

wounds and almost covering the body. This hand-instrument would be admirably adapted for such a purpose, and the severity of the cutting could be regulated at will.

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ART. LXIX.—*The Story of Papaitonga; or, A Page of Maori History.*

By Sir WALTER L. BULLER, K.C.M.G., F.R.S.

[Read before the Wellington Philosophical Society, 21st February, 1894.]

Sixty miles from Wellington by the Manawatu Railway, and less than two miles to the westward of that line, there is one of the prettiest bits of natural scenery in New Zealand. This is Papaitonga, so called from time immemorial, the name signifying "the beauty of the South." It is a lake of 125 acres in extent, with two exquisite islets covered with bright vegetation. On the north and north-east sides it is enclosed by a beautiful native forest, which presents a thick fringe of tree-ferns and underwood along the water's edge; on the southern side there is open rising ground, with clearings in the forest beyond, showing the snow-covered ranges of the Tararua Mountains; whilst on the low-lying flat to the westward there is an outlet to the sea, about three miles distant, by the Waiwiri Stream. Every part of it is historic ground, Papaitonga having been the scene of one of the most important of ancient Maori fights, and the little island which has given its name to the lake the principal battle-ground. To this day the island is a perfect necropolis of human bones, although concealed and protected by the dense growth of ever-green vegetation that now covers the site of the ancient pa. The original possessors of this picturesque lake—the Muau-poko—after being vanquished by Te Rauparaha and his armed followers, were driven out of the district, but a remnant was afterwards permitted to come back and settle at Horowhenua, a little further to the north, which is still the home of the tribe. At Muhunoa, near the Waiwiri outlet, a small section of the Ngatiraukawa has for more than half a century been located, the principal surviving chief being Waretini Tuainuku, a man of intelligence and excellent character. By a succession of events, to which it is not necessary to refer here, this charming place has come into my possession, and my two sons are living there.

It seems to me of importance that everything relating to

the early history of this land of our adoption should be carefully recorded and preserved for the student of the future. As an interesting episode in Maori history, and as forming a supplement to Mr. Travers's valuable paper on "The Life and Times of Te Rauparaha," which appeared in our Transactions,\* I have taken down (in Maori) from the lips of the resident chief the following narrative, for this is the story of Papaitonga as told by Waretini Tuainuku:—

"Now, O friend, sit down on this rising ground, here in the sunlight, and let me tell you about Papaitonga, which lies spread out before us. That name was given by the ancient Muaupoko people. The lake was called Waiwiri. The Muaupoko pa was on the Island of Papaitonga. At that time there was no bush on the island, only some karaka-trees which had been planted by the residents close to the water's edge. But the island was completely filled with people, the inhabitants of the pa numbering four hundred twice told. All along the shores of the island, in the shallow places, posts were stuck into the ground, and store-houses erected upon them.

"That other island yonder, the smaller one, was called Papawharangi. It is an artificial one, having been made by human hands in the following manner: First of all poles were driven in to define the extent of the proposed island. Then great lumps of 'negro-head' were brought from the shore and cast into the water within the lines of the poles, and this was continued till a mound was formed level with the surface of the water. Then enormous quantities of *kakahi*-shells from the refuse-heaps were brought over and cast upon the platform of negro-heads; and after this many canoe-loads of soil were thrown on top. Then dry fern, and negro-heads, and all kinds of rubbish were spread over the surface, and lo! there was dry land in the midst of the waters. Upon the island so formed residential whares were erected—four of them. But owing to the encroachments of the water the island has become diminished in extent; formerly it extended out to where you see the raupo now growing. However, if you will take the trouble to look, you will find the boundary-poles still fixed there, with any number of skulls also, and dead men's bones.

"The larger island of Papaitonga yonder was a scene of disaster in very ancient times, as far back as the time of Hingakaha. In that generation this island was visited with an epidemic which was very fatal. It spread all over the coast, and the skulls that are accumulated on Papaitonga show how deadly it was. But in spite of that visitation the people continued to live on the island, even down to the

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\* Trans. N.Z. Inst., vol. v., p. 19.

coming of Te Rauparaha. At that time the actual residents numbered about six hundred, or perhaps seven hundred. But the people were more or less broken up, some being at Porotawhao, some at Horowhenua, some at Waikawa, and some at Waitaia; so that the actual residents on Papaitonga did not, perhaps, number more than four hundred. But here let me explain to you. This tribe—the Muaupoko—was at that period very much scattered. They were to be found at Manawatu, at Karekare, then lower down at Totara, and lower down again at Porotawhao and at Horowhenua; also at Waiwiri, and, following down the coast, at Ohau, at Waikawa, at Waitohu, at Otaki, at Katihiku, at Waimea, and right down to Waikanae, or even to Porirua on the further side. They were living in detached parties in all these places. When Te Rauparaha came into this district he was allowed to pass down the coast by way of Taranaki unmolested. The Ngatiawa and the Ngatiruanui agreed to let Te Rauparaha pass through in peace. And so he came on till he reached Wanganui, where Turoa was paramount. Turoa wanted to oppose the progress of Te Rauparaha, but he was powerless, because the great tribes of Taranaki had offered no opposition. So he was allowed to pass through Wanganui. Then he came to Horowhenua, and rested awhile. Thence he explored all the coast as far as Waikanae. From there he went on to Porirua, and even to Port Nicholson. Returning from there, he settled on the Island of Kapiti. He came in great force, having with him four hundred followers twice told, some of his people having remained behind at the North. Te Rauparaha's reason for selecting Kapiti as a home for himself and his tribe was because of its security from attack, as it was very unlikely that the tribes would cross the sea to molest him. He also knew that this would afford him a good outlook in case an enemy should be moving about in canoes.

“After he had established himself there, it occurred to Turoa and Paetahi (chiefs of Wanganui) that they might be able to dislodge him, and they conspired with the chiefs of Muaupoko with that purpose. The Muaupoko sent emissaries to Wairarapa, to the Ngatikahungunu, to the Ngatiapa, and to the Rangitane. They all responded, and the people of Wanganui came down to join them. The total number of these forces numbered a thousand twice told. They manned their war-canoes, and made straight for Kapiti. It was now dusk. The Ngatitua saw them in the distance from Kapiti, but they thought it was only floating timber, for it was then getting dark. When the canoes reached Kapiti the invading force rested on the beach, whilst some remained in the canoes, all waiting for the hour of midnight. Then a dispute arose among the leaders—some were for delaying operations

till the morning-star arose, others were for assaulting during the night. Then a war-party to the number, perhaps, of five hundred started off to scale the cliff. Just as the advance guard reached the edge of the plateau a woman who came out of one of the houses detected the presence of an enemy approaching because she could hear the rumbling of voices. It arose in this manner: The foot of one of the scaling-party loosened a stone, which rolled down the cliff, punishing the heads of those who were below. Some laughed, and others protested, for they were much disconcerted by this boulder rolling downwards, and breaking the heads of those it came across. The men who were being punished by the descending boulder called out in protest, and the woman heard them. She rushed back into the house and gave the alarm to the Ngatitooa. Instantly all the people were on the alert, buckling on their cartouche-boxes, and loading their guns. They poured out of their houses to find the war-party on the plateau, and the fight commenced at once. The bulk of the attacking force remained at the landing-place. The Ngatitooa were armed with guns and powder. Their assailants had none. In face of the guns, what could they do with their native weapons, for their only arms were *patiti*, and *meremere*, and *tewhatewha*, and *huata*, and *taiaha*? Of course they were utterly routed. The fugitives sprang over the cliff, and many perished. But now it was daylight, and the enemy could be seen. The whole force was now attacked by the Ngatitooa; and great was their defeat. They attempted to make their escape in the canoes, but they crowded into them in such haste and terror that many of them were capsized, and numbers of people were drowned. A remnant escaped, and reached the mainland in safety. So ended the fight on Kapiti.

“Subsequently to this Te Rauparaha thought he would come over to the mainland and explore the country; so he came over to Waikawa. When the Muaupoko, who had now concentrated themselves at Horowhenua and at Waiwiri, heard that he had come to Waikawa, they began to lay plans for killing him. They sent an invitation to Te Rauparaha to come to Waiwiri, to this very place Papaitonga, to receive a present of food—that is to say, for a feast of eels—these lakes, Horowhenua and Waiwiri, being noted for eels. Te Rauparaha consented, and came with a party of about twenty. When he had arrived at Te Wi, near Ohau, the Muaupoko sent their messengers to inform the people at Horowhenua, also to the Rangitane, and to the Ngatiapa; and that very day, after nightfall, all the tribe assembled at Papaitonga. Te Rauparaha had slept two nights at Te Wi when the Muaupoko brought their present of eels from Waiwiri, saying that

another present of a similar kind was on its way from Horowhenua. This was a mere subterfuge to keep Te Rauparaha at Te Wi till the arrival of the attacking force. That night they came on in their full strength from Papaitonga, and located themselves near Te Wi. You have seen that clump of pukatea-trees on the side of the road leading to the coast: that was where the Muaupoko collected. Te Wi, the place occupied by Te Rauparaha, was just beyond. Then disputes arose again among the chiefs: some were for attacking the party under cover of darkness; others advocated leaving it till daylight, so that none might escape. Ultimately it was agreed to make the attack at midnight. It was Ngarangi, a chief from Wanganui, who urged the night attack. So the attack was made; and when the people in the house heard the tramping of the feet of eight hundred men they rushed out in alarm. Some of the enemy had now come right up to the porch of the house. Then a voice was heard calling into the house, 'E Raha, e! ko te whakaariki, ka huaki' (O Raha, the war-party is upon you!); and there was a general commotion, the inmates of the house rushing out and taking part in the fray. Te Rauparaha's party had left their guns behind at Waikawa, and the attacking force had nothing but Maori weapons; so it was a hand-to-hand conflict. Then some would go back into the house, and others would come out to relieve them; and so the fighting went on in the dark. Just before the dawn one of the Muaupoko was killed, and they succeeded in wounding one of the attacked, named Te Poa, with a spear. When the great war-party saw how stubborn was the resistance of Te Rauparaha and his twenty followers they decided to set fire to the whare. A fire-stick was applied, and very soon the place was in flames, and the land covered with smoke. Then Te Rauparaha tore open a corner of the house, and rushed by himself, under cover of the smoke, into the Waikawa Stream. Here he found his brother-in-law, Te Rakaherea, concealing himself, with a spear stuck in his back. Te Rauparaha pulled out the spear, and before the morning broke they had made good their escape. But it was now getting light, and these were the only two who left the place alive and reached Waikawa. Among the killed were two of Te Rauparaha's own children—a daughter named Te Uira and a son named Poaka. Te Rauparaha was greatly incensed at this act of treachery towards him and his people, and very soon afterwards he sent an avenging war-party, who killed some Muaupoko stragglers on the beach at Waiwiri and at Horowhenua, and then returned to Kapiti. Then he sent messengers to the North, to Maungatautari, inviting the Ngatikauwhata, the Ngatiwehiwehi, and the Ngatihua to come down in a body to seek revenge for the

wrong that he had suffered. The Ngatikauwhata came from the North with the Ngatitama and Te Puohu, and on their way down they did some killing at Horowhenua; and, having carried all before them there, they came on and joined the Ngatitooa at Kapiti. After them came the Ngatihuia, who went right on to Otaki, where Te Rauparaha was now settled, because he knew that the tribes would rally round him. Then a war-party was formed, composed of Ngatihuia, Ngatitooa, and Ngatitama, and came on to Waiwiri. Do you see that bare promontory on the island yonder? At that time there was a large house standing on that point belonging to Takare. The chiefs of the pa were Takare, Paipai, and Te Kahuterangi. There were other chiefs besides, such as Warakihi and others. On the arrival of the war-party it broke up into divisions, all this being carried through in the daylight. Forty men twice told stationed themselves at Te Ruapekapeka, on the very spot where your sons' house now stands, for at that time it was all dense bush; and in the spot which you have now named 'Maui's Garden' thirty men twice told were stationed; and in the place yonder—Otomuri—which is now all cleared, twenty warriors twice told. Forty twice told crossed over to the other side of the creek; and so on in parties the bush was occupied all along the edge of the lake, even as far as Marokura, that point of bush yonder in the direction of the sea. The reason for this disposition of the attacking force was the uncertainty as to whether the fugitives would make for the hills, or for Horowhenua, or in some other direction. On this account it was deemed best to surround the lake. At this point here, just down below us, known as Tumaiteuru, the landing-place for the canoes, ten men were stationed; but this was simply a piece of deceit, to put the people off their guard. My father's elder brother—Aperahama Te Ruru—was here, also Whakatupu—both chiefs of Ngatihuia—with Porokoru Kapeto, Te Riu, and others. It was arranged that in the early morning these men should call to the people on the island to bring them a canoe. In the morning accordingly Te Riu called to Kahurangi, 'Ei Kahu, e! Hoes mai te waka ki au Ko tou tangata tenei' (O Kahu, bring a canoe over for me I am your man). The people heard, but were in no hurry to come. Then he called again, 'Hoes mai te waka ki a maua ko to tangata. Ko Te Ruru tenei' (Send a canoe for me and your friend. Te Ruru is here). When Takare heard this he said, 'Hoes te waka. Hoes atu, me to titiro ano ki uta' (Paddle the canoe over; but as you paddle keep a sharp lookout on shore). Then two men got into the canoe—Te Kahuterangi and Kokota. As they paddled off Takare ascended to the roof of his house and chanted a war-song, so as to apprise the men in the canoe that as soon as Te Ruru reached

the place he would kill him. By this time Te Ruru and Whakatupu had taken off their clothes and were in the water, sitting concealed among the raupo flags. Whakatupu was armed with a tomahawk; the other man had an *onewa*, or stone club. The canoe came on towards the landing-place, and on nearing it they detected the heads of the two men among the bulrushes. The man in the stern of the canoe called out to the other to shove out again. But Whakatupu was too quick for them, and seizing the bows of the canoe, began to haul it in. The man at the bow standing up in the canoe dealt a blow at Whakatupu's head with his paddle. He parried the blow with his tomahawk, and then struck at his assailant in return, as it were flinging the tomahawk at him. It was not a very long-handled tomahawk, but a rather short one, reaching to about the waist. It cleaved the man's head open, and then fell into the water, the man also tumbling overboard quite dead. When the man at the stern saw this he jumped into the water and dived, coming up again out there in a line with the Maori hut standing yonder above the landing-place. Then the men on shore ran over to watch the landing-place, and they discovered the fugitive crouching low and making his way through the sedge and brushwood. Then Aperahama took the gun from Porokoru's hands, followed the man, and shot him; so there was an end of him also. As soon as the people in the pa heard the report of the gun they were on the alert; so also were the various sections of the war-party hiding in the bush. As soon as they heard it they were all astir. Te Tipi at once swam out from Paopaororo—that is the spot there opposite to us, where I made a clearing in 1883—I mean that point running out there in a line with the island. That spot was then, as now, covered with low bush, tawa, hinau, mapou, and other trees. Swimming out from that point, Te Tipi reached the island, and he kept firing his gun as he swam. This was one of the bravest warriors of the Ngatihua and Ngatittoa. He had his cartouche-box around his neck; with his hands he kept reloading and firing his gun, whilst he used his legs for swimming. By the time Tipi reached the Papaitonga island the enemy had already fled, and were making for the shore in their canoes. However, he at once jumped into a canoe that had been left behind, and went in pursuit. When the canoes reached the shore the various sections of the war-party in the bush combined to attack them, and when they attempted to land at another point they were attacked again. Here and there a man who was swift of foot escaped, but the bulk were shot. All the chiefs were killed—Takare, Paipai, and all the other chiefs of the tribe. The dead numbered three hundred twice told, perhaps more, and included the women and children. As for

the few who escaped, some took refuge at Horowhenua, and others fled to the mountains.

“After the fall of Papaitonga the war-party went on to Horowhenua, where there was more killing. Driven from there, the Muaupoko fugitives crossed over to Weraroa, and fled to the hills. Then the war-party returned to Papaitonga. What followed afterwards was according to Maori custom. Who would care to tell of it? When the bodies placed in the *hangis* were cooked they were calabashed, and formally handed over to the Ngatitōa as payment for the children of Te Rau-paraha who had been treacherously killed by the Muaupoko. The uncooked meat was taken home and distributed as food for the tribe. But I have a horror of that part of the story. If you want to know about it ask the old men of the Ngatitōa—Ngahuka Tungia and the others. That is all.”

[IN THE ORIGINAL.]

“Na, Ei hoa, e noho i konei, i runga i te hiwi nei, i te wahi marama, ka whakarongo ai ki taku korero.

“Ko Papaitonga tena e takoto mai na. Na o mua tangata na Muaupoko tena ingoa—ko Waiwiri te roto. He pa tera no Muaupoko. I reira ai kahore kau he ngaherehere o taua motu, ko nga karaka anake, he mea whakatupu i nga tahataha o te wai. Engari, i kapi katoa tena motu i te tangata, ara, i to ratou pa, e wha rau topu nga tangata i roto. Ko waho, ko nga wahi papaku o te roto, i poupoua iho ki te rakau, hei pataka iringa kai ma ratou.

“Ko tera motu i waho ra, ko te mea iti, ko Papawharangi te ingoa, he mea mahi tena na te tangata. He mea poupou a waho ki te rakau kia rite ano ki te wahi i kiia hei motu. Ka oti te poupou ka mauria mai nga pureirei i uta ka whakanoho ki roto ki te wai i te takiwa ano o aua pou, ka rupeke nga pureirei ka teitei ake, ka tahi ka kawea mai ko nga kowhanga kakahi, ka rukea ki runga. Ka mutu tena, ko nga one-one ka mauria atu i runga i te waka ka ringiringi ki runga, ka hoatu ano he rarauhe maroke, he pureirei, he aha he aha, na kua tuawhenuatia taua wahi. I maranga ano nga whare noho ki reira; e wha nga whare i tu ki runga ki taua motu. Engari, kua pau haere i te wai tena motu. I mua ai i tae rawa ki te mutunga mai o nga raupo na. Otira, kei reira ano nga pou tawhito, kei te wai e mau ana, me nga wheua tangata, me nga angaanga hoki, kei reira kei te wai e takoto ana.

“Ko Papaitonga na, he whenua parekura, no mua noa atu, ara, no te parekura i a Hingakaha. I era whakatupuranga i pangia tena motu e te rewharewha, me nga iwi katoa hoki o



tenei waitua—nui noa atu te tangata i rupeke ki te mate—e pukai mai na nga angaanga i runga i te whenua. Engari ka nohoia tonutia taua motu hei kainga mo ratou, taka noa mai ki te takiwa i haere mai ai a Te Rauparaha. I taua takiwa i tae ki te ono rau, ki te whitu rau ranei, nga tangata o taua motu, engari, e noho wehewehe ana, kei Porotawhao etahi, kei Horowhenua etahi, kei Waikawa etahi, kei te Waitaua etahi; engari ko nga mea e noho tuturu ana i Papaitonga e wha rau pea. Engari kia ata whakamaramatia e au ki a koe. Ko tenei iwi ko Muaupoko, i timata mai tona noho i Manawatu, i Karekare, neke mai Totara, neke mai Porotawhao, neke mai Horowhenua, Waiwiri, Ohau, Waikawa, Waitohu, Otaki, Katihiku, Waimea, tae noa ki Waikanae, puta noa ki Porirua—e noho wehewehe ana, i tena kainga i tena kainga. Te haerenga mai o Te Rauparaha ka tika mai ma Taranaki te heke—kahore i patua e Ngatiawa raua ko Ngatiruanui, i tukuna paitia kia haere mai a Te Rauparaha. Haeremai, ka tae mai ki Wanganui, ka tae mai ki a Turoa, ka hiahiaitia e Turoa kia whawhaitia; na, kahore i kaha a Turoa, ko te take ko te tukunga paitanga mai e nga iwi nunui o Taranaki. Ka tahi ka tukuna kia haere mai i Wanganui. Haeremai, Horowhenua nei; ka noho, ka haere ano ki te whakataki haere i te whenua, a, tae rawa atu ki Waikanae. Haere tonu, Porirua ra ano, Poneke ra ano. Ka hoki mai i reira ka noho ki Kapiti. I haere nui mai ratou, e wha rau topu, ko etahi hoki o taua iwi i noho atu i raro (i Waikato). Te take i noho ai a Te Rauparaha ki Kapiti, hei kainga tuturu mo ratou ko tona iwi, he mohiotanga nana e kore nga iwi e tae atu ki reira ki te patu i a ratou, he takiwa moana hoki. Tetahi, he marama no taua wahi ki te titiro ki nga waka e hoe ana i te moana.

“Na, ka puta te whakaaro i a Turoa raua ko Paetahi, ka kakaitia ki nga rangatira o Muaupoko kia tikina atu kia patua a Te Rauparaha. Ka tahi ka haere nga tutu taua a Muaupoko ki Wairarapa—ki a Ngatikahungunu, ki a Ngatiapa, ki a Rangitane. Ka haere tahi mai hoki a Wanganui. Ka maranga te ope o aua iwi, kotahi mano topu, ka tahi ka eke ki runga ki nga waka ka hoe atu ki Kapiti. He ahiahi po tenei. Na, ka kite mai a Ngatitooa i Kapiti, ka mea ratou he rakau tere noa iho i te moana, kua pouri hoki. Ka u nga waka ki uta ki Kapiti, ka noho te ope na i te tahataha o te one, i runga hoki i nga waka etahi e noho ana, kia tae ano ki te weherua. Na ka tautohetohe nga rangatira, ko etahi o ratou e mea ana kia eke mai te whetu o te ata ka whakaekea ai, ko etahi e mea ana kia whakaekea hohorotia i te po. Ka tahi ka haere te taua ka piki i te pari, ka tae pea ki te rima rau tangata. Kua eke ki runga, ka tahi ka puta mai tetahi wahine i roto i te whare, ka puta ki waho. Na, kua rongoa ia ki taua ope e haere puku

mai ana, engari kua rongu taua wahine ki te umere o taua ope. Ko te take iana tenei. He kowhatu i taka i te waewae o te tangata i te pikitanga ake i te pari, ka taka iho ka pa ki nga upoko o nga mea e piki ake ana, ka kata ka umere etahi, ka raruraru hoki i taua kowhatu e taka hurihuri haere ana, e wawahi haere ana i nga upoko o nga tangata. Kua hamama te waha o nga mea e tu ana i taua kowhatu rere, a, kua rongu taua wahine. Ka tahi ka hoki atu ki roto ki te whare ka karanga ki a Ngatitoo, he taua tenei. Na, ka maranga katoa nga whare, ka whakamaui i nga tatua, ka puru i nga pu, ka puta ki waho. Ka tahi ka haere atu, na, kua kite i te taua kua tae ki runga. Ko te nuinga o taua ope kei raro ano, ara te nuinga o taua kotahi mano topu. Ka tahi ka riri a Ngatitoo—ka haere te waha o te pu, i a ratou anake hoki te pu. Kahore tahi he pu he paura a taua ope i haere atu na ki te whakaeke i a ratou, he patiti, he meremere, he tewhatewha, he huata, he taiaha, nga rakau a taua iwi. Heoi, ka horo taua ope nei, ka rere i te pari, ka mate noa iho. Engari, kua awatea tenei, kua kitea noatia te tangata. Kino rawa te horonga o taua ope; ka uta hoki ki runga ki nga waka, ka tahurihuri i te tini o te tangata. He nui nga waka i tahuri ki te wai, a, mate ana taua ope. Ko nga morehu i ora i eke atu ano ki runga ki o ratou waka, i hoe atu ki uta. Ko te mutunga tenei o taua riri.

“No muri nei ka puta te whakaaro a Te Rauparaha kia haere mai ki uta ki te haereere i konei, ki te titiro haere. Na, ka tae mai ki Waikawa. Na, ka rongu a Muaupoko kua tae mai ki Waikawa. I tenei takiwa hoki kua huihui a Muaupoko ki Horowhenua, ki Waiwiri hoki. Ka tahi ka takoto te korero kohuru a Muaupoko; ka tahi ka kiia mai kia haere mai a Te Rauparaha ki Waiwiri, ara, ki Papaitonga nei, ki te tiki mai i te kai mana, i te hakari tuna; he wai tuna hoki a Horowhenua, a Waiwiri. Ka whakaae a Te Rauparaha kia haere mai, kia rua te kau pea o ratou. Te taenga mai ki konei ki Te Wi, i Ohau nei, ka tahi ka tukuna te karere o Muaupoko ki Horowhenua, ki Manawatu,—ki a Rangitane, ki a Ngatiapa,—ka haerea mai e taua iwi, i taua rangi ano i te po, ka tae mai ki Papaitonga. Ka rua nga po o Te Rauparaha e moe ana i Te Wi, ka whiua te tuna i tukuna mai i Waiwiri. Ka kiia e taua iwi kei te haere mai ano nga tuna o Horowhenua. Kahore, he whakawai noa iho kia noho tonu ai ki Te Wi, kia rokohanga mai ano e taua ope. I taua po ka tae mai te ope, ka haere nui atu nga tangata i Papaitonga, ka tae ki Te Wi. Ka tahi ka noho i te no ki reira. Kua kite na koe i te motu pukatea i te taha o te rori e ahu ana ki te tai—ko te wahi tena i noho ai taua ope; kei tua tata atu a Te Wi, te kainga i noho ai a Te Rauparaha ma. Na, ka tautohe nga rangatira, ko etahi e mea ana kia patua i taua po ano, ko etahi e mea ana, taihoa kia marama

kia kitea te rerenga o nga toa. Kahore i whakaaetia ta teraka, engari i whakaekea tonutia i te weherua. Na Ngarangi tenei tohe kia whakaekea i te weherua—no Wanganui taua tangata. Ka tahi ka whakaekea, ka rangona e te whare te haruru o nga waewae o te waru rau tangata; ka tahi ka maranga ka rere ki waho; te putanga ki waho kua kite tonu i te taua, kua tata rawa mai ki te whatitoka o te whare; ka tahi ka karanga ki roto ki a Te Rauparaha—‘E Raha, e! ko te whakaariki, ka huaki!’ Heoi ano, kua oho katoa te whare ki runga, kua puta etahi ki waho, kua riri. Ka ngenge etahi ka hoki atu ki roto ki te whare, ka puta mai ano etahi ki waho ki te riri, kua māhue hoki nga pu i Waikawa. Me te ope whakaeke hoki kahore tahi he pu, he rakau Maori anake. Ka tata ki te awatea ka mate to Muaupoko i a ratou, ka tu hoki tetahi o ratou, a Te Poa, i te huata. Ka kite taua ope i te kaha o Te Rauparaha me ana hoa e rua te kau, ka mea kia tahuna te whare ki te ahi. Ka tahi ka whiua te ahi ki runga ki te whare, na, ka kainga te whare e te ahi, kua ngaro katoa te whenua i te paoa. Ka tahi ka wahia e Te Rauparaha te koko o te whare ka puta ia ki waho, ka rere ki roto ki te awa, tona kotahi. I reira hoki tona taokete a Te Rakaherea e noho ana, kua tu i te tokotoko. Ka unuhia e Te Rauparaha te tokotoko i runga i te tuara o taua tangata e mau ana—to raua oranga i ora ai raua i te po. Engari, kua tae tenei ki te ata, kua marama. Ko raua anake nga mea i ora, i tae atu hoki ki Waikawa. I roto i taua patunga i mate nga tamariki tokorua a Te Rauparaha. Ko te Uira te kotiro, ko Poaka te tane. Heoi, kua tau te pouri ki a Te Rauparaha mo tenei patu konihi i a ratou ko ona tangata. I muri iho ka haere mai te taua toto a Te Rauparaha, ka patua korahatia a Muaupoko i te one nei i Waiwiri, i Horowhenua hoki, na, ka hoki atu ano ki Kapiti. Ka tahi ka tukuna te tangata ki raro ki Maungatautari—ki a Ngatikauwhata, ki a Ngatiwehiwehi, ki a Ngatihua, kia haere mai hei takitaki, hei ngaki, i tona mate. Ka haere mai a Ngatikauwhata i raro, me Ngatitama, me Te Puohu, ka tae mai, ka patu i Horowhenua. Na, ka mate a reira, ka haere tonu ka tae ki Kapiti, ki a Ngatitao. I muri atu ko Ngatihua, ka haere tonu ki Otaki, kua noho hoki a Te Rauparaha ki reira, kua mohio hoki ka rupeke nga iwi ki aia. Heoti, ka tahi ka haere mai te taua a Ngatihua, me Ngatitao hoki, me Ngatitama, ka tae mai ki Waiwiri. Ka kite na koe i te kurae marakerake i te motu na? I reira tetahi whare nui e tu ana, no Takare. Ko nga rangatira tera o roto o taua pa—ko Tekare, ko Paipai, ko Te Kahuterangi. Tera atu etahi rangatira, ko Warakihi me etahi atu. Na, kua tae mai te taua ki konei ka tahi ka wehewehea—e wehewehe ana tenei i te awatea. E wha te kau topu i noho ki tena wahi ki Te Ruapekapeka, i te kainga o au

tamariki, he ngaherehere katoa i taua takiwa. Na, i tera taha, i te wahi e kiia nei i naianei ko te 'Kaari-a-Maui,' e toru te kau topu; na, i tera wahi kua tuaina nei, i Otomuri, e rua te kau topu. Na, ka haere atu ano ki tera taha o te awa na e wha te kau topu, ka peratia haeretia te noho o nga tangata i te awatea—i te tahataha o te roto, i te ngaherehere e noho ana, taka noa ki tera taha o te roto, tae noa ki Marokura, ko te rae whakamutunga mai ra o te ngaherehere e anga ana ki te tai. Ko te take i peratia ai, he mohiotanga no te taua ka ahuru ranei ki te maunga, ka ahuru ranei ki Horowhenua, ka ahuru ki hea ranei te whatinga. Koia i raunatia katoatia ai e te tangata. Ka noho i konei i te tauranga waka nei—ko Tumaiteuru te ingoa o tenei wahi—kotahi te kau nga tangata; engari he noho nukurau tenei, he whakakuare. Ko te tuakana o toku papa, ara, ko Aperahama Te Ruru i konei, me Whakatupu—no Ngatihuia aua rangatira—me a raua hoa, me Porokoru Kapeto, me Te Riu, me etahi atu. Na, kua oti te whakarite mo te ata ka karanga ai taua hunga nei i tetahi waka kia hoea mai ki a ratou. I te ata ka karangatia e Te Riu—ka karangatia ki a Te Kahurangi—'E Kahu, e! Hoea mai te waka ki au. Ko tou tangata tenei.' Ka rongu ano, engari kahore i hohoro te hoe mai. Na ka karangatia ano e taua tangata—'Hoea mai te waka ki a maua ko to tangata. Ko Te Ruru tenei.' Ka rongu a Takare. Ka karanga ki tona hoa, 'Hoea he waka. Hoe atu, me to titiro ano ki uta.' Ka eke mai ki runga ki te waka tokorua nga tangata, ko Te Kahuoterangi, ko Kokota. Ka tahi ka hoe mai, ka piki a Takare ki runga ki te whare, ka whakahua mai i te waiata, he waiata kohuru, kia mohio ai era i runga i te waha ka patua e ia a Te Ruru ana tae mai ki te kainga. Na, kuà unuunu a Te Ruru raua ko Whakatupu i a raua kakahu, kei roto kei te wai e noho ana, kei roto i nga raupo, he kiri kau—he patiti te rakau o tetahi, o Whakatupu, he onewa, patu kowhatu nei, te rakau o tetahi. Ka tahi ka hoe mai, ka tata mai te waka ki uta, kua kite mai i nga mahunga o aua tokorua ra i roto i te wai; ka tahi ka karanga te mea i te kei kia whakahokia to raua waka, ka tahi ka reia atu e Whakatupu te ihu o te waka ka kumea mai. Kua tu taua tangata i te ihu ki runga me tona hoe. Ka tahi ka whiua ki te mahunga o Whakatupu, na, ka karohia ki te patiti, ka tahi ka whiua taua tangata e Whakatupu ki te patiti,—e hara i te kakauroa, engari he mea popoto nei, kei te umu o te tangata te roa,—ka motu rawa te upoko o taua tangata, ka taka atu ki te wai. Ka hinga hoki te tangata ki te wai, kua mate tonu atu. Ka tahi ka rere te mea i te kei, ka rere ki roto ki te wai ka ruku, puea ake i waho ra, i te ritenga mai o te whare maori e tu na i runga ake o te tauranga waka. Ka tahi ka oma atu nga tangata ki te titiro i te unga ki uta, na, ka kitea e ngoi tapapa haere e kuhu ana i roto i nga kawakawa rakau, ka tahi ka

tangohia e Aperahama te pu i te ringa o Porokoru, ka whaia ka puhia, heoi, ka mate taua tangata. Na, kua rongongia nga tangata i roto i te pa ki te tangihanga o te pu, me te taua e kuhu nei i roto i te ngaherehere. Kua rongongia, heoi, kua oho katoa ratou. Ka tahi ka kau mai a Te Tipi i Paopaoororo—ko te wahi tena e takoto mai na i tawahi, i tuaina e au i te tau 1883—ara, ko te rae e takoto mai na i te ritenga atu o Papaitonga. He whenua tawa taua wahi, he hinau, he mapou, he aha he aha. Ka kau mai a Te Tipi i reira, ka u mai ki te pa, e pupuhi haere mai ana i roto i te wai. Ko tetahi tangata toa tena o Ngatihua, o Ngatitoo. Ko tona hamanu kei tona kaki e iri ana, ko ana ringaringa kei te puru haere i tona pu kei te pupuhi hoki, ko ona waewae kei whakakau atu i aia. Tae rawa mai a Te Tipi ki uta ki Papaitonga, kua horo te hoariri, kua eke ki runga ki nga waka, hoe atu ai ki uta. Heoi, ka eke atu ia ki runga ki tetahi o nga waka i mahue, ka whai haere i muri. Te unga atu o nga waka ki uta kua huihua mai nga wehewehenga o te taua e noho ana i roto i te ngaherehere, na, ka patua. Ka u atu nga waka ki tetahi wahi ka patua ano. E ora ana te tangata kotahi, ara, te mea e tere ana te haere, ko te nuinga ano i mate i te pu. Ka mate katoa nga rangatira, ka mate a Takare, a Paipai, me nga rangatira katoa o taua iwi. Ko nga mea i rupeke ki te mate e toru rau topu, nuku atu ranei—i mate hoki nga wahine me nga tamariki. Ko nga morehu i ora i tika atu etahi ki Horowhenua, i oma etahi ki te maunga.

“Ka hinga a Papaitonga, ka whai haere te taua nei ki Horowhenua, ka patu ano. Ka hinga a reira, ka whati haere a Muaupoko; ka whiti atu ki Weraroa. Ka oma ki te maunga. Na, ka hoki mai te taua ki Papaitonga. Heoi, ko a te Maori ritenga i reira. Ma wai hoki tena e korero? Ka maoa nga mea i whiua ki te hangi ka tahi ka tahuatia, ka tukuna ki a Ngatitoo, hei utu mo nga tamariki a Te Rauparaha i patua konihitia e Muaupoko. Ko nga mea mata i haria ki te kainga, i tuwhaina haeretia hei kai ma te iwi. Engari, e matakua ana au i tena korero. Uia e koe ki nga kaumatua o Ngatitoo—ki a Ngahuka Tungia ma. Ka mutu.”