



TE WHATUIAPITI



### Te Whatuiapiti

Te Whatuiapiti was a red-headed grandson of the red-headed warrior Takaha. Takaha, you may remember, lost his life at Pakipaki in the fight following Te Araia's abduction of Te Raupare. A long series of fights ensued: pa of each side were attacked and then take; and in one of these raids Te Whatuiapiti, little more than a youth at the time, was lucky to be among the survivors.

While Taraia I was establishing himself in Heretaunga, his relative Te Aomatarahi was being even more successful in the country south of Tukituki.

By Tarai II's time Ngati Kahungunu were in occupation of most of the land east of the Tararua and Ruahine ranges. Te Whatuiapiti and the survivors of their last defeat made their way from Heretaunga to the Wairarapa, to seek refuge with an elder of their family, Tumapuhiarangi. Tumapuhi was a descendant of Turauwha of Otatara as well as of Rakaihikuroa. Ngati Kahungunu's command of central and southern Hawke's Bay did not extend to the inland forests where Rangitane and his people still lived. Te Whatuiapiti and his party had a number of fights with them on their way south.

Te Whatuiapiti grew to manhood in the Wairarapa, and before long became renowned for his bravery and leadership. He led war parties across the Tararuas and gained two major victories against the Rangitane on the West Coast. However, he seems to have taken after his ancestor Kahungunu as a great man for the ladies. He seduced the wife of an important man in the Wairarapa. Tumapuhiarangi demanded that he should return the woman to her husband. Te Whatuiapiti refused, and to avoid a serious conflict, left the Wairarapa with his elders and adherents.

The party must have been of considerable size for they fought a number of battles with the Rangitane as they came north to Hawke's Bay again. They were successful in these battles, but Te Whatuiapiti's main purpose was to avenge the defeat and death of his grandfather, Takaha.

Back in Hawke's Bay his fighting strength was built up by recruits from various branches of his hapu who had not gone with him to the Wairarapa, and he felt strong enough to begin his attacks of the rival hapu of Ngati Kahungunu. He fought successfully at Waipukurau, Pourere and Porangahau. At last a truce was made. The Ngati Kahungunu of Heretaunga made overtures for peace, and invited Te Whatuiapiti to return and occupy the lands that had belonged to Takaha. Te Whatatuiapiti agreed and came with his people from Poragahau to Ruahine.

To ratify the peace he sent a party of thirty women, accompanied by his uncle Te Aokamite and two other men to a place called Tawhitinui, on the western shore of lake Oingo, near Omahu. The local people had built a house here for the reception of the party, who settled down in it for the night. But in the early morning their hosts surrounded the house and massacred the party.

Te Aokamite did his best against overwhelming numbers and accounted for nine of their assailants before they fell. One woman survived and we shall learn of her later on. The other man had left the house in the early morning. He must have realised what was going to happen because he hid near the house and watched the massacre through a hole in the wall. Te Aokamite charged him with a message to Te Whatuiapiti.



There are no obvious traces now of Tawhitinui, but Te Aokamite's is perpetuated in the range of hills along the western side of the lake, Te Tutukioteaokamite (the stumbling of Te Aokamite), for Te Ao when near Tawhitinui had stumble, a bad omen, and they said, "The foot that stumbles shall not return and shall give rise to a broken head."

The Heretaunga people followed up this treachery by marching against Te Whatuiapiti in his Ruahine stronghold. Te Whatuiapiti had one narrow escape himself and was reported to be recovering from wounds received in one of the minor skirmishings. The enemy war party reached his main pa ahead of him.

They carried a head on a pole and displayed this to the men in the pa, announcing that it was the head of Te Whatuiapiti. Dismay spread through the pa, and it was in danger of falling when Te Whatuiapiti's war trumpet was heard sounding from the bush behind the pa. He had arrived just in time. He immediately rallied his men, led a successful sortie and gained the day.

He was not content to leave these insults unavenged. He had, during his earlier fighting in southern Hawke's Bay, made peace with Irakumia, a Rangitane chief. So he now sent Hikawera, his father, to Tamaki, that is in Dannevirke, to seek assistance from Irakumia's overlord Te Rangiwhakaewa. Te Rangiwhakaewa responded and came to Ruahine with a big war party to join Te Whatuiapiti. The combined force marched on Heretaunga.

The descendants of Rakaihikuroa and Taraia still had their headquarters in the Waiohiki district, although the old pa Tahunamoa had been replaced by another nearby called Takutaioterangi; and it was their pa that Te Whatuiapiti intended to attack first.

The war party camped at Tawhitinui and scouts were sent ahead to reconnoitre. One of these scouts discovered his own wife in the enemy pa. She was the woman who had survived the Tawhitinui massacre. From her he learnt that the people of Takutaioterangi went to their fern-root grounds at a certain time and that another party was going out the next day to collect pipi in the Ahuriri lagoon.

When Te Whatuiapiti heard this he divided his force into two parties. One to remain in cover behind Takutaioterangi, the was to remain in ambush on the path from the pa to the fern-root grounds. The people of the pa knew the war party was in their neighbourhood and they took precautions against surprise. The fern-root diggers were sent out one or two at a time. At one point along the path the diggers were for a short distance hidden from the pa by the bush. When the first man reached this point he was speedily and silently killed, and one of the ambushing party took up his digging stick and carried on down the path to the fern-root grounds.

Seeing what they took to be their man arrive and begin his work, the next two set off from the pa. They were dealt with in the same way, but before long three men were to be seen at work. Further small parties suffered the same fate, but always the equivalent numbers of Te Whatuiapiti's men took their places. All was so obviously well that the people of Takutaioterangi decided that it was safe for the main parties to go off to their occupations.

All the able-bodied therefore left the pa. The pipi gatherers went off in the direction of Napier, and the rest of the fern-root party came unsuspectingly to join the others. Then the men in the ambush fell upon them in the open.



They turned to try and reach the shelter of the pa, but by this time it was in the hands of the other half of the war party, who had taken it without opposition. Their turning about gave the name to the fight, Te Arrotahurihuri. This took place near Otatara.

A very similar ruse was employed to destroy the pipi gatherers at the place where the Old Men's Home at Park Island stood. The fight there was called Te Roropipi. Naturally many of those killed in these fights were women, and Te Whatuiapiti's Rangitane allies were somewhat scornful of him for killing, as they said, no-one but women.

After this expedition Te Rangiwhakaewa's Rangitane contingent left Te Whatuiapiti and returned home. Te Whatuiapiti withdrew to Ruahine, and later on moved across to the pa of his father, Hikawera, at Rotoatara. Some time later he heard that a fishing party had made a joke about him, comparing him to a red gurnet, referring of course to his red hair. To avenge this insult he took a war party to assault a island pa in the Ahuriri lagoon.

Te Whatuiapiti made a feint attack and then pretended to withdraw with his canoes. Ngati Kahungunu took up the chase, and were overhauling the raiders as they paddled towards Napier. Te Whatuiapiti thereupon called on his tohunga to discomfort the pursuers. He uttered the necessary incantations and a tremendous gale sprang up which swamped the canoes and hurled stones and shingle with such force that the pursuing party was destroyed.

Those who managed to swim ashore were killed. The name of this event was Te Upokopoito. Upoko means head and poito is a calabash or a pumice float for a fishing net. The heads bobbing about in the waves looked like the floats of nets.

The narrow stretch of shingly country along which the road and railway run today, from the Waitangi Bridge nearly to Napier still bears the name Upokopoito.

On an earlier expedition Te Whatuiapiti had appeared at Takutaioterangi with a war party, and was preparing to assault the pa. He was a fine-looking man, and on this occasion was wearing a plume of huia feathers. His appearance and chiefly bearing caught the attention of Te Huhuti, daughter of Rangitaumaha, the chief of the pa. Te Huhuti persuaded her father to come to terms with Te Whatuiapiti. This bloodless victory was given the name Tiparehuia (the huia-feather head band).

Te Whatuiapiti carried on to Wairoa with his war party. There he acquired a new wife in spite of the fact that the woman already had a husband. When later she ran to rejoin her first husband Te Whatuiapiti called to mind Te Huhuti. His suggestion that she be given to him did not meet with her father's approval and he returned to Rotoatara. Te Huhuti however had other ideas. She left Oueroa, another of her father's pa and made her way by night to Rotoatara, beyond Te Aute and Pukehou.

The pa there was on an island in the lake that is now represented by the swamp. In the early morning she called to those in the pa but could get no response: so like Hinemoa of Rotorua, in very similar circumstances she threw off her mat and swam out to the island. She was discovered by a man of the pa, who called Te Whatuiapiti.

He chivalrously came out with a cloak and led her to his house. His mother, Hinetemoa, was not very pleased about these goings on and gave Huhuti a piece of her mind, calling her tuna hore (skinned eel) and teko (carved image). Te Whatuiapiti however had his way.



Two of Rangitaumaha's children were later named after Hinetemoa's words to Te Huhuti, being called Hinehore and Hikateko.

By this marriage the two main hapu of Hertaunga were united: the descendants of Taraia and of Takaha and from it a long line of chiefs and leaders in this district. Between them Te Whatuiapiti and Te Huhuti had the mana over all the lands of Heretaunga, and for the time being there was a peace in Hawke's Bay.



### Te Huhuti

Te Huhuti was a beautiful maiden who met her love, Te Whatuiapiti, when she persuaded her father, Rangitaumaha, to make peace with him.

Te Whatuiapiti lived on the island fortress called Te Awanuiopoririua in the middle of Lake Rotoatara, which can still be seen today, to the left of the Pukehou store as you travel south.

In spite of her father's disapproval, Te Huhuti's desire for Te Whatuiapiti was so great that she decided to swim over to his island. She didn't care how dangerous this might be, "If I make it, great," she thought; and if I don't, well, that's fate!". She set off on her swim, and through her stubborn determination and her desire to meet Te Whatuiapiti, made it safely to the island.

When Te Huhuti came ashore, the mother of Te Whatuiapiti saw her and said aloud: "E! E! E tia tonu humarie, me nga pari teko nei! Ae, me he haeata e toea ana i te tahaarangi ko tou pai," comparing Te Huhuti's beauty to that of a sunset, and her pride to the sheer height of a cliff face, and the way it seems to tower over a person.

The old lady asked Te Huhuti where she was from, but the young woman would not answer.

After a while, Te Huhuti asked the old lady where Te Whatuiapiti lived, and the old lady took her hand and led her to his house.

As soon as Te Huhuti and Te Whatuiapiti set eyes on each other, they fell in love and got married. There are many of their descendants living today.

## WORD STUDY

### ALPHABETICAL ORDER

Write each set of words from the story in alphabetical order.

1. Te Whatuiapiti, red-headed, grandson, Takaha.
2. survivors, last, defeat, way, their.
3. central, southern, forest, Hawke's Bay.
4. party, number, fight, war, ladies.
5. size, fought, battles, hapu, truce.

## KEY WORDS

NGA KUPU

RED  
GRANDSON  
PA  
LUCKY  
SURVIVORS  
DEFEAT  
PAKIPAKI

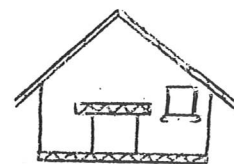
## LANGUAGE TE REO

Read Story

- Respond to text.
- Recall the main ideas in a well structured imaginative way.
- Discuss characters- make a list, interact with group.
- Retell story to the group.

## SCIENCE PUTAIAO

Visit your nearest Pa site  
Otatarā (near Taradale  
behind the E.I.T)



## PHYS. ED. & HEALTH TINANA KORI- HAU ORA

Play some of the games of yesteryear.....

1. Knuckle bones - stones
2. Skipping - flax rope
3. String games
4. Stick games
5. Stilt walking
6. Top spinning

## TECHNOLOGY

Plait your own skipping rope using flax or else make a set of sticks - using your own ideas.



## SOCIAL STUDIES

- \* Work in small groups with some guidance compose some focus questions to ask a grandparent or older person.
- \* Recording information on a tape recorder.
- \* Compare ideas.
- \* Class collaborates to make a chart on "Stories when our Grandparents were young"

## ART IDEAS

Using natural resources, driftwood, flax, shells, pumice, twigs, bark, leaves, make up your own pa using the above materials, fences made from twigs, where using flax. e.g. make little flax slats for roof shells around the vege gardens pumice for pathway etc.





# CLOSE READING QUESTIONS

1. Where does this story take place?
2. Where are the Tararua and Ruahine ranges?
3. Where did Te Whatuiapiti and the survivors go, to seek refuge?
4. Where were some of the battles fought?
5. Which group of Ngati Kahungunu invited Te Whatuiapiti to return home?
6. What was his uncle's name who accompanied a group of women to Omahu?
7. What happened to him?
8. Who did Te Whatuiapiti marry?

## CLOZE

1. \_\_\_\_\_ was a red headed grandson of the red headed warrior \_\_\_\_\_.
2. Te Whatuiapiti was little more than a \_\_\_\_\_.
3. He was \_\_\_\_\_ to survive the raids.
4. Te Whatuiapiti \_\_\_\_\_ up in Wairarapa.
5. Kahungunu was Te Whatuiapiti's \_\_\_\_\_.

Te Whatuiapiti  
ancestor  
grew

lucky  
Takaha  
youth

# TE WHATUIAPITI

## ART

- Draw or paint the Tararua and Ruahine ranges, the bird life and animal life that you think live there
  - Make mobiles
- ### DANCE, DRAMA & MUSIC
- Create a short dance or dramatic sequence to retell the legend or portray part of the story.....  
It should be short, clear, dynamic exciting, and lots of enjoyment.
  - Create a song or rhythmical accompaniment to go with the story.
  - Make up an action song, stick dance.

## WORD PUZZLE

See how many words  
you can make from  
the word : -  
WAIRARAPA

P	T	R	O	M	P	E	O	P	L	E	X	T	E	N	D	O
R	A	M	R	U	A	H	I	N	E	P	A	M	T	R	S	M
W	T	E	W	H	A	T	U	I	A	P	I	T	I	G	E	A
I	M	P	O	R	T	A	N	T	A	R	A	R	U	A	V	H
P	O	K	A	H	U	N	G	U	N	U	B	R	A	V	E	U
E	M	A	N	F	I	G	H	T	S	M	A	J	O	R	R	N
D	P	O	R	A	N	G	A	H	A	U	P	A	R	T	Y	A
E	C	O	N	F	L	I	C	T	U	M	O	E	N	D	Y	Y

Te Whatuiapiti  
wiped  
Ruahine  
important

conflict  
Omahu  
party  
people

Kahungunu  
war  
brave  
extend

major  
Tararua  
every  
pa

Porangahau  
way  
fights  
man