

HE ORIORI MŌ TE HOURUA

He oriori tēnei mō Te Hourua, te mokopuna a te kaupapa o Tuia Encounters 250 kei te tata mai ā te tau 2019.

Kāti, he momo waiata nā te Māori te oriori e kīia nei he whakapapa tangata, whakapapa whenua hoki te tikanga hei pupuri, hei kawē i ngā kōrero.

Nāku anō tēnei whakamāramatanga mō te tikanga o te hourua, te hanga o ērā o ē tātou waka i rā mai i tawhiti, i ngā Hawaiki i kōrerotia whānuitia e ē tātou pakeke; tā tātou nohotahi hoki i tēnei whenua, ē tātou āhuatanga a-iwi e rua tuku iho, tō tātou āpōpō tahi anō, haere ake.

Kāti, ko te tonu mai ki a au, kia kōrerotia ngā hekenga o ē tātou tīpuna ki Aotearoa nei. Nā, ka waiho mā te tikanga Māori anō ana kōrero e kōrero, ā, ka noho mā te oriori tonu tāna mahi e mahi.

Heoi, ko te kaupapa o te oriori nei he whakataki i ngā kōrero a te Māori, o te Māori anō, mō tōna hekenga ki Aotearoa nei i mua i te taenga mai o te Pākehā. Ka whakaarahia ake ngā tohu o te ao i heke mai ai rātou, i ārahi anō i a rātou, hei whakakōrero i ngā hekenga waka onamata, e ora ai ratou i te moana, kia ora anō tātou i te whenua taurikura nei.

A GENEALOGICAL-GEOGRAPHICAL SONG FOR TE HOURUA

This is a genealogical-geographical song for Te Hourua, the grandchild of Tuia - Encounters 250 in 2019.

This is a particular type of song of the Māori that references genealogy of people and land to hold and pass on knowledge.

I am using 'te hourua' to highlight the duality of the double-hulled construction of canoes that brought our ancestors here from the Hawaiki, often spoken of by our old people; and our notions of dual heritage and shared future in this country.

I was asked to tell our people's story of coming to Aotearoa. In doing so the story is conveyed in a way our own people told these types of stories – through song, and in particular, genealogical-geographical song.

This is the story of how our people arrived in Aotearoa before European. The story is illustrated through the use of several environmental phenomena that guided them and helped them survive at sea to ensure we survive here today.

Te Hourua e
Whakarongo mai ki te tangi a te
mātui, Tuituia
Te hau mai o te kōrero rau tau
E pae noa ki te papa takimano
Haramai māharahara, he taupatupatu
Pō te manuhiri ki runga marae ātea
O te whenuanui e takoto nei
He aotea roa te tohu maioha i waho i te
moana
He tōnga ihuwaka takoto matau o te rā
O te marama, o Kōpū anō
Utaina mai ko Hawaiki kōrero, Hawaiki
tīpuna, Hawaiki tāngata
E'o te waka tere mai i Te Moananui a
Kiwa
Hōmai te kauhou o Awarua ki uta e

Tau pō mai he kōrero ahiahi
Tau pō mai he tātaiarorangi
Inā te waka o Tamarereti
Mahutonga mai, ko ngā Pātari
E papaki ai te tohu o te ringaringa
Tātaihia ko Te Ika o Te Rangī,
Tēnā rā ko Puanga ko Matariki
kaitangata
Te Rua o Takurua Hūpēnui,
Ko Te Toru Here nā o Pipiri ki te hana o
te ahi
Ko Mahuru kōanga, te mahi a te
pīpīwharauoa
Kia mahuta ake ko Kōpū-kaiata

*Te Hourua, pay heed to the call of the
bush wren yonder, 'Unite, bond together'
When topical issues of centuries past
Are presented before us in public
There is concern and debate
Like darkness across the length and
breadth of the land*

*There, the long white cloud seen from
out at sea welcomed our people
Who were instructed to keep the canoe
prow to the right of the sun, the moon,
and Venus indeed. For onboard were
the stories, the ancestors, the people of
Hawaiki.
Hail the canoe that has sailed across the
Great Ocean of Kiwa to bring the
gathering from Awarua to these shores*

*Night time allows us to tell our stories
As they are written in the heavens above
There is the canoe of Tamarereti
The Southern Cross you can find if you
bring your hands together from the
Magellanic Clouds – the immense Milky
Way guides our seasons.
Rigel and Pleiades heralding forth the
new year. The cold months when Sirius
shows and we cling together for warmth.
The beginning of spring heralded by the
call of the shining cuckoo.
Venus is bright in morning and night.*

He whakamārama

Ko ngā tohutohu ki a Kupe i heke mai
mā runga i te waka o Matawhaorua

'E'o' he kupu whakamihi tēnei e karanga-
tia e ngā kaumoana waka o ēnei rā
'kauhou' mō te whakapapa o te kaupapa
e kōrerotia ana

Awarua (Avarua) – Te wāhi i huna ai ngā
kōrero o te wānanga i Rarotonga

Te waka o Tamarereti – he rerenga kāhui
whetū te waka o Tamarereti. Koirā tonu
tōna āhua. Ko Matariki, ko Tautoru, ko
Kōkōta, ko Autahi (Atutahi), ko Takurua
hui atu kei roto.

Explanations

*These were the instructions to Kupe who
came on the canoe Matawhaorua*

*'E'o' is a term of salutations used by
waka sailors today
'lineage' – a term describing the geneal-
ogy or body of knowledge referred to*

*Awarua – a place in Rarotonga where
sacred knowledge was stored*

*The canoe of Tamarereti – a grouping of
constellations in the shape of a canoe. It
includes Pleiades, Orion's Belt, Hyades,
Canopus, and Sirius amongst others.*

Koia Meremeretūahiahi
Ko Whitiānaunau, ko Hakihea rawa
Te Waru o Rēhua tangi te kihikihi,
Ko Rūhiterangi ka tau kei raro,
Ko Poutūterangi, Te Mātahi o Te Tau
Te putunga o te kūmara i Parinuiērā
E’o te pahī tere mai i Tahatūoterangi
Hōmai te kauhou wānanga ki uta e

Takiri mai ko te ata i te pae
Ko Tamanuiterā, he atua kaihou,
I hereheretia e Māuitikitiki a Taranga
Tōia kia tau, tōia whakarewa
Tōia matanui ki te rangi
Ki a Tāwhirimatea i tōna matua
Nāna te apuhau, te apumoana
Te whānau puhi e pā nei ki taku kiri
Haramai haunui, haramai hauroa i tawhiti
Rere matangi mai o te waka kuaka
Me he kāhui atua i te rangi
Ko te au o te moana kei raro
Tēnei a Ngarunui, tēnei a Ngaruroa,
Ko Ngaruwhakapuke i te ara
O tūtarakauika i Rangitāhuhua
Whakakau mai a Paikea i Te Huripureiata
Tēnā au te whanatu i te waru, te tai a
Ruatapu
Mōrehu mai i te puke ki Hikurangi
E’o te waka tohorā tere mai i Hawaiki
Hōmai te kauhou tipua ki uta e

*And so also the sixth and seventh
months, and then Antares when the
cicadas signal the onset of summer.
Alniyat appears and the heat stifles the
land, but then Altair brings forth the
harvest bounty of sweet potato at The
Beetling Cliffs of the Sun. Salutations to
the vessels that have come from beyond
the horizon and brought knowledge to
this land.*

*There emerging on the horizon is the
sun, Tamanuiterā the windeater
He was ensnared by Māui of Taranga’s
topknot in order to slow his passage
across the sky where dwells
Tāwhirimatea, who clings to his father.
From him emerges the family of winds
that guide us. There blows the great
winds, the sustaining winds from afar
that bring the flocks of godwits on high
to these shores.
And below are the great waves, the long
swells and huge seas on the pathway
from the Kermadec Islands which the
denizens of the deep follow so, as
Paikea did in the great disaster of Te
Huripureiata. There too the tide of
Ruatapu in the eight month and only
Hikurangi would ensure our survival.
Hail the procession of whales from the
homeland, bring them to shore.*

Parinuiērā – he wāhi i tipu noa nei te
kūmara i tōna Hawaiki

Kuaka – e kīia ana te kōrero, ‘Ko te
kaupapa waka ki te moana hoe ai, ko
te kāhui atua ki te rangi rere ai.’ Mō te
kuaka tēnei kōrero i whakaatuahia e ngā
tīpuna hei manu ārahi waka i te hekenga
i Hawaiki ki Aotearoa nei

Paikea – Te Huripureiata – He kōrero nui
tēnei mō Paikea, te mōrehu o te pareku-
ra e kīia nei ko Te Huripureiata i mate ai
ngā mātāmua o te Hawaiki o Uenuku.
Te take, he whakaiti nāna i tana tama, i a
Ruatapu. Kātahi ka haria e ia ngā tama
mātāmua ki te hī i te moana, ka tahuri te
waka, ka mate rātou. Ka ora a Paikea i
ōna tīpuna o te moana, arā, ngā tohorā,
ka ū ki uta, ki Ahuahu. Ka mate nā a
Ruatapu i te moana engari ko tana kupu
whakatūpato ki a Paikea, tērā ia e whai
atu ai hei ngaru nui ki uta, ko Hikurangi
anake te wāhi e ora ai te tangata.

*The Beetling Cliffs of the Sun - a place
in Hawaiki where the sweet potato grew
wild and prolific*

*Godwit – it is said that, ‘Whilst the fleet of
canoes over the ocean are paddled, the
flocks of gods are above in the heavens
flying’. This refers to the flocks of god-
wits who were one of the bird species
used to guide voyagers from Hawaiki to
Aotearoa*

*Paikea – Te Huripureiata – This is a well
known story about Paikea, the only sur-
vivor of the marine disaster known as Te
Huripureiata where the noble born sons
of Hawaiki in the time of Uenuku were
drowned. This was caused by Ruatapu,
who feeling ashamed at the belittling
comments of his father Uenuku arranged
to take them fishing and in doing so
overturned the canoe at sea. Paikea
survived by appealing to his ancestors
of the sea, the whales, to help reach
shore, at Ahuahu (Mercury Island).
Ruatapu perished at sea but not before
he warned Paikea that he would follow
him in the form of a great wave, and
people would survive only on the high
peaks of Hikurangi.*

Ko taku waka nei ko Teremaitawhiti
Ko Rākaihau, ko Ngā Tohutakitaki
I tāraia e ngā toki tapu o tua whakarere
Ka ruruku haumī rā, ka hourua
Me atua rawa ko te hoe urungi, te tatā
Te kaunoti hikahika hei tahu
Tīkina atu ko te kai hei ō, e rarī noa mai
I te uru poroporo a Uenuku
Tōia ki te wai i Pikopikoiwhiti
Ka hau tōtō, hau tōtō
Utaina ko te kawa tua maungawai
Ko Maninitua, ko Maniniaro
Ka tangi te kura, ka tangi wiwini
Ka tangi te kura, ka tangi wawana
Ka rapa, ka tatū ki te pae huakai
E'o te kahupapa waka tuituia
E'o te tāruru o te moananui
Hōmai te kauhou tangata ki uta nei e!

*My canoe is The Speedy Vessel from
Afar, The Sail that Eats The Wind and
The Procession of Natural Phenomena
I was carved by the sacred adzes of
ancient times and joined with lashings,
double hulled.
Take care of the steering paddle, the
bailers and the fire implements
Fetch food that abounds like that of the
breadfruit trees of Uenuku
Drag the canoe to the water at
Pikopikoiwhiti. Haul it so, carry out the
rituals that will ensure it can cleave the
mountainous seas.
My paddles are Maninitua and
Maniniaro. It speeds so, thrilling and
exciting towards the horizon yonder
Hail the fleet bound together here
Hail the convoy of the great ocean
Bring our people to shore!*

Te uru poroporo a Uenuku – ngā rākau
poroporo a Uenuku i noho ai hei kai tapu
mā te rangatira.

Pikopikoiwhiti – te roto moana i Hawaiki
i hui ai, i wehe mai ai ētahi o ngā waka i
heke mai ki Aotearoa.

Maninitua, Maniniaro – koinei ngā hoe o
te waka o Takitimu e noho nei hei tohu
mo ngā hoe o ngā waka. I kīia ai koinei
ngā kō i haria mai i Hawaiki hei tiritiri i te
oneone, hei whakatō i te kūmara.

*The breadfruit trees of Uenuku – the
breadfruit orchard of Uenuku where food
was grown and set aside for the chiefly
class.*

*Pikopikoiwhiti – the lagoon in Hawaiki
where several waka assembled before
departing for Aotearoa. It is also said
that these are the digging sticks brought
from Hawaiki to tend that soil.*

*Maninitua and Maniniaro – the paddles
associated with the Takitimu canoe are
used here as a reference for the steering
paddles used on the canoes. It is also
said that these were digging implements
brought from Hawaiki to till the land for
planting sweet potato.*