

Opotiki 9th August 88

Succession claim No 59

Same to succeed same in  
same - Duplicate. Dismissed

Succession claim No. 60

Pukemaui

Paratena Te Waewae to succeed Te Whareoneone in Pukemaui.

**No appearance - Dismissed**

There being no further business ready in consequence of absence of natives from Court is adjourned at 3.30 to 10 a.m. tomorrow

Friday 10th August 1888

Court opened at 10 a.m.

Present

The same

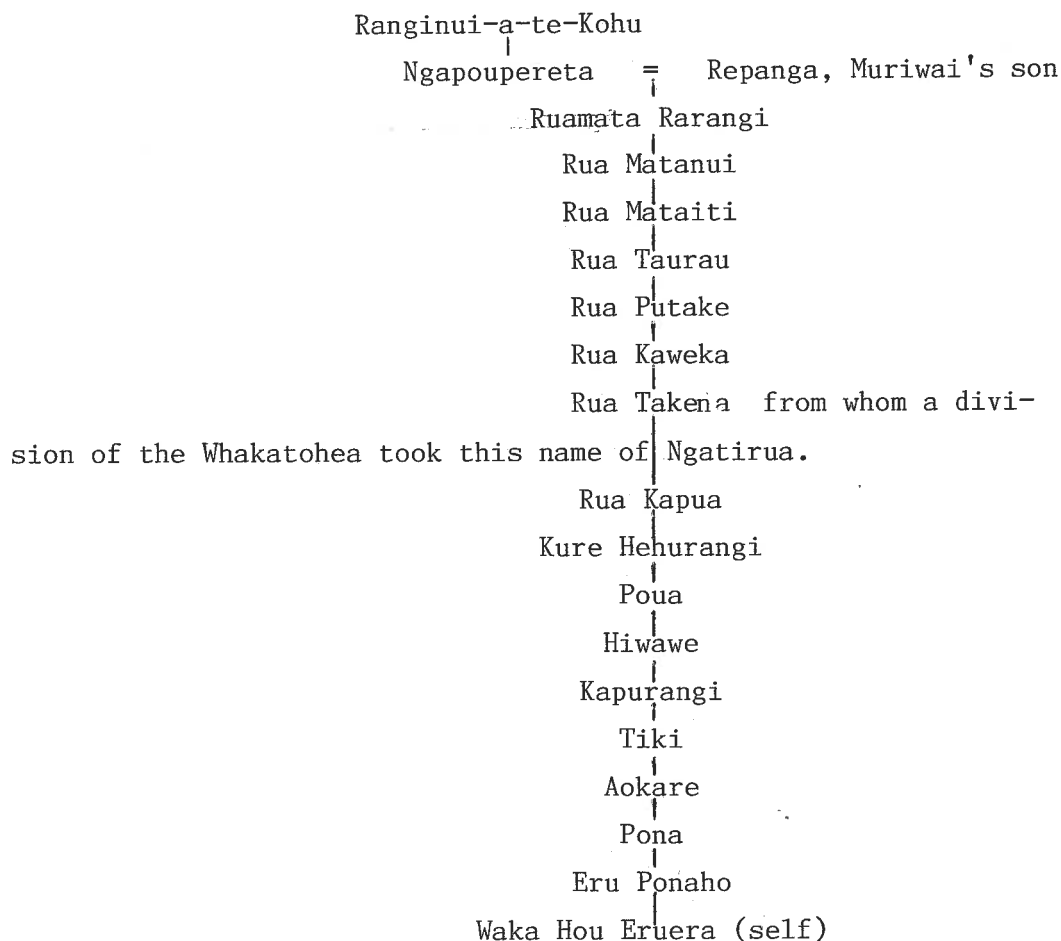
Oamaru continued

20/-pd Tauha

20/-pd

Paku Eruera's case begins

Waka Hou sworn - My ancestor was Ranginui-a-te-Kohu. During his time Muriwai another ancestor, arrived in the canoes called "Matatua". This was a woman. Repanga was Muriwai's first child. He ascended a ridge at Whakatane called Kapu on which are the remains of a pa. Thence he saw in the Opotiki district the smoke of a fire, and the fire itself was called Kohipawa, inside the pa of Ranginui-a-te-kohu. Repanga speaking from the ridge bids his mother farewell. I shall leave this, he said, and make my way to the fires at Opotiki. He arrived at the pa called Kohipawa where Ranginui-a-te-Kohu lived. The latter gave his daughter in marriage to Repanga. Her name was Ngapupereta. I will now give geneology

New claimOpotiki 10th August 88Oamaru

The Ngatirua (all its members) are the offspring of the ancestors whose names I have given. Tauha (the claimant) is one of them. The land we claim in this block comes to us from the ancestors I have given, and had it not been the confiscation by the Government took place our claim would have gone out to the sea, including a block that was formerly sold to Mr Wilson for Church Missionary Society by Te Rangi Matanuku a principal chief of Ngati Rua hapu. No chief at that time questioned his authority, or his right to sell, nor did any other hapu attempt and question his right and title to the lands.

Tahunatoroa (No. 36) was one of the places occupied on this claim by any ancestors. It was a bird-catching place. Te Rewa (No. 27) was a place where we had a number of

253 / New claim

Opitiki 10<sup>th</sup> Aug 88

"Camara"

11

- Rangimiri, & Te Kohu
  - Ngapoupereta = Rūpunga, Inuivaiwa
  - Ruamata Karangi
  - Rua Matamui
  - Rua Mataiti
  - Rua Taurau
  - Rua Putake
  - Rua Kaweka
  - Rua Takerea from whom a
- division of the Whakatohe took the name of N'Rua.
- Rua Kapua
  - Kura Hekurangi
  - Pona
  - Hewa
  - Kapurangi
  - Tahi
  - Aohare
  - Pona
  - Enu Pona
  - Waka Hou (self)

The N'Rua (all its members) are the offspring of the ancestors whose names I have given. Taha (the claimant) is one of them. The land <sup>in claim in this block</sup> ~~occupied~~ <sup>occupied</sup> ~~without~~ comes to us from the ancestors I have given, and had it not been that the confiscation by the first took place our claim would have gone out to the sea, including a block that was formerly sold to Mr Wilson, by Te Rangitiamata a principal chief of N'Rua kapa. No chief at that time questioned his authority, or his right to sell, nor did any other kapa attempt to question his right & title to the land.

Tahumatoroa <sup>(1826)</sup> was one of the places occupied on this claim by my ancestors. It was a bird-catching place. Te Rewa (1827) was a place where we had a number of

To Lady

New claim

Opotiki 10<sup>th</sup> Aug 88

"Banaru" 23<sup>rd</sup>

"hinani" trees, the fruit of which was an article of food. In  
 Poua whakawia (No 28) was also a bird-catching station.  
 Umutahomoa (No 29) was a well known fishing place of my  
 ancestors in former days. The legend connected with it is that  
 Papoua & Kurahukurangi the children of Rua Kapua  
 went to catch eels. An oven was prepared to cook them,  
 but they returned without any fish & the father exclaimed that  
 he had made an oven to no purpose, there being no fish  
 to cook hence the name Umutahomoa. In Opitiki  
 (No 30) was a stream grotto abounding with a fish called  
 Upekororo. I myself have taken these fish in the Pakihi  
 stream up to the Opitiki. I have travelled along that stream  
 on my way from Opotiki to Turanga.

Those ancestors & their descendants down to our  
 own time have occupied the land I allude to in the way I  
 have said, namely, bird-catching, fishing &c. The N<sup>o</sup>  
 Ngahue had no interest or claim in that portion of the  
 land, - on the other side of the Pakihi stream & line - on  
 the Eastern side I mean - nor did N<sup>o</sup> Rua trespass  
 upon the land of the N<sup>o</sup> Ngahue. Neither did the smaller  
 subdivisions of tribes or hapus have any claim upon  
 our land on the Eastern side. I refer to N<sup>o</sup> Horowai,  
 (alias N<sup>o</sup> Rangit). I do not recognize them as N<sup>o</sup> Rangit's subjects  
 to the claim of N<sup>o</sup> Horowai on this land. I admit the Ngae  
 Tamoko as having an interest in this block. They are a hapu  
 or branch of N<sup>o</sup> Rua, and I myself have resided & cultivated  
 at a pa called Karake. That was the pa & residence of our  
 fathers. Pukekarewa was another pa also occupied by  
 our fathers. Pukehau was another. Te Whakau was another.

I have mentioned these pas to show that we were in  
 occupation of the country immediately adjoining. These pas  
 were outside this block now before the court. Heipa was the  
 first and principal pa.

To Judge. The N<sup>o</sup> Rua boundary was from <sup>source of the</sup> Pakihi to <sup>its</sup> junction with the

I have  
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New claimOpotiki 10th August 88Oamaru

"hinau" trees, the fruit of which was a edible of food. Te Pou-  
 awhakairo (No. 28) was also a bird-catching station. Umuta-  
 honoa (No. 29) was a well known resting place of my ancestors  
 in former days. The legend connected with it is that Paparua  
 and Kurahekerangi the children of Rua Kapua went to catch eels.  
 An oven was prepared to cook them, but they returned without  
 any fish and the father exclaimed that he had made an oven to  
 no purpose, there being no fish to cook, hence the name Umuta-  
 hunoa. Te Apiti (No 30) was a stream of water abounding with  
 a fish called Upokororo. I myself have taken these fish in the  
 Pakihi stream up to the Apiti. I have travelled along that  
 stream on my way from Opotiki to Turanga.

Those ancestors and their descendants down to our own time  
 have occupied the land I allude to in the way I have said, na-  
 mely, bird catching, fishing and so on. The Ngatingahere had  
 no interest or claim in that portion of this land, on the other  
 side of the Pakihi stream and line on the Eastern side I mean.  
 Nor did Ngatirua trespass upon the land of the Ngatingahere.  
 Neither did the smaller sub divisions of tribes or hapus have  
 any claim upon our land on the Eastern side. I refer to Ngati  
 Horowai, (alias Ngati Rangi). I do not recognise them as Ngati  
 Rangi and I object to the claim of Ngati Horowai on this land.  
 I admit the Ngae Tamoko as having an interest in this block.  
 They are a hapu or branch of Ngatirua. I myself have resided  
 and cultivated at a pa called Kareke. That was the pa and res-  
 idence of our fathers. Pukekanere was and the pa also occupied  
 by our fathers. Pukehou was another. Te Whetu was another.  
 I have mentioned these pas to show that we were in occupation  
 of the country immediately adjoining these pas were outside  
 this block now before the Court. Hipa was the first and princ-  
 ipal pa.

To Judge

The Ngatirua boundary was from source of the Pakihi to its  
 junction with the

New claimOpotiki 10th August 88Oamaru

Otara and by that river to the sea. All this time of Rangi-a-Te Kohu our ancestor, there were no boundary of the country laid down. They were not fixed till Ruaputaki's time. Our claim to this land was never disputed by any one. No dispute or fight ever took place between Ngatingahere and the Ngatirua as to the land occupied by former on the other side. The boundary between us is the ridge called Te Kohai. I admit Tauha and those with him as having the same claim as we as Ngatirua. They have no other or separate claim to this land.

Now with regard to Tauha's claim through the conquest of his ancestor Whatupe. The Ngati Kahukura, a hapu of the Whakatohea, bought over the bones of Rangi Puraho the father of Te Whatupe, from the cave where he was buried, and turned some of them into fish hooks. Whatupe was informed of this and came down to where Pukukura was (single-handed) found him alive on his plantation and killed him.

The widow of deceased came to bring him some food and called to him that the food were ready. Receiving no reply she approached the body and found her husband was dead. The matter was made known to Ngati Kahukura who came and removed the body onto the pa. The news of the death was made known to all the pas round about and they came to lament and Te Whatupe amongst the rest. The latter and his party assembled at a pa called Te Whatu Kareke where he formed a war-party and proceeded to where the Ngati Kahukura were living and set fire to an house in which the hapu was assembled and many were burn't to death. That house was situated here in Opotiki. It was at this time that the land were cut up and Te Whatupe made the conquest of the country.

To Judge

The representatives of Ngati Kahukura would be the descendants of Pakokura if any alive. The lands about Ohue

Ohana & by the river to the sea. All the time of Rangia a  
 Te Kohu our ancestor, there were no boundaries of the  
 country laid down. They ~~have~~ <sup>were</sup> not fixed till Ruaroputahi's  
 time. Our claim to this land was never disputed by any  
 one. No dispute or fight ever took place between us together  
 and the N' Ruaru as to the land occupied by former on the  
 other side. The boundary between us is the ridge called  
 Te Kohau. I admit Tauea & those with him as having  
 the same claim <sup>as we</sup> ~~with us~~ as N' Ruaru. They have no other  
 or separate claim to this land.

front -  
bars

Now with regard to Tauea's claim through the conquest of  
 his ancestor Whatupe. The N' Kahukura, a hoper  
 of the Whakatoka, bought over the hoper of N' Pahukura  
~~sketch~~ bones of Rangia Parako the father of Te  
 Whatupe, from the cave where he was buried, & turned  
 some of them into fish-hooks. Whatupe was informed of this  
 & ~~he~~ came down to where Pahukura was (single handed)  
 found him alone & on his plankton & killed him.

(cont  
bars

The widow of ~~Te~~ came to bring his dinner food &  
 called to him that the food was ready. Receiving no reply  
 she approached the body & found her husband was dead.  
 The matter was made known to N' Kahukura who  
 came & removed the body into the pa. The news of  
 the death was made known to all the persons about  
 & they came to lament & Te Whatupe amongst the rest.

The latter & his party assembled a pa called Te Whatu  
 Karake where he found a war party & proceeded  
 to where the N' Kahukura were living & set fire to an  
 house in which the hoper was assembled & many were  
 burnt to death. This house was situated here in Opoitiki.  
 It was at this time that the lands were cut up & Te Whatupe  
 made the conquest of the country

2<sup>nd</sup> by Te

To Judge

The representatives of N' Kahukura with <sup>the</sup> ~~the~~  
 descendants of Pahukura <sup>of</sup> ~~of~~ the land about Ohana

(cont.  
to

near Opotiki belonged to them. That was the land that was taken. Don't know that Reamoko took part in the fight. In the Whakapoufakiki case the judgment was given in favor of N' Rea.

The names in New claim 4°5 read out to witness as those who claim the whole of the land before the Court. The Court asked Tauha at the time if there were others to be added in the original Court - What does witness say to that?

Witness - I do not admit, in fact deny the exclusive claim made by Tauha & those with him, because there are other hapus also who have claims within the block.

Court So what hapus do Tauha & those with him in Tauri belong?

Witness Pehimana Pehanga is a N' Rea.

Tauha Nikora ♂

Haua Fakura is a N' Pahu

Maria Nikora " N' Rea. Tauha's sister

Nuhaka Te Hau ♂

Te Krukotia (a Kupu name)

Mihaka Mahema N' Rea

Tuki Fakura ♂ & Ngai Tama

Hemara Piki ♂

Taora Hohopota ♂ & N' Pahu

Matskaere ♂

Hanniona Hei ♂

Hemama Nikora ♂ Tauha's nephew.

~~By~~ <sup>2</sup>By Tauha Nikora - owing to a want of knowledge of the procedure in the Native Land Court & a misunderstanding of the way in which I should make my claim (which I made exclusively on behalf of the people whose names were put in the names) I now desire to withdraw ~~the~~ <sup>my</sup> claim with the leave of the Court. Would withdrawal indicated on page 227

Court. For whom does he appear?

Witness not able to answer question

Court adjourned at 1 P.M.



New claimOpotiki 10th August 88Oamaru

near Opotiki belonged to them. That was the land that was taken. Don't know that Ruamoko took part in that fight. In the Whakapoupakihī case the judgement was given in favour of Ngatirua.

The names in new claim No. 5 read out to witness as those who claim the whole of the land before the Court. The Court asked Tauha at the time if there were theirs and he replied in the negative.

Court What does witness say to that?

Witness I do not admit, in fact deny, the exclusive claim made by Tauha and those with him because there are other hapu also who have claims within this block.

Court To What hapu does Tauha and those with him in Panui belong?

Witness Patimana Patapata is a Ngatirua

Tauha Nikora do

Hau Takuru is a Ngati Patu

Maria Nikora " " Ngatirua Tauha's sister

Nuhaka Te Hau do

Te Urukoha (a hapu name)

Mihaka Iahema Ngatirua

Tuki Tairua do and Ngae Tama

Paora Hohapota do and Ngati Patu

Henare Tiki do

Matehaere do

Hamiora Hei do

Hemaima Nikora do Tauha's nephew

Tauha Nikora - Owing to a want of knowledge of the procedure in the Native Land Court and to misapprehension of the way in which I should make my claims which I made exclusively on behalf of the people whose names were put in the Panui. I since desire to withdraw my claim with the leave of the Court.

Word withdrawn indicated on page 227.

Court For whom does he appear?

Witness not able to answer question.

**Court adjourned at 1 p.m.**

New claimOpotiki 10 August 88Oamaru

Court

Tauha Nikora will be allowed to go on with his claim as he is claiming land that the Ngatirua does not claim, and he is sitting up conquests that the others do not set up. Will he cross-examine?

Tauha's explains;

Court does not accept his explanation as it is an attempt to get out of an awkward position.

nexted by Tauha Nikora. I remember the conquest by Ruamoko. I have heard it by report that the fugitives of the Whakatane took up their abode at a place called Uenuku. I never heard that there were 2 stones in the Waioeka stream named after Ruamoko and Tahu. I admit that Maruhore on the West side of Otara was occupied by Te Whatupe, and that Te Rangipureha died there, and that Te Whatupe conquered the Ngati Kahukura but not the Ngae Tu, and that Ngati Kahukura belonged to Pakakura. Don't know place called Toi-toi in this block, that was occupied by or belonged to Whatupe. I know that your ancestors had a claim on the block Oamaru. Don't know that any land was marked off as that portion that was conquered by Whatupe and therefore ceded to him. Don't know place called Aruaru. There was no other **mana** but that of Ranginui-a-te-Kohu's tribe as already stated before the Court. I have already said that at the time of Te Rangi-a-te-Kohu there were no boundaries at all. Oamaru (No 31), I point out. The stream you point at has no name but is in Oamaru land. Don't know a place within the block called Rangiora. I admit that Petimana lived on that part of the block on or near Oamaru, I disagree with the statement made by Maiki with reference to the occupation of that particular part of the block. Never heard that Te Whatupe's boundary begin at Maruhou thence along the Ohuaroa ridge till it reached Motuhora.

257

New claim

Opotiki 10<sup>th</sup> Aug<sup>t</sup> 88

"Bamaree"

New

2 p.m.

Point - Tauba Nikora will be allowed to go on with his claim as he is claiming land that the N' Rua does not claim, & he is setting up conquests that the others do not set up - will be cross-examined?

Tauba's explanation -

Point does not accept his explanation as it is an attempt to get out of an awkward position.

xx<sup>2</sup> by Tauba Nikora - I remember the conquest by Ruamoko.

I have heard it by <sup>report</sup> the point that the fugitives of the Ohakohana took up their abode at a place called Uenukenu. I never heard that there were 2 stones in the Waioeka stream named after Ruamoko and Tohu. I admit that Maruhore on the west side of Otara was occupied by Te Whataupe, and that Te Rangipureaka lived there; ~~he~~ and that Te Whataupe conquered the N' Kahukura but not the Ngae Teu, and that N' Kahukura belonged to Pakakura. Don't know place called Toitai in this block, that was occupied by or belonged to Whataupe. I know that your ancestors had a claim on the block Bamaree. Don't know that any land was marked off as that portion that was conquered by Whataupe & therefore ceded to him. Don't know place called Aruaru. There was no other mana but that of Rangimui a Te Kohu's tribe as already stated before the point. I have already said that at the time of Te Rangimui a Te Kohu there were no boundaries at all. Bamaree (10 31) I point out. The stream you point at has no name but is in Bamaree land. Don't know a place within the block called Rangiora. I admit that Pehimana lived on that part of the block on or near Bamaree. I disagree with the statement made by Maiki ~~to~~ with reference to the occupation of that particular part of the block. Never heard that Te Whataupe's boundary began at Maruhore thence along the Ohuaroa ridge till it reached Motehoro.

xx<sup>2</sup> by He  
2 of 1<sup>2</sup>

Petimara & Tanka were brothers - they were nearly connected. Am not aware that Tawhiorora was born at Putkarama, but I know the place. It is outside the block. I know but one ~~fact. How does the other connection~~ hill called Te Karetu, & that is outside this block - on eastern side - Don't know the place called Te Popo on this block. Before (Christianity came) my <sup>own</sup> father's ancestors lived on this block & at the same time Petimara's father lived there also - they lived together. Took part in investigation of the Whakapoupakihiki block which was awarded to N' Rua.

xx<sup>2</sup> by Heremia Hoena Poaka on behalf of Ngae Tamoko. The N' Rua <sup>20/11/82</sup>

is my proper hapu. It took its name from Rua Takenga. The N' Rua boundary extended with the Whakapoupakihiki block as far as Kotea stream & that it followed that stream to the manuka. That portion of land between Te Manuka & Pikitutu belonged to Te Panemehu hapu. They have no acknowledged hapu, but there are only 2 of their descendants living called Taipeu and Katakapeka. I was a witness <sup>called</sup> by several members of the N' Rua in this case. Poikapa was a younger brother of mine. My brother stated in the Whikihiam case in '81 that he was a member of the N' Rua and Ngae Tai and that what he said was true. The new line on the plan is the boundary of the ancestor Rangimui a Te Kohu, and the land on the other side of that line - Eastern side - the Panemehu possess, but not the N' Rua. The Ngae Tai have an interest there in so far as they are connected with the Panemehu. I never heard my father Eru say that the boundary began at Tarakihia <sup>or</sup> <sup>about 15/16</sup> Poi, Opoitiki, Ngawea, Ngaopu, Langata. Te Punauhakario (N<sup>o</sup> 201) derives its name from the fact that Ngapupureta daughter of Te Rangihui a Te Kohu was tutored very much as one of the other sex would have been. The name Punauhakario was given to a ridge in that locality.

(cont'd) journal at 4.40 pm to 10 am tomorrow

New claimOpotiki 10th August 88Oamaru

Petimana and Tauha were brothers—they were nearly connected. Am not aware that Tawhariaora was born at Pukaramu but I know the place. I know but on hill called Te Karetu and that is outside this block on the Eastern side. Don't know the place called Te Pop on this block. Before christianity came our fathers lived there also - they lived together. I took part in investigation of the Whakapoupakihi block which was awarded to Ngati Rua.

xexd by  
20/-pd

Heremia Hoera Poaka on behalf of Ngati Tamoko that Ngati Rua is my proper hapu. I took its name form Rua Takena. The Ngati Rua boundary extended with the Whakapoupakihi block as far as Motu stream and that it followed that stream to the Manuka, that portion of land between Te Manuka and Puketutu belonged to Te Panenehu hapu. They have no knowledged hapu but there are only 2 of their descendants living called Taipu and Mata-tapeka. I am a witness called by several members of the Ngati Rua in this case. Porikapa was a younger brother of mine. My brother stated in the Whitikau case in §1 that he was a member of the Ngatirua and Ngatitai and that what he said was true. The new line on the plan is the boundary of the ancestor Ranginui-a-te-Kohu and the land on the other side of line - Eastern side - the Panenehu possess but not the Ngati Rua. The Ngaitai have an interest there in so far as they are connected with the Panenehu. Never heard my father Eru say that the boundary began at Tarukehu and went on to Oroi, Opikoki, Ngaweia and Ngaopukutangata. Te Punawhakano (No. 28) derives its name from the fact that Ngapureta daughter of Te Ranginui-a-te-Kohu was tatoood very much as one of the other sex would have been. The name Punawhakairo was given to a ridge in that locality.

**Court adjourned at 4.40 p.m. to 10 a.m. tomorrow.**