
**KEI MUA I TE AROARO O TE RŌPŪ WHAKAMANA I
TE TIRITI O WAITANGI**

BEFORE THE WAITANGI TRIBUNAL

WAI 2200

WAI 113

IN THE MATTER OF The Treaty of Waitangi Act 1975

AND

IN THE MATTER OF The Porirua ki Manawatū Inquiry

**REVISED EVIDENCE NO.2 OF TE KAHUOTERANGI ROPATA
AND OF NGĀTI TOA RANGATIRA
FOR THE NGĀTI RAUKAWA TREATY CLAIMS**

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Introduction

1. E te taraipunara tēnā koutou katoa.
2. The main focus of this evidence is to give a pretext of the Ngāti Toa history to their version of events in the migrations of our ancestors from Kawhia and Maungatautari in support of the Ngāti Raukawa treaty claims. As time does not allow to discuss this in its entirety I will attempt to cover some of the more relative points in the northern end of the Raukawa boundaries as discussed by the Raukawa claims committee for your considerations. Although it would be very convenient/easier to put the Ngāti Raukawa migration south to one major event when Waitohi the older sister of Te Rauparaha who at her request to Te Ahukaramu and other Ngāti Huia, Raukawa chiefs to bring her people south to the environs of Kapiti and Te Upoko o te ika. I feel it would be somewhat remiss of me not to reference some of the major events leading up to our departure of Kawhia, our strong kinship bonds between the two tribes, and Te Rauparaha influence (or lack of in some cases) over the Ngati Raukawa tribe. Then building into a crescendo of Waitohi and her '*take tono*' or invitation to Ngati Raukawa to take up permanent residence in the south.
3. Contents of this evidence:
 - a) Events leading up to the Ngāti Toa migration south. A post Hingakākā situation
 - b) Amio Whenua Tuatahi, 1818.
 - c) The significance of the death of Marore and Hape-ki-tuarangi, the mere pounamu Amokura, and Ngāti Raukawa.
 - d) Te Rangihaeata and the Rangitikei: The Marriage of Te Pikinga and the pounamu Te Whakahiamoe
 - e) Battle of Waiorua
 - f) Waitohi Take Tuku whenua

Whakarongo mai e te Kawana,
whakarongo mai e nga rangatira Pākehā,
whakarongo mai e nga rangatira Māori katoa
o runga, o raro, o te Tai hau a uru, o te Tonga e
He kōrero tēnei mo tōku kaha,
i riro mai ai i tēnei motu(Mana)
i tēra motu (Kapiti) me te Waipounamu e.
Nā tōku kaha, nā tōku uaua
ki te aa i te whenua!
Ehara ia nei inaianei
no mua he owaha nā oku tūpuna
Tāna mahi he tango whenua
Tāna mahi he tango whenua
Tukua te ihu ki to tamaiti
Me pehwhea ka kite koe
i te tai whakamanamana
te toa e haere ana.
Awhea to ure ka riri,
eke i te tai ka wiwi
eke i te tai ka wawa
Awhea to ure ka toro,
eke i te tai ka wiwini
eke i te tai ka wawana

(Exert taken from the Letter written to Governor Grey by the chiefs
of Ngati Toa, 1847)

Post Hingakākā situation

4. The battle of 'Hingakaka' was fought at Te Mangeo near the lakes at Ohaupo, which lie over the hills to the north-east of Kawhia in the Waipa valley and was the strong-hold of the Ngāti Apakura tribe. Historians and kaumatua differ by as much as 20 years as to its actual date, between 1790 and 1805. The most comprehensive account of the various battles and skirmishes fought by Ngāti Toa against Ngāti Maniapoto and Waikato including the defeats at Taharoa and Te Arawi¹ is in Pei Te Hurinui 'Potatau'. His account, for reasons of his own sought to demonstrate the completeness of a Ngāti Toa, Ngati Koata, and Ngāti Rarua defeat.
5. Te Rauparaha, Waitohi, Nohorua, Te Peehi Kupe, Te Rangihiiroa, Te Rangihaeata, Rangitopeora, Mahurenga, Pokaitara, Te Puoho, Te Aratangata, Ropata Hurumutu, Te Maihengia, and others grew up in a post-Hingakaka society that for the next 40- 50 years was in constant feud with the Interior based Tainui of Waikato, Apakura, Mahanga, Hikairo, Ngati Haua and the west coast Mataatua based Ngai Te Rangi. Their closest enemy (in distance and in relationship) were Ngati Maniapoto who lived over the Hauturu ranges that separate Kawhia from the Waipa Valley, and runs from the Waikato at Ngaruawahia river to the sea at Mokau². The Tainui contemporaries of Pikauterangi and his brothers were the likes of Rauangaanga of Waikato and Peehi Tūkorehu of Maniapoto. Te Ouenuku Rene states:

Tēra ētahi take atu ano i pā ki waenganui i a Ngāti Toa tae atu ki ngā iwi e noho ana i reira tae mai ki a mea... i a Waikato. I tēnei wā kua timata te honohono o ngā hapu katoa o roto i a Waikato, a Maniapoto ma, katoa ēra iwi kua haere roopu tonu rātou ki ngā pakanga o roto i ēra a ngā rā!" Kōia tēnei te take i heke mai ai a Ngāti Toa ki te Tonga ki konei noho ai.

6. Patariki Te Rei was of the view that the Ngāti Toa defeat in this battle was a severe loss of mana whenua, making it inevitable that sooner or later Ngāti Toa would have to leave Kawhia.

¹ Major Te Wheoro, Rohe potae case, 1886

² Tūpahau koiwi hui, kōrero of kaumātua from Kawhia staying at Takapuwahia marae, 15.2.2020.

Amio Whenua 1, 1819

7. According to boast and Gilling, research of the Ngāti Toa manuscripts pay very careful attention to the first foray to the south for the opportunity for new lands and a reprise of the incessant intergenerational fighting. Te Ouenuku Rene of Ngāti Toa refers to it as the Āmio Whenua tuatahi or the encircling of the land, made in 1819. He states:

Tēra i a mātou e noho ana i Kawhia ka tae ake te ope tauā o Tuwhare, ko tēnei ope nō Ngāpuhi e haere ana ki te patupatu tangata mā rātou nei, mai anō i Ngāpuhi, rāno i Te Pewhairangi huri noa i te motu tae noa ki ngā takiwa o Heretaunga katahi ka hoki atu nā te awa nei o Ngaruroro. Ka tae ki ēra takiwa ki mea māra, ki Kaimanawa mā, a, tika tonu te haere ki Kawhia. Nō konei ka haere tonu te ope a Tuwhare mā ki o rātou nei kainga a, ka wehe mai Te Rauparaha ki reira. Nō konei i tupu ake ai te whakaaro, i te mea he kaha rawa a Waikato, he iwi moroiti noa iho tēnei a Ngāti Toa, katahi ka takoto te whakaaro i o mātou pakeke pai atu te haere mai ki konei, pai atu te heke mai a Ngāti Toa ki te Tonga, ki Te Ūpoko o te Ika ki konei noho ai.

8. This journey was hugely significant to Ngāti Toa at the time and although there are varying opinions of who organised this tauā, and who was present the account is the same. It led to one of the largest and most likely the farthest reaching war party to traverse the North Island. From the far North up to Kawhia, Taranaki to Wellington, Wairarapa, then back down to Heretaunga, following the Ngaruroro river to the Kaimanawa ranges onto Kawhia.
9. In the Himatangi and Kukutauaki minute books both Matene Te Whiwhi and Tamihana Te Rauparaha state approx 30 Ngāti Toa chiefs joined this tauā and that Ngāpuhi had renowned fighting chiefs such as Tuwhare, Patuone, and Tamati Waka Nene. The overall success of this taua was due to the advent of the northern tribes acquiring muskets of which virtually laid waste from Whangāehu to Otaki which is why it made it easier for Ngāti Toa to come down the second time. It was on this heke of 1819 the tauā arrived at Omere that either Tuwhare, Patuone or Waka Nene uttered these words:

Ko te kōrero hoki a Tuwhare e pēnei na ana i to rātou taenga atu ki Omere Ka titiro atu ki te moana o Raukawa, ka kite te kaupuke e rere ana katahi ka kii atu a Tuwhare ki a Te Rauparaha...

Tēna e Raha haere mai, tangohia tēnei whenua mōu, titiro ake te pākeha e haere rārā i runga i te kai puke, ka whiwhi pū koe māu, hei puhipuhi tangata māu.

Takoto tonu te kōrero a Tuwhare, i roto i te ngākau o Te Rauparaha, nō te hokinga ki te kainga ka timata te whakaaro nei na, pai atu me haere mai rātou ki konei ki te Tonga noho ai.

The Deaths of Hape ki Tuarangi and Marore

10. Te Rauparaha returned to find that his principle wife Marore had been killed by a Waikato chief named Te Rangimoewaka. Te Rauparaha then arranged for the killing of a Ngāti Maniapoto chief Te Moerua. This of course served only to escalate matters (conceivably this may have been Te Rauparaha intention). The result being a very hard fought battle at Te Karaka with a great loss of life, but the invasion force of Waikato and Maniapoto overwhelming Ngāti Toa where upon they were besieged for some weeks at Te Arawi. With the state of enmity between Waikato-Maniapoto and Toa and the Kawhia tribes it was inevitably a no prisoners situation at Taharoa and Te Arawi, until the intervention of Te Rangituatea and his offer of a noble retreat from Kawhia, the ceding of ancestral Toa lands to the victors. This caused some friction between Rangituatea and the leaders of Waikato and Maniapoto, Rauangaanga and Peehi Tūkorehu, who were for total extermination of Ngāti Toa.

11. I make note here of a line in Te Rauparaha mōteatea *‘Tēra ia ngā tai o Honipaka’*, where he states *‘Nāku i a ra koe i waibo i taku whenua iti’* I leave to you this, my portion of land. Confirming Ngāti Toa ceding their ancestral lands with a negotiated exit over a period of time as opposed to Pei Te Hurinui picturesque view of Ngāti Toa and Te Rauparaha escaping in the dead of night under extreme duress etc.

Haere ra e koro, kia whanga ai koe i ngā kōrero huhua noa mōku!

Go now e koro to the night, there to await and hear of my many deeds.

12. This is a reference to Te Rauparaha immediate Huia whanau who were part of the original heke and which he was rangatira, having ascended to that position at the passing of Hapekituarangi in a famous story of ‘social climbing’ that sees Te Rauparaha gain ascendancy in mana at Hape’ Ōhaki (death bed speech)

generally a time when chiefs would make their final wishes known and who was to succeed him at his death.

Mā wai taku mana, me taku tūranga e hapai?

Who of you will hold?

13. The silence inside that whare as Te Rauparaha and his cousins sat with their matua must have been deafening. Who of these men in the whare of Hapekituarangi were prepared to uphold the mana of Ngāti Huia in the civil war against Tainui, especially the fearsome dragon, Te Rauangaanga of Waikato Taniwha rau. Considering Hape had a lot of enemies near and afar in a life of incessant warfare? Te Rauparaha seized the opportunity and assumed the mantle of Hape-ki-tuarangi of Huia and Raukawa. The mother of Te Rauparaha, Parekohatu was from a junior daughter of a junior line of Ngāti Huia and so the 'social standing' of Te Rauparaha among his peers and contemporaries was considered 'inferior'.

14. Iwikatea Nicholson states:

Although he wasn't of senior birth or senior lineage, from the time of his birth he was taken and raised as a rangatira, to be trained as a leader in fact when Te Rauparaha was old enough to learn about war he was taken back to Maungatautari to Hape, and trained by Hape, he became the 'Kai hapai rākau ā Hape' or the personal arms bearer of Hapekituarangi he would have experienced and probably even blooded, or made his first kill in the company of his uncle. So understanding that it's not surprising to find Te Rauparaha at his uncle's death bed.

15. Iwikatea goes on to state

'the way historians have written about this incident is as if he just turned up with all the cheek in the world and put his hand up! he may have already been selected by Hape to be the leader ahead of his sons anyway, which wouldn't have been unusual. Maybe this is the reason for the lack of response to Hape pleas. Understanding this you see that Te Rauparaha would have made sure to be there at his uncle's death bed. Also historians state that Te Rauparaha at the death of Hape received the paramountcy of all of Ngāti Raukawa which is quite incorrect. Iwikatea emphatically states that Te Rauparaha received Hape mana'.

16. Although Hape son Te Horohau with some Ngāti Raukawa chiefs may have accompanied this original heke of 1820 Iwikatea states Ngāti Raukawa had

nothing to do with the original heke as they were reluctant to come south and didn't come down until much later.

17. Iwikatea further highlights:

Te Rauparaha left Maungatautari with Te Akau people of Ngāti Tuara and Tūhourangi of Te Arawa who weren't necessarily supporting the heke for the sake of Te Rauparaha and Ngāti Toa, more likely for Te Akau sake.

18. The other section who followed was Ngāti Akamapuhia³ who are a Ngāti Toa/Ngatokowaru/Maniapoto construct residing in and around Maungatautari at that time.

19. Thus Raha found himself leader of the Ngāti Kimihia of Ngāti Toa following the death of his father Werawera (likely at Hingakaka) a section of Ngāti Tuara, Tūhourangi and some Ngāti Huia of Raukawa following the death of Hape. To validate this ceding of mana Te Rauparaha receives the famed mere pounamu Amokura, the two wives of Hape, Te Akau and Te Kiriwera and their respective families of Te Arawa, along with two fully carved waka tauā, Te Paenui o whiti and Te Ahikākāriki also carved by Te Arawa. Although Te Rauparaha urged Ngāti Huia/Raukawa to follow him south It was Hape son Te Horohau who replied to Te Rauparaha saying the people will not follow him to Te Pane o te Ika, Te Rauparaha then left by the way he came without the support of Ngāti Raukawa as a whole.

Te Kākākura: I tāpukengia, oratia

20. This phrase is in reference to an incident that occurred prior to Ngāti Toa leaving Kawhia. At the request of the kaumatua that were unable to make the arduous journey south they were buried alive under a waka, at an undisclosed place. This is an old Māori custom of better to die at the hands of your own people rather than be killed, eaten, and desecrated by the enemy, or worse to be made a '*herehere*', a prisoner to live a subservient life under their Tainui relations. This incident although unimaginable to us today in a modern context highlights two things. The constitution of those ancestors with their explicit

³ Akamapuhia was the mokopuna of Toa Rangatira, wife of Te Rangikaiwhiria who was a mokopuna of Tukawekai of Maniapoto and Ngatokowaru of Raukawa.

determination to forge a new future in the south and the finality of the Ngāti Toa exit from Kawhia. Te Pechi Kupe was to use this whakatauaiki later as his ohaki before his death at Kaiapohia referring to his elders who were left behind in Kawhia.

Kaua e tuku au ki ngā atua, erangi tukua ahau ki Te Kākākura

Do not send me to the gods, but instead to Te Kākākura, the burial place of my ancestors

21. As time does not allow, and the Ngāti Toa Deed of Settlement of Historical Claims and Raukawa History will shed ample light on the heke or migrations south, I will fast forward to some of the more pertinent points raised by the Raukawa steering committee. In regards to issues of settlement and reoccupation of some of the iwi taketake through Featherston in the northern boundaries of Miria Te Kakara, Te Reureu, and the Rangitikei

Te Rangihaeata and the Rangitikei: The Marriage of Te Pikinga and the pounamu of Te Whakahiamoe

22. On the downward journey of 1818 with the northern tribes Te Rangihaeata showed some clemency towards a section of the Ngāti Apa tribe firstly by sparing some of their rangatira allowing them to live, and remain on their lands. Under Māori tikanga these chiefs were now beholding or obligated to Te Rangihaeata. To seal this arrangement Te Rangihaeata took to wife Te Pikinga one of the daughters of a high ranking Ngāti Apa chief. The significance of the union was highly political for both sides. For Ngāti Toa it meant a valuable connection to the south and relative reprise from enemy tribes as they considered their returning in the near future to take up permanent residence in the Kapiti and Wellington districts. For Ngāti Apa the ability to be part of what would be a new world order albeit a subservient life style of sorts, remaining alive and well on their ancestral lands.
23. It is at this point that the pounamu slab *Te Whakahiamoe* should be mentioned as this was the proverbial seal in the deal. After the union of Te Rangihaeata and Te Pikinga she then accompanied the *Amio Whenua* south and later back to Kawhia. On the second journey south and initial migration of Te Heke Tataramoa a slab of highly prized pounamu was presented by Te Pikinga father

to Te Rangihaeata and Te Rauparaha with the intention he would not take up arms against Ngāti Toa in the future, Te Rangihaeata agreeing to this duly accepted. From this point on Ngāti Apa lived in relative security on their tribal lands unmolested until the battle of Waiorua in 1822.

24. Te Rauparaha had intended later to use a portion of this pounamu for a waka promised by the Muaupoko at lake Papaitonga the outcome of which Te Rauparaha was invited by the Muaupoko purporting hospitality to honour him with a feast and present him with a waka instead the final outcome was his children were killed in the dead of night himself escaping by busting a hole through the back wall of the whare. This act of treachery or *Patu rari kaiṗō* (dishonourable or treacherous killing at night, used as a proverbial insult for that tribe) was to prove disastrous for the Muaupoko tribe later, who if not for the intervention of a Ngāti Raukawa chief Te Whatanui more than likely would have led to the complete extermination of that tribe.

25. The following is a whakataūāki from Te Rauparaha to Te Whatanui as a rebuttal when the later chief made an appeal of clemency to Te Rauparaha to spare the Muaupoko tribe:

Ka pā he rākau kōtahi, tēnā te rākau rua; whata ake he rākau, hapai ake he rākau. Kei te whai au ko te kakī tangata, ko te kaki whenua kia mau i au.

When a weapon strikes, another replies, when a weapon is poised another is lifted. I go for the human throat, in order to seize the throat of the land.

Te Rangihaeata and the Battle of Whakapaetai/Te Umupakaroa/ Wai-orua 1822

Akuanei ka rongō rātou i te riri o te pākeha

Shortly the enemy will hear the anger of the pākeha (guns).

26. I will make mention here to this battle more commonly known as *The Battle of Waiorua* as it highlights three things. Firstly the intense disdain of the iwi taketake towards these new Tainui immigrants and their attempt to take up permanent residence in the area. Secondly Ngāti Toa ascendancy as mana whenua of the whole district. Thirdly the end of the Ngāti Apa/Toa alliance. Later Featherston ignoring these facts in his land dealings by alienating Ngāti

Raukawa mana whenua rights in the Rangitikei area and acquiring huge tracks of land and purchasing from Ngati Apa and others.

27. The term *Whakapaetai* is an expression reflecting that there were so many enemy waka seen crossing the Te Rauoterangi channel off Waikanae and Paraparaumu that the sea could not be seen or there was an unbroken line of canoe from the mainland to the Island. Although this is perhaps an exaggeration (which quite often happens when using Māori metaphor) in terms of the number of waka and Toa present (Researchers vary between 2-3000) it definitely gives effect to the fact that this was a very very large war party. Comprising of Ngāti Hau of Wanganui, Ngā Rauru, Ngati Apa, Rangitane, Kahungunu, Muaupoko, Ngāti Te Ira, Ngai Tara, Ngāti Kuia, Kai Tahu.
28. Secondly Ngāti Toa ascendancy as mana whenua of the whole district, is exemplified in this expression of *Te Umupakaroa* bluntly refers to the *long roasting fires* used to cook and devour the enemy (for a number of months later), of which their remains were discarded into the Ōkupe lagoon on Kapiti Island.
29. Thirdly the end of the Ngāti Apa/Toa alliance. The prospect of a reconciliation between Ngāti Toa and Ngāti Apa had virtually been destroyed at Waiorua, where Ngati Toa had captured a high ranking Ngāti Apa chief Te Rangimairehau. The chief called on Te Rangihaeata to have regard for his close blood relationship to his wife Te Pikinga and to show mercy.
30. Te Rangihaeata is said to have responded savagely and had him hurled alive into the open cooking fires. Numerous Ngati Apa were killed and eaten at Waiorua. But Ngāti Toa did not stop there. A Ngāti Toa taua was led up the coast and attacked a pa at Awamate on the Rangitikei river, killing some ten leading Ngāti Apa chiefs. The same tauā recommenced the widespread killing of Rangitane and Ngāti Apa inland killing about another 40 as it returned to the coast. Numerous taua now scoured the Rangitikei, Manawatu, Horowhenua, and Porirua areas killing all the Ngāti Apa, Rangitane, Ngāti Ira and Muaupoko they encountered. It should be mentioned here that all resistance of these tribes was eventually non-existent from Whangaehu to the top of the south island. Ngāti Raukawa were given as was promised all the area from Whangaehu to Kukutauaki. The Rangitikei Purchase saw a change to some of the abovementioned area.

Rangitikei Purchase:

31. Later the Ngāti Raukawa chief Nepia Taratoa who had controlled the leasing of Rangitikei lands chose to distribute and share the rents received with Ngāti Apa and others from Whangaehu to the Turakina and later to the Rangitikei but whom remained venomously opposed to any considerations given to these tribes south of the Rangitikei. After his death the Rangitikei purchase was agreed to and consistent with recognition of the original giver, a large number of Ngāti Toa are listed in that transaction.
32. Two points regarding this transaction:
 - a) Not all of Ngāti Raukawa agreed with the sale
 - b) Ngāti Apa who were included agreed not to claim south of the Rangitikei river.
33. Te Rangihaeata some years before this sale between in 1844-5, personally escort Ngāti Rangatahi to Te Reureu at Rangitikei to settle these lands as a type of gratuity perhaps for their fortitude in their stance with Te Rangihaeata at Pauatahanui and their expulsion from the Maraenuku pā at the Hutt Valley in a highly dramatic conflict culminating in open warfare from the Hutt to Pāuatahanui and Battlehill. As there was a very real threat that Ngāti Toa would be killed, Ngāti Toa, Raukawa, Huia under Te Rangihaeata, Ngāti Rangatahi of Maniapoto, and a small section of upper Wanganui under Te Mamaku, and Ngāti Mutunga, Ngāti Tama under Taringa Kuri held out the might of British forces for several days in order to allow elders, women and children relative safe passage to Te Waka, Te Rāhui and later to Poroutawhao north of Levin. Eventually this led to Te Rangihaeata being exiled to Poroutawhao, and Te Rauparaha illegal detention some time after.
34. Prior to the invasion of Kapiti and the success of Ngāti Toa at Waiorua the Te Ati Awa and Ngāti Tama contingent of Te Rauparaha original heke had returned to Taranaki for reasons of their own. Shortly after Waiorua a powerful chief of Raukawa and close relative to Te Rauparaha, Te Ahukaramu arrived in the Kapiti area this heke was known as the *Heke karere* (this was not an occupation force). According to Iwikatea Nicholson the word had got back to Maungatautari that '*i kohurungia a Te Rauparaha me Ngāti Toa*' or that Te

Rauparaha and Ngāti Toa had been murdered. There are a few interpretations of the word *kōhuru* one is a curse, the other is to be murdered. Whatever the interpretation under Māori tikanga the result was the same either one of these interpretations required *utu*. Although after numerous attempts by Te Rauparaha to elicit the support of his Raukawa relations they were always reluctant to follow him. Iwikatea goes on to say: “but as soon as they heard their relations had been murdered they were quick to raise a war party.”

35. Well, Te Ahukaramu at least seemed to be responsive and arrived at Kapiti with approximately 120 warriors. This was to be a visit of considerable significance for observing Te Rauparaha totally dominant position in the area and the lack of local inhabitants as Ngāti Toa ranged far and wide seeking *utu*. He was to return to Maungatautari after some months to urge Ngāti Raukawa to change their plans of settling in Heretaunga under Te Whatanui and move to the Horowhenua. His commitment to moving Ngāti Raukawa to the south was extreme when they refused to migrate to Kapiti he was incensed and burnt their whare to the ground which proved to be very persuasive in the iwi choice of its final location.

Waitohi He Take tuku whenua:

Ngāti Raukawa e hoki ki maungatautari mā wai o koutou e mau mai
aku werewere, hei noho mai ki runga i tōku whenua kua oti nei i au te
haha!

Ngāti Raukawa return to Maungatautari who of you will bring my
barnacles to this land we have cleared.

36. This statement made by Waitohi given to Te Ahukaramu and others of Ngāti Raukawa is a metaphor expressing her desire for Ngāti Raukawa to come and occupy the lands to the south.

37. The reply being:

Ka tū mai a Te Ahukaramu

Te Ahukaramu stood and said

Māku mā te tuarā nui o pakake

I will, by the strong back of pakake

38. This event highlights a couple of important facts. Firstly the mana of Waitohi and the high regard of which she was held by Ngati Raukawa and especially Ngāti Huia. Even after numerous attempts by her brother Te Rauparaha to illicit the tribes support it generally fell on deaf ears. Huia must have held Waitohi in such high esteem that it was only under her tono and Te Ahukaramu commitment to keep his mana intact as he had given his word to Waitohi, Te Rauparaha and Ngati Toa stating on the marae that he had the mana to bring Ngati Raukawa/Huia to the South could possibly have been the reason that led to his extreme course of action.
39. For what ever reason later saw en masse under three main heke and various minor heke of Ngati Huia and Ngati Raukawa arrive to settle in the Kapiti Horowhenua, and Rangitikei environs. Even Te Whatanui himself who still insisted on Heretaunga went with a section of Ngāti Raukawa to settle there (whom later were repelled by a huge force of Ngati Kahungunu) had to acquiesce and eventually joined up with his relations at Kapiti.

Tā Ngāti Toa he Take Muru raupatu i te Whenua, Tā Ngāti Raukawa He Take Tuku Whenua:

40. As there seems to be some conjecture over the definition of a take tuku whenua i would like to state here my definition under traditional Māori land tenure when Uenuku kaitangata, and Tumatauenga mana reigned supreme. Anytime any land was given to another whānau, hapu, or iwi it was theirs and held in perpetuity to do with as they pleased, what they pleased, and for as long as they pleased whether that be for example a year, a 100 years a 1000 years and so on. But as soon as that land was not occupied regardless of the time period it was returned to the people or descendants of who originally gave the whenua. Ngāti Raukawa au ki te tonga are so inextricably intertwined into the fabric of Ngāti Toa whakapapa, history, and events it is hard to imagine our past and in some respects our future without them. Our Tainui relations have 20 Marae, and 25 hapu fully operational and active to varying degrees providing a sense of permanence and cannot imagine our people ever experiencing another dramatic separation such as the one our ancestors persevered under such extreme circumstances. But instead should be used as

an example of our shared tenacity, endurance and constitution together into the future.

41. I now make reference to the Raukawa chief Te Whatanui who some years later, at the request of his relations at Maungatautari was asked to return to reoccupy their lands. He was to refute any considerations of himself, Ngāti Huia and Raukawa returning to Maungatautari in a waiata or spontaneous composition called *Rongo Kōrero au..* which seems appropriate to finish this submission with his words stating his desire to remain in the south permanently.

.....Me hoki au a Ngāti Raukawa ki maungatautari? Ki te kainga hoki i whakarerea nei e te ngākau.....

Shall I (Ngāti Raukawa) return to Maungatautari? To the home that my heart has left behind!!

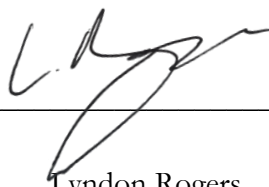
Nāku noa nei,

Te Kahuoterangi Ropata

Dated at Wellington this 02 Poutūterangi 2020



Donna Hall



Lyndon Rogers

Woodward Law.

Counsel for the Claimants for sole purpose of filing.