

New claimOpotiki 14th August 88Oamaru

Tuesday 14th August 1888

Court opened at 10 a.m.

Present

The same

20/-pd Tauha

20/-pd Heremia

Pera Te Toa's cross examined continued. The **mana** of Tamoko extended over the block **now** under consideration and extended beyond up to Purapurakapiki outside the block. I admit that there are also other claimants within the same boundary. The mana I have referred to was intended by the descendants of Tamoko who occupied that land. The claim that would be or come within the boundary of the land (Urukutia) now before the Court is held from a different ancestor. I have said that the land on either side of Urukutia has been held by the descendants of Tamoko through his ancestor. Am not aware and can't say that Muriwai occupied any portion of the land now before the Court. Te Pou Koekoeko a descendant of Toi's occupied no part of this block. Can't say if Tuharanui lived or owned any portion of this block, or Tanginui-a-te-Kohu and his descendants after him. Tungia Toria derived his claim through Toria and was succeeded by Tamoko. Toria derived her claim from her ancestor Toi. The only answer that I can give is Pou Koekoeko had no claim on this land. The mana of Toi is said by some to have extended as far as Opotiki and others say that it did not come beyond Whakatane. He did not occupy any part of the block I now claim. Toria derived her claim through her marriage with Tungia Tamoko was the iss of the marriage. I have stated that a portion of this block. When the investigation of last named block took place the ancestor I claimed through was Tama Uruahu, the offspring of Tamoko. Can't say its position of Oamaru is outside or inside of Pukeroa, but believe that it is on seaward side of Pukeroa. It was not because Te Paku's name was taken out of the

Tuesday 14<sup>th</sup> August 1888

court opened at 10 am

2 of F. Tuhua

Present

2 of F. Heremia

The same

Pera Te Toi x 2 - cont<sup>d</sup>. The mana of Tamoko extended over the block now under consideration & extended beyond up to Parapurekapiki outside the block. I admit that there are also other claimants within the same bounds. The mana I have referred to was inherited by the descendants of Tamoko who occupied that land. The claim that will be <sup>a court</sup> within the bounds of the land <sup>(Wrukutia)</sup> now before the court is held from a different ancestor. I have said that the land on either side of Wrukutia has been held by the descendants of Tamoko thro' his ancestor. One not aware & can't say that Muriwai occupied any portion of the land now before the court. Te Poi Kacheko a descendant of Toi's occupied no part of this block. Can't say if Tuharami lived or owned any portion of this block, or Rangimui a te Kohen and his descendants after him. Tunga derived his claim thro' Toia and was succeeded by ~~who he succeeded~~ Tamoko. Toia derived her claim thro' from her ancestor Toi. The only answer that I can give <sup>mana</sup> is that Te Kokoeko had no claim on this land. The mana of Toi is said by some to have extended as far as Opotiki & others say that it did not go <sup>come</sup> beyond Whakohau. I don't believe he did not occupy any part of the block I now claim. Toia derived her claim thro' her marriage with Tunga Tamoko was the issue of the marriage. I have stated that a portion of this block extended formerly into the Whakapoupakiki block. When the investigation of last named block took place the ancestor I claimed thro' was Tama Urenahu, the offspring of Tamoko. Can't say if position of Bamara is outside or inside of Pukerua, but believe that it is on seaward side of Pukerua. It was not because ~~the~~ Te Pakei name was taken out of the

xx<sup>3</sup> by Pet  
2 of P

Bamara block that I allowed the survey to go on. I did  
 open to Peter's name being taken out of the application for the  
 hearing of the claim. It was the Whakatohea who insisted  
 on having Te Peter's name taken out & at your request,  
 for at that time you were acting together. Don't know such  
 a person as Inaurai. Don't know where the Toiroa pa  
 situated close by derived its name. Nor do I know a place  
 called Kapakaparoa.

xx<sup>3</sup> by Peter Emura - We are both of us members of the Whakatohea  
 2 of P<sup>r</sup> tribe, & the name of the hapu "N' Rira. You wd be a  
 distant connection of mine thro' our connection with N'  
 Porou. Meremira Kaira Poaka wd be an elder brother  
 to you. He is also connected with N' Porou. He & I are  
 also connected with N' Porou by intermarriage. The descend-  
 ants of Tai dispersed in different directions & did not remain  
 at Whakatohea. From Toiroa's line to that of Tamoko & to  
 mine intermarriages took place & hence a connection  
 was formed with Rangimui a Te Koko & his people. My  
 mother was one who intermarried with the descendants of  
 that ancestor. Repepa, she was one of Muriwai's children,  
 occupied a pa, in this district, outside the block, called  
 Kohipana. Never heard of such a person as Rangimui  
 a Te Koko. Don't know that Rangimui and  
 Whakatohea occupied any portion of this block. I trace a  
 claim to that portion outside this block, which I pointed  
 out before as coming thro' them. What I said was that I recognized  
 a claim of Rangimui a Te Koko outside, but not inside,  
 this block. Don't say whence he sprung into being, or came into  
 light whether from abroad or was an original occupant  
 of the land. Knows Pakihi stream & its mouth, but don't  
 know that name given to it a Pakihi name given  
 by Rangimui a Te Koko. Don't know how Repepa  
 established his claim, but believe a division of the land was  
 made amongst them. Don't say what the name of canoe was that

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Oamaru block that I allowed the survey to go on. I did agree to Paku's name being taken out of the application for the hearing of the claim. It was the Whakatohea who insisted on having Te Paku's name taken out and not at your request, for at that time you were acting together. Don't know such a person as Maurea. Don't know whence the Toiroa pa situated close by derived its name. Nor do I know a place called Kapakaparoa.

xxd by Paku Eruera - We are both of us members of the Whakatohea tribe, and the name of the hapu is Ngatirua. You would be a distant connectin of mie through our connection with Ngati Porou. Heremia Hoera Poaka would be an elder but through to you. He is also connect- ed with Ngati Porou. He and I are also He and I are also con- nected with Ngati Porou by inter-marriages. The descendants of Toi disputed in different directions and did not remain at Whakatane. From Toria's time to that of Tamoko and to mine in- ter-marriages took place and hence a connection was formed with Ranginui-a-te-Kohu and his people. My mother was one who inter-married with the descendants of that ancestor. Repanga who was one of Muriwai's children occupied a pa, in this dis- trict, outside this block called Kohipaua. Never heard of such a person as Ranginui-a-te-kohu. Don't know that Rangi- puraho and Whatupe occupied any portion of this block. I trace a claim to that porion outside this block. Which I pointed out before as coming through them. What I said was that I re- cognised a claim of Ranginui-a-te-kohu outside, but not in- side this block. Can't say whence he \_\_\_\_\_ into being, or come into light whether from abroad or was an original occu- pant of the land. Know Pakihi stream and its mouth, but don't know that the name given to it by Ranginui-a-te-kohu. Don't know how Repanga established his claim, but believe a division of the land was made amongst them. Can't say what the name of canoe was that

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brought over Ngatirangi. They obtained an interest in this land through the ancestors I have already named. Can't say whether Ngatirangi established themselves in this block before the time of Ranginui-a-te-kohu. I myself claim to have a connection with Ngatirangi by intermarriage. Can't say how the Ngatingahere obtained their footing originally in this district. What I said yesterday was that Kapakapa. In, which is outside the block, belonged to Ngatingahere and Ngatirua together. From my ancestor to myself we have been in occupation of the land before the Court, and outside it also. I protested against that portion of the boundary shown as the amended line being put in the application in force because it included a portion of my own boundary. I have said that Tamoko and his people frequently made use of the game on this land at the proper season and claimed their right to do so, but the descendants of Rua-Takena and Rua Kapua did not do so. Can't say if they had any fear but am not aware of any quarrels or disputes, during that length of time. Ngatirua would have no claim on the Western side of the Pakihi stream.

To Assessor

I have taken eels on this block. Ngati Tamoko had no place of residence inside this block I claim, but they occupied places a short way outside it. They have no burial places inside this block. They had a place of residence called Papamoa which nearly joins this block and nearly would have (if confiscation line had been properly struck) been considered a portion of this land. My father has been long dead, but my mother is alive, I was merely a young man when my father died. My mother's name was Mirikake and she was of Ngatirua. Heremia Hoera's father is dead also. Heremia's mother was Ngatirua. His father lived upon this block. Tawanui and their people belonged to Ngatirua and are co-claimants with me in this block. Ngatirua are also the

brought over N' Rangī. They obtained an interest in the land thro' the ancestors I have already named. I can't say whether N' Rangī established themselves in the block before the time of Rangimiroki Kohu. I myself claim to have a connection with N' Rangī by intermarriage. I can't say how the N' Ngahue obtained their footing originally in this district. What I said yesterday was that Kapakapa-Tea, which is outside the block, belonged to N' Ngahue & N' Rua together. From my ancestors to myself we have been in occupation of the land before the first, and outside it also. I protested against that portion of the boundary shown on the amended line being put in the application in that form because it included a portion of my own boundary. I have said that Tamoko & his people frequently made use of the game on this land at the proper season & claim their right to do so, but the descendants of Ruatākana & Rua Kapua did not do so. (Can't say if they had any fear, but am not aware of any quarrels or disputes during that length of time. N' Rua wd. have no claim on the western side of the Pakihi stream)

20<sup>th</sup>21<sup>st</sup>There are  
known  
Ngahue

To Assessor. I have taken notes on this block. N' Tamoko had no places of residence inside the block I claim, but they occupied places a short way outside it. They have no burial places inside the block. They had a place of residence called Popemua which nearly joins the block & had wd. have (if the enclosure line had been properly struck) been considered a portion of this land. My father has been long dead, but my mother is alive. I was nearly a young man when my father died. My mother's name was Mairikake & <sup>she</sup> was of N' Rua. Heremiai Koroa's father is dead also. Heremiai's mother was a N' Rua. His father lived upon this block. Tawamui & their people belonged to N' Rua & are co-claimants with me in this block. N' Rua are also the

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hope this which Pake makes his claim. The Tanka  
makes his claim also thro N<sup>o</sup> Rua. Te Waka Hou is not  
a member proper of N<sup>o</sup> Rua, but claims to be such from  
having lived with them. When I said that Bamaru was jointly  
Tanka's & mine it was correct, but when it came to the claim  
inside the block the his line of ancestry did exclude him.  
(No 34)  
Meremias's father lived at Bamaru Herod. Te Awamui  
father lived inside the block, & Te Awamui took care of  
the Pakihi stream.

Ngae Tamoko's case closed.

N<sup>o</sup> Rangji's case begins. Te Ua Tawhiti conducts.

20/1<sup>st</sup>

2 pm

21/1<sup>st</sup>

Te Ua Tawhiti sworn - I claim this ancestry. My  
ancestor was Te Rangji

Pouritiki

Kaiatara

Hiakitai = Tahokopare of Nitgahne  
before

These are the offspring, & are  
known by the name of N<sup>o</sup>  
Ngahere.

Te Atamataerangi

Pake

Whiti

Tawhiti

Ani Inerata

Te Ua Tawhiti (Self)

My kiper occupied & cultivated land at Whukatia adjacent  
to, but separated since by the confiscated line. They took  
game & fish up to Pakihi stream. No interference by the  
N<sup>o</sup> Rua or any other took place with our right to do so for  
the reason that N<sup>o</sup> Rua knew that our title to the land was good.  
We claim between the Pakihi & Rewa streams as admitted  
by N<sup>o</sup> Rua.

(Meremias Houa Poaka admits the claim on behalf of N<sup>o</sup> Rua)

I have agreed to this arrangement about the land because  
our ancestors (N<sup>o</sup> Rua's & ours) occupied the land in common.  
Te Rangji gave the name of Pakihikuna to the mouth of the  
bar or entrance of the

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hapu through which Paku makes his claim. Tauha makes his claim also through Ngatirua. Te Waka Hou is not a member proper of Ngatirua but claims to be such from having lived with them. When I said that Oamaru was jointly Tauha's and mine it was correct, but when it came to the claim inside this block his line of ancestry would exclude him. Heremia's father lived inside this block, and Te Awanui took eels from the Pakihi stream.

Ngai Tamoko's case closed.

20/-pd

N'Rangi's case begins - Te Ua Tawhili conducts

Te Ua Tawhiti sworn. I claim through ancestry. My ancestor was

	Te Rangi	
	Pouriki	
	Kaiataro	
	Hiakitai	└─ Tahekapare of Ngatingahere hapu
These are the offsprings		
and are know by the name	Te Atamatoerangi	
of Ngatingahere		
	Patu	
	Whiti	
	Tawhito	
	Ani Merata	
	Te Ua Tawhito (self)	

My hapu occupied and cultivated land at Urukutia adjacent to, but separated since by the confiscation line. They took game and fish up to Pakihi stream. No interference by the Ngatirua or any other took place with our right to do so for the reason that Ngatirua knew that our title to the land was good. We calim between the Pakihi stream and Rewa stream as admitted by Ngatirua.

(Heremia Hoera Paoka admits the claim on behalf of Ngatirua)  
I have agreed to this arrangement about the land because our ancestors (Ngatirua and ours) occupied the in common Te Rangi gave the name of Pakihikura to the bar or entrance of the



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Pakihi stream and of Pakihi to the source of that stream. He gave the of Urukutia to the place he occupied on his first coming there. When he arrived there he had with him a basket of food and having eaten as much as he required he put the remains together in the basket and made it secure. Hence the name Urukutia - from putting the food in the basket and closing it together. He followed the course of the Pakihi stream till he got as far as Te Rewa. There climbing up a ridge he exclaimed "I am now sufficiently high up to have a view of the open sea." The word Tarewa means to be elevated and Rewarewa is the derivation thereof. There is a burial place belonging to N'Rangi connected with this block but outside the confiscation line the name of which is Poutakahia. Kaweka is another. Turuki is another. There are other places of above belonging to N'Rangi extending down to the seaside outside the block. £200 was agreed to be paid for certain "totara" timber standing at Urukutia but in consequence of a great part turning out unsound only £75 was received. Te Matao who is claimed as a connection by Te Paku Eruera was the man who applied to my mother and Aunts for leave to cut the timber for the Europeans. None of the descendants of Te Ranginui-a-te-kohu nor any other people or persons (or Tauha's people) raised any objection to our ownership of the land. Neither did they appear before the European to make any protest as to the way in which the money should be paid. The timber was cut down on banks of stream including that part of the stream which is inside this block. Te Rnagi was not of the ancestors who came over in one of the canoes. I have been instructed that the ancestor Te Rangi came over in a separate canoe from the other migrations and that they landed at Ohiwa.

To Judge

Pakihia stream & of Pakihia to the source of that stream. He gave the name of Urukukia to the place he occupied on his first coming there. When he arrived there he had with him a basket of food & having eaten as much as he required he put the remains together in the basket and made it secure. Hence the name Urukukia - from pushing the food in the basket & closing it together. He followed the course of the Pakihia stream till he got as far as Te Rewa. Then climbing up a <sup>to</sup> ridge he exclaimed "I am now sufficiently high up to have a view of the open sea." The word Farewa means to be elevated & Rewarewa is the derivation thereof. There is a burial place belonging to N. Rangji <sup>(clove)</sup> connected with this block, but outside the confiscated line the name of which is Poutakalia. Kawaka is another. Turaki is another. There are other places of abode belonging to N. Rangji extending down to the seaside outside the block. £200 was agreed to be paid for certain totara timber standing at Urukukia, but in consequence of a great part being cut and sold only £75 was received. Te Makao who is claimed as a connection by Te Pakea Emma was the man who applied to my mother & aunts for leave to cut the timber for the Europeans.

None of the descendants of Te Rangijini a te Kahu nor any other people or persons (or Tuhia's people) raised any objection to our ownership of the land. Neither did they appear before the European to make any protest as to the way in which the money should be paid. The timber was cut down on banks of stream, including that part of the stream which is inside this block.

To Sledge Te Rangji was one of the ancestors who came over in one of the canoes. I have been instructed that the ancestor Te Rangji came over in a separate canoe from the other migrations & that they landed at Ohiva.

New C24<sup>th</sup> Jan

Court.

Pakea

Court. St.

20<sup>th</sup> Nov20<sup>th</sup> Jan2<sup>d</sup> P

New claim

Apothiki 11<sup>th</sup> Aug 88.

"Camara" 274

by Tauka Nihora & Pihimana <sup>in relation</sup> had told him that White had a piece of land near Ta Rewa but very small. The portion now claimed is far in excess of it.

Court. Why does Paku Emera rise to examine? I have a man for asking.

Paku - I claim as N' Ruan.

Court. This case is objected to by N' Ruan. Disallowed.

Teihana's case as a Whakatane will be taken at 10 am tomorrow and if Tauka contests it he will have to pay \$1 a day. Camara adjourned accordingly.

Succession case

No 165

Waioatahi Lot 326

Mori Tanni Kaperiere to succeed Kaperiere Tamaia-rohi in Waioatahi Lot 326.

Adjourned to Whakatane Court for want of information. Court adjourned at 3.35 pm to 10 am tomorrow.

Wednesday 15<sup>th</sup> August 1888

Court opened at 10 am

Present

The same

20<sup>th</sup> Teihana case 8. Teihana - I wish to say that <sup>the case for</sup> that portion of the block in the plan called "Pa U" will be conducted by Whakatane Teihana Rangitahu on behalf of Rangitane Successors - Netana sworn - I do not claim the whole block claimed by N' Ruan but of that part called "Pa U". The creek as it appears on the plan I do not recognize. Had we & other N' Ruan conducted the survey together the boundaries would have been properly laid down, but as they are they appear to me to be incorrect. I claim from Moanani the following the stream till it falls into the Waioatahi. We claim the portion between that & confiscated line & Waioatahi stream. We claim that as the portion remaining of our former block which was

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Tauha Nikora - Petimana, his relative had told him that White had a piece of land near Te Rewa but very small. The portion now claimed is far in excess of it.

Court Why does Paku Eruera rise to cross examine? I have a reason for asking.

Paku - I claim as Ngatirua.

Court This side is objected to by Ngatirua. Disallowed.  
Teihana's case as a Whakatane will be taken at 10 a.m. tomorrow and if Tauha contests it he will have to pay £1 a day.

**Oamaru adjourned accordingly.**

Succession Case

No 165

Waiotahi Lot 326

Hori Tunui Kaperiere to succeed Kaperiere Tamaiarohi in Waiotahi Lot 326.

**Adjourned to Whakatane Court for want of information.**

**Court adjourned at 3.35 p.m. to 10 a.m. tomorrow**

Wednesday 15th August 1888

Court opened at 10 a.m.

Present

The same

20/-pd Netana  
20/-pd Tauha

**Case 8. - Teihana** - I wish to say that the case for that portion of the block in the plan called "Te U" will be conducted by Netana Rangi Ihu on behalf of Whakatane. Netana sworn - I do not claim the whole block (claimed by Ngatira) but only that part of it called "Te U". The creek as it appears on the plan I do not recognise. Had we and Ngati Ira conducted the survey together, the boundaries would have been properly laid down, but as they are, they appear to us to be incorrect. I claim from Moanui then following the stream till it falls into the Waioeka. We claim this portion between it and confiscated line and Waioeka stream. We claim that as the portion remaining of our former block which was