

New claimOpotiki 17th August 88Oamaru

Friday 17th August 1888

Court opened at 10 a.m.

Present

The same

20/-pd

Te Uru Hapainga at this stage went over and had a tangi with Ruamoko. The latter stated or said that he had not come for the purpose of making peace, but to fetch away the head of Hau o te Rangi. Te Uru Hapainga said it was not there but in the possession of the Whakatane. Ruamoko asked whether whether the head could not be processed but was answered in the negative. He was told that his hand was to be had.

The hand was given to him on request. When he had gone he urged his people to prosecute the fight or war.

The story I have just uttered and one that was given by Ruamoko on his leaving the pa were in figurative language to make known that he on his part would collect together as strong a force as he could for the purpose of attacking them. Ruamoko returned with the remnant of his people and they went with Tahu to a place called Hawaii but Ruamoko staid behind. On their arrival at that place Tahu asked for Hikakino the chief of the Whanau Apanui who was asked how it was that he did not enquire for Harawaka the man who settled and occupied the mouth of the Hawaii stream. The man who thus spoke was the identical person. In the morning they sent a messenger for Hikanui who on coming found the party already assembled to meet him. Being the wrong season of the year Hikanui excused himself for the want of a proper supply of food for Tahu's war-party. Tahu replied that it was for to consider and decide whether he and his people would assist him in avenging the death of his near relative and friends. They consented to assist him. When Tahu returned they commenced to dig up

Friday 17th August 1888

fourt opened at 10 am

Present

The Same

To Wra Hapanga at this stage went over & had a talk with Ruamoko. The latter stated or said that he had not come for the purpose of making peace, but to fetch away the head of Houa to Rangji. To Wra Hapanga said it was not there but in the possession of the Whakohane. Ruamoko asked whether whether the head could not be procured but was answered in the negative. He was told that his head was to be had.

The head was given to him on his request. When he had gone he urged his people to prosecute the fight or war. The song that I have just uttered & one that was given by Ruamoko on his leaving the pa were in figurative language to make known that he on his part would collect together as strong a force as he could for the purpose of attacking them. Ruamoko returned with the remnant of his people & they went with Taha to a place called Hawaii, but Ruamoko staid behind. On their arrival at that place Taha asked for Hikaikino the chief of the Whanau Apamui who was asked how it was that he did not enquire for Horawaka the man who settled & occupied the mouth of the Heuwi stream. The man who thus spoke was the identical person. In the morning they sent a message for Hikaikino who on coming found the party already assembled to meet him. Being the wrong season of the year Hikaikino excused himself for the want of a proper supply of food for Taha's war-party. Taha replied that it was for him to consider & decide whether he & his people wd. assist him in avenging the death of his dear relatives & friends. They consented to assist him. When Taha returned they commenced to dig up

& collect what food they had at that time in hand for their allies. Then they then went to attack the Whakatohea, the Hapokorehe & other hapus with them in this pa, near Kouratahi. "Te Tawa" was the name of one pa. I forgot the names of the other, but know their positions. They were all outside of this block on the other side of the Waoska stream on the open land near the bush, & the remains of them are still to be seen. They first attacked the "Te Tawa" pa & the principal chief of the attacking party was the first to fall. His name was Kainiwareka. They at once retreated & fled. They halted at Kouratahi. They encamped there for the night, during which Kouratahi proposed that that party of the war party consisting of the Whakatohea should be killed in recompense for the loss of their own chief. Tahi replied ^{Don't kill me, but} ~~that he would not~~ ^{will for} ~~because the work of killing will be done by daylight.~~ This was agreed to, but in the meantime Kouratahi invoked the help of his god or deity of his people, the Whakatohea. They then proceeded & at once attacked the pa in that part where the atua, or god, on the other side, had been placed. The people in the pa were all asleep, parties were told off who attacked the different ^{parts} ~~parts~~ of the pa, & the god was attacked & completely demolished, & the other deities in the pa were also so treated. A complete slaughter took place before daylight & it was not known how many escaped. The bodies of those who ^{were slain} ~~escaped~~ were found in the different parts. When daylight came they saw ^{some} ~~many~~ of the people escaping in a stream & there they made captives of. Having completely driven the people out of the pa they took possession of & occupied them. After being there some time it became known that those who had escaped had taken up their quarters at a place called Te Kokoferu. When Kouratahi & Tahi heard this they attacked ^{at last} ~~them~~. Hence some escaped to Oramara inside this block. Those who escaped of the Hapokorehe & Whakatohea took up their quarters at Kekarua, as nearly as I know. Tamuhare Manuka was another place - both outside this block. Some fled to Waitatahi, a few fled & occupied the

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Some more to be added

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and collect what food they had at that time in hand for their elders. They then went to attack the Whakatane, the Upokorehe and others hapu with them in their pas near Kouratahi. "Te Tawa" was the name of one pa. I forgot those names of the others, but know their positions. They were all outside of this block on the other side of the Waioeka stream, on the open land near the bush, and the remains of these are still to be seen. They first attacked the "Te Tawa" pa, and the principal chief of the attacking party was the first to fall. His name was Kaingareka. They at once retreated and fled. They halted at Kouratahi. They encamped there for the night, during which Harawaka proposed that, that portion of the war party consisting of the Whakatohea should be killed in recompense for the loss of their chief. Tahu replied don't kill onem but wait for day light. This was agreed to. But in the meantime Ruamoko invoked the help of his god, on behalf of his people, the Whakatohea. They then proceeded and at once attacked the pa in that part where the atua, or god on the otherside, had been placed. The people in the pa were all asleep, parties were sold off who attacked the different parts the god was attacked and completely demolished, and the other natives in the pa were also to heated. A complete slaughter took place before daylight and it was not known how many escaped. The bodies of those only who were slain were found in the different pas. When daylight came they saw some of the people escaping in a stream and those they made captived of. Having completely driven all the people out of the pas, they took possession of and occupied them. After being there sometime it became known that those who had escaped had taken up their quarters at a place called Te Kokopu. When Ruamoko and Tahu heard this they attacked and beat them. Thence some escaped to Uenuku inside this block. Those who escaped of the Upokorehe and Whakatane took up their quarters at Kaharoa, as nearly as I know. Tawhara Manuka was another place - both outside this block. Some fled to Waiotahi. A few fled and occupied the

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county called "Te U" which is now claimed by Tamaikoha. Some long time after this some of Ruamoko people discovered a fire or the smoke of one, which turned out to be the fires of the remnant who had escaped to that place. Ruamoko attacked them. Can't say how many were killed, but those who escaped dispersed in different ways and the land was left unoccupied. After Ruamoko and his people came and took up their quarters at of near to Te Tahora. The Whakatohea (a remnant of them) returned and occupied those places from who the enemy had been driven by them, including Te Tawa. There were only 3 persons detailed by Ruamoko to cut off and drive away the people from thus settlement at Te U. Hence the proverb "The three men then held the mana over the whole of that county. They were Tahu, Pakira and Te Hikapakurangi. Again after this land was occupied another fire was seen, at Waiotahi. The mana of these 3 men was not confined to the conquest made by them, for they already held that from the ancestor Tarawa. When Te Reinga Whawhata with his party fled to Tauranga they returned and made the fire which was seen at Waiotahi. The Whakatohea under the leadership of Tahu determined to attack and drive out these people. Before this was done Ruamoko made up his mind to go personally and see who the people were. He found the Chief Rangi Whawhata there. (Before this an arrangement had already been made with regard to certain boundaries on this block). Rangi Whawhata and he met amicably. They then returned together with the people and occupied a place called Maraetahanui. There are still to be seen 2 stones in the Waioeka stream, which are called Tahu and Ruamoko. Those stones indicate the ridge that was laid down as the boundary between Whatupe and Ruamoko and his people. On the ridge was Maruhore.

*boundaries between
whatupe, Ruamoko*

country called Te U, which is now claimed by Tamari
 haka. Some long time after this some of Ruamoko's
 people discovered a fire, on the summit of a hill, which
 turned out to be the fire of the movement she had escaped to
 that place. Ruamoko attacked them. Can't say how many
 were killed, but those who escaped dispersed in different ways
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 the chief Te Rangī Whakaha there (Before this an agree-
 ment had already been made with regard to certain boundaries
 on this block) Rangī Whakaha & he met amicably.
 They then returned together with the people & occupied a
 place called Koroakahamui. There are still to be seen
 2 stones in the Waiotahi stream which are called
 Taha & Ruamoko. These stones indicate the ridge that
 was laid down as the boundary between Te Whakaha
 & Ruamoko & his people. On the ridge was a man's house

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found at
 Waiotahi
 17 Aug 88

a settlement. The 2 stores are not far from the place I have already mentioned as having been taken. The boundary then crossed the Waioeka stream & thence to Pukemiroanga. The proper boundary, notwithstanding this, of this block is along the Waioeka stream. I wish to say that the land outside this block, that is, on the European side is that portion of the country occupied by the Whakatohea after the boundary that I have referred to has been laid down. I have spoken of the Whakatohea as a body. I will now give the names of the hapus, Ngai Tamaki & N'Rua. This was in Ruamoko's time, but before that during the time of Te Hono & Te Rangitiki they were known as the Ngai Tamaki & Te Hono. He was killed & hung upon a tree & he became known as the N'Ngahere. N'Rua was also with the hapu. There are others but these are all I know of. The Whakatohea occupied that part of the country including ^{with} included in the European side but not so far down as the sea side. They occupied it till the death of Ruamoko & Te Hono, sometimes living in a part & sometimes upon another. During Ruamoko's & Te Hono's time they & by the Whakatohea divided into different parties & went away to other parts of the country. Before this Kotikoti had given his daughter in marriage to Ruamoko's son Teamahara & the N'Rua on the issue. But the N'Rua had no mana over any part of the block now before the Court but only over two portions outside the block & inside the European line. N'Rua was one of the hapus of the Whakatohea who left his part of the country, a portion of them however remained. At about this time a war party of the Ngapahi from the north came down for the purpose of exterminating the Whakatohea & this it was that the latter were exterminated & their pa called Te Papa was taken. It was in Opotiki. That part of the pa was attacked occupied by the N'Rua but they showed the white feather, killed & then a general slaughter of the Whakatoheas followed. They were taken prisoners, some fleeing, & the land was left completely

with some land to be given

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a settlement. The 2 stones are not far from the pas I have already mentioned as having been taken. The boundary then crossed the Waioeka stream, and thence to Pukenuioraho. The proper boundary, not with standing this, of this block is along the Waioeka stream. I wish to say that the land inside this block, that is on, the confiscated side is that portion of the county occupied by the Whakatohea as a body. I will now give the names of the hapu Ngai Tama and Ngatirua. This was in Ruamokos' time, but before that during the time of Te Hau o te Rangi they were known as the Ngai Tu, and when he was killed and hung upon a tree, they became know as the Ngatingahere. Ngati Iras' was also another hapu. There are others but these are all I know of. The Whakatohea occupied that part of the county including with the confiscated line, but not so far down as the seaside. They occupied it till death of Ruamoko and Tahu, sometimes living on one part and sometimes upon another. By and by Whakatohea divided into different parties and went away to other parts of the county. Before this Koti-koti had given his daughter in marriage to Ruamoko's son Taunahaura and the Ngati Ira are this issue. But the Ngati Ira held no mana over any portion of this block now before the Court, but only over those portions outside the block and inside the confiscated line. Ngatirua was one of the hapus' of the Whakatohea who felt this part of the county. A portion of them however remained. At about this time a war party of the Ngapuhi from the North came down for the purpose of exterminating the Whakatohea, and then it was that the latter were exterminated and their pa called Te Papa was taken. It was in Opotiki. That part of the pa was attacked occupied by the Ngati Ira, but they showed the white feather, bolted and then a general daughter of the Whakatohea followed. They were taken prisoners, some fleeing, and the land was left completely

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unoccupied. After this a new ancestor came of the Whakatohea, whose name was Titoko. He came possibly from Waikato or Taurangi and was probably one of the refugees from the Te Papa pa. He was an ancestor of a new generation that connected with the old ones. On his first coming he brought with him as his hapu Ngai Tama and Ngatingahere. Then it was then those who formerly fled to different parts of the country for safety returned a few at a time and placed themselves with the leadership of Titoko who represents the Whakatohea. During that time the Whakatohea began to increase in numbers. Among those who returned were Ngatirua, to join some of their old families who had come back. Sometime after this and when the Whakatohea had begun to get up strength and the war party came down upon them. Can't give the name of the party, but it came from the interior of the inland. This party came along the coast in a fleet of canoes, overtook one belonging to the Whakatohea, and killed a chief called Hineiahua, who was a Ngatingahere a hapu of Whakatohea. This was that circumstance a division of the Ngatingahere took place and were named or called the Ngati Patu, and from this killing and after that killing the war party returned. The county was then divided to the different hapus, and to such of them as it could be done, their old places were assigned to them. Ngatirua amongst the rest got their location but outside this block. Some hapu's occupied the county at the entrance of the Tutaitoko stream. Ngatingahere were

Te Hau o te Rangi) one of these. Maruhore to the Tutaitoko creek was the boundary
 Boundary) laid down by Te Hou o te rangi and Whatupe, thence following that stream or creek to Ohuaroa ridge, thence to Makiriwahine another ridge following that ridge to Haerangatahi, thence in a descending course to Taupokitata another ridge and thence ascending till it reaches Motohora marked on plan

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 Whakatohea Shore name was Titoko. He came
 possibly from Waikato or Tauranga & was probably
 one of the refugees from the Pa Papanui. He was an
 ancestor of a new generation & not connected with the old
 ones. On his first coming he brought with him a kapa
 Ngai Tama & a kapa Nigahere. Then it was that
 these also journeyed to different parts of the country for
 safety returned to join at a time & placed themselves under
 the leadership of Titoko the nephew of the Whakatohea.
 From that time the Whakatohea began to increase in
 numbers. Among those who returned were N' Rua, to join
 some of their old families who had come back. Sometime
 after this & when the Whakatohea had begun to get up
 strength another war party came down upon them. (I don't
 give the name of the party but it came from the
 interior of the island. This party came along the coast -
 a flat of canvas, overtook one belonging to the Whakatohea
 & killed a chief called Hiniahuana who was a Nigahere
 a kapa of Whakatohea. From that circumstance
 a ~~division~~ ^{division} of the N' Ngahere took place & were
 named or called the N' Patu - from the killing. After
 the killing the war party returned. The country was then
 divided to the different kapa & to each of them as it
 could be done, their old places were assigned to them. N' Rua
 amongst the rest got their location ^{but} outside this block.
 Some kapa occupied the country at the entrance of the
 Tutaitoko stream. Nigahere were one of these.
~~Maruhare~~ ^{to the Tutaitoko creek was} ~~the boundary~~ ^{land down the}
 To Whakatohea by the Horn to the Range of Whakatohea, then
 following the stream ^{to the} ~~to~~ Oheroa ridge, then to Makini
 Wahine, ^{on the ridge} following the ridge to Haerangotahi, then in a
 descending course to Tangohitaha another ridge & then
 ascending till it reaches Kotohara marked on plan

Te Hau o le
 Range Boundary

xx³ by J.
 20/7/28

This boundary was laid down by Te Hono o te Rangī and what happened after the conquest made by the latter chief. Am aware of my conquest made over subdivision A, under consideration, after the return of the remnants of the Whakatoke who formerly fled. Some of N' Ira were killed at Te Peto, Omehoro & at Omehoro for trespassing on the same there. This took place in the days of my father. Don't know the name of the people killed, or the number. They were killed by my own father, Kaniwha, a well-known person, and by some others. Don't know the names of those who were saved, but they were the descendants of Paumoko the son of Teuira Houa.

2 pua

Those of the remnants of the different hapus returned & brought with them 2 children and also the food that belonged to them. They came to Houanga a pa of N' Pata. There they staid with N' Pata for some time before they went across to Waiokeo. They fetched the food on a ^{placed} whaka or storehouse, which was called Parititi. The posts of the storehouse bore the names of some of the ancestors. Hawera was the name of one. The locality to which I am now referring is outside this block. From this place the ^{descendants of Paumoko} remnants of the people with the children joining the his hapus & with them they took the 2 children.

The name of the storehouse is Parititi. Tiki is the ancestor. ^{para} a hill, & at the fork of the 2 streams is Te Whenua in where this storehouse stood.

xx³ by Paora Te Pakihi - ~~was~~ When Teuira reached Parititi he found no one living there - I believe that Teuira was the first person who came from abroad to Opotika. It is a sufficient proof of a really good claim for the land that they shall exist signs of pos. fishing grounds & and admitting that they were really established by those ancestors then I should consider the claim to be substantiated. Also a pa will be a good sign supposing it to belong to the proper ancestor.

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This boundary was laid down by Te Hou o te Rangi and Whatupe after the conquest made by the latter chief. Am not aware of any conquest made over subdivision A, under consideration, after the return of the remnants of the Whakatohea who formerly fled. Some of Ngati Ira were killed at Te Poto, Amakoro and at Onehu for trespassing on the game there this took place in the days of my father. Don't know the name of the people killed, or the number. They were killed by my own father, Kaniwha, a well-known person, and by some others. Don't know the names of thos who were saved, but they were the descendants of Ruamoko through his son Taumahoura.

2 p.m.

Thsoe of the remnants of the different hapus returned and brought with them 2 children and also the food that belonged to them. They came to Homanga a pa of Ngati Patu. There they staid with Ngati Patu for some time before they went across to Waioeaka. They placed the food on a **whata** or storehouse, which was called Parititi. The posts of the storehouse bore the names of some of the ancestors. Hawea was the name of one. The locality to which I am now repassing is outside this block. From this place the descendants of Taunaha went over each joining his hapu and with them they took the 2 children. The name of the storehouse is Parititi. Titi is the mutton-bird, pari a hill, and at the fork of the 2 streams is Te Whewa where this storehouse stood.

xxd by Paora Te Pakihi - When Tarawa reached Pairata he found no one there. I believe that Tarawa was the first person who came from abroad to Opotiki district. If as a sufficient proof of a really food calim for the land these shall exist signs of pas, fishing-grounds and admitting that they were really established by those ancestors then I should consider the claim to be substantiated. Also a pa would be a good sign supposing it to belong to the proper ancestor.

10/-pd

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So also a fishing-ground if its be a true one. I heard you state in evidence that you claimed to have 5 pas on this block, but can't say if it is true. I have no objection to you and your people pointing out the pas, if there are such, which you claim

through your ancestor, but the proper ancestor of this county and the one I acknowledge is Tarawa. I don't know the pas you refer to. I have never been there. Those pas, if any, must have been built by the descendants of Tahu and Ruamoko. I have been told that Ruamoko's remains were buried in a cave on the Waioeka stream but in that particular part I can't say. You, the Ngati Ira probably know better than I do. I am not aware that Ngati Ira have a burial place near the Maraetai pa, on the Waioeka. I am unable to point out any burial places which belong to my ancestors on this land. I know of none. I can account for that only because that part of the block was visited for short periods annually, and the dead may have been buried in other places. The only fishing-grounds that I know of, as formerly belonging to my ancestors, are on the Waioeka stream, with its smaller branches. The Whakatane were first attacked at Kokopu outside this block. They fled thence to Uenuku, where they were pursued and thence some went over to the Kaharoa and some into the block now claimed by Tamaikoha. Don't know that you made a conquest at Kaihepiripiri inside this block. Nor do I know a woman named Te Whatau, I know and stated that Pawhero had been killed by my people, but never knew the Matau was his daughter. The claimants in the case of "Te U" block have stated, I am aware that Pawhero was killed by Ngati Ira but I do not believe it to be true. I have heard that there is a fern-root field in the block. Don't know who laid down the boundary line on the plan

So also a fishing-ground, if it be a true one. I heard
 you state in evidence that you claimed to have 5 pas on
 this block, but can't say if it is true. I have no objection
 to you & your people pointing out the pas, if there are such,
 which you claim, this you are correct, but the pas are ancestors
 of their country & the one I acknowledge is Tarawa. I don't
 know the pas you refer to. I have never been there. Those
 pas, if any, must have been built by the descendants of
 Taha and Ruamoko. I have been told that Ruamoko's
 remains were buried in a cave on the Waioska stream
 but in that particular part I can't say. You, the N'ha
 probably know better than I do. I am not aware that
 N'ha have a burial place near the Maraketai pas,
 on the Waioska. I am unable to point out any burial
 places which belonged to my ancestors on this land. I know of
 none. I can account for that only because of that part
 of the block was visited for short periods annually,
 & the dead may have been buried in other places. The
 only fishing-grounds that I know of, as formerly belonging to
 my ancestors, are on the Waioska stream, with its smaller
 branches. The Whakotane were first attacked at
 Kokoia outside this block. They fled thence to ^{some went over to the} ~~the~~ ^{Rakau}
 where they were pursued & then ~~into the block~~ ^{into the block}
 and some into the block now claimed by Tawari
 Koha. Don't know that you made a conquest of
~~Kaitiapi~~ Kaitiapi inside this block.
 Nor do I know a woman named ~~Taitatane~~ ^{Taitatane}
 I know & stated that Pautaro had been killed by
 my people, but never knew the mother or his daughter.
 The claimants in the case of the block have stated,
 I am aware, that Pautaro was killed by N'ha
 but I do not believe it to be true. Don't know I
 have heard that there is a fern-root field in the block.
 Don't know who laid down the boundary line on the plan

20th Jan

20th Jan

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dividing this from the Motea block. Have been told that it
 was laid down by Maiki a chief of Ngaitanga Mahaki
 I am aware that he has set up a case for himself & his
 people in this block & before this court, but his claim will
 not stand good since I am the proper claimant of the land
 that I know that this line was being laid down I did
 not take a part in it, I should have objected as my land
 extends into Motea block as far as Mangatapu.
 Judge asked witness if this was so why he did not object the
 Motea block was heard at Opotiki before Judge Rogers
 witness first denied it was heard here at Opotiki
 & if it had been heard at Opotiki the people were afraid
 to speak - i.e. afraid to speak in these days on account of the
 war.

Court adjourned at 4 pm to 10 am tomorrow

Saturday 18th August 1888

Court opened at 10 am

Present

The same

20th Tanha

20th Paora

I know Takutahi pa belonging to N' Ira, but outside
 this block. These pa were ^{as the Tama of Ruanukoi conquest} ~~conquered~~ ^{conquered} by him
 during Ruanukoi & Kotikoti. At the time of the conquest
 both N' Ira & N' Patu were in occupation of these pas, but
 the proper name at that time of the hapu or hapus occupying
 these pas was N' Ngahere. All occupied the pas & land
 about them, including the Apokorehe. It was after the conquest
 & name of Ruanukoi that N' Ngahere lived upon that land.
 I deny that it was in consequence of the Apokorehe being
 conquered by Pumaharua that the N' Ngahere were
 allowed & did occupy that land. Pumaharua was a N'
 Ngahere. I don't know that I have heard that the portion
 of land called Okawshaka was sold to the Motea by the
 Araki Tawa, ^{& Paora Te Kahi} in the way you mention. I know that the

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dividing this from the Motu block. Have been told that it was laid down by Maiki a chief of Ngaitanga Mahaki. I am aware that he has set up a case for himself and his people in this block and before this Court, but his claim will not stand good since I am the proper claimant of that land. Had I known that this line was being laid down I would have taken a part in it, I should have objected as our land extended into Motu block as far as Maupotapira.

Judge asked witness if this was to why he should not object when Motu block was heard at Opotiki before Judge Rogan

Witness first denied it was heard here at Opotiki and then said if it had been heard at Opotiki the people were afraid to speak - i.e. afraid to speak in those days on account of the war.

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

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Court opened at 10 a.m.

Present

The same

20/-pd Tauha

20/-pd Paora

I know Takutahi pa belonging to Ngati Ira, but outside this block. Those pas were at the time of Ruamoko's conquest taken by him and Kotikoti. At the time of the conquest both Ngati Ira and Ngati Patu were in occupation of there pas, but the proper name at that time of the hapu or hapus occupying those pas was Ngatingahere. All occupied the pas and lands about them, including Upokorehe. It was after the conquest and mana of Ruamoko that Ngatingahere lived upon that land. I deny that it was in consequence of the Upokorehe being conquered by Puna-hamoa that the Ngatingahere were allowed and did occupy that land. Punahamoa was a Ngatingahere. I don't know though I have heard that the portion of land called Okawhata was sold to Mr Wilson by Te Arahi Tawa and Paora Te Kahi in the way you mention. I know that the