

History of Patu Pounamu Waiwharangi otherwise known

Raumoa

Patu Pounamu - Raumoa applicant to determine the persons properly entitled to possession.

Amoamo Te Riaki, Hinewehi Ruru, Fred Amoamo

Court suggests that possibly the question should be decided in the Gisborne District.

Amoamo Te Riaki: Perhaps it would be in order for me to give a short history of this patu to the court.

Court agrees.

Amoamo Te Riaki sworn: I know the patu produced. It was once in my possession and I gave it to Raumoa Balneavis when he came to my home. When it came here it was brought on a whariki with a korowai which has been lost. The name Raumoa was given to the patu then, I will give it's history.

It was decided by Raumoa's elders on his mother's side that he should be brought to the Whakatohea people. He came first to Omarumutu the first

marae on the way. He was then brought to his own hapu Upokorehe at Ohiwa. The marae of Upokorehe, I do not know the name of their marae. The elders from Gisborne side who brought Raumoa also brought certain taonga with them. The taonga were 1) This Patu

2) A Korowai

Their intention when they brought their mokopuna to this side was to make an absolute gift of the taonga. I say this is maori tikanga. If certain people were to take a tamaiti to the other side they would take certain taonga as a whariki for that child. The gift would be given to the people as a whole, to Whakatohea as a whole.

Court: Why not Upokorehe?

Amoamo Te Riaki: Upokorehe is a hapu of Whakatohea, therefore the gift would be to Whakatohea. The gifts were first spread out at Omarumutu in the presence of the people who comprised the hapu living at Opape. They then went on to Ohiwa to the other hapu, Upokorehe. The taonga were left with Upokorehe at Ohiwa. Afterwards the relations of Raumoa got these taonga. Their cousins the Lawrences, living at Waiotahi got them. They are of Upokorehe and were entitled to hold them.

Will give whakapapa.

Hineahua = Balneavis (a pakeha)

(Balneavis grandfather of Raumoa)

Obviously witness does not know the whakapapa.

Starts again.

(1st husband) Lawrence = Hineahua = Balneavis (2nd husband)

Te Wiremu Lawrence Jack Balneavis = Rina

A large family the Lawrences

Raumoa

The patu was given to me by Korahi Lawrence to look after. When Te Raumoa Balneavis paid me a visit to my home I gave him the patu. He was very pleased to this patu when I gave it to him, that is why I say this patu should be left to these his people on this side. If the relations of Raumoa on this side wish to go over to the other side, this patu would pave the way for them. They could take it with them. By his relations I mean the

Lawrences That is all I have to say.

Court: I am not an Upokorehe. I know nothing of this patu beyond the time when it was brought here and we gave it the name of Raumoa. I do not know what name it had before or who owned it

Hinewehi Ruru xxd I would rather the patu were left here as a memorial, then that it should be returned to Ngai Tamanuhiri it was an absolute gift.

To Court: Q. How can this patu be an absolute gift to Whakatohea when you don't know its history.

A. This is the maori tikanga. Any taonga accompanying a child is an absolute gift.

Q Why then was it given back to Raumoa.

A. Because it was the aroha I had for him. I said to Raumoa, this is your whariki I think you should handle your whariki. Because of the aroha I had for Raumoa I gave the patu to him. I said this is your whariki.

Q. Did you not terminate the Whakatohea claim to the patu by your act.

A. If I did so then that is alright.

Hinewehi Ruru sworn: The first time I saw this patu was at Muriwai meeting last month, when it was identified as Raumoa. I learned from an elder how this patu came to Whakatohea.

When Raumoa was old enough to travel, his mother Rina Matewai brought... him to visit his fathers people Whakatohea. This patu was handed to her to act as a bridge between Ngai Tamanuhiri and Whakatohea. This patu remained in Korahi Lawrences possession, she was Raumoas nearest relative on this side. This patu remained in her care for many years. When she got old she wished it returned to it's owners the Ngai Tamanuhiri. She was afraid that when the elders here passed on, the children here would imagine they owned it. When Raumoa last visited Amoamo, that was when the patu was handed back to him. My point is that when taonga of this quality are given to a tribe there comes a day when they must return. That is a custom that cannot be disputed the custom of the tipuna. When the patu was at Muriwai, Amoamo asked for its return, as he had had it for some years. He felt it was his own. Kahuta Te Hau reported that there was no objection to it's return. That was wrong I objected to the patu making another visit to Whakatohea, but Te Hau was following someone up at the

time and may not have heard me when I heard the patu was here I complained to (judge Cain) as it should not have left the Ngai Tumanuhir side. I am asking that the patu should be returned to the other side where enquiries can be in to who should have it's custody. This patu has caused ... bit of trouble. It has a number of names and I want it returned for that reason. This side called it Te Raumoa, There are two patus Rauwharangi, Houmia te Ihu Rakau. They say this one is Rauwharangi which is a name going a long way back, some call it Waiwharangi. My connection with Raumoa is

Rina Matewai

Ka Taumatua

Raumoa

Maata Rewara

Hinewehi

When Ka Taumatua died young Rina Matewai took my mother Maata Rewai and brought her up like a sister to Raumoa.

Amoamo Te Riaki xxd: no questions.

Court: It seems quite clear that this patu has come with (issue) in this court as a result of a misapprehension. What ever it's ultimate destination may be, it must commence its journey from the locals of the last holder and that is from Muriwai the heart of Ngai Tamanuhiri, where Raumoas monument stands and where his body rests. In the circumstances the court order the patu to be returned to the Tairawhiti District Maori Land Board, and appoints it to be under Sec 42/31
(2) until the subject matter .. disposed of.

This is an extract from Opotiki Minute Book 31 pp 263-266