

Whakataukī — Kīwaha
Words and Phrases of Hauraki
Nā Jim Nicholls ~ Kaikohikohi Kupu

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Introduction

*‘He nui ngā kai kei runga i a Moehau
me he tangata koe whai mai’*

*(There is an abundance of food on Moehau
if you are a person who is prepared to seek it)*

The purpose of this booklet is to provide a list of quotes, proverbial sayings and phrases that are used in Hauraki. Some words and phrases are not uniquely Hauraki because over a period of time words and phrases from outside Hauraki have been incorporated into the Hauraki vocabulary. What our kuia and koroua have indicated is that the words and phrases included in this document have been used by them or heard by them in our community.

There are two components to this booklet:

- ❖ *Whakataukī* and *pepeha* defined as a: proverb, pithy sayings, quotation, significant announcement, a proclamation, metaphor);
- ❖ *kīwaha* defined as a colloquialisms, idiom, dialectal language,

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We are indebted to Matua Hector Conner for his efforts to ensure that the wairua of the words and phrases are captured in the language that for the most part reflects Hauraki reo.

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*'I noho au i te paeahu o te wahine
Ki te mātāwai o te puna o te kōrero'*

I sat at the footstool of women, the fount of instruction

Wāhanga Tuatahi

1. Whakataukī and Pepeha

Introduction

Whakataukī and Pepeha are translated as proverbial sayings. Some whakataukī are self-explanatory. Others have a deeper meaning and it is necessary to understand the background to appreciate the meaning. The whakataukī and pepeha that appear below are presented in four parts: phrase, translation, source and an explanation.

They have been collected from four principal sources:

1. Nga Kōrero Tawhito ā Marae; (The old phrases from the Marae)
2. Nga Kōrero ā Taraipiunara, (The phrases from the Tribunal)
3. Nga Kōrero i kohikohi ā Tai Turoa. (The Phrases from Tai Turoa)
4. Ngā Rāngahau nō te Whare Tāonga o Tūmateuenga i Tāmaki Makaurau. (Research from the Auckland War Memorial Museum)

Please note that although names are linked to the whakataukī it does not mean that those named created the whakataukī. It is merely an acknowledgement of where the writer sourced the information.

He nui ngā kai kei runga i a Moehau, me he tangata koe whai mai

There is an abundance of food on Moehau maunga
if you are a person who is prepared to seek it.

Toko Renata Te Taniwha Wai 100

The inference is about the value of applying effort to survive.

Mai Matakana ki Matakana

From Matakana (Island in the South)
to Matakana (Estuary in the North).

Unknown

The reference is to the northern and southern boundaries of Hauraki, which in this saying is from Matakana Island (in the South near Tauranga) to Matakana Estuary (in the North near Warkworth). Within these two locations the tribes of Hauraki acquired land through conquest. In many areas the ahi kā of Hauraki remains.

Mai Mahurangi ki Ngā Kurī a Whārei.

From the the Mahurangi estuary (Matakana) in the North to
the sunken rocks (Ngā Kurī a Whārei) off Waihi Beach.

Kōrero tāwhito o te marae/Turoa p.35

A similar reference to the above but this phrase refers to Matakana in the north and Nga Kurī a Whārei (the Sunken Rocks that lie off Waihi Beach) in the south. The northern tip of Matakana Island is very close to Waihi Beach.

Mai i Te Aroha a uta, ki te tihī o Moehau ki tai.

From Te Aroha inland to the peaks of Moehau near the sea

Kōrero tāwhito o te marae

A locational reference linking Te Aroha Mountain, inland (to the south with Moehau mountain seaward, (to the north). This reference is to the haukāinga (homeland) of Hauraki, the place where the tribes of Hauraki have settled and lived for generations.

Haere mai Nau mai
Haere mai, kuhu mai ki ngā hūhā o Ruawehea.
Welcome welcome
Welcome through the whakapapa of Ruawehea.

Turoa p. 45

Ruawehea was a descendant of Ngāti Hako who were regarded as the first settlers of Hauraki. Many of the Marutūahu descendants whakapapa to Ngāti Hako through Ruawehea. She was the second wife of Tamaterā the second son of Marutūahu. They had three sons but the most famous was Taharua. As well as bringing peace between the Ngāti Hako and Marutūahu tribes Taharua also had a daughter Tukutuku who became the wife of Paoa the eponymous ancestor of Ngāti Paoa.

<i>Ngā Puke ki Hauraki</i>	I cry for the people
<i>Ka tarehua</i>	Te Aroha mountain inland
<i>E mīhi ki te whenua</i>	Moehau mountain to the coast
<i>E tangi ana ki te tangata</i>	Tīkapa is the sea
<i>Ko Te Aroha kei roto</i>	Hauraki is the land
<i>Ko Moehau kei waho</i>	Marutūahu is the man.
<i>Ko Tīkapa te moana</i>	The Hills of Hauraki
<i>Ko Hauraki te whenua</i>	Stand enshrouded in the Distance
<i>Ko Marutūahu te tangata</i>	I greet the land

Kōrero tāwhito o te marae

The first part is a form of introduction that is used by kaumātua during formal welcoming speeches that indicate that the speaker is from Hauraki. The reference is to the landmarks that are shrouded in mist or clouds and can not be seen clearly. The lack of clarity can also occur because the speaker is away from his homeland but the vision of home is still in his mind. As well as reflecting on the land marks of Hauraki the speaker acknowledges the land but weeps for the people, those who may be in pain, in sadness, disadvantaged in some way, or who have passed on.

The second part refers to Hauraki landmarks, Hauraki water space, Hauraki territory, Hauraki people. In former times the Coromandel peninsular was dominated by the fighting sons and descendants of *Marutūahu*. For many years Hauraki was referred to by those outside Hauraki as being Ngāti Maru. Hence the term that *Marutūahu* was the 'man'. Today there is wider acceptance that recognises the importance of all of the tribes of Hauraki.

I te puāwaitanga o te harakeke, he rito whakakī whāruarua
When the flax blossoms, it's many offspring begin their journey"

Taken from Wai 100 submission for H Koroneho

The inference is that when something is ready for distribution, is about to flourish or expand it will spread widely like the flax blossoms in the wind . It reflects on the spreading of things, of ideas, of people. It can relate to children who have reached a point of leaving home to begin their life's journey.

"Ahakoa he iti, ka nui te wehi
Although small, the impact is significant.

Taken from Wai 809/Wai 688 G Cooper

This relates to the fact that big is not necessarily better and that small things can be effective. The contribution involvement/ participation should not be evaluated in terms of volume but in terms of quality.

"Ki te puta te nganga o te whēwhē ki waho ka ora
Ki te kore e puta e kore e ora"

"The Boil will not heal until the core is pressed out."

MS 134 Hamond Paers Folder 39 Auckland War Memorial Museum.

This can be applied to an individual or an organisation. Things can not be fixed until the cause of the problem is resolved.

Haere mai ki Pare Hauraki he autea ā whea
Kia wetea ai ngā ahi-kōmau
me ngā whakamaumahara roa o aua rā o mua atu

Welcome to Hauraki where even the leaves of the Autea are not beruffled.
Let the shambling fires be extinguished and the ill-feelings of the past
Pare Waikato and Pare Hauraki

Kōrero tāwhito o te marae

The key words are `te autea ā whea'. The phrase refers to the mulberry bush which grows because of the Hauraki climate and the soil that allows it to flourish. Thus it is a place where there is an abundance of food, a place where people would want to live.

The second part of the proverb relates to the troubled relationship between Hauraki and Waikato. It is a statement of peace between the two tribes to let the turmoil and ill feeling of the past end. Hauraki and Waikato are part of the waka of Tainui hence the words Pare Hauraki, Pare Waikato.

Whakataukī and Pepeha

<i>Mai Mōkau ki runga</i>	Mōkau above
<i>Ko Tāmaki ki raro</i>	Tamaki below
<i>Ko Mangatoatoa ki waenganui</i>	Mangatoatoa in the centre
<i>Ko Pare Waikato Ko Pare Hauraki</i>	Waikato people, Hauraki people
<i>Te Kaokaoroa o Patetere</i>	To the extended armpit of Patetere

Kōrero tāwhito Toko Renata Wai 100, Turoa p. 37

This is a Waikato whakataukī that is often used to show the boundaries of the Tainui waka and the special relationship between the people of Waikato and Hauraki. It is a proverb that highlights the boundaries of the Tainui waka, from Mōkau River above, to the Tamaki Isthmus below. Maori believe that the North Island is Te Ika a Māui (the Fish of Māui) and that the head of the fish is in Wellington (Te Upoko o Te Ika) and tail of the fish is in the north (Te Hiku o Te Ika), hence the reference to Mōkau above and Tāmaki below.

He tao huata, e taea te karo
He tao kī, e kore e taea

The thrust of the spear may be parried,
but the thrust of words, never.

MS 134 Hamond Paers Folder 39 Auckland War Memorial Museum.

This is in reference to speech making. The words once uttered can not be taken back.

Ko te kaurehe, ko te ngārara o Māhaki.

It is I, the dragon, the monster of Māhaki.

Turoa p. 99

Māhaki is said to have been a legendary figure who unflinchingly suffered immense pain at the hands of his captors. Hōreta was a Ngāti Whanaunga chief, who weakened in battle against Ngāti Tamaterā, was set upon as he fled to his waiting canoe on the Waihou river. He fell into the river with an assailant clinging to him and after some minutes he rose to the surface having killed his assailant by ripping his throat out with his teeth. He likened himself to Māhaki hence the reference to monster (taniwha) of Māhaki. Because of that action he became known as Hōreta Te Taniwha. The name Te Taniwha has been passed down and is seen in Ngāti Whanaunga whakapapa to this day.

I te hekenga o te hūpē ki raro, ka kore e hoki ki te ihu

When the mucus of the nose is cast to the ground it can not be returned

Turoa p. 79

When something is done it cannot be undone. Turoa refers to a tuku whenua (gift of land) that was made. The donor wanted the land returned but was reprimanded by the elders who implied that a whenua once given could not be taken back.

Ko Hauturu, hei kāwhena mo Te Kou.

Let Hauturu be the coffin (final resting place) of Te Kouorehua.

Taken from Wai 100 submission by S Ashby

The Ngāti Maru said at Te Kouorehua's tangi that Ngāti Pūkenga should remain on the kāinga that they was given in Hauturu. In saying that Hauturu be the coffin of Te Kou, they were saying the land should stay with Pūkenga.

Ngāti Whanaunga kītahi.

Ngāti Whanaunga of the one word.

Taken from Wai 809 submission by G Cooper

Ngāti Whanaunga are a people who said things once then acted upon what they said. They were well known for being absolutely decisive in their actions, particularly in warfare.

“Ngā waka o Taikehu, me he kāhui kātaha kapi tai”

“The canoes of Taikehu,
like unto a shoal of herrings filling the sea”.

Taken from Wai 423 submission by Te W Taua

This is said to be a Ngāti Tai proverb that refers to the numerous canoes of Taikehu's people on Waitematā. They were so numerous that they looked like a shoal of herrings rippling in the water. This proverb is used when referring to large gathering of people.

Whakataukī and Pepeha

Whāngaia ki te arero o te kōkō.

Feed him on the tongues of the songbird.

Turoa p. 35

A child learnt by sitting at the knees of his kuia and koroua who would chant the rituals and incantations to the child, and during that time the child would develop a rhythm and a pattern of both listening and reciting. In this way the learning is based around sound and rhythm. Hence the reference 'to feed on the tongues of the songbird'.

*I noho au i te paeahu o te wahine
Ki te mātāwai o te puna o te kōrero*

I sat at the footstool of women, the fount of instruction

Turoa p. 19

Turoa acquired much of his knowledge by listening to the stories of the kuia as he journeyed around the motu. The relationship to the footstool is the position of the learner with that of the teacher. For the most part learning/teaching of children occurred with the child learner sitting at the knees of his or her kuia and koroua.

*Ko ngā whetū ki te rangi,
ko Marutūahu ki te whenua.*

As there are the myriad of stars in the sky,
so too are Ngāti Maru on the Land.

Kōrero tāwhito o te marae.

The inference that Marutūahu on earth are as prolific on earth as the stars in the sky.

Ngāti Paoa taringa rahi.

Ngāti Paoa reacted rashly to any comments that they heard.

Turoa p27/70

It is said that Ngāti Paoa were over sensitive to comments and accusations made about them which because of their strength and fighting prowess often lead them into acts of aggression. Taringa rahi refers to the largeness of the ear that heard everything and if comments were perceived as derogatory or offensive, Ngāti Paoa would react.

Rahirahi tonu, kaua e matatoru.

Be attentive and forever heedful.

Turoa pp. 27, 70

Turoa explains that Ngāti Paoa had been instructed to listen carefully and be aware of what was being said. However, the pepeha was misinterpreted as meaning Ngāti Paoa did not listen and were obstinate or stubborn in their thinking.

Paoa –pukunui.

Paoa with a bountiful appetite.

Turoa p. 71

The quest for land by Ngāti Paoa, was reflected in their aggressive nature. Their settlements in Tāmaki Makaurau and Waiheke Island are attributed to their fighting spirit. By conquest they claimed occupation of many areas in the Auckland isthmus.

Marutūahu kōwhao rau.

Marutūahu of a hundred holes.

(Taken from the writings of Hoani Nahe).

This is a reference to the abundance of food (bounteous resource), of pā (strong militarily), of people (numerous people and numerous chiefs) of structure, (iwi hapū)

Ngā tini ki te rangi, hōrapa rapa ki te whenua.

Let the myriad of stars of the heavens glow over the land.

Turoa p. 107

According to Turoa the night sky is reflected in the place names that emanate from the Ngāti Maru marae at Mātai Whetū (the observation place of the stars). The meeting house at Matai Whetū is called Te Rama o Hauraki (The Light of Hauraki) because it is situated on the hillside and is like a beacon in the area. Kōpū (Venus) is the name of a small community below the marae. Within seven kilometers to the west of Kōpū, is Kōpūārahi (an ancient pathway of Venus). Maramarua (double moons) is located about forty kilometers west of Kōpūārahi. A further twenty-five kilometers west of Maramarua is Meremere (Venus descending). These locations are almost in a straight line west. Approximately seven kilometers to the south west of Kōpū is Turua (the Consternations of Stars) with Matatoki (the Centaurus of Stars) some 5 kilometers south of Mātai Whetū.

*Kai ai te wahine nei, nā te kaha o tana kai,
i makere te katoa o te para kōhatu ki te paritū o te maunga*

He consumed this woman with such passion
that the rocks and boulders fell away from the cliffs

Turoa p. 112

The story relates to two lovers, Poutama-a-ngārara (mythical dragon) abducted Paretaurira a mortal who lived in the region of Moehau. They were pursued by Paretaurira's whānau. Poutama took her to the top of Moehau. At that time it was a single peak but Poutama split the peak in two so that they had a comfortable resting place. During the height of passion the rocks and boulders around them tumbled down the steep side of the mountain.

*Te Kokonga o te Whare e taea te rapurapu
Te kokonga o te ngakau, kore e taea*

It is possible to search the corners of a house,
but those of the heart are impossible

MS 134 Hamond Papers Folder 39 Auckland War Memorial Museum.

Physical things can be examined but emotional things are more difficult.

Te Ngako ringa kino.

The unmerciful hand of Te Ngako. (in Battle)

Hoani Nahe

Hoani Nahe noted in his writings that Te Ngako was acknowledged by his allies for his bravery in battle but for cruelty in battle by his enemies.

*He ahakoa au ka mate, tēnā te aute
i whakatokia e au ki te tara o te whare.*

Although I may be killed there is an aute tree
which I have planted by my whare.

Turoa p. 157

Pōkere, a Ngāti Maru chief, made the statement that even if he was killed, he had a successor in his nephew Hauāuru at home who would replace him.

*Kua horomi i te tomokanga
ki ngā rua o Ngā Kuri a Whārei.*

The nets have been swallowed by the caved mouth of the Sunken Rocks
of Whārei found off Waihi beach.

Turoa p. 120

Because of the rocks around the Nga Kuri o Whareī the nets were snared and had
to be abandoned.

*Waiho mā ngā hau e whā hei whakaatea
ai te poa i taku whare.*

Because my house has become soiled (by internal strife) let the smoking
ashes be cleansed by the four winds of heaven.

Turoa p. 211

This was Taharua's utterances to stop the wars between his families, Ngāti
Tamaterā on his father's side and Ngāti Hako on his mother's side.

Te Aroha ki tai, Te Aroha ki uta.

My love ebbs with the outflow of the sea where my homeland stands and
back inland from whence I have come.

Kōrero tāwhito o te marae/Turoa p.153

Ngāti Rāhiri are the descendants of Rāhiri from Mātaatua waka. Rāhiri settled
in the Taitokerau. As an old man he wanted to return to Te Waiariki, the Bay of
Plenty. When he arrived in Hauraki he climbed Te Aroha mountain and saw steam
rising from White Island. He declared his love for the homeland he saw and for his
people who lived at the foot of Te Aroha.

*Kei te whakatō rātou purapura, te tupu kūmara.
Nā te tere o te haere o te mate,
ka hinga te katoa o te tangata.*

The people were busy sowing potato and kūmara when they were
overcome with sickness.

It traveled so quickly, that everyone fell victim and died.

Turoa p. 177

This was in relation to the spread of European disease through Hauraki indicating
that the diseases struck down our people swiftly.

*E tū ana ngā tīhi o Moehau, te taumata rae
ō Marutūahu kei Te Whare-kai-atua.*

Yonder stand the peaks of Moehau the lofty headlands of
Marutūahu at Te Whare-kai-atua.

Turoa p.183

Te Whare-kai-atua was a landmark of the Marutūahu. It is now known as Colville Channel and because of the surging tides was, in former times difficult to navigate. Many perished on entry. It was also referred to in speeches at tangihanga as a place that the spirits of the recently deceased passed through on their journey to the Spirit World.

*Ko mātou anō ngā kaitiaki o Tīkapa Moana, mai rā ānō. Ki te
kore mātou e whakatutuki i tō mātou kaitiakitanga, ka kīa he iwi
koretake mātou.*

We are the stewards of Tīkapa Moana, from time immemorial. If we do
not properly fulfill our role as stewards it will undoubtedly be said that
we are an Iwi without value.

Taken from Wai 100 submission by J Anderson

The saying is attributed to Toko Renata Te Taniwha who made the comment in the Ports of Auckland case taken by the Board in 1991 over the dumping of dredge tailings in Tīkapa moana. Renata expressed the view as guardians of Tīkapa moana it was imperative that the Board should do all it could to protect the moana.

He ika kai ake i raro, he rātaki taki ake i raro.

As the fish nibbles from the bottom and rises to the top,
so too does the ascent of a mountain start from below.

Taken from Wai 714 submission by A Williams

When the wharenuī Te Awapu was open Williams expressed to Peter Boyd the artist who designed the artwork and kōwhaiwhai, how pleased she was with the new wharenuī. He replied that they had a building but the important thing was to ensure that it was filled with people. Thus the wharenuī was the first stage and bringing the people together was the second. In effect, like the fish nibbling from the bottom so too was the wharenuī the starting point for revitalization of the cultural heritage Ngāti Tara-Tokanui

Mangumangu ana te moana i te tini o te waka.

The turbulent seas caused by the gathering of a multitude of canoe.

The reference is to the agitation of water that occurs when a number of canoes paddling together in close proximity. The phrase might also refer to a robust discussion that occurs when a number of people are gathered in the one place.

Tukua atu te hiku o te taniwha ki tana wai e rere nei

Release your hold on the tail of the taniwha
that it may roam free in the flowing water.

Turoa p. 86

This refers to the releasing of something that is held captive allowing it to roam and move freely in its natural habitat. It may also refer to the development of an idea that needs to be released to the community to gather momentum.

He ripanga parāoroa ki Kauaeranga.

A heap of sperm whales at Kauaeranga.

The stranding of sperm whales was symbolic of the death of a number of chiefs in the same battle.

Wāhanga Tuarua

1. He kīwaha, he kupu i rangona ki Hauraki

Kīwaha are considered to be colloquialisms that are pregnant with meaning. In most cases there is no literal translation, but the tone of the speaker and the use of body language convey the meaning. Whilst these words are heard and used in Hauraki they do not necessarily belong to Hauraki. As language is used phrases and words that are heard in another area are often adopted and incorporated within the hau kāinga. Eventually it is hard to determine words that are unique to a particular region.

Researchers who have studied Ngā Mōteatea and traditional waiata found in archives will identify kīwaha and whakataukī that is uniquely Hauraki but that was not the purpose of this exercise. Here, the intention was to gather kīwaha and whakataukī known in Hauraki and make them available to the Hauraki iwi.

He aha tāu	What's it to you? What are you on about?
Tō hamuti	You're full of bull...
Hoihoi tahi	Shh you! You keep quiet.
He hamūpaka ō kōrero	You're full of humbug. What you are saying is rubbish.
Kua ngaro ō taringa	You've lost your ears! You've got no ears. (You are not listening)
Karekau ō taringa	You've got no ears. (You are not listening)
I waihotia atu ō taringa ki te kāinga	Did you leave your ears at home? (You are not listening)
He roriroi ngā whakaaro	Those are crazy ideas. Those views are stupid.
Tō pane, tō matenga, tō ūpoko	Your head.
Kua koropupū te wai i roto i te tīkere	The water has boiled in the tea kettle. (The decision has been made)
He pīkako ō taringa	You have wax in your ears (which stops you from hearing)
Māu e tunu ngā kai, kia māoa	Cook the food until it's cooked
Ka kūmea ō taringa e au.	I'll pull your ears. If you do not behave I'll discipline you by pulling your ears.
E riri ana koe, e kō.	Are you angry dear.
Pākinga ō taringa	I'll slap your ears.
Hīwa te hūhā	Open your legs.
E koe!	Good job!
Tō raho. Tō nono.	Your (private parts) as a form of insult.
Kai a te ahi Food of the fire!	Go to hell
Poko-tiwha	Same as 'Kai a te ahi'
Kaua e puruhete	Don't tell lies. Don't stretch the truth.
E nge! E nge!	Good job!
Pōkōkohua	Boiled head!
He pōpokorua i tōna tarau	He has ants in his pants
Pane mārō	Hard head! Stubborn

He kīwaha, he kupu i rangona ki Hauraki

Tunu tō pane ki te kōhua	Cook your head in the pot!
Kaua e pīnono	Don't beg. Don't be a nuisance by asking all the time.
He maha noa atu	There heaps. In abundance.
Kia tūpato ka mamae koe i te māmā.	Be careful least your mother be offended/hurt.
Kei hea ō taringa	Where are your ears. Are you listening.
E kō/E kō mā	Friend/s
E kare/E kare mā	Friend/s
Hei aha māku	Never mind me
tōu tīrairaka	Your bird.
āna	There!!! Serve you right.
Ka whanaia e au tō tou	I'll kick your backside. I'll discipline you.
Ka noho koe i taku pūtu.	You'll sit on my boot. I'll kick your backside.
Whūraki, Hūraki, whuaki,	Opening similar to huakina
Nā wai rā i kī.	Who said that.
Kongio	Dried up withered up.
Mā te rīwai anō e kī ake i ka mangaro	The potatoe will speak boastfully of itself
Kei te mata tonu	It's still raw
He ika ota	Raw fish
He ika mara	Marinated fish
Kōtiro mōhio	Knowledgeable girl
He roa rawa te kakau o tō paipa	Gee he's got a lot to say.
Kia potopoto noa iho te kakau o te paipa	Keep it (what you've got to say) short
He wāwau	Acting stupidly, acting immaturely
He pōrangī	A mad person
Ko te wairangi	A crazy person
Whiuakina ki te ao mārama	Casting things into the world
Tangata whakaputa, wahahuka	Skite show-off, boastful

Whakataukī — Kīwaha ~ Words and Phrases of Hauraki

Kāti anō hoki	Thinks he knows a lot. A know-all. A show-off
Whakamanamana i a au	Praise myself
He aha hoki	So what.
He aha hoki te hē	So what's the problem
E kare hoki	Simmer down. You did not have to say that.
Kai toa! Good job.	Serve you right for what you are doing/have done.
Nōna te hē/Nōu te hē/Nōku te hē	It was his/my/your fault
Wahanui	Big mouth, loud speaker
Kei kowhai tonu te hamuti	being young and inexperienced
Ka wahangūtia	Silenced.
Harihari kōrero	Gossip
Ngutu tawetawe	Talkative. Going off at the mouth.
Kaua koe i ngarengare mai ki ahau	Don't boss me around or tell me what to do
Kua pāngu te tangata	Fed up/You are a nuisance/I'm fed up
E kī! E kī!	Is that right?
Purahutihuti ana	Ragged, tattered (of clothing).
Engari mō tēnā	But for that
Nā wai rā i kī?	Who said that?
Kurehu taku titiro	Unclear, like looking through the fog)
Kaua kōrero pēnā.	Don't talk like that
Kia ngāwari te kōrero.	Make the discussion simple, Don't be too harsh.
Mā tō rēo anō kia mārāma.	Let your voice provide the explanation.