

He Whakamarama:

Kaupapa

We are a first-time entrant in the Auckland Regional Competitions. We were formed nine weeks ago and decided to enter these competitions six weeks ago but our primary goals are to learn our items from home and enjoy learning about our kawai that links us here in Tamaki .

The name “Porou-Ariki” is a contraction of the original ariki titles bestowed in Hawaiiki on Porourangi’s ancestors. The group represents the many hapu of Ngati Porou, Tairawhiti. It was formed with the intention of supporting the Taurahere o Ngati Porou ki Tamaki objectives. These include whaka-whanaungatanga, whakapapa, Ngati Poroutanga and connecting to our homeland...the East Coast. Our choice of items reflects these themes however our principle objective is to ensure those residing in the cities have access to learn our many compositions which allow us to express our love for our tribe, hapu and whanau.

Kakahu

Given the recent formation of our roopu, we decided to develop a full kapa haka uniform after the 2008 Auckland Regionals when more time for deliberation on design and creation of the uniform was possible. In the meantime, the roopu were given permission from home to wear the more “traditional” Ngati Porou attire - the women’s purple sash.

The purple sash has been worn by our women at all major Ngati Porou hui or where Ngati Porou are represented outside of home. At the instruction of Ta Apirana Ngata, the purple sash was first worn by Ngati Porou women at the posthumous award ceremony of the Victoria Cross to the parents of 2nd Lt. Moananui a Kiwa Ngarimu, at Whakarua Park, Ruatorea 1944. This recognised Ngarimu’s unparalleled valour at the battle of Tebaga Gap in the previous year. It is also symbolic of the colours of the Hahi Mihinare.

We the mokopuna o nga hapu o Ngati Porou residing in Auckland are honored to wear the sash in memory of our tipuna and hope to do justice to those many of our pakeke who have worn the sash in years gone by.

Leaders

- Lead Tutor: Herewini Parata
- Kaitataki Tane – Bailey Mackey (No te Whanau o Karuwai)
- Kaitataki Wahine – Ripeka Kururangi (No te Whanau o Karuwai & Ngati Putaanga)

Whakaeke

I Hakiri to Reo & Paikea Haka (na Henare Waitoa te wahanga waiata)

This whakaeke has three sections:

- **Te Taki** – no te ngutuawa o Waiapu, he tikanga i heke mai i a Te Wiriwiri Waahu o Tikapa – Ngati Puai
- **I Hakiri To Reo** – The selection of **the chorus** of this waiata lays down the tahuhu of whakapapa from Porou-Ariki to Mahina-a-rangi. This is a mihi to the Tainui confederation, where the competitions are being held. The final part of the whakapapa follows the less well-known subsequent enlargement to include the Tupurupuru line.
- **Paikea Haka** (Whangara-mai-i-tawhiti) – establishes the ariki status of Paikea of Hawaikii, who later settled at Whangara. He married Huturangi (Nukutere Waka) thus combining two of the most prestigious whakapapa lines of Hawaikii. Huturangi was the daughter of Whiro, who is famous across Polynesia, known in Samoa, Hawaii, Tahiti & Rarotonga as one of the greatest navigators in our shared histories.

Tenei ano e whai ake nei
Te whakapapa i piri ai
Te kingitanga o Waikato e
Ki te Tairawhiti

Ko Porourangi nana
A Ueroa
Ko Tokerau ka puta ko

Iwipupu tana uri e
Nana ko Kahungunu
Ko Kahukuranui
Ko Rakai-hikuroa
Tupurupuru
Rangituehu
Tuaka
Mahina-a-rangi

Uia mai koia, whakahuatia ake, ko wai te whare nei?
Ko Whitireia! Ko Whitireia!
Ko wai te tekoteko kai runga?
Ko Paikea! Ko Paikea!

Whakakau Paikea. Hi!
Whakakau he tipua. Hi!
Whakakau he taniwha. Hi!
Ka ū Paikea ki Ahuahu. Pakia!

Kei te whitia koe ko Kahutia-te-rangi. Aue!
E ai tō ure ki te tamahine a Te Whironui
Nāna i noho te Roto-o-Tahe Aue! Aue!
He koruru koe, koro e!

Moteatea

Ma Wai Ra (na Henare Teowai 1940)

Composed on the death of his younger friend and relative Rev. Pine Tamahori. Henare was teaching Nga Puhi waiata & haka for the opening of the new meeting house at Waitangi. He lamented his inability to get back for the tangi to Hiruharama.

I runga ahau o Nga Puhi
Ka tae ake o rongo
Ka piri mai ko te aroha
Ka kai kino e

Hoki atu taku tangi
Ki te marae o Kapohanga
Ki o koringa e Pine
I te oranga e

Ma wai ra e taurima
Te marae i waho nei
Ma te tika ma te pono
Me te aroha e

Tautahi taurua
E kore koe e wareware
Ka piri mai ko te aroha

Hei hoa haere

Piki atu heke atu

Nga rori ki te Reinga

Piki heke tahi atu

Me te aroha e

I mahara hoki au

He kai pai te aroha

Kahore e ia

He kai kawa e

I runga ahau o nga hiwi

Ka pai na taku titiro

Ki te ara i nunumi ai

Nga tira haere

Kei hua mai koutou

Kahore he aroha

Kei roto i ahau

E kai ana e

Waiata-a-ringa:

Powhiritia (aka Nga Wharepa. Na Apirana Ngata i tito 1946).

Our tribute to Jerry Taingahue (C Company, 28 Maori Bn) who passed away last year here. We have one last C Company veteran surviving in Auckland, Hinga Smith (Te Aitanga-a-Hauiti). Haere atu ra Jerry, te morehu koroua no Te Rua-tekau-ma-waru. Hoki wairua mai ki te tautoko i te ahuatanga o te ra...

Powhiritia ra nga morehu

Te iwi tangihia

Te mamae e me te pouri nui

Tenei ra ka mahea

Hoki mai ra, hoki mai ra

Ki te kainga e tatari atu nei ki koutou

Nga tau roa i ngaro atu ai te aroha

E ngaukino nei ahau

Nga wharepa tena huakina

Te iwi kia koa

Ka hoki mai nga tamariki toa

ki te ao ora nei

Poi:

Takiri Takiri (Na nga Turehu)

A well known item in Ngati Porou, and because of the unusual timing, very difficult to perform as a poi. As per many classics this song has double meanings. It is a light, happy celebration of the exuberant relationship between men and women. It uses the metaphor of men away fishing for days to colour the natural physical urges and yearnings by their women for them. The language reflects that of the Turehu, hence the unusual syllables inserted. Tapu atua names have letters transposed to hide their real identity.

Takiri takiri takiri
Mahia mai nga mahi
Ko Herua hei ariki te wahine punehunehu
Hua tipu te hue hue
Papa i raro tura i ko
I takiri takiri takiri!

Takiri takiri takiri
He inu au no Tu
Temeramera ma Rata ratu rei
Ka pai ra taku tirata ka pai ra taku tirata
Haere rutu mo ta haere rutu mo ta
I takiri takiri takiri!

Takiri takiri takiri
He koro ko rito re he koro ko rito re
Naku te rete naku te rete

Naku to pararutiruti ori ara te rutu ra to Rata
I te rutu ra repa raturatu te ritorito re
I takiri takiri takiri Hei!

Haka:

Ka Panapana & Ruaumoko (Wahine Haka Powhiri & Haka

Taparahi the latter is generally attributed to Mohi Turei, Ngati Hokopu, Te Aitanga-a-Mate)

Although Hanara Rire relates his aunty Ngaropi Waiti telling the story of the brothers Nga Kuri Paaka performing this haka at Haunui Pa, in the Makarika valley 400 years ago. This haka is a classic and the metaphor throughout reflects the deepest wananga learning of the Tairawhiti. From beginning to end the haka describes the entire sexual act in perfect detail. After the “main course”, the final flourish celebrates the consumption of kinaki special to Ngati Porou, such as the moki.

A ra ra! Ka panapana, A ha ha
Ka rekareka tonu taku ngakau
Ki nga mana ririki i pohatu whakapiri
Kia haramai te takitini,
Kia haramai te takimano,
Kia paretaitokotia ki Tamaki!
Hi! Ha! Aue!

He mamae, he mamae! A ha ha!
Ka haere, ka haere taku powhiri
Ki te Tai Whakarunga!
Hoki mai, hoki mai taku tinana!
Ka haere, ka haere taku powhiri
Ki te Tai Whakararo!

Hoki mai, hoki mai taku tinana!

Kia huri au ki te tai whakatu a Kupe
Ki te tai o Matawhero i motu mai!
E ko te hoariri ki roto i aku ringa,
Kutia rawatia kia pari tona ihu!
Hi ha! Aue! Kss! Kss kss!

Ko Ruaumoko e ngunguru nei!
Hi Au! Au ! Aue ha!
Ko Ruaumoko e ngunguru nei!
Hi Au! Au! Aue ha!
I aha aha
E ko te rakau a Tu-nga-werewere! I ha ha!
He rakau tapu na Tutaua ki a Uenuku
I patukia ki te tipua ki o Rangitopeka,
Pakaru te upoko o Rangitopeka,
Patua ki waenganui o te tau ki Hikurangi,
He toka whakairo e tu ake nei
He atua! He tangata! He atua! He tangata, ho!
He atua, he atua, tau Paretaitoko.
Kia kitea e Paretaitoko te whare haunga!
I ha ha! Kia whakatete mai o rei, he kuri! Au!
I Ahaha!
Na wai i parehua taku hope kia whakaka te rangi.
Kia tare au! Hi!
He roha te kawau!

Hi!

Kei te pou tara

Tu ka tete, ka tete! Tau ha!

Ko komako, ko komako!

Ko te hau tapu e rite ki te kai na Matariki,

Tapa rereia koi tapa!

Tapa kononua koiana tukua!

I aue hi!

I ahaha!

Ka tu te ihiihi

ka tu te wanawana

Ki runga i te rangi

e tu iho nei - Hi!

Whakawatea:

Paikea Song (No Whangara) & Uhi Tai (He Tiwha)

As per the haka above Paikea the waiata returns us to our roots in whakapapa. The tiwha (call for military assistance) “Uhi tai” applies a metaphor of a tidal wave signifying an impending attack by an enemy war-party. This ancient tiwha is probably of Hawaiiki origins. The young ariki in Hawaiiki were murdered at the hands of Ruatapu. The only escapee was his brother Paikea, whom he warned...”When you reach land prepare for the future. Assemble all the people at Hikurangi, for when the long nights of winter arrive, I will be with you.” This became known as Te-Tai-o-Ruatapu (in Aotearoa) and Te Tai-o-Paikea (in Rarotonga).

Uia mai koia, whakahuatia ake;

Ko wai te whare nei e?

Ko Te Kani

Ko wai te tekoteko kei runga?

Ko Paikea! Ko Paikea!

Whakakau Paikea. Hei!

Whakakau he tipua. Hei!

Whakakau he taniwha. Hei!

Ka ū Paikea ki Ahuahu. Pakia!

Kei te whitia koe

ko Kahutia-te-rangi. Aue!

Me ai tō ure ki te tamahine
a Te Whironui - aue!
nāna i noho te Roto-o-Tahe
Aue! Aue!
He koruru koe, e koro e

Uhi tai, uhi tai
E!
Uhi tai, uhi tai
E!
Uhi tai ana koa
Nga haemanga kai Tamaki
Koi tutuki to waewae
Ki te poro o to mahinga...
Uhi tai, uhi tai! E!