

DEED OF SETTLEMENT

MIHI

Tau ana tā Tūpai tokotoko ko Papauma ki te tihī o Tītī-a-Okura ki te wāhi e kiia nei ko Tauwhare Papauma. I taua tokotoko rā te mauri o ngā manu. Ka poua a Papauma ki te maunga, ā, ka haruru. Nā reira i kiia ai ko Maungaharuru.

Ka tū te kārearea i te keokeonga o Tarapōnui-a-Kawhea. Ka rere. Nōna e hāro ana ka titiro whakatau iho ia ki ngā awa o Waikari, Waitaha, Anaura e ahū mai nei i te mātāpuna kai Maungaharuru. Ka puta atu te wai o Waikari i Te Puta a Hinetonga ki Omoko, pātōtō ki te ata, pātōtō ki te pō.

Ka rere whakatetonga te kārearea me tana kite iho i Te Wai-o-Hingānga, ka tahuri atu ki te rāwhiti ko Te Ngarue, he tipua, he taniwha.

Ka kite iho taua kārearea i ngā roto e kiia nei ko te waiū o ō tātau tīpuna. Ko Te Pōhue. Ko Opouahi he wāhi tapu, he roto tuna. Ko Orakai, ko Waikōpiro ngā kanohi o Tūtira. Ko Tūtira he pātaka kai, he oranga ngākau, he oranga wairua, he oranga tangata.

Tahuri mai te kārearea ki uta me tana rongo i ngā tai o Moeangiāngi, Arapawanui, Waipātiki, Tangoio, Tangitū e papaki kau ana. Ko Tangitū he tohorā, he kaitiaki. Ka kitea e te kārearea ngā hāpuku e rere ana i ngā toka o Omoko, Whakapao, Urukarakā, Te Ngaio-iti, Te Ngaio-nui, Whakatapatu, Kōtuku, Te Ahiaruhe, Tarahau, Rautoetoe, Te Una, Panepaoa, Pānia.

Rere anō ana te kārearea, tau ana ki te puhikaioreore o te rewarewa e tū ana i te taha o Punanga te Wao, ā, ko te whakairinga o te kupu, te whakapiringa o te tangata, ki reira whakatā ai. Arā te whare tīpuna o Ngāti Marangatūhetaua, Ngāi Tauira, Ngāti Kurumōkihi me Ngāi Te Ruruku.

Ā, ka hoki anō te kārearea ki te keokeonga o Tarapōnui-a-Kawhea. E hia kē ngā pā kua kitea, nā reira i puta atu ai te whakatauākī, 'Ko tō rātau pā kai ngā rekereke'.

Mai i Maungaharuru ki Tangitū, mai i Waikari ki Keteketerau, nikā rā ngā ino whakaheke o Punanga te Wao e tū whakangāueue ana, nō konei mātau.

Ki te hunga kua popohe. Ko koutou i te tino huatakitanga o te haerenga nei. Kāore koutou i rongo i ōna hua. Ko pīkoko, ko nako, ko whakangoto ko whakangonge ngao i āki kia mutu pai te kaupapa nei. Mā wai e whakatika te waka ka tītoki? Mā wai e whakaara te iwi ka hē? Aku manu kōrero ki te nohoanga pahī, aku manu hakahaka ki ngā iwi. Ko koutou tēnā hai whakamaunga atu mā te hinengaro, mā te ngākau, mā te kanohi o te iwi, ko mātau ki tō koutou nā ataarangi. Ko te aunga o te moe ki a koutou, ko te aunga o te moe ki a koutou. Nikā ō uri e whakamānawa atu nei. Tatau ana te pō i a rātau, whiti mai ana te rā i a tātau, nō reira tēnā koutou, tēnā koutou, tēnā tātau katoa.

The staff of Tūpai, named Papauma, perforated the apex of Tītī-a-Okura at a location referred to as Tauwhare Papauma. That staff contained the life-force of bird life. Due

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to this event the mountain reverberated and roared. Hence the mountain's name, Maungaharuru.

The Kārearea stands upon the peak Tarapōnui-a-Kawhea. He takes flight. Whilst in flight, he looks intently, absorbed by the tributaries of Waikari, Waitaha, Anaura the waters of which emanate from Maungaharuru. The waters of Waikari flow out through Te Puta-a-Hinetonga on to the reef of Omoko, consequently giving us the proverb 'Pātōtō ki te ata, pātōtō ki te pō'.

The Kārearea takes flight towards the south and sets his eyes upon the river Te Wai-o-Hingānga, now he looks to the east and gazes upon the river Te Ngarue, a phenomenon, a denizen, a custodian.

As the Kārearea journeys on, he scans the lakes which are deemed to be the life-blood of our ancestors. Te Pōhue being one of these lakes. The sacred site of Opouahi with its profusion of eels. Orakai and Waikōpiro, the eyes of Tūtira. And Tūtira, celebrated as a place of sustenance to replenish one's mind, body and soul.

The Kārearea now turns towards the shoreline, being within audible range to hear the tides of Moeangiangi, Arapawanui, Waipātiki, Tangoio and Tangitū caressing the shoreline. Tangitū, a whale, a guardian.

The Kārearea becomes aware of proper swimming the reefs of Omoko, Whakapao, Urukarakā, Te Ngaio-iti, Te Ngaio-nui, Whakatapatu, Kōtuku, Te Ahiaruhe, Tarahau, Rautoetoe, Te Una, Panepaoa, Pānia.

The Kārearea again proceeds on his journey and comes to rest on top of the Rewarewa tree, within view of Punanga te Wao, the place where our stories and history are held, where its descendants gather. The ancestral house of Ngāti Marangatūhetaua, Ngāti Tauira, Ngāti Kurumōkihi and Ngāti Te Ruruku.

The Kārearea now returns to the peak, Tarapōnui-a-Kawhea. During his excursion, he has seen copious amounts of dwellings, hence the proverb 'their lodgings were in their heels'.

From the illustrious mountain Maungaharuru, to the emerald-coloured sea Tangitū, from the flowing waters of Waikari to Keteketerau, the descendants of Punanga te Wao stand steadfast and proud in saying, 'this is our home'.

To those who have crossed the Rubicon. You who were at the commencement of this journey, who never witnessed its end. You who were motivated by a desire for this journey to reach a successful conclusion, we give salutations to you. The question is posed, who will re-navigate the ship when off-course? Who will re-build the tribe when needed? My speaking birds that charmed the assembled, that swayed the peoples' councils. You were the exemplar in the minds and hearts of the people, our unsurpassed, and we bask in your glory. Let the soundness of sleep be your reward, let the soundness of sleep be your reward. Accordingly, we, your progenies, express our immense gratitude to you. The long night has settled upon you, those of us who remain are shone upon by the rays of the sun, tēnā koutou, tēnā koutou, tēnā tātau katoa.