

24. Kapiti at the time was held by Ngati Toa, Ngati Koata, and Ngati Haumia. There were three pas—Wharekohu at the south, Rangitira near the north, and Taepiro near the middle on the side facing the mainland. The Ngati Toa and allies on the island were apparently unaware of the impending attack until the night before it was made, when two of Rauparaha's children who were up a tree saw the fires at Waikanae. It was thereupon decided by Rauparaha and Rangihaeata to cross over to the mainland in the morning and clear out the intruders, but at dawn the attack was launched not at the Ngati Toa at Rangitira, who had some knowledge of the situation, but at the Ngati Koata and Ngati Haumia at Waiorua, whose first intimation of their predicament was hearing the canoes of the attackers in the surf.

25. Although cast against fearful odds, the defenders opposed the landing with epic abandon and sacrifice. The quality of the defence, coupled with the fact that the invaders were having great trouble with the long canoes in the surf-rollers, threw the allied tribes into confusion, and, at a time which was quite likely to have been before the arrival upon the scene of Rauparaha and the better-armed Ngati Toa section, they broke in disorder. This battle was known as Whakapaetai or Waiorua, and was probably fought about 1827. From this point the history of Whakapuaka commences, but it may be as well while on the subject of general history of the North Island position to pursue it as far as need be in this report.

26. In revenge for this attack Rauparaha fell upon the people from Manawatu to Porirua, and, after clearing out the inhabitants with ruthless efficiency, took possession of the country. About this time Te Puoho came down from Taranaki to see how Rauparaha was faring. He came with a mixed party of Ngati Tama and Ngati Whakatere, and after consultation with Rauparaha and sizing up the situation went back to Taranaki. The following summer, say, 1828, he came down with his party of Ngati Tama and Ngati Whakatere. The Ngati Whakatere remained near the Manawatu River to harass Ngati Apa, while the Ngati Tama came on down to Waikanae.

27. By this time Rauparaha had established contact with the people from whom he could expect to receive and did receive muskets and ammunition in quantities sufficient to place his power nearer to the level of his ambition than at any time heretofore. There was a steady stream of migrants to build up his forces, and the trade (in flax principally) enabled him to adequately arm all that he wished to incorporate into his fighting forces. He appears to have had another source of supply of warlike equipment, as the following minutes of the Native Land Court of 1872 will show:—

Te Oroa went from Kapiti to Whanganui. He was caught, killed, baked, and eaten in revenge for Parematau. (A Whanganui chieftainess killed by the army under Rauparaha at the sack of Putikiwharanui in 1829.)

Under cross-examination the same witness (Matene te Whiwhi) said: "Te Oroa was Rauparaha's pakeha. Oroa provided him with guns. He did not go with him when he went to fetch Tamaiharanui (November, 1830), who was hanged. I don't know that the reason you killed Oroa was because he supplied Rauparaha with guns and ammunition. Te Oroa was killed before the establishment of law. We had not put an end to cannibalism at the time of Te Oroa's death."

We now turn to "Old Whanganui," page 169:—

The following explanation of this murder was furnished to the Rev. Richard Taylor by a man known as "Scotch Jack," who was one of Rowe's comrades on the Island of Kapiti:—

"The captain of the boat, Joe Rowe (Te Oroa!) organized the expedition to Whanganui. He lived at Kapiti, where he carried on a great trade in dried heads, which at that time were much sought after in England. So great was the demand that marauding expeditions were frequently undertaken merely to procure heads for traders, and those who had the finest moko were often murdered for the sake of their heads alone. Amongst the heads which Joe Rowe had purchased were two of a party of Natives coming from that district then on a visit to Kapiti, where Rowe kept a store. Some of these visiting Natives were related to the poor fellows whose heads were in the possession of the white man, and they immediately recognized the tatooing and entreated him to give them up, but he not only refused to do so but laughed and made fun of their tears. They left, vowing vengeance, and, finding that he had arranged a trading expedition to Whanganui, they awaited him at Wahi-puna. There they killed him, with some of his companions, cutting off his head and drying it in return."

This may or may not be the correct explanation, but as Joe Rowe was killed on the 14th January, 1831, it can reasonably be assumed that Rauparaha was well supplied with arms in 1828, 1829, 1830, and 1831–32, the years that seem likely to be the ones in which he made his raids to the South Island.

28. We can now go back to the Waiorua battle of 1827 and attempt to trace out from then the history of the South Island engagements.

29. At the battle of Waiorua, Tutepourangi, a leading Ngati Kuia chief, was, with some others, taken prisoner, while the invaders took with them in their flight back to the South Island a child named Tawhe, who had been hidden away by his parents when the attack was launched. Consequent upon the hue and cry raised when the loss of the child was discovered, a party, accompanied by the prisoners, set off to effect his rescue. The Ngati Koata, who were most concerned, appear to have held Tutepourangi as a hostage, and upon the child being recovered peace was made. As a result of this peace members of the Ngati Koata Tribe settled on Rangitoto (D'Urville Island), and one is known to have lived at Whakapuaka. Actually it seems that Tawhe never returned to the North Island, but lived with his brother Patete and the Ngati Kuia people on Rangitoto and in the Sounds district. The rescue of Tawhe marked the first occasion on which members of Rauparaha's forces landed in the South Island.

30. At this hearing the Ngati Koata claimed that Tutepourangi gave them Rangitoto and the whole of the land from there to Mataau (Separation Point). Evidence was adduced by them which