

ORAL TRADITIONS by Walter Anderson

Introduction

The following is a brief of history recorded by Walter Anderson. His knowledge was gained by attending wananga during 1985-1987 where he had the privilege of being tutored by Pumi Taituha and Robert Emery and from listening to korero told to him by Moera Anderson, Darcy Wahanui, Kapetiu Te Kanawa, Wahanui Claude Taane and Te Aue Davis.

Special acknowledgement is given to the writings of the following people; Te Ngoi Maika, brother of Whariki Huti Tanetinorau; Tame Reweti, son of Te Riutoto; Kiingi Tanetinorau, son of Tanetinorau; and Pei Te Hurinui Jones. We are indeed fortunate to have taonga such as their writings to refer to.

Maori Land Court Minute Book (Oto Min Bk 8) has also provided information relating to both Uekaha and Ruapuha. It is hoped that the inclusion of 'Oral Traditions' to the booklet will be of benefit and relevance to the people of Waitomo.

Oral Traditions

My grandfather Moera Anderson related the following regarding Hikurangi maunga which can be seen in an easterly direction from Kio Kio primary school when travelling towards Kihikihi, a hill with a lone pine tree almost on the top. This Hikurangi was a former kainga of Rereahu, Maniapoto and Tawhiao.

Close by are Mangaorongo, Paewhenua, Maihihi and Rangiatea, these names arriving with the people aboard the Tainui waka. This area became a kainga for Turongo and Mahinaarangi and from where their offspring began to spread throughout the Rohe Potae and beyond.

As a young boy I rode with my cousins on horseback to Hikurangi from my grandfather's home at Otewa on route to my uncle's home at Maihihi. I revisited these places in 1987 when a group of us had the privilege of being taken to these sites by my Uncle, Rua Anderson who shared with us the history of the area. We learned of our tupuna, our whakapapa links to them and were told many stories, some of which are retold in this booklet.

Maniapoto

Maniapoto was a son of Rereahu and Hineaupounamu and a great grandson of Turongo and Mahinaarangi. It is from this tupuna that the iwi takes its name. Maniapoto had several wives, but we of Uekaha are here to relate what we know of the first marriage to Hinemania, daughter of Rueke who through whakapapa came from Marokopa.

Hinemania was a puhi and held in high esteem by her people who would bring her huahua birds and seafood from the Herangi Ranges and nearby coast. This caused her husband Maniapoto to become jealous of her people and when their first son was born he named him Te Kawairirangi.

Maniapoto performed many deeds during his lifetime but it is what took place near the end of his life that I now refer to.

As Maniapoto grew older he made a shift from Hikurangi to live in a cave, Te Ana Ureure, at Pukengaro (now accessed through the lime works on Hangatiki East Rd near Te Kuiti). He lived here for some time before moving to Kauae, now known as Hangatiki. The maunga there is Pukeroa and it was here that Maniapoto handed the mauri of leadership over to his son, Te Kawairangi. When he sensed his time was near, Maniapoto asked his brother in-law Tuirirangi to call the tribe together. He believed if he called the hui himself, his people would think it was a call to war.

After speaking to his people Maniapoto called on several groups to perform the haka. The last group to perform included his son, Te Kawairangi. Maniapoto asked Te Kawairangi to perform the haka Tuwaewae. It is said that it was so terrifying it gladdened Maniapoto's heart.

Before his death Maniapoto gave his people this advice;

Kia mau ki tena, kia mau ki te kawau maro.

Whanake ake! Whanake ake!

Hold fast to that. Hold fast to the flight of the cormorant.

Forever more! Forever more!

Maniapoto died shortly after, surrounded by his people. A hei tiki was carved by Pohoroa to commemorate his death and the area was renamed Hangatiki.

Te Kawairangi

Te Kawairangi was a son of Maniapoto and Hinemania. He had several wives, his first wife being Hinekahukura and from this union came Pareuekaha, Rongotauamea, Uekaha and Tutanumia. Te Kawairangi's next wife was said to be Toea whose cave is

mentioned in a patere defining the boundary of the Hauturu East at Waitomo and located close to the Moakurarua River west of Parahamuti¹ Marae.

When Te Kawairangi's first two wives died, he shifted to Tamaki makaurau where he married Marei and begat Rungaterangi. He later married her sister Maroa and begat Tukemata (Tukemata's pa at Hangatiki was called Pakiroatangi).

Te Kawairangi was later killed by his brother in-laws. His son, Rungaterangi was to suffer a similar fate at the hands of his brother in-laws at Mokau where he had gone (with Te Kanawa) to avenge the death of his brother Tukemata by Ngati Tama (Jones and Biggs 1995 p.234).

As a result of the death of Rungaterangi at Mokau and Te Kawairangi at Tamaki makaurau, came the whakatauki;

Mokau ki runga, Tamaki ki raro, Mangatoatoa ki waenganui.
Mokau above, Tamaki below, Mangatoatoa in the middle

This whakatauki would always remember the deaths of both of these men.

We now move to Uekaha and Ruapuha

Uekaha

Uekaha was high borne and very tapu. He lived at Waitomo and had two wives. His first wife was Whiawhia and from this union came Arikitauri, Huru and Raupanga. Whiawhia was the granddaughter of Porinui who was a brother of Rueke and Tupahau. Whiawhia's parents were Pukauae and Hinewairangi, who was the daughter of Te Ao.

Uekaha's second wife was Hinerangi, the daughter of Maniatakamaiwaho and Torekauae and granddaughter of Matakore². The korero handed down over many

¹ Parahamuti is now known as Pohatuiri.

generations is that Torekauae while visiting her father, one day asked him to look into her hair as she suspected that she had kutu. On doing what his daughter requested he discovered wounds to her head and realized that her husband had been assaulting her. There was no need for words to be spoken.

Tuteamarama decided that he would seek utu. His son in-law, Maniatakamaiwaho was a hunter and owned a kuri that was known to be very good at catching kiwi. (Kuri did not have the ability to bark and for this reason a necklace of bones was tied around its neck so that when a kiwi was caught, the rattling of the bones would alert its owner). An opportunity arrived and taking with him a necklace of bones, Tuteamarama lay in wait for his son in-law and kuri to appear, killing first the kuri and then his son in-law who fell into the trap of his father in-law rattling the necklace of bones he carried (Jones and Biggs 1995 p 214, 216).

Tuteamarama buried them in a swamp and collecting his daughter, Torekauae from the Marae o Hine along what is known today as River Road Otorohanga, the pair fled to Puketarata where they were pursued by a war party comprising of Maniatakamaiwaho's relatives. Tuteamarama deliberately stayed in the area and was killed while hiding in a mahoe tree at Ti Pa. Torekauae having been sent on by her father, escaped to Mt Te Aroha to live with whanaunga.

It is said that Torekauae was pregnant during this incident and a daughter named Hinerangi was born and when she grew into her teens, her mother decided it was time for Hinerangi to be sent to Waitomo to meet the terms of utu for the death of her husband at the hands of her father.

When it was time to travel, Hinerangi came inland arriving at Ngakuraho, a pa belonging to Huiao and his son Tuirirangi, who was the husband of Kinohaku. That night Tuirirangi made unwelcome advances toward Hinerangi but with one thought in mind to complete her mission to become Uekaha's wife, she left Ngakuraho, crossing

² Matakore was a younger brother of Maniapoto.

the Mangapu River and wading through the Piha and Repo swamps, to arrive at her destination, where she found Uekaha (Jones and Biggs 1995 p 216).

Uekaha was a very old man, domiciled in a cave at the head of the Repo swamp in Waitomo. He was surrounded by koiwi which was a responsibility of his to clean and paint with ochre before depositing it in a final burial place. It is said that on her appearance before him, his first words to her was to ask “Nau i kau mai i Repo?” (*Did you come through the swamplands*)? To which her reply was that she had been sent by her mother to become his wife. He replied “Ko huri aku turi i muri i aku taringa,” (*Now you see that my knees are behind my ears do you still want to fulfill your mission*)? Meaning that he was much too old. Hinerangi replied that her mission was to become his wife. As a result of their union, peace was brought about between the two factions.

The incident between Tuirirangi and Hinerangi caused Kinohaku to leave him, and she went to live with her husband’s brother Paiariki at Te Kumi with Tuirirangi eventually moving to Kawhia (Jones and Biggs 1995 p 218).

The union of Uekaha and Hinerangi begat Kuiaharapepe and Kapetiu. Their daughter, Kuiaharapepe married Tumanoao and begat Waiata who later became the wife of Ruapuha.

To this day the hapu that bears Uekaha’s name identifies with lands within the boundary of Hauturu East which are located on the western side of Tere Waitomo River. (Ruapuha’s land was located on the eastern side of the river from Te Tumutumu to Rereamanu and included part of the Mangapu River).

One of Uekaha’s pa was called Rangiahua and was located a short distance from the Waitomo village looking toward the west where pine trees can now be seen on top of the ridge.

Ruapuha

The eponymous ancestor Ruapuha was the son of Kahuitangaroa and grandson of Kinohaku and Tuirirangi. Ruapuha and his brothers Koromiko and Matamaru derived the mana of the land at Mangapu through Kahuitangaroa's older brother Tumarouru who had relocated to Mokau.

Ruapuha's first wife, Paretonga died giving birth to their child Ikapaungatahi and the infant was brought up on the kahikatea berries from a tree at Mataparu, by his grandfather, Kahuitangaroa. Ruapuha later married Waiata and begat Te Arataura, Haumia and Parekauae

Ruapuha earned a reputation as being a great provider of food and held mana over the land and streams from Rereamanu, Waitomo and Tumutumu. Pa tuna were built on the Mangapu, Mangaokewa, Mangamutu, Mangaorongo, Mangarapa and Otuata streams. Along the river banks and flats grew the kahikatea forests and the name Te Nehenehenui was given to the areas where they grew.

Ruapuha's hapu sheltered Raukawa at the first Rereamanu and Pikihuia marae and following the battle of Matakītaki, Tawhiao and his people were also sheltered in the area. It was at one of these marae that Ruapuha was given the name Takiwai, having been bitten by mosquitos while working in the mara.

The union of Ruapuha and Waiata allowed the people from Waitomo to snare birds, cultivate maize and grow orchards on the river flats. The different hapu of the area were given land which later could be sold. The hapu involved were Huiao, Kinohaku, Uekaha, Urunumia, Rora, Hinekino, and Peehi.

It is said that Ruapuha is buried at Te Kohanga, Rereamanu.

Te Kanawa

Te Kanawa was the eldest child of Te Kawairirangi II and Urunumia and a great-great-great grandson of Maniapoto. His first wife was Parehuitao. He then married

Waikohika and begat Parengaope and Tiramanuhiri. His third wife was Whaeapare and they had eight children; Te Ririorangawhenua (1st), Kumarawainui, Tutunui, Paretekawa, Taraunahi, Whati, Te Rewenga and Wairakei. Te Kanawa was a great warrior and paramount chief of Ngati Maniapoto.

Tutunui

Tutunui was a son of Te Kanawa and Whaeapare. He was killed by Waiohua at Maunga Kiekie (One Tree Hill) having gone there to seek revenge for the death of his great-great grandfather, Te Kawairirangi. From that incident came the names Wahanui; because of Tutunui's loud voice; Whatakaraka, because Tutunui was hung from a karaka tree; Te Riutoto because of the spilling of blood; and Tukorehu because of the low mist that was present leading up to the battle that resulted in Tutunui's death. (Jones and Biggs 1995 p 322).

The Descendants Of Uekaha and Ruapuha³

From Uekaha and Hinerangi came Kuiaharapepe who married Tumanoao and they had Waiata. From Tuirirangi and Kinohaku came Kahuitangaroa who married Hineraia and they had Ruapuha. Ruapuha and Waiata married and had Te Arataura, Parekauae and Haumia. Te Arataura and Parekauae both married Te Ririorangawhenua (1st) who was a son of Te Kanawa and Whaeapare.

From Te Arataura and Te Ririorangawhenua descends Whatakaraka, Te Aroa Haami Haereiti and Rangiwihakarewa Paraone. From Parekauae and Te Ririorangawhenua descends Te Riutoto and from Haumia and Takotai descends Tanetinorau.

The descendants of Ruapuha and Waiata are indeed numerous and the names of the tupuna mentioned above and the stories that have been retold in this booklet show how we are connected to one another and give us some understanding of how we came to be associated with Waitomo.

³ The section titled 'Descendants of Uekaha and Ruapuha' is not part of the text written by Walter Anderson and has been added in.

No reira, tena koutou, tena koutou, tena tatou katoa.

Bibliography:

Jones, Pei and Biggs, Bruce (1995), Nga Iwi O Tainui, Auckland University Press.
Maori Land Court Minute Book (Oto Min Bk 8).