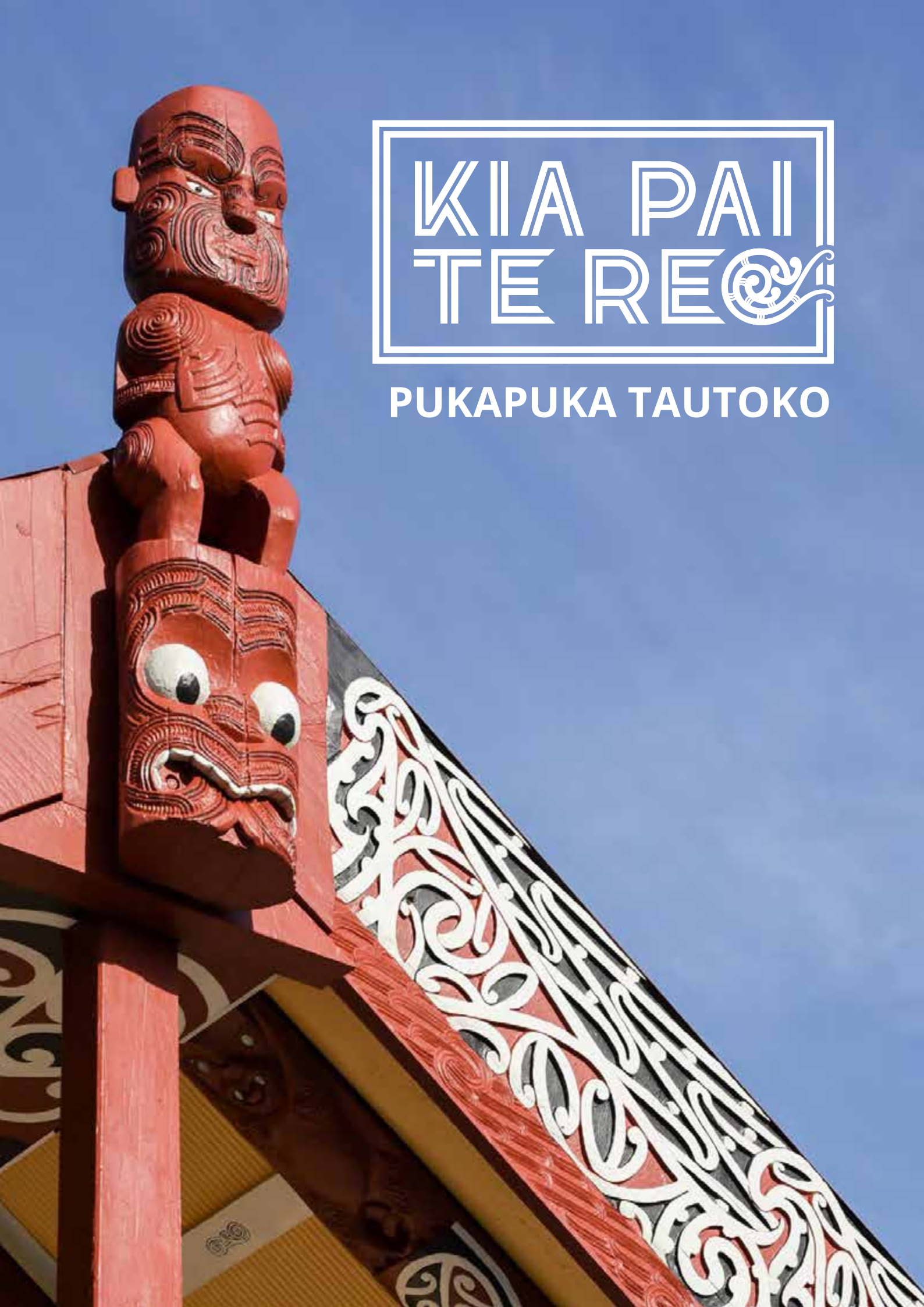




KIA PAI
TE REO

PUKAPUKA TAUTOKO

Whakamanahia te puna mauri ora o Ngāti Rārua, mō ngā hekenga ā muri ake nei

Realise the wellspring of vital identity that is Ngāti Rārua
for all the migrations yet to come.



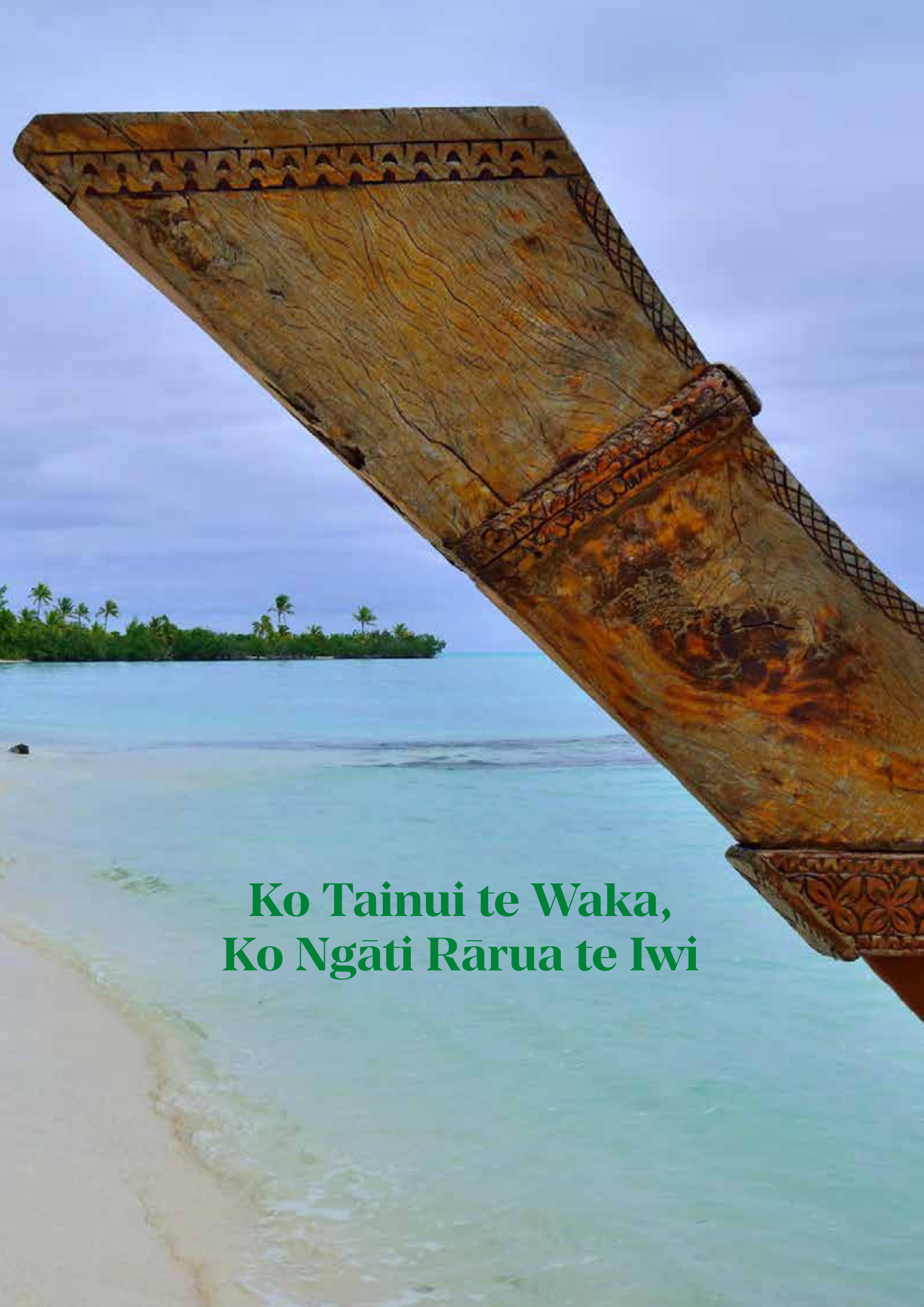
Ngā Ihirangi

Ko Tainui Te Waka	3
Ko Rāruaioio Te Tapairu	7
Te Whakapapa o Rāruaioio The Genealogy of Rāruaioio	15
He Pepeha ā Iwi o Ngāti Rārua Ngāti Rārua Tribal Sayings	18
He Whakataukī o Ngāti Rārua Ngāti Rārua Proverbs	20
He Kīwaha o Ngāti Rārua Ngāti Rārua Colloquial Sayings	22
He Kīwaha o Tainui Tainui Colloquial Sayings	23
He Karakia o Ngāti Rārua	26
He Waiata, He Haka o Ngāti Rārua	32
He Kupu o Ngāti Rārua Glossary	46





Tapuae Ta'i island, Aitutaki - the people of Aitutaki, Rarotonga and Ra'iātea have held on to historic accounts of Tainui waka spending time on their islands to replenish supplies on the way to Aotearoa.



**Ko Tainui te Waka,
Ko Ngāti Rārua te Iwi**



Whangaparāoa

Tōrere

Tauranga

Whāingaroa

Kāwhia

Mōkau

Whitianga

Tāmaki

Te Mānukanuka
o Hoturoa

Te Ara ki Hawaiki

Ko Tainui Te Waka

Tainui is our canoe

Tainui waka arrived in Aotearoa during the bloom of the pōhutukawa. Led by Hoturoa – the captain, and Rakataura – the navigator, the waka made first land fall at Whangaparaoa on the East Coast. Hoturoa left an anchor stone belonging to the waka at Whangaparaoa to symbolise Tainui's arrival in the new land.

I ū mai te waka o Tainui ki Aotearoa i te marama o Hakihea, ā, puapua katoa mai ana te pōhutukawa i te tahatai. Ko Hoturoa te rangatira o runga, ko Rakataura te tohunga. Ka tau tuatahi atu te waka ki Whangaparaoa i Te Tairāwhiti, ā, ka whakarerea atu i reira ko te punga o te waka hei tohu i te taunga mai o Tainui.

Before departing Hawaiki, Whakaotirangi, the wife of Hoturoa, dreamt of two hilltops, Te Ōwī, and Te Ōwā. The people of Tainui were not to settle in the new land until Whakaotirangi recognised the peaks from her dream. The waka sailed on along the coast of what is now known as the Bay of Plenty where Hoturoa's daughter Tōrere-nui-a-Rua disembarked the waka after encountering a man she knew in Hawaiki, the two married and their descendants became known as Ngāi Tai – the only Tainui tribe in the Bay of Plenty today.

I mua i te wehenga o Tainui i Hawaiki, ka moemoeātia e Whakaotirangi, he tihi maunga, ko Te Ōwī, ko Te Ōwā, kāore i whakaaetia e ia te noho pūmau atu o te iwi nei kia kitea te whakatīnanatanga o ēnei maunga. Ka tere haere te waka i te tahatika o Te Moana a Toi Te Huatahi, ka heke iho a Tōrere-nui-a-Rua, te tamāhine o Hoturoa, moe tonu atu ki tētehi rangatira i ū kē ki tērā takiwā. Ka puta i a rūau ko te iwi e kīa nei ko Ngāi Tai, ko rātou noaiho ngā uri o te waka o Tainui e noho mai ana i tērā pito o Aotearoa.

Tainui stopped at the place now known as Tauranga. The harbour was named Te Tauranga nui o Tainui in commemoration of the length in which Tainui and her people stayed there. The people of Tainui who remained in Tauranga were known as the Ngā Mārama tribe, however, were later absorbed by the people of Takitimu waka.

I te taetanga atu o Tainui ki Tauranga, ka whiua e Hoturoa a Wahinerua ki te wai i āna mahi pūremu ki runga i te waka, ka hurihia te wahine nei hei kōhatu. Ka tapa te moana i reira ko Te Tauranga nui o Tainui. Ka heke i konei ko te iwi o Ngā Mārama, heoti, ka parekurahia rātou e ngā uri o te waka o Tākitimu.

From Tauranga, Tainui sailed north toward the Coromandel peninsular; at Whitianga, Hoturoa removed one of the waka's sails and left it there as it was in disrepair. Eventually, the waka arrived in the Hauraki gulf where more crew members disembarked. The gulf was named Te Tangi Tikapa or Tikapa moana in remembrance of the tears that fell for those left behind as the waka departed for Tāmaki.

Ka haere tonu a Tainui ki Whitianga, ka waihotia te rā o te waka i reira i te taretare katoa o ngā whenu. Ka ū te waka ki Hauraki, ā, ka heke anō he tāngata i reira. Ka tapaina te moana rā ko Te Tangi Tikapa, i te matura mai o te roimata o ngā iwi o runga i te waka ki ō rātou whanaunga i noho ki reira.

At Tāmaki, seabirds were seen flying from inland. Hoturoa sent crew members to investigate, and they found the Manukau arm of the sea opening out towards the west coast – Hoturoa was confused because of how thin the land was in this area, thus it was named Te Mānukanuka o Hoturoa. It was decided that the waka would be hauled across what is now the Ōtāhūhū section of the Auckland motorway so that Tainui could explore the West Coast.

I te urutanga atu o Tainui ki Tāmaki, ka kitea e Hoturoa ngā manu tai e rere mai ana i uta, ka tukuna e ia he tāngata hei āta mātai i te takotoranga o te whenua. Nā wai rā, ka kitea he moana e toro atu ana ki Te Taihauāuru, ka whakaingoatia ko Te Mānukanuka o Hoturoa. Ka tōia te waka ki uta ki te wāhi e kīa nei ko Ōtāhūhū, kātahi ka puta ki Te Taihauāuru.

The waka sailed along the coastline stopping at Mōkau where the main anchor stone was left to mark the southern boundaries of the Tainui people, as Whakaotirangi could feel that they were nearing Te Ōwī and Te Ōwā. From Mōkau, the waka returned up the coast to Kāwhia. When the waka entered the harbour, Whakaotirangi saw the peaks of Te Ōwī, and Te Ōwā and immediately alerted her people that they had found the place she dreamt about. Tainui made landfall at Kāwhia during the month of Rūhī-te-rangi, known to other tribes as Huitanguru or February. The waka was tied to the great pōhutukawa Tangi-te-Korowhiti that still grows there today.

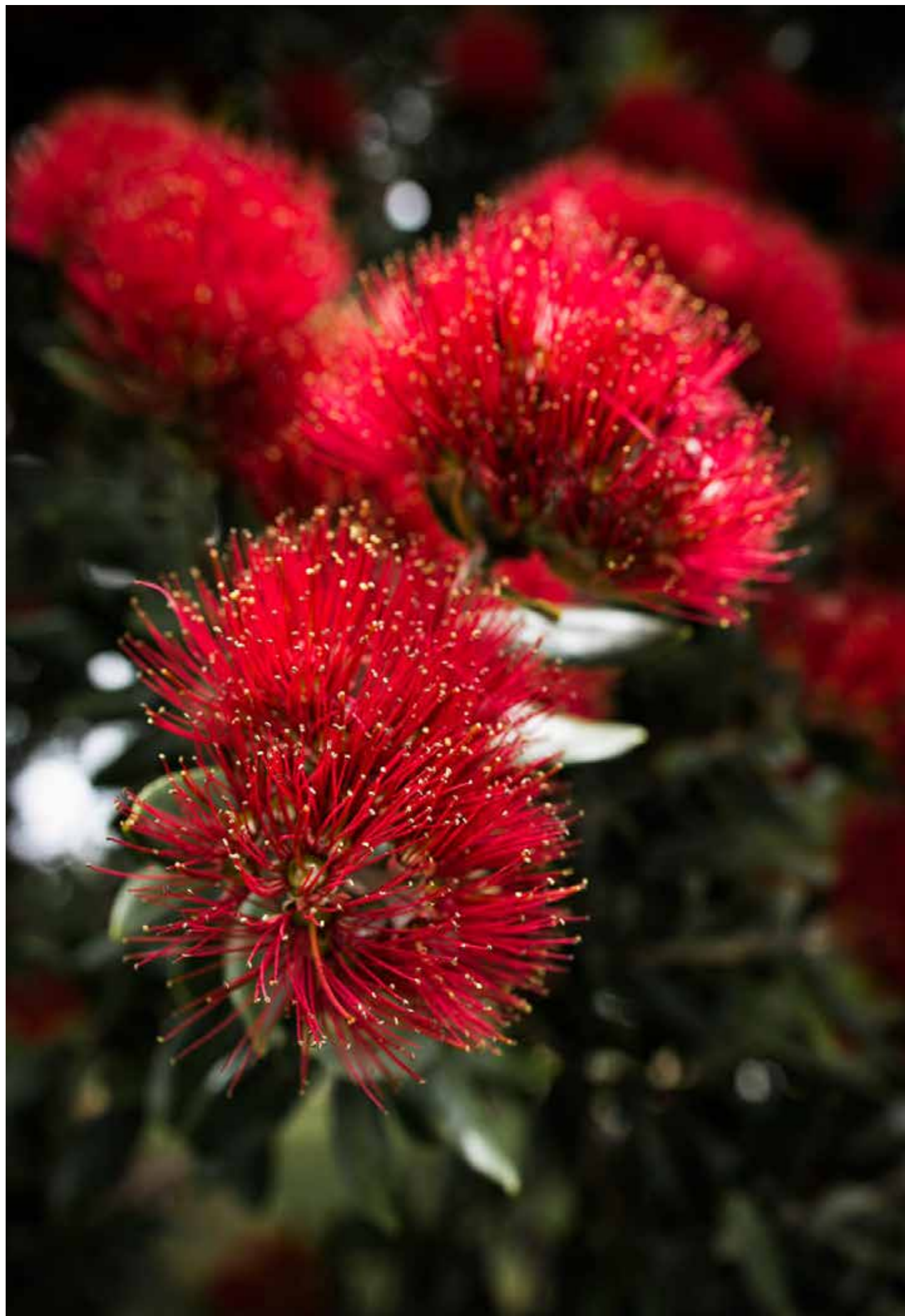
Ka tere tonu te waka, hipa kau ana i ngā moana o te uru, ka tae ki Mōkau. I reira ka tukuna e Hoturoa te punga matua o te waka hei tohu i te tai whakarunga o te rohe o Tainui, mai i reira ka hoki whakararo te waka ki Kāwhia. I te urutanga atu o Tainui ki te wahapū, ka kitea e Whakaotirangi a Te Ōwī, me Te Ōwā e tūte mai ana. Ko te marama tērā o Rūhī Te Rangi te wā i ū ai te iwi nei ki Kāwhia. Ka pāherengia te waka ki te rākau e kīa nei ko Tangi Te Korowhiti.

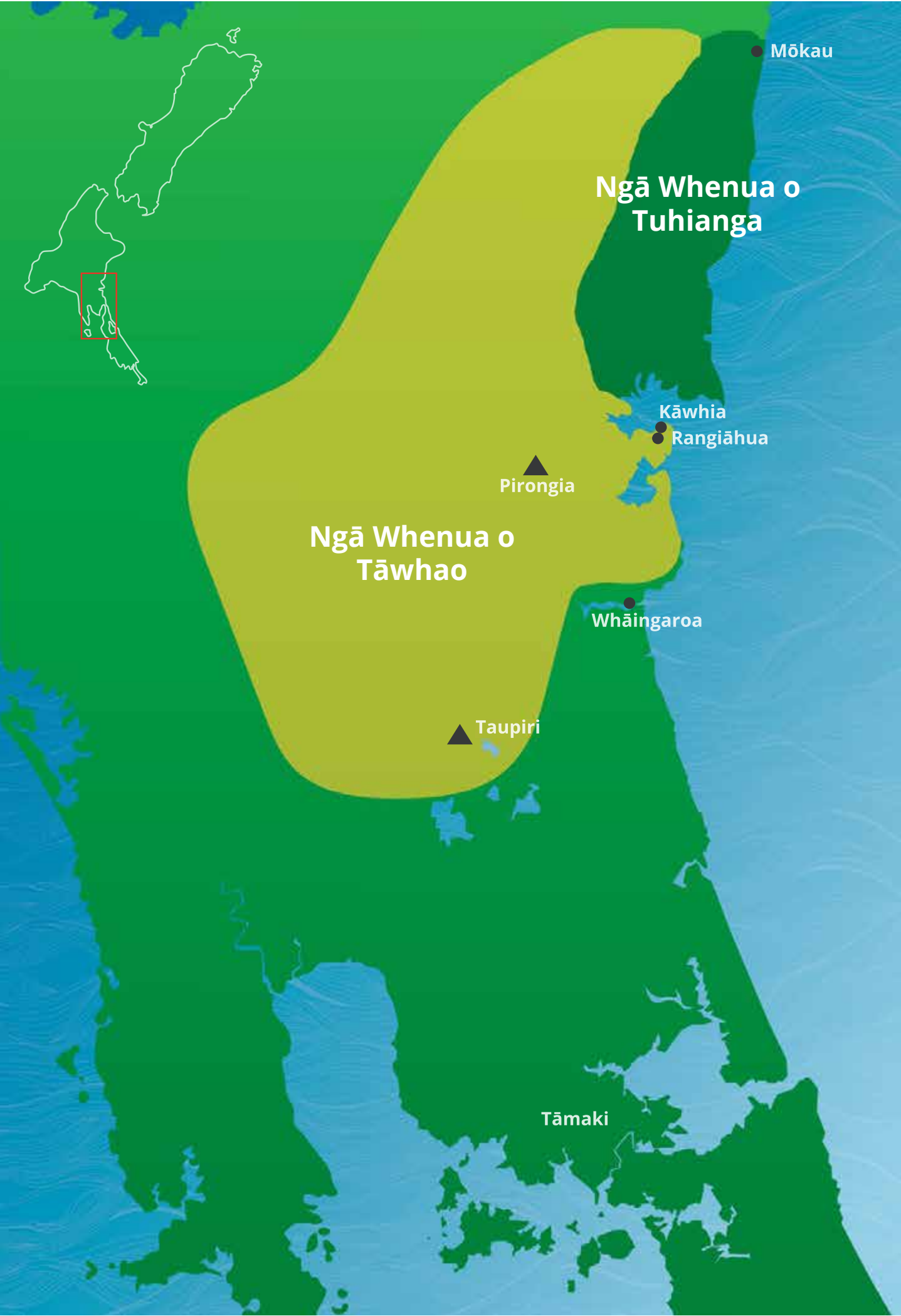
Tainui waka was hauled ashore at a place Hoturoa named Maketū, after his home village in Hawaiki. The burial place of the waka was named Te Tumu o Tainui and was marked by two stone pillars. Hani-a-te-waewae-i-kimi-atu was erected by Rakataura on the higher ground to mark the prow, and Puna-Whakatupu-Tāngata was erected by Hoturoa to mark the stern. It is said that Hoturoa placed a charm on Puna to ensure that any women of Tainui descent who had trouble falling pregnant could touch the stone to increase her chances.

Ka tōia te waka ki uta i Maketū. Ka taunahatia te whenua ko Te Tumu o Tainui. Nā Rakataura te mauri kōhatu a Hani a Te Waewae i Kimi Atu hei tohu i te ihu o te waka, nā Hoturoa a Puna Whakatupu tāngata hei tohu i te kei. E ai ki ngā kōrero i ātahuhia e Hoturoa te kōhatu nei kia hapū ai te wahine pakoko.

Hoturoa established the whare wānanga - Te Ahurei on the hillock above Te Tumu o Tainui to teach the ancient knowledge brought from Hawaiki. He and his people made their home at Rangiāhua, named for the beauty of the area. There Whakaotirangi planted kūmara tubers brought to Aotearoa in her kete known as Te Kete Rukuruku, and they grew in abundance as did the people.

Ka whakatūngia anō hoki e ia te whare wānanga o Te Ahurei ki runga ake o Te Tumu o Tainui hei pupuru ki te mātauranga i kawea mai nei i Hawaiki. I te tapu o te wāhi rā, ka noho kē atu a Hoturoa me tōna iwi ki Rangiāhua, ki reira whakatōngia e Whakaotirangi ngā hua o tōna kete rukuruku. Ka matomato te tupu mai o te kūmara, ka matomato hoki te tupu mai o te iwi.





Ko Rāruaioio Te Tapairu

Rāruaioio is our Matriarch

Rāruaioio was born at Rangīāhua in Kāwhia, the home of her mother Māpau of Ngāti Apakura. Rāruaioio's father was Huiao of Ngāti Raukawa. Both Huiao and Māpau were grandchildren of the celebrated Tainui ancestors Tūrongo and Māhinaarangi, whilst Māpau was also a granddaughter of Tūrongo's brother, Whatihua, and his first wife Ruapūtahanga.

I whānau mai a Rāruaioio ki a Huiao rāua ko Māpau i Kāwhia. Heke tika tonu mai ai te tokorua nei i ngā kāwai ariki o te waka o Tainui, i a Tūrongo rāua ko Māhinārangi, ā, heke anō mai a Māpau i a Whatihua rāua ko Ruapūtahanga.

Tūrongo and Whatihua were the sons of Tāwhao, who was the son of Kākati – the paramount leader of the Tainui people during his lifetime. Kākati was seven generations in line from Hoturoa. From the time of arrival in Aotearoa to the time of Tūrongo and Whatihua, Rangīāhua was the principal home of the ariki families of Tainui.

Ko Tūrongo rāua ko Whatihua ngā tamaiti a Tāwhao, ā, ko Tāwhao te tamaiti a Kākati. E kīa nei te kōrero ko Kākati te ariki nui o ngā uri o Tainui i Te Taihauāuru, heke tika tonu mai ai i a Hoturoa. Mai anō i te ūnga o te waka o Tainui ki Kāwhia, ko Rangīāhua te kāinga i nohoia ai e te kāhui ariki.

Tāwhao's senior wife was Pūnuiātekore of the Whāingaroa branch of Tainui. These were the descendants of Puhānga, the son of Hotumatapu and younger brother of Mōtai Tangata Rau. After much effort, Pūnuiātekore had trouble falling pregnant. Her younger sister Marutēhiakina was offered in her place to bear Kākati a child. Not long after Marutēhiakina fell pregnant, Pūnuiātekore also fell pregnant. Whatihua was born first to the younger sister, whilst Tūrongo was born to the elder sister.

Ka moe a Kākati i a Pūnuiātekore o Whāingaroa. Nā te pākoko a Pūnuiātekore, ka tukuna e ia tōna teina a Marutēhiakina kia moe ki a Kākati. I te hapūtanga o Marutēhiakina, ka hapū hoki a Pūnuiātekore. Ka whānau tuatahi mai ko Whatihua ki te teina, ka whānau tuarua mai ko Tūrongo ki te tuakana.

Before the time of Tāwhao, the lands of Tainui were ruled by a single ariki. Kākati married two wives, both of senior status amongst their people. Hineururangi of Kurahaupō waka, and Kurawakaimua of Aotea waka. These marriages cemented the dominance of the Tainui people along the West Coast.

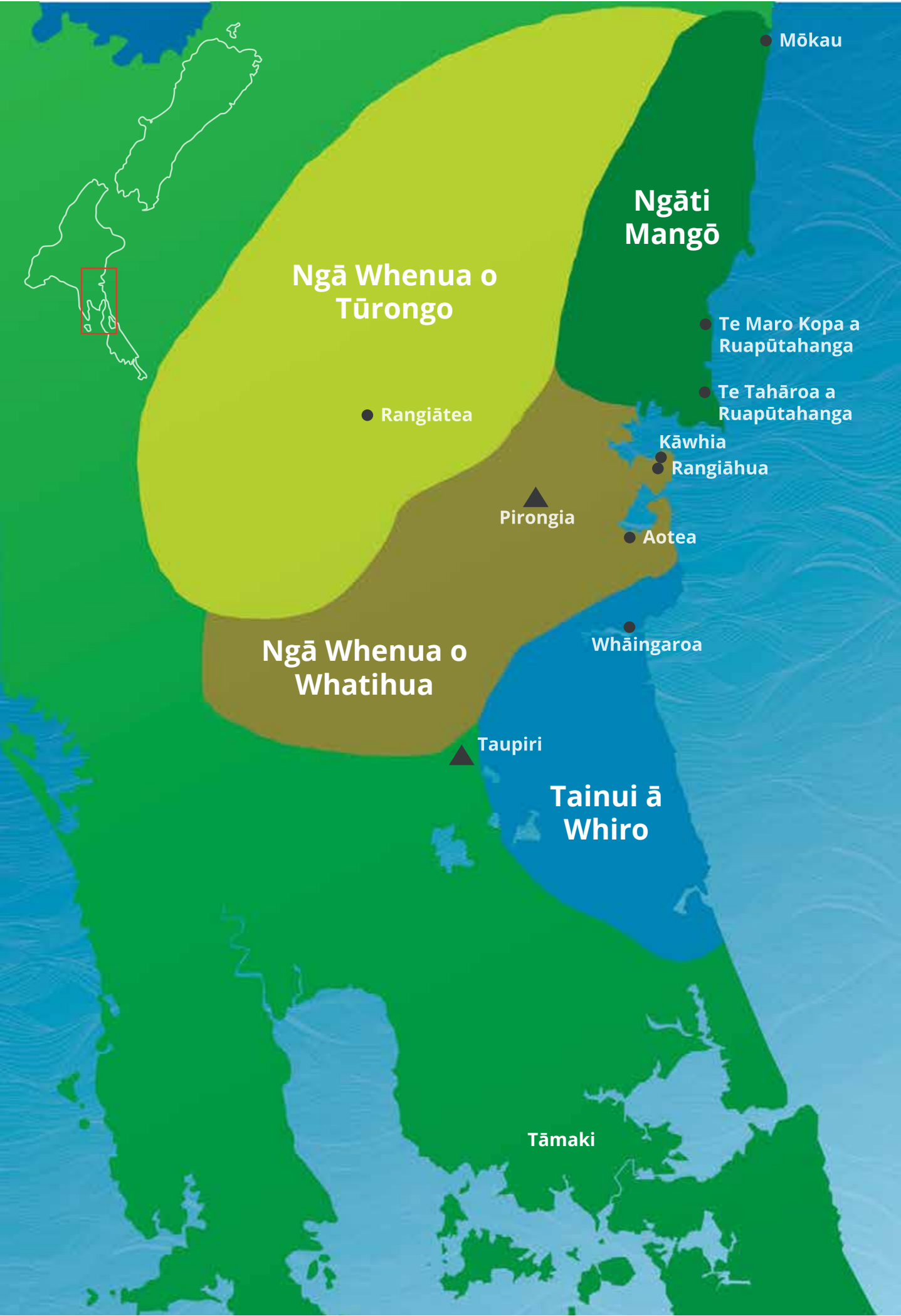
Nō mua iho i te whānautanga mai o Tāwhao, kotahi noaiho te ariki o ngā whenua o Tainui. E rua ngā wahine a Kākati, he tapairu nō roto i ō rātou iwi ake, ko Hineururangi o Kurahaupō waka, ko Kurawakaimua o Aotea waka. Na te takapau wharanui a Kākati, i pūmau ai te mana o Tainui i Te Taihauāuru.

Tāwhao was born to Hineururangi, and Tuhianga was born to Kurawakaimua. Kākati divided his territory between these sons to acknowledge their mana. Tāwhao was given Rangīāhua and the inland domains, while Tuhianga was given the lands south of Kāwhia along the West Coast, rich in all types of kaimoana, and still the favourite place to dive for kai in all of Tainui today.

Ka whānau mai a Tāwhao ki a Hineururangi, ka whānau mai a Tuhianga ki a Kurawakaimua. Nā te mana nui o ēnei wahine, ka wāwāhingia e Kākati ōna whenua o Kāwhia pū, me ngā whenua ā uta ki a Tāwhao, ka tukuna ōna whenua ā tai ki a Tuhianga.

Due to the circumstances of the births of Tūrongo and Whatihua, Tāwhao decided that he too would divide his lands between his sons as his father Kākati did. Tūrongo was given all of the land to the east as far as the Kaimai Ranges and south to Pureora, whilst Whatihua was given Rangīāhua, and the lands as far north as Taupiri. It was in the generations following these brothers that the people of Tainui began separating into independent tribes.

Pērā tonu i a Kākati, ka wehewehengia e Tāwhao onā whenua ki ōna tama. Ko ngā whenua o uta rānō ka whakawhiwhia ki a Tūrongo, ko ngā whenua o Kāwhia pū, me te raki ki a Whatihua. Koinei te huatakinga mai o te wehewehetanga o Tainui ki ōna ake iwi.



Mōkau

Ngāti
Mangō

Ngā Whenua o
Tūrongo

● Rangihua

● Te Maro Kopa a
Ruapūtahanga

● Te Tahāroa a
Ruapūtahanga

● Kāwhia

● Rangihua

▲ Pirongia

● Aotea

Ngā Whenua o
Whatihua

● Whāingaroa

▲ Taupiri

Tainui ā
Whiro

Tāmaki

The descendants of Whatihua became known as Ngāti Apakura, centred at Rangiahua, the descendants of Tūrongo became known as Ngāti Raukawa, centred at Rangiatea, and the descendants of their Uncle Tuhinga became known as Ngāti Mangō, centred at Marokopa, whilst their mother's people of Whāingaroa became known as Tainui ā Whiro. From these original Tainui tribes came most of the tribes of Tainui waka that exist today.

Karangahia ana ngā uri a Whatihua ko Ngāti Apakura. Karangahia ana ngā uri a Tūrongo ko Ngāti Raukawa, ā, karangahia ana ngā uri o Tuhinga ko Ngāti Mangō. Ka mutu, karangahia ana te whānau a Pūnuiātekore rāua ko Marutēhiakina ko Tainui ā whiro.

Before the division of the land, Tūrongo was betrothed to the high-born Ruapūtahanga of Taranaki. Out of jealousy, Whatihua advised Tūrongo to plant a small garden and build a small house for him and Ruapūtahanga only. In the meantime, Whatihua set off to Aotea to plant a garden and build a house large enough to cater to Ruapūtahanga and her entire iwi who were en route to Rangiahua. On arrival, Ruapūtahanga was disappointed at the small garden and house built by Tūrongo and was invited by Whatihua to live at Aotea, which she happily accepted.

I taumautia a Tūrongo ki a Ruapūtahanga o Taranaki. Nā te pūhaehae, ka tohutohuhia e Whatihua kia mahia mai e Tūrongo he māra iti, he whare pakupaku hoki mō rāua ko Ruapūtahanga noa iho. Mea rawa ake, i hoki a Whatihua ki Aotea ki te whakatō māra nui me te hanga whare hei tāwharau i te iwi whānui i haere tahi mai i tō Ruapūtahanga taha. I te taunga atu o te iwi nei ki Kāwhia, ka kitea e Ruapūtahanga ngā mahi a Tūrongo, ka whai kē i te tono a Whatihua kia hau atu ki roto o Aotea, ka moe rāua.

Ruapūtahanga would later regret her decision to marry Whatihua as she was ill-treated causing her to abandon her children and return to Taranaki by way of Tahāroa – Te Tahāroa o Ruapūtahanga, named after her long calabash of drinking water. From Tahāroa she travelled to Marokopa – Te Marokopa a Ruapūtahanga named after her crumpled maro when she crossed the river. Her children were raised instead by Apakura at Rangiahua, Whatihua's second wife, and became progenitors of Ngāti Apakura.

Nō muri ake ka whakatakariri a Ruapūtahanga ki a Whatihua, ka whakarērea e ia ōna tamariki kia hoki ki roto o Taranaki. Tau atu ana a Ruapūtahanga ki Tahāroa, ka tapa te tahatai rā ko Te Tahāroa o Ruapūtahanga. Ka tapa te awa o Marokopa ko Te Marokopa a Ruapūtahanga. Nā konā, ka whakatupungia ōna tamariki e Apakura, ka puta ko Ngāti Apakura.

Broken-hearted, Tūrongo left Kāwhia and travelled to the East Coast in search of the famed maiden Māhinārangi. After much time spent amongst her people, the pair fell in love and Tūrongo invited Māhinārangi to live with him in Tainui. From their union came the birth of Raukawa. Raukawa married Tūrongoihi and begat Kurawari. Kurawari married Wharerere of Ngāti Mangō, and together they begat Whaitā. Before Whaitā's birth, the people of Tainui were relatively peaceful.

I te pā mamae a Tūrongo ki ngā mahi a Whatihua, ka takahi atu ia ki Te Tairāwhiti, ki reira kimi ai i te puhi rongonui i a Māhinārangi. Ka whakaratarata rāua ki a rāua anō, ka tonoa e Tūrongo kia hoki a Māhinārangi i tōna taha ki roto o Tainui. Nō te moetanga a te tokorua nei ka puta ko Raukawa. Ka moe a Raukawa i a Tūrongoihi, ka puta ko Kurawari. Ka moe a Kurawari i a Wharerere o Ngāti Mangō, ka puta ko Whaitā.



Mōkau

Pureora

Ngāti
Maniapoto

Ngāti
Mangō

Marokopa

Oparure

Ngākuraho

Ngāti
Raukawa

Te Wai Whakaata a Whaitā

Kāwhia

Rangīāhua

Maungatautari

Pirongia

Aotea

Ngāti Apakura

Kaimai

Whāingaroa

Taupiri

Tainui ā
Whiro

Tāmaki

The other children of Raukawa and Tūrongoihi were Rereahu, Takihiku, and Whakatere. Rereahu was the senior child of this union and was given the lands now known as the King Country including present-day Ōtorohanga, Hangatiki, Te Kuiti, Pureora, Taumarunui, and Mōkau. This land was then given to Rereahu's son Maniapoto whose descendants further separated themselves from Ngāti Raukawa to become Ngāti Maniapoto.

Ko Rereahu, ko Takihiku, ko Whakatere ngā tamariki anō o Raukawa rāua ko Tūrongoihi. Ko Rereahu te tuakana o ēnei tama, ka tukuna e Raukawa ngā whenua e kīa nei ko Te Rohe Pōtae i ēnei rā. Nā Rereahu te whenua nei i tuku ki tana tamaiti ki a Maniapoto. Koinā tonu te tauwehetanga atu o Ngāti Maniapoto i a Ngāti Raukawa hei iwi motuhake.

Takihiku, Whakatere, and Kurawari were given the lands from Maungatautari, along the Kaimai ranges and south to present-day Tokoroa. This is the territory of Ngāti Raukawa which was further extended in the time of Whaitā.

Ka tukuna e Raukawa ōna whenua atu i Maungatautari ki Te Kaokaoroa o Pātetere ki a Takihiku, ki a Whakatere, ki a Kurawari. Koinei tonu te rohe o Ngāti Raukawa i ēnei rā. Nō te wā i a Whaitā ka totoro te rohe o Ngāti Raukawa ki waho atu o ēnei takiwā.

Whaitā spent much of his life living at the foot of Kakepuku Mountain near a spring named Te Waiwhakaata a Whaitā. In an act of revenge against the murder of his sister Koroukore, Whaitā led a war expedition against the people of Ngāti Kahupungapunga. The conquest was made final at Pōhaturoa in Ātiamuri which cemented the expansion of Tainui territory along the upper banks of the Waikato River. Whaitā married Tapuaereia of Te Ārawa waka, and their union gave birth to Huiao.

Taiore mai a Whaitā i te take o Kakepuku, kei reira he puna e kīa nei ko Te Waiwhakaata a Whaitā. I te kōhurutanga o tana tuahine

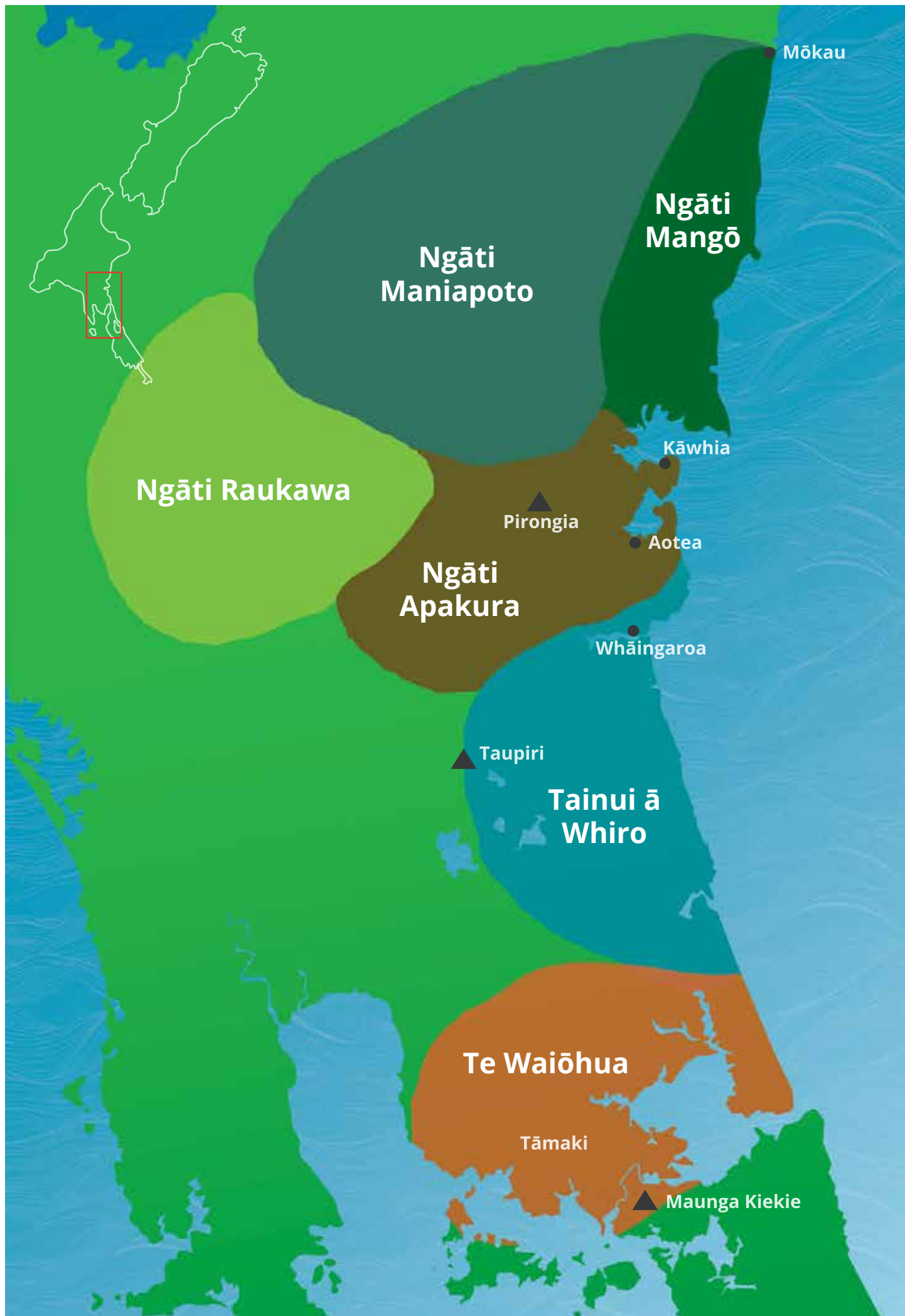
a Koroukore i a Ngāti Kahupungapunga, ka tahuna ko te ahi pakanga. Ka raupatu katoatia te whenua o te iwi nei, mate atu rawa i Pōhaturoa ki Ātiamuri, ka totoro haere te rohe o Tainui ki ngā tahatika o te awa o Waikato ki roto o Te Waiariki. Ka moe a Whaitā i a Tapuaereia o te waka o Te Arawa, ka puta ko Huiao.

Huiao was raised at Te Wai Whakaata a Whaitā and married many women in his lifetime. His senior wife was Māpau of Ngāti Apakura, the granddaughter of Whatihua and Ruapūtahanga, and the granddaughter of Tūrongo and Māhinārangi.

Ka tupu hoki a Huiao i Te Waiwhakaata a Whaitā, ka nui hoki ōna wahine i te wā o te ora. Ko tōna wahine ariki ko Māpau o Ngāti Apakura, te mokopuna a Whatihua rāua ko Ruapūtahanga, te mokopuna hoki a Tūrongo rāua ko Māhinārangi.

Together Huiao and Māpau begat Rāruaioio – their eldest child. Other children from this union were Tūrirangi and Hinemoana. Huiao's children to other wives were Paiariki, Te Ariari, and Kahutaramoa. Later in life, Huiao made his home at Ngākuraho in the Hangatiki Valley. Tūrirangi married Kinohaku, the sister of Maniapoto and they lived together in the neighbouring valley of Oparure, their children became known as Ngāti Kinohaku, now a hapū of Ngāti Maniapoto.

Nō te moetanga a Huiao ki a Māpau, ka puta ko Rāruaioio – te tapairu o te whānau. Ko ngā tamariki atu anō o te tokorua nei ko Tūrirangi, ko Hinemoana. Ka puta i a Huiao rātou ko wahine kē ko Paiariki, ko Te Ariari, ko Kahutaramoa. I tōna kaumātuatanga ka noho a Huiao i Ngākuraho ki roto o Hangatiki. Ka moe a Tūrirangi i a Kinohaku, te tuahine o Maniapoto, ka puta ko Ngāti Kinohaku, he hapū o Ngāti Maniapoto i ēnei rā nō roto mai o Oparure.



Mōkau

Ngāti
Mangō

Ngāti
Maniapoto

Ngāti Raukawa

Pirongia

Ngāti
Apakura

Aotea

Whāingaroa

Taupiri

Tainui ā
Whiro

Te Waiōhua

Tāmaki

Maunga Kiekie

Unfortunately for Tūirirangi, Kinohaku had an affair with his half-brother Paiariki which nearly destroyed Tūirirangi. As a result, he returned to his mother's home at Rangīāhua to marry Māmaua of Ngāti Apakura. Although Huiao was not a descendant of Maniapoto, his family in the area became known as Ngāti Huiao, another hapū of Ngāti Maniapoto through intermarriage with the local people. Such was the mana of Maniapoto in his lifetime that his seniority also surpassed many of his relatives who were of the same generation or above hence the separation of Ngāti Maniapoto from Ngāti Raukawa.

Ka moe pūremu a Kinohaku ki a Paiariki, ka ngau kino te manawa o Tūirirangi, ka hoki ia ki Kāwhia, ka moe kē ki a Māmaua o Ngāti Apakura. Ahakoa he karanga whanaunga kē a Huiao ki a Maniapoto, ka tapā ko ōna uri i te takiwā o Hangatiki he hapū o Ngāti Maniapoto, ko Ngāti Huiao. Koinā te tohu o te mana o Maniapoto i te haotanga mai o ōna tuakana ake ki raro i te maru o tōna iwi.

Around the same time, Rāruaioio married Tūpāhau, of Ngāti Mangō, equivalent in mana to Maniapoto. Although predominantly Ngāti Raukawa and Ngāti Apakura, Rāruaioio was also part Ngāti Mangō and Tainui ā Whiro. The marriage between her and Tūpāhau consolidated all branches of the kāhui ariki of Tainui waka descended from Kākatī.

I aua wā tonu, ka moe a Rāruaioio i a Tūpāhau, te rangatira o Ngāti Mangō o Te Taihauāuru, ā, he mana taurite ki a Maniapoto. Ahakoa he Ngāti Raukawa, he Ngāti Apakura a Rāruaioio, he whakapapa ōna ki a Ngāti Mangō, ki a Tainui ā Whiro hoki. Nā te moetanga o te tokorua nei, ka tauhere katoatia ngā kāwai ariki o te waka o Tainui.

Likewise, with her cousin Maniapoto and her husband Tūpāhau, Rāruaioio was a woman of great mana. She could call upon all corners of Tainui for assistance. Such was the marriage of Maniapoto to Hinemania, the niece of Tūpāhau, and the marriage of Kinohaku to Tūirirangi. The hākari organised by Rāruaioio for these occasions were said to have had an abundance of every type of kai known to the people of their time.

Pērā rawa i a Maniapoto rāua ko Tūpāhau, he mana nui tō Rāruaioio. Whakakūiti katoa mai ngā iwi o Tainui ki te hāpai i ōna hiahia. Koia tonu rā ko te pākūwhā o Maniapoto ki a Hinemania, o Tūirirangi ki a Kinohaku.

Rongonui ana ngā hākari i whakaritea e Rāruaioio i te pohapoha mai o te kai.

Together, Rāruaioio and Tūpāhau begat Kārewa. Kārewa married Rāruatere of Te Tairāwhiti and the children of this marriage became known as Ngāti Rārua. When Rāruaioio had grown old, Tūpāhau took a second wife, Hineteao of Te Waiōhua, together they begat Korokino who was born at Maunga Kiekie, now known as One Tree Hill in Auckland.

Nā Rāruaioio rāua ko Tūpāhau, ka puta ko Kārewa. Ka moe a Kārewa i a Rāruatere o Te Tai Rāwhiti, ka puta ko Ngāti Rārua e tau nei. I te rūruhitanga o Rāruaioio ka moe anō a Tūpāhau i a Hineteao o Te Waiōhua, ka puta ko Korokino i te pā o Maunga Kiekie ki roto o Tāmaki.

To the disgust of his parents, Kārewa had an affair with his Auntie Te Ariari, the half-sister of Rāruaioio. Their liaison begat Pōtete – named after the night she was conceived. Because of this, the mana of Tūpāhau along the West Coast did not go to Kārewa or Korokino; it was given instead to Toa Rangatira, the son of Korokino because Toa Rangatira was named after the chivalry shown by Tūpāhau in battle.

Ka moe anō a Kārewa ki tōna Whaea ki a Te Ariari, inā hoki te whakaaro mōrikarika o ōna mātua ki te piringa o te tokorua nā. Ka puta i a rāua ko Pōtete – nō te pō i moe ai rāua. I te muhuni a Tūpāhau, ka tuku iho kē tōna mana i Te Taihauāuru ki tana mokopuna, ki a Toa Rangatira.

In a fit of despair at having his mana stripped, Kārewa fled to Port Waikato, leaving behind Rāruatere and their children. His descendants there became known as Ngāti Tipā, Ngāti Te Ata, Ngāti Tahinga and Ngāti Kārewa. The descendants of Pōtete intermarried with Tainui ā Whiro to become Ngāti Māhanga, Ngāti Wairere, Ngāti Mahuta and Ngāti Pāoa. Rāruatere took a second husband – Maniatemi of Ngāti Apakura and spent the rest of her life living at Rangīāhua.

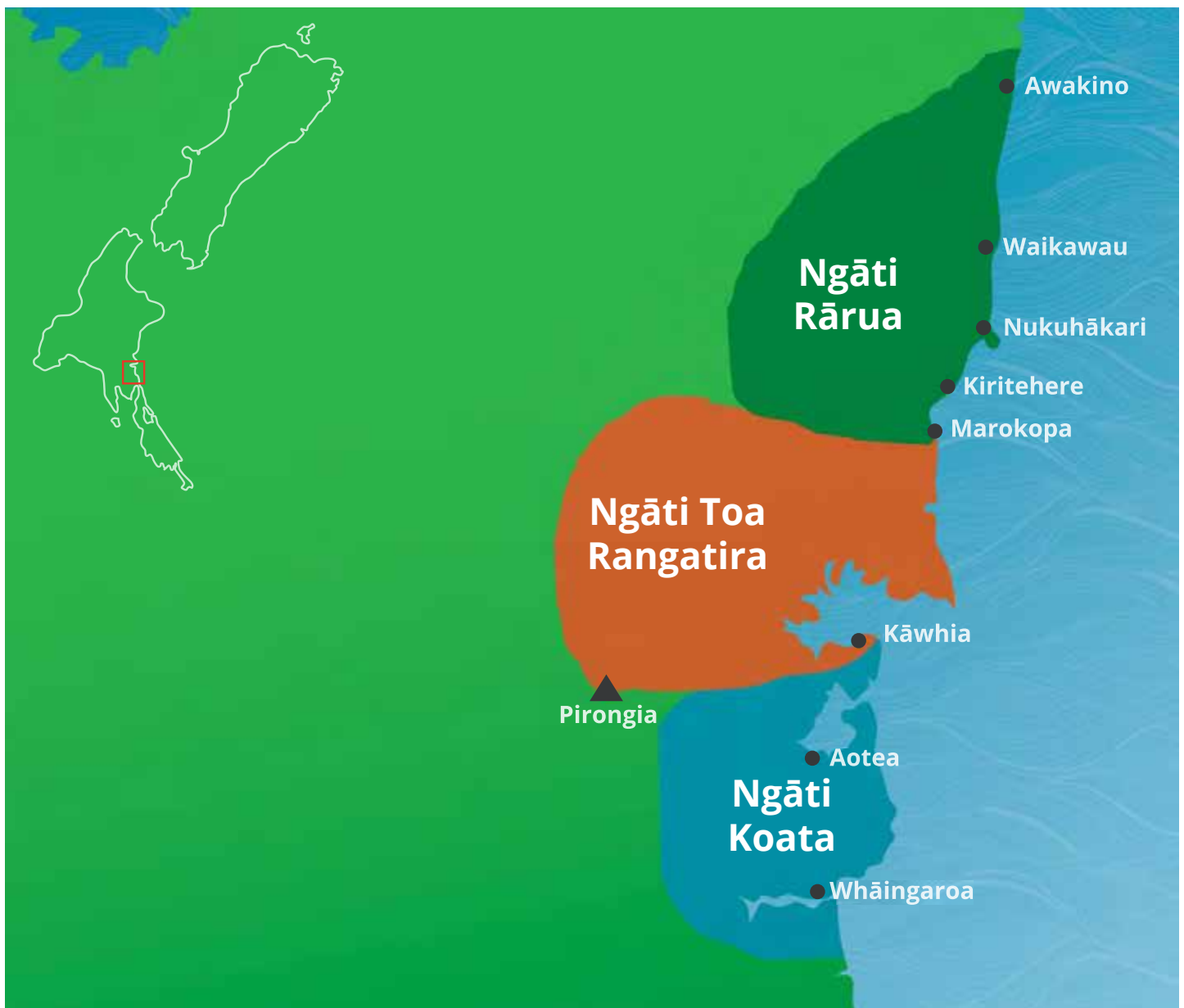
Nā te ngau o te riri, ka whakarērea e Kārewa tōna whānau i Kāwhia, ka pūmau atu ki Te Pūaha o Waikato. Ka puta i ōna uri o reira ko Ngāti Tipā, ko Ngāti Te Ata, ko Ngāti Tahinga, ko Ngāti Kārewa. Ka piri ngā uri o Pōtete ki a Tainui ā Whiro, ka puta ko Ngāti Māhanga, ko Ngāti Wairere, ko Ngāti Mahuta, ko Ngāti Pāoa, ko Ngāti Koata. Ka moe anō a Rāruatere i a Maniatemi.

Toa Rangatira assumed leadership over Ngāti Mangō, and with the assistance of Kāwharu, the son of Koata, he mounted an attack on Ngāti Apakura at Rangiāhua. Their paramount chief Tūahu Māhina was killed. Thus the territory of Ngāti Mangō was expanded into northern Kāwhia. Tūahu Māhina was the son of Tūirirangi and Māmaua – and a direct nephew of Rāruaioio.

Ka riro i ngā uri o Toa Rangatira te mana o Ngāti Mangō. Ka parekurahia e Toa Rangatira, rāua ko Kāwharu te pā o Rangiāhua, ka kōhuruhia te rangatira o reira, ko Tūahu Māhina. Riro mai ai ngā whenua o Kāwhia pū ki a Ngāti Mangō. Ko Tūahu Māhina te tamāroa a Tūirirangi rāua ko Māmaua, ā, he irāmutu tonu nō Rāruaioio.

This incident contributed to the division of Ngāti Mangō into three distinct iwi, Ngāti Toa Rangatira, Ngāti Koata, and Ngāti Rārua. Although separate, the three tribes maintained close ties through intermarriage. Ngāti Toa Rangatira inhabited the lands around Kāwhia harbour as far south as Marokopa, Ngāti Koata inhabited the lands around the Aotea and Raglan harbours, and Ngāti Rārua territory centred on Waikawau, and stretched along the kaimoana-rich coastline from Marokopa to Awakino in the south with large kāinga at Kiritehere, and Nukuhākari.

Ka tauwehetia a Ngāti Mangō, ka puta ko Ngāti Toa Rangatira, ko Ngāti Koata, ko Ngāti Rārua. Noho atu a Toa Rangatira i Kāwhia toro atu ki Marokopa, noho atu a Ngāti Koata i Whaingaroa me Aotea, ā, ka noho a Ngāti Rārua i Marokopa tae atu ki Waikawau, ki Kiritehere, ki Nukuhākari, ki Awakino.



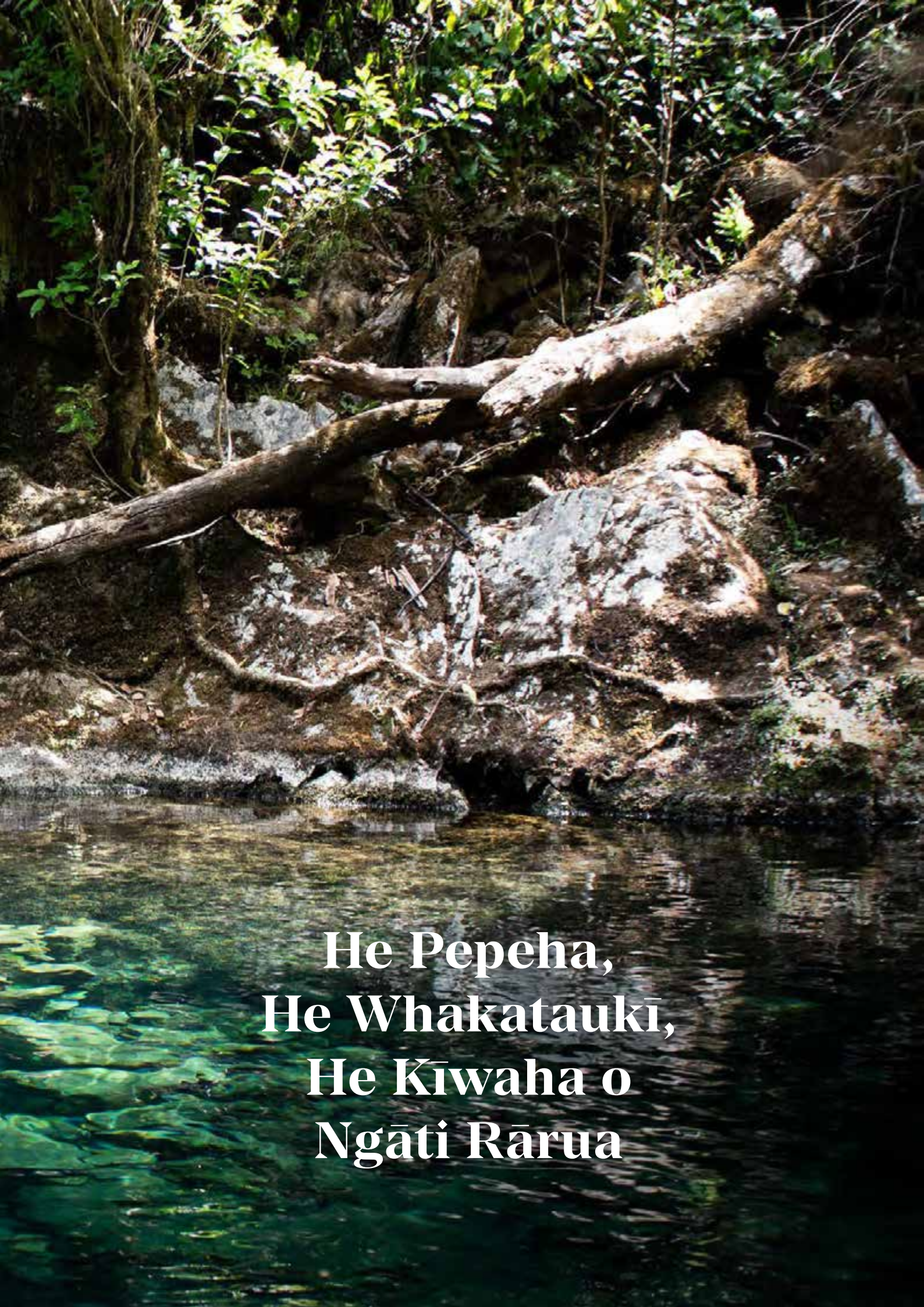
Te Whakapapa o Rāruaioio

The Geneology of Rāruaioio





Te Puna o Riuwaka

A photograph of a forest stream. In the foreground, the water is clear and green, reflecting the surrounding foliage. A large, moss-covered rock sits in the middle of the stream. A large, fallen log lies across the rocks. The background is filled with dense green trees and foliage.

**He Pepeha,
He Whakataukī,
He Kīwaha o
Ngāti Rārua**

He Pepeha ā Iwi o Ngāti Rārua

Ngāti Rārua Tribal Sayings

1. Ko Mangō taringa tahi

Ngāti Mangō of a single ear

In times of warfare and celebration, the tribes of Ngāti Toa, Ngāti Koata and Ngāti Rārua would unite instantaneously.

2. Ngā uri a Tūrangāpeke, taonga hoatu noa atu

The descendants of Tūrangāpeke give without expecting anything in return

This pepeha is taken from a longer saying, Ngā uri o Toa Rangatira rāua ko Tūrangāpeke, taonga hoatu noa atu and speaks of the generosity of the descendants of these men.

3. Me he iwi mangōpare ko Ngāti Rārua

Ngāti Rārua, resilient like the hammer-head shark

The people of Ngāti Rārua are tenacious, resilient and steadfast in everything that they do. The tohu of Te Rūnanga o Ngāti Rārua depicts the mangōpare as a symbol of the fighting nature of Ngāti Rārua who overcame many obstacles to survive.

4. Ngāti Rārua wahine taikaha

The dominant women of Ngāti Rārua

The women of Ngāti Rārua are staunch and headstrong – in other words, don't mess with a Ngāti Rārua woman.

5. Rārua te wahine nāna ranga i te kai, i te iwi

Rāruaioio the woman who brought together her people

In her lifetime, Rāruaioio had the mana to call upon her relatives from all corners of Tainui to gather kai for any occasion.

6. Ngāti Rārua hao kai, hao tangata

Ngāti Rārua, gatherers of kai, gatherers of people

This saying is similar to the previous – Ngāti Rārua people were known to produce and gather large amounts of kai to feed their guests. This pepeha refers to the fact that no manuhiri will ever go hungry in the presence of Ngāti Rārua people.

7. Kei Wairau ko Te Pukekōhatu, kei Motueka ko Te Poa Karoro

Te Pukekōhatu is at Wairau, Te Poa Karoro is at Motueka

Wairau and Motueka are the two primary kāinga of Ngāti Rārua in Te Taihū, these two rangatira were instrumental in the settlement of the iwi in these areas.

8. Rukuhia rā te awa o Motueka, whakarewa atu ana i te kare o te wai, ko Whakapaetuarā e!

Dive into the waters of Motueka and float upon the currents to Whakapaetuarā

Whakapaetuarā, located at the mouth of the Motueka river was the largest recorded Ngāti Rārua settlement in Te Taihū with over 500 people residing there in 1840.

9. E ko ngā toki pounamu o Taramakau

The greenstone adzes of Taramakau

Niho Te Hamu and Tākerei Te Whareiaitū led the expansion of Ngāti Rārua territory down the West Coast of the South Island in pursuit of pounamu. In 1846, European explorers Heaphy, and Brunner recorded a village of 70 Ngāti Rārua people working pounamu at Taramakau, between Greymouth and Arahura.

10. Ko te Toiere ki Rākopi, ko te Pounamu ki Te Raumānuka

The canoe song at Rākopi, the greenstone at Te Raumānuka

The family of Pēhi Tūrangāpeke – younger brother of Te Poa Karoro lived between two permanent settlements – Toiere at Rākopi (West Whanganui), and Pounamu at Te Raumānuka (near the mouth of the Motueka river). Toiere was named after the canoe-songs sang by the Tūrangāpeke family on their journeys, and Pounamu was named after the abundance of greenstone Ngāti Rārua brought back from the West Coast. Other seasonal settlements of this whānau were at Anchorage and Te Matau (Separation point). Te Pēhi Tūrangāpeke is buried on an island at Rākopi and the whenua there is still owned by the descendants of his son Rīwai Tūrangāpeke.

11. Te Kuru Tangiwai o Pukekōhatu, i makere iho ki ōna uri e

The greenstone pendant of Pukekōhatu, left to his descendants

Tana Pukekōhatu left a guiding legacy for his people – this has been immortalised in the form of pounamu and is a tangible reminder to remember the past as we move into the future.

12. Ngāti Rārua, kia kotahi rā

Ngāti Rārua, unite

This pepeha is taken from the waiata composed for Ngāti Rārua by Tiny Morrison in 1996, the kupu of the waiata urge the people of Ngāti Rārua to come together as one and uphold the legacy left behind by our ancestors.

13. Ngāti Rārua, nā tātou te wā

Ngāti Rārua, it is our time

This pepeha was created for the 2013 Ngāti Rārua treaty settlement and celebrates the iwi of Ngāti Rārua who has overcome massive struggles to survive.

14. Whakamanahia te puna mauri ora o Ngāti Rārua, mō ngā hekenga ā muri ake nei

Realise the wellspring of vital identity that is Ngāti Rārua for all the migrations yet to come.

This pepeha encourages Ngāti Rārua people to learn their reo and revitalise their culture for the benefit of the generations yet to come.

He Whakataukī o Ngāti Rārua

Ngāti Rārua Proverbs

1. Kua rīwaru te waka, ka rata ngā tāngata o runga

When conditions are right, anything is possible

When Tainui waka was first launched it was off balance. Hoturoa and his people then hauled the waka ashore and the correct adjustments were made to ensure that it would float properly. When it was launched for a second time, the people celebrated. This whakataukī is best used in situations where people must ensure that everything is balanced before the kaupapa may proceed.

2. Mānawatia te kura pae o Māhina

Cherish everything that you have

The ancestress Māhina came to Aotearoa aboard Tainui waka. As the waka made its way to shore at Whangaparāoa on the East Coast, Māhina caught a glimpse of the pōhutukawa trees growing along the shoreline. Mistaking the red bloom for birds from which she could source new feathers, she threw her old tattered red feathers into the ocean. When the waka beached Māhina realised that what she saw weren't birds but were in fact flowers and mourned her discarded feathers. This whakataukī serves as a reminder to cherish all that we have.

3. Te kāinga o Meto

Too many people for my liking

The people of Rangiāhua lived in prosperity to the point where there was no room for everyone. The whakataukī Te kāinga o Meto was coined by the residents of Rangiāhua to express a feeling of being overcrowded and squashed.

4. Kareānui, ka kai i roto

When things are done right, you shall be rewarded

The name of the kai garden at Rangiāhua was Kareānui – the great ripple. The traditional Rongo rituals were performed by Hoturoa and his men before Whakaotirangi planted the tubers of Te Kete Rukuruku. It is said that the kūmara grew in such abundance with minimal effort that in the first harvest, over two hundred baskets of kūmara were gathered.

5. Kei pā mai te hā o Kārewarewa

What goes around, comes around tenfold

The battle prowess of Kārewa, the son of Rāruaioio and Tūpāhau, was so infamous that he was feared by his enemies. In his pursuit of a man named Whanowhano Ake who killed his uncle Tūirangi, Kārewa ploughed through the Kaipara harbour with an army of two-thousand men, comprising of mainly Te Ātiawa, clearing entire villages out of revenge, thus the people of Kaipara coined the phrase, kei pā mai te hā o Kārewarewa – beware of the breath of Kārewarewa. The relationship formed between Ngāti Rārua and Te Ātiawa during this war campaign set the foundation for an ever-lasting relationship between these iwi.

6. Ko te miro a Huiao

Pursue the things that you love

Huiao was fond of the miro berries that grew at Piopio because the rich soil of the area made them extra sweet. Right up into his old age, Huiao would walk the vast distance from his home at Ngākuraho to gather these berries. Today, the kōhanga reo in Piopio is named Te Miro a Huiao as it stands on the grounds where his favourite grove of miro trees once grew.

7. He ngaru aupuke ki tai, he one tahua ki uta

Sticking together will ensure the best outcome

Sandbars created by the rough seas provide shelter to the estuary. This whakataukī refers to the adversity faced by our ancestors and serves as a reminder that no matter what the world throws at our people, sticking together will get us through any challenges, an example of this is the hekenga, had our tūpuna dispersed, Ngāti Rārua would not be where we are today.

8. Ahakoa ngā tai papaku ki Awaroa, puha mai ana te rahu

Never judge a book by its cover

Although the tides of Awaroa are shallow, the fishing baskets are full to the brim. Ngāti Rārua may be a small iwi but is capable of anything. This whakataukī is about the many skills possessed by our people and can be used to reassure people that everything is going to be ok.

9. Tirohia ngā wai whakaata a Whaitā

Self-reflection is a must

Self-reflection is beneficial for growth and development. This whakataukī is best used in situations where much consideration is advised to make a decision. Behold the reflective waters of Whaitā.

10. Ngā ia o te Wairau, he whāngai heihei

The waters of Wairau are abundant enough to feed chickens

The inanga in Wairau were so abundant that there was enough left over to feed the chickens. This is one of the reasons why Wairau Pā became a permanent settlement for Ngāti Paretona and Te Arawāere.

11. He ahi kaea i te pō, he ahi karere i te ao

With death, comes new life

In the old days, signal fires were lit upon the peak of Pukeone to send signals to other kāinga across Te Tai o Aorere and Mōhua. Depending on the circumstances of the news, different wood would be burnt to produce different coloured smoke. This whakataukī is best used at the passing of a loved one or the birth of a child.

12. Rukea ngā wai o Huriawa

Dive into the waters of Huriawa

Huriawa is the taniwha kaitiaki that cleans the underground aquifers between Motueka and Tākaka, in times of illness, our people would visit Riuwaka and Waikoropupū to heal themselves with the sacred water. This whakataukī is best said to someone in need of healing.

13. Mā te toiere e kotahi ai te hoe

Working together will get the job done

Waka craft was the main form of transport for the tūpuna of Ngāti Rārua – to keep in time, and alleviate the difficulty of paddling long distances, our tūpuna would sing toiere or canoe songs. Making a tough situation fun will get the job done faster.

14. Kia atawhaitia te tangata i muri i ahau, kia pai te noho

Be kind to others, and live well

Tana Pukekōhatu said these words to his people as he lay on his deathbed. The sentiments of this whakataukī have been adopted by Te Rūnanga o Ngāti Rārua as the foundation of the strategy to enhance the lives of our people.

He Kīwaha o Ngāti Rārua

Ngāti Rārua Colloquial Sayings

- | | |
|--|--|
| 1. Kātahi te aroha!
<i>I love that!</i> | 11. Kōkiri te whetū!
<i>Make it happen!</i> |
| 2. Ka hora!
<i>It'll happen when it happens!</i> | 12. E rangia ana!
<i>I love you!</i> |
| 3. Tīore mai!
<i>I can't hear you!</i> | 13. Niho mangō!
<i>You're stubborn!</i> |
| 4. Ka māoa!
<i>You're gonna get it!</i> | 14. Ngutu kanakana!
<i>Let it go!</i> |
| 5. Māna kē mātū!
<i>Don't even dare!</i> | 15. Whakamau!
<i>Have a look!</i> |
| 6. Taka ko roto!
<i>I'm shattered!</i> | 16. Hūpē tuere!
<i>You're so difficult!</i> |
| 7. E kakapa ana!
<i>I'm out of here!</i> | 17. Whakatika!
<i>Get it together!</i> |
| 8. Whiua ki tawhiti!
<i>Don't worry about it!</i> | 18. Hei aha!
<i>Whatever!</i> |
| 9. Rehurehu ana!
<i>What are you talking about?</i> | 19. Hoki kōmuri!
<i>Hold up!</i> |
| 10. Ngaua!
<i>Be quiet!</i> | 20. Tauhere mai!
<i>Come and see us!</i> |

He Kīwaha o Tainui

Tainui Colloquial Sayings

- | | |
|---|--|
| 1. He aha hoki!
<i>No way!</i> | 11. Kia pai mai hoki!
<i>Excellent!</i> |
| 2. Ātiati atu!
<i>Go away!</i> | 12. Kei konā katoa ahau!
<i>Complete and utter support!</i> |
| 3. Tahi rā koe!
<i>You're cheeky alright!</i> | 13. Ka mutu pea!
<i>Thats great!</i> |
| 4. Ka ngangaro!
<i>Thats better!</i> | 14. E poko!
<i>Bugger!</i> |
| 5. E tū tō wae!
<i>Stop right there!</i> | 15. Tino kore nei!
<i>Absolutely not!</i> |
| 6. Hoea tō waka!
<i>Mind your business!</i> | 16. Karawhiua!
<i>Give it a go!</i> |
| 7. Kai Toa
<i>Serves you right!</i> | 17. Ā tōna wā!
<i>We'll get there!</i> |
| 8. Mō te hemo tonu atu!
<i>Give it your all!</i> | 18. Ki a koe hoki!
<i>Get you!</i> |
| 9. Kua eke!
<i>I've had enough!</i> | 19. Rarawe noaiho!
<i>That's a piece of cake!</i> |
| 10. Kua mana!
<i>There is nothing more to be said!</i> | 20. Kei runga noa atu!
<i>Awesome!</i> |



**He Karakia
o Ngāti Rārua**

Te Karakia o Tērā Te Awatea

Opening Karakia

Tērā Te Atapūao	Behold the first light
Ka mahuta i te pae	Of a new day
Ko Te Atatū	As the sun rises
Ko Te Atahāpara	In its various stages
Ko Te Atarapa	To manifest the visions
Ko Te Awatea	And aspirations
Kia ea ai te whakakitenga	For the future
Ko te reo o Ngāti Rārua	Of our reo
Te reo matua o Ngāti Rārua	That te reo o Ngāti Rārua is a primary language
Tīhei mauri ora!	For the people of Ngāti Rārua

He Karakia Kai

Karakia for Food

Auraki mai ngā kono	Bring together
Kei waenganui i a tātou	The baskets amongst us
He kai māku,	To feed me
He kai māu,	To feed you
He kai māna,	To feed everyone
Tihei mauri ora!	
Rongo i te ora	Rongo of life
Rongo i te hua	Rongo of prosperity and abundance
Rongo i te kai	Rongo of sustenance
Rongo i te wānanga	Rongo of collaboration
E Rongo whakairia ake ki runga	We uphold the mana of Rongo
Kia tīna, tīna	Bestow upon us your blessings
Haumi e! Hui e!	
Tāiki e!	

Te Karakia o Te Rūnanga o Ngāti Rārua

Karakia of Te Rūnanga o Ngāti Rārua

Mahea te rangi e tū nei	Clear the sky above
Mahea te papa e takoto nei	Clear the ground below
Mahea ngā tai o Paneiraira	Clear the tides of Paneiraira
Mahea ngā wai o Huriawa	Clear the water ways of Huriawa
Kia whakamanahia te puna mauri ora	To feed the source of wellbeing
Kia atawhaitia te tangata	To care for our people
Kia pai te noho!	To live well
Haumi e! Hui e!	Forward together!
Taiki e!	

He Karakia Whakakapi

Closing Karakia

Whakairihia ake rā	We hang the basket
Ko te kete kōrero	Of discussion
Ki te tara ā whare	On the wall
Hei tiki atu mā tātou	To be retrieved
Ā muri ake nei	When we need it
Kia wātea ko ngā whakaaro	So our thoughts may be clear
Kia wātea ko te huarahi	And our pathway without obstacles
Tihei mauri ora!	

Kia pāheretia	We commit
Ngā kupu kōrero	The discussions shared today
Ki te pū o te whakaaro	To our memory
Kia tauheretia	We memorise
Ngā whakaaro	The ideas shared today
Ki te kōkō o mahara	In our minds
Ko te wānanga ka ea	Although the occasion
Ko te kaupapa ka ea	Has come to an end
Tūturu whakamaua	We will strive to remember
Kia tīna! Tīna!	What we have learnt
Haumi e! Hui e!	
Tāiki e!	

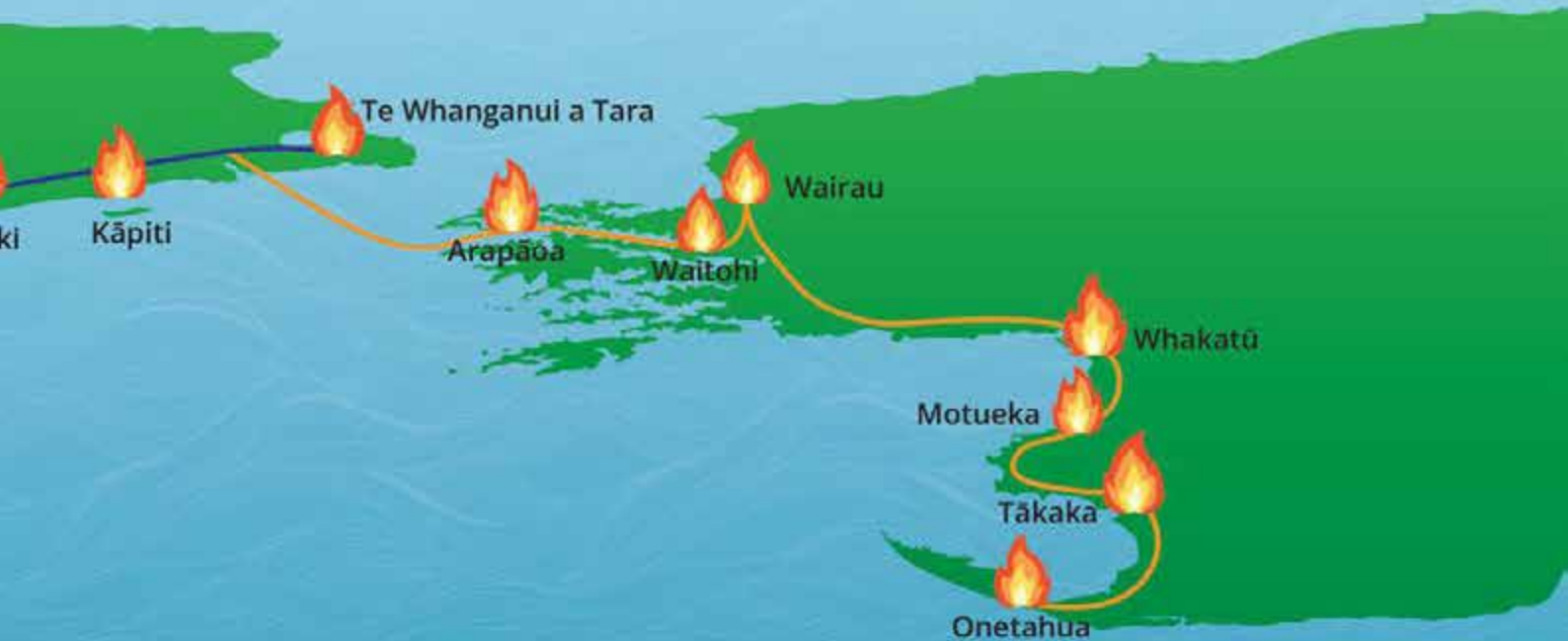




**He Waiata,
He Haka
o Ngāti Rārua**



- 1821 - Te Heke Mai i Raro
- 1822 - Te Heke Tātāramoa
- 1823 - Te Heke Whirinui
- 1824 - Te Heke Niho Puta
- 1825 - Te Heke Tama Te Uaua
- 1827 - Te Heke Tukituki Aruhe
- 1829 - Te Heke Niho Mangō



Ngā Hekenga

Nā Ropata Taylor ngā kupu
Nā Talei Morrison te rangi

Ko ngā hekenga mai
O ngā tūpuna
I ngā tau o te tahi mano waru rau e i
Te heke mai i raro
Te heke tātāramoa
Te heke hauhauā
Te heke niho puta
Kua patua noatia
Taku niho puta
Mō te rurenga
Hei aha!
Te heke whirinui
Te tukituki aruhe
Te heke niho mango
Te mana o te whenua
Te heke tama te uaua
Ko ngā uri o ngā hekenga
E tū atu nei e i a!

Te Waiata o Ngāti Rārua

Nā Tiny Morrison ngā kupu (1996)

Ngāti Rārua,	Ngāti Rārua
Whakarongo mai	Listen here
Kia kotahi rā	Come together
E te iwi	One and all
Maranga ake ai	Rise up
Ki te kaupapa	To uphold the legacy
I waiho ake rā	Left behind
A kui mā, koro mā	By our ancestors
Ko te mea nui o te ao	The most important things
Ko te whakapono	Are faith
Ko te tūmanako	Belief
Me te aroha	And love

Kei Ngā Ringa Wera

Nā Pohe Stephens ngā kupu me te rangi (2023)

Kei ngā ringawera o te aroha	To all of the cooks
Nei te reo whakamaioha e	Present here today
O Ngāti Rārua nei kua mākona	Here is the voice of Ngāti Rārua
Kua puta a pito nui e	Thanking you
Tēnā rā koutou e ringa rehe mā	For the delicious food
Kua tinga te ngārara	Our stomachs are full
Kua harikoa	And we are happy
Tēnā rā koutou	Thank you
Koutou katoa!	
Hi auē, hi!	

Te Ao Māuru – Mōteatea

Nā Tūhupu o Te Ātiawa ngā kupu

Nā Keupe Fairest-Stafford te rangi

Te ao māuru e tauhere mai rā	The suspending soothing clouds
Nā runga ana mai te hiwi, kei Te Tāwake	From above the hill at Te Tāwake
Kātahi te aroha ka makuru i ahau	Abounding just now the love from me
Ki te tau rā, e, i rangia i te itinga	To the beloved I wed when young
Pirangi noa ake ki te kimi moutere	Wanting am I, to seek an island
Kia utaina au te ihu o Te Rewarewa	That I may raise the bow of Te Rewarewa
Te waka o Patutahi, hei whiu ki tawhiti	The canoe of Patutahi, to fling afar
Kia kōparetia te rerenga i Raukawa	Let the eyes be shaded sailing over Raukawa
Kia huna iho, kei kitea e Ngā Whatu	Lest Ngā Whatu be seen
Kia hipa ki muri ra, ka titiro kau atu	That we may pass, and look at them
Kia noho taku iti, te koko ki te Kararupe	That my smallness may sit, the bay of Kararupe
Nga mahi a Kupe, i topetopea iho	The traversings of Kupe
Kei whea te tāne i aroha i te itinga	Where is the husband I loved in my youth
Mō ngā riri ka rukea i ahau	For the anger pouring forth within me
Waiho i roto nei, ka nui te ngākau	Let it remain in me, intense is the affection

Nei Ka Noho – Mōteatea

Nā Ngāti Paretona ngā kupu

Nā Keupe Fairest-Stafford te rangi

Nei ka noho, ka whakamau ki waho	Here I sit and gaze towards
Ngā rae kōkiri ki Tapuae o Uenuku	The jagged peaks of Tapuae o Uenuku
Ko waho e patu te tirohia mai	The love within me
Taka ko roto nei, me he ao e rere	Pours forth.
Ko wai e tohu ai, kihirua i te ai	As the clouds in the sky float past
Nā roto i karawhiu, ki a koe e puku	My stomach churns with pain
Nāku nei te aroha	For my beloved who has passed on
Ka whākina ki waho	I yearn for the days
Waiho kia noho tahi	That you were here
Kia au ai taku moe	So my sleep may be sound
Kei whakapuke tonu	But now it is if I am a bird
Me he manu au e kakapa	Waiting to fly far away
Ki te ao nei e	From this world

Tērā Te Awatea – Mōteatea

Nā Tainui te whiti tuatahi

Nā Keupe Fairest-Stafford te whiti tuarua

Tērā te awatea kōwai ana mai	Behold the light of a new day
Te tara ki Tokomaru mārama ai te titiro	that appears above Tokomaru,
Ki ngā haerenga maha o ngā tūpuna	Clear is the view to the pathways traversed
O te iwi nui tonu kua mene ki te pō	by our ancestors who have passed on,
Ngā parekawakawa i mihia iho nei	Each of them remembered by wreaths of
Tēnei mātou kei roto i te aroha	intertwined kawakawa, symbols of love,
Ko Ngāti Rārua te mahuetanga iho	woven by the people of Ngāti Rārua
I te mate kua ora i tawhiti kua tae mai	who remain to farewell those who journey
Kua kōkiri te whetū o te ata	toward the morning star,
E kore e hoki mai e	Never to return
Pīkautia e ngā tūpuna	Their hopes and dreams
Ngā ia i tuku ki te awa o Wairau	are released into the Wairau river
I te nuku o te whenua, hei aha rā	for the betterment
Hei mana mō ngā uri e tupu ake nei	of the generations to come,
Te kuru tangiwai o Pukekōhatu	Such is the prized tangiwai earring
I makere iho ki tōna iwi e	of Pukekōhatu, handed down to his people
Hei pupuru i te taura whenua	as a reminder to hold fast
Te taura tangata mō ake tonu atu e!	to our identity forevermore!

Rārua Te Wahine – Pao

Nā Pohe Stephens ngā kupu me te rangi (2019)

Toia Tainui ki waho ki te moana	We haul Tainui towards the ocean
Taku waka tupuna i terea mai nei	Our ancestral waka
Hoturoa te tangata, heke iho, heke iho	That sailed forth from Hawaiki, led by Hoturoa
Rārua te wahine, te whaea e	The ancestor of our matriarch Rārua
Ka hoki te titiro ki Te Taihauāuru	Our gaze turns towards the West Coast
Aku whare kōiwi i mahue ake rā	To the many burial caves & sacred places
Kua ū a Rārua ki Te Waipounamu	Left behind when our ancestors
Hekeiho, hekeiho ki ahau e	Migrated south to Te Taihū o Te Waka
Rangaranga te muri, ka rewa ki runga	We recite the names of our hapū
Ko Tūrangāpeke, ko Te Arawāere,	Tūrangāpeke & Te Arawāere,
Paretona, ko Kairārunga,	Paretona & Kairārunga, Pare Te Ata
Ko Pare Te Ata, ko Ngāti Rārua e ara e	Together we are Ngāti Rārua

Rāruaioio – Waiata ā Ringa

Nā Pohe Stephens ngā kupu me te rangi (2021)

Rāruaioio e tū ake nei	The descendants of Rāruaioio
Ki te whakatairanga	Stand here before you
I te kaupapa kua hora nei	To celebrate the occasion
Kei aku rangatira	That has brought us together
Kua huihuia mai	We greet each of you
Ki te tautoko	Gathered here today
I te reo karanga	In support of this kaupapa
Tainui taku waka	Tainui is our canoe
Tūpāhau te tangata	Tūpāhau is our ancestor
Ka moe a Rārua	Rārua is our ancestress
Tēnei kua eke nei	From their marriage came Ngāti Rārua
Ki te whakanui, ki te whakatairanga	Who stand here before you
I te kaupapa i hui ai tāua	To uphold this esteemed occasion
Wairau, Motueka	Wairau, Motueka
Whakatū, Mōhua	Whakatū, Mōhua
Kia kotahi mai rā e te iwi e	Unite as one
Ki te whakanui ki te whakatairanga	To uphold
I te kaupapa i hui ai tāua	The kaupapa
Hei, hei, hi auē hi!	That has brought us together

Ngā Tini o Iwi – Waiata ā Ringa

Nā Pohe Stephens ngā kupu me te rangi (2022)

Haere mai e ngā iwi	This is the welcome
Whakakotahitia	Of Ngāti Rārua
Nei te reo pōwhiri	We call
O Ngāti Rārua	To the myriad of tribes
E karanga atu nei	Across the country
Ki ngā tini o iwi	Welcome
Ngā mano o tangata	
Haere mai rā	

Nau mai rā e ngā waka	We welcome the many waka
Tauheretia rā	To connect with us
Tainui ki te tonga	We are the people of Tainui in the South
Ko Ngāti Rārua	Known as Ngāti Rārua
E karanga atu nei	We call
Ki ngā tini o iwi	To the myriad of tribes
Ngā mano o tangata	Across the country
Haere mai rā	Welcome

Kīngi Tūheitia	Kīngi Tūheitia
Anei rā tō iwi	We are your relatives
Ko Ngāti Rārua	Ngāti Rārua
Nō runga Tainui	From the waka of Tainui
E karanga atu nei	We call
Ki ngā tini o iwi	To the myriad of tribes
Ngā mano o tangata	Across the country
Haere mai rā	Welcome

Ngāti Tūrangaapeke – Haka

Nā Pohe Stephens ngā kupu me te taki (2019)

Toia Tainui tapotū ki te moana Mā wai e tō? Māku e tō! Whakarongo ake ahau Ki te taha o te rangi He tarawainuku, Tarawairangi Puhia te ahi e	May Tainui be hauled towards the ocean Who will haul the canoe? We will haul the canoe! We listen to sounds Of the ever-changing environment The sounds of the land And of the sky Alas, we extinguish the fires of occupation
Nau mai rā e Tane Kia kau tāua i te awa I Pikopiko I Whiti Ka ripo, ka ngaoko Te moana uriuri Te moana hōhonu Ka ū taku waka Ki runga o Kāwhia	To leave our homelands in search of something new A journey across the great oceans Through the reef at Pikopiko i Whiti The ocean is rough The ocean is dark The ocean is deep Our waka Made landfall in Kāwhia
Heke iho, heke iho Tūrangaapeke te tūpuna Ka ū ki runga o Taranaki	We traverse through time Tūrangaapeke is the patriarch Whose descendants migrated to Taranaki
Heke iho, heke iho Tūrangaapeke te tangata Ka ū ki runga o Kāpiti	We traverse through time Tūrangaapeke is the patriarch Whose descendants migrated to Kāpiti
Heke iho, heke iho Tūrangaapeke taku whare whakairo Ka ū ki Te Waipounamu e	We traverse through time Tūrangaapeke is the patriarch Whose descendants built a house in his memory
Whakairohia ake ko ngā iwi o te motu E rākei mai ana i te tāra ā whare I a ha ha!	The ancestors of the many tribes From across the nation Adorn the walls of this house
Te whare o te iwi Heke mai raro Te whare o te iwi Moenga raukawa Te whare o te iwi Taonga hoatu noa atu	The house of the people Who migrated from the North The house of the people Who arranged strategic marriages The house of the people Renowned for their generosity
Tainui waka e ngunguru nei I au, au, auē hā! Ko Ngāti Rārua e ngunguru nei I au, au, auē hā! Ko Tūrangaapeke e ngunguru nei I au, au, auē hā! Hi!	We are Tainui waka We are Ngāti Rārua We are Tūrangaapeke

Whakaotirangi – Ngeri

Nā Pohe Stephens ngā kupu me te taki (2022)

Tū whakaotinuku, tū whakaotirangi	The ancestress Whakaotirangi
Ka hora ko te kete rukuruku	Wife of Hoturoa, captain of Tainui waka
I kawea mai nei i Hawaiki	Brought to Aotearoa
Ruiruia ki te ōwī, ki te ōwā	A kete of kumara tubers
Puna whakatupu tāngata	Known as Te Kete Rukuruku
Hani a te waewae i kimi atu	She planted the seeds and they multiplied
I te rere mai a te Korotangi ki Aotearoa	To sustain the people of Tainui
Ka heke, ka heke	The burial place of the waka is marked
Rārua te wahine	by two stones Puna Whakatupua Tangata
Nāna i ranga i te kai, i te iwi	And Hani a Te Waewae i Kimi Atu
Ko Ngāti Rārua nō runga o Tainui	And guarded by the sacred Korotangi bird
	This is the genesis of the tribe of Ngāti Rārua



A photograph of a dark brown wooden fence. A horizontal wooden plank is attached to the fence, featuring the word 'RARUA' in large, dark, serif capital letters. Above the fence, there are green ferns and a bundle of grey, weathered logs. To the right, a chain-link fence is visible behind the main fence, and a green bush is partially seen. The sky is blue with some white clouds.

RARUA

**He Kupu
o Ngāti Rārua**

He Kupu o Ngāti Rārua

Ngāti Rārua Kupu	Other tribes	Translation
Tētehi	Tētahi	A.../an... object
Ētehi	Ētahi	Some... objects
Ngahuru	Tekau	Ten
Takimaha	Tokomaha	A lot (of people)
Rarahi	Nui	Big/ lots
Matara	Mamao	Far away
Tapa	Whakaingoa	To name something
Tīnei	Whakaweto	To turn something off
Kotia	Tapahi	To cut something
Pupuru	Pupuri	Hold
Tūwhera	Huaki	To pen something
Takatū	Whakarite	Prepare
Utauta	Rīhi	Dishes
Kaukau	Horoi	Wash
Kauhoe	Kaukau	Swim
Tupara	Hūkere	Paddle swiftly
Pōkarakara	Pakipaki	Clap
Whakatupu	Whakatipu	Raise/ grow

Ngā Pātai - Questions		
Pēwhea?	Pēhea?	How
Whea?	Hea?	Where?
Ināwhea?	Ināhea?	When? (past tense)
Nōnāwhea?	Nōnāhea?	When? (past tense)
Ā whea?	Ā hea?	When? (future tense)
Tēwhea?	Tēhea?	Which?
Ēwhea?	Ēhea?	Which?
E whia?	E hia?	How much?
Tokowhia?	Tokohia?	How many?

Ngā Tūāhua – Describing words

Taimaha	Taumaha	Heavy
Hākoakoa	Harikoa	Happy
Pōkaikaha	Hēmanawa	Stressed
Takariri	Pukuriri	Angry
Takihōhā	Hōhā	Annoyed
Waiwaiā	Ātaahua	Beautiful
Anuanu	Weriweri	Ugly
Ongeonge	Mokemoke	Lonely
Rikarika	Hīkaka	Excited

Ngā Tae - Colours

Kura	Whero	Red
Mangu	Pango	Black
Tea	Mā	White

Ngā Hui - Events

Pōwhiri	Pōhiri	Welcome
Mātātaki	Wero	Challenge
Tira	Ope	Group
Takoha	Koha	Gift
Pākūwhā	Pākūhā	Wedding
Uhunga	Tangihanga	Funeral
Pō Takapau	Pō Whakamutunga	Final night of funeral
Parekawakawa	Taua	Head wreath
Nehu	Tanu	Bury
Pao Kai	Harikai	Welcome call for a feast
Tauhākari	Hākari	Feast
Umu	Hāngi	Earth oven
Kori	Kanikani	Dance

Te Whānau – The Family		
Tūpuna	Tīpuna	Ancestors/ Grandparents
Tupua	Tipua	Supernatural being
Rūruhi	Kuia	Old woman
Koroheke	Koroua	Old man
Makau	Whaiaipo	Lover
Taipakeke	Pakeke	Adults
Tairangatahi	Rangatahi	Adolescent
Taitamariki	Tamariki	Children
Taimokopuna	Mokopuna	Grandchildren
Kōhungahunga	Tamariki nohinohi	Young children
Tamāroa	Mātāmua tāne	Eldest son
Tapairu	Puhi	Eldest daughter
Whakapākanga	Pōtiki	Youngest child
Pēpē	Pēpi	Baby
Huānga	Whanaunga	Relatives
Whakatupuranga	Whakatipuranga	Generation
Pā Harakeke	Whānau	Family

Ngā Wāhanga o Te Tinana – Parts of the body		
Pane	Upoko	Head
Mata	Karu	Eyes
Rauoho	Makawe	Hair
Pokowhiwhi	Pakihiwi	Shoulders
Tupu	Tipu	Grow
Kūwhā	Kūhā	Thighs
Mōwhiti	Mōhiti	Glasses
Papare	Pōtae	Hat
Pūeru	Kākahu	Clothes

Ngā Wāhanga o Te Whare – Parts of the home		
Whatitoka	Kuaha	Door
Mataaho	Matapihi	Window
Kāuta	Kihini	Kitchen
Nohomanga	Rūma noho	Lounge
Moemanga	Rūmā moe	Bedroom
Kaumanga	Rūma kaukau	Bathroom
Uwhiuwhi	Hīrere	Shower
Horoimanga	Rūma horoi kākahu	Laundry
Nohoanga	Hāneanea	Sofa
Urunga	Moenga	Bed
Takapau	Whāriki	Floor mat
Taumarumarū	Whakaruruhau	Shelter
Te Taiao – Nature		
Mātao	Makariri	Cold
Wewera	Wera	Hot
Māhina	Mārama	Moon
Kōhatu	Toka	Rock
Tupu	Otaota	Plants
Pua	Putiputi	Flower
Nehenehe	Ngahere	Forest
Hiwi	Taumata	Hilltop
Kūrae	Mātārae	Headland
One kōpuni	One pango	Black sand
Tai	Moana	Ocean/ tide
Tai tumu	Tai timu	Low tide
Tai nui	Tai toko	Spring tide
Taiāniwhaniwha	Parawhenua	Tsunami
Ao	Kapua	Cloud
Marangai	Ua	Rain
Uenuku	Āniwaniwa	Rainbow
Unahiroa	Auahitūroa	Comet
Te Tainuitanga o Te Rā	Te Poupoutanga o Te Rā	Mid-day
Te Tainuitanga o Te Pō	Waenganui Pō	Mid-night
Ruhi Te Rangi	Hui Tanguru	December
Takurua	Hōtoke	Winter



Te tōnga o te rā - Sunset in Kāwhia





Ngāti Rārua
Te Rūnanga o Ngāti Rārua

www.ngatirarua.iwi.nz