

made it appear that the battle of Waiorua, the gift of the land from Tutepourangi, the rescue of Tawhe, the killing of Tutepourangi, and the battle known as Tukituki-patu-Aruhe were all incidents of one raid or campaign. In opposition to this claim it was argued that Tutepourangi, as a slave, had no right to give the land away, and that, in any case, the Ngati Koata could not have occupied under that gift as Tutepourangi was killed at Whakapuaka by Wahapiro (Puoho's stepson and nephew), who was one of a party of Ngati Tama that pursued the fugitives from the battle of Waiorua.

31. This telescoping of events and disregard for the intervention of interludes of quietude between occurrences of major importance makes the evidence of any one side particularly difficult to reconcile with the other material to hand.

32. In the first place, Te Puoho, Wahapiro, and the Ngati Tama were not at the battle of Waiorua (1827). It was after that battle that Puoho came down to see how Ngati Toa were faring (1827), and it was later again when in company with some Ngati Whakatare they came down and settled at Waikanae (1828). We can therefore safely leave Ngati Tama out of the story meantime.

33. We now take up the incident of the Tukituki-patu-Aruhe (the phrase meaning "to pound with a fern-root pounder").

34. After the battle of Waiorua, as mentioned previously, Rauparaha harassed and largely destroyed the Rangitane, Ngati Apa, and Muaupoko of the Horowhenua and Manawatu districts. Word of these catastrophes was received by another section of the Rangitane Tribe living in Wairau and Cloudy Bay districts (may have been Pelorus). The chief of this section was Ruaoneone. Ruaoneone thereupon said that if Rauparaha attempted to carry his operations to the Wairau district he would pound Rauparaha's head with a fern-root pounder. When Rauparaha heard of this threat he took it as a curse, and, taking an expedition over to Cloudy Bay, he fell upon the Rangitane there, won a battle, and brought Ruaoneone back to Kapiti, where he was killed. This event probably took place in 1828, and, although it seems possible that Puoho and Ngati Tama could have been there, the evidence is that the raid was carried out by a party of Ngati Toa. It seems plain, therefore, that Tukituki-patu-Aruhe took place some time after Waiorua, and certainly not as part of the rescue of Tawhe. On the one hand we have Waiorua battle, the Manawatu operations designed to punish northern tribes taking part in Waiorua, word of these operations being conveyed to allied tribes at Wairau, the curse uttered by Ruaoneone, news of the curse being taken to Kapiti, the expedition to Wairau, and the battle of Tukituki-patu-Aruhe. On the other hand we have an immediate pursuit of fugitives from the battle of Waiorua and the recovery of Tawhe within a week: some evidence says four days.

35. There is abundant evidence that Ngati Koata settled at the south end of Rangitoto after the battle of Waiorua, and that they were in occupation of that land and the coast-line adjoining, and had intermarried with the local people when the Ngati Toa invasion proper of the South Island took place. This invasion apparently took place a fair while after the time of the battle or campaign of the Niho-Manga (or barracouta's tooth), the reason for which must be explained.

36. It appears that word of Rauparaha's success against Ruaoneone of Wairau came to the ears of Rerewaka of Kaikoura, and he also being a man versed in conjuring up picturesque methods of dealing with his enemies declared that if Rauparaha dared ever to cross the Waiau (Waiau-Toa—i.e., Clarence River) he would rip his belly up with a "Niho Manga" (barracouta's tooth). Intimation of the fact and nature of this curse was conveyed to Rauparaha by an escaped slave. He chose to look upon the insult as one requiring extreme punishment and the occasion as one that warranted his taking the field with his maximum strength. Indeed, it seems that news of this curse arrived at an opportune time. Te Pahi had returned from England; reinforcements had arrived from Taranaki, and through intercourse with whalers and trading posts at Kapiti a considerable amount of arms and ammunition had been accumulated. All that was required was a reason (a good one for preference) for attacking the Southern Tribes.

37. The attack upon Rerewaka and the Kaikoura district was made (probably in 1828) by a large force that proceeded from Kapiti to Kaikoura by sea. The Kaikoura people mistook the invaders for friends and went down to the beach to welcome them and receive them on their landing. Had they been aware of the intention of their visitors it is probable that the Kaikoura people could have achieved safety only by flight. They were not outnumbered and they were not lacking in courage, but were hopelessly outclassed in the matter of the weapons with which they had to conduct the fight. It was the old story of the Maori weapon against the European weapon—of the taiaha against the musket—of what might be claimed to be the acme of perfection in the science of personal combat matched against an engine of destruction. The whole of the Kaikoura Peninsula and the coast-line as far south as Omihi were devastated with such an amazing suddenness that a party of the invaders, which included all the chiefs, proceeded to Kaiapoi to pay what might be termed a social call, secure in their own minds that the Kaiapoi people could not yet be aware of what had befallen their Omihi relatives. The Kaiapoi people, however, had received some word from a fugitive of the Omihi massacre, and, while they were anxious to preserve the atmosphere of social intercourse so as not to provoke Rauparaha to the point of war, were equally solicitous of their own safety.

38. The Kaiapoi people were rich in greenstone and greenstone weapons, and, strange though it may appear, these were the commodities valued and coveted above all things by their well-armed visitors. Many of the visiting chiefs entered the Kaiapoi Pa for the purpose of trading in greenstone, coming and going as they wished. Rauparaha, seemingly attuned to the presence of danger, although unconscious of it, always remained outside with his people.

39. On one occasion during the course of a haggle over a trade in greenstone, Te Pahi (second in command of the expedition) rebuked his Kaiapoi friend with a remark such as this: "Why do you, with a crooked tatoo, resist my wishes, you whose nose will shortly be cut off with a tomahawk." This threat, coupled with an increased knowledge of the extent of the northern disaster, convinced the Kaiapoi people that their visitors were insincere in their protestations of friendship, and upon a canvass