

Kei Whea Te Aute

Kei Whea te raa (Kaea)
 Kei whea te Aute
 I whakatookia e Pokere
 Ki te taha whare
 Tee titiro naa te kohukohu nui,
 Ko te rangirua o Te Mateawa
 Ko koe raa Puku
 Ko koe Rangiaohia
 Koorua Whanaunga, Kotingaa e
 I puuwhenuatia teenei noho e
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**Kei whea te Aute
 I whakatookia e Pokere
 Ki te taha whare**

**Where is the Mulberry tree
 Which was planted by Pokere
 At the side of the house**

Ko teetehi tupuna rongonui o Ngaati Whanaunga ko Pokere, i tae mai teetehi ope taua mai i Ngaapuhi, i mauria atu e raatou te tuupuna nei kia patua, i mua atu i toona patunga ka mea atu a Pokere ki taua ope, "He ahakoa au ka mate, teenaa te aute i whakatookia e au ki te taha whare". I muri tata iho i te matenga o te tuupuna, ka uiui a Ngaapuhi ki toona whaanau, ko wai kee te aute i koorero mai naa te kaumatua, ka kii mai raatou ko toona iramutu ara ko Hauauru. Aa ka whakawhiti te taua o Ngaapuhi ki te paa tuuwatawata a Hauauru, aa tuku he karere ki a ia, ka haere tonu ia ki a raatou aa ka mau, ka patua ia e raatou. Naa ko eenei tuupuna rongonui o Ngaati Whanaunga te tino puutake i rapu utu kia takitaki i te mate, ko ngaa pakanga i tutuki pai hei ranga i ngaa mate, ko Te Waiwhaariki teetehi, Ko te Pouerua teetehi.

Teenei waa tonu he nui ngaa kaupapa o te iwi o Ngaati Whanaunga me oona hapuu kia whakaora ake anoo te iwi o Whanaunga i roto i teenei ao, ko te tangi o te ngakau kia hoki ngaa mahara ki ngaa waa i peehitia raa hoki ngaa tuupuna i too raatou waa, maa teenaa pea ka kitea e taatou he koorero he tohutohu hei kapo i te hinengaaro i te wairua kia kanapuu ai te Taiohi ngaa uri o Whanaunga o teenei whakapaparanga hou, i te mea ko raatou ngaa Aute i whakatookia e raatou, ko te taiohi te paa tuuwatawata o Whanaunga

One famous ancestor of Ngaati Whanaunga was Pookere. A war party from Ngaapuhi came down, and took this ancestor captive, and prepared to kill him. Before he was killed Pookere said to the war-party "What does it matter if I die, I have planted the paper mulberry tree beside my house." After the ancestor was killed, Ngaapuhi asked his family who indeed was the 'mulberry tree' that the elder was referring to. They replied that it was his nephew Hauauru. So Ngaapuhi went over to the fortified paa where Hauauru was. They sent in a message to Hauauru, who came out unawares. Ngaapuhi caught him, and killed him. These are famous ancestors; Ngaati Whanaunga sought vengeance for their deaths. One famous subsequent battle was Te Waiwhaariki; the other battle was Pouerua.

In these current times there are many issues facing Ngaati Whanaunga and its hapuu, in revitalising and preparing the iwi for its future. The cry of the heart is for people to remember the difficulties faced in their time by the ancestors, and find inspiration in their courage, words and actions. There are many treasured stories to awaken the mind and the spirit, so that the young may shine in their turn; that is, the current generation of youth. They are the paper mulberry tree planted by their ancestors. The youth are the fortified paa of the

iwi, kua riro ki a raatou ngaa tuu momo wawatatanga o to raatou iwi.

Ko teenei raakau ko te aute he tino raakau i mauria mai e ngaa tuupuna, mai i ngaa moutere ki Aotearoa. Ko Hauraki te waahi rongonui i tupu pai teenei raakau. He maha ngaa peepeha, me ngaa koorero o Ngaati Whanaunga i whakamahia mai moo teenei mea moo te Aute, peenei “ki te taha whare i whakatookia e au taku aute” teenei aute he tamaiti kee, ko te wero o teenei, e riro ana maana hei rangaa te mate, hei ngaki te mate kia ea.

E whakaarotia ana te aute he raakau mana-nui, ina hoki, i mauria mai e ngaa tuupuna i runga i nga waka, i Hawaiki ki Aotearoa. He takiwaa rongonui a Hauraki moo te pai o te tupu o teenei raakau, te aute. He maha tonu ngaa kii waha, ngaa whakataukii e paa ana ki teenei raakau, e whakaputaina tonutia nei e Ngaati Whanaunga moo te aute, peenei i “teenaa te aute i whakatookia e au ki te taha whare”. Ko te koorero moo te aute e paa ana ki te tamaiti; ko te oohaakii a te matua ki te tamaiti kia riro maana e ngaki ngaa mate o ana tuupuna.

Tee titiro naa te kohukohu nui

Ko teenei Kohukohunui he ingoa maunga mana nui, e ai ki te iwi.

Kua oti te whakatinana e te kaitito ngaa tikanga o te kupu kohukohu i roto i te waiata, he kii mookai, he taunu, teetehi anoo ko te matatenga. Teetehi kohukohu anoo he tupu ngohengohe e tupu ana i ngaa toka o te tuawhenua, me te takutai moana. E ai ki ngaa whakaaro a te kaituhi ka haangai tonu teenei ingoa ki ngaa mahi whakatau take i raro i te Tiriti, e kawea nei e te toopuu rangahau, me ngaa mahi patu namunamu i whakahautia e Te Tari Whakatau Take e Paa ana ki te Tiriti o Waitangi, ngaa Kaitiaki Reti Ngahere Karauna, me ngaa rooia. Ka paa hoki te

iwi of Ngaati Whanaunga, and have inherited the dreams of their ancestors.

This tree, the aute, or paper mulberry tree was brought by the ancestors from their island homelands to New Zealand. Hauraki was one of the renowned places for the growing of this tree. There are many proverbs and sayings of Ngaati Whanaunga such as “I have planted the paper mulberry tree beside my house”. This ‘aute’ referred to a child, as explained above, with the meaning that the child would one day avenge the death, and repay the insult until the matter was considered settled.

The mulberry tree which our ancestors brought with them from the islands to Aotearoa New Zealand is of very high significance. The Hauraki region was renowned as a place where it grew well. There are a lot of references and proverbs associated with and used by Ngaati Whanaunga in reference to the mulberry tree. For example, “on the side of my house I have planted my mulberry tree”. The mulberry tree is in reference to a child; the challenge to the child is that s/he shall carry the responsibility to avenge the death of his forefathers.

Due to the turmoil the view is blocked

The name of one of the sites of significance is Kohukohunui, a mountain.

The writer has captured this word in the waiata. The various meanings of Kohukohu are: to swear, to cramp, and it is a known word for moss growing on rocks inland and near coastal areas. The writer felt that this name fitted well as it is in reference to the Treaty Claims process that was undertaken by the claims research team, and the bureaucratic process rolled out by the Office of Treaty Settlement, the Waitangi Tribunal, the Crown Forest Rental Trust and lawyers, and the frustration of searching for Treaty redress in a landscape of paper warfare. This line was composed at a hui held at Waharau which is at the base of the Maunga, Kohukohunui. It was quite simply appropriate to

aronga o teenei ingoa ki te manawapaa o te iwi, i a ia e rapu nei i te tika i roto i ngaa waipuke pepa o te ao o ngaa tari. I titoa teenei raarangi i teetehi hui i tuu i Waharau, he kaainga teenei i te take o Maunga Kohukohunui. He tika tonu kia puta teenei ingoa rongonui hei tohu moo ngaa iwi o Ngaati Whanaunga.

**Ko te rangirua o Te Mateawa
Ko koe raa Puku
Ko koe Rangiaohia
Koorua Whanaunga, Kotingaa e**

Ko Mateawa, ko Puku, ko Rangiaohia, ko Kotingaa, ko Whanaunga, he tuupuna katoa eenei noo ngaa hapuu o Ngaati Whanaunga. I whakahuatia eenei tuupuna i te hui ki Waharau, me oo raatou paanga ki taua rohe. Aa, e rua ngaa whakamaarama i puta moo te takenga mai o te Mateawa, e haangai tahi ana, naa reira ngaa kupu “Ko te rangirua o Te Mateawa.” I peenei ai ngaa kupu, kia moohio ngaa iwi he koorero kee ta teena whaanau, he koorero kee taa teenaa whaanau, araa, moo te ingoa kotahi. E kore e whaaiti te titiro ki te whakamaarama kotahi.

I puuwhenuatia teenei noho e

Naa te take raupatu, ngaa momoehanga, ka tupu ko ngaa hapuu. Ka tupu ko ngaa mahi whakakotahi i waenga i ngaa takiwaa o te hapuu, kia puta ko te rohe o te iwi, i aahei ai te mahi pupuri whenua kia haere tonu. I puta anoo te taupaa moo ngaa hapuu, araa, he awa, he puiaki, he heke maunga eetehi. Teeraa teetehi taupaa nui i waenga i eetehi hapuu e rua, ko toona ingoa ko Puuwhenua, naa reira ka taea teenei moohiotanga te whakaahua maa te whakaputanga o te ingoa.

use such an iconic symbol of Ngaati Whanaunga Iwi.

**The confusion of Mateawa
You are Puku
You are Rangiaohia
Both Whanaunga and Kotingaa**

Mateawa, Puku, Rangiaohia, Kotingaa, and Whanaunga are all ancestors associated with various Hapuu of Ngaati Whanaunga. During the hui held at Waharau these tuupuna were acknowledged and associated with that area. In particular, two versions were told, explaining the origin of Te Mateawa and that both were relevant, so the composer coined the phrase “The Mateawa of two minds”. This was so that people would learn that many whaanau hold different versions of meaning for the one name, and that history is not based solely on one version.

have made this residence permanent

Through conquest, inter-marriage, Hapuu were established, and the alliances of these various hapuu takiwaa formed and created the Iwi Rohe, and ensured occupation could be maintained. Boundary markers for Hapuu were natural land features such as rivers, streams, ridges. In this verse, a famous boundary between two Hapuu was a stream called Puuwhenua. Again the story can be told using the name of a location to present the anecdote.