is the river, at every bend a guardian/chief, a multitude of guardians/chiefs Be strong oh youth, be strong</p> <p>To the youth of Tainui, riseup and be alert To the youth of Tainui, be strong Hold fast to the prestige of our ancestors Do not allow our traditions to be trampled upon by the foreigner</p>

²⁵ Matekohi, Mere; and Poihipi, Mihikiterangi., *Waiata Project Interview*, 08/10/16, HopuHopu, Ngaaruawaahia

<p>Te mahi raupatu o ngaa whenua Te kore mahi moo te iwi whaanui Kimihiā te huarahi tika, kia kaha raa Ngaa aawangawanga, ngaa wawata Kei roto i te Tiriti o Waitangi Kia kaha raa Tainui Rangatahi</p> <p>Aha mate atu he toa, ara mai raa he toa – auee hi!</p>	<p>With the land confiscations and unemployment amongst our people We must seek a path fit for us, so be strong And despite the many concerns and hopes we have of the Treaty of Waitangi To the youth Tainui, you must stand strong</p> <p>When one warrior dies, another one rises to take his place!</p>
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(28) HEI KONEI RAA

Composer: Rangi Makanga Ranga

Performed by: Ngaa Maramara o Taniwharau

(He Waiata Poroporoakii ki a Waikato ki Tuawhenua naa Waikato ki Taatahi o Te Tai Hauaauro)

<p>He Whakamaarama: E ai ki te koorero naa Rangi Makanga Ranga teenei waiata i tito. I reira ngaa kaumaatua i te waa e tuhi ana ia.²⁵</p> <p>HEI KONEI RAA, i ahu mai i te haerenga mai o oo taatou huaanga o Ngaati Mahuta o Kaawhia o Te Taharoa ki runga o Waahi, ko teetehi o ngaa Koroneihana pea i te waa i a Kiingi Korokii te kaupapa.²⁶</p> <p>Ka tae mai ki runga o Waahi kua parakatihi kee raatou i te kaainga, ka tuu atu raa. E rua ngaa whakamaaramatanga, HEI KONEI RAA, E TE IWI E, NOHO IHO RAA, ana kua moohio koe ko te tira haere teenei e waiata ana i te waiata nei. Ka rua, he whakamaarama atu anoo raa ki a Waikato o te tuawhenua, 'Anei anoo a Waikato o Te Takutai Moana'. Eeraa momo aahuatanga kua tuia mai raa i te awa o Waikato ki ngaa moana o te uru hei paiheretanga iho.²⁷</p> <p>Moo eetehi atu koorero tirohia te waahanga²⁸ He Maramara Anoo i Tiipakohia i Ngaa Uiuitanga whaarangi 91.</p>	<p>An Explanation: According to sources the composer of this song was Rangi Makanga Ranga. The Kaumaatua of that time were present whilst she scribed.²⁶</p> <p>Hei Konei Raa ... this song came about when our Ngaati Mahuta relatives from Kaawhia and Taharoa travelled over to Waahi Marae. It may have been to a Coronation during the reign of King Korokii or one of those events.²⁷</p> <p>They had already practised the song at home, so when they arrived at Waahi they stood and presented it. There is a dual meaning to the song. HEI KONEI RAA, E TE IWI E, NOHO IHO RAA, (Farewell, oh people, remain here). From this we understand that it is a travelling party singing this song. Secondly, it is a reminder to inland Waikato, 'Don't forget about us, coastal Waikato'. The expressions and names used in the song help to reconnect the people of the Waikato River to those living on the coast and vice versa.²⁸</p> <p>For more information see²⁹ Additional Information of Interviews section page 91.</p>
<p>I waho ahau ka hoki mai ki Te Tumu o Tainui</p> <p>Hei konei raa e te iwi e, e noho iho raa Ki runga i te taumata nei Waikato te oohaakii He piko he taniwha</p>	<p>From offshore, I now return to the mooring post of our ancestral canoe Tainui</p> <p>Farewell oh people, as we leave you perched on your mantle</p> <p>The saying of Waikato - at every bend stands a chief - a boundary marker,</p>

²⁶ Ranga, Tracy, *Waiata Project 2017 Interview*, 12/03/17, Maketuu Marae, Kaawhia

²⁷ Papa, Raahui., *Waiata Project 2017 Interview*, 26/09/16, Bryce Street, Hamilton

²⁸ Ibid

²⁹ Matekohi, Mere; and Poihipi, Mihikiterangi., *Waiata Project Interview*, 08/10/16, HopuHopu, Ngaaruawaahia

<p>He pou whenua, he pou tangata Heoi e te iwi e</p> <p>Ka hoki maatou e te iwi e Me te aroha Ki Aotea whenua, ki Kaawhia tangata Ko Whaaingaroa te moana</p> <p>Pukepuke te huinga o te tapu, o Kaarewa I waho ahau, ka hoki mai Ki Te Tumu o Tainui I waho ahau, ka hoki mai Ki Te Tumu o Tainui.</p>	<p>a supporter and guardian - farewell oh people, farewell</p> <p>We now return oh people with love To the lands of Aotea, to the people of Kaawhia, and to the ocean at Whaaingaroa To Kaarewa, a place steeped in sacredness</p> <p>From offshore, I now return to the mooring post of our ancestral canoe Tainui From the open sea, I now return to the foundation of our people Tainui.</p>
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(29) TE ATAIRANGIKAAHU TE ARIKINUI

Composers: Te Reo Graham, Tautau Morgan and Jean 'Peen' Smith.

Performed by: Te Taikura o Waikato Taniwharau

(He Waiata Aroha / Ngaro Rangatira)

<p>He Whakamaarama:</p> <p>He waiata teenei i tuhia ai hei whakanui i te raa whaanau whitu tekau o Te Arikinui Te Atairangikaahu i te tau 2002.</p> <p>E ai ki teetehi o ngaa kaitito, ki a Te Reo Graham, "I taua waa, he kotahi marama pea i mua i te raa whaanau o Te Ata. I reira katoa maatou e whakaaro ana ki teetehi waiata hei waiatatanga maa maatou ... aa ka haere ki te paamu.</p> <p>Ko Te Aroha (Tairaakena) anoo teetehi o maatou. Ka noho maatou, ka mahara atu ki ngaa waa o mua me kore e puta mai he kupu e taea ai e maatou te waiata hei whakanui i te raa whaanau whitu tekau o Te Ata.</p> <p>Noo te hokinga ki te kaainga, i meatia ai kia tuhia e teenaa e teenaa aana ake kupu, kaatahi ka whakahokia mai kia raua atu ki te kete kotahi. I te aonga ake o te raa, ka haere anoo au ki te kite i a Peen raaua ko Tau me aaku kupu. Miiharo ki a raaua, ki a maatou katoa.</p> <p>Naa, i tuu teetehi hui nui i te Raatapu o muri mai ki Mata o Te Enuā ki Tuurangawaewae, naa runga i te ngaakau nui o te katoa kia rite ai maatou ki te whakamaanawa i Te Arikinui."</p> <p>Moo eetehi atu koorero tirohia te waahanga²⁹ He Maramara Anoo i Tiipakohia i Ngaa Uiuitanga whaarangi 92.</p>	<p>An Explanation:</p> <p>This song was written as a tribute to celebrate the 70th Birthday of Queen Te Arikinui Te Atairangikaahu in 2002.</p> <p>As shared by one of the composers, Te Reo Graham, "at that time it was about a month before Te Ata's 70th Birthday. We were all together thinking about a waiata and what we were going to do.</p> <p>We went up to the Farm (Te Puea Estate Farm) and Te Aroha (Tairaakena) was with us and we sat there thinking about old times and trying to think of words for a waiata for Te Ata's 70th Birthday.</p> <p>We all went home and we said that each one of us would write something and get together and put it into one. The next day I went back to Peen and Tau and showed them the words. Peen and Tau were blown away ... we all were.</p> <p>And on the Sunday following this there was a big gathering at Mata o Te Enuā, Tuurangawaewae Marae as everyone was keen to have something for Te Arikinui".</p> <p>For more information see³⁰ Additional Information of Interviews section page 92.</p>
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³⁰ Matekohi, Mere; and Poihipi, Mihikiterangi, *Waiata Project Interview*, 08/10/16, HopuHopu, Ngaaruwaaahia

<p>Ko Te Atua te piringa Ka puta ka ora</p> <p>Te Atairangikaahu, Te Arikinui Te whaea manaaki i ngaa iwi katoa Wahine tuu mataara, wahine huumaarie</p> <p>Wahine aataahua Wahine mana e</p> <p>Moe mai Te Arikinui me oo whakataukii I hiiritia iho raa e ngaa tuupuna e Moe mai i roto i ngaa kupu whakaari Ko Te Atua te piringa Ka puta ka ora</p> <p>Te Atairangikaahu ...</p>	<p>For God is our saviour And we shall survive and flourish</p> <p>Te Arikinui Te Atairangikaahu The 'Lady' who looked after the people A staunch and humble woman</p> <p>A woman of elegance, and a woman of great strength</p> <p>Sleep peacefully our Queen, in the ancestral proverbial sayings bestowed upon you Sleep on in the prophetic utterances of the wise ones of old For God is our saviour And we shall survive and flourish</p> <p>Te Atairangikaahu ...</p>
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(30) KUA NGARO NEI HOKI E

Composer: Waati Ngaati Mahuta ki te Tonga Puru

Performed by: Te Taikura o Waikato Taniwharau

(He Waiata Aroha moo Ngaa Kaumaatua)

<p>He Whakamaarama: Naa Waati Ngaati Mahuta ki te Tonga Puru teenei waiata i tito. Anei ngeetehi korero naa Elsie Maki Davis.</p> <p>"E tamaahine tonu ana ahau ka rongo au i teenei waiata. I rongo atu i teenei waiata i too maatou marae i Tangoao. Naa taku whaea maatou i ako ki teenei waiata. Ko too maatou whaea i taua waa ko Aunty Waati. I moe i te tungaane o taku whaea.</p> <p>I taua waa ko too maatou moohio, e tamaahine tonu ana maatou i eeraa waa, ko too maatou moohio naana i tuhi ... naa Waati. Ki a au nei he tino maamaa ngaa kupu engari he hoohonu ngaa koorero o roto."</p> <p>Moo eetehi atu koorero tirohia te waahanga³¹ He Maramara Anoo i Tiipakohia i Ngaa Uiuitanga whaarangi 93.</p>	<p>An Explanation: This song was composed by Waati Ngaati Mahuta ki te Tonga Puru. Some insights shared by Elsie Maki Davis³¹.</p> <p>"I was a very young girl when I first heard this song. It was sung on our marae, Tangoao (Taniwha Marae). My Aunty Waati taught us this song. She married my Mum's brother.</p> <p>In those times, although we were still young, we all understood that the song was written by Waati. I think that the words are very simple but there is a depth of meaning within".</p> <p>For more information see³² Additional Information of Interviews section page 93.</p>
<p>Kia ora e te iwi, Kia ora taatou e</p> <p>Kua ngaro nei hoki e Te iwi koroheke e E tau nei ngaa tikanga ki runga te marae e</p> <p>Auee auee - te aroha e te iwi e Too tatou waka e - te rangimaarie e Te hoe o runga ko puna te aroha e</p>	<p>Salutations and well wishes to one and all</p> <p>We have lost those of our elders Who upheld the customs on our marae</p> <p>Alas, my affection and sorrow Our canoe - is Peace The paddle - is the spring of love</p>

³¹ Davis, Elsie, M., *Waiata Project 2017 Interview*, 17/07/16, Hopuhopu, Ngaaruawaahia

³² Matekahi, Mere; and Poihipi, Mihikiterangi., *Waiata Project Interview*, 08/10/16, HopuHopu, Ngaaruawaahia.

<p>I te ngaro maatou e I tawhiti koutou e I te ngaro kua kitea i tawhiti kua tae mai</p> <p>Auee auee te aroha e te iwi e Hei konei e te iwi e Ka hoki maatou e Kia ora e te iwi, Kia ora taatou e.</p>	<p>We were absent And you were far away From being absent, we are now seen And from far away you have now arrived</p> <p>Alas, my love and affection to all We bid farewell oh people As we now return, salutations And well wishes to one and all.</p>
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He Maramara Anoo i Tiipakohia i Ngaa Uiuitanga

Additonal Information from Interviews

WAIATA (1.1) UENUKU TE POU

Interviewee: Tom Roa

(Puurekireki Marae, Ngaati Apakura, Waikato me Maniapoto).

Uenuku te Pou is the flag ... upon it are the Kings and descriptions about them ... it is the King Movement Flag. I remember Hone Haunui ... a beautiful elder, and the way he would use those words in his oratory amongst the people ... on our Marae ... "Uenuku Te Pou!" I was amazed at his ability to turn a phrase when speaking about Uenuku Te Pou. I was approached by Ngaa Pou o Roto (Kapa Haka Group), (I forget the year, but my girls were in that group), and asked to compose a haka. I asked them, "What about?" They replied "A haka for the King movement". So I said, "Uenuku Te Pou!", and I did it in the haka style that Haunui employed on the marae, and at the Poukai - wonderful. I loved the way he spoke about it, the way he punctuated his words, and carried the philosophy of the King Movement. I said "Uenuku Te Pou!", and they agreed. So I composed this as a haka, in the understanding that the philosophy of the King Movement is spiritual ... spiritual in the first instance for the unity of the people.

So, this is about Uenuku te Pou and all of the Kings. King Pootatau, king of righteousness ... King Taawhiao ... those descriptions are within the haka and are also supported by various parables and quotes taken from The Bible.

I wrote this piece with the English translation and explanations alongside each verse so that the Haka performers would understand what the haka was about in preparation for the kapa haka competitions. It was performed wonderfully at the competitions by Ngaa Pou o Roto kapa haka group, as well as at Poukai and hui held within and outside of the Waikato region. The leaders of the group then decided that this haka could also be utilised as a song.

We discussed the idea and I was so enthused that the waiata would be sung by Waikato for the King movement - for Pootatau, Taawhiao, Mahuta, Te Rata, Korokii, Te Atairangikaahu, and through to King Tuuheitia today.

I acknowledge Hone Haunui for the way he utilised those words through haka and waiata in his oratory where ever he went. I also want to thank Waikato Tainui for producing this resource as a tool for future generations.



(Photo 1) Hone Haunui.

WAIATA (2.1) E NOHO ANA RAA

Interviewee: Raahui Papa

(Poohara Marae, Ngaati Korokii Kahukura me Ngaati Mahuta, Waikato).

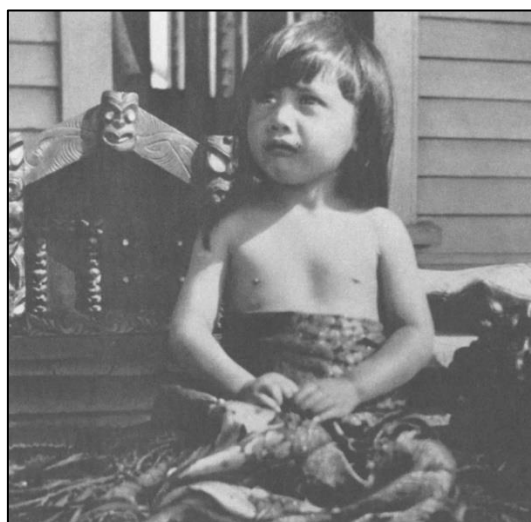
I understand this song was composed and sung by Te Puea for her adopted child Pirihiira. When Te Puea was living at Te Paina (Mercer) many parents of the children there died from various diseases including influenza, tuberculosis and consumption. The bodies of the deceased were taken to Taupiri Mountain for burial, and Te Puea's husband, Tuumookai, was one of the ones who assisted in this undertaking.

Soon enough Te Puea and Tuumookai became a couple, but Te Puea was unable to conceive, so they adopted and cared for many of the orphaned children whose parents had been buried on Taupiri Mountain. Pirihiira was one of these. She was one of the children who lived with Tuumookai and Te Puea at that time, at the very beginnings of Tuurangawaewae Marae.

Pirihiira became ill. I don't really know what the sickness was but it caused her to become physically tired and weak, to such an extent that she had to lay in her bed, day and night. That was all she could do.

This song is a token of heart felt affection by Te Puea for the suffering of her adopted daughter. That is why she says 'O HOW I LONG TO SEE YOU WALK UPRIGHT AGAIN'. It is here that the people realise that Pirihiira is still lying on her sick bed, and that Te Puea wishes that she could become healthy again, play with the other children, and again pursue normal childlike activities.

It is a deep and moving, heartfelt song by Te Puea, that has been lovingly retained and made famous by her group Te Pou o Mangataawhiri during their many performances throughout the country.



(Photo 2): Pirihiira Kaatipa aged 9 years old. Photo taken at Te Puea Estate Farm (*Courtesy Michael King – Te Puea, A Life, 2003*).

WAIATA (3.1) KO WAIKATO E TUU ATU NEI

Interviewee: Napi Tuutewehiwehi Waaka

(Ngaati Maahanga me Ngaati Pikiaao).

That song was written when I attended the Poukai at Marokopa. At the time the song “Cab Driver” was very popular. Te Arikinui (Te Atairangikaahu) asked me, “Can you write a song to the tune of ‘Cab Driver’?” Whatumoana didn’t like the tune, but I persevered - a fitting song, I think, for the way they would travel around together on their car to the many Poukai. That was the beginning of that song. I asked her ‘What should the kaupapa be?’, and she replied ‘If you can include references to the King Movement so that people will be reminded that faith comes from the heavens to the earth’. That was the reason for writing this song. Not long after, Toomairangi (Paki) heard about the song and she asked where it came from. I replied ‘From your mother’, and so it was subsequently taught to Taniwharau Culture Group, and we did alright out of that song. It was written in about 1975 or 1976.



(Photo 3): Napi Tuutewehiwehi Waaka. Taken at Church Service held at Te Raahui Taane Hostel, Hamilton – 18 September 2016, (WRLT).

WAIATA (4.1) E TE IWI E

Interviewee: Pita Te Ngaru

(Tuurangawaewae Marae, Ngaati Patupoo, Waikato).

'E te Iwi e' is a song composed by our tupuna Mata Clark. It was written by her, according to what we have been told. It is a light, entertaining song that she wrote for the Youth Group that was formed at the time on Tuurangawaewae Marae. It was written for the youth of Tuurangawaewae Marae during those times.



(Photo 4): Taken outside Manawaroa Whare (current Te Kohanga Reo o Tuurangawaewae at the Marae). *Courtesy of Turangawaewae Trust Board.*

WAIATA (5.1) E NGAA IWI E

Interviewee: Pita Te Ngaru

(Tuurangawaewae Marae, Ngaati Patupoo, Waikato).

E NGAA IWI E ... the words are clear and understandable ... this song was composed by our Nanny Teremoana Rangawhenua. She was born amongst the Ngaati Hikairo people. Her mother's name was Raukura, and her father was a Paakehaa named Barlow. When he returned overseas, Teremoana was cared for by another couple, Torotoro and Maanuka. She was raised by her foster parents at a place called Te Kakawa on the Aotea Harbour, and became known as Teremoana Maanuka. Maanuka was also a composer. During the decade of the 1940s Te Puea and Princess Piki visited Rarotonga in the Cook Islands. This song is about that visit.

It pays tribute to Te Puea and Piki Korokii, and informs the people that they have flown to Rarotonga to rekindle and strengthen the relationship between the King Movement and the people of Rarotonga. That is the wellness that is referred to in this song.



(Photo 5): Above: Piki Korokii upon a litter in Mangaia in the Cook Islands. (*Courtesy Tuurongo House Collection*). Below: Teremoana Rangawhenua. (*Courtesy Maida Tonga Collection*).



WAIATA (6.1) HAERE RAA E HINE PIKITIA ATU RAA

Interviewee: Pita Te Ngaru

(Tuurangawaewae Marae, Ngaati Patupoo, Waikato).

This song was also composed at the time Piki Korokii travelled to Rarotonga ... it is a song that pays tribute to our Ariki. 'Farewell, dear Piki, as you take to the skies. T'was the pathway of Taawhaki, who transcended the heavens, and descended upon the homeland Hawaiki.' This song was also composed by Teremoana. 'E NGA IWI E' and 'HAERE RAA' were written at the same time. One was to inform the people that Te Puea and Piki Korokii had departed. The other was to acknowledge that Piki Korokii had flown to Rarotonga to fulfil the aspirations of her elder Te Puea.

WAIATA (7.1) KO TE MEA NUI

Interviewee: Hoera Kereama

(Raungaaiti Marae, Ngaati Te Oro Rangitaawhaki, Ngaati Hauaa).

This song was composed by one of our ruuruhi from home. Her name is Hauata Hootene and she is still living. She wrote this song at a time when one of the elders from home, Tama Te Wheeki, had taken ill. While in hospital visiting, Hauata decided that she would like to take him back to his home, and as she contemplated the serious state of his health, she received some words of comfort from The Bible.

She translated the words into Maaori, and in time it was converted into a song. That is how 'KO TE MEA NUI' came to be, and it has become a song for our children, and for all of us as a people.

WAIATA (8.1) ANOO TE PAI

Interviewee: Hoera Kereama

(Raungaaiti Marae, Ngaati Te Oro Rangitaawhaki, Ngaati Hauaa).

The song 'ANOO TE PAI' is now very popular, and is being sung by schools in Auckland. The woman who composed this song was Paturihi Tuuhakaraina. She wrote the song when her husband passed away, and it was sung the following year, at his unveiling. We of Ngaati Hauaa are a Christian people, and this is the subject of the song.

HOW GOOD AND PLEASANT A THING IT IS WHEN GOD'S PEOPLE LIVE TOGETHER IN UNITY. (Psalm 133:1). This is a well-known passage from The Bible, and it has become a proverbial saying of our people. This song has been left as a legacy for the children and for us all as a reminder to never forget the words of The Lord, and to always work towards goodwill and peaceful pursuits.



(Photo 6) Left – Right: Hauata Hootene and Paturihi Tuuhakaraina, Ngaati Hauaa.
(Courtesy of Hoera Hootene and Whaanau).

WAIATA (9.1) TUU AKE AU

Interviewee: Hoera Kereama

(Raungaaiti Marae, Ngaati Te Oro Rangitaawhaki, Ngaati Hauaa).

This song 'TUU AKE AU' was also composed by Nanny Paturihi Tuuhakaraina. She wrote many songs. 'TUU AKE AU' is the primary song she composed during the tangihanga for her husband. The words of the song say, 'WHO IS IT THAT WILL FETCH YOU?'. These words reflect her feelings on the loss of her husband. 'IT WILL BE MY LOVE. WHAT YOU LEAVE BEHIND IS PAIN AND SORROW' ... those sorts of sentiments. It is sad, but perhaps despite her sadness, she was happy in the knowledge that he would pass over to The Lord.

This song, at the time of its composition, provided a pathway for her to release her pain. As with the song 'ANOO TE PAI', it was written during the tangihanga, and sung at the unveiling.

WAIATA (10.1) TE MAURI O TE PUUAHA

Interviewee: Ngaaki Clarke

(Ngaa Tai e Rua Marae, Ngaati Tipa me Ngaati Whaawhaakia, Waikato).

‘Te Mauri’ was composed by all our tamariki of Te Puuaha o Waikato Kapa Haka. We needed a Choral item to sing for the Tainui Waka Kapa Haka Regionals in 2006 and our tamariki went out by the Waikato River and composed that waiata. The tune is to “For God so Loved the World He gave to us His only Son”. The majority knew the tune so it was easy for us to put the words to it. They did that right beside the Waikato river, and that's where they got their mauri from.



(Photo 7): Te Puuaha o Waikato whaanau performing the items (17/07/16).

WAIATA (11.1) KO NGAA TAI E RUA

Interviewee: Te Arawhanaunga Thompson

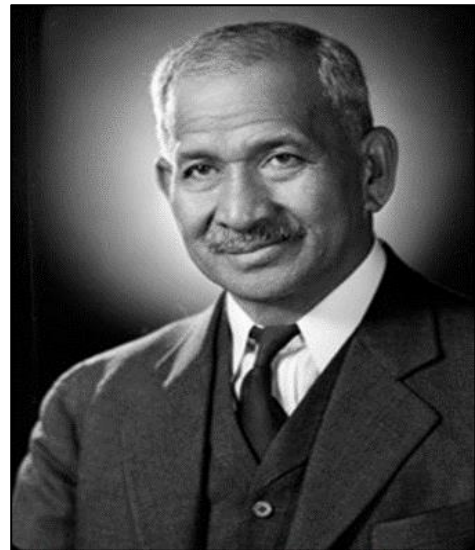
(Te Kotahitanga Marae, Ngaati Tipa, Waikato).

This song was written by Pumi Taituha. For me it relates to the setting up of the Poukai in Tuakau. It acknowledges the relationship between Tainui and Ngaati Porou, between Te Pua and Apirana Ngata.

In 1947, with sincerity, righteousness and love, the first Poukai was held at Ngaa Tai e Rua Marae in Tuakau. The words in the song also reflect the support of our Nanny Tuura (Hira) who was our greatest supporter within Taamaki, and who gave her agreement for the Poukai to be held there.



(8.1) Te Puea Herangi



(8.2) Sir Apirana Ngata



(8.3) Tuura Hira



(8.4) Pumi Taituha

(Photo 8.1 – 8.4): Left - Right: Te Puea Herangi, Sir Apirana Ngata, Tuura Hira, Pumi Taituha.

WAIATA (12.1) E NOHO TUUHEITIA

Interviewee: Raahui Papa

(Poohara Marae, Ngaati Korokii Kahukura me Ngaati Mahuta, Waikato).

In the very beginning it is said that it was Te Puea who arranged the words for this song, gathering stories and sayings from throughout the whole of the Waikato region. The song was first written for her cousin King Te Rata. After Te Rata's death the words were changed to 'E Noho Korokii'. This was made famous by Irihapeti Te Wiata and others during their travels, as they would sing 'E noho Korokii te hiiri o Waikato'. When Korokii passed away and his daughter Te Atairangikaahu became Queen, her name was too long to fit into the tune, so the song title was shortened to 'E Noho e Ata'.

In 2006, when Te Atairangikaahu passed away and the mantle was passed to Tuuheitia, the song was changed again to 'E Noho Tuuheitia'. This song is not just about the King, but it is about the revival and nurturing of the cultural values of our ancestors.

There is a lot of depth and hidden meaning in this song. In each verse, and even in each individual line, although brief and simple, a wealth of deeper understanding and messages are contained within.



(Photo 9): Top Left – Right: Kingi Te Rata, Kingi Korokii, Te Arikunui Te Atairangikaahu.
(Below) Kingi Tuuheitia.

WAIATA (13.1) ME WEHI KIA IHOWA

Interviewee (1): Te Reo Graham

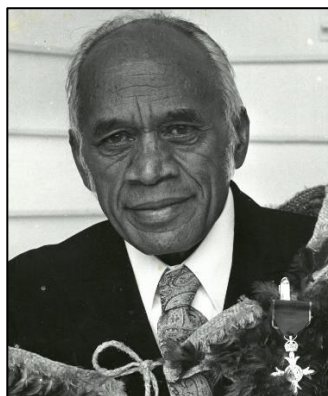
(Tuurangawaewae Marae, Ngaati Tiipa, Waikato).

My mum (Haarata Tuupaea), Piri Poutapu and several others contributed the verses to this waiata. The words 'PUKETAPU E TE TAU' were the original words when it was written but they have been changed generally to suit the occasion. This was back in September 1960.

Interviewee (2): Awhi Naera

(Tuurangawaewae Marae, Ngaati Te Wehi, Waikato).

We performed this song at the opening of the Waiwhetu Marae in Wellington and Puketapu was the rangatira then at that time.



(Photo 10): Left – Right: Haarata Tuupaea and Piri Te Ranga Poutapu



(Photo 11): Some of the Kaumaatua instrumental in the composition of waiata at Tuurangawaewae Marae. Taken at Waipapa Marae, Kaawhia. Circa late 1980s.
(Courtesy Wahine Bright Whaanau Collection).

WAIATA (14.1) KIINGI TAAWHIAO

Interviewee: Mamae Takerei

(Tuurangawaewe Marae, Ngaati Tamaoho, Waikato).

He (Pumi) wrote this song at a waananga that was held at Pare Waikato (Wharenuī, Tuurangawaewe Marae). It was written to be sung at an important gathering that was to take place at Tuurangawaewe Marae. The elders held practices and it was here that it was written (*see Photo 12 below*).



(Photo 12): Left front - Whitiora Cooper, Rawakore Katipa, Tiraha Cooper (in foreground), Hinehine Ahu, (unknown), Rua Cooper and Ted Kirkwood; some who were involved in waiata at Tuurangawaewe Marae during the late 1960s.

(*Courtesy Tuurangawaewe Trust Board*).



(Photo 13): Far Right: Pumi Taituha at Tuurangawaewe Marae, circa early 1990s.

(*Courtesy Tuurangawaewe Trust Board*).

WAIATA (15.1) NGAA PUTIPUTI O NGAA MARAE

Interviewee (1): Te Waarena Taua

(Makaurau Marae, Te Kawerau aa Maki, Waikato).

Pumi wrote this song and I was there when he wrote it. He would grab his guitar and strum it, then he would turn to the people and say ... 'Hurry up you fellas ... alright ... we'll write this one down' ... the thing I liked about him was that he involved everyone.

In those days if we travelled to Poukai or somewhere else ... if we went to Tauranga, we would sit to one side after kai was finished. Pumi would always grab his guitar and we would know that he wanted to create a song, to compose a song. Those who were a part of this group and travelled to the poukai at the time were Piko (Munroe), Te Auee Haarata (Tuupaea), and sometimes Puahaere (sister of Rangitaaiki Tuupaea), myself, and the young man who Piko helped to raise, Pita Te Ngaru.

And that was us ... only about 6 or 7 ... but once the rest heard then everyone wanted to learn ... it was good. But I know the words here are not the original words composed by Pumi. These words are different. When I looked at them this morning I said to myself, 'Ha! Where are these words from?' But it's okay, even though the words have been changed.

There are a lot missing, but there are a lot of other lines that have been included as well. It seems there is a strong acknowledgement of the areas around Kaawhia now. I have no problem with that. But there are a lot of words missing. However, it's alright.

Interviewee (2): Herangimakanga Haunui

(Waingarua Marae, Te Huaki, Toa Kootara me Tamainupoo, Waikato).

Pumi wrote this song for the many who attend the Poukai dubbed 'the rounds' ... for the women, most of whom have now passed away. Pumi wrote this song I think around about 1960.



(Photo 14): Taken at Waipapa Marae, Kaawhia. Circa late 1980s.
(Courtesy Wahine Bright Whaanau Collection).

I remember we got to Paaraawera Poukai and after our first speaker got up to speak one of our darling Aunties, Aunty Piko Munroe, said “Right girls. This is our waiata”. We hadn’t learned it really, we had just gone over it, and that was our waiata - Ngaa Putiputi o ngaa Marae.

Interviewee (3): Mamae Takerei

(Tuurangawaewae Marae, Ngaati Tamaoho, Waikato).

It takes us back to the poukai round, te rauna. That's the whole reason why he wrote it. The flowers he speaks about, the ruuruhi, have passed away, there are none left. It's not about the wilted flowers of today, ... it's those real flowers of that time.

WAIATA (16.1) TAINUI WAKA KARANGA

Interviewee (1): Te Reo Graham

(Tuurangawaewae Marae, Ngaati Tipa, Waikato).

I think the Motu was invited to Mahinaarangi and one of those waiata was for and in recognition of the motu. A group from each rohe came to the Marae. That’s one version ...

At that time our parents were still alive as were our tuupuna ... so when it finally got to us there were no explanations given from those who were still alive ... even Mum and Piri (Poutapu) didn’t explain ... either they did or we weren’t listening about how those waiata came about.

Interviewee (2): Herangimakanga Haunui

(Waingaro Marae, Te Huaki, Toa Kootara me Tamainupoo, Waikato).

Pumi wrote this song when we took a trip to Toorere (East Coast), to Te Whakatoohia. We went to attend a hui for ‘TE HAIKA O TAINUI’ (The Anchor Stone of Tainui) along their coastline.



(Photo 15): Left: Ngaamako (nee Matehuirua) Poutapu dancing with Tame Te Maro, Taken at Mangakaahia, Gisborne. (Right): Sisters Rangituri Taupiri and Ngaamako Poutapu, Kookoohinau Marae, Te Teko, Kawerau, circa late 1960s. (Courtesy Mac Bert Collection).

WAIATA (17.1) RERENGA WAIRUA

Interviewee (1): Te Waarena Taua

(Makaurau Marae, Te Kawerau aa Maki, Waikato).

Pumi Taituha wrote this song. I saw it on YouTube ... by crikey I was angry when I saw different people saying “that song belonged to them”. I went to a hui in Whangarei with my relations, and this song was sung by the home people in the mistaken belief that it belonged to them. So I said “No, no, ... that song belongs to us from Waikato.” I see that even us ... most do not know the proper words.

In the second verse the word WHAKAITI is a mistake. The correct words are 'HE WAHINE WHAKATIHI' or 'a woman of importance / high rank'. I was there when these words were written. But the beauty of these songs are that they are for the people.

Interviewee (2): Herangimakanga Haunui

(Waingaro Marae, Te Huaki, Toa Kootara me Tamainupoo, Waikato).

Pumi wrote this song. It was written when we went to Northland to a birthday. It is about the marriage of Reituu to Ueoneone, a chief of the northern tribes, and it is from them that Waikato Tainui descends and also Ngapuhi.

Interviewee (3): Mamae Takerei

(Tuurangawaewe Marae, Ngaati Tamaoho, Waikato).

Pumi wrote this song RERENGA WAIRUA at Otiiria Marae in Moerewa in 1979. He borrowed the tune from the song KOOTIRO MAORI composed by Tommy Taurima. Tommy received this tune from the group KAAKA MAOLII O HAWAII. The tune and song is native to Hawai'i and was written by Ellen Keho'ohiwoakalani Wright. The name of the Hawaiian song is “Kaulana Na Pua” translation: Famous are the Flowers.

An invitation was sent to Te Arikinui and Sir Hepi (Te Heuheu) to attend the Waitangi Day celebrations. They were also accompanied by the kapa haka groups of Tainui - Taniwharau, Te Pou o Mangataawhiri and Maniapoto.

The true meaning of the song refers to the prestigious bird who has descended upon Ngaapuhi, and the importance of the link between Ueoneone and Reituu. The bird, the noble chieftainess of the King Movement, Te Arikinui, has arrived amongst you. That is the meaning of the song.



(Photo 16): Tomairangi Paki and Tommy Taurima. Taken at the 'NA KEIKI O KA 'AINA Hula Group Graduation, Waahi Marae, Huntly, circa 1988. *(Herewini Whaanau Collection)*.



(Photo 17): Tainui Group performing at Waitangi Grounds, Northland, circa late 1970s *(WRLT)*.

WAIATA (18.1) HE AHA KEI TAKU UMA

Interviewee (1): Te Waiwera Margaret Smith

(Ngaa Tai e Rua me Maurea Marae, Ngaati Naho, Waikato)

According to one account, Maarama Motutara wrote the song after the death of her grandmother (Hera Astle) who passed away in 1928. “Maarama Motutara was my Mum’s Aunty. The whaanau was living at Te Paina, Mercer (Te Pou o Mangataawhiri) at the time the song was written”.

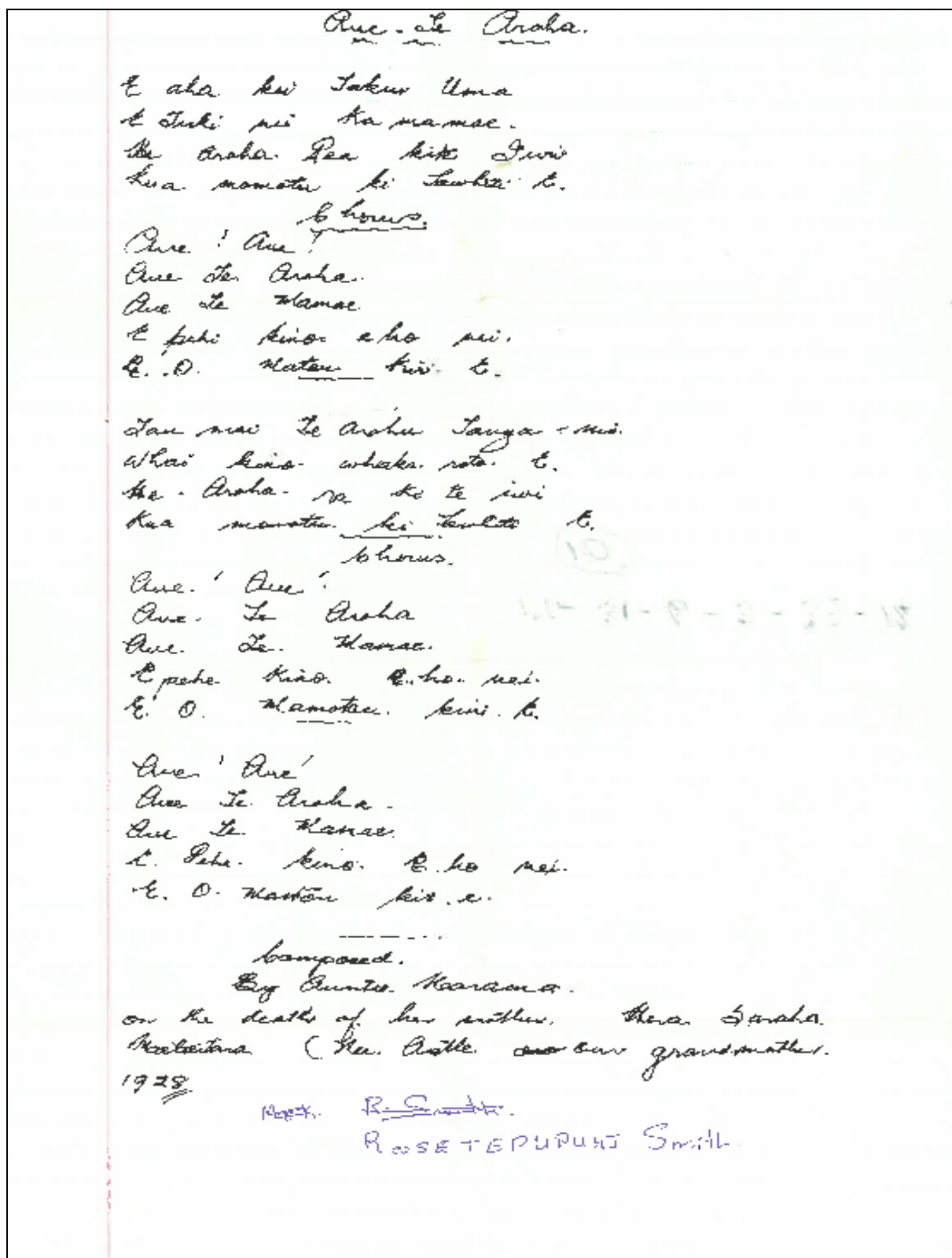
Interviewee (2): Kirimaaku Kihi

(Waahi Marae, Ngaati Mahuta me Ngaati Naho, Waikato)

“This woman was an Aunty to Rose Smith. Aunty Rose's partner at the time was Rua Cooper. One day we travelled as a family to Whaataapaka Marae, (Karaka, Papakura). I had two children at the time and both my husband Lad and I stayed at Rua Cooper’s home. It was there that I heard the story about this song. My mother was another one that knew about it. It was revealed that Rose’s Aunty (Maarama Motutara) and my Grandmother Nanimum (Tata Te Aira Muru) composed the song (first cousins). Time went by and I thought nothing of it, until I heard my mother (Jean Te Ropine Herewini) say “Ae ... naa te ol’ lady i mahi i teeraa”. It was about 1969 or 1970 when I heard that story. I can still hear Aunty Rose and the others talking.



(Photo 18): Left – Right: Tata Te Aira Muru (1978) and niece Rose Smith (2011). (WRLT).



(Photo/Image 19): Original words submitted by Margaret Smith Whaanau.
 (Courtesy of Margaret Smith Whaanau).

WAIATA (19.1) TIIMATANGIA TE PUEA

Interviewee: Raahui Papa

(Poohara Marae, Ngaati Korokii Kahukura me Ngaati Mahuta, Waikato).

This song originates at the beginnings of Princess Te Puea's work with her people.

'TIIMATANGIA TE PUEA I TE POU O MANGATAAWHIRI' relates to the Kapa Haka Group. Apart from the place of the same name, this song talks about the group formed to travel the country to fundraise. From this we can gather that it was the members of the group themselves who composed this song - Charlotte Tuupaea, and all the others, the older members of the group, both men and women. Their main function was to travel the country to fundraise and bring the proceeds back to help with the building of Tuurangawaewae Marae.

One can see within the song some of the various connections between the tribes, with Taurongo and Mahinaarangi (East Coast), and Northland and the Treaty of Waitangi.

Beside the different places named in the song, it is really about the activities that she and her group Te Pou o Mangataawhiri undertook, and where Te Puea's influence began to rise. It is a very well known song. It was perhaps even the 'anthem' of Waikato during their time, before the composing of 'E NOHO E RATA'.

It is sung everywhere all the time as a reminder to us all of the work and challenges that our elders undertook for the common benefit of the building of Tuurangawaewae as a foundation pillar for the King Movement, and for the whole world.



(Photo 20): Te Pou o Mangataawhiri original Kapa Haka Group at Tuurangawaewae riverside, circa early 1920s. (Courtesy of Tuurangawaewae Trust Board).

WAIATA (20.1) TE KARU

Interviewee (1): Moana Tamaariki Wilson

(Ooraakei Marae, Ngaati Whaatua me Rarotonga)

There were many of us from Ooraakei who joined the group. We were one at that time. My husband was Maurice Te Pouri Wilson. His father was Manutapuwaenui or Jack Wilson, and his mother was Kahurimu Te Huia Raapata. Sonny Wilson was my husband's elder brother.

Both my husband and I were very strong advocates of haka and we encouraged our children and mokopuna to learn, as well as the children from Ihu Maatao and Makaurau Marae. We taught them all. It was Sonny Wilson and my mother-in-law Kahurimu who wrote the Poi TE KARU.



(Photo 21): Taamaki Kapa Haka Group performing at Waitangi in 1953.
(Courtesy of Moana Tamaariki Wilson).

Interviewee (2): Azura Herearoha Kaumoana

(Puukaki Marae, Te Akitai me Ngaati Te Wehi, Waikato).

I was about 12 years old in 1951 when I joined the kapa haka group. The waiata that we are discussing would have been composed by Sonny Wilson and his mother Kahurimu Wilson.

I remember there being about 20 – 30 members in the kapa haka during my time and it was inclusive of the 3 Marae, Ihu Maatao, Makaurau and Puukaki. It was actually all whaanau. I came in at the tail end and I was able to attend the concert at the Town Hall where the group performed (1954) for Moana Manly. The name of our group was Taamaki.

The 18th of every month we used to have a day off. I didn't know why but my older sister Jill understood why. On the 18th of July is the time I remember my sister Jill telling me that this is why we have a photo of Te Whiti and all I saw was a man with a feather in his hair.



(Photo 22): Taamaki Kapa Haka Group, Auckland Town Hall 1954, and see Photo 25.
(Courtesy of Moana Tamaariki Wilson).



(Photo 23): Taamaki Kapa Haka Group, Tuurangawaewae Marae in 1947.
(Courtesy of Moana Tamaariki Wilson).

WAIATA (21.1) TE KUPU A TE WHITI

Interviewee (1): Te Waarena Taua

(Makaurau Marae, Te Kawerau aa Maki, Waikato).

My grandmother was from Puukaki Marae and Te Kawerau aa Maki. Her name was TE IPUKURA AA MAKI. Her father's name was TE RONGONUI. He fought in the Land Wars in Waikato, alongside his father whose name was TE AROHA.

In his time, TE AROHA was one of the members of the TE KAUMAARUA (Council). Although essentially a part of the internal structure of the King Movement, bearing allegiance to the monarch of the time, from Pootatau to Korokii, through to Te Arikiniui ... he would sometimes travel to Taranaki to visit Te Whiti, Te Ua (Haumeene) and Taukee. Those were the connections.

Why did he go there? My father told me "For the Good News (The Bible and spiritual advice), and the prayers of the Paimaarire, those things". The people gathered together in the one place to reside under the mountain of Taranaki.

This song TE KUPU A TE WHITI as I understand, was composed by my elders from here (Taamaki). It refers to the teachings of Te Whiti and his followers.



(Photo 24): Te Whiti o Rongomai, and Tohu Kaakahi. Prophets from Parihaka, Taranaki, *(Courtesy Te Ara Encyclopedia)*.

Interviewee (2): Ngaahina Maihi

(Puukaki, Ngaiwi me Te Akitai, Waikato)

I am the granddaughter of Haki and Kahurimu. My mother was Puti Huunia Wilson. I grew up alongside Maurice and Sonny as a baby hearing these songs. I wasn't in the haka group as I was too young but I heard these waiata sung by my elders from that day and still today. These days they (people) are wanting to follow down that path. What I remember is that the group that started was Puukaki ki Ihu Mataao who travelled to Poukai and the Regatta at Ngaaruawaahia to perform. This was in the 1950s and there were about 50 performers who came from Ooraakei. This was the beginning of the group Taamaki Makaurau.



(Photo 25): Performance by Tamaaki Kapa Haka at the Auckland Town Hall, 1954.
(Courtesy of Moana Tamaariki Wilson).

WAIATA (22.1) HORAHORA ATU RAA

Composer: Pango Tata Williams, Te Tootara Marae, Ruaatoki, Te Urewera, Ngaai Tuuhoe.

According to Timi Te Poo (Ngaati Pikiao, Te Arawa) it was written by Pango Tata Williams. It was performed by Ngaati Pikiao Hapuu (group made up of all Ngaati Pikiao Kapa Haka and whaanau) at the Poo mihimihi or 'last night' during the tangihanga of Napi Tuutewehiwehi Waaka held at Te Takinga Marae, Mourea, Rotorua. Although a favourite of Ngaati Pikiao the waiata was adopted by specific Waikato whaanau (The Tini whaanau, Ngaati Tipa, Te Puuaha o Waikato) known to the Researcher and was often sung at social and private functions or 'parties'.



(Photo 26): Pango Tata Williams. *(Courtesy of the Williams Whaanau).*

WAIATA (23.1) NGAA TAI TAMARIKI

Interviewee: Moana Tamaariki Wilson

(Ooraakei Marae, Ngaati Whaatua me Rarotonga)

Sonny Te Huia (Wilson) wrote the song NGAA TAI TAMARIKI. He was my husband's elder brother. Kahurimu was his mother.



(Photo 27): The “Originals”. Some of the first members of the Taamaki Kapa Haka Group.
(Courtesy of Julie Wade and whaanau of Taamaki Haka Group, Auckland).

WAIATA (24.1) E KORE AHAU E RONGO E

Interviewee (1): Tuutata Hetet Matatahi

(Waahi Marae, Ngaati Mahuta, Maniapoto me Waikato).

I remember my mother Hinematua talking about this song and how it was a love song that Julia (Tuura Mahuta) used to sing for Willie Muru (who later became her husband). At the time my mother said that was the song being sung, that her love for him would never end, and so she chased him and chased him ... and the result was Tuta, Huritau and Rick (and others) ... they were the Muru family. Their daughter Huritau and I were brought up by the Kaweroa family.

I do not know who wrote the song, it is from an earlier time. My mother Hinematua or 'Matu' and the elders would sing it.

I heard this song at parties and at social gatherings. That was the only time it would be heard. Although I was a child, as I grew up those were the songs of those days. I would listen to my parents and our elders sing ... and others in the time of Korokii, Te Marae (Paki) and others.



(Photo 28): Left – Right: Hinematua Hetet and Te Marae Paki.

Interviewee (2): Mihitaurangi Kingi Poihipi

(Horahora Marae, Ngaati Pou, Waikato).

When I was young, about four or five years of age, King Korokii would come to our home at Horahora (Rangiriri). When he arrived at home, Dad looked at him and said, "What are we going to call you?" He replied "I left my hat at home" (meaning that he did not bring his title of King). So Dad said to him "Okay Boss, come in." Those were social occasions. He would come to our house to see Dad, and they were drinking buddies. That's when they would sing their mischievous songs. Although I was small I remember hearing them singing those songs, and one of them is the song we are talking about at the present time.

Those were their songs and we just picked them up as we grew (older). These were the songs that they sang ... people might think that they are rude but in their times because they were happy go lucky people ... I can still see our tuupuna whaea e wakuwaku riiwai ana, e waiata ana i ngaa raatou waiata i taua waa (I can still see our old people peeling the potatoes and singing their songs at that time) ... and I still think about them today.

Back to the song ... naana anoo i hanga i teeraa waiata (he wrote that song) E KORE AHAU E RONGO E, and I thought what a lovely waiata and we sing it now as well. It's a lovely song and it should be revived. Ngaa raatou waiata (Their songs).



(Photo 29): Kiingi Korokii Te Wherowhero. (Courtesy Tuurongo Collection).

Additional versus provided by Mere Matekohi for the same waiata:

E KORE AHAU E RONGO E
E KORE AHAU E MUTU E
MAA TE MATE TOO TIINANA E

NAAKU ANOO KOE I KITE
NAAKU ANOO KOE I WHAI
HE AHA TE HUA O TEE KAIPONU E

Chorus:

TUHI ATU TAKU RETA E TE TAU
HUNANGIA KI AHAU E
KEI KITEA A TOO IWI E
KO AHAU KA RARU RARU E

E KORE AHAU E RONGO E
E KORE AHAU E MUTU E
MAA TE MATE TOO TIINANA E

WAIATA (25.1) MAA TE PEENE MAA TE KITEKITE

Interviewee (1): Mamae Takerei

(Tuurangawaewe Marae, Ngaati Tamaoho, Waikato).

If anyone is to be acknowledged for bringing that waiata to Ngaaruawaahia it's Aunty Charlotte (Haarata Tuupaea). Yeah, because I remember Hinematua and them ... ko raatou kee ngaa kaiwaiata o eeraa waiata (they were the ones that sang that song).

Interviewees (2) & (3): Mere Matekohi and Mihitaurangi Poihipi

(Tuurangawaewae me Horahora Marae, Ngaati Pou, Waikato).

Mihitaurangi Poihipi:

From what I understand, Teko (Dake) Tuumai and others went to see Paraire Herewini to set up Te Reo o te Kiingitanga (the brass band) again. That's what I understand. Teko played the cornet. From what I heard, they went to see Paraire to set up the band, the first band, and that's when they composed that song. There was Muru, and the parents and grandparents of Nikorei (Tuumai), and others. That's what I understand Hemihemi and others, they wrote this song.

I think what happened was ... at the time ... they (Dake Tumai and others) went to Paraire (Herewini) to form the band (Brass band), which is how MAA TE PEENE came about. They put words to it and they sang it and that's how it began. I remember with Dake coming back (to Horahora) and singing it as he was one who went to see Paraire. He was also in the Band then and he played a Cornet. That's how we picked that up ... not so much Toko but more so Dake ... and when they come in and they would sing all these songs from the hui that they were at and that's how I know these things.



(Photo 30): Teko 'Dake' Tuumai. (Courtesy Wahine Bright Whaanau).

WAIATA (26.1) E NGAA IWI

Interviewee (1): Haereata Poutapu

(Maurea me Waahi Marae, Ngaati Naho me Ngaati Mahuta, Waikato)

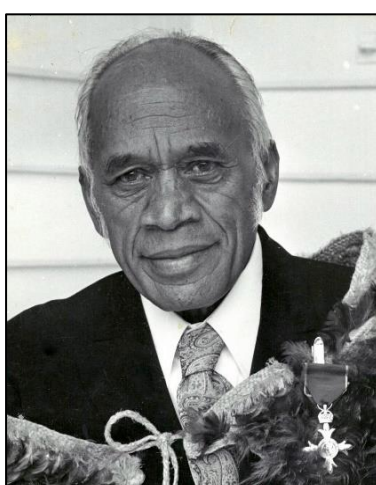
There are three composers of this song. Raatapu Sonny Awa (Kaitimutimu Marae, Ngaati Whaawhaakia, Waikato) wrote E NGAA IWI. The Haka I TE KO KOOMAKO performed by the men is said to be an adaption from the famous Ngaati Porou Haka RUAUMOKO. According to sources this was included into the waiata by Te Ranga Piri Poutapu. The last song HE MIHI ATU NEI KO WAIKATO was composed by Pareopenui Thompson (Waahi and Hukanui Marae, Ngaati Wairere, Waikato).

Interviewee (2): Puahaaere Ruutene

(Waahi Marae, Ngaati Koroki, Waikato)

I remember Bill Rangi, a Kaumaatua from Raakaumanga (Huntly) who had a haka team called Raakaumanga and they sang this song.

When I was in the group I was about 10 or 11 years old (1954/55), and I remember those songs being sung separately. It wasn't until the formation of the Taniwharau Culture Group in about the early 1970's that the individual songs were joined together and dubbed affectionately by the members as "the medley".



(Photos 31): Left – Right: Raatapu Sonny Awa, Te Ranga Piri Poutapu and Pareopenui Thompson. *(Courtesy of the Awa, Poutapu and Thompson Whaanau).*



(Photo 32): Taniwharau Culture Group 1975. (Courtesy Herewini Whaanau).

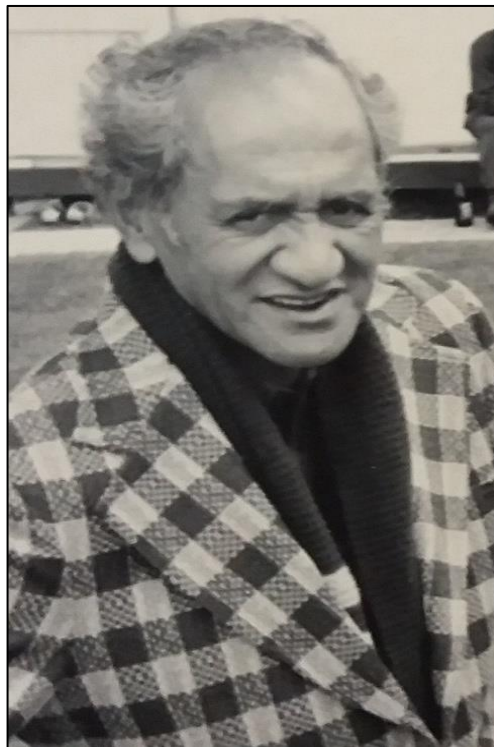
WAIATA (27.1) TAINUI RANGATAHI

Interviewee: Kirimaaku Kihi and Te Arohanui Waikato.

(Waahi Marae, Ngaati Mahuta me Ngaati Naho, Waikato).

This song was written by my daughter Te Arohanui and I when Koro Nelson Hetet, Sati Toka, Toomairangi and other kaumaatua were gathered for a hui at Waahi Whaanui, Parry Street (Huntly). I forget the date, but the kaumaatua there, including my mother, asked me to write a song, there and then. At the time I was taken aback. "How am I supposed to write a song in such a short space of time?", I thought. Then they explained the purpose of the hui and how it revolved around the issues facing the tribal youth at that time. Wow ... oh my gosh! The words came to me easily and fell into place. It was then that I asked Te Arohanui to come and help. She was working here at the time (Te Wharekura o Raakaumanga). We met here at the school, and went through the song, selecting a Paakehaa tune. The song raises issues that were affecting Tainui youth of the day, "Who will support them? What needs to be done to rescue the tribe, to get our youth into employment, and those sorts of issues of the time?"

Due to the concerns for rangatahi by the local Kaumaatua and the Maaori community, the first Tainui Rangatahi hui was held at Waahi Whaanui, Huntly in 1991 to discuss issues and to seek advice and find ways of supporting the Rangatahi. This waiata-a-ringa was composed especially for the Tainui Youth who were involved in this very first hui.



(Photo 33): Left – Right: Te Naeroa Nelson Hetet and Sati Toka, Kaumaatua from Waahi Marae, Huntly. Circa 1978. *(Courtesy of WRLT and Tuurangawaewae Trust Board).*

WAIATA (28.1) HEI KONEI RAA

Interviewee (1): Raahui Papa

(Poohara Marae, Ngaati Korokii Kahukura me Ngaati Mahuta, Waikato).

HEI KONEI RAA ... my understanding and what I have heard is that this song came about when our Ngaati Mahuta relatives from Kaawhia and Taharoa travelled over to Waahi Marae, although I was not told the reason for their particular visit. It may have been to a Coronation during the reign of King Korokii or one of those events.

I was told that the song was written by Rangi Turner from Ngaati Mahuta. They had already practised the song at home, so when they arrived at Waahi they stood and presented it. There is a dual meaning to the song. HEI KONEI RAA, E TE IWI E, NOHO IHO RAA, (Farewell, oh people, remain here). From this we understand that it is a travelling party singing this song. E NOHO RAA (farewell), KA HOKI MAATOU (we are departing), are similar sentiments. As we are aware, the name Waikato is generally used to refer to the inland Waikato people, those residing along the banks of the Waikato river. So the other meaning of this song is to remind our inland Waikato relations 'not to forget about the coastal Waikato people'. The song refers to significant places and sayings about Kaawhia and Kaarewa, and the bonds that link the people of the Waikato River to those living on the coast.

Hence the statement 'the thousands of Waikato, the myriads of Kaawhia' is a key message within the song. Today it is sung as a farewell song, to heal and revive those relationships – the relationships of Waikato on the West Coast with those of the Waikato river, and those of the Waikato river with those through out the West coast.

Interviewee (2): Tracy Ranga (Maketuu Marae, Ngaati Mahuta, Waikato)

I was raised with my father and mother. My mother's name was Rangi Makanga 'Turner' Ranga. My father was Robert Nuku Rangawhenua. From what I understand, and from what my mother told me, it was she (my mother) who wrote the song 'HEI KONEI RAA'. There was a group of them there while she was writing it ... the old women and old men ... they were enjoying themselves socially at the time ... they would have a party and the waiata would come out ... and the cheekiness (humouring about others) would also come out ... at that time there were quite a few who put this song together. From what I was told from my Mum and Dad was that it was the whaanau from out the back (of Maketuu Marae).



(Photo 34): Rangi Makanga Rangawhenua, 1969.
(Courtesy of the Rangawhenua Whaanau).

WAIATA (29.1) TE ATAIRANGIKAAHU

Interviewee: Te Reo Graham

(Tuurangawaewae Marae, Ngaati Tiipa, Waikato).

At that time it was about a month before Te Ata's 70th Birthday. We were all together thinking about a waiata and what we were going to do ... we went up to the Farm (Te Puea Estate Farm) and Te Aroha (Tairaakena) was with us and we sat there thinking about old times and trying to think of words for a waiata for Te Ata's 70th Birthday. We all went home and we said that each one of us will write something and get together and put it into one. There is always a way ... I wasn't thinking about words for the waiata.

We met again, Tau (Mookena) and I, and Peen (Jean Smith), at Peen's place to try and think of words for a waiata ... Peen gave me a list of words and I don't know what I have done with it ... but it was so very long and on it she had way back words that I really couldn't envisage singing. Anyway I took these words home with me and while thinking about these words some of them I wrote down and some could fit and some couldn't.

I stayed in my room all day thinking about words and looking at Peen's words and thinking hard about it. Anyway I started to pen my own words and some things started to take shape. After rewriting the words over and over again, I finally came up with the current words that we have today. After I finished I found myself crying ... I cried and cried.

The next day I went back to Peen and Tau and showed them the words. Peen and Tau were blown away ... we all were. And on the Sunday following this there was a big gathering at Mata o Te Enea, as everyone was keen to have something for Te Arikiniui.



(Photo 35): Tautau Mookena and Jean 'Peen' Smith.
(Courtesy of WRLT and Maida Tonga Whanau).

WAIATA (30.1) KUA NGARO NEI HOKI E

Interviewee: Maki Elsie Davis

(Ookarea Marae, Ngaati Mahuta, Waikato).

I was very young when I first heard this song. It was sung on our marae at Tangoao (Taniwha Marae). My Aunty Waati taught us this song. She married my Mum's brother.

In those times, although I was still young, we all understood that the song was written by Waati. It wasn't until much later, when I had become a Kaumaatua, that I heard that others are reputed to have written the song. I tell them I know nothing about that. All I know is that my Aunty Waati wrote the song, and she taught it to us.

I think that the words are very simple but there is a depth of meaning within. It says, 'I TE NGARO KUA KITEA' (From being lost we are found; from out of the void we are seen). At that time our Waikato people had only just started to venture into the Paakehaa world. That's how I see it, when I think about those days. Before then, very few Maaori travelled to Paakehaa settlements. We lived amongst ourselves under the mantle of the King Movement. These are my thoughts of those times.



(Photo 36): Waati Mahuta ki te Tonga Puru. *(Courtesy of SamToka).*

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A project such as this has been 'a walk down memory lane' filled with images of nurturing Kaumaatua, life loving characters and people who have left life-long impressions with this, one of your own. There are so many to thank; the interviews, photographs and documents. Nevertheless, I want to mention those to whom we are indebted.

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