

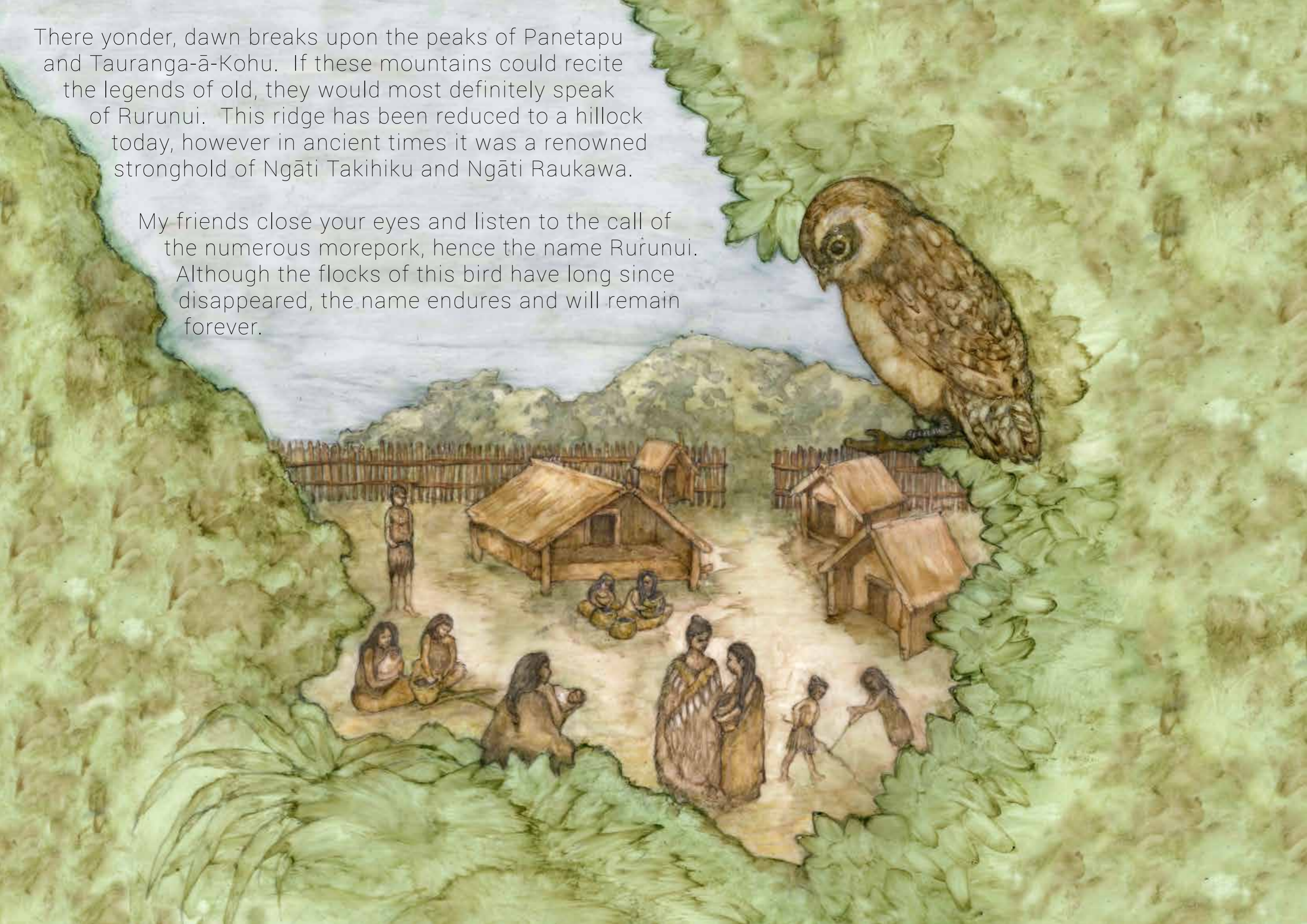


THE LOVE OF RURUNUI



There yonder, dawn breaks upon the peaks of Panetapu and Tauranga-ā-Kohu. If these mountains could recite the legends of old, they would most definitely speak of Rurunui. This ridge has been reduced to a hillock today, however in ancient times it was a renowned stronghold of Ngāti Takihiku and Ngāti Raukawa.

My friends close your eyes and listen to the call of the numerous morepork, hence the name Rurunui. Although the flocks of this bird have long since disappeared, the name endures and will remain forever.





The account that follows is about the people of this peak. Let me recite the male lineage from Hoturoa, the man who captained the Tainui canoe to Hawaiki-tautau, to Aotearoa. Hoturoa had Hotuoape, who had Hotumatapū; who came here together on board the canoe. Later, Mōtai-tangata-rau was born, the first descendant born of this land, marking the permanent settlement of the tribe to these lands.

Mōtai had Uetapu, who in turn had Rakamaomao, who had Kākati, who had Tāwhao, giving rise to his famous sons, Whatihua and Tūrongo. Tū' had Raukawa, who had four children, Rereahu, Whakatere, Kurawari and Takihiku, the adored youngest child of the family who was fed the tail of the eel.



Takihiku had Tamatehura, Wairangi, Upokoiti, Pipito and Ngakohua, the youngest child. These are the four children who were encapsulated in the saying, "Ngā Rei-a-Maikukutara". They all lived at Rurunui, where their home and cultivations stood.

It was a prosperous place, close to the productive forests and rivers that were teeming with eel. This was their food storehouse. At times, the tribe would visit their relatives on the coast and gather seafood. They would carry food with them from inland to trade and exchange for seafood.



Wairangi had two wives, his senior wife Parawhete and his second wife, Pūroku. Although both women lived together, it was inevitable that they would at times grow jealous of one another and quarrel; however there was no avoiding this.

One day, Wairangi and others wanted to go to the coast, so they prepared their equipment and supplies to take to their relatives living at Kāwhia. They departed, leaving the majority of the tribe to protect the village of Rurunui and keep the home fires burning.

While Wairangi and the others were away in Kāwhia a chief of Ngāti Maru from Hauraki arrived in the area of Wharepūhunga, his name was Tupeteka. He stayed as a guest at Rurunui and was looked after accordingly by the tribe there. He grew fond of Parawhete noticing her beauty and longed to embrace her.

Undoubtedly, Parawhete had also noticed Tupeteka's strong physique and handsome looks. Alas, eventually the pair had a secret affair. In the morning

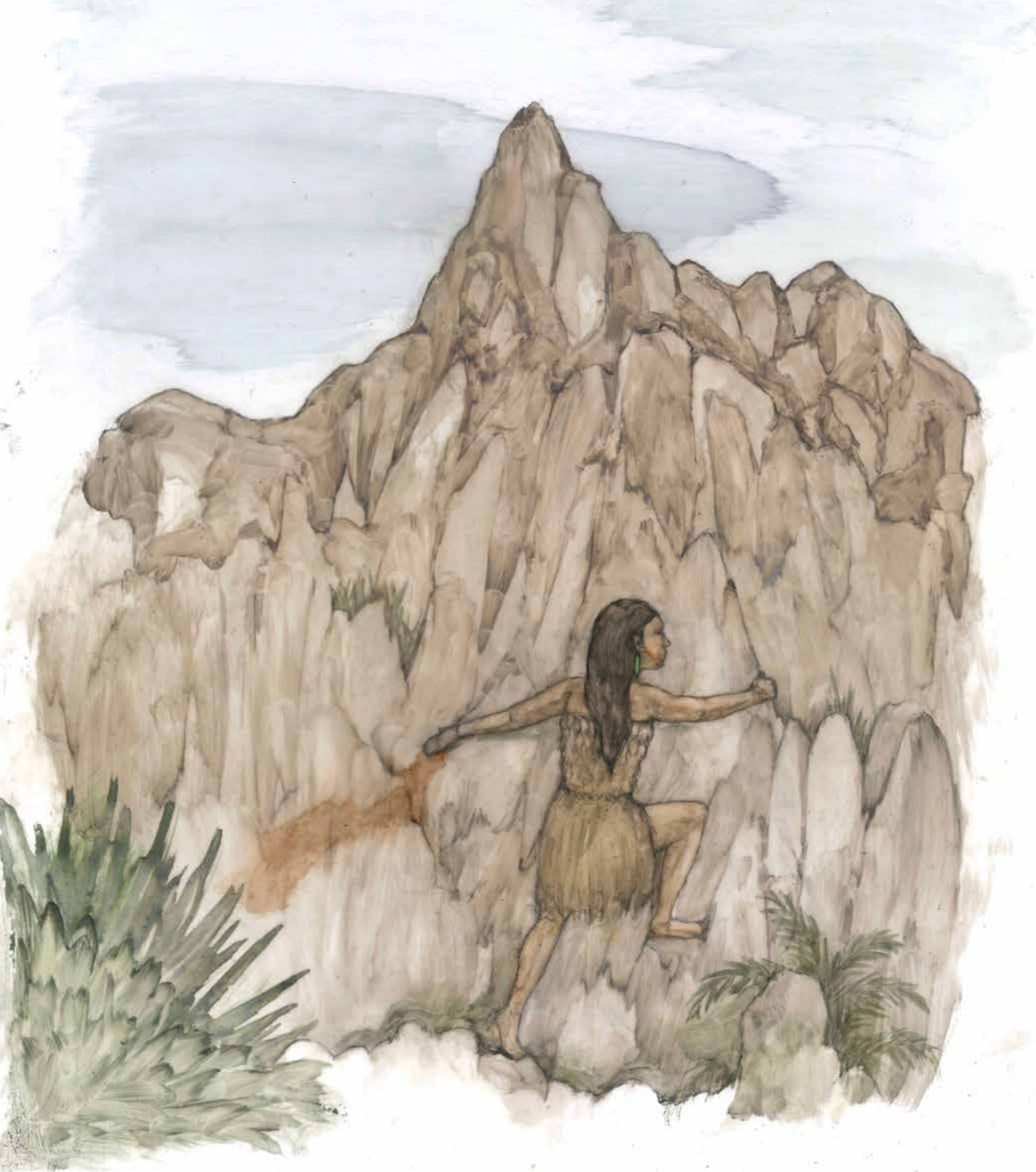
Tupeteka arose and returned to his home. Unbeknown to Parawhete she had smeared her red ochre on Tupeteka's cheek, which was seen by Pūroku.





When Wairangi and his party returned, Pūroku explained that she had seen the red ochre on the cheek of Tupeteka; however, Wairangi refused to believe that his wife had committed adultery. When Parawhete cooked a meal and while eating that meal Wairangi noticed it was still raw and wasn't cooked properly.

This was a bad omen suggesting that his wife had been unfaithful. Wairangi was enraged with his wife and hit her. Parawhete was distraught and in her state of distress she fled to Hauraki. When she crossed the Waikato River she left an item of clothing on a tea-tree, which is now known as Mānuka-tūtahi.

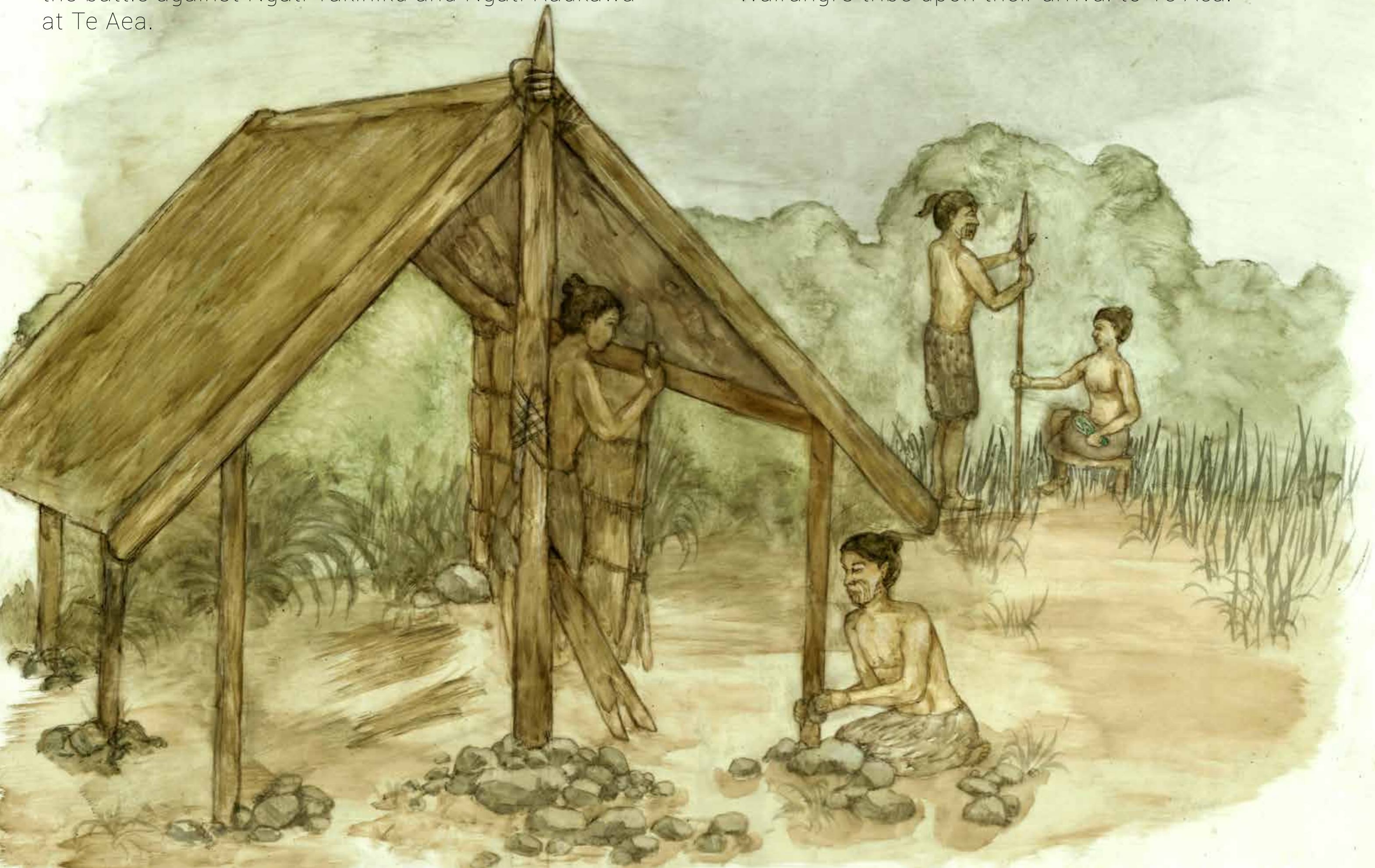


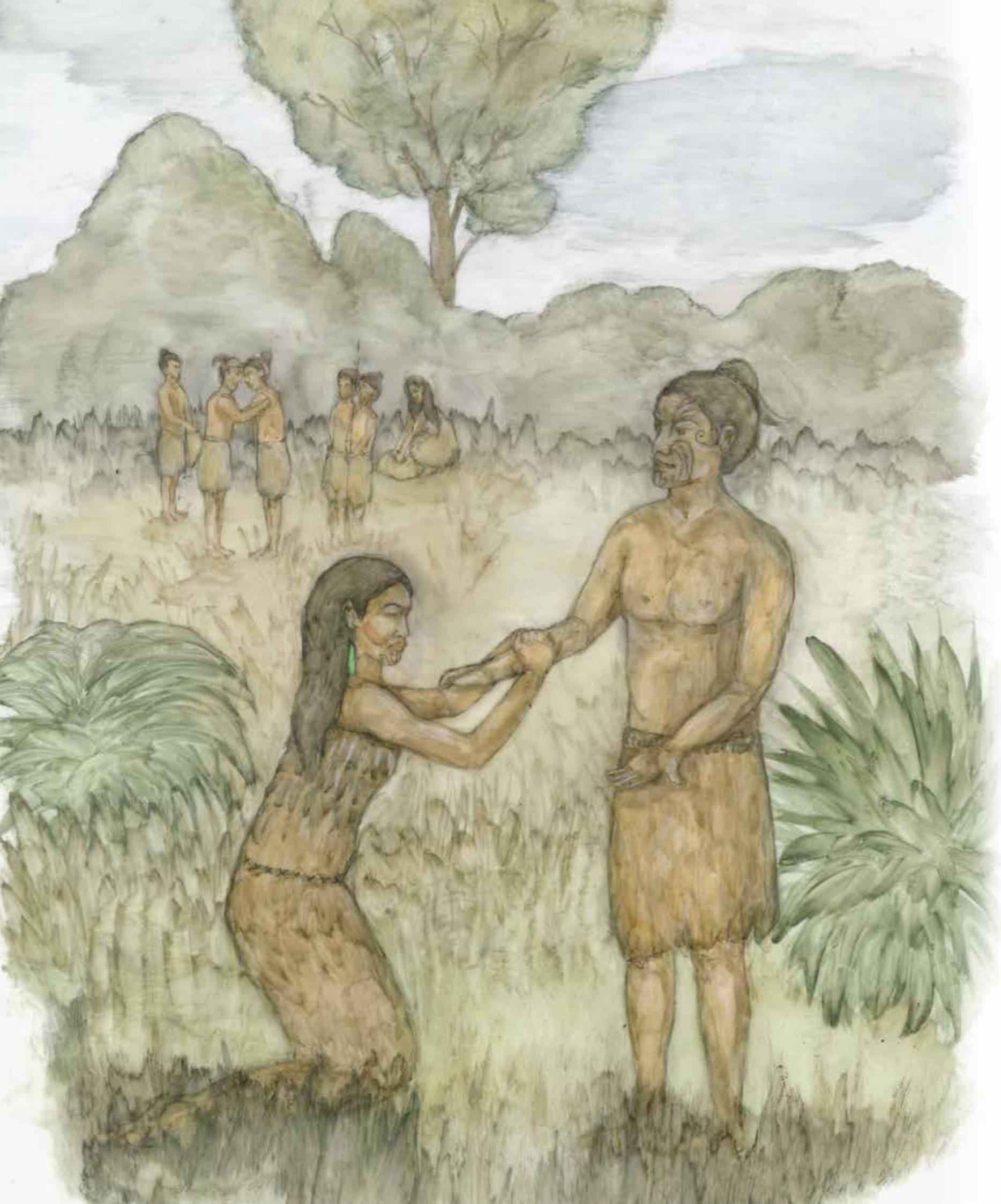
When she arrived to a cliff face she smeared the cliff with red ochre, this place is known as Parikārangaranga. She then continued on to Te Aea, the fort of Tupeteka and his tribe.

As day turned to night and night turned to day it became apparent to Wairangi that his wife had run away to Tupeteka, he had also discovered her clothing and the red ochre. Wairangi was embarrassed with his mistreatment of Parawhete and sought to go after his wife and bring her back. Soon after, a meeting was called which resulted in the formation of a war party that would travel to Te Aea.

As Tupeteka knew what Wairangi would do he sent a request to Pare Hauraki and Tīkapa for assistance in the battle against Ngāti Takihiku and Ngāti Raukawa at Te Aea.

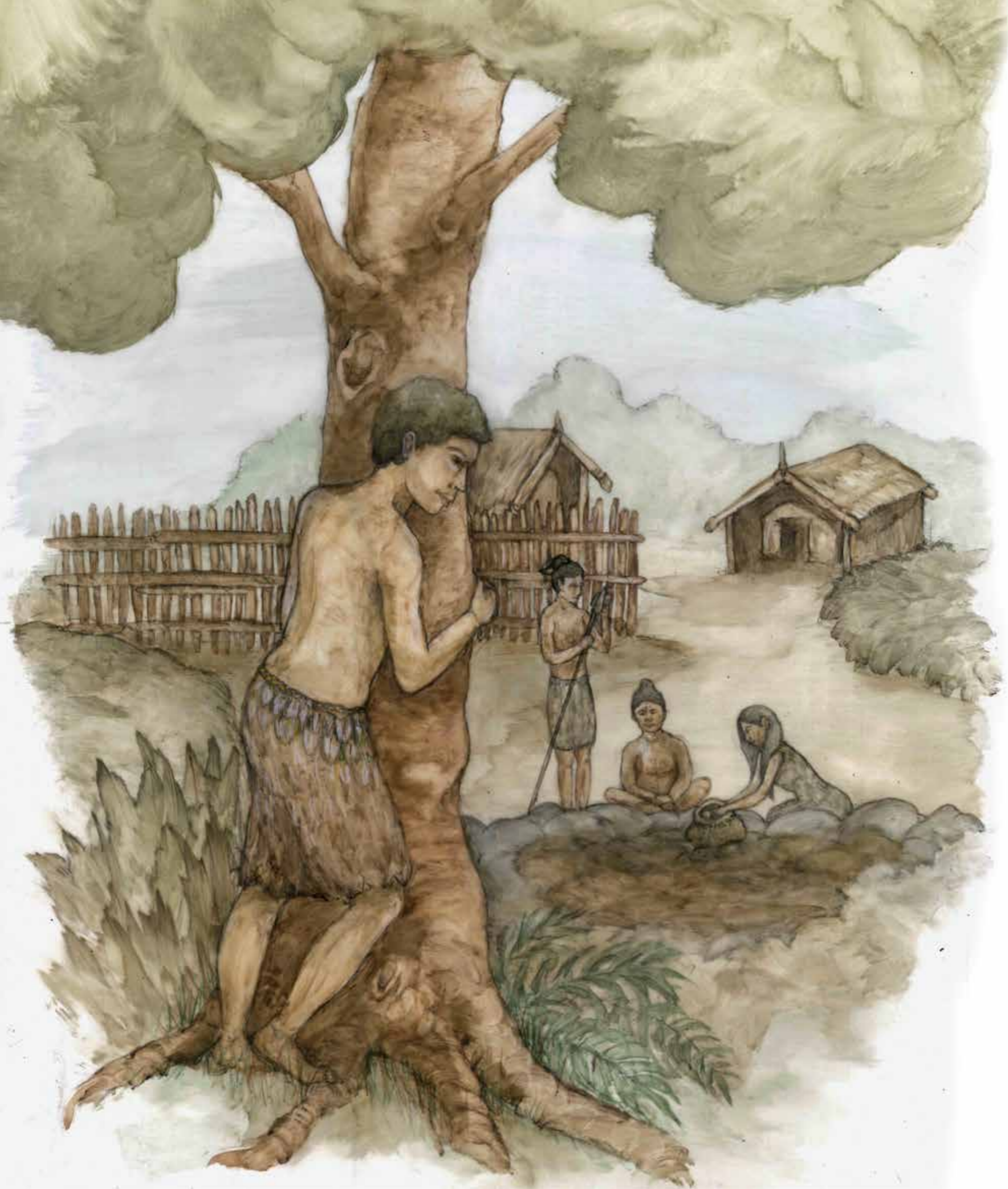
He also gave instruction for houses to be built outside of the palisades of the fort as accommodation for Wairangi's tribe upon their arrival to Te Aea.





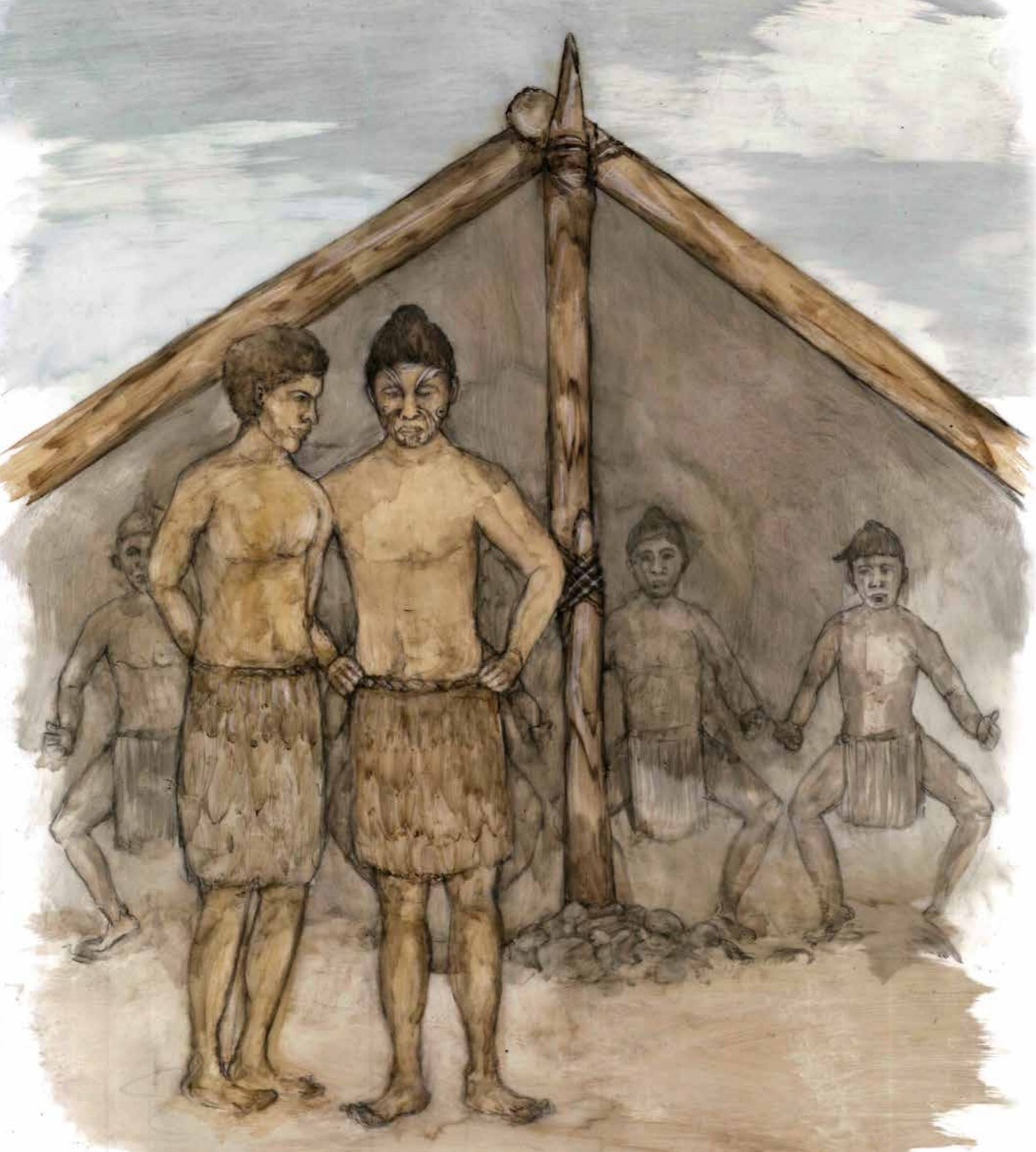
After traveling for one day, Wairangi and his company arrived at Tupeteka's village. The welcoming of Ngāti Takihiku was in fact an act of deception. Parawhete still didn't want to see Wairangi, therefore she went to his younger brother Upokoiti and cried as she spoke, "Why did you come with the small basket of the traveller, and not remain with the large basket of home?" This was her word of warning and caution.

After the welcoming ceremony, Wairangi and his company went to their accommodation, they soon heard dogs yelping and thought that was what they would be fed.



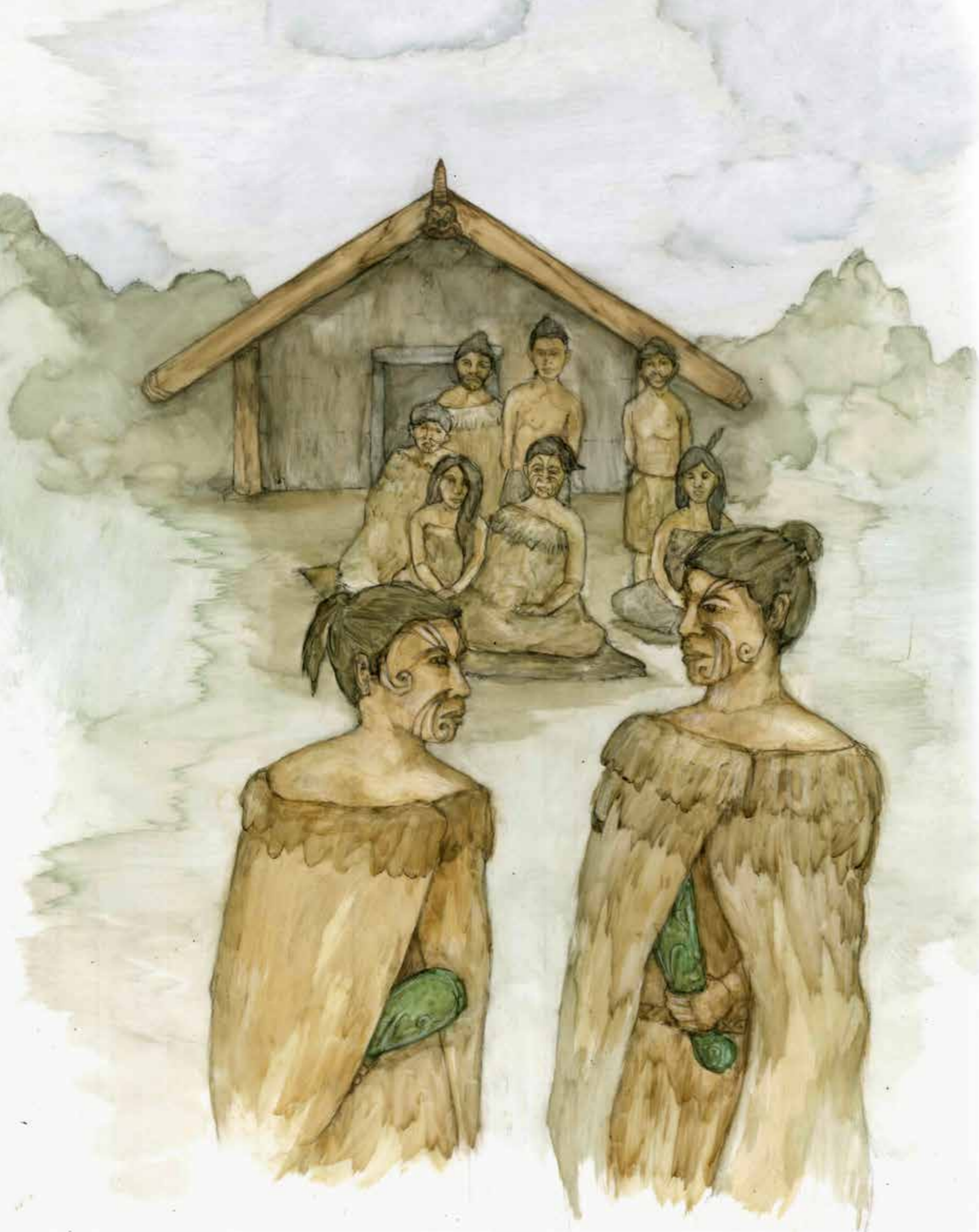
Upon entering the house and seeing the rough unfinished nature of the building, they knew that they would be murdered. At that point, Wairangi sent his servant Matamata to sneak amongst the people of Te Aea, he soon discovered that they had only beaten the dogs to make them yelp, it was all an act.

He also heard that Ngāti Raukawa would be slaughtered tomorrow when the canoes from Tīkapa arrived.



Matamata returned revealing what he knew. Wairangi and his tribe gathered and came up with an idea to compose a haka to use as a plan of attack against the tribe.

It was decided that each person would lead their own verse and when they reached the word 'charge' in Wairangi's verse, they would rise to fight, attacking the tribe.



The next day, the people of Te Aea were summoned to join in the entertainments and observe the haka. Ngāti Takihiku left their long weapons behind at the house, and hid their short clubs in their belts. When the tribe was seated, they started the haka, it was a ceremonial haka performed on the knees, Tamatehura began...

Te Aea of everyday fame,
Te Aea of everyday fame
(Everyone) Of every day fame, of everyday fame!

Upokoiti then led his verse.
Ruarangihape, brother of Tupeteka, dazzles like the morning star
(Everyone) Yes
Tupeteka,
(Everyone) Yes
Tupeteka, charge!

(Everyone) Charge, charge!

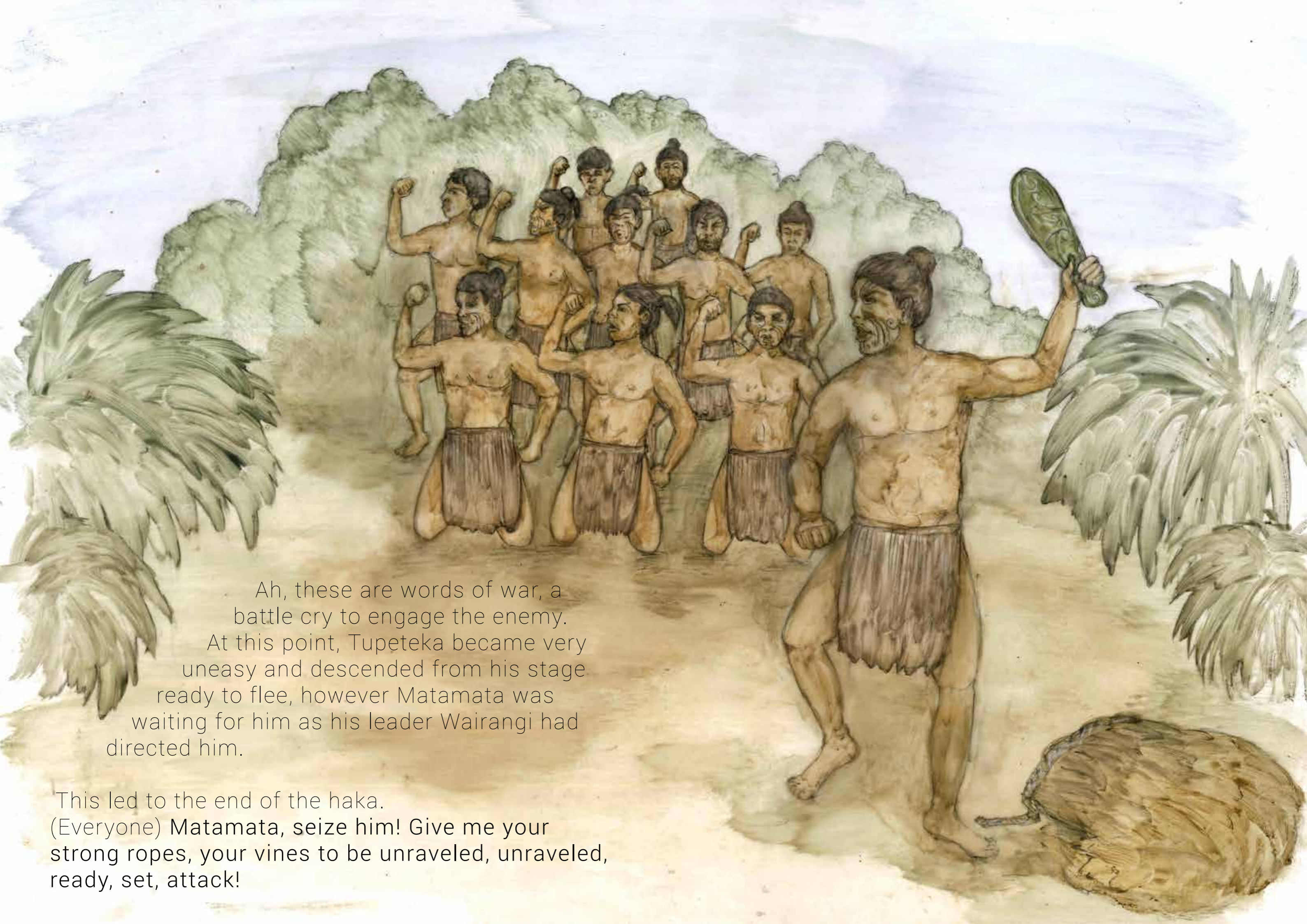
This was Pipito's verse.

Red plumes, red plumes, prized plumes,
challenging Kāwhia, charge!

(Everyone) Charge! Charge! (Now the group stood to their feet)

Wairangi then led his verse, which went like this:

Now, fight! Three, four!



Ah, these are words of war, a battle cry to engage the enemy. At this point, Tupeteka became very uneasy and descended from his stage ready to flee, however Matamata was waiting for him as his leader Wairangi had directed him.

This led to the end of the haka.
(Everyone) Matamata, seize him! Give me your strong ropes, your vines to be unraveled, unraveled, ready, set, attack!



When they shouted the words 'ready, set, attack' they drew their weapons and began annihilating the people of Te Aea. Wairangi had already reached Tupeteka, killing him with the strike of his club, not one survivor was left.

Next, they began to pull down the village, throwing everything into the river, the debris floated downstream and was seen by the canoes of Pare Hauraki who were travelling to Te Aea, they knew that Tupeteka and his tribe had fallen and returned. Parawhete returned alongside Wairangi and his company to their home at Rurunui.

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