

Piki ake raa (Kaea)

Piki ake kake Rataroa
 Tirotiro kau iho ana aku rahi
 hei piinaki, te maara a Raamuri, Ngaropapa
 Teenaa peepehatia ai
 Wahine takitaki i te mate
 Wahine hohou i te rongu
 Te wharau o te tini e
 Te wharau o te mano e

Piki ake kake Rataroa

Ko Rataroa teetehi maunga tupuna mana nui, aa, kei te iwi Ngaati Paoa te mana whenua ki teenei maunga. He tino tata tonu te here i waenga i a Whanaunga me Paoa puta noa i oo taatou rohe, me te takiwaa ki ngaa marae ki te raki o Kaiaua. Kei reira ngaa iwi e rua, aa, kei te pupuri ngaatahi i te mana, ahakoa he iwi motuhake, teetehi i teetehi.

Teeraa teetehi hui nui, he paanga toona ki teenei maunga tuku iho, araa, ko te hui moo te whakatuuranga o te Kingitanga, me te whakatau, me tautoko i te Kingitanga, i teetehi hui ki Puukawa i te taha o te moana o Taupoo, i Tuuwharetoa. Ka kiiia ko teenei maunga o ngaa tuupuna te maunga i tuuhono ai a Paoa iwi ki Tongaariro. I herea hoki te maunga o ngaa tuupuna o Te Heuheu, ki too Whanaunga, a Kohukohunui, i taua hui anoo.

Atu i te tihī o Rataroa he maarakake, he puurotu te tirohanga whenua. Hei ngaa rangi puukohu, ki te pupuhi te maauru ka kitea te puukohu e taahekeheke atu ana i ngaa pae maunga o Kohukohunui peenei i te taaheke e heke whakararo ana ki Tiikapa Moana. Ka titiro whakamuri ki ngaa raorao o Hauraki, o Kerepehi, o Ngatea, tae noa atu ki Matamata, ngaa whenua moomona o reira me ngaa repo rongonui puta noa i te ao katoa. He maha ngaa tauranga ika wai maaori o reira, e taataritia nei ngaa wai tino pai, me oona mea ora katoa. I mua i te taenga mai o te Paakehaa he maa katoa ngaa wai, aa, he tini ngaa koorero peeraa a ngaa Paakehaa tuatahi ki te nohonoho mai.

Climb, ascend Rataroa

Rataroa is a significant ancestral mountain. The Ngaati Paoa Iwi have Mana whenua on this mountain and there is a very close link with Whanaunga and Paoa sub-tribes throughout our districts and region. Both Iwi have a base at the local marae north of Kaiaua and have a shared interest, although they are separate Iwi entities.

One important event associated with this ancestral mountain was the establishment of, and the decision to support the Kingitanga, at a meeting held at Puukawa in the Tuuwharetoa area. This mountain, was stated as the ancestral mountain that aligned the support of Paoa Iwi to Tongaariro, the ancestral mountain of Te Heuheu, and Whanaunga was tied through Kohukohunui at this same event.

From the summit of Rataroa, the view of the region is breath-taking. On a foggy day with a west breeze, one can observe the fog cascading down the ranges of Kohukohunui, like a waterfall dropping on to Tiikapa Moana. The view from here reaches back towards the plains of Hauraki, Kerepehi, Ngatea, through to Matamata. Here there is rich fertile land and world-famous wetlands which provide a large resource of fresh water fisheries and through which filtering occurs, nourishing a wide range of biodiversity. Prior to European arrival, the water quality of the waterways was pristine and this was commented on by the first European settlers.

Tirotiro kau iho ana aku rahi

Ko te kupu rahi, kupu motuhake noo Ngaati Whanaunga, ko toona tikanga he pononga. Kei eeteahi atu iwi aa raatou kupu, he pononga ki eeteahi, he taurekareka ki eeteahi, he paarau ki eeteahi, he mookai ki eeteahi.

Naa ngaa rangatira o Ngaati Whanaunga i whakanoho mai ngaa hapuu, teenaa ki taana mahi, teenaa ki taana mahi, i te waa i a raatou. He aataahua ngaa one i teenei takiwaa, he maha ngaa momo ika wai maaori me oona ngahere tuawhiti, ka noho teenei hei puna mahinga kai maa ngaa iwi, i ngaa waa katoa o te tau. Naa konei i hiahiatia ai he rahi, aa, ka whakanohoia mai ki aua whenua. Ka noho hoki eenei repo maha hei hunanga maa te iwi i nga whakaekenga mai a te hoariri ki oo raatou whenua, i kore ai te iwi e ngaro te patu, i kore ai hoki e korehaahaatia.

hei piinaki, te maara a Raamuri, Ngaropapa

Ko teenei mea te piinaki he taputapu ngaki maara. E haangai ana teenei koorero ki te whakatookanga maara, te ngaki kai me eeraa atu mea katoa e paa ana ki te whenua. Naa teenei ka mau tonu te mana o te Iwi/Hapuu hei tangata whenua/manawhenua. Naa eenei mahi o te noho tonu iho ka pakari tonu te ahikaaroa. Ka whakanohoia mai ngaa hapuu ki eenei whenua.

Ko Raamuri raaua ko Ngaropapa eeteahi o ngaa rangatira rongonui e rua o Whanaunga Iwi. Naa eenei rangatira ka whakauungia te rangatiratanga me ngaa pekanga o te iwi, tae atu ki te kawa me ngaa tikanga o Whanaunga, hei mea toituu.

Gaze down upon my workers

The word rahi is dialectal to Ngaati Whanaunga, the English translation being 'slave', or 'worker'. Other Iwi have many other words such as pononga, taurekareka, paarau, mokai.

Many chiefs of Whanaunga practised and established various Hapuu which were to carry out quite specific tasks, recognising this land as being rich with fertile soils, large fresh water fisheries, and bountiful forests providing the tribal structure with resources that allowed for seasonal crops. Thus the required workforces/rahi were established on these lands. Furthermore, the landscape of swamps also formed strategic protection and was used successfully by Hapuu in evading what may have been complete annihilation during times of battles with external tribes.

Weeding the garden of Raamuri and Ngaropapa

The word piinaki is a gardening implement, and is in direct reference to the establishment of gardening and cultivation and working the land. This practice maintained the status of Iwi/Hapuu as tangata whenua/manawhenua. Through the various processes of continued occupation, reaffirming ahikaaroa, various Hapuu were established on these lands.

Raamuri and Ngaropapa are two celebrated chiefs of Whanaunga Iwi. Through these chiefs, Hapuu leadership and structures of kawa and tikanga of Whanaunga were formed and maintained.

**Teena peepohatia ai
Wahine takitaki i te mate
Wahine hohou i te rongo
Te wharau o te tini e
Te wharau o te mano e**

**Recite the quote
A death avenged by a woman
Is an enduring peace
The shelter of many
The shelter of the multitude**

He maha ngaa rohe i nohoia e ngaa hapuu me ngaa iwi o Ngaati Whanaunga i mua i ngaa rau-patu, aa, ka houhia te rongo, ka tau te noho o Ngaati Whanaunga me ngaa iwi i toona taha. Naa ngaa kotikotinga whenua, naa ngaa moemoehanga i taea ai. Ka moe a Raamuri raaua ko Ngaropapa i eeteahi o ngaa waahine rangatira o te iwi o Ngaati Hako Iwi, i pai ai te noho tahi a ngaa hapuu o Whanaunga me ngaa hapuu o Hako i runga i te rangimaarie. Naa eenei hononga i piki ai te kaha o te katoa, ka tutuki hoki ngaa wawata. Naa te rongomau ka tupu te iwi ki toona pakaritanga.

Whanaunga Iwi/Hapuu throughout their districts took up many territories. Following these conquests with our neighbouring Iwi/Hapuu came about and peace was cemented. This occurred through the allocation of land, and marriages. In this district Raamuri and Ngaropapa took as wives high ranking women of the Ngaati Hako Iwi, and the Hapuu were able to live alongside other Hapuu of Hako in peace. These links established relationships that were important strategies and the role of peace was vital to collective strength.