



Apa Ki te Ao

A Ngāti Apa Ki te Rā Tō cultural resource



Kia Ora!

Welcome to Apa ki te Ao,
which translates as 'taking Ngāti
Apa ki te Rā Tō to the world'.

The purpose of this resource is to help our Ngāti Apa ki te Rā Tō
whānau learn more about our language and culture and confidently
apply these learnings so they eventually become second nature.
Think of it as Ngāti Apa ki te Rā Tō 101.

Our cultural gurus have put
together some basic information
and cultural practices which will
get you on your way to knowing
more about - and being
confident to express -
your Ngāti Apa
ki te Rā Tōtanga.



A little bit about this resource...

The Apanesians

The characters in this resource are a group of funky 'Apanesians' who are also on a journey to learn more about our beautiful language and culture.

USB Stick and Wallet Cards

We have included a USB stick with video of some of our Mana Rangatahi graduates providing demonstrations to help you with your waiata and pepeha. We have also included some wallet cards which you can pull out and have a look at just before you deliver your waiata or pepeha.

Whakamā and being nervous

Whether you're nervous about doing your pepeha for the first time or singing a waiata because you don't want to go flat - DO NOT WORRY. Such feelings are very real even for the most experienced cultural practitioner.

Here are some handy tips to help you get through:

1. Tūwhitia te hopo, feel the fear and do it anyway - everybody is nervous, and you're not the only one.
2. Just breathe and relax.
3. Practice, practice, practice.
As the old saying goes,
practice makes perfect.

Tūrou Hawaiki!
May the force be with you!





Ngā Kōrero - About us

The eponymous ancestor of Ngāti Apa ki te Rā Tō was Apa-Hapai -Taketake. He was the grandson of Ruatea, captain of the Kurahaupō waka, which arrived in Aotearoa sometime between the 13th and 14th centuries.

Ngāti Apa first settled in the Heretaunga (Hastings) district, later migrating across and down to the west coast of Te Ika-a-Maui (the North Island). Ultimately, they came to control much of the area between Rangitīkei and Raukawa

Moana (Cook Strait).

From the mid-1500's Ngāti Apa made increasingly regular forays south into Te Taihū (the northern South Island) and the northern parts of the West Coast, and began to establish permanent communities.

Those Ngāti Apa who went south came to be known as Ngāti Apa ki te Rā Tō - Ngāti Apa of the Setting Sun.

Today, there are just over 3000 registered members of Ngāti Apa ki te Rā Tō spread throughout New Zealand and further afield.



Mihimihi & Pepeha

The first type of greeting you are most likely to be asked to deliver is your mihimihi, or informal greeting. This normally happens in the whareniui after pōhiri, but can occur at anytime in any location. The mihimihi is more relaxed than the formal pōhiri ritual.

There are various reasons for giving a mihimihi. These include:

- To mark the commencement of a hui;
- To foster unity amongst the group; and
- To provide an opportunity for everyone to greet and acknowledge those assembled, as well as delivering their pepeha.

A complete mihimihi is where you greet certain people who are assembled and then you deliver your pepeha. We are going to leave the greeting part for now.

Your pepeha is your personal tribal connection to the physical world. It includes aspects such as your mountain and river. The purpose of the pepeha is to let people know who you are and where you come from, so you can establish points of connection with them.

The background features a stylized landscape. On the left, there are various green plants, including a large fern-like plant and some grasses. In the center and right, there are dark green mountains with white snow-capped peaks. A blue lake in the foreground reflects the mountains and sky. The overall color palette is dominated by blues, greens, and whites.

The Structure of your Pepeha

There are slight variations among different iwi when it comes to the structure of a pepeha. Some people start with their waka and others may start with their mountain.

The most important thing to remember, is that your name comes last, because in the 'order of precedence' you as an individual are less important than establishing your linkages to the natural landmarks that were here long before you, and will be here long after you have passed.

We have provided a couple of templates for you to use. Use the first one if you have never delivered your pepeha before.

Kia ora e te whānau,

Ko Ngāti Apa ki te Rā Tō te iwi

Ko Ngāti Tarakaipa/Puaha te Rangi te hapū

Ko *(your name)* ahau

Nō reira, tēnā koutou, tēnā koutou, tēnā tātou katoa.

Hapū pepeha

Once you have mastered the abbreviated pepeha, then start to learn one of the templates below - you might want to learn it in bite sizes and then add lines as you grow in confidence. We acknowledge that there will be variations and that's kei te pai, too.

An example of the Ngāti Tarakaipa pepeha:

Ko Kurahaupō te waka

Ko Puhi Kereru te maunga

Ko Raukawakawa te moana

Ko Rotoiti, Rotoroa ngā roto

Ko Omaka te marae

Ko Ngāti Apa ki te Rā Tō te Iwi

Ko Ngāti Tarakaipa te hapū

Ko *(your name)* ahau

Nō reira, tēnā koutou, tēnā koutou, tēnā tātou katoa.

An example of the Puaha te Rangī pepeha:

Ko Kurahaupō te waka

Ko Paparoa te pae maunga

Ko Kawatiri te awa

Ko Rotoiti, Ko Rotoroa ngā roto

Ko Ngāti Apa ki te Rā Tō te iwi

Ko Puaha te Rangī te hapū

Ko *(your name)* ahau

Nō reira, tēnā koutou, tēnā koutou, tēnā tātou katoa.

Waiata

Being able to confidently perform waiata is an essential part of being an Apanesian. Over the course of your reo journey you will acquire a kete full of waiata and, in doing so, you will become quite the songbird!

There are various forms of waiata that are sung at different occasions and for different purposes. Waiata are used to support a kaikōrero, to entertain, to let people know who you are, to convey a message, or to emphasise or complement a message.



Tēnei te Kura

This waiata is an old Ngāti Apa ki te Rā Tō mōteatea that has been revitalised. The words, or lyrics, were found in the manuscripts of S. Percy Smith, held by the Alexander Turnbull Library in Wellington. As there was no recording ever made, a new rangi, or tune, was created for it.

It was composed by Mohi Te Ua when he was in Waikanae. While it is always hard to know exactly what a composer was thinking at the time, our cultural gurus believe that Mohi is lamenting for his whenua. The waiata names a number of Ngāti Apa ki te Rā Tō wāhi tapu. Think of it as Mohi flying over his homelands in his mind.

This waiata is appropriate for any occasion. As it is a mōteatea, or traditional chant or lament, there are no set actions and it is up to the kaihaka or performer to determine the appropriate actions, in the absence of a specific instruction or action, a simple wiriwiri would suffice.

Keep in mind a very basic rule, that if you are singing about Ranginui then you shouldn't be pointing to Papatūānuku, and vice versa. Your actions should be relevant to the words you are singing.

Tēnei te Kura (a mōteatea by Mohi Te Ua)

Tēnei te Kura	<i>This is the token</i>
Te Kura nui	<i>the great token</i>
Te Kura roa	<i>the long token</i>
Te Kura whanui	<i>the great spread out token</i>
Nō te atea	<i>from the universe</i>
Nō te moana i kauria	<i>from the distant seas travelled</i>
A Te Popoto ki Karamea	<i>of Te Popoto at Karamea</i>
Ka noho hei pito whenua	<i>who dwelt there as an umbilical cord</i>
Mai motu Tarakaipa	<i>from Tarakaipa Island</i>
Ki te Arahura	<i>to the Arahura</i>
Ki Piopiotahi	<i>to Piopiotahi</i>
Ka heke iho ko au	<i>and descending to me</i>
Aue e i e...	<i>alas.</i>

He Ngeri

The following waiata is known as a 'ngeri'. A ngeri is like a haka but without set moves and again it is up to the kaihaka to interpret the waiata by choosing the appropriate hand actions.

This ngeri was composed at a Ngāti Tarakaipa hapū wānanga by Taepa Kameta after visiting the Marlborough Sounds and Meretoto.

The kaupapa of the waiata is about our cultural pride and resilience and it also refers to our continuous occupation. It is located in the Meretoto and Anamāhanga area.

The first part of the waiata refers to the arrival of Captain Cook on the Endeavour and, more importantly, emphasises that our tīpuna were there long before and when Cook arrived.

The waiata then refers to a Ngāti Apa ki te Rā Tō tikanga our tīpuna used to observe as they crossed Te Moana o Ngā Raukawakawa from Tōtara-nui to Te Whanganui-a-Tara.

Once Kupe killed Te Wheke a Mutorangi he plucked out his eyeballs as proof that he had killed his nemesis. The eyeballs were named Ngā Whatu Kaipono o Te Wheke a Mutorangi and turned into an Island (Brothers Island).

The island was very sacred. So much so that the kaihoe (paddlers) were not allowed to look at the island as they passed. They would have to wear a tipare kawakawa, or a headpiece made out of kawakawa, to avoid looking at Ngā Whatu Kaipono.

Once they passed and were free from tapu they would then remove the tipare kawakawa and throw it into the sea and you would see a bed of kawakawa leaves floating on top of the water, which is why the area known as Cook Strait was named Te Moana o Ngā Raukawakawa, or the sea of kawakawa leaves.

The last section of the ngeri references one of our maunga - Puhi Kererū, or Mt Furneaux. It is a war cry to our iwi to take charge of our destiny, to revitalise our language and culture and to keep the fires of occupation burning.

He Aha Kei Tua o Motuara Rā?

(a ngeri by Taepa Kameta)

He aha kei tua o Motuara rā

e whati te tai e?

Ahaha

He atua rangi e huka ana te tai a Kupe

I poua te Wheke a Muturangi kia mate noa

Iahaha

E kore e huri ki tua o ngā whatu kaipono o te Wheke a Muturangi

He Raukawakawa ka whakatakotoria ki te moana

Ka hura te tai e

Eke tai, Eke tai e

Huka tai, Huka tai e

Rehu tai ana

Ko Ngāti Apa ki te Rā Tō ka eke ki runga i a Puhi Kererū

Tau, Tau!!!

Takoto ai e!!!

What is that beyond Motuara that is churning up the sea?

Be alert! Be on guard!

It's something incomprehensible that is churning up the tides of Kupe

Te Wheke a Muturangi was slain by Kupe

You will not pass Ngā Whatu Kaipono unless you are adorned with the tipare kawakawa and follow the rituals

Your passing was successful, place you tipare kawakawa into the water

Ngāti Apa ki te Rā Tō it is our time

Arise

Rise up

Ngāti Apa ki te Rā Tō stand at the summit of Puhi Kererū (excellence) and remain there forever.

Hold fast!

Karakia

Being able to competently recite karakia, or incantations, is another great skill to have. But taihoa! Before you start slowing down the sun or putting a love spell on that wahine/tāne purotu with your powerful karakia, let's first master the basics.





Karakia mō te kai

The first type of karakia you should learn is one to give thanks, and be grateful, for the bountiful and delicious kai that has been prepared for you.

Here are two examples of karakia mō te kai (a short one and an extended version) for you to learn. Practice this karakia at your next whānau gathering - your whānau will be impressed.

Nau Mai e Ngā Hua

*Nau mai e ngā hua e hora nei
Haumi ē
Hui ē
Taiki ē*

*Welcome, the bountiful fruits
that have been laid out for us
We give thanks*



Nau Mai e Ngā Hua

Nau mai e ngā hua

o te wao

o te ngakina

o te wai tai

o te wai Māori

Nā Tāne

Nā Rongo

Nā Tangaroa

Nā Maru

Ko Ranginui e tū iho nei

Ko Papatūānuku e takoto nei

Haumi ē

Hui ē

Taiki ē

*Welcome the gifts of food
from the sacred forests
from the cultivated gardens
from the sea
from the fresh waters*

*The food of Tāne
of Rongo
of Tangaroa
of Maru*

*I acknowledge Ranginui who
is above me,
Papatuanuku who lies
beneath me*

*Let this be my commitment
to all!*

Draw together! Affirm!

He Mihi Whakakapi

Koia kei a koe, e hoa!

You're the bomb, You made it,
well done, you're on your way!

With a little time and perseverance,
you will be saying your pepeha,
singing waiata and reciting karakia like a pro.

We hope this has been helpful
in your journey to strengthening
your Ngāti Apa ki te Rā Tō Tōtanga.

Keep an eye out for more resources
and we would love to see you
at some of our wānanga.

And remember ...

...Tūwhitia te hopo
Feel the fear and do it anyway



NGĀTI APA
ki te RĀ TŌ

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