

Ka maanu au (Kaea)

Ka maanu teretere
 Ki te rua manu tiitii
 Whaatoro atu raa
 Tiikina rawatia
 Hei kai maau
 He manawa tiitii
 Haere tika taku haere
 Ki te taapapa kuumara
 Noo namata e
 Ko tuu Ahuahu teenaa
 Te maru o te Iwi e

**Ka maanu teretere
 Ki te rua manu tiitii
 Whaatoro atu raa
 Tiikina rawatia
 Hei kai maau**

**Launch swiftly
 To the burrows of the mutton birds
 Reach out
 Go and take it
 As a meal for you**

Noo mua iho ka haere a Ngaati Whanaunga ki te mahi kai i ngaa moutere o waho, araa, e aata whakahaeretia ana, e aata tiakina ana, i eenei raa. He maha tonu ngaa momo maaori, he taamatemate ina tirohia te aahua o too raatou momo, kaaore i te kitea i ngaa moutere tata ki uta, i te tuawhenua raanei i te rohe o Whanaunga. Kei aua moutere e kitea tonutia ana. Hei huarahi eenei takiwaa moo te haere ki te hii i te haapuka me eeraa atu momo ika, momo kai hoki.

Hei rerenga atu eenei moutere i ngaa raa o te raruraru moo oo taatou iwi, me oo taatou hapuu, i ngaa whakaekengaa mai o te hoariri, aa, he maha ngaa iwi i pokanoa mai ki eenei moutere ki te whaanako i ngaa kai. He mea whakautu eenei mahi pokanoa. I aata whakahaeretia eenei puna kai, naa te hokihoki tonu ki te tango, i runga anoo i ngaa tikanga o te ahikaa.

Whanaunga have always harvested the seasonal resources of the outer islands which are now managed and protected areas for many of our endangered native species that are no longer found on many of the inner islands, or main land districts of Whanaunga. These areas were strategic in establishing access to various fishing grounds such as the hapuka grounds.

The islands' remoteness offered sanctuary to our Iwi/Hapuu in times of great stress when confronted with external invasions. These islands also were frequented by external Iwi in order to poach the resource. These breaches would be managed and maintained through continued harvesting, another form of ahikaa.

He Manawa Tiitii

E paa ana teenei whakataukii ki te rangatahi, me te karanga kia kaha raatou ki ngaa aahuatanga kei mua i a raatou i teenei ao. Ko te manu e koorerotia ake nei he tiitii. Titiro ki te aahua o te noho o te tiitii; ko ngaa aahuatanga o taana whakatau i tana koohanga, me tana whaangai i te pii, tae atu ki te moohio o te Matua ki te hoki mai i te poo ki toona rua anoo, i roto i ngaa tupu me ngaa raakau ware e haarongia raa e te hau. Me miiharo raa te tangata ki te kaha, ki te pakari o teenei manu.

**Haere tika taku haere
Ki te taapapa kuumara
Noo namata e
Ko tuu Ahuahu teenaa**

Ko teetehi o ngaa tino tohu whenua e koorerotia ana i ngaa karakia, ko te moutere o Ahuahu. He waahi teenei i puritia ai ngaa tini kuumara maha, i tiikina ai te kuumara i ngaa waa e hiahiatia ana. He waahi teenei e noho nei i roto i te rohe o te iwi o Ngaati Whanaunga. He mea kawe mai ngaa kuumara tuatahi ki Aotearoa e ngaa tuupuna i te waa i a raatou, e kitea ai te pono o te hekenga mai o oo taatou tuupuna i te takiwaa o Pari-nui-te-raa, te waahi e tupu maaori mai ana te kuumara, tee raweketia e te ringa tangata.

Hoatu ai ngaa kuumara ki teetehi taapapa, he pouaka tou kai teenei, ka whakatookia ngaa kuumara ki roto, kia kaua ai teetehi e paa atu ki teetehi. He mea teenei kia kore ai ngaa mate o teenei kuumara e horapa ki te katoa.

A person with staying power

This proverb makes reference to our young people and the need to be steadfast to issues that confront them. The bird is a mutton bird. When you observe the life of this bird, and the conditions of nesting, the feeding of the one fledgling and the navigational skill at night to locate its exact burrow through the low-growing, windswept shrubs, the strength and the persistent nature of this bird can only be admired.

**I press on in my journey
To the kuumara seedling beds
Of days gone by
That were established at Ahuahu**

.One of the most significant landmarks recorded in karakia is an island referred to as Ahuahu. This island was a place where a variety of kuumara were kept and, when required, stocks were replenished from. This island is located within the Ngaati Whanaunga Iwi estate. The kuumara were introduced to Aotearoa and the history associated with this plant validates the journey and the origin of our ancestor from Pari nui te raa, where the kuumara grow as wild native plants.

The kuumara seedlings are grown in a taapapa or a seedling box. A tikanga associated with laying out of the kuumara is that they do not touch one another as to insure that the infection of a bad kuumara does not spread and further affect the others.

Te Maru o te Iwi e

He maha ngaa koorero i roto i ngaa taatai o Ngaati Whanaunga moo ngaa aahuatanga e paa ana ki te kuumara. Inaa raa, ko 'Te Taapapa kanga a Puku', 'Kaaore te kuumara e koorero ana moo toona reka', Mihiraawhiti, me Marutuuahu. Ko te mea nui ko ngaa karakia, ngaa kawa me ngaa tikanga e paa ana ki te kuumara, aa, he mea nui te tiakinga o eenei mea katoa, hei tikanga tiaki i te puna kai.

Ko te ingoa o te matua o Whanaunga ko Marutuuahu. I takea mai aua ingoa i teetehi tohe nui i ara ake i waenga i a Marutuuahu raaua ko toona Maatua, a Maahanga.

I puta te whakapae a Maahanga naa Hotunui i taahae eetehi o ngaa tupu kuumara a te iwi. I runga anoo i teenei aahua me te whaanautanga mai o tana tamaiti tuatahi, i te waa o te ahunga o ngaa puke o te kuumara, ka hoatu te ingoa o tana tamaiti, a Tuu ahuhahu, ko Marutuuahu.

The shelter of the people

Ngaati Whanaunga history has many incidents that are significant involving kuumara. For example, Te Taapapa kanga a Puku, Kahore te kuumara e korero ana moo toona reka, Mihiraawhiti, Marutuuahu. What needs to be understood is that karakia, kawa, tikanga associated with kuumara were major, and thus the protection of this as a key resource was highly regarded.

The father of Whanaunga is Marutuuahu whose name is associated with a particular incident involving a major disagreement between Marutuuahu and his father-in-law, Mahanga.

Following Mahanga making an allegation that Hotunui had been responsible for the theft of the Iwi kuumara seedlings, Hotunui instructed That, in memory of this and the birth of his child which would be at time of the mounding of kuumara beds, Tuu ahuhahu, his son, would be named Marutuuahu.