



Te Pūpūtarakihi

A compilation of Ngāti Whātua Ōrākei Waiata - Volume 1

Kōrero Whakataki

E rere atu nei taku reo maioha ki ngā uri o Tuperiri e noho mai nā i ō koutou kāinga maha horapa te ao.

Mōkori kia rere a mihi ki te hunga nōna te whakaaro kia whakaemiemia ēnei waiata hei rauemi ako mā tātou. Ka huri ngā mihi ki ngā kaitito o nehe, o nāianeī hoki mō rātou i whakakupu ake i ō rātou huatau, ō rātou wheako hei matapihi ki tō tātou Whātuatanga, Orākeitanga hoki. Nei ka mihi.

Ka mutu, ko te whainga nui ia, he wā tōna ka mau i a koutou ngā kupu o ngā waiata nei e pai ai tā koutou tū i ngā hui nui e waiatatia ai ēnei taonga. Waihoki, kei ngā kupu nei ngā kōrero mō ō tātou tūpuna, ō tātou whenua me ō tātou hīoria.

Nō reira e te whānau, kua e horokukū ki te ako mai i ēnei waiata me kore noa e rongo koe i te hī me te hā o ngā kupu o ngā waiata nei, hei whakakoakoa i tō mauri me tō wairua.

A warm and happy greetings to the many descendents of Tuperiri living across the globe.

Firstly, I would like to acknowledge the team who developed this package as a learning resource for us. Also, I pay homage to the various composers who penned their thoughts and experiences as a window to our Whātua and Orākei heritages.

A key objective of this resource is to ensure that in time you are able to learn these waiata so you are able to participate in hui where these waiata are sung. Also, these songs contain significant information regarding our ancestors, our lands and our histories.

Therefore please do not hesitate to learn these waiata in the hope that you will feel the essence and charm these songs contain as a means to warming your soul.

- Joe Pihema

Rārangi Waiata

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Kia piri kia tata mai

(Nā Joe Pihema ngā kupu me te rangi)

**Kia piri tata mai e ngā iwi
Ki runga i te whenua Orākei e
Ka uia ake rā (Nā wai) te pōhiri
Māku e kī atu
Orākei tūpuna
Orākei whakapapa
Orākei tāngata
Kia ora rā**

Come together oh the many people of the land
Upon the lands here at Orākei
The question is posed, who welcomes you?
I will say
It is the ancestors of Orākei
It is the various family lines of Orākei
It is the people of Orākei
Greetings to you all

1

This song was composed to convey and reiterate the unique and rich layers of whakapapa from Te Taoū, Ngāoho, Te Uringutu, Te Uri-o-Hau, Ngāti Whātua, Waiohua and Ngāti Te Ata which converge upon the papakāinga of Orākei. Once commonly referred to as Te Puru o Tāmaki and Te Kei o te Waka and claimed by both Tainui and Ngāti Whātua. Orākei stands proud within Tāmaki and Ngāti Whātua as a truly special place and people.

He aha te hau

(Nā Titai ngā kupu, nā Piriniha (Prince) Davis te rangi)

**He aha te hau e wawara, e wawara
He tiu, he raki
Nāna i āmai te pūpūtarakihi ki uta, ki uta
E tikina (atu) e au te kōtiu
(Kukume mai ai).
Koia te pou whakairo ka tū ki te Waitematā
Ka tū ki te Waitematā
I oku wairangi e.**

What is that murmuring sound
Upon the north wind
That cast my paper nautilus ashore
Which I plucked from the north wind
(And thus claimed).
It is the carved pillar that stands in the Waitematā Harbour
That I see in my distressed state

These words were prophesied by the seer Titai telling of the coming of Pākehā to Tāmaki Makāurau around the time of the signing of The Treaty of Waitangi. This rendition takes a modern twist on the more traditional version often heard accompanying whaikōrero. Its fresh approach is focussed toward a new younger audience moving forward into the future. Refer to the link below to listen to acknowledged orator and tribal expert, Wiremu Piriniha Reweti using He aha the hau as a tauparapara to open his speech
(<http://www.teara.govt.nz/en/music/3863/titahis-chant>)

Ko te Harakeke

(Nā Ken Kerehoma rāua ko Maraea Robb te rangi)

**Ko te harakeke
Ko te kōrari
Ngā taonga whakarere iho e**

**Ko te harakeke
Ko te kōrari
Ngā taonga whakarere iho e**

**O te rangi o te whenua
O ngā tūpuna**

**Homai hei oranga
Mō mātou e
Tihei tihei tihei mauri ora e
Tihei tihei tihei mauri ora e
(waiatatia anō)**

The flax leaf
The stem and flower of the flax
Treasures passed down the generations

Of the sky, of the land
Of the ancestors

Passed to us as sustenance
The sneeze of life
The sneeze of life

Ko te harakeke is a karakia used by Orākei kairaranga at the start and end of their mahi. The rangi or tune was created while sitting with manuhiri, during a weaving workshop, who were keen to learn some of the tikanga of weaving.

Tīpare Tātua

(Nā Ken Kerehoma ngā kupu me te rangi)

**Tīpare tātua, tīhore tīrama pūkana whētero
Menemene mai, ringaringa pākia e
(tōaitia anō)**

Arā waewae takahia

Waewae takahia ringaringa e torona e

Ringaringa e torona, waewae takahia

Waewae takahia ringaringa e torona e

Kei waho hoki mai, kei waho hoki mai e

Kei waho hoki mai, kei waho hoki mai e

Kei waho hoki mai, kei waho hoki mai e

**Tīpare tātua tīhore tīramarama pūkana whētero
Menemene mai ringaringa pākia**

Hī auē hī

Headband, plaited belt

Fibres glistening, eyes white, tongue protruding

Smiles a mile wide, hands slapping

Feet stamping

Feet stamping, throw out your hands

Feet stamping

Feet stamping, throw out your hands

Out and back, out and back,

Out and back, out and back,

Out and back, out and back

Headband, plaited belt, fibres glistening,

eyes white, tongue protruding,

Smiles a mile wide, hands slapping hī aue hī

4

A short snappy ditty that displays various commands used in kapa haka. This waiata is widely performed throughout Auckland especially in schools within the central and eastern Auckland areas including our own Orākei Puna Reo.

Kia ora ngā waka

(Nā Prince, ko Whaea Esther rātou ko Piri Davis)

**Kia ora ngā waka
E tau nei (ki) te marae
Ngā waka o Aotearoa e te iwi e**

**Tainui, Te Arawa, Mataatua e
Kurahaupo, Tokomaru, Aotea, Takitimu e
Ko ēnei ngā waka i hoes mai i Hawaiki**

Ngā waka o Aotearoa e te iwi e

**Hoturoa Tamatekapua Toroa e
Angawaiariki, Taumauri, me Turi Tamatea e
Ko ēnei ngā tāngata i runga i ēnei waka**

Ko tātou ngā uri e te iwi e

Greetings to all the ancestral canoes
That have arrived to this marae
The canoes of the tribes who live here in Aotearoa

Tainui, Te Arawa, Mataatua e
Kurahaupo, Tokomaru, Aotea, Takitimu e
These were the waka which came from Hawaiki

The canoes of the tribes who belong to Aotearoa

Hoturoa Tamatekapua Toroa e
Angawaiariki, Taumauri, and Turi Tamatea
These were the commanders aboard these canoes

And we are their descendants



This waiata-ā-ringa is a fun action song often sung by whānau at a variety of hapū events. Kia ora ngā waka recalls some of the ancestral canoes which arrived to Aotearoa nearly a thousand years ago from across Te Moana nui-a-Kiwa. Te Puru o Tāmaki kaumātua recently performed this waiata at the Tāmaki Makaurau Senior Regional Competitions.

Ākona

(Nā te whānau Davis ngā kupu me te rangi)

Ākona ākona tōu reo
Noho mātou tēnei wā
Te hora hohora nui te rohe o te Pākeha
(Kia tangohia) ētahi wā,
Tū ana titiro e, Whakarongo ki te karanga
(Te karanga) o te iwi
Ākona tōu reo

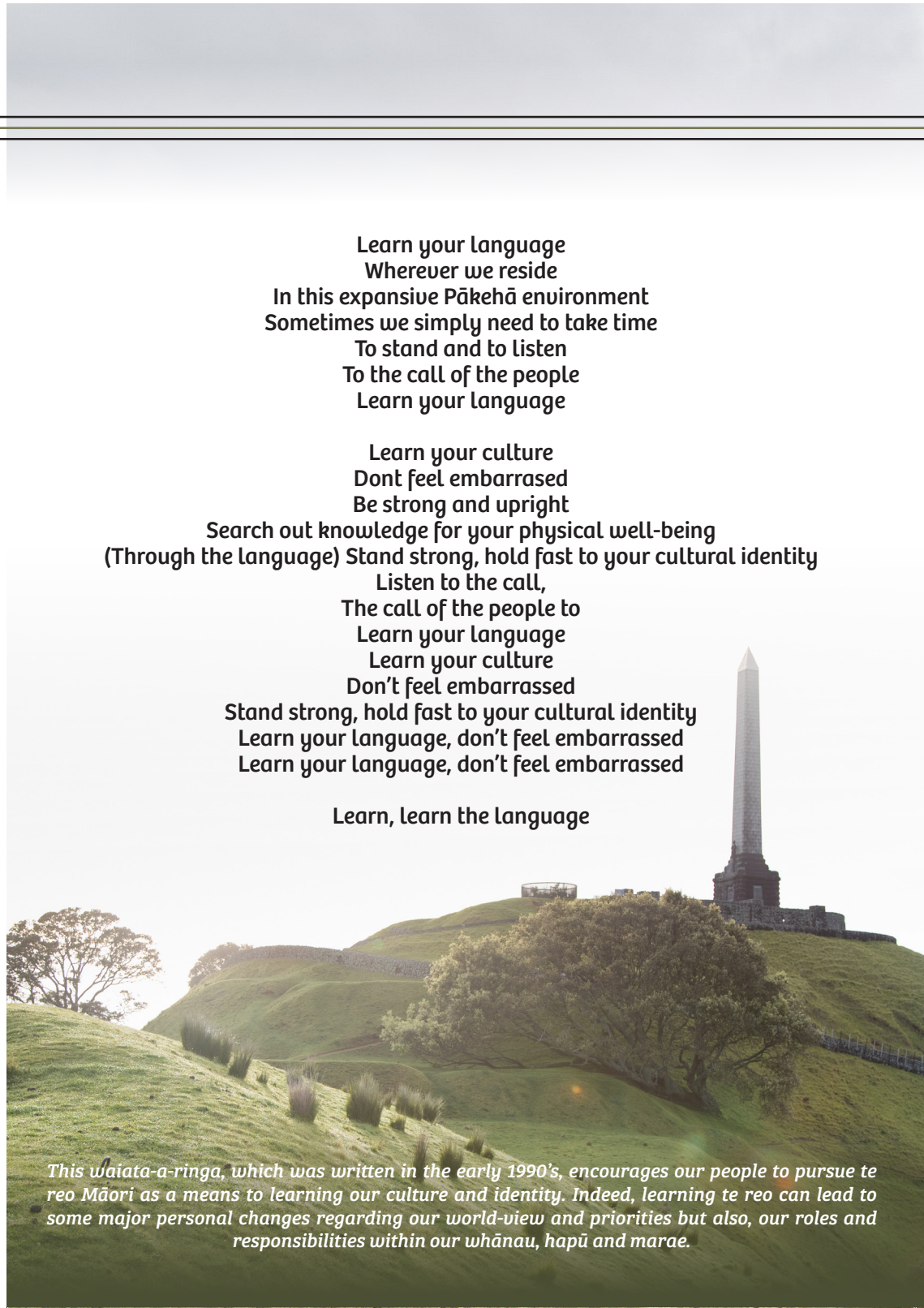
Ākona tōu tikanga
Kaua e whakamā
Kia kaha tū tonu
Kia whai te mātauranga hei orange mā tōu tinana
(I roto i tēnei reo) Kia kaha tū tonu kia mau ki tōu
mana e
Whakarongo ki te karanga
Te karanga o te iwi
Ākona tōu reo
Ākona tōu tikanga
Kaua e whakamā
Kia kaha tū tonu kia mau ki tōu mana e
Ākona ākona tōu reo (kaua e whakamā)

Ākona ākona e
Hī auē hī

Learn your language
Wherever we reside
In this expansive Pākehā environment
Sometimes we simply need to take time
To stand and to listen
To the call of the people
Learn your language

Learn your culture
Don't feel embarrassed
Be strong and upright
Search out knowledge for your physical well-being
(Through the language) Stand strong, hold fast to your cultural identity
Listen to the call,
The call of the people to
Learn your language
Learn your culture
Don't feel embarrassed
Stand strong, hold fast to your cultural identity
Learn your language, don't feel embarrassed
Learn your language, don't feel embarrassed

Learn, learn the language



This waiata-a-ringa, which was written in the early 1990's, encourages our people to pursue te reo Māori as a means to learning our culture and identity. Indeed, learning te reo can lead to some major personal changes regarding our world-view and priorities but also, our roles and responsibilities within our whānau, hapū and marae.

Tāmaki e ngunguru nei

(Nā Ruby Grey, ko Rangī Puriri rātou ko Ani Pihema)

**Tāmaki e ngunguru nei, maranga, karanga,
kua eke mai nei
Tāmaki e ngunguru nei i au, au, auē hā
Maranga mai, karangatia kua eke nei
Te manuhiri tūārangi ki te marae
Pōwhiritia rā
Tōia mai i te waka
Tōia mai, tōia mai i te waka ki te urunga
Kūmea mai te waka kia ū tonu
Ki te takotoranga i takoto ai
Nau mai e te manuhiri tūārangi
Haere mai haere mai haere mai
(repeat waiata)**

Tāmaki rumbles and stirs
Awakened to the call those who have entered
Tāmaki rumbles and stirs
Awakened to the call those who have entered
The visitors from afar, to this meeting place
Welcome them
Drag the canoe
Drag the canoe ashore to its resting place
Pull ashore the waka which has arrived
Allow the canoe to lay upon its resting place
Welcome our esteemed visitors
Enter this place and welcome

This is a song of welcome to the many cultures and visitors from afar who have made Tāmaki Makaurau their home. The inspiration for this song comes from the traditional haka pōhiri where visitors are likened to canoes to be dragged ashore. Te Puru o Tāmaki Kaumātua revived this waiata-ā-ringā at the 2016 Tāmaki Makaurau Senior Regional Competitions.




Tōku Pepeha

(Nā Joe Pihema ngā kupu me te rangi)

**Torona kei waho
Ko Māhuhu auē
Ko Māhuhu ki te rangi tōku waka
Ko Maungakiekie tōku maunga
Ko Waitematā tōku moana
Ngāti Whātua te iwi e**

**Mihi mai rā e ōku rangatira
Ki a mātou ngā mātātahi e
Kia kaha rā i runga i te kaupapa
Kia kotahi ngā hapū o Whātua e**

**Ko Māhuhu ki te rangi tōku waka
Ko Maungakiekie tōku maunga
Ko Waitematā tōku moana
Ngāti Whātua te iwi e
Ngāti Whātua te iwi e
Ngāoho, Te Taoū, Te Uringutu
Kia mau, hī!**



Throw you hands out
Māhuhu auē
Māhuhu ki te rangi is my ancestral canoe
Maungakiekie is my mountain
Waitematā is my sea
Ngāti Whātua are my people

Greet and acknowledge us oh my elders
We the youth of today
Issue our challenge
That the hapū of Whātua unite

Māhuhu ki te rangi is my ancestral canoe
Maungakiekie is my mountain
Waitematā is my sea
Ngāti Whātua is my tribe
Ngāoho, Te Taoū, Te Uringutu are the hapū
Lay hold (of our identity), Hī

Ka Tū Au

(Nā Joe Pihema ngā kupu me te rangi)

**Ka tū au i te kei o tōku waka tapu
Ko Māhuhu ki te rangi
Waikaretū ana te moana o Kaipara i whakataukihia ai
ki te kōrero**

**Takahuri waka whakarerea wāhine
Kia kake au ki te taumata ki Pukekaroro
Hei reira purea ai i ngā hau a Tāwhirimātea**

**Ka tahuri atu rā ki ngā hiwihiwi kei Tarawera kei
Otakanini ōku kōiwi e takoto mai rā
Kia pā aku ringa ki te pou whakairo
Ka tū ki Waitematā koia i matakitehia ai e Tītai
Kia unu au i ngā puna wai ki Te Ipu Pakore
Hīkoi tonu atu ki Maungawhau, ki Maungarei,
ki Maungakiekie**


**Te nohoanga o ngā tūpuna
Ka hoki nei au ki tōku kāinga kei Orākei
Ko te Puru o Tāmaki, Ko Tumutumuwhenua ngā whare**

**Ngāti Whātua te iwi
Ngā kurī purepure o Tāmaki
E kore e ngaro i te hinapōuri e
Tūturu o whiti whakamaua kia tina
Haumi e hui e taiki e**

I stand at the stern-post of my sacred canoe Māhuhu ki te rangi
The rough high-standing tides of Kaipara, it was proverbialised
Which overturned canoes and left women bereft
Allow me to scale the ancient fortress of Pukekaroro
Where I will be purified by the winds of Tāwhirimātea
I turn to gaze upon the ridges of Tarawera below at Otakanini lay the
remains of our people
Let my hands grasp the carved-post that stands at Waitematā which was
prophesised by Tītai

I drink from the spring Te Ipu Pakore
My journey continues to the ancient dwellings of my ancestors at Mt Eden
and One Tree Hill
I return to my home, at Orākei are the houses
Te Puru o Tāmaki and Tumutumuwhenua

Ngāti Whātua are the people,
the spotted dogs of Tāmaki will never be overcome



This composition is a journey from the Kaipara region linking a number of key tribal sites as the composer makes his way to Tāmaki Makaurau. It is a good resource for learning Ngāti Whātua specific landmarks and is delivered in a pātere style with a medium to high tempo.

Papaki mai

(Nā Makareta (Bubby) Tamaariki ngā kupu me te rangi)

**Papaki mai
Ngā ngaru nunui
Wawaratia
Ngā tai rere
E ripo e
Ngā ngaru nunui
E rehutai
Hei konei rā**

Crashing upon the shore
Are the large waves
Drifting hither
The running tides
Swirling about
Are the large waves
The spray from the waves
I bid you farewell

This simple yet beautiful waiata is often sung as an accompaniment to whaikōrero at hui on our marae. The composer uses imagery of swirling and crashing tides to represent the heaving emotions which lament the shifting of time and the change within the human landscape. Whaea Tehei (Deena) Tamaariki expresses it best by saying that Papaki Mai is a dedication to those who have passed.



Te Kauruki

(Nā Joe Pihema ngā kupu me te rangi)

Papaki tītaha, tērā te kauruki, ka rewa atu ki te rangi, muramura ana ngā
whare i Okahu e!

Ture upokokōhua, taurekareka! Tango whenua, patu tikanga, whakatoihara
tangata, auē taukurī ē

Ko te pātai hoki rā, i ngaro rānei te mana o te tangata?

Whakamutu atu! Mai i te wā i a Tuperiri, mana whenua, mana moana, mana
tangata! Auē!

Ki Takaparawhau, i pāhorotia te whenua e te pirihihana, ko te pātai rā, i
ngaro rānei te mana o te tangata?

Whakamutu atu! Whenua riro atu, whenua hoki mai. Ka waihape ngā
mahara, ki te wā i tutū ai te puehu i ngā kairākau e

Ka mate ka mate!

Ka ora ka ora!

Ka mate ka mate!

Ka ora ka ora!

Ki Orākei, i te weranga o Tumutumuhenua. Ko te pātai rā, i ngaro rānei te
mana o te iwi e?

Whakamutu atu! He kurī purepure mātou, ko te pungarehu taku kai i te ao, i
te pō. E kore rawa e ngaro i te hinapōuri e!

Ki Tāmaki, i tukituki ai ngā kokoraho a ngā iwi motuhenga, nā te
kāwanatanga

Ko whakaparahako te hua, ko te tōtara wāhi rua te otinga, pakaru rikiriki
ana te tatau pounamu mō ake tonu rā

Kia tūpato ki te taniwha pukukai, ahakoa kua pau kē ngā rawa, kei te hiakai
tonu rā. Ko te whenua!

Aue puritia kia mau ki ngā kupu a te Kawau, ehara i te tangata, he whatu
toto kē

Ko te moana!

Tēnā tirohia! Kua kino kē te marae o Tangaroa. Ko paratūtae ko parangēki
ngā kaipatu i te mauri o Hinemoana

Papaki tītaha
ki te reo o te kaea

Ture upokokōhua
Ki te reo o ngā kaihaka

Smoke rises at Okahu, whilst the houses burn.

Damn mongrel laws. Steal lands, destroy customs and disparage the people.

The question is, was the mana of the people lost?

No way! From the time of Tuperiri. We ruled the regions of Tāmaki.

To Bastion Point, the land was invaded by the police. The question is, was the mana of the people lost?

No way! Land lost, land eventually returned. My thoughts return to the time when we made a stance.

The pain and hurt!

Victory is ours!

The pain and hurt!

Victory is ours!

At Orākei, at the burning of Tumutumuhenua. The question, was the mana of the people lost.

No way. We are the spotted dogs of Tāmaki. Our food is the ashes of despair. We will never be defeated.

In Tāmaki, the claims of the hapū clashed. The government meddling and dividing.

Putdowns and abuse were the fruits. The region was split and peace forever shattered.

Beware of a new danger, of frightening countenance (Super city), and under its control are all people and resources. But he is still hungry. Firstly, for land.

Hold fast to your land. As Te Kawau lamented, it is not merely a person like a son, it is my heart blood

Secondly, the sea!

Look at the Waitematā. The foodstore of our tupuna have been desecrated.

Thirdly, the people!

Hold fast to your culture. Don't let the sacred seed be lost. We will never be lost.

Te Kauruki is a historical journey which highlights the injustices our people suffered through the years at the hands of the Crown and local Government. It is a reminder that we must strive toward a future of tino rangatiratanga to ensure those same injustices are never repeated.

Koia nei te ngau

(Nā Precious Clark ngā kupu me te rangi)

Koinei te ngau!! (Kaea)

**Koinei te ngau a ngā kurī purepure o Tāmaki e
Tū tonu ko Maungawhau, ko Maungakiekie**

**Ko Waitematā e kārohirohi e
Tū tonu ko te mana, ko te ihi,
Ko te heru hāpai o Ngāti Whātua Ōrākei e
Kōkiri whakamua
E kore e ngaro i te hinapōuri e
Hi!!**

This is the bite!!

This is the bite of the spotted dogs of Tāmaki

Maungawhau and Maungakiekie stand strong

Waitematā sparkles

The prestige and vigour of the upraised comb of Ngāti Whātua continues

Move forward

We will never be overcome

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Koinei te ngau!
ki te reo o te kaea

Koinei te ngau
Ki te reo o ngā kaihaka

This is a ngeri or short haka delivered in a punchy style and is perfectly suited as a support waiata for our paepae.

He huinga kupu - Vocabulary

Ākona tōu reo – learn your language

Apihai Te Kawau – Rangatira (chief) o Orākei hapū, mokopuna (grandson) o Tuperiri

Harakeke – flax

Kārohirohi – shimmer or sparkle

Heru hāpai – the upraised combs of Ngāti Whātua chiefs. A metaphor for a tribe which moved often

Kōrari – stalk and flower

Kurī purepure – the spotted dogs of Tāmaki

Māhuhu ki te rangi – our hapū canoe

Manuhiri tūārangi – visitors from afar

Mātauranga – knowledge

Maungakiekie – One Tree Hill, once home of Tuperiri

Maungarei – Mt Wellington

Ngāoho, Te Taoū, Te Uringutu – The 3 Orākei hapū referred to by Apihai Te Kawau

Ngā Pona Toru a Peretu – the three knuckles of Peretu (Rangitoto)

Ngunguru – to roar (the tides)

Otakanini – an ancient pā site adjacent to Tarawera on the Kaipara Coast

Pukekaroro – an ancient pā site near Kaiwaka

Pūpūtarakihi – Nautilus shell

Rehutai – sea spray

Takaparawhau – Bastion Point

Tarawera – a hilltop overlooking the West Coast

Tātua – plaited belt

Te Ipu Pakore – an ancient spring near the base of Mt Eden

Te Puru o Tāmaki – the dining room at Orākei. Formerly the raupō house at Okahu Bay

Te Rangi i totongia ai e Tama te kapua – the day blood was spilt by Tama te Kapua (Rangitoto)

Tino rangatiratanga – self determination

Tīpare – headband

Tumutumuwhenua – the carved house at Orākei

Tuperiri – Eponymous ancestor of Orākei hapū

Waikaretū – Poutō marae

Wawara – to blow (the wind)

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