

Arumia e (Kaea)

Aruaru te rarawa ki Arikitahi
 Ki Moehau, ki Raukawa
 Hei ngaki maa Paretipa e
 Ka huri taku mata
 Ki te tihi o Motutere
 Ngotengote te uukaipoo
 Te Wai-a-u o taku tupuna e

**Aruaru te rarawa ki Arikitahi
 Ki Moehau, ki Raukawa
 Hei ngaki maa Paretipa e**

**Pursue the eater of human flesh to Arikitahi
 to Moehau, to Raukawa
 to avenge the death for Paretipa**

E rua noa iho ngaa whakatupuranga o ngaa moemoehanga, kua tuutata tonu te Whanaungatanga i waenga i ngaa hapuu, ka riro maa teetehi iwi ngaa mate o teetehi. Ka mate a Tipa i a Ruamano, aa, i runga i ngaa tikanga o aua waa ka riro maa Ngaati Whanaunga e ngaaki tana mate. Ka whakahuatia ngaa paa e whai ake nei, aa, ka tohaina ngaa rohe ki te maauru, ki te marangai hoki hei koha moo te ngakinga mate, ina hoki ko Paretipa te tamaahine a Tipa, i moe ki roto i a Whanaunga.

Whanaunga and Paoa had within the two generations, intermarriages that were to bind the various Hapuu in such a strong bond that the deaths of one belonged to the other. When the incident that resulted in the death of Tipa by Ruamano occurred, in line with the tikanga and kawa this became the responsibility of Ngaati Whanaunga through whakapapa to seek retribution. The above major fortified locations which are referred to and the districts throughout western and eastern borders were awarded as a conquest for the subsequent retribution, Paretipa being the daughter of Tipa and married into Whanaunga.

**Ka huri taku mata
 Ki te tihi o Motutere
 Ngotengote te uukaipoo
 Te Wai-a-u o taku tuupuna**

**I turn my face towards
 the top of Motutere
 Suckle the breast of my origin
 the breast milk of my ancestors**

Kei te Tara-o-Te Ika a Maau eetehi tino ingoa, kei reira oona aahuatanga mutunga mai o te aataahua, i hua ake ai eetehi ingoa aataahua, peenei i te Motutere. Waihoki te motutere o Motutere, he motu rongonui noo Ngaati Whanaunga. Aa, ko te awa o Waiau anoo teetehi. He rite ki te waiuu o te whaea e ngotea nei e tana tamaiti, hei oranga wairua, hei oranga tinana, he kitenga aataahua. Hei eenei ingoa me eenei koorero ka hoohonu kee atu te herenga aa-whakapapa ki te mana kaitiaki i teenei whenua.

The Peninsula landscapes are some of the most outstanding natural features and in line with this lend themselves to poetic names such as Floating Island. This Iwi landmark of Ngaati Whanaunga, Motutere, does indeed 'float' and it springs from the body of mother earth, with the Waiau River or breast milk flowing down, just as a breast-fed baby suckles its mother, draining her of this natural resource. Thus spiritual, visual, and the physical wellbeing are expressed in this whakapapa connection to our ancestral land, reaffirming our Kaitiakitanga.