

46053 Proceedings of Compensation Court  
held at Opoitiki, March 7<sup>th</sup> 1867

Present Mr. Mair - Judge  
Mr. Nelson for the Crown

Copy of Notice

The Opoitiki 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 9<sup>th</sup> inst. on this day the Court will open at 10 AM

Mr. Mair declared the Court opened at 1 P.M. but adjourned the same until 10 AM Saturday, the 9<sup>th</sup> inst.

Saturday 9<sup>th</sup> March 1867 The Court reopened

Claim 83. Mereana sworn. Claims at Waiana - through her grandfather - he lived and cultivated there - Mother lived there after him - I have lived there too - Mother's name, Harriet ~~Harriet~~ <sup>Nava</sup> - she lived there - it is a large piece - she occupied it all - and 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 - some 200 any fit.

Mr. Nelson Believes her claim is good and the land to be her own

Mr. Mair She has a fair claim - the boundaries of her and her children land are correct

Taipari sworn. My wife is from this part. Mother was Whakatohu title. Her father was from Ngatiawaia - her mother lived there. She was daughter of Tamariti - 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 - and the other potatoes, kumerao &c and corn - from this I

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Know she owned this place - the sub-  
titles on this land were Ngatigahiri, the  
Ngatina. Tamaiti was the first.

Mr. Wilson

This cultivation began at Kaitiaki - others  
cultivated there as well.

Mr. Leary

None of my relations have been in arms against  
the Government.

Meriana sworn - I believe the land to belong  
to Meriana - I have heard her say so - I have  
seen her on the land and her on the sea.

Mr. Wilson

All I know is the land is hers - do not know  
what is the nature of her claim - Ngatina and  
Ngatigahiri have been in the war against  
the Pakeha.

Mr. Leary

Some of Manawatu's relations were fighting  
against the Government.

Meriana

Meriana knew her mother - she worked  
on that land - do not know the particulars  
of her claim - Meriana lived there too -  
apparently was grown up.

Mr. Wilson

Claimant worked there - do not know the  
extent of her claims but the land is large.  
Know the Wairangi and Otara - know  
nothing about the fighting of the people -

Mr. Leary

Do not know whether any of the claimants were  
fighting.

V.C.B.

Mr. Wilson

Reuiki, sworn - All the pieces described in claim are not Mereana's - Ohia Pukerukau is hers - I am of Ngatiwa - I am a chief - my tribe were fighting against the Government some of the land was sold <sup>to the</sup> large piece - the boundaries were from Pukerukau to the sea - the East boundary was by Tirounga and the river - the west is marked on the deed - the land was bought by my father and you - Hakeri - I and others sold the land Hoi, Tukawa, Karapiwa, Pehene, Taira, Puketaniti and Hoi. Te Tamaki sold it also - it was sold to Mr. Burrows, a missionary. Ohia Pukerukau is <sup>in the</sup> Mereana's - she has no land east of Ohia Pukerukau - as one worked on the land when the Europeans owned it.

Mr. Wilson

Te Aotawhio Te Awanui, sworn - I do not know the lands claimed by Mereana - I do not know whether she owns it or no - my tribe is Ngatiwa - 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 (as described by last witness) was sold to the Europeans - a large piece from Puketani to the sea - and by the sea to Opukipuki and the pani puka the outwater was sold to the Europeans - it was sold when they first came.

The Maoris 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

Mr. Wilson

No one pays me for what I have stated. I was not with Mr. Wilson prior to the opening of this court

Mr. Wilson

Taupō Hēkara has heard the boundaries of this place described - The pieces belong to a number of people - Ngatiwa is my tribe - I have land.

Tirohanga and other places - claim in Otirakuhu  
 kuhu and Te Kopika - all the tribe have claims with  
 Merana - do not know whether she has claims to the  
 east of Otirakuhu - was at the Bay of Islands when  
 the land was sold - when I came back sold it to Richard -  
 bought it from the Missionary - I had another party with  
 me when I bought it - paid brass for it - I was one that  
 bought it. Rewiti, Pehira, Te Hore Taipe Te Tamaki, Te  
 Aua Warikakahi Parua to Ma o te Rangi and others  
 were paid for it the inland boundary was to Pakenia.  
 My tribe Ngatirau were all fighting that Hapea were  
 the owners of all that land.

By Counsel

I ~~discovered~~ and claiming the land, we are - they took up  
 arms against the Queen.

By Court

Merana recalled. My connection with the  
 Whakataha is through Ngatirau



Crown Agent Claims Resolves	}	Tamati Koba and others	Mareenui
		Hamida Rewiti at Haparaparā	
		"	Omaio
		James White + Titika	Ranfurua
		Mereana Taiapan + others	Mareenui
		James Black	Opehiki
		Rev. J. A. Wilson	Opehiki
		Tatara	Le Taranaki o Apana
		Hokema Le Sirangi + others	Tarere
		Taipua Tikarua + others	Haparaparā

Mereana Taiapan Claims through ancestor Tamariki the land was his, he lived there and cultivated food. My mother lived there too and cultivated food, potatoes kumara &c. My parents were the only persons who lived there. The land was occupied by our people up to the time of the war at Opehiki. We cultivated it all (point to Mr. Taria, a person in court, as having been appointed to live there lastly). It was a large piece and all cultivated, draws her attention to the absence of clearing! No other hapu had to do with this land nor any of Ngatitahurangi. It was all mine.

Mr. Wilson

W. S. Shortland I came here during the life of Plaintiff's mother. Saw her cultivating there. Her houses stood there and the stone houses of Kumara. She set out to work there, she pointed out the boundaries of Mr. Wilson's land (the lower part) & mine, 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 her Mereana went North. He came back in consequence of the sitting of the court. It was pointed out to me as a large piece.

Mr. Wilson

He was cultivated and manukaititahi. It was not all occupied. It is through her grandfather that my wife claims. All the land was her. The Taria was the only one who was allowed to live there.

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do not know the extent (area) know what a mile is. The piece was large. To go round it two days and nights would be required. I am (not) aware that Ngati-pahi have anything to do with this land.

Messie Know that Meara's mother lived on the land, and that Meara 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 Waioeka. It is a large lot of land.

*Mr. Wilson*  
Do not know a great deal about the land in question. I am from the North and am not altogether certain about Meara'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.

Mrs. Clarke. Saw Meara's mother working there. Her fires were burning there. Meara also lived there. The land was broken. Saw both her and her mother working there. Manuka-tiki-tiki and Te Te 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. Meara left off working the land after the fighting began.

*Mr. Wilson*  
a few Haumaki belongs to the Whakatohea. After I had grown up I went North. No one else, I consider, has any claim to the land.

David Pearson. All I know is that the East side of the river belongs to Ngati-pahi. It is not through her ancestors but by conquest that Meara claims. It belonged to Te Upokorohi, Te Aokeraji then it was taken by Whakatohea. The fight was by ones and the woman's hapu. Saw the man living at Manuka-tiki-tiki. He lived there at various times as she had claims in various other places.

*Mr. Wilson*  
The Ngati-pahi conquered the land also the Ngaitama and some Ngati-gahua. The Upokorohi were driven off.

the land and the three hapu got it. Ngatipatu have now a claim. It is through Ngatipatu that Meremua claims. The lowlands were cultivated and the mountains used hunt. l for birds and rats.

Mr Loria I am a Kauhau. worked on the land for three years. I went to Te Toho, Tararua 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 any time. The Upokoeke owned the land. After they murdered the elder brother of Mr's mother the hapu assembled and took the land. They gave it to her. Ngatipatu at the North end.

Mr Loria The land belongs to Meremua's. It belonged to her mother, Korohua. It belonged to the Upokoeke. (This witness gives the same evidence as the last) She was the only person who lived there. She grew potatoes, kumara and wheat, on the hills they got birds, rats & honey. The houses were at Manukatikitiki. There were six huts. On the other side of the river there were houses likewise at the West end at the Rakau. The pa was at Oramore.

Mr Loria

The places I had mentioned were close together. Neither in Araba nor I Mokea lived there. She was a very strong old woman and to work. She would live for a year in one house and another year in another and so on. Cannot state the boundaries of her claim.

Mr Loria

Tamihana (Name recalled) know the whole of them except one. Was acquainted with Korohua. Do not know who are her relations. I Araba lived at Tararua but not on the other piece. I Mokea also lived there. They did not live on any of the other pieces.

David David. Have known the Whakatohu for 24 years, was a trader, bought their produce.

Know the Ngatingahere tribe and have some knowledge of the Maori before the Court. Know that Marikura, Mokena Whakatueria, Piripiri Haka & 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 Ngatiti. Do not know whether he claimed any of the land in question. Te Arai 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 Ngatipate working within the boundaries of this claim.

Miriamia Makawa Know the Pouhata - it is mine.

Tiwai Pahara Know Te Arai, he is a Haukai. He is away among them. He is a chief of Ngatingahere. Some of his people Te Mokena, Te Parata, Piripiri Haka and others are still with the Haukai. Haki and Hoi Kingi Pahara worked on this land as also did Marikura and Te Waka Kereru (he has taken the oath of Allegiance) knew Te Koroha. She was full sister to Te Arai, the latter was the eldest. Koroha lived there among her people and cultivated the land. Recollect when Koroha went North. Am not aware to whom she left her lands. Remember she left them to Wi Teia 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 restore it to the owner. The reason why Wi Teia was left in charge was because his wife was a daughter of Te Arai. My people Ngatipate worked at Waihape. It is within the land claimed by Mokena. Te Waka Te Parata is mine. A number of tribes were concerned in the fighting for this land. We let Te Waka & Te Parata to your father for a year for Twenty pounds. Te Witiwiti got the money.

Case closed —

Mania Rakuraku - Claims through

Mr. Mair

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.

Mr. Wilson

I am chief of Ngaituhoe. They were part of the Waiwera. We have about 5 fighting men. The people live at Te Waimana. The whole of the people of this Island have been Tauhau. Remember the fighting between the Arawa and Waiwera at the Tropic. Was then myself. The Waiwera lost 8 men. One of them belonged to Ngaituhoe. His name was Meikana. He was killed after I left. There is a road up the Waimana valley to Mangapohatu. Ngaituhoe and Upoteke are the tribes living on the land in question now. They are connected with each other. Neither of them are connected with the Whakatohea, Ngaitikokopu and Ngatinhauia and Ngatiaawa but connected with Waiwera. 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 M. Donnell and afterwards by Col Lyons. Mr. Edwards was interpreter upon the last occasion. We conversed together.



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Mr. Mai

Hirini She claims through Tairone to Upokoreke and Ngaitohu. It belongs to my tribe. It is ~~the~~ the connexion between the two tribes. It has belonged to us for seven generations. No other tribe or individual can claim any of that land.

Mr. Wilson

The Upokoreke 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 Upokorekes but says they do not belong to that tribe.) If we reckon women and children there are about fifty. Ngaitohu at Waimana number about fifty able men or sixty counting the whole. Upokoreke and Ngaitohu are distinct hapus. Once they fought against each other. It is not all Rakurakui's claim described, but it belongs to his tribe. Ngatitokopu and Ngaticahani para live on part of it, through their connection with both Upokoreke and Ngaitohu. There has been fighting about that land. Ngaticawa against Whakatohi. 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 <sup>are</sup> many other tribes claim our land.

Plaintiff says he has no more witnesses.

Mr. Wilson

C. Leffo. Am an officer in the 1<sup>st</sup> Waikato Regiment. I went with armed expeditions into the Waimana, one under Col Lyon on Feb 12<sup>th</sup> 1866. Saw Raturaku. Col Lyon asked him if we could get any nearer to the enemy's position. He said there was no road into the brewed 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 Whakatana) Raturaku said that a number of his young men were among the brewed rebels. He had a pa in the neighbourhood.

Mr. Wilson

Kepa Toihau. Am of the Wharan. Apamii (Ngatiawa) live both at Ohion and Opape. Have land there. Claim through my ancestors and by right of conquest. Tairona was my ancestor. The inner boundary of my land is at Waimana from this to the sea and North to the ~~Kakara~~ <sup>Koara</sup> Chiva is a disputed

country. We took it from Ngatimaru,  
Ngatidawa, Ngaitawere and Noaitai.

I am not aware whether the Mewers ever fought  
about it. It belongs solely to me, my wife  
and the owners. Will not tell our members for  
fear of making a wrong statement.  
The Mewers all fought against the Pakehas.

Mr. Wilson

C. Jeff recalled. Remember Rakuraki  
being disarmed by Col Lyon on the 24<sup>th</sup>  
of April 1866, at his own pa at Waima.  
I believe he said he had no arms, but some  
were found upon searching his whares.

Mr. Wilson

B. J. Edwards. Accompanied Col Lyon's  
expedition to the Waima on Feb 12<sup>th</sup>  
1866, as interpreter.

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

The expedition then went to Whakatare.

Rakuraki admitted there was a circuitous  
route to Mangapohatu by the Whakatare  
gorge.

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

Mr. Wilson

Tiwai Pihana. The Whakatōhea have claims within the area claimed by Raturatu. (Witness describes a portion of them.) The Upokoreke belongs to the Whakatōhea. The whole of them took up arms against the Government Ngatikaraka also took up arms. Ngatirigahiri, all Whakatōhea claim them. The boundary is at Pukunui. Hori Tunui, Webster, Tanski and Himi (J. Fullon) all claim Pukunui to Pōhi

Mr. Wilson

Reiri Le Rangimatānuki. Boundaries described. Do not recognize these as the boundaries of Raturatu. The boundary of the Whakatōhea is from the sea to Pukunui and then inland and along Pukunuiraki. This belonged to the Upokoreke and the rest of the tribes of the Whakatōhea.

The Upokoreke took up arms against  
 the Pakehas.  
 Te Harawira of that tribe was killed at  
Poutiki - so was To Umo.

Case closed.

The Court Adjourned at 5 P.M.

Tuesday 12<sup>th</sup> March. The Court opened  
 at 10 A.M.

Claim 123 J. Kennedy claims Taiwiri, Ohiwa.

Claims through his mother Rangirauwaka  
 of the Upokoreke 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 children. The land was supposed to  
 be hers alone. She is since dead. Claim on  
 behalf of my brother and self.

Mr. Wilson

Rangirauwaka and Katakita 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  
 Whakatohas were coming south. My mother  
 did not come back. Upokoreke wrote to my  
 brother Nathan to come down about 5 or 6  
 years since and claim his rights. Peta or  
 Mika was one who wrote. Do not claim with  
 Upokoreke. Am not aware that it is allowed.



a large portion of this land. It may do so. I do think there are more than 14 or 15 of the real Upokereke men alive.

Mr. Main

Tamihana (Ferguson) knows the claimant. is a son of Rangiraawaka. The land begins at the Pakaka outside, at Papanui. The claim then down to Waiotake, then across to the Puna to Whanga, Raponaiti, the Waipita a taura Rangitani, Parahamuti Wainohi, crossing to Papanui and finishes. I have named the outer boundaries. These lands belonged to Rangiraawaka people only.

By Claimant

It would not be right for her to live there alone family lived there too.

Mr. Wilson

Rangiraawaka was taken as a slave to the war party was of Ngatiama. They fought and took possession of the land. Do not know if her mother wrote about the land. Upokereke have worked on the land since. I had worked on the land. I had a right to do so. She was a tape woman that we should not work the land after her.

Hirini It begins at the Pakaka and Papanui, Matawera, Waimu down to Waiotake across the Waipita a taura Rangitani down to Parahamuti Karitu, Pakarukaru and Pakaka. The land belonged to Rangiraawaka alone. No one else has any claim. I came to her through her mother. One of the Upokereke had any claim to it. One side land is Ohewa. The Mrs. Waiotake

Mr. Wilson

Waiotake had nothing to do with this land. Rangiraawaka has no other claims. Her father is chief and that is the reason why her claims are and undisputed.

It was before I was born that she went North. I seen 3 letters from her about her land, telling

not to part with it to the Pakeha. Have not seen any cultivation on the land.

Wiremu (half-caste) Recollect having brought letters from the Kennedys to the Upokouhi about their land.

Mr. Wilson

Gave the letters to Henia and others living at Ohawa. Did not see what was in the letters but heard from Henia 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.

Claim 160 Paroto Tawirangi and others claim Aporohiki Wiremu Hikitaua. Pisma is the first, then Rangipoua driven for 10 generations to Te Harakeke. We are descended from Pakena's branch. We never lived on the land for 3 generations. (Not very clear about the reasons for leaving it.)

Mr. Wilson

Was not driven off. Have never cultivated on any of the land - not any of us - my father Hikitaua never worked here, his father, Te Kiri worked at Hiorikina and at the Hikitaua.

Case dismissed.

Claim 82 Hauauru Taipari - Ohawa

W. S. Taipari. Claims through ancestor Awatapu the Hakaki Reimahaunga, Tawhirangi, Rangihouiri, Paani, Parahihiere, Hunahua, Poutu Paturangi, Te Aroturangi 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 Whakatahea. In 1857 I returned my slaves to them. The Whakatahea and Ngatiawa were concerning Ohiva. I made peace between them. The Pakehas came to live there. I brought back the Whakatahea, in order to release them, during the first period of Govt 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 land.

Mr Wilson

Cultivated at Ohope but never in Ohiva. Father did not cultivate there but he came there sometimes. Neither Paterangi nor Pouta 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 Ohiva people were taken as slaves. They returned north by Tarawera. He came here afterwards when slaves were returned. At that time a pa stood here (Pa Kouhai). He was treated as friends. Some of the slaves were Apokoreke. My father did not build a pa at Ohiva. Apamui lived at Ohope then. No more fighting after we returned to the North.

Apamui. affairs. Awatipia, Kabuki, Rerirahan, Te Akepirangi, Te Kauhina, Rangikouhere, Puen, Paetaihiwi, Hanaua, Te Pouta, Paterangi, Te Kapa down to Hakerini. Pouta was the 1st Pa tat. then another pa, then Te Whakapakina (ancestor) murdered on the land. The Waotaha people were killed at Ohiva. There was another fight at Waikake. only man killed was my father on our side. Afterward there was the fight at Te Papa. I brought the refugees back to Whakatahea. They were there 2 years cultivated and sometimes at Ohiva. They were sent to Opotiki. After that Titoko returned and I gave him the slaves.

Mr Wilson

The fight at Te Papa was after the capture

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of the Hauri brig (off Whakatane) about a year after Potiniaru (Hauauru) were my allies and came to assist me in punishing the Whakatane.

I was driven off my land by the Whakatane. The tribes assembled to bring me back. It was not the work of one chief. Ohina was deserted. I lived at Whitoki when Merana was born.

Reiwi Te Rangitamanuku claimed Ohina through our ancestor Puanoko. Was living at Ohina when the Europeans came. The Whakatane had returned from Tauranga and Hauraki. We occupied Okawa without reference to any one. Titoko and my father did it. Pgatiawa and Taipari had nothing to do <sup>with</sup> it. We came back of ourselves. We had arms & and canoes of our own.

Te Tera 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 Pgatiawa, but they were frightened by our appearance. We remained about a month. Then occupied Ohina. We were not brought back by Hauauru and Aparui. 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 Ohina.



Mr. Wilson

Tiwai Pearson Hauaunu did not return to the Whakatohia. They came back armed. They landed Paparingatohona (near Ohopi). They waited there for Nyatidwa to attack them but they did not do so. They kept the upokimara at Ohewa and the rest came on Opotiki. When the Govt came the upokimara were in possession of Ohewa. Repa Toihau was living at Wariri near Ohopi. Hauaunu was not there.

— Hauaunu has failed to make out a case —  
claim dismissed

Mr. Leary for Plaintiff (163)

Tareka and others Opotiki, Opapiri

Tareka Pihuroa claim. Opotiki. Has no witness. Does not know the boundaries. Claims it all. Claim through Te Mite o Matangi, Rangikuru kumu, Te M and the whero Kope, Waikura, Ohaitema, Te Ikawaha kumu, Wakamau, Turapaki, Toi, Te Maiki, Paikar all range to myself. These were my ancestors. Nyaiti went to fight at Matapu and Tauranga. We left Whakatohia quiet here saying, we are going north to look upon some good land to cultivate. In the days of Titoki and Tareka (father) there was fighting between Whakatohia and Nyaiti. Tareka heard there had been three engagements and the Whakatohia were defeated. Then the latter laid claim to Opotiki. At this the Whakatohia were defeated by Nyaiti at Te Papa. Those who were left fled to Hauraki and other places and left the land to Nyaiti. Then Titoki came with the Whakatohia to Tauranga wishing to return to Opotiki. Toihau and Titoki went to Tauranga. Titoki said, "give me back some of our land." They answered, "try and get some of Tauranga, we shall not have any of Opotiki." Titoki spoke to the chief of Nyaiti who answered, "get as on any munitions war as you can and we will assist you. It was agreed that the Whakatohia should go by canoe and the Nyaiti by land. One hundred and seventy came sea and seventy by land. Most of the canoes were Nyaiti. Nyaiti (Nyaitimuria) came to Whakatohia and Apanui. Tareka said to Toihau, if you attack the Whakatohia I will be against them. Then the Whakatohia occupied this land, (Opotiki) and held it till confiscated by government. The Whakatohia and Nyaiti had one ancestor. Nyaiti lived here but did not cultivate the ground but they came over to see the Whakatohia. I had got land at Tauranga and kept this for the Whakatohia.

Mr. Leary for Plaintiff (163)

Others claim Opotiki as well as myself. It belongs



Whakatohia as well as to me. We never cultivated here. My father went to fight the Arawa. Several generations have elapsed since then. Six generations ago he advised Titokē to get land at Tauranga. If Taneka had not consented Titokē could not have returned to Opoitiki. We did not ask the Whakatohia for any land. The Whakatohia 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 Whakatana. Afterwards he came to Ohewa and cultivated there. Do not know the spot. Two of them are buried there. I claim Opoiti through my ancestors. Neither myself, my father, nor my grand father cultivated there. I have never been there. Claim Waiotahi through my ancestor Maruwa, who came from beyond the sea in a canoe. She came from Hawaii twelve generations back. I claim at Whakatana through the same ancestor. Toru, one of my ancestors came from Matatua and landed at Whakatana. My claim to Whakatana is through Teuira and Turea. It has no boundaries but includes all the land my father cultivated there up to the river. Hōni and Tepe gave us pieces to work upon.

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 Whakatana. There was no fighting against Europeans.

Case Closed

Claim dismissed

Wi Kingo Claim. Wai ana

Plaintiff claims Wai ana for herself. 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 Myata (Whariri), Puhaki, Tuarua, Tutu, Te mapimirangi, Tamatuhurawa, Te Puhanga, Tai parahika, Mōkera, Onuku, Te opanga, Tamavata, Matitiri tayata, Te Kouhahanga, Hincuru, Waitotoke, Here weu, Tawakikawa, Kai wha, Tataru, Tutirangikuni, Tutahira rangi, Te Rangihuatapu to myself. I never took up arms against the government. The claim begins at Tirihanga, Whangaio, Te rainahua, Manpakukū, Te Panakua, Tokomanawa, then towards the sea. Puhakamui was sold to Mr. Wilson (by Te Rangitamamuku) as far as Tirihanga. Mr. Wilson said to Rangitamamuku, "who owns the other side?" He answered, "Myatai". After this Myatai claimed

Through Council  
(Rich. Healy)

(17)

Mr. Mair

Mr. Wilson

Mr. Wilson

Waiana. Mr. Shortland came and ~~found~~ <sup>found</sup> trouble between Ngaitahi and the Whakatohia. He said, "End this disturbance. Whakatohia would not listen to him. Mr. Shortland sent to Ngaitahi 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 Whakatohia in order to make peace. Mr. Shortland returned to his place and the Whakatohia proceeded to Opape and made a pa at Puketupu. 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 Whakatohia brought the wreck of the vessel to our place then peace was established. Before a year had elapsed Te Whanau and Apuanu made war against us. This took off our attention from the land and Ngaitahi occupied Rangiariki, Omamumu and Kopua Kanau. After fighting with Te Whanau and Apuanu we concluded a peace on the 5th day of June, 1864. Rewiri Te Ngaw went to Ngaitahi and asked for Opape to cultivate there and for some of us to go there with them. We agreed. Of the men who constituted Eruera is dead but Ranina is still alive. They said, "this thing is right and clear. We do not like things to be hidden". Eruera 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 Hauhou I constructed a pa at Opape. The Governor himself said to me, "Cease fighting and go and fetch in the Hauhou. I brought in fifty and settled them on Opape. The reason 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 peace I gave up at Mr. Shortland's request but it is for the Court to decide.

By Agent  
Mr. Wilson

Toniamania, Kotaka, Tuhannu, Po Tei

Rongoman Te Urenangi, Puranhero. Ngaitua - these are the ancestors of my tribe. I am the chief of my people. The claim is ours. The claim (deed) was sent in after the first proclamation. My people fought at Inakehu and Rowiti against the Pakehas. 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 land claimed. I have heard that the Whakatiki built a pa at Awawakim. The chief of the party was Rangimatamuku. The pa was east of Opape. I am unable to say whether Ngaitua fought about that pa. I cannot say when the Whakatiki crossed the Awaitoa to plant nor whether the land was unoccupied. Ngaitua were not occupying Opape when the Government came to the land. A few old men were living there.

(H. Council)  
Mr. Leary)

I have never fought against the Europeans.

Herui. I have heard Wi Kingi evidenced. He is correct about our claim to Waiawa. The chief, ancestor through whom we claim was Torone, the Tai, Tutraump, Tai, &c. We are all ready to affirm that what has been stated by Wi Kingi is correct.

Hirini Kare. I am acquainted with the land claimed by Plaintiff. Have listened to the whole of his evidence. What he has said is true.

Romana. I have heard the evidence that has been given in this case. It is all correct.

Plaintiff's case closed.

Defence.

Rewiri Te Rangimatamuku.

I am a chief of Ngaitua. My father was a chief. I do not know whether Wi Kingi has land at Waiawa. That has been my land ever since the time of my ancestors (relates their names.) Tupimatanua was the principal ancestor through whom all the Whakatiki lay claim to Waiawa. My claim is the principal one. Wi Kingi never cultivated there. We have had many pas there. Tanakiha was the last. The eighth one was at Awawakim. Wi Kingi did not invite me to live at Waiawa. The claim is made

Mr. Wilson

through my ancestors and my bravery in fight  
Ngatai never interfered with our pa. I never saw  
his people on Waianā. No pines have ever been burnt  
there except mine up to the time of the first and  
second Governors of Auckland. All this time have  
constantly grown good at Opape. Wi Kingi never  
cultivated there. It is only now that I have learned  
that Wi Kingi claims there. He cannot prove his  
claim to my pine. My pines have always burnt. The  
Wi Kingi has no claim to the land on the side of  
Tarakaha extending inland. The western boundary  
begins (on the sea) at Tirohangā and Oruno inland.  
I have lived at Awawakihā. It was a pa of mine.  
It is east of Tarakaha. I held the land by force.

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 Ngatai and the Whakatōhea claim.  
Through the ancestors enumerated by the last witness.  
My hapu have no claim to it. It belonged to the  
hapu Ngatirua Ngatirua. My tribes have been there  
during war time. Ngatirua occupied it after  
fighting and driving the people to Opoiti. Ngatirua  
murdered one of my tribes. Then the hapus of the Whakatōhea  
collected together and drove away Ngatirua. Thirty of  
them were killed. One hundred were killed at  
Te Awahou. Then the Whakatōhea occupied that  
country and have lived there constantly till now. My  
ancestors were Keruwi, Mennwai, Tipana, then my  
mother. When Mr. Shortland was there the Whakatōhea  
did not agree. Their permanent boundary was  
Tarakaha. 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 con-  
structed by order of the Colonel and does not prove  
any claim. In Te Pōtanganui's tribe Ngatirua had  
charge of the land. The Whakatōhea have always  
lived there. Tarakaha is the eastern boundary,  
Ohia, the western.

By Plaintiff's Counsel  
Mr. Leary

Have not sent in any claim for compensation. I have  
been in arms against the Government.

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

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David Davids. I came to Opohiki about the year 1841. I do not think that anyone was living at Opape at that time. Ngatai were living about Tei-han-g and by degrees they moved further east. Ngatai were living at Tenepahona a few years before I left they began planting at Tivena. 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 Ngatai retired to their own place. The Whakatoheas may have planted east of Opape but I never saw them.

Jim 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 is 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 Rangitiamatamaken lived at Awaawakimo. 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 Awaawakimo. Most of the hapu lived in a pa there. Matamaken was the chief. It is east of Tarakeha. Neither the Whakatohea nor Ngaitai cultivated the land about Awaawakimo. Ngaitai have gathered honey there for a good many years.

(By Plaintiff's Counsel)  
Mr. Henry

(When the steamers arrived I took up my gun and ran away to the bush because I was afraid)  
Case Closed.

Decision Reserved.

(25)  
 March 14<sup>th</sup> 1917 Court Opened at 10. A. M.  
Re Kennedy. Claim adjourned on 12<sup>th</sup> Resumed

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

Rangianuwaka was dead 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 Upokoneke, she was a child. No other hapu had any claim to any of the land. All the land between Waitaha and Ohiva belonged to the Upokoneke.

The land belonged to the whole of the tribe, and to you another.

Retitia Rapihar. 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 did in an who, however, was only a slave. I do not mention his name.

The land was handed down to Rangianuwaka from Te Rapirau, her father.

Am from the Upokoneke and Whakatohea. I left with my people at Te Papa. 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 Ohiva 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 hers solely. The hapu had no claim to it.

Do not know the boundaries. I am aware it is a large piece. Upokoneke staid on the land but it was Rangianuwaka's.

### Defence

Kepe Toiharu. I am a chief of Ngatiaru. I know Waitaha and some of the places mentioned as boundaries of this claim. From Pakionaki to Ohiva is a large piece. It belonged to Upokoneke. My claim is superior to theirs. I claim it through strength of arm. 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.

I do not know either you or your mother. The last that I heard, do not know anything about you. The land belonged to Upokoneke. My claim was superior to theirs. If your mother had been taken at Te Papa I might know something about her.

Mr. Wilson

By Plaintiff

Mr. Wilson

Mr. Wilson

Mr. Wilson

By Plaintiff  
 Mr. Kennedy

Kapasione. I am a chief of Ngatipuhia. I have some knowledge of the land claimed. It belonged to Upokoneke. 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. Upokoneke had perhaps about thirty to forty men.

By Plaintiff  
What is the evidence?

The land between Ohewa and Waitate could not belong to one man.

Wi Teia. I am a chief of Ngatiria. I know the names mentioned and the boundaries.

The land in question belonged to the Upokoneke hapu. They numbered somewhere about 180 men. The claimant might possibly be entitled to a small portion of land but not to the whole part. In the event of a person being taken in slavery he forfeits his claim unless someone is left to occupy the land.

By Claimant

I have lived in the district from my childhood and have had considerable experience in directing the people. That is how I come to know about the land in question. Your grandfather had a piece of land. This claim embraces all the land of Upokoneke.

Rewiti Rangimataneke. I am a chief of Ngatirua. The evidence given by the last witness is correct.

By Claimant

Upokoneke own all that land. Te Rurirua had a share in it. Some of your mother's children have been here ~~since~~ during late years. Your mother said to me, "I will come back to my land" and she likewise said to the people, "Hold fast to my piece of land."

Mr. Wilson

The land referred to is at Ohewa.

Tiwai. I knew your mother. Te Rurirua had no power over the land.

Case closed.

Decision deferred.

46080

(27) No 2 Ohiwa

Hoterini Taipari (and others) I know the land claimed. It is all Ohiwa. I claim for two reasons. First through my ancestors. Awatapu (names his dead down to (binant) Paritahui. lives on the land. occasionally. During that time my people killed men at Ohiwa and at Apohiti. The Whakatohea were beaten. The ending of that was Te Papa. I got the slaves after Te Papa. Apanui took Handel Koro-hu to wife. Then I took the rest of the Whakatohea people away to Horohi. Afterwards we allowed them to go to Taunga. After Te Papa I left Apanui and Koro to look after the land. The Whakatohea came from Taunga. At that time a child was born to Apanui (Muniana) the Whakatohea occupied Ohiwa. Ngatiawa came fighting when the child was born. At that time Koro died at Ohiwa. Pouta came to see them. The Whakatohea were at Apohiti. I knew that at that time I owned Ohiwa. Whakatohea went to Horohi to make peace. Then I came to Apohiti and gave a slave as a pledge of peace. After this Whakatohea and Ngatiawa ceased fighting at Ohiwa. The Arawa came to make peace but they failed. Ngaitingi tried and did not succeed. Te Whakaoa tried with the like result. Teioriri and Taati tried but they too failed. Then I sent Reihana and peace was concluded. The Whakatohea were sent back to Apohiti and Ngatiawa to Ohope. Te Koro looked after the land for me up to the time the peace was made; this was in 1854. Up to the time of the late fighting the two tribes kept apart.

Hama

I claim through my ancestors. I have never been in arms against the Queen.

Through Council  
Miss Leary  
Miss Wilson

Ancestors fought. It was Pouta who killed the people. At that time my ancestors lived at Ohiwa. Apohiti? and Te Awa o Te Atua and Hauraki they also fought about the Bay of Islands.

I belong to many tribes. Here I am Ngatiawa, at the Thames I am Ngatiarau.

I am Reihana. Apohiti he was living at Hotianga. During the time Koro was in charge of Ohiwa he lived at Te Whetara and after at Ohope. He did not live at Te Whetara after the peace made by Reihana. I do not remember the fall of the Titara pa but understand a number of people were killed.

Keepika Te Pono. I know land of Hoterini. I have nothing to say about the first part of Hauanne's claim. I will talk about the coming of Reihana for the purpose of ending the fighting between



Ngatani and Whakatohe. They agreed to make peace. Then Reihana said "allow Ngatani return to Whakatohe and the Whakatohe to Opoiti. The Reihana retired to Hauraki. I lived at Opoiti near Ohewa up to the time my good do. were there. I never saw Hotehene in arms against the Government. Claimants right to Ohewa is through his ancestors and by his strength of arms. There are other claimants behind me.

Mr. Wilson

I am a claimant to a portion of Ohewa.

(Discussion as to how case should be conducted. Case Resumed.)

Hauanna is entitled to a part of Ohewa and I also and entitled to a part in the same way, through my ancestors and my sword. Ngatiaere, Ngatimaru, Ngaitai, Ngaitawarene, Te Whanau, Te Apanui and the Parau all fought against the Whakatohe at Ohewa. Papakani at Whakatohe was taken by the Whakatohe. There was a great deal of fighting between Ngatiaere and Whakatohe till the latter joined the former and Whakatohe were beaten at Te Papa. Their people were taken into slavery. I lived at Whakatohe and my pa was at Te Hore and Te Wataa. The Whakatohe lived at Hotehanga. I am not acquainted with the names of some of the claimants. It is only now I have heard of their claim. I have sinned against the Government. Do not put as to the others. Papani did not go to Maketu. He is here with the party belonging to Kerepa but it was on own account.

through Council

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 (Ngatiaere).

Mereana, (another claimant) I know the land claim. I lay claim to all Ohewa. I claim through my mother who belonged to the Whakatohe and also through my father Papani. I am not acquainted with the basis of his claim. My mother's claims extended to the Pukemai to Whakatohe boundary.

Mereana, (claimant) I claim through my ancestor Patu who belonged to Whakatohe, who belonged to my mother. The land belonged to Patu. Pukemai belonged to him. That is the only part I know about.

I have never been in arms against the Government. I only know about Pukemai. My ancestors lived. I also have lived there. Patu was a Ngatimaru.



My mother's name was Putekapu. 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 Tuteraki. I went there taking with the whatatohu to fight. I was here twice in Mr. Wilson's time and once in the time of Mr. Burrows.

Hanauaru, on behalf of Matene, Patara, Rapana, Raitka and Paroto, states, their claim is of precisely the same description as his own.

Plaintiff's case closed.

Defence -

Kejia Toikau, I am a chief of Ngatiawa. I know Ohewa and it does not belong to the 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 Pata. My own ancestors. There has never been any cultivation at Pateuni during my time. It is sand.

Yori Kerii Kawakara, I am a chief of Ngatiawa. I know Ohewa. I am acquainted with the names of some of the claimants. I have lived for a long time at Ohewa. I never heard of Pata. There has always been a dispute about Ohewa. I never heard that the people named were the owners.

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

Keoiri Te Rangimatahau. I am a chief of Ngatiawa. I do not know any of the claimants as owners of Ohewa. The whole of the whatatohu was interested in that land. It is a disputed country but the claimants never took it. Apanui came with Keropu.

Manemana, Matene, Patara, Rapana, Raitka, and Paroto have failed to prove a claim. Apanui, Wepiha, Meremere and Hanauaru will each receive a certain amount of land in Ohewa. 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.

In Wepiha's case only, is the right of appeal reserved.

12-11-1864

Mr. Main

Mr. Wilson

March 15<sup>th</sup> 1864 Court Opened at 10. A. M.

(Claim 261)  
Mr. Main

Henare Makaronghan. Claim at Ohiaua  
I lay claim to all the land extending from Ohiaua to the interior through my father and mother. The man who looked after my affairs was Rakuraku. I lay my claim to Opitiki through my father and my in-laws Te Opeke (his father was Patiki White) Te Opeke, Te Kaitapu, Heituru, Kahurini, Te Kipunga, Whakarangi down to myself. Patiki White belonged to the Ngitamahia 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 17<sup>th</sup> day of July of the same year I was prevented from returning on account of the fighting at Wohoa. During my residence here of 12 years I had got together a quantity of goods such as ploughs, axes &c and these were unable to remove. In the days of Titoko the chief of the people here allowed my claims.

Mr. Wilson

I lay claim to the same land as Ngaiterikiana. I cannot give you the names of all the places to which I lay claim. Wharake is the name of one of the places. (The names were read over to witnesses 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, so have likewise the Upokorohe. I know that two of the claimants have been rebels. Their names are Te Tera and Te Ropika. I know that Hulana and Te Ararangi (claimants) friends were in arms against the Government. One of the claimants, Kahurangi, belonged to Ngaiterikiana her mother's name is Rakuraku. I have seen her father here. One of the claimants, Kaima Te Hemoata, is my sister. There are other claimants, Netana, Hori Hini and Ho Kennedy. They are not here. Netana was aware that their names were included in the claim.

Kiipa Te Tera. Claimant. I am not acquainted with the boundaries of the claim at Ohiaua nor can I state the precise grounds on which my claim rests.

My claim to Opotiki is made through my ancestors Te Aponea, Tangarua, Mitia, Janato, Rangiwahakapikitia, Teipitahon, Te Ipuwhakatarā to myself. Have lived in various parts of Opotiki and have cultivated the lands I have also lived at Onakou. When I was quite a child I went to Haukei and have resided there till now. My tribe is the Ngaitamāhānā. 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 Pōpōhā were rebels. Hukana and Rakawai's parents were also rebels. Do not know if any claimants are dead.

Tapa Rakawai, claimant. I belong to the Ngaitamāhānā tribe. It is through my mother that I lay claim to Ohīwā and Opotiki. She is still living and resides at Opape. My mother's name is Rakapa Kaihira.

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 Haukaws. They surrendered and were brought from the gorge at Opotiki by Te Ranepia. I cannot recollect the date. I was in New Zealand at the time.

Ngākiraka, woman, claimant. Affirms. I belong to the Ngaitamāhānā tribe. It is through my mother that I make a claim to Opotiki and Ohīwā. My mother's name is Mādarend. She is living at Opape. Another of her names is Rangiwahakāhā.

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 when Mr. Volkmann was killed. She surrendered to Kōhīpanā but I was not here at that time. I lay claim to the land through my ancestors on the side of my mother. When Ranepia brought the natives from Ohīwā, 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 Onakou. My grandfather owned Puharui. It is through the Upokereke heads in part Whakatohea that I claim Anapapa. My jiri has always burnt there. Te Porowā is likewise true - that is to say, it belongs to the Whakatohea. It has been in Te Raukawa's charge and he has a claim there also.

It is probable that many possibly have a claim to Porowā. I am acquainted with the names mentioned in this claim. They

Mr. Wilson

Mr. Wilson

Mr. Wilson

are correct. As to Kennedy's claim I do not know anything about it. The Ngatipuhaka have a claim. I have resided at Ohia. I have also lived at Waimana.

Mr. Martin

Mr. Wilson

Wiremu Pahi, witness on behalf of Ngatiraka. Ngatiraka 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 Kohiapa pa by Te Ranepia. I was there too. We were short of powder. The pa had a ditch and fence. Pahi was at the pa. There was no fighting in consequence of the want of ammunition. It was Major Mac Donnell's letter which brought us out.

Puora Taira, witness on behalf of Kahawai. What has been stated by previous witness is correct. Besides Ohia 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.

Mr. Wilson

The claimant's mother and father were along with the rebel. It is through her mother that she claims. Kahawai is a daughter of Pahi.

Te Ranepia, witness on behalf of Kaipa. I cannot speak about the Ohia 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 Otamarakapu another in the township, another at Patitokeki, another at Kikwai, another at Wiherekahu, another at Te Whatawiri mai, Te Hombi, at Te Kaipuna, at Pirapuarua and at Haniki. 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 Ngaitana. The land belonged to his mother.

Mr. Wilson

The claimant is my nephew. My mother was Wipukitana.

Claimant's case closed.

Court Adjourned.



Meriana Waiti, claims at Mataba, &c.

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 color on the plan produced) is mine. Te Hapa was her father. My claim begins at Mataba, Panepoka then along the tops of hills to Koro-panga, descends Otuaia and joins the middle of Oheia, then to Te Hua a te rangi Kapakapa. Te Hapa belonged to Ngatirua. He is dead. The lands were settled on me by Panuiamarama. Te Hapa was not a chief.

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 title but through my fathers. I belong to the Ngatirua hapu and not to any other tribe. Both my grandfather and father cultivated in several places on the land. I 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 Europeans came here in Tūtoko's time.

Am ignorant of the value of the land. It is of good quality. £200 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 know she had made certain claims. I know the land in question. I identified the land on reference to the map. Know it is large but cannot state the value. The claims through her fathers. The tribes did not dispute her claim. I am quite clear about the plan.

£300 was given by Mr. Burrows for Papakanui, Te Hae, Paronapa, Hekari, Reniri, Te Ngau, Te Kau, Petara and myself received the money. Paora, Te Tamaki, Piri, Piripi, Te Ranga, Paora Tamaiti. These are the names of the sellers of Papakanui. It is bounded by the sea to the north and inland up to Te Panipoka and by the Otuaia river to the sea and on to Tirohanga (hitness points out the position of Tirohanga and Te Panipoka on the map). The European purchased according to law. He came to introduce religion.

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Mr. Wilson

Mr. Macdonald

Mr. Wilson



Therese (Mrs. Marston)

The land belongs to claimants.

Mr. Wilson

The land bought by Mr. Wilson was in one piece and is now to witness.

Mrs. Marston

Tiwai Pihana. I know that claimants land, viz. Te Panepoaka, Keropana, Matataka 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 1/2 miles from there. I have heard that the low price which the land here fetched was £5. The seller may have been drunk. I understand £25 have been offered for 50 acres. Anyone much in want of drink might dispose of his acre for £5. (Witness looks at plan but says that the land does not quite correspond with it. She said part of the boundaries says "my wife's land & joins. Meremere 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 40 years.

Mr. Wilson

Point out Panipoka on the plan.

Meremere claims the land below Te Panipoka which was sold to us by Mr. Curran, a minister and which has been purchased by Mr. Wilson, senior. One piece was bought by Ngatima, another by Ngatitugahere. It was bounded on the west by the Otara River while the eastern boundary extended from Te Changa inland to the Otara at Panipoka. The claim is a large one but not as large as appears on the map. I am not aware whether part of Keropana belongs to Ngatima. Witness did not point out the boundaries of that portion.

Mrs. Marston

We sold the land to Mr. Wilson for pipes, tobacco, food money &c. We did not know the value of the land. We afterwards sold 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.

Court Adjourned till 10 A.M. on Saturday 16<sup>th</sup> Nov.