

**He Kōrero Paki nō Tawhiti mai:  
Narratives from Distant Past**

**Waikato te Awa  
nā  
Te Rangi Tanira Harrison**

**me**

**Te Wai Ka Tō Hia He Wai Mā Ū  
Caught by the Drag of the Water  
ngā kōrero tairitenga  
allegories - poems**

**nā  
Herewini Easton  
2018**

**Te Rangi Tanira Harrison**

**Ora wairua atu rā e koro e**



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## Whakaū Rangatiratanga - Attestation of Authorship

The original text of Waikato te awa was written by Te Rangi Tanira Harrison and the thesis and exegesis is my own work. References used are highlighted accordingly.

PH Easton.

### Ngā Kupu Aumihi – Acknowledgements

Ko tāku nei i te tuatahi, ki taku karanga matua, a Te Rangi Tanira Harrison (Uncle Dan). He uri ia ā ngā pūrākau o Ngāti Tangata, Ngāti Hinerangi, Ngāti Raukawa me Ngāti Kōtimana. He tangata pūmau ki Te Atua, ki Te Ā Wairua, ā, ki te whānau whānui. Tino matatau ia te reo Māori, te reo Pākehā me wētehi atu reo o te Moananui a Kiwa, puta atu ki Uropi. Tāhekeheke mai ngā wai i wā mātou kamo i te 10 o Pepuere 1981.

Uncle Dan Harrison, a descendant of the histories (and herstories) of the confederations of families from Tangata marae, Okauia, Matamata, of Hinerangi and Raukawa, and the Landells and Douglas clans of Scotland.

Uncle Dan, a stalwart servant to his God, to his faith of the spiritual realm and to his many families. A proficient and knowledgeable linguistic of Māori, English, Pacific and European literature.

Uncle Dan died, 10 February 1981 at Hiona, Pukeiāhua, Ngāruawāhia and returned home to Tangata marae, Okauia.

Ko tāku nei i te tuarua, ki a koe toku tuahine, Maureen Hineihotua Kahuawe Wairepo, nō Hiona, Pukeiāhua, Ngāruawāhia. Nāu te puka tuhi nei a uncle Dan i hōmai hei tiaki. Ki ngā huānga Ngā Manu Kōrero o Tangata, ngā Mas & Pas, ko tātou anō tātou. To my sister cousin Kahuawe Wairepo, thank you for passing on mothers' book of Uncle Dan's manuscript for me to look after. To the talking birds of Tangata and all the Mas & Pas, we are we.

Ki ngā kaiako katoa o Master Creative Writing (MCW), James, Mike, Siobhan, Varna i te tīmatanga ko te kupu, ko te a tua te kupu, ko te a tua ano te kupu i te tīmatanga. Ki ngā akonga MCW 2017, koutou ko wāku hoa mahi o AUT (Level 16 FC&S), mauri o te ora ki a koutou. To the MCW wordsmiths, in the beginning was the word and the word was future, it is for future the beginning word. MCW class of 2017 and my colleagues from AUT, living energies to everyone.

Ki wāku hoa pūmau, wāku whānau whānui, nā koutou i akiaki mai 'Get on with it', e kore e mutu te mihi maioha ki a koutou. Ahakoa he iti, he pounamu. Lester, he toki he pū.

Noho ora mai koutou katoa  
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## Kōrero Whakataki – Introduction/ Synopsis

### He Kōrero Paki nō Tawhiti mai: Narratives from Distant Past

### Te Wai Ka Tō hia He Wai Mā Ū; Caught by the drag of the water

Kei roto i ngā waiata tuku iho, ko ngā reo whakapapa, ko ngā reo whakatauki me ngā reo pūrākau. Within traditional chants and songs are the voices of genealogy, the voices of metaphor and the voices of historic events, places, people, and time.

What do the voices sound like? What are the messages? What are the messages within the message?

Titiro, whakarongo, kōrero, rapua ngā mea e ngā ana i roto. Whakamatauria kia rongorongo ai te māramatanga, analyse so that understanding is guided and felt, from the past into the future.

My objective was to translate from te reo Māori into English several waiata Te Rangi Tanira Harrison (Uncle Dan) had written or composed from 1956-1974, and then prepare a publication for the whanau of Tangata marae, Ngāti Tangata, Ngāti Hinerangi and Ngāti Raukawa. The initial plan included selecting and translating ten waiata and, a narrative of a journey he partook into Tahiti in 1956, however, that plan drastically changed within the first two weeks of the creative writing course.

I could not just translate one waiata and then move on to another, I theorised that the text and subtexts within the text, would not let me. The subtle meanings in Māori needed to be explored more in depth. I was caught by the drag of the waiata.

The waiata **Waikato te awa**, is attributed to the Waikato river, written by Uncle Dan 1961-1962 when he was working in Mangakino. Waikato te awa is in the tempo of pātere, a chant that flows.

Waikato awa begins in the tribal area of Tūwharetoa as a streamlet south of Tūrangi, then flows into Taupōnui a Tia, Lake Taupō. It continues through the tribal boundaries of Ngāti Tahu, Ngāti Raukawa and Tainui Waikato, eventually to Port Waikato, Te Pūaha o Waikato to the Tasman sea, Te Moana Tāpokopoko a Tawhaki.

However, Uncle Dan wrote this pātere in reverse order. He started from Te Pūaha o Waikato and completed the pātere at Taupōnui a Tia.

One could say, he wrote against the current. From that point of discovery, I realised more research was required to ascertain purpose and reason that could offer answers to these four questions.

Why did he begin at the end, and end near the beginning? What are the messages? What are the messages within the message? What do the voices sound like?

To hear the voices, messages and understanding within the pātere, I thought of concentrating on prose writing from historical, social and political dimensions, however, emotive and visual poetical voices emerged and through my thesis, I give the reader a range of ngā kōrero tairitenga, allegories - poems in which the meaning or message is represented symbolically.

## **Kōrero Whakamārama – Explanatory Note**

The use of macrons.

In the original text of Waikato te awa, Uncle Dan only used macrons twice, and as a proficient te reo Māori and a proficient English language speaker and writer I state he knew what he was doing by omitting macrons. I have not added macrons to his words but have used macrons in my text.

The format and style of this exegesis will reflect my thesis, as I want the exegesis to tautoko te wairua – support the essence of the thesis through the power of creativity and its own mana motuhake – uniqueness. I will demonstrate how ‘new knowledge’ (at least for me) from the master creative writing classes informed my journey through adaption and application.

To support the explanations, I devised a framework entitled Te Anga Whiti, te anga (noun) is a skeleton or a frame and whiti (adjective) to shine (understanding). I am mindful however that whiti (noun) is a verse or section of a song and anga (verb) is to face towards a certain direction. The framework will be used to shine understanding on the skeleton of the pātere, through facing each verse and by seeing which direction each verse is facing.

### **Te Anga Whiti**

**Ko te Whiti Tuatahi / Verse 1**

**Ko te Whiti Tuawhitu / Verse 7**

**Ko te Whiti Tuarua / Verse 2**

**Ko te Whiti Tuawaru / Verse 8**

**Ko te Whiti Tuatoru / Verse 3**

**Ko te Whiti Tuaiwa / Verse 9**

**Ko te Whiti Tuawhā / Verse 4**

**Ko te Whiti Ngahuru / Verse 10**

**Ko te Whiti Tuarima / Verse 5**

**Ko te Whiti Ngahuru mā tahi / Verse 11**

**Ko te Whiti Tuaono / Verse 6**

**Ko te Whiti Ngahuru mā rua / Verse 12**

**Ko te Whiti Herenga / Conclusion**

Each section, Ngā Whiti Kōrero, of the exegesis, is led by the whiti from the pātere, my literal translation and key points from our various writing classes. I will explain and align my understanding of the points raised, and if possible, link those to an appropriate example from the pātere. I will conclude the section with my thoughts of comprehension and a supportive piece from my thesis.

Following Ngā Whiti Kōrero, I will tie together key points of the exegesis, thesis and pātere in Te Whiti Herenga, conclusion.

Tēna, uru mai tomo mai ki **He Kōrero Paki nō Tawhiti mai:**

Welcome, enter, to **Narratives from Distant Past,**

h



Nōku teneti pātēse i tīto i te wā i ahau i mangakino e mahi  
ana, meī ka tīrohia e Kōtēn, ka kitea nga ingoa o nga  
papuni wai e mahia ana e te pakeha hei hiko mo  
Aotearoa.

(WAIKATO TE AWA)

Kātohia he wai māu,  
Ka eke ki te puaka,  
Ko Waikato te Awa,  
he piko he taniwha,  
Kia Tupato ka to hee,  
Hei Tahuri ke inga au haka o Waikato.  
Whakamau to tītiko ki Tawhiti,  
Ko Taupiri te mangā,  
Ko Koro ki te Tangata,  
E hōe to waka ki ngāwāwā,  
Turangawaewae,  
Te Kīngitanga,  
Hōea to waka,  
Ka u ki Kemureti,  
Te oke hōea o nga Tupuna,  
E hōe ana,  
Ka tau ki Kāpapa,  
Tītiko whakakunga to Kōwhiri,  
Ko te tītiko te ihi o nga Rangi,  
Kātī hea to hee,  
Tītiko whakatakau to Kōwhiri,  
Ko mangā Tawhiti,  
Ko ngāti Kōwhiri,  
Ko Arahuri, te hōe o te Tuna e,  
E piri ka to waka,  
Ko waipapa, māreirai, whakamau,  
Tītiko hanga he mangā manu,  
Ko ngāti Raukawa e hōe e,  
E tere to waka ki pōhātū,  
Tītiko kan ai ki te tītiko,  
he pakekura i hōe,  
inga wa o mua ka,  
Whāia te akawā o te Tupuna o Tia,  
Naene i tītiko hōe nga pōhātū i ai,  
Ko Arahuri,  
Kia atahere ka ki Ohakuri,  
Te Tomokanga ai,  
Ki Ohakuri Kōwhiri,  
Te whēna Wāwāki,

E to i to waka,  
i nga ara Tia Tia o Tia,  
Tūtūka ana ki te tahēke hūhūka,  
i Tahuri ai te Tupuna,  
o Tamateapokaiwhēna e,  
Tītiko mauriōra,  
Ka puta ka ora,  
Tū ana meī he manūse Rangi,  
Kōwhiri ki nga wai māreirai,  
O Taupiri o Tia e,  
(Kōwhiri)

Nōku teneti pātēse i tīto i te wā i ahau i mangakino e mahi  
ana, meī ka tīrohia e Kōtēn, ka kitea nga ingoa o nga  
papuni wai e mahia ana e te pakeha hei hiko mo  
Aotearoa.



## Waikato te Awa- Original source

1. Katohia he wai mau,  
Ka eke ki te puaha,  
Ko Waikato te awa,  
He piko he taniwha.
2. Kia tupato ra to hoe  
kei tahuri koe,  
I nga au kaha o  
Waikato,  
Whakamau to titiro  
ki tawhiti,  
Ko Taupiri te  
maunga,  
Ko Koroki te  
tangata.
3. E hoe to waka ki  
Ngaruawahia,  
Turangawaewae,  
Te kiingitanga,
4. Hoes to waka,  
Ka u ki Kemureti,  
Te Okohoroi o nga  
tupuna
5. E hoe ana,  
Ka tau ki Karapiro,  
Titiro whakarunga  
to kanohi,  
Ki te tihi o te  
Ihingarangi.
6. Kaati koa to hoe,  
Titiro whakatakau  
to kanohi,  
Ko Maungatautari,  
Ko Ngati Koroki,  
Ko Arapuni te rohe  
o te tuna e.
7. E piki ra to waka,  
Ko Waipapa,  
Maraetai,  
Whakamaru,  
Titiraupenga, he  
maunga manu,  
Ko Ngati Raukawa  
e hoa e.
8. E tere to waka, ko  
Pohaturoa,  
Titiro kau atu ki te  
tihi,  
He parekura i hora,  
I nga wa o mua ra.
9. Whaia te arawai a to  
tupuna a Tia,  
Naana i titi haere he  
pou i muri i a ia,  
Ko Atiamuri.
10. Kia ata haere atu ra ki  
Ohakuri,  
Te tomokanga atu,  
Ki Orakei Korako,  
Te whenua Waiariki,  
Rua pehu pehu e.
11. E to i to waka,  
I nga ara tiatia a Tia,  
Tutuki ana ki te taheke  
hukahuka,  
I tahuri ai to tupuna,  
A Tamateapokaiwhenua  
e.
12. Tihei mauri ora, ka puta  
ka ora,  
Tiu ana mei he manu  
rere rangi,  
Ki roto ki nga wai  
marino,  
O Taupo-nui-a-Tia e.  
(Kua oti)

## Literal Translation

Caught by the drag of the current at the river mouth. It is Waikato the river, a bend, a water guardian.

Paddle carefully lest you be overturned by the strong rapids of Waikato

Focus your attention to the distance, Taupiri the mountain. Korokī the person.

Paddle your canoe to Ngaruawahia, Turangawaewae, the Kiingitanga

Paddling your canoe to arrive at Kemureti Cambridge the washbowl of ancestors.

Paddle onwards, alight at Karapiro, raise your face to the peak of Te Ihingarangi.

Cease your paddling, turn your face to the right, it is Maungatautari, it is the tribe of Koroki.

It is Arapuni the district of the eel.

Your canoe ascends, it is Waipapa, Maraetai, Whakamaru. Titiraupenga, a bird sanctuary, it is the tribe of Raukawa, a friend.

Drift your canoe to Pohaturoa, look across to the peak, long ago there was a calamity.

Follow the waterway of your ancestor Tia, it was he who pegged out the poles behind him, it is Atiamuri.

Go carefully to Ohakuri, the entrance to Orakei Korako, the place of hot springs, exploding caves.

Drag your canoe over the rapids of Tia, crashing with the foaming falls, that overturned your ancestor Tamateapokaiwhenua,

The breath of life emerges alive. Soaring like a bird in flight, to the calm waters of Tauponui a Tia.

Tis complete.

## **Ngā Whiti Kōrero – Sections**

Katōhia he wai mau – Caught by the drag...The Art & Craft of Writing and Beginnings

Kia tupato ra to hoe – Be careful with your oar...Protagonist and Language is contextual

E hoe to waka – Row your canoe...Place and space, and Characters

Hoea to waka – Convey by canoe...Focalisation and Illusions of oratory

E hoe ana – Paddling...Sub text and Story is a metaphor for life

Kaati koa to hoe – Cease your oar...Exegesis and Scene structure

E piki ra to waka – Raise your canoe...Multiple viewpoints and Endings

E tere to waka – Drift your canoe...Narrative designs and Prologue

Whaia te arawai – Follow the flow...Format and Show don't tell

Kia ata haere atu ra – Slowly proceed...Lyric essay

E tō i to waka – Drag your canoe...Stay Focussed

Tihei mauri ora – Living energy...Obstacles can be overcome

## **Te Tīmatanga – the beginning**

**Tuesday 31 January 2017**

**Hui James George**

I heard he was good, my friends told me so, korero to him, a path he will show.

Appointment I make, manuscript in hand, ka haere ahau, to meet this man.

How can I help you? his question polite, tēna koe e hoa, I utter reply.

These are waiata, my late uncle wrote, I want to translate, publish and promote.

This is for whanau, family back home, Tangata marae, from whence he roamed.

Can you help me sir, taku pātai plea? Creative Writing, I think it's for me.

Whakapākehā, I know I can do, but structure design...I leave unto you.

And this is the description of my initial hui with James George, lecturer Auckland University of Technology, Master of Creative Writing course. I wanted James as my supervisor, his reputation preceded our hui and his agreeance was the catalyst as to whether I enrolled or not. Well, he did agree and thus my journey began. Application form complete, enrolment accepted, fees paid, bag packed and in anticipation, I wait for first class.

## Ko te Whiti Tuatahi / Verse 1

Katōhia he wai mau – Caught by the drag...The Art & Craft of Writing and Beginnings

Katohia he wai mau, ka eke ki te puaha, ko Waikato te awa,

he piko he taniwha

Caught by the drag of the current at the river mouth. It is Waikato the river, a bend, a water guardian.

### The Art and Craft of Writing.

**Key Words.** Narration. Description. Exposition

What did I know, why am I here?

The topics are vast, but do I care?

Hoihoi tahi, katia mouth,

whakarongo, or else get out

Soak it all up, like an old sponge,

Herewini, your path, is one

The art and craft of writing and the utilisation of three models of writing.

Narration, the development of the narrative structure and the sequencing of ideas.

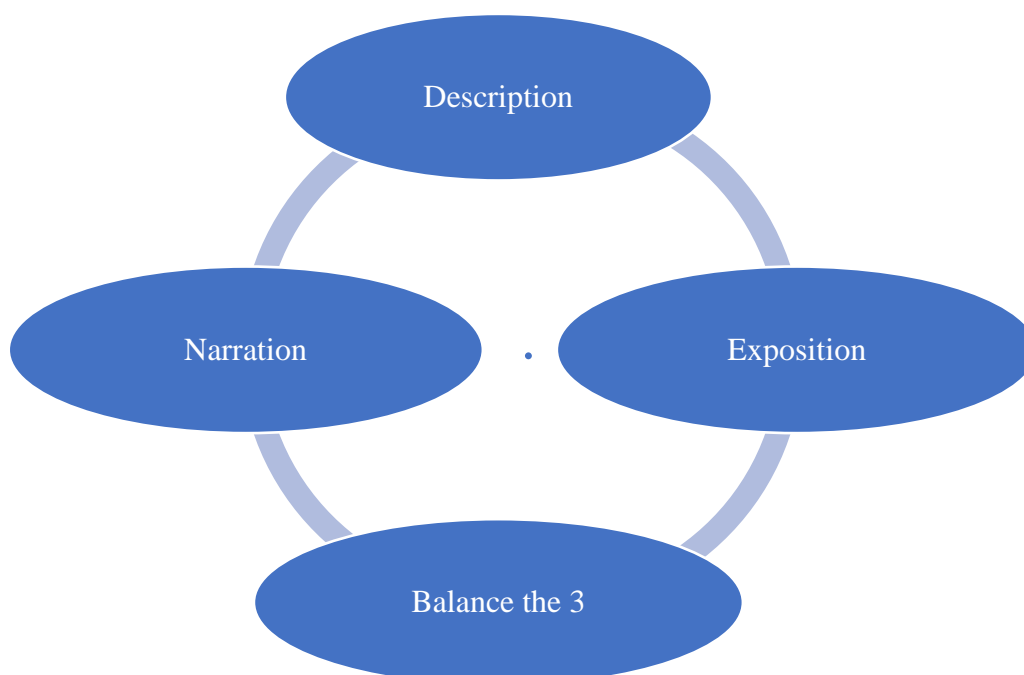
Description, capturing and describing the atmosphere of the narrative, the mood and emotions within the characters and scenes.

Exposition, explaining the argument of the text and increasing the power of the sub text.

Having faith in the imagination as it is the faculty of perception.

The art and craft of writing practice the craft daily.

The three models of writing shared in class was new to me. I knew what narration, description and exposition meant, as individual components, but I wanted to know these as a one connected model underlined by balance, the balance of 3.



Analysing the text of Waikato te awa, I could see the model working. Below is an example of the first whiti-verse (original text and my literal translation) and an explanation of how I see the model of 3 working as one.

Katohia he wai mau, ka eke ki te Pūaha, ko Waikato te awa, he piko he taniwha.  
Caught by the drag of the current at the river mouth, it is Waikato the river, a bend, a water guardian.

**Description:** Describing the atmosphere and mood of the scene

The Pūaha in this text refers to Port Waikato, where the river mouth current is extraordinarily strong, and the rapids are rampant and sometimes not seen. It is here that the river meets the turbulent currents of Te Moana Tāpokopoko o Tāwhaki, the Tasman sea.

**Narration:** Sequence of ideas

The text sequences the idea of being caught by the drag of the current (under current) of the river, and where every bend is a water guardian. It could mean an explanation of the swift current being caused by the water guardian movement or, if caught in the under current, a water guardian could help.

**Exposition:** Show and tell with the power of sub text

Katohia he wai **mau**, ka **eke** ki te Pūaha, He **piko** he **taniwha** – **dragged, caught, come to land**, a **bend**, a **water guardian**.

In Waikato Tainui context, taniwha is a reference to a chief, at every bend of the river is a chief. The rapids are extraordinarily strong; however, another concept could be, adhere reverence for the taniwha – chief, or repercussions may occur.

An overview of thought for description, narration and exposition in the first whiti. A reminder and warning, that the delta of the Waikato river at Te Pūaha o Waikato, can be treacherous with under currents, rapids and taniwha - water guardians at every bend of the river.

In reflection of Waikato te awa, Te Rangi Tanira was an artist and crafted his chosen words simply and effectively to tell a story. It was only through thorough analysis of the text and sub text that insights emerged. Writing is an art.

I nga wa o mua, a long long time ago,  
**Te Puaha o Waikato** not to go.  
The currents are strong, young Rangi was told,  
that's why it's **wai-ka-to**,  
fierce undertow.



## Ko te Whiti Tuarua / Verse 2

Kia tupato ra to hoe – Be careful with your oar... Protagonist and Language is contextual

Kia tupato ra to hoe kei tahuri koe,  
i ngā au kaha o Waikato.  
Whakamau to titiro ki tawhiti,  
ko Taupiri te maunga, ko Koroki te tangata  
Paddle carefully lest you be overturned  
by the strong rapids of Waikato.  
Focus your attention to the distance,  
Taupiri the mountain. Korokī the person.

**Key Words:** Genre, Landscape, Introduction, Protagonist-Tuawahine-heroine

**Whilst the warning is to paddle carefully, there are also words of wisdom; maintain attention and focus on distant goals. Taupiri mountain and Kīngi Korokī are refuges of salvation.**

Genre is about the type or category of the writing. Is it a poem, or narrative like poetry or fables or epic, a continuous story?

The pātere Waikato te awa in its' entirety could be a continuous story or narrative like poetry, however for this exegesis, I name this genre, kōrero tairitenga, spoken allegory - poem in which the meaning or message is represented symbolically.

Each whiti-verse symbolically and metaphorically leads into further meaning for understanding and questions

Beginnings, openings, and introductions, how do the paragraphs begin? Look at the diverse ways of using language, is its high action? What type of words are used? Where is the sentence going?

What does the landscape look like or sound like? Is the landscape in the past, present or the future? What device is used? Is it symbolic or imagery, an object or non-object?

Kia tupato ra to hoe kei tahuri koe, i ngā au kaha o Waikato.  
Whakamau to titiro ki tawhiti, ko Taupiri te maunga, ko Koroki te tangata

Paddle carefully lest you be overturned by the strong rapids of Waikato.  
Focus your attention to the distance, Taupiri the mountain. Korokī the person.

As I reflect on genre, landscape, and introduction, uncle Dan encapsulated all in one in this whiti. These words are a wholistic view of past, present, future and through symbolic imagery, he reminds people of being aware of challenges, however, in the future there are poignant moments of salvation. For a descendant of the river, this could be interpretive, of, going forward, be aware of challenges ahead, but be mindful, there are always points of shelter.

Taupiri maunga, the urupa of descendants of Tainui waka-canoe, and Waikato iwi.  
Korokī, the Kīngi when this pātere was written.

Protagonist, Tuawahine. The river as the female element is te tuawahine, the heroine.  
The river in my text is female.

### **The Omniscient Tuawahine Waikato from a Birdseye view**

| <b>That Damned Experience</b>    | <b>After That Damned Experience</b>           | <b>Two Flows Meet</b>              |
|----------------------------------|---|------------------------------------|
| <b>I saw her</b> Flowing         | <b>There she goes</b> Flowing                 | <b>Clashing currents encounter</b> |
| <b>Free</b> but suddenly she was | <b>Suddenly</b> quiet                         | <b>Swishing</b>                    |
| <b>Abruptly</b> directed         | <b>A</b> Fresh smell                          | <b>Swirling</b>                    |
| <b>Diverted</b>                  | <b>On the</b> Breeze                          | <b>Chasing</b>                     |
| <b>Her</b> Freedom gone          | <b>She's</b> Released                         | <b>Dragging undertow</b>           |
| <b>Now she's</b> Harnessed       | <b>Recovering</b>                             | <b>Strength to hierarchy</b>       |
| <b>Captured</b>                  | <b>Into</b> Wider channels                    | <b>Positioning</b>                 |
| <b>Restrained</b>                | <b>So,</b> Calm                               | <b>Merging</b>                     |
| <b>Stopped</b>                   | <b>Serene</b>                                 | <b>Intertwining</b>                |
| <b>Now</b> A lake                | <b>Peace</b>                                  | <b>Interlacing</b>                 |
| <b>A reservoir</b> no longer her | <b>So, Cool</b>                               | <b>Meet &amp; greet</b>            |
|                                  | <b>Her Bluey green complexion</b><br>returned | <b>Waikato &amp; Waipa</b>         |
| <b>Wait</b>                      | <b>So, Quiet</b>                              | <b>United</b>                      |
|                                  |   | <b>One</b>                         |
| <b>Rapid</b> movement            |   | <b>Peace</b>                       |
| <b>Rushing</b> towards           | <b>There she goes</b> Flowing                 |                                    |
| <b>A</b> small opening           | <b>Free</b>                                   | <b>Flowing</b>                     |
| <b>Like</b> a funnel             |   | <b>Free</b>                        |
| <b>Falling</b>                   |   |                                    |
| <b>Floating</b> down             |   |                                    |
| <b>Tumbling</b>                  |   |                                    |
| <b>Suddenly</b> thunderous noise |   |                                    |
| <b>So,</b> Violent               |   |                                    |
| <b>Left</b> Black/blue/white     |   |                                    |
| <b>Left</b> Bruised and          |   |                                    |
| <b>Hurt</b>                      |   |                                    |
| <b>In</b> Turmoil                |   |                                    |
| <b>And</b> Chaos                 |   |                                    |



**Until**

**I saw her Flowing**

**Free**

### **That Damned Experience**

I saw her... but suddenly she was... directed...her...now she's.... now....no longer her...

**Wait** ... movement... towards... a... like a... down... noise... so... left...left...and...in... and...**Until**...I saw her...

### **After That Damned Experience**

There she goes...a...on the...she's...into...so...so...her complexion returned, so...there she goes

**Flowing... Free... Abruptly... Diverted...Freedom gone... Harnessed... Captured... Restrained...Stopped**

**A lake...A reservoir**

**Rapid...Rushing...small opening...funnel...Falling...Floating... Tumbling... Suddenly thunderous...Violent...Black/blue/white...Bruised...Hurt...Turmoil...Chaos...**

**Flowing Free...**

In her writing 'Tupuna Awa', Marama Muru-Lanning shared an oral tradition explaining that the merging of the two rivers (Waikato and Waipā) at Ngāruawāhia symbolise the union of two ancestors. Ngāwaero from Ngāti Raukawa and Ngāti Maniapoto and, Te Wherowhero, a Ngāti Māhuta chief. The Waipā river is often personified as Ngāwaero and the Waikato river as Te Wherowhero (p52)

Interesting to note, that the aforementioned Te Wherowhero became known as the first Māori king and was installed in 1858 at Ngāruawāhia.

In utilising a 'birds eye view' approach, I was able to capture a snippet of the landscape and her sounds as she meandered from the past, to the present to the future. For a brief moment in time, the tuawahine is alive to overcome obstacles and challenges in her way.

In the Kōrero Tairitenga, Rangi continues on his journey through symbolic imagery.

On and on, against the flow,  
pai kare by crikey, the paddle is slow.  
Ka heke te werawera, the sweat come down,  
haere tonu, pass the next town.

There's Taupiri maunga above yonder,  
the resting place of kin, it made him ponder.  
Looks different from here, in the wai,  
he could see the graves, way up high.

He shivered a little, but, not from fright,  
so, he offered inoi, it would help him right.

Manaakitia mai, te A Wairua  
Rire, rire hau pai marire, of the words, he was sure.

### Ko te Whiti Tuatoru / Verse 3

E hoe to waka – Row your canoe...Place and space, and Characters

E hoe to waka ki Ngāruawāhia,  
Turangawaewae,  
Te kiingitanga,  
Paddle your canoe to Ngaruawahia,  
Turangawaewae, Te kiingitanga

**Key Words:** Place and space, and Characters

At Ngaruawahia, Turangawaewae I swirl and flow,  
Tāwhiao said, and Te Paea made go.  
“Open the pits, my place to stand”,  
“Whakamahia te mahi, but don’t be grand”.



Ko Pukeiāhua te Pā, Pukeiāhua the fortified village  
Ko Tamainupō te iwi, Tamainupō the tribe  
Ko Keteiwi te Rangatira, Keteiwi the chief.

For many years (1600s) Tamainupō under the reign of Keteiwi from Waikato resided supreme at the fortified pa of Pukeiāhua. A pact with the southern neighbouring tribe of Maniapoto was cemented with the betrothal of Toa Kotara the eldest son of Keteiwi, to Hekeiterangi, the daughter of the Maniapoto chief Maniauruahu. However, when Keteiwi and his people visited Maniauruahu, Hekeiterangi fell in love with the younger brother, Ngaere. Against her father’s wishes, Hekeiterangi returned with Ngaere to Pukeiahua as his wife. In time a son was born so Keteiwi, as an attempt to heal the rift, invited Maniauruahu to attend a naming ceremony. When Maniapoto arrived, Maniauruahu conceded to the partnership and the child was named Te Mana o te Rangi. At the end of the formalities, Keteiwi shouted, “Wāhia ngā rua” “Let the food pits be open”. Thus, the name of Ngāruawāhia.

#### **Te Kiingitanga** (King movement)

Since this time, Ngāruawāhia has been an important Māori settlement for centuries. In 1858 the first Māori king, Pōtatau Te Wherowhero, was crowned there, establishing his headquarters on a point between the confluence of the Waikato and Waipā rivers. For a brief time Ngāruawāhia was renamed Queenstown and then, in 1870, Newcastle. In 1877, the name reverted to its original name, Ngāruawāhia.

On the death of Pōtatau in 1860, Tāwhiao (Tāwhiao, Tukaroto Matutaera Pōtatau Te Wherowhero) became the second Māori King. His reign was to last for 34 years.

## **Turangawaewae**

A granddaughter of Tāwhiao, Kirihaehae Te Puea Herangi was to play a crucial role alongside three successive kings in re-establishing the Kingitanga as a central force among the Tainui people, and in achieving national recognition of its importance. Te Puea was now determined to rebuild a centre for the Kingitanga at Ngaruawahia, its original home before the land confiscations and thus fulfilling Tāwhiao tongi (proverb-sayings), ko Ngaruawahia toku Turangawaewae, Ngaruawahia is my foot stool.

Te Puea was guided all her life by Ngā Tongi a Tāwhiao, his proverbs and sayings and during the first world war she drew on his words forbidding Waikato to take up arms again after he had finally made his peace with the Crown in 1881.

By the mid-1930s the Turangawaewae community was well established and in 1940, Te Puea was able to buy a farm close to the marae, which she hoped would bring in an income to sustain Turangawaewae.

Te Puea left the Kingitanga strong because of the central beliefs with which the young people grew to adulthood: faith, dedication to the Kingitanga, respect for kawa, the importance of caring for visitors, and the value of arduous work.

Each day began and ended with Pai Marire karakia, drawing the people together from wherever they were working. This day-to-day expression of unity was important to Te Puea; it reflected long-held Kingitanga beliefs that the burden of the wars and the confiscation must be carried by the people together if they were to find the strength to survive it.

Te Puea was recognised as a remarkable leader whose achievements communicated across cultures, and she was hailed as 'the greatest Maori woman of our time'. There was little recognition, though, of the poverty and powerlessness that she had spent her life fighting, and the New Zealand government was still a long way from accepting the statement of Maori autonomy embodied in the Kingitanga.

Pukeiāhua later became known as Havelock Hill and on 10 February 1981, the author of Waikato te awa, Uncle Dan Rangi Tanira Harrison, suddenly passed away at Hiona, the Wairepo homestead in Croall Cres Ngāruawāhia, beneath the shadow of Pukeiāhua.

Analysing the place, space, and characters of this whiti, there are three self-evident elements. Ngāruawāhia the place, Turangawaewae the space and Te Kiingitanga the characters, however it is appropriate to contextualise the backstory of the mana whenua in this rohe and to remember, Pukeiāhua the place, Ngāruawāhia the space and Tamainupō, Ngaere and Hekeiterangi the characters. In a Māori worldview, te wā is a construct that encompasses, place and space and allows the concept of 'time' to emerge. Te wa, can chronologically legitimise or discount events and characters.

Te wa also encompasses the unseen spaces, places, and characters 😊

## Ko te Whiti Tuawha / Verse 4

Hoea to waka – Convey by canoe...Focalisation and Illusions of oratory

Hoea to waka,  
Ka u ki Kemureti,  
Te Okohoroi o nga tupuna  
Paddling your canoe to arrive at Kemureti the washbowl of ancestors

**Key Words:** Focalisation and Illusions of oratory

The focalisation and illusions of oratory in this whiti also progresses the previous whiti of place and space, and characters. The main character alluded to here is Tāwhiao, especially another of his tongi (proverb-sayings), '*Ko Kemureti toku oko horoi*'. Kemureti-Cambridge is the place and Te Oko Horoi, the space.

In the 1860s, the second Maori King, Tāwhiao (Tāwhiao, Tukaroto Matutaera Pōtatau Te Wherowhero) symbolically washed his face in a gesture of healing the grief and sorrow that followed the land wars of the early 1860s. This event occurred at Te Oko Horoi, a margin of land along the side of the Waikato river, south of Cambridge township. Oko – bowl or container and Horoi – wash. Kemureti is the transliteration for Cambridge.

The concept of focalisation is intricately linked to the point of view or the perspective of the narrator and whether the perception of a character (or event) is zero-non-focalised, internally focalised or externally focalised.

The suggestion here is that this whiti is externally focalised as the narrator gives a snapshot of a particular event at a specific place and leaves the reader to further explore the context and meaning.

### **Illusion of oratory**

Hoea to waka,  
Ka u ki Kemureti,  
Te Okohoroi o nga tupuna  
Paddling your canoe to arrive at Kemureti the washbowl of ancestors

An illusion could be a false illustration of something. In this whiti, the illusion could be the meaning of wash bowl. As stated, Te Oko Horoi is a margin of land besides the Waikato river where Tāwhiao washed. Perhaps this particular area was deep or shaped like a bowl (concave of the river) and metaphorically translated as oko-bowl.

## Ko te Whiti Tuarima / Verse 5

E hoe ana – Paddling...Sub text and Story is a metaphor for life

E hoe ana,  
Ka tau ki Karapiro,  
Titiro whakarunga to kanohi,  
Ki te tihi o te Ihingarangi.

Paddle onwards, alight at Karapiro, raise your face to the peak of Te Ihingarangi.

**Key Words:** Sub text and Story is a metaphor for life.

### Backstory to Karapiro

According to Ngāti Hauā: The Waikato River provided nutrients that enabled lands to remain fertile, thereby allowing areas of cultivation to flourish. These fertile areas yielded waterfowl to reproduce aquatic foods such as fish and tuna, with the Ngāti Haua region being known as ‘Te rohe o to Tuna’ (The land that was rich in tuna) in those times, right up to this present time. The tupuna Te Oro, originator of the hapū Ngāti Te Oro, was a grandson to Hauā, and he resided at Horotiu, on the banks of the Waikato River. Ngāti Hauā are infinitely connected to the awa through the renowned chief, Te Waharoa, and his warriors, who fought at the significant battle of Taumatawiwi, at Karāpiro, on the Waikato River. In the lull of battle Te Waharoa burnt his fallen warriors there, which is the derivation of the name Karāpiro, karā meaning rock and piro from the putrid smell of the burning bodies.

### Backstory to Te Ihingarangi

According to Ngati Raukawa/Ngati Koroki Kahukura: Te Ihingarangi, grandson of Raukawa and Tūrongo, and son of Rereahu and Rangianewa, built a home above the Waikato River at Karapiro (now known as Te Tiki o Te Ihingarangi). He had moved his people to this area of the Waikato after a dispute with his younger half-brother Maniapoto. Te Ihingarangi had originally lived at Ongarahu in the Waipa Valley, south east of Otorohanga. Just before his death Rereahu passed his mana and leadership to Maniapoto. Adding injury to insult, Maniapoto attacked Te Ihingarangi. After several of his warriors were killed Te Ihingarangi accepted defeat and moved his people to Maungatautari.

There, Te Ihingarangi married Ringa-ariari and they had a son named Te Kuri. Te Ihingarangi, in later life, returned to Waipa. But Te Kuri remained in the Maungatautari area and married Whakamaungarangi, a descendent of Uenukuwhangai and of the Ngāti Kauwhata hapu. Te Ihingarangi’s people came to be known as Ngāti Raukawa and lived on the northern slopes of Maungatautari, spreading north through Karapiro and down the Waikato River towards Kirikiriroa.

The Maungatautati/ Karapiro area grew in importance. Strategically it was a good defensive position. Hill top pa like Te Tiki o Te Ihingarangi commanded views of the Waikato basin. The area was also rich in food resources. Birds, especially kereru, and berries, especially tawa, taraire and hinau, were plentiful in the forests. The swampy lowlands and the river provided flax, waterfowl, and eels.

## **The metaphors of life in this whiti are four.**

E hoe ana, Paddle onwards

(in all challenges, trials, and tribulations, keep paddling)

Ka tau ki Karapiro, Alight at Karapiro

(when destination reached, rest and contemplate)

Titiro whakarunga to kanoahi, Raise your face

(keep your chin up, stay focussed)

Ki te tihi o te Ihingarangi, to the peak of Te Ihingarangi

(ancestors are identities, we are reflections)

(Note: Underlined words are exchangeable to readers own meaning)

The following verses are from the various poems within the thesis.

### **Waikato hydro scheme: Nga papuni wai o Waikato hei hiko mo Aotearoa**

#### **Karapiro**

Karaa piro, smelling rock,

Taumatawiiwii, Ngati Haua won the block

1940, the second power station to arise,

Govt policies, Koroki Kahukura the demise

Public Works Act empowered the theft,

take the land, til nothing left

One must not be too judgemental though,

many Maori, got work and homes to go

New villages, communities began,

all because of the Govt plan

### **Te Tuawahine ko Waikato – The Heroine Waikato – Waikato The Protagonist**

Ihingarangi, to Maungatautari, Maniapoto set you free,

ko nga manu birds above, and my tuna, I feed with love

### **Ko te Whiti Tuaono / Verse 6**

Kaati koa to hoe – Cease your oar...Exegesis and Scene structure

Kaati koa to hoe,  
Titiro whakatakau to kanohi,  
Ko Maungatautari,  
Ko Ngati Koroki,

Ko Arapuni te rohe o te tuna e.

Cease your paddling, turn your face to the right, it is Maungatautari, it is the tribe of Koroki.  
It is Arapuni the district of the eel.

**Key Words:** Exegesis and Scene structure



At **Karapiro** I am silent, serene, and quiet,  
**Te Ihingarangi, Maungatautari. Koroki** the tribe.

Cease your oar a time to pause, Exegesis to the fore.

A time to contemplate the journey thus far, Every bend a chief he piko he taniwha.

The strong under currents of Te Puaha from whence go, Paddling with strength against the flow.

Pass the resting place of Taupiri, incantations given for this journey.

To swirling waters Ngāruawāhia for the night, Turangawaewae Kiingitanga respite.

To Te Oko Horoi a wash of tears, alight at Karapiro tranquillity for revere.

Below Maungatautari commemorate, the stories and people to celebrate.

Celebrate what? The people they ask, tera pea the future, koina te task.

From whence we came, to inaianei, a muri ake, for our mokopuna, one day.

### **Ko te Whiti Tuawhitu / Verse 7**

E piki ra to waka – Raise your canoe...Multiple viewpoints and Endings

E piki ra to waka,  
Ko Waipapa, Maraetai, Whakamaru,  
Titiraupenga, he maunga manu,  
Ko Ngati Raukawa e hoa e.

Your canoe ascends, it is Waipapa, Maraetai, Whakamaru. Titiraupenga, a bird sanctuary, it is the tribe of Raukawa, a friend.

**Key Words:** Multiple viewpoints and Endings

From the serene waters of Karaapiro the journey goes south, however, the waka needs to be raised, lifted up. Waipapa, Maraetai and Whakamaru are dams, manmade constructs.

Are the names, traditional or contemporary? Viewpoints and narratives change accordingly so, are Waipapa, Maraetai and Whakamaru traditional names or constructed according to the dams?

These areas of the journey belong to Ngati Raukawa, ma rātou anō te kōrero. Depending on the particular area of Raukawa, the korero/narrative is supreme, he piko, he taniwha.



## Ko te Whiti Tuawaru / Verse 8

E tere to waka – Drift your canoe...Narrative designs and Prologue

E tere to waka, ko Pohaturoa,  
Titiro kau atu ki te tihi,  
He parekura i hora,  
I nga wa o mua ra.

Drift your canoe to Pohaturoa, look across to the peak, long ago there was a calamity.

**Key Words:** Narrative designs and Prologue

### **Preamble to the calamity.**

Pohaturoa, a high peak overlooking Waikato river at Atiamuri. Towering 240 metres over the river is Mt Pohaturoa (520m), which features prominently in both Arawa and Ngati Raukawa tradition.

Parekura, calamity, this refers to a tribal war between Ngati Raukawa and Ngati Kahupungapunga. The rock, which served as a lookout post during inter-tribal conflicts, was the scene of many a prolonged siege. One such siege took place several centuries ago when invading Ngati Raukawa forced Ngati Kahupungapunga (possibly a surviving Moa hunter tribe) to retreat to this, their final stronghold. Lack of food finally forced the defenders to abandon their refuge and only five escaped with their lives. The cause of the conflict is said to have been the murder of a Ngati Raukawa woman who had been given in marriage to a chief of Ngati Kahupungapunga



In thinking about narrative design, one thinks about action speaks louder than words. In the original text there are four action words, tere-drift, titiro-look and hora-scattered about and parekura-calamity. As described in the preamble, the calamity was about love gone wrong and because of the murder of a high ranked kinswoman, Ngati Raukawa responded accordingly.

## Ko te Whiti Tuaiwa / Verse 9

Whaia te arawai – Follow the flow...Format and Show don't tell

Whaia te arawai a to tupuna a Tia,  
Naana i titi haere he pou i muri i a ia,  
Ko Atiamuri.

Follow the waterway of your ancestor Tia, it was he who pegged out the poles behind him, it is Atiamuri.

**Key Words:** Format and Show do not tell

### Backstory.

Tia was a well-known explorer and traveller ancestor from Te Arawa waka who named many places of the lower Waikato river. He also named the lake acknowledged today as Taupō, Taupōnui a Tia.

Ko Atiamuri- behind/after Tia. According to some narratives, as Tia was exploring the banks of the river, he put pegs and poles into the ground to aid his ascent up the steep portions of the cliffs that encased the river, naana i titi haere he pou i muri i a ia.

Atiamuri was the name given to the hydro settlement created for the workers of the Atiamuri power station. Mangakino was another hydro settlement created where support workers would drive daily to Atiamuri for employment.

Under Pohaturoa lofty view, 1958, power station anew.  
Another 'think big' in the Govt scheme, 500 homes, cinema, library& canteen.  
A village and community began to thrive, support workers Mangakino, daily drive.  
3 turbines and generators work to do, extra one added 1962.

## Ko te Whiti Ngahuru/ Verse 10

Kia ata haere atu ra – Slowly proceed...Lyric essay

Kia ata haere atu ra ki Ohakuri,  
Te tomokanga atu,  
Ki Orakei Korako,  
Te whenua waiariki,  
Rua pehu pehu e.

Go carefully to Ohakuri, the entrance to Orakei Korako, the place of hot springs, exploding caves.

### **Key Words:** Lyric essay

As in previous Whiti-Verses the government actioned the Public Works Act to confiscate land from tribal groups to build power stations or dams. By utilising this act, the government was not required to consult affected tribal groups.

Ngati Tahu had to relocate their settlements and they had to witness their sacred sites being immersed and drowned when an artificial lake was formed. Unfortunately, world renowned geysers Orakei Korako and Minginui were forever lost.

### **Ohakuri:**

1961 commissioned but alas,  
drowned sacred sites water flood fast.  
Te Ohaaki auē relocate,  
Ngati Tahu need to compensate.  
No consultation Public Works Act again,  
Waitangi tribunal later eased the pain.  
Largest artificial lake it made,  
but Orakei Korako & Minginui geysers paid.

### **Orakei Korako:**

Geothermal attractions tourist resort,  
visitors & economics is the thought.  
Power development once again,  
Waikato river altered with change.  
The hidden gems way below,  
kia tupato be careful lest they blow.

The warning from the text is to slowly proceed along this area of the river. From Ohakuri to Orakei Korako there are many hidden caves and hot springs outlets. Ngati Tahu are the guardians of this particular area and are knowledgeable of the many narratives of these places.

## Ko te Whiti Ngahuru mā tahi / Verse 11

E tō i to waka – Drag your canoe...

E to i to waka,  
I nga ara tiatia a Tia,  
Tutuki ana ki te taheke hukahuka,  
I tahuri ai to tupuna,  
A Tamateapokaiwhenua e

Drag your canoe over the rapids of Tia, crashing with the foaming falls, that overturned your ancestor Tamateapokaiwhenua,

**Key Words:** Stay focussed

**Aratiatia** my rapids strong & many galore,  
Aue kia tupato, not too close, tis Huka Falls  
Remember what happened, so long ago,  
Tamateapokaiwhenua was nearly no go

Tamateapokaiwhenua, the explorer, the navigator, the ancestor who named many places around Aotearoa. Tamateapokaiwhenua was warned by the local tribe to be careful at the north eastern end of Taupōnui a Tia as there was a dangerous waterfall.

*“When they arrived at the falls, they did not examine it first, but found themselves suddenly flying along in the furious current too late to save themselves. This, of course, is the famous Huka falls, where the whole strength of the Waikato river is gathered into a narrow channel, with perpendicular rocky sides, for a distance of some two hundred yards, and then falls perpendicularly some thirty feet”.*

*According to one narrative, “The people came to sad grief here; the canoe of Tamatea, his elder and younger brothers, went down over the fall end on. All the provisions were lost in the river; whilst the men swam ashore, and there dried their clothes. Tamatea said, “A! We had no accident in crossing the Great ocean of Kiwa, but when we come to this river that would run through a lashing hole of a canoe we are shipwrecked!”, referring to the smallness of the river where he came to grief, which was like the water that leaks through the small holes bored by men in the canoe side. Hence is this saying, ‘A little water through the lashing-hole shipwrecks the canoe.’*

## Ko te Whiti Ngahuru mā rua / Verse 12

Tihei mauri ora – Living energy...

Tihei mauri ora, ka puta ka ora,  
Tiu ana mei he manu rere rangi,  
Ki roto ki nga wai marino,  
O Taupo-nui-a-Tia e. (Kua oti)

The breath of life emerges alive.  
Soaring like a bird in flight,  
to the calm waters of Taupōnui a Tia.

**Key Words:** Obstacles can be overcome

This Whiti-Verse could be attributed to Tamateapokaiwhenua  
and his brothers when their waka capsized over the Huka falls.

Out of their dilemma they emerged alive and metaphorically,  
like a bird in flight, they soared to the calm waters of Taupōnui a Tia to safety.

Soar like a bird,  
calm waters await,  
To Taupo nui a Tia,  
Taupo Lake.

## Ko te Whiti Herenga / Conclusion

Kua oti  
Tis complete.

**Key Words:** From the end to the beginning

Waikato awa begins in the tribal area of Tūwharetoa as a streamlet south of Tūrangi, then flows into Taupōnui a Tia, Lake Taupō. It continues through the tribal boundaries of Ngāti Tahu, Ngāti Raukawa and Tainui Waikato, eventually to Port Waikato, Te Pūaha o Waikato to the Tasman sea, Te Moana Tāpokopoko a Tāwhaki.

However, Uncle Dan wrote this pātere in reverse order. He started from Te Pūaha o Waikato and completed the pātere at Taupōnui a Tia.

One could say, he wrote against the current.

Metaphorically,  
if one could navigate against the current of the Waikato river, then one could overcome any obstacles.

Within the pātere there are many contexts flowing in and from the tupuna awa-river ancestor of Waikato. There are whakapapa-genealogies, whanaungatanga-relationships, kai-food resources, wairua-spirituality, whanau-social, hinengaro-emotional and communication, tinana-physicality, mana motuhake-unique characteristics, rangatiratanga-autonomy, kiingitanga-regality and kingship and whai rawa-economical concepts. Even though this pātere was written between 1961-1962, the ideas and messages within it are very much relevant today 2017-2019 and no doubt, for many generations to come.

This work celebrates the insight and foresight that Rangi Tanira had to pen his whakaaro-ideas to compose this pātere. This work is also an acknowledgement to his iwi Ngāti Hinerangi from Okauia, Matamata who in 2019 were successful in completing their Treaty of Waitangi claims with the New Zealand government. Nga mihi maioha ki a koutou, a, tatou katoa.

Noho ora mai  
Naaku noa nei  
Na  
Herewini Easton

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**Waikato te Awa  
nā  
Te Rangi Tānira Harrison**

**Te Wai Ka Tō Hia He Wai Mā Ū  
Caught by the Drag of the Water**  
ngā kōrero tairitenga  
allegories - poems

**nā  
Herewini Easton  
2018**

**Te Rangi Tanira Harrison**

**Ora wairua atu rā e koro e**



Nōku tenei pātere i tīto i te wā i whān i māngakino e mahi  
ana, meī ka tīhōhia e Kōwhiri, ka kitea nga ingoa o nga  
pāpuni wai e mahia ana e te pakeha hei hiko mo  
Aotearoa.

(WAIKATO TE AWA.)

Katohia he wai māui,  
Ka eke ki te puka,  
Ko waikato te awa,  
he pike he taniwha,  
Kia tūpato ka to hee,  
Kei taniwha he inga an hōka o waikato.  
Whakamātau to tītiko ki taniwha,  
Kei tūpato te mānuka,  
Kei korokī te tangata.  
E hōe to waka ki ngāwāwā,  
Tūrangawāwā,  
Te kingitanga,  
Hōe to waka,  
Ka u ki kemurā,  
Te oke hōe o nga tūpuna.  
E hōe ana,  
Ka tau ki korāpiko,  
Tītiko whakamātau to kōwhiri,  
Kei te tītiko ihi nga rangi,  
Kātī ka to hee,  
Tītiko whakamātau to kōwhiri,  
Kei mānuka taniwha,  
Kei ngāti korāpiko,  
Kei Arahurā, te hōe o te tūpuna.  
E piki ka to waka,  
Kei waipapa, mānuka, whakamātau,  
Tītiko mānuka he mānuka mānuka,  
Kei ngāti korāpiko e hōe e.  
E tere to waka ki pōhātū,  
Tītiko kōwhiri ki te tītiko,  
he pakeha i hōe,  
inga wai o mānuka.  
Whāia te ahau i te tūpuna o tūpuna,  
Nōku i tītiko hōe nga pāpuni ihi  
Ko Arahurā.  
Kia atahōe ka ki Arahurā,  
Te tōmōkanga āhau,  
Ki Arahurā korāpiko,  
Te whānua Waiāpiko.

E to i te waka,  
i nga ara tūpuna o tūpuna,  
Tūtūki ana ki te tūtūki kōwhiri,  
i tūtūki ai te tūpuna,  
o tūtūki kōwhiri e,  
Tūtūki mānuka.  
Ka pūka ka oke,  
Tūpuna meī he mānuka rangi,  
Kōwhiri ki nga wai mānuka,  
O tūpuna o tūpuna e,  
(Kōwhiri)

Nōku tenei pātere i tīto i te wā i whān i māngakino e mahi  
ana, meī ka tīhōhia e Kōwhiri, ka kitea nga ingoa o nga  
pāpuni wai e mahia ana e te pakeha hei hiko mo  
Aotearoa.

13. Katohia he wai mau,  
Ka eke ki te puaha,  
Ko Waikato te awa,  
He piko he taniwha.
14. Kia tupato ra to hoe  
kei tahuri koe,  
I nga au kaha o  
Waikato,  
Whakamau to titiro ki  
tawhiti,  
Ko Taupiri te maunga,  
Ko Koroki te tangata.
15. E hoe to waka ki  
Ngaruawahia,  
Turangawaewae,  
Te kiingitanga,
16. Hoes to waka,  
Ka u ki Kemureti,  
Te Okohoroi o nga  
tupuna
17. E hoe ana,  
Ka tau ki Karapiro,  
Titiro whakarunga to  
kanohi,  
Ki te tihi o te  
Ihingarangi.
18. Kaati koa to hoe,  
Titiro whakatakau to  
kanohi,  
Ko Maungatautari,  
Ko Ngati Koroki,  
Ko Arapuni te rohe o  
te tuna e.
19. E piki ra to waka,  
Ko Waipapa,  
Maraetai,  
Whakamaru,  
Titiraupenga, he  
maunga manu,  
Ko Ngati Raukawa e  
hoa e.
20. E tere to waka, ko  
Pohaturoa,  
Titiro kau atu ki te  
tihi,  
He parekura i hora,  
I nga wa o mua ra.
21. Whaia te arawai a to  
tupuna a Tia,  
Naana i titi haere he  
pou i muri i a ia,  
Ko Atiamuri.
22. Kia ata haere atu ra ki  
Ohakuri,  
Te tomokanga atu,  
Ki Orakei Korako,  
Te whenua Waiariki,  
Rua pehu pehu e.
23. E to i to waka,  
I nga ara tiatia a Tia,  
Tutuki ana ki te taheke  
hukahuka,  
I tahuri ai to tupuna,  
A Tamateapokaiwhenua e.
24. Tihei mauri ora, ka puta ka  
ora,  
Tiu ana mei he manu rere  
rangi,  
Ki roto ki nga wai marino,  
O Taupo-nui-a-Tia e. (Kua  
oti)

## Literal Translation

Caught by the drag of the current at the river mouth. It is Waikato the river, a bend, a water guardian.

Paddle carefully lest you be overturned by the strong rapids of Waikato

Focus your attention to the distance, Taupiri the mountain. Korokī the person.

Paddle your canoe to Ngaruawahia, Turangawaewae, the Kiingitanga

Paddling your canoe to arrive at Kemureti Cambridge the washbowl of ancestors.

Paddle onwards, alight at Karapiro, raise your face to the peak of Te Ihingarangi.

Cease your paddling, turn your face to the right, it is Maungatautari, it is the tribe of Koroki.

It is Arapuni the district of the eel.

Your canoe ascends, it is Waipapa, Maraetai, Whakamaru. Titirapenga, a bird sanctuary, it is the tribe of Raukawa, a friend.

Drift your canoe to Pohaturoa, look across to the peak, long ago there was a calamity.

Follow the waterway of your ancestor Tia, it was he who pegged out the poles behind him, it is Atiamuri.

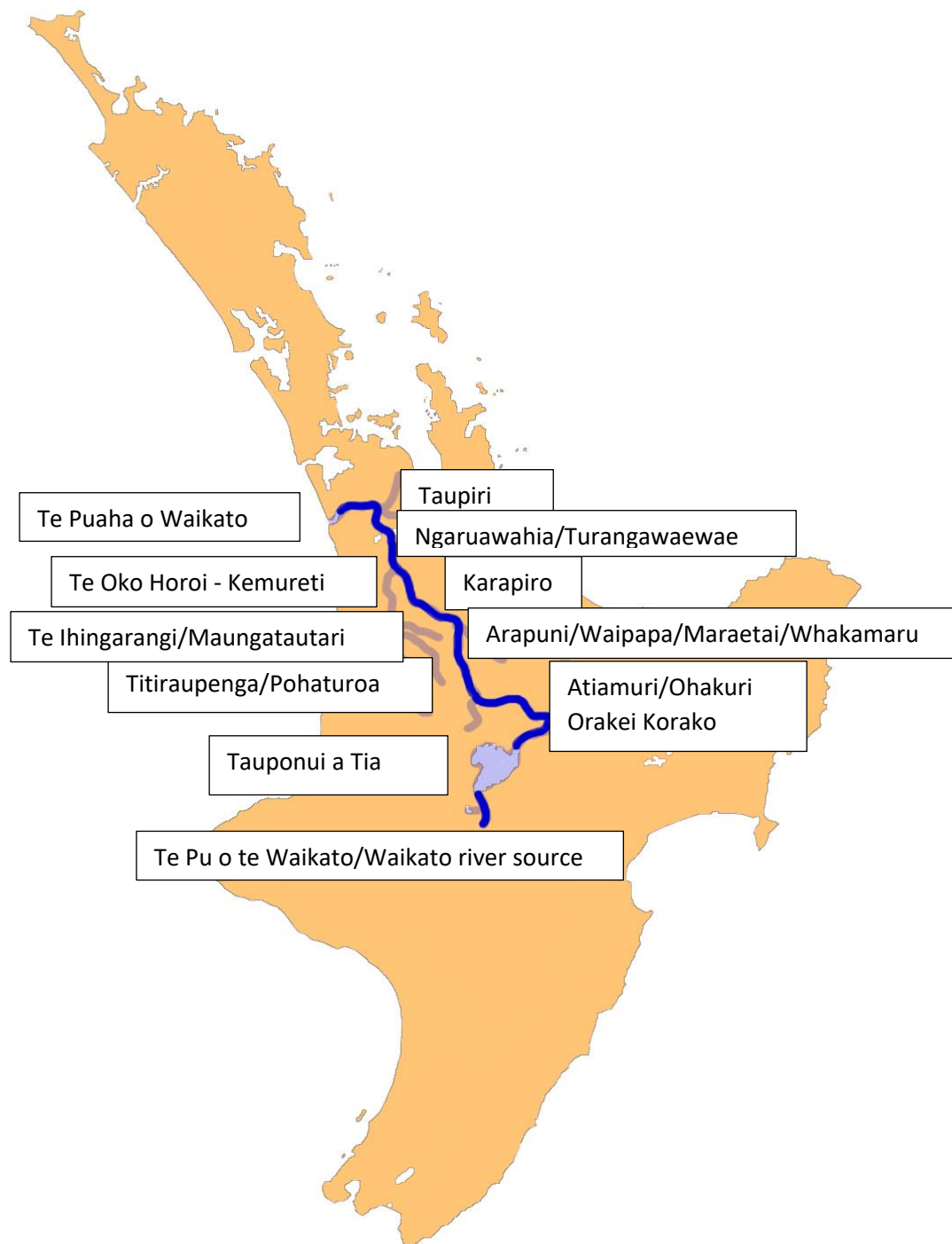
Go carefully to Ohakuri, the entrance to Orakei Korako, the place of hot springs, exploding caves.

Drag your canoe over the rapids of Tia, crashing with the foaming falls, that overturned your ancestor Tamateapokaiwhenua,

The breath of life emerges alive. Soaring like a bird in flight, to the calm waters of Tauponui a Tia.

Tis complete.

## Waikato te awa



## **Rangi and his journey up the Waikato river.**

### **Rangi, tangata no ears**

I nga wa o mua, a long long time ago,

**Te Puaha o Waikato** not to go.

The currents are strong, young Rangi was told,

that's why its **wai-ka-to**, fierce undertow.

Rangi e Rangi, tangata no ears,

he'll show them, he has no fear.

Into his waka with Mr T his dog,

paddling away, through the morning fog.

On and on, against the flow,

pai kare by crikey, the paddle is slow.

Ka heke te werawera, the sweat come down,

haere tonu, pass the next town.

There's **Taupiri maunga** above yonder,

the resting place of kin, it made him ponder.

Looks different from here, in the wai,

he could see the graves, way up high.

He shivered a little, but, not from fright,

so, he offered inoi, it would help him right.

Manaakitia mai, te A Wairua

Rire rire hau pai marire, of the words, he was sure

On to **Ngaruawahia** he paddled away,

to **Turangawaewae**, a place to stay.

Early next morn with Mr T beside,

Rangi continued, on his ride.

Below Kirikiriroa to **Te Oko Horoi**,  
Cambridge-**Kemureti**, a place he knew, as a boy,  
Time to stop and rest for a while.  
**Karapiro** so quiet, so silent, time for kai.

**Te Ihingarangi**, mountain top so high,  
**Maungatautari**, **Koroki** the tribe.  
Well rested and fed, away he goes,  
hoea te waka, row, row, row.

At **Arapuni** eels to eat,  
to tackle the dams, he'll need his strength.  
Rangi was strong, he could climb the banks,  
Mr T leading, Rangi and waka, at his flanks.

**Waipapa**, **Maraetai**, and **Whakamaru** too,  
these were all places, his koro once knew.  
**Titiraupenga** bird mountain serene,  
Ngati Raukawa people, guardian supreme.

**Pohaturoa**, peak so high,  
remembering the calamity, it made Rangi cry.  
He remembered the story, of love gone wrong,  
Two tribes battle, but only one, survived the throng.

Follow the waterway, **Atiamuri** of Tia,  
the pegs and ladders, are no longer there.  
Be careful Rangi be aware,  
at **Ohakuri**, geysers everywhere.

At **Aratiatia** rapids galore,  
aue Rangi, too close, tis Huka Falls.  
Remember what happened Rangi, so long ago,  
your ancestor Tamatea was nearly no go.



Soar like a bird Rangi, calm waters await,

**Taupo nui a Tia**, Taupo Lake.

You proved your point Rangi, you had no fear,

Not bad Rangi, tangata no ears.

## **Te Wai ka to te awa, ko ahau te awa**

You have been warned from time long ago,  
read me well and feel my flow.

The ancestors saw, my currents are strong,  
why don't you listen, lest, you read me wrong.



**Te Puaha o Waikato** only certain few,  
understand my waters, go, ask their view.  
I sustain my iwi, I heal, give kai and life,  
but auē some people, return, nothing but strife.

**Taupiri maunga** over there,  
the resting place of kin, to shed a tear.  
You come to me, you pat and say,  
asking for blessings, along your way.  
Aroha moko, you've been taught well,  
but some forget, I can tell.



At **Ngaruawahia, Turangawaewae** I swirl and flow,  
Tāwhiao said, and Te Puea made go.  
“Open the pits, my place to stand”,  
“Whakamahia te mahi, but don't be grand”.



The washbowl **Te Oko Horoi**, come to me,  
people say Cambridge, or **Kemureti**.

At **Karapiro** I am silent, serene and quiet,

**Te Ihingarangi, Maungatautari. Koroki** the tribe.

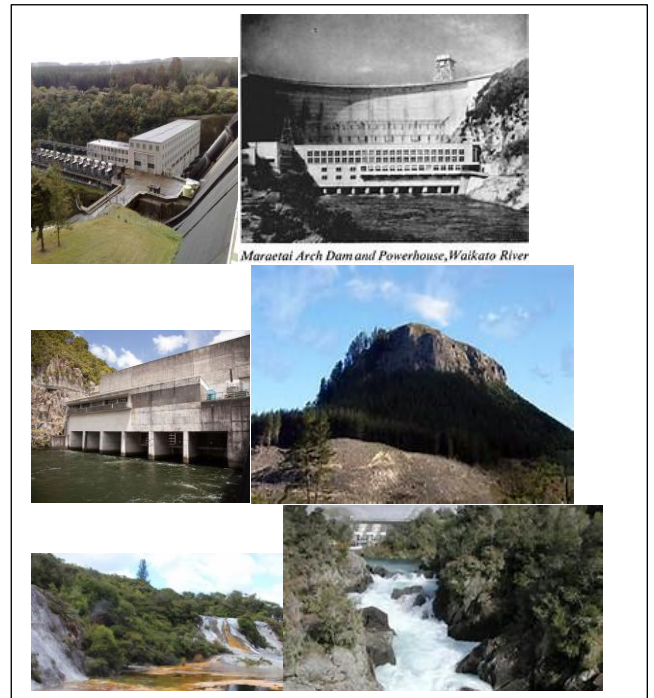


Hoea te waka, row, row, row,  
 go my friend, against my flow.  
 At **Arapuni**, eels to eat,  
 to tackle the dams, you'll need your strength.  
**Waipapa, Maraetai, and Whakamaru**,  
 these are places, you dammed me too.

**Titiraupenga** bird mountain, they say,  
**Ngati Raukawa** people, guardians today.  
**Pohaturua** with the peak so high,  
 remember the calamity, it makes you cry.

Follow my waterway, to **Atiamuri** of Tia,  
 Alas the pegs and ladders, no longer there.  
 At **Ohakuri** hidden geysers, be alert,  
**Orakei Korako**, Im hot, you'll get hurt.

**Aratiatia** my rapids strong & many galore,  
 Aue kia tupato, not too close, tis Huka Falls  
 Remember what happened, so long ago,  
 Tamateapokaiwhenua was nearly no go  
 Soar like a bird, calm waters await,  
 To **Taupo nui a Tia**, Taupo Lake.





## **I am River**

**I am river, I am strong**

**Waikato te awa, is my song**

**I am serene, peaceful and calm,**

**My taha wahine, I do no harm**

**My taha tane can be violent and rough,**

**Don't mess with him, he can be frightfully tough**

**From humble beginnings, a spring, I emerge**

**To Taupo nui a Tia, Tuwharetoa I splurge**

**Swim my waters, fish my spots**

**Sometimes chilling, sometimes hot**

**Tāwhirimātea may ripple my skin**

**my inner turmoil, is seen within**

**Treat me with respect, and aroha,**

**In turn I give, to you my love**

[http://www.no1guide.co.nz/images/Lake\\_Taupo.JPG](http://www.no1guide.co.nz/images/Lake_Taupo.JPG)

## Te Tuawahine ko Waikato – The Heroine Waikato – Waikato The Protagonist

### He Whakarāpopoto – A Synopsis of the character.

Describe you character as if they came into our 2017 class

|                        |  |  |                                     |   |   |
|------------------------|--|--|-------------------------------------|---|---|
| <b>Name/Age</b>        | Waikato  | 17,000 years ago                       |                                     |   |   |
| <b>Spouse</b>          | Channel  | Riverbed                               | River Banks                         |   |   |
| <b>Descendants</b>     | Islands  | Sand Banks                             | Fresh water crustaceans/fish        | River Weeds Trees   |   |
| <b>Description</b>     | Scraggy Hair   | Knotted Trailing hair River Blue/Green | River weeds River Black/Dark        | White Frosty Snowy Tinges                                   | Fresh/Sea water crustaceans/fish adorn                          |
|                        | Scrawny build Boney Skinny                               | Wrinkled skin                          | Lined and furrowed                  | Kuwhe, creased, hollow, grooved facial moko kauwae/moko rae | Flowing Garment of reed, flax, leaves, plastic, tin, pollutants |
|                        | Stooped by age   | Croaky Rustic voice                    | Long spindly arms short stumpy legs | Crooked Fingers like thin branches                          | Sharp pointed molars  |
| <b>Characteristics</b> | Determined Serious/Stern                                 | Curvaceous                             | Detrimental Adverse                 | Serenely Peaceful   | Spiteful And Kind   |
| <b>Strengths</b>       | Opinionated  | Resolute                               | Eloquent communicator Articulate    | Elevated intentions   | Persistent  |
| <b>Flaws</b>           | Cannot stand incompetence                                | Stubborn                               | Maintains a grudge Resentful        |   |   |
| <b>Sound</b>           | Croaky Rustic voice                                      | Moan Groan                             | Screaming Squeals                   | Calm  | Thunderous  |
| <b>Smell</b>           | Fresh watery Fresh oceanry                               | Old stale odour                        | Stagnant Rotting flora/flora        | Freshwater and oceanic/crustaceanic fish aroma              |   |
| <b>Touch</b>           | Cold Freezing  | Warm Hot Boiling                       |                                     |   |   |
| <b>Sight</b>           | Visual   | Intuitive                              | Instinctive                         |   |   |
| <b>Hear</b>            | Informed   | Investigative                          | Perceptive                          |   |   |
| <b>Aspirations</b>     | Ambitious  | Subjective                             | Objective                           | Wishful   |   |
| <b>Secrets</b>         | Quiet  | Concealed Unseen                       | Disguised                           |   |   |
| <b>Contentment</b>     | Serene   | Happy                                  | Still                               | Flowing   |   |
| <b>Discontentment</b>  | Annoyed  | Irritated                              | Anger                               |   |   |
| <b>Fame</b>            | longest river in New Zealand, 425 kilometres (264 miles) | From Ruapehu to Te Puaha-Port Waikato  | Water supply to towns and cities    | Dams  |   |

## The Omniscient Tuawahine Waikato from a Birdseye view

### That Damned Experience

I saw her Flowing

Free but suddenly she was

Abruptly directed

Diverted

Her Freedom gone

Now she's Harnessed

Captured

Restrained

Stopped

Now A lake

A reservoir no longer her

Wait

Rapid movement

Rushing towards

A small opening

Like a funnel

Falling

Floating down

Tumbling

Suddenly thunderous noise

So, Violent

Left Black/blue/white

Left Bruised and

Hurt

In Turmoil

And Chaos

Until

### After That Damned Experience

There she goes Flowing

Suddenly quiet

A Fresh smell

On the Breeze

She's Released

Recovering

Into Wider channels

So, Calm

Serene

Peace

So, Cool

Her Bluey green complexion  
returned

So, Quiet

There she goes Flowing

Free

### Two Flows Meet

Clashing currents encounter

Swishing

Swirling

Chasing

Dragging undertow

Strength to hierarchy

Positioning

Merging

Intertwining

Interlacing

Meet & greet

Waikato & Waipa

United

One

Peace

Flowing

Free

I saw her **Flowing**

**Free**

### **That Damned Experience**

I saw her... but suddenly she was... directed...her...now she's.... now....no longer her... **Wait ...**  
movement... towards... a... like a... down... noise... so... left...left...and...in... and...**Until...**I saw her...

### **After That Damned Experience**

There she goes...a...on the...she's...into...so...so...her complexion returned, so...there she goes



## Te Tuawahine ko Waikato – The Heroine Waikato – Waikato The Protagonist

### A chronological diary of my existence

17,000 years ago, so scientists they say,  
Ruaumoko in central New Zealand  
led the way

for me to emerge, from far beneath,  
the warmth of Papatūānuku  
life bequeathed.

Daylight, stones, rocks I flow  
determined, new path  
to Tongariro, under the snow

Waikato river, I have been named  
longest in New Zealand  
tis my fame

Engari but, I do digress, 17,000 years ago there were no names and no, address

1350 AD, a change I saw  
humans arrive, upon my shore  
from far away, thence they came,  
unto me they stake their claim.

Arriving in groups, to my side  
they partook in offers, of my kai  
fresh water crustaceans and fishes too  
their aroha, to me, was so true.

They gave my banks and streams, many names  
my islands and trees, now, not the same  
and, because my currents could be deathly strong  
they called me Waikato, don't get me wrong



Tamatea Pokai Whenua, he circled the land  
nearly amiss, at my watery hukahuka hand

Te Arawa iwi, Tuwharetoa  
ancestor Tia, gave me many, ingoa

I gave hot springs, exploding caves below

Orakei Korako, melts the snow

Atiamuri, on Te Arawa side

Pohaturoa, Titiraupenga

Oh, so high

Tainui, Raukawa iwi supreme, Kahupungapunga alas, calamity  
Patupaiarehe, day people concealed, be wary at night, all revealed

Ihingarangi to Maungatautari, Maniapoto set you free,  
ko nga manu birds above, and my tuna, I feed with love

Five Centuries later, 18<sup>th</sup> in fact  
a new kind of people, start, walking my track  
strange looking waka, my waters they rowed,  
what's that para, to me, they throw

I am cautious of, their aroha to me  
its in the air, I smell kino, on the breeze  
kei whea te iwi, that treat me right  
all disappeared, overnight

Hoki mai iwi, don't desert me, bereft  
like an orphan, alone, aue, I am left  
I hear the whispers, my trees tell me so  
a Tiriti, a Treaty, your mark to show

Aue, people what have you done, it's not partnership, it's about one  
my waters tell me, don't despair, a collective of chiefs, a Kiingi to share

## Te Kiingitanga

1858 Te Wherowhero, was crowned  
maintain the land, said iwi, the crowd  
but before anything could be changed  
was rather short, his regal reign

1860 Tāwhiao to the fore  
land wars and, Govt confiscations galore  
many tongi, sayings, he left behind  
to improve iwi living, to better their minds

In 1890 Mahuta arise,  
return the land, was his cry  
on Govt Legislative Council, he did his best  
alas, to no avail, laid to rest

Te Rata to England 1914  
King George V, he had seen  
NZ Govt issue, he was told  
Not our fault, your land was sold

1933 Koroki on te throne,  
together with Te Puea, the cause will grow  
Tiriti o Waitangi, honour you must  
NZ Govt wipe off the rust

The patere Waikato te awa was penned in the reign of Koroki,  
so, it is there, I leave these be.

## I am Blocked - Two points of view

Slowly the decades ambled by  
From 1920 to 1960 complete

strange looking structures hide the sky  
they call them dams, blocks of concrete

Built to harness my waters flow  
my shores are altered, my kai all gone

Hydro power, the future to go  
villages are flooded, it seems so wrong

Economic development the catch cry is

anything for pounds, pennies and pence

My waters now, no longer clear  
Gone is the time I recall so well

polluted, unsafe, swim beware  
when iwi and life, my shores did dwell

that space of so long ago, I reminisce my healthy flow

**Harness to sustain  
Te rino herenga ki te oranga**

**Waikato hydro scheme  
Nga papuni wai o Waikato hei hiko mo Aotearoa**

**Horahora**

Horahora, not mentioned in my song,  
but in NZ history of my awa, it belongs  
the first hydro station 1913 built,  
Ngati Koroki Kahukura mana was jilt  
34 years later it disappeared,  
flooded, Lake Karapiro commandeered  
Horahora meaning it's in the name,  
Mahinaarangi brought to fame  
Spread out before her, garments to dry,  
forever remembered as time goes by

**Karapiro**

Karaa piro, smelling rock,  
Taumatawiiwii, Ngati Haua won the block  
1940, the second power station to arise,  
Govt policies, Koroki Kahukura the demise  
Public Works Act empowered the theft,  
take the land, til nothing left  
One must not be too judgemental though,  
many Maori, got work and homes to go  
New villages, communities began,  
all because of the Govt plan

**Arapuni**

A hydroelectric station 1929,  
13 years to build,  
floods,  
3 turbine

Water seepage, closed, til 1932,  
more turbines added  
after  
World War two

'Top camp' became, Arapuni the town,  
Historic Places Trust,  
Govt  
cannot  
drown

### **Waipapa**

The sixth station  
hydroelectric  
1961 the latest but the smallest  
yet  
From Pureora Forest, Waipapa river  
floor  
manmade lake, reservoir meets  
Waikato

### **Maraetai,**

Maraetai Power Station the fifth of eight, two separate powerhouses to celebrate  
1946 construction to start, Mangakino township emerge the heart  
War just finished supplies are short industrial unrest kia kaha te mahi don't abort  
Maraetai tahi open 1952, 1971 commissioned Maraetai number 2

### **Whakamaru**

1949 development work start,  
power to regions, near and far  
  
Bay of Plenty and Hawkes Bay too  
Hamilton Auckland and Manawatu  
  
My waters keep the people warm,  
Whakamaru, shelter from storm  
  
Hydroelectric station number wha,  
large lake Whakamaru reservoir

### **Atiamuri.**

Under Pohaturoa lofty view,  
1958,  
power station anew

Another think big in the Govt scheme,  
500 homes, cinema, library  
& canteen

A village and community began to thrive,  
support workers  
Mangakino, daily drive

3 turbines and generators, work to do,  
extra one added  
1962

**Ohakuri,**  
1961 commissioned but alas  
drowned  
sacred sites  
water flood fast

Te Ohaaki aue relocate  
Ngati Tahu  
need to  
compensate

No consultation Public Works Act again  
Waitangi tribunal later  
eased  
the pain

Largest artificial lake it made  
but  
Orakei Korako & Minginui  
geysers paid

**Orakei Korako,**  
Geothermal attractions  
tourist resort  
Visitors  
economics  
is the thought

Power development  
once again  
Waikato river  
altered  
with change

The hidden gems  
way below  
Kia tupato  
be careful  
lest they blow

## **Tiwha tiwha te po, twas a dark dark night**

Tiwha tiwha te po, twas a dark dark night,  
kore e kitea, there was no light  
Ka rongo te po, the still night hear,  
the wind in the leaves, rustling, no fear

The birds are home, home to rest,  
kei runga ra, in their nest

Ka tautau mai, the willow branches,  
caressing my waters, as my current chances  
close to banks, or mid-stream swirl,  
I continue my journey round and round I twirl

The night is such a special time,  
shhh, just insects, and their wai,  
kihikihi, ngarara, songs they sing,  
kua hora te marino, peace they bring

areare mai nga taringa,  
sometimes the eyes, blind to heart  
rongo mai a wairua, the senses be strong,  
I am waikato, that's my song

from humble stream, ka timata ahau,  
to violent currents is my flow  
rushing waters over dams I am send,  
he piko he taniwha on every bend

ka rongo ahau, waves crashing out,  
to the puaha, the river's mouth  
Te Moana Tapokopoko a Tawhaki,  
ta te pakeha, tis Tasman sea

E kare ma, kauaka forget you not,  
ko taua ano us, from me you begot  
I fed you, sheltered you long ago,  
me kaati ra, trying to stop my flow

Let me be, kia rere tere ahau,  
Waikato te awa, now you know

Tiwha tiwha te po, twas a dark dark night

**Te Tere Āwhiowhio**  
**A Helix Flow, the whirlpool**

Swirling  
Twirling  
round  
and  
round  
the  
current  
mid  
river  
is  
strong  
it is  
found.  
  
stay  
  
close  
  
to  
  
the  
  
banks  
  
near  
  
solid  
  
ground  
  
lest  
one  
  
falters  
  
and  
  
one  
is  
  
drowned



**Mai i te maunga, ki te moana**

From mountain to sea,

**ka tere awhiowhio**

whirlpools in me.

**Engari**

But.

**ki waaku parenga awa**

my banks have seen,

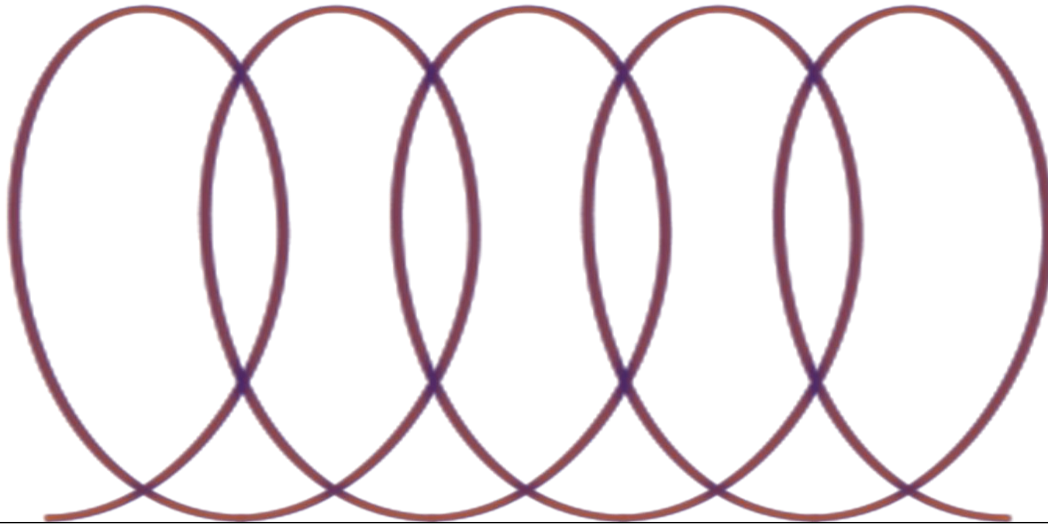
**nga wai ata rere**

my waters flowing peacefully.



# Waikato te Awa, Tere Āwhiowhio

Iwi Hapu Marae Whanau Papakainga Urupa Hapori Tangata



Wairua Kai Hauora Waiora Mauri ora Whakapapa Rangatiratanga Mana Motuhake Kaitiakitanga

**Tere Āwhiowhio: The Whirlpool effect in the Waikato river.**

**‘A body of swirling water produced by the meeting of opposing currents’**

**Key elements: Humans and values connected by tere āwhiowhio**

**Iwi-tribe/people, Hapu-subtribe, Marae-ancestral courtyard of a village, Whanau-family, Papakainga-home ground/village, Urupa-burial ground, Hapori-society, Tangata-person**

**Wairua-spiritual, Kai-sustenance, Hauora-health, Waiora-wellbeing, Mauri ora-living energy, Whakapapa-relationship, Rangatiratanga-authority, Mana Motuhake-autonomy, Kaitiakitanga-guardianship**

Tera te wa, that was the time,

ka noho tahi te iwi, people lived unite

with the river, te awa oranga,

and all her gifts, that, ka puta

emerging whakapapa, genealogy

ensure relationships, authority

of guardianship, tiakitanga

health & wellbeing from wairua

Mana Motuhake, autonomy

Sustenance, mauri ora, living energy

Ae ra, yes, people understood

When te tere awhiowhio was bad or good.

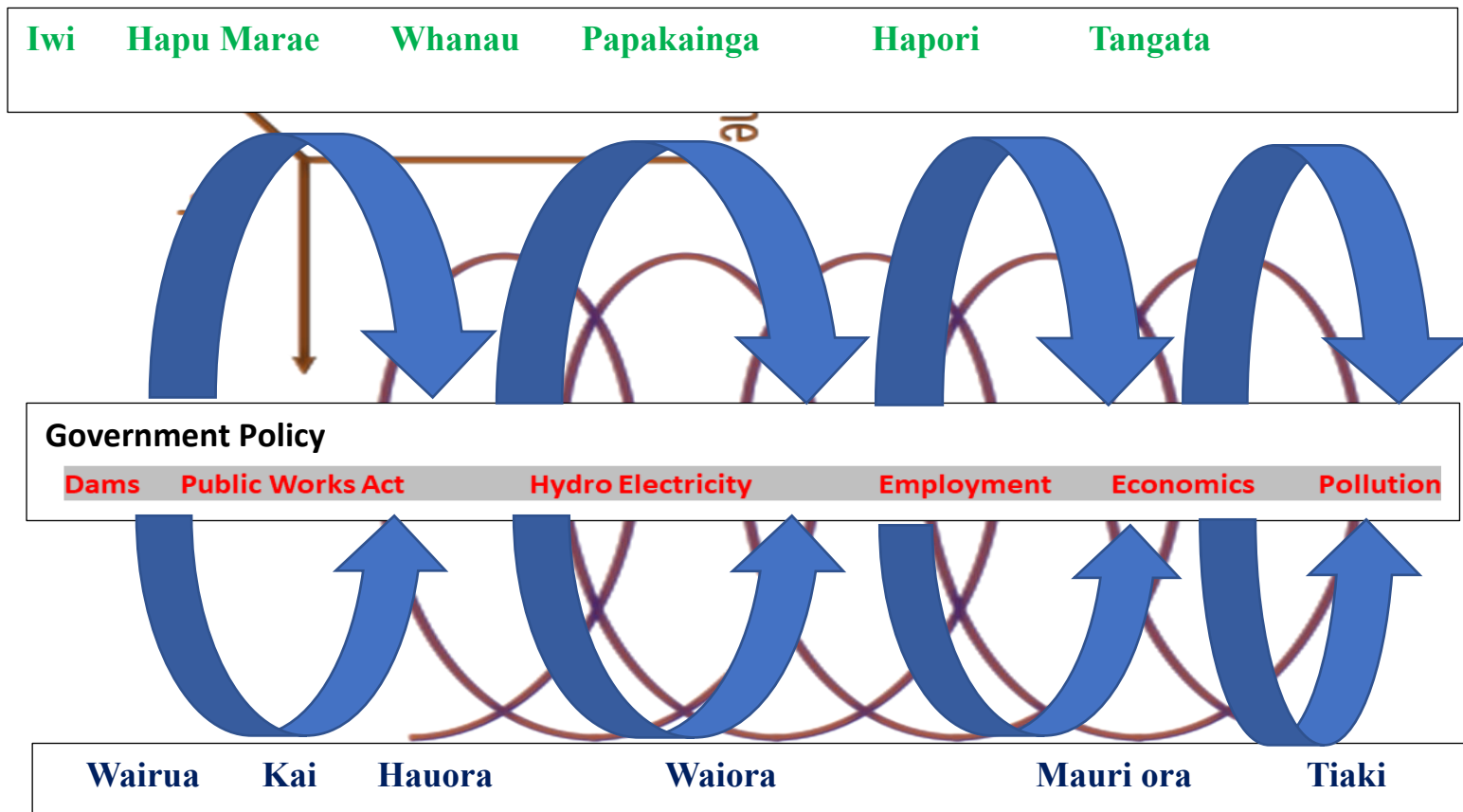
The whirlpool effect touched both riverbanks, taking from one and giving the other with thanks.

Current on top, current below Waikato river continue to flow

Sustain the people, e te wai ka to

sustain the river, e te, katoa

# Waikato te Awa, Tere Āwhiowhio



**Tere Āwhiowhio: The Whirlpool effect on the Waikato river.**

‘A body of swirling water produced by the meeting of opposing currents’

**Key elements: Humans and values affected by a new tere awhiowhio**

Iwi-tribe/people, Hapu-subtribe, Marae-ancestral courtyard of a village, Whanau-family, Papakainga-home ground/village, Hapori-society, Tangata-person

**Government Policy Public Works Act Dams Hydro Electricity Employment Economics Pollution Settlement Community Development**

Wairua-spiritual, Kai-sustenance, Wairua-spiritual, Hauora-health, Waiora-wellbeing, Mauri ora-living energy, Whakapapa-relationship, Rangatiratanga-authority, Mana Motuhake-autonomy, Kaitiakitanga-guardianship

A new tere awhiowhio, is on its way and Marae, hapori about to change  
Papakainga, whanau, start to decline because the waters of awa, begin to rise  
Government policy has encroached the scene it's the Public Works Act, redeemed  
to take the land and the river too, but it's ok, hydro-electricity, we give unto you  
employment and housing, you will see and economic development, to release your poverty  
Settlements and communities, will be built, What? No, it's not pollution, tis only silt  
Now come along old chap, for goodness sake, what do you mean, compensate?  
No one owns the river, it belongs to all of us, Now, now now, I do not see, all your fuss  
We are one now, what's yours is ours, off you go, back to work, you're paid by the hour

**Tupuna Awa – River Ancestor** (for Maarama Muru-Lanning)

Tuupuna Awa, River Ancestor my name,  
Ko Waikato under currents, my fame

Through me, tis you, plural, taa te reo Paakehaa  
Ko koe kee, ko taku mokopunaa

Ehara ko au, Im not of thee,  
eengarii but, ko koe thee from me,

I don't own you or you, me too  
We don't own each other, So why say you do?

E waaku, my beloved to me you belong  
kua huri, Paakehaa kee koe, oh, so wrong

If I was, of you, as some koorero say  
I would be called Awa Tuupuna  
Ancestor River will be my name

Eengarii raa, hee rawa atu  
You from me, not I from you

Aro maaori mai nei,  
As Te Puea say  
whakamahia te mahi  
In the maaori way

Whakaarohia ake, think beyond my say  
Ngaa whakaaro maaori,  
mooteatea, the songs, araa te way

E kare maa, areare mai ngaa taaringa  
Ko Waikato, Tuupuna Awa

## **Te Anga Whiti**    Specific focus

### **Ko te Whiti Tuatahi / Verse 1**

Caught by the current drag at river mouth  
end

It is Waikato the river, a taniwha, a chief  
at every bend

### **Ko te Whiti Tuarua / Verse 2**

Be careful lest you be upturned

Waikato rapids are so strong,

Focus yonder Taupiri the mount

Korokī the king, at time of this song

### **Ko te Whiti Tuatoru / Verse 3**

Paddle your canoe to Ngaruawahia  
Turangawaewae, and the Kiingitanga

### **Ko te Whiti Tuawhā / Verse 4**

Paddling your canoe arrive Kemureti  
the washbowl of ancestors, below river bank  
under tree.

### **Ko te Whiti Tuarima / Verse 5**

Paddle onwards, alight Karapiro,  
to the peak Te Ihingarangi,  
raise your sight, look in awe

### **Ko te Whiti Tuaono / Verse 6**

Cease your oar, Maungatautari to your right  
Koroki community and Arapuni  
many eels reside

### **Ko te Whiti Tuawhitu / Verse 7**

Your canoe ascends, to Waipapa, Maraetai,  
and Whakamaru

Titiraupenga bird sanctuary, Raukawa, a  
friend to you

### **Ko te Whiti Tuawaru / Verse 8**

Drift your canoe to Pohaturoa, see its peak  
calamity long ago,  
many people left weak

### **Ko te Whiti Tuaiwa / Verse 9**

Follow the waterway of your ancestor Tia,  
Pole pegs behind him,  
Atiamuri there.

### **Ko te Whiti Ngahuru / Verse 10**

Ohakuri, tread carefully,  
Orakei Korako entry,  
hot springs, exploding caves, pretty deathly

### **Ko te Whiti Ngahuru mā tahi / Verse 11**

Drag canoe over rapids of Tia,  
crashing foaming falls,  
Tamateapokaiwhenua, overturned ancestor

### **Ko te Whiti Ngahuru mā rua / Verse 12**

Breath of life emerge alive  
Soar like the bird high in flight,  
The serene waters  
Tauponui a Tia in sight

### **Ko te Whiti Herenga / Conclusion**

Tis complete



**Whakawhiti mohiohio**  
**Transferring data and-or meaning from a source to a receiver**

Katohia he wai mau, ka eke ki te puaha → Caught by the drag of the current at the river mouth

Ko Waikato te awa, he piko he taniwha → It is Waikato the river, a bend, a water guardian.

Kia tupato ra to hoe kei tahuri koe i nga au kaha o Waikato → Paddle carefully lest you be overturned by the strong rapids of Waikato

Whakamau to titiro ki tawhiti, ko Taupiri te maunga, ko Koroki te tangata → Focus your attention to the distance, Taupiri the mountain, Korokī the person

E hoe to waka ki Ngaruawahia, Turangawaewae, Te kiingitanga → Paddle your canoe to Ngaruawahia, Turangawaewae, the Kiingitanga

Hoea to waka, ka u ki Kemureti, te Okohoroi o nga tupuna → Paddling your canoe to arrive at Kemureti Cambridge the washbowl of ancestors

E hoe ana, ka tau ki Karapiro, titiro whakarunga to kanohi, ki te tihi o te Ihingarangi  
→ Paddle onwards, alight at Karapiro, raise your face to the peak of Te Ihingarangi

Kaati koa to hoe, titiro whakatakau to kanohi, ko Maungatautari, ko Ngati Koroki, ko Arapuni te rohe o te tuna e → Cease your paddling, turn your face to the right, it is Maungatautari, it is the tribe of Koroki, it is Arapuni the district of the eel

E piki ra to waka, ko Waipapa, Maraetai, Whakamaru. Titiraupenga, he maunga manu, ko Ngati Raukawa e hoa e → Your canoe ascends, it is Waipapa, Maraetai, Whakamaru. Titiraupenga, a bird sanctuary, it is the tribe of Raukawa, a friend

E tere to waka, ko Pohaturoa, titiro kau atu ki te tihi, he parekura i hora, i nga wa o mua ra  
→ Drift your canoe to Pohaturoa, look across to the peak, long ago there was a calamity

Whaia te arawai a to tupuna a Tia, naana i titi haere he pou i muri i a ia, ko Atiamuri  
→ Follow the waterway of your ancestor Tia, it was he who pegged out the poles behind him, it is Atiamuri

Kia ata haere atu ra ki Ohakuri, te tomokanga atu, ki Orakei Korako, te whenua waiariki, rua pehu pehu e → Go carefully to Ohakuri, the entrance to Orakei Korako, the place of hot springs, exploding caves

E to i to waka, i nga ara tiatia a Tia, tutuki ana ki te taheke hukahuka, i tahuri ai to tupuna, a Tamateapokaiwhenua e → Drag your canoe over the rapids of Tia, crashing with the foaming falls, that overturned your ancestor Tamateapokaiwhenua

Tihei mauri ora, ka puta ka ora, tiu ana mei he manu rere rangi, ki roto ki nga wai marino, o Taupo-nui-a-Tia e → The breath of life, emerge alive. Soaring like a bird in flight, to the calm waters of Taupouui a Tia. Kua oti → tis complete.

## Whakawhiti maramatanga

### Understanding data and-or meaning

|                             |  |
|-----------------------------|--|
| Ka to hia                   | to be dragged (in this sense, by the current of the water, undertow)   |
| Waikato<br>puaha-           | water that will drag. Name bestowed when Tainui waka arrived at the river mouth and saw the strong currents of the water to which they could not access  |
| He piko he taniwha          | a bend, a taniwha- water <i>monster</i> , taniwha is a metaphor for a chief. A tribal saying denoting that at every bend of the river, a chief resides   |
| Taupiri                     | cling close (as an intimate friend) Name of mountain where loved ones are interred   |
| Koroki te tangata.          | Koroki is the person. Koroki was the fifth Maori king and in reign when this pātere was written  |
| Ngaruawahia                 | Open the two pits, name refers to the opening of two food pits for consummation. A metaphor, that recognised the joining of two tribes in matrimony. Ngaruawahia, became the seat of the Kiingitanga   |
| Turangawaewae               | place of feet, standing place. Turangawaewae is the main Kiingitanga marae based in Ngaruawahia. Named by Tāwhiao, second Maori king and created by his followers led by his mokopuna Te Puea  |
| Te kiingitanga              | Kingship, word adopted to depict Maori royalty   |
| Kemureti                    | Cambridge  |
| Te Okohoroi<br>o nga tupuna | the washbowl of ancestors. Original name for an area of Cambridge, a sandbank on the river where inhabitants washed and bathed. Named revived in Tāwhiao reign   |
| Karapiro                    | smelling rock. Area where Ngati Haua won a tribal battle against Ngati Maru and corpses were left to dry.  |
| Ihingarangi                 | An ancestor, half-brother to Maniapoto. Ihingarangi moved his people to Karapiro and named the area Te Tihi o Ihingarangi. His people became to be known as Ngati Raukawa, Raukawa being his grandfather.  |
| Maungatautari               | Name of illustrious mountain overlooking central Waikato river and Waikato basin   |
| Ngati Koroki                | Koroki is an ancestor and father to Haua (Ngati Haua). Koroki and Kahukura descendants married and are known as Ngati Koroki Kahukura, the guardians of Maungatautari and surrounding areas. Ngati Koroki Kahukura were severely victimised by the Government's policy of The Public Works Act during economic |

|                    |  |
|--------------------|--|
|                    | development and the construction of hydroelectric stations along the Waikato river.  |
| Arapuni            | ara-path, puni-blocked/dammed-blocked path. The first government-built hydroelectric station on the Waikato River (1924)   |
| Waipapa            | overgrown water, perhaps this area of the Waikato river was once overgrown from trees on the riverbanks. The sixth hydroelectric power station on the Waikato River (1953) |
| Maraetai           | open space/courtyard, tai-tide/water. The fifth hydroelectric power station on the Waikato River (1946)  |
| Whakamaru          | to make/create shelter. The fourth hydroelectric power station on the Waikato River (1949)   |
| Titiraupenga       | A mountain in the south Waikato district, connected to many tribal links and narratives  |
| Ngati Raukawa      | A tribe named after the ancestor Raukawa   |
| Pohaturoa          | long rock. A mountain  |
| He parekura i hora | a calamity occurred there  |
| Tia                | an ancestor from Te Arawa, well known traveller who named many places of lower Waikato river   |
| Ko Atiamuri        | behind/after Tia. A former hydro village, Atiamuri hydroelectric power station (1958)  |
| Ohakuri            | a dam and hydroelectric power station (1961) The dam created largest artificial lake on Waikato river, which drowned two thirds of Orakei                                  |
| Korako             | geothermal area, including Minginui and Orakei Korako geysers, hot springs and waahi tapu and forced Ngati Tahu to relocate their marae                                    |
| Orakei Korako      | place of adorning  |
| Tamateapokaiwhenua | an illustrious ancestor who travelled and named many areas of Aotearoa/New Zealand   |
| Taupo-nui-a-Tia    | Lake Taupo   |
| (Kua oti)          | complete   |



## Verses as Acts-Underlying Relationship Lines

The patere has 238 words (deducted repeat words) = 195 words...65 nouns, 29 adjectives, 25 verbs, 76 prepositions.

At a glance, the patere was created using predominately prepositions and more nouns than adjectives and verbs. Looking at **Verses as Acts-Underlying Relationship Lines**, Whiti tuatoru (Ngaruawahia) has only 9 words, but could be translated as the most direct of the verses. He iti te kupu, he nui te korero, small in words big in narrative.

| Whiti<br>Verse | Kupu ingoa<br>noun | Kupu<br>Āhua<br>adjective | Kupu mahi<br>verb | Kupu hono<br>prepositions |
|----------------|--------------------|---------------------------|-------------------|---------------------------|
| Te Puaha       | wai                | to                        | katohia           | mau                       |
|                | puaha              | piko                      | eke               | ka                        |
|                | Waikato            |                           |                   | ko                        |
|                | awa                |                           |                   | he                        |
|                | taniwha            |                           |                   | ki                        |
|                |                    |                           |                   | te                        |
| Taupiri        | hoe                | tupato                    | tahuri            | kia                       |
|                | aukaha             | tawhiti                   | whakamau          | ra                        |
|                | Waikato            |                           | titiro            | to                        |
|                | Taupiri            |                           |                   | kei                       |
|                | maunga             |                           |                   | i                         |
|                | Koroki             |                           |                   | nga                       |
|                | tangata            |                           |                   | ki                        |
|                |                    |                           |                   | te                        |
| Ngaruawahia    | waka               |                           | hoe               | e                         |
|                | Ngaruawahia        |                           |                   | to                        |
|                | Turangawaewae      |                           |                   | ki                        |
|                | kiingitanga        |                           |                   | te                        |
| Kemureti       | waka               | hoea                      | u                 | to                        |
|                | Te Okohoroi        |                           |                   | ka                        |
|                | Kemureti           |                           |                   | ki                        |
|                | tupuna             |                           |                   | o                         |
|                |                    |                           |                   | nga                       |

|           |                |        |            |     |
|-----------|----------------|--------|------------|-----|
| Karapiro  | Karapiro       | tau    | hoe        | e   |
|           | kanohi         | titiro | whakarunga | ana |
|           | tihi           |        |            | ka  |
|           | Te Ihingarangi |        |            | ki  |
|           |                |        |            | to  |
|           |                |        |            | te  |
|           |                |        |            | o   |
| Arapuni   | hoe            | kaati  | kaati      | to  |
|           | kanohi         | koa    | whakatakau | ko  |
|           | Maungatautari  | titiro |            | te  |
|           | Ngati Koroki   |        |            | o   |
|           | Arapuni        |        |            |     |
|           | rohe           |        |            |     |
|           | tuna           |        |            |     |
| Waipapa   | waka           | maunga | piki       | e   |
|           | Waipapa        | manu   |            | ra  |
|           | Maraetai       |        |            | to  |
|           | Whakamaru      |        |            | ko  |
|           | Titiraupenga   |        |            | he  |
|           | Ngati Raukawa  |        |            |     |
|           | hoa            |        |            |     |
|           | maunga         |        |            |     |
| Pohaturoa | manu           |        |            |     |
|           | waka           | kau    | tere       | e   |
|           | tihi           | atu    | titiro     | to  |
|           | Pohaturoa      | wa     | hora       | ko  |
|           | parekura       | o mua  |            | ki  |
|           |                |        |            | te  |
|           |                |        |            | he  |
|           |                |        |            | i   |
|           |                |        |            | nga |
|           |                |        |            | ra  |

|                 |                    |          |        |     |
|-----------------|--------------------|----------|--------|-----|
| Atiamuri        | arawai             | i muri   | whaia  | te  |
|                 | tupuna             | naana    | haere  | a   |
|                 | Tia                | titi     |        | to  |
|                 | pou                |          |        | i   |
|                 | Atiamuri           |          |        | he  |
| Ohakuri         |                    |          |        | ko  |
|                 | rua                | ata      | haere  | kia |
|                 | tomokanga          | pehupehu |        | ra  |
|                 | Orakei Korako      | atu      |        | ki  |
|                 | whenua             |          |        | te  |
|                 | wai                |          |        | e   |
|                 | Ohakuri            |          |        |     |
| Huka            | ariki              |          |        |     |
|                 | waka               | tiaia    | to     | e   |
|                 | ara                | taheke   | tutuki | i   |
|                 | Tia                | hukahuka | tahuri | to  |
|                 | tupuna             |          |        | nga |
|                 | Tamateapokaiwhenua |          |        | a   |
|                 |                    |          |        | ana |
| Taupounui a Tia |                    |          |        | ki  |
|                 |                    |          |        | te  |
|                 |                    |          |        | ai  |
|                 | mauri              | ora      | tihei  | ka  |
|                 | manu               | roto     | puta   | ana |
|                 | rangi              | marino   | tiu    | he  |
|                 | wai                | oti      | rere   | mei |
|                 |                    |          |        | ki  |
|                 |                    |          |        | nga |
|                 |                    |          |        | o   |
|                 |                    |          |        | kua |

Revealing more relationship lines through syllables (S) and words (W)

- |  |  |   |
|--|--|---|
| 1. Katohia he wai mau,<br>Ka eke ki te puaha,<br>Ko Waikato te awa,<br>He piko he taniwha.   | 6. Kaati koa to hoe,<br>Titiro whakatakau<br>to kanohi,<br>Ko Maungatautari,<br>Ko Ngati Koroki,<br>Ko Arapuni te rohe<br>o te tuna e. | 10. Kia ata haere atu ra ki<br>Ohakuri,<br>Te tomokanga atu,<br>Ki Orakei Korako,<br>Te whenua Waiariki,<br>Rua pehu pehu e.                        |
| <b>32 S/17 W</b>   |  | <b>46S/20W</b>  |
| 2. Kia tupato ra to hoe<br>kei tahuri koe,<br>I nga au kaha o<br>Waikato,<br>Whakamau to titiro<br>ki tawhiti,<br>Ko Taupiri te<br>maunga,<br>Ko Koroki te<br>tangata. | <b>47S/21W</b>   | 11. E to i to waka,<br>I nga ara tiatia a Tia,<br>Tutuki ana ki te taheke<br>hukahuka,<br>I tahuri ai to tupuna,<br>A Tamateapokaiwhenua<br>e.      |
| <b>56S/27W</b>   | 7. E piki ra to waka,<br>Ko Waipapa,<br>Maraetai,<br>Whakamaru,<br>Titiraupenga, he<br>maunga manu,<br>Ko Ngati Raukawa<br>e hoa e.    | <b>53S/25W</b>  |
| 3. E hoe to waka ki<br>Ngaruawahia,<br>Turangawaewae,<br>Te kiingitanga,   | <b>44S/19W</b>   | 12. Tihei mauri ora, ka puta<br>ka ora,<br>Tiu ana mei he manu<br>rere rangi,<br>Ki roto ki nga wai<br>marino,<br>O Taupo-nui-a-Tia e.<br>(Kua oti) |
| <b>26S/9W</b>  | 8. E tere to waka, ko<br>Pohaturoa,<br>Titiro kau atu ki te<br>tihi,<br>He parekura i hora,<br>I nga wa o mua ra.                      | <b>47S/28W</b>  |
| 4. Hoea to waka,<br>Ka u ki Kemureti,<br>Te Okohoroi o nga<br>tupuna   | <b>38S/22W</b>   |   |
| <b>22S/12W</b>   | 9. Whaia te arawai a to<br>tupuna a Tia,<br>Naana i titi haere he<br>pou i muri i a ia,<br>Ko Atiamuri.                                |   |
| 5. E hoe ana,<br>Ka tau ki Karapiro,<br>Titiro whakarunga<br>to kanohi,<br>Ki te tihi o te<br>Ihingarangi.   | <b>41S/21W</b>   |   |
| <b>35S/17W</b>   |  |   |

Interesting to note that although Whiti tuatoru (Ngaruawahia) has only 9 words it has 26 syllables, however, Whiti tuawhā (Kemureti) with 12 words has 22 syllables. Whiti tuarua (Taupiri) with 27 words has the highest number of syllables, but the final whiti has the highest number of words.

## Verses as Acts-Underlying Relationship Lines

This section, more underlying relationship lines are revealed by changing the order of the words within its own Whiti. Whilst the interpretive meaning can alter, it does not actually change the gist of the whakaaro-idea Uncle Dan portrayed.

1. Katohia he wai mau,  
Ka eke ki te puaha,  
Ko Waikato te awa,  
He piko he taniwha.  
*Ko Waikato te awa, he piko  
he taniwha, ka eke ki te  
puaha, katohia he wai mau.*

2. Kia tupato ra to hoe  
kei tahuri koe i nga  
au kaha o Waikato,  
Whakamau to titiro  
ki tawhiti, Ko  
Taupiri te maunga,  
Ko Koroki te  
tangata.  
*Ko Taupiri te maunga  
Ko Koroki te tangata  
Whakamau to titiro ki  
tawhiti  
Kia tupato ra to hoe kei  
tahuri koe i nga aukaha o  
Waikato*

3. E hoe to waka ki  
Ngaruawahia,  
Turangawaewae,  
Te kiingitanga,  
*Ngaruawahia,  
Turangawaewae  
E hoe to waka ki Te  
kiingitanga*

4. Hoea to waka,  
Ka u ki Kemureti,  
Te Okohoroi o nga  
tupuna  
*Ka u to waka, hoea ki  
Kemureti Te Okohoroi o  
nga tupuna.*

5. E hoe ana,  
Ka tau ki Karapiro,  
Titiro whakarunga  
to kanohi,  
Ki te tihi o te  
Ihingarangi.  
*E hoe ana ki Karapiro, ka  
tau, titiro whakarunga to  
kanohi ki te tihi o te  
Ihingarangi*

6. Kaati koa to hoe,  
Titiro whakatakau  
to kanohi,  
Ko Maungatautari,  
Ko Ngati Koroki,  
Ko Arapuni te rohe  
o te tuna e.

*Ko Ngati Koroki  
ko Maungatautari  
titiro whakatakau to kanohi.  
Kaati koa to hoe ko  
Arapuni te rohe o te tuna e*

7. E piki ra to waka,  
Ko Waipapa,  
Maraetai,  
Whakamaru,  
Titiraupenga, he  
maunga manu,  
Ko Ngati Raukawa  
e hoa e.

*E piki ra ko Waipapa,  
Maraetai, Whakamaru,  
Titiraupenga, he maunga  
manu.  
To waka ko Ngati Raukawa  
e hoa e*

8. E tere to waka, ko  
Pohaturoa,  
Titiro kau atu ki te  
tihi,  
He parekura i hora,  
I nga wa o mua ra.  
*Ko Pohaturoa titiro kau atu  
ki te tihi. I nga wa o mua ra  
he parekura i hora. E tere to  
waka*

9. Whaia te arawai a to  
tupuna a Tia,  
Naana i titi haere he  
pou i muri i a ia,  
Ko Atiamuri.  
*Ko Atiamuri, whaia te  
arawai a to tupuna a Tia  
nana I titi haere he pou i  
muri i a ia*

10. Kia ata haere atu ra ki  
Ohakuri,  
Te tomokanga atu,  
Ki Orakei Korako,  
Te whenua Waiariki,  
Rua pehu e.

*Te whenua waiariki e rua pehu  
pehu, te tomokanga atu ki  
Orakei Korako, ki Ohakuri, kia  
ata haere atu ra*

11. E to i to waka,  
I nga ara tiatia a Tia,  
Tutuki ana ki te taheke  
hukahuka,  
I tahuri ai to tupuna,  
A Tamateapokaiwhenua  
e.

*E to i to waka tutuki ana ki te  
taheke hukahuka i nga ara tiatia  
a Tia i tahuri ai a  
Tamateapokaiwhenua to tupuna  
e*

12. Tihei mauri ora, ka puta  
ka ora,  
Tiu ana mei he manu  
rere rangi,  
Ki roto ki nga wai  
marino,  
O Taupo-nui-a-Tia e.  
(Kua oti)

*Ka puta ka ora, mei he manu  
rere rangi e tiu ana, ki roto ki  
nga wai marino o Taupo nui a  
Tia. Kua oti. Tihei mauri ora*

## Whiti Framework:

| Whiti Verse  | Whakapākehā Translation   | Whakapapa Genealogy        | Whakataukī – Whakatauaki Proverbs and Historical Sayings, Metaphors   | Kōrero/Pakiwaitara Narratives and Prose   |
|--|---|----------------------------|---|---|
| Katohia he wai māū,<br>Ka eke ki te puaha,<br>Ko Waikato te awa,<br>He piko he taniwha.<br>Kia tupato ra to hoe, kei tahuri koe,<br>i nga au kaha o Waikato, | pull, drag of the river current get beached at the river mouth, it is Waikato the river,<br><br>a bend, a monster<br><br>paddle carefully lest you be overturned by the strong rapids of Waikato. |                            | He piko he taniwha-A tribal saying of Waikato people referring to at every bend of the Waikato river, a chief resides.                | When Tainui waka arrived at the mouth of the river, the people could see the strength of the current and named the place wai-ka-tō<br>Te Ahukaramū Charles Royal, 'Waikato iwi - Ngā tohu whenua o Waikato', Te Ara - the Encyclopedia of New Zealand, <a href="http://www.TeAra.govt.nz/mi/photograph/1716/te-puaha-o-waikato">http://www.TeAra.govt.nz/mi/photograph/1716/te-puaha-o-waikato</a> (accessed 20 March 2017) |
| Whakamau to titiro ki tawhiti,<br>Ko Taupiri te maunga,<br>Ko Koroki te tangata.   | Focus your attention to the distance,<br>Taupiri the mountain.<br>Korokī the person.  | Waikato                    | Ko Waikato te awa, ko Taupiri te maunga, ko Te Wherowhero te tangata, He piko he taniwha, Waikato taniwharau                          | Taupiri maunga- sacred burial ground of Waikato iwi.<br>Korokī was the fifth Māori king and was reigning when this pātere was penned  |
| E hoe to waka ki Ngaruawahia,<br>Turangawaewae<br>Te kiingitanga,  | Paddle your canoe to Ngaruawahia, Turangawaewae, Kiingitanga  |                            | Ngaruawahia-town<br>Turangawaewae-marae<br>Kiingitanga<br>Seat of the Māori king movement based at Turangawaewae marae in Ngaruawahia | A tongi of Tāwhiao, second Maori king where he said this, however, it was his mokopuna Te Puea, that made it a reality.   |
| Hoea to waka,<br>Ka u ki Kemureti,   | Paddle your canoe to arrive   | Ngati Haua<br>Ngati Koroki | Kemureti toku oko horoi.  | Tongi kura of Tāwhiao   |

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| Te Okohoroi o nga tupuna  | at Cambridge the washbowl of ancestors.   |                               |  |   |
| E hoe ana, Ka tau ki Karapiro, Titiro whakarunga to kanohi, Ki te tihi o Te Ihingarangi.                          | Paddling, alight at Karapiro, raise your face to the peak of Te Ihingarangi.  | Ngati Koroki<br>Ngati Raukawa |  | Lake Karapiro has a hydro dam, operated from 1947 (Original Horahora dam and village (built 1910-1913) was submerged in 1947 to create Lake Karapiro for new dam.<br>Te Ihingarangi is a sacred site of Ngati Raukawa   |
| Kaati koa to hoe, Titiro whakatakau to kanohi, Ko Maungatautari, Ko Ngati Koroki, Ko Arapuni te rohe o te tuna e. | Thankfully, cease your paddle, turn your face to the right, it is Maungatautari, it is the tribe of Koroki.<br><br>It is Arapuni the district of the eel. | Ngati Koroki<br>Ngati Raukawa |  | Arapuni dam operated from 1929-1946<br><a href="http://www.waikatoriver.org.nz/wp-content/uploads/2014/09/23-Hydrodams.pdf">http://www.waikatoriver.org.nz/wp-content/uploads/2014/09/23-Hydrodams.pdf</a>  |
| E piki ra to waka, Ko Waipapa, Maraetai, Whakamaru, Titiraupenga, he maunga manu, Ko Ngati Raukawa e hoa e.       | Board you canoe, it is Waipapa, Maraetai, Whakamaru. Titiraupenga, a bird mountain, it is the tribe of Raukawa, oh friend.                                | Ngati Raukawa                 |  | Dams on Waikato river, (date first operated)<br>Waipapa (1961), Maraetai (1953-1962) Whakamaru (1956) Titiraupenga, mountain in Pureora Forest, within Ngati Raukawa tribal boundary.<br>Abundant birdlife  |
| E tere to waka, ki Pohaturoa, Titiro kau atu ki te tihi, He parekura i hora, I nga wa o mua ra.                   | Drift your canoe to Pohaturoa, look across to the peak, long ago there was a calamity.  | Ngati Raukawa                 |  | Pohaturoa, a high peak overlooking Waikato river at Atiamuri. Towering 240 metres over the river is Mt Pohaturoa (520m), which features prominently in both Arawa and Ngati Raukawa tradition. Parekura, calamity, this refers to a tribal war between Ngati Raukawa and Ngati Kahupungapunga. The rock, which served as a lookout post during inter-tribal conflicts, was the scene of many a prolonged siege. One such siege took place |

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|  |  |  |  | <p>several centuries ago when invading Ngati Raukawa forced Ngati Kahupungapunga (possibly a surviving Moa hunter tribe) to retreat to this, their final stronghold. Lack of food finally forced the defenders to abandon their refuge and only five escaped with their lives. The cause of the conflict is said to have been the murder of a Ngati Raukawa woman who had been given in marriage to a chief of Ngati Kahupungapunga</p>              |
| <p>Whaia te arawai<br/>a to tupuna a<br/>Tia,<br/>Naana i titi<br/>haere nga pou i<br/>muri i a ia,<br/>Ko Atiamuri.</p>   | <p>Follow the<br/>waterway of<br/>your ancestor<br/>Tia, it was he<br/>who pegged<br/>out the poles<br/>behind him, it<br/>is Atiamuri.</p>                            | <p>Tia, an<br/>ancestor from<br/>Te Arawa<br/>waka<br/><br/>Ngati Tahu</p> |  | <p>Atiamuri, the village name may have been derived from the words "turned back". According to legend, Tia, the older brother of the captain of the Arawa canoe, "turned back" here when he encountered the since-flooded Atiamuri Falls on the river.<br/>As he travelled he put poles/posts in the ground behind him</p>   |
| <p>Kia ata haere ra<br/>ki Ohakuri,<br/>Te tomokanga<br/>atu,<br/>Ki Orakei<br/>Korako,<br/>Te whenua<br/>waiariki,<br/>Rua pehu pehu<br/>e.</p>                         | <p>Go carefully to<br/>Ohakuri, the<br/>entrance to<br/>Orakei Korako,<br/>the place of hot<br/>springs,<br/>exploding<br/>caves.</p>                                  | <p>Tuwharetoa<br/>Ngati Tahu</p>   |  | <p>Ohakuri dam operated from 1961<br/>Orakei Korako, a highly active geothermal area in the Taupo area, originally under Tuwharetoa guardianship</p>   |
| <p>E to i to waka,<br/>I nga ara tiatia a<br/>Tia,<br/>Tutuki ana ki te<br/>taheke<br/>hukahuka,<br/>I tahuri ai to<br/>tupuna,<br/>A<br/>Tamateapokaiw<br/>henua e.</p> | <p>Drag your<br/>canoe over the<br/>rapids of Tia,<br/>crashing with<br/>the foaming<br/>falls, that<br/>overturned<br/>your ancestor<br/>Tamateapokai<br/>whenua,</p> | <p>Tuwharetoa</p>  |  | <p>Aratiatia dam operated from 1964<br/>The canoe now went on to the north east end of Lake Tauponui a Tia, and then down the Waikato river to a certain place where the men of Nga Toro said to Haututerangi, "We will proceed overland tomorrow, for there is a waterfall ahead of us," Hau' replied, "Perhaps those waves are as big as those of the distant ocean?" (Meaning, we who have crossed the great ocean need not fear the waves of</p> |



|   |  |                   |  |  |
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|   |  |                   |  | <p>a river). The men replied, “Very well then! Do not say hereafter that we did not warn you.”</p> <p>When they arrived at the falls, they did not examine it first, but found themselves suddenly flying along in the furious current too late to save themselves.</p> <p>(This, of course, is the famous Huka falls, where the whole strength of the Waikato river is gathered into a narrow channel, with perpendicular rocky sides, for a distance of some two hundred yards, and then falls perpendicularly some thirty feet).</p> <p><a href="http://www.auturooartists.nz/2013/12/the-coming-of-takitimu-canoe-to-new.html">http://www.auturooartists.nz/2013/12/the-coming-of-takitimu-canoe-to-new.html</a></p> |
| <p>Tihei mauri ora,<br/>ka puta ka ora,<br/>Tiu ana mei he<br/>manurere rangi,<br/>Ki roto ki nga<br/>wai marino,<br/>O Taupo-nui-a-<br/>Tia e.</p> | <p>breath of life,<br/>emerged alive.<br/>Soaring as if a<br/>kite to the calm<br/>waters of<br/>Tauponui a<br/>Tia.</p> | <p>Tuwharetoa</p> |  | <p>The people came to sad grief here; the canoe of Tamatea, his elder and younger brothers, went down over the fall end on. All the provisions were lost in the river; whilst the men swam ashore, and there dried their clothes. Tamatea said, “A! We had no accident in crossing the Great ocean of Kiwa, but when we come to this river that would run through a lashing hole of a canoe we are shipwrecked!”, referring to the smallness of the river where he came to grief, which was like the water that leaks through the small holes bored by men in the canoe side. Hence is this saying, ‘A little water through the lashing-hole shipwrecks the canoe.’</p>  |

