

Saturday 11th August 1888

Court opened at 10 a.m.

Present

the same

20/-pd Tauha

Oamaru continued

20/-pd Heremia

Waka Hou's evidence continued

I know the ancestor Tamoko. Rangimatanaku is a descendant of the 'tupuna' Tamoko. Tamoko Whaho I mean, and this Tamoko is a descendant of the 1st Tamoko. It was not from the ancestor Ranginui-a-te-Kohu and Ruatakena that the Rua made this claim to the Whakapoupakihi block when it was investigated. Tamauru who was a descendant of Tamoko's was the ancestor through whom Ngati Rua obtained their claim to the Whakapoupakihi block. My name and that of Te Paku were not included in the list of names for that block with those of others of Ngatirua, though Opiki on account of the dispute in reference to Whitikau block, between Motanuku and the daughter of Rangimatanuku who is my wife. My brother Porihopa when the Whitikau block was being taken through Court stated that we were members of Ngae Tai hapu and therefore we were not admitted. The Whakatohea, as a body, we the counter-claimants in the Whitikau block. The names of the Whakatohea who were included in the Whitikau block were Eruia Uenuku, Te Awanui, Te Tawhiro.

When our names were excluded by the Ngatirua from the Whakapoupakihi block I did not make an application for a rehearing. It was after certain "totara" trees had been cut down by Ngati Rangi at No. 32 for a bridge I heard of it. I was not a party to it. I made no object because I considered that the land upon which they stood was within the confiscated line. The ancestor Toi lived at Whakatane. He was one of the original inhabitants of the land. His pa was called "Te Kapo". Muriwai had



another child called Rangī Kurukuru. I admit that Ngāe  
Tamoko was descendant of Keurwai but this a different  
branch to that of Toi.

xx<sup>3</sup> by Te Hea Tawhito on behalf of N'Ngahere. Am not aware that  
2 of 1<sup>2</sup> Paione was one of the principal sellers of a block called  
Papakamui to the Church Missionary Society, nor did I  
hear that Tautoro was one of the principal sellers, nor  
Paora Takahi. Hina, Wakata, Kereana Inohoi were  
awarded compensation <sup>compensation (with</sup> upon this land by the ~~fact~~ <sup>fact</sup> as  
legal matters. I have said that the N'Herea and N'Rua  
were trespassers on each others boundaries, <sup>but</sup> I did not  
know at the time that Ngāe Te Rangī were removing any  
timber from the Pakiki stream. This land belonged to  
N'Rua & Tikitu and Rott Abbott did not apply to me  
for leave to cut & remove this timber. I was living here  
at that time. I was not ill at the time. Supposing I had a  
proper claim for my block that might be sold for a large  
sum of money I must certainly would apply for my share of  
it. If I had no claim I should make no application.  
I was informed by Te Mahau, my elder brother, for the 1<sup>st</sup>  
time, that this timber had been cut & removed. Te  
Mahau would have a claim to this land this is the ancestor  
Ngāti Rua Takana. He told me that he & Makia  
Rapeana & Horemarie had been cutting timber on that land.  
The principal part of the money was not paid into the  
hands of Te Mahau, who however gave me 100 as my  
claim for the timber. Never knew that you received £70  
on account of this contract. Maunihira Maikit, Ima  
Uemake are both members of N'Ngahere hapu.

There are 2 settlements called Te Kapaia & Te Kawarua  
both belonging to N'Ngahere outside this block. Am not aware  
that N'Rangī ever cultivated or caught game of any kind upon  
this block.

(Court adjourned at 12.30 pm to 10 am on Monday next)

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New claimOpotiki 11th August 88Oamaru

another child called Rangi Kurukuru. I admit that Ngae Tamoko were descendants of Muriwai but through a different branch to that of Toi.

xexd by

Te Ua Tawhito on behalf of Ngatingahere. Am not aware that Paione was one of the principal sellers of a block called Papanui to the Church Missionary Society, nor did I hear that Tautoro was one of the principal sellers, nor Paora Pakahi, Hera, Wakata, Mereana Motoi were awarded compensation upon this land by the Compensation Court as loyal natives. I have said that the Ngati Herea and Ngati Rua never trespassed on each others boundaries, but I did not know at the time that Ngai Te Rangi were removing any timber from the Pakihi stream. This land belonged to Ngatirua. Tikitū and Robb Abbott did not apply to me for leave to cut and remove this timber. Supposing I had a proper claim for any block that might be sold for a large sum of money I most certainly would make no application. I was informed by Te Matau, my elder brother, for the 1st time, that the timber had been cut and removed. Te Matau would have a claim to this land through the ancestor Ngati Rua Takena. He told me that he and Matui Rapena and Houmari had been cutting timber on that land.

The principal part of the money was not paid into the hands of Te Matau, who however gave me 10/- as my claim to the timber, never knew that you received 70 on account of this contract. Manihera Maiki and Tua Uenuku are both ancestors of Ngatingahere hapu. There are 2 settlements called Te Kupu and Te Rewarewa both belonging to Ngatingahere outside this block. Am not aware that Ngatirangi ever cultivated or caught game of any kind on this block.

**Court adjourned at 12.30 p.m. to 10 a.m. on Monday next.**