

IN 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 Manawatu Inquiry

**NARRATIVE OF JERALD TWOMEY FILED ON BEHALF OF WAI
113 CLAIMANTS FORUM**

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E TE KAIWHAKAWĀ, TĒNĀ KOE.

1. ‘Ngāti Raukawa, e hoki ki Maungatautari! Mā wai o koutou e mau mai aku werewere hei noho mai i runga i te whenua i hāhā nei?’¹ Although Te Rauparaha had tried to encourage his Ngāti Raukawa kin to move south to support Ngāti Toa Rangatira;² it was these words by his sister, Waitohi, that elicited the desired response, as issued by Te Ahukaramū; ‘Māku, mā te tuarā nui o Pakake.’³ With these words Ngāti Raukawa was committed to moving south to new lands.
2. The deliberate use by Waitohi of the word ‘werewere’ (or barnacles) was a metaphor for the people that would be carried on the back of a pakake, or whale, a symbol for a chief. She was seeking a response from one of those pakake present. Her words were acknowledged by Te Ahukaramū, the grandson of Pakake.
3. Under their fighting chief, Te Rauparaha, Ngāti Toa Rangatira had seized a large area from Te Whanganui ā Tara through to the Manawatū Rangitīkei area. Settling into the area was not without challenges, including an attempt on the life of Te Rauparaha; he escaped but his children and others did not. Later, an unsuccessful raid on Kāpiti was made by a large coalition of tribes from the Lower North Island, and the top of the South Island, in an effort to rid themselves of Ngāti Toa Rangatira.
4. When Raukawa heard that, ‘*Kua kōhurutia a Te Rauparaha*’⁴ they were duty bound to check on their whanaunga and prepared to seek retribution if required. A fighting party made their way to the south to confirm what had happened. Called Te Heke Karere, this is regarded as the first of the Raukawa heke to the south.

¹ ‘Ngāti Raukawa return to Maungatautari. Which one of you will bring my barnacles to settle upon the land that has been deserted?’

² To differentiate the tupuna from the iwi, the eponymous ancestor is written as Toarangatira. The iwi is written as Ngāti Toa Rangatira, or Ngāti Toa.

³ ‘I will, by the broad back of the whale.’

⁴ ‘Te Rauparaha had been murdered’ is one translation. However, kōhurutia could also mean having suffered a treacherous or grievous act.

5. They were relieved to find that Te Rauparaha was alive but lamented the loss of his children, and others. It was towards the end of the visit, while preparing to leave, that the offer by Te Rauparaha, and then Waitohi was made to their Raukawa relations.
6. Maintaining dominance over such a large region would have been a difficult task. Modern armies recognise the importance of seizing and holding ground. Many armies have won the battle, but lost the war due to a lack of numbers and logistics to hold the ground. The support from the Taranaki and Raukawa tribes would be critical for the control of the region. A solid base would allow Te Rauparaha to further extend his control.
7. Te Ahukaramū returned to Maungatautari to encourage his people to move south; when they disagreed Te Ahukaramū set fire to their houses; forcing them to move. ‘He mana tō te kupu’ it was important to his mana, and the other Raukawa chiefs, that he fulfilled his word, as given to Waitohi.
8. ‘Mai i Waitapu ki Rangataua, mai i Mīria te Kākara ki Kukutauaki’ is the current rohe of the Ngāti Raukawa that moved from the central North Island, in a series of migrations, big and small, from the mid-1820s onwards.
9. Iwi of Ngāti Raukawa still reside in the north where they are sometimes described by the area that they live in, such as Raukawa ki Te Waotū, ki Te Pae o Raukawa, ki Panehākua, ki Whare-puhunga, ki Te Kaokaoroa-o-Pātetere, and Raukawa ki Maungatautari. Similarly, we have been described by the area that we live in; we have been called Raukawa ki Kāpiti, ki Tai, ki te Tonga, and Raukawa te au ki te Tonga.
10. As with our northern relations, we are made up of hapū and iwi that may not be of Raukawa descent. However, shared experiences, both good and bad, has seen us stand together, prior to, during and post migration, up until the present day. The area allocated was large. As well as supporting Ngāti Toa Rangatira, it would require mutual support from throughout the Raukawa confederation to hold it.
11. Ngāti Raukawa te au ki te Tonga is a confederation of independent, and interdependent hapū and iwi. Independence provides the freedom for each to make their own decisions. Interdependency arises from a range of

reasons, including allegiance, whakapapa, mana, threat, necessity, responsibility, opportunity, and others factors where whānau, hapū and iwi will join together for common goals.

12. It was opportunity that led to Te Rauparaha joining the northern tribes in their excursions to the south. He and some of his people joined the expedition Te Amiowhenua,⁵ ‘*ki te patu tangata, ki te muru taonga.*’ When the northern people decided to return home, one of the chiefs said to Te Rauparaha ‘E Raha, tangohia tēnei kāinga hei nohoanga mōu. Kia kite atu hoki i te kaupuke o te Pākehā e rere ana i Raukawa.’⁶ Those words planted the seed that led to the tribes of Toa Rangatira, Taranaki, and Raukawa establishing themselves in a new territory.
13. Each Raukawa⁷ hapū and iwi made the decision to migrate, to leave their ancestral home and cross the lands of allies but mainly foe, to settle in a new area. The land was initially allocated, or agreed to by their Ngāti Toa Rangatira relations. Of course, there were expectations that Raukawa would hold the area to the north, which it did and continues to do.
14. Land retention would be through a number of factors including kotahitanga, and whanaungatanga. Their internal whanaungatanga and kotahitanga ensured that they fought together, as one, whenever threatened or seeking utu.
15. Their external connections to other powerful iwi were well known; to threaten Raukawa could incite a reaction from their relations. This was demonstrated by Taonui of Maniapoto and Te Heuheu of Tūwharetoa, when they arrived with their warriors to support Raukawa at Haowhenua.
16. This was similar to when Raukawa raised Te Heke Karere to check on Te Rauparaha. Likewise, when Raukawa sought retribution for the loss of

⁵ This is the first Te Amiowhenua, as led by Tūwhare, Tamati Waka Nene and others of Te Taitokerau. There was another Te Amiowhenua shortly afterwards which was led by Te Apihae Te Kawau of Ngāti Whatua, Kukutai of Ngāti Tipa and Peehi Tūkorehu of Ngāti Paretekawa.

⁶ ‘O Raha, take this land as a place for you to settle. So that you may also see the ships of the European sailing in Cook Straits.’ Ships presented an opportunity for trade, particularly for weapons.

⁷ From here forward Raukawa, or Ngāti Raukawa should be taken as meaning the Ngāti Raukawa that migrated to the south.

the chief Te Ruamaioro, who was killed while trying to migrate to the south they were supported by Ngāti Toa Rangatira and Te Ātiawa.

17. At the time of the migrations, Raukawa was an iwi accustomed to fighting together - to protect themselves, to hold their lands, to maintain their mana, to seek utu, to support or dominate others. They would hold the new lands through whanaungatanga and kotahitanga, but it would be underpinned by strength, and also consideration.
18. This submission will talk to the whanaungatanga and kotahitanga as it relates to the relationships or whakapapa within Ngāti Raukawa. The whakapapa shows that we are different but there is still a unity. The intention is to provide the Tribunal with an understanding of the iwi relationships that existed prior, and post migration, up until today.
19. Within the whakapapa presented the connections are the priority. The normal convention of showing the tuakana on the left of the line has been ignored so that the connections can be easily displayed. Likewise, while there are many lines of descent associated with any one person; we have chosen those that illustrate best how we connect through whakapapa, marriage or events.
20. As shown in Whakapapa 1, Raukawa and Toarangatira share common ancestry from Hoturoa to Kākati; at which point they separate. From Kākati and his wife Kurawakaimua, of Aotea waka, comes Tuhianga, who had Poutama, Poutama had Mangō, the eponymous ancestor.
21. Kākati had another wife, Ururangi of Kurahaupō waka; she was the mother of Tāwhao. Tāwhao married two sisters; Punuiatekore and Marutehiakina, both of whom bore him sons. It ended up that the younger sister gave birth before her tuakana; leading to an ongoing debate over which child was the tuakana. A competitive relationship, encouraged by the mothers, developed between the brothers, Tūrongo and Whatihua.
22. As young men, while Tūrongo was making preparations for his betrothed, his brother Whatihua purposefully provided advice and made arrangements that would serve to undermine the regard in which Tūrongo would be held

by his intended bride, Ruapūtahanga. He was so successful that the Ngāti Ruanui maiden forsook Tūrongo and married Whatihua instead.

23. One day Ruapūtahanga became upset with the actions of her husband and left him, taking their youngest child, Uenuku-te-rangi-hoka, with her. When Whatihua discovered that his wife had left he set off after her. Ruapūtahanga was returning to her homelands via the coast when she turned and saw her husband. She stopped to dig a hole in the sand, then carefully placed their baby in it; forcing Whatihua to stop, retrieve and care for their child.
24. At that time Ruapūtahanga had arrived at a bay where the tide was coming in. She swam across and from the other side she called back to her husband advising him to cease his chase, ‘Ka mate koe i te whāinga mai i taku hika taukē.’⁸ Whatihua abandoned his chase and returned home. Apakura, his other wife raised the child and hence his name was changed to Uenuku-whāngai.
25. Whakapapa 2 shows the hapū within the confederation that descend from Whatihua, but particularly Uenuku-whāngai. We have hapū of Ngāti Kauwhata at the marae of Kauwhata and Aorangi, Ngāti Hinepare and Ngāti Tahuriwakanui respectively, with Maniaihu being the whare at Aorangi. Ngāti Kauwhata had another marae, Te Iwa at Awahuri, but the house fell victim to a storm in the 1930s. The resident hapū of Ngāti Tūroa moved in with their kin at the other marae.
26. At Kuku we have Ngāti Tūkorehe on Tūkorehe Marae, while at Manakau is Ngāti Wehiwehi on Wehiwehi Marae. At Ōtaki, Ngāti Korokī, is one of the three hapū that reside at Raukawa Marae, ‘te marae matua o ngā iwi e toru.’⁹
27. Despite the competitive nature between Tūrongo and Whatihua, their descendants remained close. The daughter of Tūrongo, Rangitairi, married Uenukutuwhatu; they had a son, Tūatangiroa. His daughter

⁸ ‘Go back! You will die in pursuit of my body now set apart.’

⁹ ‘The principal marae of the three iwi.’ Raukawa Marae trustees are from the three iwi of the ART confederation; Te Ātiawa, Raukawa and Toa Rangatira.

Hineapounamu, married Rereahu and was mother to Maniapoto and his siblings.

28. Important links can be seen from Wehiwehi, via Tūtete, who married Tūtanumia, mokopuna of Maniapoto. They had Parekārewa, who went on to marry Haetapunui, a tohunga who would conduct the rites for the war parties of his brother, the warrior chief, Kapu.¹⁰ Another son of Wehiwehi, that is Hounuku, fathered Parehounuku, she married the warrior Toarangatira.
29. From Tūkorehe we have his granddaughter Hinetore who married Huitao, the grandson of Takihiku. Hinetore and Huitao were the parents of Haetapunui and Kapu.
30. ‘Taku ara rā nā Tūrongo i wawaea ki te Tairawhiti. Ko Mahinaarangi, te rua rā i moe ai a Raukawa. He ara tautika mai ki ahau.’¹¹
31. A disconsolate Tūrongo dismantled the whare that he built for Ruapūtahanga and went to the East Coast to seek the hand of the famed maiden Mahinaarangi. At Kahotea he found the object of his desire and with his industrious labours soon being noticed, he proved successful in his quest. Their first child was the eponymous ancestor, Raukawa, named after the perfume that his mother used during the courting.
32. See Whakapapa 3. Raukawa married Tūrongoihi and they had three sons, Rereahu, Whakatere, Takihiku, and a daughter, Kurawari. Despite all being uri of Raukawa, it is said that the iwi of Ngāti Raukawa are those that descend from the whakapākanga, Takihiku.
33. Within the confederation we have hapū and iwi who descend from Whatihua, Rereahu, Whakatere and Kurawari. We also have a hapū from the eponymous ancestress, Waewae, of Ngāti Tūwharetoa.

¹⁰ Kapu is commonly known by his honorific name, Kapumanawawhiti, which he received due to his quick thinking.

¹¹ ‘My pathway is through Tūronga who did travelled to the East Coast. T’was the womb of Mahinaarangi that Raukawa did sleep, an ancestral line from which I descend.’ An excerpt from a pātere composed by Ngoki

34. Starting from the north we have descendants of Ngāti Pīkiahū and Ngāti Waewae at both Te Poupatatē and Te Tikanga Marae in the Te Reureu area. Today they are commonly called Ngāti Pīkiahū Waewae. Just down the road are the Maniapoto whanaunga, of Ngāti Rangatahi and Ngāti Matakore, living together at Te Hiiri Marae.
35. The kuia Parewahawaha stands as a shelter for her people at Ōhinepuhiawe, Bulls, while at Halcombe, her mokopuna, Manomano does the same for her hapū on Taumata o te rā Marae.
36. Close to Feilding we have the two Kauwhata marae that we have already spoken about, tūrangawaewae for Ngāti Kauwhata, Ngāti Hinepare, Ngāti Tahuriwakanui, and Ngāti Tūroa.
37. Travelling south towards Foxton, we come to Ngāti Te Au at Hīmatangi, while Ngāti Rākau reside at Motuiti Marae. Inland at Shannon, is Ngāti Whakaterere, Te Ngare o Tūrongo, standing on Whakawehi. The descendants of his teina, Ngāti Takihiku, live together with Ngāti Ngārongo at Kererū Marae, Kōpūtōroa.¹²
38. Moving back towards SH1 are two Ngāti Huia marae, Matau and standing across the road is Huia. Other marae of Te Ngare o Huia are nearby. At Raumatangi is Ngāti Pareraukawa on Ngātokowaru Marae, at Muhunoa is Ngāti Kikopiri on Kikopiri Marae, while close by is Māhoenui, the area of Ngāti Hikitunga prior to being displaced.
39. We have already spoken of Ngāti Tūkorehe at Kuku and Ngāti Wehiwehi at Manakau.
40. Coming on to Ōtaki we have Raukawa Marae with the three hapū; Ngāti Korokī, Ngāti Maiotaki and Ngāti Pare. Also in Ōtaki is Ngāti Kapu at Te Pou o Tainui Marae, while across, on the southern side of the Ōtaki River is the last marae of the Raukawa confederation, Katihiku; the home of another Ngāti Huia hapū.

¹² Ngāti Tūranga live north of Foxton but have been omitted by request. The hapū will provide their kōrero when they present to the Tribunal.

41. The Raukawa tales of warfare begin with the sons of Takihiku. See Whakapapa 4. When Parewhete, the wife of Wairangi, ran off to be with her illicit lover, her husband and his brothers followed to return her home. After their arrival at the enemy's pā a word of caution was issued from Parewhete, 'He aha koe i haere mai ai i te rourou iti a Haere, tē noho atu ai i te tokanga nui a Noho?'¹³ This was just one of the matters that gave the brothers cause for concern. The brothers composed and performed a haka that lulled their would-be executioners so that they were able to strike first and defeat those who had planned to kill them. The brothers returned home victorious with their haka still being performed today.
42. The brothers had a cousin Korokore, the daughter of Kurawari and Wharerere. Wharerere was a grandson of the eponymous ancestor Haumia; with Haumia being the brother of Mangō. When Korokore was killed by her husband, Parahore, her brother Whitā, called on his cousins to assist him in seeking revenge. The sons of Takihiku answered the call and were accompanied by their close relations, the sons of Tūkorehe, and Poutū, son of Whakatere. Together they avenged the death of Korokore, albeit with their own losses.
43. The people of Whitā and his cousins took over the lands of the defeated tribe, which they continue to occupy to this day. Part of that territory, called Te Pae o Raukawa, borders on the Ngāti Tūwharetoa domain. The neighbours inevitably developed many close connections between the two iwi that Raukawa were able to rely upon during the time of the migrations.
44. Coming down from Tamatehura and Rongorito, to Huitao and then his sons Haetapunui and Kapu, the tohunga and the warrior. See Whakapapa 5. The fame of Kapu was sealed when he took retaliatory action to avenge the loss of the sons of Tūirangi, who had tried to avenge the death of Tukemata. Unfortunately, three were killed with only Tangaroakino escaping.
45. When asked who will avenge the deaths, Parekārau, the daughter of Tukemata, foretold, 'He iti nā Mōtai, he uri tamawāhine, tēnā kei te rāwhiti

¹³ 'Why did you come with the small basket of a Traveller, instead of remaining with the big-basket of remain at Home.' A warning that Wairangi should have remained at home.

e taka ana, māna e takahi te one i Hākerekere.’¹⁴ It was Kapu, with his warriors who travelled to the west to avenge their deaths. His brother Haetapunui, the tohunga, accompanied him on the expedition but along the way his brother told him to return home. In the battles that followed ‘seven tides were attacked, seven pā fell.’

46. Haetapunui and Parekārewa had a son, Ngātokowaru, who went on to become a warrior of renown. In one of his battles, Ngātokowaru led a party that included two chiefs from Waikato. Before the battle, the pair received a calabash of food that had already been partaken of. One turned to the other to complain, ‘E Hua, he papa takere.’¹⁵ Upon hearing the criticism, Ngātokowaru turned to them to say ‘Riria, riria! Māku hei whakakī!’¹⁶ The war party was successful and Ngātokowaru fulfilled his promise to fill the calabash by marrying his daughter Toreheikura to Te Huaki.

47. Later Ngātokowaru turned his attention towards increasing his territory until one day his party was defeated and he was captured. Knowing that his end was nigh he asked his captors if he could have an audience with their great chief prior to his death. The wish was granted but as Ngātokowaru stepped close to the elderly high chief he withdrew his dagger and killed him, at the same time exclaiming, ‘Ko te tete a Ngātokowaru tēnā e rangona, tēnā e rangona!’¹⁷ Ngātokowaru smeared himself with the sacred blood of the high chief so that he would escape the fate of being consigned to an oven. Later, a mokopuna of Ngātokowaru married the son of the great chief, creating a peaceful connection.

48. See Whakapapa 6. The descendants of Takihiku and Rereahu started close, an example being the marriage between Tamatehura and Rongorito, the youngest and cherished sister of Maniapoto. Within the confederation are two hapū that are often described as being of Ngāti Maniapoto; Ngāti Rangatahi and Ngāti Matakore. Matakore, a younger brother of Maniapoto,

¹⁴ ‘One from Mōtai, a descendant of a woman, now in the east, he will trample the sands of Hākerekere.’

¹⁵ ‘Oh Hua, a partly filled dish.’

¹⁶ ‘Fight on, fight on! I will fill it.’

¹⁷ The dagger of Ngātokowaru! It will be renown. It will be renown.

supported his tuakana in tribal matters and warfare. In recognition of his support Maniapoto granted his brother control over a large estate.

49. The eponymous ancestress Rangatahi, was a grandchild of Maniapoto, and also descended from his sister, Kinohaku. It had been arranged that Wairangi, the son of Takihiku, was to marry Rangipare, daughter of Kinohaku. However, while Rangipare was travelling to the home of Wairangi she met, and then eloped with Tūtakamoana, the son of Maniapoto. They went on to be the parents of Rangatahi.
50. The jilted Wairangi was enraged and with the support of his Whakatere whanaunga marched against Maniapoto and his people. The hostility was the beginning of the separation of the descendants of Raukawa. It was during the battle that followed that Maniapoto uttered the warning words not to desecrate the area of his sister, Rongorito, ‘Kei hewa ki Te Marae o Hine.’¹⁸
51. Te Marae o Hine was the name of the Ngāti Matakore marae at Kākāriki. A fire there in the 1960s destroyed the house; this led to them residing with their whanaunga of Ngāti Rangatahi at Te Hiiri Marae. Te Marae o Hine is also the name of The Square in Palmerston North. A meeting of tribal elders from various iwi was convened in 1878 to discuss the naming of the area but could not come to an agreement. The involvement of the old Raukawa chief, Mātene Te Whiwhi, was sought, and it was he who proposed the name that it bears today.
52. The ancestress Rangatahi married Maniauruahu. One of their children, Tūkawekai, was slain in battle by Toarangatira. The lines were later joined when it was arranged for the great granddaughter of Tūkawekai, to marry the grandson of Toarangatira.
53. This connection came about from the death of the Raukawa chief, Te Autuiroro, who was slain by another iwi. Raukawa tried more than once to avenge his death, but were unsuccessful each time. Korouaputa enlisted the assistance of the Kāwhia chief, Marangaipāroa. Unfortunately, when he

¹⁸ ‘Do not desecrate the marae o hine’

arrived with his men the small size of the force disappointed their Raukawa relations.

54. They marched to battle but upon seeing the size of the enemy army Raukawa became worried about their numbers; to which Marangaipāroa responded, ‘He iti pou kapua ka ngaro, ka huna tini whetū ki te rangi.’¹⁹ A fierce battle ensued with the forces of Marangaipāroa leading the way to victory, and his son, Te Haunga, excelling on the battlefield.
55. Raukawa saw that they had underestimated Marangaipāroa and his warriors. In an effort to make amends, and to acknowledge their efforts in avenging the death of Te Autuiroro, Raukawa presented the young woman, Te Kāhuirangi, to Marangaipāroa as a bride for Te Haunga.
56. Te Kāhuirangi was an appropriate choice. Her grandfather Ue, the son Tūkawekai, had married Parehuitao, daughter of Ngātokowaru and sister of Te Autuiroro. The marriage to Te Haunga created a connection between Rangatahi and Toarangatira, and led to other marriages that kept the two tribes close.
57. See Whakapapa 7. The Raukawa and Tūwharetoa lines were joined when Te Atainutai wed his daughter Waitapu, to Te Rangiita to seal a peace deal. The marriages from that line kept the connections between the iwi tight, even after Raukawa moved to the south.
58. Te Whatanui and Te Heuheu Mananui had often supported each other on the battlefield. When Te Whatanui left for the south he said to Te Heuheu, ‘E Heu, kia kaha te manaaki i ērā ka ngahoro mai ki waho o taku kete.’ Te Heuheu travelled south to support Raukawa during the battle of Haowhenua. Later he also sent an emissary to ask Te Whatanui to return to the north. In response Te Whatanui composed a waiata that refuted the proposal; he was not going anywhere.
59. The people of the eponymous ancestor Whakatere stayed close with their Takihiku relations both in location and battle. Their warriors were well

¹⁹ ‘Though a cloud may be small, it is sufficient to obscure the many stars at night.’

regarded within the iwi and at the battle of Haowhenua it was Ngāti Whakitere that carried Papaka Te Naeroa back to his brother Mananui.

60. However, the relationship between the descendants of Tūwharetoa and Whakitere did not start off well. Poutūterangi, the son of Whakitere, advised another iwi to kill a Tūwharetoa chief; which they did. When retribution was sought, that advice cost Poutū his life. It was the death of Poutū that Te Atainutai was avenging when he was in the Tūwharetoa district; that ended with his daughter marrying Te Rangiita.
61. Uenuku Pikiahu, the son of Poutū is the eponymous ancestor of Ngāti Pikiahu. Ngāti Pikiahu were living with Ngāti Waewae at Rotoaira prior to both hapū moving south to live at Ōtara. They were there for a few years before moving further south to finally settle in Te Reureu. The marriage of Ngāwaka, a Ngāti Pikiahu rangatira, to Huna of Ngāti Waewae was a key relationship at that time; and there have been many more since. Their closeness of the two hapū is reflected in the name Ngāti Pikiahu Waewae, that is often used by their descendants.
62. The Ngāti Huia name is carried by a number of hapū. So that others understand that they are from different marae they have added their locale. We have Ngāti Huia ki Katihiku, Ngāti Huia ki Matau and Ngāti Huia ki Poroutāwhao.
63. There are five other hapū that stand under the banner of Ngāti Huia or Te Ngare o Huia; Ngāti Parewahawaha, Ngāti Manomano, Ngāti Pareraukawa, Ngāti Kikopiri and Ngāti Hikitanga (see Whakapapa 8). It is probably no coincidence that Ngāti Huia holds the northern and southern borders, with a concentration in the middle that could quickly move either way to support as required.
64. Huia, the eponymous ancestor was a warrior who gained more fame than his elder brother, causing the tuakana to become jealous and bitter. Despite the negative antics of his tuakana Huia maintained his mana advising his brother ‘E kore taku tupu e heke i a koe.’ When Huia was killed by another iwi, Wahineiti and Hape took on the task of seeking retribution and led war parties to assist other iwi.

65. Wahineiti was lost on an ill-fated expedition, unfortunately it was not due to battle as a warrior of his standing would have wished. His loss is recounted in a Maimai – a composition lamenting his death, in which he is remembered as being of Kauwhata and Raukawa descent. Hapekitūārangi took over from his tuakana Wahineiti, to raise and lead Raukawa war parties in the manner of his ancestors.
66. The Ngāti Huia links to Waitohi and Te Rauparaha were central to the request and acquiescence of Raukawa moving to the south. Te Rauparaha had been the arms bearer of Hapekitūārangi. When Hape was on his deathbed he asked those gathered near, who would take on his mantle? No one responded until Te Rauparaha spoke up saying, ‘E koro haere atu ki te pō, whanga ai i ngā kōrero huhua mōku.’
67. It was foretold that Te Rauparaha would rise to prominence. His father, Werawera, travelled to Maungatautari to ask Korouaputa for one of his daughters as a bride. Korouaputa responded that he only had one daughter left, Parekōwhatu ‘Kotahi anake te mea i mahue mai ki ahau, ko taku mōkai, he mea harihari wai māku.’²⁰ However, he assured Werawera that one of their children would grow to be a ‘taniwha.’
68. Whenever Parekōwhatu gave birth, Werawera would travel from Kāwhia to Maungatautari, carrying the baby to Korouaputa, to ask whether the child was the one. It wasn’t until their fifth child, Te Rauparaha was born that Korouaputa verified that indeed, he was the taniwha that had been predicted.
69. Despite Te Rauparaha claiming the position of Hapekitūārangi, his Raukawa relations retained their autonomy and other chiefs rose to take on leadership roles within the iwi. Leaders such as Te Ahukaramū, Taratoa, Te Whatanui, and others emerged from Ngāti Huia, while other chiefs guided their own hapū.
70. Te Whatanui led his people to the east in an effort to settle there. After experiencing the perils of living in an area surrounded by others, without close support, he eventually moved to the south.

²⁰ ‘I have only one left, a cherished one that looks after my needs, she fetches water for me.’

71. Like his tūpuna, Te Whatanui was known to seek retribution; through other parties but also directly, avenging the deaths of Te Momo Irawaru and Te Ruamaioro. He was also known for his consideration of others. He aided those who had helped his people, he actively protected those that others wanted to exterminate and put his own life in danger by rowing between warring parties to bring a halt to hostilities.
72. He followed the tikanga of tatau pounamu, marrying his daughter to a chief from another iwi to seal the peace. Within the iwi there were other arranged marriages, moenga rangatira, between the hapū of the confederation but also between the iwi and others in an attempt to maintain a peaceful balance. We have many uri that are a product of those marriages.
73. There were other activities within the iwi that relied on and recognised the kotahitanga of the iwi, but also the wider Te Ātiawa, Raukawa and Toa Rangatira (ART) Confederation. The Rangiātea Church, in Ōtaki, was built on the orders of Te Rauparaha. Tragically, after standing for over 140 years it was lost to fire, but was later rebuilt. Also in Ōtaki is the Ōtaki Racing Club, the last active Māori Racing Club.
74. We have Raukawa Marae, with trustees from the three iwi of the ART Confederation. It was these trustees that, in 1975, approved the initiation of Whakatupuranga Ruamano, an experiment in iwi development that included language revitalisation. This iwi development led to Te Wānanga o Raukawa being established for the ART Confederation. Ōtaki Porirua Trust Board is another confederation organisation that assists whānau with education scholarships.
75. The latest iwi driven venture was Te Rūnanga o Raukawa which has seats for all hapū of the Raukawa confederation.
76. In summary, we are an iwi with shared experiences and whakapapa that connected us prior to moving; with whakapapa leading to the move, settling and holding of the area allocated. Whanaungatanga, external and internal, as well as kotahitanga, has helped us to hold the area in the manner expected. We were an iwi accustomed to fighting to maintain mana, to seek utu, to support or dominate others. We also arranged marriages to initiate and hold

the peace; our actions were underpinned by strength but also by consideration. We are Ngāti Raukawa; a confederation of independent, and interdependent hapū and iwi.

Dated at Wellington this 24 February 2020



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Solicitors solely for the purpose of filing.