

Teena peepohatia

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 E mihi ana ki te whenua
 E tangi ana ki te tangata
 Ko Moehau kei waho
 Ko Te Aroha kei roto
 Ko Hauraki Te Whenua
 Ko Tiikapa te Moana
 Ko Marutuuahu te tangata
 E ko ko ia
 Te tangata e

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Recite the saying
Acknowledge the land
Cry for the people
On our shores stands Moehau
Te Aroha lies within
Hauraki is the land
Tiikapa is the sea
Marutuuahu is the eponymous ancestor
Yes it is he
The leader renowned

Koia teenei te peepohia nui o ngaa iwi o Marutuuahu, aa, ka noho ko teenei te kahupapa o ngaa pekanga o te iwi. Ka kitea i roto te nui o te taiao, aa, ko te tangata teetehi waahi noa iho o te ao, ahakoa i te ora, i te mate raanei. Ko ngaa taupaa o te moana kei waho kei ngaa tihi ihorei tiketike, rere atu ki te tihi whakaroto kei reira nei te take e taunahatia ai te whenua, tae atu ki ngaa moana o te takiwaa. Ka hoki i konei ki te tupuna taketake o te katoa, naana i whakatoo mai ngaa hononga aa-toto, e whakakotahi nei, e whakamanawanui nei i a taatou. Hei konei ka whakaae te ngakau ki te mana tapu, i takea mai ai te rangatiratanga, me ngaa hononga aa-wairua, aa-ngakau tangata, aa-tinana, hei kawhe whakamua i te iwi, ara mai he whakatupuranga, heke atu he whakaturanga.

This is the Marutuuahu peepohia/saying that is the basis of the Iwi infrastructure. It makes reference to the importance of the natural environment and that the human race is but part of it, both in life and death. The outer sea borders areas from the prominent peaks which are key landmarks, stretching to the inner summit upon which occupation is claimed, through the waters of the region, back to the most common and prominent ancestor, to establish a kin relationship that unites and gives strength acknowledging life-giving force, which is both power and responsibility, creating a real sense of spiritual, emotional, physical connection ensuring sustainability for future generations.

He ingoa poto noa iho a Moehau moo teetehi ingoa roa kee atu, aa, he maha ngaa aahuatanga e paa ana ki te whakaingoatanga. He whakapapa too te katoa o ngaa koorero, i ngaa whakatupuranga katoa o te nohonga mai o te iwi i teenei takiwaa. E koorero nuitia ana te takotoranga o te tupuna rongonui, o Tamatekapua, te ariki o Te Arawa, ki runga i te maunga, e Ngaati Whanaunga. Ko te ingoa roa ko Te Moengaa Hau a Tamatekapua.

He ingoa poto noa iho a Te Aroha moo teetehi ingoa roa kee atu, aa, he maha ngaa aahuatanga e paa ana ki te whakaingoatanga. He whakapapa too te katoa o ngaa koorero, i ngaa whakatupuranga katoa o te nohonga mai o te iwi i teenei takiwaa. Ko te aahuatanga i paa, e ai ki oo taatou Rangatira o Ngaati Whanaunga, e paa ana ki teetehi o ngaa iwi e noho ana i te take o te maunga, e moohiotia nei ko Ngaati Raahiri. Ka piki a Raahiri ki runga i te maunga me te whakaaroaro ki ngaa hiwi ki te raki o te maunga, aa, ka whakahuatia e ia taua ingoa.

Ko Hauraki teetehi ingoa e piri ana ki te whenua, ka paa ki ngaa hau mai i te raki, e moohiotia ana koia eenei ngaa tino hau kino moo te iwi. Hei karere teenei, hei whakamaharatanga hoki moo ngaa raruraru ka ahu mai i te raki, aa, e moohiotia ana he peeraa te aahua.

Ko te tikanga o te kupu nei o Tiikapa, he tangi nui i runga i oo taatou marae, me ngaa aahuatanga o te mate, he auee, he hotu, he tangi tonu. E kiia ana i haere tahi mai Te Arawa me Tainui, heoi anoo ka wehewehe, teetehi ki te hauaauru, teetehi ki te raawhiti. I reira ka pakaru mai te aroha me te tangi o teetehi ki teetehi o eenei iwi, i rere tahi mai i ngaa moutere, ka paaoro te reo tangi ki te mata o te moana, tere haere ai. Ko te takenga mai teenei o te ingoa o Tiikapa ki teenei moana.

Moehau mountain is a shortened version of a much longer name for which there are various events associated with the naming, all having a whakapapa connection through the various eras of settlement. The fact that a tupuna was placed on the summit is one that many of our Ngaati Whanaunga Iwi retell: this tupuna is Tamatekapua, ariki of the Te Arawa Waka. The name held is Te Moengaa Hau a Tamatekapua.

Te Aroha, the name for that mountain, is a shortened version of a longer name with which there are various events associated with the naming of Te Aroha and again all have a whakapapa connection through the various eras of settlement. The event that our Ngaati Whanaunga leaders associate with the naming is relevant to one of the Iwi at the base, known as Ngaati Raahiri. Raahiri ascended the mountain and, upon reflecting on the hills to the north, was so moved that he uttered the name.

The name Hauraki is associated with the whenua. It refers to the Northern winds as being the most devastating to the people and is a message and a constant reminder that the more serious troubles come from the north, which has proven to be historically correct.

Tiikapa is a word that is being more widely used on our marae at tangi. The meaning is to wail, sob, and mourn. It is said that when the Te Arawa and Tainui people finally parted as two peoples journeying one to the west, the other to the east, the emotions of these two great voyaging Iwi that had left the islands together were so great that the wailing and piercing cries that carried out across the waters was how the name Tiikapa was placed on this area of water.