

Te Roopu Whakaemi Korero o Ngati Awa

APPENDIX D

TE RUNANGA O NGATI AWA
WHAKATANE

*Proceedings of Compensation Court
Held at Opotiki, March 7th, 1867*

Present; Mr. Mair - Judge
Mr. Wilson for the Crown

Copy of Notice

The Opotiki Compensation Court is opened this day but to afford time for the Judge to work over claims and make some necessary arrangements the Court stands adjourned till Saturday, the 9th inst on which day the Court will open at 10.00 am.

Mr Mair declared the Court opened on 7th March but adjourned the same until 10am Saturday, the 9th inst.

Saturday 9th March 1867. The Court opened.

Claim 83

Mereana sworn: Claims at Waimana through her grandfather - he lived and cultivated there - mother lived there after him - I have lived there too - Mother's name, Harriet Roroa - she lived there - it is a large place - she occupied it all - am not aware that part of it was sold to the Pakehas - I lived on the centre of it - cannot tell the area but it is large. Never sold any of it.

(Cross ex'd by Mr Wilson): Believes her claim is good and the land to be her own.

(Cross ex'd by Mr Leary): She has a fair claim - the boundaries of her and her children's land are correct.

Taipari sworn: My wife is from this part. Mother was Whakatohea tribe. Her father was from Ngati Awa - her mother lived there. She was a daughter of Tamarita - his fire burnt there and his daughter's also. I saw him living there and cultivating food on the hills - the food was titi - he saw her working on it - on the shore; potatoes, kumaras and corn - from this I knew she owned this place - the sub

tribes on this land were Ngatingahere first, then Ngatimaru. Tamaariki was the first.

(Cross ex'd by Mr Wilson): The cultivations began at Rakiana - others cultivated there as well.

(Cross ex'd by Mr Leary): None of my relatives have been in arms against the Government.

Horahora sworn: I believe the land to belong to Mereana - I have heard her say so. I have seen her on the land and her mother also.

(Cross ex'd by Mr Wilson): All I know is the land is hers - do not know what is the nature of her claim - Ngati Awa and Ngatingahere have been in the war against the Pakeha.

(Cross ex'd by Mr Leary): Some of Hauauru's relations were fighting against the government.

Mereama: Knew her mother - she worked on that land - do not know the particulars of her claim - Mereana lived there too after she was grown up.

(Cross ex'd by Mr Wilson): Claimant worked there - do not know the extent of her claims but the land is large. Know the Waimana and Otara - know nothing about the fighting of the people.

(Cross ex'd by Mr Leary): Do not know whether any of the claimants were fighting.

DEFENCE

Rewiti sworn (Cross ex'd by Mr Wilson): . All the pieces described in claim are not Mereana's - Otirakuhukuhu is hers - I am of Ngatimaru - I am a chief - my tribe were fighting against the Government, some of the land was sold to you - a large piece - the boundaries were from Pukenui to the sea - the East boundary was by Tirohanga pa and the river - the west is marked on the deed - the land was bought by my father and you - Hakura, I and others sold the land. Hoe, Tukawa, Ranapia, Potini, Taira, Panetamiti and Hone Te Tamaki sold it also - it was sold to Mr. Burrows, a missionary. Otirakuhukuhu to the Ropiha is Mereana's - she has no land east of Otirakuhukuhu - no-one worked on the land when the Europeans owned it.

Te Aotawhio Te Awanui sworn: (Cross ex'd by Mr Wilson): - I do not know the lands claimed by Mereana - I do not know whether she owns it or not - my tribe is Ngati Awa - I am a chief and so is the

last witness. All took arms against the Government - the land is a large piece - very large - part of this land described by last witness was sold to the Europeans - a large piece from Pukenui to the sea - and by the sea to Opukepuke and the pani/waka, the Onemata was sold to the Europeans. It was sold when they first came.

The Maori's got payment - they sold it after to Mr Burrows, the first purchaser was a missionary too. Mereana has no land beyond. Mereana claims with her tribe.

(Cross ex'd by Mr Leary): No-one pays me for what I have stated. I was not with Mr. Wilson prior to the opening of this court.

Taupo Hekara (Cross ex'd by Mr Mair): Have heard the boundaries of this place described. The pieces belong to a number of people - Ngatirua is my tribe - I have land at Tirohanga and other places - claim in Otirakohukohu and Te Kopiha - all the tribe have claims with Mereana - do not know whether she has claims to the last of Otirakuhukuhu - was at the Bay of Islands when the land was sold - when I came back sold it to Wilson - bought it from the Missionary - I had another party with me when I bought it - paid horses for it - I was one that bought it. Rewiti, Patara, Te Hoe, Taipua, Te Tamaki, Te Aua Warikakahi, Paora te Na-o-te-Rangi and others were paid for it - the inland boundary was to Pukenui. My tribe Ngatirua were all fighting: that hapu were the owners of all the land.

(Cross ex'd by Counsel): I know who are claiming the land, we are - they took up arms against the Queen.

Mereana recalled (Cross ex'd by Court): My connection with the Whakatohea is through Ngatingahere.

Crown Agent Claim. Tamati Koha and others Maraenui
 Hamiora Rewiti at Haparapara
 Hamiora Rewiti at Omaio
 James White and Tikitū Rauporoa
 Mereana Taipari and others Maraenui
 James BlackOpotiki
 Rev. J.A. Wilson Opotiki
 Tatara Te Tarimate o Apanau
 Hotene Te Iirangi and others Torere
 Taipua Tikaihoa and others Haparapara

Mereana Taipari: Claims through ancestor Tamaariki the land was his, he lived there and cultivated food. My mother lived there too and cultivated food, potatoes, kumaras etc. My parents were the only persons who lived there. The land was occupied by our people up to the time of the war at Opotiki. We cultivated it all (points to Wi Teria, a person in court, as having been appointed to live there currently).

(Cross ex'd by Mr Wilson): It was a large field and all cultivated, (draws her attention to the absence of clearings). No other hapu had to do with this land or any of Ngatingahere. It was all mine.

W.J. Shortland: I came here during the life of Plaintiff's mother. Saw her cultivating there. Her houses stood there and the store houses of kumara. She set me to work there, she pointed out the boundaries of Mr Wilson's land (the lower part) to me, as well as the boundaries of her own land. All the land belonged to her. She was the only occupant. Mereana lived there after. At the time the fighting began there, Mereana went North. She came back in consequence of the sitting of the court. It was pointed out to me as a large piece.

(Cross ex'd by Mr Wilson): Ti Ti was cultivated and Manukatikitiki. It was not all occupied. It is through her Grandfather that my wife claims. All the land was hers.

Wi Teria was the only one who was allowed to live there. Do not know the extent (area). Know what a mill is. The piece was large. To go round it two days and nights would be required. Am not aware that Ngati Patu have anything to do with this land.

Rewiri: Know that Mereana's mother lived on the land, and that Mereana owns the land. Her father also lived there. Cannot tell the name of the place, but it was on the other side (left bank) of Wairaka. It is a large lot of land.

(Cross ex'd by Mr Wilson): Do not know a great deal about the land in question. I am from the North and am not altogether certain about Mereana's father living there. Saw the mother's fires on the land. Am not aware on what grounds she claims. Suppose from seeing people living on land that it is theirs. People sometimes live on land upon very slight grounds.

Mr Clarke: Saw Mereana's mother working there. Her fires were burning there. Mereana also lived there. The land was known. Saw both her and her mother working there. Manukatikitiki and Ti Ti were cultivated by them, they used to catch pigeons on the mountains. This is the reason why she says the whole of the land was worked by them.

This proves their claim to the land. Mereana left off working the land after the fighting began.

(Cross ex'd by Mr Wilson): A pa, Hauraki, belongs to the Whakatohea. After I had grown up I went North. No-one else, I consider has any claim to the land.

Tiwai Pearson: All I know is that the east-side of the river belongs to Ngatirua. It is not through her ancestor but by conquest that Mereana claims. It belonged to Te Upokorehe, Te Ao-o-te-rangi then it was taken by Whakatohea. The fight was by ours and the woman's hapu. Saw the mother living at Manukatikitiki. She lived there at various times as she had claims in various other places.

(Cross ex'd by Mr Wilson): The Ngati Patu conquered the land also the Ngaitama and Ngatingahere. The Upokorehe were driven off the land and the three hapu's got it. Ngati Patu have now a claim. It is through Ngatingahere that Mereana claims. The low lands were cultivated and the mountains were hunted for birds and rats..

Wi Teria: I am a Hauhau. Worked on the land for three years. Te Uruiti, Te Poho-o-Tarawhata and Manukatikitiki were the places worked by me. It was with her mother's permission that I worked there. No other person worked there in my time. The Upokorehe owned the land. After they murdered the older brother of Mereana's mother the hapu assembled and took the land. They gave it to her. Ngati Patu claim at the North end.

Heta: The land belongs to Mereana. It belonged to her mother, Koroaha. It belonged to the Upokorehe. (This witness gives the same evidence as the last). She was the only person who lived there. She grew potatoes, kumaras and wheat, on the hills they got birds, rats and honey. The homes were at Manukatikitiki. There were no huts. On the other side of the river there were houses likewise at the North and at the Rakau. The pa was at Otanerore(?).

(Cross ex'd by Mr Wilson): The places I have mentioned were close together. Neither Te Arahi nor Mokena lived there. She was a very strong old woman to work. She would live for a year in one house and another year in another and so on. Cannot state boundaries of her claim.

Tamihana (Cross ex'd by Mr Wilson): (Names read over) Know the whole of them except one. Was acquainted with Koroaha. Do not know who are her relations. Te Arahi lived at Tarapua but not on the other

piece. Te Mokena also lived there. They did not live on any of the other places.

David Davids: Have known the Whakatohea for 24 years, was a trader, bought their produce. Know the Ngatingahere tribe and have some knowledge of the land before the Court. Know that Marihaea, Mokena, Whakaturenui, Piripi, Haki and their women and children used to live there generally, they were related to each other. Believe they were all in rebellion. Expect some of them are in rebellion still. Knew Ngatiri. Do not know whether he claimed any of the land in question. Te Arahi and a lot of his friends and relatives stopped us from working near them. Do not know if rent was paid by anyone for that land. Saw Ngati Patu working within the boundaries of this claim.

Meriana Makawa: Know the Powhatu - it is mine.

Tiwai Piahana: Know Te Arahi, he is a Hauhau. He is away among them. He is a chief of Ngatingahere. Some of his people Te Mokena, Te Para, Piripi, Haki and others are still with the Hauhau's. Haki and Hori Kingi Pohu worked on this land, so also did Marihaea and Ti Waka Kereru (he has taken the Oath of Allegiance) Knew Te Koroaha. She was full sister to Te Arahi, the latter was the eldest. Koroaha lived there among her people and cultivated the land. Recollect when Koroaha went North. Am not aware to whom she left her land. Remember she left them to Wi Teria who worked them for three years. A bad man will not be slow to claim land if it has been unoccupied for many years, but a good man would return it to the owner. The reason why Wi Teria was left in charge was because his wife was a daughter of Te Arahi. My people Ngatipatu worked at Waiohapu. It is within the land claimed by Mereana. Te Noho-o -te-Parata is mine. A number of tribes were concerned in the fighting for this land. We let Te Noho-o-te-Parata to your father for a year for Twenty Pounds. Ti Wikiwiki got the money.

CASE CLOSED

Anania Rakuraku (Cross ex'd by Mr Mair): Claims through Tairona an ancestor 12 generations back. The land has been lost several times. It has always been retaken by my people. The whole of it belongs to the Ngaituhoe tribe - the descendants of Tairona. Do not believe that any of them have fought either against the Government or the native allies.

(Cross ex'd by Mr Wilson): I am chief of Ngaituhoe. They were part of the Waiwera. We have about 50 fighting men. The people live at Te Waimana. The whole of the people of this Island have been Hauhaus. Remember the fighting between the Arawa and Urewera at the Taipiri. Was there myself. The Urewera lost 8 men. One of them belonged to Ngaituhoe. His name was Meihana. He was killed after I left. There is a road up the Waimana valley to Maungapohatu. Ngaituhoe and Upokorehe are the tribes living on the land in question now. They are connected with each other. Neither of them are connected with the Whakatohea, Ngati Hokopu and Ngati Wharepaia and Ngati Awa but are connected with Urewera. They live within the claim but the whole of it belongs to my tribe. Have seen troops going to fight at the Waimana.

They were first led by Major McDonnell and afterwards by Col. Lyons. Mr. Edwards was interpreter upon the last occasion. We conversed together.

Hirini (Cross ex'd by Mr Mair): She claims through Tairona to Upokorehe and Ngaituhoe. It belongs to my tribe. I am also the connection between the two tribes. It has belonged to us for seven generations. No other tribe or individual can claim any of that land.

(Cross ex'd by Mr Wilson): The Upokorehe is my tribe. They are unable to bring any men into the field, there are so few of them. (Mentions some 18 or 20 men who call themselves Upokorehe's but says they do not belong to that tribe). If we reckon women and children there are about fifty. Ngaituhoe at Waimana number about fifty able men or sixty counting the whole.

Upokorehe and Ngaituhoe are distinct hapus. Once they fought against each other. It is not all Rakuraku's claim described, but it belongs to his tribe. Ngati Hokopu and Ngati Wharepaia live on part of it through their connection with both Urewera and Ngati Awa.

There has been fighting about that land. Ngati Awa against Whakatohea. There has been much fighting and numbers have been killed. When Christianity was introduced the fighting ceased but the land still remained in dispute even until the present time.

We have the proper claim but there are many other tribes claiming our lands.

Plaintiff says he has no more witnesses.

C. Jeffs (Cross ex'd by Mr Wilson): Am an officer in the 1st Waikato Regiment. I went with armed expeditions into the Waimana, one under Col. Lyon on February 12th 1866. Saw Rakuraku. Col. Lyon asked him if we could get any nearer to the enemy position. He said there was no road into the Urewera country. He said the way was impracticable from where we were then encamped.

Upon another occasion I believe an expedition went much further into the country. (Upon the former occasion we turned back to Whakatane). Rakuraku said that a number of his young men were among the Urewera rebels. He had a pa in the neighbourhood.

Kepa Toihau (Cross ex'd by Mr Wilson): Am of the Whanau-a- Apanui (Ngati Awa). Live both at Ohiwa and Opape. Have land there. Claim through my ancestor and by right of conquest. Tairona was my ancestor. The inner boundary of my land was at Waimana from this to the sea and North to the Kaokaoroa. Ohiwa is a disputed country. We took it from Ngatimaru, Ngati Awa, Ngaitawereni and Ngaitai. Am not aware whether the Urewera ever fought about it. Ohope belongs solely to me - my tribe are the owners. Will not tell our numbers for fear of making a wrong statement. The Urewera all fought against the Pakehas.

C. Jeff recalled (Cross ex'd by Mr Wilson): Remember Rakuraku being disarmed by Col. Lyon on the 24th of April 1866, at his own pa at Waimana. I believe he said he had no arms, but some were found upon searching his whare's.

B.T.J. Edwards (Cross ex'd by Mr Wilson): Accompanied Col. Lyon's expedition to the Waimana on February 12th, 1866, as interpreter.

Col. Lyon told me to ask the chief Rakuraku if there was any road towards Maungapohatu. He said he was not aware of any road leading to that place from where we then were. The expedition then went to

Whakatane. Rakuraku admitted there was a circuitous route to Maungapohatu by the Whakatane Gorge.

I afterwards went with the expedition when Rakuraku was disarmed. He did not deny having arms in his possession.

Tiwai Pihana (Cross ex'd by Mr Wilson): The Whakatohea have claims within the area claimed by Rakuraku. (Witness describes a portion of them) The Upokorehe belong to the Whakatohea. The whole of them took up arms against the Government. Ngatikaritu also took up arms. Ngatingahere, all Whakatohea claims there. The boundary is at Pukenui. Hori Tunui, Webster, Tauhi and Hirini (J. Fulloon) all claim Pukenui to Kohi.

Rewiri Te Rangimatanuku (Cross ex'd by Mr Wilson): Boundaries described. Do not recognize those as the boundaries of Rakuraku. The boundary of the Whakatohea is from the sea to Pukenui and then inland and along Pakenuioraki. This belonged to the Upokorehe and the rest of the tribes of the Whakatohea.

The Upokorehe took up arms against the Pakehas.

Te Harawira of that tribe was killed at Towhiti - so was Te Amo.

CASE CLOSED

The Court adjourned at 5pm.

Tuesday 12th March. The Court opened at 10 a.m.

I. Kennedy Claims Paiwiwi, Ohiwa

Claim 123

Claims through his mother Rangirauwaka of the Upokorehe tribe. She occupied the land. It is about 1800 acres. She lived on it before she

went North. Her title was never disputed. Does not know whether she had any deed. The land was supposed to be hers alone. She is since dead. Claim on behalf of my brothers and self.

(Cross ex'd by Mr Wilson): Rangirauwaka and Kitakita are one and the same person. She went North about 1838. Do not know if she was taken into slavery at Te Papa. Do not know that in 1838 the Whakatohea were coming South. My mother did not come back. Upokorehe wrote to my brother Nathan to come down about 5 or 6 years since and claim his rights. Meta or Mika was one who wrote. Do not claim with Upokorehe. Am not aware that it swallows up a large portion of this land. It may do so. I do not think there are more than 14 or 15 of the real Upokorehe men alive.

Tamihana (Ferryman) (Cross ex'd by Mr Mair): Knows the claimant. He is a son of Rangirauwaka. The land begins at the Raupatu outside at Papanui to the Waimana, then down to Waiotahi, then across to the Rua-a-te-Whanga, to Aponaiki, thru Waipita-a-Tawa, Rangitaua, Parahamuti, Waimohi, crossing to Papanui and finishes. I have named the outer boundaries. These lands belonged to Rangirauwaka's people only.

(Cross ex'd by Claimant): It would not be right for her to live there alone. Her family lived there too.

(Cross ex'd by Mr Wilson): Rangirauwaka was taken as a slave to the north. The war party was of Ngatimaru. They fought and took possession of the land.

Do not know if Kennedy's mother wrote about the land. Upokorehe have worked on the land since. I have worked on the land. I had a right to do so. She was not a tapu woman that we should not work the land after her.

Hirini: It begins at the Kakaho and Papanui, Matawera, Waimana down to Waiotahi across Raumapo, Waiputa-a-Taura, Rangituri down to Parahumati, Karihi, Pakarukaru and Kakaho - the end. It belonged to Rangirauwaka alone. No one else had any claim. It came to her

through her mother. None of the Upokorehe had any claim to it. One side of this land is Ohiwa. The other, Waiotahi.

(Cross ex'd by Mr Wilson): Urewera have nothing to do with this land. Rangirauwaka has no other claims. Her father was a chief and that is the reason why her claims are large and undisputed.

It was before I was born that she went North. Have seen 3 letters from her about her land, telling us not to part with it to the Pakehas. Have not seen any cultivations on the land.

Wiremu (half-caste): Recollect having brought letters from the Kennedy's to the Upokorehe about their land.

(Cross ex'd by Mr Wilson): Gave the letters to Hunia and others living at Ohiwa. Did not see what was in the letters but heard from Hunia and others. Understood they answered them.

Kennedy recalled: Cannot produce the replies to any of our letters.

Case adjourned to enable the Claimant to produce another witness.

Hauauru Taipari - Ohiwa

Claim 82

W.S. Taipari: Claims through ancestor Awatope then Kahaki. Reimahanga, Tawhirirangi, Rangihouhiri, Pueni, Paretaihiwi, Hanauru, Poutu Paturangi, Te Aro-o-te-rangi to himself. That is one claim. Another is by conquest. I defeated the people of that place. My ancestors lived there. Apanui was left by me to look after my interests. I returned from the North, defeated the people and again left Apanui in charge. In my time peace was made with the Whakatohea. In 1857 I returned my slaves to them. The Whakatohea and Ngati Awa quarrelled concerning Ohiwa. I made peace between them. The Pakehas came to live there. I brought back the Whakatohea, in order to release them, during the first period of Governor Grey's

residence in New Zealand. I lived for some time in different places in the neighbourhood. My father did not live any time on the land.

(Cross ex'd by Mr Wilson): Cultivated at Ohope but never in Ohiwa. Father did not cultivate there but he came there sometimes. Neither Paterangi nor Poutu came there that I am aware of. The last time my father came here to fight was about the time of the fight at Te Papa. The Ohiwa people were taken as slaves. They returned north by Tarawera. He came here afterwards when the slaves were returned. At that time a pa stood here (Pa Kowhai). We were treated as friends. Some of the slaves were Upokorehe. My father did not build a pa at Ohiwa. Apanui lived at Ohope then. No more fighting after we returned to the North.

Apanui: (affirms): Awatope, Kahaki, Reimahanga, Te Ao-o-te-rangi, Te Uruhiwa, Rangihouhiri, Pueni, Paretaihiwi, Hanauru, Te Poutu, Paterangi, Te Kapa down to Hoterini. Ruato was the first Pa taken, then another pa, then Te Whakapakina (ancestor) was murdered on the land. The Waitahi people were killed at Ohiwa. There was another fight at Waihake. The only man killed was my father on our side.

Afterwards there was the fight at Te Papa. I brought the refugees back to Whakatane. They were there 2 years cultivating and sometimes at Ohiwa. They were sent to Opotiki. After that Titoko returned and I gave him the slaves.

(Cross ex'd by Mr Wilson): The fight at Te Papa was after the capture of the "Hawse" brig (off Whakatane) about a year after Ngatimaru (Hauauru) were my allies and came to assist me in punishing the Whakatohea.

I was driven off my land by the Whakatohea. The tribes assembled to bring me back. It was not the work of one chief. Ohiwa was deserted. I lived at Tokitoki when Mereana was born.

Rewiri Te Rangimatanuku: Claim Ohiwa through our ancestor Ruamoko. Was living at Ohiwa when the Europeans came. The Whakatohea had returned from Tauranga and Hauraki. We occupied Onekawa without reference to anyone. Titoko and my father did it.

Ngati Awa and Taipari had nothing to do with it. We came back of ourselves. We had arms, etc, and canoes of our own.

Wi Teria: Titoko and his people (on their return from the North) landed at Ohope. There was no-one on the land. We were armed with guns. We bought them with flax and potatoes. We waited there to be attacked by Ngati Awa but they were frightened by our appearance. We remained about a month. Then occupied Ohiwa. We were not brought back by Hauauru and Apanui. They were our enemies after the missionaries came here. Some of the slaves returned then.

When law was introduced by Europeans we were living at Ohiwa.

Tiwai Pearson (Cross ex'd by Mr Wilson): Hauauru did not return to the Whakatohea. They came back armed. They landed at Paparingatohora (near Ohope). They waited there for Ngati Awa to attack them but they did not do so. They left the Upokorehe at Ohiwa and the rest came on Opotiki. When the Government came the Upokorehe were in possession of Ohiwa.

Kepa Toihau was living at Wareina near Ohope. Hauauru was not there.

Hauauru has failed to make out a case.

Claim dismissed

Tareka and others to Opotiki, Opape

Claim 163

W. Leary for Plaintiff

Taneka Hikaroa: Claims Opotiki. Has no witnesses. Does not know the boundaries. Claims it all. Claims through Te Miti o Matangi, Rangikurukuru, Te Mate and to where Kope, Waikura, Omaituru, Te Ikawaha Kura, Wakanui, Turapaki, Toi, Te Maihi, Paikanoki all "rangi" to myself. These were my ancestors. Ngaituna went to fight at Maketu and Tauranga. We left the Whakatohea quiet here saying; we

are going North to look upon some good land to cultivate. In the days of Titoko and Taneka (father) there was fighting between Whakatohea and Ngaitai. Taneka heard there had been three engagements and the Whakatohea were defeated. That the latter laid claim to Opotiki. After this the Whakatohea were defeated by Ngati Awa and Ngatimaru at Te Papa. Those who were left fled to Hauraki and other places and left the land to Ngati Awa. Then Titoko came with the Whakatohea to Tauranga wishing to return to Opotiki. Toihau and Tikitū went to Tauranga. Titoko said; "Give me back some of my land". They answered; " Try and get some of Tauranga, you shall not have any of Opotiki". Titoko spoke to the chiefs of Ngai-te-rangi who answered; "Get as many munitions of war as you can and we will assist you". It was agreed that the Whakatohea should go by canoe and the Ngai-te-rangi by land. One hundred and seventy came by sea and seventy by land. Most of the canoes were Ngai-te-rangi's. Ngatiki (Ngati Umuria) came to Whakatane to Toihau and Apani's.

Tareka said to Toihau; "If you attack the Whakatohea I will be against them". Then the Whakatohea occupied this land (Opotiki) and held it till confiscated by Government. The Whakatohea and Ngaitiki had one ancestor. Ngatiki lived here but did not cultivate the ground but they came occasionally to see the Whakatohea. I had got land at Tauranga and left this for the Whakatohea.

(Cross ex'd by Mr Wilson): Others claim Opotiki as well as myself. It belongs to Whakatohea as well as to me. We never cultivated here. Ngatohi went to fight the Arawa. Several generations have elapsed since then - six generations. Toihau advised Titoko to get land at Tauranga. If Taneka had not consented Titoko could not have returned to Opotiki. We did not ask the Whakatohea for any land. The Whakatohea did not give us any but as the Government have signed for the land I must give some of it. Taneka's party returned from Whakatane. Afterwards he came to Ohiwa and cultivated there. Do not know the spot. Two of them are buried there. I claim Opape through my ancestors. Neither myself, my father, nor my grandfather cultivated there. I have never been there. Claim Waiotahi through my ancestor, Muriwai, who came from beyond the sea in a canoe. She came from Hawaiiiki twelve generations back. I claim at Whakatane through the same ancestors. Toroa, one of my ancestors came from

Mataatua and landed at Whakatane. My claim to Whakatane is through Muriwai and Toroa. It has no boundaries but includes all the land my father cultivated there up the river. Hone and Kepa gave us pieces to work upon.

(Cross ex'd through Counsel by Mr Leary): I have fought against the Queen and my land has been taken from me for it. I fought at Te Ranga. When I lived at Whakatane there was no fighting against Europeans.

Claim dismissed

CASE CLOSED

Claim 19

Wi Kingi's Claim: Waiaua

Plaintiff (Cross ex'd by Mr Mair): Claims Waiaua for himself. I sent in a claim for all my land. Some of my people took up arms against the Queen, but not lately. I claim through my ancestors. Ngaetu (Wharui), Ruahine, Turana, Tutu, Tumapirangi Tamateahurawa Te Kupenga, Taiparahika, Mokena, Omutu, Taopaenga, Tamaoatea, Matitiritangata, Te Aouhauhanga, Hineuru, Waitotoki, Werewere, Tauwakikawa, Kaiwha, Tataru, Huterangikonei, Tutahirangi, Ti Rangihuataki to myself. I never took up arms against the Government. The claim begins at Tirohanga, Whangaio, Te Reinahuata, Maupakakaha, Te Pananeha, Tokomanawa, then towards the sea. Papakanui was sold to Mr Wilson (by Te Rangitumanako) as far as Tirohanga. Mr. Wilson said to Rangitumanako; "Who owns the otherside?" He answered; "Ngaitai!" After this Ngaitirua claimed Waiaua. Mr Shortland came and found trouble between Ngaitai and the Whakatohea. He said; "End this disturbance". Whakatohea would not listen to him. Mr Shortland sent to Ngaitai and ten of them came to him. He met them at Te Awahou

and said; "Give up some of this land and make peace". The elders of my people agreed to this and the Awahou was made the boundary. From that river to Tirohanga the land was given up to the Whakatohea in order to make peace. Mr. Shortland returned to his place and the Whakatohea proceeded to Opape and made a pa at Puketapu. Then I came and took the pa and destroyed it. Afterwards one of our vessels called Te Wira was driven on shore on the beach. At that time peace had not been concluded but when the Whakatohea brought the wreck of the vessel to our place then peace was established. Before a year had lapsed Te Whanau- a-Apanui made war against us. This took off our attention from the land and Ngatirua occupied Rangiariki, Omarumahi and Kopuakorei. After fighting with Te Whanau-a-Apanui we concluded a peace on the 5th day of June, 1864.

Rewiri Te Ngau went to Ngaitai and asked for Opape to cultivate there and for some of us to go there with them. We agreed. Of the men who consented, Eruera is dead but Ranuina is still alive. They said; "this thing is right and clear. We do not like things to be hidden". Eru said; "go and work there". They worked for a year and then the fighting began with the Europeans and we consumed the food. When the Colonel desired me to take up arms against the Hauhau I constructed a pa at Opape. The Governor himself said to me "Cease fighting and go and fetch in the Hauhau". I brought in fifty and settled them on Opape.

The reasons why I named Tirohanga was this, the Colonel (Major Brassey) agreed that there should not be any fighting beyond that place. I do not wish the Court to imagine that it is on account of the land having been seized that I claim but it is through my ancestors and having been won by my sword. I am not quite clear about the power I gave up at Mr Shortland's request but it is for the Court to decide.

(Cross ex'd by Mr Wilson Crown agent): Torianiania, Kotaku, Tuhanua, Ko te Rongomai Te Ururangi, Kurawhero, Ngaitu - these are the ancestors of my tribe. I am the chief of my people. The claim is ours. The claim was sent in after the first proclamation. My people fought at Maketu and Rotoiti against the Pakeha. At that time there might be about sixty of my people capable of bearing arms. Forty nine went to fight and forty remained at home. These people have all a share in the

at Tirohanga and runs inland. I have lived at Awaawakino. It was a pa of mine. It is east of Tarakeha. I held the land by force.

(Cross ex'd by Plaintiff's Counsel, Mr Leary): I have fought against the Europeans. I have reasons for disputing Wi Kingi's claim. He is trying to take land that is not his.

Wi Teria: I am a chief of Ngatirua. The Whakatohea claim through the ancestors enumerated by the last witness. My hapu have no claim to it. It belonged to the hapu Ngatirua, Ngatingahere. My tribe have been there during war time. Ngaitai occupied it after fighting and driving the people to Opotiki. Ngaitai murdered one of my tribe. Then the hapus of the Whakatohea collected together and drove away Ngaitai. Thirty of them were killed. One hundred were killed at Te Awahou. Then the Whakatohea occupied that country and have lived there constantly till now. My ancestors were Kariwi, Maruawai, Tipane, then my mother. When Mr Shortland was there the Whakatohea did not agree. Their permanent boundary was Tarakeha. I have only lately heard of a boundary on this side. The last witness has mentioned our pa on that land. The last pa, built by Wi Kingi, was constructed by order of the Colonel and does not prove any claim. Te Apoutangua's tribe Ngatirua had charge of the land. The Whakatohea's have always lived there. Tarakeha is the Eastern boundary, Ohiwa, the western.

(Cross ex'd by Plaintiff's Counsel, Mr Leary): Have not sent in any claim for compensation. I have been in arms against the Government.

In the Waiaua case Claimant agrees to accept a fair proportion of the lands of the hapu supposing that the Waiaua land is not awarded to Wi Kingi.

David Davids: I came to Opotiki about the year 1841. I do not think that any one was living at Opape at that time. Ngatirua were living about Tirohanga and by degrees they moved further East. Ngaitai were living at Tunapahore. A few years before I left they began planting at Tirena. The Whakatohea built a pa at Opape. I believe Wi Kingi's people came in the night and burnt the Whakatohea pa but that did not drive them away. The Ngaitai retired to their own place. The Whakatohea's may have planted last at Opape but I never saw them.

Tiria Pearson: I am a chief of the Whakatohea. I know the country claimed by Wi Kingi. That is not all the land. The part by us his. Wi Kingi's claims may be right through his ancestors but he never held the land. The Whakatohea began working the land about the time of the first Governor. Before that it was unoccupied by anyone.

I have heard that Rangimatanuku lived at Awaawakino. Do not know his reasons for leaving that place.

Te Ranapia: I am a chief of Ngaitama. I have heard the boundaries of the land claimed by Wi Kingi. I do not know that he is the owner, never having seen his people there. I have seen the Whakatohea there. They raised food there from a very distant period down to these times. It was deserted when we were driven away. When they returned it was unoccupied. They advanced east as far as Awaawakino. Most of the hapu's lived in a pa then. Matanuku was the chief. It is east of Tarakeha. Neither the Whakatohea nor Ngaitai cultivated the land about Awaawakino. Ngaitai have gathered honey there for a good many years.

(Cross ex'd by Plaintiff Counsel, Mr Leary): When the steamers arrived I took up my gun and ran away to the bush because I was afraid.

CASE CLOSED

Decision Reserved

March 14th 1867. Court Opened at 10 a.m.

Kennedy: Claim adjourned on 12th Resumed.

Haia: I escorted claimant over his mother's land. He is a son of Rangirauwaka. The land was his mother's. She lived there.

(Cross ex'd by Mr Wilson): Rangirauwaka worked there. I have seen her. She was taken in slavery long before the fight at Te Papa. At the time the land belonged to Te Upokorehe, she was a child. No other hapu had any claim to any of the land. All the land between Waitahi and Ohiwa belonged to the Upokorehe.

(Cross ex'd by Plaintiff): The land belonged to the whole of the tribe and to your mother.

Retihia Ropiha: The land belonged to claimant and to Rini. It was given to Rini for ever and ever, by his mother. It was settled on her by last witness and another old man who, however, was only a slave. I decline mentioning his name. The land was handed down to Rangirauwaka from Te Rupirau, her father.

(Cross ex'd by Mr Wilson): Am from the Upokorehe and Whakatohea. I left but my people remained. I was made a slave by the Urewera. I was sold for a double barrel gun. I have returned for the purpose of getting some of Ohiwa for myself.

Hira: All I know is that the land now in question belonged to Claimant's mother. She inherited it from her father. It was her's solely. The hapu had no claim to it.

(Cross ex'd by Mr Wilson): Do not know the boundaries. I am aware it is a large piece. Upokorehe stayed on the land but it was Rangirauwaka's.

DEFENCE

Kepa Toihau (Cross ex'd by Mr Wilson): I am a chief of Ngati Awa. I know Waiotahi and some of the places mentioned as boundaries of this claim. From Puhionaki to Ohiwa is a large piece. It belonged to Upokorehe. My claim is superior to theirs. I claim it through strength of arms. The land does not belong to one woman. I have only now heard about claimant's mother being the owner. I do not think she has any land.

(Cross ex'd for Plaintiff, Mr Kennedy): I do not know either you or your mother. The Whakatohea do not know anything about you. The land belonged to Upokorehe. My claim was superior to theirs. If your mother had been taken at Te Papa I might know something about her.

Kaperiere: I am a chief of Ngati Pukeko have some knowledge of the land claimed. It belonged to Upokorehe. It is only now that I have heard that one woman could claim all that larger piece. In accordance with the Maori idea no individual could claim so large a piece. Upokorehe had perhaps about thirty to forty men.

(Cross ex'd for Plaintiff, Mr Kennedy): The land between Ohiwa and Waiotahi could not belong to one man.

Wi Teria: I am a chief of Ngatirua. I know the names mentioned and the boundaries. The land in question belonged to the Upokorehe hapu. They numbered somewhere about 18 men. The claimant might possibly be entitled to a small portion of land but not to the whole tract. In the event of a person being taken in slavery he forfeits his claim unless someone is left to occupy the land.

tried but they too failed. Then I sent Reihana and peace was concluded. The Whakatohea were sent back to Opotiki and Ngati Awa to Ohope. Te Kepa looked after the land for me up to the time the peace was made; this was in 1857. Up to the time of the late fighting the two tribes kept apart.

(Cross ex'd through Counsel, Mr Leary): I claim through my ancestors. I have never been in arms against the Queen.

(Cross ex'd by Mr Wilson): Ancestors fought. It was Poutu who killed the people. At that time my ancestors lived at Ohiwa. Opotiki and Te Awa-o-Te-Atua and Hauraki, they also fought about the Bay of Islands.

I belong to many tribes. Here I am Ngati Awa, at the Thames I am Ngati Maru.

I sent Reihana. Upokorehe were living at Hokianga. During the time Kepa was in charge of Ohiwa he lived at Te Uretara and after at Ohope. He did not live at Te Uretara after the peace made by Reihana. I do not remember the fall of the Totara pa but understand a number of people were killed.

Wepiha Te Pono: I know land of Hoterini. I have nothing to say about the first part of Hauauru claim. I will talk about the coming of Reihana for the purpose of ending the fighting between Ngati Awa and Whakatohea. They agreed to make peace. Then Reihana said "allow Ngati Awa return to Whakatane and the Whakatohea to Opotiki". Then Reihana retired to Hauraki. I lived at Ohope, near Ohiwa up to the time my goods were there. I never saw Hoterini in arms against the Government. Claimants right to Ohiwa is through his ancestors and by his strength of arm. There are other claimants behind me.

(Cross ex'd by Mr Wilson): I am a claimant to a portion of Ohiwa.

(Discussion as to how case should be conducted)

Case Resumed.

Hauauru is entitled to a part of Ohiwa and I also am entitled to a part in the same way, through my ancestors and my sword. Ngati Awa, Ngatimaru, Ngaitai, Ngaitawarini, Te Whanau-a-Apanui and the Arawa all fought against the Whakatohea at Ohiwa. Papakanui at Whakatane was taken by the Whakatohea.

There was a great deal of fighting between Ngati Awa and Whakatohea till other tribes joined the former and Whakatohea were beaten at Te Papa. Their people were taken into slavery.

When Te Waharoa came my pa was at Te Horo and Te Uretara. The Whakatohea lived at Hokianga. I am not acquainted with the names of some of the claimants. It is only now I have heard of their claims. I have sinned against the Government. Do not know as to the others. Apanui did not go to Maketu. He came here with the party belonging to Kereopa but it was on his own account.

(Cross ex'd through Counsel): I did not receive a letter telling me that this claim had been sent in. I did not think I should be included among any people except my own (Ngati Awa).

Mereana: (another claimant) I know the land claimed. I lay claim to all Ohiwa. I claim through my mother who belonged to the Whakatohea and also through my father Apanui. I am not acquainted with the boundaries of this claim. My mothers claims extended to the Pukenui to Whakatohea boundary.

Meremana: (claimant) I claim through my ancestors. Patu who begat Whitimatanui, who begat my mother. The land belonged to Patu. Pukenui belonged to him. That is the only part I know about.

I have never been in arms against the Government. I only know about Pukenui. My ancestors lived there. I also have lived there. Patu was a Ngatingahere. My mothers name was Puketapu. She was taken as a slave to Hauraki at which place she died. After I had come to the years of manhood I planted at Pukenui. I went there along with the Whakatohea to fight. I was here twice in Mr. Wilson's time and once in the time of Mr. Burrows.

Hauauru: On behalf of Matene, Pataraa. Rapana, Raika and Paroto, states their claim is of precisely the same description as his own.

PLAINTIFF'S CASE CLOSED.

DEFENCE

Kepa Toihau: I am a chief of Ngati Awa. I know Ohiwa and it does not belong to those claimants alone. There has been constant fighting about the place. Some of the claimants are perfect strangers to me. I never heard of them. I never heard of Patu Merryman's ancestors. There has never been any cultivation at Pukenui during my time. It is sand.

Hori Kerei Kawakura: I am a chief of Ngati Awa. I know Ohiwa. I am acquainted with the names of some of the claimants. I have lived for a long time at Ohiwa. I never heard of Patu. There has always been a dispute about Ohiwa. I never heard that the people named were the owners.

I have seen you there. I have not seen the others.

Rewiri Te Rangimatanuku: I am a chief of Ngatima. I do not know any of the claimants as owners of Ohiwa. The whole of the Whakatohea were interested in that land. It is a disputed country but the claimants never took it. Apanui came with Kereopa.

(Cross ex'd by Mr Mair): Mereana, Matene, Patara, Rapana, Raika, and Paroto have failed to prove a claim.

Mr Mair's Judgement: Apanui, Wepiha, Mereana and Hauauru will each receive a certain amount of land in Ohiwa. At the same time it will be borne in mind that Apanui and Wepiha are to a certain extent compromised and must trust to the leniency of the Government.

(Cross ex'd by Mr Wilson): In Wepiha's case only, is the right of appeal reserved.

March 15th, 1867. Court Opened at 10am.

CLAIM 26

Henare Whakarongohau (Cross ex'd by Mr Mair): Claim at Ohiwa. I lay claim to all the land extending from Ohiwa back to the interior through my father and mother. The man who looked after my affairs was Rakuraku. I base my claim to Opotiki through my father and my ancestors Te Oreke (his father was Patiki Whitu) Te Orea, Te-Ikatapu, Heituri, Kahurini, Te Ripinga, Whakarongohau down to myself. Patiki Whitu belonged to the Ngaitamahaua tribe and I consider I have a claim on all the lands of that tribe. Up to April 1863 I had lived here for about ten years but from that time till the 17th day of July of the same year I was prevented from returning on account of the fighting at Kohura. During my residence here of 12 years I had got together a quantity of goods such as ploughs, boxes and these I was unable to remove. In the days of Titoko the elders of the people here allowed my claims.

(Cross ex'd by Mr Wilson): I lay claim to the same land as Ngaitererehana. I cannot give you the names of all the places to which I lay claim. Wharike is the name of one of the places. (The names were read over to witness from the claims) I am of opinion that I have a share in all these places. Rakuraku and the tribe to which he belongs have a claim to the same land as have likewise the Upokorehe. I know that two of the claimants have been rebels. Their names are Te Teira and Te Ropiha. I know that Hakana and Te Arawanui's (claimants) friends were in arms against the Government. One of the claimants, Kahanui, belonged to Ngaitamahana. Her mother's name is Kahapa. I have seen her father here. One of the claimants, Raima Te Hemoata, is my sister. There are other claimants, Metana, Horetini and Ho Kennedy. They are not here. Metana was aware that their names were included in the claim.

Kepa Te Tira: Claimant. I am not acquainted with the boundaries of the claim at Ohiwa, nor can I state the precise grounds on which my claim rests.

My claim to Opotiki is made through my ancestors Te Aponga, Tangaua, Hitia, Tanato, Rangiwahakapikitia, Tupatahou, Te Tipuwahakatarā to myself. Have lived in various parts of Opotiki and have cultivated the land. I have also lived at Onekau. When I was quite a child I went to Hauraki and have resided there till now. My tribe is the Ngaitamahana. I am acquainted with the claimants. I am not aware whether there are any other claimants to the land. Some of the claimants have been in rebellion against the Government. Te Teira, Te Ropiha were rebels. Hakana and Kahawai's parents were also rebels. Do not know if any claimants are dead.

Papa Kahawai: Claimant. I belong to the Ngaitama tribe. It is through my mother that I lay claim to Ohiwa and Opotiki. She is still living and resides at Opape. My mother's name is Ranapia Kaipiri.

(Cross ex'd by Mr Wilson): I have a brother. His name does not appear in the claim. It is through his father that he claims. My father and mother lived amongst the rebels. My parents were Hauhaus. They surrendered and were brought from the gorge at Opotiki by Te Ranepia. I cannot recollect the date. I was in Auckland at the time.

Ngahiraka: Woman Claimant. Affirms. I belong to the Ngaitama tribe. It is through my mother that I make a claim to Opotiki and Ohiwa. My mother's name is Matarena. She is living at Opape. Another of her names is Rangiwuhiwhiua.

(Cross ex'd by Mr Wilson): I have one sister in Auckland and three others here. Ka-Te-Ruri is the name of my sister who is in Auckland. My mother was with the natives where Mr Volkner was killed. She

surrendered at Kohipana but I was not here at that time. I lay claim to the land through my ancestors on the side of my mother. When Ranapia brought the natives from Ohiwa my mother took the oath.

Te Teira: Claimant sworn. It is through my ancestors that I lay claim to Opotiki. So long as the Whakatohea tribe were united they were entitled to a part of Opotiki, it is in this manner that I claim Onekawa.

My forefathers owned Pukenui. It is through the Upokorehe whanau in part Whakatohea, that I claim Anapape. My fire has always burnt there. Te Poroa is likewise mine - that is to say it belongs to the Whakatohea. It has been in Rakuraku's charge and he has a claim there also.

Akuhata may possibly have a claim to Poroa. I am acquainted with the names mentioned in this claim. They are correct. As to Kennedy's claim I do not know anything about it. The Ngati Pukeko have a claim. I have resided at Ohiwa. Have also lived at Waimana.

Wiremu Paki (Cross ex'd by Mr Mair): Witness on behalf of Ngatiraka. Ngatiraka's claim to Opotiki is clear and distinct. From her ancestors down to her mother her pieces of land have been distinct from the others. Her mother was brought from the Kohipana pa by Te Ranapia. I was there too. We were short of powder. The pa had a ditch and fence. Patara was at the pa. There was no fighting in consequence of the want of ammunition. It was Major MacDonnell's letter which brought us out.

Paora Taia: Witness on behalf of Kahawai. What has been stated by previous witness is correct. Besides Ohiwa she has some land in Opotiki acquired not through fighting but from her ancestors down to the period when the Europeans came here to fight.

(Cross ex'd by Mr Wilson): The claimant's mother and sister were along with the rebels. It is through her mother that she claims. Kahawai is a daughter of Rahapa.

Te Ranapia: Witness on behalf of Kaipa. I cannot speak about the Ohiwa claim but can speak about Opotiki. Kaipa's Opotiki claim is through his ancestors. His pieces are quite distinct from the others. He has one piece at Otamaraukapu, another in the township, another at Pakitopeti, another at Huiwai, another at Wherekahu, another at Te Whataiwirau, and Te Houhi, at Te Waipuna, at Piorapuraroa and at Kanihi. All these places belong solely to him. The whole of them are small patches. His mother has cultivated land at all the places

mentioned. His parents were people of considerable rank. They both belonged to Ngaitama. The land belonged to his mother.

(Cross ex'd by Mr Wilson): The claimant is my nephew. My mother was Upokotara.

CLAIMANTS CASE CLOSED

COURT ADJOURNED

Meriana Waiti: Claims at Mataka etc. I have been married to Bennet White about three years. I was the wife of another white man for seven years. It is a considerable time since I was among my own people. I consider myself a European. I was at considerable outlay in surveying my claims. I make the claim through my ancestors. The land (pink coloured) on the plan produced is mine. Te Hapa was her father. My claim begins at Mataka, Panepoaka then along the tops of hills to Kauponga, descends Ohiaia and joins the middle of Ohui. Then to Te Hua-a-te-Rangikapakapa. Te Hapa belonged to Ngatirua. He is dead. The lands were settled on me by Panuiamarama. Te Hapa was not a chief.

(Cross ex'd by Mr Wilson): I lay claim to the land solely through my ancestors. No other person has a claim to these lands. I never bought land. I claim not by tribe but through forefathers. I belong to the Ngatirua hapu and not to any other tribe. Both my grandfather and father cultivated in several places on the land. Am not aware whether any land has been sold to Europeans. If any has been sold it was wrong to do so. My father never sold any of it. Father was living in this place when European's came here in Titoko's time.

(Cross ex'd by Mr Marston): Am ignorant of the value of the land. It is of good quality. 200 pounds was given for land and houses at North Shore. There is a good road to my land. I am aware that land has been sold here.

Taipua: I am acquainted with claimant. I knew she had made certain claims. I know the land in question. Identified the land on reference to the map. Know it is large but cannot state the value. She claims through her forefathers. The tribes did not dispute her claim. I am quite clear about the plan.

(Cross ex'd by Mr Wilson): 300 pounds was given by Mr Burrows for Papakanui; Te Hoe, Paronapa, Hekara, Reniri, Te Ngau, Tu Kauga, Petara and myself received the money. Paora, Te Tamaki, Piripiripi Te Ranga, Paora Tamaiti - these are the names of the sellers of

Papakanui. It is bounded by the sea to Tirohanga and inland up to Te Panepoaka and by the Otara river, to the sea and on to Tirohanga (witness points out the position of Tirohanga and Te Panepoaka on the map) The Europeans purchased according to law. He came introduce religion.

(Cross ex'd by Marston): The land belongs to claimant

(Cross ex'd by Wilson): The land bought by Mr Wilson was in one piece and is known to witness.

Tiwai Piahana: I know that claimants land, viz Te Panepoaka, Kiropana, Mataka belong to her. The land is indicated on the plan. Some of it is good and others hilly. There are gullies. It is a considerable tract. A large portion of it is adapted for cultivation. I am aware of the value of land in Auckland (town). Part of the land claimed is better than that in Auckland. It is equal to from 3 to 5 acres of Auckland land and is about 1 1/2 miles from this. I have heard that the lower price which the land has fetched was five pounds. The seller may have been drunk. I understand 25 pounds have been offered for 50 acres. Anyone much in want of drink might dispose of his acre for five pound. (Witness looks at plan but says that the land does not quite correspond with it). Traced part of the boundaries. Says, "my wife's land adjoins". Mereana claims through her ancestors. She has lived a long time with Europeans and the present husband is the second European. She has been married to him about 4 years.

(Cross ex'd by Mr Wilson): Points out Panepoaka on the plan.

Mereana claims the land below Te Panepoaka which was sold to us by Mr Burrows, a minister, and which had been purchased by Mr Wilson, senior. One piece was bought by Ngatima, another by Ngatingahere. It was bounded on the west by the Otara river while the eastern boundary extended from Tirohanga inland to the Otara at Panepoaka. The claim is a large one but not so large as appears on the map. I am not aware whether part of Kiropana belongs to Ngatima. Witness did not point out the boundaries of that portion.

(Cross ex'd by Mr Marston): We sold the land to Mr Wilson for pipes, tobacco, pots, money etc. As we did not know the value of the land we re-purchased some of it. Now we are aware of the value of the land but at that time we did not. The missionaries bought the land about twenty years ago. A part reserved for the erection of a church.