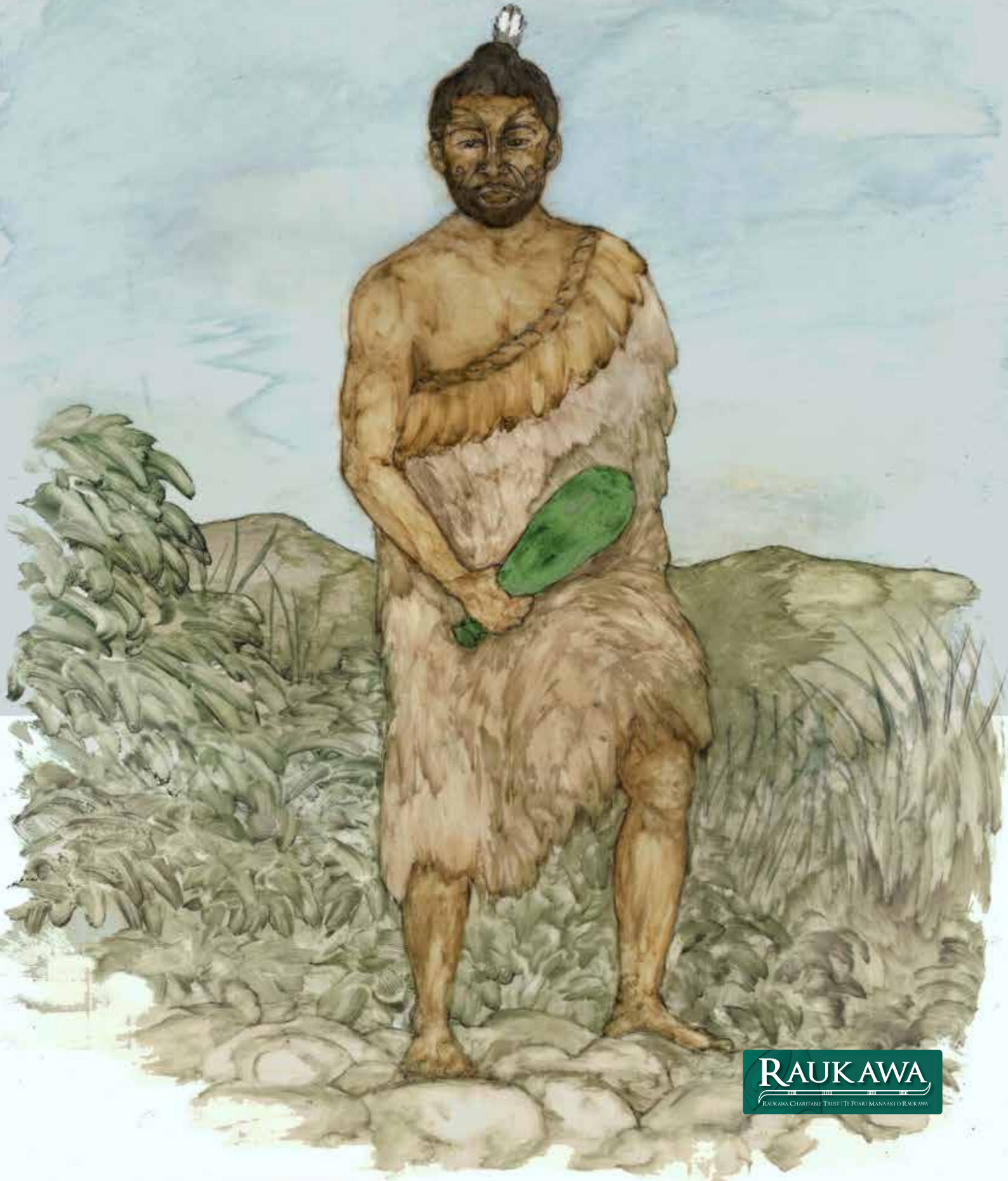
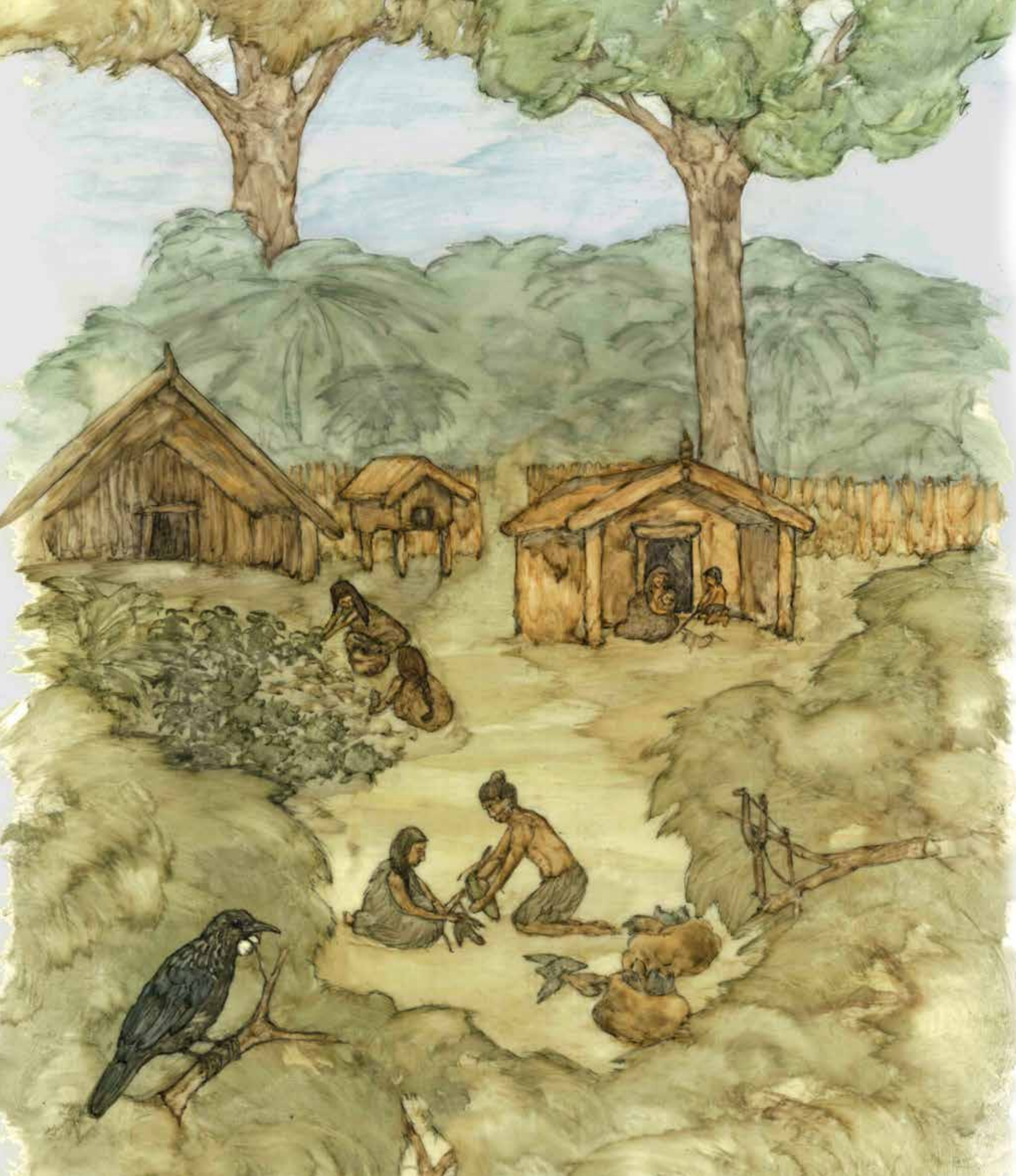


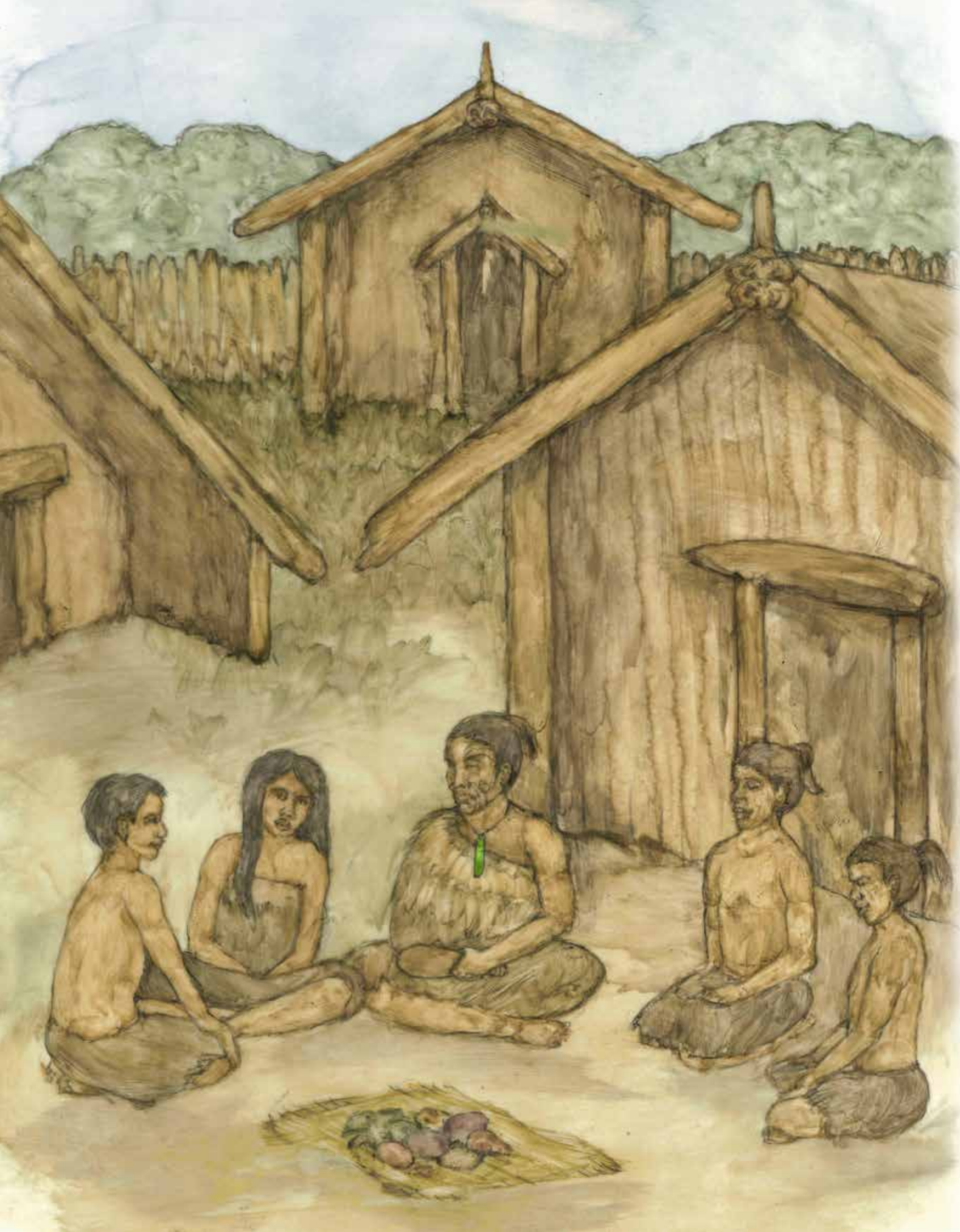
The Blade of the Club of Raukawa





In the past, Ngāti Kahupungapunga inhabited the lands of Te Kaokaoroa-o-Pātetere, which encompassed Wharepūhunga and Te Pae o Raukawa. According to history, this was a native tribe who came here long before the arrival of the Tainui canoe.

This tribe was skilled in the tradition of harvesting birds, like the parson bird, the wood pigeon and other such birds that were eaten by our ancestors. It was perhaps this tribe that passed down these skills to the foreign inhabitants of this land.



Over time the descendants of Raukawa settled on the lands close to the district of Ngāti Kahupungapunga.

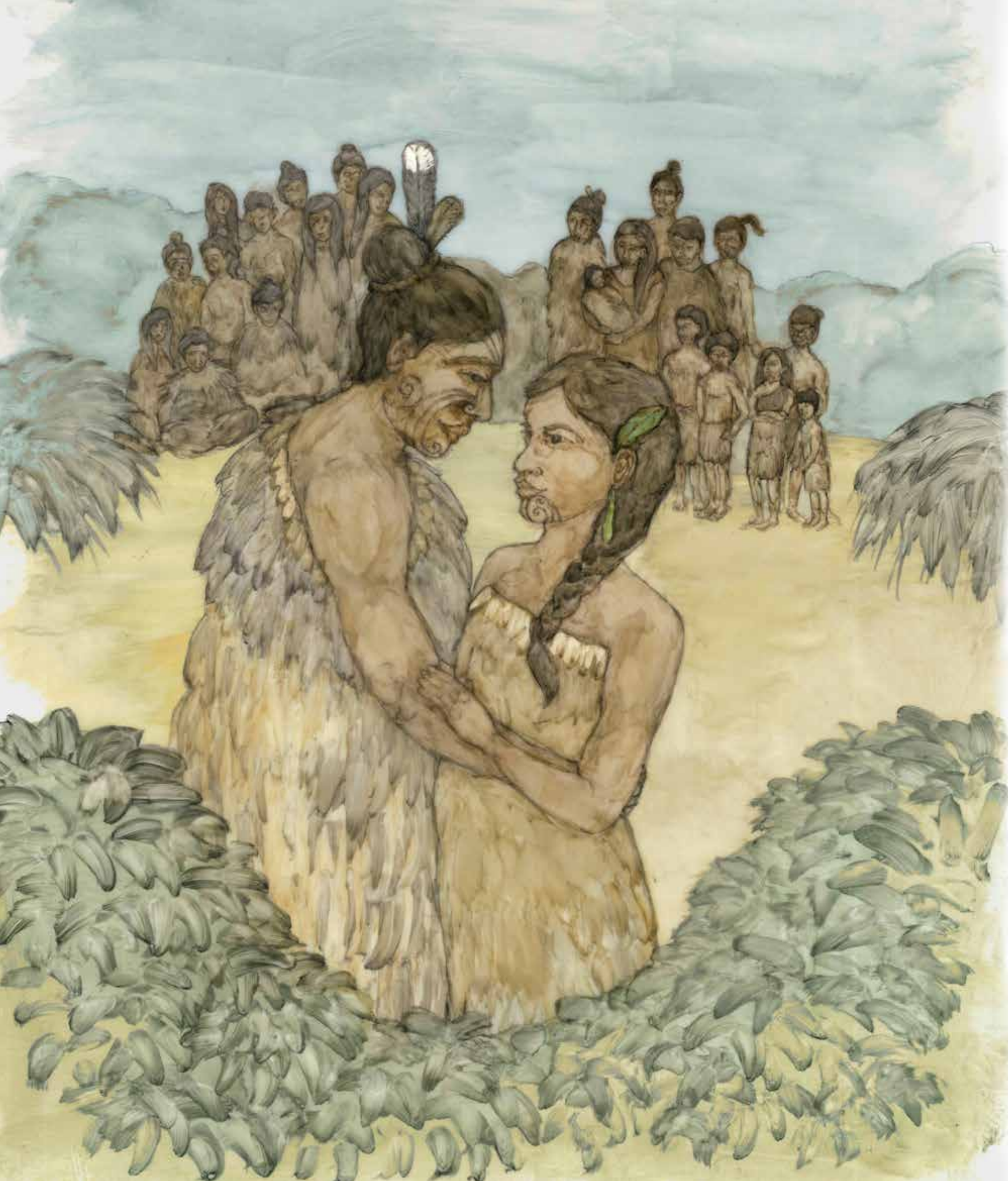
One of Takihihi's strongholds stood at Tauranga-ā-Kohu, this dwelling once belonged to Tūrongo during his time, who then left it to Raukawa, who in turn left it to Takihihi, the youngest child of the family. This entire area was under the mantle of Takihihi, as he had supreme status. Maikukutara married him, who was a descendant of Māhanga.



Together they had five children, the eldest was Tamatehura, followed by Wairangi, Upokoiti, Pipito and Ngakohua, the youngest child of the family.

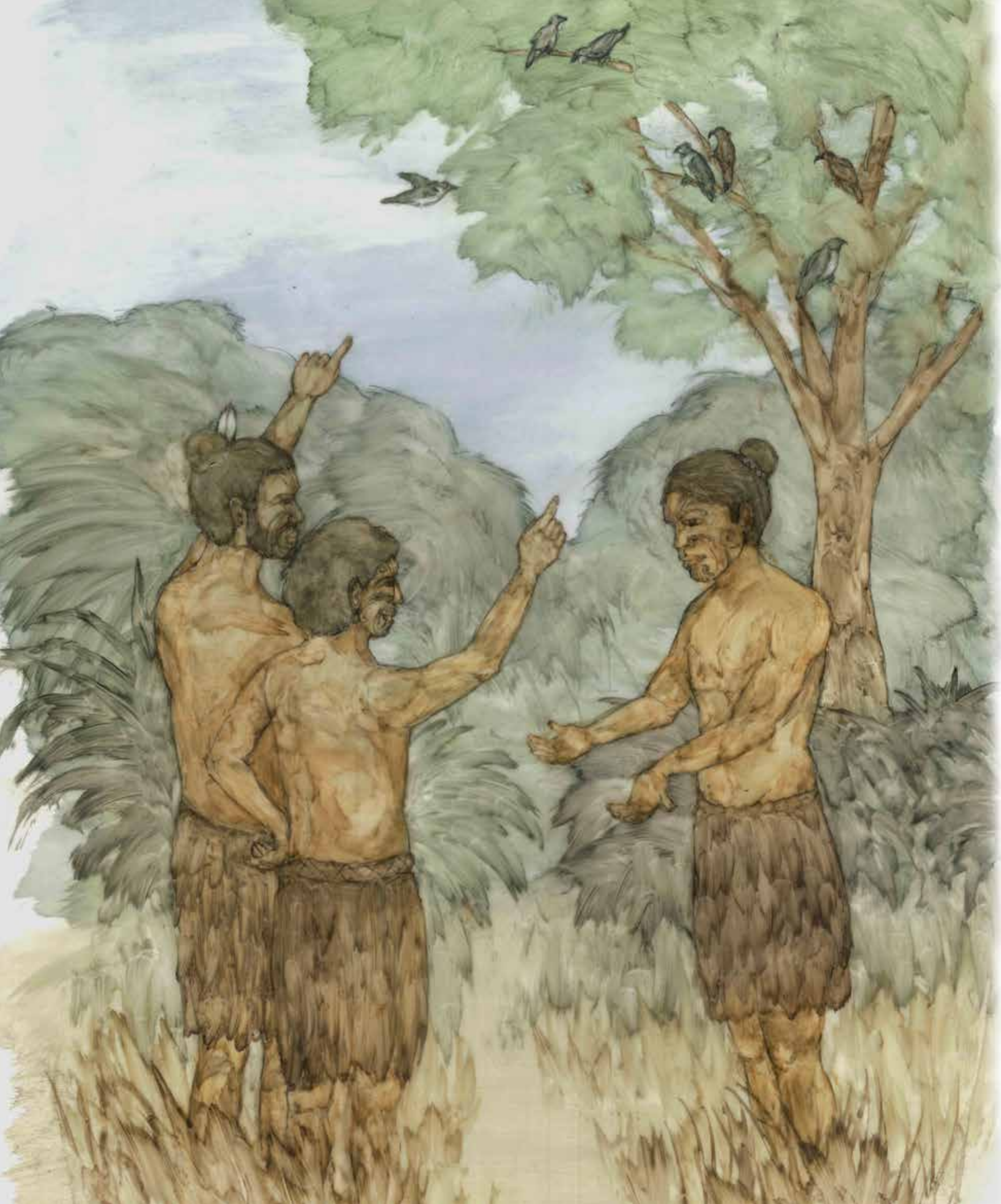
Takihiku had a sister named Kurawari, she was the only daughter of Raukawa and his wife Tūrongoihi. Kurawari married Whareereere and from this union came a boy named Whāita and a girl named Koroukore.

Whāita had many dwellings, the most famous of all was that upon Te Kakepuku-o-Kahu, which was named Te Wai-Whakaata-a-Whāita. He frequently travelled the lands that lay between there and Kāwhia in the west, including the lands of the Wharepūhunga district.



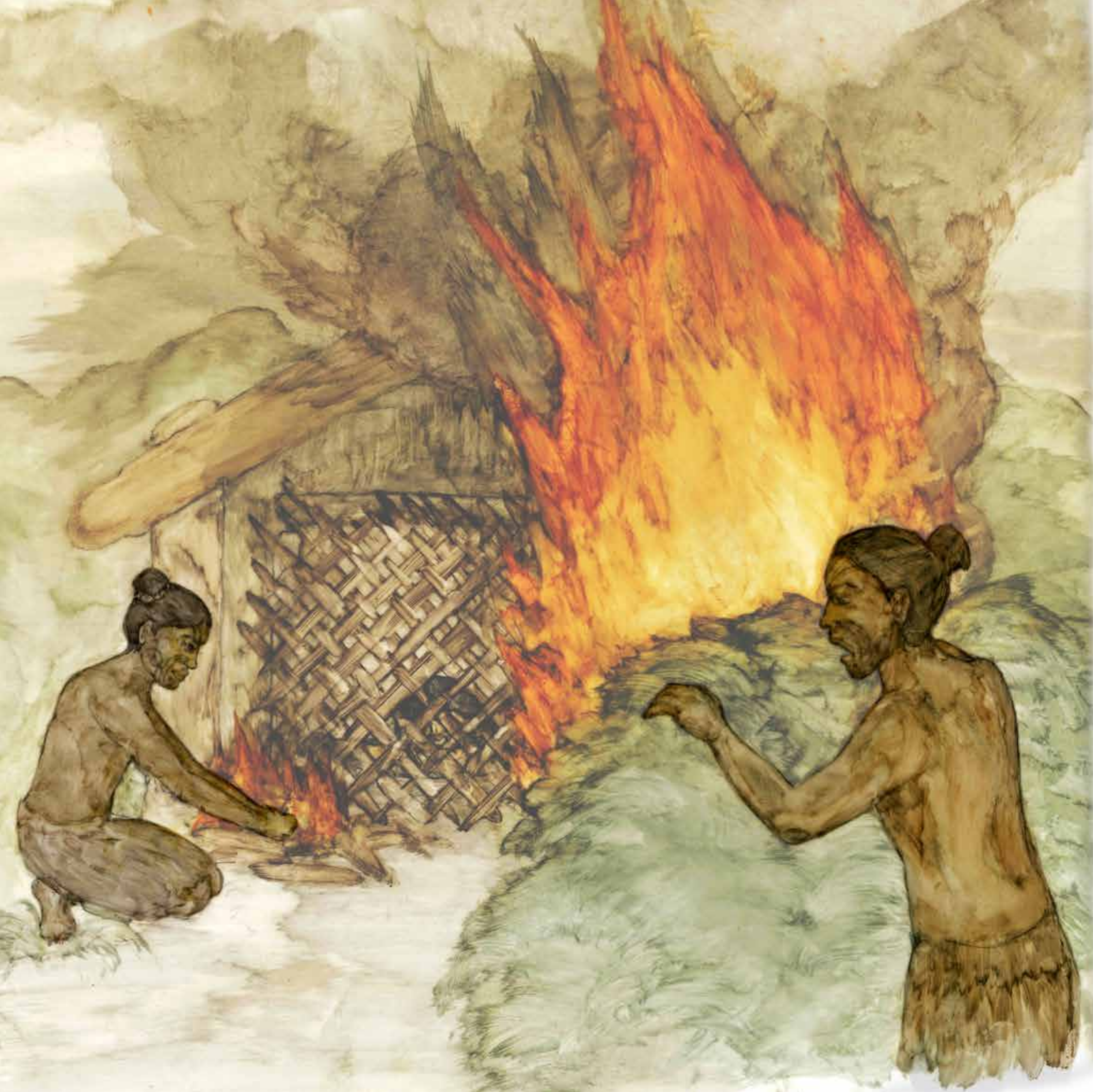
Now, let's return to Koroukore, Koroukore was a well-known maiden, when she came of age it was arranged by her parents that she would be given in marriage as a senior wife to Parahore, a prominent chief of Ngāti Kahupungapunga.

It was thought that through this arranged union, peace and goodwill would endure between Ngāti Kahupungapunga and Ngāti Takihiku, which was the intention.



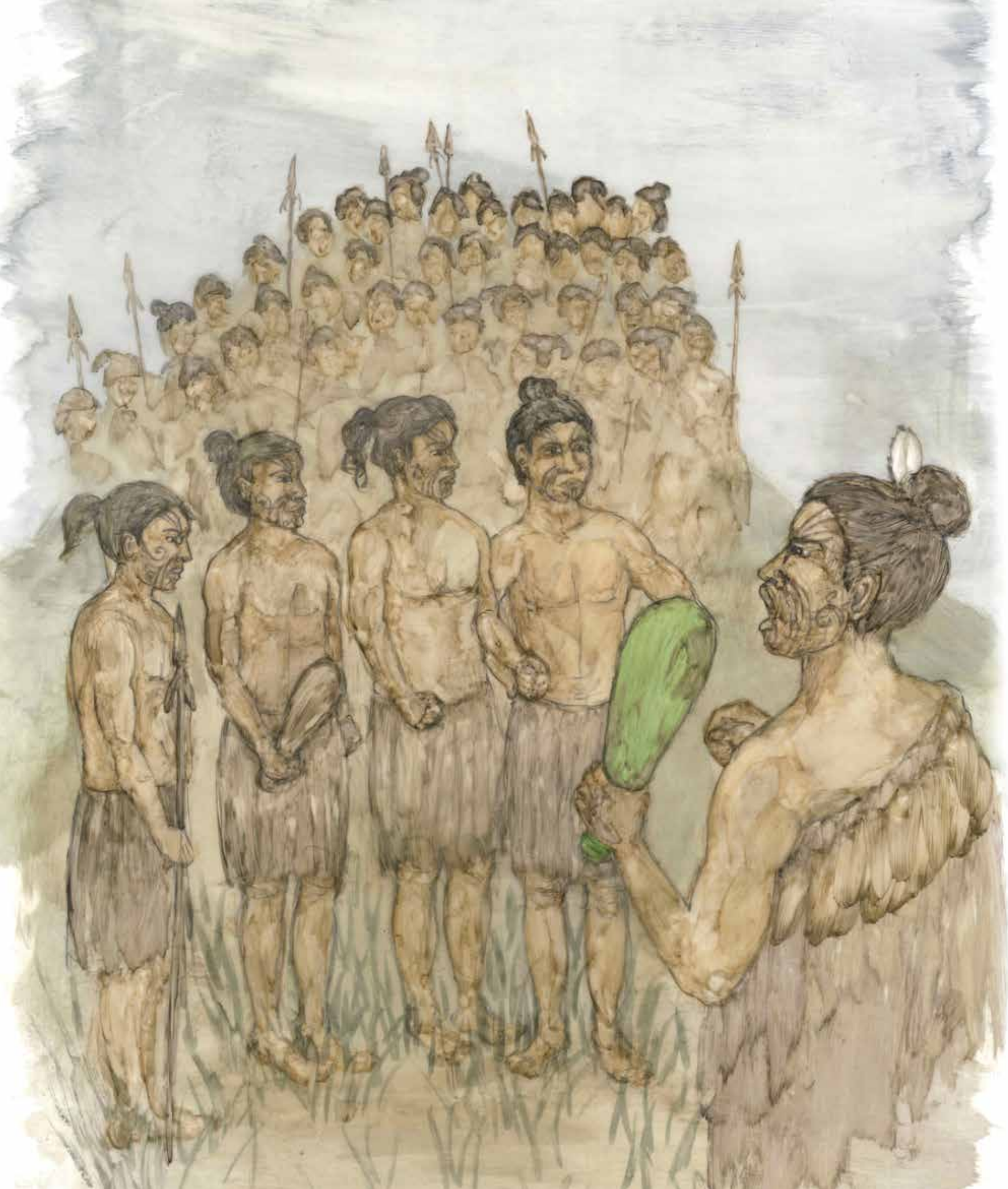
No doubt, her brother and male cousins thought highly of this union as they would gain access to the productive forestlands where the birds were plentiful.

In time, her relatives became more demanding of Ngāti Kahupungapunga to do what they did best, which was to harvest kererū. It wasn't long before the once undisturbed tribe of Parahore grew irritated by the insistent demands of the descendants of Tūrongo.



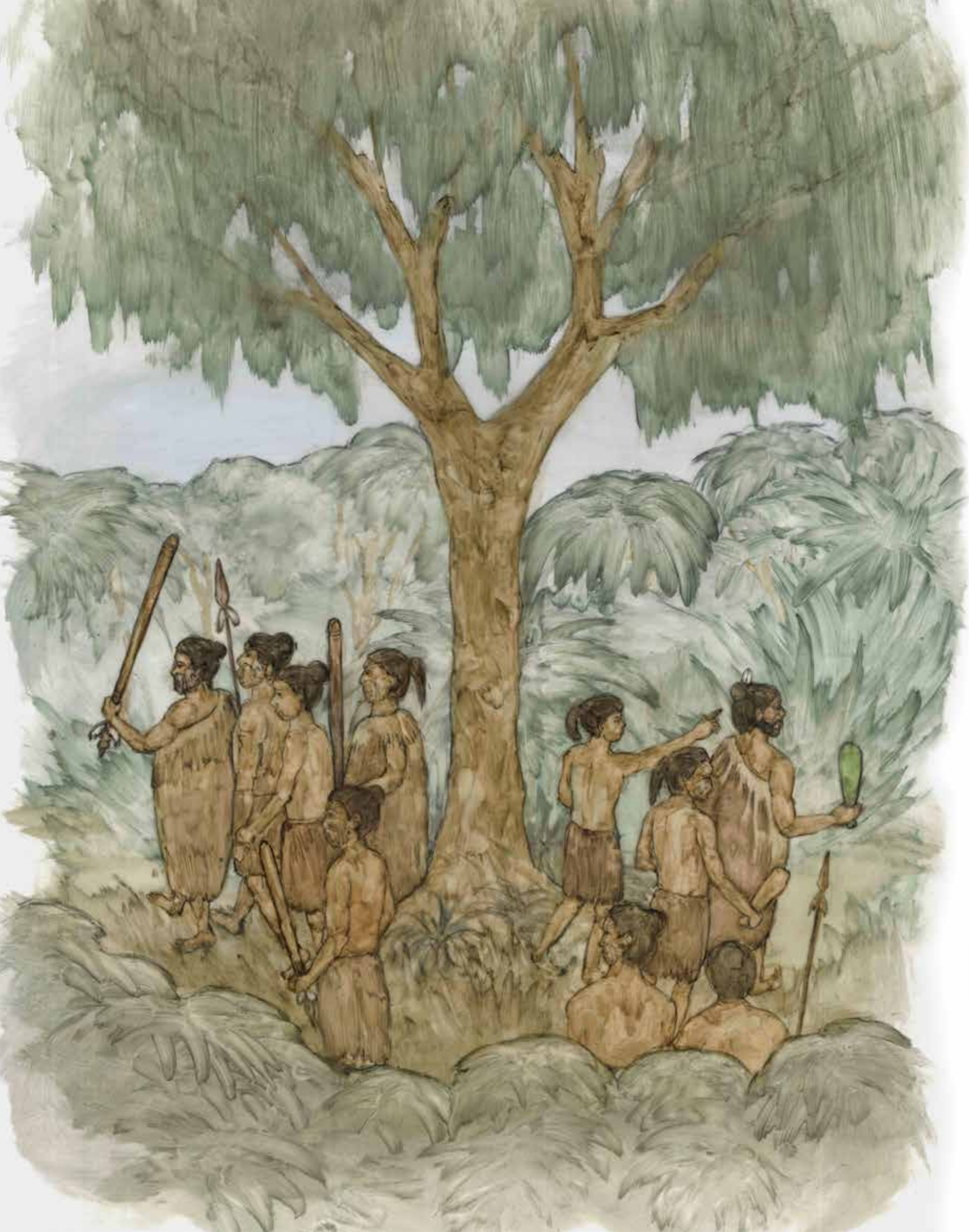
Not long after this Parahore became infuriated and consequently murdered Koroukore. Alas, our dear Korou! You were betrothed, yet killed by your husband. The tribe could not hide the catastrophe that had taken place. In fact, Ruru, the servant of Koroukore had already seen what had happened and before being taken by Para and the others, he fled to convey the message to Whāita and his company.

Since that time, the place where this event took place was named Puta-a-Ruru, in memory of him, of Ruru.



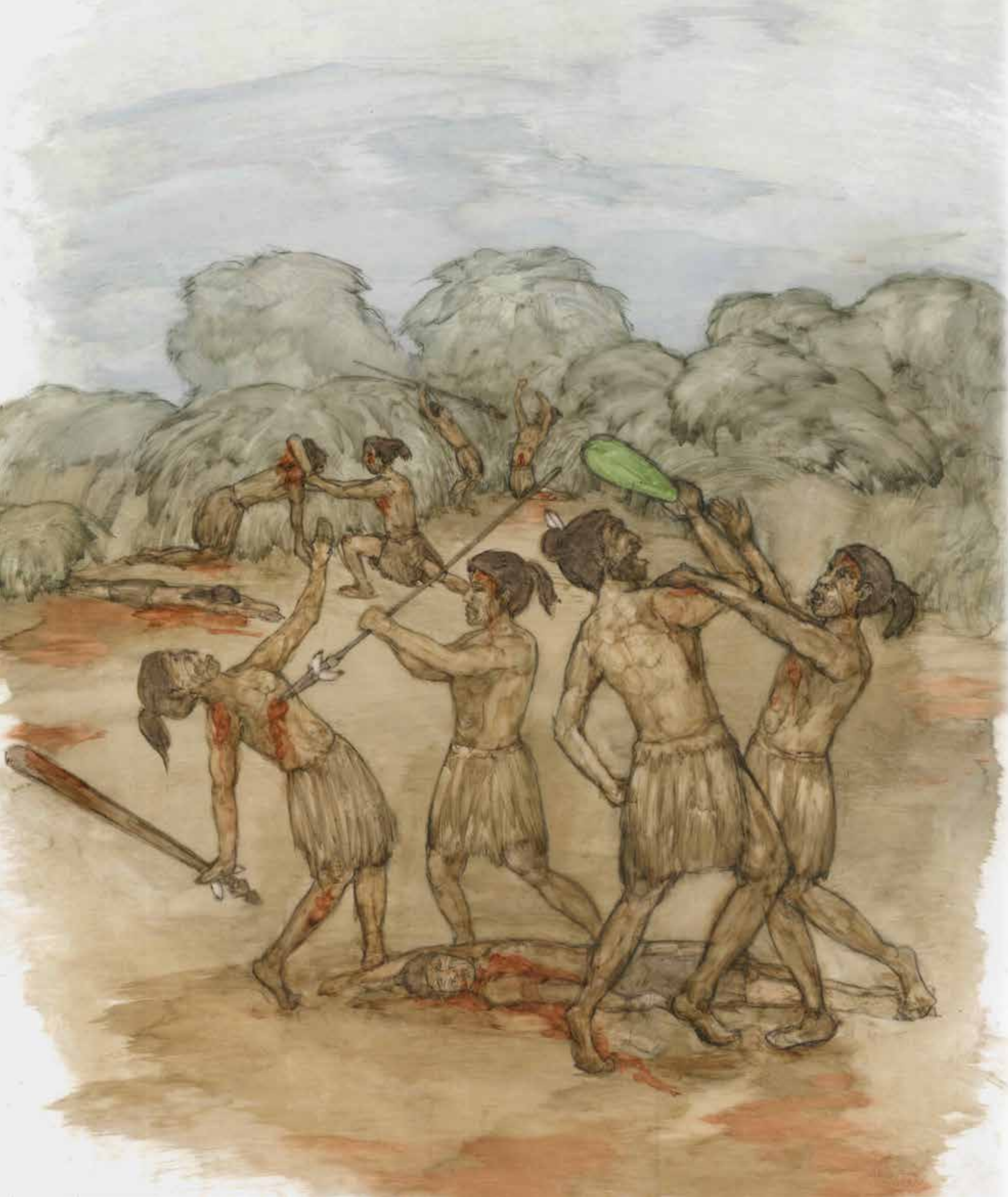
When Whāita heard what had happened, he approached his younger cousins, the children of Takihiku. He gave an address and soon enough a band of warriors was gathered to wage war against Ngāti Kahupungapunga.

There was no greater display of vengeance than that of bloodshed and slaughter.



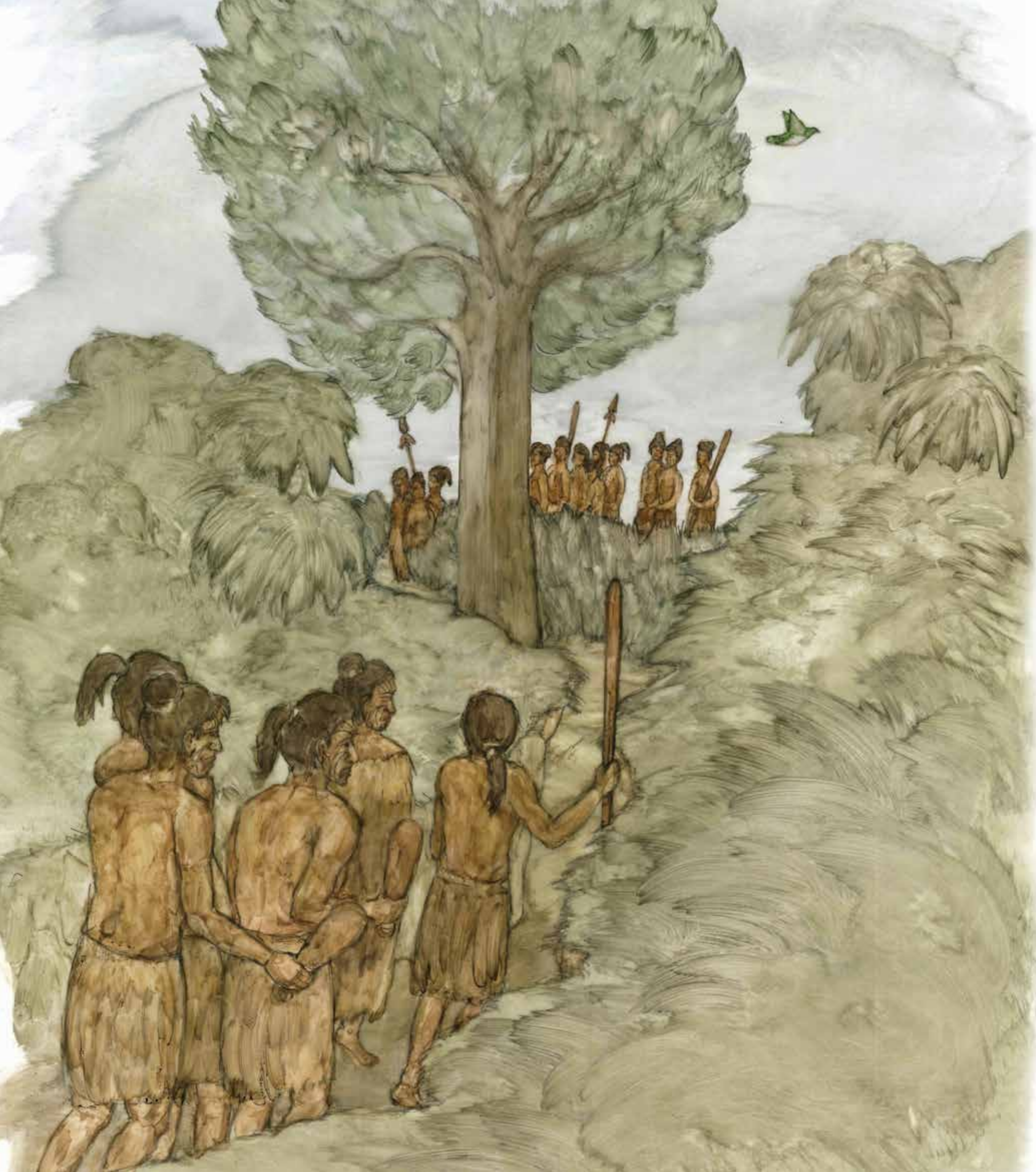
First they took the stronghold of Te Horonga, near Te Awamutu, the chief there was Te Maruhuoko. Immediately after this, they travelled to Wharepūhunga and took the forts of Te Arowhenua, Pōhue and Taka-ahiahi.

The war party split into two sections, one under the leadership of Wairangi and Upokoiti, the other under the direction of Whāita, Tamatehura and Pipito, they later travelled to Te Wao-o-Tū taking the fortifications of Pīraunui, Puketōtara and Hōkio.



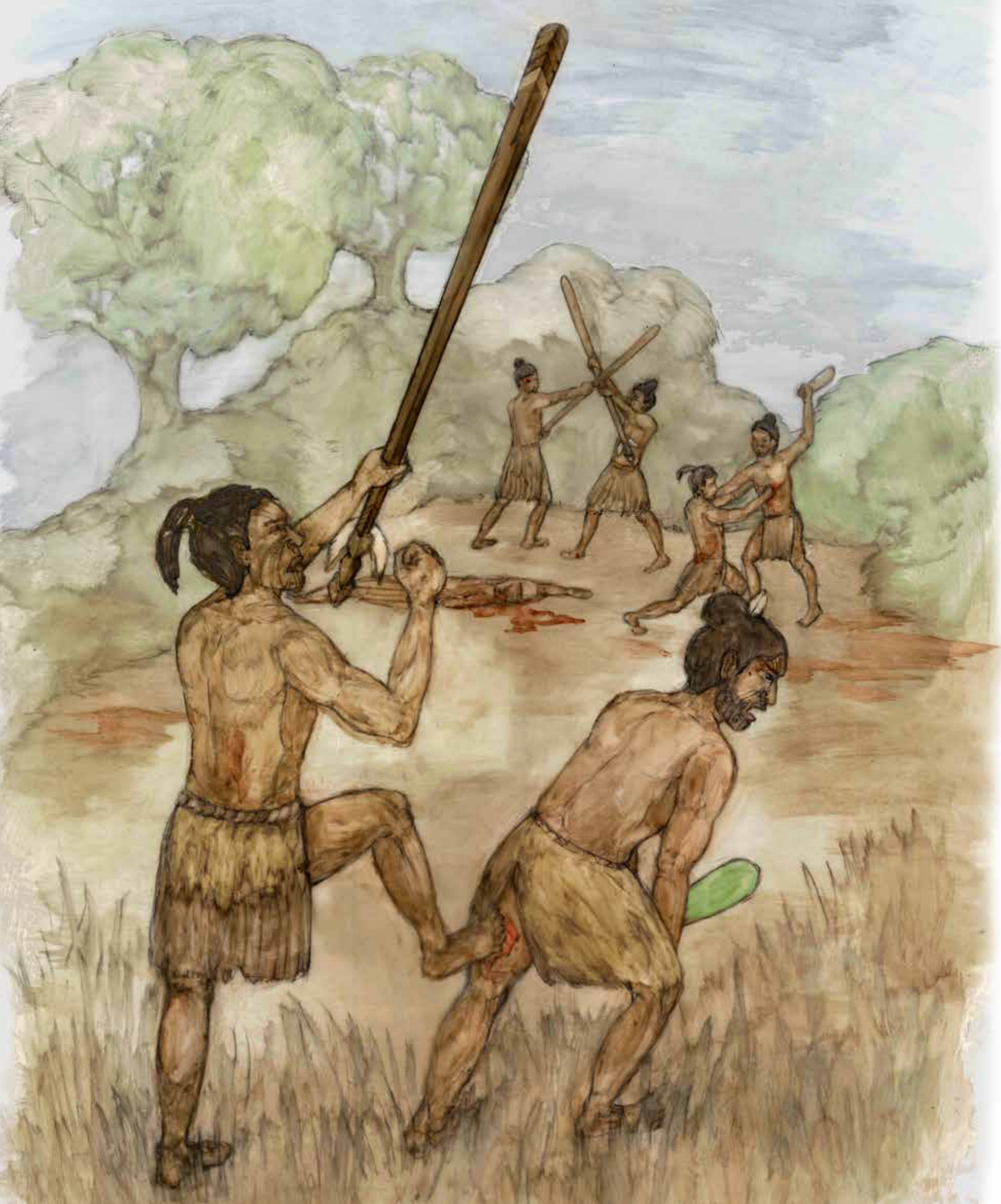
Then they advanced to Te Whakamarumaru-o-Kahu, taking Te Ahipū and Te Ahoroa villages. Wherever one turned, the annihilation resulting from the lethal strikes and fatal thrusting of weapons was seen, there was no hope of survival.

Pipito headed inland to Mangamingi taking Matanuku, the name Matanuku has remained at that place.



An extremely large number of chiefs fell alongside their fortifications at the hands of the grandchildren of Raukawa. A few survivors of the various places mentioned fled to Rotorua, as they had ties to Te Arawa.

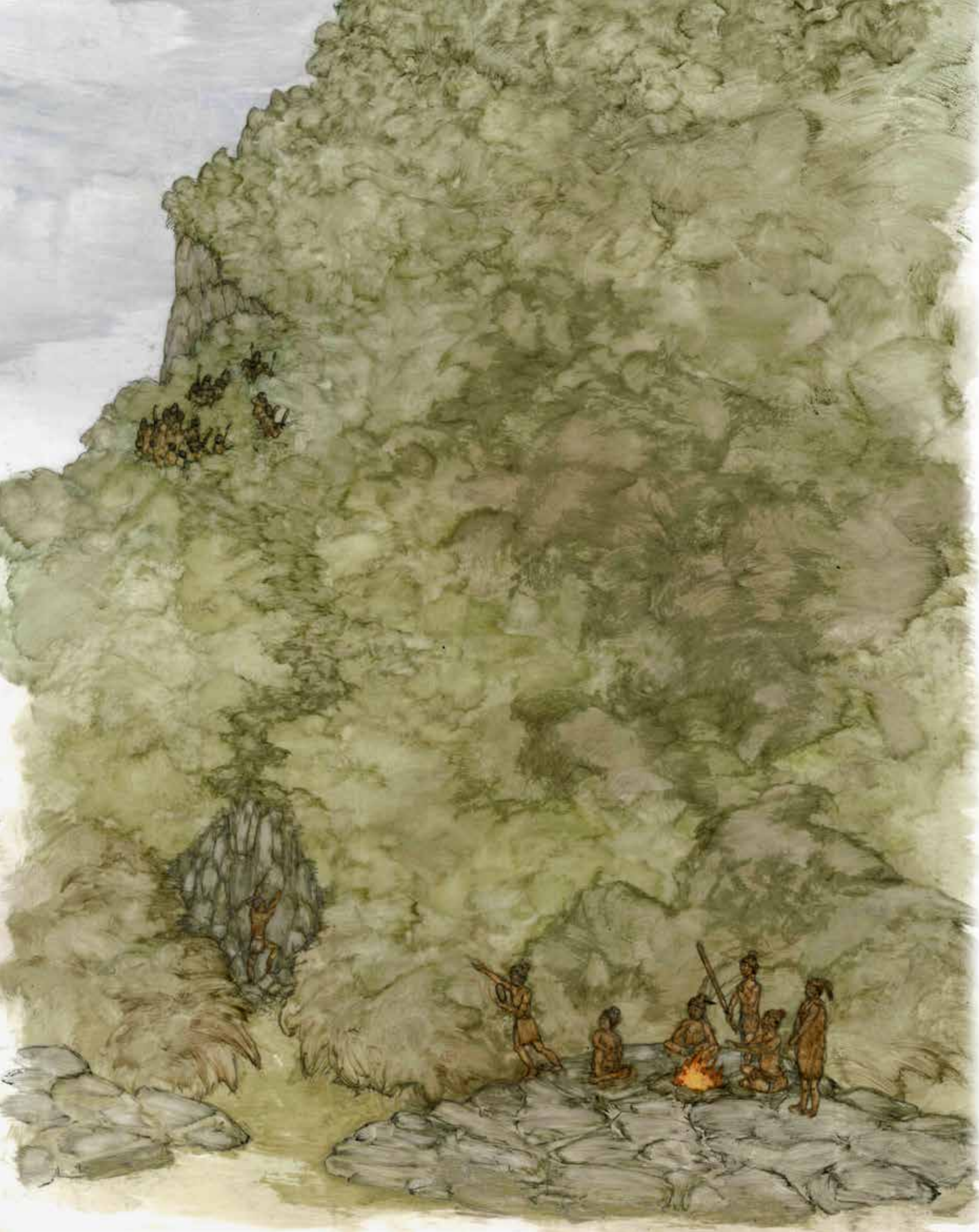
The war party of Ngāti Raukawa continued to pursue those who escaped, however they were met with the descendants of Tamatekapua, resulting in war. Raukawa and Te Arawa were both fierce in battle. According to some accounts, Pipito died in the region known as Te Kūwaha-o-eRaukawa, Tamatehura was also captured here and taken to Te Motu-tapu-a-Tinirau.



The tables turned while Whāita and his company were in battle at Te Horohoroinga-o-ngā-ringa-o-Tia. Whāita was suffering from an abscess, he exclaimed that the abscess be kicked to draw out the pus.

Aha! At that point, he regained his strength and started to rouse his troops, finally the Te Arawa war party was overthrown and they retreated.

The place of this battle was named Te Whana-a-Whāita and reminds both tribes of the events that took place there.



The party of Whāita continued to pursue the fleeing survivors of Ngāti Kahupungapunga, who had assembled at Pōhaturua.

Wairangi and his company had travelled through the inland regions and met Whāita there, gathering at the base of the mountain. This was the last stand of that tribe, the mountain was surrounded and there was no escape.

The people were starving because there was no food and it wasn't long before the fort was attacked and taken.



Although some accounts state that there are no longer any descendants of Ngāti Kahupungapunga, there are some that still live at Kakepuku and Matakaro, they are known as Ngāti Kahu and Ngāti Unu.

There are also genealogical links at Whakamārama marae; this marae belongs to Ngāti Whakaterere, Ngāti Takihiku and Ngāti Puehutore. Therefore, some of the descendants of that tribe married the grandchildren of Kurawari and Takihiku and overtime were intermarried with the wider tribe of Raukawa.

By Paraone Gloyne

Illustrations by Hakaraia Designs – Elisabeth Vullings

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