



KOHINGA MŌTEATEA



Rangitāne

Te Rūnanga a Rangitāne o Wairau

TANGATA RAU REO KOTAHI

He rautaki whakarauora i te reo Māori me te ahurea o Rangitāne o Wairau | 2018-2050

Nā tētahi kaitito rongonui rawa atu o te ao Māori, nā Tā Timoti Kāretu ēnei kōrero:

Ko tēnei mea ko te tito, ahakoa haka, ahakoa mōteatea, ahakoa pao, ahakoa harihari kai, ahakoa ngeri, ahakoa kaioaraora, ahakoa pātere, ahakoa waiata ngahau, ahakoa waiata ā-ringa, waiata poi kē rānei, ko te whakakuputanga o ngā whakaaro, o ngā kare ā-roto o te kaitito.

He wā tōna maringi noa mai ana te kupu, he wā anō ki konā te kaitito noho ai he aha te aha, korekore ana he paku aha e puta ake. Ka noho, ka noho ka urupū, ka whaiwhairoa kia oti rawa he kupu, ā, hei reira kua kimi i te taki tika, i te rangi hāngai. I te mutunga iho e kīia ai te waiata he waiata, me hiki ake e te iwi taua waiata, aha rānei, ka kawē i nga huihuinga, i ngā tūtakitakitanga a te iwi, i ngā haerenga anō hoki ki waho o te rohe.

Ko te mana o te waiata kei tōna waiata tonutia e te marea, ā, e mōhio ana tātau kei te nui ngā waiata o tērā momo. Ko te nuinga o ēnei i tēnei kohikohinga nei nō nā noa nei i titoa ai, he tohu e ora tonu ana te pūkenga tito, e ora tonu ana hoki te reo kia tika ai te takoto o te kupu. E wana, e ihi ai, kei te āhua tonu o te rangi me te taki me te mōhio anō o te hunga waiata ki hea hiki ai, ki hea tuku ai. Hei konei kua tino ora mai te waiata.

Kāti hā, e te iwi, mā koutou, mō koutou anō hoki, ngā waiata nei nō reira akona, waiatatia ka whai i tā te kuia rā, i tā Ngōi Pēwhairangi i kī rā mō te reo, *‘whiua ki te ao, whiua ki te rangi, whiua ki ngā iwi katoa’* engari kia huataki mai ki roto o te rohe o Rangitāne ki Te Tau Ihu o Te Waka-a-Māui.

Renowned Māori composer, Sir Timoti Kāretu shares these thoughts:

A composition, whether it be a haka, a mōteatea, a pao, a harihari kai, a ngeri, a kaioaraora, a pātere, a waiata ngahau, a waiata ā-ringa, or a waiata poi, is the expression in words of the composer's thoughts and emotions.

There are times when the words just flow, and times when the composer sits in vain, unable to produce a single word. After some perseverance and diligence, words are finally put to paper, and it is then that a suitable rhythm and appropriate tune is considered. Ultimately though, if a composition is going to be of any value, the people must give it voice and perform it at their ceremonial occasions, their gatherings and their excursions outside of the region.

The integrity of a composition lies in its being performed regularly by many, and we are well aware there are many compositions of this ilk. The majority of songs in this collection are recent compositions, a sign that the art of composition lives on, as does the language, paving the way for good compositions. Whether a song is rousing and exciting or not, depends on the air and rhythm, and the ability of the performers to know when to give it their all, and when to ease off. This is when a song comes alive.

Well then, people, these compositions are for you and about you, so learn them, perform them and give life to what our kuia, Ngōi Pēwhairangi, said about the language, *‘whiua ki te ao, whiua ki te rangi, whiua ki ngā iwi katoa’*, but begin by performing them in the region of Rangitāne.

Ka nui ā mātau mihi ki ēnei tāngata nō rātau ngā reo i runga i te kōpae:

Tawaroa Kawana
Tauawhi Bonilla
Safari Hynes

Whatahoro Fox
Matariki Cribb-Fox
Watene Campbell

Kane Nepe-Apatu
Puihiwahine Nuku
Hinematawaia Vercoe

Ka nui hoki te mihi ki a Safari Hynes i āna āwhina mai i te taha rangahau.



Rangitāne

Te Rūnanga a Rangitāne o Wairau

CONTENTS

Tērā ia ngā matamata.....	5
Te karakia o Kurahaupō.....	6-7
E noho nei au.....	8-9
Te tuku a Te Whakamana.....	10

Waiata available for download from:

<https://www.rangitane.org.nz/resources/waiata>



TĒRĀ IA NGĀ MATAMATA



Rangitāne

Te Rūnanga a Rangitāne o Wairau

Nā Rangitāne tēnei waiata.

Nā Paraone Gloyne te rangi.

He waiata aroha i waiatatia ki Puketawa
kei te taha o te huarahi e mārō ana i
Whakatū ki Motuweka.

This waiata was from a woman to her
husband who had left her in anger.

Sources:

The last portion of this song (from line 10) was published by Grey (*Ngā Mōteatea me Ngā Hakirara, 1853, p.64*). The complete song was later published by McGregor (*Popular Māori Songs, Auckland, 1898, p.61*).

Tērā ia ngā matamata kei Pukewhārua ka
kōkiri, ē.

I aroha ana koe i ahau

Tē pīkau atu au i konei

Tua riri ai, e te hoa

Tōu whakatikanga ki runga rā

Kei whea koe? Kia tahuri mai

Ki' mahara nui e te ngākau

Ko te hanga nei kia kāwherahia

Ki te tini o te ure pae mai nei

Ka piki au ki runga ki Te 'Tawa

Kia mārama au te titiro

Ki Te Wharekahokaho

Ki te tahu i rāngia

O te haramaitanga

O te kai rākau

Tauāraitia atu nei.

There stand upraised the headlands at
Pukewhārua

When you loved me

I was not led here

With a back turned angrily, my husband

You stood up to go

Where are you? Turn back to me

Let your heart know

That this behaviour leaves me open

To the many men coming here

I climb up to Puketawa

To see more clearly

Te Wharekahokaho

The wedded husband

Of the journeying

Of the band of warriors

Now separated from me



Nā te waka o Kurahaupō tēnei karakia.

Nā Tawaroa Kāwana te rangi.

E whai ake nei ko te karakia o te waka Kurahaupō. Mutu ana te karakia, ka tōia a Kurahaupō ki te moana, ā, ka whakaterea.

The following is the karakia or prayer said over the Kurahaupō canoe. After this karakia had been recited, Kurahaupō was dragged down to the water at dawn and the crew took up their appointed places.

Source:

The Lore of the Whare Wānanga, Te Kauwae Raro. P.87.

Tō ake nei au i taku waka ē!

Tō ake nei au i taku waka,
Te waka nā Tūrangi ē
Ko Hawai' taku waka

Now I drag down my waka
The canoe of Tūrangi
It's name is Hawai', my waka

Tō ake nei au i taku waka ē!

He waka ihu moana,

I launch forth my canoe,
A canoe to traverse the ocean waves,

Tō ake nei au i taku waka ē!

He waka taua nā Tamawhai, nā Tūrangi
Tō ake au i taku waka
Ko Kurahaupō
He waka uruuru moana
He waka uruuru kapua
Nāu, e Tirea, i te marama i whanake,

I drag down my canoe,
To be a war canoe of Tamawhai and Tūrangi,
I launch my canoe,
named Kurahaupō
A canoe to brave the ocean waves,
A canoe to dare Heaven's clouds,
O Tirea (second day) of the waxing moon.



Tō ake nei au i taku waka ē!

Horonuku-ātea,
Horo moana waipū
Kia ea ake ana koe,
Te toi whenua ki a au, E Kurahapō ē!
Kia ea ake ana koe ko te toi whenua,
Kia ea ake ana koe ko te Toi-te-huatahi,
Ki au ē, he toi tangata,
He toi tupua, he toi mai ki a au,
Whakauru tū ki tawhiti,
Whakauru rangi, ki mamao,
Ki te ihu whenua i a koe e Toi ē,
Tēnei au te whanatu nei
Tēnei au te paneke atu nei,
Tēnei te turuki atu nei
He toi ka wheau ki tawhiti,
He toi ka wheau mai ki a au,
Kumea mai kia piri,
Kumea mai ki taku aro,
He toi matua, e tāiki ē!
Ki tēnei tama, ē!

I launch my good canoe
That will swallow the lands
and ocean depths
That in the end thou might survive
With me at the sought-for land, o Kurahapō ē!
That thou might safely emerge
At the original sought-for land
That thou might reach
Where Toi-te-huatahi will be found by me
May a man-like, and an occult vitality.
Be given to me,
To reach the distant land.
And be as buoyant as the heavens
To the point of land where thou art, o Toi!
Here am I just starting,
Here am I just slipping along,
Aided by potent charms,
With vital powers as have been given to me,
Haul on (thou land) with attractive force.
Pull hard, that we may approach,
Pull straight,
'Tis a strenuous, vital power,
That actuates this son, ē!



*Nā Jeremy MacLeod ngā kupu.
Nā Paraone Gloyne te rangi.*

He pātere tēnei e torotoro haere nei i
ngā tūtuhu whenua o roto i te rohe o
Rangitāne o Wairau.

This pātere speaks of significant land
marks to Rangitāne o Wairau, and
traverses the tribal rohe.

E noho nei au i tōku taumata kōrero, i Te Tapuae-o-Uenuku,

Kai ana ōku mata ki waho, ki Raukawakawa
Moana, te ara tēnā i ū mai ai tōku tupuna ki
Anamāhanga, e ko Te Huataki ē!
Whakawhitiwhiti atu, whakawhitiwhiti mai,
auraki mai ana ko ngā mana whakatiketike i
ahau, ko Te Whakamana, ko Tūkauae,
ko Te Rerewa, ko Te Heiwi,
Nā te moenga i a Ngāi Tara, i a Ngāti Māmoe,
ka noho ko te waikanaetanga, poua ana ko
te mana o Rangitāne ki
Te Tauihu-o-te-Waka-a-Māui ē!
Māreparepa mai ana ngā wai-rau o Ruatere,
ngā rohe kōreporepo, te wai māhitihihi o ngā
mātua tūpuna, ko Te Wairau e kōpikopiko
ana i te hōkikitanga, te whaonga mai i te
whenua ka rere ki te pūruatanga, ko ōna
pūhatanga kei Te Koko,
Te Pokohiwi-o-Kupe.

I sit upon the summit of oratory,
Te Tapuae-o-Uenuku,
Gazing outward to Raukawakawa, the path
that was traversed by my ancestor who
landed at Anamāhanga, 'twas Te Huataki!
After a series of journeys to and from the
North Island, he returned with other revered
chiefs, including Te Whakamana, Tūkauae,
Te Rerewa and Te Heiwi.
Through inter-marriage with Ngāi Tara and
Ngāti Māmoe, peace reigned and the mana
of Rangitāne was entrenched across
the Tauihu-o-te-Waka-a-Māui,
The hundred waters of Ruatere ripple
through wetlands, the glistening streams of
the ancestors, Te Wairau that stretches from
its headlands, carving through the land to
the modern day junction where one outlet
flows to Te Koko-o-Kupe, the other to
Te Pokohiwi-o-Kupe.



Kei runga rā ko Parinui-o-Whiti,
Te Taumanu-o-Te-Matahourua, ko Te Kopi-
o-Kupe, kei raro rā ko Kāpara-te-hau,
E hora rā ko te taunahanahatanga o te iwi
taketake nō raurangi ē!
Ngā wai tuku kiri o Te Ara-o-pipi,
o Mataora,
Te mana, te ihi, te wehi i a rātau mā heke
iho ki ahau ē!
Tini whetū ki te rangi,
Ko Rangitāne ki te whenua!
I hōrapa ki te Tauihu-o-Te-Waka-a-Māui e
takoto nei,
Kei puta Te Wairau! Āhahā!

Standing tall is Parinui-o-Whiti,
also known as Te Taumanu-o-Matahourua,
the cleft of Kupe, below is Kāpara-te-hau,
Laying before me is the home of the ancient
ones of yesteryear,
The cleansing waters of Te Ara-o-pipi and
Mataora,
The prestige, awe and power that they have
bestowed upon me,
The descendant of the multitude of stars in
the heavens,
Giving rise to Rangitāne, people of the land,
whose mana stretches across the top of the
South Island,
Behold the glory of Te Wairau!





Nā Te Whakamana ngā kupu.

Nā Paraone Gloyne te rangi.

He mea tito tēnei waiata e te rangatira o Rangitāne, e Te Whakamana i a ia i tuku whenua ki a Pōuri. Ko tā Te Whakamana ki a Pōuri he whakamārama i ngā tohu o te haramaitanga o te waipuke, ā, kitea ana ngā tohu nei me kōhi e ia tōna iwi i Pōtaka-kuratawhiti Pā.

The song was composed by the Rangitāne chief Te Whakamana when gifting land to Pōuri. Te Whakamana was telling Pōuri the signs of impending floods and warning him to gather his people in Pōtakakuratawhiti Pā when the signs were seen.

Source:

This song was sung in the Māori Land Court by Wi Hikawera Mahupuku during the investigation of the title to Ngā Waka a Kupe Block (*Wairarapa Minute Book 16, p.99*).

Tāpākotinga he wai rere nō Tūkuru

He wai rere nō Tāmoana

Kei Papatōkuru te wai

He wai kere, he pōuri te wai o Tāmoana

He wai kere, he rere te wai nō

Tauranga-kaiahi

He wai kai nō Tāpākotinga

Tāpākotinga, a leaping water from Tūkuru

A flowing stream from Tāmoana

At Papatōkuru is the water

A black stream, dark is the water of Tāmoana

A black stream, flowing is the water from

Tauranga-kaiahi

A devouring stream from Tāpākotinga.





Rangitāne

Te Rūnanga a Rangitāne o Wairau