

## Whakawhiti au (Kaea)

Whakawhiti atu au  
Tuu ana ngarungaru  
Te papatotara Rangipari  
Ko te urupounamu e  
Me aha koe Hauraki  
Ara Tuutonu, Matau  
Ki te rau o te patu  
Ki te Toki o Paihau  
He taonga tuupato  
He hau kai taonga e

### Whakawhiti au

I ngaa waa o mua ka noho tahi a Ngaati Whanaunga me Ngaati Hako, ko eeteahi o ngaa tuupuna waahine i moea e ngaa tuupuna taane kia hohou i te rongo.

Ko Ia teeteahi tupuna taane o Ngaati Hako. Naa Ngamarama i patu taua tupuna, aa ka mauhere toona hoawahine a Rangipari ki Whangamataa, naa teenei ka whakawhiti a Ngaati Whanaunga i ngaa pae maunga o Toi te huatahi ki Whangamataa me Wharekawa.

### Tuu ana Ngarungaru

Teenei rerenga koorero ko te hanga riri o Ngaati Whanaunga, he orite ki ngaa ngaru i te waa o te aawha, tutuu ngaa puehu o te moana.

### I now cross

In this period the tribes of Whanaunga and Hako had a close connection because of the fact that various intermarriages between the tribes had paved the way for peace.

Ia was an ancestor of Hako. The Ngamarama tribe killed him and took his wife Rangipari hostage in the paa site at Whanagamataa. As a result, Ngaati Whanaunga crossed over the mountainous area referred to as Toi te hua tahi to Whangamata and Wharekawa.

### Turbulent are the waves

This sentence is in reference to the anger and outrage that Ngaati Whanaunga felt. This is likened to huge waves in a storm, the spray upon the ocean.

### **Te papa totara Rangipari**

He rite te wahine Rangatira ki te tuakiri o te totara, he mea papa pounamu, aa, he tupuna kawai Ariki o Ngaati Whanaunga a Rangipari.

### **Rangipari is as smooth as the bark of the Totara**

Women of high rank are likened to the inside of the bark of the totara, the skin being smooth. In this case, the reference is in relationship to the high status of Rangipari of Ngaati Whanaunga.

### **Me aha koe Hauraki**

Maarama te titiro te tikanga o teenei rerenga koorero, naa te iwi a Ngamarama i whakawhiu teenei ki a Ngaati Whanaunga i runga i te pohehetanga e kore rawa e taea a Ngaati Whanaunga kia horo te paa tuuwatawata o Ngamarama, ara te waahi i mauherengia a Rangipari.

### **What will you do, Hauraki?**

This sentence was an insult thrown directly at Ngaati Whanaunga, based on the belief that the paa of Ngamarama, where Rangipari was being held hostage, could not be taken by Ngaati Whanaunga.

### **Ara Tuutonu, Matau**

E rua ngaa tikanga moo teenei, tuatahi me tuu taatou ki te whawhai, engari ko te mea tuarua te tino ngako, ko Tuutonu, raaua ko Matau eetei o ngaa Rangatira o Ngaati Whanaunga naana i whakatutuki te rangikau-papa o Ngamarama ki te rohe nei.

### **Tuutonu and Matau**

There are two possible applications associated with this line: firstly, stand up and fight, which is a play on words and the second, which is the true basis, refers to Tuutonu and Matau, who were two leaders associated with final annihilation of Ngamarama from this region.

### **Ki te rau o te patu**

Teenei ka taea te whakapoto ki a raupatu, he whenua raupatu, kua horo ngaa Paa tuuwatawata a riro ana ngaa taahuna o Ngamarama i a Ngaati Whanaunga me oona hapuu, aa kua ngaki i te mate o Ia, aa, riro ana hoki eenei whenua o Ngaati Hako ki a Ngaati Whanaunga hei utu.

### **The blade of the patu**

This is able to be shortened to 'raupatu', the confiscation of lands, or lands as payment following a battle. As a direct result of the fall of the paa, Ngaati Whanaunga achieved complete victory over Ngamarama, and its sub-tribes, and for avenging the death of the Ngaati Hako Chief, Ia, the previous interest in these lands went to Ngaati Whanaunga as payment.

### Te toki a Paihau

I mua i te pakanga ko te tino tohu o Ngaati Whanaunga i moohio pai aa te waa ka toa raatou, ko te toki a Paihau, aa kaa tuu raatou te ope taua , aa ka panga atu a Paihau (ko ia teetehi tupuna o te ope taua) taana toki ki teetehi raakau, ahakoa te tawhiti ka mau tootika te toki ki taua raakau, naa teena ka moohio pai he wikitooriatanga e haere mai ana, aa ko taua raakau he raakau tapu, he tumu herenga tangata, he pouwhenua hei puuwhenua te nohonga nei moo Ngaati Whanaunga me oona hapuu ki teenei o ngaa takiwaa o raatou.

### He taonga Tuupato He haukai taonga e

Ko teenei rerenga koorero e pa ana ki teetehi atu Iwi i konei i taua waa, ko te tupuna ko Kamaukiterangi. I aua waa ko teetehi whakaritengaa a hui ko te kai-hau-kai, i runga i teenei ka tae atu teetehi tupuna o Ngaati Whanaunga ki taua hui, engari ko ia kee te puru rourou o taua haukai, ko te tohu o teenei ahakoa te aha kei te moana he rarii kai poo.

### The Adze of Paihau

Prior to the war, a significant omen of Ngaati Whanaunga predicted that they would be successful. It was the adze of Paihau. The war party stopped and Paihau (one of the ancestors in the war party) threw his adze at a tree and, even though it was distant, the adze stuck firmly in to the tree. As a result it was very clear that victory would result. This tree is a sacred tree, referred to as a stake that binds us as a people to these lands. It is a significant landmark that makes residence in this district permanent for Ngaati Whanaunga and our sub-tribes.

### Being careful is to be treasured

This sentence is in reference to another Iwi/tribe which resided here at the same time, the ancestor being Kamaukiterangi. In these times a familiar custom of reciprocal hospitality involving a feast was kai hau kai. Based on this, an ancestor of Ngaati Whanaunga arrived at a hui, only to end up as the 'icing on the cake'. The significance here is: no matter what, keep your guard up at all times. Murder can occur; be careful.

