

MURIWAI

Muriwai features long-time collaborators Ariana Tikao and Bob Bickerton. The name Muriwai refers to a confluence of two rivers, and their music is a convergence of Māori and Celtic musical traditions through vocals, taonga pūoro and Celtic harp which journey through time and place starting with a Kāi Tahu creation story relating to water, through to the arrival of people in Te Waipounamu, our impact on the environment, and imagined consequences of our actions.



Bob Bickerton & Ariana Tikao

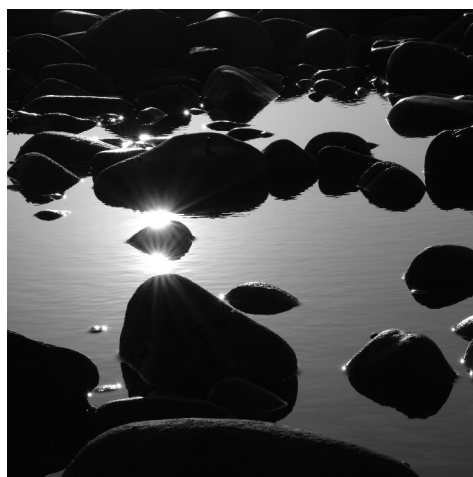
Wai

An excerpt of a Kāi Tahu creation story as told by Teone Taare Tikao, Ariana's great-grandfather. Translated into te reo Māori by Paora Tibble.

Tērā te wā, e kapi katoa ana te ao i te wai, kua uhia a papa e te kahu o te moana, ānō he roto e hora ake ana, e karapotia ana e te tāhuna. Kāhore he whenua, kāhore he raki, kāhore he rā, kāhore he marama, kāhore he whetū, kāhore he paeao. Ko te pō. Ko te pō. Ko te pō.

Once there was nothing but water. The sea covered the whole earth and lay like a vast, unbroken lake within the circle of the sandbank that ran right round it. There was no land and no sky, no sun, nor moon, and no stars, nor clouds. Darkness reigned.

Vocals, Porotiti, Pūpakapaka, Seascape



Whakamihia

Acknowledging the various atua of taonga puoro.

Whakaroko ki te reo o kā atua
I waiatahia e rātau te ao
Rakinui e, Papatūānuku
Tēnā kōrua, e kā mātua

Kei a Te Pō te tīmataka mai
o te waiatataka mai o te Atua,
nā Te Pō, ko Te Ao, nā Te Ao,
ko Te Ao Mārama. Tīhei Mauri
Ora.

Ko te ao, ko te ao mārama, ko te
ao tūroa

Whakamihia, a Hineraukatauri
Whakamihia, a Takaroa
Whakamihia, a Tāwhirimātea
Whakamihia, a Hinepūtehue
Whakamihia, a Tānemahuta

Whakaroko ki te reo, o kā atua
Whakahōnoretia, kā tīpuna

Vocals, Kōauau, Hue Puruhau, Tumutumu, Pāua Shells, Harp.



Kōhatu

An instrumental acknowledging the many voices of Papatūānuku and other atua associated with stone, supplying rhythms and the very foundations of the ground we stand upon. We focus on playing the taonga made of various stones such as pahū pounamu, and kōauau pounamu, as well as tumutumu (percussive river stones).

*Kōauau pounamu, Pahū
Pounamu, Tumutumu Pākohe,
Kōhatu Mirimiri.*



Ngahere

The creation of the forests and their being populated with birds. The waiata in this section includes an excerpt of an oriori written by the late Keri Kaa. This movement includes a replication of the call of the now extinct huia, based on a re-creation recorded by Henare Hāmana made in the late 1940s.

Nau mai rā e te tau e
ko koe rā te puāwaitanga
o ngā moemoeā o rātou mā
kua mene atu ki te pō

Nāna ko Papatūānuku
piri ai ki a Ranginui
ka puta ki waho ko te whānau
atua
te tini te mano
noho pōkaikaha ana
i te poho mātua
koinā tō tātai, e te tau e



Nā te hurihanganui
noho wehewehe ai
te whānau atua
te mamao, te mamae
nā te arohanui o Tānemāhuta
kākahuria te whaea,
e te rākau whakamarumarū
hua ai te whenua
koinā tō tātai, e te tau e

Vocals, Ipu Kōrero, Kōauau, Karanga Huia, Harp, Natural Soundscape

Terea te Waka

This section relates to people journeying from Te Moananui-a-Kiwa, the great Pacific Ocean to Te Waipounamu & Aotearoa. This includes a chant written by Charisma Rangipunga and Paulette Tamati-Eliffe, which gives voice to the epic journey of the Uruao waka captained by Rākaihautū, the ancestor who shaped the freshwater lakes in Te Waipounamu.

Terea te waka, e
terea te waka, e
terea taku waka unua
terea taku waka tupuna
terea taku waka kautere



ka wero tōna ihu i kā puke moana
ka tae ki te whenua
ko te Kāhui Tipua
ko te Kāhui Roko
ko te Kāhui Waitaha e
mātiti ki te ao, Uruao ki ruka
taku waka pākākano
ka eke pānuku, eke Takaroa
haumi ē, hui ē, tāiki ē!

Vocals, Pūpakaka, Pūtātara

Pupuhi Rau

This waiata is about the cycle of life and the lyrics are from a mōteatea, an old chant. It begins with the image of a leaf slowly falling from a tree, representing the tree's sacrifice as they make way for a new season, letting go of the old, to create new life. It acknowledges the origin of Māori people as coming from the Pacific, and specifically mentions Rakiātea, one of our spiritual homelands, reminiscent of the whakatauki around origin and identity "E kore au e karo, he kākano i ruia mai i Rakiātea." 'I shall never be lost, I am a seed sown from Rakiātea.'

Pupuhi rau ki raro
tipua ai ki ruka
oraka atu, ānō e
te kākano e ruia mai nā
ka pūāwai i Rakiātea

Tūtū ana kehua
ka moea te hākui rā
ka ao, ka ao
ka awatea
ka ao, ka ao
ka awatea

Vocals, Porotiti, Kōhatu Mirimiri

Te Ao Takata

In this section, the time of people, we explore the impact of the arrival of people on our world.

Nei rā te wā o te ao takata
nei rā te ao hurihuri e
i whāia te iti kahurangi
i tae ki te wā o panoni e

Tirohia, te whenua hore
tirohia, te rākau māmore
ko haumūmū kā Manu a Tāne
ko wahakū te aitaka e

Kai hea koe e Pā?
noho mokemoke ana au
kai hea koe Hākui?
noho mokemoke ana au

Āta haere, whakapōturihia
koi kauneke whakamua ki Te Kore
koi hoki ki te Pō Roa e

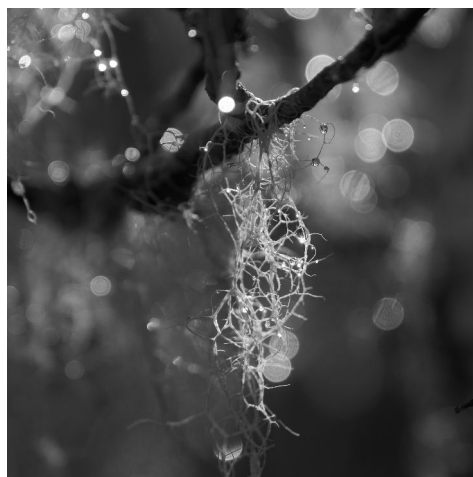
Vocals, Kōauau, Hue Puruhau, Harp



Te Ao Patupaiarehe

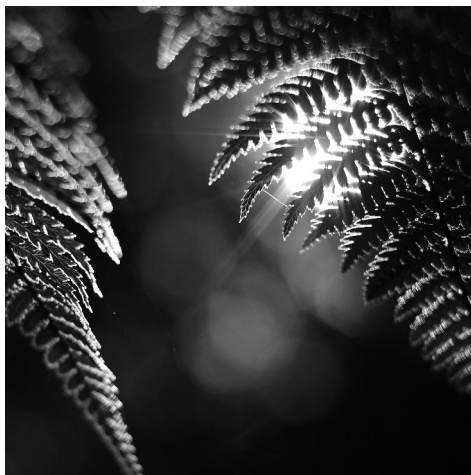
Hineraukatauri is the atua of music and dance and a significant figure in te ao taonga pūoro. In this section we explore instruments with other-worldly sounds that whakapapa back to her. We also acknowledge patupaiarehe, other-worldly beings associated with mountainous areas or forests, known for their expertise in melodic instruments such as kōauau.

Pūtōrino, Pūmotomoto, Porotiti



Auroko

Our emotional response. Hā can mean breath, essence, taste, sound or tone. This waiata is about focusing on our senses. It speaks of the cycle of breath, inhaling and exhaling, and the natural rhythm and sense of calm this brings. Roko (Rongo) is our atua of peace and healing. By tuning into 'auroko' our emotions, we can access the innate wisdom that resides within our body, whatumanawa.



Hā, hā, hā, hā
hā, hā
whakakā, hā ki roto
Whakahā, hā ki waho
hā, hā

Pupuhi, pupuhi, pupuhi mai tō hā

Te auroko, kōmiko
pupuke mai tō hā
auroko, ki roto
pupuke mai tō hā
whatumanawa

Vocals, Harp, Porotiti, Pūtōrino

Hinepūtehue

A time of contemplation. Hinepūtehue is the atua associated with the instruments made of gourds, such as hue puruhau, poiāwhiowhio, kōauau pongāihu, nguru and others. Hinepūtehue was the daughter of Tāne and Hinerauāmoa, and after the time of separation of Raki and Papa, there was a time of storms and great unrest as various gods were fighting with each other. It was Hinepūtehue, who took all of the anger or riri, and inhaled it into her own body, transformed it, and breathed it out as peace.

Hue Puruhau, Kōauau Pongāihu, Poiāwhiowhio

Huriawa

A call to action. This relates to the power of water to shift and reshape, as well as cleanse and reset the environment. As people we must also take heed of the enormous power of water and take our responsibility to care for water seriously. Huriawa is the name of a taniwha, a kaitiaki associated with Ngā Puna o Te Waikoropupū, and this waiata also relates to Parawhenuamea, the atua of flooding who can cause great damage, but also shift sediments that can create ground for new life and growth.

Pupū ake te wai i raro rā
Pōhutuhia i te papamoana

Whakaparahia, kia wātea
Whakaparahia, kia wātea

Ka puta i te āhuru mōwai
Whakaterea ki wīwī, ki wāwā

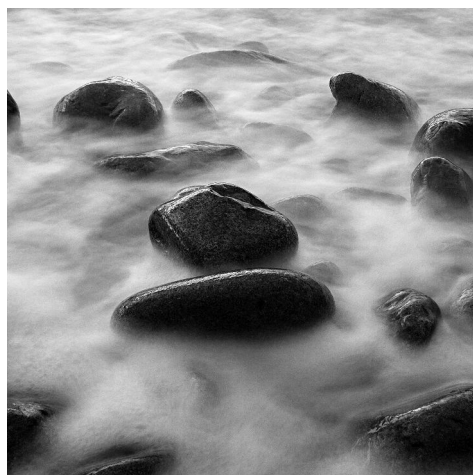
Karawhiua, Huriawa
Karawhiua, e te tipua

Tōiriiri te kōauau e
Te ia o te wai, e rere

Kawea mai, ka rewa ki te tai
Waka Huruhuru Manu i te waitai

Karawhiua, Huriawa
Karawhiua, e te tipua

Whakaparahia, kia wātea
Whakaparahia, kia wātea



Vocals, Harp, Kōauau Toroa, Hue Puruhau, Tumutumu Pakohe

Credits

Ariana Tikao: Vocals, Taonga Pūoro

Bob Bickerton: Celtic Harp, Taonga Pūoro

Recording, mixing, mastering & photography - Bob Bickerton

Thanks to Ruby Solly, Al Fraser, Ceara Bickerton-McAuliffe, Kelly Tikao, Evey McAuliffe, Ross Calman, Brian Flintoff and the many people who have helped us on this project.