Te Hā O Tahupōtiki
Ko tēnei te reo poroporoaki ki te huka wairua kua whetūpotiki. Haere atu rā ki a rātou i ruka i te rakimarie me te aroha. Haere ki te kāhui o te kahurangi ka oti e!

Tēnei te mihi atu ki a kōout huri noa i kā motu ahakoa, kei te noho ki tēnā pito, ki tēnā pito o te ao nei. Nō Kāi Tahu, Kāti Mamoe, Waitaha tonu koutou. Tēnā koutou, tēnā koutou, tēnā koutou katoa.

Anei kā waiata, ko kā taoka tuku iho a ō tātou tūpuna. He tino taoka anō. Ko ēnei kupu e whai ake nei mō koutou hei waiataatia kā waiata tūturu o Kāi Tahu Whānui.

**Te Hā o Tahupōtiki** was born from a desire of Kāi Tahu Whānui to strengthen and develop a Kāi Tahu identity through waiata and kōrero. Accordingly, Ngāi Tahu Development Corporation was asked to act as Kaihautu to steer this waka through its journey to discovery. It is a journey well worth taking, and Ngāi Tahu Development Corporation is proud to add its hoe (paddle), its kaha (strength) and its hā (breath) to this kaupapa.

He aha tēnei mea Te Hā o Tahupōtiki? It is a waka in which we place our waiata, whakapapa and kōrero for our Kāi Tahu whānauka. It is a tohu which reminds us of our links and it is what binds us together.

We thank our whānau who have gifted waiata to Kāi Tahu Whānui. Ka nui kā mihi aroha ki a koutou. These waiata, kōrero and whakaaro are taoka unique to Kāi Tahu. They contain our whakapapa and our tribal histories. They are your taoka, they are our taoka, treasure them, nurture them and care for them.

Ngāi Tahu Development Corporation is committed to continuing the production of Kāi Tahu waiata and wishes to encourage Kāi Tahu whānau and hapū to preserve and share their waiata. Should you like to add your hā to Te Hā o Tahupōtiki, waiata mai.

Nā reira, anei kā waiata, nō tātou te Ao. Whakarōko, titiro, tū mai Te Hā o Tahupōtiki.

Kera Browne
Taua Whakaruruha

Ruahine Crofts
Taua Whakaruruha

Ripeka Paraone
Projects Manager
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information follows:

Cover: an abstraction of the male and female moko based on those of Tuhawaiki and Nicole Manawatu a blending of traditional with contemporary

The use of blue refers to the transition from te po to te ao marama. Ka po ka po ka awatea. Tihei mauriora.

design by nic low
This particular whakapapa tūpuna comes from the whakapapa book of Wikitoria Paipeta, nō Arowhenua, Waitaki me Tuahuriri. It is a whakapapa tūpuna tracing descent from Te Pokuatipu through to Te Aotūroa. In some kōrero Te Pokuatipu is the Kāi Tahu name for the tenth heaven. This being so, this waiata can be seen as the journey through the heavens into the creation of the Kāi Tahu world.

The whakapapa tūpuna was given a raki (tune) in the mid 1980s when Arowhenua was preparing to host the Te Māori Exhibition, 1987. Aunty Kera Browne, as kaitiaki of Wikitoria Paipeta’s pukapuka whakapapa has gifted this waiata whakapapa tūpuna as a taoka mō tātou kātoa kā uri o Tahupōtiki.

Ka moe a Hoani Kaahu i a Tiriata Te Maiharoa
Ka puta ki waho ko Wikitoria Kaahu
Ka moe a Wikitoria Kahu i a Pita Paipeta.

Nā Wikitoria Paipeta
tēnei pukapuka whakapapa
tupuna
Aperira 24th 1879

Te whakamāoritaka ki te reo
Ikarihi

Nā Kera Browne
Translation

In the beginning Te Pokuatipu coupled with Rarotimu, and begot Ruataipo, Taikikini and Tahuwhaaiti. It was Ruataipo who united the ages of darkness. It was Taikikini who assembled the light.

And it was Tahuwhaaiti who brought death to mankind. Continuing on, Te Ao coupled with Rarotakeku. From whence came Ruataiao who welded together the universe. And it was Huaroa who brought long life to man.

And Te Aotūroa who brought permanency to this world.

Nā To

Nā To Pokuatipu moe Rarotimu
Ko Ruataipo
Ko Taikikini me Tahuwhaaiti
I a Ruataipo kā hono o te pō
I a Taikikini te kāhui Tao

I a Tahuwhaaiti ka mate o te tangata
Me ūmata mai ia
Ka noho Te Ao ia Rarotakeku
Ko Ruataiao kei aia kā hono o te ao

Ko Huaroa kei aia te orakaroa o te tangata
Ko Te Aotūroa kei aia te tūroataka o tenei ao.
Kā kōrero e pā ana ki tēnei waiata

This waiata was written for the Kāi Tuahuriri culture group. It was written as a waiata to identify ourselves as uri of Tahupōtiki from whom our tribal lineage stems and to acknowledge our link to our sacred mountain, Aoraki, and our ancestral canoe, Takitimu. The waiata was used as a whakaekē (entrance) at the South Island Cultural Competitions held in Blenheim in the early 1980s.

Nā Johnno & Ruahine Crofts

Te whakamāoritaka ki te reo Ikarihi
Nā Ruahine Crofts

Translation

I acknowledge you my tupuna Tahupōtiki
May your spirit descend lovingly upon we
Your present generation. We call for your
Guidance as we seek the ancestral path to our heritage

We acknowledge our sacred mountain, Aoraki
Whose stately presence provides a sheltering haven for us below
Takitimu our sacred waka may you continue
Your voyage upon the sea of life

E koro, you give us tribal warmth and pride.
You will never be forgotten, you are our identity
Show us your children the teachings of our ancestors

To all Kāi Tahu descendants of Te Waipounamu
Rise up and stand tall.

**Tahupōtiki**

Tahupōtiki tāku tupuna
Hoki wairua mai arohaina e
Ki ō uri e karanga ake ra
Aratakina tō iwi aue

**CHORUS**

Aoraki te maunga ariki
Hei whakamaru te iwi kei raro
Takitimu waka whakairo
Hoea hoea ra te moana

Auē e koro e
Hei whakamahana
Kore rawa koe e warewaretia
Huakina mai ra ki ō tamariki
Ngā tikanga o ngā mātuā tipuna

**CHORUS**

Ngāi Tahu te iwi ki Te Waipounamu
Maranga mai.
Ka kōrero e pā ana ki tēnei waiata

E Tuku Ana was given as whakapapa to the Kāi Tuahuriri culture group by Aunty Hutika Manawatu and Upoko Rūnaka Uncle Pani Manawatu. It was used as the whakaekē by the group at the Waitaha Cultural Competitions in the early 1970s. The words depict the names of the tūpuna ariki that bind Kāi Tahu whakapapa.

Originally, a modern tune was used and it remains like that today. It seems fitting, however, to alternatively compose a rāki that will be traditionally in keeping with kīnaki used on formal occasions. We would wish to dedicate the traditional version to our Kāhui Kaumātua.

"He tohu maumahara ki a rātou mā."

Nā Johnno & Ruahine Crofts, Tutors of Kāi Tuahuriri

Te whakamāoritaka ki te reo Ikarihi

Translation

KAEA: You have released

KATOA: The heavens which stand above

KAEA: The four winds which draw towards you

KATOA: The descendants of Haeremaitua who descended into the earth

To our ancestors Hounuku, Houraki, Houatea, Houmia
And Uenuku, who lived in Hawaiki
And begat Paikea, who rode the whale to the shores of Aotearoa
And bore Whatiua Te Ramarama
Who bore Porouraki of the Kāti Porou
Whose son was Tawhiri ki te raki
Who begat Raki papa ki a Tāne
Who begat Rakitāne who coupled with
The great chieftainess Hine Matioro
From whom comes Hinekaitaki
The weeping daughter
From whom comes the supreme head
Of Kāi Tahu people!

E Tuku Ana

KAEA: E tuku ana koe

KATOA: I a Raki e tū nei e

KAEA: E whā kemi ana koe

KATOA: Te uri a Haeremaitua

A iti atu koe e Hounuku
Ko Houraki, ko Houatea
Ko Houmia i a Uenuku
A ai atu ki a Paikea

Nāna ko Whatiua Te Ramarama
Ko Porouraki
Ko Tawhiri ki te raki
Ko Raki papa ki a Tāne
Ko Rakitāne
Ko Hine Matioro e tū mai ra

I tūraki e tō Ariki tapu
I Ngāi Tahu e!
Kā kōrero e pā ana ki tēnei waiata

This action song was written by Wairemana Pitama-Riwa as the Kāi Tahu contribution to the massed Māori welcome to Queen Elizabeth II at Rugby Park, Gisborne, in 1971. A 100 strong group representing Te Waipounamu as well as many elders travelled to Gisborne to take part.

Words and music by: Aunty Wai
Actions: Aunty Rima Bell, Ruahine Crofts, Iola Bennett, Patty Waata-Ruki, Aroha Reriti-Crofts, Aroha Goodman
Group leader/Tutor: Johnno Crofts

Translation

We the Kāi Tahu tribe of the South Island greet you
Aoraki our tupuna mountain greets you
Our most distinguished visitor of single flight, Irihapeti
And the mokopuna of Queen Victoria
Who gave to the Māori people the Treaty of Waitangi
We stand here beneath the sheltering arms of Hikurangi mauka
Nestled within the domain of Tairawhiti
To welcome you
We ask that your visit brings goodwill, love and peace to the
Māori people of New Zealand
We urge our people to remain strong in the knowledge of our ancestors
Aoraki mauka bids you farewell and may you be well cared for,
Farewell.
Ko Ngāi Tahu

Ko Ngāi Tahu ki Te Waipounamu
I raro i a maunga Aorangi
E mihi nei ki tō tātou manuhiri tuārangi
Te Kotuku rerenga tahi Irihapeti
Me ngā mokopuna o Wikitoria
Nāna nei i hōmai te Tiriti o Waitangi
Me te mana motuhake o te iwi Māori

E pae nei i raro i ngā parirau o Hikurangi
Ki te Tairawhitī
Mauria mai e tō mātou Kuini
Te rongopai te aroha me te rangimarie
Ki tō iwi Māori o Niu Tireni
Mahia ngā mahi e ngā iwi o ā tātou tūpuna kei ngaro
Auē taukiri e!

Kua mutu ngā mihi o maunga Aorangi o Te
Waipounamu
Mā te Matua i runga rawa e manaaki i a tātou katoa
Kia ngāwari, kia ngāwari.
Kā kōrero e pā ana ki tēnei waiata

This waiata captures a day in Aunty Hutika’s life when for the first time she saw Aoraki mauka clearly against the sky line. She was so awe-inspired she composed these kupu.

Te whakamāoritaka ki te reo Ikarihi

Nā Ruahine Crofts

Translation

Only once have I sighted you standing in your awesome splendour, Aoraki
You have often been hidden by the mist and snow
Aoraki you are my mauka ariki
Your tears flow into Lake Pūkaki and rumble down into the river Waitaki
I gaze across the plains of Canterbury, the seed bed of Waitaha
I salute you Aoraki with the proverb that reminds us to aspire to great achievement
“If I bow my head let it be to a lofty mountain.”
Kātahi Au

Kātahi au ka kite ai
i a Aoraki e tū mai rā e
E ngaro ana koe i roto i
te kohu me te hukarere
Auē rā e Aoraki
te maunga ariki
Maringi ai ōu roimata
ki roto o Pūkaki
Kātahi ra ka haruru mai
ki te awa o Waitaki
Ka āta titiro
ngā mānia tekateka o Waitaha
Mehemea au ka tuohu ai
me maunga teitei
Noho mai ra kei te hoki ahau
ki te ohonga o te rā e i!
Kā kōrero e pā ana ki tēnei waiata

A waiata composed by Hori Te Otinga Brennan for the Ōtautahi Māori Culture Group. It was first performed as an aggregate item in the Polynesian Performing Arts Festival (now known as the Aotearoa Performing Arts Festival) in the late 1970s.

Te whakamāoritaka ki te reo Ikarihi
Nā Te Ari Brennan

Translation
To all canoes who have arrived
To this our greenstone isle
Welcome

To all who have come from afar
Upon the tides to this our dwelling place
Welcome

For it is our greenstone isle
Standing place of our ancestors
A carved canoe
A resting place
My ascent

My tūraka
My canoe
My people
Arise and stand
Auē taukiri e!
Karanga Waipounamu
Karanga Waipounamu
Ngā mātā waka e
He tumu herenga tangata
Hoea nei te moana

Karanga noa ana
Kei whea ra koutou
E tangi haere ana
Ngā tai ki te uru e

Te Waipounamu
Tūranga tupuna
He waka whakairo
He taumata
Tāku pikinga e

Tū ake ra aku tūranga e
Takitimu te waka e hoea nei
Ngāi Tahu e
Tū ake nei tū ake tū ake
Auē taukiri e!
Kā kōrero e pā ana ki tēnei waiata

This karakia was composed to rekindle and preserve the ancient Waitaha pūrākau that explains the migrations of our tūpuna across the Pacific Ocean to Te Waipounamu. The raki (beat) of the karakia denotes a journey; a journey upon the sea; a journey through our star system; a journey through our whakapapa.

Te whakamātoritaka ki te reo Ikarihi

Nā David O’Connell

Translation

Look! To the ancient islands
Te Tahitahaoteraki

Taepatakaoteraki
Te Patunui o Aio
Where Taitewhenua dwelt
With his passenger waka
Which he gave to Matiti
Who was a tohuka of the stars
He sought the good sailing stars
From Takopa who lived at Te Tautarunixi o Matariki, Wero i Te Ninihii
Wero i Te Kokoto
Wero i Te Aumaria are the stars

They sailed under their god
Matuaarua
Past Hawaiiki Nui, Hawaiiki Roa
and Hawaiiki Pāmamao,
chanting this karakia as they sailed

Lay open the channel
Appear on the further side
Appear on the open sea
It is the root of the tree
Of Earth Maere
Of Sky Maere
Of Maere on the solid land

Tāne is above
Tāne is below
Short Tāne
Tāne the dawnraiser
Dwelling place of the Gods
Send me Tāne to shore!
To the frothing waters
Te Waipounamu e.
Tērā!
Koia ngā motu tapu
Te Tahitahao teraki

Taepatakaoteraki
Te Patunui o Aio
Noho ai Taitewhenua
Nōna te waka pākākano
Tuku iho heke iho
Kia Matiti te tohunga kokoraki
Tirohia kimihia ngā whetū a Takopa
Nō Te Tautarinui o Matariki
Wero i Te Ninīhi
Wero i Te Kokoto
Wero i Te Aumaria

Tukuna atu te waka tapu
Kia Rakaihautu
Moe i a Waiariki o Aio
Ko Te Kāhuī Tipua
Ko Te Kāhuī Roko
Ko Te Kāhuī Waitaha e

Raro i te mana o Matuaarua
Ka rere te waka Uruao
Mai Hawaiiki Nui

Hawaiiki Roa
Hawaiiki Pāmamao e...

Wāhia te awa
E uta i tua
Puta i waho
Ko te pakiaha o te rākau
O Maere nuku
O Maere raki
O Maere i te marowhenua e

I ruka Tāne
I raro Tāne
Pakupaku Tāne
Rakaihi Tāne
Nōhaka nō Te Ariki e
Hoatu au e Tāne ki uta
Ki te tiritiri o te moana
Te Waipounamu e.

David O’Connell
Kā kōrero e pā ana ki tēnei waiata

This waiata of greetings was composed in the late 1930s by Aunty Hariata Baker and dedicated to one of her daughters-Leah Broughton. It was sung as a kīnaki after the speech of whānau member Upoko Waha Stirling particularly by Te Waipounamu College to whom it was taught in the early 1980s.

Translation

To you the people
To you the people
We greet you all
Greetings
Greetings everyone.
E Te Iwi

E te iwi
E te iwi
Tēnei mātou katoa
E mihi atu nei
Tēnā koutou
Tēnā koutou e

E te iwi
E te iwi
Tēnei mātou katoa
E mihi atu nei
Tēnā koutou
Tēnā koutou e.
Kā kōrero e pā ana ki tēnei waiata

This waiata from the Pitama whānau recalls the tradition of Pou. According to tribal records the ancestor of Rapuwai was a man called Pou who flew to Aotearoa on the back of a bird called Te Manu nui a Tāne.

The writer believes the Rapuwai’s origins and traditions of Pou stem from Taranaki. It is not unreasonable to surmise that with the migration of the Rapuwai south from Taranaki they brought the Porangahua tradition with them and placed them on the caves to maintain their traditions - hence the birdman paintings of South Canterbury.

(Extracts from The Tradition of Pou by Dr Te Maire Tau, Te Karaka, Kōanga/Spring 1995.)
Ka Riro Ra (Pou)

Kaea: Ka riro ra Pou ki a Te Manu nui a Tāne
Koia koe i roto nei

Rōpū: Nau mai ra hei kawe ake ra i au e e
Ka naka mai te uha ka naka ki te ihi e
Ka naka mai te toa ka naka ki te roro e
Ka hoa ra Te Manu nui a Tāne

Kaea: I tōna tapuae ra e
Ka tū ki te raki
Ka haruru ki te raki e

Rōpū: Koia Te Rakihikitia
Koia Te Rakihapaiwa e e
Ka hokia ka tau ana
Ko tōna ana
Te Whai toka nui a Tāne e
Ka paia mai te pū tuatahi
Rakuraku ana mai
Tua kōrero ana mai roto e e

Kaea: Ka kino au

Rōpū: Nā Terekeiowaho ra
Koki koia koe i tukua atu ai e
Ka tū te pou ki te whenua
Koia tāua e.
Kā kōrero e pā ana ki tenei waiata

This waiata was composed for the reo rūmaki hui at Rapaki marae in January 1998. He mea koha ki kā tauira katoa o te wānaka reo rūmaki kia maia kia ita.

Te whakamāoritaka ki te reo Ikarihi

Nā Tauira Takurua

Translation

The language is a treasure
Like a greenstone pendant
That which I strive to possess
And carry with me always

From the realm of night
The spoken word emerged
The seed sown at Rakiatea
The sacred ancestral homeland
The three baskets of knowledge
Obtained from the upper most heaven of Te Rakitūhāhā
The basket of ritual, the basket for the repository of evil
The basket of all things good.

Hera Putiputi Parata Takurua
He Taoka Te Reo

He taoka te reo
He kura pounamu
Iti kahuraki
Māpihi maurea

He taoka, pounamu, kahuraki

I puta mai roto i te pō
Te tīmataka ko te kupu
Te kākano ruia mai Rakia'tea

CHORUS

Kā kete wānaka i riro mai
Tuauri tūātea me aronui
Tuku iho i a Rakitūhāhā

CHORUS

He taoka, pounamu, kahuraki.