

New claimOpotiki 13th August 88Oamaru

Monday 13th August 1888

Court opened at 10 a.m.

Present

The same

20/-pd Tauha Nikora

20/-pd Paku Eruera

To Assessor.**Waka Hou's evidence in "Oamaru" continued**

I stated that the Whakapoupakihi block was awarded to the Ngati Rua, the same hapu that appears in this block. The Whakapoupakihi block was an extensions or surplus of this block. I consider that Te Mouruahu was the ancestor through when the Whakapoupakihi block was investigated before the Court. My name was not included in the list of names for that block. The name of Rangimataunuku's daughter was Hiromane. I consider that she had a right to have her name included in the list of names for that block, but it was opposed because our names were included in the list of names of the Ngae Tai in the Whitikau block I stated in my evidence that Te Matao was my elder brother and a member of the Ngatirua hapu. Matao would I should think be an uncle of Te Ua Tawhito as nearly as I can say and I consider that he and his father have a food claim on this block. The Natirua through whom both I and Tauha claim are the same hapu and descended from the same stock. I can give Tauha's geneology. I begin with:

```

Rua Takena
  |
Rua Kapua
  |
Paparua
  |
Hukimaiwa
  |
Rangi Puraho
  |
Whatupe
  |
Urukotea
  |
Rahui
  |
Ninita
  |
Tauha
  |
Nikora
  |
Tauha Nikora

```

Monday 13th August 1888

court opened at 10 am

Present

The same

~~1st~~ Tauha Waka
~~2nd~~ Rahi Waka
To Adversor

Waka Houi's evidence in "Bamaru" continues.
 I stated that the Whakapoupekahi block was awarded to the N' Rua, the same hapu that appears in this block. The Whakapoupekahi block was by ^{an extension, or surplus} far the larger of this block. I consider that Te Maramaru was the ancestor thru whom the Whakapoupekahi block was investigated before the court. My name was not included in the list of names for that block. The name of Rangimataumutu's daughter was Hiromaru. I consider that she had a right to have her name included in the list of names for that block, but it was opposed because our names were included in the list of names of the Ngai Tai in the Whakapoupekahi block. I stated in my evidence that Te ^{Matao} ~~Matao~~ was my elder brother & a member of the N' Rua hapu. Matao wd I should think be an uncle of Te Ua Tauhaka as nearly as I can say & I consider that he & his father have a good claim on this block. The N' Rua thru whom both I & Tauha claim are the same hapu & descended from the same stock. I can give Tauha's genealogy Shekin with Rua Takere

- Rua Kapua
- Papama
- Hukimaru
- Rangi Paraho
- Whakapu
- Urutokoa
- ~~Rahi~~ Rahui
- Mita
- Tauha
- Mihora
- Tauha Mihora

To See

are a subdivision of N' Rera.
 The Ngae Tamoko & N' Rera were closely allied to each other, in fact are the same. Am not aware that Tamoko was presented to the front as an ancestor in the investigation of any claim. Merimia Haera is a member of N' Rera. So is Te Awaniu. They both have a right to a claim in this block. Never heard that N' Rangia were ever known in Opotiki as a separate hapu. I know the mother of Te Ua Tautoko. Aui Mereta was her name. She was a N' Ngahere. My parents & her's never lived together on this block. Do not admit Tautoko's claim to the whole of this block but to certain portions of it. I admit that N' Ira have a good claim to portions of this block, especially on the Wairoka side.

To Judge

I was born at Pakaraka pa close to this town. My father was a N' Rera. My mother, Piripine Tukaore, was N' Iririhakapiti of the South. She came here with an expedition of the Ngapuhi & stopped with it at Turanga. I am a Ngae Tai through my father. He was half a Ngae Tai, partly thro' his mother's side - Her name was Pona. He was connected with Ngae Tai & N' Rera. That is the Pona that I have named in my genealogy. Te Manawa was father of her Poneha. Te Manawa was a N' Rera. He was not connected with Ngae Tai. My connection with Ngae Tai is only thro' Pona whose father was a N' Tai. The connection of Pona with Ngae Tai thro' the father was still further back. N' Horowai is a hapu of N' Ngahere. Never heard that there were any other hapus but the N' Ira who were living on the Wairoka stream. N' Ira were one of the early hapus of the Whakatohea occupying the Opotiki District. There however been told that there was a hapu of the same name up South, but I don't doubt know whether they were connected. From Botchosa to Haerangahahi I don't know who occupies that land, as it is too far from Opotiki. Pakea Emerica sworn - The connection made upon this plan & the connection shown therefore from A to Omakuroa was found

24.1.88

uned
 block
 of the
 subject
 to list of
 number
 a right
 for the
 were
 make
 - make
 pen.
 Tautoko
 latter
 is shown
 caused
 logy

New claimOpotiki 13th August 88Oamaru

The Ngai Tamoko are a sub division of Ngati Rua. Am not aware that Tamoko was presented to the court as an ancestor in the investigation of any claim. Heremia Hoera is a member of Ngati Rua. So is Te Awanui. They both have a right to a claim in this block. Never heard that Ngatirangi were ever known in Opotiki is a separate hapu. I know the mother of Te Ua Ta-whito. Ani Mereta was her name. She was a Ngatingahere, my parents and hers never lived together on this block. Do not admit Tauha's claim to the whole of this block but to certain portions of it. I admit that Ngatira have a food claim to portions of this block. Especially on the Waioeka side.

To Judge

I was born at Pakaraka pa cloes to this town. My father was a Ngatirua. My mother, Piripire Tuhaore, was Ngati Iriwhatuipiti of the South. She came here with an expedition of the Ngapuhi and stopped with it at Turanga. I am a Ngaitai through my father he was hald Ngaitai, partly through his mother's side. Her name was Poua. She was connected with Ngaitai and Ngati Rua. That is the Poua that I have named in my geneology. Te Manawa was father of Eru Poneha. Te Manawa was a Ngatirua. He was not connected with Ngaitai. My connection with Ngaitai is only through Poua whose father was a Ngaitai. The connection of Te Poua with Ngaitai whose father was still further back. Ngati Horowai is a hapu of Ngatingahere. Never heard that there were any other hapu but the Ngatira who were living on the Waioeka stream. Ngatira were one of the early hapus of the Whakatohea occupying the Opotiki district. I have however been told that there was a hapu of the same name up South, but don't know whether they were connected from Motohora to Haerangatahi. I don't know who occupies that land, as it is too far from Opotiki. Paku Eruera sworn. The connection made upon this lan and the connection shown thereupon from A to Onukuroa was laid

2/-pd

New claimOPOTIKI 13TH AUGUST 88Oamaru

down by the Surveyor made my direction. This was done after the previous survey had been done. I was one with Tauha who carried out the Survey lines of this part of the block. The places named by the last witness on this block i.e. Te Oumutahunoa, Tahuna Toroa, Te Rewa, Pouwhakaira are all known to me, and I support him in what he has said about those places.

xxd by Tauha Nikora: Can't say which of us was by the Surveyor assistant to be the chief man in directing the Survey, but I conducted the survey of the amended line as I have already laid. The first line that we cut proved to be the wrong one and we afterwards cut the new line which I have already attended to, i.e. the amended lone. Tahunatoroa is that part of the land that I have pointed out and it is correct. I was engaged in cutting the first line. I pointed out to the Surveyor at the time the proper line at Tahunatoroa but he did not listen to me, as he was not the responsible surveyor, and took his instruction from some else.

The amended line was laid down by Ngaitai and myself together, I told Wi Kingi Chief of Ngaitai that the Surveyor had made a mistake in the boundary and that I had pointed out to him the proper line which should have been at Tahunatoroa. Although I appear as a claimant in Whitikau No 3. I can't say whether I shall be admitted until the proper line of the ancestors has been accepted by the Court. I was admitted with Whitikau No. 2. The old established boundary began at Tirohanga on the coast, thence to Anaia thence to Papamoā, thence to Tahunatoroa, thence to Huukuroa, thence to Kautu, and thence to Kaitaura that boundary was laid down by Ngaitai and Whakatohea together. The former living at Waiawa. But at a fight which took place at Te Ahitorakihi on the outer (Opotiki) side the Ngaitai were driven off about 2 generations ago I should say. Can't say who the principal chief of Ngaitai

down by the surveyor under my direction. This was done after the previous survey had been made. I met me with Teaha who carried the survey lines of this part of the block. The places named by the last witness on this block of Te Aamara - Tahumoa, Tahuma Tororo, Te Rewa, Pomahakaina are all known to me, & I support him in what he has said about these places.

x2 by Teaha Mikora - (can't say which of us was by the surveyor intended to be the chief man in directing the survey, but I conducted the survey of the amended line as I have already said. The first line that we cut proved to be the wrong one & we afterwards cut the new line which I have already alluded to, i.e. the amended one. Tahumatoua is named that part of the land that I have pointed out & it is correct. I was engaged in cutting the first line. I pointed out to the surveyor at the time the proper line at Tahumatoua but he did not believe to me, as he was not the responsible surveyor, & took his instructions from some one else.

The amended line was laid down by N'jai & myself together. I told Wi Kingi chief of N'jai Tei that we had made a mistake in the boundary & that I had pointed out to him the proper line which should have been at Tahumatoua. Although I appear as a claimant in Whitikau 1 & 3 I can't say whether I shall be admitted until the proper line of the ancestor has been accepted by the Court. I was admitted into Whitikau 1 & 2. The old established boundary began at Sirihanga on the coast, thence to ^{amaia} Oangawa thence to Papanoo, thence to Tahumatoua, & thence to Kauhuroa, thence to Kauhuru, & thence to Kaitaura that boundary was laid down by N'jai Tei & Whakatohea together. The former living at Wairawa. But at a flight took place at Te Ahitaraikihi on the water (Opotiki) side the N'jai Tei were driven off - about 2 generations ago I should say. (Can't say who the principal chief of N'jai Tei

done
 was one
 of the block
 P. G. O'Brien
 Hakaria
 he has
 sided to
 Inchele
 said
 we
 attended
 part of
 was
 to the
 former
 committee
 case.
 together
 made a
 claim
 nation.
 I said
 said of the
 with
 by
 to Papan
 in
 in
 to the
 to look
 I said
 in 40
 in

were at that flight - all I know is that they were beaten.
 from Kaimatangi ^{to} boundary to Kaitia outside (in the
 Whakapou-pakiki block) the N' Rera have a claim.
 Don't know what ancestor he claims but I can give
 I can give the name of my ancestor. It was Rera
 Takemaru when the boundary was laid down between us
 on the Pakiki stream. Our two ancestors established the
 boundary between the 2 portions of the block which I now
 claim. When the investigation of the Whakapou-pakiki
 block took place (to make it more intelligible) which
 formerly formed a part of this block the names of the
 ancestors which I have presented to his Court were not
 introduced into that the Court (as the root is that the
 case) was the N' Rera considered the case in ^{having} his
 it in hand. he did not appear as claimants in the
 Whakapou-pakiki block, because the other claimants
 objected, & we at the time were on bad terms with
 each other & did not hold the matter deep thro'. I remember the
 time when the Assistant Surveyor General (Mr Percy Smith)
 made the enquiry with regard to the survey of this block.
 The N' Agahua objected to my name being put in as an
 applicant in the file. The N' Agahua was the only hope
 that protected against my name being in the list of claimants.
 The objection raised by the N' Agahua was because
 the plan included all that part of the country on the Waikato
 stream which they claimed as their own. It was not until
 I argued that ^{my} name should be excluded that the
 survey was allowed to go on by the Whakatohira. It was
 not Peterina who originally proposed the survey of this block
 (Bamara) he is a old man & without much knowledge of
 it was you who proposed & made the application. Neither
 do I admit that you & I were ^{working together} in the matter
 of the survey, & that is now owing to that that your name appeared
 as an applicant. I neither saw nor heard that the surveyor

New claimOpotiki 13 August 88Oamaru

were at that fight all I know is that they were beaten. From Kaimatangi on the boundary to Kautu outside (in the Whakapouapakihi block) the Ngatirua have a claim. I can give the name of any ancestor, it was Rua Takena when the boundary was laid down between us the 2 parties of the block which I now claim. When the investigation of the Whakapouapakihi block took place (to make it more intelligible) which formerly formed a part of this block the names of the ancestors which I have presented to this Court were not introduced into that Court (as the root in that case) as the Ngatirua conducted the case and they having had it in hand. We didn't appear as claimants objected, and we at the time were on bad terms with each other and so let the matter drop through. I remember the time when the District Surveyor General (Mr Percy Smith) made the enquiries with regard to the Survey of this block. The Ngatingahere objected to my name being put in as on applicant in the Gazette. The Ngatingahere was then my hapu that protested against my name being in the list of claimants, the objection raised by the hapus of Whakatoheas was because the plan included all that part of the county on the Waioeka stream which they claimed as their own. It was not until you agreed that my name should be excluded that the survey was allowed to go on by the Whakatohea. It was not Petimana that originally proposed the Survey of this blocks (Oamaru). He is an old man and without much knowledge that it was you who proposed and made the application. Neither do I admit that you and I were working together in the matter of the Survey, and that it was owing to that my name appeared as an applicant. I neither saw nor heard that the Surveyor

New claimOpotiki 13th August 88Oamaru

before the Survey began had an interview with Petimana for the purpose of maintaining his wishes on the matter. I neither saw nor heard that as a pledge of his approval he gave to the Surveyor a "taiaha", but then I live 2 miles from Petimana. I recognise that branch of the Pakihi stream called Awapirau. The stream called Kounui and Te Rewa was pointed out to me to the surveyor and was laid down on the plan as it is. I have given all the names of the places on the block I claim and know another. Can't point out any particular spot on the plan from which Oamaru derived its name originally, but it is on the west side (as far as I know) of the Pakihi stream. I have heard that Pehimana was the occupant of that place. There is no Karetu inside this block, nor Te Popo either, or Toittoi, or Rangiora. Awahapekapeka is not inside it, nor Omaruwhenua. Never heard the Rangipuraho ever lived at Te Toittoi in this block. I have heard of a fight that took place under Te Whatupe. It took place not very far from the present Post Office. Can't say if Poua was a man or woman but my witness can. Manawa would be my Great-Grandfather and Poua my Great Grandmother. In giving the line of descent I mentioned 2 Pouas. Henry Edwards was my father. The last witness, Waka Hou is my Uncle (mother's brother).

To Judge

2 p.m.

Ngatingahere Te Ua Tahito replied to the Court when asked if he would cross examine that the Ngatingahere have amended their claim claim in Court and their boundary is now at Pakihi. Whitikau No. 2 is a part of the old Whitikau block. Whariu was the ancestor through whom the claim to that block was investigated. Ngaitai and I were included in that block. My mother never lived on any portion of this block, she lived outside of it.

Te Assessor

Paku Eruera's case closed.

before the survey began had an interview with Pehimana for the purpose of mentioning his wish on the matter. I neither saw nor heard that as a pledge of his approval he gave to the Surveyor a "taiaha", but then I live 2 miles from Pehimana. I recognize the branch of the Pakihi stream called Awapirau. The stream called Karamuni & Te Ruma was pointed out by me to the surveyor & was laid down on the plan as they ^{it is} are. I have given all the names of the places on the block I claim, and know no others. (can't point out any particular spot on the plan from which Oamaru derived its name originally, but it is on the west side (as far as I know) of the Pakihi stream. I have heard that Pehimana was the occupant of that place. There is no Karahi inside his block, ~~neither~~ nor Te Pupu either, or Toitoe, or Rangiora. Awahapekapaka is not inside it, nor Oamaru-whanna. Never heard the Rangipera also ever lived at Te Toitoe in his block. I have heard of a fight that took place under Te Whatape. It took place not very far from the present Post office. (can't say if Pona was a man or woman but my witness can. Manawa wd be ~~the~~ my great grand-father & Pona my great grand-mother. In giving the line of descent I mentioned 2 Ponas.

To Judge. Henry Edwards was my father. The last witness, Waka Hone is my uncle. (mother's brother)

2 p.m.

N. Ngahue ^{stated if he wd examine} Te He Tautahi replied to the Court, that the boundaries of N. Ngahue have surrounded this claim - (most of this boundary is now at Pakihi).

To Assessor & Whitikau No 2 is a part of the old Whitikau block. Wharaka was the ancestor then when the claim to that block was investigated. N. Tai & I were included in that block. My mother never lived on any portion of this block - she lived outside of it.

Pater Emerson's case closed

2 of 1st

2 of 1st

again

then

in the ca

& land

in

the

These pe

related,

"Toroa

thus I,

Toroa

2 of 1st

20/1^o Heremia Hoera Poakai case (Agae Tamoko) begins
 2/1^o Heremia sworn - I begin with the ancestor Toi who had a
 pa called Kapa at Whakatane -
 again from Toi
 Muriwai who came Rauru
 in the canoe Matatua Rangomai
 & landed at Whakatane Ape
 Muriwai Hatiti
 Rangitumakuru Ruatapu
 Hokaweriri Tama Kaioro
 Koikeru Tama Ki Te Ra
 Tungaia = Toria Tama Kihikurangi
 Tamoko + Pouroua
 These people were in no way
 related to Ranginui a te Kōhū. Tama Huruhuru
 Toroa was brother of Muriwai Toria
 Toroa Tamoko tho' whom I claim
 Aniwaho Mauruaho
 Karawa Tama Te He
 Raunooa Inohume
 Rahikoia = Tamoko Kouki Whakari
 Māunaho + Hikapake
 Thus I have shown the lineage of
 Tamoko tho' whom I claim. Kanakana
 Hikapokirau
 Te Whatu

2/1^o Heremia Hoera Poaka (self)
Pera Te Toa sworn. Muriwai who was a woman
 had a son called Rangitumakuru
 Whakaweriri
 Koikeru
 Tania
 Tamoko
 Mauruaho
 Tamatehau

New claimOpotiki 13th August 88Oamaru

20/-pd

Heremia Hoera Poakas' case (Ngae Tamoko) begins:

2/-pd

Heremia sworn - I begin with the ancestor Toi who had a pa called Kapo at Whakatane.

Again from	Toi
Muriwai who came	↓
in the canoe Matatua	Rauru
and landed at Whakatane	↓
Muriwai	Rongomai
↓	↓
Rangikurukru	Apa
↓	↓
Hokaweriri	Hatiti
↓	↓
Koihu	Ruatapu
↓	↓
Tungia = Toria	Tama Kaioro
↓	↓
Tamoko and etc	Tama Ki Te Ra
	↓
These people were in no way	Tama Kihikurangi
related to Ranginui-a-te-Kohu	↓
Toroa was a brother of Muriwai	Pouroa
	↓
Toroa	Poukoekoe
↓	↓
Aniwaho	Tama Huruhuru
↓	↓
Kanawa	Toria
↓	↓
Raumoa	Tamoko through whom I claim
↓	↓
Rahikoia = Tamoko	Mauruaho
↓	↓
Maureraho and etc	Tama Te Ha
	↓
Thus I have shown the lineage	Mohume
of Tamoko through whom I claim	↓
	Kouki Whakare
	↓
	Hikapaku
	↓
	Kanakana
	↓
	Hipatokirau
	↓
	Te Whatu
	↓
	Heremia Hoera Poaka (self)

2/-pd

Pera Te Toa sworn. Muriwai who was a woman had a son called

Rangikurukuru
 ↓
 Whakaueriri
 ↓
 Koihu
 ↓
 Tunia
 ↓
 Tamoko
 ↓
 Mauruoha
 ↓
 Tamatihau
 ↓

New claimOpotiki 13th August 88Oamaru

|
 Mohunu (us)
 |
 Kore whakare
 |
 Hikapakoko
 |
 Kanakana
 |
 Rua Kapua
 |
 Tuaha
 |
 Pera Te Toa (self)

I protest against, of deny the statement made by Waka Hou that the land outside this block was sold by Ngatirua. The land on the coast and at the bar belonged to Ngatirua. Tikoko (Ngae Tama) share was a cask of tobacco and other articles of trade. Matanuku was on of the Chief of Ngatirua who took part in the sale and Te Aporotanga and Tuanui. The names of the Chiefs of Ngatingahere who took part were Tautoru, Paratakahe, Hori Te Tamaki, Hoterene Te Arahi. These are the people who took part in the sale of the land outside of this block to the Church Mission Society. They sold it back. When Ed Burrows, the agent, of the Society came to Opotiki he proposed to sell them the land back. We all accepted the proposal and bought back the land. The same natives who sold the land and redeemed it had an interest in or owned the block now before the Court. They all had an interest in one large block from the Mission and that now before the Court. Te Kareke, near Hipaoa, belonged to Ngatirua. Kapakapatu belonged to Ngatingahere. It was beyond Hipaoa. All the land outside towards the sea coast belonged to Ranginui-a-te-Kohu.

Purapurakapiti belonged to Tamoko. It is outside this block. Manakakaho also belonged to Tamoko. Orukutia on the Eastern side of the Pakihi creek belonged to Ngatingahere and Ngati Rangi - latter is hapu of former. Omaruhemoa (No. 34), a creek, belonged to Tamoko. Tukituki (No. 35) also belonged to him

Mohemua
 Koruwhakare
 Hikapakoko
 Kanakana
 Rua Kapua
 Tuahu
 Pera Te Toa (1844)

I protest against, or deny, the statement made by Waka
 Hone that the land outside the block was sold by N' Rua.
 The land on the coast & at the rear belonged to N' Rua
 Titokohi (Njūdama) whose was a cask of tobacco & other articles
 of trade. Matamutu was one of the chiefs of N' Rua who
 took part in the sale & the ^{Te} Apotangata Tuamahi. The
 names of the chiefs of N' Ngahue who took part were
 Taubou, Parakakahi, Hori Te Tamaki, Hotehene
 Te Araki. These are the people who took part in the sale
 of the land outside of the block to the Church Mission Society.
 They sold it back. When Mr. Burrows, the agent of the Society,
 came to Opotiki he proposed to sell them the land back.
 We all accepted the proposal and bought back the land.
 The same natives who sold the land & redeemed it had an
 interest or owned the block now before the court. They all
 had an interest in one large block which comprised the
 land sold to & bought back from the Mission, & that was
 before the Court. Te Karaka, near Hapara, belonged to N' Rua.
 Kapakapata belonged to N' Ngahue. It was beyond Hapara.
~~It was beyond Hapara.~~ ~~(Kapakapata)~~ belonged to N' Ngahue.
 All the land outside towards the sea coast belonged to
 Rangimiri & Te Kohu.

Turapunakopiti belonged to Tamoko. It is outside the
 block. Manakakahi also belonged to Tamoko. Bunkatia
 on the Eastern side of the Pakihi creek belongs to N' Ngahue
 and N' Rangī - latter is hapu of former. ^(see 34)
 a creek, belonged to Tamoko. ^(see 35) Tuhitiki also belonged to him

xx³ by Te

New claimOpotiki 13th August 88Oamaru

Koanui (No 36) belonged to him. Te Rewa belonged to Ngatirangi and Tamoko together. They owned the creek (No.28) itself. The branch of the creek called "Pohotutu" belonged to Tamoko. The other branch called "Te Rewa" belonged to Ngatirangi. Okehu, was the boundary between Tamoko and Ngatirangi as far as Motu. The proprietorship of this land extended into the Whakapoupakihi block. The ridge called Tuarawhara on the amended boundary line is also part of Whitikau block No_. A small branch on the Eastern side of the Pakihi stream is called Patoto (No.37. Papamoa 38(a) on the confiscated line to Otupata on the is a bird-catching place, thence to Pakihi stream. The lands I have mentioned by name on this block belonged to Tamoko. The tribal name being Ngae Tamoko. Between Te Rewa and Pakihi belong to Ngatirangi. Ngae Tamoko did not cross the Pakihi. Their claim was confined to Eastern side entirely. The land on the opposite side up to Kohai range belonged to Ngatingahere. xxd by Tauha Nikora the claimant - Tamoko is the ancestor from whom I claim in the block now before the Court. The claims of Ngatingahere and Ngatirua come through different ancestors, to this block, and claims and portion of the 2 hapus were clearly laid down and defined from a very early period. I claim from the ancestor Tamoko as being owner of that portion of the land. I have pointed out, he having obtained it through his father. Oamaru as the name of the block is outside of the confiscated line and you and I were the joint owners of it. Tamoko's father's claim came down to him through his forefathers. Tamoko's father's name was Tungia and he it was who made the division of the land to his own children, and Tamoko got the portion now before the Court. The other childrens' portion were outside this block.

Court adjourned at 4 p.m. to 10 a.m. tomorrow

(No 36)
 Koanui belonged to him. Te Rewa belonged to N' Rangī
 and Tamoko together. They owned the creek ^(No 28) half. The branch
 of the creek called "Pohotahi" belonged to Tamoko. The other
 branch called "Te Rewa" belonged to N' Rangī. Okahu, the
 boundary between Tamoko & N' Rangī up to the ^{1st} block.

The proprietorship of this land extended into the Whakapou-pouhi
 block. The ridge called Taurau-hara on the land amended
 boundary line is also part of the Whakapou block. A
 small branch on the eastern side of the Pakihi stream is called
^(No 37) ³⁸ ^{injected} Patoke. Tapanoa (A) on the line to Ohupata on the line is a
 bird-catching place. Hence to Pakihi stream. The land I have
 mentioned by name on this block belonged to Tamoko. The
 tribal name being Ngae Tamoko. Between Te Rewa and
 Pakihi belong to N' Rangī. Belonging to Ngae Tamoko
 did not cross the Pakihi. This claim was confined to Eastern
 side entirely. The land on the opposite side up to Kohari
 range belonged to N' Ngahere.

xx³ by Tanua Mākara the claimant. Tamoko is the ancestor from
 whom I claim in the block now before the Court. The claim of
 N' Ngahere & N' Rūa, come from different ancestors, to this block,
 and the claim of the 2 hapus were clearly laid down and
 defined from a very early period. I claim from my early
 ancestors. I have stated that I also took my claim from the
 ancestor Tamoko as being owner of that portion of the land
 I have pointed out, he having obtained it from his father.

Bamara is the name of the block is outside of the confined
 line and you & I were the joint owners of it. Tamoko's father's
 claim came down to him from his grandfather.

Tamoko's father's name was Teuira & he it was who made
 the division of the land to his own children, and Tamoko
 got the portion now before the Court. The other children's portion
 were outside the block.

(Court adjourned at 4 pm to 10 am tomorrow)

aka
 Rūa.
 'Rūa
 to article
 a who
 the
 in
 ne
 to date
 Society
 being
 back-
 and
 'an
 at
 the
 'an
 'N' Rūa.
 aca.
 here
 to
 in the
 Kaitia
 here
 -34)
 uncor
 here