

Title Details Report - Block 253801

Name	Alternate Names	Gender	Ownership Type	Minute Book Reference	Ratio	Shares
The Remana and Arihi Kwikwi Whanau Trust (100102)			Absolute	39 KH 17-19		46.9
- Blair Wayne			Responsible Trustee	39 KH 17-19		
- Gill Jannette			Responsible Trustee	39 KH 17-19		
- Kelly Trevor			Responsible Trustee	39 KH 17-19		
- Lawrence Audrey			Responsible Trustee	39 KH 17-19		
- O'Grady Linda			Responsible Trustee	39 KH 17-19		
- Penney Kim			Responsible Trustee	39 KH 17-19		
- Penney Maurice			Responsible Trustee	39 KH 17-19		
- Stokes Wayne			Responsible Trustee	39 KH 17-19		
- Topping Michelle			Responsible Trustee	39 KH 17-19		
Thomas and May Ogle Whanau Trust (85798)			Absolute	32 AT 38 (32 AT 42-43)		1.736
- Ogle Carolyn May			Responsible Trustee	31 AT 189-192		
- Ogle May			Responsible Trustee	31 AT 189-192		
- Ogle (Junior) Thomas Arthur			Responsible Trustee	31 AT 189-192		
Thompson Adam (3313422)		M	Absolute	65 TTK 105-107		0.047
Thompson Angela Melissa (3313420)		F	Absolute	65 TTK 105-107		0.141
Thompson Bella (3018890)		F	Absolute	5 WH(S) 186		2.6975
Thompson Christine Hanna (3313418)		F	Absolute	65 TTK 105-107		0.1411
Thompson Cynthia Ann Raewyn (2851)		F	Absolute	102 WH 9-10		18.3
Thompson David (3031822)		M	Absolute	95 WH 257		0.1975
Thompson Denise Carol (3050126)		F	Absolute	10 AT(S) 272-273		8.45
Thompson Elizabeth (3285950)		F	Absolute	22 TTK 294-296		0.0066
Thompson Ene (2029346)		F	Absolute			58.7667
Thompson Hana (2029345)		F	Absolute			58.7666
Thompson John (2910359)		M	Absolute			3.5967
Thompson Leah Roma (3303932)		F	Absolute	69 WAR 238-240		0.1417
Thompson Maui (3313424)		M	Absolute	65 TTK 105-107		0.047
Thompson Myles (3031819)		M	Absolute	95 WH 257		0.1975
Thompson Ngatikopaki Wiremu Joe (3363256)		M	Absolute	137 TTK 190-196		37.1
Thompson Shane Kenneth (3313416)		M	Absolute	65 TTK 105-107		0.1411
Thompson Sullivan (2028843)		M	Absolute			29.494
Thompson Te Hema Eperu (2916521)		F	Absolute			0.4834
Thompson Travis Lane (3313421)		M	Absolute	65 TTK 105-107		0.1411
Thompson Whatiri (3313423)		M	Absolute	65 TTK 105-107		0.047
Thorne Mary (2028128)		F	Absolute			35.26

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Name	Alternate Names	Gender	Ownership Type	Minute Book Reference	Ratio	Shares
Tianara & Hoana Were Whanau Trust (39749)			Absolute			35.26
- Hadrup Lynette			Responsible Trustee	3 WH(S) 180-1		
- Henare Celia			Responsible Trustee	3 WH(S) 180-1		
- Walters Kaire			Responsible Trustee	3 WH(S) 180-1		
- Were Manu			Responsible Trustee	3 WH(S) 180-1		
Tiatoa Maraia (2028078)		F	Absolute			111.3
Timoko Erutaakahi Tauakiho (2051148)		M	Absolute			5.4
Timoko Heta (2027576)		M	Absolute			1.417
Timoko Idareen (1972006)		F	Absolute	57 TRW 260		1.45625
Timoko Lorraine (2028002)		F	Absolute			8.5
Timoko Mana (2028048)		M	Absolute			1.416
Timoko Moses Patrick (2028284)		M	Absolute			52.1
Timoko Peter (2028514)		M	Absolute			8.5
Timoko Rangi (2028616)		M	Absolute			1.416
Timoko Rewi Peta (2028678)		M	Absolute			52.1
Timoko Trevor (2029014)		M	Absolute			8.5
Timoko Turu Te Tao (2029032)		M	Absolute			11.2
Timoko Willie (2029161)		M	Absolute			1.417
Timoti Alan Stewart (2029224)		M	Absolute			1.47
Timoti Charles (2910398)		M	Absolute			7.7071
Timoti Colleen Elsie (3343234)		F	Life Interest until Remarriage	102 TTK 131-132		7.7071
- Timoti Charles Toto		M	Remainder	102 TTK 131-132	1/6	
- Hataraka Milly		F	Remainder	102 TTK 131-132	1/6	
- Johnson Henry		M	Remainder	102 TTK 131-132	1/30	
- Johnson Emmerina		F	Remainder	102 TTK 131-132	1/30	
- Johnson Anthony		M	Remainder	102 TTK 131-132	1/30	
- Johnson Richard		M	Remainder	102 TTK 131-132	1/30	
- Johnson Sam		M	Remainder	102 TTK 131-132	1/30	
- Hemana Freddy		M	Remainder	102 TTK 131-132	1/18	
- Hataraka Maryanne		F	Remainder	102 TTK 131-132	1/18	
- Vitor Caroline		F	Remainder	102 TTK 131-132	1/18	
- Graham Alice		F	Remainder	102 TTK 131-132	1/48	
- Timoti Emma		F	Remainder	102 TTK 131-132	1/48	
- Timoti Millie		F	Remainder	102 TTK 131-132	1/48	
- Timoti Joe		M	Remainder	102 TTK 131-132	1/48	
- Timoti Henry		M	Remainder	102 TTK 131-132	1/48	

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Name	Alternate Names	Gender	Ownership Type	Minute Book Reference	Ratio	Shares
- Timoti Kiriwai		F	Remainder	102 TTK 131-132	1/48	
- Timoti Allan		M	Remainder	102 TTK 131-132	1/48	
- Timoti Johnny		M	Remainder	102 TTK 131-132	1/48	
- Young Diane		F	Remainder	102 TTK 131-132	1/18	
- Young Christine		F	Remainder	102 TTK 131-132	1/18	
- Young Raymond		M	Remainder	102 TTK 131-132	1/18	
Timoti Emma Anne Jessie (2029228)		F	Absolute			1.47
Timoti Joseph Warren (2029227)		M	Absolute			1.47
Timoti Sam (2910383)		M	Absolute			7.707
Tini Hau-Poutai Whanau Trust (141694)			Absolute	62 TTK 170-175		2.185
- Poutai Hayward Matiu			Responsible Trustee	62 TTK 170-175		
- Poutai Isobel Tera			Responsible Trustee	62 TTK 170-175		
- Poutai Myrtle Evelyn Judith			Responsible Trustee	62 TTK 170-175		
- Poutai Sheryl Moana Marie			Responsible Trustee	62 TTK 170-175		
- Poutai-Beazley Irish Lisha Marlay			Responsible Trustee	62 TTK 170-175		
- Tipene Kayne Silvester Wynn			Responsible Trustee	62 TTK 170-175		
- Watts Teressa Karen Raywen			Responsible Trustee	62 TTK 170-175		
Tipa Ani Horo (2027078)		F	Absolute			28.3
Tipa Hemi Hone (2027521)		M	Absolute			144.6
Tipa Paki (2028425)		M	Absolute			28.3
Tipene (Jnr) Pene (2027191)	Tipene Ben Pene Jnr		Absolute	275 AOT 200-203		7.2572
Tipene (Jones) Pera (3282249)	Tipene (Jones) Pera Tipene-Chadwick Pera Tipene Pera	F	Absolute	275 AOT 200-203		7.2571
Tipene Anne Tahurangi (2027189)	Herewini Anne Tahurangi		Absolute	275 AOT 200-203		7.2572
Tipene Corrina Josephine (2027193)	Elliot Corrina Maria Tipene Corrina		Absolute	275 AOT 200-203		7.2571
Tipene George (2027194)	Tipene George Francis		Absolute	275 AOT 200-203		7.2571
Tipene Irirapeti Mu (2027749)	Pou Mrs Irirapeti Mu	F	Absolute			127.5
Tipene Jane (2027795)		F	Absolute	79 TTK 204-213		11.7
Tipene Mark (2027192)			Absolute	275 AOT 200-203		7.2571
Tipene Mihi (2028221)		F	Absolute			2.608
Tipene Robert Victor (2028734)			Executor			144.6
- Waikainga Tutu			Deceased			
- Roka Miria			Deceased			

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Name	Alternate Names	Gender	Ownership Type	Minute Book Reference	Ratio	Shares
- de la Croix Te Hikahue			Deceased			
Tira Manuwihira Rewha and Emily Te Namu Rewha Whanau Trust (48016)			Absolute			1682.1
- Rewha Emily Te Namu			Responsible Trustee			
- Rewha Paul Rohe			Responsible Trustee			
Tito Angellique Linda (3359340)		F	Absolute	133 TTK 6-19		0.28
Tito Diane Melody (3005892)		F	Absolute	5 WH(S) 114-115		0.864
Tito Grey Taurau Kenneth (1955183)		M	Absolute			22.9
Tito Kowhai (2027965)		M	Absolute			58.8
Tito Tao Paki (2028903)		F	Life Interest until Remarriage			22.9
- Tito Tirarau		F	Remainder			
Titore Hamaka (2027444)		F	Absolute			111.3
Titore Mere Wi (2028187)		F	Absolute			11.3
Titore Meri Wi (2028197)		F	Absolute			10
Titore Papa Wi (2028438)		M	Absolute			407.2
Titore Patu Whakairi Hori (2028465)		M	Absolute			4.6
Titore Taakiri and May Kemp Whanau Trust (148254)			Absolute	103 TTK 178-181		0.656
- Kemp Mariata			Responsible Trustee	103 TTK 178-181		
- Kemp Titore Takiri			Responsible Trustee	103 TTK 178-181		
Titore Tarua Wi (2028917)		M	Absolute			407.6
Titore Te Ao Georgina (3285510)		F	Absolute	31 TTK 180-182		0.575
Toa Marie Annette (2029217)			Absolute			51.6666
Toataua Domita Joann (2954892)		F	Absolute			2.94
Toataua Eugene Taiawoa (2954889)		M	Absolute			2.94
Toataua Ricky Daniel (2954890)		M	Absolute			2.94
Tobin Edith Julia (3052731)		F	Absolute	4 KH(S) 56-57		1.2
Toby Reena Wehe (3066632)		F	Absolute	7 WH(S) 1-2		0.08075
Toe Alec Taura (2027053)		M	Absolute			28.3
Toe Miriama Puna (2029300)		F	Absolute			4
Toetoe Betty (3272549)		F	Absolute	6 AT 123		0.16154
Toetoe David Rawiri (3272543)		M	Absolute	6 AT 123		0.16153
Toetoe Huru (3272550)		F	Absolute	6 AT 123		0.16154
Toetoe Jack (3272545)		M	Absolute	6 AT 123		0.16153
Toetoe Lillian (3272548)		F	Absolute	6 AT 123		0.16154
Toetoe Maria (3272551)		F	Absolute	6 AT 123		0.16154

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Name	Alternate Names	Gender	Ownership Type	Minute Book Reference	Ratio	Shares
Toetoe Ngaraimata (3272547)		F	Absolute	6 AT 123		0.16154
Toetoe Rangī (3272546)		M	Absolute	6 AT 123		0.16154
Toetoe Ted (3272544)		M	Absolute	6 AT 123		0.16153
Toetoe Winnie (3272554)		F	Absolute	6 AT 123		0.16154
Tohu Rawinia (3039750)		F	Absolute	96 WH 55		0.02433
Toia (2028992)		F	Absolute			46.7
Toia Anthony Stephen (3071220)		M	Absolute	10 RGTO 82		19.25556
Toia David Wilcox (2027277)		M	Absolute			36.8
Toia Eruera Ned (3071218)		M	Absolute	10 RGTO 82		19.25555
Toia Gail Phyllis (3255177)		F	Life Interest until Remarriage	253 AOT 144-146		19.25556
- Candy Tania Lee		F	Remainder	253 AOT 144-146		
Toia Gene Daniel (3016595)		M	Absolute			7.36
Toia Hone Raeana (2027668)		M	Absolute			110.4
Toia Morgan James (3016596)		M	Absolute			7.36
Toia Mundy (3071223)		M	Absolute	10 RGTO 82		19.25556
Toia Reri Mary (3071217)		F	Absolute	10 RGTO 82		19.25555
Toia Ropata (Robert) Pai (3071215)		M	Absolute	10 RGTO 82		19.25555
Toia Taia (2028858)	Toia Kawa Riwi	M	Absolute			46.7
Toia Tangaroa Raniara (3071216)		M	Absolute	10 RGTO 82		19.25555
Toia Thomas Herbert (3071221)		M	Absolute	10 RGTO 82		19.25556
Toki Lorraine (2029572)	Matene Lorraine	F	Absolute			4602.8
Tolley Teresa Puhuhia (3019214)		F	Absolute	9 AT(S) 72		0.0644
Tomkins Ngaire (2028343)		F	Absolute			1.25
Tomuri Iris (2027752)		F	Absolute			37.1
Tonga Moses Mohi (2029656)		M	Absolute			5.986
Tooman Walter George (2029086)		M	Absolute			805.8
Toopi Arohanui (2027131)		F	Absolute			0.133
Tole Kahu (2027870)		F	Absolute			46.6
Townhill Mary (3030189)		F	Absolute	3 KH(S) 251		10.7
Trevan Cherie (3286275)		F	Absolute	98 TTK 9-10		1.031
Tribe Ngatiwi (2028363)			Absolute			293.3
Tuaru Wiremu (2029191)		M	Absolute			46.7
Tuaahiroa me Mariata Keepa Parangi Whanau Trust (55324)			Absolute			13.2
- Brooking Mariata			Responsible Trustee	27 KH 139-140		
- Brown Toha			Responsible Trustee	27 KH 139-140		

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## Rawhiti 6

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Name	Alternate Names	Gender	Ownership Type	Minute Book Reference	Ratio	Shares
- Flavell Kawhi			Responsible Trustee	25 TTK 241-245		
- Hati Hoana			Responsible Trustee	27 KH 139-140		
- Kemp Matini Piripo			Responsible Trustee	27 KH 139-140		
- Kemp Pita Moana			Responsible Trustee	27 KH 139-140		
- Kemp Rewa			Responsible Trustee	25 TTK 241-245		
- Kemp Tauakirikiri			Responsible Trustee	27 KH 139-140		
- Kemp Thomas Tuauahiroa			Responsible Trustee	25 TTK 241-245		
- Kemp Titore Takiri			Responsible Trustee	27 KH 139-140		
- Muunu Waimarie			Responsible Trustee	27 KH 139-140		
- Smith Charlene			Responsible Trustee	27 KH 139-140		
Tucker Brian (2027213)		M	Absolute			0.08
Tucker McKenzie (2028169)		M	Absolute			0.08
Tucker Robert (2028733)		M	Absolute			0.08
Tufuga Laurelle M (3250333)		F	Absolute	19 AT(S) 253-254		0.06666
Tuhakaraina Api May (2027105)		F	Absolute			5.188
Tuhi Billy (2027203)		M	Absolute			1.25
Tuhi Billy (2053158)		M	Absolute	3 kh(s) 277-279		1.7
Tuhi Puti (2028585)		F	Absolute			1.25
Tuhi Raiha (2028593)		F	Absolute			1.25
Tuhi Raiha (2053157)		F	Absolute	3 kh(s) 277-279		1.7
Tuhi Riana (2028682)		M	Absolute			1.25
Tuhi Riana (2053160)		M	Absolute	3 kh(s) 277-279		1.7
Tuhi Riwa (2028720)		M	Absolute			1.25
Tuhi Riwa (2053159)		M	Absolute	3 kh(s) 277-279		1.7
Tuhua (Jnr) Taia (2028859)		M	Absolute			3.12
Tuhua (Junior) Taia (3185634)	Mohi (Junior) Taia Taia	M	Absolute	58 WAI 192-194		0.34667
Tuhua Rangiri (2028617)		F	Absolute			3.12
Tui Duchess Marlana (3018357)		F	Absolute	9 AT(S) 46 & 94 WH 169		131.75
Tui Duchess Marlana (3018357)		F	Absolute	140 TTK 244-247		26.35
Tui'ali Miriam (2029393)			Absolute			0.1646
Tukaki Dorothy (1956905)			Absolute			0.536
Tumakere Te Pua (2028563)			Absolute			0.204
Tunga Hita (2027621)		M	Absolute			247.6
Tunga Hita (2029309)		M	Absolute	47 WH 245 & 14 R 239		59.6
Tunga Hohala (2029308)		M	Absolute			59.6

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Tunga Manuao (2029343)		M	Absolute			49.52
Tunga Paapu Neha (2029341)		M	Absolute			49.52
Tunga Te Aiarangi (2027150)		F	Absolute			185.4
Tunga Waina Ote Kapu (2029340)		F	Absolute			49.52
Tupe May Metaria (2028167)		F	Absolute			0.323
Tupe Stanley (2029548)		M	Absolute			111.3
Turei Nina (2028378)		F	Absolute			22.1
Turei Nuiia (2028388)		F	Absolute			57.5
Turei Tama (2028877)		M	Absolute			26.3
Turner Mahia (2028026)		F	Absolute			1.371
Turner Mary (3339437)		F	Absolute	94 TTK 270-271		48.2875
Turo Hiramai (2027612)		M	Absolute			3.3
Tuwaha Wiremu (2029192)		M	Absolute			111.3
Tuwahare Hone (2027676)		M	Absolute			28.3
Tyson Judith Beryl (3105027)	Tuwahare Haki Pene	F	Absolute	2005 CJ 141-143		0.85
Uili Rosemary (2028763)			Absolute			60.35
Umuroa Basil Edward (3202299)		M	Absolute	9 WH(S) 7-8		4.99272
Umuroa Bonnie Erin (3202302)		F	Absolute	9 WH(S) 7-8		4.99272
Umuroa Clarence Mathew (3202300)		M	Absolute	9 WH(S) 7-8		4.99272
Unahi Carlisle (2892110)		M	Absolute			0.69
Unahi Jackie (2892113)		F	Absolute			0.69
Unahi Peter (2892112)		M	Absolute			0.69
Unahi Raewyn Phylliss (3245397)		F	Life Interest	130 SI 45-46		0.69
- Unahi Hamish		M	Remainder	130 SI 45-46	1/3	
- Unahi Jade Hori Wiremu		M	Remainder	130 SI 45-46	1/3	
- Unahi Quinn Mokena		M	Remainder	130 SI 45-46	1/3	
Utika Katene (2027897)		F	Absolute			111.3
Ututaonga Moko Weera (2914055)		F	Absolute			64.2
Vaetoe Byron (3195586)		M	Absolute	8 WH(S) 271-273		4.99272
Valach Barbara (3203075)		F	Absolute	113 WH 15		0.6625
Valach Francis (3203072)		F	Absolute	113 WH 15		0.6625
Valach Jessie (3203071)		M	Absolute	113 WH 15		0.6625
Valach Maraea Hoani (3203063)		F	Absolute	113 WH 15		11.13
Valach Michael (3203073)		M	Absolute	113 WH 15		0.6625
Valach Noeline (3203076)		F	Absolute	113 WH 15		0.6625

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Valach Sonja (3203074)		F	Absolute	113 WH 15		0.6625
Van Altvorst Rebecca (2028652)		F	Absolute			13.967
Van Duin Anahera (2979390)		F	Absolute	91 WH 282-283		0.85
Vanarsdale Taharo (2028848)		F	Absolute			1.7
Varnum May (2943305)		F	Absolute			14.15
Vea Kaye (3361221)		F	Absolute	134 TTK 10-15		0.054
Verschoor Irene Sonia (3266843)		F	Absolute	266 AOT 6-7		1.737
Vizor Caroline Elizabeth (3205984)		F	Absolute	11 RGTO 16-17		2.569
Wa Herewini (2027573)		M	Absolute			46.6
Waa Ngaronoa Rui (1980886)		F	Absolute			0.625
Waata Alfred (3360246)		M	Absolute	136 TTK 8-15		0.2625
Waata Hira (2027610)		M	Absolute			70.8
Waata Hori (3360238)		M	Absolute	136 TTK 8-15		0.2625
Waata Richard (3360247)		M	Absolute	136 TTK 8-15		0.2625
Waata Turei Te Maru (3360232)		M	Absolute	136 TTK 8-15		0.2625
Wade Melody Fay Hogg (2029450)		F	Absolute			15.6333
Waenga Kerry Dawn Te Paikitawhiti (3303443)			Absolute	63 WAR 112-118		0.2173
Waenga Merehine Mary Jane (3303445)			Absolute	63 WAR 112-118		0.2173
Waenga Paki Haare (3303442)			Absolute	63 WAR 112-118		0.2174
Waenga Rameka James John (3303444)			Absolute	63 WAR 112-118		0.2173
Waha Michael Johnny (2029613)	Waha Clancy Michael Johnny	M	Absolute			0.65
Waikerepuru Kapiri Rameka (2027879)		M	Absolute			44.5
Waikerepuru Mepara Rameka (2028177)		F	Absolute			44.5
Waikerepuru Ngahiraka Rameka (2028327)		F	Absolute			66.6
Waiomio Mary (3319707)		F	Absolute	71 TTK 68-69		0.07
Wairemana Karena Punawai Whanau Trust (88098)			Absolute	162 AOT 119-121		1.914
- Hotu Kevin			Responsible Trustee	162 AOT 119-121		
- Pepene Opaepikiarero Roley			Responsible Trustee	162 AOT 119-121		
- Walker Lena			Responsible Trustee	162 AOT 119-121		
Waiti Peata (2028480)		F	Absolute			863.7
Walker Aroha (2027129)		F	Absolute			1.664
Walker Ina (3008454)		F	Absolute	9 AT(S) 40		2.0833
Walker Ina (3008457)		F	Absolute	9 AT(S) 40		0.0331
Walker Petra Tania (3314090)		F	Absolute	63 TTK 142-149		0.2173
Walker Winnie (2029634)		F	Absolute			84.25

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Name	Alternate Names	Gender	Ownership Type	Minute Book Reference	Ratio	Shares
Walter and Luana Snowden Whanau Trust (108926)			Absolute	129 WH 71-74		93.95
- Snowden Ivan			Responsible Trustee	129 WH 71-74		
- Snowden Luana			Responsible Trustee	129 WH 71-74		
- Snowden Paul			Responsible Trustee	129 WH 71-74		
Walters Albert Wilfred (3066633)		M	Absolute	7 WH(S) 1-2		0.08075
Walters Catherine Selina (3317107)		F	Absolute	311 AOT 297-299		0.077
Walters David Victory (3360234)		M	Absolute	136 TTK 8-15		0.2625
Walters Denise Pauline (3317105)		F	Absolute	311 AOT 297-299		0.077
Walters Joshua Rimone (3317109)		M	Absolute	311 AOT 297-299		0.03
Walters Michael Solomon (2076316)			Absolute	79 TTK 225-228		0.323
Walters Michael William John Paul (3317106)		M	Absolute	311 AOT 297-299		0.077
Walters Norman (3360242)		M	Absolute	136 TTK 8-15		0.2625
Walters Pappy Turo (3317108)		M	Absolute	311 AOT 297-299		0.077
Walters Peter (3360235)		M	Absolute	136 TTK 8-15		0.2625
Walters Raiha (2028594)	Walker Mrs Raiha	F	Absolute			4.2
Walters Steven (2028837)		M	Absolute			0.323
Walters Waata (2029053)	Walters Walter	M	Absolute			4.2
Walters Waho Bubba (3066634)		M	Absolute	7 WH(S) 1-2		0.08075
Waraki Shane Hawi (3295663)		M	Absolute	44 WMN 229-233		0.0578
Warana and Te Rehia Davis Whanau Trust (133211)			Absolute	28 TTK 71-88		103.179
- Davis Darrell Martin Charles			Responsible Trustee	28 TTK 71-88		
- Davis Te Rehia			Responsible Trustee	28 TTK 71-88		
- Martin Carla Anne			Responsible Trustee	28 TTK 71-88		
Warana Timoti (2028974)		M	Absolute			46.7
Ward Douglas Akutina (3152956)		M	Absolute	7 WH(S) 148		17.5
Ward Mei (3051349)		F	Absolute	6 WH(S) 36-37		1.884
Warena Ene (2027333)		F	Absolute			74.2
Warena Rithia Wi (2028718)		F	Absolute			186.2
Warren Hokimate (2027647)		F	Absolute			0.988
Waru Susan Anne (2029274)		F	Absolute			3.89
Wata Kirih (2027943)			Absolute			70.8
Watarini Margaret Piri (2028097)		F	Absolute			96.3
Watarini Violet Piri (2029045)		F	Absolute	8 KT 127 & 14 R 241		9.274
Watarini Violet Piri (2029318)	Brown Mrs Violet Piri	F	Absolute			96.3
Watene Ariki (3203059)			Absolute	113 WH 15		3.975

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Name	Alternate Names	Gender	Ownership Type	Minute Book Reference	Ratio	Shares
Watene Kahu Whaka Rewa (3203057)			Absolute	113 WH 15		3.975
Watene Mahia (3203055)			Absolute	113 WH 15		3.975
Watene Makereta (2028040)		F	Absolute			1983.8
Watene Tuauahiroa (3203060)			Absolute	113 WH 15		3.975
Watene Waereti (3203058)			Absolute	113 WH 15		3.975
Watene Wairere (3203056)			Absolute	113 WH 15		3.975
Watling Dennis Maxwell (3052726)		M	Absolute	4 KH(S) 56-57		1.2
Watling Hereora Ada (3052730)		F	Absolute	4 KH(S) 56-57		1.2
Watling Moses (3052724)		M	Absolute	4 KH(S) 56-57		1.2
Watling Piri (3052725)		M	Absolute	4 KH(S) 56-57		1.2
Watling Rameka (3052727)		M	Absolute	4 KH(S) 56-57		1.2
Watling Thomas (3052720)		M	Absolute	4 KH(S) 56-57		1.2
Watson Joyce (3273216)		F	Absolute	41 WAR 124-125		2.2384
Watts Marjorie Jessie (3355391)		F	Absolute	127 TTK 241-244		0.937
Wautere Beverley Brian Kathleen (2027198)		F	Absolute			0.08
Webb Elvin (3272555)		M	Absolute	6 AT 123		0.05385
Webb Korina (3272556)		F	Absolute	6 AT 123		0.05385
Webb Selina (3272557)		F	Absolute	6 AT 123		0.05385
Wehi Daniel (2029441)		M	Absolute			0.243
Wehi Hira (2029440)		M	Absolute			0.243
Wehi II Philip (2029439)		M	Absolute			0.243
Wehi Jessie (3157967)			Life Interest until Remarriage	116 W 138-140		160
- Wehi Te Akonga Pihima		M	Remainder	116 W 138-140	1/5	
- Wehi Olive		F	Remainder	116 W 138-140	1/5	
- Wehi Darrel		M	Remainder	116 W 138-140	1/5	
- Wehi Lester		M	Remainder	116 W 138-140	1/10	
- Wehi George Junior		M	Remainder	116 W 138-140	1/10	
Wehi John (2029437)		M	Absolute			0.243
Wehi Mako Hemi (2028044)		F	Absolute			0.4
Wehi Ngamako Temi (2028346)		F	Absolute			159.6
Wellington Rose Mary (2028760)		F	Absolute			27.7
Welsh Elizabeth Katie (2908310)		F	Absolute			9.25
Welsh Glenville Rodger (3360078)		M	Absolute	131 TTK 254-256		2.312
Welsh Kararaina (2908304)		F	Absolute			9.25
Welsh Lael (3051925)			Absolute	131 TTK 254-256		2.313

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Name	Alternate Names	Gender	Ownership Type	Minute Book Reference	Ratio	Shares
Weish Louisa (2908319)		F	Absolute			9.25
Weish Maggie (2028024)			Absolute			16
Weish Mansel Alex (1944180)			Absolute			9.25
Weish Michael Oscar (1944185)			Absolute	131 TTK 254-256		2.313
Weish Michael Shane (3360077)		M	Absolute	131 TTK 254-256		2.312
Weish Milton Kekauriki Forsythe (1944184)			Absolute			9.25
Weish Miria (2908306)		F	Absolute			9.25
Weish Robert Cedric James (3328962)		M	Absolute	59 TTK 259-271		0.323
Weish Stanley Ahuriri (2908309)		M	Absolute			9.25
Wensor Desmond (3273228)		M	Absolute	41 WAR 124-125		2.2385
Wensor Henry (3273227)		M	Absolute	41 WAR 124-125		2.2385
Wensor Ian (3273218)		M	Absolute	41 WAR 124-125		2.2384
Wensor Jimmy (3273223)		M	Absolute	41 WAR 124-125		2.2385
Wensor Peter (3273225)		M	Absolute	41 WAR 124-125		2.2385
Wensor Raymond (3273217)		M	Absolute	41 WAR 124-125		2.2384
Wensor Stanley (3273224)		M	Absolute	41 WAR 124-125		2.2385
Wensor Trevor (3273219)		M	Absolute	41 WAR 124-125		2.2384
Werohia (Arenia) Pineamine Ben (3363682)			Absolute	133 TTK 219-232		51.7285
Werohia Peneamine (2957207)	Werohia Peneamine Arena	M	Absolute	28 TTK 283-284		31.2667
Whare Katrina (3296192)		F	Absolute	24 TTK 239-241		0.141
Whare Marlino Gaylene (3363481)		F	Absolute	135 TTK 92-99		0.024
Whare Morris (3363480)		M	Absolute	135 TTK 92-99		0.024
Whare Steven (3363479)		M	Absolute	135 TTK 92-99		0.024
Wharemate Edward (1959376)		M	Absolute			0.6651
Wharemate Kitoi (1959373)		M	Absolute			0.6651
Wharemate Mary (3358447)		F	Absolute	124 TTK 165-168		0.33255
Wharemate Maurice (1959374)		M	Absolute			0.6651
Wharemate Ngahinu (1959379)		F	Absolute			0.6651
Wharemate Pani (1959377)		M	Absolute			0.6651
Wharemate Victor (1959378)		M	Absolute			0.6651
Wharepapa Keriahi (2027924)		F	Absolute			67.9
Wharerahi Iritana (2027756)		F	Absolute			92.5
Wharerau Homa (2027700)		M	Absolute			1.417
Whataparaoa Tawhaha (2028936)		F	Absolute			244.2

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Name	Alternate Names	Gender	Ownership Type	Minute Book Reference	Ratio	Shares
Whatarau Manira (2028057)		M	Absolute			111.3
Whautere Paepae (2028412)		M	Absolute			0.8
White Carolé Niniwa Vyonne (3344439)		F	Absolute	114 SI 277-278		1.658
Whitehead Ellen Josephine (2956240)		F	Absolute			9.5
Whiting Pamela (3273226)		F	Absolute	41 WAR 124-125		2.2385
Whittaker Olive (2028393)			Absolute			16
Whiu Ani Winiata (2027084)		F	Absolute			17.475
Whiu Aroha Anne (2027121)		F	Absolute			5.825
Whiu Elliot Buste (2027322)		M	Absolute			5.825
Whiu Te Pirihī (2028541)		M	Absolute			111.3
Whiu Thelma May Te Korohu	Leticia Mrs Thelma May Te Korohu	F	Absolute			111.3
Whiu Wiremu Winiata (2029197)		M	Absolute			17.475
Wiapo Neri Rata (2028315)		M	Absolute			18.3
Wihapi Emma (3207447)			Absolute	91 T 261-262		1.566
Wihapi Julie (3207446)			Absolute	91 T 261-262		1.566
Wihapi Rapui (3207444)			Absolute	91 T 261-262		1.566
Wihapi Watson Watene (3207443)			Absolute	91 T 261-262		1.566
Wihau Arena Napia Whanau Trust (39949)			Absolute			93.8
- Anderson Kararaina			Responsible Trustee	26 KH 141-142		
- Napia Henare			Responsible Trustee	26 KH 141-142		
- Napia Ranginui			Responsible Trustee	26 KH 141-142		
- Napia Tapae Heremaia			Responsible Trustee	26 KH 141-142		
- Napia Te Maramatanga			Responsible Trustee	26 KH 141-142		
- Taituha Wikitoria			Responsible Trustee	26 KH 141-142		
- Taurua Ani Napia			Responsible Trustee	26 KH 141-142		
Wihongi Aroha (3283334)		F	Absolute	34 TTK 157-161		1.6335
Wihongi Hongi (3356330)		M	Absolute	108 TTK 231-243		0.75
Wihongi Penekaha (3283337)		M	Absolute	34 TTK 157-161		1.6335
Wihongi Ruby (3283336)		F	Absolute	34 TTK 157-161		1.6335
Wihongi Steven (3283335)		M	Absolute	34 TTK 157-161		1.6335
Wii Mei (3036905)		F	Absolute	5 WH(S) 279-280		15.3
Wikaira Charlie (2027237)		M	Absolute			0.152
Wikaira Debbie (2027279)		F	Absolute			0.152
Wikaira Elizabeth Maria (3018361)		F	Absolute	9 AT(S) 46 & 94 WH 169		43.9167
Wikaira Elizabeth Maria (3018361)		F	Absolute	140 TTK 244-247		8.783

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Name	Alternate Names	Gender	Ownership Type	Minute Book Reference	Ratio	Shares
Wikaira Hone (Sonny) (3018351)		M	Absolute	9 AT(S) 46 & 94 WH 169		131.75
Wikaira Isobel Josephine (3018359)		F	Absolute	9 AT(S) 46 & 94 WH 169		43.9167
Wikaira Isobel Josephine (3018359)		F	Absolute	140 TTK 244-247		8.783
Wikaira Jerry (2027804)		M	Absolute			0.152
Wikaira Lillian (2027996)		F	Absolute			0.153
Wikaira Maria Patricia (3018353)		F	Absolute	9 AT(S) 46 & 94 WH 169		131.75
Wikaira Maria Patricia (3018353)		F	Absolute	140 TTK 244-247		26.35
Wikaira Matiu (2028153)		M	Absolute			81.3
Wikaira Rachael (2028588)		F	Absolute			0.152
Wikaira Rebecca (3363179)		F	Absolute	140 TTK 244-247		26.35
Wikaira Rosina (2028768)		F	Absolute			0.152
Wikaira Shirley (2028814)		F	Absolute			0.153
Wikaira Sophie Anne (2028826)		F	Absolute			0.153
Wikaira Valentine (3018354)		M	Absolute	9 AT(S) 46 & 94 WH 169		131.75
Wikaira Valentine (3018354)		M	Absolute	140 TTK 244-247		26.35
Wikaira William (2029159)	Anderson William	M	Absolute			1.372
Wikaira Winnie (2035542)		F	Absolute			0.152
Wikaira Maria Hinemoko (3019217)		F	Absolute	9 AT(S) 72		0.0644
Wiki Martha (2029369)	McGregor Martha	F	Absolute			0.266
Wiki Wikitoria (3028154)	Wiki Wikitoria (Ria)	F	Deceased	16 AT(S) 259-262		9.93333
Wilkinson Rose (2028762)		F	Absolute	79 TTK 204-213		11.8
Williams (Jnr) Sam Haimona (3030174)		M	Absolute	9 AT(S) 257		0.0415
Williams Alan Randell (2027051)		M	Absolute			0.34
Williams Alfie (2896372)		M	Absolute			0.0541
Williams Allan Richard John (2029531)		M	Absolute			236.45
Williams Anita (2029444)		F	Absolute			0.0484
Williams Ann (2896369)		F	Absolute			0.0541
Williams Antony Gene (3030180)		M	Absolute	9 AT(S) 257		0.0416
Williams Beverley Marie (3363080)		F	Absolute	137 TTK 221-225		0.06
Williams Brandon (3030183)		M	Absolute	9 AT(S) 257		0.0139
Williams Colleen Del (3363077)		F	Absolute	137 TTK 221-225		0.06
Williams Daniel Lyston (3363082)		M	Absolute	137 TTK 221-225		0.06
Williams Dave (2027261)		M	Life Interest until Remarriage	14 KT 212 & 8 WH(S) 2-3		46.6
- Williams Denny			Remainder	14 KT 212 & 8 WH(S) 2-3	1/3	
- Peat Ngawairiana			Remainder	14 KT 212 & 8 WH(S) 2-3	1/3	

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Name	Alternate Names	Gender	Ownership Type	Minute Book Reference	Ratio	Shares
- Williams David John		M	Remainder	14 KT 212 & 8 WH(S) 2-3	1/18	
- Marshall Veiana Gladys		F	Remainder	14 KT 212 & 8 WH(S) 2-3	1/18	
- Thomas Denise Matilda		F	Remainder	14 KT 212 & 8 WH(S) 2-3	1/18	
- Samuels Linda May		F	Remainder	14 KT 212 & 8 WH(S) 2-3	1/18	
- Thomas Selwyn Ralph		M	Remainder	14 KT 212 & 8 WH(S) 2-3	1/18	
- Thomas Lee-ann Sharon		F	Remainder	14 KT 212 & 8 WH(S) 2-3	1/18	
Williams David (2896381)		M	Absolute	14 KT 212 & 8 WH(S) 2-3	1/18	0.0541
Williams Dywane Keith (2029466)		M	Absolute			0.082
Williams Eddie Dean (2029467)		M	Absolute			0.082
Williams Edith Claire (3202298)		F	Absolute	9 WH(S) 7-8		4.99272
Williams Edward Gregory (3363083)		M	Absolute	137 TTK 221-225		0.06
Williams Eric Stanley (2027358)		M	Absolute			0.34
Williams Erle Cameron (2027359)		M	Absolute			0.34
Williams Eru (2027363)		M	Absolute			0.54
Williams Gayle Louise (3363081)		F	Absolute	137 TTK 221-225		0.06
Williams George Robert (2027412)		M	Absolute			1.7
Williams Gladys Joan (2029530)		F	Absolute			236.45
Williams Hariata (3030166)		F	Absolute	9 AT(S) 257		0.0415
Williams Hotete (2027707)		M	Absolute			0.54
Williams Janice Lorraine (3030171)		F	Absolute	9 AT(S) 257		0.0415
Williams Jason Pernell Kiriweti (3327764)		M	Absolute	120 SI 119-123		0.544
Williams Johnson (2029468)		M	Absolute			0.081
Williams Joseph (2896373)		M	Absolute			0.0541
Williams Joseph Michael (3030177)		M	Absolute	9 AT(S) 257		0.0415
Williams Juanita (3030181)		F	Absolute	9 AT(S) 257		0.0139
Williams Julie (3363084)		F	Absolute	137 TTK 221-225		0.06
Williams Kathleen Susan (2042931)			Absolute	99 TTK 164-173		22.4
Williams Keith (2896380)		M	Absolute			0.0541
Williams Kenneth Arnold (3030176)		M	Absolute	9 AT(S) 257		0.0415
Williams Kirimatao (2027190)	Williams Kiri		Absolute	275 AOT 200-203		7.2572
Williams Leo Malcolm (3030175)		M	Absolute	9 AT(S) 257		0.0415
Williams Lynette (3363078)		F	Absolute	137 TTK 221-225		0.06
Williams Marcia June (3030173)		F	Absolute	9 AT(S) 257		0.0415
Williams Marilyn Gloria (2029532)		F	Absolute			236.45

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Name	Alternate Names	Gender	Ownership Type	Minute Book Reference	Ratio	Shares
Williams Michelle Felecia (2959380)		F	Absolute			12.1
Williams Noema (3016593)		F	Absolute			7.36
Williams Pakau Rangī (3030178)		M	Absolute	9 AT(S) 257		0.0416
Williams Paul (2896382)		M	Absolute			0.0542
Williams Paul Haywood (2028467)		M	Absolute			0.34
Williams Peter (3030167)		M	Absolute	9 AT(S) 257		0.0415
Williams Rhys Leonard (2028681)		M	Absolute			0.34
Williams Ross (3030182)		M	Absolute	9 AT(S) 257		0.0139
Williams Tauaiti (2028921)		M	Absolute			0.488
Williams Terau (2028949)		M	Absolute			0.54
Williams Terrence Mearns (2028954)		M	Absolute			341.267
Williams Tokaipuritia (2028994)		M	Absolute			0.54
Williams Ture (2029026)		F	Absolute			2.44
Williams Valerie (2896371)		F	Absolute			0.0541
Williams Veronica Jan (3363079)		F	Absolute	137 TTK 221-225		0.06
Williams Waimarie (3030172)		F	Absolute	9 AT(S) 257		0.0415
Williams Warren Bardsley (2029095)		M	Absolute			341.266
Williams Willie Karena (3030179)		M	Absolute	9 AT(S) 257		0.0416
Williams Wini (2029165)		F	Absolute			47.5
Willis Marjorie (2042855)		F	Absolute			2.366
Willoughby Mary (2028123)		F	Absolute			428.4
Willoughby Te Aroha (2029359)	Willoughby Aroha	F	Absolute			428.4
Wilson Bruce Andrew (2027214)		M	Absolute			1.087
Wilson Charles Peter (2029476)		M	Absolute			22.9
Wilson Edward (2027303)		M	Absolute			0.4
Wilson Erana (3356327)		F	Absolute	108 TTK 231-243		0.75
Wilson George Phillip (2027411)		M	Absolute			1.087
Wilson Gerard (2042934)		M	Absolute	99 TTK 164-173		22.4
Wilson Janie (2027801)		F	Absolute			0.4
Wilson John William (2027827)		M	Absolute			1.087
Wilson Kura O Te Ra Dearsley (2029563)	Ogle Mrs Kura O Te Ra Dearsley	F	Absolute			1485.4
Wilson Te Whare Teneti (2029564)	Pram Mrs Te Whare Teneti	F	Absolute			1485.4
Wilson William (2029160)		M	Absolute			1.087
Winiana Hamiora Mita (2027453)		M	Absolute			399.5

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Title Details Report - Block 253801

Name	Alternate Names	Gender	Ownership Type	Minute Book Reference	Ratio	Shares
Winiana Miringa Mildred (2028246)		F	Absolute			399.5
Winiana Ngamoni Peti (2028347)		F	Absolute			399.6
Winiana Ruki Paraone (2028785)		M	Absolute			399.6
Winiana Tii Puatea (2028986)		F	Absolute			399.6
Winitana Maria Rebecca (3115032)		F	Absolute	182 NA 165-168		0.39429
Winters Rosie (2028767)		F	Absolute			0.54
Wipani Ngarewa (2028351)		F	Absolute			215
Wipou Lewis (3043664)			Absolute	33 KH 294-296		1.6036
Wiremu Hoana (2027628)		F	Absolute			92.5
Wiremu Marino Whanau Trust (56603)			Absolute			5.188
- Hikuroa Mary Ann June			Responsible Trustee	27 KH 162-163		
- Marino Renata			Responsible Trustee	27 KH 162-163		
- Marino Wiremu			Responsible Trustee	27 KH 162-163		
- Palmer Lewis			Responsible Trustee	27 KH 162-163		
- Phares Kathleen			Secretary	27 KH 162-163		
- Tuhakaraina Api May			Responsible Trustee	27 KH 162-163		
Wiremu Sam Hamiora (2028792)		M	Absolute			1.664
Wiremu Tuuru Williams Whanau Trust (104846)			Absolute	33 AT 232-234		0.487
- Williams Charles			Responsible Trustee	33 AT 232-234		
- Williams Josephine Dawn			Responsible Trustee	33 AT 232-234		
- Williams Kelly			Responsible Trustee	33 AT 232-234		
- Williams Marie			Responsible Trustee	33 AT 232-234		
- Williams Wiremu Tuuru			Responsible Trustee	33 AT 232-234		
Wiremu Wereta Arama Whanau Trust (40457)			Absolute			7.16
- Adams James Apena			Responsible Trustee			
- Adams Ronald			Responsible Trustee			
- Clark Teresa			Responsible Trustee			
- Dalton Ben			Responsible Trustee			
- Wolf Violet			Responsible Trustee			
Wiremu Witehira Whanau Trust (74683)			Absolute	34 KH 39		0.073
- Witehira Catrina Ann			Responsible Trustee	35 KH 39		
- Witehira Dean			Responsible Trustee	35 KH 39		
- Witehira Gavin			Responsible Trustee	35 KH 39		
- Witehira Gayelene			Responsible Trustee	35 KH 39		
- Witehira Renee Faith			Responsible Trustee	35 KH 39		
- Witehira Shawn			Responsible Trustee	35 KH 39		

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Title Details Report - Block 253801

Name	Alternate Names	Gender	Ownership Type	Minute Book Reference	Ratio	Shares
- Witehira William			Responsible Trustee	35 KH 39		
- Witehira Wiremu Manuka			Responsible Trustee	35 KH 39		
Wirikake Renata (2028668)		M	Absolute			162.1
Witboun Dolly Belle (2027287)		F	Absolute			46.975
Witehira Hakiro (2027443)		M	Absolute			0.073
Witehira Il Tiata (1970962)		M	Absolute			0.8
Witehira Paewhenua (2028414)		M	Absolute			0.073
Witehira Paki (2028426)		M	Absolute			2.1
Witehira Rawinia (2028644)		F	Absolute			0.073
Witehira Te Arawairua (2027116)		F	Absolute			0.073
Witehira Teua (2028955)		F	Absolute			0.987
Witehira Tirita (2028986)		F	Absolute			0.072
Wolfgram Hokimate (2027648)		F	Absolute			5.53
Wood Shane (3358446)		M	Absolute	124 TTK 165-168		0.33255
Woodman Belinda (2958336)		F	Absolute			12.14
Wootton Waimarie (3282225)		F	Absolute	38 TTK 105-106		1.7
Worters Ngahuia (3208155)		F	Deceased	16 AT(S) 259-262		9.93333
Wright Haromi Acaccia Florence (3226679)			Absolute	60 WAI 218-220		307
Wright Manawarangi Hihiria (2029231)		F	Absolute			0.5667
Wright Teresa (2028952)		F	Absolute			2.184
Wynyard Bella (2027186)		F	Absolute			19
Yakich (Jnr) Teri (2028953)		M	Absolute			0.099
Yakich Awhi (2027170)		F	Absolute			0.098
Yakich Duncan (2027294)		M	Absolute			0.099
Yakich Frankie (2027391)		M	Absolute			0.099
Yakich Jimmy (2027809)		M	Absolute			0.099
Yakich Keith (2027915)		M	Absolute			0.099
Yakich Mereana (2028193)		F	Absolute			0.098
Yakich Patrick (2028461)		M	Absolute			0.099
Yock James Andrew Lim (2011119)		M	Absolute			28.3
Young Betty (2029549)		M	Absolute			6.24
Young Brammen (2027209)		M	Absolute			4.6
Young Christine Flora (2895702)		F	Absolute			78.889
Young Christine Flora Whetumarama (3169828)		F	Absolute	13 AT(S) 274-276		2.569
Young Diane Robyn (2895705)		F	Absolute			78.889

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Title Details Report - Block 253801

Name	Alternate Names	Gender	Ownership Type	Minute Book Reference	Ratio	Shares
Young Diane Robyn (2895705)		F	Absolute	13 AT(S) 274-276		2.569
Young Joseph David (2027832)		M	Absolute			4.6
Young Malcolm Conrad (2028045)		M	Absolute			4.6
Young Marizia Maude (2958338)		F	Absolute			12.14
Young Raymond Allen (2895703)		M	Absolute			78.889
Young Raymond Allen (2895703)		M	Absolute	13 AT(S) 274-276		2.569
Young Sonya Bronwyn (3349537)		F	Absolute	96 WMN 233-235		7.188
Young Steve (2028835)		M	Absolute			4.6
Young Sydney (2028846)		M	Absolute			7.5
Yukich Awahi (3239293)		F	Absolute	76 TTK 14-18		0.0079
Yukich Duncan (3239290)		F	Absolute	76 TTK 14-18		0.0079
Yukich Frank (3239296)		M	Absolute	76 TTK 14-18		0.0079
Yukich Jimmy (3239292)		M	Absolute	76 TTK 14-18		0.0079
Yukich Keith (3239295)		M	Absolute	76 TTK 14-18		0.0079
Yukich Maryann (3239294)		F	Absolute	76 TTK 14-18		0.0079
Yukich Michael (3239297)		M	Absolute	76 TTK 14-18		0.0079
Yukich Patrick (3239298)		M	Absolute	76 TTK 14-18		0.0079
Yukich Tirti (3239291)		M	Absolute	76 TTK 14-18		0.0079
Total Shares :						204582.50000



**ORDER REVIEWING TERMS OF A TRUST**

Te Ture Whenua Maori Act 1993  
Section 351 and  
Section 219

**IN THE MAORI LAND COURT  
OF NEW ZEALAND  
TAITOKERAU DISTRICT**

**IN THE MATTER** of the Maori freehold land known  
as **RAWHITI 2C**

At a sitting of the Court held at Whangarei on 28 April 1997 before  
Patrick John Savage, Esquire, Judge

**WHEREAS** the Maori freehold land known as **RAWHITI 2C** was vested in trustees on 7  
June 1990 under Section 438 of the Maori Affairs Act 1953

**AND WHEREAS** application has been made to review the existing trust order in accordance  
with the requirements of Te Ture Whenua Maori Act 1993

**AND WHEREAS** in the course of proceedings the Court finds that the said trust should be  
varied

**NOW THEREFORE** the Court acting in pursuance of the powers vested in it under Section  
351 of Te Ture Whenua Maori Act 1993 **DOETH HEREBY VARY** the trust order dated 7  
June 1990 by substituting therefor a new trust order

**AND IT IS HEREBY FURTHER ORDERED** that pursuant to Section 219 of Te Ture  
Whenua Maori Act 1993 the trustees shall hold the said land upon the terms and trusts  
following:

**TERMS OF TRUST**

**TITLE**

This trust shall be known as the **MOTU KOKAKO AHU WHENUA TRUST** and shall apply to the  
Maori freehold land set out in the schedule hereto.

**OBJECTS**

Subject to any express restrictions set out in this order, the objects of the trust shall be to promote  
and facilitate the use and administration of the land to best advantage, to ensure retention of the land  
by the owners, make provision for any special needs of an owner, to represent the owners in all  
matters relating to the land and enjoyment of the facilities associated therewith.

## POWERS

The trustees are empowered:

### I GENERAL

Subject to the terms of this order in carrying out the objects of the trust the trustees are deemed the owners of the land PROVIDED HOWEVER that they shall not alienate the whole or any part by gift or sale.

### II SPECIFIC

Without limiting the general powers in the preceding provision the trustees are expressly authorised:

#### 1 To make other special provisions for owners

At their discretion to alienate by way of lease or licence to any beneficial owner at a reduced rent or otherwise upon terms more favourable to the lessee than those obtainable on the open market PROVIDED THAT the land is free of all mortgages and encumbrances.

#### 2 To lease

Subject as herein provided, the trustees may make such provision for the beneficial owners' personal occupation of the land as the trustees think fit to lease the whole or any part or parts of the land for such terms as may be suitable upon such covenants and conditions as the trustees shall think reasonable. The trustees shall have the power to accept the surrender of any such lease, and to vary the same. The trustees shall not exercise their powers pursuant to this clause unless they have first obtained a resolution at a general meeting of beneficial owners.

#### 3 To exercise powers under existing leases and duties of former trustees

To exercise the rights duties powers and obligations of the lessors under any lease existing at the date of this order over any of the land (if those rights duties powers and obligations lawfully pass to the trustees). If the trustees lawfully hold and are entitled to hold an estate or interest in any lease existing at the date of this order they may accept a surrender of such lease or enter into a variation of the provisions thereof.

#### 4 To enter joint ventures

Subject as herein provided, the trustees may enter into joint venture agreements or grant rights in the nature of profit-a-prendre with any person or body considered appropriate by the trustees for a term no longer than forty (40) years subject to confirmation by the Court and upon such terms and conditions as the trustees think fit subject however to the following restrictions:

- (a) that no compensation for improvements shall be payable by the trustees or the beneficial owners to any partner manager or any other person
- (b) the land subject to this trust shall not be mortgaged or charged for the purpose of a joint venture



- (c) that the trustees shall not exercise their powers pursuant to this clause unless they have first obtained a resolution for any longer term at a general meeting of beneficial owners.

5 To buy, lease or exchange

To purchase, take on lease, take in exchange, hire or otherwise acquire any real and personal property and rights or privileges which the trustees may think necessary or convenient for the purpose of the trust and in particular any land, buildings, easements, right of way, restrictive covenants, licences, rights or other interests in land.

6 To improve

To develop and improve the trust land as may seem necessary or desirable.

7 To employ

To employ engage and dismiss professional advisers, agents, servants, workmen required to carry out the objects of the trust provided that the trustees shall first consider employment of the beneficial owners who are suitably qualified. The trustees may employ or engage any one of their number, provided that remuneration shall not exceed the market rate and the amount of the payment and the name of the payee shall be separately identified in the annual accounts for the trust.

8 To borrow

To borrow or raise money or secure the payment of money or the satisfaction or performance of any obligation or liability incurred or undertaken by the trust in such manner as the trustees may think fit and in particular by the mortgage or charge or lien upon the whole or any part of the trust's property or assets (whether present or future) and to purchase redeem or pay off any such securities. This clause shall not apply to clause 4 hereof.

9 To set aside cash reserves

To accumulate income and to set aside such cash reserves as the trustees in their discretion shall think fit for contingencies or for expenditure to achieve the objects of the trust.

10 To lend

To lend or invest any income upon any securities in which trust funds may be invested by the trustees in accordance with the Trustee Act 1956 or in accordance with any other statutory authority.

11 To acquire shares

To subscribe for or otherwise acquire shares in any company incorporated in New Zealand which carries on or proposes to carry on business of a kind related to the trust's authorised operations.

12 To pay own costs

From the revenue derived from the operation of the trust to pay all costs expenses and disbursements incurred by them including the costs of any person or body employed by them in the administration of the trust or in the furtherance of any of the objects of the trust.

If sufficient funds are held and at the trustees discretion to reimburse the trustees for all their out-of-pocket expenses actually and reasonably incurred in their attendance to the affairs of the trust and to either pay them a reasonable travelling and accommodation allowance for attendance at meetings of the trust or otherwise travel to attend to the business of the trust or to reimburse them for expenses actually and reasonably incurred in attending thereat and to pay them such fees (if any) in respect of their services such payments to be separately identified in the annual accounts of the trust.

13 To distribute

The trustees being satisfied that proper provision has been made for reserves as referred to in clause 9 hereof, and subject to any requirement for a separate apportionment and accounting in respect of each (if more than one) block prior to any distribution to distribute to the beneficial owners in proportion to their shares the whole or such part of the net proceeds available for distribution for community purposes if the beneficial owners entitled to the distribution shall authorise.

14 To represent owners

- (a) To prosecute from time to time in the appropriate tribunal such application or an objection to any Resource Consent applications with any district or regional councils or any other territorial authority or otherwise howsoever as the trustees in their absolute discretion may determine, AND to represent the beneficial owners on any negotiations or questions of compensation for land taken or proposed to be taken under the Public Works Act or other statutory authority or Public Utility Company.
- (b) To negotiate and enter into any arrangement to protect any taonga under the Resource Management Act 1991 and Conservation Act 1987 and any other enactment.
- (c) To represent owners with local authorities in rates negotiations pursuant to the Rating Powers Act 1988.

III OBLIGATIONS

Notwithstanding anything to the contrary hereinbefore or hereinafter contained or implied:

15 To clear charges

The trustees shall use their best endeavours to clear any outstanding title charges upon the said land to pay any outstanding and legally recoverable rates, taxes and other assessments.

16 To protect wahitapu

In addition to the powers at clause 14 the trustees shall safeguard to the best of their ability any wahitapu and all historic or sacred places in or upon the land for the time being vested in them.

17 To refrain from dealings with the trust

The trustees and each of them shall refrain from entering into any dealings whatsoever with the trust (except as permitted in clause 7 hereof), provided however that the trustees may apply to the Judge of the Maori Land Court, Taitokerau for directions in respect of any transaction proposed to be entered into between the trust and any of the trustees.

18 Reports and accounts

- (a) The trustees shall keep a proper written record of all resolutions passed and business transacted at every meeting and shall present the annual accounts and a report which shall include particulars of the number of meetings held by trustees and resolutions passed to the annual general meeting of beneficial owners.
- (b) Within one (1) month following the annual general meeting the Chairperson of trustees shall file in the Taitokerau Registry of the Maori Land Court the following:
  - (i) a copy of the report and accounts submitted to the annual general meeting and minutes of that meeting
  - (ii) the current address of the trust.

19 Review of trust

The trustees shall in the third year after the constitution of the trust and thereafter at three (3) yearly intervals apply to the Court for a review of the trust.

20 Execution of documents

Where decisions and resolutions are passed by a majority of trustees then all such decisions and resolutions shall be binding on all trustees who shall be required to sign documents arising therefrom irrespective of whether they have agreed with the resolution.

IV CONDUCT OF BUSINESS BY TRUSTEES21 Quorum

The quorum for a valid meeting of trustees shall be 4 trustees present in person throughout the meeting.

22 Majority decisions

- (a) The powers and authorities hereby given to or vested in the trustees may at any time be exercised by a majority of the trustees from time to time appointed and all acts and proceedings of such majority of the trustees shall, in such case, be as valid and effectual as if they had all concurred therein.
- (b) Where a trustee notifies the Registrar of the Maori Land Court and dissents in writing from the majority decision of the trustees before the decision is implemented, that trustee shall be absolved from any personal liability arising out of the implementation of that decision.

23 Appointment of officers

Following their appointment by the Court the trustees shall at their first meeting appoint a Chairman and Treasurer who shall be a trustee and a Secretary who may be a trustee.

24 Control of funds

All monies received by or on behalf of the trust shall forthwith be paid to the credit of the trust's bank account. All payments from the trust bank account shall first be approved at a meeting of trustees. All cheques and withdrawal slips drawn on the account shall be signed by the treasurer and at least one (1) other trustee.

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## 25 Trustee report

Any trustee at any time, upon being required to by the Court, shall file in the Court a written report and make themselves available to the Court for questioning on the report or any matter relating to the administration of the trust or the performance of his/her duties as a trustee.

## V GENERAL MEETINGS

### 26 Procedures for general meetings

- (a) The trustees shall call an annual general meeting of the beneficial owners and general meetings as herein provided.
- (b) A general meeting shall be called by the trustees upon service of a notice of a requisition in writing signed by not less than twenty percentum (20%) of the ownership of the block and thirty percentum (30%) of the owners in number stating the purpose for which the meeting is required.
- (c) Prior to the meeting, two (2) notices inserted in newspapers as public notice and four (4) announcements over Maori radio shall be sufficient notice for a general meeting.
- (d) Where a vote is called for the matter shall be determined by a show of hands unless a poll is called for by not less than thirty percentum (30%) of the beneficial owners personally present at the meeting whereupon the matter shall be determined by owners voting in accordance with their shares.
- (e) The chairperson of trustees shall present the reports referred to in clause 18.

### 27 Proxies

Any beneficial owner may attend and vote at any meeting of beneficial owners either personally or by proxy appointed by him or her in writing. The proxy holder as appointed by the beneficial owner shall be a blood descendant of an owner.

### 28 Audit

A trust registered with the Inland Revenue Department for GST (goods and services tax) shall have its accounts audited annually in accordance with clause 18.

### 29 Election of trustees

Nominations for election or replacement of trustees shall be made at annual general meetings or special general meetings called for that purpose.

- (a) The trustees in whom the said land is vested shall retire as follows:
  - (i) at the annual general meeting held in the third calendar year after the year in which the trust was established one-third of the trustees shall retire

COURT  
AID

- (ii) at the following annual general meeting, a further one-third of those trustees shall retire
- (iii) at the following annual general meeting the remaining one-third of the trustees shall retire
- (iv) as to the trustees who shall retire as provided in (i) and (ii) above where necessary, be determined by agreement or lot.
- (b) A trustee who retires due to clause 29(a)(i), (ii) and (iii) may be available for re-election at an annual general meeting.
- (c) A trustee may be replaced if he/she resigns, dies or becomes of unsound mind, declared bankrupt, commit an offence resulting in imprisonment for a period of six (6) months or more or continues to be absent from three (3) consecutive trust meetings without leave or approval of the trust, by application to the Court.

30 Election of advisory trustees

Where advisory trustees are elected at any annual general meeting by the beneficiaries, once appointed by the Court the trustees shall consult with the advisory trustees or a majority of them, on any matter relating to the trust.

SCHEDULE

Description of Maori freehold land  
Rawhiti 2C

Area  
6.0702 ha

AS WITNESS the hand of the Judge and the Seal of the Court.

Judge



51/100 REG-588



## Ngāti Kuta Patukeha Hapū Hui

Te Rāwhiti Marae

Sat 9 Apr 2016

Present: Matutaera Te Nāna-Clendon, Moka/Hinerangi Puru, Kathleen Puru, Marara Te Tai-Hook, Hully/Harata Clarke, Anya/Russell Hook, Bob/Louise Clarke, Reriana Rewha-Gardiner, Ruihana Clarke, Fred/Ireenja Higgison, Della Snowden-Hartwell, Jacci Rewha-Clendon, Charlie/Arana Rewha, Hiko Tauariki, Robert Willoughby, Patsy King, Mayron Witehira, Peter Johnson, Meri/Dale Pita, Glenys Pāpuni, Hēmi Clendon, Rhonda Lawrence, Stephen Cook, Eileen Patrick, Mere Pita, Atarangi Norman, Jamie Hakaraia-Hurikino, Joan Hakaraia-Taniwhā, Shirley Hakaraia

In Attendance: Robyn Gray, Fleur Corbett

Apologies: Murray Hakaraia-Reade, Moses Witehira, Peti Pukepuke Ahitapu, Helen Mountain-Harte, Raymond McPherson, Maude/Kihi Ririnui, Michelle Elboz, Natasha Clarke-Nathan, Elizabeth/Ngārino/Hana Mountain-Ellis

Karakia: Marara Te Tai-Hook

Mihimihi: Jamie Hakaraia-Hurikino, Matutaera Te Nāna-Clendon, Moka Kaenga Maata Puru

### 1. Motūkokako Trust Report

Jamie Hakaraia

- 3 NKPK Hapu māngai Blandy Witehira, Bob Clarke, Jamie Hakaraia
- Customary Marine Title sought by MK Trust
- NKPK sought that Hapū to seek Customary Marine Title to manage the water way for the Kōwhao/Trust have agreed
- Paid by Trust re: Chapman Trip law firm offered pro bono
- Benefits for Trust/controlling navigation through kōwhao /able to charge Tourist ventures
- Benefits for Hapū/ exercise Hapū Rangatiratanga lore/law control over the moana/potential revenue for the Hapū
- Pou whenua on Motūkokako
- Recorded objection to Customary Marine Title
- Need to be clear about Hapū lore/non-extinguishable rights



It was resolved;

- That NKPK endorse Moses (Blandy) Witehira, Robert (Bob) Clarke, Jamie Hakaraia-Hurikino as the NKPK Hapū Māngai to Motūkōkako Trust
- That the NKPK Hapū māngai present to the Hapū a draft Working Management document between the Hapū and the Motūkōkako Trust for future operations

**Next Hapū Hui 14 May 2016**

Karakia: Louise Clarke



**Date:** 22 April 2016  
**To:** Chapman Tripp  
**ATTN:** Rachael Jones

---

**Subject: Mandated Hapu Representatives re Customary Marine Title Application**

---

Tena koe e Rachael ara tena koutou katoa,

On behalf of Ngati Kuta and Patukeha we would like to acknowledge your support to our Hapu with regards to the Customary Marine Title application.

Please find attached our recent Hapu meeting minutes that endorses Moses Witehira, Robert Clarke and Jamie Hakaraia Hurikino as our Ngati Kuta and Patukeha representatives to the Motukokako Ahu Whenua Trust.

If you require any further information please contact me.

Naku iti nei,

Na Shirley Hakaraia

Hapu Coordinator  
s 9(2)(a)

Russell, 0202

Bay of Islands, NZ

Jamie Hakaraia  
Representative (Ngāti Kuta and Patukeha)  
s 9(2)(a)  
Russell 0202  
Bay of Islands

19 December 2016



Tēnā koe Jamie

**Support for Ngāti Kuta and Patukeha ki Te Rawhiti application for recognition of customary marine title**

I represent the 3B2 Ahu Whenua Trust, on behalf of the owners of the block of land known as 3B2 in the Rakaumangamanga (Cape Brett) Peninsula. Many of our beneficiaries whakapapa to Ngāti Kuta and Patukeha.

We have discussed your hapū's application to engage with the Minister for Treaty of Waitangi Negotiations for recognition of customary marine title to the area you refer to as the Motu Kōkako CMT area. We understand that the Crown will take into account the views of groups that have customary interests in the Motu Kōkako CMT area, and those who own the adjoining land to the Motu Kōkako CMT area.

The 3B2 Trust does not consider it has any overlapping claim to the Motu Kōkako CMT area. The 3B2 Ahu Whenua Trust therefore fully supports the hapū in its CMT application, and are happy to discuss its support with the Crown if and when that is required.

Nāku noa, nā



Murray Reade

Trustee, 3B2 Ahu Whenua Trust



AHU WHENUA TRUST ORDER

Te Ture Whenua Maori Act 1993

Section 86

Section 215

Section 219(1) and

Section 244

The Maori Land Court Rules 1994

Rule 66(3)

IN THE MAORI LAND COURT  
OF NEW ZEALAND  
TAITOKERAU DISTRICT

IN THE MATTER of the Maori freehold land known  
as RAWHITI 3B2

At sittings of the Court held at Whangarei on 8 September 1998 and 9 and 18 November 1998 before Andrew Duncan Spencer, Esquire, Judge

WHEREAS the Court at Whangarei on 21 December 1995 did constitute an Ahu Whenua Trust and appointed responsible trustees

NOW THEREFORE upon hearing representations in support and being satisfied on all matters upon which the Court is required to be satisfied THE COURT HEREBY ORDERS that the trust terms are varied under Section 215 of Te Ture Whenua Maori Act 1993 and that pursuant to Section 219(1) of the said Act that the trustees shall hold the land known as RAWHITI 3B2 upon the terms and trusts following:

TITLE

This trust shall be known as the 3B2 AHU WHENUA TRUST and shall apply to the said land set out in the schedule hereto.

OBJECTS

Subject to any express restrictions set out in this order, the objects of the trust shall be to

- 1 To investigate the potential use, and develop the trust land to the best advantage of the beneficial owners.
- 2 To ensure the retention of the land for the present Maori beneficial owners and their successors.
- 3 To make provision for special needs of the owners as a family group or groups.



- 4 To represent the beneficial owners on all matters relating to the land and to the use and enjoyment of the facilities associated herewith.

### POWERS

The Trustees are empowered to meet the objectives of the Trust by way of the following:

- 1 To update from the land Court records the schedule of owners and to enter upon evidence of entitlement any person validly claiming an interest. The schedule to be available for inspection at general meetings.
- 2 To investigate the potential use and development of the Trusts Lands, and to appoint experts as required, who are selected for their skills to carry out the activities of the trust.

From the revenue derived from the operation of the trust to pay reasonable costs, expenses and disbursements incurred, including the costs of any person or body employed by them in the administration of the trust or in the furtherance or any of the objects of the trust, and if sufficient funds are held and at the trustees discretion to reimburse the trustees for all their out of pocket expenses actually and reasonably incurred in their attendance to the affairs of the trust and to either pay them a reasonable travelling and accommodation allowance for attendance at meetings of the trust or otherwise travel to attend to the business of the trust or to reimburse them for expenses actually and reasonably incurred in attending thereat.

- 3 To enter into negotiations with owners and other persons or bodies in relation to the development and/or use of the Trust Land which do not alienate or threaten the ownership or Kaitiakitanga of the lands.
- 4
  - a To carry out from time to time in the appropriate tribunal such applications as an objection to any Resource Consent applications with any district or regional councils or any other territorial authority or Crown or otherwise howsoever as the Trustees in their absolute discretion may determine, AND to represent the beneficial owners on any negotiations or questions or compensation for land taken or proposed to be taken under statutory authority or Public Utility Company.
  - b To negotiate and enter into any arrangement to protect or recover any Taonga under the Resource Management act 1991 and Conservation act 1987 and any other enactment or Policies.
  - c To represent owners with local authorities in rates negotiations pursuant to the Rating Powers Act 1988.
  - d To negotiate joint management of existing Crown Land on the Cape Brett Peninsula.
  - e To continue investigation of the prior dealings of the Previous Incorporation.
  - f To negotiate with Te Nga Whenua Rahui Trust pursuant to Section 77A of the Reserves Act.
- 5
  - a To receive grants, royalties, donations, payments, dividends and legacies and disperse such income for any necessary protection, preservation, enhancement, maintenance and administration of the lands.



- b All monies received by or on behalf of the trust shall forthwith be paid to the credit of the trust's bank account. All payments from the trust bank account over \$1000.00 shall first be approved at a meeting of trustees. All cheques and withdrawal slips drawn on the account shall be signed by the treasurer and two (2) other trustees.
- 6
  - a The trustees shall keep a proper written record of all meetings held including persons present, resolutions passed and all business transacted and shall report on, add resolutions and such business and annual accounts to the Annual General Meeting of beneficial owners. The Financial accounts to show assets and liabilities values and income and expenditure for the year and shall be audited annually.
  - b Within one (1) month following the annual general meeting the Chairperson of trustees shall file in the Taitokerau Registry of the Maori Land Court the following:
    - (i) A copy of the chairman's report submitted to the annual general meeting and minutes of that meeting.
    - (ii) The current address of the trust and its trustees.
    - (iii) Particulars of any licences to occupy granting within the preceding year.
- 7 Nominations for election or replacement of trustees shall be made at Annual General Meetings called for that purpose.
  - a The Trustees in whom the said land is vested by a vesting order dated 13 November 1996 shall retire as follows
    - i) At the Annual General Meeting held in the third calendar year after the year in which the trust was established, one third, of those trustees shall retire.
    - ii) At the following Annual General Meeting, a further one third of those trustees shall retire.
    - iii) At the following Annual general meeting the remaining one third of the Trustee shall retire.
    - iv) As to the Trustees who shall retire as provided in (i) and (ii) above where necessary be determined by agreement or lot.
  - b A Trustee who retires due to clause 7 a (i) (ii) and (iii) may be available for re-election at an Annual General Meeting.
- 8 To facilitate for the replacement of Trustees when the following has occurred. By application to the Court a Trustee may be replaced if he/she resigns, dies or becomes of unsound mind, declared bankrupt, commits an offence resulting in imprisonment for period of six (6) months or more, or is convicted for misappropriation of Trust funds or assets or breaches confidentiality of the Trusts business which would be detrimental to the credibility of the Trust or continues to be absent from three consecutive meetings without leave of the Trust.
- 9 To defend resist or take part in Proceeding of any nature relating to the land.
- 10 To present to the beneficial owners at any General Meeting any prospectus that incorporates a sound business proposal or opportunity which may provide a means or creating a viable economic base for the objectives of the Trust.
- 11 To enter into financial and legal arrangements providing that Objects of the Trust Order herein is not contravened.



- 12 a To make provision for the development of policies in respect of

Papakainga, Whairora, Whare Wananga, Whare Rongoa, Kohanga Reo me Kura Kaupapa, Wharepuni, Whare Whakairo, Whare Taonga, Whare Karakia, Whare Atawhai (Kuia, Kaumatua me nga tamariki), Papa Takaaro, Urupa, Nga Mahinga Ringa me Nga Toi.

- b To permit occupation by the owners

At the trustees discretion in any arrangement made for the use of the land to reserve or otherwise provide for any one or more of the beneficial owners to personally occupy, use or otherwise enjoy such defined part or parts of the land as the trustees shall determine having regard to the following:

- i the comparative shareholdings and availability of sites to other beneficial owners
- ii the abatement of rental and profits that the beneficiary would otherwise receive
- iii the apportionment of rates and any other charges to any occupier in such proportions as the trustees shall consider fair without necessarily having regard to area occupied

- (c) To consent to the erection of dwellings'

To consent to the erection of dwellings on the land in accordance with clauses 12 and 13 by those beneficial owners who have been granted licences to occupy by the trustees without partition of their interest and to enter into and execute such Deed or Deeds as required or more of the beneficial owners for the erection of dwellings on the land subject to the rights of the lending institution to remove dwellings and exercise such other powers as are contained in their mortgage securities. Any developments shall be in accordance with statutory regulations.

- 13 a The trustees may grant licences to occupy to beneficial owners after areas are defined on a plan approved by way of resolution of beneficial owners at an Annual General Meeting.

- b Prior to presentation to an Annual General Meeting of any proposed plan in relation to clause 12, there shall be consultation with beneficiaries of the rohe effected. The rohe to be zoned as:

Rawhiti North, Land blocks incorporating 2B1, 2B2, 2B3  
Maunganui, No 2,  
Hauai, No 2H, 2J, 2K, 2L and Whapukapirau.  
Rawhiti South. 2A10A, 2A12

- c The trustees shall report to beneficiaries at each annual general meeting the particulars of any licences to occupy granted in the preceding year.

- 14 To empower the trustees to carry out weed and pest control, earthworks and vegetation clearance in accordance with prudent land management practices for the purpose of protection of the land and resources and in consideration of the Crown, Regional, and District Council statutory requirements.



15 To buy lease or exchange

To purchase, take on lease, take in exchange, hire or otherwise acquire any real and personal property and rights or privileges which the trustees may think necessary for the purpose of the trust and in particular any land, buildings easements, right of way, restrictive covenants, licences, rights or other interests in land provided approval by way of resolution of beneficial owners is gained at a general meeting.

16 To improve

To develop and improve the aesthetic and productive value of the trust land and to erect thereon such buildings and other constructions of whatsoever nature as may be necessary to achieve such improvements.

17 To appoint officers

Following their appointment by the Court the trustees shall at their first meeting appoint a Chairperson and Treasurer who shall be a trustee and a Secretary who may be a trustee.

18 To form a Quorum

The quorum for a valid meeting of trustees shall be 50% (5 out of 9 trustees) minimum, of trustees present in person throughout the meeting.

19 To attain Majority decisions

- a The powers and authorities hereby given to or vested in the trustees may at any time be exercised by a majority of the trustees from time to time appointed and all acts and proceedings of such majority of the trustees shall, in such case, be as valid and effectual as if they had all concurred therein.
- b Where a trustee notifies the Registrar of the Maori Land Court and dissents in writing from the majority decision of the trustees before the decision is implemented, that trustee shall be absolved from any personal liability arising out of the implementation of that decision.

20 To facilitate execution of documents

Where decisions and resolutions are passed by a majority of trustees then all such decisions and resolution shall be binding on all trustees who shall be required to sign documents arising therefrom irrespective of whether they have agreed with the resolution.

21 To refrain from dealings with the trust

The trustees and each of them shall refrain from entering into dealings whatsoever with the trust (except as permitted in clause 2 hereof) provided however that the trustees may apply to the Judge of the Maori Land Court, Taitokerau for directions in respect of any transaction proposed to be entered into between the trust and any of the trustees.

22 To provide trustee report

Any trustee at any time, upon being required to by the Court, shall file in the Court a written report and make themselves available to the Court for questioning on the report or any matter relating to administration of the trust or the performance of his/her duties as a trustee.



23 To consult

Where advisory trustees are elected at any annual general meeting by the beneficiaries and once appointed by the Court the trustees shall consult with the advisory trustees or a majority of them, on any matter relating to the trust.

GENERAL MEETINGS24 To follow procedures for general meetings

- a The trustees shall call an annual general meeting of the beneficial owners within 7 months of the end of each financial year.
- b A general meeting shall be called by the trustees upon service of a notice of a requisition in writing signed by not less than thirty (30) of the owners in number stating ownership of the block and stating the purpose for which the meeting is required.
- c Prior to the meetings, a notice be inserted in the following newspapers:- the Saturday Northern Advocate and The New Zealand Herald and the Thursday Northern News as public notice and an announcement over the local Maori radio stations shall be sufficient notice for a general meeting.
- d Where a vote is called for the matter shall be determined by a show of hands unless a poll is called for by not less than thirty percentum (30%) of the beneficial owners personally present at the meeting
- e No general meeting shall be deemed to be constituted unless at least 1% beneficial owners are present in person throughout the meeting.

Proxies

- a Any beneficial owner may attend and vote at any meeting of beneficial owners either personally or by proxy being an owner appointed by him or her in writing.
- b If not called for prior to the meeting date proxy forms shall be tabled at start of meeting and relative owners announced to assembled owners.

AS WITNESS the hand of the Judge and the Seal of the Court

*A. J. Spencer*  
Judge



Jamie Hakaraia  
Representative (Ngāti Kuta and Patukeha)  
s 9(2)(a)  
Russell 0202  
Bay of Islands

22 December 2016

Tēnā koe Jamie

**Support for Ngāti Kuta and Patukeha ki Te Rawhiti application for recognition of customary marine title**

I represent Whangaoreore Ahu Whenua Trust. We represent the descendants and whanau o Puu Neha Hoori Hakaraia at Whangaoreore, Orokawa, Bay of Islands.

We have discussed the Ngāti Kuta and Patukeha application to engage with the Minister for Treaty of Waitangi Negotiations for recognition of customary marine title to the area you refer to as the Motu Kōkako CMT area. We understand that the Crown will take into account the views of groups that have customary interests in areas surrounding where the hapū's application relates to.

The Whangaoreore Ahu Whenua Trust believes that its interests in the Motu Kōkako CMT area will be fully upheld by Ngati Kuta and Patukeha who are the mana whenua/mana moana of the wider Te Rawhiti/Ipipiri area. We therefore fully support the hapū in its CMT application, and are happy to discuss its support with the Crown if and when that is required.

Nāku noa, nā



Shirley Hakaraia

Chairman for Whangaoreore Ahuwhenua Trust



**THE NORTHERN MINUTE BOOKS**  
**The Maori Land Court**

**Te Kooti Whenua Maori**

**A SELECTION CONCERNING IPIPIRI**  
**1891-1901**

**By Marara Te Tai Hook**

**Translated by Marara Te Tai Hook**

**Te Rawhiti**  
**March, 2008**

Marara's Index

Disk 1  
Separate doco

- a)     Judgement re Moturua, Okahu & Waewaetorea     pp 333-339 printed  
          Northern Minute Book No 30   Wednesday, 3 April, 1901
  
- b)     Judgement in Opito Appeal case   pp 340-342 printed  
          NMB   Wednesday, 3 April, 1901

Reference: Northern Minute Book No 30 - Pages 333-342

Page 333 to P 339 - printed

**Judgment in Moturua, Okahu and Waewaetorea**

**Delivered Wednesday 3 April, 1901 from Page 311**

As it appeared that the decision in this case was likely to affect the ownership of the whole of the Rawhiti lands, involving as it did the question of whether or not the tribes formerly living at Te Rawhiti, now calling themselves Ngareraumati, were conquered by Ngapuhi, the Court has allowed fresh evidence to be given.

For the same reason the Court will deal rather fully with the various points raised in the course of the hearing.

The weight of the new evidence is strongly in favour of the view that there was such a conquest by a series of fights of which the final one was at Moturahurahu, and that at this last fight, the Ngareraumati were completely defeated, some of the survivors being taken captive. Te Horiona at the former hearing denied the defeat at Moturahurahu, and asserted that peace was made, Ngapuhi being unable to take the Pa. In our opinion this assertion has not been sustained.

There have been quoted to the Court some very clear admissions made by Te Ngareraumati witnesses at the rehearing of Te Ti Block in 1891, to the effect that Te Ngareraumati were defeated and their Rawhiti lands taken from them by Ngapuhi. Also admissions on the part of Henare Te Rangi, who is now one of the chief claimants to these islands, that he had no other land than the land he was then claiming, viz Te Ti. There is also the fact that the Whapukupirau block heard by Judge Manning in 1870 was awarded under the conquest, the minutes of that Court are not forthcoming, but there are very strong reports by Judge Manning to the Chief Judge, both upon the conclusion of the original hearing, and also upon the application of Hoterene Tawatawa for a rehearing. These reports show that the award of that block (which is at Te Rawhiti) was under the conquest, and that the Court had no hesitation in so deciding. The appeal by Hoterene Tawatawa was thereupon refused.

The Ngapuhi say that the land taken by this conquest extended from Manawaora to Cape Brett, and down the coast as far as Taupiri, and that it included all the outlying islands between Tapeka and Cape Brett. The inland boundary is given as running from Manawaora to Taupiri, but is not very definitely described.

They say that the land conquered did not include Paroa because that part was spared at the request of Te Hapetahi on account of the prior marriage of Kaipo of Te Ngareraumati to Raumati, a woman of Ngapuhi.

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The Ngareraumati say that it was through intermarriage that Ngapuhi lived at Te Rawhiti. The intermarriages that have been brought to the notice of the Court are as follows:-

Te Kemara of Ngapuhi = Tame Puatea of Te Ngareraumati

Hakuene

TW Hakuene Ihaka Te Tai = Takurua (f)

Mita Te Tai

Te Wharerahi = Pahu of Te Ngareraumati

Te Awhi (f) of Ngapuhi = Mauhikitia (m) of Te Ngareraumati

Wi Korokoro

Puatea is alleged by the Ngapuhi witnesses to have been a slave captured at Moturahurahu fight. This is denied by Te Ngareraumati and the point has been keenly contested. The weight of evidence is however in favour of her having been a captive, though having become the favourite wife of Te Kemara. She

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was treated with respect. Her grandson Mita Te Tai, denies that she was a captive and asserts that his mother Takurua was looked upon as a woman of rank. He adduces proof of this, the fact that Takurua took a prominent part in selecting the site of the tribal hall at Te Ti called "The Treaty of Waitangi." It is quite natural that Mita should deny that his mother and grandmother were of inferior rank, but he is not a man having a good knowledge of Maori history. Moreover he was quite unable to show that his mother owned any lands or that he himself claim, and through her. He denied that his mother had any right to the islands or to Te Rawhiti.

*The "Pa-kuha" (1.connection by marriage/2.A present by the bridegroom and his relatives to the father of the bride/3.The ceremony or feast at which the bride is given away/4.Relating to the marriage ceremony)*

alleged to have been made to Te Wharerahi upon his marriage to Pahu has not in the opinion of the Court been proved. It is significant that the marriage of Te Awhi, a Ngapuhi woman to a man of Te Ngareraumati took place prior to the conquest, while the intermarriages since the conquest have been of Ngapuhi men to Te Ngareraumati women.

In our opinion these intermarriages are quite insufficient to explain the residence of Ngapuhi at the islands, and at Te Rawhiti. For it is an undisputed fact that many of the leading chiefs of Ngapuhi have lived permanently at Te Rawhiti, such occupation not being confined to those connected with Te Ngareraumati by intermarriage.



The Court cannot believe that such chiefs as Manu, Te Kaingamata, Moka, Te Hakuene and Kerei Mangonui would have lived permanently upon land to which they had no right.

There was however been no occupation by Ngapuhi at Paroa which is allowed to belong to Te Horiona and his section of Te Ngareraumati. To the mind of the Court, this is a strong confirmation of the truth of the assertion that Paro was spared when the rest of the Rawhiti lands were conquered by Ngapuhi. There is no other explanation forthcoming why Ngapuhi should have abstained from occupying Paroa, seeing that they freely occupied not only Te Rawhiti and the islands

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But also the lands at Kororareka which they acquired from Ngatimanu a very few years after the fighting with Te Ngareraumati.

Before leaving the subject of intermarriages between Ngapuhi and Te Ngareraumati, there is another intermarriage which must be mentioned, though it is of somewhat later date, viz that between Hone Heke and son of Warana, and Riripeti te Hau, sister of Te Horiona. It has been admitted by Henare te Rangi that Riripeti lived at Paroa before her marriage, but that upon her marriage she went to live at Parekura, that is to say upon her husband's lands.

On the other hand no occupation has been alleged by Te Horiona on the mainland at Te Rawhiti. Why should that land have been left in the exclusive occupation of Ngapuhi, if, as Te Horiona asserts, Te Ngareraumati were not conquered?

Te Horiona alleges however that he and his people did live on the islands. To the mind of the Court the evidence as to this is not very conclusive.

It is clear, however, that the Te Urihaku, a section of Te Ngareraumati, lived on Okahu and Waewaetorea. What is not so clear is under what circumstances they so lived there, but there are no surviving members of that hapu.

Henare Te Rangi claims that he and others are entitled to whatever lands formerly belonged to that hapu, but on cross-examination, he could not show that he was so entitled, his connection with them being too distant. The chief persons of that hapu that lived on the islands were Te Manukura, Kau and Iriaka. But it has been shown that Kau and Iriaka were fetched away by Hare Mete Paerau, brother of Iriaka and taken to Whangaroa and that they none of them afterwards returned to the islands. This clearly indicates that their rights were at Whangaroa, or, that if they had formerly had rights on the islands, those rights had been lost, and that when through the influence of Christianity the hold of the chiefs upon their slaves or dependants had become relaxed, they were fetched away by their relatives to spend their last days in peace. The occupation by Te Urihaku was to

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consider as dependants of Te Hakuene.

The occupation of Henare te Rangi upon the islands is explained by his connection with Te Kemara. Henare having married a daughter of Te Kemara and being also the grandson of Tane who was the sister of Tame Puatea one of the Ngareraumati wives of Te Kemara.

It is clear to the Court that Hakuene, Te Kemara, Ihaka Te Tai, and their descendants have been the principal occupiers of Moturua, and probably also of Okahu and Waewaetorea.

The occupation by Ngati Kuta spoken of by Ngahoro?? Paraone, is, in the opinion of the Court mythical. Ngahoro ?? was clearly shown to have told the most unblushing ?? falsehoods and the Court entirely rejects his evidence.

The whaling on Okahu, and the cultivation connected therewith is not accepted as being and proof of right to the land, as it was joined in by outsiders, as well as by persons claiming the islands. The same may be said regarding the cultivation in preparing for the opening of the Waitangi Hall.

The list of names put in by Te Horiona at the former Court is mainly composed of outsiders, many of them being, properly speaking, of NgatiWai and other hapus whose land are on the coast extending from Whangaruru southward. The Court cannot see any justification for thus swelling the Te Ngareraumati list with outsiders. No proof of their occupation has been given and Henare Te Rangi himself admitted that they have no right to these islands.

Evidence has been given of the sales of land prior to 1840. These sales are nearly all by the Korokoro family but it is noticeable that they are almost confined to the locality of Paroa which is admittedly land that was left for the section of Te Ngareraumati to which Te Horiona and the Korokoro family belong, and the unsold part of which still remains in their possession. One of such sales is however

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Of Otawake, a part or perhaps the whole of Waewaetorea. But this particular sale was not completed implying that the right of the Korokoro family to sell it was not admitted.

Another sale which was not exclusively by the Korokoro section was that of Manawaora, a large block of 1800 acres. This sale was joined in by both Te Ngareraumati and Ngapuhi, also by Te Kapotai. This is easily to be understood, however, as it is just on the borders of the land said to have been conquered, and also on the borders of the land of Te Kapotai. As the boundary of the conquest was not definitely laid down, it is natural that a European proposing to buy land would treat with all probable claimants.

Moreover the Korokoro family were connected with Ngapuhi through their mother Te Awhi.

For the various reasons above set forth, the Court has no difficulty in deciding that the lands at Te Rawhiti and the islands were conquered from Te Ngareraumati by Ngapuhi about the year 1895, and that consequently Te Ngareraumati have now no right except through intermarriage.

The question remains, do these three islands now under adjudication belong to the descendants of all the Ngapuhi who joined in the conquest, or is the right confined to some only i.e. to those who have lived on them?

There is some conflict of evidence as to whether the lands were parceled out after the conquest. The Court is of opinion however, that no such parceling out has been proved, but that the ownership has in some instances become separate through occupation.

Moturua is evidently now the exclusive property of Tamati Waaka Hakuene, Mita Te Tai and their section. But the ownership of Okahu and Waewaetorea is not so clear.

As to the claim set up by Ngati Kuta, the Court has already decided that their alleged occupation is mythical, moreover, a part of the mainland appears to have been set apart for them

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and the boundaries of it confirmed at a Native Council held at Te Rawhiti about three years ago.

As to the claim made for the descendants of Manu, Te Wharerahi and Moka:- No doubt these took part in the conquest but it appears that the bulk of the mainland belongs to them and that the island Urupukapuka has been occupied chiefly by Kerei Mangonui and his section. The only part of the mainland admitted to have belonged to Te Hakuene, is a piece at Tangatapu.

The Court would have found it much easier to decide the ownership of these islands, had the whole of the Rawhiti lands been before the Court as one case. It has been definitely stated that Tamati Waaka Hakuene makes no claim to Urupukapuka, or to any part of the mainland except Tangatapu. No definite information has been given to the Court as to whether Mita Te Tai makes any claim to the mainland, through Te Kemara, but it seems probable that his rights there, if any, are but small.

There is no very clear evidence that Okahu and Waewaetorea were occupied by Kerei Mangonui, or Warana or any of that section, apart from the occupation for whaling purposes previously referred to:

Upon the whole therefore, the Court decides to award the three islands now under adjudication to Tamati Waaka Hakuene, Mita Te Tai, and their party, as being the chief part of their share of the conquered lands. The Court thinks, also, that Henare Te Rangi, in view of his position as a dependant and son-in-law of Te Horiona and in view also of his occupation of the islands, is entitled to be included in the list of owners. The Court will in the first instance leave it to Tamati Waaka Hakuene to suggest what relative interest shall be allotted to Henare Te Rangi.

The deposit will be returned to the applicants.

Page 340 to 342 - printed

**Judgment in Opito appeal Case**  
**Delivered on Wednesday 3<sup>rd</sup> April, 1901**  
**(from page 311)**

It is admitted that the lands in the vicinity of Kororareka were originally part of the tribal estate of Te Ngareraumati; that as a result of the murder of Waipahihi, they passed from Te Ngareraumati by gift, to Ngati Manu: and that in consequence of the troubles culminating in the killing of Hengi, they subsequently passed from Ngati Manu to Ngapuhi, either by gift or by force of arms.

The question to be decided is:-

Did Opito form a part of the land so given to Ngati Manu, and subsequently given to, or taken by Ngapuhi?

The judgment appealed against decided that Opito was not part of such lands, because:-

- (1) Te Ngareraumati should know the boundaries of the land they gave to Ngati Manu, better than Ngapuhi, who afterwards took it from Ngati Manu.
- (2) Ngapuhi witnesses made no attempt to prove that Ngati Manu ever occupied Opito
- (3) Between 1842 and 1855, Te Ngareraumati fenced in the whole of the block after Hakuene, Titore and Ngapuhi had left it.

For the occupation on Opito by Hakuene and Titore was not denied but it was stated that they had no right, and simply lived there with Te Ngareraumati.

The appellants asked to be allowed to give fresh evidence, of both Maori and European witnesses, and the Court has allowed new evidence, by Europeans, and by Ngati Manu witnesses for the purpose of showing what were the true boundaries of the gift to Ngati Manu, and of the land subsequently taken by Ngapuhi.

The appellants called Hori Winiana of Ngati Manu to speak as to these boundaries. He was very

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Unwilling to give evidence, saying that he was related to both sides. Ultimately, he was called by the Court, where he stated unequivocally that Opito was outside of both gifts. Whereupon it was alleged by the appellants that Hori Winiana had been induced by Te Ngareraumati to support their view of the matter: whereas he had at first agreed to give evidence to the effect that the boundary of the land taken by Ngapuhi was as claimed by them.

This led to a counter claim that Hori Winiana had at a prior date been persuaded by Ngapuhi to falsify the truths, in their favour. Evidence was called on both sides to prove these counter allegations: and the Court comes to the conclusion that neither side is guiltless of having tried to



“arrange” the evidence to be given by Hori Winiana. On being recalled by the Court he reaffirmed his former statement that the boundary of the land given to, or taken by, Ngapuhi, was from Te Oneroa to Te Uruti. He had also previously stated that the land outside of Te Uruti was sold by Ngati Manu, subsequent to the acquirement by Ngapuhi of the Kororareka lands.

The Court would have been inclined to accept as decisive the evidence of Hori Winiana, who is now the oldest living elder of Ngati Manu, but for the fact that, by the production of “Turtons Book of Deeds to Private Purchasers” it has been clearly shown that Ngapuhi have sold lands outside of Te Uruti. It is therefore not true that the boundaries of the land taken by Ngapuhi were from Te Oneroa to Te Uruti.

The boundaries of the list by Te Ngareraumati to Ngati Manu, as described by Te Horiona, and by Hori Winiana, do not agree.

Nor do the boundaries of the land taken by Ngapuhi, as given by the several witnesses.

Tamati Waaka Hakuene gives it as running from Te Ana Matuku to Te Uruti: Hori Winiana, as running from Te Oneroa (Hakutahi) be Te Uruti.

But neither appears to be correct inasmuch as

#### **Page 342**

Whichever boundary be taken, Ngapuhi have sold land outside.

The land adjoining Opito on the West is Crown Land. This Te Horiona admitted at the former hearing, had been part of the land passing from Ngati Manu to Ngapuhi: it seems to have been part of the Rugarupa ?? block, which the book of Deeds shows to have been sold by Ngapuhi.

The Court concludes therefore, that none of the evidence as to the boundaries of the gift to Ngati Manu, or of the land taken by Ngapuhi can be relied on.

Coming then to the question of occupation:- there is no room for doubt that Hakuene, Titore, and their people did live permanently on Opito.

The former Court seems to have attributed considerable weight to the assertion that the whole block was fenced in by Te Ngareraumati between 1842 and 1822, after Ngapuhi had left the land. But the European evidence does not support the view that this fencing was by Te Ngareraumati, but rather by Hakuene and his people. And that the occupation by Ngapuhi continued to a date much later than 1855.

There is but little proof of occupation by Te Ngareraumati outside of Te Horiona's own evidence. It is significant, that the persons he states to have occupied, as also those who he says erected the fence referred to, are largely persons of Te Urihaku, i.e. te Manukura, Taringa, etc.

In the opinion of the Court these persons were since the conquest of Te Rawhiti by Ngapuhi, dependants of Hakuene, not persons living in their own right on their own lands. The Court therefore feels compelled to reverse the former decision, and awards the land to Tamati Waaka Hakuene and his party.

The deposit will be returned to the appellants. Pukepuke Ahitapu one of the appellants, withdrew his appeal, nothing therefore need be said as to his case.

**This completes these pages I have.**

**Reference – Succession Order – N Minute Book 52, Page 211**

Waaka Hakuene, son of Whai Hakuene  
brother to Rewiri (Karauna's father)  
brother to Ihaka Hakuene (Mita and Kiritapu's father)

Waaka Hakuene died 22 July, 1907, no issue, no Will

Beginning of 1<sup>st</sup> on Disk 1 (salmon coloured)

c) THE ISLANDS P68 TO 89 TRANSL & PRINTED

THE ISLANDS - P68 to P89

THESE EXCERPTS OF MINUTES, (OKAHU ME NGA MOTU) WHICH I HAVE HEADED 'THE ISLANDS,' RECORDED IN MAORI WITH SOME EVIDENCE IN ENGLISH (PAGES 68 TO 89), WERE GIVEN TO ME BY MURPHY SHORTLAND, RAWHITI, WHILE DOING SOME OF HIS OWN RESEARCH AT THE MAORI LAND COURT, AUCKLAND WAR MEMORIAL MUSEUM AND ELSEWHERE

AS STATED ELSEWHERE, ANYTHING HE THOUGHT WAS RELEVANT TO ME, MY WHANAU OR MY WHENUA, HE WOULD PHOTO COPY SAME FOR ME.

SOME DAY I HOPE TO GET THE MINUTE BOOK NUMBER FOR FURTHER REFERENCE AND CHECKING IF NECESSARY.

I have translated the document as best as I can.

The evidence in English is full of grammatical errors, but was written by the recorder of the time just how it was spoken and I have typed it as is.

**Information on the following Documents:**

**The Islands – Okahu me nga Motu**

The Islands	P 68 to 89 – printed and translated
Moturua Hearing	P 97 to 172 – printed and translated
Opito	P 60 to 68 – printed
Opito (contd)	P 69 to 104 - printed
Okahu (Red Head) etc	P 105 to 180 – printed
Opito Decision	P 181 & 182 - printed
Odd Pages	P 2 to 13 – printed and translated
Okahu me nga Motu	(Sideways) P134 to 165 (P 166-169 missing)
Continuation	(Sideways) P 170 to 196 – translation done, but Maori needs to be typed in – not finished yet.



## THE ISLANDS

THESE EXCERPTS OF MINUTES, (OKAHU ME NGA MOTU) WHICH I HAVE HEADED 'THE ISLANDS,' RECORDED IN MAORI WITH SOME EVIDENCE IN ENGLISH (PAGES 68 TO 89), WERE GIVEN TO ME BY MURPHY SHORTLAND, RAWHITI, WHILE DOING SOME OF HIS OWN RESEARCH AT THE MAORI LAND COURT, AUCKLAND WAR MEMORIAL MUSEUM AND ELSEWHERE

AS STATED ELSEWHERE, ANYTHING HE THOUGHT WAS RELEVANT TO ME, MY WHANAU OR MY WHENUA, HE WOULD PHOTO COPY SAME FOR ME.

SOME DAY I HOPE TO GET THE MINUTE BOOK NUMBER FOR FURTHER REFERENCE AND CHECKING IF NECESSARY.

I have translated the document as best as I can.

The evidence in English is full of grammatical errors, but was written by the recorder of the time just how it was spoken and I have typed it as is.

### Information on the following Documents:

Okahu me nga Motu	P 68 to 89 - printed and translated
Moturua Hearing	P 97 to 172 - <i>translated &amp; printed</i>
Opito	P 105 to 182 - <i>printed</i>
Odd Pages	P 2 to 13 - <i>translated &amp; printed</i>
Okahu me nga Motu	P 134 to 169 (P 166-169 missing) - <i>translated &amp; printed</i>
Continuation	P 170 to 196 - translation done, but Maori needs to be Typed in - not finished yet. <i>Maori text typed, translated &amp; printed</i>

Page 68      1-3-01      10-a-m

Kahore ano hoki au I mohio kite wahi I noho ai ate Hakuene I muri mai o taua wa.

Kahore ano pea au I whanau mai I taua wa.

Kahore ano hoki au I matau I noho a Titore raua ko Hakuene ki Opito ki hea ranei I taua wa.

Kahore ano hoki au e matau ana I noho ranei ki Kororareka ki hea ranei I taua wa nei.

Kahore au e matau ana no te Kawanatanga nga whenua te whenua ranei I noho ai ate Hakuene mete Waaka Hakuene. Erangi he whare to te Waka kei konei, kei te whare pakeha I naianei e noho ana he mea utu nana I tatou ano e noho nei.

I still did not know the place where te Hakuene stayed after that time.

Perhaps I was not born at that time.

I still did not know whether both Titore and Hakuene stayed at Opito or somewhere else at that time.

I still do not know whether they stayed at Kororareka or somewhere else at that time.

I do not know whether the lands or land where te Hakuene and Waaka Hakuene stayed belonged to the Government or not. But te Waka has a house here, he is staying at a pakeha house now, he paid for it at the present time we are staying here.

Ka hiki te Kooti.

Court adjourned

1-3-01      2 pm

Ka puare Te Kooti 2 pm.

Court opened 2 pm

Hon H Williams (sworn)

I am a member of the Legislative Council, living at Pakaraka, born at Paihia, Bay of Islands 1823. I have live at Pakaraka ever since then. By general knowledge I knew all the leading chiefs about these districts.

I knew Marupo before he died. I also knew Kemara before he did

Page 69      1-3-01      2 pm

I am well acquainted with Kemara and I knew all the Rawhiti chiefs, I knew Maanu, Wharerahi, Moka, Mangonui, Whai or Hakuene and Ihaka Te Tai.

I never knew they were living at anywhere else except on the islands and the Rawhiti.

Kemara half his time were living at the Ti. During my time on these districts, I have occasionally [occasionally] visited the Rawhiti with my father. My first visit there, with my father were on 1840, I were was a youngster then. We visited both the Rawhiti and the Island were Kemara then living. This particular Island situated near Rawhiti. This is not one of the Island now before court. Our object of visiting the Island, was especially to Kemara who were living there and to my recollection Kemara the only one I remember.

I knew the N Puihi chiefs generally. I knew the Rawhiti were their home and also the Islands now before the Court.

I have heard of Titore. He is one of the principle chief of these districts, I do not know him personally. I do not sure were he principally lived whether on the Islands or in the Rawhiti, I have no certainty of it.

He use to live at the Taiamai District. I have heard the Rawhiti belongs to the chiefs of N Puihi of which I've mentioned.

The hapu of Kemara was belongs to N Rahiri. I was not sure to what hapu do the chiefs I've mentioned belongs to

Page 70 1-3-01      2 pm

I never heard of the hapu call N Tawake.

I knew them all by the name N Puhi tribe. I cannot social [so call] any of the chiefs which I've already mentioned. I know them generally speaking belongs to N Puhi.

My second visit to the Rawhiti was on the same place of the Kemara.

I don't remember the particular (kainga) of the Rawhiti which I've visited with my father. I can't also mention the names of the Maoris who were living there then. This visit were before the year 1840 or before the colonization of this colony. I don't remember of my visiting Rawhiti and the Islands in the time of Kerei Mangonui and **Ihaka Te Tai**.

At some of the important meeting of the Maori I have seen some of these chiefs present. I first knew and met the Wharerahi was pick up in a canoe by the man-of-war outside the bar. I was then one who took after him and see him alright.

One important meeting was held at Paihia to consult of proclaiming the English flag to the colony. The chiefs which I've already mentioned were present. They came from the Rawhiti then and the Islands.

After the deaths of the chiefs of which I've mentioned, **Ihaka Te Tai** and Kerei Mangonui were the chiefs on all parts of the Rawhiti.

I do not know TW Hakuene

Page 71      1-3-01      2 pm

**Ihaka Te Tai** look upon by the people generally a blue blood (that is) a principal chief, and one of the principle owner of the Islands and of Rawhiti.

I believe Kemara had the same right as **Ihaka Te Tai**.

One of the most important meeting I have ever seen amongst the Maori was the meeting of consulting the "murder of Maketu" who killed Pera grand daughter of Maanu at Motuarohia. It was an important meeting for it was the first event of that kind in that time. And at that time **Ihaka Te Tai** was quite a young fellow.

I believe Kemara had two wives but I was told he had more. His principle wife name Tame and she is a chief. I don't recollect the other wife. I think Tame belongs to N Puhi hapu. The other wife of Kemara is not a chief. There were planting at the Rawhiti in those days because I remember of having a feed of watermelon etc.

I mean at where the Kemara was, the chiefs of which I have already mentioned one of them had a right to Ohauparore to Pakaraka and Te Aute.

I only knew Hakuene Wharerahi Maanu and Kerei Mangonui were living at the Rawhiti and the islands.

I do not know why Kemara live at the Rawhiti and other chiefs which I've mentioned.

I only knew from my birth Rawhiti were their home, but **Ihaka Te Tai** and the Kemara sometime were living at the Ti.

I don't know Horiona Te Ikanui, but I have heard of him.

Page 72      1-3-01      2 pm

I cannot detached anything important about him. I never heard the Rawhiti and the Islands belonging to him.

I knew Henry Cross I never saw him living on these Islands but I heard he were staying there. I have only twice visited on the Island were Kemara was.

Bit I knew Henry Cross home was at Te Ti. He married Kemara's daughter and probably stayed there "as caretaker of that place."

Henry Cross was placed there to look after the Ti. For one reason is if at any time when N Rahiri people happen to come down from Inland for pipi etc the people always find someone at home at the Ti to supply their wants.

At the time Henry Cross were on the Islands, he had some sheep and cattle there. The influence of Henry Cross was through marrying the daughter of Kemara, but he had no right to the lands.

I do not know the right of Henry Cross of running cattles and sheep on these islands and I do not know whether he had a right to these Islands. I do not also heard from these chiefs which I've mentioned that Henry Cross had a right to these Islands.

Henry Cross living now at the Haumi previous to that, he were living at the Ti. I remember the trial of the Ti blk I have seen Tawatawa occationally [*occasionally*] but I don't know much of him. He is known the Hoterene Tawatawa – his (kainga) were at Waikare

Page 73      1-3-01      2 pm

I never heard Tawatawa was one of the owner of the Islands now before Court or the Rawhiti.

I never heard of such name N Raumati quite a new name to one.

I only heard a few days ago of the name N Raumati. There were numbers of people living with Kemara at the Ti belongs to N Rahiri. I think Kemara had some slavess with him. In fact all the chiefs had slaves during Hongi's war They had slaves.

I knew Wiremu Te Parihi To my belief he is nearly 90 yrs of age.

I first met Te Parihi during Hekes war. He was a warrior of Hone Heke and after the war I knew him well and through acquaintance with him. He was living quite near to one.

His character was. He look upon as (tohunga) or 'kai karakia a Maori.' He is a straight forward man, an honest man.

To my knowledge he always look upon by Npuhi a straight man and he always listened by the pople generally and in councils they always acknowledge him and his ways etc.

Hon H Williams xx by Te Waru

I knew the fight at the death of Hengi. I witnessed from Paihia through telescope. This took place probably between 1830 and 1840.

I were a youngster then at that time I am about 8 yrs of age, I know Titore and Hakuene from my young days knowledge. They were to come with my father. I think at some time Maanu live at Waimate.

I do not know exactly where was Hakuene living then.

Page 74      1-3-01      2 pm

I was very young to know then, I do not know also where Wharerahi living then, at that time, I did not know Kawiti and Rewa went across to Paihia from Russell during the fight at the death of Hengi.

I believe the numbers of native living at the place where my father and I was visiting to Kemara's place about 30 all.

—I can't say Tame was Kemara's wife at that time, I knew Tame well when she were living at the Ti.

*[Note in margin]*

*The chieftain Tame supposed Puatea*

I did not know Puatea were Tame's other name, I never heard of that name Puatea, I cannot mentioned the names of all those living at the Rawhiti at the time of my visit with my father.

I knew well all the chiefs by some important business with my father, my father don't consult with any other native with important matter, except with the chiefs alone, I never heard some of the islands were sold, I knew Mohi Tawhai, I did not know he was a peacemaker. But I know he was a warrior. The only peacemaker I knew amongst the Maori Tribal was my father.

I can't say Marupo were living on the Rawhiti or on the islands, not to my knowledge, I cannot say. There were one kainga on the Rawhiti or more. But I only been to the (kainga). I have been to Paroa in my younger days, I think it belongs to Korokoro. The name Nraumati is a new name of hapu to me.

*[note in margin]*

*Paroa was visited by Mr Williams*

I have heard of the name Parupuha but I cannot state any story of it.

Hon H William

Re-ex by Hone Heke

During my visit to Kemara's place, I don't know Manukura I only know Te Rawhiti people were Npuhi and the chiefs I've mentioned were their chiefs. This tribe Npuhi included all tribes on the north of Auckland. Ntiwai there district were at Whangaruru. Kapotai, there kainga is at Waikare, I never heard Kapotai

*[note in margin]*

*The connection of N Puhi to N tiwai and Kapotai are different*

Had a right to these islands before the Court, I do not know the boundary between the Kapotai and the people who owns these islands.

Kapotai were connected with Npuhi under the general way, but not the true Npuhi. But the chiefs which I've already mentioned are the principle chiefs of Npuhi, I can't say how often I've been to Paroa, my second visit were on 1840 at that time there were only 7 persons living at Paroa then – Ntiwai came under the common calling Npuhi but not the true Npuhi.

Re xx by Te Waru of Tane Haratua.

Kahore ahau e mohio ana ki te wa I nohoia ai a Opito, erangi e mohio ana ahau, ki te nohonga o Eru Taurau ki Opito.

**I do not know when Opito was lived on, but I do know where Eru Taurau stayed at Opito.**

Kahore au I kite I te nohonga ote **Hakuene** ma I reira – kua hoki ke hoki au ki uta – na reira kahore au e kaha te ki ake I kite au kahore ranei, ko te ritenga I tenei kahore au e matau ana.

*[note in margin]*

*Mo te noho I Opito me nga mahinga kai.*

**I did not see where te Hakuene and others lived – I had already returned to the mainland – therefore I am not able to state whether I saw them or not, and the meaning/outcome of this is, I have no knowledge of it.**

Erangi ko a ratou mahinga kai kei nga motu – a I tetahi wa ka haere mai ki Opito mahi kai ai.

**But their gardens/cultivations are on the islands – and sometimes they would come to Opito to do their gardens.**

Kahore au I mohio e ara tetahi whakarururu ma Tawatawa mo te Rawhiti tae noa kinga motu.

**I did not know a disturbance would be raised by Tawatawa for te Rawhiti right to the islands.**

Vol 25 Page 129 = (quoted by the Waaka)

Te whawhai I Taupiri ki taku mahara he whawhai mo te pakarutanga ote matenga o Marara.

**The fight at Taupiri as far as I can remember, was a fight for the breaking of the head of Marara.**

*[note in margin]*

*Te matenga o Marara te putake ote whawhai o Taupiri.*

Mehemea I ki ate **Waaka** na taua whawhai ki Taupiri I nui atu ai te wahi ote raupatu I riro mai, e tika ana kua neke atu hoki I te rohe I tautohengia e Ntiwai.

**If te Waaka stated it was through the fight at Taupiri that the conquest area was increased, that would be correct, as it has shifted to the territory contended by Ngatiwai.**

Na he tangata ano I mate I taua whawhai. Ko (Komene) te ingoa ki taku rongo.

**Now, a man died at that fight, Komene was the name that I heard.**



To Court

A Marara na tana tane ano I patu na Haehae. Ki toku rongo he uri no te Wharerahi a Marara.  
**Marara was killed by her own husband, Haehae. I have heard, Marara is a descendant of Wharerahi.**

Ka hiki te Kooti

Court adjourned

2-3-1901

Puare te Kooti 10 am

Court opened

Present the same

Tame Jaratia *Tame Haviata*

Xx by Te Waru

Ka hore au I rongo ki te hohoutanga rongo ate whawhai I Taupiri.

Kahore ano hoki au I matau I karanga ake a Npuhi, E tama ma, whakaorangia matou.

Kahore ano hoki au I rongo na Arama Karaka Pi, na Pene Tau I hohou te rongo.

**I did not hear of the peace that was made at the fight at Taupiri.**

**I had no knowledge that Ngapuhi had called out: Men and others, save us.**

**I still did not hear that it was through Arama Karaka Pi and Pene Tau who made the peace.**

Page 77

2-3-01

10 am

Court

Kahore enei patai e whai tikanga ana mo te keehi nei.

Kahore au I rongo ko etehi o enei hapu o te Kapotai o N Tihine o N Tiwai I roto o Moturahurahu pa ite wa ote whawhai.

**These questions do not have any relevance to this case.**

**I did not hear that some of these hapu, Kapotai, N Tihine, N Tiwai were in Moturahurahu pa at the time of the fight.**

Kahore ano hoki au I rongo I uru ano hoki aua hapu ki Motuoi.

Kahore ano hoki au I rongo I uru ki Motungarara.

Erangi I rongo ahau I mau herehere ki Moturahurahu a Takahi me ana tamariki me te Hokio me Tawatawa.

**Nor did I hear that those hapu were included at Motuoi, or Motungarara.**

**But I heard that Takahi and his children and Hokio and Tawatawa were taken prisoners at Moturahurahu.**

To Court

Kahore au e mohio ana no N Tiwai, no te Kapotai, no N Tihine ranei a Tawatawa.

**I do not know whether Tawatawa is from N Tiwai, Kapotai or N Tihine.**

Erangi he nui noatu o ratou I riro herehere, koia enei ko aku ingoa I rongo ai.

Ko te ingoa o tetahi rangatira I hinga ki Moturahurahu. Ko te Whitu no N Raumati.

Kahore au e mohio ana ki te tatai ote Whitu.

**But there were many of them who were captured, these are the names that I heard.**

**The name of one of the rangatira who fell at Moturahurahu was te Whitu of N Raumati.**

**I do not know the tatai of te Whitu.**

By te Waru

E ki ana toku taha kahore he ingoa penei ote N Raumati ko te Whitu.

Kotahi ano tangata o te N Raumati I mate ki Tapeka ko Tauwhitu.

Ko Puatea I mau herehere ki Motuoi – tetahi ingoa ona ko Tame, tetahi ingoa ko te Ti.

**My side is saying there is no such name as te Whitu belonging to N Raumati.**

**There is one man of te N Raumati who died at Tapeka called Tauwhitu.**

**Puatea was captured at Motuoi – one of her names was Tame, another name was Te Ti.**

*(note in margin)*

*A te Whitu I mate ki Moturahurahu*

*He N Raumati penei ate Whitu.*

Kei te whakatika katoa ahau kinga korero a Hori H Williams.

Erangi kotahi wahi he o tana korero ko tana kupu raka ko Tame te wahine rangatira. Ko Kau ke te wahine rangatira ate Kemara.

Na taua wahine nei hoki tenei hari "Ko te Pu-a-te-a & so on.

**I am agreeing with all that Hori H Williams has said.**

**But for one part of his statement where he said that Tame was a chief woman/chieftainess. (Kau) is really the chieftainess/chief woman of te Kemara.**

**It was that woman of course who carried ("It is Pu-a-te-a")**

*[note in margin]*

*Tauranga ika ate NRAumati*

Kahore au e mohio ana ki te Amamatuku he tohu hiinga ika.

**I do not know the Amamatuku (it is) a sign/symbol/mark of a fishing place.**

Kahore ano hoki au e mohio ana he tauranga ika tena nate NRAumati.

**I still do not know that it was a fishing ground belonging to NRAumati.**

By Court

E hara I te mea kei te mohiotia katoatia nga tohu onga takiwa katoa o te raupatu e te hunga o te raupatu – mehemea ka riro ia ratou te whenua.

**It is not as though it is a well known fact what the signs of the whole area of the conquest by the people of the conquest are – if they take the land.**

Kahore au e mohio ana kia Moka Kahore ano hoki au e mohio ana ki tana wahine ki te whaea o Huri ko Weremana.

**I do not know Moka I do not know that his wife, the mother of Huri is Weremana.**

Erangi ra e mohio ana au kia Weremana, erangi ko ana matua kahore au e matau.

**But I do know Weremana, but her parents I do not know.**

Kahore au I mohio ko wai ma nga tangata I riro herehere I Motungarara.

**I do not know who the people are who were taken as prisoners at Motungarara.**

Kahore ano hoki au e mohio ki te tokomahatanga o te NRAumati I riro herehere I enei whawhai ara I nga pa I horoa.

**I do not know the number of NRAumati who were taken as prisoners at these fights, rather, the pa (plural) which were taken.**

Aku I tino mohio ai I noho ki Paroa I taua wa ko Raumati ko Tuahu.

**The very ones I knew who stayed at Poroa at that time were Raumati and Tuahu.**

Kahore au e matau ana ki te nohonga onga matua o Wiremu Korokoro ma, kahore ano hoki au e matau ana ki o ratou hahu.

**I do not know of the places where the elders of Wiremu Korokoro and others stayed, I do not know of their unearthing/disinterment/exhumations.**

Kahore ano ahau e matau ana kite urunga o te tatau o Wi Korokoro ki te whakapapa o te rarangi ingoa o tenei keehi.

I do not know of the inclusion of the order of ancestors of Wi Korokoro in the genealogy of the list of names of this case.

Kahore au e matau ana I noho ranei ratou kinga motu nei.

I do not know whether they stayed at these islands.

Kahore au I mohio nawai a Motukiekie me Otawau wahi o Waewaetorea I hoko.

I did not know who sold Motukiekie and Otawau, part of Waewaetorea.

To Court

Kahore au I rongo kua hokoa tetahi wahi o taua motu o Waewaetorea. Kahore au I pa ki reira, kahore ano hoki au I pa ki Motukiekie.

I did not hear that a part of that island of Waewaetorea had been sold. I do not touch there, neither do I touch on Motukiekie.

Kahore au me toku hapu e pa ki enei motu.

My hapu and I do not touch on these islands.

To Court:

I heke mai ahau I etahi onga rangatira o te raupatu, ara ia te Kemara – Hapetahi – me Marupo.

I descend from some of the chiefs of the conquest, that is to say, Kemara, Hapetahi and Marupo.

Ko te ritenga o taku kupu mo taku kore e pa ki enei motu he kore ano hoki e hiahia kia uru.

The reason for my statement that I do not touch on these islands, is that I just did not want to be included.

To Court

Ko taku kupu mo toku hapu mo NRahiri e kore e pa ki enei motu – moku ake nei ano te ritenga o tenei kupu – ko NRahiri I pa ano ki enei motu.

My statement for my hapu of NRahiri not touching to these islands – I speak for myself –

NRahiri do touch on these islands.

*[note in margin]*

*I pa ano a Nrahiri ki enei*

Ahakoa he uri au note Kemara e kore au e pai kia uru au ki enei motu.

E hara I te mea na taku korenga e pa kia Puatea te pai ai ahau.

I pa ahau kia Kau.

Even though I am a descendant of te Kemara, I do not want to be included in these islands.

It is not because that I do not touch on Puatea that I do not want to be included.

I touch on Kau.

*[note in margin]*

*Na Kemara a Takurua I pa ai ki nga motui*

To Takurua tika kinga motu na Kemara, nana hoki a Takurua, na raua ko Puatea.

The right of Takurua to the islands is Kemara, she belongs to him (his daughter) both he and Puatea.

E tika ana nga uri o Kau kia uru ki enei motu no NRahiri hoki a Kau

The descendants of Kau have rights to be included in these islands, Kau is from NRahiri.

*[note in margin]*

*E tika ana a Nrahiri*

No toku kotahi ano toku korenga e pai kia uru ki enei motu.

Because I am on my own I do not want to be included in these islands.

Kahore au I mohio kei roto I te rarangi ingoa a NTawake nga uri o Kau, ara, kahore au I mohio kei te rarangi ingoa a Mita Te Tai nga uri o Kau I te whakataunga tuatahi.

**I did not know that the descendants of Kau are in the list of names of NTawake, that is to say, I did not know that the descendants of Kau were in the list of names of Mita Te Tai at the first settling/settlement.**

By Court

Me hanga mai nga whakapapa a nga kereemi katoa ka homai ai ate Mane.

**Work out the genealogy of all the claims and give them in on Monday.**

Na nga uri tenei o Kau = Kemara

Kengo                      Merekai                      Te Puiti

Waihue

Te Haurangi

Tane Haratua                      Erana Wharau

Apiata Wharau

*[note in margin]*

*Tatai onga uri o Kau, NRahiri*

*Order of ancestors of Kau, Ngati Rahiri*

E 3 aku tamariki e ora nei, 10 kua mate. Ko aku tamariki I uru ki te rarangi ingoa a Mita Te Tai mo Moturua.

Ko Hapetahi ko Marupo ko Hinaki ko te Tuki ko Rameka Reti ko te Kemara nga putake I pa ai a NRahiri ki enei motu.

**I have 3 children alive now, 10 have died. My children included in the list of names of Mita Te Tai for Moturua: Hapetahi, Marupo, Hinaki, te Tuki, Rameka Reti, te Kemara the original ones which entitle Ngati Rahiri to these islands.**

*[note in margin]*

*Nga uri o Kau, NRahiri I uru ki te rarangi ingoa mo Moturua 1<sup>st</sup> Kooti*

*Descendants of Kau, Ngati Rahiri included in the list of names for Moturua, first Court.*

Kahore au e mohio ana ki te whai take tanga ote Pukepuke ma Hoi ano toku mohio iho nate raupatu.

**I do not know the causes of Pukepuke and others, all I know it is through the conquest.**

*[note in margin]*

*Nga tupuna I pa ai NRahiri – te raupatu te take ote Pukepuke*

*The ancestors touching on Ngati Rahiri – conquest is the cause of Pukepuke*

Kahore au e mohio ana ki o Npuhi I uru ki te hoko I Motukiekie me Otawake.

**I do not know the ones from Ngapuhi included in the sale of Motukiekie and Otawake.**

Page 81

2-3-01

10 am

Vol 25 Page 142 = (monga tangata I hokoa ai) **the people for whom they were sold.**

Kahore au I mohio kite whenua I riro ite ope ate Hotete.

Kahore au I mohio ki te whenua I riro I ate Wharepoaka.

Kahore au I mohio ki te urunga o Titore me te Hakuene kinga pakanga, he tamariki rawa ahau te mohio ai.

**I did not know the land that was taken by the group of te Hotete.**

**I did not know the land that was taken by te Wharepoaka.**



I did not know the entering of Titore and te Hakuene into the battles, I was too young to know.

By The Ware

Kei te Kooti te tikanga mo te korero a te Tane Haratua e ki nei. Ko te tangata I uru ki te whenua – na taua tangata te korero tika – ka rite tenei kia te Nana I ki raka “kahore a Tawatawa I whakaara keehi mana mo Whapukupirau” ara ko ta te Nana te korero tika te mea I uru ki Whapukupirau.

The Court has the ruling for what Tane Haratua is saying. The person who was included in the land, that person has the right – it is like te Nana has said “Tawatawa did not raise a case for him for Whapukupirau, meaning te Nana is correct as he is in Whapukupirau.

Kahore ano ahau I matau kua roherohea a te Rawhiti me nga motu.

I did not know that te Rawhiti and the islands had been marked off by boundaries.

Kahore au e matau ana ko wai ranei onga tangata I uru nei ki te rarangi ingoa a Mita Te Tai mo Moturua he uri no Kau hoi ano toku matau mo te taha ki au ano.

I do not know who of the people are included in the list of names of Mita Te Tai for Moturua, all I know is for myself, being a descendant of Kau.

Kahore ano hoki ahau I matau ki te whakariteritenga inga hea mo Moturua.

He tino korero pono te korero ate Waaka I te piira. Kahore atu o ratou whenua.

Kahore au I mohio he whenua to ratou I Hokianga.

I did not know of the arranging of the shares for Moturua.

Te Waaka was speaking the truth at the Appeal. They have no other land.

I did not know they had land at Hokianga.

*[note in margin]*

*Kahore o te Waaka whenua I Hokianga.*

*Te Waaka has no land in Hokianga.*

Kahore au e matau I kite ranei ia Hare Warana, ia Mere Oke Wiremu ranei e noho ana inga motu nei.

I do not know whether he saw Hare Warana or Mere Oke Wiremu staying at these islands.

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10 am

Kahore au I kite o te tuawhenua ki au e noho ana.

I au I reira ite wa ia te Kemara kahore au I kite I enei. He tino tamariki enei, no muri noaiho nei ratou.

I did not see those from inland staying with me.

At the time of te Kemara, I did not see these ones. They were really young, and they were just from later.

Ko nga ingoa I roto I te rarangi ingoa a Hone Hapa raka, kahore au e matau ana e rongorongo ana ranei I noho kinga motu nei.

The names that are in the list of names of Hone Hapa there, I did not know nor did I hear that they stayed at these islands.

*[note in margin]*

*Te noho o te Patukeha I nga motu kahore I te mohiotia*

*Patukeha staying on the islands, is not known OR*

*It is not known whether Patukeha did stay on the islands.*

Konga ingoa ite rarangi ingoa ate Waaka naka, I noho ratou katoa ki enei motu. Erangi ko etahi he uri nonga tupuna I noho ki aua motu ra.

Tha names on the list of names of te Waaka there, they all stayed on these islands. But some of them are descendants of the ancestors who stayed on those islands.

XX closed.

Tane Haratua re ex by Hone Heke  
Na te ope a Pokaia a Motungarara. Ko Motuoi me Moturahurahu no muri iho.  
**Motungarara belongs to the group of Pokaia. Motuoi and Moturahurahu was later.**

Ko te Hapetahi me Marupo mete Kemara I uru ano hoki enei rangatira kinga pakanga whakamutunga a Npuhi me Rameka Reti ma.  
**Hapetahi, Marupo and te Kemara, these chiefs entered the last battles of Ngapuhi and Rameka Reti and others.**

I muri onga whawhai nei I hoki a Rameka Reti ki Puketona.  
Ko te Hapetahi ko Marupo mete Kemara I hoki ki Ohauparore, he tutata tenei kainga ki te Kopua.  
No NRahiri enei kainga o NRahiri whenua tuturu ake kei Ohauparore tae noa ki Waitangi.  
**After these fights, Rameka Reti returned to Puketona.**  
**Hapetahi, Marupo and te Kemara returned to Ohauparore, this place stands near te Kopua.**  
**These places on Ngati Rahiri land at Ohauparore right through to Waitangi, belong to Ngati Rahiri.**

*[note in margin]*

*Nga kainga I noho ai a Rameka Reti ma I muri onga whawhai*

*The places where Rameka Reti and others stayed was after the fights.*

I whanau au ki Ohauparore. Kahore ano ahau I mohio ki te tangata i toku maunga

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ai ete Kemara kinga motu, ko to matou kainga I reira ko Hahaungarua, roa noatu toku nohonga inga motu.

**I was born at Ohauparore. I did not know anybody when I was taken by te Kemara to the islands, our place there was Hahaungarua, I stayed at the islands for a long time.**

No te whawhai pakeha nei au ka hoki mai, ara no te tau 1845.

Kua nui ke ahau ka hoki mai nei au inga motu, e oti ana I au nga mahi, ara mahi huti ika, hou poaka, hoehoe waka. Konga tangata I nga motu I kite au I taua wa ko te Huri wahine ate Kemara me te Hakuene kei a ia te mana onga motu I reira.

**At the time of the pakeha fights, I came back, namely in the year 1845.**

**I was big by the time I came back from the islands, I was able to work, namely, fish with a line, Hou?? Pigs, row boats. The people I saw at those islands at that time were te Huri, woman/wife of te Kemara, and te Hakuene who has the authority/rights of the islands there.**

*[note in margin]*

*I a te Tana I nga motu tae noa ki te hokinga mai ona I reira I te tau 1845 ia Hakuene te mana onga motu.*

I au ka mohio ki te tangata I toku hokinga mai kinga motu E mohio ana au I noho pononga ate NRAumati I raro ia te Hakuene.

I kite au ia te Kaau no te Urihiku e noho ana inga motu he pononga no te Hakuene No te NRAumati tenei a Kaau.

**When I came back from the islands and began to know the people, I do know that Ngarereumati stayed as slaves under te Hakuene.**

**I saw Te Kaau from te Urihiku staying at the islands, as a slave of te Hakuene's. From Ngareraumati is Kaau.**

*[note in margin]*

*Te noho pononga o te N Raumati I raro ia te Hakuene*

I kite tinana au ia Kaau me te Manukura. Engari he tini aua pononga o te Nraumati I raro I a te Kemara ko Puatea ko Papahuia kote Waitohe ko Tane ko te Taro.

**I saw them physically, Kaau and te Manukura. But there were many slaves from Ngareraumati under te Kemara, they were Puatea, Papahuia, Waitohe, Tane, te Taro.**

Nga pononga I raro ia te Hakuene ko Kaau mete Manukura.  
**The slaves under te Hakuene were Kaau and te Manukura.**

*[note in margin]*

*Nga pononga o te Kemara.*

Ka hiki te Kooti mo te Mane

**Court adjourned until Monday.**

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Puare te Kooti      Court opened  
Present the same

By Court

Kua kokiritia mai te rarangi ingoa a Hone Heke. Erangi e hiahia ana te Kooti kite whakamarama, no te mea I mea a (Mr Earl) e kereeme ana ia monga uri o te Hakuene o Titore o Tohu o te Kemara menga whanaunga o te Waaka Hakuene. Na ko Hira mai Taurarua kahore I heke iho I enei tupuna ara kahore he huarahi kaha.

**The list of names of Hone Heke was given (kokiritia??) But the Court wants an explanation, because Mr Earl said he is claiming for the descendants of te Hakuene, Titore, Tohu, Te Kemara and the blood relatives of te Waaka Hakuene. Now, Hiramai Taurarua does not come down from these ancestors, in other words he does not have a strong cause.**

Hone Heke

Ko te ahua o te Maori I mua he noho tahi I runga I tetahi ahua whanaunga tanga, Na ko nga tangata I noho penei tahi kia te Hakuene ko Taurarua ko te Kaka ko te Ngakua me Rimaumau I runga inga motu, ko Reka (Keka??) me te Ngapua I mate I mua atu o te whawhai pakeha Ko Rimaumau I mate i te wa o te whawhai pakeha kinga motu.

**The nature of the Maori before, they stayed together from the aspect of kinship, now the people who stayed like this with te Hakuene were Taurarua, Kaka, Ngakua and Rimaumau on the islands. Reka (Keka?) and te Ngapua died before the pakeha fights/wars. Rimaumau died at the time of the pakeha fights/wars at the islands.**

Ko Puriri I noho tahi ano kinga motu me te Hakuene. No muri atu o te whawhai pakeha I mate ai. Ko Henare Pou I noho tahi ano kia Ihaka Te Tai I runga I enei motu, na I mate kore uri a Henare Pou, ko Hira Pou tona teina kei te ora I heke iho ia Meri me Pio, kahore a Henare Pou I mate kinga motu. Puriri stayed on the islands together with te Hakuene. It was after the pakeha fights that he (Puriri) died. Henare Pou stayed together too with Ihaka Te Tai on these islands and he died without any issue. Hira Pou was his younger brother who is still alive, they came down from Meri and Pio, Henare Pou did not die at the islands.

Wi Te Hira

He hoa haere tahi a Tauahita ia te Hakuene inga motu, he matua ano kite Wi Te Hira I noho tahi ano hoki raua I Tangatapu kite Rawhiti.

*a hika* **Tauahita was a mate who accompanied te Hakuene on the islands, a father/male elder to Wi Te Hira and the both of them stayed together too at Tangatapu at Rawhiti.**

Taniora Korohunga

Ko tona matua I noho tahi kia te Hakuene raua ko Ihaka I nga motu nei tae noa ki te Rawhiti.  
**His father stayed with both te Hakuene and Ihaka at the islands and at te Rawhiti.**

Pokai Riwhitete

Tona take kei a Titore

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10 am

note tatanga o Titore ki te mate ka puta tana kupu mo ona whenua katoa me ahu kia te Hakuene raua ko Pokai Riwhitete me te Raharaha. Na reira a Riwhitete I uru ai ki etahi whenua I Kororareka nei.  
**His cause is through Titore, and when Titore was nearly dying he stated that all his lands were to go to both te Hakuene and Pokai Riwhitete and te Raharaha. That is how Riwhitete was included in some of the lands at Kororareka here.**

Ko Tohu

te take o Tete Kaweora I noho ai ia kinga motu.

I mate te tamahine a Tohu a Kiho ki Moturoa.

**His cause of Tete Kaweora was the reason he stayed at the islands.**

**The daughter of Tohu, Kiho, died at Moturoa.**

Ko Hare te Rangi

Tona take I ahu mai ia Ngapire te Hinu, tamahine a Kemara te whaea o Henare te Rangi, ko Puatea te whaea ote Hinu.

He whakamarama ake tenei naku kite Kooti, e he ana te whakapapa a Te Tane Haratua I te rahoroi nei. E hara ite tangata taunga ki te whakapapa, na reira, e he ana tana whakapapa mo Kau, ara, monga uri o Kau.

**His cause, he came from Ngapire te Hinu, daughter of Kemara, the mother of Henare te Rangi is Puatea, the mother of te Hinu.**

**I want to explain to the Court, the genealogy of Te Tane Haratua given on Saturday, is wrong.**

**He is not a person used to reciting genealogy, that is why his genealogy for Kau is wrong, rather, the descendants of Kau.**

By Te Waru

E te Kooti he penei atu naku, nate mate ote tupapaku inanahi te oti ai taku pukapuka whakapapa, engari, konga mea e puta ana I taku pukapuka whakapapa, etaea ano e au te whakamarama.

**To the Court I am saying, because of the death yesterday I did not finish my genealogy book, but the ones showing in my genealogy book, I am able to explain.**

By Hone Heke

I whakaputaina ano a te

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10 am

Horiana I taku pukapuka whakapapa, engari, kaore ona paanga ki enei motu, notemea ko tona whenua I whakaputaina ano engā kaumatua, ara, a Paroa kote Horiona, me tona hapu, he mea whakaora e N. Puhi I Paroa na reira to ratou paanga kei Paroa anake, kote take o to ratou whakaoranga mote taha kia Raumati, me Tuahu, Ehara itemea, no matou tupuna ote Ngareraumati te take.

**Horiana was shown in my genealogy book, but he has no connection to these islands, because his land was brought about/directed by the elders for him, namely Paroa for Horiona and his hapu, Ngapuhi saved them at Paroa that is why they connect only on Paroa, and the reason they were saved was on the side to Raumati and Tuahu, and it wasn't for the cause of the ancestors of Ngareraumati.**



By Hone Hapa

Koia ano ena ko aku whakapapa kua takoto atu na ki te Kooti.

Those are my genealogy as well which have been laid down to the Court.

In Chief Mr Patrick McAlister (sworn)

I reside at Manawaora, I left home in 1861. I reside Manawaora at the latter part, and took possession of it on January, 1862. I knew all the native about that district, afterward. I dealt with the native at Te Rawhiti and not about the islands. The lands between Te Rawhiti and Manawaora unfenced and naturally my cattle astray over native land, and the Maoris objected of the astraying of my cattle on their land, and they say I must pay for the grazing of my cattle, the names of the Maori

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are the Hira and others, but, I refused to pay except they bring a represented Maori, about, four or five years then when their took place. The principal chief then at that time was Kerei Mangonui, that why I ask the native to have a represented Maori or chief to arrange.

I knew Kerei Mangonui and Warena Puerau and Rewiri Tarapata, Ahitapu and Wi Teria, Rewharewha and Wi Puhi, they are the principal I know. The locality they live at Te Rawhiti were, Rewharewha live at Kaingahoa, Tarapata and Ahitapu at Omakiwi, Mangonui and his brothers at the Parekura, and near Manawaora Waipiro, the native say that piece of land is belongs to Tarapata, Te Hira had a right to the land between Waipiro and Manawaora.

Ko tenei Hira he hungawai no Hori Hakaraia (his wife is a niece of his) I knew most localities of Rawhiti **Tangatapu** is a name of a stream it runs to Whangamumu.

**Ihaka Te Tai's** people of the Islands were many years planting at **Tangatapu**, the lands between this and Cape Brett I think they all had a right there. The people I have already mentioned they are look upon as chiefs and

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owners of the whole land, I can't define the subdivision of these subsections.

I know Horiana Ikanui since I became an occupants at Manawaora, I never heard the Horiona had a right to the Rawhiti, or did he object to me for paying to Kerei Mangonui money for my grazing for some fifteen years. I have paying to Kerei the rate of Five pounds per year. I've paid Three pounds to Te Hira and Two pounds to Tarapata. I did not heard or knew Horiana exercising or practicing any right to the Rawhiti. Horiona lives at Paroa, He lives there now, I think that were he always living.

He came to see me at Manawaora when I've arrived I was told he came from Paroa and afterward I knew he were belong to Paroa. I have no knowledge of the Islands; but, I was told **Ihaka Te Tai** had the whole right of these Islands and he had pigs there. I never heard Te Horiona had a right to these Islands.

I knew Henare Te Rangi. I don't know where he was living and have sometimes seen him at Manawaora and other part. I never heard he had a right to these Islands.

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I do not aquire the Maori language I do not know the names of the native hapu which I've mentioned. I knew them by the name The Rawhiti Native, 40 years I have been here. I do not heard any of Horiona and Te Rangi had a right to the Rawhiti.

The right of Horiona is at Paroa.

Xx By Te Waru

The native I have mention were living at Te Rawhiti when I've arrived and many others I cant name them, I cant mention any other. I also remember Moses & Nia were brothers, but, there were great

many natives at the Rawhiti when I've arrived; I've got no agreement for grazing; It was not necessary for the like of Kerei Mangonui. I've given Te Hira & Tarapata some money for grazing & after Tarapata drowned I gave some money to Ahitapu. Kerei Mangonui and natives had told me that they are the right natives to the piece of land where my cattle were then running, that is Hira & Tarapata & afterward Tarapata right was given to Ahitapu. I did not let Horiona knew that I am paying money

**This completes Pages 68 to 89 of the papers I was given which I have headed "The Islands."**

Second lot of Disk 1

d) Moturua Hearing p97-172 trans/printed

**Northern Minute Book Vol IV P 97** Pages 97 to 172 – Printed and translated

Place	date	Page
Russell	Mar 11 <sup>th</sup>	No 97
<b>Moturua etc</b>	<b>Rehearing</b>	

Moturua &c rehearing  
Russell March 11<sup>th</sup> 1901

Court open 10 a m  
Present  
Judges Mr Edger & Mr Johnson  
Assessor Tamati Paetai Interpreter Mr Puckey

Hemi Timoka xx by Te Waru

Kahore a Pokerehu I ki pena atu kia te Hira Tauahika “apopo taua ka whawhai.”  
E whakahe ana ahau ki to korero I korero penei ahau I Ohaeawai ite Kooti tata nei.  
I to matou taenga mai ki Kororareka nei I konei a Pokerehu.  
Kahore au I mohio I tae a Pokerehu ki te whawhai a N Puhi raua ko N Tiwai.  
No te tuarua onga whawhai matou I uru ai.  
Ko te whawhai tuatahi I roto ote Wairoa he marama pea I mua atu o to matou taenga.  
**Pokerehu did not say to te Hira Tauahika “tomorrow you and I shall fight.”**  
**I am disagreeing with your statement that I said that at the Court at Ohaeawai recently.**  
**When we arrived at Kororareka, Pokerehu was here.**  
**I did not know that Pokerehu went to the fight of Ngapuhi and Ngatiwai.**  
**It was the second of the fights before we entered.**  
**The first fight in Wairoa happened about a month before we arrived there.**

Kahore au e matau ana I karapotia a N Puhi e te N Raumati raua ko N Tiwai I taua whawhai tuatahi ra:  
erangi I rongo kau ahau.

**I did not know that Ngapuhi was surrounded by both Ngareraumati and Ngatiwai at that first fight, but I did hear.**

By Court

Kahore te Kooti e whakaaro ana e tika enei hei paina mo te keehi notemea kahore he kereeme a N Tiwai na te N Raumati ke te

**The Court is not thinking whether these rights for the benefit of the case, because there is no claim of Ngatiwai, it is Ngareraumati**

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kereeme o tenei keehi.

Tetahi kahore te Kooti e mohio ana I uru ate N Raumati ki tenei whawhai I waenganui ia N Puhi me N Tiwai.

**who had the claim in this Case.**

**Another thing, the Court does not know that Ngareraumati entered into this fight between Ngapuhi and Ngatiwai.**

Ta matou kai I to matou taenga atu nei ki te whawhai he keha he riwai he pipi te kai.

**When we reached there at the fight our food was turnips, potatoes and pipi.**



Hiramai (sworn) In chief. 10 am

Taku korero tuatahi, mo te ahua o tenei hapu o N Puhi me ona nohonga mai I mua tae noa mai ki tenei wa.

Na ko toku mohiotanga mo tenei whenua I runga I nga korero a toku whaea.

**My first statement is for the nature of the way this hapu of Ngapuhi stayed there at that time right down to this day.**

**Now, my knowledge of this land is on the statements of my mother.**

Ko tenei whenua ko te Rawhiti katoa nonga rangatira I raro ite raupatu.

Ko te putake I kiiai no etahi onga uri onga tupuna o te raupatu.

Na to ratou noho tuturu – kei te whakaae au konga uri katoa onga tupuna I uru ki te whenua o te raupatu, me uru ki te whenua I raupatuatia e N Puhi.

**This whenua, the whole of te Rawhiti, belonged to the chiefs under the conquest.**

**The origin, it is said, from some of the descendants of the ancestors of the conquest.**

**When they stayed there permanently – I do agree that all the descendants who were included in the land of the conquest, to be included in the land that was conquered by Ngapuhi.**

*[note in margin]*

*nga uri onga tupuna katoa o te raupatu e uru ana ki nga whenua o te raupatu  
the descendants of all the ancestors of the conquest are included in the land of the conquest*

Erangi I penei ahau ko te Kooti mutunga tenei na reira kei te whakamarama haere ahau I te ahua o enei korero.

**But I thought this was the last Court (sitting) therefore I am explaining the for/format of these Statements.**

To Court

E tika katoa ana nga uri onga tupuna o te raupatu erangi na te ahua o te noho tuturu ka tahi ka he etehi o nga uri o nga tupuna o te raupatu.

**The descendants of the ancestors of the conquest are correct, but because of their permanent residence, that is where some of the descendants of the ancestors of the conquest are wrong.**

Tetahi whakamarama ake atu me korero ano e au te wa I taka ai te mana onga motu kia Hakuene

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10 am

Na ko te whawhai mutunga a N Puhi ki te N Raumati ko Moturahurahu I mau herehere I reira a Takahi ate Hokio a Tawatawa me etehi atu o to ratou nuinga.

I maua enei herehere ki Oromahoe ki taku rongo no te N Raumati a Takahi ma.

Ki taku rongo ano hoki he tini ano hoki I oma, I kau ki te tuawhenua ko taku I rongo ai I oma ara I kau ki te tuawhenua ko Rerehau.

**Some of the explanations I will tell again of the time that the authority of the islands fell to Hakuene.**

**Now, the last fight of Ngapuhi against Ngareraumati was Moturahurahu, Takahi was taken prisoner there, with Hokio, Tawatawa and some others from amongst them.**

**These prisoners were caught at Oromahoe, I heard Takahi and others were from Ngareraumati. I also heard there were quite a few who ran/fled, swam inland, the one I heard about who swam inland was Rerehau.**

I rongo ano hoki au ki toku whaea, I nga wa o te Kooti whenua ki Paihia ki Haruru I mua, e rongo tonu ana ia kia te Rerehau tonu e korero ana inga marae huihui o ratou – Ko ia tonu ko Rerehau I oma

PIAIPD

atu I ora ai I N Puihi I te whawhai I Moturaurahu (ara) konga korero enei a Rerehau I kau atu ia a ka u ki uta I te po. Ka okioki ia I te ata ka haere ia I nga puke ka titiro mai ia ki Moturaurahu. Ka tangi ia ki ona whanaunga I mate ra ki Moturaurahu.

**I heard too from my mother, at the times of the Land Court at Paihia, at Haruru before, she always heard Rerehau speaking at their marae gatherings. Rerehau himself ran/fled, which saved Ngapuhi at the fight at Moturaurahu, and then through what he said, Rerehau swam over and landed at night. He rested and in the morning he went by the hills and looked down at Moturaurahu. He cried for his blood relatives who had died at Moturaurahu.**

Na, e rongo ana ano hoki au kia te Horiona I enei korero I nga hui ki Waitangi, na ko Rerehau I oma I ora ai ia N Puihi.

**Now, I have also heard this talk from Horiona at the gatherings at Waitangi, Rerehau ran/fled which saved Ngapuhi.**

Ko te take o enei korero ka puta I naianeinga kaumatua, monga poti e rerere nei – na reira ka puta tenei ki “waiho I waho rere ai kia rite kia Rerehau.”

**This is the reason that the elders have referred to the boats ‘flying’ around – therefore they have this saying “leave them out there flying around so as they be like Rerehau.”**

*[note in margin]*

*Te putake o tenei ingoa hapu ote Akitai*

Na tenei iwi ate Te Akitai I ahu mai I tenei, ‘he tini no te tangata mate

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(10 am)

e akiaki ana ete tai I te taha tika o Moturaurahu.

**These people, Te Akitai, came from this “there were so many people who died and were dashed/pounded by the tide on the right side of Moturaurahu.”?**

Ko tenei ingoa I karangatia mo nga morehu o te Ngareraumati.

Na konei ka tino ngaro atu tenei ingoa ate N raumati.

Ko Wiremu Korokoro ma te hunga e karangatia ana ki tenei ingoa.

Ki taku rongo ko Wiremu Korokoro ma tonu etehi I whakaoranga I roto I etehi onga pa e whawhaitia.

Ko toku rongo na N Rahiri ia I mau herehere tia tahi tia me te Hokio ma.

A ki taku rongo I mau tahi ia me te Hokio ma ki Moturaurahu.

Ki taku rongo kahore a Wiremu Korokoro I Paroa I te whakaoranga ai o Paroa.

**This name was called after the remnants of Ngareraumati.**

**From here, the name Ngareraumati was lost.**

**Wiremu Korokoro and others are the ones being called this name.**

**I have heard that Wiremu Korokoro and others were some of the ones who were saved during some of the pa that were fought for.**

**I heard it was Ngati Rahiri who captured him and Hokio and others as prisoners.**

**I also heard that he and te Hokio were both caught at Moturaurahu.**

**I have heard Wiremu Korokoro was not at Paroa when Paroa was saved.**

He huanga ano no te Hakuene ma a Wiremu Korokoro.

Ahakoia he whanaunga ia kia te Hakuene I mau herehere ia.

I mua o te whawhai o Moturaurahu e noho ano ate N Raumati ki enei motu ki Motuoi ki Moturaurahu hoki.

No te matenga o Moturaurahu ka tuku katoa nga tangata o Motuoi ki raro ia Npuhi (ara) ate Manukura a Taringa a Kaau a Punanga a Kauka hoi aku e mohio ana.

Kei te tino mohio toku whaea ki enei tangata.

Wiremu Korokoro is a relative/member of the same hapu as te Hakuene and others. Even though he was a blood relative to te Hakuene, he was taken prisoner. Before the fight of Moturahurahu, Ngareraumati stayed on these islands at Motuoi, at Moturahurahu too.

When Moturahurahu was defeated, all the people of Motuoi allowed themselves to go under Ngapuhi, namely Manukura, Taringa, Kaau, Punanga, and Kauka – those are the ones I know. My mother knows these people well.

[note in margin]

*Ahakoia I mau herehere a Wiremu Korokoro he whanaunga ano kia te Hakuene.*

*Kahore a Motuoi I whawhaitia, I tuku nga tangata ki raro o Npuhi*

Ko Puatea I riro mai I Moturahurahu ia N Rahiri I riro herehere mai.

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10 am

Ko nga tangata I tuku nei ki raro o N Puhi I hereherea (ara) he herehere.

Na I muri ote pakanga kahoki a N Puhi kite Waimate.

Kahore I tino roa atu te noho kite Waimate ka hoki mai N Puhi ka nohoia te **Rawhiti** me nga motu, I haere mai ano hoki toku whaea, me tona tungane me te Raka menga rangatira kua korerotia ki te Kooti e era atu kai-korero – ko Ngapua tetahi, ko Raharaha ko Hiperiana, ko Puriri, ko Pohuenui, ko Tuwhakawaha, ko te Huarahi me te nui noatu onga rangatira o N Puhi.

Na I noho ratou ki Okahu I te taenga atu, ka mutu ka noho ki Moturua. Ko ratou katoa tenei ko te **Hakuene** ma I tenei ropu, ara he ropu, kotahi tonu enei e whakahuahua nei e au no te **Hakuene**, note Wharerahi no Maanu, no temea e haere huihui ana ratou monga whawhai katoa.

**Puatea was brought from Moturahurahu by Ngati Rahiri, was brought as a prisoner.**

**The people who allowed themselves to come under Ngapuhi were captured, that is to say, were prisoners.**

**Then after the battle, Ngapuhi returned to Waimate.**

**They did not stay at Waimate very long when Ngapuhi returned and stayed at te Rawhiti and the islands, my mother also came and her brother, Raka, and the chief s already mentioned to the Court by previous speakers – Ngapua was one, Raharaha, Hiperiana, Puriri, Pohuenui, Tuwhakawaha, Huarahi and the majority of the chiefs of Ngapuhi.**

**Now they stayed at Okahu on arrival, then at Moturua. All of them and te Hakuene and others were in this group, namely, this was the one group which I have named earlier as belonging to te Hakuene, to Wharerahi, to Maanu, because they all went together to all the fights.**

Na te kore uri o etehi onga tupuna I whakahuahua nei e au te ahei ai ki te tu ki te kereeme mote noho me te take o ratou tupuna.

**Because some of the ancestors I have mentioned here have no descendants, they are not able to stand and claim under residence and ancestral causes.**

I rongono ano au ki taku whaea ko Maanu me ona tangata I noho ki Urupukapuka erangi I runga ano I to ratou noho pai kahore he raruraru.

**I heard from my mother that Maanu and his people stayed at Urupukapuka, but they stayed together so peacefully there was no trouble.**

[note in margin]

*Na te kore uri o etehi tupuna I whai kereeme ai.*

Ko tahi ano raruraru o enei rangatira I mua I waenganui ia Titore raua ko Moka.

Ko te take o ta raua whawhai monga motu nei ano.

Ko te whakaaro a Moka I taua raruraru a raua ko Titore ko Waewaetorea kia ia.

**There was only one trouble between these chiefs Titore and Moka.**

**The reason for their fight was for these islands.**

**Moka thought, in this trouble between them, that Waewaetorea should be his.**

PIRIRI

Te uri o Puriri ko Niu Ngapua Ko Hori Puriri. Na Niu Ngapua a Hone Heke nei, kei Waitangi nei a Niu Ngapua I tenei wa, erangi ko te kainga tuturu o Niu Ngapua kei Kaikohe, I moe ia I a. Ko Hone Ngapua tetahi onga tangata o Kaikohe I noho ai I reira I Kaikohe.

Ko Hori Puriri kei te ora ano kei Kaikohe ano hoki e noho ana I tenei wa.

**The issue of Puriri is Niu Ngapua, is Hori Puriri. Hone Heke is from Niu Ngapua, Niu Ngapua is at Waitangi at this time but his permanent home is at Kaikohe, he married ??**

**Hone Ngapua is one of the people of Kaikohe who stayed there at Kaikohe.**

**Hori Puriri is still alive, is still at Kaikohe staying at this time.**

Ko Pohuenui I noho tuturu ano ia ki Moturua I tona tino kaumatuatanga ka tata ki te mate, ka mea ia kia maua ia ki te Waimatē kia mate atu ia ki reira kia takoto I te taha o ana matua-tupuna hoki. He uri ano tona erangi kahore ia I te whakapapa nei erangi I uru ia ki te whawhai I Moturaurahu.

Ko tana tamaiti ko Hone Tauai.

Ki taku tino mahara e whai take ana ia ki aua motu nei. Kei Kaikohe e noho ana ia a naianei, I moe wahine atu ki reira.

**Pohuenui stayed permanently at Moturua, as he grew older and nearing death, he stated for him to be taken to Waimate to die there so as he could lie beside his elders. He has issue but is not in this genealogy but he was in the fight at Moturaurahu. His son is Hone Tauai.**

**I do know he has cause to those islands. He lives at Kaikohe at present, he married a woman there.**

Ko te Huarahi he roa ano ia e noho ana ki enei motu erangi I muri iho ka haere ki te Waimate ki Mataraua, kahore ona uri e ora nei.

**Te Huarahi stayed a long time on these islands, but afterwards he went to Waimate, to Mataraua, he has no living issue.**

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Reference  
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Moturua  
etc

Ko Hiperiana I noho ano ki Moturua no tona kaumatuatanga kahaere ki te Waimate a I mate atu ki reira. Tona uri he tamaiti nana, ko Taniora Hiperiana. Kahore ia I noho kinga motu. E whai paanga ana ia ki enei motu I runga I te noho atona matua – erangi na tona korenga e noho I ahua ngaro ai tona paanga erangi ki te arohatia e pai ana ano tona paanga.

**Hiperiana stayed at Moturua, when he grew old he went to Waimate where he died. His issue is a son, Taniora Hiperiana. He did not stay on the islands. He touches/is connected to these islands on the stay of his father there, but when he did not stay there, he lost his touch/connection but if he is pitied or sympathised with, he regains his touch/connection.**

Ko taku whaea I noho ki Okahu i te tuatahi me ona tungane, muri iho ka noho ki Moturua, I moe tane atu ia kinga motu kite tane pakeha.

No muri noaiho ka noho ia ki Opito I te tau 1830. No roto hoki i te tau 1820 me te tau 1830 ka riro a Kororareka nei ia N Puihi.

I muri o te noho I Opito ka hoki raua ki Moturua mate atu tana tane ki Moturua I tanumia ki Okahu a raua nei tamariki e 8 (or 3??) I whanau katoa ki Moturua.

Ko te ingoa o taua tane nei ko (Mathew) Na I muri iho o te matenga o (Mathew) ka noho tonu ano ia inga motu nei.

Na I te wa i te whawhai a Heke I Opito ano ia e noho ana. Katahi a Hone Heke ka mea atu kia ia Kaua ia e noho I konei me haere ia ki te Waimate. No te mea e whawhaitia ana e ia tenei whenua a Kororareka nei.

**My mother stayed at Okahu at first with her brothers, after, she stayed at Moturua, she married a pakeha at the islands.**

**Much later she stayed at Opito in the year 1830. It was in the year 1820 and 1830 that Kororareka was taken by Ngapuhi.**

After the stay at Opito, they both went back to Moturua, her husband died at Moturua and was buried at Okahu, they had 8 (or 3) children who were all born at Moturua. The name of this husband was Mathew, now, after Mathew died, she stayed on at these islands. Now at the time of the fight of Heke, she was still staying at Opito. Then Hone Heke said to her Do not stay here, she is to go to Waimate, because he was fighting for this land at Kororareka.

I noho ano ahau ki enei motu e haere tahi mai ana ano au me toku whaea ki aua motu nei. I etehi wa I stayed too on these islands, I always accompanied my mother to these islands. Sometimes

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e noho ana au mo tetahi wa he tau I tetehi wa e rua tau.

I stayed for one year, sometimes two years.

Ki te ritenga e whai take ana au mo te puru hea mo tenei whenua, no toku aroha kia te Waaka ma katahi ka rereke.

In comparison, I have a cause to <sup>claim</sup> shares ?? (check) for this land, but through my pity for te Waaka and others, it did not happen like that/it was different.

I aku nohonga inga motu nei e noho ana au ki Moturua ki Okahu hoki.

During my stays on the islands, I stayed at Moturua and Okahu too.

E rite rite ana o maua take tika ko Taniora. Te ahua I rereke erangi au e tae mai ana ki nga motu nei. Ko Taniora kahore e tae ana kinga motu.

Taniora and I have equal rights, the only reason it differs is that I came to these islands, but Taniora did not.

He roa te nohonga o toku whaea I te Waimate. Na no te matenga ote Hakuene ka haere mai ki te uhunga Kua nui ke ahau I taua wa I tae mai ano ahau ki taua uhunga, ki te ritenga kei te 9 tau ahau I taua wa ki te ritenga I naianei ka 44 oku tau.

My mother stayed at Waimate for a long time. Now when te Hakuene died I came to the tangi, I was big by that time that I came to the tangi, I was 9 years old at that time and in comparison I am 44 years old.

Na ite mutunga ote uhunga I Tangatapu mo Hakuene ka haere toku whaea ki Okahu kia kitekite ano I o ratou kainga I mate hoki tetahi ona tungane ki Okahu ara a Ngapua Kahore ano hoki he uri o Ngapua me o Mairetaku.

Now, when the tangi at Tangatapu for Hakuene was over, my mother went to Okahu to see their home. One of her brothers, Ngapua, died at Okahu. Ngapua and Mairetaku did not have any children.

E tino mohio ana au ki tetahi o ratou kainga I Okahu He uru karaka koe i reira na ratou. I know exactly of one of their places at Okahu. They have a grove of karaka (trees) there.

I kite tonu ano hoki au I a ratou mahinga kai I Okahu. I taua wa e tino tamariki ana au, erangi kei te mahara au kia Ngapua e mahi tahi ana me taku whaea me Hiperiana e te Pohuenui. I also saw their gardens/cultivations at Okahu. At that time I was only a child/young, but I do remember Ngapua working together with my mother and Hiperiana and te Pohuenui.

Kei te mahara ano au he mahinga ano hoki I Waewaetorea itaua wa koe

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Okahu te kainga tuturu, haere atu au ki Waewaetorea mahi kai ai. I te nei wa ki taku mahara I tae ki tau maua ko taku whaea ki reira noho ai.



Piraka

I muri iho I te mahinga kai I Okahu ka haere mai ki Moturua noho ai, he kainga tuturu ano hoki I Moturua.

Konga tangata I Moturua I taua wa ko **Ihaka Te Tai**, ko **Rewiri Paru** ko **Purau** tata nei ano tenei I mate ai.

**I still remember there was a garden also at Waewaetorea at that time. Okahu was the permanent residence, (we would) go there to Waewaetorea to work in the gardens. At that time as far as I can remember, my mother and I stayed there for about a year.**

**After working the garden at Okahu, (we would) go to Moturua to stay, there was a permanent home there as well.**

**The people at Moturua at that time were Ihaka Te Tai, Rewiri Paru and Purau who has just died recently.**

Ko Piraka kahore au e korero ake ana I enei tangata I mohio au I taua wa, erangi no muri iho ka mohio au koia nei te tino kainga o enei tangata.

Tetahi onga tangata o reira ko Rawiri, ko Timoti, ko Peramiramira he pononga no **Hakuene** me etehi ano o aku e korero ake nei, he pononga no **Hakuene** ara a Purau a Pirika me Timoti.

**Piraka, I am not saying that I knew these people at that time, but it was after that I knew this was indeed the home of these people.**

**One of the people there was Rawiri. Timoti, Peramiramira, were slaves of Hakuene and some others whom I have mentioned, were slaves of Hakuene, namely, Purau, Pirika and Timoti.**

Ka nui atu nga tangata I reira e noho ana e rangi kua wareware I au o ratou ingoa.

Konga pononga e korero nei au kahore au I rongu no te N Raumati.

Kahore au I kite I nga pononga o te N Raumati no mua atu I tenei wa iau.

**There were many others staying there but I have forgotten who their names are.**

**The slaves I have mentioned I did not hear they were from Ngareraumati.**

**I did not see the slaves of Ngareraumati, they were before my time.**

Muri iho I tenei wa ka hoki matou ko toku whaea ki te Waimate.

Na muri tata iho ka hoki mai ano matou kinga motu ki te uhunga I te matenga o Ngapua I Okahu I tanumia ia ki Okahu ano, ki te taha

**After that at that time, my mother and I returned to Waimate.**

**Soon after we came back to the island to the tangi for Ngapua who had died at Okahu and who was buried there beside**

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o tona Tuakana o te Raka.

Kihai I roa to matou noho kinga motu I tenei wa ka hoki matou ki te Waimate.

**his older brother Raka.**

**We did not stay on these islands very long when we returned to Waimate.**

Ko te tino wa tenei I korerotia ai kia **Ihaka Te Tai** te mana onga motu.

**This was the very time that Ihaka Te Tai was told of the authority/rights of the islands.**

Muri noa iho I tenei ka mate a Rewiri Tarapata ma ki waho I te moana.

Ko Kerei Mangonui ma I ora mai I taua mate nei. Na I haere mai ano matou ko taku whaea kia kite I te hunga I ora.

Ko te tau I mate ai a Rewiri ma no te tau 1874 pea.

**Just after that Rewiri Tarapata died at sea.**

**Kerei Mangonui and others were saved from that tragedy. We went with my mother to see the ones who survived.**

**The year that Rewiri died was about 1874.**

Revised

Na I tae mai matou ki Omakiwi I reira nga pouaru o taua mate.

Na I muri iho ote nehunga kahaere matou ki Moturua I taua wa ko **Ihaka Te Tai** me **Takurua** I Moturua e noho ana me a raua tamariki me nga pononga I korerotia ra e au. Roa noatu e noho ana matou ki reira ka hoki matou.

**Now we came to Omakiwi where the widows were of those who had died.**

**Now after the burial we went to Moturua, at that time Ihaka Te Tai and Takurua were staying at Moturua with their children and their slaves I have mentioned before. It was a long time that we stayed there before we went back.**

Na roa noa iho I muri o tenei ka haere mai matou ki te mahi weera; Na **Ihaka Te Tai** matou I poroaki mai mo tenei mahi, haere mai ana matou ki taua mahi weera. I Okahu te teihana mahi tohoro.

**It was a long time after this when we went to work whales. It was Ihaka Te Tai who left instructions for this work, so we came to that whaling industry. Okahu was the station/depot for the whales.**

I taua wa nei kahore he tangata I Okahu e noho ana. Torutoru ake nei ano hoki nga tangata onga motu I taua taima.

Ko **Ihaka Te Tai** anake me enei I korerotia ake nei e au. Na ia matou e mahi weera ana I etehi wa e moe ana matou ki Okahu, I etehi wa e moe ana matou ki Moturua.

**At that time there was noone at Okahu staying. There were very few people at the islands at that time.**

**Ihaka Te Tai was the only one whom I have mentioned before. Now when we were working the whales, sometimes we slept at Okahu and sometimes we slept at Moturua.**

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Ki taku mahara I taua wa ko nga rangatira ano o enei mahi weera konga tangata whai poti. Ko **Ihaka Te Tai** ko Kerei Mangonui ko Rewharewha.

I tae mai ano a Wiremu Katene ki taua mahi he poti mahi weera hoki tona I haere mai a Wiremu Katene I raro ia **Ihaka Te Tai**.

Na I muri noa mai I tenei ka rongo ahau ia Wiremu Katene e korero ana kia **Ihaka** kia whakahokia a Tarati wahine a Peramiramira ki te Waimate, he whanaunga tenei kia Wiremu Katene.

**As far as I can remember, at that time the chiefs of the whaling industry were the people who had boats. Ihaka Te Tai, Kerei Mangonui, Rewharewha.**

**Wiremu Katene came to the whaling because he had a whaling boat and he came under Ihaka Te Tai.**

**Now long after that, I heard Wiremu Katene talking to Ihaka to take Tarati, woman of Peramiramira, back to Waimate, she was a blood relative of Wiremu Katene.**

Ka hiki te Kooti 2 pm

Court closed at 2 pm

Puare te Kooti 2 pm

Court opened.

Hira mai (In chief)

Na ite meanga nei kia hoki taua kuia ka mea taua kuia e kore ia e pai ki te hoki.

Kati ka puta atu te kupu a Wiremu Katene. Ko tenei whenua he whenua raupatu na N Tawake me hoki ia taua kuia ki uta ki te whenua onga tupuna.

Na haere katoa ana raua ko tana tane me a raua tamariki I mate atu ki reira ki te Ahuahu.

Kahore a Tarati e whai paanga ana ki enei Motu, ko te take I korero

**Now when the old lady was told to go back, she said she did not want to go back.**

**Wiremu Katene stated. This land is conquered land of Ngaitawake, she must go back inland to the land of the ancestors.**

**They both went, she, her husband and their children and died there at te Ahuahu.**

**Tarati has no ~~teaching~~ relevance to these islands, because**

ai au ano tenei kupu a Wiremu Katene ki taua kuia kia Tarati "ko tenei whenua he whenua raupatu ke na N Tawake."

**I repeated again the words of Wiremu Katene to that old lady, Tarati "this land is conquered land of Ngaitawake."**

I muri mai I tenei I tae mai ano au ki nga motu nei I te tau 1880 I tae ano au ki Orokawa I reira a Hori Ngawati Mangonui e noho ana.

I muri iho ka tae au kite Parekua I kite au I reira ia Kerei Mangonui me te Para Paerau, I tae ano au kite Akau he kainga ano tenei Ko Kerei Mangonui ma ano nga rangatira o reira. Muri iho ka tae ano au kinga motu. Ko Ihaka Te Tai te rangatira o reira me ana kaumatua pononga I korero ake ra au I reira.

**After this, I came to the islands, in the year 1880 I also came to Orokawa, Hori Ngawati Mangonui was staying there.**

**After, I went to Parekua, I saw Kerei Mangonui and Para Paerau there, I also went to te Akau, this was another place, Kerei Mangonui and others were the chiefs there. After I went to the islands. Ihaka Te Tai was the chief there and his elderly slaves which I mentioned before.**

To Court

E hara aua pononga nei I te N Raumati.

**These slaves were not Ngareraumati.**

Na I muri noa iho I tenei, ara I te tau 1880 ka tonoa e Ihaka Te Tai nga hapu o N Puhi kia haere mai kia mahia he kai mo te puaretanga o te whare ote Tiriti o Waitangi.

Na ka haere mei matou o te tuawhenua kinga motu nei mahi kai ai me N Rahiri me N Rehia hoki, ko etehi I ahu ki Orokawa I runga I te tonoa a Kerei.

**Now much later, namely in the year 1880, Ihaka Te Tai sent for all the hapu of Ngapuhi to come and prepare food for the opening of the Treaty House at Waitangi.**

**We of inland, and Ngati Rahiri and Ngati Rehia came to the islands to prepare food, some went to Orokawa on the invitation of Kerei.**

E matau ana ahau ki te mahinga kai a matou I Moturua ko Otupoto, ko Moturua tetahi ko Mangahawea tetahi ko Waipao tetahi enei kainga I mahi kai ai matou. Kei Moturua katoa.

**I know the places we went to prepare the food, at Moturua was Otupoto, Moturua was one, Mangahawea was one, Waipao was one, all these places we prepared food there, all at Moturua.**

No te 1881 ka maua nga kai I mahia nei e matou ki Waitangi Ko te puaretanga hoki tenei o te whare ote Tiriti.

**In 1881 all the prepared food were taken by us to Waitangi because this was the opening of the house of the Treaty.**

Kati I enei wa katoa, hore rawa au I rongo I tetahi raruraru I waenganui ia Kerei me Ihaka mo enei motu. Hore ano hoki au I rongo raruraru mo enei motu I waenganui I a te Horiona me Ihaka Te Tai. So in those times, I did not hear any trouble between Kerei and Ihaka for these islands. Neither did I hear any trouble for these islands between te Horiona and Ihaka Te Tai.

*[note in margin] Kahore kau he raruraru mo enei motu.*

Na te taenga onga herehere ki te Waimate I te pakanga o Motuoi ka tukua e Titore e rua o ana tangata kia Matiretaku. Ko Punanga (f) ko Kauha (m) nga tangata I tukua. Na I noho tonu aua pononga nei I te Waimate. Ko etehi hoki I riro mai ia Titore raua ko **Hakuene** kinga motu.

**Now, when the prisoners arrived at Waimate at the massacre of Motuoi, Titore released two of his people to Matiretaku – Punanga (female) Kauha (male) were the ones that were released. Now those slaves still stayed at Waimate. Some of course were taken by both Titore and Hakuene to the islands.**

Na aua pononga nei na Kauha raua ko Punanga te whakatauki nei

“Ma wai ra au e kawhe ki Whangapau (kei nga motu nei tenei) ki te Ika te whatitia tino ika, tino ika.”

**It is from these slaves who composed the following proverb: (just a wild guess, have to check) –**

**“Who shall take me to Whangapau (this place is at one of the islands) where fish is aplenty???”**

*[note in margin] Te whakatauki mo Whangapau.*

*Note from me, M Hook, my interpretation of the above was purely a wild guess as I have stated, and didn't realise how near correct I was until I typed the next line of the document!*

Ko te take o tenei whakatauki, he kore ika no uta no te Waimate, ka mahara mai kinga motu ki te wahi whai ika.

**The reason for this proverb. was that there is no fish inland at Waimate, and the abundance of fish is always remembered.**

Na I te matenga o Matiretaku I waiho iho ana enei tangata kia Rimaumau.

Na no te wa ia Rimaumau ka oma tetahi o aua tangata ki Taupo ki raro. Ko Punanga I oma.

I te rongonga o Rimaumau

**When Matiretaku died, these people were left to Rimaumau.**

**While with Rimaumau, one of them ran away to Taupo, down south. Punanga was to one who ran away.**

**When Rimaumau heard**

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kei Taupo a Punanga ka haere ia ki raro ki te tono utu. Na utua ana kotahi hoihoi e Wiremu Naihi, kahore au e mohio ana ki te hapu o W Naihi.

E mohio ana au ki taua hoiho he mea hua ano te ingoa ko Punanga.

Ki taku rongo ko Punanga he tuahine note Manukura.

Na ki toku rongo ko tetahi tenei onga takiwa o tera iwi o te N Raumatiki ki Taupo.

**Punanga was at Taupo, he went south to ask for payment. So he was paid one horse by Wiremu Naihi, I do not know of the hapu of W Naihi.**

**I know that horse was named after Punanga.**

**I heard that Punanga is a sister to Manukura.**

**Now I also heard that this is a territory of that people of Ngareraumati at Taupo.**

*[note in margin] Te utunga mo Punanga*

Na ko toku rongo monga whawhai mo nga pa me te raupatu koia ano tenei kongā korero I korerotia inga ra nei e tika ana, e nga kai korero kua korerotia ake nei.

**Now what I have heard for the fights for the pa and the massacre, those which previous speakers have spoken about are correct.**

Na ko te korero ate keehi ate Waru kote putake o enei whawhai ko te patunga o Tauehe e te Hotete raua ko Moka I Oruru I Mangonui Kahore au I rongo penei.

**Now the talk of the case of te Waru is that the cause of these fights was the killing of Tauehe by both te Hotete and Moka at Oruru at Mangonui. I did not hear it was like this.**

## PIRIPŌ

Erangi ko te putake tuatahi o enei whawhai ko te kohurutanga o Tīkinui e N Raumatī ki Paroa. No N Tautahi a Tīkinui he whanaunga kia te Koikoi.

**But the first cause of these fights was the murder of Tīkinui by Ngareraumatī at Paroa. Tīkinui was from Ngati Tautahi, a blood relative to te Koikoi.**

*[note in margin] Te take onga whawhai a N Raumatī me N Puhi.*

Na kahore ano a N Puhi i whakaaro mo tenei kohuru ka rokohanga e te matenga o Tauehe ia te Hotete e hara i te mate kohuru.

**Now Ngapuhi did not give any thought to this murder, it was found that when Tauehe was killed by Hotete, it was not murder.**

Na i tena ka whakaaro ate N Raumatī mo Tauehe – katahi ka patua ko te Auparo mā.

**Now Ngareraumatī thought about Tauehe (the circumstances) – so they killed Auparo and others.**

Na koia nei toku rongo kua oti nei te korero ake. Kia mohio ai te Kooti na te N Raumatī i timata nga kohuru.

**Now this is what I heard, just what I have stated here, so the Court will know that it was Ngareraumatī who started these murders**

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Na tetahi ko te korero a tetahi taha i taea a Okuratope pa.

**Now, another thing is the statement of one side that Okuratope pa was captured.**

E penei ana au hore rawa tenei pa i taea tae noa mai ki te wa ia Hongi Hika.

**I am saying this, that pa was definitely not captured right to the time of Hongi Hika.**

Na i nga wa e korero nei au e taetae ana au ki nga motu, hore rawa au e kite ana i tetahi N Raumatī i reira e noho ana. Kahore au i kite pononga o te N Raumatī i nga motu nei i au e tae ana ki reira.

Hoi ano toku mohio he nui atu o Titore mā nei pononga.

**Now at the time that I am talking about, I was always visiting the islands, and I definitely did not see any of Ngareraumatī staying there. I did not see any slaves of Ngareraumatī at the islands at the times I visited there. All I know is that Titore and others had more slaves.**

*[note in margin] Kahore he pononga o te N Raumatī i noho kinga motu nei.*

Kahore toku whaea i korero ki au i maua mai ranei a Manukura mā e Titore mā kinga motu i peheatia ranei.

Erangi i rongo au koia na nga pononga ia raua i te tuawhenua i te Waimate i mua o te haere nga mai kinga motu nei noho ai, tera pea i maua mai ate Manukura mā e Titore mā i to ratou haerenga mai kinga motu nei noho ai i pehea ranei.

**My mother did not tell me whether Manukura and others were brought by Titore and others to the islands, or not.**

**But I did hear that those were the slaves while they were inland at Waimate before they came to the islands to stay, perhaps Manukura and others were brought by Titore and others when they went there to the islands to stay.**

Mo te rohe o te takiwa o te raupatu rongo ano au ki toku whaea he mea korero atu na te Hakuene kia ia, ara tika tonu ano ko nga korero kua korerotia nei, ara kei Taupiri iti ka rere mai ki Manawaora nei ka haere i te moana tae noa ki Taupiri-iti.

**For the boundary of the area of the conquest, I heard from my mother who had been told by te Hakuene to her, namely, that all the statements made were correct, namely, at Taupiri-iti go directly to Manawaora, go by sea until Taupiri-iti is reached.**



[note in margin] *Mo te rohe o te raupatu me te wa o taua tautohe me te whawhai mo Marara*

No te pakarutanga o te matenga o Marara ara no taua whawhai katahi ka tae ki te tata  
At the damage done at the death of Marara, namely, at that fight,

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tanga ki te Kopua, na tuturu ana ki reira. Na nonga tau I muri noa iho ka haere mai N Tautahi a tono ana kia whakahokia mai te rohe, whakaaetia ana e Kerei Mangonui, ka hoki mai ki te Taupiri nui. I waenganui o Taupiri iti me te Kopua.

Tuturu ana kite Taupiri nui. Na Kerei Mangonui I whakaae na Noa Puke na Papati na Hone Tautahi me etahi atu o N Tautahi I tono kia pera.

**And when they neared te Kopua, they decided to stay. Now it was years later that Ngati Tautahi asked for the boundary to come back, which was agreed to by Kerei Mangonui, then they came back to Taupiri nui in the middle of Taupiri-iti and te Kopua.**

**Definitely at Taupiri nui. Kerei Mangonui agreed, and asked for by Noa Puke, Papati, Hone Tautahi and others of Ngati Tautahi.**

Na I au inga motu nei e haere ere ana kahore rawa au e kite ana ia te Horiona I reira. Kahore ano hoki au e kite ana ia Henare Te Rangi e noho whakakainga ana ki aua motu nei.

Kahore ano hoki au e kite ana ia te Patukeha e noho whakakainga ana ki aua motu nei, hoi ano no a matou mahi weera anake ka kite au ia ratou, matou kahore ano ia I tae ki reira mahi ai.

**Now at the time I was at the islands visiting, I did not ever seen Horiona there. Neither did I see Henare te Rangi staying as a resident at those islands.**

**Neither did I see Patukeha staying there as residents at those islands, only when we were working with whales did I see them, they did not go there to work.**

Kahore au e rongo ana kei te whakararuraru a Kerei Mangonui me enei motu kia Ihaka kei te takoto marama pono a Kerei Mangonui. Kei a Ihaka enei motu.

**I did not hear of Kerei Mangonui causing any trouble for these islands to Ihaka. Kerei Mangonui is quite clear at the laying down of these islands, that Ihaka has these islands.**

Tini noatu oku nohonga tahitanga kia Kerei me te Para Paerau I te Rawhiti I te Tiriti o Waitangi I te Whakataha. Kahore au e rongo ana kia raua e korero ana mo nga motu (ara) korero whakahe mo Ihaka Kahore rawa au e rongo ana e korero ana raua ki to raua take ki aua motu.

**There were many times that I stayed with Kerei and Para Paerau at te Rawhiti, at Treaty of Waitangi, at Whakataha. I did not hear either of them talking for the islands, namely, disagreeing about Ihaka. I did not hear either of them talking about their causes at those islands.**

Konga rangatira katoa e korerotia ake ra e au I te ata nei, e raihana

**All the chiefs whom I mentioned this morning,**

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ana ratou, me to ratou noho huihui I te tuawhenua tae noa mai kinga motu nei, erangi ko Titore to ratou mea whai mana.

**are licensed, and their staying all together inland right to these islands, but Titore is the one with the authority/right.**

Ko Raharaha I mate ki Otuihu a tanumia ki Opito koia na hoki tetahi o ratou kainga.

**Raharaha died at Otuihu and buried at Opito as this was one of their places.**

Ko te hui e korero ra ahau o Waitangi I rongō ai ahau kia Te Horiona e korero ana  
**The gathering I spoke about at Waitangi, I heard Te Horiona speaking:**

Ko te hui o te whakaara I te raruraru o te Rawhiti tuawhenua. Ko taua whakawa he Komiti I te raruraru o N Kuta me N Tawake ara nga uri o Moka me nga uri o Maanu. E pa ana taua take ki te Rawhiti katoa o te tuawhenua ara monga rohe.

**The gathering was to raise/bring to the attention the trouble of te Rawhiti inland. That investigation was the committee for the trouble of Ngati Kuta and Ngaitawake, that is, the descendants of Moka and the descendants of Maanu.**

**That cause was touching on the whole of te Rawhiti of the inland, that is, for the boundaries.**

*[note in margin] Te komiti I tu ki Waitangi mo te raruraru o N Kuta me N Tawake.*

Ko te tu ate Horiona I taua hui he kai korero ke inga rohe whakatikatika o aua hapu. Kote tikanga e tu ana a te Horiona hei kai korero mo te taha kia Kerei Mangonui.

**The stand taken by Horiona at that gathering, he was a speaker to set the boundaries right for those hapu. The reason that Horiona gave was that he was a speaker for the side of Kerei Mangonui.**

To Court

He whakawa tuhituhi ano taua whakawa o taua Komiti taringa.

**Written evidence was also being awaited on by the Komiti.**

By Court

Ma Hone Heke nga pukapuka e mau mai ki te Kooti.

**Let Hone Heke bring the books to the Court.**

Hira mai xx by Hone Hapa

I rongō ahau ia te Parihi e korero ana kei te mohio ia kinga korero mo te Rawhiti menga motu, e tika ana te korero ate

**I heard te Parihi talking that he knew the talk for te Rawhiti and the islands, the talk of**

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Parihi kahore nga moutere nei I rohea.

**Parihi is correct, the boundaries for the islands were not done.**

Erangi I pera ano au mo te raruraru o Moka raua Titore, katahi ka whakatuturu tia e Maanu kia Titore anake aua moutere nei.

**But I was the same too for the trouble of Moka and Titore, Maanu confirmed that the islands were to go to Titore alone.**

To Court

Mai I taua wa I whakatuturutia nei e Maanu kia Titore aua motu tae noa mai ki naianei kei te pena tonu.

Ko Urupukapuka me Motuarohia ia Moka ma, enei moutere, ko enei nga motu I whakapumautia kia Moka, kia Maanu kia te Wharerahi, me etahi atu o ratou.

Mai ano I reira kahore he raruraru tae mai ki te wa ia Kerei Mangonui, me Ihaka kahore he raruraru e tupu ana.

**From that time it was settled by Maanu those islands were to Titore and right down to now that still stands.**

**Urupukapuka and Motuarohia which Moka and others have, these islands were confirmed to Moka, to Maanu, to Wharerahi, and some others of their own.**

**From that time there has been no trouble right to the time of Kerei Mangonui and Ihaka, there has been no trouble that grew up.**

Hone Heke

Hirama

Ka hiki te Kooti mo apopo.

Court adjourned until tomorrow.

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10 a.m

P {uaretanga ote Kooti 10 am

Opening of the Court 10 am.

Hone Heke

Ka kokiritia nga pukapuka ote Komiti ki te Kooti erangi kahore he whakatau a taua Komiti, na tetahi atu onga komiti I whakatau.

Na kokiria ana te ripoata ate Komiti whakatau I te tau 1886 e Hone Heke ki te Kooti.

**The books of the Komiti were discussed/gathered at the Court, but nothing was settled by that Committee, it was settled by another Committee.**

**Now, the discussion of the report of the Settlement Komiti in the year 1886 by Hone Heke to the Court.**

Hira mai (short statement In chief)

Mo taku kitenga ia Kerei Mangonui I te tau 1885 I Waitangi I runga I aku korero I nanahi e he ana, na reira kahiaha au kia whakatikaia taua korero.

**For my seeing Kerei Mangonui in the year 1885 at Waitangi on what I said yesterday, it is wrong, therefore I want to correct that statement.**

Ko te ritenga no mua atu I te tau 1884 taua kitenga oku ia Kerei I tetahi hui I Waitangi

**The comparison, it was before the year 1884 my seeing Kerei at a gathering at Waitangi**

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ara mo te hui o te whakapuaretanga ote whare o Waitangi.

**that is, at the gathering for the opening of the house of Waitangi.**

Ko taua hui nei te hui I puta ai nga korero mo te **Rawhiti**. No reira au I kite ai ia te Horiona, a nana tonu te kupu whakaae Ki te nei ki, I riri a te Rawhiti ite raupatu a N Puhi I taua wa e noho pai tonu ana aua kaumatua.

**That hui was the hui where statement were made for te Rawhiti. It was there that I saw Horiona, and he himself agreed with the statement that te Rawhiti were angry at the conquest of Ngapuhi at that time those elders were staying peacefully together.**

To Court

Ko te tino take I puta ai nga korero mo te **Rawhiti** mo nga poti e rerere ana I konei I taua wa, na reira ka puta te kupu ate tangata waiho I waho rere ai kia rite kia Rerehau.

**The real reason that the statements were made were for the boats at te Rawhiti "flying" around at that time, hence the reason that person said they were just like Rerehau.**

Hira Mai xx by Hone Hapa.

I korero nui tia ano nga korero a Moka raua ko Titore monga motu I te wa I raruraru ai raua mo aua motu.

I rongo nga kaumatua katoa o taua whakatupuranga I tana tautohetohe.

Kahore au I matau ki te take te korero ai ate Parihi ate Tane ate Waaka motenei tautohetohe a Titore, raua ko Moka.

**There were long discussions regarding the talks between Moka and Titore for the islands at that time when the trouble arose about those islands.**

**Everyone of that generation heard the quarrel.**

**I did not know why te Parihi, te Tane and te Waaka did not speak up about that quarrel between Titore and Moka.**

E korero ana au I te korero pono ki te aroaro ote Kooti.

E hara I te mea hanga e au tenei korero I tautohetohe a Titore raua ko Moka monga motu.

Warana Ripo

Te Waru

I korero ano ate Hao Warana ki au e tika ana taua korero nei, I tautohetia nga motu e Titore ma raua ko Moka.

**I am speaking the truth to the face of the Court.**

**I am not making this up that Titore and Moka quarrelled about the islands.**

**Te Hao Warana said that that talk was right, the islands were quarrelled about by Titore and others and Moka.**

He take toku ki tenei whenua, ite Kooti tuatahi I hiahia au ki te korero I aku korero ki te Kooti.

**I have a right to this land, at the first Court hearing I wanted to have my say to the Court.**

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Te take te tono piira ai ahau kotahi ano a maua keehi ko te Waaka.

Tetahi I taua wa kahore au I te mohio kinga tikanga ote Ture, na reira ka takoto tonu taku whakaaro ma te Waaka e tono.

I korero ano ate Waaka I te Kooti tuatahi e tika ana ahau ki tenei whenua.

Kahore he rereke o te take ate Waaka I tuku, he raupatu he noho tuturu a maua take e korero tahi nei.

**The reason I did not appeal because te Waaka and I had the one case.**

**Besides, at that time, I did not know the rules of the Law, that is why I left it still to te Waaka to appeal/ask/conduct.**

**Te Waaka did say at the first Court that I have a right to this land.**

**There is no different reason of te Waaka's appeal, that is, conquest, permanent residence that we are discussing now.**

Te Waru

E kore au e pai ana kia whakaaetia ete Kooti nga pukapuka ote Tiriti o Waitangi I kokiria nei e Hone Heke.

No temea konga pukapuka ote Komiti he mea tuhi ki te pene rakau, ko enei ripoata nei he mea tuhi hou ki te ingika, tetahi ko te Komiti I tu he tau ke ko te whakataua he tau ke ano, na reira ka tino inoi atu ai ki te Kooti Kahore au e whakaae (??writing indistinct, cannot decipher it) ana.

**I do not want the Court to agree with the books of the Treaty of Waitangi that have been kokiri Gathered ?? by Hone Heke.**

**Because the books of the Komiti have been written in pencil and these reports have been rewritten in ink, besides the Komiti that stood was a different year and the year it (the case) was settled was a different year, this is why I am asking the Court. I do not agree/**

Hone Heke

Ko te Komiti tuatahi I whakatoatia ai ate Rawhiti no te 1885.

Kihai I whakaotia I taua komititanga no te nuinga haere tanga o te raruraru ka tu ano te Komiti I whakataua ai, na reira te rereketanga o nga tau o enei komiti I tu ai na ko Wiremu Katene me Mita Te Tai etehi onga mema ote komiti tanga onga raruraru ote Rawhiti.

Kaati kahore he raruraru e pa ana kinga keehi me he mea ki te kore te Kooti e pai ana kia whakaae tia e te Kooti enei pukapuka.

**The first Komiti that treated te Rawhiti with disdain was in 1885.**

**Nothing was completed at that sitting, but as the trouble increased, the same komiti stood and it was then that the difference in the years of these komiti (was noted), now, Wiremu Katene and Mita Te Tai were two of the members of the sitting for the troubles of te Rawhiti.**

**Well, the troubles are not relevant to the cases if the Court does not want to agree with these books.**

Hiramai Piripo

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Hira Mai xx by Te Waru

Kahore au I tono keehi mo enei motu I te whakawa tuatahi erangi a Opito I tono au kihai a tiati Wirihana e whakaze, mea ana te tiati kia kotahi a maua keehi ko te Waaka.

**I did not ask for a case for these islands at the first investigation, but Opito, I did ask for, but Judge Wilson did not agree, he said for te Waaka and I to have the one case.**

He take ke to Opito he take ke to nga moutere nei, erangi konga tangata ko aua tangata ra ano. Kahore au I tu I taua kooti hei kai korero mo te keehi onga motu.

**Opito is a different cause, the islands are a different cause, but the people are the same people. I did not stand as a speaker at that Court for the case for the islands.**

Kahore au e matau ana ki to te Waaka nei mohio tanga ranei mo nga tupapaku e korerotia nei e au. I rongo ke ahau ki toku whaea I enei korero.

Kahore a Raka I tanumia ki Kororareka nei, erangi ki te tanumanga o tona tupuna o te Kararure.

**I do not know if te Waaka knows of the deceased of whom I speak.**

**I heard this from my mother.**

**Raka was not buried at Kororareka here, but the burial of his ancestor, te Kararure.**

E whakahe ana au ki te ki ate Waaka no te Urihaku tenei tapu a Kararure.

Kahore au I konei I te wa I korero ai ate Waaka I tenei korero te rongo ai ahau.

**I disagree with what te Waaka has said that this (burial) place belongs to te Urihaku.**

**I was not here at the time that te Waaka stated this, otherwise I would have heard it.**

Ko Moturahurahu te pakanga mutunga a N Puhi ki te N Raumati, I mate ate Whitu I taua whawhai me te nuinga atu.

Kahore toku whaea e mohio ana ki te tatai ote Whitu ki te N Raumati Kahore ano hoki toku whaea e mohio ana ki te whakapapa o tenei iwi ote N Raumati.

Ko nga tangata ote N Raumati I mau herehere nei Kahore au e matau ana he uri ranei o ratou kahore ranei.

**Moturahurahu was the last fight of Ngapuhi with Ngareraumati, te Whitu died at that fight and the majority of them.**

**My mother did not know the line of descent of te Whitu to Ngareraumati, neither does my mother know the genealogy of these people, Ngareraumati.**

Konga tangata ote N Raumati I mau herehere nei Kahore au e matau ana he uri ranei o ratou kahore ranei.

**The people of Ngareraumati who were taken prisoner, I do not know whether or not they have any descendants.**

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Ko enei tangata katoa e noho nei I te kooti e meinga nei no te Ngareraumati, kahore au I marama, ko toku tino mohio iho no nga hapu noatu ke, no tenei ra ka rongo au e kiia ana no te N Raumati ratou, no te mea I ngaro tenei ingoa ate N Raumati mai ano I te parekura o Moturahurahu, no nga ra tata nei I enei kootitanga mo te Rawhiti ka rangona tenei ingoa ate N Raumati.

**All these people sitting here at Court who are being said are from Ngareraumati, I am not too sure of that, to my knowledge they are from another hapu, but today I am hearing it being said that they are from Ngareraumati, because the name Ngareraumati is a lost name, right from the massacre of Moturahurahu, and just within these last days at the sitting for te Rawhiti, that the name Ngareraumati is being heard again.**



## Hiramai Ripo

Ko enei ingoa hapu ko te Akitai ko te Urihaku ko te Parupuha ko N Taura kihai I ngaro na N Puhi enei ingoa I hua kinga morehu ote N Raumati.

**The names of these hapu, te Akitai, te Urihaku, te Parupuha, Ngati Taura are obviously names given to the remnants of te**

Ko tenei ingoa ko N Taura, he ingoa no nga pononga e kukume taura kupenga ana, na reira ka huaina kinga pononga o N Puhi ko tenei ingoa I huaina kinga pononga o N Puhi ko N Taura ko te nuinga e uru ana ko ratou ano kei te mohio.

**This name Ngati Taura is a name given to the slaves pulling the rope nets that is why that name was given to the slaves of Ngapuhi. This name given to them, the majority is included, they themselves know who they are.**

Ko tenei ingoa ate Urihaku konga pononga ote **Hakuene** ma te mahi he hii haku, na reira ka huaina aua pononga ko te Urihaku.

**This name Urihaku are the slaves of Hakuene and others whose work was to fish for kingfish, hence the reason for the name Urihaku.**

Na te N Raumati a Tikinui I patu, e korero ana ano toku whaea no N Rangi ia, erangi e kore au e kaha ki te tatai I tona paanga atu.

**Ngareraumati killed Tikinui, my mother said he/she was from Ngati Rangi, but I am not able to give their line of descent to the relevance. connect them.**

Irongo ahau nate Rangi koianake a Tikinui I whakapati kia haere raua ki te kai ika, na reira ka patua e te N Raumati.

**I heard that it was Rangi on his own who begged Tikinui for the two of them to go fishing, and it was there he was killed by Ngareraumati.**

Rite tonu te kaumatua o taku whaea kia te Wharerahi ma kia Maanu ma

**The husband of my mother is just like Wharerahi and Maanu and others.**

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Ki te ritenga kua moe tane ia ia (Mathew) I mua atu I te matenga o Hengi, ara taku whaea??

**The likeness is that she has married Mathew before Hengi died, namely my mother.**

I moe ia ia (Mathew) ki konei, muri iho kahaere kinga motu noho ai, I mate atu tana tane kinga motu kei reira e tanu ana.

**She married Mathew here, later they went to the islands to stay and where her husband died, he is buried there.**

*[note in margin] te tane a Rimaumau.*

I rongo ahau I te pakanga o Moturahurahu ano hoki a Mohi Tawhai, kahore au I mohio ko wai ma nga herehere I riro ia ia.

**I heard that Mohi Tawhai was at the massacre of Moturahurahu, I do not know who the captives were he took.**

*[note in margin] Mohi Tawhai me ona pononga*

He tino korero teka he mea hohou te rongo I te whawhai I Moturahurahu.

Kahore au I rongo I tenei korero.

**It is a lie that peace was made at the fight at Moturahurahu.**

**I did not hear that statement.**

Kahore au I rongo I te maungarongo a Ntiwai me N Puhi I te pakanga ite Kopua tera ano pea kahore au I rongo.

**I did not hear that peace was made between Ngatiwai and Ngapuhi at the massacre at te Kopua, perhaps I did not hear.**

I taua whawhai I tae te rohe ki te Kopua I reira hoki te pa o N Tiwai.

Mai I te Kopua tae mai ki Manawaora no muri I tenei katahi ka haere mai a Papati ma ka tahi ka tono kia whakahokia mai, ka tono kia Kerei, whakaaetia ana, a Papati ma no N Tautahi. Na tuturu ana te whakahokinga mai kei Taupiri nui.

**At that fight, the boundary was at te Kopua as the pa of Ngatiwai was there.**

**From te Kopua to Manawaora, after that, Papati came along and requested that it (the boundary) be returned, they asked Kerei who agreed, Papati and others from Ngati Tautahi. Therefore it is definite the bringing back of the boundary to Taupiri nui.**

I mea ko te rohe o te raupatu ko Taupiri iti no te whawhai ka eke ki te Kopua, no te tono a Hone Tautahi ma ka hoki mai ki Taupiri nui, koia nei te tino tuturu tangata.

**It was said that the boundary of the conquest was Taupiri-iti when the fight attacked te Kopua, and on the request of Hone Tautahi and others, this was indeed the "true" men.**

*[note in margin] Te rohe o te raupatu o te Rawhiti*

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Na Maanu ma katoa I whakatakoto te rohe tuatahi I te rironga ai o te whenua i te raupatu.

**Maanu and others laid down the first boundary when the land was taken in the conquest.**

He tino pono taku korero I noho ate Huarahi kinga motu nei, tona uri ko te Makari kua mate ke, he tamaiti nate Huarahi, ko te Pou tetahi o ana tamaiti kua mate ki Hauraki tenei.

Koia nei toku mohiotanga kia te Huarahi Kua oti nei te korero e au, no tona kaumatuatanga ka haere ki Mataraua I pangia atu e te mate porangi ki reira a mate atu ki reira.

A Pea katahi ano au ka mohio he uri no te Makari, tera pea no te nohonga ki Mataraua ka whai uri, koia na a Pea.

**I am telling the truth when I say Huarahi stayed at these islands, his descendant is Makari who has died, a son of Huarahi, te Pou is another of his sons who has died at Hauraki.**

**That is what I know of te Huarahi I have just finished talking about, when he grew old, he went to Mataraua where he went "mad" and died there.**

**Pea, I have just found out, is a descendant of te Makari, perhaps when Makari stayed at Mataraua he had children, who is Pea.**

E korero pono ana au, kahore au I kite ia Henare Te Rangi I noho ki nga motu.

Toku noho he noho whakakainga inga motu I oku taenga he mahinga kai hoki a matou I reira, na te tini onga whare o Ihaka I nga motu te mahi whare ai matou ki reira; erangi ko aua kainga mo etehi wa mo etehi tau anake mo matou, erangi e tuturu ana kei a Ihaka te mana o aua motu.

**I am telling the truth, I did not see Henare Te Rangi staying on the islands.**

**My stay there was to make places of staying on the islands when I go there as we had gardens there, and because Ihaka had so many houses on the islands we did not build any there. But those houses were for certain times of the year only but it was confirmed that Ihaka held the right of those islands.**

I noho toku whaea ki Opito ki Kororareka ki Whakataha. Koia nei nga kainga e noho noho ana toku whaea.

Ko Pokai Riwhitete e tata ana ano kia te Raharaha no N Tawake hoki.

**My mother stayed at Opito, Kororareka, Whakataha. Those were the places where my mother stayed.**

**Pokai Riwhitete is close to te Raharaha, from Ngaitawake of course.**

Kahore au e matau ana ki te take te korero ai a Pokai Riwhitete kei Opito ate Raharaha e tanu ana he wareware pea he aha ranei I te kootitanga tuatahi te korero ai a Pokai Riwhitete.

**I do not know why Pokai Riwhitete did not state that Raharaha is buried at Opito, perhaps he has forgotten, but Pokai Riwhitete should have stated it at the first court sitting.**

Kahore au I rongo ko te Wharerahi te rangatira tuatahi o N Pahi I noho kinga motu nei I muri mai onga pakanga.

Kahore au I rongo kowai te wahine ate Wharerahi I te wa o te pakanga.

I te wa I muri ote raupatu ko Pahi tetahi o ana wahine I moe atu ki te Waimate, no muri ka haere mai kite noho i te whenua nei i te **Rawhiti**.

Kahore au I rongo I moe atu I konei raua.

Konga kainga e korero nei ahau konga kainga I nohoia e aku matua a e noho ia mai nei e **Tamati Waaka** I enei ra aua kainga ra.

**I did not hear that Wharerahi was the first chief of Ngapuhi who stayed at the islands after the wars.**

**I did not hear who the wife/woman was of te Wharerahi at the time of the wars.**

**At the time after the conquest, Pahi was one of his wives whom he married/slept with at Waimate, and after they came to te Rawhiti to stay.**

**I did not hear whether they slept there.**

**The homes I am talking about are the homes where my elders stayed and where Tamati Waaka is at present staying.**

Xx by Court assessor

I noho tahi ate **Hakuene** ratou ko Ngapua ma hei kaihana ratou katoa.

Ko **Hakuene** I mate wawe no muri iho ka mate ko Ngapua.

Ko te **Waaka** no muri noaiho I au I whanau ai.

Ite matenga ote **Hakuene** ki taku mahara kinga korero mai anga kaumatua e 8 oku tau, kahore au e mohio ana kia te **Waaka** I taua wa.

Kahore rawa I tae ki te tau te matenga at o **Hakuene** ka mate a Ngapua.

Ite wa I mate ai a Ngapua ko te wa tena I mutu ai te noho a **Ihaka Te Tai I Tangatapu**.

**Hakuene and Ngapua and others all stayed together, they were all cousins.**

**Hakuene died first, Ngapua died later.**

**Te Waaka was born after me.**

**I remember the elders telling me that I was 8 years old when te Hakuene died, I did not know te Waaka at that time.**

**Hakuene had not been dead a year when Ngapua died.**

**When Ngapua died, that was the time that Ihaka Te Tai stopped staying at Tangatapu.**

*[the next part is in English]*

**Rewa also live in one of the islands but their principle home are in the mainland with Maanu and Wharerahi and others.**

**I know Kemara 1 He had two kainga one at the Rawhiti and the other at Te Tii a pa of him were there.**

**I also know Rewharewha belongs the same party of Maanu and Wharerahi & others.**

**My knowledge to how they possessed the Rawhiti I cant defines their right I only know I have seen them their for over 60 yrs; I were here when Ihaka alive after I lived in Auckland when he died.**

**I know him perfectly well, Ihaka had been a chief as instead of his father, Hakuene was recognised an owner of the islands. But I do not know the names of the islands It was always known Hakuene's islands.**

**I also knew Kerei Mangonui a man of consequence, Kerei Mangonui is a son of Maanu. For more than 60 yrs: I never heard of any disputes between Maanu or Wharerahi & other chief with Hakuene for the islands they use to live together.**

E Williams

I 1<sup>st</sup> saw Titore, but I don't know much of him, He use to live at Rawhiti & at the Puna on the north side of the harbour.

I have heard of the Raharaha but I don't know much about him. I don't know (Ngapua) but I know Ngapua Hone Hekes father.

I knew Rimaumau, she was a close connected with the chiefs of which Ive mentioned.

I didn't acquainted with her till she came & live at the Waimate.

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Hiki te Kooti mo te 2 pm

Court open 2 pm

Te Waru

He tu ake tenei naku ki te Kooti Ko te wa tenei I whakaritea ko Pokai hei whakahaere ita raua keehi.

**I am standing before the court. This was the time it was arranged for Pokai to be the conductor of their case.**

Mr E M Williams In chief (sworn)

**I am residing in Auckland at present, born 1818 in England. I am 5 yrs old when I arrived to Auckland 1823 I arrived here, I grew up here till 18. When I was send to be educated in England. I returned from England 1838 to here and continually live here & Pakaraka. Up to 1840 I was travelling about the colony to get signatures for Treaty of Waitangi.**

**After that I was appointed by the Governor for a clerk & interpreter. I was 2 yrs in the service. I came to Pakaraka to settle 1861 I was appointed a RM in the district of Bay of Island up to 1879. Again 1881 I was a Judge of the NLC I was in the position for 9 yrs after that I retired and live in Auckland ever since. I spend most of my time in this districts I picked Maori language from my youth. I have many occasion held meeting with the chiefs of these districts. I knew all the chiefs of these districts.**

**From my early recollection the islands now before the Court was occupied by Whai or Hakuene. He was the most (mana) on the island.**

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Ki taku tino mahara e kore e kore te tae o Ihaka kia kite ite matenga o Ngapua.

Na toku whaea ano na Rimaumau a na te Puhi I korero kia au, te tautohetohe a Titore raua ko Moka monga motu.

Kahore au e mohio ana kowai ma anake I rongu ki enei korero --

Kati no enei ra, ka rongu au kia Warana (???) Te Hao E tika ana taua korero nei.

**As far as I know, it is very likely that Ihaka went to the death of Ngapua.**

**It was my mother, Rimaumau, and te Puhi who told me about the quarrel of Titore and Moka for the islands.**

**I do not know who else heard this talk --**

**But now, in these days, I heard from Warana ??? te Hao that this talk is correct.**

Xx by Court

Kahore au I kite ia Tame Puatea. I kite au ia Takurua e tino mohio ana au kia ia.

He rangatira ia no te mea he tamahine ia na Kemara tetahi onga rangatira o N Puhi.

E rongu ana ano au he toto pononga kei roto iaia, a e mohiotia ana ete katoa he toto pononga kei roto iaia.

**I did not see Tame Puatea. I saw Takurua, I know her very well.**

**She is a chief (tainess) as she is a daughter of Kemara, one of the chiefs of Ngapuhi.**

**I have heard that she has slave blood, everyone knows that she has slave blood in her.**

Tetahi koia ano hei korero kahore ia e wehi ana ki te korero inga kooti I Haruru.

EW

E korero ana ano ia ko tona whaea he pononga, koia nei etehi o ana kupu I rongo ae au I te kooti ki Haruru.

“Ko te tahi iwi rereke a N Puhi I tahuri nei ki te kai I au, a ka moe ano I au” Erangi ko enei korero I korerotia ano e ia e waho noaiho ote kooti I Haruru. E rongo ana nga tangata katoa.

Besides, she herself has said that she is not afraid to speak at the court at Haruru.

She herself is saying that her mother was a slave, these are some of her words I heard at the court at Haruru.

“Ngapuhi is a different sort of people who turned around to eat me, and then married me.”

But this statement she spoke outside of the courtroom at Haruru for everyone to hear.

Kahore au e mohio ana e korero tia ana enei korero e ia kia Mita Te Tai.

E he ana te korero a Mita he rangatira a Tame Puatea.

E he ana ano hoki te korero a Mita Henare Wiremu Iki ai he rangatira a Puatea

**I do not know that these statements were being made by him to Mita Te Tai.**

**Mita is wrong in saying that Tame Puatea is a chief(tainess).**

**Mita Henare Wiremu is also wrong in saying that Puatea is a chief(tainess.)**

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*[written in English]*

Ive heard of the name of Horiona often. I met him today I did not recognise him, I didn't know Horiona had any right to these islands.

I knew Henare Te Rangi from a boyhood, he was staying at the Ti He grew up there, I never heard mentioning that Henare Te Rangi was a ?? owner of these islands, I knew Tame one of the wife of the Kemara, I never heard of Kemara speak anything of her being a right to the islands. But she was known by all (a pononga). The other wife Kau is a chief one of Kemaras wife.

Tame was recognised by N Rahiri as being one of Te Kemaras wife they people respected her.

I only knew this Tame was his (wahine pononga) and Kau was his (wahine rangatira). The

mother of Cross is of N Raumati Ive forgot what hapu Kau is belonged.

I only heard of the name of N Raumati at the rehearing of the Ti. It was mentioned to Henare Te Rangis mother, belongs to N Raumati.

I knew Hoterene Tawatawa was an assessor. He never spoke to me as regards to the islands.

He often said he is a chief of N Tiwai of Whangaruru

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I have heard the name of Kapotai I never heard that Tawatawa was a Kapotai but he is connected with te Tete.

I don't remember the name Takahi or of Te Hokio, I never heard of the name of the Kapotai known as the N Raumati.

I may explained to the Court I was twice appointed to take the native census.

The hapus was particularly written to the censor of to each hapus.

Tawatawa their states of his hapu is N Tiwai and Te Tete his hapu is Kapotai.

I know Wi Te Parihi well, he was Heke's (warrior) But he is not belongs to the Npuhi hapu, but he was respected by the N Puhi hapu and also listen to what he suggested to any important matters.

He was look upon as one of a chief upon them. I know Maihi Paraone Kawiti he is known as N Tihine, I never heard that he was a member of the N Raumati.

Hakuenes hapu name is N Tawake I know Mohi Tawhai a chief of Waima, Hokianga, he is look upon a peace maker. He took an active part between the trouble of the Hokianga and the Rarawa at Whirinaki when Nuku was shot.



He was in the earlier time is a warrior, I cannot state any active part was undertaken by Mohi Tawhai in these parts as a (peace maker), I don't remember the death of Kemara or of Tame. Mr E M Williams xx by Roka.

We both with my brother stayed here continually

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I oku haererenga nei e au I konei kahore maua ko taku teina I haere tahi ki aia. I whanau toku teina ki konei.

He pohehe pea no toku teina I mea ai ia, he wahine rangatira a Tame.

Ko te korero a Mita Te Tai mo Puatea he rangatira kei aia ano tana mehemea ko taku te tika kati e he ana taua/tana ?? *[not sure about this sentence]*

**In my wanderings while here, my younger brother did not accompany him. My young brother was born here. My young brother was perhaps misled that Tame was a chieftainess.**

**Mita Te Tai said that Puatea was a rangatira**

I korero au e whakatau wawe I te korero ate tangata kotahi erangi kia pau katoa nga korero anga kai korero.

Katahi au ka huihui inga korero ate tangata, ka whakatau ai.

**I did say that the statement of one person is being confirmed too soon, but let all the speakers have their say before anything is settled.**

**I shall gather all the statements of the people before settling anything.**

Kahore e korero tia ana ki au he toto taurekareka kei roto ia Takurua.

He uri a Takurua no te Kemara I kiia ai he tino rangatira ia, he wahine tino rangatira ia.

Kahore au e patai ana kia Tawatawa keihea ona nei whenua.

Kei te mohio ano ahau he maha nga hapu o enei takiwa. Tona ingoa nui ko N Puhi. I au e tuhituhi haere ana inga ingoa onga Maori (as census) ko te rangatira ano hei ki mai ko mea to hapu.

**I have not been told that Takurua has slave blood in her.**

**Takurua is a descendant/daughter of te Kemara which is why it is being said that she is a chief(tainess).**

**I am not asking Tawatawa where his land is.**

**I do know that there are many hapu in these areas. Their main name is Ngapuhi. As I wrote the names of the Maori (census) it was the chief himself who quoted the hapu.**

Ki te korerotia mai ete tangata kia kotahi hapu e tuhi ka kotahi, ki te meinga mai kia rima ka tuhia kia rima.

No enei ra pea te tuhi ingoa hapu o te tangata ina pooti mema paremete I mua kahore he pena he tuhi ingoa kau.

**If a person tells me to write one hapu, I write one, if I am told there are five, I write five.**

**It is only lately that the hapu names of a person are written down during the election of parliamentary members, before it was only the names that were recorded.**

I tae au kinga motu I mua o te tau 1861 erangi I muri iho I tae

**I visited the islands before the year 1861 but after, I visited**

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au kinga motu katoa I au e haere ere ana kinga mahi kawanatanga.

I mua o toku haeretanga ki Ingarangi I tae ano au I nga haereerenga o toku matua kiinga motu.

E mahara ana au I kite au ia **Whai**, he wa ano e kite ana au ia **Whai** I etehi atu onga motu I etehi wa.

E kite ana au ia ia e nohotahi ana me Maanu.

**all the islands while I was working for the Government.**

EW

**Before I went to England, I visited the places on the islands of my elder/father.  
I remember that I saw Whai, at times I saw him on the islands.  
I saw him staying together with Maanu.**

He wa ano e kite ana au ia te Kemara ite Rawhiti ara I te Rawhiti inga motu.  
Ko etehi onga wahine ate Kemara e noho tahi ana I reira ia ia ko etehi I waiho ano I konei.  
Kahore au e tino mahara ana ite kitenga ia Tame Puatea I reira.  
Kahore au e mohio ana kia Tane.  
**There were times that I saw te Kemara at te Rawhiti, rather, Rawhiti at the islands.  
Some of his women/wives were staying with him at the islands, some he left here.  
I am not sure whether I saw Tame Puatea there.  
I do not know Tane.**

E mohio ana au kia Wiremu Korokoro I kite au iaia erangi kahore au e tino mohio ana kia ia. E kite ana au ia ia I Kororareka nei, kahore au e mahara I kite au iaia I nga moutere nei.  
He hoa ano o te Hakuene me o te Kemara ia raua e noho ana I nga motu – erangi kahore au e mohio ana ki o ratou ingoa, hoi ano aku e mohio ana ko nga rangatira.  
Ko te ahua onga kainga inga motu I aua ra he kainga tupu.  
I rongo ano ahau I noho ano a te Hakuene ma ki te Waimate, I etehi takiwa e kite ana au ia Maanu, ia Rewa I te Waimate, erangi I nga wa haere ere kau ano enei haere a ratou ko te Maori ahua ano tena.  
**I know Wiremu Korokoro, I saw him but I do not know him very well. I saw him at Kororareka here, and I do not remember seeing him on these islands.  
Te Hakuene and te Kemara had friends/mates at the time they were staying at the islands – but I do not know their names, all I know is that they were chiefs.  
The nature of those places/houses at the islands in those days were places of growth.  
I heard that te Hakuene and others stayed at Waimate, in some areas I saw Maanu and Rewa at Waimate, but at those times they were just visiting trips as was usual to the Maori.**

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E mohio ana au kia Titore, e mohio ana au kia Hare Warana. Erangi kahore au e mahara ana ki te kitenga iaia inga motu.  
Me he mea I reira inga motu ate Horiona I aua ra, kahore nei au e matau, ara e mahara ana, e matau pea au kahore ranei, tera ranei e mahara au he manuhiri. E kore au e mahara ki taku kitenga ia Cross Reid I nga motu Hoi ano toku kitenga ia ia I Paihia he piha na aku teina.  
**I know Titore and I know Hare Warana. But I do not remember seeing him (Horiona) at the islands. If Horiona was there at the islands, I do not know, or remember, perhaps he was a visitor. I do not remember seeing Cross Reid at the islands, the only time I saw him was at Paihia, a butcher of my young brother's.**

To Court

He kai korero au I te kooti I te Kawakawa I te whakawa tuarua I reira o te Ti.  
**I was a speaker at the court at Kawakawa at the second hearing there of te Ti.**  
Ka hiki te kooti apopo.

**Court adjourned for tomorrow.**

Puare te Kooti 10 am.

Mr E M Williams continued xx by Roka.

Ka 40 tau te roa o toku rongonga kia N Rahiri he mea herehere a Tame.

E korerotia noatia iho ana enga tangata he herehere a Tame I nga wa maha.

Taku I rongo ai I riro herehere mai ite whawhai. Kahore au I mohio I tehea whawhai.

E tino mohio ana au kia Kau. E kite ana au iaia I te Ti. Kahore au e kite ana iaia e whakahaere ana I etehi tikanga nui o te iwi; a kite tamariki ana au I reira iaia, Kahore a Kemara e korero ana kia au I tana wahine rangatira me tana wahine tutua.

For over 40 years I have heard from Ngati Rahiri that Tame was a prisoner. People have been saying that Tame was a prisoner for a long time. What I heard she was brought a prisoner from the time of the fight. I do not know which fight. I really knew Kau. I used to see her at te Ti. I did not ever see her conducting anything of note for the people; I saw children there with her, te Kemara did not discuss his wife of chieftainness rank, nor his wife of low degree.

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I rongo ahau he herehere a Tawatawa, na N Tiwhatua I herehere, no te kootitanga o Hauturu, naku hoki I whakawa I rongo tuatahi ai ahau ki te maunga herehere o Tawatawa.

**I heard that Tawatawa was a prisoner of Ngatiwhatua, at the court hearing of Hauturu, I investigated it, I first heard of the capturing and taking prisoner of Tawatawa.**

Kahore au I rongo I te hereherenga o Tawatawa e N Rahi ia ratou whawhai.

Kahore au e rongo ana I mau herehere te Tawatawa matua, kahore au e mohio ana ko tona matua.

Kahore au e mahara ana ki tenei ingoa kia Takahi, kahore ano hoki au e mahara ana kia te Hokio.

No te tu nga o Tawatawa hei ateha I tino mohio au kia ia.

**I did not hear of the capturing of Tawatawa by Ngati Rahiri at their fights.**

**I did not hear that the father/elder of Tawatawa was captured, I did not know it was his father/elder.**

**I do not remember this name Takahi, neither do I remember te Hokio.**

**When Tawatawa stood as assessor was the time that I knew him.**

No muri noa mai I te whawhai a Heke ara e 4 pea tau I muri mai – ka kite au ia Rimaumau I Waimate.

Kahore au e mohio ana ki tona kainga tuturu I taua wa, erangi he wahine rangatira ia, kua wareware au I toku kitenga iaia inga motu. I kite ano au inga tamariki a Rimaumau ara I ana tamariki-kaihe.

**Later on after the fight of Heke, perhaps 4 years after, I saw Rimaumau at Waimate.**

**I did not know her permanent residence at that time, but she was a chieftainess, I have forgotten when I saw her at the islands. I did see the children of Rimaumau, that is, her half-caste children.**

Na taku kitenga nei ia Rimaumau kua moe tane ana kotiro.

Erangi aua kotiro I taku kura e noho ana. I taua wa kahore ano au I mohio kia Rimaumau. No te wa ia he tane a Pirekou [??] na Rimaumau toku mohiotanga nei kia ia.

**When I saw Rimaumau, her daughters had already married.**

**But those girls were staying at my school. At that time I did not know Rimaumau.**

**At that time she was a husband of Pirekou, and it was from/through Rimaumau that I knew her.**

E hara ate Puna I te kainga nui no Titore, kahore au I tino mohio ki te kainga tuturu o Titore, erangi kei etahi wahi i ko atu o Moturoa.

**Te Puna was not the big place of Titore, I am not sure of his permanent residence, but at some places beyond Moturua.**

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Kahore au I rongo whawhai a te iwi ote Rawhiti ki o Whangaruru I te tau 1856.

E mohio ana au kia Arama Karaka kia Pene Tau.

Kahore au I rongo ki te pakarutanga ote mahunga o Marara me te whawhai o N Puhi me N Tiwai.

**I did not hear about a fight between the people of te Rawhiti and Whangaruru during the year 1856.**

**I know Arama Karaka and Pene Tau.**

*(Hali's in prison)*

**I did not hear of the breaking of the head of Marara and the fight of Ngapuhi with Ngatiwai.**

Mr EM Williams re-ex by Hone Heke.

Ki taku mahara ko **Hakuene Whai** te mea kaumatua o Titore ma katoa he kotahi tonu te ahua rangatiratanga o **Whai** ma o Titore ma o te Wharerahi ma.

**As far as I can remember, Whai Hakuene is the eldest of all Titore and others and his chieftainship is equal of that of Titore and others and Wharerahi and others.**

**To Court**

**As far as I could judge Hakuene is permanently on the islands and not Titore, he have occasionally been on the islands as to my recollections but I may not be sure.**

Tetahi wahanga o N Tawake e noho ano ki uta ki waho atu o te Waimate erangi 10 tau oku ki reira, kahore au e mahara ana ki toku kitenga ia **Hakuene** i reira.

Kahore au e mohio ana ki te ingoa o te wahine i hoatu nei ete Kemara i kia H Cross I.

**One part of Ngaitawake was staying inland just outside Waimate, but in my 10 years there, I do not remember seeing Hakuene there.**

**I do not know the name of the woman te Kemara I gave to H Cross I.** (one) (one)

Kahore au e rongoa ana i etahi korororero monga wahi katoa onga whenua o te Rawhiti, hoi ano toku mohio no ratou katoa nga whenua i te Rawhiti.

Ara no Maanu no **Hakuene** no te Wharerahi ma katoa.

**I did not hear any talk/rumours pertaining to all the land of te Rawhiti, all I know is that it belonged to all of them, that is, Maanu, Hakuene and Wharerahi and others.**

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**To Court**

**I never heard Kemara had any slaves beside Tame. That is I don't remember. I don't remember also Hakuene and Titore had any slaves. I never heard that any of these chiefs had slaves, I mean those chief which had been confiscated the Rawhiti, I first heard at the rehearing of te Ti at Kawakawa that the Rawhiti was a land by conquest.**

Wi te Parihi again appeared (and re ex by Hone Heke)

Nga kaumatua i noho ki te whakariterite i te raruraru mo nga niho o te Moka i tuituia nei e Rerehau ko te Wharerahi ko Maanu ko **Hakuene** me ratou katoa, me Tamati Waaka Nene ano hoki.

Na ko Tamati Waaka Nene i mea ano i roto i taua nohonga rangatira, e tino tika ana ta Kerei Mangonui.

**The elders who sat and organised/arranged/discussed the trouble for the teeth of Moka which had been sewn/fastened up by Rerehau were Wharerahi, Maanu, Hakuene and all of them, and Tamati Waaka Nene also. It was Tamati Waaka Nene who said in that sitting of the chiefs, that Kerei Mangonui was correct.**

A Kau no te Ngarehauata o N Puhi tetahi taha no N Rahiri me N hine.

Tona kainga noho kei Ngawhitu kei Pakaraka.

Ko te wahine matua ara wahine tuatahi ko Kau muri iho ko tana teina ano ko Korari he tuakana he teina puta tahi.

**Kau is Ngarehauata of Ngapuhi, one side is Ngatirahiri and Ngatihine.**

**Her place of stay is at Ngawhitu at Pakaraka.**

**Kau was the eldest woman/first woman, after that her younger sister was Korari, elder/younger sister of the same line.**

Wi te Parihi xx by Roka

*[note in margin]*

*Te raruraru o Titore raua ko Moka*

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10 am

Ka ki a Titore e he ana, no temea ko ratou ke me etehi o era I korerotia ake ra na ratou ke I noho wawe, ara, I nohoia wawe tia e ratou a Okahu me Waewaetorea a no muri I enei ka nohoia ko Moturua.

**Titore said it is wrong, because they and some others spoken of earlier, they were the ones who stayed there first, they stayed first at Okahu and Waewaetorea and after these they stayed at Moturua.**

*[note in margin] Te noho wawe a Titore ma.*

Na, no runga I tenei tautohetohe ka huihui ratou katoa me Maanu.

Na I reira ka puta te kupu a Maanu E tika ana ta Titore. E he ana ta tana teina ta Moka. A penei ana te mutunga. Kia **Hakuene** kia Titore a Waewaetorea me Okahu, kia te Raka hoki kia Ngapua kia Puriri kia Te Raharaha kia Tuwhakawaha kia te Pohuenui kia te Huarahi kia Hiperiana kia Rimaumau. **Now, through this quarrel, they all gathered together with Maanu.**

**And it was there that Maanu stated, Titore was right. His younger brother Moka was wrong. And this is how it finished off. Hakuene and Titore to have Waewaetorea and Okahu to te Raka, to Ngapua, to Puriri, to Te Raharaha, to Tuwhakawaha, to Pohuenui, to te Huarahi, to Hiperiana, to Rimaumau. Check this.**

*[note in margin] Te whakapumautanga a Maanu I nga motu kia Titore.*

To Court

Na Maanu I ki kia mutu te tautohetohe a Titore raua ko Moka koia I mutu ai.

**It was Maanu who said for Titore and Moka to stop this quarelling, that is why they stopped.**

Na I te nohonga o aua tangata nei I mate ate Raka ki Okahu, I tanumia ki reira. Ko tona whaea ko Kararure I mate I tanumia ki reira. Koia te ingoa o tenei wahi tapu Kararure.

**Now when those people stayed there, Raka died at Okahu and was buried there. Her mother, Kararure died and was buried there. That is why the wahi tapu was named Kararure.**

*[note in margin] Kararure te wahi tapu I Okahu.*

Kahore he uri o te Raka e ora nei. Ko Ngapua I mate ki Moturua I tanumia ki Kararure I Okahu. Ko Tuwhakawaha kihai I roa ki enei motu ka hoki ki te tuawhenua ki Pareanui I **te Rawhiti**. Kahore au I mohio I mate ki hea ranei, kahore ona uri erangi o te teina o Riwhitekorohunga. **Te Raka has no descendants living. Ngapua died at Moturua, was buried at Kararure at Okahu.**

**Tuwhakawaha was not long at these islands and he returned inland to Pareanui at te Rawhiti. I do not know where he died, he has no descendants, but his young brother Riwhitekorohunga.**

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10 am

Ko te Raharaha I mate I te whāwhai I Otuihu, kahore ona uri erangi ko tona teina ko Puriri.

Ko Puriri i noho tuturu ki Okahu ki Moturua I moe I te wahine ki Whangarei a mate atu ki Whangarei.

**Raharaha died at the fight at Otuihu, he had no issue but his younger brother was Puriri.**

**Puriri stayed permanently at Okahu, at Moturua he married a woman at Whangarei and he died at Whangarei.**

He mahinga ropere ano kei Moturua na enei tangata, he kari ropere kei te pai tonu ano I tenei wa.

**There is a strawberry garden at Moturua belonging to these people, a strawberry garden which is still good to this time.**



No muri I enei wahine I moea ai e te Kemara a Puatea, e ora ana ano a Kau me Korari ia E M Williams ano I korero.

**After these women, te Kemara married/lived with Puatea, Kau and Korari were still alive according to what EM Williams said.**

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Na raua tahi ano te hari I haria ra mo Puatea.

I te wa ano ia te Wiremu I konei e 5 wahine ate Kemara erangi e noho ke ana I etehi atu kainga na nga ingoa o etehi o aua wahine ko te Huri ko te Ngonge.

*[Not sure of the meaning of that sentence]*

**At the time that Wiremu was here, te Kemara had 5 women, but he was staying at other places, the name of two of those women were te Huri and te Ngonge.**

To assessor

I noho ano ate Kemara kinga motu nei, e mohio ana au kinga kainga ko Moturua, ko Waewaetorea, ko Okahu, erangi ko toku kitenga ia te Kemara e noho ana I Moturua.

Kahore au I matau I noho ia ki Waewaetorea ki Okahu.

**Te Kemara stayed at these islands, at Moturua, Waewaetorea, Okahu, but when I saw him he was staying at Moturua.**

**I did not know he stayed at Waewaetorea and Okahu.**

Na e mutu ana tana noho ki Moturua.

Kahore au I tino matau ko wai I waiho atu ete Kemara mo tona tunga I Moturua. Erangi ko to matou tino matauranga ko nga kaumatua ko tana kotiro ko Takurua.

**He has now finished staying at Moturua. I do not know who te Kemara left to take his place at Moturua. But the ones we were aware of of the elders, was his daughter, Takurua.**

Kahore au I kite ia Kerei Mangonui I Moturua kahore ano hoki au I rongo i noho ia ki Waewaetorea me Okahu.

Erangi a Urupuka nona tera kainga he whare tona kei reira ko te Hikuoteika te ingoa. Kahore e roa ana au kinga motu I oku taenga e rua ra e toru ranei erangi I nga hui e neke atu ana ite wiki.

Konga hui e noho ana ki Urupuka I oku taenga.

Te kainga o Maanu o Warana o Tarau o Paerau kei Otehei I Urupuka I oku taenga ki reira.

**I did not see Kerei Mangonui at Moturua, neither did I hear that he stayed at Waewaetorea and Okahu.**

**But Urupuka, that was his place, he had a place there, te Hikuoteika by name. I did not stay long when I visited those islands, two or three days, but during a gathering, I stayed for a week. The gatherings were held at Urupuka when I visited. The homes of Maanu, Warana, Tarau and Paerau were at Otehei at Urupuka at the times I visited there.**

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Ko Moka I kite au e noho ana I Kapuarahurahu I Urupuka. E kite ana ano au ia te Kemara e noho ana I Otiao I Urupuka. Kei te kainga kotahi a te Wharerahi raua ko Moka, na I hahua mai raua I reira. I saw Moka staying at Kapuarahurahu at Urupuka. I also saw te Kemara staying at Otiao at Urupuka.

**Wharerahi and Moka were at the one place, their bones were uplifted from there.**

Na I aua ra e rongo ana au ko Ihaka ma e noho ana ki Okahu me Waewaetorea ratou ko ana pononga. Kua nui ke a Ihaka ite wa ia te Wharerahi ma.

Konga pononga a Ihaka ko ana pononga o runga me te Urihaku me te Manukura me ana tamariki.

Now in those days I heard that Ihaka and others were staying at Okahu and Waewaetorea, they and their slaves. Ihaka was quite big at the time of Wharerahi and others. The slaves of Ihaka were the same slaves from up there and te Urihaku and te Manukura and his children.

Kua moe wahine a Ihaka I taua wa e noho nei ratou ko ana pononga. Ite wa e noho nei a Takahi ma I Ohauparore I tetahi wa he kainga motuhake o ratou I etehi wa he kainga ite marae kotahi me N Rahiri.

**Ihaka had married at that time he was staying with his slaves.**

**At the time that Takahi and others were staying at Ohauparore, sometimes they lived separately, sometimes they stayed all together with Ngati Rahiri.**

Ko o ratou tupapaku ina mate e tanumia ana kei te Kopua I Ohauparore.

Ko o ratou tanumanga kei raro tata iho o te tino tapu o reira.

Ko Marupo te rangatira o Takahi o te Hokio o Tawatawa Ko te Hapetahi tetahi o ratou rangatira, he tini atu o raua pononga o runga.

No te wa ano o te whakapono nei I whakahokihokia ai o runga pononga konga mea I noho iho i moemoe I etehi o N Puhi. Ko te whakahokinga o te Hokio o Takahi ma, kahore au e mohio.

**Their deceased were all buried at te Kopua at Ohauparore.**

**Their graves are just below the sacred place there.**

**Marupo was the chief of Takahi of te Hokio of Tawatawa. Hapetahi was one of their chiefs, their were many more slaves from up there.**

**When Christianity came, the slaves from there were returned and the ones who remained behind married some of Ngapuhi. The return of te Hokio, of Takahi and others, I do not know**

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ana no mua atu ranei I te whakapono no na hea ranei.

E rongu ana au no N Puhi te nuinga o te paanga o enei tangata o Tawatawa ma. I rongu au he mea utu to ratou manaakitanga.

**whether it was before Christianity came or when.**

**I have heard that Tawatawa and others were connected quite closely to Ngapuhi I have heard they paid for their being looked after.**

To Court

Kahore au e rongu ana I tetahi rarurau I waenganui ia Moka me Titore mo Waewaetorea. Ki taku matau he mea hanga tenei korero na hoki te rongu katoa a N Puhi he tino korero hou tenei ki aku taringa.

**I did not hear any trouble arising between Moka and Titore for Waewaetorea. I have an idea that this was just a rumour, otherwise the whole of Ngapuhi would have heard, this talk is new to my ears.**

Kahore au I rongu I nga whakaritenga mo tenei korero me he mea I peratia a Waewaetorea I tautohetohetia e Moka raua ko Titore. Kahore rawa atu ra ahau I rongu I enei korero katoa.

**I did not hear of the arrangements for this talk whether it was like that, that Waewaetorea was quarrelled over between Moka and Titore. I did not hear any of this talk.**

Kahore a te Rawhiti menga motu I roherohea I muri iho o te raupatu.

No nga komiti tanga ka rongu ahau he mea wehe he whenua mo N Kuta I te Rawhiti tuawhenua e Moka me te Wharerahi. Ki taku rongu he wehenga nui no N Kuta kei te tuawhenua, tera atu ano etehi wahi ririki kei etehi wahi atu ano, na Kerei Mangonui I wehewehe.

Ko Moturahurahu te motu e pa ana a N Kuta kei a ratou taua motu he motu whanga poaka na ratou.

Ko ratou ano kei te matau ki o ratou paanga ki enei motu I mua o te kooti nei.

Hone Heke

Ko Urupuka I waiho e Titore ma mo Maanu ma I to ratou taenga tuatahi kinga motu. No muri a Maanu ma ia Titore ma I tae ai ki nga motu.

**Rawhiti was not marked off by boundaries after the conquest.**

**When the komiti/s were formed, I heard that Moka and te Wharerahi separated land for Ngati Kuta at te Rawhiti inland. I heard there is a big division (of land) of Ngati Kuta inland, there are small divisions at other places, Kerei Mangonui separated it.**

**Moturahurahu is the island where Ngati Kuta has relevance, they have that island, it is an island where they have their pigs.**

**They themselves know their relevance to these islands that are before this court.**

**Urupuka was left by Titore for Maanu and others when they first arrived at the islands. Maanu and others came to the islands well after Titore.**

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Kahore au e matau ana kinga wehewehenga o muri nei o ratou whenua ara onga rangatira katoa o te raupatu nei <sup>man</sup>

**I do not the divisions of their land that were made, that is of all the chiefs of this conquest.**

The Appellants case closed.

*[There was a space of about two inches wide which was blank on the original I am typing from]*

Court open 2 pm

Hone Heke

E hiahia ana au ki te whaki atu ki te kooti e kore ate Henare Wiremu e tae wawe mai I naiane.

**I want to inform the court that Henare Wiremu will not be arriving early.**

By Court

Kia tae mai ra ano a Te Wiremu ka tu ai ia ki te korero.

**He can stand to talk when he arrives.**

Na tenei tetahi ko te ripoata ate Komiti o te Tiriti o Waitangi e kore te kooti e marama iho ki te whiriwhiri ki te ritenga o te whakatau ate Komiti, heoi ano te wahi I marama he raupatu, erangi ko te ahua o te whakatau e penei ana, e tika ana tetahi taha me tetahi taha e he ana raua tahi ranei, na reira kahore e mohiotia te ritenga.

**Now here is one, the report of the komiti of the Treaty of Waitangi, the court is not clear on the selection/choosing of the decision of the settlement of the komiti, the only thing that was clear was that it was conquest, but the form of the settlement is like this, that the both sides are correct or the both sides are wrong, that is why the decision is not clear.**

Katia te keehi ate kai piira Tamai Waaka Hakuene.

**The case for the appellant Tamati Waaka Hakuene was closed.**

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Hone Heke

Whai korero ki te kooti mo tana keehi. I te kooti tuatahi kahore tana keehi e kereeme ana ki Moturua, whai hoki kahore ano taku taha e kereeme ana ki Moturua I tenei taima.

Ko te piira a Pukepuke Ahitapu mo te he o te whakatau tuatahi mo Okahu me Waewaetorea – na ko te putake o te kereeme kei te pukapuka nei.

**Spoke to the court for his case. In the first court hearing, he was not claiming Moturua, as well, my side is not claiming Moturua at this time.**

**The appeal of Pukepuke Ahitapu is for the wrong settlement first for Okahu and Waewaetores – now the base of this claim is in this book.**

Vol 25 P 107 – mo te ahua o te kereeme a taku keehi (read out by the court in the Minute Book)

HH

Here Hapa

Na konga korero mo tenei keehi I te tuatahi na Hare Warana kei te Vol 15 P 109-110 tae noa ki ta Heremaia Kauere kei te Vol 15 P 118-119.

**Volume 25 Page 107 -- is for the nature of the claim of my case (read out by the court in the Minute book) Now, the statements for this case, first is from Hare Warana in Volume 15 Page 109 and 110 right through to Heremaia Kauere's, in Volume 15 Page 118-119.**

Kei a ratou korero I te tuatahi e whaki ana inga take o te raupatu o te **Rawhiti** me nga moutere nei, na I roto inga korero a aku kai korero mo te raupatu, I huna ete taha ki te Ngareraumati taua raupatu nei -- na kei te

Vol 25 P 149 nga korero ate Horiona, a I ana korero, kahore ia I korero I te raupatu.

**Their statements at first they were revealing the causes of the conquest of te Rawhiti and these islands, and it was in these statement of my speakers for the conquest, he did not reveal the side to Ngareraumati of this conquest, and in**

**Volume 15 Page 149 are the statements of te Horiona, and in them he does not speak about the conquest.**

Vol 25 P 150 monga korero a Henare Te Rangi kihau ano hoki ia I korero I tenei raupatu, na he kupu penei atu naku ki te kooti ko tenei tangata ko Henare te Rangi, he tangata mohio ki te hanga tikanga, kati ka taea e au te whaki nga kouteihana hei whaki I te ahua hanga tikanga o tenei tangata o Henare Te Rangi.

**Volume 25 Page 150 for the statements of Henare Te Rangi, he did not talk about this conquest, and I said to the court that this man Henare te Rangi, is well known for making things up, and I am able to reveal the quotations of making things up by this man Henare te Rangi.**

Roka to Hone Hapa

E whai take ana a te Atu Kaweia I tona paanga kia Huruhuru ki te **Rawhiti** katoa.

**Atu Kaweia has a cause because of his relevance to Huruhuru to the whole of Rawhiti.**

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Kei te hiahia ano hoki au kia tohungia e te N Raumati nga rohe o te whenua I korerotia ete Horiona ite Vol 25 P94.

**I want Ngareraumati to point out the areas of the land spoken by te Horiona in Volume 25 P 94.**  
By Roka

Kahore au whakaae kia tohungia e au nga rohe e toku taha I naianei kia tu ra ano aku kai korero ate wa e korero ai toku taha.

**I do not agree my side to point out the areas now until my speakers on my side are ready to speak.**

Hone Hapa, address

Taku take he raupatu mote **Rawhiti** menga motu ahua atu ki Moturua, erangi kahore matou e kereeme ana tetake ko **Ihaka** te tangata e noho tuturu ana ki enei motu, te kereeme ai taku keehi.

**My cause is conquest of te Rawhit and the islands towards Moturua, but we are not claiming, the reason being that Ihaka is the person staying permanently on these islands, that is why I am not claiming in my case.**

Na te whakawa tuarua o te Ti e 7 tau I mua atu o te noho a Kemara tuatahi inga motu. Kei reira nga korero ite Vol II P4 = (monga korero a H Te Rangi mo to raua kore whenua ko tona whaea I ko ke atu)  
**At the second judgment of te Ti, it was seven years before the stay of Kemara the first at the islands. The statements are in Volume II Page 4 = for the statements of H Te Rangi for their not having any land, he and his mother, a bit further on.**

Vol II P 4 = (ara monga korero a H Te Rangi mo tana whaea no N Taura o te N Raumati me te nuinga onga korero ate H Te Rangi tae atu hoki tana korero ki te raupatu a N Puhi I te Rawhiti.)

**(the statements of H Te Rangi for his mother, from Ngati Taura of Ngareraumati and most of his statements regarding the conquest of Ngapuhi at Te Rawhiti.b**

HH  
Na kei te marama I konei nga korero a H Te Rangi he mea raupatu a te Rawhiti e Ngapuhi I korero tia enei korero tika e ia ite tahi whakawa mo tetahi atu whenua.

**Now the statements of H Te Rangi are quite clear, te Rawhiti was conquered by Ngapuhi, he stated this at a judgement of another land.**

Kati I te mea ka whakawakia enei motu ka huna e ia.

**But as these islands were being investigated, he kept this information hidden.**

Te tahi atu korero ano hoki na Hare Matenga

Vol II P 9 ara e penei ana = (I mate ate N Raumati a riro ana a te Rawhiti I Ngapuhi me te nui atu ano onga korero)

**Vol II P 9 is like this (Ngareraumati were beaten and te Rawhiti was taken by Ngapuhi and other statements made).**

Kati e ki ana ano I mau te rongo kati ko tena mote whakaorangia o Paroa I runga I te whanaunga tanga ki Ngapuhi I ora ai.

**Well, it is also said that peace was made, that is enough for the saving of Paroa on the relationship to Ngapuhi,**

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Na ko tenei kouteihana?? kei te tino tautoko ite keehi a Hone Heke I mate a te N Raumati.

Tenei ano tetahi kouteihana kei te

Vol 11 P79 monga korero a Kataraina Ngonge = (ma te noho a N Puhi I te Rawhiti he raupatu te take – hei utu mote matenga o tetahi tangata o N Puhi I raupatua ai te Rawhiti e N Puhi.

**Now, this kouteihana is supporting the case of Hone Heke that N Raumati was beaten.**

**There is another kouteihana in Vol 11 P 79 for the talks of Kataraina Ngonge = (for the living of Ngapuhi at Te Rawhiti through the raupatu – in revenge for the killing of one of the men of N Puhi during the battle at te Rawhiti by N Puhi.**

Na ko te take oku I whaki ai I enei kouteihana, he whaki tuturu I nga korero ano ate N Raumati I raupatutia e N Puhi a te Rawhiti.

Na 30 tau tenei mai ano ote kootitanga o Whapukupirau te mohiotanga mai o tenei take he raupatu a te Rawhiti e Ngapuhi. A e korerotia nei e H Te Rangi e Kataraina Ngonge e H Matenga.

**Now, the reason I am revealing these kouteihana, is to reveal the truth of what N Raumati said that the raupatu at te Rawhiti was by N Puhi.**

**Now it is 30 years since the the Court hearing of Whapukupirau where it was known that it was the battle by Ngapuhi at te Rawhit. And which is being stated by H Te Rangi, Kataraina Ngonge and H Matenga.**

Tetahi I rongo ano a Tawatawa I tenei whakawa o Whapukupirau I tana take raupatu a N Puhi mo te Rawhiti.

Na, tenei ano tetahi kouteihana kei te

Vol II P 17. He korero ano na Hori winiata ara (mote korero ano o te raupatutanga o te Rawhiti e N Puhi).

**Another thing, Tawatawa heard of that judgment of Whapukupirau for the battle of N Puhi at te Rawhiti.**

**Now, here is another kouteihana in Vol II P17. A statement made by Hori Winiata, namely, the battle at Te Rawhiti by N Puhi.**

Na, aha koa kahore a Hori Winiata I pa ki ena hapu, mohio katoa ia ki tenei raupatu; a e tautoko ana, ana korero I nga korero ate taha kia Hone Heke. Ko Paroa anake I whakaorangia, a kei a te Horiona I naianai tena whenua. Koia na te wahi I puta I te raupatu a Ngapuhi.

**Now, even though Hori Winiata is not connected to those hapu, he knows all about this raupatu, and his korero regarding the side to Hone Heke is confirmed. Paroa was the only place that survived, and Horiona has now got that whenua. That was the place that survived the raupatu of Ngapuhi.**

Na tenei ano tetahi kouteihana kei

AAA

Vol II P 18. Na Hori Winiata ano mo te rironga o te Rawhiti katoa ia Maanu, ia te Wharerahi me etehi atu: I te raupatu I mate a te N Raumati ia N Puhi, a riro ana a te Rawhiti ia N Puhi.

**Now, here is another kouteihana in Vol II P 18, belonging to Hori Winiata for the taking of the whole of te Rawhiti by Maanu, te Wharerahi and some others. At the raupatu where Ngare Raumati was defeated by Ngapuhi, the whole of te Rawhiti was taken by Ngapuhi.**

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Kati, koia nei nga korero e tino tautoko ana I nga korero o te keehi a Heke. Kati koia tahi nei a matou korero. Ko enei kai korero inga kouteihana nei, no te N Raumati mote taha kia Henare Cross I te whakawa tuarua o te Ti ite Kawakawa.

**Enough, these are the statements which confirm the statements of the case of Heke and these are also all of our statements. The speakers for the kouteihana, were from Ngare Raumati on the side of Henare Cross at the second judgment/Court hearing at te Ti at Kawakawa.**

Kati, koia nei hei titiro ma te kooti I te pono o tenei raupatu menga noho hoki a Ngapuhi I nga motu nei tae noa ki te Rawhiti katoa. Kua korerotia nei e nga kai korero ate Ti mo te taha kia H te Rangi.

**Enough, this is for the Court to look at whether this raupatu was true and the places where Ngapuhi stayed at on the islands right to the whole of Rawhiti. The speakers at Te Ti have all spoken on the side of H te Rangi.**

Vol 104 P157 = (nga korero a Henare te Rangi I te whakawa tuatahi o te Ti poraka). E whaki ana kahore ona whenua I ko atu, na reira I tonoa ai raua ko tona whaea e te Kemara ki Te Tii)

**Vol 104 P 157 = the statement of Henare te Rangi at the first judgment/hearing of Te Ti block. He revealed that he had no whenua beyond that, which is why he and his whaea were sent to Te Tii by te Kemara.**

Kati, e te Kooti, he korero marama tenei: na ko mohio te Kooti he nui te mohio o Henare te Rangi ki te rapu tikanga I mua ia tiati Wirihana.

Koia te mea I nui atu nga hea ?? I nga motu I te Kooti tuatahi.

Na kei te wahi

Vol 114.37 = (Te whakatau ate Kooti I te Ti, ara (e ki ana te kooti he tangata hanga teka a Henare te Rangi me te nuinga ano o etehi atu onga korero ate Henare te Rangi I te Kooti o te Ti.

**To the Court. the statement is quite clear: so now the Court knows that Henare te Rangi knew to look for other plans/methods before Judge Wilson.**

**That is why his shares were more, on the Islands at the first Court.**

**Now in Vol 114 57, the settlement of the Court at te Ti was that the Court knew that Henare te Rangi was a man who told untruths and the majority of his statements were the same.**

He mea tino hanga teka, tenei tetahi ko te kupu "ki" he mea hanga e Henare Te Rangi hei "ko" --

konga kupu enei o te whakataunga o te Ti. Na koia nei taku take hei whaki ki te Kooti, kia titiro nui mo **He was fond of inventing untruths, like the word "ki" he changed to "ko" -- this is the settlement of the Court at Te Ti and this is my reason I'm revealing to this court, to look carefully at the**

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nga korero a Henare te Rangi I te Kooti tuatahi o enei motu.

Kia kaua rawa e whakaaroa nga korero a Henare te Rangi I taua Kooti tuatahi tae noa mai ki tenei wa, ara I tenei Kootitanga.

**the statements of Henare te Rangi at the first Court hearing of these motu.**

**So that the statements of Henare te Rangi be understood/comprehended from the first Court right down to this time, that is, to this Court sitting.**

Na, mo nga whakapapa ate N Raumati I te aroaro o te Kooti nei, e ki ana ete N Raumati I noho tuturu -- Na, ko te noho a te Tawheta tae iho kia Kaipo, ara 5 tupuna kei te

Vol 25 P 97 o te korero tanga ete Horiona Te Ikanui I te Kooti tuatahi, hore rawa atu I noho ki tenei motu ki te Rawhiti ranei, tetahi no mua atu a ratou noho e korero nei ratou I te Raupatu.



ff

Na etehi onga tangata I roto I te rarangi ate N Raumati nei, kahore rawa I puta inga korero a te Horiona te Ikanui I te Kooti tuatahi.  
 Kati konga noho onga tangata ate Horiona I korero ai no mua atu I te raupatu.  
 Na tenei tetahi tupuna ko Ata Kaweia I roto I ta ratou whakapapa me nga uri o taua tupuna e kiia nei e pa ana ki enei motu.  
 Na, ko te Kooti kei te mohio I te keehi ote Karetu na H Keepa I korero  
 Vol 27 P 254 nga korero mo tenei tupuna tetahi  
 Vol 27 P265 mo nga rohe ote whenua ote Atukaweia.  
 Na ko tenei hei titiro ma te kooti I te mea kua oti te korero tera ke ote Atukaweia whenua me ona uri  
**Now, for the whakapapa of Ngare Raumati before this court, where they say they had permanent residence. The occupation there of te Tawheta right down to Kaipa, there are 5 tupuna in Vol 25 P97 which Horiona te Ikanui stated to the first Court, did not stay on these motu or at te Rawhiti, and another thing their occupation they talk about was before the Raupatu.**  
**Now, some of the people in the list of Ngare Raumati, did not come out in the statements of te Horiona at the first court.**  
**Therefore, the occupation by the people Horiona is talking about was before the raupatu.**  
**Now there is one tupuna, Atu Kaweia, in their whakapapa and the uri of this tupuna which is said are connected to these motu.**  
**Now, the Court knows of the case of Karetu which H Keepa spoke about in Vol 27 P 254, statements about this tupuna and in Vol 27 P 265, for the boundaries of the whenua of Te Atukaweia.**  
**Now this is for the Court to look at as the whenua of Atukaweia and her uri is in a different place**

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E 20 maere koni atu ranei te tawhiti atu I enei motu.  
 Kei te ki ano hoki toku taha kahore he paanga o te Kapotai me N Tiwai ki te N Raumati mo te paanga whenua.  
 Na ko te whakatau a Tiati Wirihana e ki ana ko tenei hapu ko te N Raumati kua tata te kore, haunga ia nga hawhe kaihe I uru nei ki etehi atu hapu.  
 Na ki au, ko enei hapu ko N Tiwai me te Kapotai he iwi ke ano kei Whangaruru N Tiwai kei Waikare a te Kapotai.  
 Na tenei tetahi ko nga korero a Henare Tiwene I ki ai ia kahore ia e mohio e pa ana tona whaea ki nga motu erangi ki nga whenua o Waikare.  
 Na ko te take I meinga ai I tenei keehi ate N Raumati kia hui hui ki N Tiwai me te Kapotai, kia mea ai to kooti he iwi nui ate N Raumati.  
**It is 20 miles or so the distance from these motu.**  
**It is said by my side that Te Kapotai and Ngatiwai have no connection to Ngareraumati as far as whenua connections go.**  
**The settlement by Judge Wilson said that this hapu Ngare Raumati has almost died out, besides the half castes who are in some other of the hapu.**  
**To me, these hapu Ngatiwai and te Kapotai are different iwi, Ngatiwai at Whangaruru and te Kapotai at Waikare.**  
**Now another statement by Henare Tiwene/Stevens?? that he did not know whether his whaea had any connection to the motu but certainly to the whenua of Waikare.**  
**Now the reason the case of NgareRaumati and Ngatiwai was suggested as a joint one, so that the Court would think that Ngare Raumati was indeed a big iwi.**  
**Hiki te Kooti mo apopo. – Court adjourned until tomorrow.**  
 14-3-01      10 am      Court open 10 am.

Hone Hapa continuing his address.

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Na ano te rohe o te takiwa o te Kapotai me to N Tiwai tae rawa ki [unable to read, photo copy feint]  
///// whakapapa a N Raumati.

Here again is the boundary of the area of te Kapotai and Ngatiwai right to [unable to read]

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Ka whakakorerotia e au aianeī I muri o te whai korero a te Henare Wiremu.  
**I will speak after the speech of Henare Wiremu.**

*This part in English:*

Mr H Williams again called to give further evidence to the Court regarding some of his former evidence as to the reference to the position of the one person call Tame otherwise call Puatea – how Tame, or where she derives a right as chieftain.

I have stated in my last statement I did not know what tribe she belongs and where she derives her right – I do not know, but I know she was respected by the people. To my believe she had many children by Te Kemara. Therefore to my believe she was look upon as a favourite wife of Kemara and /// cannot decipher

Respect thereof being a mother of a very large family.

To Court: I think Tame was Te Kemara's favourite wife being a mother of a large family.

I have heard of Kau but I know Tame well. There were many wives of Te Kemara. My brother Mr E Williams statement, te Kau is correct I believe, he knows more about the Maori pedigree up to the olden days.

Mr Williams xx by Roka. Takurua and others were the children of Te Kemara and Puatea.  
(This case evidence now closed.

Hone Hapa again continued his whai korero.

Tenei ano ete Kooti tetahi korero na Horiona  
Vol 25 P 163 o te utu

Here are some other statements by Horiona Vol 25 P 163 of the payment of Kerei Mangonui To (Mr Patrick) of te Rawhiti of \$25 per year.

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a Kerei Mangonui kia (Mr Patrick) o te Rawhiti mo te \$25 ite tau)

Kati, kua tu tana                      ki tenei kooti, whaki ai ite teka I utua e ia tetahi whenua o te Rawhiti he mea utu nana te moni kia Kerei Mangonui.

Vol 25 P 163 = (monga pohutukawa .....?????) ? mai te utu a (Messrs Lane & Brown) mo aua pohutukawa I retia nei e ia.

Roka:

Kahore au e whakaae ki tenei reta notemea ko wai hei patainga maku?

Kooti:

E whakaaetia ana te whakahe a Roka. Te mea pai me karanga ara me tono a te (Lane or Brown) kia tae mai ki te kooti nei korero ai.

Na mo te rohe o te whenua o nga hapu I raro I a N/Tiwai, ara, N Rongo ki Tai N Kura??? kei nga korero a Mita Wepiha ite Vol 27 P160.

Na ko enei korero na Mita Wepiha, kati ko tona ingoa kei te rarangi ingoa mo nga motu.

Roka:

**I do not agree with this letter, who do I ask?**

Court:

**The Court agrees with Roka. The best thing is to call Lane or Brown to come to the Court And speak on it.**

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As for the boundary of the whenua of nga hapu under N/Tiwai, namely, N Rongi ki Tai, N Kura?? it is according to the statements of Mita Wepiha in Vol 27 P 160. According to him, his name is included in the list of names for the islands.

A ko aua korero kua oti ake nei te panui, he iwi ke ano no etahi atu hapu, no tetahi atu hapu puta noa I nga rohe katoa kua oti nei te wehewehe e ratou I nga roherohenga ki ia hapu ki ia hapu .....???

iwi I raro I N/Tiwai.

**The statements already read out, they belong to other iwi of other hapu, to another hapu right throughout all the areas which they divided up to each hapu, each hapu ..... under N/Tiwai.**

Kati he nui noatu nga ingoa o nga tangata o aua hapu nei kei te rarangi ingoa o te N/Raumati mo nga motu nei.

Hone Hapa (explained) E he ana taku korero mo te ingoa o Mita Wepiha erangi // korero etahi atu, ara, a

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Morimori Kiripeka?? Ko tenei ingoa e he ana I runga ano I te korero a Mita Wepiha ite Vol 27 P160 mo nga nohonohanga onga whenua o aua hapu ?? a Morimori Kaupeka.

*(Copy indistinct for most of this whole page)*

Na ko Kaau, ko Hare mete Tutama me Iriaka Te O. Ko toku mohiotanga kia Iriaka Te O, kei Mangonui ara, kei raro, mai ano o toku itinga mai ano kei reira ano tenei tangata me ana tamariki me ana mokopuna e noho ana.

**Now, Kaau, Hare mete Tutama and Iriaka Te O. My knowledge of Iriaka Te O, is at Mangonui, just below, from the time of my youth/childhood, this person is there, with his children and mokopuna.**

Roka

In this instance make a dispute as to Iriaka Te O. She states Iriaka never had any children that's why we did not put in our list.

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Hone Hapa

Me karanga au a **Mita Te Tai** hei korero i tenei korero aku e, he uri ano o Iriaka te O na ratou nei I kawe ki Motukahakaha.

**Mita Te Tai** again call to give further evidence.

Ko Kaau, ko Iriaka na matou I mau ki Motukahakaha, na Hare mete Tutama I tiki mai.

He wahine a Iriaka me Kaau. I moe tane a Iriaka I aia ano inga motu nei, no te matenga ote tane ka maua a Iriaka e matou, kahore ana tamariki I mua atu o tenei haerenga o matou. Ko ?? tana tane I mate nei inga motu.

**I will call Mita Te Tai to reiterate my statement that Iriaka had uri, they took them to Motukahakaha.**

**Mita Te Tai** again call to give further evidence.

**Kaau, Iriaka we took to Motukahakaha, Hare mete Tutama came and got them.**

**Iriaka and Kaau are both female. Iriaka married while on these islands, when he died, she was taken by us, she did not have any children when we went. Her husband died on the islands.**

Kahore au e mohio ana I moe tane ano ia I muri iho. To matou taenga atu ki Motukahakaha, ka waiho atu e matou a Iriaka. Ko aku tangata o reira e mohio ana I te waihotanga atu ai o Iriaka, ko Hare Te Heihei me Wikaera, o ratou hapu ko N Kuri me te Toureti.

**I do not know whether she married again. When we got to Motukahakaha, we left her there.**

Ngahoro  
Paraone  
Tainui

**My people who knew we had left her there were Hare Te Heihei and Wikaera, their hapu being N Kuri and te Touretu.**

**Mita Te Tai xx by court.**

**I ta matou maunga nei ia Iriaka ki te ritenga kua tae ona tau ki te 70 tau koni atu ranei.**

**At the time we took Iriaka, she was already 70 years and over.**

By Court

Kati ko enei korero ate kai korero a Mita he Iriaka ke noatu e tau e mohio na e Hone Hapa.

**Now, the statements of the speaker, Mita, Iriaka is a different one from the one known to Hone Hapa.**

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(Copy indistinct for four or five lines)

Na he korero taku mo te ahua o taku keehi mo te keehi a Hone Heke.

Ara, mo te whakahe mai o tana keehi I te noho a taku keehi I nga motu nei, ara te noho I Okahu me Waewaetorea o taku taha, erangi kahore tenei I korero e au me karanga I taku kai korero, Hone Hapa keehi.

**Now, I have something to say about the appearance of my case for the case of Hone Heke.**

**That is, for the disagreement in his case about my staying on these islands, that is, my staying at Okahu and Waewaetorea on my side, but I did not speak about this, call my speaker, Hone Hapa.**

Ngahoro Paraone (sworn) In Chief.

Toku hapu ko Waikato, ara ko N Mahuta I Waikato.

1870 ka tae mai au ki te Waimate.

E mohio ana ano ki enei moutere e kootitia nei.

Kua tae au ki enei motu I te 1874.

To Court

I haere au ki reira mahi weera ai na Kerei Mangonui ratou ko ana tamariki au I tono mai kia haere atu, a haere ana au ki Okahu – I reira a Kerei ma e mahi kumara ana.

**Ngahoro Paraone (sworn) in Chief.**

**My hapu is Waikato, that is, N Mahuta at Waikato.**

**1870 I came to te Waimate.**

**I know these islands that are being heard in Court.**

**I came to these islands in 1874.**

To Court

**I went there whaling, it was Kerei Mangonui and his tamariki who sent for me to go, so I went to Okahu. Kerei and others were cultivating kumara.**

Kanui toku roa ki reira, erangi e hara I te mea ki reira anake I etehi wa ka haere ki etehi motu atu ki Urupuka ki te tuawhenua hoki ki te Rawhiti.

Ka mutu ka hoki atu ano ki te mahi kai ara, te mahi weera, I kite piki, pititi ano au I reira e tupu ana.

**I was there for quite a long time, but not only just there on that island, sometimes to other islands, to Urupuka, to inland at Rawhiti.**

**After, would return again to make kai, that is, whaling, I saw figs and peaches there growing.**

I noho ano matou ki Waewaetorea ki Otawake hoki. I mahi kai ano matou I enei kainga - o matou rangatira ko Kerei, ko Hare Warana me tona matua Hori Ngawati Kerei, Hori Warana?? Mere Paerau, Ahitapu.

**We stayed at Waewaetorea, namely Otawake. We cultivated kai at these places – our rangatira were Kerei, Hare Warana and his matua Hori Ngawati Kerei, Hori Warana?? Mere Paerau, Ahitapu.**

NP

Pages 150, 151, 152 (indistinct all pages in places)

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ko Okahu ko matou anake ano hoki e mahi kai ana.

Ia matou I Okahu he nui atu nga mahinga kai I reira ki taku mohio na ratou ano.

He pititi ano kei reira menga piki.

Nga mahinga I Otawake, nga tohu a nga mahinga I naianei he pititi. Ko enei pititi e korero nei au, na Kerei ma ano, I mohiotia e au ki nga mahinga kai.

**We were the only ones cultivating/growing gardens.**

**While we were at Okahu there were several mahinga kai belonging to them. There are peaches there too, and figs.**

**The marks/signs of those mahinga at Otawake are peaches. These peaches I am talking about and that I know of, belong to Kerei and others.**

To assessor:

I a matou e mahi nei, e hua ana ano taua pititi I taua wa. Kotahi ano aua pititi kei Otawake e tupu ana. Kahore a Horiona me H Te Rangi I tae mai ki te pei ia matou I a matou e noho ana I Okahu me Waewaetorea. Kahore ano hoki a Mita Te tai I tae mai ki te pei I a matou I a matou e mahi ana I te kai irunga I enei motu. I tae ano au ki Moturua. Ko Ihaka me ana tamariki me Te Waaka nei I reira e mahi kai ana. Kahore au I kite I a Hira Mai I Moturua, a H Te Rangi ranei, a Horiona Te Ikanui ranei.

**While we were there cultivating, the peach was bearing fruit. There was only one peach (tree) at Otawake growing. Horiona and H Te Rangi did not come to push us out while we were staying at Okahu and Waewaetorea. Neither did Mita Te Tai come to push us out while we were cultivating on these islands. I went to Moturua. Ihaka and his children and Te Waaka were cultivating there. I did not see Hiramai at Moturua, or H Te Rangi, or Horiona te Ikanui.**

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Ngahoro Paraone xx by Hone Heke.

I Moturua a Mita Te Tai e noho ana I to matou taenga atu ki Okahu, a ki Waewaetorea. Kahore au e mohio ana ki te utunga/rihitanga? kia Mr Greenway, o Waewaetorea e Ihaka. Kahore au e kite poaka, kau ranei I reira.

Ia matou e mahi kai ana I reira, kahore a Mita Te Tai e tae ake ana.

E ora ana a Ihaka i te 1880. Ko a matou mahi I enei motu mai I te 1874 ki te 1881 he mahi kai inga tau katoa.

I mahi weera ano matou ko Kerei ma ki te Akau.

Mai i te 1874 ki te 1881 ko nga kainga noho enei ko te Akau, ko nga motu o matou e mahi tohora ai.

I timata te mahi weera tuatahi ki Okahu I te tau tuatahi, a I tae ano matou I taua tau ki te Akau.

Ki te mahi matou ki te Akau, ko reira ano te kainga noho, he mahinga kai ano a matou I reira.

I mahi tohora ano a Ihaka ma, a Mita ma ki Okahu ia matou I reira.

I tae ano a Ihaka ki te Akau mahi ai I te weera.

**When we got to Okahu and Waewaetorea, Mita Te Tai was staying at Moturua. I do not know of the ?? to Mr Greenway, of Waewaetorea by Ihaka. I did not see pigs or cows there.**

**While we were cultivating there, Mita Te Tai did not come there.**

**Ihaka was still alive in 1880. We cultivated on these islands in 1874 to 1881, every year.**

**Together with Kerei and others, we did whaling at te Akau.**

**From 1874 to 1881, our places we stayed were at te Akau and the islands while we were whaling.**

**The first year, we started whaling at Okahu and we also went that year to te Akau. If we worked at te Akau, we stayed there, we also had cultivations there.**

**Ihaka, Mita and others did whaling at Okahu while we were there.**

lease

Ihaka also went to te Akau to do whaling.

NP

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I mahi huihui, ara I haere tahi ano a Ihaka ma me matou I a matou e mahi weera ana ki Okahu me te Akau. I te wa o te mahi weera e mahuetia ana o matou kainga tuturu I te tuawhenua. Ki te mutu nga ra mahi weera ka hoki ano matou ki nga kainga tuturu. E rua wa mahi weera I te tau, ara e 3 marama I tetahi wa, e 3 marama ano I tetahi wa.

I a matou e mahi weera ana I te Akau e mahi kai ana ano I reira. Ka tae matou ki Okahu ka mahi kai hoki ki reira. Koia ra te putake o a matou mahi kai ki reira mo aua mahi weera. Ka mutu te mahi ka hoki ano ki nga kainga tuturu I te tuawhenua.

**We worked together, that is, we all went with Ihaka and others to do whaling at Okahu and te Akau. During the whaling season, we left our permanent homes inland and when we finished whaling, we would return there. There were two seasons a year for whaling, 3 months one time and 3 months another time.**

**When we were whaling at te Akau, we cultivated there as well. When we were at Okahu we cultivated there too. That was how we worked our cultivations while whaling and when we finished, would return inland.**

Ka hiki te Kooti 2 pm – Court adjourned 2 pm.

Ngahoro Paraone xx by Hone Heke.

Ta etahi o nga tangata I korerotia e au I te ata nei, he mahi kai.

Ko matou anake ko Kerei ko Hone Miramira, Hone Warana me etahi ano I te mahi weera.

Mai I te 1874 ki te 1881 I reira katoa matou e noho ana I enei tau, na, I etahi wa ka haere ki Urupuka, Ngahoro Paraone cross examined by Hone Heke.

**Some of the ones I spoke about this morning, were cultivating.**

**There were only Kerei, Hone Miramira, Hone Warana and some others doing the whaling.**

**From 1874 to 1881, we were all staying there during those years, and, at times we would go to Urupuka**

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etahi wa ki te tuawhenua, I etahi wa ka hoki mai ano ki Okahu.

To Court:

Timata mai toku noho I reira I Okahu I aua tau nei, mahi kai ai ki Okahu ki Waewaetorea hoki. I aua tau ano I mahi kai matou ki Urupuka.

*(Bit faint for few lines)*

**sometimes inland, and other times we would return to Okahu.**

To Court:

**I started staying there at Okahu during those years, and cultivating at Okahu and Waewaetorea too. In those years too, we cultivated at Urupuka.**

*(bit faint for few lines)*

He mahi kai anake taku I Omakiwi me Kerei ma, kahore au e noho ana I reira. Ara, e mahi kai ana I roto I aua tau, mai I te 1874 ki te 1881, ara I nga tau e 7

I tae ano au ki te Hauai ki te haereere noaiho. Kahore au I noho ki a Himi Te Nana mo te rua tau mo te kotahi tau ranei. Hoi ano he haereere noaiho. Toku kainga tuturu I taua wa ko Okahu me Waewaetorea.

Kahore au I tae ki Torres Strait or Thursday Island. Kua kite au I a Piri Paaka, kahore ano au I haere tahi me ia I te moana.

E mahara ana au I taku nohonga ki a Mita te Tai I mua atu o toku moenga I te tamahine a Hare Warana.



I was just cultivating with Kerei and others at Omakiwi, I was not staying there. That is, I was cultivating during those years 1874 to 1881, for those 7 years.  
 I went to Hauai to visit only. I did not stay with Himi Te Nana for two years, not even one year, I just visited. My permanent home was Okahu and Waewaetorea.  
 I did not go to Torres Strait or Thursday Island. I have seen Piri Paaka, I have not been to sea with Piri.  
 I remember the time I stayed with Mita te Tai, it was before I married the daughter of Hare Warana.

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Kahore au I tae ki Poihakena, I noho au ki a Mita Te Tai I Moturua. Kahore ??? (can't read it)  
 No te 1884 I noho ai au ki a Mita I Moturua I te tau I mate ai a Kerei. He mea tiki mai au e nga tamariki a Hare Warana, ara ?? tamariki kotiro. Kahore a Mita I mau I au ki Parekura. Kahore au e mohio ana ki te taonga nei o te pukapuka a Warana kia Mita me te whakahoki atu I au.  
**He tangata a Mita e paingia ana e nga tangata o te Rawhiti.**  
**He tangata aroha a Mita ki te tangata, ara ki ona matua me ana tamariki.**  
 Ko Mita ano te rangatira o nga uta waro ki nga tiima kamupene, I mahi matou I aua mahi waro ana. Na Storey te mira korari ki Tapeka, I rongo kau ano au he hoa a Henare Tiwene no Storey. Kahore a Mita I tono ki a matou mo te mahi korari. Na Kerei au I tono ki a haere ki Okahu I te wa mahi weera. He mana nui tona I te moana tae atu ki te tuawhenua.  
**I did not go to Australia, I stayed with Mita Te Tai at Moturua.**  
**In 1884, I stayed with Mita at Moturua during the year that Kerei died. The children of Hare Warana came to get me. Mita did not catch/see me at Parekura. I do not know of the taonga book of Warana to Mita and the returning of it by me.??**  
**Mita is a man who is well liked by the people of te Rawhiti.**  
**He is a kind person to anyone, that is, to his elders and children.**  
**Mita is the rangatira of the loading of coal on the company steamers, we worked at that loading coal of his.**  
**The flax mill at Tapeka belonged to Storey, I just heard that Henare Tiwene (Stevens) was a mate of Storey's. Mita did not send for us to work/mill flax. Kerei sent me to Okahu during the whaling season. He had great mana on the sea as well as inland.**

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I haere mai a Ihaka Te Tai I raro I a Kerei mo te mahi tohora.  
 He kuru?? a Ngati Kuta no te poti o Hare Warana I Okahu. I kite au I a Rewharewha me tona poti, erangi I haere mai ratou I raro I te mana o Kerei. I a matou e mahi ana e hoki ana a Ngatikuta ma ki Urupuka me Warana ma I nga ahiahi. Ko matou ko Kerei ma e noho ana ano I Okahu. Ko te Nana me Rewharewha he kuru no te poti o Warana. No waenganui o te tino mahi o te mahi weera ka whai poti motuhake a Rewharewha ma. Na I te wa ka whai poti nei a Rewharewha ma, I hoki ano ratou ki Hauai ina mutu nga mahi weera.  
 I kite pititi au, piki hoki I Okahu ki taku mohio na Kerei ma aua pititi, nga pititi I kite au kotahi, kotahi ano hoki piki.  
**Ihaka Te Tai came under Kerei to do whaling.**  
**Ngati Kuta were the crew?? on the boat of Hare Warana at Okahu. I saw Rewharewha and his boat, but they came under the mana of Kerei. While we were working, Ngatikuta and Warana and others would return to Urupuka in the evenings. We stayed at Okahu with Kerei and others. Te Nana and Rewharewha were the crew on the boat of Warana. It was right in the middle of the whaling season, that Rewharewha and others obtained a boat for themselves, and when they did, they were able to return to Hauai after whaling.**  
**I saw peaches, figs also at Okahu, and as far as I know, they belonged to Kerei, I saw only one peach tree and one fig tree.**

NP

Te whare I hanga e matou mo Kerei I Okahu, he whare I hanga e maua, ara, matou e noho ana I reira, me te mahi weera hoki.

Katahi ano a Kerei ma ka tae mai ki reira noho ai I toku taenga atu mai, ara, ki Okahu, erangi ko nga mahinga, he mahinga tawhito ano na ratou, no taua taima ano I hanga ai tana whare nei e maua ko Kerei.

**The whare that we built for Kerei at Okahu, was built while we were staying there and whaling. Kerei and others had just come to stay there when I arrived at Okahu, but the cultivations/gardens were old ones of theirs, at the time that we built his house.**

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Kahore he poaka o runga o aua motu nei I taua wa. Kahore he whare hou ano ko nga mahinga ?? (*too feint*)

Kahore he whare o aua motu nei ki taku mohio ko a ratou whare I mua atu he whare ?? otira I kite ano ahau I o ratou whare ??

E kore au e mohio ana ki te rihitanga o Waewaetorea e te **Waaka** ki a Mr Greenway. I waenganui o te tau 1881 ki te 1890 ko nga hipi I maua ki Waewaetorea na nga mokopuna a Kerei nga hipi, na te **Waaka raua ko Mita** i mau atu aua hipi I muri o te matenga o Kerei, ko aua hipi na Pane Kerei, na Takutai, na Wairukuruku, na te Ru, na Koneke. Ko te take I riro ai ma te **Waaka** ma e mau aua hipi ki reira, **I moea e Ihaka te whaea o ana tamariki, ara Ruiha.** Koia nei te wahine a Hori Kerei, no te matenga o Hori Kerei, **ka moe I a Ihaka.** Hore rawa te hipi a **Mita Te tai** I noho ki Okahu me Waewaetorea I taua taima. Erangi no muri mai I te taima I mate ai a Kerei, kahore nga hipi a **Mita** I nga motu, erangi ko aku I korero raka nga hipi tuatahi.

**There were no pigs on those islands during those times. There were no new homes (*too feint*)**

**There were no houses on those islands as far as I know, their houses before were whare ??, although I saw their whare ??**

I do not know of the leasing of Waewaetorea by Te Waaka to Mr Greenway. In the middle of 1881 to 1890, the sheep which were taken to Waewaetorea belonged to nga mokopuna of Kerei, it was Te Waaka and Mita who took the sheep there after the death of Kerei, those sheep were from Pane Kerei, Takutai, Wairukuruku, Ru and Koneke. The reason that te Waaka and others took those sheep there, Ihaka married the mother of his children, that is, Ruiha. She was the wahine of Hori Kerei, and when he died, she married Ihaka. The sheep of Mita te Tai did not stay at Okahu and Waewaetorea at that time. But after the time that Kerei died, there were no sheep of Mita's on the islands, but the ones I was talking about were the first lot of sheep.

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To Court:

Nga hipi a nga mokopuna a Kerei na to ratou matua rano, na Hori Kerei. I mua atu o te maunga mai e te **Waaka** ma I Orokawa e haere ana aua hipi anga mokopuna a Kerei nei.

Na I muri noaiho nei hokohokotia aua hipi ka haere hoki aua tamariki ki runga (*too feint*)

**The sheep of nga mokopuna of Kerei were from their matua, Hori Kerei. Before Te Waaka brought them from Orokawa they were being taken by nga mokopuna of Kerei. (*too feint*)**

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I peia nga hipi a **Mita** e H Warana I Waewaetorea kia watea ai te whenua hei mahinga kai. Na te whai hipitanga o te **Waaka** I tonoa enei whenua ki a kootitia e Hare Warana. Ara, te ritenga o tenei na te **Waaka** I tono kia Komititia to raua raruraru ko Hare Warana (*feint*)

**The sheep of Mita were pushed out by H Warana at Waewaetorea to make room for a cultivation/garden. When te Waaka had sheep, Hare Warana ordered this whenua to be taken to Court.**

NP

Na kahore he whakataua a taua komiti mo taua raruraru nei. I Urupuka matou e noho ana i muri mai i te 1881 ki te tau 1890. Na no te 1890 ka hoki mai ano matou ki Okahu me Waewaetorea. Mai i te 1881 ki te 1890 e reti ana enei motu ki a Hamerengi na Kerei Mangonui i reti. Te pakeha tuatahi i retia ai ko Hori Haimona, ara no te 1881, ara i muri mai ka retia ki a Hamerengi (*can't read*)  
**Now, this komiti did not settle that dispute. We were staying at Urupuka after the year 1881 to the year 1890. Now in 1890, we returned once again to Okahu and Waewaetorea. From 1881 to 1890, these islands were being rented to Hamerengi by Kerei Mangonui. The first pakeha who was charged rent was Hori Haimona, that is in 1881, or after that, it was rented to him.**

Page 162 14-3-01 2 pm

No te 1884 ka mate a Kerei, muri mai i tona matenga ka puta nga moni ki a Warana. Ko Urupuka me Waewaetorea nga motu i retia nei e Kerei Mangonui ki a Hori Haimona.  
 I tapepa taku korero tuatahi ko Okahu tetahi. Ko Okahu kahore rawa i retia e Kerei kia Hori Hamiona.  
 E tino tuturu ana tenei korero ko Waewaetorea tetahi o nga motu i retia e Hori Haimona, a ko ahau tetahi o nga piha patu kau. E tino tuturu ana taku mohio o muri o te reti a Hori Hamiona i retia a Waewaetorea ki a te Hamrengi a i puta nga moni ki a te Warana.  
 Ka hiki te Kooti mo apopo.  
**Kerei died in 1884, and after his death, the money emerged/was paid to Warana. Urupuka and Waewaetorea were the islands rented by Kerei Mangonui to Hori Haimona.**  
**I stumbled/faltered when I first said that Okahu was one. Okahu was not ever rented by Kerei to Hori Hamiona.**  
**The statement about Waewaetorea being rented to Hori Haimona is definite, I was one of the butchers killing cows. I definitely know that after the rent to Hori Hamiona, Waewaetorea was rented to Hamerengi and the money was paid to Warana.**  
**Court adjourned until tomorrow.**

15-3-01 Court opened 10 am  
 Ngahoro Paraone xx by Roka.  
 I te tunga ai o te Kooti tuatahi, i karanga ano a Hare Warana ki a au hei kai korero mo tenei keehi, erangi na nga kai whakahaere i whakakahore au.  
**Ngahoro Paraone cross examined by Roka.**  
**At the first Court sitting, Hare Warana called me as a speaker for this case, but the conductors would not allow me.**

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I mohio ano au i konei ano ki te reo pakeha.  
 Kahore ahau i haere ki te mahi i nga kaipuke weera.  
 Ahakoa ko wai te pakeha e korero ana i haere au ki runga i nga kaipuke mahi weera ai, kahore au i whakaae. Kahore au i haere ki te pakeha i nga motu mahi peara??/weera??  
 Ko te mohio o nga pakeha o Kororareka nei ki au, e kite tonu ana ratou i au i konei.  
 Ko toku rongo ki oku hungawai he raupatu te take o ratou ki enei whenua. Kahore ratou i tohutohu ki au i nga rohe o te raupatu. Rite tonu to Hare Warana mohio ki toku mo nga noho i runga i nga moutere nei ano toku mohio i te wa ano o toku noho ki runga o aua moutere, ara timata mai i te tau 1874. Erangi ko Hare Warana ma me o ratou tupuna kua noho noatu ki runga i aua moutere. No mua noatu te mahinga kai a Hare Warana ma mo te hui o te Kerikeri, e hara i te wa i au i reira.  
 Kahore a Hare Warana i korero ki au  
**I knew from here to the reo pakeha.**  
**I did not go to work on the whaling ships.**  
**Even though the pakeha says I went on the ships to go whaling, I do not agree. I did not go with the pakeha on the islands to do whaling.**

Nga pakeha of Kororareka know me and see me here all the time.  
I heard from my in-laws the cause/reason for their being on these whenua was the raupatu. They did not point out the boundaries of the raupatu to me. Hare Warana's knowledge regarding the occupations on these islands is the same as mine. I knew about them at the time I stayed on those islands, that is beginning from the year 1874. But Hare Warana and others, with their tupuna, stayed long ago on those islands. The mahinga kai of Hare Warana and others for the hui of Kerikeri was long before, not at the time I was there. Hare Warana did not tell me

Page 164 15-3-01 10 am

ki tena iwi ki a te Urihaku. Kahore ano hoki I korero ki au I noho tenei iwi ki reira I mua atu I toku taenga ki reira. Kahore ano hoki au I kite ia ratou I runga I enei motu.  
**about that iwi, te Urihaku. Neither did he tell me that that iwi stayed there before I got there. Neither did I see them on these islands.**

Ae, no te 1874 ka mahi matou ki nga motu no te Tiriti ka mutu. I kite ano au I te matua o Hare Warana. Kahore a Warana kaumatua I korero ki au ko tenei hapu ko te Urihaku I noho, e noho ana ranei ki enei motu. E whitu tau o matou ko Hare Warana me Warana kaumatua ma e mahi kai ana I runga I aua motu.  
**Yes, in 1874 we worked on the islands, at the Tiriti then ceased. I saw the matua of Hare Warana, Warana senior. He did not tell me that this hapu, te Urihaku stayed, or were staying on these islands. Hare Warana and Warana senior and others and ourselves were cultivating gardens on those islands.**

Vol 25 P III (mo te korero a Hare Warana mo te painga I a te Urihaku I nga motu)

**Vol 25 P III (for the statement of Hare Warana of the pushing out of te Urihaku from the islands)**

Kei a Hare Warana ano te ritenga mo tana korero, no te mea no mua ena I au, me te mahinga kai mo te Kerikeri, no mua atu I toku wa. Kahore au e mohio ana ki to H Warana whakaaro I korero ai ia I te mahinga kai mo te kotahi tau, a kihai nei ia I korero mo nga tau e whitu.

To Court: Ko Okahu me Waewaetorea te kainga I noho ai matou.

**Hare Warana has his own meaning for his statement because they were before my time as well as the cultivations for Kerikeri, were before my time. I do not know of H Warana's idea he spoke of that he was cultivating for one year, neither did he say anything about 7 years.**

To Court:

**Okahu and Waewaetorea were the places we stayed at.**

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Ko Okahu ano te kainga I noho ai matou I reira, kahore au e mohio ana ki tetahi atu ingoa mo tera kainga.

To Court: Kei Urupuka tetahi o matou kainga. He whare ano to matou I Okahu na maua ko Kerei I mahi mo te mahi weera. Ka noho ki nga wahi o Okahu a etahi wa, ka hoki ano ki Urupuka. Ko nga whare I mua atu o te mahinga o tenei whare e maua ko Kerei he whare peeke, he teneti etahi.

Kahore a Hare Warana I korero ki au I etahi papakainga I reira mo raua ko tana papa. Kahore a Hare Warana raua ko tona papa I hanga whare ki reira. Hoi ano to ratou whare katoa ko ta maua ko Kerei nei I hanga ai. Kahore au I rongo I retia a Waewaetorea me Okahu e Ihaka.

**Okahu was the place where we stayed, I do not know of any other name for that place.**

To Court"

One of our places/houses is at Urupuka. We also have a whare at Okahu which Kerei and I built during the whaling season. We would stay at Okahu some of the time and then return to Urupuka. The whare before Kerei and I built this whare, was a sack whare, some were tents. Hare Warana did not tell me about any papakainga there for him and his father. Neither did either of them build themselves a whare there. The only houses there were the ones Kerei and I built. I did not hear that Waewaetorea and Okahu were rented by Ihaka.

Vol 25 P 133 (mo te korero a te Waaka mo te reti ki a Mr Greenway). Ko te mea tenei kahore au I rongo.

Vol 25 P 133 (for the statement made by te Waaka of the renting to Mr Greenway). This is one thing I did not hear.

Ko te reti e mohio ana au na Kerei mo te retinga o Urupuka me Waewaetorea, ara tana reti ki a Mr Greenway me Hori Hamerengi. Kahore au e rongo ana ki te reti a Ihaka.

The rent that I know about is Kerei's for the renting of Urupuka and Waewaetorea, that is, his renting to Mr Greenway and Hori Hamerengi. I did not hear about any renting of Ihaka's.

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No te mea I te wa ia Kerei e ora ana, kahore he reti, a tetahi atu tangata.

No te wa o te reti a te Waaka mo Okahu me Waewaetorea I pahitia ai a Hare Warana raua ko Pukepuke, a kahore taua reti I puta.

Na te kaha o te mana o H Warana ma ki aua motu I pahitia nei taua reti I riri ai a te Waaka.

Ko a Waaka te kai whakatete o aku rangatira mo enei motu. E hara I te mea na Henare te Rangi I paahi taua reti a te Waaka, na Hare Warana ke I paahi.

Because, at the time that Kerei was still alive, there was no renting to anyone else.

At the time that Okahu and Waewaetorea were to be rented, Hare Warana and Pukepuke stopped that renting and it therefore did not go through.

But because H Warana and others had so much mana over those islands, that renting was stopped which made te Waaka angry.

Out of my rangatira, te Waaka was the one who quarrelled about the renting of these islands. It wasn't as if Henare te Rangi stopped that renting of te Waaka, it was Hare Warana who did.

Ko taua reti I paahitia nei, e retia ana ki a Te Kerenene e te Waaka mai kaua e paahitia.

The rent that was passed, was the renting to Te Kerenene (Clendon) by te Waaka ??

Kahore a Hare Warana e kaha ki te whakahaere I muri mo tenei whenua, no te mea kei te mohio Ngapuhi katoa na Kerei Mangonui te Rawhiti katoa I tuku ki raro I te Tiriti o Waitangi. Kahore a Henare Te Rangi I whakahe ki te reti a te Waaka. Kahore a H Te Rangi I tae ki te ruuri. I rongo au I noho a te Wharerahi

Hare Warana was not powerful/strong enough to conduct things for this whenua after that, because the whole of Ngapuhi knew that Kerei Mangonui placed the whole of te Rawhiti under the Treaty of Waitangi. Henare Te Rangi did not dispute the rent of te Waaka. H Te Rangi did not attend the surveying. I heard that Wharerahi stayed.

Page 167 15-3-01 10 am

Kahore au I mohio nona tuturu tera piihi, hoi ano taku rongo no ratou katoa tera/tena??? Ite Rawhiti katoa. Kahore au e whakahe ki te korero a Mita no te Wharerahi tenei piihi a Orokawa.

E korero ana ano au I toku rongo, ko te mana o nga moutere nei I a Maanu ahu iho ki a Kerei. Kahore ano hoki enei motu I wehewehea, hoi ano toku rongo he mana kotahi tonu no Mangonui ki nga moutere katoa. He mea ata whakaaro e H Warana ma me waiho a Moturua mo Mita ma. Ko te take na te noho tonu o Ihaka me Mita I whakaaroa ai e aku rangatira mo ratou tera wahi. Erangi ko te

mana o Kerei e mau tonu ana ki aua motu katoa. Kahore au I kite I a Mita Te Tai I konei o te kooti tuatahi o enei moutere.

**I do not know whether that piece is definitely his, all I heard is that all that at te Rawhiti is theirs. I do not dispute the statement by Mita that this piece, Orokawa, belongs to Wharerahi. I am stating that I heard, that Maanu and Kerei held the mana of the islands. These islands have not been divided up, but I heard that Mangonui held the one mana over all the islands. It was decided by H Warana and others, for Moturua to be left for Mita and others, the reason being that Ihaka and Mita always stayed there, which was the deciding factor of aku rangatira for them to have that place. But the mana of Kerei still stands on all those islands. I did not see Mita Te Tai here at the first court sitting of these islands.**

I te 1874 ki te 1881 I mahi ki Okahu ki Waewaetorea hoki.

By Court:

Kei te marama tana korero I Okahu me Waewaetorea, e mahi ana I enei tau, erangi e haere ana ano I etahi wa ki etahi atu wahi.

Vol 25 P 115 (mo te korero a H Warana kotahi ano tau I mahi ai I Okahu)

**From the year 1874 to 1881 was working at Okahu and Waewaetorea too.**

By Court:

**It is quite clear what he has said that he was working at Okahu and Waewaetorea during those years and sometimes goes to other places.**

**Vol 25 P 115 (for the statement of H Warana worked at Okahu for only one year).**

Page 168      15-3-01      10 am

Ko Hare Warana ano kei te mohio ki tana korero mo te mahi kai kotahi ano tau.

By Court:

I ki koe I peia nga hipi a Mita I Waewaetorea I to koutou taenga atu ki reira. Kati ki te korero a H Warana I te Vol 25 P115, I tae atu ratou I te wa I tae ai nga hipi ki taua motu ki Waewaetorea e Mita. Tetahi, kotahi ano wa I mahi ai I Waewaetorea, aku tau e 7 tau I mahi kai ai I runga I enei motu. Ko tena tangata ko H Warana he tangata poauau ki te korero, na reira e he ana tana, ko taku e tika ana. Kahore e he ana taku korero mo te raupatu. E hara e he ana a maua korero tahi ko H Warana.

**Hare Warana knows when he stated he worked for one year.**

By Court:

**You said that the sheep of Mita's at Waewaetorea were pushed out when you arrived there. But according to the statement of H Warana in Vol 25 P115, they arrived there at the same time that the sheep were taken to Waewaetorea by Mita.**

**Another thing, there was only one time that work was done at Waewaetorea, I was aged 7.**

**That man, H Warana, is confused, that is why he is wrong and I am right. I am not wrong in what I said about the raupatu. My talk with H Warana is not wrong/confused.**

Vol 25 P 124 (mo te korero a Pukepuke kotahi tau e mahi ana I Waewaetorea). E tika ana tena korero a te Pukepuke mona ano, erangi e penei ana "matou katoa" ko H Warana ma kotahi ano tau I mahi ai I Waewaetorea.

Ka tika kotahi ano tau o Pukepuke I mahi ai I Waewaetorea. Ka hoki ia, ko matou I mahi tonu.

**Vol 25 P 124 (for the statement of Pukepuke only one year they worked at Waewaetorea). That is correct what Pukepuke said, but for himself, but "all of us" say that H Warana and others worked only one year at Waewaetorea.**

**That is right, Pukepuke worked one year at Waewaetorea. He returned but we continued to work.**

Page 169      15-3-01      10 am

By Court: Ko te korero a Pukepuke "ko matou katoa."



Tom Williams

He taima ke ano pea tena e korero na ia ki te ritenga, kahore a Pukepuke e mohio ana ki o noho e korero nei.

Kahore au e rongorongo ana ki tena iwi ki a te N/Raumati, kei te korero au I aku I mohio ai.

Nga mahinga I Okahu me Waewaetorea na Kerei ma me nga pititi me nga korari.

**By Court: For the statement of Pukepuke "all of us."**

Perhaps he was referring to another time, Pukepuke does not know of the times/places you are talking about.

**I have not heard of that iwi, Ngare Raumati, I am talking about the ones that I know of.**

**The gardens at Okahu and Waewaetorea belonged to Kerei, and the peaches and korari.**

Volume 25 P 123 (mo te korero a Pukepuke mo nga pititi na te Urihaku).

Kahore au e matau ki ana korero nana ano ena korero.

**Vol 25 P 123 (for the statement of Pukepuke for the peaches of te Urihaku).**

**I do not know what he is talking about, they are his own statements.**

Ngahoro Paraone re-ex by Hone Hapa.

No mua noatu nga mahinga o Okahu I to matou taenga atu.

Ko nga mahinga kai I te Akau kahore I rite ki nga mahinga kai I Okahu I Waewaetorea te nunui.

To Court:

He mahing kai tuturu ena mahinga na matou, a haere atu nei ki te mahi weera, ka rite tonu ano he kai mo te mahi weera. No te haerenga ki te mahi weera I te Akau I mahi kai ai matou ki reira.

**Ngahoro Paraone re-ex by Hone Hapa.**

**The mahinga of Okahu were already there long before by the time we got there.**

**The mahinga kai at te Akau were not as big as the mahinga kai at Okahu and Waewaetorea.**

**Those were our permanent mahinga kai of ours, when we went whaling, kai was arranged/taken for the whaling. When we went to te Akau to do whaling, we made mahinga kai there.**

P. 170

Tom Williams (sworn) In chief.

Born at New South Wales arrived here in my youth, about 6 years of age, I am now about 53 years.

I settled in Russell when I arrived, ever since I have been here. I know Okahu<sup>7</sup> and Waewaetorea islands and have been on it, to take sheep. There were no Maoris living on these two islands when I went to get sheep. I saw natives living on these islands before that, but not permanently.

After I brought sheep from the islands, Urupuka and Waewaetorea, there were some planting on the islands, but I think it only one or two years planting there. I believe all the Rawhiti Maoris were working planting there in the one year I have already stated.

The Maoris were Waaka's, Hare Warana and others were planting there. About 1884 when I bought the sheep on these islands, Urupuka and Okahu and go there when conveniently. I have been on the islands several times within the 1 year time, that is, Urupuka and Okahu. This time occurred after the whaling.

After I brought all the sheep all the Maori went to Waewaetorea.

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Previous to my visit on the islands at the time we prospect on the islands (Rawhiti) Kerei and Rewiri Tarapata and others were look upon as their chiefs because they hall all the saying in matters.

I did not see Horiona on the islands at the times I visited there, but I've seen Horiona sometime in Rawhiti. I did not see H Te Rangi cultivating on the islands but I have seen him going and coming back from the islands in a boat. Waewaetorea was lease to Mr Greenway and Urupuka islands, but I couldn't say positively. It was lease by whom.

To Court:

Between 1874 to 1881, I think I have been visiting on the island but I am not sure. But as far as I know they, the Maori were whaling between those years on the islands.

To Court:

As far as to my knowledge I can't say whether there was any planting during the whaling time, but I am speaking of Waewaetorea. But during those 7 years there was certain plantation in Urupuka some time they go to the mainland and some time they go to Urupuka but I can't swear there were plantation in Urupuka between 1874 to 1881 ?? *(bit feint, can't read)*.

Page 172      15-3-01      10 am

I am quite positive there were no plantation on Waewaetorea in those years, that is 1874 to 1881. T Williams xx by Hira Mai.

I have been on these islands Okahu and Waewaetorea, I don't know what year I first been on the islands. I'll look up in my book to what year I bought the sheep.

By Court"

The Court in an opinion that Mr Williams better to be xx ex after he look up his book.

Court adjourned.

Ko te roanga onga korero o tenei pukepuka kei te pukapuka V mo te keehi whakawa tuarua o Moturua Okahu W/torea I mua ia Tiatu Etika Tiatu, Honihana, Ateha Tamati Paetai, Kai whakamaori, Mr Puckey.

Kai tuhi i tenei pukapuka Anaru Teoneroa Wiapo.

Kai whakahaere Mr Fred Earl and Hone Heke.

**The rest of the statements of this book is in book V for the second judgment case of Moturua, Okahu, Waewaetorea, before Judge Edgar, Judge Johnston, Assessor Tamati Paetai, interpreter, Mr Puckey, writer/recorder of this book/records Anaru Teoneroa Wiapo. Conductor Mr Fred Earl and Hone Heke.**

**This completes Pages 97 to 172 of the papers I was given – Moturua hearing.**

3<sup>rd</sup> on Disk 1

e) OPITO

pp60-68 printed

pp69 to 104 “

OPITO  
OPITO

Pages 60 to 68  
Pages 69 to 104

Printed  
Printed

OKAHU AND 2 OTHER ISLANDS

Pages 105 to 182

Printed

MORE PAGES GIVEN TO ME BY MURPHY SHORTHAND.

FROM NORTHERN MINUTE BOOK, PAGES 69 TO 105, OPITO

PAGES 105 TO 182, OKAHU AND 2 OTHER ISLANDS.

Translation not necessary

Place names which have been obviously mis-spelt by the pakeha Court recorder, I have typed out as they should be spelled. Names like Waimati, Kororarika, Ngaitawaki, Otawaki, etc.

<u>Northern Minute Book</u>	Pages 60 to 68	13/1/1898 - printed
<u>Northern Minute Book</u>	Pages 69 to 104	14/1/1898 to 2/2/1898 - printed

Page 60      **Opito**      13/1/1898 - printed

Remana Nutana paid One Pound fee for special licence in Opito case upon same conditions as the last named i.e. Tuta Tamati's case.

Hapeta Henare paid One Pound for special licence in Opito case upon same conditions as the last two cases.

Licenses granted to the three agents abovenamed upon the conditions names.

Tuta Tamati appeared for the claimant – 1<sup>st</sup> witness te Horiana Ikanui sworn 2/- paid (two shillings)  
Hearing 10/- paid (ten shillings)

### Case 3

I know Opito as shown upon the plan 6673. I claim that land, I and others. I claim this land as a Ngareraumati, that is my tribe and that is my hapu for this land.

I claim by                      1      ancestry and  
   2      occupation, constant  
   3      strong hand

Page 61      **Opito**      13/1/1898

1      Huruhuru  
2      Hurimaiterangi

See pages 93-150

3      Matuaiwi  
         Rakau              4 Huna  
         Te Kohaki        5 Tupare

(finish tatai by hand)

See Page 93	Our constant occupation has
To Self	Huruhuru lived on Opito
	Hurumaiterangi Do
	Matuaiwi
	Huna
	Tupare
	Te Hari
	Te Tawheta
	Kaipo
	Tuahu
	Horiana Ikanui

Page 62      **Opito**      13/1/1898

I drove intruders off this land – they were Eru Taurau and ors of Ngatikuta – they live at te Rawhiti again. Tawatawa of ours exhibited his strong hand against Ngapuhi katoa i.e. against Kerei Mangonui, who was driven off Opito and other lands by Tawatawa.  
Prima facie case admitted.

CC 1 Counter Claimants challenged

After some disruption (disturbance??) it was decided to adjourn this case to tomorrow in order to afford opportunity to counter claimants to reduce their claims to a smaller ??  
3.20.

**(Following not relevant to Opito)**

14/1/1898 10 am

Mita Wepiha appeared and objected that Kaurinui No 1 – 54 ac had been heard in his absence at Kawakawa he being the applicant.

Page 63 Kaurinui

The Judge informed him that the case of Kaurinui had been heard at Kawakawa on the application of Mere Tautari in Panui of 27 June 1896 in Panui of 24 April, 1895, cases 2 x 3 respectively on these panui. Mita Wepiha gave notice of appeal.

Opito

Conductor Hapeta Henare.

Tamati Waaka Hakuene sworn 2/- paid.

I live at Moturua, I know Opito, I have a right to Opito, my hapu is Ngaitawake, I claim by the right of having taken this land by “muru” or pei (plunder/wipe out) in utu for the killing of

Page 64 Opito 14/1/1898

Hengi, also by constant occupation since the muru.

To Self Titore and Hakuene muru-ed this land

Hakuene

Tamati Waaka Hakuene

(m) Waihuka = Kahuwahakarewa (f)

(f) Pekepeke te Ahi (m)

Hakuene Titore

TW Hakuene

To Self

Hengi was hei matua to Titore, Hengi was killed by N/Manu the owners of Opito.

Pomare and Kiwikiwi were the chiefs of N Manu at that time.

The N Manu are not the same hapu as te Ngareraumati.

The statement by the claimant Te Ikanui that Opito is the land of te Ngareraumati is unfounded. This land

Page 65 Opito 14/1/1898

Opito never belonged to te Ngareraumati.

Nor did my father and Titore take it from te Ngareraumati.

I claim for myself and others. I claim the whole block, counter claim admitted.

CC No 2

Remana Nutana appeared as conductor for Pukepuke Ahitapu, sworn 2/- paid.

I live at te Rawhiti. I know Opito. I have a claim to Opito. My hapu is Ngaitawake.

I claim through Pehi and Moewaka – 1, being ducked in the water these were two girls.



NTW Hak

2, also for the killing of Hengi. 3, the taking of Opito by Titore 4, constant occupation.

Page 66 Opito 14/1/98

5 the preventing by Ihaka Hakuene and Takurua of the giving of this land to te Pene of te Ngareraumati. 6, occupation of Opito by Kereti Ngauka.

**More tatai write by hand**

It was Moewaka No 2 who was ducked in the water to Kororareka.

Pehi was of Whangarira ?? I can't give her whakapapa but I claim by her ducking – others will give her whakapapa.

(f) Hapai

Titore (no issue)

Page 67 Opito 14/1/98

Kawhi

Hengi who was killed in battle waged on account of Opito.

Titore took the land in utu for mthe killing of Hengi.

The Ngareraumati have no right to Opito.

The land belonged formerly to Ngatimanu.

No N Manu have disturbed our possession of this land since Titore took it.

Nor have te Ngareraumati disturbed us.

Hakuene took no part in the taking of this land.

I object entirely to te Waaka's case.

Te Waaka is a Ngatiawake and as such is related to Titore.

Horianan Ikanui's case

Page 68 Opito 14/1/98

is bad. I have never seen him on this land.

To Self The only difference between Tamati Waaka Hakuene's case and my case is that he does not like me.

Hapeta Henare explained" that though the case was one TW Hakuene objected to Pukepuke Ahitapu's claim on the ground that they had sold their share of the land required by Titore.

The Court considered it unnecessary to that the taking of Titore and others should be expected/respected ?? by CC Nos 1 & 2.

The Court recommended Nos 1 & 2 to agree upon a witness as witness for that purpose. And ajournment was asked for by Remana for said purpose and granted until 2 pm.

Page 69 to 104 14/1/1898

Opito continued Objectors further challenged – none.

Remana Nutana and Henare Hapeta stated that

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it had been arranged by their principals that Henare Hapeta's side should give the history of their joint claim down to the taking of the land (as alleged) by Titore and others – at which point it would be open to the parties to divide upon the question of the ownership of this part of the land as taken. The Court accepted this arrangement.

Riwhiti to Pokai

I live at Kaikohe. I know Opito, I am of Ngaitawake, I claim Opito.

My father Titoki drove the former owners of this land and took it from them.

Pehi (*Peti?*) and Moewaka, two women were bathing in the water. They were the two wives of a European

Named te Piriti. While so engaged, other women of N Manu ducked them under water. The two women retaliated and the N Manu women got the worst of it and anger ensued. The affair took place at Kororareka

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but the foundation of the quarrel was because Moewaka and Pehi had enticed Piriti from the N Manu women whose husband he was. The mother, Urumihia wife of Kiwikiwi of N Manu saw that her daughters were overpowered in the water and she went into the water and ducked Pehi until she was nearly dead, then she turned to Moewaka and nearly drowned her. The two girls were lying on the beach unconscious. The Arumihia then haka-ed and cursed the two girls saying that they would be a kinaki for the riwai of Kororareka.

te Huarahi heard of this curse and of the ducking episode.

te Wai

te Huarahi went to Whangaroa and obtained the assistance, te Ururoa, teina of Hongi Hika, for Pehi was a daughter of Hongi Hika.

Ngapuhi joined Ururoa and Kororareka pa was attacked in 1828.

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The food at Oneroa was eaten by Ngapuhi. Hengi was killed at Kororareka by Hihi who shot him. Hengi was trying to make peace when he was killed. Te Huruhuru was killed also, he was of N Puhi of te Ururoa. Some in the pa were killed by Ngapuhi and te Kanawa's father was killed, also te Paoro one of the women who had been doing the ducking, a daughter of Urumihia.

Rewa was in Kororareka at that time, he was there by accident. At this stage Kawiti came forth from the pa and went to Paihia, Rewa going with him.

After this, Ngapuhi returned from K/reka, Titore was their chief, they returned taking their dead with them. When they had disposed of their dead, Titore and party returned to Kororareka. I was of that party that returned here, we landed at Waipora (??) and camped at Akutaha (??)

We came to take this land at Kororareka as utu for our dead. It was Titore who did this thing in utu for Hengi.

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Kawhi	Toko	
	Hapai	Moewaka
Hengi	Titore	te Koki = Rewa

We came to take this land at Kororareka as utu for our dead. It was Titore who did this thing in utu for Hengi.

Page 73      Opito      14/1/98  
Kawhi      Toko  
Hapai      Moewaka  
Hengi      Titore      te Koki = Rewa  
Toha      te Para

Titore sent a message to Kiwikiwi and to Pomare on the pa telling them to leave Kororareka on the morrow in the morning, that if they stayed in the pa he, Titore, would attack the pa. In the morning on the morrow N Manu left the pa of Kororareka to us, they went to Otuihu, Pomare's pa. Then Titore took this land and it was divided by the conquerors. Kawiti of N Hine returned also, Rewa from Paihia (Rewa was a Patukeha) and Rewa got a share of Kororareka. Kaingamata's lot was next to Rewa's, all Kororareka was cut up, Naitawake came next. This taking of the land included Opito. Titore took Opito for himself, I was present when he took it. He and Hakuene took Opito. The confiscation of the land ended ended at Opito – i.e. in respect of the utu for Hengi.

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When we got to Opito, Ruahine, of te Ngareraumati probably, was standing there to receive us and he said don't go further than this place, let your boundary be at this cave. There was a cave there and that became the land mark of our boundary. The name of that cave is Te Ana Matuku.

Then we went and occup[ied] Opito, us of Titore's party, and we have lived there from time to time. Of the lands cut up by the chiefs amongst themselves, many were sold, but Opito was not sold and I claim as the nephew of Titore.

Titore was never disturbed by Horiana te Ikanui. When Titore died, he left Opito to Hakuene and to me. Subsequently I went to Waimate and I left Hakuene at Opito and I left my slaves there.

**When Hakuene died, Ihaka Te Tai succeeded him at Opito. When Ihaka died, te Waaka succeeded him.**

During all these troubles between Titore and Ngatimanu, te Ngareraumati hapu and te Ikanui were not engaged in/on? either side.

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We had no quarrel with them nor they with us. I don't know why Titore consented to Ruahine's request to make the boundary at the cave. Titore also claimed some islands off the coast. Te Ikanui was living at Paroa then. Paroa was his land at that time. He got that land by occupation. His ancestors were not disturbed by N Rahiri when they were killing along the coast because Raumati, their female ancestor, was a N Rahiri. It was Hapetahi of N Rahiri who saved them.

10 am      15/1/98

NB      Hiramai Motukokako applied to set up a case. His case proved to be identical with Hakuene's case. The Court refused to allow Hiramai to set up a duplicate claim.

The Ngareraumati were not of Ngapuhi – I don't know their origins.

- 1      Rahiri
- 2      Uenuku
- 3      Maikuku
- 4      Te Ra
- 5      Kamama
- 6      Takiraukawa      Maru
- 7      Ngahina      te Topi

8	Raumati = Kaipo of Ngareraumati	Kengo
9	Tuahu	Te Hapetahi
10	Horiana te Ikanui	Pokai te Ika
		no issue

The land that was taken for the hilling of Hengi and others was bounded?? At Ana Matuku, thence ascending the spur of Opito, Tikitiki-o-uri, Uruti by the waters of the Bay of Islands, thence by the sea side to Kororareka, then by the sea to Tapeka and by the sea to the first point. I heard from the kaumatua that this was the boundary.

Pomare and Kiwikiwi were the chiefs of the Ngatimanu when they evacuated Kororareka. The only part of the conquered land that Titore and **Hakuene** got was Opito. Titore and Taringa lived there. When Titore died he left his land there to **Hakuene**, not to Taringa.

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Taringa lived at Opito without right – He was of N Kahu (partly from the north) and of Ngareraumati partly. He was a mea whakarauora (spared in war). Titore spared Taringa (male) – I have lived long at Opito – we have a cemetery there at 1. Te Mutu is buried there.

*The rest of the page is whakapapa which I shall write out by hand and include it when I come to print these pages.*

To self. I am mistaken in saying that these have a right.

To self. It was Moewaka No 2 that was ducked in the water.

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Hapai	
Titore	Rapura
No issue	no issue

*Further whakapapa names which I shall handwrite out.*

I have to draw the attention of the Court to the part that Opito belongs to **Hakuene**. **Hakuene** was co-owner with Titore and Titore died childless and left his shares in Opito to **Hakuene**.

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Horiana te Ikanui's tupuna from te Huruhuru downwards had no right to Opito, they had been defeated by Kira at Tapeka.

Kira
Mangu
Pokai Riwhitete

A battle fought on the sea at Tapeka resulted in the killing of Tawheta of Ngareraumati and many others of theirs – they were killed and eaten hence their name te Parupuha

Kira did take possession of Opito. The Ngareraumati were not living at Opito then, no one was living there at all then.

Horiana's statement that he and his ancestors have constantly occupied Opito is absolutely false. I have never seen any of them there in my time. I lived there from 1828 to 1838 when I went to Kaikohe, leaving Opito in **Hakuene's** possession.

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I have visited Opito since several times. Te Horiana's kainga is at Paroa, Henare te Rangi lives in no particular place, and has no regular kainga of his own. 1 pm.

10 am 17/1/98

Opito continued.

Eru Tete –

applied to be allowed to set up a case upon Tikinui, who was killed by the Ngareraumati at Paroa. But Eru failed to set a prima facie case for Opito. The killing of Tikinui being merely an utu for previous affairs was followed by other utu to balance accounts and all with reference to the land at Opito. Under these circumstances and considering the refusal of the claimant to consent to the re-opening of the ?? for the admission of fresh cases.

Pokai cont'd in chief

I have never heard of Tawatawa preventing Ngapuhi from going on Opito or of his driving them off Opito.

Takahi

Hokio Tawatawa

These were taken by N Rahiri

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to Ohauparo at Pakaraka where Takahi (male) gave a mere to N Rahiri in acknowledgment of their goodness to him. The mere was "Muramura" – that mere is now with us. Takahi and his sons were spared by N Rahiri when others were killed, then Takai went to Whangaruru where he remained. He never returned, Takai's sons did not return to Opito. Te Horiana's statement that he drove Eru Taurau off Opito is false. He never drove any Ngapuhi off that land. Te Ngareraumati's land is at te Rawhiti. Opito does not belong to them – their land is beyond Opito.

Pokai xx by Tuta

I can't say who Kororareka belonged to formerly.

I never heard of Waipahihi and her husband Tara. Never heard of a man being killed and eaten by N Maru at Kororareka.

Hengi was killed not for Opito

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as stated by Pukepuke. I have a right and so has Pukepuke through Tamati Waaka Hakuene. Ruahine was of te Ngareraumati.

He puru-ed ?? Ngapuhi. He came from Putara to te ana matuku to stop us – he pointed out a boundary to us where our land taking should stop.

Titore had wanted to take his boundary as far as Putara – he told Titore that that was N Manu's land from there to Ana Matuku to Kororareka.

Titore remembered too that Hapetaha had spared the Ngareraumati and so did not go to Putara as he had intended. When we started off to make this boundary we thought that N Manu's land extended as far as Putara.

There were no Europeans living at Opito then. Titore and Hakuene took lots in Kororareka (this is a contradiction of witness' previous statement). I know the boundaries of Opito. Don't know the names of bdy.

We have one dead bd (buried) at Opito – can show where I think.

Taringa lived with Titore – at Opito and at Kororareka – is bd at latter place we had no pa at Opito.

Whakapu is this side of Opito. It is a pa in Opito. It was not Taringa's pa.

I can't give Huruhur's descent. Kaipo was the Ngareraumati spared by N Rahiri.

Ruahine

Te Tawheta - killed at Tapeka

Kaipo = Raumati

It was after the death of Te Tawheta that Hapetaha spared the Ngareraumati at Paroa.

Taringa was taken prisoner at Motuoi a pa of Ngaitaua ?? – they were a hapu of Ngareraumati. The people of that pa were fetched away by their relations, so Taringa was fetched away by Titore who was his relation through N Kahu of ?? but Taringa was Titore's prisoner. I don't know who Tapeka belonged to in those days.

Ngapuhi took Te Tawheta's lands after they had killed him at Tapeka.

Tareha and Te Whitu were killed at same time and all the Rawhiti was taken by Ngapuhi – from Maunganui to Paroa was taken by Ngapuhi.

There were many battles between the Ngapuhi and Ngareraumati.

Subsequently this confiscation was confirmed. The witness is unable to explain this last statement.

Te Tawheta had no mana over Opito for he was long dead.

To the assessor

When I went to Kaikohe I left Te Raka Hakuene's teina at Opito, also Taurau Hakuene.

No one occupies Opito now.

I am not connected with N Manu.

I don't know where N Manu lived before they lived at Kororareka. The N Manu know that what I have said in reference to them is true and ?? took Opito from them. Hori Wimana ?? of N Manu knows these things and can bear witness to them.

2<sup>nd</sup> witness: Tamati Waaka Hakuene o.f.o

I claim for the following genealogy and their issue.

Hakuene

Rewiri

Ihaka te Tai

T W Hakuene

Te Karauna

te Heu

Mita

Kiri

Hoterene

Titore )

Te Hakuene )

Rewiri ) have all lived at Opito

TW Hakuene )

We have cultivated at Opito. All the four persons above have cultivated at Opito. The marks of our kainga and cultivations are visible. We have figs and peaches growing there.

Planted one fig tree by myself  
one fig tree Eru Taurau  
one peach tree by myself  
one peach tree Marara Taurau

These trees are alive

The furrows of our fields are open and can be seen, also remains of our fences are visible.



Sites of our houses are visible. It is 7 or 8 years since we left Opito. No one has occupied since we left. We have dead buried on Opito, my nephew is buried there.

Titore planted karaka trees on Opito. **Hakuene** collected towai bark off this land and sold it. No one disturbed us when collecting towai, or when cutting firewood off his land. We sold the firewood to Stephenson.

**Rewiri** cut firewood also at Opito, no one objecting – much firewood was taken off this land.

**Hakuene** and Titore ran pigs on Opito. **Horiana** **Ikanui** has never lived on Opito.

Te Wake/Maka?? do do

He lived at te Haumi on bought land. Te **Ikanui** has never tried to push us off Opito. He lives at Paroa, beyond Opito. **Henare** has asked me to include him in my claim, I refused. Then he made a claim on his own account.

A letter put in evidence from H Greenway to witness saying that he had never heard of the claim of **Horiana** ?? to Opito. (H Greenway has lived at Bay of Islands from before 1840).

Tawatawa never drove anyone off Opito as stated by **Horiana**. Tawatawa was of te Ngareraumati.

**Kerei** was not driven off by him as stated.

Tawatawa lived elsewhere then, not at te Rawhiti.

Taringa had no right to Opito, he was a spared man (whakarauora) at the islands and brought from there. Taringa lived as a slave at Opito. He was a slave of Titore and **Hakuene**. Taringa was a Ngareraumati.

Put in evidence.

Vol 10 Page 167.

Evidence of **Henare** te Rangi in Te Ti block. Showing that **Henare** te Rangi and his mother had no land of their own..

Again, Vol 11 Page 3.

Same witness in 1<sup>st</sup> hearing of te Ti.

Showing that **Henare** and his mother

had no land anywhere.

Put in evidence.

Vol 11 Page 31

Evidence of te **Horiana** in 2<sup>nd</sup> hearing of te Ti block.

Showing that for 61 years **Horiana** has lived at Paroa undisturbed.

18/1/98 10 am

Put in evidence. Vol II

Evidence has no connection with this case – refused.

**TW Hakuene** in chief continued.

**Rewiri** consented to some puriri trees being cut by Thomas Howa.

No one interfered to prevent this taking of timber by T Howa.

The Maori Committee adjudicated this land to me some time ago.

**TW Hakuene** xx ex by Tuta Tamati.

I don't know who owned Kororareka before N Manu.

N Manu live at te Karetu now. Ngapuhi took Kororareka from N Manu. Both sides lost men at the

Engagement?? At Kororareka. Henare te Rangi has claimed Opito by occupation and by ancestry whom he did not name. Horiana gave his tupuna. Henare and Horiana had ex parte cases before the Committee. Ikanui has no right to Opito. Have never seen him there living. He is much older than I. H Te Rangi and Mere, his mother, never lived at Opito. Never heard of his visiting there even. H te Rangi is older than I, had he and his mother lived there before my time I would have heard of it. I know te Whakapu on Opito – I know of an old pa there – we cut firewood there. Greenway's letter to me was in reply to one I sent to him on the subject. Ngapuhi did not turn Kerei off Opito, the statement that they did is utterly untrue. Tawatawa was not at Opito at all to turn Kerei off – but

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I am not able to say that Kerei lived at Opito.

Tawatawa, Takahi, Hokio were saved men (whakrauora-ed men) taken to Ohauparore, can't say why Takahi's mere was not taken from him. Amatia and Manukura lived with Taringa on the islands. They were of te Urihaku hapu of Ngareraumati. Motuoi was the pa taken on the islands. Tarings was a prisoner, taken from Motuoi where some of them had been

At Ana Matuku is the boundary of the land taken by Titore from N Manu thence by the ridge of the hills to the water of the Bay at Uruti passing over Tikitiki-o-uri hill. That was the boundary of N/manu's land. The Ngareraumati's boundary was at this line also. I know of no boundary at Haputahi. Mapauriki is at Opito, it is a bath?? There is no pa there. Don't know the origin of the name.

Ana Timoti ?? is another name of Ana Matuku. There are two Ana Matuku/s, one is at Paroa.

Ikanui's ancestors do not give him a claim to Opito, for they have no occupation. We have two dead on Opito, te Rapu and te Mutu.

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Te Rapu was teina to Titore. There is another deceased of ours whose name I don't know there. H te Rangi was a landless person. Hakutahi is the block adjoining Opito on this side. I believed it belonged to the chiefs of Ngapuhi generally.

Merana is another of its names. Pokai's statement that the owners of Opito had no allotments at Kororareka is erroneous. Titore and Hakuene always lived and travelled together.

Titore left all his lands to Hakuene.

**Ihaka te Tai succeeded Hakuene in his lands.**

**Ihaka when he died did not appoint an assessor so far as I am aware.**

The Ngareraumati did keep Opito, nor was it they who prevented it from being sold. Titore and Hakuene kept Opito as a reserve for themselves.

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This land was twice the size, but Government surveys have encroached upon it. I used to live on land now taken by the Government – that land so taken is part of Opito. It was Titore and Hakuene and them who cultivated at Opito and made the furrows visible there (or ditches).

**TW Hakuene** Re-exam – nothing stated ??

To the assessor:

I have lived at Opito since 1872 with my mother down to after the death of **Ihaka in 1888** (*M Hook's note: my records show that Ihaka died 6 April, 1887*).

There are no cemeteries on Opito.

Case closed.

Claimants case

Te Horiana Ikanui o.f.o.

I claim Opito

Horiāna

- 1 by ancestry
- 2 constant occupation
- 3 strong hand

I will now give the rest of my genealogy.

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*(The genealogy I shall do separately on a separate page after I've finished this document).*

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The Ngareraumati came in Puhimoana-Ariki's canoe and are of Ngapuhi. Huruhuru of ours lived at his pa Huruhuru at Cape Brett. Our tribal boundary was at Kororareka – Kaiaraara – Waiparapara – te Kohekohe – te Uruti – te Kohekohe – Ngongiroa – Maiorau – Pawaawera – Pukekauere – Pa Kirkiri – Whakarupe – Totoanga – Korihi – Ngaiotonga – turning east – Tumutumu – Tarawera – Kawakatihi – Taupirinui falling on the sea – near Whangaruru and thence by the sea coast to the first point including all the islands adjacent to that coast. This was our tribal boundary in Huruhuru's time. Ngatimaru of Hauraki killed Waipahihi (a man of N manu) at Paihia – they ate him at Kororareka. For this, te Ngareraumati i.e. Whatu of theirs, gave Kororareka as utu to N manu. The boundary of this gift was at Hakutahi,

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at the end of Oneroa beach, thence ascending to Pukekotikoti and falls on Waiea sth Raparapa – Tikitikio-uri at its western side, Orongo sth and by the same to the Bay and by the Bay and by the sea to the first point including Tapeka point.

N Manu gave Kororareka as utu for the killing of Hengi. Kororareka was not taken from N Manu. The gift of Kororareka by N manu did not include all their land, the boundary of which I have named. I have no objection to make to the account that has been given to this Court, re the quarrel resulting in the death of Hengi. At the time when Hengi was killed, Taringa and others of ours, were living at Opito.

Ruahine met the Ngapuhi at Mapauriki above Hakutaha.

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Mapauriki is an ancient pa on a hill at Opito.

Tawheta  
Parewahine  
Ruahine  
Peata = Ikanui  
Te Maki Ikanui

Ruahine said: Koti/kati?? atu ki akoe ki Hakutahi.

This was said to Titore and Hakuene, don't come on to Opito – or leave Opito to me and for all my children after me.

Mapauriki was occupied as a pa at that time by Ruahine and all his numerous people. Don't know what reply Titore made.

NB: this witness is constantly changing his statements through inadvertant error.

Ngapuhi since encroached on our side of this boundary in selling land.

Their sales of land have all been made in the Kororareka side of Haputahi.

The Ngareraumati have sold the land on the Paroa side of Opito – Ngawa – Wiremu Korokoro of ours sold there – also P Korokoro and Tuahu. Barker bought and the land he bought is Putara.

At that time Taringa and Ruahine were living at Opito.

4/5 pm

Page 97      Opito      19/1/98   10 am

1 My constant occupation is

Pa/s 2 Mapauriki

Mapauriki 2 – made by Huruhuru – occ by Matuaiwi.

Hunia – Tupare

Hari – Tawheta

Kaipo – and his uri

Down to us now living –

Whakapu pa 3

Belonged to Ruahine and occupied from Huruhuru's time.

Cultivations – Aropare 4

Belonged to Huruhuru

Tupare      Ruahine and Taringa – Manukura and Ikanui (self)

Awaawa 5

Belonged to Tupare Ruahine and Taringa and ors –  
Manukura and self.

Taiharuru 6

We got Korau there and tawa from Tupare to my time.

Wharenui 7

We got birds and rats in this land at 7

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in Tupare's time, and down to my time, Taringa, Manukura and Ruahine.

Takapauopapa 8

We got fern roots here and ti from the same to the same.

The pa karaka named by Pokai was planted in Tupare's time not by Titore.

Urupa

te Waitapu 1      Taringa bd here

                 Ruahine    do

                 and many others

                 Waitapu was a holy water where they removed the tapus were removed  
                 from the war parties on their return home.

Marks

Ana and Timotu

Timotu was an ancestor of Ngareraumati.

This ana is not ana Matuku which is at Paroa.

A fence was made right round this block by Taringa – Ruakura – Manukura and self and all the tribes.  
It was made to keep out the cows and horses of the Europeans living at Kororareka.

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Mr Clendon SM saw that fence. Produced in Court a letter of Mr Clendon to Horiana Ikanui stating  
that this land was fenced from 1842 about to 1855 about – by whom he can't remember. No one

objected to this fence being made. No one gave us leave to make this fence. No one protected against this survey which was made by me, i.e. by my instruction.

Strong hand

Tawatawa commanded Hakuene and Kerei to remove from Opito, but there rangatira/s did not evacuate Opito at that command.

They were squatting (*refer same word on Page 111*) on all the Rawhiti??

They were not on Opito – now witness says again they were on Opito.

Eru Taurau lived on Opito – he is of N Puhi??

I told him to leave my land and he went away to te Rawhiti.

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Eru is dead and bd at Kororareka. That was the last of Ngapuhi who lived at Opito – the first to trespass?? was **Hakuene** and Titore.

I don't know when they first trespassed??. After the expulsion of Eru Taurau I surveyed the land but that was some time after – I can't give dates being quite unable to do so.

When Titore and **Hakuene** trespassed??? they cult on our land and now they cult the furrows and ditches they found there (that were made by our ancestors).

It was Manukura and others of ours who planted the fruit trees on Opito. **Hakuene** did take Towai off Opito by my permission, he asked my permission. He removed firewood also in the same way.

The puriri was taken off this land by **Rewiri** secretly.

Taringa was not a prisoner made at Motuoi. Motuoi pa was not taken, nor were the people there carried to the main land involuntarily, nor were any of them killed, in fact some went to the main land, willingly or otherwise as stated by the other side.

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Horiana te Ikanui xx by Hapeta Henare.

Points out Tekoteko?? on a general plan. Waiea is a branch of Uruti sth.

I am not able to give for certain the localities on this plan.

Tikitiki-o-uri is between Paroa and Orongo.

The boundaries of the land given to Ngapuhi were pointed out to them.

The interview of Ruahine with Ngapuhi was on that boundary.

N manu had no right of their own as such with the ring boundary (rohe potae) of te Ngareraumati.

Mapauriki pa is visible.

I was too little to know personally of the occupation of Opito by Titore.

Titore came to Opito under the "maru" of Taringa – they were relations by marriage – I can give the particulars of this relationship.

A Maori Committee attempted to adjudicate on Opito, but we had no faith in that

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hearing?? I was present at that affair, I stated to that committee that I claimed by ancestry - Raumati  
occupation - constant  
strong hand.

Raumati

Tuahu

Horiana Ikanui

Takahi

5<sup>th</sup> lot on Disk 1

g) ODD PAGES (Sideways minutes)

Pp2-13

Other odd pages didn't print



The following are odd pages which I acquired from somewhere, can't remember now, but are relevant.

Page 2      4-3-01      2 pm

.... ara ko Tame, me Tane me nga teina o Hone Heke-nui, na Hinaki, na te Tutu, na Reti. Konga rangatira enei – erangi he nui atu ratou o N Rahiri ko te ingoa hapu ko te Matarahurahu hapu. Heoi ano aku I rongo ai nga mea I riro ia N Rahiri.

**... that is, Tame and Tane and nga teina of Hone Heke-nui, from Hinaki, from Tutu, from Reti. These are nga rangatira, but there are many others of Ngati Rahiri, the name of the hapu is te Matarahurahu. Those are the only ones I heard of that were taken by Ngati Rahiri.b**

I muri o te taeatanga o Moturahurahu kahore rawa he tangata I toe atu, koia nei enei konga toenga ko te Hokio a Takahi a Tawatawa no N Tiwai me te Kapotai hapu o N Raumati.

**After the capturing of Moturahurahu, there was no one left, these were the only ones, te Hokio, Takahi, Tawatawa from Ngatiwai and te Kapotai hapu of Ngareraumati.**

Ae I uru a te Kapotai me N Tiwai ki te pakanga o Moturahurahu.

Kahore au I rongo ki tenei tangata kia te Wharerau I roto I te pa o Moturahurahu.

**Yes, te Kapotai and Ngatiwai entered in the battle of Moturahurahu.**

**I did not hear of this man te Wharerau in the pa of Moturahurahu.**

To Court

Ko te Wharerau no te N Raumati ki Paroa, he tuakana no ??

**Wharerau is from Ngareraumati at Paroa, a tuakana of ??**

Page 3      4-3-01      2 pm

Na Ruahine a Pene, ko te Atimana na Wharerau.

Kei te ora ano a te Atimana I naiane. E rongo ana ahau kia te Whiwhia no te N Raumati erangi kahore au e mohio ana ki ona korero.

**Pene is from Ruahine, Atimana is from Wharerau.**

**Te Atimana is still alive today. I have heard from te Whiwhia, he is from te Ngareraumati but I do not know his history??**

A Tukarangatia ki toku rongo no te Kapotai.

Ko N hine ko Te Kapotai ko N Tiwai me N Raumati kahore au e rongo ana e huihui ana ratou mehe mea he whawhai ki te Rawhiti erangi he whawhai ki Taumarere, te whawhai ka hui hui ratou.

Na konga whawhai ki te Rawhiti e uru ana a N Tiwai.

Hoi ano toku mohio kia Takahi ma I haere mai hoki I Whangaruru, a I whakahokia ano ki reira, I te I  
(bottom of page, can't read)

**Tukarangaia, so I have heard, is from te Kapotai.**

**Ngatihine, te Kapotai, Ngatiwai and Ngareraumati, I have not heard that they combine together if there is a fight at te Rawhiti, but a fight at Taumarere, they combine together.**

**Now, the fights at te Rawhiti, Ngatiwai participates.**

As far as I know, Takahi and others have come from Whangaruru, and were returned there ???

Page 4                      4-3-01                      2 pm

To Court

.....ko ratou tatai no N Tiwai no te Kapotai.

Na Kuao ma I korero mai kiau I matau ai ahau I ahu mai ratou I Whangaruru.

Ko te putake ote whawhai I Taumarere mo te patunga o Kiri mae N Kahununu ki tua na.

He nui ano te take ote whawhai nei kinga putake ote mate, kinga putake ano hoki ote hara??

.....their genealogy is from Ngatiwai and te Kapotai.

Kuao told me that is how I knew they came from Whangaruru.

The reason/cause of the fight at Taumarere was for the killing of Kiri and others by Ngati Kahununu on the farther side.

The cause of the fights was bigger than the cause of death or the cause of ??(not sure about that sentence)

*(Note in margin: Nga herehere I mau ki Motuoi)*

Konga herehere I mau ki Motuoi ko Manukura me Taringa ma, o ratou hapu ko te Urihaku, he nui atu, ko nga rangatira enei.

Kahore au e mahara ana ki etehi atu.

Na te Hakuene raua ko Titore me to raua iwi I hopu enei tangata a Manukura raua ko Taringa.

The captives were caught at Motuoi, Manukura and Taringa and others, their hapu was te Urihaku, there were many others, but these two were nga rangatira.

I do not remember the others.

It was both Hakuene and Titore and their iwi who caught these men, Manukura and Taringa.

Page 5                      4-3-01                      2 pm

Kahore I korerotia mai kiau ko wai o enei ta te Hakuene me ta Titore I hopu ai.

Nga herehere a N Rahiri I noho ki Ohauparore ara a Takahi ma.

He mea whakahoki a Takahi ma I nga ra ote rangimarie nei ki Whangaruru.

It was not told to me which one te Hakuene caught or which one Titore caught.

The captives/prisoners of Ngati Rahiri stayed at Ohauparore, that is, Takahi and others.

In the days of peacemaking, Takahi and others were returned to Whangaruru.

*(Note in margin – Te whakahokinga o Taringa ma, he mea utu marie ki te mere. Na o ratou iwi ano ratou I whakarangatira).*

*(On the return of Taringa and others, they were 'paid' with a mere, they were honoured by their own)*

Ara I whakahokia a Takahi ma, a te Hokio, a Tawatawa, me to ratou nuinga e Marupo ki Whangaruru.

No to ratou taenga atu ki to ratou iwi, ka whakarangatiratia e o ratou nei iwi.

That is, Takahi and others, te Hokio, Tawatawa and the majority of them were returned by Marupo to Whangaruru. On arrival to their iwi, they were honoured by them.

Erangi I utua ratou mo to ratou whakahokinga me to ratou atawhainga e N Rahiri.

But they were 'paid' for their return and their being cared for by Ngati Rahiri.

Me he mea kahore N Puhi I runga I te Rawhiti, a ki te hoki mai a Takahi ma ki te Rawhiti, ka tika, ka noho rangatira ratou, I te mea kei te Rawhiti te N Puhi, hei whakamanuhiri

If it wasn't for Ngapuhi being at te Rawhiti, when Takahi and others returned there, it was right, they stayed there honourably, because Ngapuhi would be there to greet

Page 6                      4-3-01                      2 pm

ia Takahi ma.

**Takahi and others as their manuhiri.**

To Court

Ki te haerere mai a Takahi ma ki nga wahi o N Puihi, he haere manuhiri mai e whakarangatira tia ana e N Puihi.

**If Takahi and others went to the places of Ngapuhi, they went as manuhiri and were treated as such by Ngapuhi.**

*(Note in margin: Kahore a Takahi ma I whakahokia – I waiho hei kai mahi hei kai ta kupenga.*

*(Takahi and others were not returned – they were left as workers to do the netting)*

I whakahokia katoatia nga herehere o te tuawhenua ite wa ia Takahi ma.

Haunga o runga nei herehere.

Kahore a Manukura raua ko Taringa I whakahokia I waiho hei kai ta kupenga ma te Hakuene.

**All the captives/prisoners from inland were returned/taken back during the time of Takahi and others, not including the captives from south.**

**Both Manukura and Taringa were not returned as they were left as workers to do the netting for te Hakuene.**

I mate noa iho a Tairutu ki Puketona ki hea ranei.

Kahore au I rongu I whakahokia a Tane I peheatia ranei, I mate pononga a Tane (f).

Kahore au I mohio ki tana tane ko Ngawae ko wai ranei.

No nga huihuinga katahi au ka kite ia te Urihaku, I rongu

**Tairutu merely died at Puketona or somewhere else.**

**I did not hear whether Tane (female) was returned or not, she died as a slave.**

**I had no knowledge whether her tane was Ngawae or who he was.**

**At the gatherings, I saw te Urihaku, I heard**

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4-3-01

2 pm

ahau ia Hakuene e noho ana I nga motu nei.

To Court

Ia Hakuene ratou e noho pononga ana

Konga rangatira o taua hapu ko te Manukura raua ko Taringa.

Konga pononga I noho ki Puketona I mate nga toenga ki Waitangi.

Konga mea I te Waimate koia enei ia Titore raua ko te Hakuene nei.

Kahore he herehere I naiane kei te tuawhenua.

Konga mea I mate ki Waitangi ko te Taro, ko te Papahuia, a I tanumia ki reira. Ko Puatea tetahi, ko Ngamarara tetahi, ko te whaea tenei a Ngamarara, o Henare te Rangi.

I mau herehere mai nga matua o Ngamarara.

Kahore au I matau no muri mai a Ngamarara I whanau ai I te ?? -----*(can't read bottom of page)*  
**from Hakuene who was staying on the islands.**

To Court

**They were staying with Hakuene and them as slaves.**

**Nga rangatira of that hapu were Manukura and Taringa.**

**Of all the slaves staying at Puketona, the ones who were left died at Waitangi.**

**The ones at Waimate were the ones who titore and Hakuene had.**

**There are no captives now living inland.**

**The ones who died at Waitangi were te Taro, Papahuia, and were buried there. Puatea was one, Ngamarara was one, who was the whaea of Henare te Rangi.**

**The parents/elders of Ngamarara were captives.**

**I was not aware that Ngamarara was born later -----**

matua, kahore ranei.

parents or not.

Kei te mohio au kia Tane erangi kahore au I matau ko te whaea tenei o Ngamarara.

No te kaumatuatanga ano o Takurua ka matemate enei tangata.

Kua nui ke a Henare te Rangi nei ka mate a te Taro ma.

Kahore au I rongo ko to ratou kainga kei nga moutere nei I mua atu I o ratou matenga.

To ratou taenga mai ki te Ti I ahu mai ratou I aua motu erangi I haere atu ratou ia te Kemara ki nga motu nei.

I mua atu e noho ana ratou kia Hinaki ma. No te matenga o Tame ia te Kemara ka haere tahi a Taro ma ia te Kemara.

**I know Tane but I did not know that she was the whaea of Ngamarara.**

**Takurua was quite old when these people died.**

**Henare te Rangi was quite big when te Taro and others died.**

**I did not hear that their kainga was on the islands before they died.**

**When they arrived at te Ti, they had come from those islands, but they went to te Kemara on these islands.**

**Before that they were staying with Hinaki and others. When Tame died at te Kemara's, Taro and others went together to te Kemara's.**

I whakaaetia aua pononga e Hinaki ma kia riro ia te Kemara. He matua ano a Kemara ma kia Hinaki ma.

He kupu tuturu tenei naku he mana ano to te Kemara kinga motu.

No Kerei Mangonui ma te mana kei runga o Urupukapuka.

Kahore ote Kemara take ki Urupukapuka.

Ko te Urupukapuka no Kerei Mangonui, no te Wharerahi, no te Kaingamata.

Kahore au I rongo ki te take koretanga o te Kemara ki Moturua.

Hoi ano hoki toku mohio tuturu I noho ia ki Hahangarua.

Vol 25 P142 (mo te korero ate Waaka na te moenga a Takurua ia Ihaka).

I haere ai ate Kemara ki nga motu. Kahore au I mohio ki tenei korero

**Those slaves were permitted by Hinaki to be taken by te Kemara. Kemara and others were maatua/elders to Hinaki and others.**

**This is my truthful word, te Kemara had his own mana on the islands.**

**Kerei Mangonui and others had the mana on Urupukapuka.**

**Te Kemara had no cause at Urupukapuka.**

**Urupukapuka was Kerei Mangonui's, Wharerahi's, Kaingamata's.**

**I did not hear the reason te Kemara was denied/ceased (the mana) at Moturua.**

**All I know for sure is that he stayed at Hahangarua.**

**Vol 25 P142 (for the statement of te Waaka for the marrying of Takurua to Ihaka).**

**Te Kemara went to the islands, I do not know of this**

Ko aku ano e mohio ana aku e korero ai.

**I am talking about what I know.**

He tini aku taenga takitahi ki Moturua monga po e rua e toru ranei.

Ite 1839 kahore au e matau ana I hea a te Hakuene ma no te mea ka hore i korerotia tenei tau, to mea tau.

No te whawhai pakeha nei ka tae au ki to Tohi kainga I taua motu nei.

A I muri o te whawhai ka tae au ki te kainga o te Kemara.

E tae tonu mai ana au ki Kororareka nei I mua o te whawhai (pakeha).  
Kahore au e kite ana ia te Hakuene tetahi tangata ranei I au e mau pukapuka mai ana ki a te Pekama.  
I went several times to Moturua for two nights, sometimes three.  
In 1839 I had no knowledge as to where te Hakuene and others were, as this year or that year was not mentioned.  
During the pakeha fights, I arrived at the kainga of Tohi on that island.  
And, after that fight, I arrived at the kainga of te Kemara.  
I was still coming to Kororareka before the pakeha fights.  
I did not see te Hakuene or anyone else there when I took the books to Pekama.

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Ko te kainga tuatahi o N Puhi I te haerenga mai ki te whawhai e hara tenei I te kainga a N Tawake I te whawhai o Hengi I hoki mai I te Rawhiti.  
Ite Rawhiti a te Hakuene, a te Kemara ma, ratou rangatira katoa I te wa o te Tiriti, ara I te motu.  
Erangi ko Maanu ma I ahu mai I te tuawhenua.  
I Moturua a Hakuene, a te Kemara ma, a Tohu ma, a Whai ma, I te wa o te Tiriti.  
Ko Hakuene ano a Whai.  
I mua ko te tuawhenua te kainga tuturu o Tohu kei Kaikohe.  
The first kainga of Ngapuhi when they came to fight was not the kainga of Ngaitawake during the fight of Hengi when they returned from te Rawhiti.  
Hakuene was at te Rawhiti, te Kemara and all their rangatira during the Treaty, were at the islands, but Maanu came from inland.  
Hakuene was at Moturua, te Kemara and others, Tohu and others, Whai and others, during the time of the Treaty. Hakuene is the same person as Whai.  
Before, the permanent kainga of Tohu was inland, at Kaikohe.

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Tokorua a Tohu tamariki, ko Whakawehi me Marara Kiho no te Rawhiti nei ano I whanau ai.  
I whanau a Kiho kinga motu nei, kei te ora ano a Kiho.  
Ko te motu I hokoa nei e Wiremu Korokoro na te Hakuene I tuku kia ia, hei teina hoki kia ia ki ate Hakuene.  
Ko te Kiekie taua motu nei kahore au I rongu I tukua a Waewaetorea kia ia.  
Me he mea kua hokoa tetahi wahi o Waewaetorea e Wi Korokoro, e kore ia e riria e te Hakuene.  
Koia hoki no te Hakuene ma.  
Ko te take tupuna o te Korokoro ma kua mate I te raupatu, ara tona taha ki te N Raumati.  
Tohu had two children, Whakawehi and Marara Kiho from te Rawhiti where they were born.  
Kiho was born on these islands, she is still alive.  
The island that was sold by Wiremu Korokoro belonged to te Hakuene who had given it to him, Korokoro was a teina to te Hakuene.  
Kiekie was the motu referred to. I did not hear that Waewaetorea was given to him.  
If part of Waewaetorea had been sold by Wi Korokoro, Hakuene would not be angry with him, as he was of Hakuene.  
The ancestral cause of Korokoro and others was defeated by te raupatu, that is, his side to Ngare Raumati.

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Ko tona take raupatu tona take hoko whenua.  
I tino puta mai ano ia I nga tupuna o te raupatu,  
Ara, ia te Awhi (f) no N/Tawake.

Rite tonu to ratou mana ko Titore ma ko Hakuene nei, ara, ki tana whaea nei kia te Awhit (f).  
He whaea tenei no Wiremu Korokoro.

**It was his conquest cause that accounted for his selling whenua.**

**He was a direct descendant of nga tupuna of the raupatu, that is, from Te Awhi of N/Tawake.**

**There mana was equal to that of Titore and Hakuene and others, that is, to his wahea, Te Awhi.**

**She was a whaea of Wiremu Korokoro.**

Ite wa o te whawhai o Moturahurahu I Paroa a W Korokoro me te Ngawa, he teina tenei no Wi Korokoro. Kahore au I rongo I mau herehere a Wiremu Korokoro I Motuoi.

**Wi Korokoro and Ngawa were during the battle of Moturahurahu at Paroa, Ngawa being a teina to him. I did not hear that Wiremu Korokoro was captured at Motuoi.**

Kahore nga tangata katoa I noho ki Paroa ra, e tika ana kinga motu, pera me te Korokoro.

He mea whakaae atu ate Korokoro, ate Hakuene ma

**Not everybody stayed at Paroa, they had rights to the islands, like Korokoro had.**

**Korokoro, Hakuene and others were given permission**

**This is the end of ODD PAGES 2 to 13.**

Rite tonu to ratou mana ko Titore ma ko Hakuene nei, ara, ki tana whaea nei kia te Awhit (f).  
He whaea tenei no Wiremu Korokoro.

**It was his conquest cause that accounted for his selling whenua.**

**He was a direct descendant of nga tupuna of the raupatu, that is, from Te Awhi of N/Tawake.**

**There mana was equal to that of Titore and Hakuene and others, that is, to his wahea, Te Awhi.**

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He mea whakaae atu ate Korokoro, ate Hakuene ma

**Not everybody stayed at Paroa, they had rights to the islands, like Korokoro had.**

**Korokoro, Hakuene and others were given permission**

**Didn't bother to type the following pages**

5/3/1901                      Pages 46 and 47 (on one page)

15/1/1898                    Pages 16 & 17 (on one page)

**Odd tatai page too at the end.**

**This is the end of ODD PAGES 2 to 13.**



Last on Disk 1

h) OKAHU me nga Motu (sideways) 24-1-98 to 27-1-98

Pp 134-145 printed & typed

Pp146 &147 missing

Pp148-155 printed & typed

Pp156 & 157 missing

Pp158-165 printed & typed

Pp166, 167, 168, 169 missing

Pp170-182 printed and typed

i) pp183-196 contd on pink disc No2

Court open 2 pm, 24-1-98

Okahu me nga Motu

(continued) TW Hakuene

Ka ahu taku korero mo te moenga o Puatea ia te Kemara. Ko Puatea I noho nei kia Peti I noho whakaraungia.

Ka tahi ka haere ki Ohauparore katahi ka moe ia te Kemara.

Tenei ano te ngeri, no te moenga o Puatea ia te Kemara.

Koia tenei "Puatea kei te Kopua he kawenga mai ki nga pu o te Kemara"

Te tahi ki "He kahawai kotiti."

Katahi ka haere mai a te Kemara ka noho ki Otiao kei Urupukapuka tenei wahi.

Na ka haere mai a Tane ki tana teina ia Puatea, I moe nei ia te Kemara, whanau noa te tamaiti tane a te Kemara.

Ka ngeria ano e te Kemara tenei waiata "E tama he

**My korero is directed to the marriage of Kemara to Puatea. Puatea stayed with Peti (Reti?), she was taken captive.**

**She went to Ohauparore, then married Kemara. These are the chants for Puatea having married Kemara.**

*(Unable to translate, but just a guess:)* Puatea at te Kopua a burden of te Kemara's guns, another saying in reference to Puatea's 'frivolous disposition' – from Journal of Polynesian Society, Fragments of Ngapuhi History by Leslie G Kelly).

Then Kemara went and stayed at Otiao, at Urupukapuka. Tane (Tame?) then came to her younger sister Puatea who had married Kemara, until a son was born to Kemara. He chanted this waiata "e tama he huanga kore he kawai kotiti"

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huanga kore he kawai kotiti." Ko te Kemara No II tenei tamaiti. I haere mai a Henare te Rangi I a ia. Tae noa ki te moenga o Takurua ia Ihaka Te Tai. Katahi ka whiti mai a te Kemara ka noho ki tetahi o nga one o Moturua. Tae noa ki te wa I tukua ai a Waitangi e te Kemara ki a Henare Te Rangi, ka hoki atu ratou oti atu.

Ta te tuakana o Puatea, ta Tane, I moe I te pakeha, puta mai ko Mere Ngamarara, ka moe ano tenei I te pakeha ano, nana ko Henare Te Rangi.

I moe a Ihaka ia Takurua I Waipao, kei Moturua. Na te Kemara a Takurua I tae ai ki reira.

Ko aku korero I rongō ahau ki oku tuakana (*meaning Ihaka Te Tai and Rewiri*)

Heoi ano aku korero

*(again, just a guess)* "Son, no progeny, pedigree gone astray" This son was Kemara No II.

Henare Te Rangi came from him. Right to the time Takurua married Ihaka Te Tai, then

Kemara crossed over and stayed on one of the beaches at Moturua, right to the time that

Kemara gave Waitangi to Henare Te Rangi, they then went back for good.

The older sister of Puatea, Tane (Tame?) married a pakeha, and had Meri Ngamarara, and she married a pakeha, who had Henare Te Rangi. Ihaka married Takurua at Waipao, Moturua, it was through Kemara that Takurua went to that place. These korero I heard from my elder brothers (or older male relatives). This is all I have to say.

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24/1/1898

He korero na Kataraina Ngonge Minute Book II P 30

E ai ana enei korero ki tenei keehi. Nga korero mo te Ti a Kataraina Ngonge.

Tuarua nga korero a Hare Matenga Minute Book II P 10

Ko enei korero mo te raupatunga o te Rawhiti o tenei iwi o te Ngareraumati, me to ratou whakahekenga.

Tuatoru nga korero a Hori Winiana Minutes Book II P 17 & 18

4<sup>th</sup>, nga korero a Henare Te Rangi Minute Book II P3

Tetahi Minute Book 10 P 167

Enei korero I peneitia ai mo te kainga o Henare te Rangi.

Kahore o raua nei whenua I etehi wahi ke atu I te Kootitanga ai o te Ti.

Hoi ano nga korero a te Waaka.

**Statements by Kataraina Ngonge Minute Book II P 30**

**This statement applies to this case, the statement/evidence of K Ngonge for Te Ti.**

**Secondly, the statement of Hare Matenga Minute Book P 10. This evidence is for the conquest of Te Rawhiti of these people known as Ngareraumati and their whakahekenga/line of descent.**

**Thirdly, the evidence of Hori Winiana, Minute Book II P 17 and 18.**

**4<sup>th</sup>, the statement/evidence of Henare Te Rangi. Minute Book II P3**

**Another Minute Book 10 P 167.**

**These statements were put like this as Henare Te Rangi had already stated that they two had no whenua anywhere else at the Court sitting for Te Ti.**

**This is all the statements from te Waaka.**

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24/1/1898

Remana xx ex TW Hakuene.

Na oku tuakana ahau I whakaako ki te kauhau. Na toku tuahine keke hoki, na Iritana, na Riripeti Pohe hoki, no Pokai hoki.

E mohio ana a Ihaka ki nga pakanga mo tenei whenua mo te Rawhiti

I whanau ahau ki Waipao I Moturua. I mate a Hakuene ki Tangatapu, no te 58 te tau I whanau ai au.

No mua a Pukepuke I au, ko nga whakapapa tupuna na aku tuakana no Rewiri raua ko Ihaka.

Na Pokai ahau I whakaako ki te whakapapa o Titore kia Maire.

Ko te rima tenei o nga tau otaku rongonga ai I te whakapapa o Titore.

Ko te tangata I tata ki a Titore ko te Hakuene ano tetahi.

**Remana crossexamined TW Hakuene**

**My older brothers taught me to kauhau/recite, proclaim, declare aloud, as well as my female cousin Iritana, also Riripeti Pohe, and Pokai. Ihaka knows about the wars in Rawhiti.**

**I was born at Waipao at Moturua – Hakuene died at Tangatapu, I was born in the year 1858, Pukepuke was before me, my geneology is from my elder brothers Rewiri and Ihaka.**

**Pokai taught me the whakapapa of Titore to Maire. This is the 5<sup>th</sup> year I have heard the whakapapa of Titore. Hakuene is one man who is close to Titore.**

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24/1/1898

I whawhai ano taku matua ki Kororareka nei.

Notemea kotahi tonu a ratou ope I riro ai tenei whenua.

Kei te mohio ano nga tangata o te taha ki a Pukepuke, kei au enei motu, na Titore I tuku ki a te Hakuene. No tera tau ahau I korerotia ai ki a ratou.

Te take o te Whakahoe, ara tenei tupuna te whakaaria wawetia ai e au, kahore he whenua o te Rawhiti I whakawahia I reira. Ka o noatu te hunga tokorua ki runga I te pa o Motuoi.

I te wa I a Titore ma, rite tonu te mana o Titore, o Wharerahi, o Rewa, o Manu, o Moka, Hakuene.

Court adjourned tomorrow

Waea mai no Taumarere I naianei, kua mate a Eruniha Paikea.

**My matua fought here at Kororareka, because it was still the one (war) party which took this whenua. It is known by the people on Pukepuke's side that I have these islands/they are mine. Titore gave/gifted them to te Hakuene. It was last year when I told them.**

The cause of this tupuna te Whakahoe being exposed by me before now, is that no whenua at Rawhiti was apportioned out.

Two people can easily fit on the pa at Motuoi.

At the time of Titore and them, the maba if Titore, Wharerahi, Rewa, Maanu, Moka and Hakuene were all equal. *mana of*

Court adjourned.

Taumarere telegram-ed (rang) that Eruniha Paikea had died.

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Court open 10 am

25/1/1898

Okahu me nga Motu

TW Hakuene xx ex by Remana

Rite tonu te mana o nga kaumatua I o ratou mana I mua, ara I nga ra o mua.

Kahore a te Hakuene I uru ki te whenua I hokoa ki a te Kerenene I mua I Manawaora.

Te Hoki o Whangaruru ki a (Johnston) Kihai I uru atu a te Hakuene ki te whakararuraru, no te mea kua oti te whakaritenga kaumatua.

Kahore au e mohio ana he mea pehea I rua ai motu ki te hunga tokowha, I wha ai motu ki te hunga tokorua, erangi na te ahua o to ratou nohonoho haere.

Na Ihaka I korero ki au I noho a te Hakuene ki enei motu ki Okahu, ki Waewaetorea

**Okahu and the islands. TW Hakuene cross examined by Remana**

**The Mana of the kaumatua were equal as those of the previous times.**

**Hakuene was not included in the land sold to Clendon before at Manawaora. The sale of Whangaruru to Johnson, Hakuene did not interfere as the whakaritenga kaumatua had already been settled.** *and they were according to the*

**I do not know how come 2 islands to 4 persons and 4 islands to 2 persons, but I suppose it was the way they lived at various places. Ihaka told me that Hakuene stayed at Okahu and Waewaetorea.**

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Kei te rongu katoa nga tangata kei a te Hakuene era motu.

Kahore ahau I korero ki a ratou mo toku rongonga ai I noho a te Hakuene, ki reira.

No te mea he kore raruraru n o ratou ki aua motu. Na reira au te korero ai ki a ratou I eenei korero mo te whai ritenga o te Hakuene ki enei motu katoa.

Ko te riihi he mea ata tuku atu ki a Wiremu Korokoro.

Mo te hook I te wahi I waewaetorea kahore au I korero atu ki te tangata na te Hakuene I pupuri taua hook.

He whenua a Tangatapu no roto I te raupatu whenua no te Hakuene.

Ko tenei whenua e hara I te mea tuku erangi he mea noho a Hakuene, pera tonu te ahua. Ko etehi wahi atu I roto I te raupatu I nohoia e Manu ma, ka riro ia ratou.

**Everyone knew that Hakuene had those islands.**

**I did not tell them that I had already heard that Hakuene stayed there because there was no trouble at those islands, that is why I did not tell them, as Hakuene had the rights to all the islands. The case was deliberately given to Wiremu Korokoro. As for the sale of Waewaetorea,, I did not tell anyone that Hakuene held that sale back.**

**Tangatapu was in the conquest, land belong ed Hakuene. This land was not given/gifted, it was where he stayed, that was always the way, other places which were in the conquest where Maanu and them stayed, they 'took' (or assumed possession).**

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Na Ihaka I ki mai kia au na te Hakuene te Pa harakeke I Okahu.

Kua tu he whare mo Ihaka, ki Okahu, I kite a Pukepuke I taua whare, I uru ahau ki te mahi I taua whare. He whare mo nga tangata mahi tohora, nona hoki nga poti.

By Court: Ae he kapene ia no te mea nana nga poti mahi tohora.

Na Kerei ano nga kohua, na Ihaka I hoko mai I tetahi whenua pakeha ke atu ia Kerei.

Na to matou haere ki te tapahi harakeke I korero ai a Ihaka ki aa na te harakeke taua pa korari I Okahu.

He teneti tahi o matou whare I te wa e noho nei ki Waewaetorea.

Te patai a Remana, hei ahatanga mo to keehi to ki-anga e toru ano wiki I noho ai e Hare Warana I reira, he teneti nga whare. Kahore I whakautua.

**Ihaka told me that the pa harakeke/flax plantation at Okahu was Hakuene's. A house was built for Ihaka at Okahu, Pukepuke saw that house, I was included in the building of that whare. It was a whare for the men whaling, they were his boats.**

By Court: Yes, he was a carpenter, as the whaling boats belonged to him.

**The boilers were Kerei's. Ihaka bought them from a pakeha elsewhere, other than Kerei's. It was when we went to cut flax that Ihaka spoke about it to me, it was this flax pa at Okahu.**

**We had one tent as our whare at the time we stayed at Waewaetorea.**

**Question by Remana: What has it got to do with your case that you say it was only 3 weeks that Hare Warana stayed there, in tents as a whare. Did not reply.**

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Na Ihaka I korero ki aa na te Hakuene nga mahinga. I haere maua ki te aru poaka I korero ai ki au I enei korero. He mahi na Ihaka nga mahi penei me te mahi ika. I whakatupu poaka ano a Ihaka ki reira.

Na Ihaka katoa ena mea I korero ki aa na. Nana ano hoki I korero kiau na te Hakuene te pititi.

Ko te whaea/whare?? o te Hakuene kei Waewaetorea.

Kahore au I mohio ko wai o o tangata I kite ia Ihaka e mahi ana I reira.

Erangi I a te Hakuene ma e ora ana I rongo au e mahi ana ratou I reira I Waewaetorea hoki.

Kahore au e mohio ana ki nga hipi I waiho I reira mo tehea ahua, erangi I mauria mai nga hipi a Kerei ki reira kei pau e te kuri (beetle) I Orokawa.

**Ihaka told me that the gardens/cultivations belonged to te Hakuene.**

**It was when we went to chase pigs that he related this korero to me. Ihaka did all this and fishing as well. He bred pigs as well there.**

**Ihaka told me all these things, he also told me that the peach was Hakuene's. Hakuene's mother/house (can't decipher) is at Waewaetorea. I do not know who of those people saw Ihaka working there, but at the time Hakuene and them were still alive, I heard that they were working at W/torea.**

**I do not know why the sheep were left there, but Kerei's sheep were brought there for fear they would be attacked by lice at Orokawa.**

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I mauaria ai ki Okahu me W/torea, na te whaea o nga mokopuna a Kerei I tuku atu, kia Mita, ki a tiakina, kei pau I te kura.

He hipi ano a Ihaka I reira I mua atu I tena. Ko a Mita I mauaria atu I Moturua.

E ora ana ano a Ihaka ka whai hipi au, no te mea e ora ana ano ia ka hokoa he kau ki a te Hameringi, no reira aku hipi no te utu o taua kau.

Na Ihaka I korero ki a au kahore a Manu I noho I mahi hoki ki aua motu.

Erangi I mahi ika kau ano mo te hakari.

Kahore au e mohio ana he aha te putake I korerotia mai ai e Ihaka te korenga e noho o Manu ma ki reira.

I rongo katoa au I nga korero mo te haerenga o Wi Korokoro I tetahi wahi I Waewaetorea. Na paahitia ana e Ihaka.

They were taken to Okahu and Waewaetorea, it was the mother of the mokopuna of Kerei who allowed them to be taken to Waewaetorea to Mita to look after, for fear of being attacked by lice. Ihaka had sheep there before that time, Mita's were taken to Moturua. Ihaka was still alive when I had some sheep, he sold a cow to Hameringi, in payment. Ihaka also told me that Manu did not stay or work on those islands, but he did fish only for the hakari/feast.

I do not know the reason Ihaka told me about Manu and them not staying there. I heard all the korero about the visits of Wi Korokoro at a place at W/torea – Ihaka kept him there

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I kite katoa nga tangata e noho nei I nga hipi I te wa ia Kerei e ora ana I runga I aua motu. Kahore au I mohio ki ta Hare Warana, whakahenga I te reti a Ihaka. Taku reti ake, kotahi tau, na te haerenga o Hamerengi ki Akarana I mutu ai. Na Henare Te Rangi nga kau I noho ki aua motu, he mea tono na Henare Te Rangi ki a Ihaka ki a noho aua kau ki reira, e 5 e 6 ranei pea nga kau. Ko te kau I retia ai enei kau, he mea mau hou mai era I o enei e whakanohoia nei. E hara I a Kiri Te Tai taua kau utu, na Ihaka ke, ara he kau na Henare me Ihaka. Ko te kaha o Kerei ki te pei mo te puremu o te Urikahu. He tikanga no nga rangatira ahakoa I hea te hara, ka kaha noatu ia ki te pei, ki te taua hoki. Everyone staying by the sheep at that time Kerei was still alive on those islands, saw that. I was not aware of Hare Warana finding fault with Ihaka's rent/rates. My rent was for one year and finished when Hamerengi went to Auckland. Henare Te Rangi's cows stayed on those islands, Henare Te Rangi asked Ihaka if his cows could stay there, about 5 or 6 cows. The cow used for payment of those cows was a new one brought from those cows already there. The cow used for payment was Ihaka's, not Kiri Te Tai's, a cow given to Ihaka from Henare. Kerei was able to pei/banish for the adultery of Urikahu. This was a right of the rangatira, no matter what wrongs had been done, they had the power to banish them or even face a hostile army/taua.

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Na Ihaka I korero ki aau, I ata wehea enei motu, ki a te Hakuene. Kahore au e mohio ana, ko wai ma I te whakarongo mo tenei korero. E hara I te mea he whai putake erangi he tini noatu nga korero mo te Rawhiti, no enei korerotanga I puta mai ai aua korero iaia. Kahore au I mohio he aha te wehi o Manu ma te noho ai ki enei motu. Ko Maire te tupapaku I haere ai a Titore ki te pakanga I raupatutia ai tenei whenua. Na te tatai nei I korero ake I haere ai a Titore ki te whawhai I a te Ngareraumati I runga I taku tatai kua hoatu nei e au, ara te tatai o te Maire. Kahore au I mohio he aha tou taka te kereeme ai mo tenei tupapaku. Kahore au e korero ana ki tou taha mo Maire, tetahi take o te pakanga a Ngapuhi ki te Ngareraumati. Ihaka told me that these islands were deliberately divided for Hakuene. I do not know who heard these korero. Not that there is any basis, but there are plenty more korero for te Rawhiti for these statements to come from him. I do not know why Manu and them were afraid to stay on these islands. Maire was the deceased body/tupapaku when Titore went to the war when this land was in the conquest. It was in the Tatai, where Titore went to fight Ngareraumati, in the tatai of te Maire which I have just handed in. k I do not know what side you are claiming this Body, I am not speaking of your side to Maire, one of the reasons for the war of Ngapuhi to Ngareraumati.

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Erangi I haere mai a te Hotete, matua o Moka, ki te taki I te mate o te Auparo raua ko Whakahoe. Ara, te Moka I haere nei I te ope I patua nei a Tauehe me Muriwai.

By Court: Kahore au I mohio, na wai a Tauehe I patu.

Erangi a Muriwai na te Popoto I patu, ara na te Whitu.

Kahore au I rongo ki te taenga o te ope a te Ngareraumati ki te wharau I mate ai a Pakaramea.

He takitaki mo te Auparo I riro ai tenei whenua. Kahore I ea te matenga o te Tawheta, te mate o te Auparo.

Na hoki to ratou nei tohe tonu ki te whawhai.

Kahore au I rongo pehea te roa I muri iho o te matenga o te Tawheta ka whawhaitia nei.

He pa a Manawaora I taea I mua atu I a te Tawheta.

**But Hotete came, father of Moka, to avenge the death of Te Auparo and Whakahoe, that is to say, Moka, the one who was in the war party who killed Tauehe and Muriwai.**

**I do not know who killed Tauehe, but Muriwai, Popoto killed him, that is to say, Whitu. I did not hear of the arrival of the party of Ngareraumati to the wharau/temporary shed or booth made of tree branches) where Pakaramea died. It was the avenging of Auparo's death that this land was taken, the debt for Auparo's death was not paid through the death of Tawheta, as they still insisted on fighting.**

**I did not hear how long after the death of Tawheta when they fought.**

**Manawaora was a pa which was overcome before the time of Tawheta.**

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Kahore au I mohio ki nga ingoa tangata I mate o te N/Raumati I taua pa taea.

Kahore he tangata I riro herehere I tenei patunga I tenei pa taea.

No taua ope kotahi ano hoki I taea ai a te Touororo, he pa taea tenei I whati nga tangata o tenei pa, I patua etahi.

Kahore I rongo I riro mai he herehere I tenei pa taea. Ko te Kuauau I mate I tenei pa. Kahore au I mohio I riro mai ranei tona tinana, kahore ranei.

Kua mate a te Hotete I te wa o te ope I mate ai a te Tawheta.

Kahore au I rongo I te ingoa o Moka I tae mai ki te ope I mate ai a Tawheta.

Kahore au I rongo e ki ana I ea te matenga o Maire ma I te matenga o te Tawheta.

(Tatai)

Wairua

Ka moe a Whakaaria I a te Aniwa

Waiohua

Pokaia

**I do not know the names of those from N/Raumati who died at that overcome pa. No one was taken prisoner at that killing at that pa. It was that one war party who overcame Touororo, some fled and some were killed. I did not hear that prisoners were taken at that pa. Kuauau died at that pa. I do not know whether or not they brought his body back. Hotete had died at the time Tawheta had died. I did not hear Moka's name in the party in which Tawheta died. I did not hear whether the death of Maire was avenged at the death of Tawheta.**

Tatai:

Wairu

Whakaaria married te Aniwa

Waiohua

Pokaia

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Te ope ki Motungarara I haere a Pokaia, he pa taea tenei pa. Kahore au I rongo I nga ingoa o nga mea I hereherea.

A te Wharepoaka, kahore au e mohio ana ki tona tatanga ki nga tupapaku, ara ki nga tupapaku I takitakia nei to ratou mate e Ngapuhi.

Kahore au e mohio ana ki te take o te ope a te Wharepoaka.

He pa taea a Okuia, ko te pa tenei I taea e te Wharepoaka, e kore au e mohio ki nga ingoa o nga tangata I mate, I whakaraua hoki.

Kahore te whenua I riro I te wa I a te Hotete. Kahore hoki te whenua I riro i ta Pokaia.

Kahore ano hoki I riro I ta te Wharepoaka.

**Pokaia was in the party which went to Motungarara, it was an overcome pa. I did not hear the names of those taken prisoner.**

**Wharepoaka – I do not know how close/connected he is to the Body, that is, to the bodies whose deaths were avenged by Ngapuhi. I do not know the reason for the war party of Wharepoaka.**

**Okuia was an overcome pa, this was the pa that was overcome by Wharepoaka, I do not know the names of the people who died or were taken captive. The land was not taken at the time of Hotete, neither was it taken by Pokaia nor by Wharepoaka.**

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Kahore au I rongo I hoatu whenua a Titore mo Pokaia I muri o te raupatu.

Kahore ano hoki au I rongo I hoatu whenua ia mo te Wharepoaka.

Ki taku rongo mo te matenga ano o te Whakahoe ma te take o te ope a te Wharepoaka. Erangi kahore au I mohio ki tona tatai ki nga tupapaku.

Ko te take I tukua ai a te Hakuene I Motukiekie ki a Wi Korokoro, mo tona whanaungatanga ki a ia I te taha ki a Ngaitawake. No tona nohonga ki Paroa I haere mai I Pakaraka, ka mutu ka noho ki a Hakuene I nga motu no taua wa I tukua ai a Motukiekie kia Wi Korokoro.

Tatai	Tangopo = Kiriwhakapaipai		
	Waihuka	Wheru	Waha
	Pekepeke	Te Awhi	
	Hakuene	Wiremu Korokoro	

Etehi atu ona huanga e whai whenua ana. Kahore ia i tuku whenua ara, a te Hakuene.

**I did not hear whether Titore had given whenua to Pokaia after the conquest, or that he had given whenua to Wharepoaka. I heard it was for the death of Whakahoe and others the reason for the war party of Wharepoaka, but I do not know his tatai to the deceased bodies.**

**The reason Hakuene gave Motukiekie to Wi Korokoro, for his being a blood relation on his Ngaitawake side. When he stayed at Paroa (he had come from Pakaraka), then he stayed with Hakuene on the islands at the time that Motukiekie was given to Wi Korokoro.**

Tatai	Tangopo = Kiriwhakapaipai		
	Waihuka	Wheru	Waha
	Pekepeke	Te Awhi	
	Hakuene	Wiremu Korokoro	

**Some of the other relatives have whenua, he did not give land, that is, te Hakuene.**

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I rongo au I riro herehere a Wi Korokoro ma I te rironga ai o Tane ma I Motuoi, na reira ia I tae ai ki Pakaraka. Kahore au I mohio ki te ingoa o te tangata I riro herehere ai ia erangi te ingoa o te Hapu. Heoi ano taku I rongo ai ahau ko te mere ano I tukua e Takahi kia Marupo, no NgatiRahiri, te utu I puta ai a Wi Korokoro ma katoa I roto I te herehere.

Ko aku I rongo ai I a Marupo ko Takahi, ko Tawatawa, ko Te Hokio, ko Wi Korokoro, ko te Kauae, ko te Ngawai, me etehi atu ki taku rongo.

Kahore au e mohio ana ki te tatai o ratou e mau ake nei ki a Takahi o te Ngareraumati.

Kahore au I rongo I etehi atu herehere I utu ki o ratou rangatira.

Kahore au I rongo I ta Tane me nei utu ki o ratou rangatira.

I heard that Wi Korokoro and others were taken prisoner when Tane and others were taken at Motuoi. That is why he went to Pakaraka. I do not know the name of the person who was taken prisoner, only the name of the hapu.

All I heard that the mere that was given by Takahi to Marupo was from Ngati Rahiri, payment for the release of Wi Korokoro and others as prisoners. The ones I heard from Marupo was Takahi, Tawatawa, Te Hokio, Wi Korokoro, te Kauae, Te Ngawae and some others as far as I heard.

I do not know the tatai of these people listed above to Takahi of Ngareraumati.

I did not hear of any other prisoners who paid for their rangatira, neither did I hear of the payment of Tane and others to their rangatira.

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Kahore au e mohio he wete ki nga herehere te moe tane wahine ranei, no te mea e mau tonu ana te ingoa herehere I ki te korero I roto I enei ra

I noho ano nei ki a Kemara I te moenga ai o Puatea ia Kemara I noho ki Otiao I tetahi o nga motu.

Court adjourned 2 pm

Court open 2 pm, 25/1/98 Okahu me nga motu (continued)

TW Hakuene xx ex by Tuta

I taku rongo I haere tahi mai a Tane I te haerenga mai o Kemara ma ki Urupukapuka ara ki Otiao.

Kahore au e mohio ki te take o te Kemara I haere mai ai ki reira.

Erangi he whenua tona I reira kei Otiao, ko Reha tetahi o Kemara ingoa.

No te raupatu tona whenua I uru hoki ia ki te raupatu, ara a Nrahiri.

I do not know if they were afraid to marry the prisoners, as the word 'prisoner' is still used to this day.

They stayed by Kemara when Kemara married Puatea, they stayed at Otiao, one of the islands.

Court adjourned 2 pm

Court open 2 pm

Okahu and the islands (continued)

TW Hakuene cross examined by Tuta.

I heard that Tane came with Kemara and others at the time they came to Urupukapuka, namely to Otiao. I do not know why Kemara came there, but he had whenua there at Otiao, Reha (*short for Tareha, I guess*) was one of Kemara's names. He whenua was from the conquest, he participated in the conquest, namely of Ngati Rahiri.

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Kahore au I mohio I te whenua I riro ia N Rahiri no te mea I muri o te raupatu ka hoki ratou, oti tonu atu, ki o ratou whenua.

Koia nei te motu, I noho ai ratou, a no te moenga o te kotiro a te Kemara ia Ihaka a Takurua, katahi ka whiti mai ki Moturua.

Te tatai o Takurua na te Kemara No 1 tona whaea, ko Puatea. Ko Mere Ngamarara tetahi I nahi I konei ko te Ngonge.

Hei tamahine a Mere Ngamarara kia Puatea. Na Tane hoki a Mere Ngamarara I rongo ahau I reira ano hoki a Henare Te Rangi. No te taenga ake ki te mahi tohora ka kite au. Mo te noho ki nga motu nei, kahore au e kite ana ia ia e noho ana ki nga motu nei, erangi te haere rerere.

No te taima e mahi tohora ana I te raumati, ka haere ake a Henare raua ko tana wahine

I do not know the whenua that was taken by Ngati Rahiri because after the conquest they returned to their whenua for good.

This is the island where they stayed, it was through the marriage of Kemara's daughter, Takurua, to Ihaka, then they crossed over to Moturua.

The tatai of Takurua, from Kemara No 1, her mother was Puatea. Mere Ngamarara was one who stayed here with ?? te Ngonge.

Mere Ngamarara is a daughter to Puatea, Mere Ngamarara belongs to Tane, I heard too that Henare Te Rangi was there. When he came whaling, I saw him. As for staying on these islands, I did not see him staying on these islands, but he visited.

At the time they were whaling in the summer, Henare and his wife came

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ki Moturua mahi kai ai.

Erangi ka mutu te mahi tohoro, ka hoki mai raua. Kahore atu he mahinga o raua i reira.

Ko te ritenga o taku ki, kahore au i kite ia Henare Te Rangi e noho ana i runga i enei motu. Mo te noho tuturu tenei kupu aku, kahore hoki ona whare, tetahi i runga kau ano i ana haerenga tenei noho. He mea haere enei taurereka i a Puatea i moe nei i a te Kemara.

Ko Tane i aru mai ia i tana teina ia Puatea.

Kahore au e mohio ana na wai a Tane i whakamoe ki te tane pakeha.

Kahore au i mohio no te nohonga tuatahi o Tane ma ki Urupukapuka i haere ai a Mere Ngamarara ki reira erangi no nga haerenga ki reira i muri.

Kahore au i mohio ki te ingoa??? Erangi te hapu ko Ngati Rahiri??

to Moturua to garden/cultivate, but when the whaling was finished, they went back. There were no more gardens of theirs there.

When I said that I did not see Henare Te Rangi staying on these islands, I meant staying permanently, he did not have a house. Another thing, it was during his visits that he stayed. These taurereka/captives, slaves went with Puatea who married Te Kemara. Tane followed her younger sister, Puatea. I do not know who married Tane to a pakeha man.

I do not know whether it was the first time that Tane and others stayed at Urupukapuka that Mere Ngamarara went there, but it was on later visits. I did not know the name ?? but the hapu was Ngati Rahiri??

Pages 156 & 157 missing

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To te Hotete tupapaku raua nei ko Titore i uru ai raua ki te takitaki, ko te Maire.

Ko Whakahoe, ko Hakuene nei tupapaku.

Te raupatu a te Hotete ki Manawaora ki Whiorau, kihai a te Hakuene i tae ki enei whawhai.

I te whawhai i mate ai a te Tawheta kahore a te Hakuene i uru.

Kahore ano hoki au i rongo i uru a Titore.

I te ope a Pokaia kihai ano raua i uru, kei te Waimate ke raua i tena ??

He ope a te Wharepoaka ki Okuia, kahore au i mohio i uru ranei raua.

Erangi a Moturahurahu me Motuoi, i uru a Titore raua ko Hakuene.

He wa i muri o te whawhai i nga huihui i waenganui i Ngapuhi.

Kahore au i rongo ki te whai kuputanga o Titore ma ki Ngapuhi.

Maire is Hotete's and Titore's tupapaku which enabled them to participate in the challenge.

Whakahoe is Hakuene's tupapaku. Hakuene did not go to fight in the conquest of Hotete at Manawaora. Hakuene did not participate in the fight in which Tawheta died. I did not hear either that Titore participated.

They did not participate in the war party of Pokaia's as they were in Waimate at that time.

Wharepoaka had a war party at Okuia, but I do not know whether they participated.

But at Moturahurahu and Motuoi, Titore and Hakuene both participated.

At a time after the fight during the gatherings of Ngapuhi, I did not hear Titore's speeches/statements to Ngapuhi.

He wa I haere mai ai a Titore ma ki te tango I te Rawhiti. Kahore ano I mohio I whaiwhai kupu ranei raua ki Ngapuhi, kahore ranei.

Kahore au I matau he tu maungarongo a Ngapuhi ki a te N Raumati.

Ko te Wharerahi tetahi o nga rangatira I whawhai nei ki Moturahurahu.

Kahore au I rongu I moe wahine a te Wharerahi I Orokawa.

Kahore au I mohio I moe wahine ia no tetahi iwi ke.

Heoi ano taku e mohio ana ko tana wahine ko te tuahine o te Waaka Nene.

Ko te tamaiti a te Wharerahi raua ko te tuahine o te Waaka Nene ko Rewiri Wharerahi.

Tetahi atu o a te Wharerahi wahine no runga. Ko ana mokopuna kei konei, tana tmaiti o tenei ko Hemi W---

E rongu ana au ki a Riwhipou, no Kerei Mangonui ma tenei tangata, kahore au I mohio he pononga ranei he aha ranei.

**There was a time when Titore and others came to take Rawhiti.**

**It was not known whether or not they had words/spoke to Ngapuhi.**

**I was not aware that this was a peacemaking stand of Ngapuhi to Ngareraumati.**

**Wharerahi was one of the rangatira who fought at Moturahurahu. I did not hear that**

**Wharerahi had married at Orokawa. I did not know that he had married someone from a different iwi.**

**All I know is that woman was the sister to Waaka Nene. The son of wharerahi and the sister of Waaka Nene was Rewiri Wharerahi.**

**Another of Wharerahi's wives was from South. His mokopuna are here. His son is Hemi W. I heard from Riwhipou that this man was from Kerei Mangonu. I do not know whether or not he is a slave.**

Kahore au I mohio ki ona matua. I kite au I tena wahine ia Tawera I moe ia Pahu.

I te wa ia ia tenei wahine ano ??? ki au no Ngaitawake tenei wahine.

Kahore ano hoki au I mohio ana ko Riwhipou te matua o Tawera.

A Motukiekie he mohiotanga tuturu na W Korokoro I hoko.

Kahore au I ata mohio iho he kore whenua ranei no W Korokoro I tukua ai e te Hakuene a Motukiekie.

He nohonga o W Korokoro ki Paroa kahore au I mohio I whai take ?? ka whai take ranei.

Kahore au I mohio he uri a W Korokoro no Kaipo

Kahore au e rongu ana ki toku tuakana e neke atu ana I te rima nga whenua I hokoa e Wiremu Te Korokoro.

Ko W Korokoro take I mohio ai I hook I Otawake I Waewaetorea, a whakahengia ana a Hakuene, ara puritia ana taua whenua.

**I did not know his parents. I saw that woman Tawera who was married to Pahu.**

**At the time he had this woman ?? this woman was Ngaitawake.**

**I did not know either that Riwhipou was the father of Tawera.**

**As for Motukiekie, I know for certain that Wiremu Korokoro sold it.**

**I do not know whether it was because Wiremu Korokoro had no whenua that Hakuene gave away Motukiekie.**

**The place where Wi Korokoro stayed at Paroa, I did not know whether or not he had reason.**

**I did not know that Wi Korokoro is a descendant of Kaipo.**

**I did not hear from my tuakana that there were more than 5 whenua sold by W Korokoro.**

**The reason W Korokoro sold Otawake at W/torea. Hakuene disapproved therefore he held on to his land.**

Kahore au I rongo ko te Manukura tetahi I uru ki te hook I taua hook a te Wiremu Te Korokoro.  
 Kahore a Titore raua ko Hakuene hook whenua I roto I tenei raupatu.  
 Kahore au e matau ki te take te hook whenua ai raua.  
 Erangi tetahi piihi iti o Kororareka nei I rongo au I hokoa.  
 E mohio ana au ki tetahi piihi I hokoa I Manawaora I hokoa.  
 Kahore au I mohio I uru ranei a Titore ma I te hook. Taku I rongo ai na te Wharerahi I hook. Kahore  
 au I rongo I ona hungarei I uru ki tenei hoko.  
 Ko nga pititi I Okahu e kore au e kaha ki te whakahe, na te Urihaku nga pititi. Kotahi piki na te  
 Hakuene, o nga piki e rua kahore au e mohio nawai ranei.  
 Kei te taha o taua piki a te Hakuene nga korari.  
 No te wa ia Ihaka I reira ratou ko ana matua e noho ana I whakatongia ai enei korari.  
**I did not hear that Manukura was one who participated in the sale of W Korokoro's.**  
**Neither Titore nor Hakuene sold whenua in the conquest – I am not aware of the reason they did**  
**not, but I did hear that there was a small piece in Kororareka that was sold.**  
**I also know of a piece that was sold at Manawaora, I do not know whether Titore and them**  
**participated in that sale. I just heard that it was Wharerahi who sold. I did not hear whether**  
**his in-laws participated in this sale.**  
**The peaches at Okahu, I am not able to dispute, they belonged to Urihaku. One fig was**  
**Hakuene's, there were two figs, which I did not know to whom they belonged. Hakuene's clump**  
**of flax is beside these fig trees. It was at the time that Ihaka was there with his parents, when**  
**they planted these flax.**

Kei konei a Hakuene, a Ihaka, a Rewiri Paru, e tanu ana.  
 Ko te take o enei tangata ara tupapaku, I tanumia ai ki konei, he kai hapai I te Hahi, ara ko te tikanga  
 tenei ki a tanumia ki te taha o te Whare karakia I ona ra, tae noa mai ki aiane. No te '58 au I whanau  
 ai.

Court adjourned tomorrow  
 Court open 10 am, 26/1/1898  
 Okahu me nga motu continued.  
 TW Hakuene xx ex by Tuta

No roto I enei tau e 40 oku, kahore au I kite I a te Horiona I reira e noho ana.  
 Kahore au I rongo tera ia e noho I mua atu I toku whaanaunga.  
 Ki taku rongo na te Kaingamata raua ko te Wharerahi I whakatuturu te wehe o Paroa ki nga tupuna o  
 te Horiona.  
 Te rohe ki taku rongo kei te Totoanga ree atu ki te awa o Waikare, taka mai ki tenei  
**It is here that Hakuene, Ihaka and Rewiri Paru are buried. They were buried there because**  
**they were members of the Church, and that was the procedure, to be buried alongside the**  
**Church. I was born in 1858.**

Court adjourned  
 Okahu and the islands continued  
 TW Hakuene cross examined by Tuta.

**In my 40 years I did not see Horiona staying there, neither did I hear whether he stayed there**  
**before I was born. I heard that it was Wharerahi and Kaingamata who permanently confirmed**  
**the separation/division of Paroa to nga tupuna of te Horiona.**  
**The area, as far as I've heard, is at Totoanga, (fly/go) over to the river of Waikare, drop down to**  
**this**

taha o Manawaora, I wehea kia Raumati. Kahore au I mohio he uri a Wm Korokoro no Raumati. Kua rongo au I hoko whenua a W Korokoro I te takiwa o Paroa.

E rongo ana au kua hokoa a Manawaora, kahore au I mohio no te N Raumati etehi o nga tangata I hokoa ai taua whenua.

I moea a Takurua e Ihaka ki te Waipao.

Na to Takurua matua ano I kawe mai ia ki Waipao I moea ai e Ihaka.

Kahore enei tangata e noho ana ki tenei whenua ki te Waipao I Moturua.

I noho a te Hakuene ratou ko ona pononga ki Okahu, ki Waewaetorea me Moturua.

I noho a Kau raua ko Ihaka ki Moturua. Ka haere ki Tangatapu a Ihaka me Kau. Ka haere ki reira. Ko te korero e korerotia ana I aua ra nei he herehere a Kau ma, erangi kahore e waiho ana he korerotanga.

Ka maia te herehere ki te ki kia Whakahokia ia ki tona iwi I roto I enei ra a I aua ra ia Kau nei.

**the side of Manawaora, was divided for NgareRaumati, I did not know that W Korokoro was a descendant of Raumati. I did hear that W Korokoro had sold whenua in the area of Paroa. I heard that Manawaora had been sold. I did not know that some from N/Raumati were involved in the selling of that whenua.**

**Ihaka Te Tai married Takurua at Waipao. It was Takurua's father himself who took Takurua to Waipao where she married Ihaka. None of these people stayed at Waipao at Moturua.**

**Hakuene and his slaves stayed at Okahu in Waewaetorea and Moturua.**

**Kau and Ihaka stayed at Moturua, then Ihaka and Kau went to Tangatapu. It was rumoured in those days that Kau and others were prisoners, but was not discussed much. That slave was bold to say that she be taken back to her iwi.**

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Kahore e rongo ana ki tenei ingoa kia Tauwhitu "I tona matenga tahitanga ranei kia te Whitu."

I kite au I au e iti ana I a te Mareikura, ko Wipou tetahi ona ingoa ia Ihaka ia e noho ana.

Ki taku rongo no te Urihaku ia. E rongo ana au I a Amatia. Kahore au I kite I tera tangata i noho ano hoki tenei ki a te Hakuene, kia Ihaka. Kahore au e mohio ana ki tona hapu.

Kahore au e mohio ana he noho pehea ta ratou, ara ta te Amatia, mehemea he noho ratou katoa ki a Kau ma, koia he herehere katoa.

E rongo ana au ia Pirini e noho ana I Waimate, he tane na Mere Mangarara.

Ko te tane tenei a Mere Mangarara I haere nei I raro ia te Kemara I tae ai ki Otiao. Note moenga o Takurua ia Ihaka ka tae ki te wahi I noho ai a Ihaka.

Kahore au e mohio ana no hea ranei a Pirini.

**I did not hear of the name Tauwhitu "or his dying, together with te Whitu."**

**I saw Manukura when I was small, Wipou was one of his names, he was staying with Ihaka.**

**I heard he was of Urihaku. I heard of Amatia. I did not see that man, he was staying with Hakuene and Ihaka. I do not know his hapu. I do not know how they were all living, namely, Amatea – if they were with Kau and others, then they were all slaves together.**

**I heard Pirini was staying at Waimate, the husband of Mere Mangarara. He was M Mangarara's husband who came under Kemara, why he came to Otiao. When Takurua married Ihaka they went to the place where Ihaka stayed.**

**I do not know where Pirini came from.**

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Kahore au e rongo ana kia Hakopa Te Ruaera. Kahore au e rongo ana kia Te Nawi. Kua noho noatu a Ihaka I enei motu I mua noatu o tona moenga ia Takurua. Tana wahine tuarua ko Ruiha, tamahine a Matene Te Whitu (*note: in other records it is actually Matene Te Whitwhi, but check*)

I tona moenga ia te Ruiha I noho raua ki Orokawa. ki Moturua

Ia ia e ora ana I noho au ki Moturua. I noho au I runga ano I toku tika. I tae ano au ki Orokawa I muri iho o te matenga o Ihaka, ki te tiaki I nga tamariki a Ruiha a tetahi ke o ana tane a Kerei Mangonui

Na Henare te Kau I utua kia Ihaka mo ana kau ano I noho au ki Okahu. Ka nui nga tangata I kite I tana kau I mauria mai nei hei utu I te nohonga o ana kau I te motu.

He ritenga o taua motu, kia Hameringi, e Ihaka I mohio katoa nga tangata no te mea I kite I nga kararehe a te Hamerengi I runga I taua motu.

**I had not heard of Hakopa Te Ruaera. I had not heard of Te Nawi. Ihaka had stayed on these islands a long time before he met Takurua. His second wife was Ruiha, daughter of Matene Te Whiwhi (note: in other records it is actually Matene Te Whiwhi, but check).**

**When he married Ruiha, they stayed at Orokawa and Moturua. At the time he was alive, I stayed at Moturua. I was staying there on my own right. I went to Orokawa after Ihaka had died to look after Ruiha's children from another man, Kerei Mangonui?? (check this)**

**Henare Te Kau paid Ihaka for those cows which stayed at Okahu. There were several people who saw the cow which was taken there for payment of those cows staying at the island.**

**Everyone knew that Ihaka had rented that island to Hamerengi, as they saw Hamerengi's animals on that island.**

NEXT PAGES 166, 167, 168, 169 OF THE ORIGINALS ARE MISSING.



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Horiona: Ko to mua te mea tika I pohehe au.

By Court: Me he mea e tika ana te whakapapa mo Opito I tenei tupuna I a Huruhuru, me waiho I tena?

Horiona: Ae e tika ana.

By Court: E tika ana taku whakapapa o te 13 o nga ra o tenei marama I te puaretanga o te Keehi o Opito.

By Court: E whakaae ana te kooti ki a hikitia enei whakapapa no te mea kua raruraru enei whakapapa.

Ka taka te ope a te Hotete raua ko Moka (he tamaiti na te Hotete he ope ki raro) ki te patu I te Aupouri ki Muriwhenua ka tae ki Taipa kia N/Tamatea.

I te ata ka kitea a Tauehe me Muriwai e te ope nei e haere mai ana.

Ka tahi ka hoki mai te tangata I kite, ka mea ki te taua nei, he tangata e haere mai nei

**Horiona: The first one is the correct one, I was mistaken.**

**By Court: If your whakapapa to Opito from your tupuna Huruhuru is correct, is it to be left at that?**

Yes, that is correct.

**My whakapapa given on the 13<sup>th</sup> of this month at the opening of the case for Opito is correct.**

**The Court has agreed to remove these whakapapa as they are causing trouble.**

**The party of both Hotete and Moka made preparations to kill/slay the Aupouri at Muriwhenua, they arrived at Taipa to Nga Tamatea.**

**In the morning Tauehe and Muriwai saw this party approaching.**

**The man who saw them came back to the war party and said there are people approaching/coming.**

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Ka whakatakotoria te matua, hopukia e Moka a Tauehe ka whakaorangia e Moka.

Na te kupu o te Hotete kia Moka e ora koe I tena Tauehe.

I patua ai aua tangata a Tauehe ma. Na ko nga tinana I mauria mai ki te Waimate, I reira ka topatia, ka kainga e Ngapuhi.

Ko nga matenga I mauria ki tona-ano matua kia te Waitohe kia kite I nga matenga o ana tamariki.

Na ka noho mohio ia na te Hotete raua ko Moka I patu ana tamariki.

Na ka noho mohio ia na te Hotete raua ko Moka I patu aua tamariki.

Katahi ka mohio a te Waitohe he iwi ano tona kei Rakaumangamanga kei Motukokako, na ka haere mai, tana kupu kia te N Raumati kia rapua te utu mo ana tamariki.

No N Raumati a Waitohe

Hari

Mihingarangi

Tawheta

Te Whakaari

Waitohe

Te Uinga

Tauehe

Muriwai

**The father was laid down, Moka caught Tauehe and saved him.**

**The words of Hotete to Moka, will you be 'saved' by that Tauehe? Those men, Tauehe and others, were killed. And the bodies were taken to Waimate and cut up there where Ngapuhi ate them.**

**The heads were taken to his own matua, te Waitohe for him to see the heads of his children.**

So then he knew that it was Hotete and Moka who killed his children.  
It was only then that Waitohe knew he had another iwi at Rakaumangamanga at Motukokako,  
and so his words were conveyed to N Raumati to seek revenge for his children.  
Waitohe was N Raumati.

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Ka taka te ope a te N Raumati mo te kupu a te Waitohe kia rapua te utu mo ana tamariki.  
Nga rangatira o te N Raumati e whakaae ko te Houmu, ko Puni, ko Pouariki, ko te Pihi, me etahi atu.  
Ka mohiotia na te Hotete taua patunga I nga tamariki a te Waitohe.  
Ka tahi ka haere te ope nei ki te Waimate ki te pa o te Hotete I Okuratope, katahi ka tauria te pa.  
Horo ana tena pa I te N Raumati. Ka tahi ka patua nga tangata, oma ana a te Auparo ki waho o te pa I  
te horonga.  
Katahi ka arumia ki waenga o te mara nani, ka patua raua ko te tamahine.  
Ka hoki mai a te N Raumati me te Auparo raua ko te tamahine.  
I te ara, ka topangia ka kai, ka mutu ka hoe mai, ka tae mai ki tana pa ki Otuorooro  
N Raumati's war party prepared themselves to (carry out) the words of Waitohe, to seek  
revenge for his children.  
The N Raumati rangatira agreed that Houmu, Puni, Pouariki, Pihi and others (should go).  
It was then known that Hotete was responsible for the killing of Waitohe's children.  
So the war party went to Waimate to Hotete's pa, at Okuratope, where they attacked it.  
N Raumati took that pa, killed the people. Te Auparo ran out of the pa into the wild turnip  
garden where they killed her and her daughter.  
N Raumati returned with Te Auparo and her daughter. On the way, they cut them up and ate  
them. When they finished, they rowed over to his pa at Otuorooro.

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I taua pakanga kahore a te Hotete I reira, I Hokianga ke I te pakanga mo te Tihi raua ko Tuohu.  
Te taenga mai o te Hotete kua horo te pa, e puranga ana nga tinana o nga tupapaku.  
Katahi ka ora te ope o te Hotete, tae mai ki te Kerikeri, ka hanga I tana waka raupo, ka hoe mai ki  
tenei taha.  
Ka u ki Manawaora he pa I reira no Paranui, he rangatira no Hokianga. Kahore I whawhai no te mea  
no Ngapuhi tenei tangata, ara no ratou no te Mahurehure.  
Ka tahi te taua ka haere na te ngahere, ka puta ki Whangaruru, katae ki te pa o te Kopua whawhai ana,  
kikai I taea ka puta ki waho te tangata whenua whawhai ai, hinga tahi raua. Ko te Ngareraumati te iwi  
e whawhai nei ki a te Hotete, kikai I taea.  
Ka hoki a te Hotete ki te Waimate  
Hotete was not in that battle as he was in the Hokianga battle for Tihi and Tuohu.  
By the time Hotete arrived, the pa had already been taken, and bodies were lying everywhere,  
therefore, Hotete's party were saved. On arrival at Kerikeri, he made a raupo waka and rowed  
over to this side. He landed at Manawaora where there was a pa of which Paranui was the  
rangatira, from Hokianga. They did not fight as this man was Ngapuhi, or rather of te  
Mahurehure.  
So a war party went by bush, coming out at Whangaruru, reaching the pa at Kopua, they  
fought, but were unable to take this pa. The people from there fought outside the pa until both  
sides fell. It was N/Raumate who fought with Hotete, but did not succeed. Hotete returned to  
Waimate.

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Ka haere a te N Raumati me te ope ano I muri ia Ngapuhi. Nga rangatira ko te Tawheta, ko  
Tauwhitu, I haere mai tenei ope I te Touorooro I tana pa.  
Ka tae ki Onewhero he wahi no te Kerikeri, ka kite iho a te Hakiro I te taua ka ki iho 'he taua tuarua  
na te Hotete kua pahure atu ra."

Ka hoki mai a te N Raumati, na Ngaruahiku mai tae noa ki Tapeka, ka tahi ka tahuri nga waka o te N Raumati ki te kohatu. Ko Kaiwaka te ingoa o te Toka.  
 Ka rere nga maunga ki te pa I Tapeka, ka hopukia a Tauwhitu me Tawheta I reira ka patua e Ngapuhi.  
 Ka kite mai nga tangata o Okuia he taua kei Tapeka. Kahore I mate katoa nga tangata o Tapeka.  
 Ka tahi ka haere mai nga waka e rua N Raumati ki te whakatau I nga morehu.  
 Ka kite Ngapuhi ka ere.

**N Raumati and the party went after/followed Ngapuhi. Nga rangatira were Tawheta, Tauwhitu, who came from te Touororo from his pa.**

**They arrived at Onewhero, a part of Kerikeri, Hakiro saw the war party and said 'a second war party of Hotete's who have just passed by. N Raumati returned, via Ngaruahiku until they reached Tapeka – their canoes were swamped near the rocks, rock's name was Kaiwaka. The ones who were caught fled to the pa at Tapeka where Tauwhitu and Tawheta were caught and killed by Ngapuhi. The people at Okuia saw that there was a war party at Tapeka. Not everyone was killed at Tapeka. The two canoes of N Raumati then went to get the survivors.**

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Mauria ana a Te Tawheta raua ko Tauwhitu hei kai.

Ka arumia e N Raumati I te puaha o te Kerikeri, ka hoki mai.

Muri iho ka hokia atu e te N Raumati ki Paetai, I te puaha o te Kerikeri, I mate a Pakaramea I konei, hei whaea ki a Kopiri.

Ka ara ano a Ngapuhi te ope a te Hotete ka whawhai ki Whiorau ki te Touororo.

Kihai a te Touororo I horo, I puta te whawhai ki waho o te pa, ka whawhai ki te papaku ?? ko

Whiorau te ingoa, hinga ana tetahi taha, te tahi taha. Kihai a te Kiauau I riro I Ngapuhi he mea tango ano na te N Raumati ka mauria ano ki te pa.

Ko nga patu o enei whawhai he rakau Maori.

Ka mutu tenei whawhai I konei, ka hoki Ngapuhi ki tona whenua, kahore he kai I/can't decipher ??? I a ratou.

**Te Tawheta and Tauwhitu were taken for food.**

**N Raumati chased them to the mouth of the river at Kerikeri, then returned.**

**Later, N Raumati returned to Paetai, at the mouth of the river at Kerikeri where Pakaramea died, a mother to Kopiri.**

**Ngapuhi, the party of Hotete rose again and fought at Whiorau at te Touororo.**

**Touororo did not fall, the fighting carried on outside the pa, they fought on the flat, Whiorau is the name, both sides fell. Kiauau was not taken by Ngapuhi, he was taken by N Raumati to the pa. The weapons used in these battles were rakau Maori.**

**When this battle was finished here, Ngapuhi returned to their own whenua, no food was ??? by them.**

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Ka okioki Ngapuhi I ena tau, a tae noa mai te pu ki te Maori.

Katahi ano ka haerea mai kite whawhai.

Ka hoki mai a Manu I runga I ona whawhai, ka tae ki Okuia ka puta te kupu atu ki a Makari 'E mara, ka whawhaitia koe e au mo to taua matua wahine mo te Auparo' ina tae au ki Waimate.

Na tae atu ki Waimate ka hui Ngapuhi, a Mohi Tawhai me etahi atu, ka haere mai te ope ka tae mai ki te pa o te N Raumati ki Moturahurahu.

Katahi ka puhia te pa ahiahi noa kihai I taea. Ao ake ka puhia ano, ahiahi noa, kihai I taea.

I te toru o nga ra ka pupuhi ano, kahore he tangata I mate I enei ra o tetahi taha, o tetahi taha.

Ka ki a te Wharerahi, e kore e toa ka hoki katoa ?? e kore e mate.

**Ngapuhi then retired in those years right up until the coming of the guns/ammunition to the Maori, and then only did they start fighting again.**

Manu returned from his own battles and arrived at Okuia. He said to Makari 'I will continue to fight for our female tupuna, Te Auparo, when I go to Waimate.

At Waimatae, Ngapuhi met Mohi Tawhai and others. The war party came to Moturahurahu, the pa of N Raumati. They shot at the pa, right till dusk, but were not successful, in the morning, they shot at the pa but again, were not successful. On the third day of shooting, no one from either side was killed. Wharerahi said, we are not successful, as no one had died.

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26/2/1898

Ka whakaaro a te Wharerahi ki a mau te rongo.

Ka kau atu a te Wharerahi ki te pa o N Raumati. Kihai I patua, na Takahi I mea kia kaua e patua. Te taenga atu o te Wharerahi ka karangatia e te N Raumati "E haere mai, haere mai" – nau tena I kite. Ki ano ia me whawhai tonu taua.

Ka ki a te Wharerahi kia Takahi, me haere raua ki te ope o Ngapuhi ki te houhou I te rongo, ka kau atu raua tokorua ki te ope o Ngapuhi, tae atu ka tutu ngarahu a Ngapuhi. Ka ki mai ki a matu to rongo. Ka tatu te mere a Takahi kia Manu kia Te Wharerahi, Kai Toki kia Tawhai, ki te tini noaiho o nga rangatira, ka mau I konei te rongo.

Court adjourned 2 pm

Wharerahi then thought, let us make peace.

He swam to the pa of N Raumati, he was not killed. Takahi said not to kill him. On his arrival, N Raumati welcomed Wharerahi, saying, welcome, welcome. He said to Takahi for the two of them to go to the war party of Ngapuhi to make peace. They both swam to the pa of N Raumati and on arrival, Ngapuhi performed a war dance (tutu ngarahu) and said, Let there be peace. The mere of Takahi was then 'relaxed' – to Manu, Wharerahi, Kaitoki, Tawhaki, and the many rangatira – Peace was then made.

Court adjourned 2 pm

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Court open 1 pm, 26/1/98

Okahu me nga motu continued,

Horiona Te Ikanui

"Ko Muramura te ingoa o te mere I hoatu nei e Takahi. I takoto mai hoki te huru o Manu, kia Takahi mo taua maungarongo.

Muri iho I te maungarongo, ka hoki Ngapuhi ki te Waimate. Ko te N Raumati ka noho ki te Rawhiti. Kihai au I matau I whakaraua a te N Raumati ki Moturahurahu.

E whakahe ana au ki te whakaraunga e korerotia nei e Tamai Waaka.

Te wa I hoki ai Ngapuhi ki te Waimate no te mutunga iho o te whawhai I Moturahurahu. Kua whanau I taua wa I hoki ai Ngapuhi. Erangi hore ano au I mohio ki te tangata. Heoi ano taku mohio ko te rongo I taua whawhai.

Muramura is the name of the mere given by Takahi. Manu laid down his mat for Takahi for that peace making.

After the peacemaking, Ngapuhi returned to Waimate, N/Raumati remained in Rawhiti. I did not know that N Raumati were taken captive at Moturahurahu. I do not agree with Tamati Waaka's statement regarding their being taken captive at Moturahurahu.

When the battle at Moturahurahu had finished was the time Ngapuhi returned to Waimate. I was born then at the time Ngapuhi went back, but I did not know people at that time. All I knew was that I heard about the battles.

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No mua tenei I te matenga o Hare Mete I te tangohanga o Kororareka e Titore, kua tae au I taua wa ki te 12 tau.

*(This is a continuation from the salmon- coloured Disk called 'Judgment re Moturua')*

He toenga kai ano a matou, he pititi kua maroke pea, kei Otawake.

He tapu ano toku kei te Marumaru Pa I Waewaetorea, nga tupapaku I reira e tanu ana ko te Keke, ko te Ahingarahu.

I muri I te maungarongo, ko Nawi me etehi atu.

**We also had other food, peaches, probably dried up now, at Otawake.**

**I have a Tapu (burial place) there at Marumaru pa at Waewaetorea.**

**Those buried there are Keke and Ahingarahu, and after the peacemaking, Nawi and others.**

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Tetahi Tapu ko te Ororua pa. Nga tupapaku ko Ruka, ko te Hinetapu, ko Whakahoe, me etehi atu, no te Urihaku enei tupapaku.

Taku noho I Okahu, he pa ano toku I reira ko Okura-ariki pa.

No Taringa ma tenei pa no Puriri, no te Manukura, ko Whakataha, no te Ruaroa me etehi atu, heoi ano te pa.

Te mahinga ko Okahu katoa, he mahinga na Taringa, na Manukura, na Whakataha, no te Ruaroa, he piki ano a matou I reira, he pititi, he karaka, he korari.

Na Taringa nga korari e korerotia nei e te Waaka, na Hakuene, te ingoa o aua korari he Ngarotainui, he tihore.

He Tapu ano, ko Kararuhe te ingoa, ko te tupapaku I tanumia ki tenei pa ko te Manukura, ko Whakataha, ko te Ruaroa, me etahi atu, heoi ano o konei Tapu.

**Another burial place was Ororua pa, the ones buried there are Ruka, Hinetapu, Whakahoe and others, of Urihaku they were.**

**When I stayed at Okahu, I had my own pa there, Okura-ariki, belonged to Taringa, Puriri, Manukura, Whakataha, Ruaroa and others. The plantations were all over Okahu belonging to Taringa, Manukura, Whakataha, Ruaroa, we also had figs there, peaches, karaka, flax.**

**The flax that is spoken of by Waaka, belonged to Taringa, to Hakuene, the name of that flax is Ngarotainui, an easily stripped flax.**

**There was also a burial place named Kararuhe. The ones buried there were Manukura, Whakataha, Ruaroa and others, that is the only burial place there.**

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Te pa o Moturua ko Hikurangi (Mark No 6) Tenei pa I muri iho I te Maungarongo no te Ngauakorihi, Te Wera, Te Mateng, me Whenua, me etehi atu, no Ngatitaura (*check this, could be Ngatikura*) enei tangata.

Tetahi pa ko Paeroa (Mark VII) no Tairutu, no Karaua, no Hira Tapu me etehi atu. No te Ngare Raumati enei tangata.

The reason that Ngaitawake came to te Rawhiti was not through the raupatu as has been said, but because of Wharerahi. The form taken by Tutaki to Wharerahi in the giving of his land was a Pa kuha (*1.connection by marriage 2.the ceremony or feast at which the bride is given away 3.relatng to the marriage ceremony*)

Hepetahi's statement that my cause regarding Paroa was occupation rights, (ahi ka) is false.

Irunga o enei motu, he pa toku kei Waewaetorea, ko te Ororua te pa . Mark No 1.

Ko enei noho, ara pa, ko nga pa I muri iho o te Maungaronga – enei pa me nga noho ka korerotia ake nei.

Ko nga tangata I tenei pa ko Puriri, k te Kiringarahu, ko Keke me etehi atu, no N Raumati enei tangata.

No mua enei I noho ai I te Maungarongo.

Engari ko W Korokoro ko H Korokoro, ko K Korokoro nga tangata

**On these islands, I have a pa at Waewaetorea, Ororua.**

**These occupations, that is the pa, are pa from after the peacemaking, these pa and the occupations which are being discussed.**

**The people on these pa are Puriri, Kiringarahu, Keke and others, from Ngareraumati these people.**

**They stayed there for the peacemaking, but W Korokoro, H Korokoro and K Korokoro were some**

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I noho ki tenei pa me etehi atu.

Ko ahau ano tetahi I noho ki tenei pa me toku matua me Tuahu.

Tetahi atu pa I reira ko te Marumaru pa (Mark No 01)

Nga tangata I noho I muri iho I te maungarongo ko te Nawī, ko Petorehu ?? me etehi atu.

No N Urihaku, heoi ano nga pa I tenei motu I Waewaetorea.

**who stayed at that pa, and others.**

**I was one who stayed at this pa with my matua Tuahu.**

**Another pa there was te Marumaru pa.**

**The people who stayed after the peacemaking were te Nawī, Petorehu and some others.**

**From Nga Urihaku, those were the only pa on this island, Waewaetorea.**

Te mahinga ko Waewaetorea ano te ingoa, he one hoki a Waewaetorea. ( Mark No III) Ko nga tangata I mahi ki reira ko te Nawī, me Petorehu me etehi atu.

Tetahi atu mahinga kei Otawake (Mark No IV) na W Korokoro, na H Korokoro, na Kiri Korokoro, na Tuahu, naku hoki – heoi ano nga mahinga nunui.

**The cultivation/plantation was W/torea, it was a sandy place. The people who worked there were te Nawī and Petorehu and some others.**

**Another plantation at Otawake was W Korokoro's, N Korokoro, Kiri Korokoro, Tuahu, and mine of course, these were the only big plantations.**

Te tahi atu pa ko Motuoi, kei waho o tenei mapi. No Ngati Taura tenei pa. Motuoi pa (Mark VIII), nga tangata I noho ko Kerara, ko Meri Ngamarara, ko Puatea, ko Hakipo me etahi atu.

He mahinga kei tenei motu, ko Moturua te ingoa o te mahinga. Na aua tangata ano o nga pa nei tera mahinga a Moturua.

Tetahi atu mahinga kei Opunga (Mark X) Tenei mahinga na nga tangata o tena pa o Paeroa.

Tetahi mahinga kei Hahangarua (Mark XI)

**The pa at Moturua is Hikurangi. This pa was after the peacemaking, and belonged to Ngauakorihi, Te Wera, Te Matenga, whenua and others, these people were from Ngatitaura (check this) or Ngatikura.**

**Another pa is Paeroa, which belonged to Tairutu, Karaua, Hira Tapu and others, these ones were from Ngare Raumati.**

**Another pa was Motuoi, outside of this map. This pa belonged to Ngati Taura. The people who stayed at Motuoi pa were Kerara, Meri Ngamarara, Puatea, Hakipo and others.**

**There was a cultivation here, by the name of Moturua. It belonged to those same people who owned Moturua.**

**Another cultivation is at Opunga which belonged to the people of Paeroa pa.**

**Another cultivation is at Hahangarua.**

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Na tangata o Paroa tenei mahinga.

He Tapu kei tenei moutere, te ingoa Te Waiiti (Mark XII), nga tupapaku ko W Korokoro me etahi atu.

Tetahi atu Tapu ko Paeroa pa. Tupapaku Papahuia, ko te Waitohi (ingoa) Tuwhakatere me etahi atu, no Ntaura.

Tetahi atu Tapu, ko Tautara nui (Mark XIII), nga tupapaku ko Huki, Kingiao, ko te Whitianga me etahi atu Ntaura.

Heoi ano nga Tapu.

Kahore au e matau ana he toenga taonga ano a enei tangata I runga I tenei motu.

Ia matou e noho nei I Waewaetorea ehara etahi o matou e noho nei I te pononga no Npuhi, ko Nraumati tuturu anake.

Kahore au I matau ki tetahi atu tangata o te tahi atu hapu I noho ki Waewaetorea I te wa ia ia e korero nei I enei mea, ara inga wa o mua.

E whakateka ana au, kahore au I kite I tetahi tangata o Ngapuhi I Okahu I taua wa.

**The people of Paroa owned this cultivation.**

**There is a burial place on this island, named Te Wai-iti, W Korokoro and others are buried there. Another burial place is Paeroa pa. People buried there are Papahuia, Waitohi, Tuwhakatere and others of Ngati Taura.**

**Another burial place is Tautaranui, the bodies there being Huki, Kingiao,**

**Whitianga and other Ngati Taura. Those are all the burial places.**

**I do not know whether there are any taonga belonging to these people left on this island.**



When we stayed at Waewaetorea, some of us were not there as slaves of Ngapuhi, only true Ngare Raumati.  
I do not know of any other people from any other hapu who stayed at Waewaetorea when he spoke about those times.  
I do not believe I saw anyone from Ngapuhi at Okahu in those times.

Okahu me nga Motu

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Kahore au e rongo ana ko te Hakuene raua ko Titore he rangatira no te Urihaku.

By Court:

Kei te whakahe au I te noho a te Hakuene raua ko Titore I reira I taua wa.  
I haere noatu nga tangata e noho nei ki reira, ki te patu tohoro.  
E hara I te tango whenua.

**I did not hear that Hakuene and Titore were rangatira of Urihaku.**

By Court:

**I do not agree that Hakuene and Titore stayed there at that time. The people went there to catch whales, not to take land.**

Court adjourned tomorrow.

Court open 10 am

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Continued Horiona te Ikanui.

Nga kainga o Manu ara o Rewa kei te Waimate.

I muri iho o te maungarongo, I muri iho o te whawhai ki Moturahurahu, I noho ia ki Kororareka.

Kahore rawa a Mariu I tae ki te Rawhiti noho ai.

To Moka kainga kei te Waimate, muri iho o te maungarongo, kei Kororareka.

**The places where Manu and Rewa stayed are at Waimate.**

**After the peacemaking, and after the battle at Moturahurahu, they stayed at Kororareka.**

**Mariu did not go to Rawhiti to stay. Moka's home is at Waimate and after the peacemaking his home was Kororareka.**

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He teina a Moka no Rewa. Kahore au I matau ki te taenga atu o Moka ki te Rawhiti noho ai, kahore au I kite ia ia I noho ki reira.

They had no reason at Kororareka before the peacemaking. It was a long time after they had returned to Waimate after the peacemaking, that Titore took this place.

My cause is Strong Hand

This was not one of the overcome pa of Ngapuhi which were fought over which I spoke about yesterday.

This is all I have to say.

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Nga hoko a te Nraumati, kei te Pukapuka o te New South Wales Government Gazette Year 1841

**The sales of Nraumati are in the Book of NSW Govt etc.**

Page 341 – Te hoko a W Korokoro

Case 42B – mo Motukokia aae Motukiekie. Purchased by Thos Bateman Year 1837 – Valn ...

Case 41 13 Te hoko a W & C Korokoro purchased by Mr Babker 1835 year 150 acres situated near Paroa – Valn ...

Case 41 100 acres W Korokoro purchased by I Barber 1836 value .... Na Haupene ara Tuahu ma katoa I hoko kia H ?? Cook nama kia I Barber. **It was all sold by Haupene, that is Tuahu and others to H?? Cook, owed to I Barber.**

Case 41C 110 acres situated near Paroa Ko Poutara te ingoa, purchased by I Barber He mea hoko na W Korokoro ma mo te Seventy pounds.

**It was sold by W Korokoro and others for Seventy Pounds.**

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By Court stated

Katahi ka kitea te hoko I tera Tapu Opito – te whenua o te Kawanatanga.

Na nga rangatira, na ??, ko E-Moka ?? Waka-ura, E-wa ko te A Kiro

Ko te hokonga tenei o te Uruti, he mea tango.

Case 42 Hoko a W Korokoro, Harepene me Ewai purchased by I Bateman Value .... ?? article 20 acres – *(haven't finished this and next page – can be referred to if necessary)*

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Horiona xx ex by Remana

Ko te Auparo te mate I ara ai te muru patu ?? ki te Rawhiti.

Ehara ia Whakahoe, e whakahe ana au ki a te Whakahoe,.

By Court:

E hara a te Horiona I te Kai Korero, mo te Keehi.

Horiona

No toku whanaunga ake ano ka mohio au noku te whenua.  
Kua whanau au I te wa o te maungarongo e korerotia nei e au.  
Kahore au I tae ki te Kooti I Haruru I te tau 1870.  
I rongo au I nga korero o te K?? a Tawatawa I reira.  
I rongo au ko taku take nei ano te take a Tawatawa I whakahaereai mo te Rawhiti.  
I rongo ano hoki au ko Kerei Mangonui te hoa whakatete  
Kahore au e matau ki te

**It was through Auparo's death that the battle arose at Te Rawhiti.**

**It was not Whakahoe, I disagree that it was Whakahoe.**

**By Court:**

**Horiona is not the conductor/speaker for the case.**

**It was after I was born that I was aware that was my whenua.**

**I was born at the time of the peacemaking which I am referring to.**

**I did not attend the Court at Haruru in 1870.**

**I heard what K??and Tawatawa had to say there.**

**I heard that my cause was the same cause as Tawatawa which was conducted for te Rawhiti.**

**I heard also that Kerei Mangonui was one who picked a quarrel.**

**I do not know of the**

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hinganga o Tawatawa I taua Kooti.

Tenei piihi a Whapukupirau kei te Rawhiti. Kahore au I rongo I te Kootitanga.

Ko te Rawhiti katoa te whenua kahore nei a Tawatawa I hinga.

I haere ano a Tawatawa ki ona whenua I Waikare I Whangaruru I tae ai ia ki Haruru, ki te Kooti.

I haere ano a Tawatawa ki te whakatete kia Kerei mo te Rawhiti katoa.

Kahore au I rongo I Te Retinga o te Rawhiti katoa kia te Pateriki e Kerei Mangonui mo te 25 pauna I te tau, he reti tarutaru.

E whakahe ana au ki te reti pohutukawa kia Wi Paraone kei te Rawhiti nei a Kerei Mangonui.

E mohio ana au kei te ora a Pateriki tamaiti kua mate a Pateriki matua.

**Falling/losing of Tawatawa at that Court.**

**This piece, Whapukupirau, is at Rawhiti. I did not hear when it was taken to Court.**

**Tawatawa did not fall/lose for the whenua in the whole of Rawhiti.**

**Tawatawa also went to his whenua at Waikare, in Whangaruru, the reason he went to the Haruru Court.**

**Tawatawa also went to pick a quarrel with Kerei for the whole of Rawhiti.**

**I did not hear that Kerei Mangonui rented the whole of Rawhiti to Pateriki for 25 pounds a year, a lowly rental??**

**I agree with the renting of pohutukawa to Wi Paraone now that Kerei Mangonui is at Rawhiti.**

**I know that the son Pateriki is still alive, Pateriki the father has died.**

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Te Mere pounamu a Takai I hoatu ki a Maru ki a te Wharerahi, ki a Marupo, ki a Kaitoke, ki a Tawhai me etehi atu.

Nga tangata katoa e whakahengia nei e au I hereherea. Kua mate katoa.

Te 500 topu o te Ngareraumati kei te whenua nui katoa o Ngapuhi e noho ana, he iwi whenua nui tenei, te taha kua mate ko te Ngareraumati ki au.

I kite au I a Moka raua ko Manu I te Rawhiti e noho ana, erangi I haere mai I te Pakuhatanga o to ratou tuakan o te Wharerahi.

I rongo kau ano I mate a Te Wharerahi a Moka ki Urupukapuka. Erangi I hahua ano, no te mea e hara ia ia tenei whenua.

Kei Urupukapuka a te Ahitapu e tanu ana I naiane.

**The mere pouname of Takai's was given to Maru, te Wharerahi, to Marupo, to Kaitoke, to Tawhai and others.**

**All the people I am disagreeing with were all taken prisoners/captives. They are all dead.**

**The majority of te Ngareraumati are all staying on the vast lands of Ngapuhi, they are a people of vast lands, and the side which has lost, I think, is Ngareraumati.**

**I saw both Moka and Manu staying at Rawhiti, but they came at the Pakuhatanga (*explained earlier*) of their older brother Wharerahi.**

**I just heard that Te Wharerahi and Moka died at Urupukapuka, but there bones removed as they were not from this whenua.**

**Ahitapu is buried at Urupukapuka at this time.**

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Kahore au I matau na Manu I hoko a Urupukapuka ki a te Paenga.

Te Komiti ki Ohaeawai 1885 kahore au e matau ana.

Kahore au I matau I tu au hei kai korero mo te raupatu o te Rawhiti I Te Ti mo te korerotanga o te Tawa.

Ko toku nei urunga korero I taua Komiti mo te Tawa.

He patai na Kauere kiau, kowai te putanga o te Nraumati? No reira au I ki atu ai Ko Tawatawa ko au heoi nei ano aku korero.

A te Nraumati I noho tonu nei I te Rawhiti ko Makari, ko Te Tihi, ko Poutoru, Rerehau, me te tini o nga rangatira I noho.

Nga kainga I Okuia I Parahi me nga motu katoa e kootitia nei, toku titinga tuatahi a to ratou noho.

**I did not know that Manu sold Urupukapuka to te Paenga.**

**The Committee of Ohaeawai 1885, I do not know.**

I did not know that I was a speaker for Te Tawa, at Te Ti for the conquest at Rawhiti.

I was included in the discussions for te Tawa.

Kauere asked me, where does Nraumati come from? (*check this*) My reply was, it is Tawatawa, it is I, that is all I said.

The Nraumati ones who stayed at Rawhiti were Makari, Te Tihi, Poutoru, Rerehau and many other rangatira.

The places at Okuia, Parahi and all the islands that are in Court, are my first indication of their places where they stayed.

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Kei te Akau ara kei te Pahi a Makari e tanu ana.

Na o kai korero nga matenga hei o ringiringi wai hangi ma ratou he mea tutu, ara tenei mahi na Ngapuhi katoa.

Court adjourned to 2 pm

Continued in another exercise or Minute Book

Kei tetahi atu o nga pukapuka nga tuhituhinga mo te roanga atu o enei korero e mau I runga ake nei, ara te rarangi o menga korero mo te Keehi a te Kereeme me nga Kai Tawari mo

Okahu me nga Motu, apiti mai hoki nga korero mo te keehi o Opito poraka.

**Makari is buried at te Akau, that is at te Pahi.**

???

No toku whanaunga ake ano ka mohio au noku te whenua.  
 Kua whanau au I te wa o te maungarongo e korerotia nei e au.  
 Kahore au I tae ki te Kooti I Haruru I te tau 1870.  
 I rongo au I nga korero o te K?? a Tawatawa I reira.  
 I rongo au ko taku take nei ano te take a Tawatawa I whakahaereai mo te Rawhiti.  
 I rongo ano hoki au ko Kerei Mangonui te hoa whakatete  
 Kahore au e matau ki te  
**It was through Auparo's death that the battle arose at Te Rawhiti.**  
**It was not Whakahoe, I disagree that it was Whakahoe.**  
**By Court:**  
**Horiona is not the conductor/speaker for the case.**  
**It was after I was born that I was aware that was my whenua.**  
**I was born at the time of the peacemaking which I am referring to.**  
**I did not attend the Court at Haruru in 1870.**  
**I heard what K??and Tawatawa had to say there.**  
**I heard that my cause was the same cause as Tawatawa which was conducted for te Rawhiti.**  
**I heard also that Kerei Mangonui was one who picked a quarrel.**  
**I do not know of the**

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hinganga o Tawatawa I taua Kooti.  
 Tenei piihi a Whapukupirau kei te Rawhiti. Kahore au I rongo I te Kootitanga.  
 Ko te Rawhiti katoa te whenua kahore nei a Tawatawa I hinga.  
 I haere ano a Tawatawa ki ona whenua I Waikare I Whangaruru I tae ai ia ki Haruru, ki te Kooti.  
 I haere ano a Tawatawa ki te whakatete kia Kerei mo te Rawhiti katoa.  
 Kahore au I rongo I Te Retinga o te Rawhiti katoa kia te Pateriki e Kerei Mangonui mo te 25 pauna I te tau, he reti tarutaru.  
 E whakahe ana au ki te reti pohutukawa kia Wi Paraone kei te Rawhiti nei a Kerei Mangonui.  
 E mohio ana au kei te ora a Pateriki tamaiti kua mate a Pateriki matua.  
**Falling/losing of Tawatawa at that Court.**  
**This piece, Whapukupirau, is at Rawhiti. I did not hear when it was taken to Court.**  
**Tawatawa did not fall/lose for the whenua in the whole of Rawhiti.**  
**Tawatawa also went to his whenua at Waikare, in Whangaruru, the reason he went to the Haruru Court.**  
**Tawatawa also went to pick a quarrel with Kerei for the whole of Rawhiti.**  
**I did not hear that Kerei Mangonui rented the whole of Rawhiti to Pateriki for 25 pounds a year, a lowly rental??**  
**I agree with the renting of pohutukawa to Wi Paraone now that Kerei Mangonui is at Rawhiti.**

j) TE TII RE-HEARING IN ENGLISH

Papatupu Minutes pp1 to 45



*(my comments in Italics – M Hook)*1<sup>st</sup> Page

16/7/91

I believe that Wiremu Kemara had a companion both going and returning. I think that Ihakara (*Ihaka*) te Tai was present when the paper was drawn up, because we three made all the arrangements about the house. (*Treaty House*) Te Kemara did not tell me to sign the document. Yes, I did state that nobody lived at Te Ti with the exception of Te Kemara and his people – of course people of Ngatirahi (*Ngatirahiri*) and other tribes came there to fish and gather pipis annually – some of them cultivated potatoes inside our fences. I gave them permission to do so, I told them to do so – they never did ask permission. I don't know that any member of N Rahiri ever did. People did not bring horses into my paddock but tethered them outside – I gave permission sometimes to have them put into my paddocks – one is at the back of the meeting house. Haki, his wife and children, my wife and family, Te Kemara and family, Te Ra, Makoare, all lived at Te Ti.

The discussion re the erection of the large house took place at my house. Tane te Haratua was not asked for his consent, nor Henare Pou's. I don't know Tarahi, never saw him to the best of my belief. I heard about the dispute between Mangonui and Te Kemara, don't know whether it took place, it was about the site of the house (Te Tiriti Waitangi). I was not present at one of their meetings. I don't know the reason why Takurua sent the message to Nrahiri or whether she sent it at all. The house for the widow was built by a carpenter. I never saw Tane te Haratua live with Te Kemara at Te Rawhiti. I was the favourite child of Te Kemara, he was kind to all of us whenever he went we also did so. I correct the last statement re my being the favourite of Te Kemara, he treated us all alike. I don't know what caused the trouble about the will. Yes it is quite true that I did ask for ¼ interest for the proceeds of the booths from the Committee – I claimed it as my right?? To the land – not as a subscription to erect a tomb stone over Te Kemara's grave – I never did – I swear it for

2<sup>nd</sup> Page (top of page illegible) *Te Ti Rehearing*

10/7/91

a subscription for that purpose. I never asked permission of N Rahiri to bring my stepfather at the wahitapu. Judge Puckey decided that the land where the Treaty house stood belonged to Rahiri, another small piece near it to Walter J ?? children and the boathouse to myself. I have no objection to give the piece you have pointed out for a road nor will the children of I?? Have any objection. Tane te Haratua's canoe was not lying near by boathouse when I built it – about 9 feet from it – but it was near the burial place, but it could be seen from the boathouse, perhaps thirty feet distance – it has not been there always – may have been there for two years before the boathouse was built. The creek where the canoes are generally lying is very small, and only be used at high water. After using them they would be taken to the creek – it is impossible to get at them at low water – and the canoes are put there when out of use. The Te Ti Point must be used when canoes are in constant use.

Court adjourned until 10 am tomorrow, Friday 17 July, 1891.

Thursday, 17 July, 1891.

Present the same

Court opened at 10 am.

Cross examination of Henare Te Rangi Cross called.

N Rahiri had landing places on the beach (pointing out the place on the map) with the exception of the Point. Tane Te Haratua's canoe was lying in the creek formerly and when the new canoe was made, it was lying behind the boathouse near the ground. When Nrahiri came for pipis or to fish, their canoes lie opposite the point. Tane te Haratua's new canoe was originally built for racing – on odd occasions it went as far as Auckland – it has been lying for a considerable time ??

A radius of 33 feet as you point at the map?? (End of page illegible) – *I will now swear that it has been there for nine years or less.*

3<sup>rd</sup> PageThe cost of the survey was \$9 (*nine pounds, not dollars*)

Mr Fairburn told me to ~~my~~ my stepfather paid the money. I never heard that the cost was more. Only Te Kemara's people were present at the survey, the only one of Nrahiri who was present was Hakuene, there were others but don't know to what hapu they belonged. The survey was made during Te Kemara's I life time – and he approved of the plan. Haki was a son-in-law of Te Kemara I. I did not see any of Nrahiri come to live there during the life time of Te Kemara I – only Makoare. He

made no objection to some coming there four or five days, many came there to eat pipis etc and no fault was found with them. The reason for refusing the 10/- (*ten shillings*) I have already stated. What I heard about the gift was that Te Kemara I told Te Kemara II the the land was returned to him by Archdeacon Williams at the (Te Kamara II) request – nothing was mentioned about N Rahiri having an interest. I do not remember any conversation in which he admitted that Nrahiri had any interest in this land. No horses were put inside my fences without my consent by Nrahiri, the last occasion was at the last meeting (last year), at the Treaty of Waitangi house – it was in the month of March – no horses of Nrahiri were there since. When the canoes were not used they were brought into the river as they could not be left at the mouth as they went there be swept away. The canoes were used by every one – not only Nrahiri (Draws a plan showing how the Nrahiri have to go to get to the canoes). We used it always to go the beach at high tide. I admit the descendants of Te Kemara's to their land with myself and my mother's descendants.

By Court

The reason he gave the land to myself and <sup>my mother</sup> ~~222~~ was because we had no other lands – her children had other lands besides this. Those are the only reasons and as the land belonged to him only he could do what he liked with it. My mother was adopted by him and we took care of the old man – he was feeble and could not cultivate land for himself. My grandmother I believe was a member of Ngareraumati – but I am not quite aware.

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Te Tii re-hearing

17/7/1891

My mother told me that she belonged to Ntaura, I don't know who that hapu is a branch of Nraumati – a person now in Court can give the information. I heard our old people say that our hapu was Ntaura. Te Hinu did not live with Te Kemara, she lived at Te Rawhiti and Paroa. I think Tame and Tand were born at Te Rawhiti. I don't know why Te Kemara went to Te Rawhiti but I heard that when Tame came to Puktona she married Te Kemara, I think it was after the conquest of Nraumati, but I am not sure. Te Rawhiti was our own land, we lived there under ancestral right through Te Hinu. Although we were living at Te Rawhiti the land belonged to Ngapuhi having been conquered by Kerei.

There is another island near Te Rawhiti which was not taken by Ngapuhi. When I commenced to take notice at first I saw Te Kemara live at Te Rawhiti that was long after the conquest. Our mana over it and Paroa was still good. I am not quite sure what Te Kemara I said when making the gift to us. I have also heard that Te Kemara was in some way a relation of ~~Tame's~~ Tame's <sup>must</sup> ~~222~~. I cannot describe the relationship however. The reason Te Kemara lived at Te Rawhiti <sup>must</sup> ~~222~~ have been on account of his marriage. I did hear ~~222~~ believe. ~~(Te Rawhiti 222)~~ was an ancestor of mine, don't know any others. My ancestors did belong to the hapu which was conquered by Ngapuhi. The island Te Rawhiti belonged to Te Kemara and we lived under his "mana" when he was living at Paroa he lived under the "mana" of our ancestors. His wife also resided there. After cultivating food for two years Te Kemara came to Te Ti – he did not send us as servants, he ~~222~~ to work – so was his wife <sup>was</sup> ~~222~~ They were sacred – we ~~222~~ of them on that account. Some of the canoes used by Te Kemara belonged to us and some to Ngatirahiri. There were canoes when we at first went there. I did not hear on arrival that canoes were there belonging to Nrahiri (~~bottom of page illegible~~) <sup>was</sup> ~~222~~ I did not see any – nor any people, after we

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re Te Ti rehearing

Tame knew the boundaries of the land and where the places were – that is the reason why she pointed out the boundaries to the Surveyor, old Te Kemara also knew them, they had lived on Te Ti long before that. Te Kemara could not conduct the survey because he was feeble. I did not say that Tame was an invalid – she was tapu, she only pointed out the place, she did not work.

The 10/- (*ten shillings*) sent to Nrahiri was on account of the pipi bank being included. Te Kemara knew that they had no rights there. The reason why I said that one of the words on the document relating to the gift had been tampered with, because another (a copy) read differently. I am not able to say for certain that a word had been altered, but when at Russell Court, I knew that it was so as the copy was different. I cannot say for certain what time had elapsed from the time of the death of Wi te Kemara when the deed came into my possession and the Russell Court. I could read when the deed came into my possession and did so, when I got it after the death of Wi te Kemara when the deed came into my possession and the Russell Court. I could read when the deed came into my possession and did so when I got it after the death of Wi te Kemara.

The copy taken by Judge Manning read differently and when it was read in the Court it was said that one of the words had been altered. I am not quite clear whether I read differently when the document was read out in old Te Kemara's whare. K I do not know which of the three expressions is the correct one but of course the person who wrote it knew which is the correct one. I do not know why Wi te Kemara did not mention in his will the gift his father made to myself and mother without saying that he leaves it to me (land) through "aroa" – I claim this land now through the gift of old Te Kemara and the will of

Wi te Kemara. My name would have been inserted in the grant of the case would have been decided at the Paihia and Haruru Courts but it was not – at the Russell Court my name was inserted. I did hear that a list was sent in at Haruru Court at the Russell Court only (no such list had been sent in) My mother and myself cultivated for two years at Te Ti before Te Kemara and his people came there. The land belonged to myself and mother

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Te Tii re-hearing

Te Kemara and myself and mother had equal rights. It was an absolute gift. I could not have expelled him – at that time we didn't know about the law of driving people away. If Te Kemara and I had quarreled one of us would have to go. Te Kemara should have been obliged to go as the land belonged to me. He never had a dispute and all lived as one, formerly. During the lifetime of Te Kemara, the gift was often mentioned, all his people knew about and after the death of the old man. Wi te Kemara and his people knew about it. It was also spoken about at the Paihia and Haruru Courts. Mita Te Tai when saying at the Russell Court ??? 1890 that he had never heard of the gift before, told a falsehood. I heard that the deed came into Te Kemara's possession because it was on account of his asking the Archdeacon to return him the land and the deed was given to him by the Archdeacon. The land was sold by Ngati Rahiri long before the Court was returned to Te Kemara. He did not get the deed until long afterwards.

Re – the deed to Maraea Taupaki. Te Kemara II himself went to Russell and got it draw up. I saw it after his return and was signed by him (his name was attached to it). It is his own signature (he is here asked to write the name of Wi te Kemara). He signed it just before his death. I was in another room when the will was signed. Archdeacon Clarke was sent for – I did not see the will on the day it was made. I don't know why the document was not given to Maraea Taupaki, it was in my whare after it was written, the widow was also present and I returned it since, the ??? has gone to her own people in the north. My son Hare is living on it.

After midday recess

Te Kemara knew when the document was signed that the land belonged to myself and mother. The reason I did not sign it was because we arranged i.e. Wi te Kemara, Ihakara te Tai, and myself that the former only should *(the rest illegible)* -

do so.

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Te Tii re-hearing

It was arranged by us that he alone should sign it. I don't know why our names did not appear in the document. My mother was dead at the time the document was draw up. Ihakara te Tai was present when it was arranged to get the house build for the widow. I don't know why the document was not signed by us. I said that I was agreeable for him only to sign it as my mother was dead, the land only vested in us. It was arranged before Wi te Kemara went to Russell to get the document prepared that he alone should sign it, we were one and lived together. We did not arrange to get the document drawn up as it is now – this was Wi te Kemara's idea – we were agreeable to the widow having the whare on our land, I don't know why the widow did not sign it, she was not asked to do so, she would have done so if asked.

The document has been in my possession since Wi te Kemara's death. I don't know why he worded the will in that way – when he knew that the land belonged to me, I was not present when it was drawn up. Although he knew that the land belonged to me he left it amongst his children, nephews, Ihakara te Tai and myself. I don't know why he did so. He was wrong in including Ihakara te Tai. It was wrong in using the expression in the will concerning myself.

Hare Matenga, Sworn

My name is Hare Matenga. I live at Haruru near Te Ahuahu. I knew Tane te Ti and Tame, they were both children by one parent. They belonged to Ntaura but were also descended from the ancestor Rabiri. All Ngapuhi are descended from that ancestor. I will give their and my genealogy

(wide genealogy attached)

I will now give Hirini Katene's descent:

Taukoaoao

Kohukohu

Kaitara

Te Rehupo Mahiti Tukarawa (other names can't make out)

Mahira

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Te Tii re-hearing

Riunga Rubra  
Wiremu Katene Heneare Kawha  
Hiri Katene Tamora

I don't know Tame as a N Rahiri. I am a Nporohuhu. K I don't know to whom the name Nrahiri applies as a hapu name. Te Taria and ors and all the people sitting on my left side are Nrahiri. If the Nrahiri claim from the ancestor Rahiri I could also claim from him. Some of the descendants of Rahiri are not called Ngati Rahiri – some are called Ntaura. It is generally known that we are of Ngatrahiri and if we lived with them would be recognized as such. If a man of another hapu came and lived with us he may if he behaved himself become entitled to land – that is if the whole hapu agreed to it. A chief has the power to give his interest in the land to a person who had no rights to it. If a man was brought on the land as a slave he will be always one – no matter if he was living with a chief, it would be different if a person is brought there as a captive, he would not be called a slave. If a piece of land is given to a Chief and his hapu, the land would be vested equally in the whole but the chief would have authority of the whole – i.e. ~~the~~ management.

Should a chief act on his own responsibility and take land without consulting the other chiefs he may do so. Land is not generally given as food is given. If land is given I do not know whether it is vested in the chief's name – I have never heard of any case, but if the land is given to a chief he has the rights of disposing of it – but if the hapu is mentioned it would have equal rights. It is no use asking me how land is to be treated, I know little about it. If a chief made a gift with the knowledge of the tribe and he came to live with the person to whom he had given it, he would be under the "mana" of the person who had received it.

In reply to Court said that he had no questions to ask of Hare Matenga

Court adj until 10 am tomorrow, Saturday 18 July

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Saturday, 18 July, 1891    Present the same    Te Tii re-hearing    Court opened at 10 am

Hare Matenga re-called by Mr Blomfield.

I have heard the old people talking about Henare Cross' ancestors. K I gave yesterday Te Hinu's descent. I have heard that Te Rawhiti was the kainga of Te Hinu's descendants. K I don't know whether they were living at Te Ti, I never heard that the Nrumati were living there. I did not hear that when they were saved that they were brought to Te Ti, I believe that they were taken to the Taiamai district. Tame and Tane belonged to Raumati, this hapu was fought against, the people who fought against them at Whiorau, were 'Rahiri, 'Taniwha and 'Tawake, it was in revenge of Te Hauparoa who was killed, all these several fights 'Raumati were defeated and after the fight at Whiorau peace was made, they were brought away by their relatives living in the Taiamai district. 'Rahiri also brought some of them away – Te ??? did also, 'Raumati lived in this district and after some time they returned to Te Rawhiti. They were not slaves, they were brought away by their relatives – they were taken care of by them, this is not considered slavery. I can trace the relationship of 'Raumati – some of the witnesses who gave evidence belonged to that hapu. I cannot give the names of the people who were brought away – not one of them was taken as a slave. I have not heard that Tame and Tane were brought away after the peace by my old people. If people of another tribe live with say 'Rahiri for a length of time they would be considered as belonging to the tribe they reside with – so far as the interests in the land is concerned, it entirely depends on them whether they would be allowed to share. If the land actually belongs to chief, he of course could do as he liked.

*Kauwhata*

Mr Reid

'Raumati were completely defeated but peace was made after that. Te Rawhiti was taken possession of by Ngapuhi to far as I know ..... (illegible)

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18/7/91    Te Tii re-hearing

Some of them were left at Paroa, the rest were distributed over the Taiamai district. I cannot say that those who were left behind at Paroa could be considered as strangers. I did not hear that those who fled from Te Rawhiti to Paroa were ordered to be slain and that Te Hapetahi saved them. All I heard from my father was that peace was made after the fight at Whiorau. I have heard that when people were conquered, the survivors were taken away and enough land given to them for cultivation. All Ngapuhi are descended from Rahiri – also from Taniwha. I have never yet heard that when relatives fight against relatives that the survivors were considered as slaves. I don't know who was the principal Chief of 'Raumati who was left after the fight at Whiorau. I heard of no chiefs of the hapu after the last fight being in evidence.

By Court

I saw Te Kemara live on Te Ti, I have lived with him and with his wife Ngonge when I was little, both at Te Rawhiti and Te Ti. Ngonge was his third wife when I was there, she was an aunt of mine. When I was living there I did not hear about the

gift made by Te Kemara to Cross and his mother, I was a child only. Since I have grown up, I had not heard anything about the gift. I only heard about it at the Court of Russell for the first time, that was last year (1890). I don't know anything about the land having been returned by Archdeacon Williams. I could not explain about the fight at Whiorau. I only heard that peace was made. I have not heard that Te Hapetahi made that statement – if he had he had a right to do so. None of 'Raumati lived with my people – none lived under the protection of my people – don't know the reason why, all I knew is that they were saved and some captives, not slaves. Yes, peace was made after the fight. I don't know how long after and that 'Raumati were saved and brought away – don't know whether by the conquerors or their relatives – I heard the latter, I only can say what I have heard. Don't know whether Te Kemara

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Te Tii re-hearing

was one of the Chiefs, don't know about Te Hapetahi – in fact I only heard of 'Rahiri lately and that peace was made with the conquering tribes. I didn't hear that they were pursued – those at Te Rawhiti were taken away and a few left at Paroa – their Chief was Te Horiana, don't know to whom the land belonged on which they are living at Paroa.

#### Mita Te Tai Sworn

My name is Mita te Tai, I am a grandson of old Te Kemara, my mother was Takurua and my father Ihaka te Tai. I know the land now before the Court. I was born there. I am living there for 34 years. My father, mother, Henare Cross and Makaore were living there – I don't remember Te Tana Haratua, Henare Pou, Paratahi on coming there, don't know under what right they came, they did not stop long sometimes, but stayed occasionally for one year, they had cultivations there. It is only lately that I heard of the name 'Rahiri, formerly people came on to the land and did not know to what hapu they belonged to. I did not know that I was a member of Nrahiri. I do not remember the names of the other people who came on to the land except these I have already mentioned, but I thought that they also belonged to the same hapu as the people mentioned. I believe Marupo, Hetera te Kanohiti, Whiorau, Rameka – that is all – were amongst them, they were living together in one kainga with Tane te Haratua. I don't know whether there were other kainga on the land (points out the position on the sketch map).

Part of that kainga is inside Henare Cross' fences. The position you now point out on the map was pointed out by me to Judge Puckey and he left it to me to subdivide, this part was given to Nrahiri in Judge Puckey's judgment.

I never saw Nrahiri cultivating inside the fences mentioned.

I have been away from this land for a long time, I have not been living there for more than ten years. I have, occasionally visited it – perhaps four times during a year.

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18/7/91

re Te Ti rehearing

We were living at Te Ti, myself, my brother and the people I have spoken of as Nrahiri. I was born there. Henare te Rangi has lived there ever since I can remember, he has cultivated the land, he has fenced, ploughed, cultivated food etc. He was working for himself – nobody went to him and took food as a right off him. At the time of the Court sittings at Paihia, I heard that the land belonged to Te Kemara I. I heard my mother and her brother Wiremu te Kemara say at Court that they claimed it as it belonged to their father. Marupo also dismissed it, saying that he was a Nrahiri and wanted his name inserted as an owner. I didn't know then what a Nrahiri was – I was only ten years of age at that time. The Court did not give a Judgment. I heard at the Rawene Court that his associates (Te Kemara I) had sold the land to Archdeacon Williams and Te Kemara I and that he had never received any part of the purchase money and that he went to the Archdeacon and asked him to return the land to him. I have heard that the land was returned and I have seen the deed. At the Paihia Court I heard about it first and at the Haruru Court I heard that the land was returned and I always regarded it as my mother's and uncle's land since. I didn't know previously to whom the land belonged on which we were living. About three years ago I heard first of Cross' claim from some old people at Te Ti – viz Ngonge, Henare Poutama (?) and Rawinia, wife of Makaore, they told me that Te Kemara I had given that land to Henare Cross. I don't know so far as I can remember whether Henare Cross lived on his own "mana" or not. I know of the will made by Wi te Kemara, don't remember the wording of it, he died one day and next day, the will was read, heard Hare Peka read it out but don't remember particulars – never heard that it was proposed to burn it, the will was read in a whare at Te Ti, many people were present, all Te Tawa's tribe and the Te Rawhiti people. I remember about the gift to

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re Te Ti rehearing

the widow of Matiu Taupaki and about starting a subscription and shortly afterwards saw the document authorizing her to build the house on the lands of Wi te Kemara. I heard that he had gone to Russell to get the paper drawn up by Greenway Clark to ??

After midday recess

I have seen 'Rahiri canoes lying between the point (points out on the map) and the point Te Ra. k I don't know of any other place where they were lying. I think it is about a fortnight ago that I saw the one belonging to Te Tane There. It is about six years ago that I saw the other canoes, they belonged to Te Tane and others. I don't know where they used to " generally – sometimes at one point – sometimes at another place. People who used to go there for pipis did not use canoes. I remember Te Tane's boathouse besides that of the one belonging to Cross – Te Tane's has fallen into pieces – I don't know whether it is re-built. I think it is about six years ago since Te Tana's boathouse was destroyed, the new canoe used to lay near the point, it has been lying there ever since it was made about seven years ago, the old canoe was lying at this place (points to the map) when there was water enough. Henare te Rangi's boathouse would be the best place to leave a canoe – if it were in use, if not, Henare te Rangi's. Plenty of boathouses could be built and would be as convenient as Henare's.

By Mr Reed

I never heard it mentioned during Wi Kemara's lifetime that Henare Cross was the owner of the land. I don't know under what right he lives on it. During the lifetime of Wiremu Kemara I understood that the land belonged to him. In the disputes which took place about the land after the opening of the meeting house Henare Cross was present but whether he took part in it I don't know. My knowledge of Henare Cross' affair only date back for about three years. About seven years after the death of Wiremu Kemara, I only heard of the gift to Henare Cross. Makaore never made such a statement to me, his wife told me. The people I have mentioned were all living at the same kainga

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with me, except one who went to Hokianga. If the land had been given to me as one of the representatives of Wiremu Te Kemara I should not have admitted Henare Cross and 'Rahiri. I am the only one who knows all about the land of Wi te Kemara. I said so at Russell Court and say so now that I should not admit that. Henare Cross was living with Te Kemara I don't know under what "mana" each lived. The former and Te Kemara I were also living together. I know of the existence of the will of Wi te Kemara. I do not remember Henare Pou asking Cross at the Russell Court about this will. I may have heard it – but do not at present remember. I remember about Maraea Taupaki's house and the deed, also about the subscription lists and that Wi te Kemara had gone to Russell to get the deed prepared. I did not hear at the first meeting that it was decided where to erect the house. I think in my opinion Wi te Kamara was the person who should sign it, I couldn't say whether Henare Cross should also have signed it. I cannot understand why I should know what other people thought on that subject. Te Kemara II was the only one I know of who had a right to sign it at the time at the present time I should think Henare Cross.

When the canoes are used for some days they are lying opposite Henare's boathouse, if not they are dragged up the creek – the new canoe is always lying at the point, there are no canoes there now, only one belonging to Henare. I have not been there for about a year and on the occasions I have been there I didn't see any. I know a canoe called Maori-a-?? I have not seen it lately. If boathouses were to be erected they would have to be placed on ?? section. I gave the land to Walter J?? children at the Russell Court – as I understand it, Judge Puckey left it in my hands to sub?? It. I did not hear Takurua make any observations when Wi te Kemara's will was read.

By Blomfield

Canoes when not in use could be left safely in the bay, I often left my boat there and has never been swept away.

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By Court

I did not hear at the Paihia Court the deed of Archdeacon Williams read out, nor at the Haruru Court but after returning to the kainga, I heard my mother say that she wouldn't have any of the 'Rahiri in the land. At that time I did not know the reason of refusing to admit them and the case remained in abeyance.

I have only seen the deed since the Waimate Court but I heard of the contents previously that it was Wi te Kemara's possession. It is about 15 years ago that I heard of the existence of this document – and the contents that it was a gift to Te

Hori Wirihana

Kemara and for himself only. I know the name Ngatirahiri was also mentioned. I cannot say whether it stated that it was given to Te Kemara of Ngatirahiri. I don't know the year when it was written by the Archdeacon. I read it about five years ago. I saw Henare Cross give it to Judge Puckey at the Russell Court. I forget whether it was read out before Judge Manning. I heard Judge Puckey complaining about a word viz "Ko" having been altered. I fancy he said that it should have been "Ki" – so that it should have read "return to Te Kemara and his hapu" I don't know the reason why Judge Puckey said that "ko" was wrong, but I abided by his decision. It was three years after the death of Wi te Kemara that I heard first of the gift to Henare Cross, I also heard my mother Takurua speak about it, they said (the three old people) we have heard that the land had been given to Henare Cross by Te Kemara with his own mouth. We questioned them (myself and Meri Tautari) each separately and all said the same – but cannot recollect the words used – the consideration took place in Henare Cross' house, he and his wife, Mohaere, Wiremu Haki, Pirini (*not sure of the names*) and two young children were present. I did not believe their statements (the three old women) I am exactly of the same mind now as I was at the Russell Court regarding the gift. I was

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present when the will of Wi te Kemara was read – good many people were present. K Henare Cross was not there. Wi te Kemara was living with Henare Cross from his birth to his death. I know Wiremu te Kemara's handwriting – the "k" is his, but I suppose as he was very sick at the time, accounts for the writing not being as usual. The handwriting of the (2nd) other document you now showed me is like Henare Cross's writing, but the "K" is very like Wi te Kemara's. The handwriting of the (3<sup>rd</sup>) document. I am sure Wi te Kemara never made a "k" like that, I don't know whose writing it is. I know the "Wiremu te Kemara (*cannot decipher next word*)" written by Henare Cross is not like Kemara's. The wiremu Kemara written by Cross, I don't know it – I think Wi Kemara wrote the signature to the deed to Maraea Taupaki.

Court adj until 10 am. Monday 20 July, 1891

Monday 20 July 1891

Present the same

Court opened at 10 am.

Hori Wirihana sworn.

I live at Te Karetu. I know the Ngatirahiri tribe. I belong to Ngatimanu. I have known the Ngatirahiri tribe ever since I was born. I know Te Kemara I, he was also called Kaiteke. I knew Tame te Ti, Te Kemara was first at Te Ti, his wife Tame te Ti was living with him. Tane and her descendants were also living there. K The elder sister of Tame was also living there. I remember Henare Cross living there after the European War – it was a considerable time after the war – some years after it. I heard of Tame, I don't know that she was a slave – I heard so from my parents, it would have been generally known she had been one. I don't know whether Tame or her descendants were slaves. I have heard of the battle

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at Whiorau, it took place before I was born. I don't know whether it took place during the lifetime of Tame and Tane. I don't know that slaves were taken but it is true that captives were taken away by their relatives. My hapu Nmanu also took part in the fight at Whiorau. I saw first Ngatirahiri when I went with my mother to visit her elder sister who was living at Taipatiki (points out on the map the position of their kainga). I don't know whether any of 'Rahiri were living then at Te Ti as we didn't go near it. I saw first Te Kemara I living there after Heke's war. In my early days I only visited 'Rahiri only once and that was at Taipatiki, but I have visited them at their kainga/s inland at Oromahoe, Te Au and many others. During my visits to them I never heard of slaves being taken at Whiorau, if they had perhaps they would have told me. I didn't hear of any other hapu/s having taken slaves.

Henare Cross came to Te Ti through the marriage of Tame. I have lived at many kainga/s in the Taiamai district. I was born at Russell. I have always lived in the Ngapuhi district. Paroa was not taken by Ngapuhi, it remained in the possession of the hapu when part was sold, a small piece is in the possession of the hapu when part was sold, a small piece is in the possession of Horiara.

Te Rawhiti was taken by Ngapuhi. I have not heard who owned Te Ti when I went there first. I heard that it was sold to Archdeacon Williams. I heard from Takurua that Te Kemara asked the Archdeacon to return the land to him and that it was returned to him. I don't know what Te Kemara thought about it, but I heard his people say that he would not admit any other people on Te Ti. I have seen people there gathering pipi and fish, anyone could do so, but not when shark fishing took place, then it was *recovered*. I have seen canoes there belonging to other people besides those of Nrahiri. When meetings took place I saw crowds of canoes there sometimes they remained there for two or three days. I have not seen "Rahiri living there for any length of time because I was not there to see.



Xx by Mr Reed

I was born long before Hone Heke's war. I was able to <sup>22</sup> at that time, but did not take part in the war.

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I was born in 1828. The people who were in the pa at Te Ti, all heard, were Te Kemara's people, his hapu was Nrahiri, the people who were also in the pa at that time were NK?? and Ngawhaueraurau?? they were branches of Nrahiri and were in the pa at the time of Heke's war. I don't know who was the ancestor of Ngawhaueraurau. Rahiri was the ancestor of all the tribes. Rahiri is an ancestor of mine. K Nrahiri sold all the land you pointed out on the map was sold to the Europeans. K I don't know whether the branches of the tribe took any part in the sale. K I don't know whether Haratua was in the part was not there – nor do I know whether Te Hapetahi, Makaore or Tau or others you mentioned were there. I was with the other war party. I don't know whether Te Kemara was in the pa. K I don't know where 'Rahiri came from to take part in the battle of Whiorau. Nraumati were defeated, previous to that they lived at Te Rawhiti and after the fight it belonged to <sup>22</sup> ~~Henana?~~ <sup>Maru</sup> Kerei and others. Te Kemara I had kainga/s there before the war, I don't know whether he had ?? the land or belonged to him by right. K Nraumati was defeated and the greater part fled, some remained. K I don't remember the name of the chiefs who were killed. Te Motiti may have been dead before the battle or he may have defeated Ngapuhi. Te Rawhiti now belongs to Ngapuhi. Nraumati's land except Paroa was taken. K I am not sure whether it belonged to them still, it was not taken by the conquest. The Maori custom is when the fight is over, that peace is made, sometimes it is different – land will be taken. If peace is not made, all the people have been killed. K Survivors were not treated as Ngapuhi treated those taken in the South. Ngapuhi would not take slaves from their relatives which were conquered in this district. K Te Rarawa claim descent from Rahiri, so I believe, I don't know whether they are descended – I think not. Te Kemara's children did not wish to have Nrahiri obtain any interest in Te Ti – it was at the Paihia Court that I heard so. I was also at the

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Haruru Court. Marupo is not a son of Te Kemara, he was conductor for Te Kemara's people. I heard he was trying to get all 'Rahiri inserted in the list, but Takurua would not agree. None of the refugees of 'Raumati came and settled with Nmanu at Te Karetu. I did not hear either at the Paihia or Haruru Court. K Henare Cross' name brought forward.

Xx by Mr Blomfield

I have already said that I have only seen Te Kemara I once after the Heke war, the people in the pa were not all N'Rahiri at the time when 300 were assembled in the Te Ra pa. I could not say whether all the chiefs present were descendants of Rahiri. Some of the 'Raumati are still living at Paroa. I cannot give their descent but I think they are partly descended from the survivors of the battle of Whiorau. At the Courts at Paihia and Haruru I heard Marupo make a claim because Takurua and Wi Kemara would not admit Nrahiri.

Mere Tautari sworn

My name is Mere Tautari. K I was six years at Paihia and 24 years I have been living at Taumarere. I know the land before the Court. I saw it first in 1861, I have seen it occasionally since, about three or four times a year. When I saw it first I saw Te Kemara I, Henare Cross and his mother living there. K I saw people living there but don't know whether they belonged to Nrahiri. K The only time I saw them was when they came to our store at Paihia and I understood that they came from Oromahoe. I did not hear anything about this land until the Court sat at Paihia. I heard then that Te Kemara I and Takurua had sent in an application stating that the land had been returned to them by the Missioners and that Marupo claimed a right but Takurua and Wi Kemara were not agreeable. He only wanted to be admitted himself. I did not hear of the Nrahiri making a claim before this Court. I believe the same went on at the Haruru Court, so I heard, also Judge Manning told them to go outside and try to settle their claims. I have heard that Henare Cross lived at Te Ti constantly, I myself saw him there on my first

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visit. I heard first of his claim in 1887, he told Mita Te Tai and myself. K When he spoke about the gift I asked him whether anyone was present he said there were viz Ngonge, Rawinia, Hamuera Poutama, there were others but they were dead. Mita Te Tai and I thought it best to hear what those people had to say and I went from Russell to Te Ti to see the three people. I saw Rawinia (wife of Makaore), Ngonge and Hamuera at the same time and questioned them re the gift spoken to me by Henare Cross. K Mita Te Tai, Rupene Paorata and other descendants of Te Kemara were present and the three people told me the same as already been told the Court. I made a note in writing (produced) one of the witnesses viz Hamuera Poutama is dead. Rawinia is living at Hokianga.

After midday recess, the document produced is as follows.

We declare that we actually heard the gift of this land called Te Ti Waitangi had been given by Te Kemara, the elder to Mere Ngamarara and her son Henare te Rangi (Cross). The words and be from in the occupation of the land because it was known that they had no other land elsewhere. This is the mana of Henare Te Rangi Cross to their land to Te Ti Waitangi.

The names are signed in the presence of Mere Tautari, Licensed Interpreter, and the two witnesses with her on 23 February 1887

Witness: Mita Te Tai  
K Paerata  
Meri Tautari

Signed Rawinia Makaore  
Hamuera Poutama  
Kataraina Ngonge

The conversation I had with Hamuera Poutama was whether he remembered hearing Te Kemara say that the land was given to Henare Cross. He replied Yes and that he said "go and live on it" said that before he died, be .....???

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..... occupation of the land Te Ti Waitangi, I asked the three of them would they sign a paper to the statement and they said they would. He got Rupene Paerata, Native Clergyman, formerly/personally ?? present to be present. Rawinia Makaore did not belong to the tribe. I had Te Kemara II Will in my charge, it was left with me by Henare Cross, it was a little before the document was drawn up. After the Land Court at Russell I had other papers belonging to him amongst them the deed of Archdeacon Williams. The Will was not with me at Russell because Henare Cross had some reason for not producing it. I asked him why not and he replied 'what do I care about the Will' - I told him that it may help him by producing it but he said "no" I will not do so. At the Russell Court he was asked about the Will he said what do I know about the Will - he didn't know where it was.

X by Mr Reed

I know the evidence of 'Rahiri tribe be seeing Henare Pou and others going backwards and forward from Paihia and Oromahoe. I cannot say how long 'Rahiri is in evidence. I heard that Marépo (??) was of 'Rahiri. I heard at Paihia Court of 'Rahiri. I didn't know that the people living at Oromahoe were of 'Rahiri until after the Paihia Court. I was not present. I heard it talked of at the dinner table that Marépo (?) was trying to be admitted. I did not hear that he wanted to exclude others. I hear that Marépo wanted to be admitted with Te Kemara II and his sister. I was not present when Judge Manning told the people to go out and try to settle. I did not take much notice of the case until Henare Cross spoke to me about it again. Henare Cross has been living at Te Ti ever since I came to the district thirty years ago. I saw him every Sunday come to Paihia Church with his people (??) Wi Kemara, Takurua, Te Ipimarau and her children, Makaore te Tau, Rawinia, I saw also living at Te Ti. I have often seen people gathering pipis, don't know who they were. I have seen cultivations there, I didn't know anything about his case until he came to me at Taumarere in 1887. I always thought the land

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belonged to him, he asked me to help him. He showed me the Archdeacon Williams deed. I did read the deed and it just the same as it is now. K The "ko" is just the same, had I known that it had been altered from "ko" to "ki" I would have had nothing to do with the case. He did not ask me to keep the Will - but he took the deed away. He saw me first in 1886 and he told me that the people who were present where Te Kemara I made the gift were still alive. I happened to be at Russell at the time and I met Mita Te Tai, I don't think Henare Cross was present, we crossed over in Mita's boat, Henare Cross was there, I took paper and stamps with me, I generally have some with me, the meeting took place in Cross' house, no people were there when we arrived. I told Cross to send for the old people, I told him not to let Rawinia's son and daughter know because if they knew they wouldn't let her come - they lived on the land at Te Tete with Rawinia. They assembled - there was a room full who came to listen, I principally asked questions of Rawinia, she is not a Nrahiri, I asked next Hemuera (he is dead) and lastly Kataraina (Ngonge). I then wrote out the document and each signed their names after having it read to them. I put the stamps on at the same time and used the same ink. The document remained in the possession of Henare Cross. Yes, had I known that Archdeacon Williams' deed had been altered I should have had nothing to do with the case. I have been writing letters for Henare Cross to Govt I said I would assist him without remuneration. All I did for him at the Russell Court was to advise him and have done so since - I was not his lawyer - I attended the Court at Russell on account of the deed I had drawn up as a witness. He wanted my name to be inserted in the land he got, but I would not allow him to do so. He has been ploughing for me in a friendly way. I think it is Mr Greenaway's writing you show me, I mean the signature, I don't know who wrote in the ??

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re Te Ti rehearing

of the deed. I had not many conversations with Mita Te Tai, he didn't think that the gift was made, therefore was present when the three witnesses came (??) their evidence. I defaced the stamps. I was not asked about the Will at Russell Court, therefore did not say anything. The will was not in Court. I don't know whether it was right or wrong for him to say that the Will was (???) in evidence. I will not swear that he said otherwise. I heard him say that there was a will. He simply ignored the will. I don't know to what tribe she belonged – Rawinia had no share in the land, she may have been a captive. None of the three old persons who gave evidence had any claim in the land – none belonged to Nrahiri. They stated that the land was given by Te Kemara I to Henare Cross and his mother – they simply stated what they had heard.

X by Mr Blomfield

Rawinia lived near the creek called Te Tete – Te Ipu(??) lived near the Hall. The deed witnessed by Mr Greenway was shown to me a considerable time since. Henare Cross' wife at one of my visits asked me whether it should be shown, it is in the same condition as before.

By Court

The words used were "come and occupy the land." Judge Puckey remarked personally to me in Court that Archdeacon Williams' deed was tampered with after reading the Copy made by Judge Manning. I asked Henare Cross what I knew about (??) he said that it was just the same as he received it. The alteration makes a great difference, it is a very important one – if it was 'ki' it would mean to Te Kemara and his tribe and if it was 'ko' it would mean to Te Kemara of Nrahiri tribe to himself only. The tribe would not have then any interest.

Mr Blomfield and Mr Reid asked the Court to adjourn until Friday next as they have to attend the Whangarei and Russell Courts and further that as one of the witnesses to be examined was an (??) to open the Court at Taumarere on that day.

Adjourned accordingly to Taumarere, July 24<sup>th</sup>

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Waikino (not relevant)

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re Te Ti cont'd

Taumarere 24 July, 1891

Present the same

Court opened at 9 am.

Kataraina Ngonge sworn.

My name is Kataraina Ngonge. My husband was Te Kemara, when I married him he was living at Waitangi. I know the land before the Court called Te Ti. The land belonged to Te Kemara. I knew it before it was sold to Archdeacon Williams. It was Te Kemara who caused it to be returned. He asked Archdeacon Williams to do so – the reason why he asked that I do not remember. I know that he did ask him for the return of it, Te Kemara told me so and then it was to be returned and it was returned to Te Kemara all to himself only. I have heard of papers, the document was given by Archdeacon Williams to Te Kemara I – that is the only document I know of given by him to Te Kemara to him. It was given to him at Waitangi. After it was given back to him he held the land as his own and lived on it and said that it was his. K I was living there with him. I know Nrahiri at that time not of them lived on the land. I don't know whether they laid any claim to it. I know Tame te Ti, Te Kemara's other wife, he brought her from Puketona, they were

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re Te Ti cont'd

married at Kopua, she was a rangatira. I remember her sister Tane, she was also a rangatira, she was not taken as a slave by Nrahiri – nor was Tame – she came to live with Te Kemara at Te Ti, We, W Te Hauhau, Henare Cross and his mother and others came to live there. Henare Cross and his mother were not slaves of Te Kemara's. Henare Cross was a g/nephew of his and Te Kemara was traveling about, his principal kainga was Te Ti (Waitangi). Te Haratua was living at his own kainga. K I didn't hear whether he was living with Te Kemara – I don't know whether he did so – I didn't see him. Henare Cross and his mother lived with him (Te Kemara). Tane was dead, she never lived at Waitangi. The land remained in our possession. Te Kemara gave the land to Henare and his mother, I heard him, so did others when he gave it to them at Waitangi in a whare. I remember the gift, he said the land was his own, it was actually his own, it was not given to him by anyone and he said to Henare and his mother "occupy your land and be strong in holding it" – when this gift was made, myself, his mother Ngamarara, Pirini, Tame and many others were present – most of them are dead now – none of 'Rahiri were there, they had

their kainga/s at other places. Makaore te Tau was living with us – he was present when the gift was made. After he had given it to Henare if of course belonged to the latter. Before he died he said to him “be steadfast in holding it” – this statement was made at Te Rawhiti – all of us – everybody was present – I don’t remember the names of them – Te Mutu and Haki were there, all Te Kemara’s children were there – Takurua, Ngahuia, Te Hinu, Wi Kemara, Te Ipumare – all of us were there, all heard what Te Kemara said and it referred to the land at Waitangi (Te Ti) I heard him mentioning it. I have been living at the land ever since his death. K Henare Cross has also been living on it – it belongs to him – we are living there together. The only right I have to it is because I am a ~~(22)~~ wife of

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of Te Kemara’s, but as the land was given to Henare, I am only a visitor there. I don’t know whether any of Nrahiri have been living on this land for any length of time. K I don’t know whether any of them ever lived on it. I was there when Wi te Kemara died. I have never heard that Nrahiri cleared ~~(22)~~ the land.  
*claimed*

By Mr Reed

I saw first Te Kemara I at Waitangi, he was living there long (??) I married him, I don’t know anything about the battle of Whiorau, do’j’t know whether I was born before or after it. I married Te Kemara before the Heke war, there was a pa there formerly before I married, the pa was occupied by ourselves, he died there, there were about ten people living in it – it was a new pa with a fence around it. Te Kemara was married to Tame before I was. Henare Cross was born after peace was made at Ruapekapeka. Te Kemara and myself were living inland during Heie’s war. We were living at Rawhiti, Tangatapu, we were not long at Te Ti during Heke’s war. There was no one there as they were afraid of the Europeans. There was no pa there during Heke’s war and no fighting men in it. Makaore was the only one living at Te Ti until the war commenced, when he left and resided with Archdeacon Williams. Henare Cross was born ~~(22)~~ at Te Rawhiti and we were there at that time and after that we went to Te Ti and Henare (who was a baby) and his mother accompanied us. I am perfectly certain that he was a baby at that time, he resided there for a long time – don’t know the day or years he lived there. He built whares and cultivated food there – ~~(22)~~ myself. Henare and his mother, Te Kemara and Wi te Kemara, Takarua, Makaore, Rawinia and ors – lived there in Makaore’s whare – he lived there on our arrival – he belonged to Nrahiri – he was a nephew of Te Kemara. Te Ti was the principal kainga of Te Kemara up to his death – he lived at many other places but always returned to Te Ti – he lived a long time at Te Rawhiti – don’t know how long Henare Cross at that time was very young ~~(2222)~~ he would crawl about, when we returned to Te Ti, he could

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Wife  
speak. We had two boats to go back to Te Ti and lived there ever since, on our second return we again lived at Makaore’s whares, it was after this second return that Te Kemara asked Archdeacon Williams for the return of the land – we were there listening. I did not hear the request made by Te Kemara to Archdeacon Williams. It was the same day that he and Archdeacon Williams spoke together and then the latter brought the document, I don’t know Te Kemara’s relationship to Nrahiri. I could not give his descent. I never heard him say anything about them. Don’t know anything about the Whiorau fight – never heard anything of it until now. The land was given to Henare before it was returned by Archdeacon Williams. Henare was running about at that time, he was about three feet high then. Te Kemara after the gift was made still lived on the land, he was an invalid, he would (Henare) not drive us off the land as he liked to have us living with him. Te Kemara was ailing, both the expressions used ~~(22)~~ giving the land was after her illness commenced – he was ailing for many months. He called the people in specially to hear the ~~(22)~~ gift made, the whare belonged to ourselves only – Henare, his mother and stepfather were sent for – Te Kemara was lying on the ground when we assembled to hear the gift made. He told Henare to be kind to me and also that Wi te Kemara should have a piece of land inland – didn’t say anything about the others – all his children were included in the land ment’d inland. I was helpless therefore he told Henare to be kind to me. Makoare and his gchildren also should have the kaingas inland. When the second gift was made, we were again sent for – a person named Raniera was also present and he said to Henare ~~(22)~~ firm in holding the land after me, he died about two weeks after that at Waitangi, this meeting took place at Waitangi – he was moved from Te Rawhiti to Waitangi. The first statement was made at Te Rawhiti, he was moved over afterwards to Te Ti to die – all his *people*

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*Q* came with him – all Ngapuhi did so to be present when he died. He said bring me back to my own land or I may die on somebody else’s land. Ngatikawa carried him. After his death it was well known that Henare Cross was the owner of the land – it was known even before he died. Te Tau and Rameka were both in the whare when the gift was made and they made

no remarks or objections. It was never stated at any of the meetings that Henare Cross was the sole owner of Te Ti. I remember the Paihia Court, Wiremu te Kemara set up a claim – Marupo objected to it, his of Nrahiri – a pakeha appeared for Henare Cross, don't know his name. I was present at this Court. Henare Cross came forward and set up a claim. Everyone spoke about the gift to Henare Cross by Te Kemara. I remember Mrs Tautari taking down a statement what Rawinia and Te Tau, Poutama and Mita said. I heard the statements made by Rawinia and Poutama – they were all there when the statements made – Rawinia was Makaore's wife, she was living at Te Ti – also at Te Karaka – they heard of it at Waitangi from Te Kemara. When we were living at Te Rawhiti, Hamuera Poutama lived with us – he was a matua of ours, he was not a Nrahiri – he came from the south,

Mr Blomfield

Te Kemara was living at Te Rawhiti during Hekes' war. Henare Cross was born at Te Rawhiti – we lived there continually until peace was made when we returned to Te Ti. When Te Kemara left for Te Ti he left Te Huri, Te Pae and others to look After the land at Te Rawhiti – Mere Ngamarara also remained behind sometimes. The whare belonging to Makaore at Te Ti was built by himself. He lived there in his own right, it belonged to Te Kemara, he being a tamaiti of his. Henare Cross was born at the time. Te Kemara asked Archdeacon Williams for the land. I have seen the deed of gift. The land was unoccupied when he asked for the land. I never heard that it was given back to Nrahiri – it was sold by them and Te Kemara Asked that part of it may be returned to him because he got

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nothing for it. We met the persons who had sold the land. (Nrahiri) on the road when we came from inland – they were Marupo, Te Tau and Te Haratua, the Chiefs who conducted the sale and came back with the goods they had received – nothing was said and nothing was done – they said nothing about the sale of the land – we know that they had sold as we saw some thirty or forty with the goods – we heard it was for the price of Waitangi – no one told us, we knew it had been sold. Te Kemara was aware of it having been sold when he met the people on the road. He never complained to the other Chiefs but went straight to the Archdeacon, it was not given back at once, it was a long time after – don't know how long. We were living at Te Ti when Te Kemara went to the Archdeacon. The land was given back to him after the Heke war. At the time of the Paihia Court – Te Kemara II knew that the land belonged to Henare Cross – it was made a long time before that Court sat. The land was only given once when he got the paper from the Archdeacon. When the gift was made on the second occasion to Henare Cross, Rawinia myself and Hamuera Poutama were present.

By Court x

Te Kemara and I lived at Te Rawhiti through Titore of 'Tawake hapu and Ngapuhi came to be present at the death of Te Kemara, they came from Hakuene and Te Rawhiti to Te Ti. Ngapuhi lived at Te Rawhiti through conquest, Te Ngareraumati owned it before that. They were not defeated, the land was taken but the people were not killed. I don't understand the history – I have only been told of it. I am of Ngatwai hapu – I am coming from the East from Whangaruru. I have heard of the fight at Tapeka and a Chief of 'Raumati was killed, it arose about a man of Ngapuhi and on that account Te Rawhiti was confiscated – it was taken by conquest. Whiorau was not a fight that took place about (22) – it was (21) fight – don't know which fight took place first. I haven't heard...

any issue simply a

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... heard. The land first given to Henare Cross was at Te Rawhiti but <sup>h</sup>he was to come to Te Ti and occupy with his mother. I was wife of Te Kemara and I heard him say so. Henare's mother was brought up by Tame and Te Kemara, they were fond of her and gave the land to her and her son. Te Kemara knew that Te Kemara II and his other children had plenty of land.

After midday recess

Horiona Ikanui

Sworn. My name is Horiona Ikanui. I belong to 'Taura. I am about 61 years of age, the year Hongi fought at Russell about 1828. I live at Paroa at the present time – lived there since I was born, it belongs to myself. It was never taken during my life time nor before by Ngapuhi or Nrahiri. I have heard of 'Raumati being taken by Ngapuhi at the battle of Te Tapeka. I have seen old Te Kemara and also his wife Tame, she was of Ntaura and was living at Te Rawhiti before her marriage – I also knew her sister Tane, it was their own kainga, it did not belong to 'Rahiri but to 'Taura. It still belongs to the latter. I have an interest in it. There was no war when Tame and Tane were living there. No fight took place between Ngapuhi and 'Taura – there was a quarrel – three days furing took place, no one was killed, that was the last fight and peace was made. I have never heard that land was taken at that time. I was also alive at that time. I don't know whether Te Rawhiti was taken by Nrahiri – it was not taken. The terms of the peace was that Ngapuhi went back to their kainga inland – Te Whareraia the principal Chief of the fight who was a Ngapuhi remained behind at Te Rawhiti, his wife belonged to Nraumatati. He remained behind after Ngapuhi had left – he then received a message from his younger brother Te Maunu to come and go to their land

Born 1840

1826

Whareraia

at Waimate, they agreed to the proposal, the exodus of 'Raumati was after peace being made. There were no slaves taken at either fight. Te Kauare (??) came there when other people lived there. I don't know whether

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he had any right there. Te Maunu did not go to Te Rawhiti but they returned to there after having been to Waimate. I have heard of Te Kemara's marriage with Tame to Te, they were living at Puketona, her sister Tane was dead before their marriage, her daughter was alive, they lived after their marriage at Te Kopua. Te Kemara many times went to Te Ti. I remember Henare and his mother living there, the land belonged to Marupo, (??) Te Haratua – they and another sold the land to Archdeacon Williams. I heard this from Te Kemara and on account of being kept out of the sale he became enraged – that is all I heard about it. K Te Kemara told him that the land belonged to them all but he was not cancelled. I heard that the land had been returned to Te Kemara as a dwelling place. I saw him living there with Henare Cross, he treated him like a grandchild of his own, he went to take him with him when traveling about, he being an old man could not manage a canoe by himself. I know no more than what I said already. I know very little about these things. Takarua never told me anything because we didn't live at the same kainga – nor from old Te Kemara, but young Te Kemara told me that it was given to him (the land). I heard that the land was given back to Te Kemara by the Archdeacon before Henare Cross went to live at Te Ti. I never heard that Nrahiri cleared the land – I did not see them living there because I reside at a different place – if they had lived there perhaps I may have heard. I saw Te Kemara at Te Ti once a year, he never spoke to me about the land. K I didn't see any of Nrahiri there, only Te Kemara and his companions. I did not see Te Tane Haratua go about with Te Kemara, the former was not adopted by him.

By Mr Reed

I was asked to come and give evidence on the 19<sup>th</sup> of the month by Mr Blomfield. I never heard that people had said that my tribe were slaves until mentd in that letter – I was not angry when I came here – I simply (??) was said about my tribe. I came to hear what

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about Whiorau. Te Raumati and Ngapuhi fought and people were killed on both sides. Te Rawhiti was occupied by 'Te Raumati, Ngapuhi returned inland. Te Kemara did not remain at Te Rawhiti. Hoariki (??) was one of the Chiefs who remained there, he died there of old age. Nraumat, after having been at Waimate returned with Te Warahi to Te Rawhiti. Puketona belonged to Matakuru, it is a different hapu from Nrahiri. Tame was not taken there as a slave or captive. Te Kemara spoke to me about the sale of Te Ti, it was about two or three years before his death – he may have told other people more than once – he only told me once. Te Kemara was a tupuna of mine and that the land was given to him by his special request. I never saw the deed. After the death of Te Kemara, he son Wi Kemara spoke to me about the land. I know nothing about Paithia or Haruru Court hearing had no business there. I have interest through my ancestor, Raumati to all the Waitangi lands. I don't care about land disputes. Wi Kemara told me that I was an older relative of his, he never said that Henare Cross had no interest in the land, I don't know anything about Wi te Kemara's will.

By Court

I never heard of two gifts made by old Te Kemara to Henare Cross, but Te Kemara told me that he gave the land to him because Henare was very young at the time, these are the only important things to me. Wi te Kemara never told me that had he been old enough at the time, the land would not have been given to Henare – that is the only thing he said to me. I think from what I understand from him that it was an absolute gift.

Kataraina Ngonge re-called by Court.

It is true the first gift of the land was made at Te Rawhiti to Henare Cross and mother, he and his mother, Tame, myself. Te Kemara came, I showed them the land. We all came together. Te Kemara brought us all over. Henare and his mother did not go there two years previously to cultivate food.

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I am now an old woman and cannot remember things which happened so long ago, all I know we all came together to show them the land.

Case closed

Court adjourned until 10 am tomorrow Saturday, 25 July to Kawakawa

(Rest of page not relevant)

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27/7/91      Monday, 27 July 1891  
Present the same  
Court opened at 10 am.

Judgment in Te Ti (rehearing)

In this case the contending parties are the Ngatirahiri hapu on the one side and on the other side Henare te Rangi Cross. His hapu is the Ngareraumatī but he has not very much Maori blood in him. His mother was a half-caste and his father and grandfather were both Europeans.

Originally the land in dispute belonged to the Ngatirahiri hapu but they sold it together with other lands to the Church Mission Society. Afterwards a memorandum of Agreement was given by the Revd Henry Williams to Te Kemara, a Chief of the Nrahiri, returning it to native ownership, and both parties claim through that document as the foundation of their rights. The Nrahiri say that that land was resotred to the Nrahiri tribe to be held by them as an inalienable reserve for the whole tribe as their seaside resort and fishing ground, and that the document making that transfer originally read as a transfer to Te Kemara and the Nrahiri hapu. Henare te Rangi Cross alleges that the transfer was not to Te Kemara and the hapu but to Te Kemara of the hapu and that the transfer really only amounted to an acknowledgment by Archdeacon Williams that Te Kemara had never parted with his interests to the Church Mission and that this Te Ti Block was restored to him as his own property out of the land sold by the rest of the hapu. Henare Corss' story is that Te Kemara was omitted in the original sale to the Church Mission. That he met the people of the Nrahiri hapu coming from the station carrying away the goods given to them for their interests in the land. That he

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therefore went at once to Archdeacon Williams and complained of the wrong done to him and of the insult put upon him so angrily that Archdeacon Williams restored to him out of the block of sold land this Te Ti Block – 700 acres, which Te Kemara accepted in full satisfaction of his rights in the other lands. There is nothing improbable in this story, Te Kemara was a Chief of rank, though not the Chief of the Nrahiri tribe, and if he had been omitted from the transactions of sale and purchase it would have been a grievous insult to a rangatira of his high standing, one that he probably would have considered so lowering to his dignity that to restore it would require some signal proof that his importance was recognized. When he saw the other Chiefs returning home laden with their payments and all, this done behind his back, he would naturally go forthwith to the Mission station and have it out with the Missionaries and probably threaten to destroy their station with a war party. It must be borne in mind that these transactions took place before New Zealand became a British possession. Its Chiefs were their Sovereign powers and the Missionaries were their guests and dependants. There is therefore no improbability in the story itself – the sole question is whether it is a true story.

There are two questions fgor decision by the Court.

The first is whether the above story is true – that is whether the Revd Henry Williams resotred this land to the hapu or to Te Kemara alone. The other question is whether Te Kemara made a gift of it to Henare Cross and his mother, according to Maori custom. Henare Cross and his mother and his grandmother have all lived continually with the Te Kemara family for over 60 years as dependants. They were either his guests <sup>(??)</sup> or his captives in war. The elder Te Kemara married

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grandmother's sister, Henare Cross married the elder Te Kemara's daughter and had children by her. There is therefore no doubt that whatever may have been the original relations between the families whether that of masters and slaves or that of hosts and guests, they intermarried and there are many proofs that Te Kemara felt affection for these dependants.

In proof and in disproof the above two questions evidence has been received by the Court of numerous facts alleged to have occurred over that period of 60 years, all the Chief actors in which are now dead with the exception of Henare Cross himself. The conflict of testimony is really appalling. It has been stated by Judge Ward recently in his evidence before the Commission upon the Native Land Laws that when Maoris are contending in Court they consider themselves as carrying on war and try to win the land just as if they were attacking a pa in the olden times. That just as in the olden times any trick or device was fair, so my trick or device is fair in the Native Land Court, and that no <sup>(??)</sup> attacked or ought to attack to them in consequence. This case is a fair example of the truth of Judge Ward's statement. Three times in the course of 25 years this Block has been brought before the NL Court and was at the end of that 25 years an entirely new case never brought before

shame

the Court until 1890 is made by Henare Cross. In 1890 before Judge Puckey a document having an important bearing upon this new case was suppressed. At the rehearing Court before the Chief Judge another important document was suppressed. Both were falsely sworn by Henare Cross to have been destroyed, both are now produced in evidence before us, and the whole facts on both sides have been now brought out and thoroughly sifted. We regret that we are forced to the belief that the whole case made before Judge Puckey was a concocted falsehood. We find that the alleged omission of Te Kemara from the original sale is a fabrication and we therefore and for the reasons given believe that the whole

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#### Judgment in Te Ti

story of his meetings his brother Chiefs and people of his hapu returning from the Mission laden with goods is a falsehood and the alleged subsequent interview with Archdeacon Williams also a falsehood. We find it proved beyond question that the document of transfer signed by Archdeacon Williams has been fraudulently altered and the word "ko" substituted for "ki" in the original. By the consideration of the document put in evidence and by consideration of the whole facts stated in the case, we are led to believe that the whole of that story of the gift to Henare Cross and his mother has been invented within the last few years or possibly even much later. In reply to a telegram sent by the Court to Wellington asking for the particulars of the deed of cession to the Church Mission and the names of those who signed it, we are informed that the date of the deed ceding the Waikare block, of which Te Ti forms a part is 17 September, 1830 and that it is signed by Korokoro, by Kemara, (~~sheek-names~~) by Marupo, by Te Tao Puhia Nia, by Te Arupiro, by Te Pahiko, by Te Akai Pikitia, by Tarangi and by Te Wera

Thus it appears that Te Kemara was not only a part to the sale but was the second person who signed the deed. If he had signed it the last signature it might perhaps be said he signed it after the Archdeacon Williams had given him back Te Ti out of the land but such could not be said to be the case, for if the same persons who signed he signed it the second person. According to the evidence of Te Kemara's widow (a witness called by Henare Cross) Te Kemara and she and many others met the people carrying away the goods the price of the land and thereupon Te Kemara went straight to the Mission Station and on that very day arranged to get the Te Ti land returned to him. But we find that the transfer signed by Archdeacon Williams is dated 9 years afterwards. The date of the cession is 17 September 1830, the date of the Memorandum restoring the land is 7 June 1839 and we find that the

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#### Judgment in Te Ti

imperfect copy of it kept by Archdeacon Williams and found after his death amongst his Mission papers is written on paper bearing a watermark dated 1839. Surely it is not to be credited that no memorandum should have been given to Te Kemara until nine years after he had been insulted and his dignity lowered in the manner alleged. At the two Courts held before Judge Manning one at Paihia on 4 January 1867 and one some years afterwards at Haruru the case of this land was conducted by the son and daughter of Te Kemara, yet not one word is alleged to have been said by any witness in either Court respecting this alleged omission of their father Te Kemara from the sale by the hapu nor of this alleged restoration of the land to him alone. It is surely not credible that unless they were ignorant of it they would have concealed a matter so favourable to their title as against the rest of their hapu. But we find further that when the agreement given to Te Kemara by Archdeacon Williams was produced at the Paihia Court, Judge Manning, for some reason he does not explain, thought it necessary to take a copy in his own handwriting and to certify on that copy that it was a copy verbatim et litteratim. This copy he placed on the files of the Court with a Certificate under his hand that the whole evidence had satisfied him that Te Ti was the property of the tribe and not of Te Kemara.

Judge Manning also got from Archdeacon Williams a written statement under his hand giving his reasons for making the gift to the tribe – namely that it was to be a reserve for them for tribal purposes and to keep them near the Mission Church. Perhaps it would have been more formal had Judge Manning called Archdeacon Williams into Court before him and recorded his sworn testimony as the Native Land Court would now do, but in those days this Court was Patriarchal and dealt with the cases very much as the old Manor Courts and Court leets (23) of England used to deal with similar matters, and

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thus Judge Manning without attention to formality collected the evidence and recorded it for the future use of future Courts. Through this record we have it now placed beyond doubt that the transfer was originally worded "ki" not "ko" as it now appears. But the strongest fact in the whole claim throwing light upon relative credibility of the conflicting cases before us is this – when in 1890 this agreement of transfer was produced before Judge Puckey by Henare Cross the word "ki" then appeared changed to "ko" thus making the document read as a transfer not to the tribe but to Te Kemara alone. At the time of this prediction – both the Te Kemaras were dead. Archdeacon Williams was dead. Judge Manning was dead and apparently



everyone who lived ever had that document except Cross himself was dead. The copies made by Judge Manning and Archdeacon Williams and the letter of the latter filed in the Court were either unknown or forgotten and the altered transfer was now fitted to support the case then about to be made by Henare Cross in Judge Puckey's Court. Only one document was in existence that could throw doubt on the gift, that document was Wiremu te Kemara's Will and that Will was then in the possession of Mrs Mary Tautari the conductor for Henare Cross. In consultation between Mrs Mary Tautari and Henare Cross it was agreed that Will should not be produced to the Court, and when the opposite side called for its production Henare Cross falsely swore that he did not know where it was. At the very time he was so swearing to his ignorance, he knew it was in the possession of Mary Tautari along with other papers. Had that Will been produced to Judge Puckey as it has now been produced to us he would have seen that the alleged gift by the elder Kemara to Henare Cross and his mother was utterly unknown to Wiremu te Kemara the son – for the Will expressly states that Henare Cross had no right or interest in this land other than that given her under the Will. That Will being suppressed from evidence and the transfer of Archdeacon Williams altered to as to

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sustain Henare Cross's case the fabrication of a gift to him was easy. But Judge Puckey discovered that the letter "O" in the word "ko" in Archdeacon Williams' agreement was written on an erasure. Who made that alteration? Henare Cross told us that the document, when in possession of the elder Te Kemara was read out to the family by the elder Te Kemara and the word was then "ki" not "ko". The elder Te Kemara therefore did not alter it. On the death of the elder Te Kemara the document came into the possession of Wiremu te Kemara, his son, and he produced it before Judge Manning unaltered and Judge Manning took a "verbatim et literatim" copy and that copy reads "ki" not "ko".

After Wiremu te Kemara's death, Henare Cross got possession of it and he and Mere Tautari his conductor and adviser are the only persons who have had control of it since then. Mere Tautari not only denied indignantly before us that she had anything to do with the alteration but she told us that when Judge Puckey discovered the erasure she felt so annoyed at being mixed up with such a transaction that she would have separated herself from the case could she have do so with propriety. We do not <sup>(27)</sup> believe the alteration to Mere Tautari, nor do we believe that Wiremu te Kemara who twice produced it in Court unaltered in Judge Manning's Court was the person who altered it. All these matters have now become clear but in Judge Puckey's Court they were not clear and the half-aroused suspicions of that Judge seem to have been allayed and he gave to Henare Cross not the whole land in the gift but a very large portion of it. A gift by a native Chief must be published to his hapu, no secret gift can avail against their rights and they must acknowledge it and sanction it if it be a gift of tribal property for in such case he acts as their agent and mouthpiece. Henare Cross swears this gift by Te Kemara was so <sup>(22)</sup> and that the family of Te Kemara all knew of it and he produced two witnesses to corroborate his statement. One of those, the widow of Te Kemara, swore that all the family

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and everybody knew of it. The other swore that the son Wiremu te Kemara told him all about it. But the silence of Wiremu te Kemara and his sister about it before Judge Manning, at their setting up a title in themselves instead of in Cross under the gift tells the other way and the suppressed Will of Wiremu te Kemara clearly shows that he knew nothing of such a gift, for he gives Cross an interest in this block expressly stating that he Cross had no right in it except through the testator's affection for him. Mita Te Tai is the only one of the Ngatirahiri who now supports Cross's claim and yet Mita te Tai had to admit that before Judge Puckey he strongly denies the existence of the gift to Cross and asserted that he had never heard of it till the 'yesterday' of the day where the Court sat on the case. As to the written statement taken from three witnesses by Mere Tautari, the Court places no reliance whatever upon it.

According to the testimony of the one out of the three who was examined before us the person who acted as informant of Mere Tautari was not present when the words she was speaking about were spoken by Te Kemara but was then living inland at a place many miles away and she further told us that she is the other witness who signed the paper merely consented to what the first one had said. Thus the statement is the hearsay of an absent person. It is open to all the objections that usually lie to documents manufactured for use in the Court and to an additional and fatal objection – that it was made at least 40 years after the date of the conversations it purports to record. How could the Court in the face of the strong documentary and other evidence in favour of the 'Rahiri claim credit such evidence as this.

It would be impossible within the limits of this Judgment to show all the objections to the statements of Henare Cross and his witnesses, but we think the above facts sufficient to justify our disbelief in his gift and in his document containing the word "ko" written on an erasure. We

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cannot avoid the conclusion that that word "ko" was "ki" originally, that therefore the land was not Te Kemara's but the tribe's land and that Te Kemara neither had the right to give it to Henare Cross nor did in fact give it to him.

We will now deal with the alleged 40 years of uninterrupted possession by Cross so much relied on by him both in this Court and before Judge Puckey.

Mr Blomfield cited English law to us and urged that 20 years adverse possession gave Cross a title to Cross against the tribe. This is one of those fallacious applications of English law to tribal rights which is unfortunately only too common. In Maori law there is scarcely such a thing known as individual ownership of land. The usual ownership is tribal. The village community across the tribal pas and their country (23) just as the Mir (22) in Russia and the old village communities individual ownership was almost an unknown thing as is clearly shown by Mr Pomare in his work in British Village Communities and by Mr Wallace in his work on Russia.

How can English law expressly created for individual ownership and for dealing with the rights of individuals as against individuals, apply to the rights of village Communities who held their lands in common, and with whom are individual, where born or adopted into the tribe was borne or adopted into its lands at his death died out of them? But the evidence by no means showed the exclusive occupation claimed by Cross, or even by the Te Kemara's father and son. The tribe were continually using the land and on it, is now built the well known Hall called the Waitangi Treaty Hall and the stone monument erected to commemorate the cession of these Islands by the Native Chiefs to the English Crown. That house is used annually for the meetings of the Ngapuhi tribes and it is not credible that they would have erected the house on Cross's gift land, or that he had owned the land under such a gift would have permitted its erection

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Mr Reed showed us the true nature of Cross's forty years' occupation. During the lifetime of Te Kemara the elder, he and all his dependants (including Cross and his mother) lived there rightfully but not in their own right as against the rest of the Ngatirahiri. After Te Kemara's death his son and successor Wiremu te Kemara continued his rightful possession along with the same dependants – Cross and his mother. After Wiremu te Kemara's death, Cross still lived on that land rightfully but not in his own right – his children by Te Kemara's daughter lived and still live with him there, and they have ancestral tribal rights in the land. Cross's occupation only became unlawful according to native custom when he set up an exclusive ownership in himself. In old times such a claim would have at one brought on War, and when the Nrahiri came to know of Cross's claim they at once proceeded to take hostile action, but here the Government stepped in and compelled both parties to remain at peace till this Court could settle their rights.

And now it becomes our duty to settle and declare these rights.

We think this land belongs to the Ngatirahiri tribe to be held by them as a reserve for their public use and that was the clear intention of Archdeacon Williams the donor of the land to them. We think it ought not to be subdivided and that it ought to be declared inalienable by sale or lease or in any manner whatsoever. We think that Henare Te Rangi Cross has no interest in this land and never had any, and that his alleged occupation has been all through an occupation in right of other persons who had rights in the land.

We shall therefore declare this a Ngatirahiri Reserve and the owners shall be the Ngatirahiri hapu whose list of names shall be handed into Court and settled in the usual manner. That list shall contain the

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names of the descendants of ----- and any person so descended is entitled to demand admission.

Mr Reed on behalf of Nrahiri handed me a list of names (252)

List read and objectors challenged – None

No applicants for names to be added.

Mr Reed in reply to Mr Blomfield agreed for his clients that no objection shall be made to Cross occupying the land.

Henare Pou says – we will not object to Cross occupying the land. We have won the case. We never made any trouble in the time of Te Kemara's and we don't want to make it now – nobody shall be disturbed.

Henare Cross says – I am not agreeable to stay on the land. I am glad to have permission to take away my goods from the land.

Court We have taken note that Henare Cross's children by Te Kemara's daughter have a full right admitted by the Nrahiri to stay on the land take away their improvements just as they please.

Lists were finally passed.

*Have not typed the end of Page 45, 46, 47, 48.*

*Have not typed out the list of names in this block, there about 252 names, including my father as a minor Ihaka Mita Te Tai and his father Mita Te Tai and his sister Kiritapu Te Tai.*

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names of the descendants of \_\_\_\_\_ and any person so descended is entitled to demand admission.

Mr Reed on behalf of M Rahiri handed in a list of names (252).

Sit read and Objectors challenged - None.

No applicants for names to be added.

Mr Reed in reply to Mr Blomfield agreed for his friends that no objections shall be made to Cross occupying the land.

Henare Pou says - We will not object to Cross occupying the land. We have won the case. We never made any trouble in the time of Te Koroara's & we don't want to make it now - nobody shall be disturbed.

Henare Cross says - I am not agreeable to stay on the land. I have lost the case and had better go from the land. I am glad to have permission to take away my goods from the land.

Committee We have taken note that Henare Cross's children by Te Koroara's daughter have a full right admitted by the M Rahiri to stay on the land and take away their improvements just as they please.

Lists were finally passed.

## Te Ti Block

### Schedule of Owners.

1. Tame Haratara	m	9	Ramaka Pica	m	17	Kirimangu Manihora	m
2. Pokai Peta	m	10	Harie Heta	m	8	Te Pene te Kiri	m
3. Hokepa Kiri Kiri	m	11	Kiri Heta	f	9	Hepi Titaha	m
4. Peta Hokepa	f	2	Horne Tamaia	m	20	Hira Pou	m
5. Tami Tamaia	m	3	Wi Hokoara	m	1	Merata Pou	f
6. Hatarahi Tami	f	4	Hahikari Manihora	m	2	Whetoi Titaha	m
7. Teikaru Tanga	m	5	Rehetai Henare Pou	f	3	Marara Ngahiri	f
8. Hoorore Tanga	m	16	Eric Tame	f	24	Ngahiri Paarangi	m

Te Te Block  
Schedule of Owners continued

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25. Komana Kiri Kiri	m	56. Hunia Otai	"	87. Komata Ngahuru	"
6. Ua Kawatupu	f	7. Hoori Kingaono	"	8. Taraha Koroahai	"
7. Karua Heemi	f	8. Wakaiti Hokepa	f	9. Euceti Atua	"
8. Mihaka Heteraka	m	9. Erana Kiri	f	90. Katapu Enoka	f
9. Maraea Mihaka	f	60. Maiki Heremia	m	1. Titore Tango	"
30. Euceta Tohe	m	1. Ramari Whiorau	f	2. Kiringi Kira	"
31. Eiana Euceta	f	2. Kahu Heremia	f	3. Mate Kira	f
32. Kiringi Euceta	m	3. Tiki Atipi	f	4. Hoori Tuiatiti	"
33. Hoori Taki	m	4. Heteraka Manihera	m	5. Whioeta Hapi	"
4. Kaa Hoori	f	5. Kori Manihera	m	6. Wiremu Moko	"
5. Taituha Hunia	m	6. Heta Taurua	m	7. Manuka Apata	"
6. Ene Taituha	f	7. Karua Shimaera	f	8. Shimaera Aepeta	"
7. Apata Tohe	m	8. Hirini Tame	m	9. Eru Nohia	"
8. Makere Apata	f	9. Komene Paora	m	100. Hina te Taka	"
9. Matunga Taituha	m	70. Komata Komene	m	1. Paatira te Taka	"
10. Ka Tuhirangi	m	1. Kai Paora	f	2. Pera te Taka	"
Exirini Maiki	m	2. Pehirini Mihaka	m	3. Heta Wotekia	"
Netana Maiki	m	3. Hera Whakamo	f	4. Keri Tohikahi	"
Kino Heemi	f	4. Erika Kawwhata	m	5. Matire Maatanga	f
Raina Hoori	f	5. Kaaka Hakeiro	m	6. Mita te Tai	"
Kareta Peia	m	6. Kaateru Taurau	m	7. Kiritapu te Tai	f
Hooru Heke	m	7. Tinanau Perepe	m	8. Eru Kawene	f
Matutara Komene	m	8. Perepe Komene	m	9. Mere Kawene	f
Mereana Matutara	f	9. Pare Kerei	f	110. Eru Kawene	f
Pipia Tango	m	80. Takatai Kerei	f	1. Ebita Kawene	f
Matere Taki	m	1. Horiona Tuahau	m	2. Pare W. Komara	f
Hooru Makore	m	2. Kiriipeti Tuahau	f	3. Pirini te Karingi	m
Tarawau Kira	m	3. Hinare Marino	m	4. Mowhara Hake	"
Paora Kira	m	4. Tamati Pou	m	5. Wiremu Hake	"
Whiti Ngere	f	5. Aepeta Haraia	m	6. Ahenata Hake	f
Paora Otai	m	86. Kiringi Ngahuru	m	117. Erana Maiki	f

*Te Tahi Block* cont.

*Schedule of Owners*

1. Hemi Maatenga	149. Pohi Moki	179. Hana Te
2. Ngahika Makore	150. Tutarikau Moki	180. Harehine Mita te Tai
3. Ani Kaaro	1. Hoori Poke	1. Iti Lepi
4. Tawaka Mhuu	2. Hore Pere	2. Shimaera Apiata
5. Kaiaho Toki	3. Kimi te Ngahuru	3. Suringoro Tini
6. Patu Hoo	4. Te Kitoria Arepete	4. Shaka kiki te Tai
7. Kipia Hoo	5. Henua Pou	5. Kareko Lepi
8. Rau Hoo	6. Hokepa Mhuu	6. Kerei Hira
9. Maika te Pua	7. Horeana te Hoo	7. Katene Hataraka
10. Hiti te Ngo	— Minors —	8. Kirihi Kawene
11. Hira Wi	8. Apuriko Heta	9. Keita Tini
12. Muri Arapata	9. Ani Pou	10. Kautepine Te
13. Makore Noko	10. Anona Hoori	1. Kemara Apiata
14. Hemi Kiri Kiri	1. Aohau Shimaera	2. Kura Shimaera
15. Moko te Kaakaa	2. Aiki Mhuu	3. Muri Kiri
16. Hare Hataraka	3. Apania Kamakau	4. Marara Sanga
17. Taurangahuru Ngere	4. Eru Apiata	5. Marara Te
18. Teata Heremia	5. Eruiri Haami	6. Muriara Tini
19. Teata Taurua	6. Eruira Mhaka	7. Muriara Hataraka
20. Marara Nareta	7. Eruira Mhaka	8. Maki Mhaka
21. Maika Otai	8. Hoori Tane	9. Muriaraongo Komeka
22. Horepete Pire	9. Hemi Karakawu	10. Muriara Ka
23. Hare Pire	10. Hirihi Kou	1. Muriara Shimaera
24. Maki Otai	1. Hemi Manihara	2. Muriara Mita te Tai
25. Hirihi Mhuu	2. Haurori Ka	3. Muriara Kamaka
26. Hoori Mhuu	3. Hoori Lepi	4. Muriara Lepi
27. Teata Mhuu	4. Hemi Shimaera	5. Ngelikowa Apiata
28. Kirihi Mhuu	5. Hooterone te Tai	6. Muriara Hataraka
29. Hemi Taitia	6. Hiri Kawene	7. Muriara Mhuu
30. Teata Hoke	7. Hare te Rangit	8. Ngatote Tane
31. Haurori Teata	8. Hemi Maatenga	9. Ngatote Mhuu

*Te Ti Block contd*  
*Schedule of Minors contd*

210	<i>Mpi Haami</i>	m 7	214	<i>Paki Hira</i>	15	218	<i>Tutu Nehua</i>	15
1	<i>Ngawaka Apiata</i>	m 1	5	<i>Parore Hira</i>	m 3	9	<i>Tame Ahipi</i>	m 1
2	<i>Indiputi Apiata</i>	17	6	<i>Riria Hoore</i>	12	222	<i>Takouua Perepe</i>	17
3	<i>Paua Mimaera</i>	m 7	7	<i>Kukurukui Apiata</i>	19	1	<i>Tuhua te Wha</i>	m 8
4	<i>Pone Mihaka</i>	m 8	8	<i>Rau Taetaha</i>	m 5	2	<i>Tina Aita te Tai</i>	14
5	<i>Pare te Tai</i>	15	9	<i>He Apatanga</i>	m 16	3	<i>Wi Parata</i>	m 18
6	<i>Paroune Perepe</i>	m 9	210	<i>Rapana Lepi</i>	m 15	4	<i>Wemue Paro</i>	m 9
7	<i>Pua Lepi</i>	18	1	<i>Riki Ahipi</i>	12	5	<i>Wairukuruki Kerei</i>	10
8	<i>Ponapa Lepi</i>	m 11	2	<i>Raumati Romeka</i>	m 2	6	<i>Wiri Matutara</i>	14
9	<i>Punga Lepi</i>	17	3	<i>Riapo Haami</i>	m 5	7	<i>Whakata Taetaha</i>	13
10	<i>Potahi Eruera</i>	18	4	<i>Tame Pihana</i>	m 14	8	<i>Waiwa Mihaka</i>	m 12
11	<i>Pera Hakaora</i>	19	5	<i>Turanga Apiata</i>	13	9	<i>Wiri Ahipi</i>	m 6
12	<i>Pipi Kerei</i>	17	6	<i>Tame Wemue Komara</i>	m 14	210	<i>Wata Ahipi</i>	m 1
13	<i>Pookai Whetoi</i>	m 14	217	<i>Tangiwai Ti</i>	m 8	217	<i>Whakohua Pea</i>	m 16

*Board closed*  
*Since Dec*

Te Tōi Pōhoko cont<sup>d</sup>  
Schedule of Owners

1. Hemi Matenga	m	149. Pōhi Mōhi	m	179. Hana Pi	f 8
2. Hōhika Hōkore	f	150. Titarikahi Mōhi	m	180. Hana Pūmāta te Tai	m 14
3. Ari Kauri	f	1. Hōori Pōke	m	1. Iti Hēpi	f 7
4. Taroaka Mōhū	f	2. Hōre Pōre	f	2. Hōmāra Apūata	m 12
5. Kāiaho Toki	f	3. Kōri te Ngohū	m	3. Iwāngoro Tōri	m 32
6. Patu Hōo	m	4. Te Kōtāra Apūete	f	4. Haka Mōte te Tai	m 1
7. Kōpia Hōo	f	5. Hōnare Pōu	m	5. Kōreko Hēpi	f 5
8. Rau Hōo	m	6. Hōhēpa Mōhū	m	6. Kōri Hōra	m 7
9. Hōhika te Pūa	m	7. Hōmāra te Hōu	f	7. Kōtāra Hōhāka	f 8
10. Hōhika te Ngō	m	— Minors —			
11. Hōhika Mō	m	8. Apūaniko Hōta	f 18	8. Kōta Tōri	f 4
12. Hōri Apūata	f	9. Ari Pōu	f 6	9. Kōtāpōre Pi	f 6
13. Hōhika Mōhū	m	10. Hōmāra Hōori	m 15	10. Kōmāra Apūata	m 4
14. Hōmāra Kōri Kōri	m	1. Hōhau Hōmāra	m 5	1. Kōmāra Hōmāra	f 4
15. Hōhika te Kōhāka	m	2. Hōhika Hōhika	f 2	2. Hōhika Kōri	f 6
16. Hōmāra Mōhāra	m	3. Apūaniko Kōmāra	m 6	3. Hōmāra Hōhika	f 2
17. Hōmāra Hōhika	m	4. Hōhika Apūata	m 19	4. Hōmāra Pi	f 10
18. Hōmāra Hōhika	f	5. Hōhika Hōhika	m 12	5. Hōmāra Tōri	f 5
19. Hōmāra Hōhika	m	6. Hōhika Hōhika	m 19	6. Hōmāra Hōhika	m 6
20. Hōmāra Hōhika	f	7. Hōhika Hōhika	f 17	7. Hōhika Hōhika	f 2
21. Hōhika Hōhika	m	8. Hōhika Hōhika	m 18	8. Hōhika Hōhika	f 2
22. Hōhika Hōhika	m	9. Hōhika Hōhika	m 14	9. Hōhika Hōhika	f 18
23. Hōhika Hōhika	m	10. Hōhika Hōhika	m 8	10. Hōhika Hōhika	m 2
24. Hōhika Hōhika	f	1. Hōhika Hōhika	m 18	1. Hōhika Hōhika	f 18
25. Hōhika Hōhika	m	2. Hōhika Hōhika	f 8	2. Hōhika Hōhika	f 12
26. Hōhika Hōhika	m	3. Hōhika Hōhika	m 13	3. Hōhika Hōhika	m 122
27. Hōhika Hōhika	f	4. Hōhika Hōhika	f 9	4. Hōhika Hōhika	m 10
28. Hōhika Hōhika	f	5. Hōhika Hōhika	f 19	5. Hōhika Hōhika	m 10
29. Hōhika Hōhika	m	6. Hōhika Hōhika	m 16	6. Hōhika Hōhika	m 10
30. Hōhika Hōhika	m	7. Hōhika Hōhika	m 19	7. Hōhika Hōhika	m 10
31. Hōhika Hōhika	f	8. Hōhika Hōhika	m 14	8. Hōhika Hōhika	f 10



Te Te Block cont<sup>d</sup>  
Schedule of Minors cont<sup>d</sup>

214	Kiwi Haami	m 7	215	Paki Hira	f 5	216	Tutu Mhuia	f 5
1	Kiwaka Apiata	m 1	5	Parore Hira	m 3	9	Tame Ahipi	m 1
2	Peti-peti Apiata	f 7	6	Kiria Haami	f 12	217	Takurua Perepe	f 7
3	Pana Mimaera	m 7	7	Kukurukuru Apiata	f 9	1	Tuhua to Wha	m 8
4	Pene Mihaka	m 8	8	Rau Tactuha	m 5	2	Tina Aita to Tai	f 4
5	Pare to Tai	f 15	9	He Maatunga	m 16	3	Wi Parata	m 18
6	Parame Perepe	m 9	218	Rapana Lepi	m 15	4	Wiemu Piroa	m 19
7	Pira Lepi	f 18	1	Riki Ahipi	f 2	5	Wairukurukuru Korei	f 15
8	Panapa Lepi	m 11	2	Raumati-Romeka	m 2	6	Wiri Matutara	f 4
9	Paringa Lepi	f 7	3	Riapo Haami	m 5	7	Whakata Tactuha	f 3
10	Potahi Eruera	f 18	4	Tame Paikana	m 14	8	Waiwa Mihaka	m 12
11	Pera Tokoroa	f 9	5	Turanga Apiata	f 13	9	Wiri Ahipi	m 11
12	Pipi Korei	f 17	6	Tame Waimu Koroa	m 12	219	Wata Ahipi	m 5
13	Pookai Whetoi	m 14	217	Tangirua Te	m 8	220	Whakakura Pea	m 16

Court closed  
Sine Die

# Maori Land Court Minutes Pages 109 to 381

When I first typed out handwritten Court Minutes for a project I was assigned to do, I was advised not to correct any mistakes which may have occurred, but I was to type exactly what was handwritten. I have kept to that in all this kind of typing I have done.

Words I am unable to decipher I have queried on this document, thus (??) and highlighted it in yellow on the original. I have left the abbreviations (bdys for boundaries/occ for occupation/perm for permanent etc) as written without putting a fullstop and often I have not used fullstops at the end of the sentences, neither have I used question marks. As there were so many pages in this document, I have used the No 10 Font and used the maximum margins so I can fit more words on a page.

My own notes are in Italics

I have not used the ampersand, have written it out in full.

The recorder has added 's' to Maori words which I have written thus – kainga/s, pa/s

Half-way through the document, the recorder uses the Maori word 'ma' after a person's name, meaning 'and others' – like Hakuene ma, and I have left it as is.

The spelling of names may vary from page to page – WHAKAWAHA/WHAKAWEHE is a good example -but that is because I have typed this document over a period of years a few pages at a time and, without having to look back at previous pages all the time to see how spelt it the first time. I have deciphered it as "wehe" in some places and "waha" in other places, because that's how it looked to me, but no doubt someone will have the proper spelling of his name in their whakapapa. But you'll all know it's the same person. There are several examples of that throughout.

Page 107      Monday, 16<sup>th</sup> Jan 1905, 10 am      TE RAWHITI      Completed

Letter withdrawing land from before the Tokerau Council, signed by the leading claimants.

Case 7      Te Rawhiti  
Appl by Horiona and Henare te Rangi

Bdys read

Ru Reweti

I am conductor of this claim.      I have a right under it, myself.

We claim under ancestry. Huruhuru is the ancestor. We claim the whole block, for Te Ngareraumati. We have perm. occ.

We have occ from the time of Huruhuru till only 10 yrs ago.

I will hand in whakapapa in writing in an hour's time.

This trive had many pa on the land. I call a witness to give details.

Henare te Rangi (sw)

I can name the pa

- (1) Te Pa Huruhuru. It is near Hotutea. Huruhuru lived there and his tribe. Hurumaiterangi also and Marua, Matuaiwi and Hina. I think Hina was the last who lived there.
- (2) Wehiwehi. The desc of Hina lived here. Huruhuru was the first to live there down to Hune and Tupari, Te Hari, Te Tawheta, Tukawau, Kaipō, Heketoro, Parewahine. The last were Tukaki and ors. Occ ceased at that pa before Europ came to Kororareka.

Page 108      16/1/05      Rawhiti

Mokonuiarangi. On land now owned by Clendon – or rather by Macalister.

- (3) Te Touotu. Occ by Tukawau. First occ by Huruhuru and down to Tukawau. It was still occupied when Europ came. There are several other pa/s occ by the same people.

Kainga/s

- (4) Maunganui A fishing kainga occ by Huruhuru down to the present day. The ancestors had clearings and cult there. Tukawau and Mauhikitia had perm houses there.
- (5) Kaingahoa. The same people cult here down to Tukawau. Pirikorokoro and Kerara were the last to cult there – of Ngareraumati. Patuwhitu, Puatea and Tane also cult there at about the same time. They were the last. Am not sure whether this place has been cult by them since Heke's war.

Since these people ceased to work at that place, those of Ngapuhi who intermarried with Te Ngareraumati have cult there viz Pahu and Te Wharerahi, her husband. And Tutaki, father of Pahu. No one now cult there now. I have not been there lately. But there is a school was put up there last year.

(6) Tangatapu

Tane, Puatea and Ngamarara and I cult there. Huruhuru was the first. I was the last. Te Kiritapu wife of Himi Te Nana now cultivates there. She is a desc of Puatea.

Page 109 16/1/05 Rawhiti

Ru Reweti

I will hand in list of the persons we say should be put in the title. We say the land belongs exclusively to the desc of Te Ngareraumati. Tho of course some of them will be chn of other hapu thro intermarriage.

There were a number of battles fought on the land – not about the land. Ngapuhi came to seek revenge for the death of some of their people. At the last battle peace was made by bth Ngapuhi and Te Ngareraumati viz at Moturahurahu. After that battle, Te Ngareraumati cont to live on the land – till they died, down to now.

Henare Te Rangi

The present residents on the land are:

Te Kiritapu and Hoterene te Tai at Tangatapu

Te Hae at Parekura

Wi Hakaraia (son of Ria) at Orokawa. Those are all.

Objectors challenged.

Pukepuke Ahitapu

I claim under conquest by Te Wharerahi, Manu and Kaingamata, all of Ngapuhi.

Land by occ since the conquest down till now. I now live at Omakiwi.

Land (??) by mana, over the land.

There are several persons in my case. We claim the whole block – for the persons in my case. No one else has a right.

Page 110 16/1/05 Rawhiti

I will hand in a list at 2 pm.

My hapu is Patukeha. The whole block belongs to my hapu. But there are other people living on the land who have a right.

Ngapuhi intend to have one case agst Te Ngareraumati. Aftwds we shall dispute agst ourselves.

No part of the land is now owned by the Ngareraumati. It was all taken under the conquest. I will hand in a whakapapa of my hapu Te Patukeha.

?? Nehua

Pukepuke has hardly put the case right. It was decided that he should be allowed to set up a case for Ngapuhi as agst Te Ngareraumati and that aftwds the Court should assess the rel int (relative interest) of the several parties.

Kipa Roera

My wife has a claim to the land. I claim under the conquests made by Manu agst Te Ngareraumati. Mahgonui made another conquest over Te Ngareraumati. I have only one case. We claim the whole land, ie an interest in the whole block.

We claim also under occ and mana. We do not deny the case set up by Pukepuke. We admit the 3 ancestors he sets up. There are also others living on the land, who have a right

We entirely deny the claim of Te Ngareraumati. My case has a right to several particular parts of the land.

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TW Hakuene

I also claim under conquest over Te Ngareraumati.

I am in Pukepuke's case but he has not set out all my claims. We claim under Hakuene and Titore Takiri. I claim a part of the land viz Tangatapu, Mangonui and Te Kawai.

Huri, Tuwhakawaha, Te Kemara are other ancestors of mine. There are many ancestors who took part in the conquest. When the case of Te Ngareraumati has been decided, each party will set up its claim.

The three pieces I specified are under Hakuene and Titore alone.

Pareanui and Kariro are claimed under Tuwhakawaha.

Huri, Tuwhakawaha, Te Kemara are other ancestors of mine. There are many ancestors who took part in the conquest. When the case of Te Ngareraumati has been decided, each party will set up its claim.

The three pieces I specified are under Hakuene and Titore alone.

Pareanui and Kairo are claimed under Tuwhakawaha.

I also set up occupation and mana.

Te Nana, Titore Kuranui, Te Irikohe, Tuki. Horomona, Te Tufu are also persons who took part in the conquest and Tauahika.

There are also pa built since the conquest.

(6) Pakowhai A pa built by Hakuene after the fighting was over. This was built at the time of Heke's war.

(7) Ohai This was the pa of Te Wharerahi and Kaingamata built during Heke's war.

Te Tawa built by Huri at same time.

Pukepuke and I have the one case. Mr Earl will conduct for our joint case.

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?? Tango

I have a case under conquest agst Te Ngareraumati. All I want is to (??) my ancestors.

Te Hotete, Whakarua, Marupo, Te Hapetahi, Poaka, Te Hakiro, Kira, Tareha (Te Whiwhi) Te Keha and Te Ihi and Tapua.

We have a right to a small piece.

Keha and Te Ihi have a separate piece.

But the others have a right to 1400 acres. It has been arr that we shall have this piece viz extending from coast to coast, south of Deep Water Cove. But others also have a right to it.

We do not claim outside of this 1400 acres.

Keha and Te Ihi own a number of small pieces which were gifted to them viz Hauai, close to the Tawa. It was Manu, Te Wharerahi and Kaingamata who gifted these pieces. In compensation for the death of Whakahoe, who was killed by Te Ngareraumati. That death was the cause of the conquest.

1.30 pm

?? Porowini ??

I am in the Ngapuhi case. Paengaroa, Te Morenga, Te Hakiro and Kaitara are my ancestors.

Mita Wepiha

I am with the Ngareraumati case.

No other c. claimant appears.

Te Rawhiti case now left will the whakapapa and lists are ready.

Page 113 16/1/05 Te Rawhiti cont. (half way down page)

Eru Maki

I claim for myself alone. My uncle Horiona is dead. I come under Pukepuke i.e. under the conquest claim. I also have an ancestral claim as Te Ngareraumati. I discard that ancestral claim and rest (??) upon the conquest.

I claim the part called Puhinui – an exclusive right to it. That is where my ancestors lived. I do not live there now. After Ruapekapeka, my elders left the land – for Te Wharerahi and ors. I have not lived there since except on visits. No one lives there now but 10 years ago, my son

Page 114 16/1/05 Te Rawhiti

Te Katene cut firewood there. He wedded the child of Te Kahika, who was of Te Patukeha and went there to cut firewood.

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Ru Reweti

I hand in our list of the claimants. And will add to our whakapapa so as to show all the people in our list. List read.

Sections withdrawn from the claimants.

Riripeti te Hae Tuahu and ors

I am from Ngapuhi in their general case agst Te Ngareraumati.

Kipa Roera

My case is separate tho we are under the conquest – on that side.

Mr Earl

I hand in lists (Lettered from A to R)

Hiramai

I have a separate case (List S to U)

Kipa Roera

I have a separate case (List V)

Mr Clendon

I make a claim in conjunction with Mr Horace Williams, as trustee for my father JS Clendon.

We claim Orokawa. I produce a plan. Total area 463.1.32 Surveyed some 3 yrs ago.

We claim under a Conveyance from the orig owners (?) and by possession, uses and occupation.

I will produce the deeds when called upon to do so.

We claim thro the Ngapuhi side. We say that the present generation of Ngapuhi have ratified and acquiesced in our title. I wd like to confer with Ngapuhi first. Our deed is dated 7 Dec 1830. I ask that the contest bet the claimants and Ngapuhi be first settled. As I have no claim except thro Ngapuhi.

Ru Reweti

Orokawa is outside of our claim. We do not claim it. We say it was a gift to Te Wharerahi by the Ngareraumati. I see the plan. It correctly shows the part we say was given to Te Wharerahi.

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Mr Clendon      There are one or two graves on Orokawa. We agree that they be cut out – an acre or so.

Kipa Roera      I deny the claim set up by Mr Clendon. I will at a later stage explain my objections.

Mr Earl      I am not yet instructed, as regards Mr Clendon's claim.

Court      Considers that a sufficient PF (prima facie) case has been set up by the claimants – in the usual course.

Mr Earl

The main question has been already conclusively settled by the decision in Moturua etc that the Ngareraumati and also the land, were conquered by Ngapuhi. I submit that this Court will consider itself bound by the decision of the App. Ct. (Appellant Court) unless it were shown that that Court had been misled – by false evidence on the withholding of information.

The Ngareraumati must prove more than a p.f. case. They really have to meet the decision of the App Court. It is not for us to call evidence till they have shown reasons agst the decision already given.

Ru Reweti

The decision of the App Court was for the islands alone. Evidence then given as regards the mainland was really irrelevant.

We did not bring all our evid then as regards the mainland. We have not yet shown our case, so that it can be known whether

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we can upset the decision of the App Ct. We should not be told that we must upset that decision. This is a new case. If the Court thinks it best, we will state our whole case.

I have read the decision and the evid on which it was based. We have fresh evidence to offer.

Court

Must hold that a decision has been given upon the main question of conquest. And the several points set out in that decision must be made and dealt with.

The case for the claimants had better be stated in full. If there are fresh points to lead the Court to give a diff decision, Mr Earl can reply, or call evidence.

Ru Reweti      I submit that will be depriving us of our position of claimants.

Court

This cannot be treated as an ordinary case. There is some doubt as to whether this Court ought not to accept the decision of the App Ct as final. But if the proceedings are being strained, it is a straining in favour of the claimants. Court does not know of any prior instance where a NZ Court has been called on to hear a case where the main question has been already decided by the App Ct.

Ru Reweti      We are somewhat unprepared to go on. I ask time till 2 pm.

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Mr Earl      I object to any long adjt (adjournment)

Court adjd till 2 pm

Hiramai I have decided to join with Ngapuhi and not have a separate case.

Ru Reweti Will Mr Earl state the bdy of the land claimed under the conquest.

Bdys as set out in Claim 7, read out.

Mr Earl We claim the whole of the land included in there bdys, also the islands and further land on the mainland.

Ru Reweti

Some lands have been sold, both by Ngapuhi and by Te Ngareraumati. I press to have the bdys definitely set out.

Court

rules that, as the claimants are in a difficult position, they should be given every advantage that can reasonably be asked.

A witness had better be called on the Ngapuhi side to give the bdy definitely.

Tamati Waaka Hakuene (sw)

I give the bdy of the land taken by the conquest.

Te Totoanga, at the head of Manawaora bay, the s.w. side, straight to Ngaiotonga hill, then along the ridge to Timutimu, thence along the ridge to Tarawera, then by Taupirinui creek to the coast, Taupiri-iti to inside the conquered land. Then along the coast to

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Motukokako (including Percy Island) outside of Bird Rock, and Toui rock to Red Head, outside all the islands, round to the west of Motuorohia to Manawaora inlet, to Te Totoanga.

Mokonuiarangi pa is inside the bdy.

#### Case of Claimant

Henare te Rangi (on former oath) I live at Te Haumi. I am one who denies the alleged conquest.

I know of the battle of Moturahurahu. It was the last battle in the fighting. It was over the killing of some of Ngapuhi by Te Ngareraumati. Te Auparo and her dau were killed (of Ngapuhi). Te Hotete and Manu, Kaingamata (alias Moka), Te Wharerahi were the Ngapuhi leaders. There were other chiefs: there were the pcpl ones (principal).

I heard there were about 200 men. The pa at Moturahurahu was in occ by Te Ngareraumati. The pcpl people were Makari, Takahi, Te Hokio, Tawatawa, Mauhikitia, Terehau and ors, perhaps 300 or 400 strong – all men. There were not the whole of Te Ngareraumati.

Motuoi was another of their pas – on Moturua island, or rather on a small island close ot it. Te Kauwae, Hare te Ngawa, Piri Korokoro, Taringa, Manukura and ors were in that pa.

Kahuera was another pa of Te Ngareraumati at Paroa. The people there were Kaipo, Ruahine, Wharerau and others.

There were also other pas occ by Te Ngareraumati at the same time.

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Henare

Ororua was one – occupied at that time. Kihi Hahari, Te Korohu, Waikato and ors were there. Those were all the pas then occupied.

(8) Ngapuhi came to Moturahurahu. They

(9) landed at Hauai and went to attack the pa.

They fired at the pa for 3 days. No one was hurt. The pa was on an island perhaps about 10 ch. from the mainland. The passage bet was not dry at low tide. The Ngapuhi were firing from a hill on the mainland. Te Ngareraumati also were firing at Ngapuhi.

No person of Te Ngareraumati was called Whitu (Ngapuhi assert that he was killed). But Tawawhitu (?? was killed at Tapeka, and Te Tawheta.

On the 3<sup>rd</sup> day, Te Wharerahi swam off to the island. The Ngareraumati recog him as their son-in-law. He had married Pahu – prior to the fighting. He went in to the pa and said he had come to make peace.

Te Ngareraumati consented – as the proposal had come from him.

So Takahi, Hokio, Makari, Tawatawa and ors went to the mainland – to Hauai. Te Wharerahi spoke and gave a karakia used when making peace.

Takahi then said “as it is you who propose peace, peace will be made. If you had said that we should fight on, we should have done so.” Takahi then gave a mere and dogskin as presents. The mere was called “Muramura.”

So peace was made and Ngapuhi ret. To Te

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Waimate. Te Ngareraumati cont to live at Te Rawhiti.

?? I have lived at Motuoi. It was never assaulted. Ngapuhi said in the App Ct that Paroa was not attacked bec (because)

Raumati (f) was there. I did not hear from my elders that that pa Kahuwera at Paroa was not attacked for that reason. Raumati (f) married Kaipo. Her mother was Ngahina of N Rahiri who married Whakaariki of Te Ngareraumati.

I don't know myself why Paroa was not assaulted. Raumati was brought up at Te Rawhiti. There were women of Ngapuhi in the pa at Moturahurahu i.e. Te Awhi (f) who was married to Mauhikitia. Te Awhi was of N Tawake a hapu of Ngapuhi i.e. of one of the hapus that were attacking the pa.

Pahu, the wife of te Wharerahi was also in the pa. She may have been on a visit to her people. Ngapuhi went home. But Te Wharerahi stayed behind with his wife.

(9) Hauai was occ after the fight. By Tutaki, Takahi, Makari and ors and te Wharerahi.

Kaingahoa was occ by the same people and by Rerehau, Hokio and ors.

(10) Parekura was a kainga occ by the same people and Piri Korokoro, Kerara and ors.

(11) Pareanui was another. Whatu, Hokianga and ors lived here.

The people ret. to these places after the fight at Moturahurahu.

Orokawa was another: occ by Patuwhitu, Whatu and ors Te Kairangatira, Hakiro (of Te Kapotai) He had rights here and also at Waikare.

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Henare te Rangi

Tangatapu was another kainga occ since the peace. Puatea (f) lived there. Te Kemara lived there perm. They had cult there. Te Kemara married Puatea shortly after the peace, and before Ngapuhi came back to live at Rawhiti.

Te Hinu also lived at Tangatapu. Her husband was Ngawai of N Hine (Ngapuhi) This marriage was prior to the battle.

Manukura also lived there and Kau.

On the islands there were other kainga/s

(12) Urupukapuka was one (on the island)

(13) Otiao (on Urupukapuka), Tairutu, Te Rangi, Pukenui, Ruka and ors lived here.

This was a place where they cultivated. These were all on Urupukapuka.

Poroporo was formerly occ as a pa, and a fishing station, but not since the peace.

Q It has been stated that Tawatawa and Taringa and Takahi were taken away as slaves.

A I deny that.

Wi Korokoro lived at Te Rawhiti. He sold Te Kiekie. He also lived at Paroa. He was looked upon as of Te Ngareraumati. I do not know that he was partly of Ngapuhi.

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Te Aare (Earl) *The following names are open to correction, bit difficult to decipher the writing*

Huruhuru

Huimaiterangi

Matuaiwi

Huna

Tupare

Te Hari

Te Tawheta m = Ohuha f (Te Kapotai)

Tukawau m = f Muritere (Te Ngareraumati)

Te Awhi f = Mauhikitia m = Te Kawa f (Te Ngareraumati)

Wi Korokoro = f Te Ata (?) KeraraTaratu (C.Korokoro)

Kauae Ngawa

Rahuikainga Whaipata Pikopo Ngaurupa

The payt for Te Kiekie was guns, blankets and powder. I had one of the guns. Ngapuhi got none of it.

Wednesday, Jan 18, 1905, 10 am

Te Awhi f = Mauhikitia m = Te Kawa f

Te Kauae    Te Ngawa    Piri Korokoro    Kerara    Taratu  
(alias Wi Korokoro)    (alias Hare Korokoro)

It was Wi Korokoro's son of Te Awhi who sold Te Kiekie. Also Piri Korokoro joined in the sale, so I heard. I do not know whether Piri Korokoro signed the deed. My mother recd blanket and a gun. Puatea had blankets. Piri Korokoro and Taratu got powder and clothing. Mauhikitia got powder and clothing. Te Ngareraumati got the whole of the goods. Ngapuhi got none. Wi Korokoro got some. True he was half Ngapuhi but he was living with Ngareraumati i.e. with his father Mauhikitia

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Henare te Rangi

Te Kiekie is Bateman's Island

Otawake was another sale by Te Ngareraumati. It is a part of Waewaetorea. I am not sure whether it was the whole or part of the island. The purchaser did not get his title. Don't know why. The dau of the purchaser wrote a letter to Piri Korokoro about it, after the war. Horiona te Ikanui advised that no reply be sent.

The European did not take poss of it. He went away. Don't recall his name (Walter Brodie).

Ngapuhi and Te ngareraumati sold Manawaora. This is inside the bdy Ngapuhi laid down yesterday, Sold to Clendon 1362 acres. There were other kainga of Te Ngareraumati since the peace.

(14) Omari. Te Tatu, Te Huiana (?), Te Haraweta, Humeke, Huki, Tiratapu lived here. They are desc of Huruhuru. I can't trace them. It was a large kainga and cult and burial place. Can't say which was the pcpl kainga of Te Ngareraumati.

After the peace, Ngareraumati gave land to Te Wharerahi. Viz Motuorohia and Orokawa. It was Tutaki, Takahi, Whatu, Te Hokio, Mauhikitia, Te Huru, Piri Korokoro, Te Kauae and a number of ors who made the gift. It was a pa-kuha. (*Paakuuhaa* – 1. connection by marriage. 2. A present by the bridegroom and his relatives to the father of the bride. 3. The ceremony or feast at which the bride is given away.) to their son-in-law. Not on the making of the marriage. That was long before. Can't say how many years.

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Henare te Rangi

In giving Orokawa, bdys were named. I have forgotten some of the names. The bdy went from Te Huruhi to a point on the other side between Pareanui and Taurikura. It went along the ridge. The bdy shown on Mr Clendon's map is correct.

Te Ikanui went to point out the bdys when this survey was made some three yrs ago. This land Mr Clendon claims belonged exclusively to Te Wharerahi, under the gift to him.

I heard of the sale of this land by Te Wharerahi to Mr Clendon. Manu, Te Kaingamata also joined in the sale. This was a sale of Orokawa alone so far as I heard.

Before his marriage to Pahu, Te Wharerahi lived at Te Waimate. Upon marrying Pahu, he lived at Te Rawhiti, at Orokawa and Hauai and all about there. He lived at Rawhiti a year or so, then the fighting took place. About a year after the peace, this gift was made. A year or so after the gift, Te Wharerahi went back to Waimate. He had not then sold Orokawa to Clendon.

After a while, he ret to Rawhiti and lived at Orokawa. Until he sold it to Clendon. He then lived at other places, Hauai, Omakiwi, and lived perm at Rawhit till he died. Before I was born (or perhaps not), I was born about 1845. Tutaki and ors went to Waimate with Te Wharerahi. There were many persons of Ngareraumati went with him to escort him on a visit to his relatives. Upon his return to Rawhiti, Manu and Te Kaingamata accomp him, also the Ngareraumati who had gone with him.

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Henare te Rangi

They all lived together at Rawhiti – perm. That was the time when Manu and Kaingamata came to live perm on the land. They may have been here prev on fishing excursions. Manu, Kaingamata and Te Wharerahi on arriving went to live at Orokawa and Motu Orohia.

At that time many Ngareraumati lived at Te Rawhiti – at the kainga I have already mentioned.

Ngareraumati lived, some with Te Wharerahi, some with their relations – at Whangaruru, and Waikare, i.e. those who were connected with Te Kapotai. They went there, on visits.

Persons not connected with Te Wharerahi lived at kaingas of their own.

At Omakiwi were Hakopa, Reke, Takahi, Mauhikitia, Kerara, Kihi Hahari and other persons of Ngareraumati. No persons of Ngapuhi then lived at that place.

Tangatapu was another. Puatea, Ruka, Te Waitohi, Tane, Taratu, Humeke lived here. Am not sure whether Puatea had then married Te Kemara. Well, she had. Te Kemara lived with her at Tangatapu at this time. No one else of Ngapuhi then lived at Tangatapu.



Te Kemara came to Rawhiti after Te Wharerahi had ret from Waimate. He had not been to Rawhiti prior to his marriage to Puatea. Pakaraka was his prior home. Pareanui also was occ solely by Te Ngareraumati – after the return from Waimate, Patuwhitu, Hokianga, Te Ata, Tukere, Whakahoi and ors were those who lived here.

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Henare te Rangi

They had cult at Urupukapuka and elsewhere and Otiao. After that time, others of Ngapuhi came to live at Rawhiti. Hakuene was one. He first lived at Russell and aftwds at Moturua. He came upon the marriage of his son Ihaka to Takurua f (dau of Puatea and Te Kemara). He had not lived there prior to that, except on visits to his relatives Te Awhi and Wi Korokoro.

I was then partly grown up. At that time, Piri Korokoro and Wi Korokoro lived at Kaingahoa and Whatu and Hokianga. Te Kemara and Puatea lived at Tangatapu and Manukura, Taringa and ors. Omakiwi was occ at this time by Hokianga, Riwhi, Matenga, Kerara and ors I forget. I was at that time living at Moturua and Tangatapu with Puatea and Mere my mother, and Te Kemara. Hakuene lived at Waipao (on Moturua).

Motuorohia and Orokawa had been sold. But Te Wharerahi cont to live at Orokawa.

Te Nana had come to live at Hauai prior to the wedding of Ihaka to Takurua. I forgot him. None of the Te Ngareraumati lived at Hauai while Te Nana lived there. He has always lived at Hauai and still lives there.

He came there, so I heard – bec he followed Te Wharerahi and his people. He was not of the same class as Te Wharerahi. Don't know that anyone invited him to live at Hauai. Never heard that he was objected to. Hauai had previously been occ by Ngareraumati. They did not object to his going there.

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Henare te Rangi

Can't explain how Te Nana came to live at Hauai.

Kaingahoa was then the nearest kainga of Ngareraumati. Hokianga, Patuwhitu were living there and Kahuitara.

Well Kerei Mangonui was another Ngapuhi who lived at Urupukapuka. Don't know how he came to live there. He lived also at Parekura. Can't show any connection with Ngareraumati. His proper home wd be at Orokawa, which was gifted to them. He did live at Orokawa also. He was son of Manu who was brother of Te Wharerahi.

Kerei Mangonui lived perm at Urupukapuka and other places in Rawhiti. He had no right in Rawhiti. There was a man – Tawatawa – who objected to him. Tawatawa continually ordered him off from Rawhiti. Till the death of Tawatawa. Kerei did not go. He had several kainga/s at Rawhiti. He died at Parekura, or rather at Waimate. He took ill on a visit to Waimate. His perm kainga was Parekura.

2 pm

Tawatawa persisted in ordering Ngapuhi off. Continued doing so till his death. As he considered that Ngapuhi were trying to take the land. On the death of Tawatawa, Te Horiona was left. Tawatawa told his people to persis. Te Horiona took up the matter and ordered Ngapuhi off. They did not go.

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Henare te Rangi.

It was rumoured that Ngapuhi said they would take the land (too indefinite)

I heard Mangonui say he wished to take Rawhiti in payt for the death of his ancestor Te Auparo. This was not said at a public meeting but on occasions when he had been drinking. It was on a/c of these threats that Tawatawa and Te Horiona ordered him away.

I know Whapukupirau which has passed the Court. Tawatawa set up a case for that land. At least I suppose so. It was Rewha who had it surveyed (of Ngapuhi). I heard that Tawatawa objected. It was reported that Tawatawa did not press his objection so that the people might not be deprived of the benefit of gold being found. Tawatawa died about 6 yrs ago.

I did hear that Hauai was for N Kuta (a hapu of Ngapuhi). That it had been arr that that piece should be for N Kuta. Don't know who arr it. There was a hui about this piece of land, since the death of Tawatawa. I was at the hui. The bdys were disputed. By Pukepuke and N Kuta i.e. bet the two parties of Ngapuhi. Te Ikanui was also there. The bdys were not settled. He Horiona said he objected to the bdys and to the occ by N Kuta there, and that he wd bring the matter before the NL Court (*Native Land Court*). He objected to any part of the land being allotted ty N Kuta. Each of the contending parties asserted his bdy. Can't say whether there was a Chairman. Ngapuhi called the hui. Don't know what person, no decision was given.

In 1874 or thereabouts, persons of Ngareraumati then

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Henare te Rangi

living at Rawhiti were Puatea, Mere my mother, Te Korohu, Manukura, Taringa, Piri Korokoro, Taratu, Ruka, Pirini, Te Hauhau, Te Waitohi, Takurua. These lived at Tangatapu, Otiao, Hahangarua. These are the places where they cult and also lived perm. They also cult at Urupukapuka not at Hauai. Piri Korokoro lived at Kaingahoa in the 70's. These people all died on the land. We are desc. Eru Maki is one. He has abandoned us and Marama Winiana and Hone, Tau Tohea, Mita te Tai, Kiritapu, Hoterene te Tai, Pane Kemara, Tame Kemara, Eru (??) Rawene. These people are on the Ngapuhi side now. But they have a Ngareraumati side as well. I also am a desc of those people.

I am the Ngareraumati pure who last lived there i.e. at Otiao, Hahangarua, Tangatapu, and other places. It is about 10 yrs since I lived perm at Rawhiti. But I have taken cattle and sheep to graze there.

Mr Earl

I wish to defer my xx if any, till later. Probably I shall not xx at all. But if so, it will be very short.

Xx by Kipa Roera

Q Is your occ by pure Ngareraumati or by h.c. Ngapuhi (*half-caste*).

A I am a pure Ngareraumati. My cousins are also partly Ngapuhi.

Q Outside yourself, was there a pure Ngareraumati who occ the land.

A Yes, Mauhikitia, Kerara, Te Hinu, Taratu, Piri Korokoro, Ngawai, Te Kawa (sister of Ngawai)

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Henare te Rangi xx by Kipa Roera

Since their death, I have maintained the occ. There is no pure Ngareraumati who now occupies the land, apart from myself.

Q Were Manu and Kaingamata partly Ngareraumati.

A Can't say. But they came on to the land as being closely related to Wharerahi. That is the only reason I can give, or Have heard.

Q Had Te Wharerahi no other land at Rawhiti besides the two pieces given to him.

A He had rights from his wife. I know N.Wai. It is a branch of Ngareraumati.

Q Did Mita Te Tai and ors assist you to uphold your case.

A No, they were on the other side – with Ngapuhi, but not actively so.

Q Was there not a battle at Rawhiti since Moturahurahu

A I have heard of a fight, at Taupiri. Which was bet Ngapuhi and N.Wai. It had no reference to the ownership of the land, but bec a woman's head had been broken. The Ngapuhi were under Mangonui. Don't know who was the N.Wai chief. One person was killed of N.Wai, Manihera was wounded. Haki Whakaakorau was wounded. He was of Ngapuhi. Kopua was the N.Wai pa. They used to work here but their perm residence was at Whangaruru. The Ngapuhi chiefs were taken prisoners by N.Wai. Mangonui, Warana, Te Puhi, Rewiri Tarapata and Te Para were the persons taken prisoners. Te Kauae prevented their being shot i.e. Wi and Hare Korokoro. Peace was made and N.Wai ret to Whangaruru. Ngapuhi ret to Rawhiti. Don't know that Ngapuhi took Kopua at that time.

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Henare te Rangi xx by Kipa Roera

Ngapuhi cont to live at Rawhiti and some persons of Ngareraumati pure i.e. Hare Mete, Manukura, Te Korohu and ors.

Q How is it Ngapuhi were allowed to live at Rawhiti.

A They derived their right from Pahu, wife of Te Wharerahi.

Q Have the persons who then continued to live there a right to the land.

A There are no persons now who could be clothed with that mana – of Te Wharerahi. His personal mana desc to Kerei Mangonui.

Q Did you not say in Te Ti case that you had no other land than that.

A If I said so, it has an explanation. I said the land had been gifted to me. Te Kemara saying that as I had no other land He wd give me that.

Q Did you know then that you had no other land.

Kipa Roera (in reply to Mr Earl)

I do not deny the right of the desc of the three (3) ancestors in Pukepuke's case. I admit only Manu, Kaingamata and Te Wharerahi. I admit N.Kuta bec a part was cut off by Te Wharerahi for N.Kuta.

Also I admit N.Tawake i.e. Hakuene and ors under gift by Manu and Kaingamata to Hakuene and Tuwhakahewa. I object to all the rest who are under Mr Earl.

Henare te Rangi xx by Clendon

I have always heard that Orokawa had been sold to your g.father. k Your father has

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Henare

always claimed to own Orokawa. I have not heard your g.father say so.

I lived at Manawaora with your father. I do not know that he was using Orokawa, but his cattle were running there. Don't recollect helping to harvest crops at Orokawa. Do know of a house at Orokawa Bay about 1870.

Q Did you know of an agreemt bet my father and Te Wharerahi that the latter was to live at Orokawa till his death.

A I heard of it.

Q Since Wharerahi's death, has any Maori lived there, not a desc of Te Wharerahi.

A Not that I know of

Q The Ngareraumati do not claim Orokawa

A We do not. We gave it to te Wharerahi. We do not oppose your claim to it, thru Te Wharerahi. I know Wilkinson. He lived at Otuoi (Orokawa) Don't know by what right.

By assessor

I do not accept the term conquest as applied to Te Rawhiti. The present occupants are h.c. Ngapuhi and Ngareraumati, and some pure Ngapuhi. I am the only pure Ngareraumati now alive and Eru Maki – but he may be partly Ngapuhi.

4.30 Court adjd till tomorrow.

Page 135 Thursday, 19 Jan 1905, 10 am

Henare Keepa (sw)

I live at Waikare. I am of Te Ngareraumati. My hapu is Te Kapotai.

I know the land before the Court. I know of Moturahurahu fight. I got my information from Hoterene Tawatawa.

At request of Mr Earl

I was in Court at Russell at the App Court over Moturua. But not at the orig hearing before Judge Wilson.

By Ru Reweti

I did not then give evid as others had been arr to be the witnesses.

Tawatawa told me that the party that came to fight at Moturahurahu did not come to take the land. It was to seek revenge for the murders and killing that had taken place bet the two parties. No one was killed Moturahurahu. Don't know the strength of the Ngapuhi taua. But the Ngareraumati in the pa were numerous.

Ngapuhi attacked the pa, but did not take it. The parties were shooting at each other, across the interval bet the island and the mainland about 10 ch distant. It was deep water between say, 20 ft at low water. Ngapuhi had no canoes. But Ngareraumati had canoes, hauled up on the island. In the night, Rerehau swam across from the island to the mainland. He was a messenger to Ngareraumati at Waikare and Whangaruru. By daylight they were on the way, to re-inforce the people in the pa. They arrived at Whiorau about 3 miles from the pa

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*The first few lines at the top of this page were blanked out*

..... Thought that Ngapuhi wd be defeated and jumped into the water and swam to the island, and the fight was put a stop by him – before the re-inforcements arrived. He invited the people in the pa to come to the mainland and make peace. Peace was made before the re-inforcements came up.

The Ngareraumati in the pa sent word to the re-inforcements that peace had been made. Gifts were made to cement the peace. A mere 'Muramura' was given by Takahi to Ngapuhi. So Ngapuhi ret to their homes at Waimate etc. None of Te Ngareraumati went with them.

Ru Reweti

Ngareraumati cont to live on their land at Te Rawhiti, together with their son-in-law Te Wharerahi. (To Court) He had lived there before the fights began. Well I don't know whether he had or not.

None of Ngareraumati were killed or taken prisoners. None of them went inland with Ngapuhi at that time, not for a long while aftwds. But later they went with their son-in-law Te Wharerahi. Takahi, Hoterene Tawatawa and others went. Hoterene was a father-in-law to Te Wharerahi. Can't show the connection, but both Hotere and Pahu f were from Huruhuru. They did not stay long with Ngapuhi, but came back, together with Ngapuhi i.e. Manu, Kaingamata, Huri, Hakuene and Te Wharerahi.

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Henare Keepa

By Court These all lived at Orokawa and Motu Orohia. Can't say whether they were invited to come. They were not all connected with Ngareraumati. Hakuene had no connection with Ngareraumati

By Ru Reweti

But it is native custom that other members of a tribe should come with their relatives and stay perm if they chose (?) Orokawa and Motu Orohia were given to Te Wharerahi at the time he married Pahu. This took place before the fighting at Moturaurahn.

Ngapuhi stayed perm at Rawhiti and are still living there. Together with Te Ngareraumati. At each place, the occ was joint by the two parties. There was no place where Te Ngareraumati lived alone. Well at one time Ngareraumati had places where they had exclusive occ – since the peace. Tho, now they have died out.

Hauai Takahi was the only one who lived at Hauai. But after the death of Takahi, Ngapuhi lived at Hauai, viz Huri.  
Tawa Maruwhenua, Rerehau lived here.  
Kaingahoa Whatu lived here  
Parekura Ruahine, Wharerau lived here and other people also lived at these places.

I know of the fight at Taupiri. I was there myself. I am about 70 yrs old. I had one

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Henare Keepa

child at the time of that fight. That fight was since Heke's war. It was at the same time as the meeting at Waiomio in 1863. It was not a fight about land. Haehae, son of Tawatawa, married Marara, dau of Te Waaka Nene. He broke his wife's head. Mangonui of Ngapuhi heard of this and declared war agst N.Wai i.e. Ngareraumati. He got a war party together, arrived with guns. N.Wai heard of it and went to Taupiri iti to await Ngapuhi. Taupiri iti is north of Taupiri nui. And sent a messenger te Te Kapotai. They joined N.Wai at Taupiri. Don't know what persons of Ngareraumati from Te Rawhiti were there. Ngapuhi came up and began shooting at them. They were not in pas.

Hohepa te Tahe (?) of N.Awa (on our side) was killed. N.Wai shot Haki Whakaakorau of Ngapuhi. Then N.Wai and Te Kapotai attacked fiercely (?) and took some of Ngapuhi prisoners i.e. Mangonui, Te Para, Warana, Te Pahi, Rewiri Tarapata, Te Ahitapu, Tarau, Titore, Toke. The young people Rotoma (?) and Te Pirihi wanted to have them shot. Te Kauae, Kokowai and Tawatawa prevented this being done. Tawatawa then said "You had better not return again" i.e. to fight, or I will destroy you. Mangonui invited N.Wai and Te Kapotai to go with him to Te Parekura where peace was concluded. He presented them with a box of feathers. Tawatawa said "I now warn you to leave our lands and return to your several homes." Te Puhi replied "I accept your warning "Ka whakaetia e ahau to korero."

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Henare Keepa

N.Wai and Te Kapotai left and went back to whangaruru and Waikare. Tawatawa waited the carrying out of the promise by Te Puhi. Tawatawa waited at Whangaruru.

Some days after Tawatawa heard of Te Puhi's going to Wairoa (Kaipara). He and his wife and children. Te Puhi died at Wairoa. He had been living at Rawhiti – don't know at what place. I had seen him at Rawhiti years before this fight. I used to see him at Russell. He was always with Mangonui. I did not go to Rawhiti to see where he lived.

When I was a boy, I used to live at Russell and Waikare and Kawakawa.

I have never lived at Rawhiti. I did not see him at Te Rawhiti but at Russell. I made a mistake in saying I saw him at Rawhiti.

By Court

I have a right to Rawhiti although I have never lived there. Te Hohou lived there. He was a man.

Hohou m = Te Wheura f (N.Hine)

Te Konini f = Te Rotohau (N.Rangi) whose lands are at Ohacawai

Tatai f = Te Wharepapa (Te Uritaniwha) (lands at Te Waimate)

Haku f = Europ.  
Henare Keepa

Te Hohou lived at Manawaora prior to her marriage. After her marriage she went back to Waikare. Te Hana her father belonged to Waikare. His lands were there, and at other places, Rawhiti etc.

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Henare Keepa

Don't know whether Te Hane/Te Hara ? ever lived at Rawhiti. Henare te Rangi has been put into Kapotai lands.

Of the persons who sold Manawaora  
Hikitere of Te Kapotai and Ngareraumati.  
Kairangatira of Ngareraumati  
Ngawa (Pokerehu)      do  
Tukarangatira      do  
Waikato      do

Xx by Mr Earl

I was not here at Judge Wilson's court about Moturua. I knew of the hearing but I had business at Whangarei. Te Horiona and Eru Maki were conducting matters i.e. were the witnesses. Don't recollect who was conductor. I was then living at Waikare. I did not give my version of the matter to them or to anyone. There were plenty of others who could carry on the case. They knew I was not much good at giving evidence. They knew what I had heard from Tawatawa. He did not tell me alone, but stated it publicly. When I ret from Whangarei, the case had been finished.

At the App Court, I was here with the Ngareraumati. We arr who were to be the witnesses. I was not suggested as a witness. I have not as good knowledge of matters as others. I heard the recital of evidence to be given. I found out some things I did not know before, perhaps I give evidence at this Court, however, why should I not? If we fail in one Court, why should we not bring new witnesses at a subsequent Court?

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Henare Keepa xx by Mr Earl

The evid I now give is what I know. I do not give what I learnt from Te Horiona. But I agree to what he said.

2 pm

xx by Kipa Roera      No questions

xx by Clendon

I know your father – all my life. I also know your g.father. I knew Orokawa. It has always belonged to your father, as far as I recollect. I recollect your father living at Manawaora. I worked for him. He ran stock on Orokawa.

I did hear from Pokerehu that there was an arr by your father and g.father that Te Wharerahi was to live at Orokawa till his death. It was generally known that Orokawa was the property of your father. We at Waikare all knew this.

By Court

Yes I have always been known at Te Kapotai. My lands are at Waikare. I have rights at Rawhiti – ancestral right. Our occupational right has been taken away by the people who have withdrawn from our case. There is a tacit arr. We who live at Waikare maintain the occ there. Those of us who live at Rawhiti maintain the occ there. I mean Riripeti te Hae, Mita Te Tai, Te Kiritapu f, Tame Kemara, Make Ikanui. Te Kiritapu lives at Tangatapu. She is wife of Himi te Nana. Before her marriage, she lived on Moturua.

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Henare Keepa

My sister Hira Moewaka had the same right as I have  
To Court

Uruhanga f = Tuihau (Kapotai)  
Tope f = m Te Paanga (Kapotai)  
Hera f = m Europ  
Te Paea f = Wepiha (Kapotai)  
Mita Wepiha

None of these people lived at Rawhiti. It is right to say that the orig right of these people is ancestral.

(N.Uru) of Whanga?? Tukarangatira m = Whakaetu f (Ngareraumati)  
Matatahi m = f Toruhi (N.Hine)  
Korakonui m = f (slave)  
Hori m = f Pukepuke (of Rotorua)

None of these people have lived at Rawhiti but at Waikare.

Tautoro m lived at Taiaimai  
Pomare m do  
Tiaho "  
Ru Reweti etc

Don't know that any of these have built at Rawhiti.

Ru Reweti

We have one witness who will not be here till Saturday. I wish not to close my case till we know whether he is coming. And I call a European – Mr Williams. It is about the occ by Te Puhi that I wish this witness who will be here on Saturday.

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Thomas Williams (sw)

I have been here all my life. I am 55 yrs old. I recollect Te Puhi, a Wi te Puhi. He lived at Te Rawhiti, can't say at which particular place. He often came with Rewiri Tarapata, who lived at Kaingahoa. Aftwds he left Rawhiti and went to Wairoa. Don't know which year. He came back once aftwds to a Court at Waitangi held by Judge Manning. He used to rank as a chief. I used to see him with all the other chiefs.

Xx by Earl

I do not think he was at Rawhiti when I came of age. He used to term himself a Ngapuhi. I have not talked with Henare Keepa during the last few days.

Xx by Kipa Roera

Te Puhi was always considered a Ngapuhi chief. Mangonui, Te Para Paerahi, Rewiri Tarapata, Ahitapu, Rewha, Hakuene, Witeria were other chiefs at Rawhiti. I always looked on Mangonui as the pcpl chief – till he died. Warana was another chief. He and Paerau were quiet men.

Q Could Te Puhi do anything without the sanction of Mangonui

A Could not say.

Q Was Te Puhi a man of affairs at Rawhiti

A Can't say whether he conducted matters.

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Thos Williams xx by Clendon.

I did stay with your father at Manawaora. He also made use of Orokawa. He ran stock there. I have herded them there. He also used to cut hay there. He put up a house there – before he left for Kaipara between 1875 and 1893. It was during that absence that the persons now living on Orokawa went there i.e. Hori Hakaraia and his family and Kipa Roera and family and one or two old women. Your father built another house abt 1894 at Orokawa. He has always claimed to be the owner of Orokawa. Am not aware that anyone has ever disputed his right, except the people now there. I did not know Te Wharerahi. Have not heard him called Wharenuui.

By Assessor

I know Rawhiti well. Those I have named were the chiefs of Rawhiti. Can't say whether Henare te Rangi had a right there. The chiefs I have named were of Ngapuhi. Never heard of Ngareraumati till recent years.

By Court

I never heard why Te Puhi went away to Wairoa. I suppose it was his wish to go. I did hear of a fight or dispute bet the Whangaruru and Rawhiti natives. I can't say of my own knowledge whether 8 (??) men were killed. Te Puhi was not a very mild man. Never heard it stated that he had been expelled. Never heard natives speaking of his going away.

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Ru Reweti

We have one more witness. Matiu te Aranui, if he comes. I should like permission to call him on Saturday if he comes.

Discussion

Arranged that Ru Reweti shall address the Court dealing fully with the points in the decision by the App Court tomorrow morning. With the right to give a further address at the end of the evidence.

*Next lot of minutes on remainder of page, are not relevant to Rawhiti, nor are the next few lines on Page 146.*

Page 146      Friday 20 Jan 1905 10 am      Rawhiti cont.

Ru Reweti

I wish to call a witness as to the bdys given by TW Hakuene and not to Te Puhi.

Mita Wepiha (sw)

I heard the bdy given by TW Hakuene of the alleged conquest. Those bdys are wrong – at Ngaiotonga. Bec one part of Ngaiotonga is in Tauanui (Ngaiotonga Nos 1 & 2)

Ru Reweti      and part in Tutaematai.

Ngaiotonga peak is 6 ch from Tumutumu (??)

Well I have made a mistake. The peak is further west as shown on the plan.

Q      You say the proper bdy is the bdy of Clendon's land.

A      Yes. That is the proper bdy of the land given to Mr Clendon. I am giving the bdys that divide Rawhiti and Waikare. The line dividing Rawhiti from Waikare is the bdy of Clendon's land.

What I want to correct is the bdy bet Rawhiti and Waikare.

Part of the land within TW Hakuene's bdy has been awarded to us i.e. Ngaiotonga No 1 and 2. I say it has been awarded to Te Kapotai and Ngareraumati bec Te Kapotai are a branch of Ngareraumati. This award was in 1889 and 1891 i.e. in recent years. It was claimed for Te Kapotai. Ngareraumati was not specially mentioned. It was heard here at Russell by Judge Wilson.

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Mita Wepiha

Ngapuhi set up no claim to it.

I knew Te Puhi. He was a chief, the son of the actual sister of Manu and Kaingamata. Te Moekoraha was her name. She wedded Hihi of Ngapuhi. Te Puhi was a chief of rank. His words had weight. Manu and the ors wd not dare to question an order of his. Only chiefs were tattoo'd as he was. I saw him living at Kaingahoa with Rewiri, son of Kaingamata and also at Orokawa. I am 59 yrs old. I know of his going away to Wairoa.

He and his wife Tawera (of Ngareraumati I believe) and some of Ngareraumati, viz Motio or Te Hohou (??) and ors I do not know the names of. These all stayed perm at Wairoa. Never heard that Motio came back. I heard it was on a/c of Taupiri that he went as stated by Henare Keepa. His a/c was correct. I heard it that way from my father.

A feast was held at Waikare, called Taratara Koheru. It was joined in by all the tribes desc from Hurumaiterangi i.e. Te Kapotai, N. Wai, some of Ngareraumati i.e. the Korokoro family. They all went to fish at Maunganui. This wd be about 1858 – after the peace at Moturahurahu. It had no connection with that peace-making. What I want is to show that people were not prevented by Ngapuhi from going there to fish.

Persons of Te Kapotai who went were Kairangatira and Pokerehu, Te Warihi Hokomai

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Wiremu Keru, Wepiha viz Wiremu Puanaki, Te Kapotai, Hoterene Tawatawa, Te Waimakutu. There were all of Te Kapotai and N. Wai, desc of Huruhuru of Ngareraumati were Piri Korokoro, Hare te Ngawe, Wi Korokoro, Humeke, Patuwhitu, Mana Karaka Hokianga, I was not there.

It took them 2 yrs to prepare the food for the feast i.e. the fish. They also fished at Taurimu and Pareanui. No person of Ngapuhi disturbed them.

Xx by Mr Earl

I should be about 10 yrs old at that time. But I got my information from my elders – not for any special purpose. I never spoke to Te Puhi, tho I have after seen him, at Russell etc. I had not married when I saw him last, perhaps I was 15 yrs old. I did not see them leave for Wairoa. Did not hear that they went away in two large war canoes. Did not hear that Te Puhi was related to Parore of Wairoa. Nor that he went to visit Parore. Can't say how many went with him.

Q Why do you say, Kerei Mangonui wd not dare to oppose Te Puhi's word.

A I have seen instances of it. If Te Puhi made a statement, Kerei wd not controvert it.

Te Puhi said "My friend Tawatawa, I am going to my land at Waikare, to the pa of my ancestor, Te Hakiroa." Tawatawa replied "that is not your ancestor's home, you only went there to partake (??) of the produce." Kerei sat there and said nothing. This was since the Taupiri affair. It was also after the feast at Waikare. The conversation took place in Russell.

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Mita Wepih xx by Kipa Roera

Ngapuhi never ordered Ngareraumati to leave. They could not do so bec the land belonged to Ngareraumati. There was no question of the position. For peace had been made.

Te Kapotai frequently ret to Orokawa etc to fish. They were desc of Huruhuru and were formerly called Ngareraumati, in fact were still entitled to that name.

The people then living at Orokawa, Parekura and Kaingahoa were Te Akitai hapu i.e. Patuwhitu, (??) Karaka Hokianga, Tutere (Whekaue) Hirikerei (??) – a branch of Ngareraumati. They also have lands at Whananaki.

Ngapuhi were there – I don't know where. They were at Rawhiti somewhere.

Tawatawa and Te Horiona were pure Ngareraumati of mana, when Ngapuhi began to live there. I consider Tawatawa had greater mana than the Ngapuhi chiefs.

I knew Rerehau of Ngareraumati. A mako shark was caught at Percy Island. Rerehau got the teeth. Never heard that Ngapuhi objected. Nor that Taupiri iti was given to Kerei on compensation.

Q Did not Ngapuhi and N. Wai almost come to blows over this and Hone Mohi Tawhai stopped bloodshed.

A Never heard of it.

In reply to Court, Kipa says a piece of land at Taupiri was given in payt – a piece which had not been taken by Ngapuhi at the 1<sup>st</sup> conquest.

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Mita Wepiha xx by Kipa Roera

Ngapuhi did not object to the word of Tawatawa expelling Te Puhi. So Te Puhi went away. The others, if they stayed, stayed on sufferance.

Yes, Ngapuhi still live there, so do Ngareraumati.

Yes Ngapuhi stayed at Rawhiti, notwithstanding the word of Te Puhi.

Xx by Mr Clendon

Part of Ngaiotonga was awarded to Mr Clendon. Not because that land was included in the early sale to Clendon. Money was paid to us. Don't know that it was only Court fees that were paid.

By Court

I do not know the bdy of the lands of Huruhuru in his day. Waikare was not included in Huruhuru's lands.

Bdy on MB 19.p. 94 read to witness.

I do not know the part from Kororareka to Totoanga. I know the part from Totoanga to Taupirinui. It is a correct bdy except that Ngaiotonga should not be in it. (Question dropped: answers against (??))

I had something to do with compiling the list of names handed in by the claimant. All those I know and can trace have been included ?? by Ru Reweti

Rerehau took the teeth to Whangaruru. I heard of it for the first time at the App Court for Moturua. The bdy read out by the Court was not correct. Part of it is the bdy bet Rawhiti and Waikare.

Court

This bdy has been revived by the desc of Huruhuru.

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Mita Wepiha

Hoterene Tawatawa



By Court

Te Tawaroa  
Mihiterina Kereopa (alive)  
Te Ratapu            Te Waaka

Hoterene was one of the ppl owners of Rawhiti. These names are in the additional list. We left them out bec we did not know his descent from Huruhuru. And they did not subscribe to our funds.

Ru Reweti addresses the Court

Several Courts have dealt with this question. Much evidence.

The cause of the fighting: both sides agree as to this.

Moturahurahu was the chief battle. Here the accounts differ. Was it a battle? Was there a defeat, or was it settled by a peace.

App Court looked at the occ by Ngapuhi since that incident. Our evidence is of equal weight to that of the other side. Both sides spoke on oath. I submit that there is suff evid to show that peace was made – and no conquest.

- 1        Te Wharerahi had wedded Pahu f
  - 2        Whakaariki m (Ngareraumati) = Ngahina (Ngapuhi)
    - Hurumaiterangi
    - Matuaiwi
    - Hina/Huna (??)
    - Tupare
    - Te Hari
- Te Tawheta        Whakaariki m = Ngahina f (Ngapuhi)  
Kaipo                =                        Raumati f  
                              Tuahu

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Reweti

- 3        Mauhikitia = f Te Awhi (Ngapuhi)

Both Te Awhi and Ngahina were of Ngapuhi and were in the pa when it was attacked.

Our opponents say that Paroa was spared on a/c of Raumati living there. But Raumati was only ½ Ngapuhi. Whereas Te Awhi and Ngahina were pure Ngapuhi. It is reasonable to assert that Te Wharerahi made peace: he wedded Pahu prior to the fighting. It wd be Maori custom to do so.

2 pm

Rawhiti cont

The pa was an island – almost impregnable. Both sides had guns. And Ngareraumati were the stronger party. The pa could be approached, only in canoes which wd be in sight the whole time.

In all the fighting, but few were killed: 4 at Tapeka, two being killed by Tapua. We say there was a third, Tauwhitu.

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Ru Reweti

At Whiorau, both sides agree that only one person was killed. At Moturahurahu, only one, as asserted by the other side. We do not allow this alleged killing of Tauwhitu.

They say that eight persons were taken prisoners. In all the battles were only 7 killed, and 10 made prisoners. How can this be the defeat of Ngareraumati and the taking of their land?

They say Kaipo was killed at Tapeka. But Wi te Parihi is the only witness who says so. This is the husband of Raumati, on a/c of whom Paroa was spared. Why kill the husband and spare Paroa because of his wife?

Ngapuhi were afraid, when the re-inforcements came up. So Te Wharerahi made peace. Especially as they had failed to take the pa, after 3 days firing.

Had the pa been inverted (??) for weeks, they might have been starved out. But it was only three days.

These are all the points I ask the Court to consider. I submit I have shown that the more reasonable conclusion to draw is that peace was made.

Tawatawa was the chief man in the dispute at Taupirinui. He was a man of rank, and was appt an assessor (Magistrate) in the early days. He never ceased to tell Ngapuhi that they had no right and were to leave Rawhiti.

In Whapukupirau investigation, Tawatawa objected.

After Taupiri fight, he ordered Ngapuhi off

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Ru Reweti

One of them – Te Puhi – obeyed. He was a cousin of Kerei Mangonui.

Ngapuhi wd not have allowed Tawatawa to speak like that, had he been taken away as a captive. This shows that no prisoners were taken at Moturahurahu.

Ngapuhi say they ret home after the battle and that no person of N.Raumati was left at Te Rawhiti, except at Paroa. Now they show only 7 killed and 10 taken prisoners. Were those then the whole of N Raumati?

We say it was thro intermarriage that Ngapuhi lived at Rawhiti.

We say that Motu Orohia and Orokawa were given to Te Wharerahi.

It was upon intermarriage that Ngapuhi began to live at Rawhiti so we say.

They did not allege that they lived at Rawhiti immediately after the fight at Moturahurahu.

We also say that they went home after that fight.

But, in a conquest, the conquerors stay and live on the land. As otherwise the adjoining related tribes would take possession.

There can be no doubt about the Maori custom that when a chief marries into another tribe, his near relatives wd accompany him, and under that heading wd come the gift of land. The gift wd not be to Te Wharerahi alone but to his companions as well. So I say the residence of Ngapuhi is explained.

Have they all lived on that gift land

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Ru Reweti

It is not shown how soon Ngapuhi ret to live at Rawhiti. Was it 5 or 10 yrs?

Now, most of Ngareraumati married out of their own tribe. For there was no more fighting with Ngapuhi. They gradually dispersed to the lands of the tribes they married into.

Those of N Raumati who wished continued to live at Rawhiti, i.e. those who did not marry into other tribes.

Ngapuhi and N Raumati have lived at Rawhiti, side by side.

As soon as Ngapuhi claimed the land as their own, the claim was denied (by Tawatawa). At the hearing of Whapukupirau, this claim By Court

was first set up. Well, there was the expelling of Te Puhi. This was prior.

Ngapuhi did not assert their conquest claim till N Raumati were only a few (?). But Ngapuhi had increased in numbers and took poss of the lands, as N Raumati decreased.

Te Horiona and Henare te Rangi alone are left to uphold the N Raumati case.

When Ngapuhi proposed to allocate Hauai, Horiona objected.

It has been asserted that Puatea was a slave. Her son allows that she had no lands at Rawhiti.

Te Kemara wedded Puatea inland. He had two wives previously – of rank. He put those away and took Puatea (questioned)

The child of Puatea was Takurua. She was married by Ihaka Te Tai, one of their chiefs.

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Ru Reweti

How could she then be considered a slave? Would a chief marry a daughter of a slave wife?

As to sales of lands.

Manawaora. All four hapu/s sold this, i.e. Ngapuhi, N.Wai, Te Kapotai and N Raumati. I suggest that the Ngapuhi signed in respect only of Orokawa which had been given to them. For Orokawa was included in the deed of sale.

Motu Orohia was sold by Ngapuhi alone.

Motukiekie was sold by the Korokoro family. That family were perm residents of Rawhiti. They were h.c. of course.

We have stated what persons the payt (*payment*) was distributed to – who were of N Raumati tuturu. The other side has not asserted that Ngapuhi got any of the payt.

Eru Maki has joined the conquest side. He is a man who has always upheld our side and took a prominent part in the Appellate Court.

I am surprised at him. Ngapuhi will only drop him in a hole.

The same as to Riripeti, the sister of Horiona. She now joins Ngapuhi. This should not be taken as a proof of the truth of the conquest.

As to the children of Takurua, they have always taken the Ngapuhi side.

I close my case here except that I call a witness tomorrow if he comes.

And wish to have the right of reply.

Court

You will be accorded the right of reply.

Court adjd till tomorrow

Page 157      Saturday 21 Jan 1905      10 am.

Subpoena issued to Eru Maki (at request of Mr Clendon) for Tuesday next.

Ru Reweti

I hand in additional list.

Some of them I cannot yet give the whakapapa for.      We do not claim Orokawa.

Henare took part in the cutting off of land for the school at Kaingahoa.      Pukepuke represented Ngapuhi.

By Court

We set up a claim for some of the lines in the whakapapa although there has been no occ for 4 or 5 gen.

As regards this additional list, I admit there has been no occupation for some generations except as regards Matoha Tawatawa and Te Atimane Wharerau.

All our occ is by the branch that comes from Matuaiwi.

Henare te Rangi      By Court

Heketoro m = f ?

Kiri f = m ?

Te Aho m = f ?

Te Tiwha

Heketoro and Kiri lived at Rawhiti. I forgot to mention these. So did Te Tiwha.

Don't know the chil of Te Tiwha.      Tuwahine f lived at Rawhiti with her Europ husband i.e. at Orokawa and the islands. This is another I forgot.

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Ru Reweti

We admit that all the h.c. Ngapuhi have a right tho they are not in our list. I think those who have had no occ from 4 or 5 gen have a (??) right.

There is no one in our list for whom we allege occ with 4 or 5 gen except Henare te Rangi and his section, Matoha, Tawatawa, Te Atimana Wharerau, Marama Winiana. The only persons in our list who are solely Ngareraumati are Henare te Rangi and his section. The occ we allege is all on the Rawhiti coast, not on the sea coast, or inland.

Mr Earl addresses the Court.

I will not give any reply to Mr Ru Reweti, till after my evidence.

I will deal with the new matter brought forward. As to Te Puhi, I shall call evid.

I put in proceedings in Te Ti (orig and rel) and of Moturua. And Opito. Especially the evid of Henare te Rangi on xx (cross examination). And of witness called by him in Te Ti      I call Hemi Timoko.

Hemi Timoko (sw)

I heard evid given by Henare Keepa. I could hear some of it (rather deaf) I heard what he said about Taupiri. I am of N.Tawake, and live at Waimate.

At the time of the Taupiri fight, I lived at Waimate. I have been to Rawhiti on visits.

I was at Taupiri fight. I heard Henare say that Ngapuhi chiefs were taken prisoners and were about to be shot. I deny that. I deny that Tawatawa was there at all.

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Hemi Timoko

Mangonui and party were not there. I heard that only Rewiri Tarapata and N.Kuta were there on that occasion.

It was at the second Taupiri fight that I was present. When a man and dog were killed. There was a first fight, at which I was not present. It was at that first fight that Rewiri and N.Kuta were present.

At the second fight, - at which I was present - there was no surrounding of the chiefs at Ngapuhi. We N.Tawake and Ngapuhi were the victors.

The first fight was a month previous. We had quarrels of our own inland: peace had been made; when we got word of the first affair, where it was said that Ngapuhi had been surrounded. Pokerehu was here when we landed at Kororareka, he told us they had been surrounded. He was both of Ngapuhi and N.raumati.

I never heard that Tawatawa saved the lives of the chiefs.

After the fight, there was not a (??)

We all ret to Kaingahoa i.e. Ngapuhi and N.Tawake (not incl. N.raumati) N.Rahiri, N.Tawake and N.Kuta were on one side. N.Wai were the people opposed to us.

Pene Tani and Arama Karaka made peace at Kaingahoa. NK requested Kerei Mangonui to make peace. N.Wai were not there. Only the Ngapuhi side were there.

Never heard that Tawatawa had warned Ngapuhi

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Timoko

to leave the land. I heard it for the first time when Henare Keepa said so.

This fight was before TW Hakuene was born. The SS Wongawonga was off there, and stopped her engines to listen to the fight. I knew Te Puhi. He lived at Rawhiti i.e. at Owaharo, I have not been there. Never heard that he was ordered off by Tawatawa till Henare Keepa said so. I know that Te Puhi left here and ret to Wairoa. Parore had asked him to go back there and take care of him. I heard of his leaving for Wairoa. He and his escorts had two war canoes to Whangarei. "Te Karere" and "Te Waiwhakatahataha" were the names of the canoes. It was several yrs after the fight at Taupiri. Te Puhi cont to live at Rawhiti after that fight for some yrs. Te Puhi did return to Rawhiti, after his return to Wairoa. I had a conversation with him at Waimate upon his return to Rawhiti. Of course we all knew that Parore had asked him to go back to Wairoa.

?? Court

I heard about the 1<sup>st</sup> Taupiri fight. It was ?? inland that Ngapuhi were fighting down here. It was over a woman Marara Pohara/Pokare?? Whose head had been broken by her husband. Forget his name. He was of N Wai. Marara was of Ntawake. So Ngapuhi fought agst N Wai. That is all we heard till we arrived at Kororareka. Here we met Pokerehu. Who told us that Ngapuhi had been surrounded by N Wai. It was Rewiri Tarapata, Rewha and Te Puhi who had been surr.

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Hami Timoko

By Court

Mangonui heard of this and then went forward with his contingent, which was lying near Wairoa. He had heard of the surrounding and went there. The 3 persons surr were of N Kuta and N Tawake. It was N Tautahi of the N Wai party who had surr them. N Tautahi were really fighting agst their own people.

Kerei arrived there. Te Kauae asked him to make peace. Kerei refused. That was all and both parties went home. N Wai went to Whangaruru and Ngapuhi to Rawhiti. We heard all this from Pokerehu. Don't know whether Tawatawa was present on this first occasion.

So we went on to Parekura. Not ?? we saw a scout. He made a mistake and thought we were N Wai xxxx

We went on to Kopua. N Wai had already erected a pa there. No battle took place that day. We all ret to Parekura. Next day we went back to Kopua. We met N Wai at Puketutu and started firing. We shot one of N Wai: we lost a dog. Night came on. N Wai ret to Kopua with its dead. We ret to Parekura.

In the morning, we all went to Kaingahoa and A.K. Pi ??? us to make peace. A.K. Pi and Pene Tau went to Whangaruru and told N Wai that peace had been made. N Wai agreed to make peace. No presents were given, so far as I heard. Nothing was said about land.

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H Timoko

The persons on the N Wai side were Papati, Mohi Kaingaroa. I don't know the ors. Tawatawa was not there. Nor did I hear that he was there. He lived at Whangaruru.

Xx by Kipa Roera      No questions

Xx by Mr Clendon      No questions

Xx by Ru Reweti

Q      You say the 1<sup>st</sup> fight was over the women.

A      The 2<sup>nd</sup> fight was over the same matter.

Kerei was not at the 1<sup>st</sup> fight. He was at Wairoa that was where his contingent was. It could be said that he was taking part in the fighting.

Q      How far were the other people from where Kerei was.

A      Perhaps 10 chains i.e. from Te Puhi and his people. Kerei was 10 ch from the people who were surrounded. He did not see them surr. He was the other side of the ridge.

Q      You were wrong in saying that Kerei was not present.

A      Well, he was at the fighting but was not in the party surr.

Q Who of Ngapuhi were surr.

A Te Puhi, Rewha, Rewiri Tarapata and their party. Can't name the ors. Te Kauae came and hongied Te Puhi and made peace with them. This happened before Kerei arrived. Kerei was angry and wd not agree to make peace. Ngapuhi ret. (to their kainga).

Q And understood that they had been saved by Te Kauae.

A Don't know about that.

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Hemi Timoko

Xx by Ru Reweti Te Kauae was of Ngapuhi, but was fighting with N Wai.

Q Why did Te Kauae hongie with his captives, was it not to save them

A It might be. It was Noa Pomare and ors of N Wai who had surr the Ngapuhi chiefs. The (other) N Wai were away on the hill.

Q People surr wd wither by slain and taken captive. A Yes

Q Te Kauae hongied, so that they should not be killed. A That wd be so.

I was one of the advance, at the 2<sup>nd</sup> fight. The persons I saw were of Wh Whero. I did not see Henare Keepa there.

Kerei Mangonui and all Ngapuhi were at this 2<sup>nd</sup> fight.

N Wai did not come to Parekura, with Ngapuhi, after the fight. K They went to Whangaruru with their dead and wounded, one dead and one wounded.

Q Can you state that Tawatawa was not there.

A I cannot. But I did not see him there. Well he was not there. Did not know all the people who where there. I will not state positively that he was not there. I know that Te Puhi was nephew of Kerei. Te Puhi ret from Wairoa to see his nephews at Parekura i.e. Hare Warana and ors – on a visit and ret again to Wairoa. He frequently came to and fro, until he got too old. I have never lived at Rawhiti, except as a visitor. I have no right at Rawhiti. My elders Te Rarau and Te Hopewai took part in the orig

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Teemi Timoko

conquest of Rawhiti. They are the brothers of my g.f. mother?? Te Reinga. But I have no right at Rawhiti.

By Court Yet is is because I have not lived at Rawhiti that I say I have no right.

Thos Williams recalled. By Mr Earl.

I recollect Te Puhi going away to Wairoa. I do not know why he went. I did speak to him once or twice, and asked him why he did not come back. He said he had other land, at Wairoa. I have not heard it stated that Te Puhi had been expelled.

Court adjd till Monday.

23 Jan 1905 10 am.

Ru Reweti My witness has arrived.

?? Te Anania (sw)

I live at Mangakahia. I am of N Moe of Ngapuhi. I know Te Rawhiti. But I have never seen it. I have only heard of it.

I have heard of the Moturahurahu fight. From my father and from Kawiti. They told me and messengers were sent to Ngapuhi i.e. to Hokianga. Mohi Tawhai and ors. The persons who said the messengers were N Tawake i.e. Moka. Manu and ors. Te Wharerahi was not there – at Waimate. The messengers were sent some from Rawhiti and some from Waimate. Te Wharerahi was at Rawhiti.

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Matiu Te Arannui

Moka, Manu, Titore at Rawhiti sent messengers. They were then living at Rawhiti i.e. at Orokawa etc and Motu Orohia. They had not lived at Rawhiti before that fight. They were living at Waimate.

It was Te Wharerahi who then lived at Rawhiti. He was one who sent messengers. He was the only one I know who was then at Rawhiti and sent messengers.

So Ngapuhi came to Moturahurahu. Ng. raumati were in the pa. Ngapuhi began firing on them. No one was killed on either side. Te Wharerahi was not in the Ngapuhi taua. He was not taking part in the fight bec. he was married to a woman from N Raumati.

He thought perhaps he himself might be killed by N raumati, in revenge for the attack by Ngapuhi. So he decided to make peace. N Raumati made a gift of a mere and clothing. Ngapuhi ret to Waimate and Hokianga etc. Te Wharerahi stayed on at Orokawa and Motu Orohia. I have not heard that Ngapuhi conquered Te Rawhiti. My elders told me that N raumati were a rangatira people. They

had previously scoured ?? the whole country – in the time of Poroa etc. At one time, they were on their way to Kaipara where a number of them used once to live. This going was a visit, not a taua. xxxx  
I have heard of a fight at Taupiri. My uncle was there with Ngapuhi. Hohepa Whaka?? was his name.

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? Matiu

Ng Wai and Ngapuhi were fighting.

N Wai then surr Ngapuhi i.e. Te Puhi, Kerei, Rewiri Tarapata and ors. Kerei Mangonui was one. It was proposed by N Wai that they should be shot. I do not know by what persons. Tawatawa got up and made peace. And peace was made. By him and Te Kauae of the N Wai side. Tawatawa again got up and said "Ngapuhi, return to your own homes. Leave Rawhiti to me, it is my own land." This was said at Taupiri. Te Puhi (Puhihiti)?? Got up and said "Very well, I will go." And he went to Wairoa. Mangonui cont to live at Rawhiti. Aftwds, at a meeting at Russell, Tawatawa said to Mangonui that he had better go back to his own lands. "else my elder (Kawiti) and I will come to Rawhiti." Tawatawa was then living at Waikare and Whangaruru. Not at Rawhiti. He did formerly live at Rawhiti – before Moturahurahu fight. I do not know whether he lived there after Moturahurahu fight.

Xx by Earl

I first knew last night that I was to give evidence. When I reached Henare te Rangi's place. A messenger was not sent to fetch me. I came myself bec of trouble over flax. When I left home, I did not know that I was to give evidence. No one told me, so, prior to my leaving home, I came first to Whangarei and then to Waiomio. Kauriti was not there so I came on to Kawakawa. Ultimately I met Hoterene and told him I had something to say to him and his chil and that we had better go to Waiomio.

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Matiu

Xx by Earl

He said no, he was going to the Court, that was hearing Rawhiti.

He told me about the case, he did not say that Henare Keepa had given evidence. I told him about the Taupiri fight. He knew nothing about it. Henare Te Rangi was also there.

My statement was not written down.

I made my statement to Ru Reweti this morning – early. And then Ru told me what had been said in Court. Henare Keepa was not present, I have not yet seen him.

I had 3 chil at the time of Taupiri fight. Don't know the year. Nor how old I am. My eldest son is 28.

The statement of Tawatawa, to Te Puhi, telling him to go away took place on the battle field at Taupiri. Te Puhi went away – aftwds. Te Puhi stayed at Rawhiti 1 1/2 yrs after the Taupiri fight. Then he went to Wairoa. He passed my father's place and told him I was present, and heard him say so. Later he ret here and then took away his children and possessions. It wd be a few mos after the first going to Wairoa that he came back here and stayed almost 12 yrs and then went to Wairoa again with all his possessions. Well it was not 5 yrs. It might be 3 or 4, don't know whether they started from here overland. Did not hear that they went in two large war canoes. He passed by way of my place.

He had a large party with him – his women, children and possessions. Te Motui was with

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Matiu

him. He was the only man I saw. I have forgotten the names of the women.

I know Hare Warana. Don't know whether he was there. I know Te Waipuna. He was perhaps there.

Te Puhi had an uncle, Parore, at Wairoa. Te Puhi went to him and stayed at his kainga till he died. Te Puhi frequently came back here – to Rawhiti on some occasions.

Xx by Kipa Roera

Hohepa told me that Ngapuhi were surr at Taupiri. Hohepa was of N Tawake. I believed what he told me of the battle. Ngapuhi did not obey Tawatawa and leave the land.

Q Does not this show that Tawatawa had no authority? A I do not think so.

Q Why then did not Ngapuhi go.

A They had got used to staying there. But Tawatawa cont to tell them they should go away.

Xx by Clendon No questions.

Assessor

Have never seen Rawhiti. I have heard of the people who have lived there. N Tawake are some of those living there. And N Pongia, N Kuta. These are hapus of Ngapuhi. If there are any ors it wd be recent occupation.

Ru Reweti I now close my case.

Earl I now call TW Hakuene  
 Tamati Waaka Hakuene (sw)  
 My hapu is N Tawake of Ngapuhi. I live on Moturua, Te Tawa and Tangatapu.

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TW Hakuene I will name the diff kaing/s.

- (4) Maunganui Titore, Hakuene, Te Wharerahi, Manu, Moka, Huri, and ors lived here. (Hauai was the first place occupied, after the conquest.
- (a) Hauai Huri, Te Nana, Titore II (N Kuta), Tuki, Te Tuhi lived here. Hauai was the special place of N Kuta. These persons were of that hapu.
- Te Tawa (almost close to Hauai) The same people lived here.
- (5) Kaingahoa Manu, Moka, Toke lived here.
- (15) Omakiwi Moka alone lived here. Also Te Wharerahi lived with him, but Moka was the perm. Resident.
- (3) Te Kawanu This was a kainga at that time occ by Hakuene alone.
- (16) Wharikiwai Manu lived here.
- (6) Tangatapu Hakuene, Te Rati, lived here and Titore II
- (17) Wairoa Manu, Te Wharerahi, Moka lived here
- (18) Parekura Manu lived here
- (19) Te Uenga Manu also lived here.
- (7) Waipiro Ohae is really the name of the kainga. Te Wharerahi, Moka lived here.

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Hakuene

- (11) Pareanui Tuwhakawaha, Korohinga and Hakuene lived here.
- (2) Orokawa Te Wharerahi lived here and Moka. There are all the kainga/s on this S. W (West) coast.  
 On the islands were:
- (12) Urupukapuka Manu, Te wharerahi, Moka lived here.
- (21) Otehei Occ by the same people.
- (13) Otiao Te Kemara was the man here.
- (22) Kapurarahurahu Moka owned this kainga.
- (23) Waipao (on Moturua) Hakuene, Titore lived here.
- (24) Hahangarua (on Moturua) Te Kemara lived here.
- (25) Otupoho (on Moturua) Hakuene and Titore were here.
- (26) Moturua (on Moturua) Hakuene and Te Raka.
- (27) Mangahawea (on Moturua) Te Raka and Hakuene.
- (28) Opunga (Moturua) Hakuene's place

These kainga were all occ soon after the conquest, say within 10 yrs. On the E. coast were other kainga/s:

- (29) Punarahi Te Wharerahi, Moka, Manu lived here i.e. their chil. These kainga/s were occ by the younger people.

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TW Hakuene

Rewiri Tarapata, Te Ahitapu, Te Tira, Wharerahi were the persons who lived here.

- (14) Omari Kerei and Warana lived here.
- (14) Pahii Rewha lived here, Here te Nana and Waipuna.
- (30) Hauai II Te Para (child of Manu) also called Paerau. Also Kerei lived here.
- (30) Karomango Waipuna lived here.
- (30) Otaneroa Tuwhakawaha, Korohunga, Hakuene were here.
- (30) Mini and Tipare Rewiri Tarapata, Ahitapu, Paerau lived here.
- (31) Te Toroa Rewha, Here te Nana, Waipuna, were here. These are all the places on the E coast. These were all occ shortly after Heke's war.

(32) Mahangatauaro is one kainga, island. Occ by Kerei, Rewha (Rewha Huri) Rewiri Tarapata, Here Te Nana, Waipuna, Te Para and Warana.

These are all the kainga/s. The inland parts are all hilly, not arable.

At that period – shortly after Heke's war, the occ of the places on the W event was as follows:

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Maunganui No one lives there.  
Hauai Huri, Here te Nana, Waipuna, Tuki, they lived there.  
Te Tawa The same people.  
Kaingahoa Manu, Moka. Toke still lived here. No ?? persons had come.  
Omakiwi Moka still lived here and Te Wharerahi (if still alive?)  
Te Kawau Un-occ and has been ever since.  
Wharikiwai No occ.  
Tangatapu Hakuene still lived there. He put up a pa there during Heke's war.  
Wairoa Manu still lived here and Moka. Matire Toha, Rewiri Tarapata, Te Puhi, were some of the yr.?? People.  
Parekura Manu, Kerei, Paerau, Warana were here.  
Te Uenga Manu and his chil.  
Waipiro Moka, Rewiri, Tawhi, Te Ahitapu, Keretini lived here. 2 pm

Pareanui Te Korohinga, lived here. Hakuene had left.  
Orokawa Te Hira, Wharerahi, Te Hira Tupanapana, Kerei, Rewiri Tarapata lived here.  
Mupukapuka ?? Manu, Warana, Kerei.  
Otehei Te Para, Warana, Kerei lived here  
Otiao Te Kemara, Takurua, Te Ipumare and Wharau. Henare te Rangi also lived there as a dependant.  
Kapurarahurahu Moka, Rewiri, Te Ahitapu, Tawhi, Keretini, lived here. Some of N raumati were living at the kainga/s at this time – but as slaves.

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TW Hakuene

After the conquest, Ngapuhi built some pa.

Te Tawa. Huri built this and Te Nana I and Te Tutu.

At Tangatapu was Te Pakowhai Built by Hakuene and his followers.

Ohae at Waipiro. Built by Te Wharerahi, Moka and Manu. These are all the pa I know of.

Q Henare says Hauai was occ by Tutaki and ors.

A These people did not live there. When Ngapuhi took those people inland, they did not return to Rawhiti. They ret to Whangaruru.

Q What about Parekura. A Piri Korokoro and ors did not live here, but at Paroa.

Whatu, Hokianga etc also lived at Paroa, not at Rawhiti (or Pareanui).

No Taringa ever lived at Urupukapuka. Te Hoia was a slave of Manu, Waikapuni lived at Paroa. Hakopa was a Taranaki slave of Hakuene.

Tairutu lived at Paroa not at Otiao. If he lived at Otiao, it was as a slave. His perm place was Paroa.

By Court

Q Did he live sometimes live as a slave and sometimes as a free man.

A Witness evades the question.

Te Rangi did not live at Otiao. Henare te Rangi did live at Otiao, under Te Kemara. Pukemiru also lived at Otiao under Te Kemara.

Ruka dito. These two were men. (??)

Te Tatua, Te Himana (??) etc did not live at Omari but with Te Horoiona at Paroa. Huki was from the South.

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TW Hakuene

I deny H te Rangi statement – that no Ngapuhi lived at Omakiwi.

No person called Maruwhenua lived at Te Tawa. Rerehau did not return to Rawhiti after he ran away to Whangaruru, at time of Moturahurahu fight. Ruahine and Wharerahu did not live at Rawhiti, but at Paroa.

Whetu never lived at Kaingahoa,



Henare te Rangi has not lived at Rawhiti since my time except on visits. At Moturua and where he stayed with Takurua. He has never stayed on the mainland, except on visits. Tho he may have shot pigeons. We all did that. He never had a house at Rawhiti. He has always lived at Te Ti, so far as I know. And wd go from there on his visits to Rawhiti (islands). At Moturua, he used to stay in Ihaka's house. He never stayed at any house on the mainland.

Te Kemara when at Rawhiti lived at Moturua. Had no kainga on the mainland. I never saw Te Kemara. He died at Waitangi. He had ceased living at Rawhiti before I was born.

When H te Rangi visited Rawhiti they were never for more than 2 mos at a time – so far as I know. He had cattle on the island on Okahu, but he paid Ihaka for the grazing. Since the award of Waewaetorea to Te Kemara, he has taken sheep there.

I have heard of the fight at Taupiri. It was before I was born. I am 47 yrs now.

I know Te Puihi. He was related to me. He was like a foster – father to me. I recollect his being here from Wairoa. I was about 10 or 12 yrs old. He left because Parore asked for Te Puihi to be taken there.

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TW Hakuene

to look after him. As Parore had no children Te Puihi was nephew to Parore (Maori nephew). I recollect his going. He went by sea – in two large canoes – a large party. All the Ngapuhi chiefs of Rawhiti went with him to Whangarei and right thro to Wairoa. Their chiefs are not all dead. Hare Warana was one and Te Waipuna.

It is not there that he was told to go (expelled).

He several times ret to Rawhiti on visits. Never saw Tawatawa at Rawhiti, but I have at Russell, Waikare, Whangaruru.

Never heard it stated that Tawatawa had driven Ngapuhi off the land. Nor that Te Puihi agreed to go.

There is not a single pure N Raumati now living at Rawhiti.

The other side say that Matoha lived at Rawhiti. The present Matoha is quite a child – about 40. I never saw her there. She lives at Waikare. I know her well.

Nor did her mother Paea ever live at Rawhiti, but at Waikare.

Te Atimana Wharerahu has never lived at Rawhiti. But at Te Kawakawa. Never saw him at Rawhiti on visits. Has no property at Rawhiti. His father Wharerahu did live at Paroa. Have never heard Eru Maki say that the mana was with N Raumati.

Marama Winiana has lately lived at Rawhiti. She is wife of Te Winiana (of N Manu). She came there in 1898 – to my place. She is my niece. Pikopo her mother, never lived at Rawhiti but at Whangaruru.

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Hakuene

Marama lived at my place for only one year. Then she ret to Te Karetu. She ret to visit me.

Hana Tautohea belongs to Whangaruru. She lives at Waitangi and is married to one of H te Rangi's sons. Don't know Ratutoru.

Hoterene Kawiti never lived at Rawhiti. I never sae him there.

Earl

I do not examine this witness as to the conquest. We rely on the former evid as regards that. I hope the Court will soon be able to give an interlocutory decision as between the two main parties. After which the parties can perhaps settle their interval disputes.

Xx by Kipa Roera

Q Did Te Wharerahi and Moka alone live at Orokawa.

A Those are all I know. Manu may have lived there.

Q Did Mangonui and his son Hori Ngawati live there.

A Yes. They lived there till they died. They began to live there about 1870. Mangonui died in 1884 and Hori Ngawai in 1882.

Q Who else were living there. A Te Hira Wharerahi.

Yes they had a wooden house of 4 rooms. K Mr Clendon put it up. Mr JS Clendon was the carpenter. Hori Ngawati employed him to do it and paid him with cattle – three oxen. Hori Ngawati ordered the timber from Wilkinson. The house was put up in 1870. They had it put up so that they might go there to live.

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TW Hakuene

Xx by Kipa Before that, there was a house there, occ by Moka. The large house was called Te Hiku o te Ika. There may have been some smaller houses.

Mangonui and his son may have had a house there, before putting up the 4 roomed (??) wooden house.

After their death, the chil of Hori Ngawati cont to live in this 4 roomed house.

Mangonui had also two large Maori houses there. He also had cattle on Orokawa. Hare Warana also had cattle there. At Orokawa. They ran there at times but they were really bred at Parekura i.e. Hare Warana's cattle. Hori Ngawati had also sheep and houses at Orokawa.

Te Wharerahi

Heni

Ria f = Hori Hakaraia

Wi Neha Tia Haki

The chil of Hori Hakaraia had sheep at Orokawa in 1882, also pigs. No one else had cattle or sheep there, so far as I know. I never saw any of Clendon's cattle there. Have never seen Mr Clendon working there, nor persons employed by him. During this occ by Kerei and Hori Ngawati, and the chil of Hori Hakaraia, down till now. I have never heard of Mr Clendon objecting. Down to 1898. In this year I heard from Hare Warana and ors. Mr Clendon wished the desc of Manu to sign a paper

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TW Hakuene

giving him Orokawa. Some signed, others did not (stopped – as the paper will be put in).

Kipa Roera I propose now to xx as to the occ alleged by Ngapuhi.

Mr Earl I suggest that be left till the main question (??) has been decided. I will put this witness in the box again.

Kipa Roera

I have a separate case from that of Ngapuhi generally. The Court may decide that each party has a right. So I want my case made clear.

Statement on p 110 read.

I claim an interest in the whole block except Hauai which is ackn to belong to Nkuta and Tangatapu which is ackn to belong to Ntawake. Well I claim an exclusive right to some particular parts of the land.

Orokawa For the whole of the desc of Kerei i.e. part of Orokawa i.e. the w.end about 100 acres.

Puhinui About 200 acres

For the desc of Mangonui and the desc of Pahi, no other person has a right there.

Maunganui i.e. about 5000 acres extending from a line from the N. side of Whapukupirau to Te Toroa – extending to Cape Brett. For all the desc of Manu and the desc of Pahi. The desc of Moka have also a right here and the desc of Wharerahi. No one else.

Maungaroa About 1,500 acres. For the desc of Manu and of Te Wharerahi and of Moka and of Pahi. No one else has a right here.

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Kipa Roera

I also claim Te Akau about 200 acres. I believe it joins Johnson's land on the south. And an interest in all the rest of the land. For the desc of Manu, Te Wharerahi and Moka.

Court adjd till tomorrow

Tuesday, 24 Jan 1905 9 am.

TW Hakuene

I forgot one or two places yesterday.

(33) Whiorau a kainga. Te Wharerahi and Moka lived here. Occ ceased when Rewiri and ors were drowned (1876).

Except that Pukepuke occ for one year recently. Prior to the conquest it was a N raumati kainga.

(10) Puhinui a kainga. Occ by Manu and aftwds by Kerei and Warana. Now un occupied for the last 30 years.

Witness gives the desc of Manu, Moka and Te Wharerahi, so far as he knows them. Eru Nehua and ors add other desc.

Kipa Roera says there are no other desc of these three.

TW Hakuene xx by Kipa Roera

Hauai belong sot N Kuta. I and my section do not claim it. I do not know the bdy of the part they own. Yes a Komiti did sit to consider these bdys. I was present. The decision was in favour of Nkuta. Don't know whether any bdys were settled. At another meeting at Te Tawa bdys were laid down but I

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cannot give them. The dispute was bet Pukepuke Ahitapu of Te Patukeha and Here te Nana of Nkuta. A bdy was settled i.e. on the south side of Hauai. The bdy settled was the bdy bet Kaingahoa and Te Tawa. The land on the Kaingahoa side was decided to belong to Te Patukeha and on the Te Tawa side, to N Kuta. Can't give an a/c of the proceeding.

Q Did N Kuta claim kainga/s outside of Hauai

A Yes, at Mahanatauro and Te Pahii. But the hui did not entertain that. The dispute was only over the bdy of Te Tawa. I have no claim to Kaingahoa. I know Toke, but can't trace him. He was one who took part in the conquest. I have no claim to Omakiwi.

But I claim Te Kawau – a very small piece, just the point, 20 acres perhaps. This belongs to the desc of Hakuene alone. All the desc of Hakuene have a right here. Manu and Moka made a gift of this piece to Hakuene as a landing place and pipi bank. Manu lived at Wharikiwai, don't know who owned it. I do not claim it.

I can give the bdys of Tangatapu.

Poneke, a point, by a ridge to Te Iringa, <sup>Kaimanu</sup> ~~Kaurimu~~ (??), Pukehuia, Te Waiapori, along the ridge to the European land at Whangamumu (Johnsons Land) and along that bdy to the sea on the E coast, along the beach south to Otaneroa, a point, then by a ridge SW to Pukenui, Rimuroa, Te Ahimaomao, Te Inumanga, Tuiwi, on to the mud flat, and along the mud flat to Poneke. I should say 1000 acres. Te Wharerahi laid down these bdys. He and others, Titore, Moka, Manu and Hakuene.

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TW Hakuene xx by Kipa Roera

Q Do any persons know of those bdys.

A Yes, Himi te Nana and Te Nana Paora and all the people. Hare Warana also knows but will not admit it. The only marks wd be the cultivating of the land. There was no gift of this land. Don't know how long Hakuene lived here.

Tangatapu and Te Akau were the perm places where Hakuene lived. Also Pareanui and Maunganui for a time. All the chiefs lived there.

I have no claim to Wairoa or Parekura or Te Uenga nor to Waipiro.

At Pareanui Hakuene and ors lived, under the conquest. I can give the bdys of Pareanui.

Parorenu twds the SW up the ridge to the top at Ohae, then west along a ridge to Rongomaikoke (???), then south to Whakauikaho, then west along the ridge of Te Hue, then NW to Waipohutukawa, a point, to the sea and along the beach to Parorenu.

These bdys were laid down by Tuwhakawehe, Korohinga, Te Wharerahi and Moka and Hakuene and Manu, as a kainga for themselves. This bdy divided Pareanui and Waipiro.

Tuwhakawehe, Korohinga and Hakuene were on the Pareanui side. Te Wharerahi, Moka and Manu were on the Waipiro side.

Q Was it not that the latter three made a gift of it to the former three. A No. I do not claim Orokawa.

I set up a claim to Urupukapuka i.e. Otiao for my nephews Mita Te Tai, Kiritapu te Nana, Hoterene te Tai and the other desc of Te Kemara

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TW Hakuene xx by Kipa Roera

The claim I set up is conquest. It was not land gifted. The bdys I claim are fenced. It is the North end of the island, about 200 acres. These bdys were arr bet Te Wharerahi and Te Kemara. The fence goes along a ridge from Taurangakauri/kawau (??) to Te Paritu.

Te Kemara lived on the n side of the bdy at Otiao. Te Wharerahi lived at Kapuarahuru.

Manu was there also living at Urupukapuka.

Yes, Te Kemara himself took part in the conquest. He was a man of consequence. He did not live perm on the mainland. Can't say why.

Q During Kerei's time, who were the persons of mana who lived at Urupukapuka

A Kerei, Takurua, Warana, Te Para, Te Kemara II, all had equal mana.

Q Was not the land leased at tone time

A Yes Kerei leased his part, and Takurua her part. Greenway negoc with both. Also with Te Para and people. After 2 yrs, Takurua died and Ihaka took her place. Rent was \$20 (20 pounds, not dollars) a year. I heard that Takurua got \$10 (ten pounds) Kerei and his side got 14 pounds.

Takurua also leased her portion to Symonds. Kerei and Warana leased their part. Don't know the rent for that lease. That lease was for one year.

When I put up my fence, I consulted Hare Warana to compare notes as to bdys. He agreed that my bdys were correct. Wiremu Ihaia was present. It is six yrs since I put that fence up.

Question again arises as to the advisability of

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deferring my evidence as to ownership of particular sections of Ngapuhi until the main question has been decided as get Ngapuhi and N raumati. If N raumati succeed, it is useless bringing any evid as to particular ownership by Ngapuhi.

Kipa Roera I will be willing to meet and consult with Mr Earl.

Mr Earl It is useless. Our position is clear. I propose to leave these internal disputes till later.

Kipa Roera Well, as Mr Earl declines to meet me, I shall continue my present line of xx (*cross examining*)

Court rules that no further evidence be given as regards internal disputes, till the main question as bet the two parties has been settled. Court wd have given this ruling before but was wary (??)of interfering till it considered it necessary.

Kipa Roera I accept the ruling of the Court and have no questions regarding the conquest claims.

TW Hakuene xx by Mr Clendon.

I claim no int myself in Orokawa.

Q Are not Kipa and Hori Hakaraia the only two persons who oppose our claim

A They are all I know of.

Q Were Manu and Te Wharerahi two of the sellers to Mr Clendon

A Yes, I heard that from your father at the time of the orig hearing of Moturua in 1898.

Q Was not the part given back to Te Wharerahi to live on, given to him alone.

A I heard so from Mr Clendon.

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TW Hakuene xx by Clendon

Q Do you know that Mr Clendon made use of Orokawa till 1862.

A Don't know that. I do not deny it.

Q Did he not use it up to 1874. A Wd not deny it

Q You say Hori Ngawati built a home there in 1870. A Yes, when Whapukupirau was heard by the Court.

Q Are you sure there was a house there prior to 1874

A I think so. It was in the year that Whapukupirau was heard that Hori Ngawati had the house built.

Q Did Mr Clendon build a boat for Hori Ngawati about that time. A Don't recollect that.

Q Was not the work paid for by Ngawati with cattle. A Could not say

Q Did Clendon sell part of Orokawa to Wilkinson.

A I heard of that sale. That was disputed by Kerei.

Q Did Wilkinson pay for it partly with timber. A Don't know

Q Did Kerei aftwds admit that the sale of Orokawa was a good one - i.e. the sale to Clendon

A Don't know that. But I know Kerei objected to Clendon's title.

Q It was while Clendon was away from Russell that Kerei lived on Orokawa. A Don't know

But Kerei lived there from the 70's till 1882. It was perm occ by his son Hori Ngawati not by Kerei himself.

Q When Hori Ng died, who lived on Orokawa.

A In 1893 Takutai Hara went to Otaki. Ngahuia went to Otaki 1896. In 1893 they ceased to live at Orokawa.

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TW Hakuene xx by Clendon

Ngahuia and Hara came back here last winter (1903). Hara is wife of Kipa Roera.

But the land was still occ bet 1893 and 1903 by Hori Hakaraia who married Ria, dau of Heni Pepi (child of Wharerahi).

It was not till 1898 that I knew Clendon cleaned Orokawa. Don't know that he had stopped firewood being cut.

He did write to Hakaraia to stop him. But Hakaraia did not stop. Recollect a vessel loading firewood there in recent yrs. By Hori Hakaraia. Don't recollect an earlier vessel loaded by Clendon.

Q Did not Hori H desist upon getting notice from Clendon.

A All the firewood was sent away.

Q Did not the wood remain stacked there for yrs after Hori H got notice.

A It was not there long I think. Can't say. Te Wharerahi was the elder brother. Moka was one brother and Manu.

They were of equal rank. Te Wharerahi had the greatest mana at Orokawa.

Q Having so many kainga/s why did Wharerahi get back Orokawa to live on.

A I suppose it was his own wish.

Q Have not most of the sellers enforced the sale to Clendon – within the last 15 yrs.

A I have heard so.

12 noon Court adjd till tomorrow (Today being Regatta Day)

Page 186 25 Jan 1905, 9 am. Rawhiti

TW Hakuene xx by Ru Reweti

Q Who laid down the conquest bdy you gave.

A Don't know. But that was the N raumati land taken by the conquest. Land outside that was not taken – i.e. land owned by N raumati viz at Paroa. This bdy was laid down shortly after Moturahurahu. Can't say when. I heard that Tuahu laid down the bdy near Paroa (father of Horiona).

It was laid down before the fight at Taupiri.

My elder brother Ihaka told me about this.

He told me Taupiri fight was bec Marara's head was broken.

Q Did he say it was over land. A No

Q Did you not say at the first Court that it was about land. A That was wrong.

Q Was it also a mistake when you said the bdys of the conquest were extended after Taupiri fight. A Yes

Q Why did you make that false statement.

A It was Pokai who gave me that information. I heard him say so outside, so I said so in my evidence.

Yes I had heard from Ihaka before I heard what Pokai said.

Q Why did you abandon the version you got from your brother.

A Well, Pokai's was fresh evidence, so I gave it to the Court. I made both those statements before Judge Wilson. Can't say why the Court did not remark upon the conflict. I do know that Ngaiotonga has been awarded to N Wai. The conquest bdy was not accurately laid down by survey.

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TW Hakuene xx by Ru Reweti

I specified Ngaiotonga as a bdy in a general way. Ngaiotonga is a long ridge. There are these peaks of Ngaiotonga. I did not specify which one. I did not know which particular peak the conquest bdy went to. I could not point out the exact bdy now.

Can't say how many of Ngapuhi took part in the conquest. I can name some.

Hakuene, Titore Takiri, Te Wharerahi, Manu, Moka, Huri, Te Kemara, Te Nana, Tutu, Tuki, Toke, Te Ihi, Tuwhakawaha, Te Hapetahi, Te Koikoi.

Q I will suggest. Hotete, No. Hakarua (??) Yes. Marupo, Yes Poaka, Yes Te Hakiro, Yes  
Kira, Yes Tareha, Yes Te Whiwhi, don't know Te Keha, don't know Tapua, Yes

Q Have the desc of all these a right to Rawhiti.

A Yes, but not to the same extent as those who have occ.

Q Who of these have a good right (by occ)

A Hakuene, Titore, Te Wharerahi, Manu, Moka, Huri, Tuki, Te Tutu, Toke (Te Ihi), Tuwhakawehe, Te Korohinga, Te Nana, Te Kemara. The rest have only a small interest.

Q Have the former all an equal interest.

A No, some had a better right i.e. Hakuene, Titore, Te Wharerahi, Manu, Moka, Huri, Tuiki, Te Tutu, Te Nana. Those with a less right were Tuwhakawehe, Te Kemara, Toke, Te Korohinga.

We arr that those that had no occ should have a part containing 1500 acres S and E of Deep Water Cove (not incl the Cove).

The remaining part towards Cape Brett was to go

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TW Hakuene xx by Ru Reweti

to Hakuene, Titore, Huri, Te Wharerahi, Manu and Moka.

The lands for Tuwhakawehe alone Kariro and Pareanui. Kariro is at Puhinui. I have given already the bdy of Pareanui from them.

Te Kemara was to have Otiao on Urupukapuka. Toke was to have Kaingahoa and Opopoti and a small piece at Wairoa.

Te Korohinga shares with Tuwhakawehe. He has no separate piece. These two also are to be included in Te Akau.

Pareanui wd be about 100 acres.

Kariro wd be perhaps 60 acres to include the clearing made by Tuwhakawehe.

Te Kemara was to have the part North of the fence. Except about 50 acres for Pera Kati.

Kaingahoe for Toke wd be perhaps 50 acres.

(34) Opopoti wd be say 30 acres.

Wairoa for Toke wd be 10 acres perhaps.

The balance of the land wd be for those with good right by occupation.

Te Kemara, Tuwhakawehe etc did occ but none of their desc now live on the land. They lived there at the first, at the same time as the others. They did not all come quite together. But within a year or so.

It is those who have perm occ have now the best right.

Huri, Te Nana, Te Tutu, Tuki, Titore II are really one family. They are N Kuta. The right of these is confined to Hauai, Te Tawa, Mahangatauaro and Te Pahii (14). Perhaps 2000 acres altogether. And about 400 acres at Mahangatauaro.

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TW Hakuene xx by Ru Reweti

And say 100 acres at Te Pahii.

The balance of the block wd be for the people with good right.

All these arr were made by us at the time the Block Komiti was proposing to sit.

Kipa Roera      These proposals were made but not ratified.

TW Hakuene

That is so. It was Kipa alone who objected. All the rest agreed. Kipa had also agreed at one time.

The bdys of Tangatapu were spoken of before then.

Don't recollect date of Moturahurahu. It was prior to the death of Hengi. It was prior to the living of Ngapuhi at Kororareka.

Ngapuhi had occ Rawhiti at the time of the death of Hengi. Those who came from Rawhiti on that occasion were (don't know).

The taua came from inland, some of them. Some came from Rawhiti. Hakuene was one I think and Tohu.

Am not sure whether N Manu were living at Russell at the time of Moturahurahu.

Ngapuhi ret from Waimate to occ Rawhiti less than a year after Moturahurahu. Upon their coming, I did not hear that they apportioned the land amongst them. Did not hear that my father said he should take this or that piece. But he took poss by occ.

I first heard at the Moturua Court that Motu Orohia had been given to Te Wharerahi.

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TW Hakuene xx by Ru Reweti

It had not previously been told to me.

It was Ihaka and Kerei who told me the persons who lived at the several kainga/s.

Q      Did not N raumati and N Wai join in a fishing exped at Maunganui      A      No

They have never been there during my time. Have not heard of the feast you speak of.

I did hear that Tawatawa was in the fight at Taupiri. Whawheti (??) and Kauae were others. I did not hear that Ngapuhi were pres (??) at that wife. Te Puhi lived at Rawhiti a long while till he went to Wairoa. He was a chief, a man of weight.

Puatea, when she married Te Kemara held the position of "his wife." She was a slave of Ngapuhi. He had two wives that I know of - Puatea and Kau. I do know that slave wife wd be a subordinate of the wife of rank. Did not hear that Puatea was ordered about by Kau. Takurua, dau of Puatea, had the rank of a chieftainess.

Q      Have you heard her chil called the chil of slaves.

A      No they are chiefs, on the male side. Chil of a slave might be tainted with it, if disputes arose. But no dispute has arisen over the chil of Takurua. They are quiet people. Never heard them called "the slave children of Takurua." I have heard Takurua called the slave child of Puatea. Kerei and Takurua were disputing at the hearing of Whapukupirau. Kerei said "why take notice of the words of the child of a slave?" Don't know what Takurua had said to provoke that remark. Well, I do know it

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Kipa Roera      I shall not call any witness till after the decision on the main question.

Mr Earl will address the Court at 2 pm

2 pm

Mr Earl

Court will not expect an address at length.

Main question was absolutely settled at the App Court for Moturua. Unless it could be shown that that Court had been deceived by false evidence. It lay with the other side to show that that decision was wrong. I did not xx their main witness. H te Rangi. And have called no evidence as to the conquest. I rely on that former decision - till shown to be wrong. I have simply called evid as to occ by Ngapuhi. If we succeed we shall proceed with the separate rights to the land.

I need not reply to Ru Reweti. Court relies on evidence, not on agreement. That address by Ru Reweti has not affected the position, tho he dealt skilfully with certain isolated points.

He showed courage in attacking the judgt of the Court of Appeal – not to say hardihood (??)

What evidence of value has he brought? H te Rangi was the pcpl witness. Not suff for the purpose of upsetting a decision. He gave evid before the App Court – already. No other valuable witness has been produced. And he himself has admitted that he got all his information since 1891. In Te Ti, he allowed there was a conquest. Now he denies that conquest.

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Mr Earl

What value can his evidence have? He really now discredits Te Kemara. He formerly admitted that Rawhiti had been conquered by Ngapuhi. He also called a widow of Te Kemara who slated/stated (??) the same thing.

When it suits him he admits the conquest. But he allows that he had no knowledge of the right to the land up till 1891.

His evid was absolutely crushed by xx at the App Court. I therefore did not think it now necessary to xx him at this Court.

Such a witness cannot suffice to overturn a decision by the App Court. It is really an affront to the Court, to attempt such a thing upon such evidence.

Certainly there is some confusion as to the bdy of the conquest at Taupiri. But I think the Court will conclude that, as a result of that fight, some enlargement of the bdy took place. Must leave this to the Court.

The evidence as to conquest that the Court will look at is that given before the App Court by old men, some of whom since dead.

Ru Reweti has absolutely failed to bring forward any evidence to refute the conquest.

As to Te Puhi incident. Even if Tawatawa told Ngapuhi to leave the land, they did not.

Even Te Puhi did not go at once. He had an uncle, Parore, at Wairoa. He went in considerable (??) state, with a following. Was that a chief expelled from the lands of another tribe?

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Mr Earl

The conquest has not been shaken at all, in this Court. Present Court must uphold it – following the decision of App Court.

Kipa Roera

I should like to call a witness as to the Taupiri bdy before I address the Court

Court will leave the question of the Taupiri bdy open in giving its decision upon the main question.

Kipa Roera

Whapukupirau in 1870 was claimed by Ngapuhi under the conquest. It was so awarded.

In Moturua case, the elders of N raumati gave aid. He te Rangi was one. App Court decided that there had been a conquest. Evid given there extended over the main land. N raumati then exhausted the evid they could bring forward.

Evidence given by that side at this Court as to occ does not justify a decision in their favour. They allege continuous residence since the conquest. But have not proved it.

They say Tawatawa ordered Ngapuhi off – who did not go. This shows that N raumati had no mana.

Wi te Parihi speaks of the fixing of the bdy at Taupirinui.

Ru Reweti

I need hardly reply to Mr Earl

I will only refer to what he says as to H te Rangi and his evid. It is the custom of Natives to consider only the matter immediately in hand. I suggest that the evid of Henare Keepa and Mita Wepiha was weighty.

As to this Court being bound by the decision of the

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Ru Reweti

App Court we say it need not be so bound. That decision was about the islands. This is diff lands. That Court may have done wrong in extending its decision to the mainland. Perhaps it should have deferred any decision till the mainland also was being dealt with.

I suggest that if Ngapuhi are to get land here let them get it by virtue of their occ and not because of the conquest. And let the balance of the land come to N raumati.

Court

If possible, a decision will be igven tomorrow.

Court adjd till 10 am tomorrow

Thursday, 26 Jan 1905, 10 am

Te Rawhiti

Decision

The plan of the land now before the Court for investigation of title contains about 15,000 acres. It is claimed by Ngareraumati under ancestral right and by Ngapuhi under conquest.

Adjoining it and really forming part of it are several islands. Three of these viz Moturua, Waewaetorea, and Okahu have already been before the Court and a decision given upon them by the Appellate Court in 1901. Two other islands Urupukapuka and Poroporo are not as yet within the jurisdiction of the present Court, but steps have been taken for the purpose of enabling the decision now to be given to include these other islands

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as to save the necessity of again hearing evidence upon the one matter, viz whether or not Ngareraumati was conquered by Ngapuhi. If these two islands are brought within the jurisdiction of this Court before its conclusion, awards will be made, and with this means evidence has been taken as regards them, as well as regards the main land.

The decision by the Appellate Court regarding Moturua etc upheld the conquest by Ngapuhi. The battle at which it was decided that Ngapuhi had conquered Ngareraumati took place, not on those islands, but on a small island called Moturahurahu, close to the mainland of Rawhiti.

That case was hotly contested: a large number of witnesses were called both Maori and European. Some of the Maori witnesses have since died. Practically all the available evidence on both sides was then taken. The Appellate Court in its decision deals with a large number of points brought out in the evidence, and gives a clear and exhaustive judgment, deciding that Ngareraumati were conquered by Ngapuhi at the battle of Moturahurahu about the year 1825.

The present Court was in some doubt whether it right not to accept that decision, upon the question of conquest, as final, and refuse to hear any further evidence to show that that decision was incorrect.

It wished however, to give the Ngareraumati claim as to every opportunity of proving their right. More especially as the presiding judge of this Court was one of the Judges of the Appellate Court in the Moturua case. Had any objection been

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Court

raised, the present Court would not have heard the case, but as no objection was made, the case has proceeded.

The fact that the Ngareraumati claimants are attacking a decision already given, upon the same main question of conquest, made it necessary for them at the outset to give their evidence in full: the Ngapuhi assuming the position of Respondents.

Recognising that the Ngareraumati were in an exceptionally difficult position, the Court has accorded them every possible facility and advantage in the conduct of the case, including a full address by their conductor, Mr Ru Reweti. At the close of their evidence and also the right of reply at the conclusion of the case.

They have called four witnesses of whom the principal was Henare te Rangi. He was a witness at the hearing of Moturua by the Appellate Court. The fresh evidence put before the present Court by him is chiefly as to occupation by persons of Ngareraumati on the mainland – the evidence as to occupation given in the Appellate Court being confined to the islands then being considered. The claimants' witnesses also assert that Tawatawa of Ngareraumati was constant and urgent (??) in objecting to the occupation of the land by Ngapuhi, both immediately after the Taupiri fight (about 1865) and on many occasions since and say that Te Puhi, one of the Ngapuhi chiefs, did leave in consequence of the protests and returned to Wairoa.

Evidence of equal weights on the other side asserts that Te Puhi ret to Wairoa at the request

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Court

of his uncle Parore, with whom he lived till his death. The Court thinks this is the more probable version: but – taking the view most favourable to Ngareraumati – there is on this point a conflict of evidence, such as to give no advantage to either side.

It is not shown, or even alleged, that any other person of Ngapuhi left the land in consequence of the protests of Tawatawa: on the contrary, they continued to occupy and still occupy the land. Tawatawa moreover belongs rather to that section of Ngareraumati who are properly N Wai and Te Kapotai and live at Whangaruru and Waikare.

These are practically the only two points needing to be dealt with, in the new evidence.

Besides looking at the direct evidence in favour of or denying the conquest, the Appellate Court in its judgment dealt with a number of collateral matters tending to uphold the fact (??) of the conquest.

Mr Ru Reweti, in his address, dealt with some of these for the purpose of lessening their weight, but - we are bound to say –



Without much success. We will allude here to only one of these points viz the permanent and unchallenged (except by Tawatawa as now alleged) occupation of the land by Ngapuhi including persons not directly connected with Ngareraumati by marriage. We cannot think the intermarriages sufficiently explain that occupation.

The other collateral reasons given by the Appellate Court also remain of undiminished weight. This Court is therefore compelled to hold that no sufficient reason has been given for varying the

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Court

decision of the Appellate Court, that the Rawhiti lands were taken by conquest at the Moturahurahu fight. The decision on this point is not however of as much importance as it might appear to be at first sight. Seeing that the occupiers of the land – for the last two generations at any rate – are mostly persons who are, by reason of intermarriage both of Ngapuhi and of Ngareraumati: and to such occupiers the bulk of the land must now be awarded.

The list put in on the Ngareraumati side consists of

- 1      Henare te Rangi and his children
- 2      Persons who can show descent from Huruhuru, the ancestor set up by Ngareraumati, but for whom no occupation can be shown for the last four or five generations. Most of these are properly Te Kapotai, whose lands are at Waikare or elsewhere.

Te Horiona, the chief man of Ngareraumati at the Appellate Court has since died. His son and next of kin do not now support the claimants' case, but are with Ngapuhi. The Court cannot ignore this fact.

Outside of Henare te Rangi and his children and one or two others, no occupational right has been attempted to be shown. Henare te Rangi asserts occupation by a number of persons of Ngareraumati, of whom there are now no living descendants. Even if that occupation were to be considered proved – and it is strongly denied by Ngapuhi – the persons in

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Court

The claimants' list are too remotely connected with such persons (according to the whakapapa handed in) to be entitled to the benefit of that occupation.

The h.c. Ngapuhi-Ngareraumati are all in the lists of names put in by Ngapuhi: and will be included in the awards of the land when finally made at the conclusion of the context – to follow – between the several sections of Ngapuhi.

The Court considers that Henare te Rangi and his children will be entitled to be included in such parts of the land as may be awarded to the desc of Te Kemara.

By the present interim decision, the following points are settled.

- A      The decision of the Appellate Court upholding the conquest remains unshaken.
- B      The persons in the claimants' list for whom no occupation has been shown have no right.
- C      Henare te Rangi, his children and probably one or two others, will be included in awards to be hereafter made.
- D      Ngapuhi, or hc Ngapuhi – Ngareraumati who have occupied, have right. Their relative interest and location of the several parties, to be ascertained upon further enquiry.
- E      The Court will say now, that desc of Ngapuhi chiefs who took part in the Moturahurahu fight, but who did not aftwds occupy the land, have little right, if any. If the occupiers choose to put them in, well and good. But if not, evidence apart from

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Court

Occupation will have but little weight with the Court.

There is some confusion as to the bdy at Taupiri. The Court will enquire further upon this point.

Court adjd for a short time

Mr Clendon

As to my claim, I am waiting for further information. I ask that my case be left till the end of the case i.e. till the context bet the several sections of Ngapuhi has been included.

Kipa Roera and Hori Hakaraia are the only two persons who oppose my claim. Probably Kipa and I could arrange. Hori Hakaraia and I have not yet met. My co-trustee and I are determined to see the matter thro, even if decision by this Court is agst us.

Court

cannot of course express any opinion upon this case till it has been fully placed before us. It appears to depend upon the production of a Book of Deeds, which is not so far available for the use of the Court.

If parties can meet and arrange the Court will be only too pleased.

Case to stand down for the present.

As to question of Taupiri bdy.

Mr Earl

I produce this entry to the notice of the Court. Bdys given by Te Horiona.

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Mr Earl

Those bdys go to Taupirinui.

Wi Te Parihi also gives bdys – to Taupirinui.

I think this shows that the tribal bdy was at Taupirinui: which therefore was the land conquered.

The alternative is that the parts bet Taupirinui and Taupiriiti was N Wai land, given after the Taupiri fight as compensation for Marara's head. The question really is whether that piece was taken by the conquest, or whether it was N Wai land.

Hone Tautahi Pita (sw)

I am of N Wai and live at Whangaruru. I am also of Ngapuhi. It was I who had the survey of Ngaioitonga No 4 surveyed. On behalf of N Wai I took the bdy to Taupirinui. I got my information from my children and from Ngapuhi. Taupirinui is (??) on the shore. So is Taupiri iti. They are about 8 ch apart. Taupiri iti is to the north.

Taupiri iti was formerly the true bdy of the N Wai land. The bdy was altered after the Taupiri fight over Marara's head. Ngapuhi demanded more than we gave them. Ultimately we agreed to give them, as far as Taupirinui. My elders told me this. Mohi Kaingarua was one. My father recollects that fight well.

The bdy at Taupirinui was an accepted fact. I warned Hare Warana when we proposed to survey the block. He said he wd leave it to me as we all knew the bdys. Kerei Mangonui sold the timber off it.

Kipa Roera      Kerei and ors demanded Kopua which is south of Taupirinui.

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Hone Pita

Our side, N Wai, had a pa at Kopua at the time of Taupiri fight. The bdy was settled to be at Taupirinui. Kopua was left within our bdy. Kerei agreed that we should retain that.

Ru Reweti

We intend to set up a claim to the small piece bet the two places.

Hone Pita xx by Ru Reweti

Yes, two people were killed, Manihara and Hohepa. One was of Wh. Whero, the other of N Toki. No one of Ngapuhi was killed, except a dog. The fight was bet N Wai, Wh Whero (of Whananki) N Toki (of Ngunguru) N Tautahi (of Whangaruru) and Ngareraumati (of Whangaruru) i.e the section related to the people of that place. Te Kauae ma (*Maori word -and others*) were then living at Whangaruru.

On the other side were Te Patukeha, N Kuta and N Tawake, and other Ngapuhi who lived at Rawhiti. Also some from inland.

I was not at Opito hearing.

If Ngareraumati had gained (??) their case I should have cleared the part bet the two places.

Kipa Roera will not call any other witness.

Henare te Rangi (sw) called by Ru Reweti.

I know Taupirinui and Taupiriiti. They are not far apart. I should say 7 or 8 ch Taupirinui is south of Taupiri iti.

I was told by Te Horiona that Taupirinui was the bdy of the N raumati land. I never heard that the part bet was given to Ngapuhi at the time of the Taupiri fight.

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Henare te Rangi by Ru Reweti

I say that the part in between belongs to N raumati seeing that the conquest bdy goes only to Taupiri iti, whereas the N raumati bdy goes to Taupirinui. Can't say where the two bdys join.

The ancestral bdy goes up to Tarawae (??), thence to (??)

Never heard that the land in between the two bdys belonged to N Wai. I deny what Hone Pita has said.

Court

Did not hear that Ngaioitonga No 4 was to be surveyed. Nor did I hear that it was before the Block Komiti.

I did hear that Mita Wepiha was having a survey made hbet Taupirinui and Ngaioitonga. I took no steps to protect my rights at Taupirinui.

No other witness.

Court will decide this bdy question, when it becomes necessary to do so.

Mr Earl

My people wish for the rest of today to consult amongst themselves as to their relative rights.

I am not concerned in this later stage of the case.

Rawhiti case adjd till tomorrow

*(This part not relevant to Rawhiti)*

2 pm Tapapanui Appl for Injunction

Reed

I apply for a further adjt till next Thursday.

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Court

There is some confusion in the evidence given by TW Hakuene as to the bdy at Taupiri. But the Court considers the evidence of Hone Pita is conclusive, as showing that the bdy of the ngapuhi land was fixed at Taupirinui after the Taupiri fight.

He is a disinterested witness.

*(Next few sentences not relevant to Rawhiti)*

Rawhiti cont

Mr Clendon

My case cannot be settled till Turton's Book can be produced. If the book cannot be got any other way, I may have to subpoena an officer of the Survey Office to produce it.

We may perhaps come to some sett (*settlement??*) of the case. In which case the book will not be needed. Will the Court adjourn to Tuesday next? Court agrees.

Page 206 Friday 27 Jan 1905, 10 am Rawhiti cont

TW Hakuene

We have settled one thing i.e. the 1400 acres for the Ngapuhi who have not occupied. We must leave it to the Court to settle the disputes between the occupier.

Kipa Roera

I was not included in the conference they had about the 1400 acres. The part they propose is included in the part I claim.

I propose that the Ngapuhi non-occupiers shall get 900 acres. The other 500 acres for Hare te Heihei and his people: he is one of the non-occupiers.

Court

As there is no agreement, we shall continue to treat TW Hakuene as rep Ngapuhi as a whole. He can make his proposals" and the Court will hear any objectors.

TW Hakuene

All the lists have a right.

For my own list I claim Tangatapu. I have already given the bdys, about 2000 acres.

(3) Also about 30 acres at Te Kawai

And about 300 acres at Maunganui on the North side of the Cove.

I claim these parts exclusively for the desc of Hakuene. I claim also by right thro Titore, who had no direct desc. We say that the desc of Hakuene have a right to Titore's right.

And for the desc of Tuwhakawaha I claim

- (11) an acre of 100 acres at Pareanui  
 (10) And 60 acres at Kariro at Puhinui  
 And 100 acres at Taupiri for Tauahika and his chil by gift from Kerei, Hakuene and ors of Ngapuhi

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TW Hakuene

at the conclusion of the Taupiri fight.

Hakuene sent for N Tawake, incl Tauahika, Popata (??), Hohaia Tara and ors. It was N Tawake who killed the two people in the fight. Peace was made. Kerei and Hakuene gave this 100 acres in payt for the assistance given by N Tawake in the fight. I now ask that the 100 acres be given to the chil of Tauahika because they alone have come to the Court.

List A I read. Some names added.

I also agree that Hiramai's list shall be added to mine for the three pieces I claim.

List S read. Also List T.

Yes, I add all in those lists to my list, except Kere Tito and Huirua Tito.

List A2 read.

W te Hira

Rep for this list. I will let Hakuene speak for me.

Hakuene

I now propose that the whole of this list be put into the three pieces

Pareanui	100 acres
Puhinui	60 acres
Taupiri	100 acres

This list is representative of Tuwhakawaha, Te Korohanga and Tauahika.

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Putoto Kereopa

I speak for Himi te Nana's list.

The land I claim is about 2600 acres.

The S. bdy runs from a little S of Te Tawa to the bdy of Johnson's land.

The N bdy runs from the North bdy of Whapukupirau to the point called Kohatuhuri.

The area may be more or less than 2600 acres.

(14) Another piece at Te Pahii about 150 acres. It is at Taupiri iti

And a piece at Mahangatauaro, about 600 acres. This piece is entirely inland. One bdy of this piece comes up to Te Tumutumu and from there to Tarawae. (??) Those are the W and E limits

And about 100 acres at Waitui at Maunganui on the south side of the Cove.

I claim these 4 pieces for my list.

No one else has a right to these pieces.

List B read.

I wish to include a few more names. We will decide on these and let the Court know today. This is the only N Kuta list.

It rep the ancestors Huri, Te Nana, Te Tutu, Tuki, Titore II.

List C Pera Rehu and ors. This is a list of non occupiers. Deferred.

List G Pukepuke Ahitapu and ors.

Pukepuke

I claim as follows:

My bdy is from Karerarera (34) to Meekehuri (??) (35)

North of this line, we allot 1400 acres to the non occupiers.

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Pukepuke (36)

The N bdy of the 1400 acres (??) from Hauai III by (??) line to the coast.

For my list I claim all the land from this bdy to Cape Brett incl the islands outlying. I object to the claim of Hakuene and Te Nana at Maunganui.

The bdy of the N Kuta land should (??) from Te Tawa to Rakaupiki (a ridge) Kaimanu (a ridge) Pukehuia (a ridge) Waiapori to a cave Te Wi (37)

Between this line and the bdy I gave of the 1400 acres belongs to N Kuta.

I claim the land South of the N Kuta land. Except a piece that belongs to Hakuene, at Tangatapu. I do not admit his bdy.k I should say that 500 acres wd be more than he is entitled to.

At Pareanui is about 60 acres that belongs to Taniora's list.

I object to any piece being taken out at Kariro. Or at Maungatauro or at Te Pahii.

I claim for my list the whole of the mainland, extending South from the N Kuta bdy I gave, to Clendon's bdy. Except the two pieces I exclude. And Orokawa. I do not claim Orokawa i.e. as shown on Clendon's map.

I claim the whole of Poroporo island and the South part of Urupukapuka i.e. all h of Te Waaka's fence.

A part inside his fence belongs to my list. It is called Whangatopae.

List G read

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Pukepuke One or two names added.

List P Ani Hohaia and ors.

Hohaia Tango

I hand in a substituted list instead of the former one. For the new lists, I claim part of Hauai. These are Nkuta lists. Te Nana will not agree that my persons be added to his list. We claim an interest in the piece claimed for Te Nana.

We also claim a small piece i.e. inclusion in 500 acres at Te Kawau and Wharikiwai i.e. for one of my lists (P1). The 30 acres claimed by Hakuene is inside my 500 acres.k I say that he has no right there.

We also claim for List P2 a part at Kaingahoa about 30 acres exclusively.

And 30 acres at Wairoa for List P2 exclusively.

And 30 acres at Popoti for List P2 exclusively.

The piece at Kaingahoa was given by Manu to Toke on a/c of relationship

Te Rahui	Te Maui = Te Auparo
Te Opua = Te Whatarangi	Manu
Teihi Toke	

The part given for having taken part in the conquest was that given to Nkuta at Hauai.

The piece at Wairoa was given for the same reason as Te Kaingahoa (relationship)

The piece at Popoti was given for the same reason.

And I claim that my wife Ani Hohaia be added to Pukepuke's list for Urupukapuka.

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Putoto Kereopa

I forgot to say that I claim a part of Urupukapuka about 15 acres for

Naera Wi	Tamati Wi	Mate Putoto
Putoto Kereopa	Puke te Awa	Hami Pia
Erana Wi Hongi		

An exclusive claim. At a place I forget the name of (at 21)

List V Ngahine Rene and ors.

Kipa Roera

I now join with Pukepuke. He agreed tho knowing that I should do so.

List V read

Pukepuke

I agree that the 5 first names be added to my general list.

The other six persons have a piece called Te Kokinga, the point at the S side of Omakiwi.

These six have an exclusive right there.

*(The next part for Kaurinui is not relevant and part of next page 212 I have omitted)*

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Kipa Roera

We have agreed. Pukepuke withdraws his objection to the six people in my list.

Pukepuke

Yes, I agree that the six people shall be in my general list. We will later settle their rel int.

List V attached to List G

Pukepuke

I also take Tawaka Nehua's list in with mine.

List Q read and added to G.

Hiramai

I have a claim to Maunganui under Titore.

I shall set up a case separate from that of Te Waaka. I claim Maunganui alone 2000 acres for the names in my list – an exclusive claim.

List S and List T again read.

Yes, these are the people for whom I claim.

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Kipa Roera

My people have the same right under Titore as those in Te Waaka's list and Hiramai's list.

Court

will consider all the other lists to be of people who have no occupation. Any list that does not accept that position can set up a case and stand or fall by it.

List C    Prea Rehu and ors

Kingi te Ngahuru List read      I accept a share in the 1400 acres.

List D      Rawiri Te Ru and ors

No representative present      Read

Court – unless a rep appears tomorrow or Monday morning this list will be confined to the 1400 acres.

List E      Hone Rameka and ors      Read

No one present      Same position as in List D

List F      Pene Tau and ors      Read

No one present      Same as before

List H      Mereana Hare Hongi and ors      Read

Wiremu Ihaia

I appear for this list and agree to the 1400 acres.

List J      Eruera Mihaka and ors      Read

Eruera Mihaka

I do not agree to take a share in the 1400 acres and will set up a case.

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List K      Raiha Eruera and ors      Read

Eruera Mihaka

I also represent this case. For this list, I agree to the 1400 acres.

List L      Tanu (??) Whare and ors      Read

Wiremu Ihaia

I accept a share in the 1400 acres.

List M      Teri te Heihei and ors      Read

Teri te Heihei

I agree to take a share in the 1400 acres but I claim 500 acres out/ret (??) of the 1400 acres

Court will allot one equal share to each person in the lists for the 1400 acres. -

Any list not satisfied with that position must set up a case.

Teri te Heihei

Well, I do not accept equal shares as stated. And will set up a case.

List N Tane Haratua and ors Read  
 ?? Te Tane  
 I accept a share of the 1400 acres

List O Kaaka Porowini and ors Read  
 No one present Same position as in List D

List R 1 Hohaia Tango and ors  
 Hohaia Tango  
 I wish to put in a substituted list. List read. No objection made

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Hohaia Tango  
 I accept a share of the 1400 acres

List R 2 Read  
 I also agree as to this list

List U Kohe Eru Tahere and ors Read  
 Marama Tahere I agree to the 1400 acres

List W Wirika Matarae and ors  
 Wi Kaitara Amended list put in (Read)

I accept the 1400 acres.  
 List X Hariata Kiharoa and ors Read

Eruera Mihaka  
 I speak for this list and agree to the 1400 acres.

List Y Kararaina Meeke and ors Read  
 No one present Same position as in List D

No other Lists

List T Hone Tuhirangi (??) and ors Read  
 Hiramai I accept a share in the 1400 acres for this list.

TW Hakuene

As to the north part of Urupukapuka, I claim for the desc of Te Kemara. I will prepare a list of persons by tomorrow.

**Page 216** Saturday, 28 Jan 1905, 10 am

*(This whole page and half of the next page refers to Case 69, Tutaematai, Waikino, Ngaiotonga – I thought not relevant to Rawhiti)*

**Page 217** 28/1/05 Rawhiti

Eru Nehua

We ask that the Court will defer the settling of the 1400 acres till Monday. We will consult and then let the Court know.  
 We propose to revise the lists and strike out some who are not properly entitled. We may put in a few ors who have been forgotten.  
 What I say refers only to those lists that have agreed to the 1400 acres allotted.  
 Court agrees provided a settl is arrived at.

**Page 218** 28/1/05 Rawhiti

Court decides to first hear the three disputes by the non occupiers. As the plan of the block will not be here till Monday.

#### Case of Hiramai Piripo

Hiramai Piripo (sw)

I claim 3000 acres at Maunganui for the persons in List S (List read) 9 persons.

These 9 persons are the exclusive owners of the 3000 acres.

We do not claim the piece at Waitui which belongs to Nkuta 100 acres.

I allow that the 1400 acres as pointed out by Pukepuke shall be for the non occupiers.

The claim under Titore was originally from Hauai to Cape Brett.

Before the Block Komiti, it was arr that 1400 acres should be for the non occupiers. And that Maunganui should be for me.

What I now claim is from the N bdy of the 1400 acres to Cape Brett (excluding the 100 ac I allow to belong to Nkuta) This piece belongs to the 9 persons in my list. Two only of these persons are not from Titore. Titore has no actual desc but we are the proper persons to succeed to his rights.

*(The whakapapa on this page and follows on the next page, I have not typed out as I cannot line the names, either along, or down! – shall pen it some day!)*

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Hirama

There are a number of people who have been forgotten. These are the people i.e. the 4 chil of Ihaka. But they do not assist me in paying the fees.

I have included Kere Tito and Huirua Tito in my list because they put me into Motatau.

They have a right under the conquest thro their ancestor Taurau (??) who took part in the battles. But I put them in my list thro aroha, not bec of their right.

(The above whakapapa was given unwillingly by the witness. He evidently wished to conceal some of the desc of Te Tupua)

Prior to the Moturahurahu fight, Titore Takiri was wedded to Matire Taku, sister of Ri Maumau. After that fight, they ret to Waimate but shortly after, Titore ret to Rawhiti i.e. to Maunganui. The people who accomp him were Hakuene, Te Raka, Ngapua and others of N Tawake. They occupied Maunganui. Titore was their pcpl person.

A warship called "Papuro" (??) came to Deep Water Cove on a visit to Titore. The captain came to see Titore the then chief of these parts. This was in the time of William IV. Titore has corresponded

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Hirmai

with William IV on several occasions. I will put the letters in. Ri Maumau told me that they took a portrait of Titore. I will produce a copy on Monday. That was where Titore lived perm. The captain wished to get kauri spars or logs. Titore agreed and the ship proceeded to whangaroa with some of Titore's people to cut these spars. The vessel was loaded, went to England and ret again to Maunganui. Upon this trip she was wrecked near Whitianga. Upon this return of the ship to Maunganui she

(??) another cargo of timber. Titore suggested that the vessel should load at Tutukaka. She went there and Titore with her. She took in a load of spars and went away and got wrecked at Whitianga (Hauraki).

Titore and his people ret to Maunganui and lived there.

I believe this 2<sup>nd</sup> trip was in 1833.

At that time Titore had the sole mana over the land I am claiming. Up to the year when Kororareka was obtained by him, by gift by N Manu, in consequence of the death of Hengi. Up to this time, he had lived at Maunganui. After the gift he came and lived at Kororareka: but ret at times to Maunganui. He lived at both places.

At that time, Manu and Moka were living at Kerikeri. When the dispute arose over Kororareka, they came from there and Hengi was killed. They were not engaged in the fighting. They went to Paihia that same day to watch events. When the trouble was over and Mr Williams had made peace, they came to Kororareka. That was when they first went to Rawhiti. Titore had been there yrs before.

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Hirama

N Kuta were one of the first sections to live at Rawhiti. Titore II was one of their pcpl men. They lived at Hauai.

Titore still lived at Maunganui, also Hakuene, Te Raka, Ngapua, Tohu, Hunia Kari, Te Raharaha and N Tawake generally.

There was another tribe Te Tawera, located by Titore at Maunganui. They were a numerous (??) people. Thro his mana, he located him (??) there. Erana Tipare f. who wedded Te Tane Tiapoti (a brother of Te Puhi) was one of Te Tawera. It was upon that marriage that Te Tawera gradually extended their residence upon the mainland i.e. to Omakiwi. Te Tawera were a people brought by Titore, upon his expeditions to Taurang and Te Tumu (??) – i.e. captives.

No person interfered with the location of Te Tawera as arr by Titore.

As to occ Te Raka and Ngpua were full brothers of Ri Maumau. Of these two, Ngapua died (turoro) at Maunganui and was buried at Okahu. Te Raka died at Opito and was buried at Kororareka.

I consider this good occ in support of my case. They are my own uncles. I think it wd be soon after Heke's war that they died. It wd be before I was born.

Te Raka lived at Moturua, Maunganui and Opito and Tangatapu. Ngapua lived at Maunganui and Moturua. They have no direct desc alive. Nor has Matire Taku. She and Titore had a child Poroa who died when the ship went to Whangaroa to get timber. He is buried in that district – at Waimate.



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Hirama

Upon the cutting down of the flagstaff, my mother lived at Kororareka. Her brothers were in Rawhiti. Her husband was Matiu (European) who was the father of Peti, Kere and Huhana. I forgot Peti.

At the time of Heke's war, her brothers took her to Rawhiti i.e. to Maunganui and aftwds, they came to Omakiwi, and stayed there some time. Her husband died and is buried there. Her three chil Peti, Kere and Huhana grew up there. Till Mr Williams took them to school at Waimate. But for that, I believe my mother wd have lived and died at Rawhiti.

At Waimate she married Piripo, a slave from the South. Since I have been given up, she has paid long visits to Rawhiti, to Hakuene. She has been dead about 15 or 16 yrs.

I think I have shown good occupation

Apart from that, I think I can claim the benefit of the occ by Hakuene who is a near relative.

I have myself lived with my mother at Rawhiti at Maunganui and also at Moturua and Okahu.

I have seen trypots for whale oil at Maunganui (not in operation). They belonged to Te Ahitapu and ors. I told him he wd have to take these pots away from my land. He said, well alright, but they are doing no harm. I visited shortly after, Pukepuke brought them away.

Konehu was one who lived at Maunganui. She wd go sometimes to Waimate. Tupinea lived with her at Maunganui and Kororareka. Te Raharaha as I have already said, lived here also. He died at the battle of Otuihi (near Te Kawakawa). He went from Kororareka to that battle (about 1825)

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Hirama

Puriri did live at Rawhiti, but mostly at Waimate. I think the chil of Puriri have the same right as the chil of Ri Maumau.

Xx by TW Hakuene

Q Do you claim the whole of Titore's right?

A Yes, the whole of it i.e. for my list.

Q Did not Tiore by ohaki leave all his lands to Hakuene, as Hakuene was the one that had chil.

A Yes, but it referred to the islands and to Opito alone. Maunganui he vested in Matire Taku (by ohaki)

Matire had no children but she handed her (??) on to Ri Maumau (by ohaki)

Q Has it not been stated in Bourr that Tiopre left his lands to Hakuene alone

A I have heard you state so. Not from anyone else.

Q Have you not heard Pokai say so.      A      I think not

Q Did not Wi te Parihi say so

A Yes, I think so, I take it that referred only to the islands and to Opito.

Court adjd till Monday.

*(The rest of the page refers to Case 171, and so does the whole of Page 224 and half of Page 225)*

Page 225      30 Jan 1905      Rawhiti

Plan 6829 is now available. Approved by Surveyor General and Hon Nat ??

Kipa Roera

It was I who applied for this plan on behalf of my wife. I saw the plan in Ak but was not aware that Orokawa point had been left out. Bdys in Claim 27 read over.

It is found that they include Orokawa point (which is excluded from plan 6829)

Court to make enquiries as to this.

The position of Whapukupirau block is also quite wrong upon this plan – acc to statements by the Natives.

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Hirama Piripo cont

This book was produced before the App Court for Moturua. Brett's History of New Zealand.

I will first sholv that it was long after Titore lived here that Manu etc came.

Letter from the chiefs to William IV 3 Oct 1831.

Rewa is Manu (Chief of Waimate)

Titore (chief of Kororareka)

Rawhiti was taken before Kororareka was taken.

"Rewa of Kerikeri" This shows that Rewa (Manu) was not then living at Rawhiti

342 Portrait of Titore

I have sent to Kaikohe for the original which I say was taken on the occasion of the visit of the Buffalo.

I allow that Te Wharerahi came to Kororareka shortly after Titore. But it was later that Rewa came.

I refer to Te Ti hearing. Where Kataraina Ngongi said that they lived at Rawhiti under the mana of Titore and N Tawake.

Ururoa is related to Hongi. No one now claims under him.

xx by Kipa Roera (for Pukepuke and party)

Yes, I think that Titore, N Tawake and Nkuta came to Rawhiti at the same time. They all orig lived at Waimate. No one then lived at Rawhiti. After Moturahu, all the people had been taken away captive.

Q N Kuta lived at Hauai and Titore and N Tawake at Maunganui

A Yes

Q Was it then that the bdy was laid down of the land you are claiming

A Yes, by Titore and the chiefs

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Hirama xx by Kipa Roera

of Nkuta. That bdy was from Karerara to Te Toroa. It was to be a perm bdy bet Titore and N Kuta. The 1400 acres has been taken out of the N side (my side) of that line.

The S bdy of N Kuta land is at Te Tawa and across to Johnson's bdy and along down to the beach.

The ret of the land conq was left for Ngapuhi i.e. Te Wharerahi and ors.

Don't know how long Titore had lived at Maunganui prior to the arrival of the Buffalo.

He cult there all round the cove. He had no cult on other parts of Rawhiti, so far as I know.

Q Evid of Te Nana. Land at Maunganui etc belongs to Manu and ors.

A I forget. I do not uphold his statement. Don't know when Titore left Maunganui. He died about 1837-8. He had not long left Maunganui. But Te Raka and Ngapua cont to live at Rawhiti till their death. And my mother Ri Maumau has lived there. So have I.

Te Waihuka was son of Te Auwha who married Tangopo

Manu ma lived at Kapuarahurahu and Parekura. He and Moka. Don't know of other places they lived at.

Q Was Titore then alive.

A Am not sure, oh yes, he was alive when they came. Don't know of their mana over these lands. Moka was one of Titore's warriors. Their desc had no mana over the land.

Q Did Titore ever object to them. A No, he knew the land had been conq by all Ngapuhi.

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Hirama xx by Kipa Roera

Q Are you the only one of your party who objected to Ahitapu's trypots at Maunganui.

A Can't say. But I told him to take them away.

Xx by Mihaka Eruera

Q Who owned Ngawakatotara canoe

A Pehiriri and ors of Ngapuhi and Whaingaroa. I did hear that Pehiriri took some captives with him inland.

Q What hapu was on that canoe

A Wh Whero, Te Uritaniwha and ors.

Xx by Eru Nehua

Yes, Te Tapua was one of the conquerors. TW Nene did live at Rawhiti at one time.

Rawiri te Ruru (sw) called by Hiramai

I live at Te Ahuahua and know the land. I have been there twice. K. Have never lived there.

I was present when the Block Komiti wat and set up a case before it. The title was not investigated, but an arr was made: there were 11 or 12 cases of non occupiers – that the 11 parties should have 1500 acres. We eventually reduced it to 1400 acres.

~~We have adhered to that and have set up no separate case before the Court.~~ It was agreed to locate the 1400 acres at Maunganui.

Hirama asked for 200 acres for himself, under Titore. He may have intended to put others in with him. I understood that the 200 acres from you were to join on to the 1400 acres – at the N side i.e. at Maunganui cove itself. The 200 acres for you were agreed to.

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Rawiri te Ruru By Hiramai  
It was you who asked for the 200 acres.

Xx by Kipa

You and all of us were concerned in the agreement. Pukepuke and TW Hakuene both took part. I believe TW Hakuene took the leading part as the mouthpiece of the occupiers. Have not heard any objection to that 1400 acres as arr.

Q Did not Pukepuke object, as they wd not let him take the position of claimant.

A He did speak in that way, but it evidently had no effect, as he has offered the 1400 in this Court.

Q Who consented to the 200 acres for Hiramai.

A Te Waaka agreed to it. It was he who spoke. I do not know what Hiramai now asks for.

Q He now claims 3000 acres, how is that.

A I believe Titore had mana. Hiramai knows what mana it is he sets up.

Xx by TW Hakuene

Q Was not 3000 acres at Tangatapu allotted to me A Yes that is so.

It was the dispute about who should be claimant that led to the arr falling thro.

Hiramai I have no other witness.

2 pm

Eruera Mihaka (sw)

We claim a piece at Maunganui. Part is within the 1400 acres. I ask for 100 acres at Maunganui for my list  
List J read

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Eruera

At Tangatapu I claim 100 acres. No particular bdys – but up the river.

The 100 acres at Maunganui. I want partly inside and partly adjoining the 1400 acres cut off for the non occupiers.

Also 25 acres at Te Kawanu – no particular bdys. And 50 acres at Omari, no bdys.

These four pieces I claim exclusively for the persons in my list. There may be ors who have a right whom I cannot trace.

The ancestors under whom I claim these pieces are Pehiriri, Tamauru, and Pikimaui.

*(Here again is half page of whakapapa which I won't attempt to print)*

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Eruera Mihaka

Ngawakatotara was a canoe. It was named by my ancestor of Wh Whero, Wh Tara, N Hineira, Te Uritaniwha, Ngarehanata(??) and N Korohine (??)

It has already been stated that this canoe came.

After Moturahurahu fight, my ancestors ret to Te Ahuahu. Pehi and ors took captive some 20 of Ng raumati. Subsequently they ret to Maunganui with some of their captives and lived there for perhaps a year. Then they went back to Te Ahuahu. After a considerable time, they again ret to Maunganui and lived there for a short time. And again ret inland.

Word came from Manu and ors that whales were being killed i.e. that the whale season was open. So my elders ret to Maunganui.

And Wi Kaitara and Mihaka ordered a boat from a Europ at Kororareka. While the boat was being built, they lived at Maunganui.

Don't know whether this was before or after Heke's war. They whaled for perhaps 3 mos and then came and lived at Moturua and Orokawa viz Pehi and Pikimaui (who is buried at Pokaitaniwha).

Tarati (f) was married at Russell to Pera Miramira. Her first child was born at Russell. Manu christened it Te Kero, one of his own names. It was then that he gave Omari and Te Kawanu to Te Kero.

Te Rahui  
Whatu  
Te Maoi  
Manu

Waitapipi  
Te Kune  
Tangatara  
Kuki  
Tarati  
Te Kero

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Eruera Mihaka

Tarati (who is alive) could give the bdys. She lived at Moturua and at Tangatapu. She now lives at Te Ahuahua. Her son Manihera was grown up when he left here. Up till 1880, she cult at Moturua. But before that, she cult at Tangatapu. About 1882 she ceased to cult at Rawhiti. But Manihera has been there since. He often came to visit Te Waaka. Omari and Te Kawau I claim by gift to Te Kero (who died without issue). Another son was called Hori Manihera. He went away in a vessel. The Hori Manihera in my list is a namesake (a g. child of Tarati).

I wd not have set up a case had not Kipa Roera thrown aspersions upon my ancestors. Who were of the same rank as the others, Mangonui etc.

I claim the 100 acres at Tangatapu thro perm occ there by Tarati and her husband and their chil.

Mihaka also lived there sometimes. Her perm place was Te Ahuahua.

Erana lived at Russell with her Europ husband. She went to go to the islands to cult.

Wi Kaire also brought a canoe called Te Hieke (??) to fish sharks with. He sometimes lived at Rawhiti

Xx by TW Hakuene

It was Mihaka, Wi Kaire and Tarati who told me these things.

The occ by my elders was not for whaling alone. They took up their residence there, by right under the conquest.

Q You say when the whaling was over, they went to live on the islands

A Mihaka and Pera did build a house at Moturua i.e. at Otupoho.

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Eruera They had also a house at Tangatapu

Xx by TW Hakuene

No I did not set up a case for the islands. I was not made an owner.

Q Why did you set up no case. A I was not here (no clear explanation forthcoming)

Q Have you ever been to Tangatapu

A No, But Mihaka and Wikaire have been ther. Upon extended visits. Mihaka built a home there. Can't say how many yrs ago. He has been there on visits for health, but that is more recent.

Q Did not Tarati tell you that Te Kawau had been given to Hakuene. A This is the first I have heard of it.

Q Did the house belong to Pera

A It was built by all of them: when they ceased to live there, it was left for Tarati.

Tarati f = Pera m

Pera had no right to the land

Xx by Kipa Roera

Yes the whaling was joined in by everyone. Not all who went whaling had a right to the land.

All the people know of this gift by Manu to Te Kero but will not ackn it.

I wd not have set up a case, but from what you said, it was arr all the time the BC Com sat that Ngapuhi should have a piece at Maunganui. Manu did not specify the bdys of the land he gave to Te Kero.

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Eruera Mihaka xx by Hiramai

Titore was a chief. K I have always heard that Titore was at Rawhiti before Manu. I did hear that Maunganui – outside of the 1400 acres allotted to Ngapuhi – was given to you. I heard it was to be 200 acres for you. But you did not accept it.

Xx by Hohaia Tango

My people did not build a house at Te Kawau: but only cultivated there. I do not know who lives at Te Kawau

By Assessor

I have set up a case in order to be able to say that my ancestors took part in the conquest. If Kipa had not denied it I wd have been satisfied with a share in the 1400 acres. But for having paid 1 (*one pound*) I wd now withdraw my case.

No other witness

Rawiri te Ruru recalled by Court.

Hiramai did not agree to the 200 acres allotted to him at the time of the Block Komiti (see pp 228-9)

Court adjd till tomorrow

Tuesday 31 Jan 1905 10 am

Rawiri te Ruru

Ngapuhi has arranged as to the 1400 acres and will allot the rel int and hand in the new list at 2 pm. We may add a few or strike a few out.

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The following agree to the 1400 acres.

Rawiri te Ruru

Hone Rameka

Pene Taui

Kaka Porowini not present: held to have counted (??)

Kararaina Meeke agrees

Kipa Roera

As to Orokawa. Pukepuke has no interest here. We wish to appt Hone Pita conductor for our case, but as to Orokawa I will conduct it myself.

Pukepuke      I am not satisfied with Kipa Roera as conductor. So I have selected Hone Pita.

Court      Then cases will be considered separated.

#### Case of Teri te Heihei

Hohaia Tango (sw)

The land claimed for this case is all the land North of the line from Karerarerera to Makahuri.

Teri te Heihei      I wish to put in a new list (66 persons instead of 17) and new whakapapa.

When I put in my former list, I was taking into consid the arr we had made with Pukepuke.

I now claim the area my witness has laid off exclusively for the 66 persons in my new list. No one else has a right there.

New list read

The 1400 acres allotted to Ngapuhi I do not claim. I claim the rest of the land extending to Cape Brett for my new list.

A number of names struck out, who are in other lists, pcply Pukepuke's

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Hohaia Tango cont. By Teri te Heihei

This is the only piece we claim.

Teri te Heihei

This case of mine is under Te Maire, on the death of the 4 persons Te Auparo, Te Karehu, Te Maire and Whakahoe – that was the cause of the attack on N raumati.

My case is under Te Maire who was of N Rehia. There are no direct desc of Te Maire. But those in my list including those who have just been struck out as being in other lists, are the next of kin to Te Maire. Te Maire is the basis of my case.

After the conquest, the land was divided. By Manu, Te Wharerahi, Moka, Titore Takiri, Tareha, Kingi Wiremu and ors I forget. The land was divided into three pieces. The SW part was for the desc of Te Auparo and Te Karehu. Te Auparo has actual desc I can't trace desc of Te Karehu. A part was cut off for these.

Hohaia Tango

I give these bdys. Te Tawa, Te Rakaupiki, Kaimanu, Pukehuia, Waiapori, to a case at ? on the E coast. The bdys bet those points were all straight. To the south and West of that line was for desc and next of kin of Te Auparo and Te Karehu.

The next division was for Whakahoe. From the cave along the coast to Makahuri, thency by a straight line to Karerarerera and along the coast to Te Tawa. This part was allotted to the next of kin of Whakahoe and those of his tribe i.e. N Kuta that sought revenge for his death. The third piece was all E and N of that bdy was

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Hohaia Tango for Te Maire and his relations.

These bdys were laid down by Manu, Te Wharerahi and ors.

Ngapuhi killed some of N raumati at Tapeka i.e. Te Tawheta. Tauwhitu and Maraehau (??) were killed.

The persons who killed them were Tareha, Te Whiwhi and Kira. But Rawhiti was not taken at that time.

I know of the canoe Maurirere used by Ngapuhi at Tapeka xxxx

It was at Moturahurahu that the land was conquered.

The rights of Te Maire ma were upheld by Titore, Te Koki, Tareha. Those were the chiefs who upheld the mana of Te Maire at Maunganui. When Te Koki died, Mangonui and Tareha upheld the mana. Titore's right to uphold the mana of Te Maire was thro Hapai.

Karo = Toko	Kohine = Kohu	Kawhi
Te Ahi = Hapai	Moewaka = Tupe	Te Maire
		Hengi

Titore Takiri

Te Koki = Manu

(check the lines)

Titore died at Kororareka. He had acquired land here, thro the death of Hengi.

The body of Titore was taken by Tareha to Pukoro at Te Ti Mangonui.

I deny that Titore II of Nkuta was a namesake of Titore Takiri. There was no relationship between the two – so far as I know.

Titore Takiri was No 2. Titore Takiri was a namesake of Titore of N Kuta, wrongly called Titore II

The first Titore was a child of Te Perenga (??) This is a third Titore.

Titore Takiri lived at Maunganui. Also

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Rawhiti

Hohaia

Moewaka, Te Koki and Tareha and Parangi. Can't trace Parangi (child of Tareha in the whakapapa)

After the death of Titore Takiri, Tareha, Moewaka and Parangi, the pcpl persons now maintaining the mana at Maunganui are Harew Warana and Hare te Heihei. Hare te Heihei was born at Maunganui. No one now lives there. But Hare Warana and Hare te Heihei are the two persons who open the season for birds and hapuku. Well I will say Hare Warana, in recent years.

Hare te Heihei has not recently done anything. Before the death of Kerei, Hare te Heihei invested him with the mana over the rahui.

Since the death of Kerei, Hare te Heihei has been to Hare Warana to arrange about the opening of the 'season'

It was arr bet them that Hare te Heihei was to maintain the mana of Toko at Te Ti Mangonui and Hare Warana was to look after Maunganui.

Moewaka died at Maunganui and was buried at Te Uenga. Te Koki died at Maunganui. Tareha came to see/occ (??) after the funeral.

Tareha lived at Maunganui, also Parangi and Rutunga, (??) Hare te Heihei was born there.

Teihi, a child of Tareha, died and was buried there. Can't show the spot. But I heard that he lived and died there.

I support the case set up by Hiramai i.e. I allow that his lists are entitled, in this part of the land – under Titore Takiri.

I object to the case of Eruera Mihaka. Because he may not have any right under Te Maire.

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Rawhiti

Hohaia Tango xx TW Hakuene

Q Has Hakuene no right in the parts allotted to Te Auparo and Te Karehu.

A He was subs. given a piece by Moka.

Q Were no lands at Rawhiti taken by Titore and Hakuene

A Yes, the islands. Titore took Moturua but he had also rights at Maunganui. Hakuene had no right at Maunganui.

Hakuene got his rights at Tangatapu by gift from Moka, not thro the conquest itself.

Q Do you know better that Hare Warana and Pukepuke

A They wd know that Tangatapu was given by Moka to Hakuene and Tuwhakawehe.

Q Did not Hare Warana say that Hakuene had rights at Tangatapu under the conquest

A If he said that, it may be right.

Xx by Hone Pita (for Pukepuke)

Q Who was the 6<sup>th</sup> person who lived perm at Rawhiti.

A Titore, Te Wharerahi, Manu, and Moka.

I think they all came at the same time. Titore did not come first and the ors aftwds.

Q Te Wharerahi had married Pahu prior to the conquest.

A No, after Moturahurahu. He wedded her at Waimate, I gbelieve.

I deny that Titore and N Kuta and N Tawake were the first to live at Rawhiti. Hiramai told me it was because he was with us that he made that statement.

Kerei owned Te Akan (the E coast) I deny that it was Titore and N Kuta who allotted the land.

Bdys given by Te Nana. I admit what Te Nana says is correct.

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Rawhiti

Hohaia Tango xx by Hone Pita

Well I object to his statement that Cape Brett belonged to Te Auparo. And also to his statement that the part South of his bdy belonged to Te Maire, Te Auparo, and Te Karehu. But the bdy he gives for Nkuta is correct

Q Have you not heard that the bones of Te Auparo were placed near Cape Brett A No

Q Did you not hear that that N part was for Te Auparo A No, that was for Te Maire.

Q Maunganui was a fishing place for all Ngapuhi. A Yes but some lived perm there

Q In Manu's day who was of greater rank A Titore

- Q And Tareha?  
 A Yes he had a greater right there than Manu. Cannot give an instance of his greater mana  
 Q Were not the fishing places under the mana of Te Wharerahi, Manu ma?  
 A I heard that the chil of Te Koki had the mana, after the death of Titore.  
 Q Was not Manu the first to set up a whaling station  
 A Have not heard so. I deny that Manu opened the "season" for fishing. Others may have heard it.  
 Q Have not desc of Manu had two whaling stations  
 A The desc of Te Koki had (she was wife of Manu)  
 Q Did Moewaka live at Maunganui A Yes  
 Q Where was Manu then living  
 A At Parekura – on the South side of N Kuta land. Manu married Te Koki at Parekura, but Te Koki lived at Maunganui before she wedded Manu.

I have been to Maunganui and could point out the house site of Titore me Te Koki, Tareha. Tareha had a home of his own but at the one kainga.

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Hohaia Tangonui xx by Hone Pita

Tareha lived at Maunganui after his marriage. Don't know to which wife. Nor that his chil were born there. Don't know where his chil were born

- Q At Te Ti Mangonui? A Perhaps  
 Q Have they always lived at Te Ti  
 A That was one of their kainga/s. I heard that they also lived at Maunganui.  
 Never heard that TW Nene ever lived at Maunganui.  
 I admit all the desc of Te Koki and Manu have a right to Maunganui.

2pm

It was Pukepuke who finally offered 1400 acres to the non occupiers. This had been arr by all the occupiers and all of Ngapuhi.

I object to the 100 acres claimed by Nkuta i.e. Putoto at Maunganui.

I admit the claim by TW Hakuene to 300 acres at Maunganui if it is under Titore but not if it is under Hakuene.

- Q Is Hiramai or TW Hakuene the best claim under Titore  
 A I admit the claim by Hiramai to 3000 ac at Maunganui under Titore. Well, I object to the 3000 acres for the persons in his list.  
 Q do you agree that the 2000 ac bet Maunganui and Cape Brett shall be for Hiramai  
 A No we also should be included in that piece.

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Hohaia Tangonui xx by Hone Pita

I object to Eruera Mihaka's case.

- Q When the 1400 acres were allotted, did you hear Hiramai ask for further 200 acres.  
 A I did not. He asked for Maunganui but he did not mention my area. If he did ask for 200 ac I would not deny it. Nor did I hear TW Hakuene demand 300 acres.  
 I heard Kipa agree in Court to 500 ac for Teri te Heihei's case.

Xx by Kipa No questions

Xx by Putoto

It is an old bdy from Waiapori to Te Poka. I do not know where Te Poka is.

- Q Is the cave you spoke of on the bdy of Johnson's land A No  
 Q Why was this land cut off for Nkuta  
 A As compensation for Whakahoe: and bec they took part in the conquest.  
 Q Have N Kuta no land except at Hauai  
 A I heard of a piece at Te Pahii that he'd been given to a boy, Te Rewha  
 No other lands were given as utu for Whakahoe less considered than the other three A Can't say

I have named all the people who lived perm at Maunganui. They lived separately – in separate kainga/s.

Maunganui is the general name. Don't know the minor names. I know Waitui. My people did not live there. My own people did not. Don't know that Nkuta did, Never heard.

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Hohaia Tango xx by Putoto

Have heard that Rewha, son of Huri, was born at Otumatua.

Xx by Hiramai

I recollect the Bl Komiti being set up. Ngapuhi set up 15 cases that day i.e. the people to whom have been allotted 1400 acres. You claimed land outside of it. Don't know which, of Rawhiti or Kororareka, were taken first.

The present case is Teri's, not mine. It is claimed this the slaying of Te Maire. I know you set up Titore Takiri

Xx by Eruera Mihaka

If you (??) your persons decs from Te Maire, I will admit that you have a right. Can't say how long Tareha lived on the land. I object to the claim of Pukepuke ma.

I have seen Tarati f, also Pera Miramira. I have heard that they lived at Rawhiti.

Teri te Heihei

I had two other witnesses but they are not here today. I ask perm to call them tomorrow.

#### Case of Hohaia Tango For List P 1 and P 2

Hohaia Tango cont

I have two small lists. I say they are both entitled to go into the part to be allotted to Nkuta. My claim is under Whakahoe who has actual desc.

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#### *Whakapapa – Whakahoe and Kuta*

These last three are to go into Wharikiwai alone. I claim also Wharikiwai. For the 8 persons in my list P 1.

Pukepuke

Three of these are in my list. Well, 4 (marked with a cross)

Hohaia Tango

Wharikiwai was given by Manu to Maraea the dau of Te Keha. Te Keha took part in the conquest. So it was given to his dau Maraea.

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Hohaia Tango

It has been occupied by Maraea and her desc down till now. My wife Ani and I still live there. I will give the bdys of the gift (41) Te Kauri, a point, along that ridge to the top (42) Te Taha-o-Herangi, then down a creek to (43) Whiorau, round to Te Kawau, Wharikiwai, to Te Kauri.

Te Keha did not live here, He went away after the conquest and got killed elsewhere. His dau Maraea and her husband Nata lived here – permanently. They also lived at Te Akau.

I speak now as to Te Wairoa.

This was a gift by Manu to Te Keha, no, not to him but to Teihi Toke. Bec of relationship. So the person told me who arr that I should set up this case. That person is Te Hao. He is dead – has been dead 2 or 3 yrs. He gave me those instructions at the time of the App Court. Pere Titore lived and died there. His home is still to be seen. Before his death, he arr that ½ of the land should be given to Te Paea Paro: for missing him. He had no chil. Has been dead 6 or 7 yrs. The other ½ he gave to the desc of Te Hao.

I now speak of Kaingahoa

This also was given by Manu to Teihi Toke. For the same reason. Te Hao. Teihi Toke and Pere Titore have lived here.

At Popoti is a piece given by Moka to Teihi Toke. Also thro relationship. Teihi, Toke lived and died there and is buried at that place. Te Hao's home sites can be seen still.

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Hohaia

Teihi Toke and Te Keha were engaged in the conquest.

Court adjd till tomorrow

Wednesday, 1 Feb 1905, 10 am

Rawiri te Ruru

We have now completed the allotting of the shares in the 1400 acres. Several lists handed in.      Not complete

Hohaia Tango xx by TW Hakuene



- Q At the time the 1400 acres were allotted, were not 3000 acres allotted for me A Yes
- Q Was Taupiri given to Tauahika and ors
- A Yes, Te Hao gave me the bdy's I spoke of yesterday. The line at Poneke is wrong. The orig bdy was at Te Kauri. It was altered by a gift from Mangonui to Hakuene. Maraea te Keha was alive at the time of that gift. She objected to that gift.
- Q Did not Kerei stop Hare Warana from working puriri at Poneke
- A Yes but it was 4 ch to the NW of Poneke. Hare Warana did not stop any timber cutting at Te Kauri.
- Q Did Hone Hau ask Mita Te Tai and me for timber from Te Kauri A Never heard of that
- Q Did not Hare Warana tell you that Te Kawau belonged to me
- A No. I did convene a meeting lately about Te Kawau. Nothing was decided. I called it, because I wanted to put up a home at Te Kawau. Pukepuke objected and said we could wait till the Court had decided. It was about 6 mos ago

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Hohaia Tango xx by Putoto

Putoto (in reply to Court) We object to admit these people into the Nkuta list. Bec they are not from Huri. Te Nana and the other ancestors we set up. Mereoke Ihaia, Te Aue and his 2 bros are not from Te Nana.

Hohaia Tango xx by Putoto

Te Aue did not take part in the conquest. She was a woman. But Horo (son of Te Aue) took part in the conquest at Moturahurahu. He had a sister Te Awhi. Maraea is a child of Te Awhi.

- Q Was not this land given to Nkuta for the death of Whakahoe A Yes and for the conquest.
- Q Did Te Awhi and Maraea live on the land. A Can't say that they did
- Q Did they live at Rawhiti A Yes, at Wharikiwai and Te Akau
- Q Why did they not live on the Nkuta land A Maraea lived on the piece given to her by Manu
- Q Did you hear that Nkuta owned Mahangatauro - a separate piece
- A Don't know that it was a separate piece
- Q Was Hauai the only piece allotted to Nkuta
- A That is the only piece except a piece given to Rewha at Te Pahii (very indefinite)

As to occ by Huri ma

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Hohaia Tango xx by Hone Pita

Maraea Kapuarangi is the same as Maraea te Keha.

Q Is Maraea the only person who lived at Wharikiwai.

A Yes. No other person of Ngapuhi lived there. Since her death her 9 children live there, i.e. Ani Hohaia.

Ware and Kiri were the children of Maraea. They lived at Wharikiwai. Kiri died at Parekura being married to Hare Warana. Don't know where Ware died. Never say her. Nor who her husband was. She had a child Te Awhi. She lives at Napier. Can't say that she was born at Rawhiti.

Q Was not Whiorau a perm residence of Te Ahitapu and ors.

A Yes but that is outside my line.

Q Owharo is under your bdy. A Yes

Q Did not Te Puhi live there A Don't know that. I don't know much about Rawhiti lands.

Q Has Hone Hau a fence at Owharo A Yes but we want to object to it.

Xx by Kipa No questions

Xx by Hiramai No questions

Xx by Eruera Mihaka

I heard from Tarati that she had lived there. She did not say at which particular place.

Xx by Teri te Heihei No questions

By Court

Mereoke and Ani (my wife) now live at Wharikiwai. There are two houses. The husband of Mereoke is Wiremu Ihaia.

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Hohaia No one now lives at Te Kawau

By Court It is a point.

At Kaingahoa is a person looking after the school children viz Rewiri Ahitapu and his wife and chil. Before he went there about a year ago when the school was built, the place was not occupied. He had fences and cult there 3 yrs before he went there to live. Before that, it was unoccupied.  
 Ngahina Rene also lives there now but outside the part I claim under Te Hao. Went there 3 or 4 mos ago.  
 These are all who now live at Kaingahoa.

No person now lives at Wairoa. The last persons to live there were Titore Toke (Pere Titore) who has been dead 7 yrs. He died there. And Pera Kati who has been dead a few yrs. She died at Huntly (Waikato).  
 No person now lives at Popoti. Te Hao was the last to live there. He has been dead 2 or 3 yrs. He lived perm at Popoti. Died away gum-digging.  
 Don't know where Te Awahi f and her husband Te Keha lived perm.

Hohaia closed his case see p 252.

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Manihera Miramira (sw) called by Eruera Mihaka.

I live at te Ahuahu. I know Rawhiti. I have been there. I used to live there. I was born there, I was 26 when I left it. I am son of Tarati. I heard that Rawhiti belonged to N raumati. It was conquered by Ngapuhi. My ancestors Pehiriri Tamauru and Pikimaui took part. After the conquest, those three lived there at Maunganui (44) and at Kaingahoa. And at Oritu (??) 44  
 And at Te Kawau, and at Omari. Don't know for how long. Their chil lived lived with them at these places, viz Wi Kaire and Mihaka and Wiremu Katene. These are all I know of.

My mother Tarati was wedded at Kororareka. They went to Moturua to Live. And at Tangatapu, sometimes.

I am the 4<sup>th</sup> child of Tarati. One of them, Hori Kerei, may be alive. All the other chil of Tarati are dead, without issue. Her first child was Manu.

I did not hear of a gift to this child. But land was given to Tarati by Manu, at Te Kawau. Don't know reason of the gift. I was married before I left Moturua and Tangatapu. I could show the site at Tangatapu where my mother's house stood. We were living there under the mana of Tarati herself.

Pikimaui died at Kororareka and was buried at Pokaitaniwha, near Parekura.

We went to Te Ahuahu about 1882. But ret occas to Moturua.

Xx by TW Hakuene

My father was of Taranaki.k He came to Moturua with another many of Taranaki whom Hakuene had taken from Russell.

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Manihera xx by TW Hakuene

At Moturua they lived under the mana of Hakuene, My father wedded Tarati at Russell. She was living at Russell with her father Pikimaui. He used formerly to live at Kerikeri. He was then living perm at Russell.

After wedding Tarati, my father went to Moturua with his wife under the mana of Hakuene. Well he was under the mana of Hakuene and his wife went with him. We have not lived perm at Moturua since 1882. In Moturua I did not set up a case under Pikimaui.

Xx by Putoto

Don't know the name of the special place at Maunganui where my ancestors lived. I don't know any of the special places there

Xx by Hone Pita

Omari was a gift by Kerei to my brother Hori Kerei – to him alone. He lived there a short while. My brother has been away in a vessel since 1877.

Xx by Kipa Roera

Kerei gave Omari to his namesake. Can't name the bdys. K If Hare Warana denies the gift we shall fail

Xx by Hiramai

I admit that your claim is right. I do not know what are you are claiming.

Xx by Teri te Heihei

Don't know that Tareha or Hare te Heihei lived at Maunganui.

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Manihera xx by Teri te Heihei

I don't know much about what happened after the conquest

Xx by Hohaia Tango

I lived at Te Kawau with my parents till about 30 yrs ago. Have been there since. The sea has washed away the site of our houses. I have seen Te Korohanga living at Te Kauri. Have not seen Maraea at Te Kawau.

Eruera closed his case

Henare Hemoiti (sw) called by Hohaia Tango

I live at Kerikeri and am of Te Hikutu. K I have lived at Moturua. I have a right there I am in the list of Hone Kameke I am satisfied to take a share in the 1400 acres.

I have lived also at Tangatapu. Under Hakuene and Te Huarahi. Well, I say Hakuene. Before TW Hakuene was born. I lived there for many yrs. I had a clearing at Te Kauri, my cousin Te Pou and I, that was under Hakuene's right.

I know Wharikiwai. It belonged to Maraea, the dau of Te Keha.

Q Were you present when the bdy bet Wharikiwai and Whiorau was laid down

A No, but I heard of it from the elders.

It was Manu and others who fixed that bdy. It was done when the land was allotted. Manu ma kept Whiorau. Wharikiwai was given to Maraea te Keha. The bdy began at Te Kauri, then up a ridge and down to the Whiorau river. The NW side was

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Henare

for Maraea. The other side for Hakuene. This was really the bdy bet Wharikiwai and Tangatapu.

2 pm

I saw Maraea te Keha living at Wharikiwai. Her husband was Nata. I knew him. We worked together there, clearing.

Within Maraea's bdy line. She had the whole of it, right out to Te Kawau point.

I do not know that Parahi belonged to Hakuene. I deny his claim to Te Kawa. His rights are at Tangatapu and Moturua and Pareanui. Hakuene and Te Huarahi my elders told me of the bdys of Tangatapu. They told me that Tangatapu was given to Ntawake by Manu ma i.e. to the Hakuene section.

I did see a kainga at Wairoa. It belonged to Toke. Well he lived there. Don't know to whom it belonged. The kainga at Opopoti also belonged to Toke, Toke is buried there.

Don't know whether Toke was partly of Nkuta.

Xx by Hakuene

I was present when the BI Komiti sat.

Q Wat is arr that I was to have 3000 acres

A Don't recollect. I was living generally with my sister.

Q Did you hear that Taupiri was given to Tauahika

A Yes

Q Did Tuwhakawaha live at Kariro (Puhimui)

A Don't know that place.

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Henare Hemoiti xx by TW Hakuene

He died at Pareanui, at his own house.

Q Did Tamauru live there.

A Did not hear of it, nor that Puhi or Pikimaui lived there.

I uphold your case at Maunganui. I have heard that Titore left his int to Hakuene

Te Pou and I were clearing at Te Kauri under Hakuene, who owned Te Kauri.

The North side of the bdy was for Maraea, the south side for Hakuene.

Our clearing faced the Swest. I could poin it out now.

I have not seen Hakuene living at Te Kawau. Have not heard of

Owharo. I know Whiorau. No one lived there when I was there.

Xx by Putoto Kereopa

No questions

Xx by Hone Pita

The bdy goes from Te Kauri, up the ridge, down to the first creek and down that creek to the sea, and by the beach to Te Kauri.

Hetaraka was the 2<sup>nd</sup> husband of Maraea te Keha. They lived at Wharikiwai. Of course she used to visit Tangatapu.

All the elders were concerned in the gift. Manu was the pcpl person. They all took part. Hakuene told me of the gift. Manu had no house at Wharikiwai. Pukepuke has a good case. He has a right to Maunganui and all Rawhiti.

Xx by Kipa Roera

Tangatapu was given to Hakuene bec that was his share under the conquest. I should say it wd be 2000 acres.

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Henare Hemoiti xx by Kipa Roera

Hakuene wd also have a right at Maunganui. Both Hakuene and Titore had a right at Maunganui. There is a general right, by all, to Maunganui. Eruera Mihaka shares in that general right – the same as the rest of the Mateoteo people.

Xx by Hiramai

Rawhiti was taken by Ngapuhi before Kororareka, I think.

Titore, Manu, Te Wharerahi and Moka all came at the one time. Don't know where Te Wharerahi lived first. Manu and Moka lived first at Omakiwi. Titore lived first at Moturua and aftwds at Maunganui.

Tangatapu, Moturua and Maunganui were left by Titore to Hakuene. Hakuene told me this

Xx by Eruera Mihaka

I first went to Rawhiti in 1836. I was then grown up. I was born at the time Hengi was killed.

Hakuene was the first person to live at Tangatapu after the conquest. Hemoiti, my g.father took part in the conquest.

Your people were not there, with Hakuene's people at Tangatapu. I admit that Pehi Taumauu and Pikimaui lived at Maunganui.

Your case is right bec Tarati has lived there.

Xx by Teri te Heihei

Tareha did live at Maunganui. Also Titore. Never heard that Maunganui was allotted for the death of Te Maire. It is true that Te Maire was one who was killed.

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Rawhiti

Henare Hemoiti xx by Teri te Heihei

Te Koki did live at Te Rawhiti.

Whether Hare te Heihei was born there, I do not know. I believe he was born at Russell.

I admit your case at Maunganui.  
buried there.

Teihi Tareha did die there, upon a fishing expedition. Don't know that he was

#### Case for Ngati Kuta

Putoto Kereopa (sw)

I claim Hauai. Bdys pointed out on map. After Moturahurahu fight, Nkuta occ Hauai. At that time, the land had not been allotted. Huri lived there sometimes, before Nkuta separated. After a while, sections went to live at other places.

Te Nana II (child of Kuranui) lived at Mahangataauaro. Tuki and Huri lived at Te Pahii. They lived at these two places for some time, returning subs to Hauai but not abandoning the other two places.

Awhile after this, the land was allotted with bdys, by Huri, Te Nana, Tuki, Tutu, and Titore Kuranui.

The leaders of Te Patukeha who took part were Manu, Moka, Te Wharerahi. Not Titore Takiri.

Onepoto was the place where a meeting was held about this. Bdys were fixed.

Te Tawa, Rakaupiki, Kaimanu, Pukehuia, Waiapori, Te Kiripaka (on Johnson's bdys) thence along that line to the sea at Tataweka.

Along the coast North to Makahuri, thence straight to Karerarera and by the coast to Te Tawa.

*(Map 84182 in my cylinders – Refer Maunganui, Page 9)*

This bdy was aftwds altered by the Komiti (of the Tiriti of Waitangi) about 1895.

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Rawhiti

Putoto Kereopa

The alteration then made was by turning at Waiapori to Te Papawi. The little piece left out was for Te Patukeha who had objected to the ori line. This alteration was not agreed to by our side. I objected to the alteration. This was a decision by the Komiti.

Thursday, 2 Feb 1905, 10 am

Pukepuke (in reply to Court)

We gave the 1400 acres for all the sections of Ngapuhi who have not occupied, including the ythree sections under Hiramai Piripo, Eruera Mihaka and Teri te Heihei. I do not agree that the 1400 acres shall be divided amongst the 16 parties alone, who agree to the offer of the 1400 acres.

Rawiri te Ruru

We consider the three lists who do not agree should have no share in the 1400 acres. They say they have occupation.

Hiramai Piripo

I agree with what Rawiri te Ruru says. If I fail in my case, I claim no share of the 1400 acres.

Teri te Heihei

Pukepuke says he offered the 1400 acres. We all of us took part in that arr. It was not understood that my list should be in the 1400 acres. My list was supposed to be with the occupiers.

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Rawhiti

Teri te Heihei

My claim is for 500 acres outside of the 1400, Pukepuke and Kipa at that time agreed that I should have 500 acres. But when it came to the Court they wanted the 500 taken out of the 1400. They always said that the 500 was to come out of the 1400.

Eruera Mihaka

If the Court awards me nothing xx I am claiming part of the 1400 acres.

Court

Then the lists for the 1400 acres cannot be settled till the general decision has been given. Unless the 16 parties of non-occupiers will leave say 200 acres for the three parties.

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Putoto Kereopa cont

There was another alteration of the bdy at the Te Tawa end. The orig bdy was at Te Tawa iti. This was changed to Te Tawa nui about 25 ch to the North reducing the area for Nkuta. Te Tawanui is at the pa Te Tawa. There is nly the one pa there – with ditchtes (pa maioro).

At Te Tawa iti is a pohutukawa at the end of the bdy. The tree was blazed by Tuki. It is still to be seen. The new bdy was to go to Waiapori by the ridges. If the line were drawn straight, it wd be not far from correct. The only thing of importance is the starting points.

I speak now of Te Pahii (45). The bdys begin at Otaneroa on the ridge, the SW to Pukenui, then South to Paengahuka, along down the Paengahuka creek into the Omari creek, thence by that creek to the sea and by the sea to Otaneroa. K These bdys have not been altered. I think they include 150 acres. *(Refer my map Pahii 84181 Page 12)*

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Rawhiti

Putoto

These bdys were laid down by the elders at the Onepoto meeting. This piece was for Nkuta as a whole.

Mahangatauaro was the next piece.

I give the bdys.

Maungatauaro creek, (at about a mile up the creek from the sea) thence NW to Te Peke o Kawau, turns SW along a ridge to Te Haukawakawa, thence S to Tumutumu, thence E to Tarawera then NW to Mahangatauaro.

These bdys were also laid down at the Onepoto meeting for N. Kura (?? Kuta?) as a whole – under the ancestors Huri, Te Nana, Te Tutu, Titore Kuranui, Tuki.

These places were named by the elders. Te Pahii and Hauai were new names. Mahangatauaro was an orig name prior to the conquest. There is another Hauai on the E coast. It is included in Te Pahii. Te Karu o te Mango was another name there, given by the elders. Pahii is another name for visitors. (*pahiihi* – *passengers*) given when Apanui, Rawinia of Wh. Apanui came on a visit. They came to bring Rawinia, a niece Te Tutu.

Hauai is the name of a house which stood at Te Pahii. Te Karu o te Mango was a cult. The kumera pit can still be seen there. It is named Waihi. The old name of that place was Matawhero a pa prior to the conquest.

I return to Te Tawa. The name Hauai here was also the name of a house owned by Huri.

After these bdys had been fixed, Maunganui was occ by Ngapuhi generally, including Nkuta as a perm residence, not for fishing only. The part occ by Nkuta was Otumatua and Waitui on the

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Rawhiti

Putoto

S. side of the Cove. Te Tutu was the first person of Nkuta to occupy there. Huri followed and ors. Rewha was born there (son of Huri). At that time, Maunganui had not been cut up. After the birth of Rewha a part was allotted to Nkuta by Titore Takiri who was the pcpl person of that place. K It was about 100 acres only.

Huri and the ors had many desc.

Te Papa was a leading man, a yr brother of Kuranui. He was father of Te Tutu and Tuki.

Rewha grew up at these Nkuta kainga/s. So did Te Nana his brother. So did Waipuna, son of Tuki, and Pirihira, dau of Te Tutu, and Hani, her brother, and Hiraka.

The occupation became divided, but there was no division of ownership as between the diff sections of Nkuta.

Te Nana Huri cont the occ at Mahangatauaro. Waipuna Tuki cont the occ at Pahii.

Rewha also lived at Pahii. His chil were born there, some of them and some at Hauai.

While at Pahii, Manihira, son of Waipuna Tuki, was drowned at sea.

N>Kuta supplied a meeting at Waitangi with kumeras from Te Pahii – perhaps 20 kyrs ago.

It is only about 12 yrs since we ceased to live at Te Pahii and Mahangatauaro. The last persons to live at Te Pahii were Te Nana Huri and Waipuna Tuki. The last to live at Mahangatauaro were Te Nana Huri and Rewha.

Rewha died in 1884 (buried at Russell) Before his death, he went to live at Urupakupuka

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Putoto

and Te Nana Huri with him, and their families where they made a perm kainga with Kerei and ors and Te Abitapu. Nkuta occ one side of the Urupukapuka creek and Kerei and his people the other (S western) side. They lived peaceably together. Trouble arose when Warana claimed a part of Hauai, called Te Rawhiti. Warana and Rewha disputed over it. Rewha (??) agst his disturbing the pieces that had been allotted to the N Kuta by the elders. Warana persisted in wanting to have "Te Rawhiti". Rewha wd not consent. So Warana desisted and set up a case before the Waitangi Komiti. He gave his bdy from Oturuhoe stream. This dispute still goes on. A number of decisions were given, but were not agreed to by the parties. The decision reduced the area for N Kuta.

Rewha located at Hauai some people that had been turned away from Waipiro, by Manu. Moeroa was one. They were of Te Tawera, I think. Rewha located them at Te Tawanui and Te Tawaiti. This was prior to the alteration of the bdy. Tuki lived with these people at Te Tawaiti.

It is only our bdy at Te Tawa that has ever been disputed. Not till the present gen was Te Tawa disputed.

By Court

The desc of Te Anu (??) have no right – thro Te Anu. If it had been Te Nana I wh o took part in the conquest they would have had. No one except Nkuta have lived at Mahangatauro. Te Paea Paerau did once cult for a short time at Te Pahii but they lived at Omari which belongs to them.

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Putoto xx by TW Hakuene

Q        Was it agreed that I was to have 3000 acres.

A        Yes, at Tangatapu. But no bdys were specified. Your claim is at that place, no other place was understood.

I did hear that Taupiri was allotted to Popata, Hophaiia Tara and Tauahika.

Tu Whakawaha died at Puhinui so I heard. Don't know another name for that place.

I admit your right at Maunganui under Dhakuene and Titore.

Never heard that Hakuene owned Te Kawau.

Q        Do you agree that Rawhiti was allotted for the death of the 4 persons killed.        A        Never heard so.

Hakuene owned the Otaneroa creek – the part adj my bdy.

Xx by Hone Pita

Can't say who first lived at Rawhiti (of Ngapuhi)

Maunganui was not allotted to any section. It was left for Ngapuhi generally.

Q        65 66    Bdys as given by Te Nana. Who says he has no right outside them.

I will not endorse that. Te Nana is an old man and clear in his mind. Your client Pukepuke has a joint right at Maunganui with all the others. I could point out the sites of our kainga/s at Mahangatauro.

Never heard that Kerei and ors sold the pohutukawa on the coast to Lane and Brown. If I had heard, I should have objected.

It was Warana who disputed with Rewha at

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Putoto

Hauai to Kerei was still alive.

Xx by Hone Pita

The allotments I speak of were certainly made by the elders. Never knew that Kerei and Warana ever lived at Onateroa, but they did close by at Omari etc. k You may claim pear trees at Otaneroa. I have not seen them. We do not claim Otaneroa creek. Our bdy is on the hill at Otaneroa.

Te Wharerahi had a cult near Mahangatauro on the Parekura side, not on the land we claim.

Our bdy begins at a small hill called Mahangatauro, on the river, "between its source and its mouth."

Paora Whataparaoa was the first to tell me of these bdys.

2 pm

Rawiri te Rutu

We have now arranged the lists afresh dividing 1200 acres amongst the 16 lists, instead of 1400.

It appears all have not agreed

Deferred

Putoto xx by Hone Pita cont

Paora showed me the bdys on the land. Don't know who else knows the bdys.

Q Have you not heard of a dispute by Witeria Rewiri Tarapata and ors about the proposed gift of a cult at Mahangatauaro by Kerei to Te Nana  
A Have not heard of it.

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Putoto xx by Hone Pita

Don't know that the Komiti sat also at Te Tawa about the disputed bdy. I was present at a hui held at Kaingahoa over the bdys at Te Tawa. Pukepuke consented to the decision which fixed the line at Te Tawanui. This is the occasion I spoke of in my evid in chief.

Q Was not that the ultimate decision of the Komiti that sat at Te Tawa over the dispute bet Pukepuke and Pkea.

A No

Yes, Te Nana Huri and Waipuna Tuki were there but said nothing, I was the spokesman. Don't know whether Te Nana consented. It was I who objected to the decision. I objected both to the alteration at Te Tawa end and at the Waiapori end.

Xx by Kipa Roera

I suppose Kerei and Te Ahitapu were told of these bdys by their elders. The bdys of Te Pahii and Mahangatauaro were not I think discussed at the Hauai meeting. There was no dispute about those.

The desc of Te Wharerahi did live just outside the bdy of Mahangatauaro.

Q Who lived first at Te Pahii

A Can't say. The only ones I know of were Nkuta whom I have named. Others may have lived there before.

I admit that Kerei has right to part of the E coast (Te Akau)

Xxd by Hohaia Tango

Q Did not Kaingahoa, Wairoa and Popoti belong to the desc of Toke.

A Did not hear that.

I have seen his des living there i.e. Te Hao on the S side of Kaingahoa – not on Kaingahoa.

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Putoto Kereopa xx by Hohaia Tango

Q Did not Wharikiwai belong to Maraea

A Did not hear so. Have not seen her or her desc living there. I have seen you there.

I object to the list P 2 for the Nkuta land. They are not from Huri and the other ancestors. It is true that Toke is desc from Whakahoe but he has no right from that source. For no piece was allotted for him.

Te Hao has lived at Rawhiti near Kaingahoa. Don't know what his right was or to what particular place. He has a general right to the balance of the block – the part not allotted to Nkuta.

I admit that Toke was the next of kin to Whakahoe, nearer than Te Nana, Huri, etc.

I object also to Ani Hohaia's list. She has ample land in Pukepuke's list without seeking to be included in these small places.

Witness is asked about several persons in the list, and admists that they were put in thro aroha. Eru Piki he says has no right and asserts that the Nkuta land at Hauai was cut off for the desc of Huri, Te Nana etc exclusively and that descent from Whakahoe the person killed wd give no right.

Q Was not the line agreed to by Nkuta after you went away, angry

A Don't know that it was.

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Putoto Kereopa xx by Hiramai.

I admit your claim at Maunganui but not to 3000 acres. Can't say how much you should have. I allow that Titore Takiri was a pcpl man at Maunganui. I have heard of Te Raka. Was told he lived at Maunganui. Ngapuhi acquired Te Rawhiti before Kororareka.

Xx by Eruera Mihaka

Ngapuhi generally lived at Maunganui. It was after the birth of Rewha that a part there was allotted to Nkuta. I have heard of Pehi, Tamauru and Pikimaui, your ancestors. They were very likely at Maunganui.

Xx by Teri te Heihei

I did hear that Tareha lived at Maunganui and had cult at Tikorangi. He went with Te Tyutu and ors.

Never heard that Rawhiti had been allocated bet the desc of the 4 persons killed by N raumati.

By Assessor

It was at the Moturahurahu fight that the land was taken. That was the right of all the ancestors we are claiming under. They all had equal mana in their day. Their desc now live there.

Court adjd till tomorrow

Friday, 3 Feb 1905 10 am

Pera Paerau (sw)                      Manu = Koki f  
    Paerau  
    Pera Paerau f

After the conquest, the land was divided by Ngapuhi. Manu, Te Wharerahi, Moka, Tareha divided it. Into three parts

1. A part for Nkuta                      2 A part of the islands for Hakuene

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Pera Paerau

By Teri te Heihei

3 From Te Akau, Punarahi, Hauai, Te Mimi-o-Tipere, Otaneroa – all the coast part. For the four persons I have specified (No, the three, excluding Tareha). I don't know which part of the mainland was for Hakuene.

Maunganui was for Titore Takiri and his sister Te Koki.

Teihi, child of Tareha, died there and was buried at Maunganui. Harete Heihei was born at Maunganui.

Tareha lived there only 2 yrs and then went away to Te Ti Mangonui, his home. But left his daughter Rutinga at Maunganui. Her husband was a Europ.

I object to Pukepuke having taken my name out of your list under Te Maire. I wish to be only in your list. When Titore, Tareha etc left, Te Koki maintained the mana of Te Marie. And after her death, Kerei, Paerau and Warana upheld the mana of Te Maire, and after that, I and my bros and cousins and Hare Warana.

By Court

Hare te Heihei had nothing to do with keeping up this mana. He just stood off – did not come there.

Xx by Te Waaka (TW Hakuene)

Q Was not Taupiri given to Tauahika and N Tauhe.

A Did not hear of it.

Did not see any kainga of Tuwhakawaha at Otaneroa.

Teihi was only a small child and was buried at the door of their house.

Pukepuke and his people have no right at Maunganui. The only person having a right at Maunganui are those under Te Mairie i.e. the desc of Titore

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Pera Paerau x Te Koki

We are the present rep of Titore. By we I mean the desc of Te Koki. Including Hare te Heihei (?)

Kerei and the ors mentioned the mana of Tareha Hare te Heihei merely looked on.

Q Manu had no right to Maunganui

A No, but his desc i.e. the desc of his wife Te Okoki have. I do not know of Hakuene's kainga on the mainland. I left Rawhiti as a child before I was married. I was not here when Hakuene died. Have never lived there since I left.

Xx by Putoto

No questions

Xx by Hone Pita

Did not hear that Rori a child of Moka was born at Maunganui. Moka and everybody was there catching fish. Manu and Te Koki were wedded long before the conquest. Maunganui was for Tareha. He had no right at Te Akau. He and Titore had Maunganui.

Xx by Kipa Roera

No questions

Xx by Hohaia Tango

Te Koki and Moewaka died at Maunganui and were buried at Parekura. The divisions were made immediately after the conquest. I know nothing of later divisions, nor that a part at Parekura was given to my mother.

Nkuta was given a piece under whakahoe. Don't know whether Te Hau, a des of Whakahoe, has any rights there.

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Pera Paerau xx by Hiramai

Titore got his mana from Whakahoe. No, I shld have said Te Maire (!)

He was not desc from Te Maire. None of the desc of Te Maire are alive now.

I have always heard that Maunganui was under Te Maire.

The mana of Titore was from his mother's side alone. You are connected thro the father. The mana of Titore was from his mother Hapai, who derived it from her father Toko.



Xx by Eruera Mihaka

No questions

Case of TW Hakuene

TW Hakuene (sw)

I speak first of Maunganui. After the conquest, Titore and Hakuene ret and lived at Maunganui. Also at Moturua. They cleared the land at Maunganui. Okura was the name of their kainga, and Oruararo where they had cult. Hapenui was one of the cult and Maunganui was another.

*(Refer my Map 84182 P 8)*

They lived there some time before Ngapuhi came. Ngapuhi came there to fish – not to stay perm. Titore and Hakuene lived there for a time and then went to Tangatapu.

Tuwhakawaha, Te Raka, Tohu and Ngpoua came with Titore and Hakuene at the first coming to Maunganui. When Titore and Hakuene went to Tangatapu, Tuwhakawaha, Te Korohinga and ors went to Pareanui. Te Raka, Tohu and Ngapua went to Moturua.

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Rawhiti

TW Hakuene

They all ret to Maunganui from time to time. Titore also lived at Kororareka after the death of Hengi but still ret to Maunganui and Rawhiti from time to time.

The last person to live at Maunganui was Hakuene about 1858 I think. Kerei and ors were with him at the last. Kerei's cult was at a place called Hauai III. Since that time, Maunganui has not bee occ except for fishing. Titore was the man of Maunganui. The only stock there now belong to me and Himi te Nana.

Now as to Tangatapu.

Hakuene's kainga was Pakowhai just above the landing. Te Rotoharakeke was another kainga occ by Hakuene and Titore. Titore also lived at Pakowhai. Te Korihi was a kainga of Tuwhakawaha – a more recent one.

*(Note from Mhook – where are these places? Is Pakowhai the same as Pukewhau?? – have to find out)*

These kainga are near the water.

Totaranui was a clearing. Mangapeihana was another. Rimuroa, Te (??) and Te Inumanga, Te Kauri.

Te Korohinga had a kainga at Te Kauri

Now I go to the E coast.

Otaneroa be: to Tuwhakawehe and Te Korohinga and Hakuene. But Hakuene did not live there many yrs. He ret to Tangatapu. Soon after, Tuwhakawaha came to Pareanui. Te Korohinga cont to live at Otaneroa, also his nephew Paekoraha who wedded Maraea te Kehe. She was to live at Otaneroa with her husband. She went from Parekura. I am now speaking of the present generation.

Te Korohinga died at Te Kauri and was buried at Pareanui. Paekoraha cont to live perm at Otaneroa. He had no chil. His wife had previously been the wife of Nata

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Rawhiti

TW Hakuene

I lived with Paekoraha and Maraea at Otaneroa. Here te Nana and Nkuta came to Otaneroa to cult. Te Para Paerau also came and cult at the N end of the beach. No objection was made by anyone. Rewiri Tarapata, Tawhi and Te Ahitapu also came. It was a general coming (??) of Nkuta and Te Patukeha.

They worked there 2 yrs and ceased to live there, retiring to Omakiwi, Parekura and Hauai.

Paekoraha took ill and was brought to Parekura where he died. Trees at Otaneroa were planted by him. The benefit of that occ comes now I say, to me, not to the desc of Te Korohinga.

Because these cult were inside the bdy of the land allotted to Hakuene. All this cult was under the mana of Hakuene.

1 (see p.150?180?) The bdys of Hakuene's land were laid down by Hakuene, Titore, Te wharerahi, Manu, Moka and Huri. At the one time, three divisions were made.

2 There was the part for Nkuta at Hauai. I can't give the bdys. Except the division between theni and me. Kaimanu Pukehuia, Waiapori, Te Kaihotaka-a-Mawene (on Johnson's line). From Kaimanu to Rakaupiki, along the ridge to The headland called Te Tawaiti i.e. the headland bet Te Tawaiti and Kaingahoa. Well the headland is called Te Tawaiti (witness seems to be shuffling)

3 A part was cut off for Titore i.e. for all Ngapuhi i.e. all the part North of the Nkuta piece, extending to Cape Brett. a part for Tuwhakawaha and Te Korohinga

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TW Hakuene

at Pareanui. The bdys were (??) in the middle of the beach at Parorenu, then S up the Ohai ridge, then W along the ridge to Rongomaikoke, Whakairikaho, the ridge of Te Hue, then North to the sea at a place headland bet Hauai IIII and Te Waipohutukawa and by sea to the beginning.

There was another piece cut off for Nkuta, at Mahangatauaro. I can't say when, nor give the bdys.

I believe the rest of the land was left for Manu, Te wharerahi and Moka.

Te Kawau was a piece given by Moka and Manu to Hakuene. Bdys were fixed. From Te Rite right across to another headland without a name, on the Parahi beach. It cuts off just (??) a point.

This was given, because it was Hakuene's usual pipi bed and tide waiting place. That was why it was given. Moka and Manu gave it to him, for that reason. This piece was lying just on a bdy (recent) made bet Manu and Moka. So they joined in the gift of that piece to Hakuene.

Since the death of Hakuene in 1865, no one has occupied it.

It is my landing, we all land there.

2 pm

Hakuene lived at Te Kawau. He had a house there and occupied it occasionally when wind-bound, or when he went for pipis. He had a cult at Parahi within the bdy I gave of Te Kawau.

Whai, (*Whai, being Whai Hakuene, TW's father*) Hare Warana gathered oysters there. K I made objection. Te Ahitapu said I alone had right there.

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TW Hakuene

At a meeting held at Tawa, over the bdy of Te Tawa Hare Warana said I owned Te Kawau. When Kerei was alive, he wd not allow his slaves to take the karaka from Te Kawau. Only Ihaka had the right.

In July last, a meeting was held at Hohaia's house at Wharikiwai. Pukepuke objected to Hohaia's proposal to build a house at Te Kawau. I also objected claiming that place under the gift to Hakuene. Pukepuke said it was the first he had heard that the land belonged to me, and that we wd talk of that another time. Hare Warana did not speak.

I revert to Tangatapu. Te Korohinga owned a canoe, made at Kaihotaka a (??) Mawene. He first applied to Hakuene for permission to take the tree. Te Pere's canoe (slave of Huri) was built under same conditions at the same place. Rewha's canoe built at Kaimanu was asked for of Ihaka. Rewiri Tarapata also asked perm to take a tree for a canoe. Mawene was a slave of Hakuene. His spinning top was made at that place, hence the name.

(Refer to my notes from Murphy Shortland where it says that Mawene was from Taranak, was a big fullah, and was his slave)

I revert to Taupiri

When peace was made after the Taupiri fight, Kerei gave that piece to N Tawake i.e. to Te Hira Tauahika, Popata, Hohaia Tara, and ors. For the assistance given by them to Kerei and ors at that battle. Hakuene was to act as trustee for the recipients bec he was the elder of N Tawake living on the mainland and he was the man to whom visitors would go.

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TW Hakuene

On the death of Hakuene, the upholding of the gift fell to Ihaka Te Tai.

Timber was worked from Taupiri to Otaneroa (pohutukawa). It was Kerei who begoc with Lane and Brown. A meeting was held. Ihaka, Kerei, Warana, Rewha and Hori Ngawati were present. The terms were accepted 100 pounts. Ihaka got 20 pounds.

Kairo was a kainga of Tuwhakawehe. He lived there over six yrs. Died there and was buried at Pareanui. Bones aftwds taken inland.

Xx by Putoto

Nkuta lived at Te Karu o te Mango as well as Otaneroa – about ¼ of a mile away, a hill is between. Also at Te Pahii. They had a right to those two places but not to Otaneroa. I actually saw the cult at Te Karu o te Mango and Te Pahii.

(Refer my map 84181, Pa 12)

I have also seen Nkuta living sat Mahangatauaro. They lived there in their own right. I admit Nkuta's rights to Otui and Otumatua. The bdy of Hauai at Te Tawaiti is the correct one – the orig bdy.

I strongly object to the bdys proposed by the Komiti Bec they wd allow to N Kuta no landing place for their canoes.

Xx by Hone Pita

I first heard of the setting of the homes/salting of the bones (??) of x x x x x

I can't deny the bdy stated by Putoto. But I did not hear of it.

- Q Had Manu, Moka and Te Wharerahi a right at Maunganui  
 A Not under their arrangement. I claim 300 acres at Maunganui.  
 Q Who gets the balance (Witness waits a long time)

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TW Hakuene xx by Hone Pita

A Well Hiramai. Let him get the 3000 acres.

Q Has he a right to all that

A Well, if he is the next of kin to Titore, let him get it. He and Kerei ma are about equally related to Titore.

Titore got his right thro his father.

Q Thro the father alone

A Well, he got the land thro his own efforts in the conquest. The next of kin on the mother's side would have a right to Maunganui – equal to the next of kin on the father's side.

Q Has Hiramai a larger right than yourself, thro Titore

A No, I have the greater right.

Q Then why do you claim 300 and agree to 3000 for Hiramai. A 300 is what I claim

Q Perhaps it wd be right to say that everyone has a right to Maunganui

A Well, say so. I admit I should have said that everyone has a right there  
 (Witness is very slow in reply to above questions)

Evid of Mita Te Tai as to occ at Tangatapu and the gift of it to Hakuene, by Manu etc.

(Statement that TW Hakuene has no claim on the mainland except to Tangatapu)

I did not authorise that statement and do not agree to it.

The islands were allotted to Titore and Hakuene i.e. Okahu, Waewaetorea and Moturua.

Don't know of any allotting of these islands.

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TW Hakuene xx by Hone Pita

Says the islands were allotted.

Tangatapu was allotted to Hakuene prior to the sale to Johnson.

Q Who owned Whangamumu

A Kio, Manu, Te Wharerahi, Kio is in my list i.e. whakapapa. Kio has desc but they are not in my list bec they live at Wairoa. I do not know their names. I know that Moka and ors took part in the sale.

Hare Warana was living at Otaneroa. He married Kiri, dau of Maraea te Kehe. The pear trees are not his, but Hetaraka's.

The pohutukawa was sold about 1880.

Yes, Rewha and Kerei had a hot dispute over the timber. Rewha got some of the money and the timber was allowed to be taken.

I claim 100 acres at Taupiri under the gift to Tauahika. But no one has lived there.

Sheep and cattle are running on the E coast. Everybody has sheep etc there. They have not been taken there.

Q Pukepuke put his sheep there 17 yrs ago. A Can't say

Q Have you ordered them off

A No, there is no dispute. The sheep run all over the block. I have cattle there, no sheep.

I was present at the Kaingahoa meeting about the bdys. It was not a Komiti. etc.

There was no allotting at Kariro. The title there is only by occupation. It lies within the position that belonged to Manu, Moka etc  
 Have never seen Maraea te Kehe living at Wharikiwai. Her home was at Parekura.

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TW Hakuene xx by Hone Pita

Q Who lived at Owharo A Wi Te Puhi and Uruhanga. These are Pukepuke's people.

Q Who has rights at Kaingahoa, outside of Pukepuke.

A Toke and his Ateria. I lived with them there. I heard that a piece was laid out for Toke. Can't say how or why.

Xx by Kipa Roera

I do not deny the alleged gift of Kaingahoa by Manu to Teihi Toke.

Q Have you a right to claim Kariro simply thro the occ of Tuwhakawehe tho you admit it is within the land of Manu and ors.

A Yes, I withdraw that part of my claim.

- Q Why do you claim Taupiri, as you admitted the conquest extended only to Taupiri iti.  
 A That was lang obtained from N Wai, because of Marara's head. It was not taken by the conquest over N raumati.  
 Q Won't you withdraw this claim of yours also.  
 A No The gift I claim includes both Taupiri mui and Taupiri itia. Kerei, Manu, and Te Para made this gift.

Saturday 4 Feb 1905, 10 am

The 100 acres given at Taupiri has not been occupied.

Xx by Hohaia Tango

The desc of Toke have right at Kaingahoa and Popoti. Toke owns 50 acres at Kaingahoa and 30 ac at Popoti and 10 acres at Wairoa. I lived at Kaingahoa with Toke. I recently heard that

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TW Hakuene xx by Hohaia

bdys from Te Hao. There was a dispute about the bdys at the meeting but no settlement of it. I recollect Pukepuke saying it did not go to Whiorau but kept on the ridge.

Q Does not Maraea own Wharikiwai

A I have lately heard so from Hare Warana.

Yes, Hakuene owned Te Kauri.

Q Then why did they give him another pipi bank.

A Because Te Kauri is too far off. Yes, Te Kawau is further off than Te Kauri.

Q You say Hakuene had a house at Te Kawau.

A Hare Warana knows this is so.

Q Do you know a fence of Hiko's

A Yes, it is within Pukepuke's bdys as allotted by the Komiti. I heard Putoto object to the decision regarding the bdy of the Nkuta land and Te Tawa.

You put up a fence on the line decided by the Komiti. You, Tuta and Te Nana Paora put up that fence.

The Nkuta line was laid down by the Komiti before the Nkuta houses were erected by Hone Rewha, Two buildings. One building is on each side of the line. This shows that Hone Rewha objected to the decision. They were put up 3 or 4 yrs ago.xx by Hiramai I approve of your case at Maunganui under Titore. If you get 3000 acres, there ought to be others included. The desc of Te Tupua should not get 3000 to themselves. The desc of Manu should share in it. K I think the desc of Te Tupua and of Manu are entitled to 3000 acres. They were the people

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TW Hakuene xx by Hiramai

who occupied. They had the same right as Hakuene. Tho I ask for only 300 acres.

Q What right have the desc of Manu to take the rights derived from Titore

A They are some of the next of kin.

Q Are not Ri Maumau nearer than Manu

A No, they are in the same degree

Moewaka Hapai  
 Manu = Te Koki f Titore  
 Kerei

Well I admit that Manu is not so near. But Kerei son of Manu (and of Te Koki) is as near.

Yes Matire Taku, sister of Ri Maumau, married Titore.

Q Did not Titore leave Maunganui to his widow Matire.

A He may have done so.

I admit you are nearer to Titore than the chil of Kerei

Xx by Eruera Mihaka

Have not heard that Maunganui wams set aside as a general fishing place, but Ngapuhi used it as such. Don't know that Tareha was one who used to go there. I do not deny that your three ancestors went there, with the rest.

I know that Wiremu Katene had a whaleboat there. He often came whaling. It wd be in 1877. Haimona Pikimaui was with him Pera Miramira was a slave of Hakuene.

Q Did you not tell Manihera not to give evidence at this Court.

A No, if I had, he wd not have been here.

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TW Hakuene xx by Teri te Heihei

My mother was of N Ruanui

The father of Waihuka was Tangopo whose wife was Tiri (from Whangarei)

It is true a ship came in the time of William IV to Maunganui where Titore was. Have not heard that Tareha christened one of his chil Will IV. But Hakuene was named after the captain of the ship (Hawkins?)

If Tareha was there I do not object to your getting a share of the land. Provided you do not claim my piece.

Have not heard that a child of Tareha was buried at Maunganui. I did not hear that a part was cut off for the death of Te Maire.

Q Who knows of the ohaki by Titore to Hakuene

A Pokai Tete was there and heard him and he gave evid in Moturua.

No other witness

Case of Kipa Roera

Kipa

Reply to Court

Now that I have separated from Pukepuke I say that my case is under Manu i.e. Mangonui alone. And also under Pahi who was one who took part in the conquest. The persons I claim for are the persons in my orig list (List read)

As to Te Rau Heihei m 5 yrs. I have spoken to Teri te Heihei who says the names can be in either list i.e. either the list of Pukepuke or my list.

Wiremu te Heihei

I wish my son to be in Pukepuke's list.

Struck out of Kipa's list

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Kipa Roera

I wish the area I claim for my list and the location of it to be left un-stated.

Court declines.

Well I claim 5000 acres for the persons in my list exclusively.

At Orokawa, I claim the W end, W of a line on the W side of Hori Hakaraia's home.

I claim it for the following two persons:

Ngahine Rene

Hara Roera

At Puhinui I claim 1500 acres for the whole of the persons in my list.

At Maungaroa perhaps 1000 acres from the whole list.

At Urupukapuka (island) the whole island for the desc of Mangonui and Hone Hau. All the desc of Mangonui are in my list i.e. all the adults.

And at Taupiri 500 acres for the whole list

And 900 ac at Maunganui for the whole list

And 100 ac at Kaingahoa for the desc of Mangonui alone.

At Te Koki, say 60 acres for the desc of Hinewhare. By gift by Moka to Poroa, a child of Kerei by Akinihi f. When Poroa died this land became vested in Akinihi who gave it to Hinewhare who had lived with Akinihi (whakapapa given)

Hone Hau (sw)

I have no rights to this 60 acres.

Kipa Roera

It is my intention to put in all the desc of Hinewhare. I leave it to them

Court requires a proper list of the desc of Hinewhare

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Kipa Roera

At Owhare I claim 100 acres for the desc of Pahi exclusively. The desc of Pahi have also a right in the other pieces I claim

Court requires on Monday a proper list of the persons for whom each piece is claimed.

Hone Hau (sw)

I live at Rawhiti and know some parts of the block. After the Moturahurahu fight, Manu, Moka, Te Wharerahi were the first to live on the land as I heard. And Huri, Tuki, Te Nana and ors of Nkuta.

Manu first lived at Parekura, Moka at Omakiwi, Te wharerahi at Orokawa.

Those were their perm kainga/s – outside of their occasional kainga/s. Nkuta lived at Hauai.

I heard that they allotted the land. Manu, Moka, and Te Wharerahi laid off a part for Nkuta at Hauai. Can give the bdy.

Te Tawa headland, i.e. the headland to the N of a long headland, Te Tawa nui is a long beach, Te Tawa iti is a short beach.

The long headland is on the N side of Te Tawa nui.

The bdy goes along up the hill, to Rakaupiki, Kaimanu, Pukehuia, Te Waiapori, Te Toroa at the inland end of a bight in the coast.

Here the bdy reaches the sea.

The other bdy is at Te Makahuri, thency to Karerara – by a straight line.

That is all about the bdy. The S bdy was aftwds altered.

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(This page is not relevant to Rawhiti)

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4/2/05

Rawhiti cont

2 pm

Hohaia Tango (By Court)

Hemo, Ani and Meri have no right in the piece given to Maraea te Kehe, but Ani has agreed to allow them to go in. We do not claim any right for these three except in the part given to Maraea. It is simply aroha on the part of Ani.

Kipa Roera

I now claim Orokawa for 4 persons.

New lists handed in. Points out approx on plan the bdys of the parts claimed

Hone Hau cont

It was Kerei, Rewha, and ors who laid down the bdy for Nkuta.

Ata meeting of a Komiti, the bdy was altered to Te Tawanui. It was disputed bet Rewha, Kerei and ors. K Rewha wanted the bdy to be at Te Tawanui. Kerei wanted it to be in the creek Puketapapa. The Komiti decided on a middle line and that the bdy be on a ridge. Don't know name of it. This alteration of bdy was agreed to by all. And the line was blazed. This was not the same blazing of the pohutukawa spoken of

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Rawhiti

Hone Hau

On a later occasion, a gift was made by Moka to Hakuene at Tangatapu. The land given was Tangatapu. Te Korihi was a piece subs given to Tuwhakawaha, by Manu.

Don't know of any other parts divided off. Except a small piece. Te Pahii which was given to Huirua Rewha by Kerei. Outside of these pieces, the whole block remained in the mana of Manu, Moka and Te Wharerahi.

I don't know of the pieces alleged by Putoto to have been given to Nkuta – outside of Hauai and Te Pahii. But Pahii is made smaller, 5 acres or so.

I object to Hiramai's claim to 3000 acres. I did not hear that Titore lived or worked at Maunganui. Moturua is the only place I heard where Titore lived. Even if he had lived or visited at Maunganui, he wd have had no special right only the same as Ngapuhi generally.

I also object to Eruera Miahaka's claim. Never heard of his 3 ancestors having lived there.

I also object to Teri te Heihei's claim. Never heard that Tareha lived at Maunganui.

It was not bec of mana over the land that they lived there. They just went with the rest of Ngapuhi.

I also deny Putoto's claim of 100 acres at Waitui (Maunganui) His people got Hauai, no other piece.

As to Hakuene's claim to 300 ac under Titore and Hakuene (the older) I object to it.

I know of a gift by Manu to Toke of Kaingahoa. K Kerei took the land back again.

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Rawhiti

Hone Hau

And turned Toke and Te Hao away because of a hara with the dau of Rewiri Tarapata. They went to Waimate and stayed there perhaps 20 yrs. Then Warana told them to come back, so they came and took up their residence at Popoti which they selected for themselves, so far as I know. Popoti orig belonged to them. It was a piece given to them by Manu. He gave them 3 pieces, Wairoa, Kaingahoa and Popoti, thro aroha I believe and they were related. Don't know that Kerei took back Wairoa and Popoti from them. The dispute as to Wairoa is: Titore died and gave Wairoa to Ngatiwai for having nursed (??) him. The dispute is that Hohaia now claims it. Until now, it has been admitted to belong to Ngawati.

(Witness gets into a muddle)

When Te Hao and ors came back, they did not come to Kaingahoa.

When Manu and Moka died, the mana over the Rawhiti lands became vested in Kerei. Kerei also had the hereditary mana over the people and over the coast. His perm residence was at Te Parekura. With occasional residences at Wairoa Tahunakuaka (near Wairoa) Mahangatauro. He had a temp house there. There has been no cult at Mahangatauro since he ceased to cult there (over 20 yrs ago). Several ors cult there at the same time. Nkuta did, and Te Patukeha, i.e. myself and Pukepuke, Hare Warana and ors. It was a general cult. But Kerei had organised this cult. N Kuta had been visited by Kerei to work there. He just allowed them to do so.

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Hone Hau

Te Nana and Te Waipuna were there the longest perhaps 6 yrs. Rewha was there for only a year. They cult perhaps 2 acres.

Kerei cult also at Waikeri, near Wairoa. And at Punarahi, on the E coast, near Taupiri and at Omari, nearby.

Timber from the coast was sold by Kerei all along the coast. From Taupirinui to Umaheke 150 pounds I heard. Sold to Lane and Brown. Kerei recd the money and distributed it to all the people under him. Can't say, whether he gave any to Nkuta. My mother got some.

There was no dispute except by Nkuta i.e. Rewha, Te Nana and Te Waipuna. They took up arms. But Kerei got the best of it.

Nkuta have lived at the coast i.e. at Te Pahii, Hauai III, Te Karu and Otaneroa. But they have no right there. They lived there say 15 yrs. Kerei allowed them to live there.

Kerei lived also at Maungaroa.

He planted kumaras here. It was orig heavy bush. He cleared it – he and his people. My mother was there. Can't say for how many yrs.

And at Puhinui. And Kariro. He had a house at both these places. A wharepuni at Puhinui. Kariro is at the upper end of the Puhinui valley.

And at Te Uenga

And at Orokawa. That was the last place he cult at. He died (in 1884) and cult there that year. K He cult at Orokawa for perhaps 20 yrs.

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Hone Hau

I lived with him when I was a child and till his death. I do not know that the land belongs to Clendon

TW Nene occupied Orokawa before we did. But made no claim to the land as far as I know.

Kerei lived also at Maunganui. Where he had a large clearing called Mahangahiore. This was before I was born but my mother was there.

After that, he had a whaling station there. He organised the whaling. All the people came. My father was his head man (a European).

My father was there 5 years – whaling. K In the off season they would live at Urupukapuka.

Kerei wd receive the money for the whale oil.

Kerei lived at Urupukapuka and at Otehei (on U). Had a large house called Te Hiku o te Ika at Urupuka. He lived perm there. At one time he leased the island to Geo Symmons and to Greenway. For 20 pound a year. Kerei took the money. I believe he divided it. My mother got 10/- (*ten shillings*). Symons had it for one year. Greenway had it for 3 yrs at the same rent.

Te Kemara lived at Otiao at the N end of the island – perm. A bdy was fixed between him and Kerei. It was Manu who fixed it. I know the line. It is where the fence is now except at the SW end, where it encroaches on Kerei's piece. It is only recently (5 yrs) that the fence has been put up. I heard the land was given to Te Kemara in payment for the falling of Te Kemara's horse over the cliff thro the fault of Manu's slaves, but Kerei objected.

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Hone Hau

The leases I speak of were made after Te Kemara had left.

By Court

The desc of Te Kemara are now the owners of the N end of the island.

By Kipa

Kerei organised several hui/s.

One was at Orokawa, over the bdys of Orokawa. It was a dispute bet Kerei and Rewiri Tarapata. Kerei wanted to extend the bdys so as to include Hori's house within his bdy. It was to be a bdy bet Kerei on the West and Rewiri Tarapata, Tawhi and Te Hira Tauahika

on the East. The result of the hui was that the bdy was to remain where it was, between the house of Kerei and the house of Hori Hakaraia, then occ by Rewiri Tarapata. This wd be when I was about 20 yrs old. I am now 49 yrs old.

I have lived at Rawhiti all my life, and got my information from Kerei.

Pahi took part in the conquest.

Te Koiohoho was another. He stayed on the land after the conquest. Pahi did not, he left, I am from Pahi but not from Te Koiohoho who has no desc.

The mother of Te Koiohoho and Pahi was buried at Omakiwi.

But Heni the dau of Pahi lived at Rawhiti. Kerei brought her from Waimate.

She still lives at Rawhiti. She has cult wherever Kerei went. She always went with him

Oharo belonged to Wi te Puhi. By gift from Moka. On one of his visits to Russell

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Hone Hau

he heard that Pukepuke and ors were preventing me from working on the land. Both Parengaope and I had been ejected. I did not wish to quarrel. Te Puhi took them to task and said he wd hand over the pieces to which he was entitled, to Parengaope and me.

Pukepuke at once fenced in Wairoa. This caused a quarrel bet him and Parengaope.

After a while Pukepuke said I could fence in a piece at Whiorau if I liked. On that, I went to Oharo and occupied under Te Puhi's gift. I chose this as a better place than Whiorau. I asked his brother Rewiri to help me with the clearing. We were there only one day and then went to get oysters x x x

I finished the cleaning and have cult there for 5 yrs. I still have crops there.

4.30 pm Court adjd till tomorrow

Tuesday 7 Feb 1905      10 am

My occupation was interfered with. Pukepuke objected to my work at Owaharo i.e. as soon as I went there, as I was putting up my fence, he did not object to my clearing. The objection came about 3 mos after I began the clearing. But I went on with the fencing and completed it.

About a year aftwds, a Komiti sat, at Moturua. But it said it could not settle the dispute. But it told Pukepuke not to burn my fence as he threatened to do. Pukepuke has not gone on with his objection.

No one else objected to my working there.

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Hone Hau

Moka gave Te Kokinga to Poroa, a son of Kerei by Akinihi. On the death of Poroa, Moka gave it to Akinihi.

Upon Hinewhare coming from Whangaroa to live at Te Akau, Rewha brought her to Hauai.

When Kerei married Akinihi they went to Whangaroa. When they ret they brought Hinewhare as a nurse girl. After 2 yrs she married a Europ. Kerei and ors arr this. They lived in Kerei's family.

Hori Ngawati brought Hinewhare to Te Kokinga and he and Akinihi gave this land to her. Upon which she lived for say 10 yrs. Died there, and was buried at Omakiwi. Her dau my wife(Rihi) still lives there. K No one has disturbed her or us.

Hone Pita      We do not deny this gift

The bdy of Te Kokinga is the creek Wairiki, a part East of that creek extending to the ridge perhaps 5 acres was given by Te Ahitapu to myself and Rihi my wife.

Hone Pita says this is not admitted but will agree to the fence being the bdy).

This piece was given was to enlarge ona a piece, on a/c of our having shown him care when sick, etc. When dying he told Rewiri and Pukepuke not to disturb us. This was some 10 yrs ago. We cult and fenced a part of it perhaps 2 acres.

Pukepuke came again to object to my fencing this piece. But ultimately he allowed me to put up my fence.

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Hone Hau

Since when there has been no trouble bet us about it.

I object to TW Hakuene's claim to Taupiri. Never heard of the gift he alleges to Ntawake.

I have heard that Kerei owned that land. He got it upon the fixing of the bdy bet him and N Wai after the Taupiri fight.

Xx by TW Hakuene



- Q Was it agreed that I should have 3000 acres.  
 A Yes, when it was supposed that the block contained 20,000 acres. The 3000 ac were to be at Tangatapu. Never heard that Taupiri was given to NTawake.  
 Q Did Te Hira Tauahika subscribe to your funds  
 A He may have done so. Yes, I was the treasurer.  
 Q Did he not give you money. A Don't recollect it  
 Yes, it was Kerei who fixed the bdy of Nkuta land at Te Tawa. Rewha agreed, on the part of Nkuta. The orig bdy was at Oruruhoa creek, it was altered to be on the ridge (Statement on p 284 read)  
 The mana was vested in Kerei, even before the death of Manu and Moka.  
 I was very small when this bdy was fixed bet Kerei and Rewha. I went with them – about 19 yrs old (1865). Moka was then dead. But I saw Manu  
 Q And yet you say the gift by Moka to Hakuene, of Tangatapu, was after.  
 A No, I did not say that.  
 (He did) What I meant was that it was after the 1<sup>st</sup> gift of Hauai to Nkuta that the gift of Tangatapu was made to Hakuene  
 Never heard that Hakuene was in the Moturahurahu fight, but Titore was. Hakuene came while Titore was living at the island.

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Hone Hau xx by TW Hakuene

I recollect asking perm of you and Mita to get some puriri at Te Kauri

The bdy of Tangatapu is at Te Rite which is about 4 ch from Te Kauri. Poneke is North of Te Rite say 4 ch Te Kauri is South of Te Rite, say 4 ch.

Xx by Putoto

There were three bdys of Hauai. One by the elders (2) G Kerei and Rewha (3) by the Komiti.

I say the 3<sup>rd</sup> bdy is the correct one. It was fixed. The first was made by Moka, Manu and Te Wharerahi and by Tuki, Huri and ors on the other side.

It was an allotting and not a gift.

The bdy from Te Tawa to Waiapori and on to Te Toroa was made in the time of Kerei and Rewha. Well it had been made before, but they unformed (??) it. The part that Kerei and Rewha altered was the Te Tawa end.

Q Who made the bdy from Waiapori to Te Papawi (??)

A It was made by the Komiti. The bdy going to Te Papawi made the land for Nkuta larger.

Never heard from Kerei that the orig bdy was from Te Kiripaka to Tataweka.

The Komiti bdy begins on the beach at Te Tawanui, the N end of that beach.

Kerei never told me the blazed pohutukawa at Te Tawaiti was the bdy. K Yes, it has been glzed ever since I canh recollect.

(Witness gives a long explanation, but will not give a clear answer)

Q Had Nkuta occ on 5 acres only at Te Pahii

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Hone Hau xx by Putoto

They cult also at Te Karu and Hauai – outside of the 5 acres. They simply cult there, had no rigfht to the land.

Q Why did Kerei give Te Pahii to Te (??) Rewha.

A To his namesake.

That was not the part disputed bet Kerei and Rewha.

Q Had not Nkuta a right to the land A Did not hear so

Q You say they cult there for 15 yrs. Wd Persons with no right be allowed to occ for 15 yrs.

A Have not heard of another instance. But Kerei was a generous man. And did not disturb them till they tried to prevent him selling the timber.

Don't know that Te Nana Kuranui worked at Mahangatauaro.

Nkuta cult only about 2 acres. They could still cult there, if Pukepuke allowed them to do so.

The houses there were only temporary ones – the Nkuta houses, as well as the others. They were not wharepuni.

I lived in the one house with herei and ors.

I understood that Hauai was the only piece allotted to Nkuta. That was their share. Manu was the leading man in the conquest. He was the one that had the right. Can't give any reason why it should be called "his war."

Never heard that Nkuta lived at Waifui. I have heard – at this Court – that Rewha was born there.

My mother lived at Maunganui. Did not tell me that Pirihir lived with her.

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Hone Hau xx by Putoto Kereopa

Don't know where Otumatua is. Waitui is a fesh water bathing place. Don't know who cleared it. Never heard it had been cleared. Nor who had a clearing near it.

I have seen Nkuta cult at Urupukapuka. They had no right. Ton't know that they asked perm of Kerei or of anyone. Rewha was the only one who went there. It was before I was born.k Recently – about 6 yrs ago – they cult there 4 yrs. Hare Warana invited them to do so. He has a right there. We shall allot him a part at Otehei.

Q Then how could he give Nkuta right to occupy at another part of the island.

A Well, there was no trouble then.

Court Q Why did you leave Hare Warana out of the list of owners of this islands.

A We are now trying to keep each other out.

I admit the persons in our list are not the sole owners of the island. All would have a right. K Hare Warana, Pukepuke and all their families, but the land is divided.

2 pm

JW Clendon

Could the Court hear my case tomorrow as I wish if possible to return by Thursday's boat. I propose to call 5 or 6 witnesses and aftwds address the Court on the facts and submit the legal agreement.

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Court has no objection to the proposal.

Hori Hakaraia

I intend opposing this claim. My witness will be here tomorrow.

Hone Heke xx by Hohaia Tango

Wairoa was given to Ngawati. This was at the time of Titore's death. Never heard it was willed to Te Paea.

Never heard that Kaingahoa was ret to Te Hao by Warana. When Kerei turned Te Hao away for his adultery, it was right that he should take it for himself. Hence we claim it. Don't know when these three pieces were gifted to Te Hao.

The allotment to Nkuta was for the death of Whakahoe.

I can trace Pahi from Kuta.

Court (It does not matter from whom he is desc)

Pahi was not given as an ancestor in Moturua. Maraea te Kehe does own Wharikiwai.

Never saw Hakuene's house at Te Kawau. Never heard that it had been given to Hakuene. Puhi and Koihoho had no kainga at Oharo.

Don't know where they lived. Pahi ret inland after the fight.

Xx by Hiramai

Don't know that Titore ever lived perm at Maunganui. But he and the other chiefs went there to fish. The other witnesses say he was a leading man at Maunganui. I do not know of it and therefore deny it.

Q If Orokawa where Kerei lived fo 20 yrs, was not his most perm kainga, which was.

A At Parekura he lived from his childhood.

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Hone Hau xx by Hiramai

Parekura was his perm residence.

He lived about 10 yrs near Mahangatauaro and then moved to the E coast. Where he lived 15 yrs at Omari chiefly and at Punarahi and at Ohou

Xx by Eruera Mihaka

I knew Pera Miramira. K He was a slave of Kerei. He wedded Tarati. K Manihera was her first child. Have not heard of a child Te Kero who died (*Refer Page 231*)

Kerei did not tell me that Tarati was living at Tangatapu under the mana of Hakuene

Xx by Teri te Heihei

I know you had a case before the Komiti

Q Did not we allot 1400 for the "absentees" A Yes

You were there and spoke. I wd support your claim if I knew that the land had been allotted for the death of Te Mairi. Never knew that Tareha lived on the land. Cannot admit the statement made by your witness, because I never heard that he did live on it.

Xx by Hone Pita

Q Did Manu allot land for his desc. A No

In Kerei's time, divisions were made but not for the chil of Manu. There has never been any division of lands for the chil of Kerei. I know that Pukepuke has always claimed under Manu, Moka and Te Wharerahi. There was no arr with Pukepuke as to the 3000 acres we claim at Puhinui. Nor as to the other areas we claim. The kainga of Hare Warana is included in our claim.

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Hone Hau xx by Hone Pita

(Kipa says it was not his intention to claim the kainga of Hare Warana)

Parengaope has a place at Wairoa. That is incl in the bdy we claim. Te Paea, her dau, has also a cult within the piece we claim. It was Ahitapu and his chil were the last to occupy Punarahi. The Patukeha hapu lived generally together. Can't say whether they all agreed to the sale of timber by Kerei. It is not right that we should take the cult of Ahitapu at Punarahi (Taupiri).

Yes, Omari lies bet Otaneroa and Punarahi. We claim 500 ac at Taupiri. No special bdys. If my cult of other people are there we will include them in our list. I admit our claim is not rightly made. I do not take the responsibility of our claim being as it is. My idea was that each one should get his own cult. I admit that Pukepuke was included to treat us fairly.

Both Kipa and I are responsible for the grouping (??).

Q Had you not better now abandon your claim and re-join Pukepuke.

A If Pukepuke wd consent, I wd do so, for my part.

I should think it is 25 yrs since Mahangataua was cult by anyone. The cult were moved to Te Akau. Hare Warana and ors did aftwds get some towai (trees) back there. A boat called Towai was built with the proceeds. None of Nkuta objected to that working. Don't know of a canoe made there by Nata. But Te Pera made one there.

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Hone Hau xx by Hone Pita

I did not hear TW Hakuene make any claim to Maunganui before the BI Komiti. But Hiramai did, to 400 acres. Pukepuke agreed to 200 acres for him out of the 1400 acres. Did not see Eruera Mihaka then present. I heard Teri te Heihei say that if we gave him 500 ac out of the 1400 he wd not set up a case. I think we consented.

Have always heard that Manu, Moka and Te Wharerahi were the owners of Maunganui. Never heard Titore or Hakuene had any right. Titore's right was at the islands.

Te Puhi ranked as a nephew, to Manu.

I did not at once take poss when Te Puhi gave Oharo to me, but only after Pukepuke said I might go to Whiorau.

I object to the bdy of the gift to Maraia as given by Hohaia. The proper bdy is on the ridge.

Begins at a small beach towards Te Kawai, then up to the ridge and along it to the South for less than ½ a mile, then down twds the Swest thro the bush, to the mud-flat and along the beach to the beginning.

I know Pareanui. I heard that Moka gave it to Tuwhakawaha. This gift was of a later date. I can give the bdys of it or could point it out on the land.

No other witness

Page 300      Wednesday 8 Feb 1905, 10 am.

List of the non-occupiers read.

*(Too tired tonight to type out this list of names, shall X-rox it)*

Objectors challenged

Hohaia Tano

I object as regards the share in Kaka Porowini list. No other objectors

Court considers that these people have very little right. The shares as read allot the 50 shares agree on for that list, equally or nearly so.

The proposal of Hohaia (who has no written authority) gave half the 50 acres to Kaka alone.

Court upholds the list as handed in.

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Mr Clendon's case

As to Orokawa

Hori Hakaraia (in reply to Court)

I claim the whole block as shown on the plan under Te Wharerahi. I claim it for all the desc of Te Wharerahi. No one else has a right to it.

Kipa Roera

After hearing Hori Hakaraia I now alter my claim – as he claims my piece. I thought he did not. I now claim the whole land. Under Kerei Mangonui. For the 4 persons in the list I have already given in.

List read. 4 persons

Mr Clendon

We claim by purchase. And by const occ up to 1874. And by acts of ownership from 1874 till now. And by a Deed of Confirmation. We propose to place the facts before the Court and the legal agreement.

We contend that the Court has no jurisdiction to hear the case – as affecting Orokawa.

This may save the necessity for calling evidence.

Court has decided that a certain clan of natives are the owners as agst all other classes. The particular persons(??) not yet entitled. Present enquiry is really for partition – as where a title has issued, and Court proceeds to ascertain and allocate interest. Where Europ and Natives have small (??) claims Court has no jurisdiction whether the claims are valid or not.

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Rawhiti

Clendon

This question has already been decided by the Court Poaka v Ward (1890)

Our case is stronger than in that instance. Bec these there were restrictions. But in our case we have a deed approved by the Govt

Quotes the heading of the case.

Position in my case is the same as there.

Mr Justice Richmond NLC has jurisdiction

Chief Justice etc Has not

Horowhenua case (1899)

NLC no power where (??) of Europ are concerned.

I contend therefore that the Court has no jurisdiction to hear this case. If the Court decides agst me, I have other legal arguments to show that the Court can decide in my favour. I produce the deeds

7 Dec 1830 with endorsement by Mr Fisher Com.

NLW Gazette 379 Notification of claims

“ p 100 Appl of Com (??)

Deed 30 June 1835 of Manawara

Deed of Comp (??) dated in 1898

Notices of Jan 1898 Waving (??) off trespassers

Letter from Ihaia to Clendon dated 1898

Kipa Roera

We say the land is unadjudicated (??) Native land.

Court must examine the deeds to see whether it is or not. We should not be asked to go to the Supreme Court. Court must examine the bona fides. In doing so it must assume jurisdiction. We are quite willing that the Court shall decide whether Mr Clendon has a right.

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Rawhiti

Kipa Roera

Court is actually now investigating the title. The validity of Mr Clendon's deeds can be decided only by this Court going into the matter. Mr Clendon has his remedy (??) in the Sup Court as we have if this Court decides wrongly (??)

Let this Court decide and the Sup Court aftwds settle whether it did right or wrong.

The parts that have been legally formed by Europ have already been cut out and granted to them.

Arapeta Pia for Hori Hakaraia

Land is now in occ of Natives who have always considered it papatupu. Case is now properly before the Court to settle the title.

Persons dissatisfied can go to the Nat App Court and from there to the Sup Court.

We are prepared to give evid as to the sm/small (??) lands and to the old dealings with them.

Orokawa was said to have been farmed (??) at the same time as Manawaora. Clendon has a title to Manawaora but not to Orokawa. Mr Clendon

Not the same time. Orokawa was farmed in 1830. Manawaora in 1838.

No Court will adjudicate if it knows its proceedings wd be illegal.

I again submit that this Court will not see its way to enquire into the validity or otherwise of my deeds. Which the Sup Court has decided is not within the jurisdiction of the NL Court.

Decision reserved till 2 pm

2 p.m Interim decision

Court

Mr Clendon contends that the Court has no jurisdiction to determine the title to Orokawa. Upon the ground that such determination involves the question whether or not he has a valid title to it. And that this is a question the Court has no jurisdiction to decide. He quotes Poaka v Ward (8p338) and in re Horowhenua (17 p 481)

The Court cannot agree with his contention that the present case is on all fours with that upon which the decision in Poaka v Ward was given. In that case there was an original title in favour of natives, from some of whom the European (Smith) claimed to have purchased.

In the present case there is as yet no orig title, and it is not even settled by an authority that the persons from whom Mr Clendon claims to have purchased were owners of the land.

Nor can the Court agree that the words used in the decision "In re Horowhenua" were intended to apply, or can be held to apply to a case like the present.

There are several other considerations which assist the Court in deciding it cannot decline jurisdiction.

- 1 The plan comes before the Court as a plan of unadjudicated Native land – thro the usual channel. It must be held to be met till the conytrary is proved.
- 2 Mr Clendon does not appear to have taken any sufficient steps to obtain a registered title. Altho it is 75 years since the date of the deed he relies on.

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Court

- 3 There appears to be n o way in which natives could prosecute their claim to the land except by coming to the NL Court. Must they wait till Mr Clendon takes action, in the Supreme Court or elsewhere? It would not be just to hold thus.
- 4 Until it had been decided to which natives the land orig belonged prior to the alleged purchase in 1830, how could the Supreme Court or other authority determine whether or not Mr Clendon's deed was valid? There appears to be now no body with powers similar to those of the Commissioner of 1841.
- 5 The deed upon which Mr Clendon relies was considered in 1841-2 by the Commissioner specially appl (??) to deal with similar claims. It has not been shown that they made any recommendation as regards this particular claim.

The Court at present decides merely that it has jurisdiction to ascertain the title of natives to Orokawa notwithstanding the allegation of a purchase by Mr Clendon under the deed of 1830.

Whether or not it also has jurisdiction to decide upon the validity or otherwise of Mr Clendon's alleged purchase, or to make an order in favour of a European are (??) questions left undecided, as Mr Clendon says he has further arguments to offer on these points.

Mr Clendon I will now call evidence.

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William Macalister (sw)

I have lived at Manawaora since 1862.

I purch my land from your father JS Clendon. Mr Clendon had then sheep and horses on Orokawa. For I think two yrs after that. No natives then lived on Orokawa. Mr Clendon was away from Russell from 1864 for some time.

He came back, 5 or 6 yrs after, when there was a hui at Orokawa. It was about Orokawa I believe. It was in dispute at the time. Mr C stayed two nights with us. I was at the meeting 2 or 3 times. Don't know the result of the meeting. I believe Te Hira lived there for some yrs after the meeting. Some of the natives upheld his claim. He lived near where Hori Hakaraia's homes now are. At that spot. My brother asked Mr C how he got omn. He said the Maories "had not a word to say." Mr C has since always claimed Orokawa. Up till his death.

During the 2 yrs when Mr C had sheep and cattle on the land, or rather after he went away from Russell, Kerei came there. He claimed the whole land, up to one bdy.

Mr C was some yrs away from Russell.

Hori Hakaraia has lived at Orokawa 15 yrs or more. He went there while Mr C was away from Russell.

Xx by Kipa Roera

There was no fence bet Orokawa and Manawaora durint the 2 yrs Mr C had sheep there.

I always knew that Mr C claimed the land. I did not hear what claim he made at the hui. I believe he came to thui expecting to claim it. Kerei, Tarapata, Wi Puihi, Rewharewha, Warana, Paerau were present at the hui.

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Rawhiti

Macalister

I believe the hui was to settle Te Hira's claim to the land. I don't know what his claim was. Kerei's people did not want Te Hira to have it. Tarapata's people supported Te Hira.

I know Te Hira lived there aftwds.

Also Hori Ngawati, son of Kerei lived on part of Orokawa. Hori Ngawati lived there from that time till his death. Kerei did not live there but at Parekura. Kerei has been at Orokawa, but had no house of his own. He lived in Hori Ngawati's house. Hori had a plank house and two or three rooms, I think. He had also a few peach and fig trees. He also had cattle and houses there and pigs.

Mr Clendon

I do not dispute this. Part of the land was given back to Te Wharerahi and his children

Kipa

But my claim is under Kerei Mangonui, not under Te Wharerahi.

When Hori Ngawati died, his chil cont to live there. Some of them still live there. But they have been away. I know Te Hua. She lived there. Don't know whether she was Kerei's wife. I thought she was a slave.

Xx by Arapeta Pia

The hui was held out of doors. There were more than 100 people there.

At the time Te Hira and Hori Ngawati were living at Orokawa. Te Hira was living in the orig kainga. The houses further S.W were Established (??) by Hori Ngawai. Don't know whether the hui decided that Te Hira had a right. He had come there about 12 mos.

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Rawhiti

Macalister

Before. From Hokianga I believe.

Xx by Arapeta

Mr C never told me why he claimed Orokawa. I never knew from him that he had a deed.

Never saw Mr C living there. Don't know that he even had a building there.

It may be 20 yrs that Hori Hakaraia has lived at Orokawa. I mentioned that Kerei claimed the land, on behalf of the Rawhiti people. He was the head of all the people – the spokesman. His perm residence was at Parekura.

Re ex by Clendon

Some time in the 80's the desc of Hori Ngawat went away. Some of them came back about 2 yrs ago or less, say 18 mos.

The kainga at Orokawa has always been where it now is. I did hear that some part of Orokawa was given back to some chief. I understand it was to Rewa. He died shortly before we came here. His bones were scraped about 5 mos after we came, at Parekura.

Jacob Westbrook (sw)

I live at Opua. I am 67 yrs old. I have been here since about 1860. I was waiting at Manawaora in that year for Mr C. I had been waiting there 3 or 4 yrs in 1860. Till just before the land was sold to Macalister. K Mr C used Orokawa also for his sheep and horses. No Maoris then lived at Orokawa.k Mr C also made hay at Orokawa. He built a shed to put the hay in. Don't recollect that any of Mr C's employees ever lived at Orokawa. K I helped to make the hay.

Xx by Kipa Roera

No Naoris then lived at Orokawa. About 1860

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Rawhiti

Westbrook

Mr C's horses and cattle then ran there. I always thought the land was his. He spoke of it as his. I worked on the land for Mr C for 4 or 5 yrs. I left about 1865. We did not work long at Orokawa itself, but the cattle were there.

I knew the Rawhiti chiefs. I did not see any living at Orokawa after I left. K But I know that Kerei did live there. Don't know where he died.k I was away North.

Xx by Arapeta Pia

While working for Mr C I never saw any natives living at Orokawa. I came back here to live a year ago.

Eru Maki (sw)

I am 73 yrs old. I know Orokawa. I say it belongs to Te Wharerahi. That was the part he owned, of Te Rawhiti. He sold Orokawa to your g father – so my elders told me. I heard thast Mr C gave it back to Te Wharerahi, an absolute returning (gift?)

Part that was arr that Te Wharerahi was to have was given back – the part where the homes are.

Patuwhitu and Hokinga, my elders were living at Orokawa after Euapekapeka fight. I went to Orokawa after that fight and they told me that Te Wharerahi had sold the land to Clendon and that part of Orokawa had been ret to Te Wharerahi to live.

Yes, it has always been considered that Orokawa belonged to Mr C.

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Eru Maki xx by Kipa Roera

Te Wharerahi had two rights, the right of a son-in-law (by gift) and the right of conquest.

I do not object to the claim of Kerei, as they are all one people. But Te Wharerahi is the man that has right. The part ret by Mr C to Te Wharerahi should be for Te Wharerahi. As Te wharerahi sold it, he is the person that has a right. But Kerei was one of the same family.

I know that Kerei and his son have lived at Orokawa. Have not heard of a dispute over Orokawa (bet natives). Have not heard that the residence of Kerei there was disturbed. No one wd do so, he was the spokesman of the people. Have not heard of any objection by Mr C to their living there.

Xx by Arapeta Pia

I was at Kawakawa when Orokawa and Manawaora were sold (was not then born)

I admit that Te Wharerahi and his desc have a right to live at Orokawa under the returning of the land by Mr C. I believe Horiona te Ikanui met with the surveyors about 3 yrs ago when Mr C had it surveyed. Don't know what right Horiona had to lay down the line.

I know Te Huruhi There was a cult there. Hori Hakaraia has had me there recently.

Q Do you know of any other old land claim under a deed of 1830, still undecided.

A I do not

Re xx by Clendon

Did not hear that Manu joined in the sale to Clendon

By Assessor

I know that Orokawa was sold to Clendon. And that he ret it to Te Wharerahi, don't know why.

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Henare Keepa (sw)

I worked for Mr C at Orokawa. I was then grown up. I am now about 70

Mr C used Orokawa for his cattle.k He also built a wooden house there, for his employees to live in. The work there was looking after his cattle. Hay was made there. Mr C claimed to be the owner then, and it was known as his. He always cleared it, till his death. Don't know that he gave back part of it. None of the elders disputed his right.

By Court

Don't know whether any of the natives who have lived there for 20 yrs even disputed Mr C's right,. Of course I live at Waikare.

Xx by Kipa

Whatu and his p,eople were the persons living on Orokawa when I worked there. They had a house there and fences and cultivations. This was at the time the hay was cut. That house was where the houses of Hori Hakaraia now are. Whatu had his own cult fenced in being the rent (??) for Mr C's cattle. Whatu was of N raumati. He was living on Te Wharerahi's land. N raumati had given it to Te Wharerahi.

Q Then Whatu had no right

A You may say that now

I worked for Mr C about 3 yrs. Kereama Poutu and Te Ngakohue were my mates. All the arable part was fenced in by Whatu. Mr C had no fence there. He told What that he must fence, or his crops wd be eaten by the cattle. The hay grew outside Whatu's fence. We shepherded the cattle.

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Henare Keepa xx by Kipa Roera

When Whatu died Kerei lived at Orokawa. Kerei went there to live less than a year after Whatu died. Kerei lived inside Whatu's fence. Kerei built a house for himself. At that time I had ceased to work for Mr C.

By Court

Westbrook worked for Mr C at the same time that I did. Hay was cut two yrs. I believe Westbrook was there one of those yrs. I was working for Mr C first. Westbrook came aftwds and we worked together in that year when we worked together. Whatu was living at Orokawa.

By Kipa

Kerei lived there till his death. He had a large house there. Hori Ngawati his son had a wooden house there. Don't know that they had a right there. He may have lived in the same way as Whatu. Whatu was allowed by Mr C to live there. Don't know whether Kerei had stock at Orokawa. Nor whether Mr C had cattle there when Kerei went to live at Orokawa.

When Kerei and Hori Ngawati died, they left their chil there (1882-4)

I know Te Hua. She was a wife of Kerei. After his death, she cont to live at Orokawa. She is still alive I believe.

Xx by Arapeta Pia

We drove the milking cows from Nanawaora to Orokawa every day. Both Westbrook and I saw Whata's house. Don't know by what right Whatu lived there, or who allowed him to do so. Te Wharerahi lived perm at Orokawa. His son Riwhi Pou who lived there. After his death Ria and her chil who still live there. Ria married Hori Hakaraia.

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Henare Keepa xx by Arapeta Pia

All Orokawa was know to belong to Te Wharerahi, acc to the elders.

5 pm

Court adjd till tomorrow

Thursday, 9 Feb 1905, 10 am

Mr Clendon

I consider that I can now prove occupation down to 1890, instead of to 1874 as I stated in opening.

Thomas Robert Williams (sw)

I know Orokawa, as shown on the plan.

I knew Richard Wilkinson. He lived at Hutihuti just inside the bdy line. He built a house there and lived for years. Had a family there and his son lived there after him. Also Colquhoun lived at that place. It is 10 or 12 yrs ago since the last of them lived at that place.

Wilkinson began to live there in the 70's possibly early in the 70's. Mr C left here in 1875. Wilkinson lived there 10 or 12 yrs before Mr C left Russell. Wilkinson lived there under Mr C's authority. It was Mr C placed his possessions. Mr C sold him the part Wilkinson lived on. Can't say how many acres. He paid Mr C for the timber. Mr C was to complete the title. When the last of them left, the building was sold by Wilkinson to (?) or rather, to Horace Williams.

It was almost 1863 that Mr C left Russell

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Thos Williams

for Ohaeawai and Hokianga. I had perm to run stock on the land while Mr C was away. I did run stock there for 2 or 3 yrs.

My brother Horace owned the stock. Kerei came to us and demanded payt for the cattle running there, My brother John and I were present. My brother told him the land belonged to Mr C and we had perm to run the cattle there. Kerei said "E tika ana" and walked away. He never repeated the application. I have been here all my life. I have not known the natives set up a claim opposed to Mr C. It was generally considered that Mr C owned Orokawa. Natives have often admitted that to me in conversation. I am aware of the deed of Comp signed by several of the elders.

It is only in late years that Hori Hakaraia has denied Mr C's claim. He once said to my brother, Why does not Mr C live on his land? Hori was then living in Russell. It wd be in the 80's. It wd be a few yrs after that, that Hori Hakaraia went to live at Orokawa.

Xx by Kipa Roera

At the time my cattle ran on the land, HoriNgawai was living at Orokawa. Not perm. They went backwards and forwards to Parekura. Hori Ngawati had a house where the SW of the homes now stand. It was a sooden Europ house. I believe Hori Ngawati had a garden fence there. I had two or three cattle running there. Can't say whether Hori had cattle there at the same time.

Q Did you ever tell HoriNgawati to leave the land

A It had nothing to do with me. I had nothing to do with ordering people off. He may have been given perm to live there.

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Thos Williams xx by Kipa Roera



Kerei did not live there at all. But his son Hori Ngawati did. Don't know that Kerei had a meeting house built there. I consider Kerei was the leading man at Te Rawhiti. His brothers were very quiet people.

Q Did not Kerei dispute the orig sale to Clendon

A Oh yes, he wd dispute anything

Don't know that Mr C offered to pay Kerei if he wd ratify the sale of Hutihuti (where Wilkinson lived). Kerei did not occupy Orokawa till after Mr C left Russell – long after Wilkinson went to live at Hutihuti. K Mr C came back about ? He went away (again) in 1875. when Mr C came back (in 1894) Maoris were living at Orokawa. He went and objected to their doing so. He objected to Hakaraia and gave him written notice (Produced July 1898)

Hakaraia and his people and one or two old women Kerei's chil were not there, so far as I know. Kerei's wife was not one of them. Unless one of his slave wives. I don't know what Hakaraia said in reply to the written notice. No further action was taken by Mr C. But Hori Hakaraia cont to occupy. Can't say whether that was the 1<sup>st</sup> formal objection made by Mr C

Xx by Arapeta Pia

I did see Westbrook working for Mr C. Don't recollect Henare Keepa doing so. I did not see Te Hira living there when Westbrook was working there

Te Hira went to live there long after that. He was not there long. It was Te Hira Wharerahi.

I don't know of a dispute bet Te Hira and Kerei and me

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Thos Williams xx by Arapeta PiaQ Was it not Te Hira stopped Wilkinson living there

A No Nobody stopped him

Q How long has Hori Hakaraia lived at Orokawa

A 15 years or more, under 20 yrs

I should certainly deny that he has been there 30 yrs – if you bring a witness to say so

Q Had Mr C a Maori woman servant Riripeti te Hae. A Can't say

Q Did you ever hear that the land was ret by Mr C to Te Wharerahi

A No, but I heard he had given them perm to occupy a part of it.

I have heard that there was a house at Orokawa in which Mr C's employees lived. When I was there, there were one or two houses but not occ

I think I am confused (??) about the dates. It was after Mr C came back from Hokianga about 1868 (1871?) that Hori Ngawati lived there. He was not living there when I had cattle on the land. I lived in Russell while I ran the cattle at Orokawa.

Q Has Hori Hakaraia cut firewood at Orokawa.

A Yes I suppose he sold some of it. a

Whatu may have lived on the land, for all I know

Re-ex by Clendon

I have heard Mr C (JS) say that a part had been given to Te Wharerahi to live on. Mr C has acquiesced in the occ of the Maori kainga. It was the outside part of the land that he objected to being occ by natives. Mr C did take steps to stop the sale of firewood. Hori Ngawati had no right to live at Orokawa. Mr C told me so

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Thos Williams Re-xx by Clendon

By court

It was in late yrs that Kerei disputed the orig sale to Clendon. What I know is that he stated the land did not belong to Clendon. I am not aware that he made any objection in earlier years. I have not heard of any dispute but the two parties of natives i.e. Kerei v the desc of Te Wharerahi. I have some feint recollection of the hui spoken of but can't state anything definite

Edwin Johnson Clendon (sw)

I am one of the trustees of the estate of JS Clendon my father. We claim Orokawa as shown on the plan. The land was purch by JR Clendon who died without a Will and his (??) desc to his heir at (??) JS Clendonby purchase by deed (produced)

Signed by Manu, Moka, Te Wharerahi and ors. K We paid a second time upon taking possession. This is shown on Deed

A number of persons who but for our claim wd be interested in Orokawa, have signed a Deed of Comp dated in 1898.

None of the persons who sign this deed are desc of Te Wharerahi (all desc of Manu and Moka)

The deed says that Mr C will assist at the investigation of Te Rawhiti. We have always been willing to do this. But have never been approached, but this has nothing to do with the Court. I often talked with my father about this land since 1894. He always told me he had occupie.

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EJ Clendon

and used it up till 1862 and had run stock up till 1870. Wilkinson was a nominee of my father and cul the occ up to the clearing of the occ by Wilkinson. It was at my suggestion that written notice was given to Hori Hakaraia. I also advised my father to put up a building at Orokawa. He did so about 1898. Cook put it up. Things were put in it and it was locked up. I believe it is still there. I understood from my father and from a search that has been made for me, that in 1841 a portion of Orokawa – where the Maori kainga is – was given to Wharerahi and his chil to live upon. Whether it was an absolute surrender, or whether limited to chil then living, I am not clear. I always understood the letter and that it terminated at their death. The surrender is for the chil of Te Wharerahi to show. It is not part of our case.

There are two deeds

Orokawa dated in 1830, 7 Dec

Manawaora dated of 30 June 1838

The area under the two deeds is stated to be 1800 acres.

The Orokawa deed includes the whole 1800 acres. The Manawaora deed does not I consider comprise Orokawa but it refers to the prior deed of Orokawa.

The bdys on the plan we submit of Orokawa were pointed out by Horiona Ikanui and (??) and agree with the deed of Comp of 1898. The two orig deeds were before the Commissioner about 1841-1842.

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Rawhiti

Clendon

On p 80 of 1844 Gazette appears a statement that a grant is to issue for an area said to contain 1800 acres. Our Grant is for 1200 acres (1362 on litho).

In those OLC a surplus was always cut off and cleared by the Crown. But the Crown has never cleared Orokawa. I understood that the title to Orokawa was left in abeyance because of this surrender to Te wharerahi.

(There is a surplus of 657 acres at the inland end of Manawaora (?? White OLC) marked CL on litho which appears to be the surplus cut off from these two O.L. claims)

The limit set up by the law was 2560 acres – outside the limit of the area of the two deeds. The 2560 acres is the limit of each Grant not to each person, by the Act of 1841

Xx by Kipa Roera

Q You claim under Manu, Moka and Wharerahi

A Under the persons who sign the deed (They are three)

The surrender is dated 15-1-41. It is contained in a book which we cannot now discover.

Waranui is the same as Wharerahi. K The surr is to Geo King or Wharerahi.

Q Why did you get a Deed of comp instead of relying on your deeds of 1830 –1838.

A I suppose my father thought it better to get a recognition for the present generation, as natives were living on the land.

The matter was never brought into the law Courts because he held a Govt position

Q Have the people who sign the deed of Conf

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*(I've just realised that although these pages are relevant to Orokawa, near Rawhiti, does not give me information about Ngati Kuta and my own tuupuna which is why I began typing these records out in the first place. So, I'll skip from Page 320 to Page 344 and pick it up there)*

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13/2/05

Rawhiti

#### Pukepuke Ahitapu case

Pukepuke Ahitapu (sw)

The persons in my list are desc of Manu, Moka and Te Wharerahi. Except a few whom we put in thro aroha. The persons in my list who are also in Kipa Roera's list I will strike out of my list

List read over (Names struck out)

I live at Omakiwi, my hapu is Te Patukeha of Ngapuhi. I know the land. It was conquered by Te Whrerahi, Manu and Moka and others. Bec their sister Te Karehu had been put alive on a hangi.. And bec the head of Te Auparo had been used as a plaything.

3 The bones of Te Auparo had been set up to show the hapuka grounds

For their insults these three organised the conquest over N raumati.

Te Wharerahi was the first to settle at Rawhiti i.e. at Orokawa and Manawaora. No one came before him. K Later, Manu and Moka came. Moka settled at Waipiro, Manu at Te Uenga and Parekura. Te Wharerahi next went and lived at Hauai (aftwds allotted to

Nkuta) – Moka went to Omakiwi and Kaingahoa. K Manu also, to Kaingahoa. Subs Nkuta came and settled at Hauai where Te Wharerahi was. And Hauai was then allotted by Te Wharerahi to Te Nana, Huri, Tuki and ors of Nkuta. The line was laid down

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Pukepuke

From Puketapapa, to Pukehuia, turning to the NE to Ngapuketunua, on to the ridge at Makahuri and turning to Karerarerera and by the shore to Puketapapa. Maunganui was taken by Manu, Moka and Te Wharerahi.

The land allotted to Nkuta did not extend to the E coast.

Those were the bdys I contended for at the Komiti at Waitangi. Threr were three settings about this bdy. At the 1<sup>st</sup> Komiti, Nkuta got their bdy upheld viz from Te Tawaiti to Te Kiripaka. The 2<sup>nd</sup> Komiti decided to uphold my bdy, except that they brought the line to Te Tawanui and took it thence straight to Te Toroa, thency along the E coast to Makahuri and thence across to Karerarerera. Nkuta appealed.

The 3<sup>rd</sup> Komiti sat at Hauai. Hare Me(??) being the Chairman. It gave no decision. After a delay of some 5 yrs Nkuta attempted to work there, i.e. at Te Tawa pa. I wrote, protesting – till the decision had been given. So I wrote to the Komiti asking for its decision. So the Komiti came to Kaingahoa and gave its decision. That the bdy should be from Te Tawanui to Rakaupiki, Kaimanu, Pukehuia, Waiapori down to Te Wi along the coast to Makahuri, thence over to Karerarerera. I did not agree, because I suggested by that decision. But as the Komiti (??) me to agree, to settle the difficulty, I consented.

Then the Komiti went and blazed the line wanting people of both sides to go with them. My brother Rewiri went. That decision being accepted by Nkuta so also by Te Patukeha.

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:Pukepuke

There has never been any dispute about that line since, except now at this Court.

The Nkuta houses are near the bdy. One of those houses is on our side of the line.

Hiko Pohiwira (??) was located by me on my side of the line. His wife was of Nkuta. K He asked me as a favour, and I consented.

The line began at the N end of the Tawanui beach. There is a pohutukawa tree there upon which the Komiti put a diamond.

The line is blazed right to Waiapori, and can still be seen. It was blazed about 10 years ago.

Now as to Maunganui

It is a fishing station – used by N raumati and also aftwds by my three ancestors. Titore had nothing to do with Maunganui. His place was at Moturua. Any people wanting to go for tawatawa (??) wd first consult my three ancestors.

Titore, Hakuene and all Ngapuhi have fished there. But first came to Manu, Moka and Te Wharerahi for permission. It was a general fishing place. And the people who fished had houses and cult. Sometimes the fishing visit extended for two years.

My three ancestors also had homes and cult there for the purpose of fishing.

Moka ma had wah tapu there. Their chil Rori, son of Moka, was one buried at that place (hung up on a tree there) and aftwds taken inland. That is the only tapu I know of. I don't know of the tapu spoken of as belonging to Hare te Heihei.

I deny that Maunganui was ever allotted to anyone – for the blood of Te Maire, or otherwise

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Pukepuke

These claims set up for Maunganui are not right. The title vested in my ancestors. Never heard of a gift to Tareha. No land was ever allotted to him. The only lands allotted was that to Nkuta and at a later date. Tangatapu to Hakuene and Pareanui to Te Korohinga ma. These two later were gifts, not allottings.

And later, Otiao was gifted by Manu to Te Kemara (on Urupukapuka island)

Moturua was an island given by Manu, Moka and Te Wharerahi to Titore (i.e. an allotting)

These are all the gifts my elders told me of Moturua was an allotting after the conquest.

I will speak of the occ at Te Akau. Punarahi was the kainga and cult of Moka, Omari was Manu's

And at Otaneroa and Te Karu o Mango and Hauai, Te Wharerahi worked at Opuu and Omari.

Upon their death, Kerei, Warana, Rewiri occupied those places. We the present gen have cult there, tho not now. We left off in about 1882. No one has cult there since. We had fences there – still to be seen.

My sheep – 400 – still run there. They have tun there for the last 17 yrs. No one has disputed my right. Sometimes I got 40 pounds worth of wool in a year. Only I and my girl Te Paea Henare (Paro) have sheep there. (3<sup>rd</sup> cousin)

Kerei, Rewiri, Ahitapu and Warana sold the pohutukawa to Lane and Brown 25 pounds a year

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Pukepuke

was to be paid, for about 5 yrs. Only those from persons recd the money: and divided it amongst Te Patukeha. No one disturbed that arrangement.

Rewha and ors of Nkuta were cult at Te Pahii. Kerei had invited them there. Bec the son of Rewha was a namesake of Kerei. He was called Huirua (which was one of Kerei's names).

Tuwhakawehe lived at Te Korihi, not on the coast. That is on Tangatapu (S.W side). Never heard that he lived at Otaneroa, as TW Hakuene asserts. But Warana and Hare Warana did – had an orchard there. Hare Warana's dau Kanarahi was born there. Also Kei, at Hauai, close by. Who was dau of Hone Heke.

Moka, Manu and Te Wharerahi had cult at Wairoa up to Mahangataauaro. Kerei and Warana cont those cult. We of the present gen have also cult at both those places. Te Nana, Rewha, and Waipuna also cult at Mahangataauaro. By perm of Kerei Rewiri Tarapata was annoyed. There was a serious dispute bet Kerei and Rawiti. Bec Kerei had not consulted Rewiri. It was not an extensive gift to them. But only a perm to cult about three acres. The dispute died away. It is perhaps 25 yrs since anyone cult at Mahangataauaro.

But I am now cult at Wairoa. Te Paea and I. Some of Nkuta are this year working within Te Paea's fence (her husband is Henare Rewha of Nkuta).

Towai bark was got at Mahangataauaro by Hare Warana. A whaleboat was (??) with the proceeds. About 25 pounds. No one interfered.

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Pukepuke

Te Pere hewed a canoe there. He was a man living with Nkuta. He went without permission. Warana took it away when it was finished.

Puriri timber was got at Wairoa by Turei Heke nephew of Hare Warana. Also at Mahangataauaro. Turei Heke has a nikau house at Mahangataauaro. The timber there was so far to haul that he left it. No one interfered.

Hare Warana is living at Parekura where he has fences and cult. Has lived there since he was born. That was where Kerei and ors were brought up.

My brother Rewiri lives now at Waipiro. No one now lives at Pareanui. It belongs to the desc of Te Korohinga and Tuwhakawaha. I can give the bdys of their piece.

Raepaoa South along a ridge up to Whakairikaho, burns to the E along the ridge Orongamai koke, then N along the ridge Te Korowhiti a Tarameku, and along the coast to Raepaoa. About 60 acres, I suppose.

Hori Hakaraia and his chil are living at Orokawa. Omakiwi is my kainga.

At Kaingahoa, Kei was the first of the desc of Manu to live there. She is wife of my brother Rewiri.

Ngahuia Rene also lives there. But has only just come – upon the opening of the school. But Rewiri has been there 4 or 5 yrs

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Pukepuke

I can give the bdys of Tangatapu

Poneke, straight to Herangi, to the peg (54) on the bdy of Johnson's land, turns South to Pukenui (58) turns West along the ridge to Te Inumanga (56) thence to Te Touwi at the mud flat and by the mud flat to Poneke.

Pukenui is about a smile from peg 54..

Touwi about 3 ch from that river. But Touwi is on the edge of the dry land.

Te Paea Henare lives at Te Uenga.

I deny that Titore allotted the land to Nkuta. Titore's mana was on the island, Moturua alone.

I object to Hiramai's claim to 3000 acres at Maunganui. He should go into the 1400 acres allowed for Ngapuhi. The same applies to Eruera Mihaka and Teri te Heihei.

I object entirely to TW Hakuene's claim to 300 acres at Maunganui. Tangatapu should suffice for him

Hohaia Tango has no right to 500 acres at Wharikiwai. I deny the title of Te Keha to that piece. Never heard land was given to Maraea te Keha. That part belonged to Manu. Maraea te Keha has no right at Wharikiwai or Parekura. Her right is at Hauai under Te Keha. Te Keha was son of Toretore, the brother of Te Auparo. Te Keha had no right at Te Rawhiti, He was not of Nkuta. He might have right as being related to Manu. Maraea had no right to the land. She lived there because she married Warana her 3<sup>rd</sup> husband. Nata was her 1<sup>st</sup>. They lived at Te Rawhiti.

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Pukepuke      Don't know at what particular place.

By Court      I believe Maraea came to Rawhiti thus her relationship to Nkuta. I don't know how she came to be at Rawhiti. Perhaps Te Keha was engaged in the conquest but I have not heard so. Her 2<sup>nd</sup> husband was Hetaraka Paekoraha. I heard they lived at Te

Korihi. Paekoraha may have had some right there. That land was given to Tuwhakawaka. She is not desc from Tuwhakawaha. I can only suppose the right came thro Paekoraha. Don't know from whom he is desc.

It is true that Maraea lived all her life on the land. No one gave her permission. She was related to the chil of Manuu. Hence her residence on the land. But I deny that she had any right. With her 3<sup>rd</sup> husband Warana she lived at Parekura. She was an old woman when she married him. Warana died first. After his death she cont to live at Parekura and died there.

Te Korihi is at Tangatapu inside the land that belongs to TWHakuene.

By Hone Pita

As to Hohaia Tango's claim to Kaingahoa, Wairoa and Opopoti, those three places were given to Toke and his chil to live on. By Manu and Moka. Manu gave Kaingahoa to toke as being his relative. Te wharerahi gave Wairoa Moka gave Opopoti. They were not perm gifts. They lost their right to all three places. Bec Te Hao, son of Toke, committed a hara with Mere Parihi, wife of Rewiri Tarapata.

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Pukepuke

Payment was demanded. They gave guns and horses and were turned off the land. Kerei and Rewiri and ors got the land. After the death of these two, they ret and lived at Opopoti. They had been away 20 yrs, near Waimate. It is perhaps 18 to 20 yrs since they came back. They lived at Opopoti 3 yrs and then left and went right away. Pere Titore was left behind. None of the others have since ret. When Pere became too old, (brother of Te Hao) he was taken care of G Parengaope with whom he lived till he died. I buried him at Omakiwi. He died at Wairoa at the house of Parengaope.

It was Warana who asked them to return (20 yrs ago). I object to their setting up a case by Hohaia Tango, but wd admit them into my case and give them an interest of say 5 acres at Opopoti. And 5 acres at Wairoa and 5 acres at Kaingahoa. What I mean is I wd give them 15 acres at Opopoti. None of them now live on the land. Opopoti is where they lived last.

I object to TW Hakuene's claim to Te Kawau. Never heard that it had been given to Hakuene. I have heard of a gift of Taupiri to Tauahika. But: Kerei gave that land to Tauahika as payt for assistance in the Taupiri fight. But I object to the way the case is being conducted. Bec his son Te Hira gave me the money to conduct his interest in the land - when the BI Komiti sat. But now he gives it to TW Hakuene to conduct. That is why TW Hakuene has excluded that part from his bdy of the conquest.

By Court

I consider 50 acres was given to Tauahika not 100 acres.

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Pukepuke by Hone Pita

The bdys were fixed. The Taupiri iti river (the mouth) up to Witeria's clearing called Te Waeranga-a-Tawhi then to a hill Haurua where it goes down to the Taupirinui creek and by that creek to the sea. I think the area is 50 acres. It may be more. This land was taken from N Wai at the time of the Taupiri fight. This is the only land at Rawhiti owned by the desc of Tauahika.

The gift was to the people of whom Tauahika was the head. It is in their hands to arrange the list of owners.

I admit the claim for Te Kemara at Otao (on U island). But we have a piece within his fence.

(TW Hakuene. I admit that)

I object to the Nkuta claim to Waitui at Maunganui. Hauai was the only allotting to them. I also deny their claim to Mahangatauro. They have no right at all there.

Nor have they any right at Te Akau. Except the part given to Huirua at Te Pahii. Which might be three acres. Let that be awarded to them i.e. to the chil of Rewha and of Te Nana and Waipuna. No desc of Huirua now alive. But he has bros and sisters. He was son of Rewha.

I have heard of Te Tawera. Moka's wife was of Te Whakatohea. Te Nohokupenga was her name. They followed her, being related. And Moka located them at Te Tawa. Lived there some time and then left for good.

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Pukepuke

It is not true that Huri and Te Nana located them there.

I deny Nkuta's claim to Urupukapuka (15 ac) They lived there. We all did so, but it was only to cult. I say it now belongs to all the desc of Manu and Moka.

Moka and Te Wharerahi are buried at Kapuarahuru. Hare Warana and all of us have sheep there i.e. he and I Rewiri Ahitapu and our chil and Te Paea Henare.

I object to Kipa Roera's claim to 5000 acres. The land has never been allotted amgst the desc of Manu and Moka.

Manu had 4 chil. Of them, Kerei was the spokesman. When he died Hare Warana and I took up the mana and maintained it. Hare Warana took up the mana of Kerei. And I took up the mana of Moka.

As to Hone Hau's claim of 100 acres at Oharo, his claim is thro Pahi, under the conquest. My elders never told me that Pahi had any land under the conquest. If he claims under gift from Te Puhi. Te Puhi never had it. Moka had that piece Oharo. I give the line dividing Wharikiwai from Oharo. Te Kite beach, on to the ridge, turns to the East, along the ridge to the bdy of Tangatapu coming up from Poneke.  
Hare Warana now owns Wharikiwai. I and the desc of Moka now own Oharo. Te Kawanu also is on my side of that line. My father gave Wairiki to Hone Hau. He was living at Hauai with his wife Rihi and her mother Hinewhare.

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Pukepuke

He was turned out by Nkuta. My father took compassion and gave them Wairiki. Hone Hau built a house there. Te Kokinga was given by Moka to Poroa. My father added a piece i.e. a piece on both sides of the Wairiki creek extending to the present fence. It wd be about 2-3 acres my father gave.  
I object to Eruera Mihaka's claim to Te Kawanu because Moka owned that.  
Also to his claim to Omari. For Manu owned that. I admit that I saw Tarati living at Tangatapu, but can't say under what conditions.  
Xx by TW Hakuene

Q Was it not agreed that I should have 3000 acres at Tangatapu

A Don't know that, I never heard it so stated.

Q Now did you not actually consent

A I did not offer you 3000 ac nor did I consent. But I consented to the 1400 acres for Ngapuhi

Q Was it not mentioned that I was to get 3000 ac A Did not hear it

Q What area was agreed to for me

A Did not hear.

The area for you was never discussed. The meeting was to settle an area for Ngapuhi. You already had an allotment. The bdys for you at Tangatapu were discussed. But not at that meeting. But at the 2<sup>nd</sup> Komiti over the bdy at Hauai. My father recited the bdy names of Tangatapu. Altho others have said that 3000 ac were so allotted. I say it did not happen and that you are simply trying to grasp too much.

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Pukepuke xx by TW Hakuene

I dispute Hone Hau's assertion (as to the 3000 acres)

And the assertions by other people.

Even if the Komiti says so, you can't convince me that I was present at an arr of that kind. It was I proposed the 1400 acres for Ngapuhi. It was not you who asked 1400 ac for Ngapuhi. I offered it.

4.15 pm Court adjd till tomorrow

Tuesday 14 Feb 1905, 10 am

My three ancestors had equal mana. And their interest in the land was equal and there was no diviskon made of the land. Hauai IIII at Pareanui si perhaps 5 ch from Clendon's survey line of Orokawa.  
The bdy I gave for Pareanui goes up to Clendon's line. That land Pareanui belongs to Te Korokhunga and Tuwhakawehe. Raepaoa is about 20 ch from Clendon's line. From Raepaoa my line goes up to Clendon's line at Whakairikaho. The part between my bdy and Clendon's line (at Hauai) belongs to my general list.  
Pareanui is part of Waipiro

Q Why was this small piece left.

A I can only give the bdys given by my elders -- of the part cut off for Te Korohunga and Tuwhakawaha. The piece left is simply a surplus piece.

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Pukepuke

Xx by TW Hakuene

I will not accept the statement of Hone Hau as to the bdys. Never heard that Te Kawanu had been given to Hakuene.

I recollect our meeting at Wharikiwai in June

Q Did not Hare Warana then say Te Kawanu belonged to me

A Did not. That meeting was to turn Hohaia Tango away from there.

Wharikiwai was allotted to Manu (Witness stated yesterday No land was allotted)

It was Moka, Manu and Te Wharerahi who allotted to Manu. Bdys were laid down by them. Te Rite, up the ridge, along the ridge to the Tangatapu bdy (from Poneke) then down that bdy to Poneke, and along the beach to Te Rite (see p.354)

I claim Te Kawau for Moka. The desc of Manu have no right there bec. they already have a piece allotted, viz Wharikiwai. The bdy turns so as to exclude the Te Kawau pa which belongs to Moka. The pa was a pa of N raumati.

Don't admit that Titore had mana at Maunganui. His mana was at Moturua – under the conquest. Persons who lived at Maunganui – for fishing – were under the mana of Manu ma.

Tangatapu was given to Hakuene. It was not an allotting. It was given to both Hakuene and Tuwhakawehe by Manu and Moka. It was given for a homestead on the mainland. (Why give 500 acres?) Well, that was the area given

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Pukepuke xx by TW Hakuene

I have heard that Hakuene was engaged in the conquest. He was a chief. He and Titore were allotted Moturua.

(As to Moturua having been given by Rewa and Titore, to Hakuene)

A Moka first gave Tangatapu to Hakuene. Can give the bdys. Poneke, Herangi, to the peg of the Europ land at Maunganui then South, along the creek of Te Mimio-Tipare, down to the Korihi then along the Tangatapu creek to the beach.

The land given by Manu to Tuwhakawehe was the peg at Maunganui (near it) i.e. at the ridge above the (??) of Te Mimi-o-Tipare, thence to Pukenui, West along the ridge to Te Inumanga and thence to Te Tuiwi and along to the Tangatapu creek. These two gifts were on separate occasions.

The land was divided bet Manu, Moka and Te Wharerahi (witness said yesterday there were no divisions between these three).

Well I am conducting for all three. So it was for me to separate the pieces aftwds.

(It is evident the statements of the witness are not to be relied on) The statement as to bdys and gifts are hazy in the extreme and utterly unreliable)

Never before heard the bdys given by you for Otaneroa as occupied by Hakuene. Never heard that Tuwhakawehe, Te Korhinga and Hakuene worked there.

Ahitapu and Rewiri T got some of the money for the timber at Te Akau.

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Pukepuke xx by TW Hakuene

If Te Korohunga made a canoe at

it would have been by perm of Moka

Xx by Putoto

Don't know how many hrs after the conquest Te Wharerahi went to live at Hauai.

I don't consider that Nkuta have good right at Te Rawhiti. The mana was vested in Manu, Moka and Te Wharerahi. Nkuta first came to Rawhiti to fish. Te Wharerahi gave them the land.

I intended to so imply yesterday. The land given was about 2000 acres. I suppose it was given bec they were engaged in the conquest. If they were so engaged, they wd have a right and they got it. Te Wharerahi gave them enough to satisfy their right. Well, I admit they had a right under the conquest but the three arrived first and took poss. So when Nkuta came, the land had all been taken up. I am now quite confused as between a gift and an allotting.

Q Why did he give them Hauai

A That is the first place they went to.

Te Auparo and Te Karehu were the two persons for whom chiefly Moka and Manu sought revenge. Te Mairie and Whakahoe were aftwds added on.

Q Will the bdys of Hauai you agree to include 2000 acres – I mean the orig bdy by the elders.

A I did not say there were 2000 acres.

We disputed the bdy both at Te Tawa and at Te Toroa. K There was no dispute about the northern bdy.

I have an agreement with Hiko, the man whom I located on my side of the line. He agreed

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Pukepuke xx by Putoto

that he lived there under my mana. I will produce the agreement. Hiko will admit this understanding.

The puriri fence is at Punarahi. The other places are no fenced with puriri. K The houses there are now covered with sand.

Q If I show Nkuta houses still to be seen, what then

A I admit they lived there, but only for purposes of cult.

Some of our houses can still be seen at Omari and Te Pahii and Punarahi and Otaneroa. It is at Hauai that the house sites are covered with sand.

I don't deny your houses.

Hauai used to be good land for cult but now it has been destroyed with sand.

Q Why should Kerei give them perm to cult at Te Akau seeing that they had good land at Hauai (Tawa)

A Because the lands at Te Akau were new lands. NKSuta cult at several places at Te Akau.

Hauai and Te Karu-o-Mango were not incl in the gift to Huirua.

1.30 pm

We all lived at Te Akau at the same time. It was not so long ab 15 yrs. It may have been 10 yrs.

Q How is it Nkuta lived there so long

A That land was to be for cult for all of us.

Q Why should gifts be made to Nkuta as they took part in the conquest.

A The land was not given to Nkuta, but to Huirua, one person (Witness evades the question)

I have said that Hauai was allotted to Nkuta. That would satisfy their rights.

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Pukepuke xx by Putoto

The allotting of Hauai was done by both parties i.e. by Manu ma and by Nkuta.

Q Don't we know that other lands as well were allotted.

A I have never heard so. I am not trying to hide your rights.

I was born at Kaingahoa

(Where he says he was born at Urupukapuka)

A I did not then know where I was born. My mother has told me since that I was born at Kaingahoa.

Don't know that the sleepers were not brought out because Wi Titore and Himi te Nana objected.

Mahangatauro was given to all Nkuta to cultivate only. They cult 3 acres. Those 3 ac were fit for cult. That place is about 1 ½ miles from Pahii. But at that time Nkuta lived at Hauai, 3 miles perhaps from Mahangatauro. Nkuta asked for this piece to cult. This was after they cult at Pahii. I myself worked at both places. Both places were cult at the same time.

Nkuta did cult and live at Waitui – on fishing expeditions. By consent of our elders. If Rewha was born there, let it be so.

Yes, Nkuta worked at Urupukapuka. We cult there together. Nkuta were given perm to cult there. It is about 5 yrs since we and they worked there.

Nkuta have always claimed the bdy you have laid down at Te Tawaiti.

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Pukepuke xx by Hohaia Tango

Hauai was allotted to Nkuta under the conquest. I admit your list of names is under Toke who took part in conquest and who was of Nkuta.

Parengaope told me that Wairoa had been given by Te Wharerahi to her father.

Kaingahoa was give to Toke by Manu. I have agreed that 15 acres be awarded in satisfaction of the three pieces given to Toke.

When I spoke of the gifts yesterday, I was referring only to the big pieces given (He did not so limit his evidence. These pieces were given only temporarily. But I agree to an award of 15 ac. Your people rights to have been in my case. As you choose to be separate and to contend agst me, you cannot expect much consid from me.

Pere Titore died at Wairoa. I buried him. Te Hao was away about 20 yrs.

Don't know the bdys of the three pieces given. But that is where they lived. In agreeing to 15 ac I am making an approx estimate of the area.

I know nothing of any gift to Maraea.

The desc of Maraea could have come in with me, if you had not interfered.

Xx by Hiramai

Te Raka was perhaps one who fished at Maunganui. Did not hear that he died at Rawhiti. The timber was not sold from Maunganui – in the sale I spoke of.

Titore had no rights there. His right was at Moturna. Te Kemara ketc lived at Rawhiti thro Titore

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Pukepuke xx by Hiramai

I repeat that Manu and the ors were here before Titore and Hakuene came later again.



- Q Was Moturua the share of Titore under the conquest  
 A Don't know. But I heard that was allotted to him. The mana then rested with Titore. But when Hakuene arrived, Manu and the ors went and arranged that Hakuene should be included (!)  
 Q How could that be (witness talks nonsense)  
 Q Well then, perhaps Titore had also right at Maunganui A I do not admit that  
 Q How is that Titore had no mana on the mainland A Because he had not  
 Well all Ngapuhi went to Maunganui. I do not deny that Titore had a clearing there - for the purposes of fishing. Manu, Moka and Te Wharerahi gave him permission to do so.  
 Q What was the rank of Titore  
 A He was a chief but had no mana over Maunganui.  
 Q Was not Paroa the 1<sup>st</sup> place Te Wharerahi lived at.  
 A No, I was told Orokawa and Manawaora.  
 I believe Rawhiti was taken by Ngapuhi before Kororareka was taken.  
 I have not heard of Ngapua or Pouriki living at Maunganui.  
 Q When Rewiri Tarapata ma were drowned, was not Ri Maumau and ors living at Maunganui  
 A We came back 2 weeks after we heard of the accident, but found no one living at Maunganui.  
 You may have come to the tangi over those deaths.  
 Q Was it not bec of that that we left Maunganui A You never lived there.

Page 364 14/2/05 Rawhiti

Pukepuke xx by Hiramai

- Q Was I not at Maunganui when you were whaling at Oklahu.  
 A I know that you came there whaling. You did not live at Maunganui. You lived at Te Akau.  
 The boat we had at Te Akau was named "Haumahi"  
 Xx by Eruera Mihaka  
 I believe that your ancestors lived at Maunganui in the same way as the rest of Ngapuhi.  
 The idea of allotting a piece for the non occupiers originated with Hare Warana and myself.  
 Don't know that your ancestors lived at any other place this side or Maunganui.  
 Pikimaui did die at Kororareka and was buried at Parekura.  
 I knew Tarati wife of Pera Miramira.k She was of Te Uritaniwha. She was not a slave. Don't know that she had a right to the land.  
 But she lived at Tangatapu 15 yrs.  
 Q do you think I have a small right at Tangatapu  
 A Well we allotted 1400 acres to the non occ. Outside of that you have no right.  
 I think the occ of Tarati should be considered. She and her chil (actual chil)

Court adjd till tomorrow

Page 365 Wednesday 15 Feb 1905, 10 am

Pukepuke xx by Teri te Heihei

- No one has ever questioned the bdy from Karerarea to Makahuri  
 Tareha was one who went with the rest of Ngapuhi to Maunganui to fish.  
 Never heard that Hare te Heihei was born there. Nor that he was born in Russell  
 Perm was given by Manu ma  
 I believe Tareha took part in the conquests. All the tribes did.  
 Q How was it that your three ancestors had the mana to give perm to people to occ etc.  
 A It was those three who first settled on the land.  
 Yes desc of Moewaka have lived on the land i.e. Hare Warana and ors, des from Te Koki  
 Q Have you put all the desc of Te Koki in your list  
 A Some are excluded but the exclusion came from their own side.  
 I object to your case  
 I was willing to take your case under mine, but you wd not consent. Your right is in the 1400 acres, the same as the other lists already passed for that 1400 acres.  
 Don't know of any dividing of the land acc to the persons to (??) when the conquest was waged.  
 Xx by Kipa Roera  
 Kerei did live at Te Uenga and had houses and cult there. The chil were brought up there and at Parekura. Till they came to live at Orokawa

Q Was it not Kerei who called the hui/s at Te Rawhiti A He called some

Page 366 15/2/05 Rawhiti

Pukepuke xx by Kipa Roera

Kerei was the spokesman for the people but that did not give him any greater right to the land.

Warana, Rewiri Tarapata and ors joined with Kerei in selling the pohutukawa at Te Akau

Q Was not Rewiri T dead before that time

A Don't know that he was

We got 5 pounds a year for 5 yrs out of the total of 100 pounds. Kerei, Warana and ors got their share.

I uphold the claim of TW Hakuene for the land at Taupiri. It was given by Kerei. He did exclude it from his conquest bdy. Can't say whether he now ought to claim it.

I object to your claim for Owaharo. Te Puhi did live there, till he left for Wairoa. Te Puhi had right. He was related to Manu, Moka at.

Q Why do you now say that is Moka's land

A The part allotted to Moka included Owaharo. The bdys were laid down before Te Puhi lived there. I object to Hone Hau. I don't object to Te Puhi's right. Did not hear of the gift to him. Nor that Pahi was engaged in the conquest.

The mother of Hone Hau did live in the places Kerei lived at. Hone Hau has a cult at Owaharo. But it was with my perm. We disputed his right there. If he had not been working jointly with my brother, I wd have turned him off. Hone Hau still works there – but under my objection.

He has a general right at Rawhiti thro residence. But not to Oharo particularly. He has been there only 5 yrs.

Ahitapu gave Hone Hau 2 or 3 acres at Wharikiwai

Page 367 15/2/05 Rawhiti

Pukepuke xx by Kipa Roera

The bdys are along his fence which was put up at the time the gift was made. I pointed out the bdys to him. But he put the fence in the wrong place. I pointed it out to him where it should go. There are no names along the bdy. He wanted to take the bdy to Karaka. I forced him back.

Manu had a clearing at Maunganui. Rewiri and ors also had clearings and cult there. The last person to live there was Kerei, Warana and ors. The present gen have not occd there.

Q What claim had Te Kemara at Urupukapuka

A Gift by Manu. Bec of a house that fell over a cliff. The chil of Manu were accused of causing the house to fall over the cliff. Hence the gift. Never heard that gift disputed. I object to Te Kemara claiming it under ancestry.

The desc of Te Wharerahi did not work at Urupukapuka. That is why the chil of Manu and Moka above have right.

The desc of Wharerahi worked at Wairoa, Opou (Te Akau) and at Mahangatauro i.e. these are the places outside of Orokawa.

Q What area do you think wd be fair for my list

A I wd not now give you 1000 acres.

If you had stayed in my case, I wd have allotted you our area in proportion to the people in your list. If Manu were allotted 5000 ac I should say about 1000 ac for your list.

Only one piece Hauai, was allotted to Nkuta. Mahangatauro and Pahii were not allotted to them.

Page 368 15/2/05 Rawhiti

Waitapu Pokai (sw)

I live at Waimate. I was brought up at Parekura. Came there soon after I was born. My parents lived and worked at Parekura. Later they went to Te Akau, lived at Hauai there. My father Paerau built a wharepuni there and named it Hauai.

Then they lived at Te Mimi-a-Tipare.

My father lived with his 1<sup>st</sup> wife at Puhinui. One child born there called Ripia. It took ill there and died at Takou.

We also lived at Urupuka and Otehei.

Warana and Kerei also lived at that place. They all lived together also at Parekura.

My father had a separate kainga of his own at Te Mimi-a-Tipare and at Hauai.

Rewiri Tarapata had a cult at Te Mimi-a-Tipare.

Warana lived at Parekura and at Te Kuti (??) (Te Akau)

Kerei lived at Omari

Warana also lived at Otaneroa

Hare Warana lived at Otaneroa and Hone Heke at Hauai. Where he had a nice (??) Maori house of raupo. Hare had a house at Otaneroa. Also a number of cult and willows and pear trees and a ditch to drain a swamp.

I never saw Tuwhakawehe. Never heard that Otaneroa belonged to him. Nor did I see their desc living there.

I heard of the gift of Tangatapu by Manu and Moka to Hakuene and Tuwhakawehe. It was an allotting of their right under the conquest.  
Moka first gave a part to Hakuene. Bdys Poneke, Herangi to the peg at Whangamumu, to Te Korihi, and to the Tangatapu creek.

Page 369 15/2/05 Rawhiti

Waitapu Pokai

Manu also gave a piece to Tuwhakawehe. The source of Te Mimi-a-Tipare, Pukenui, Te Inumanga, Te Touwi to the Tangatapu creek. I object to the bdy given by TW Hakuene.

I object to the Nkuta claim to Mahangatauro and Pahii as being pieces allotted under the conquest.

Hauai was the orig place allotted to them

But Nkuta did work at those places. Upon general expeditions for cult at the invitation of Kerei.

At Te Akau they cult only at Te Pahii a small piece tiven to Huirua. We worked there together for some time at Te Pahii, Omari and Mahangatauro.

On the death of our elders cult at those places ceased by all of us. Nkuta have not worked there since.

Never heard of any land allotted to Tareha for the blood of Te Maire. If there had been, there wd also have bene for Te Koki.

Nor was Maunganui allotted to Titore and Hakuene. No reason why it should have been, to either of them.

Nor had Nkuta an allotment at Waitui. It was Moturua and Okahu that were allotted to Titore. He was recog there.

1.30 pm

xx by TW Hakuene

Q Did not Hakuene also work at Otaneroa

A Did not hear so. Nor did Tuwhakawehe, nor Te Korohunga, nor Paekoraha.

Nor did I see Te Nana or Waipuna (Nkuta). Have heard of a bdy at Pukenui, not of Te Rae o Taneroa

Page 370 15/2/05 Rawhiti

Waitapu Pokai xx by TW Hakuene

I did hear of a canoe (??) at Kaihotaka-o-Mawene. Made by Rewiri and ors. Did not hear that Hakuene had anything to do with it. Have not heard of a canoe there made by Te Pere.

Did not hear that, at a meeting held at the time of the BI Komiti, it was agreed that you should have 3000 acres. But the 1400 acres was settled at that time for Ngapuhi.

Tarati lived at Tangatapu, but can't say that she lived there in her own right. I have seen her husband Pera Miramira at Tangatapu. Don't know by what right he lived there.

Never heard Titore and Hakuene lived at Maunganui. But it was a general fishing place.

Xx by Putoto

I saw Nkuta living at Mahangatauro. And at P{ahii and Te Karu-o-mango. Which is close to Hauai II divided by a creek.

I did not see them at Hauai. Peka was one.

Nkuta did live at Maunganui (Waitui) while fishing. Not otherwise. I have also seen them at Urupuka, together with our elders.

(Time greatly wasted, by cross examination)

Te Pere was living with Nkuta but don't know where he came from.

My father's house was called Hauai bec that was the name of the place where it stood

Xx by Hohaia Tango

I used to know Maraea and Nata. I saw Maraea at Parekura etc. And Nata at Haui and Otaneroa. Maraea aftwds wedded Warana. Nata was her first husband.

Page 371 15/2/05 Rawhiti

Waitapu Pokai xx by Hohaia Tango

Don't know of a gift of Wharikiwai to Maraea. I saw them living at Opopoti. Can't wholly object to her

Xx by Hiramai

I class your case with the other Ngapuhi absentees. It was Manu, Moka and Te Wharerahi who allotted Moturua etc to Titore

Q Then why did Warana set up a case for those islands

A I suppose they wanted some of us to get in

Q Were these islands awarded to Titore

A I believe so to Titore and Hakuene

Xx by Eruera Mihaka

I know Tarati. I saw her at Tangatapu at my earliest childhood. Can't say what position she held as regards the land. Her husband was living with Ihaka. Don't know whether he was a slave. Tarati had two chil Hori and Manihera. Hori has been away 25 yrs.

Manihera was a grown man when he left. Yes Hori was named after Kerei. Have only just heard that Te Kero was her eldest born.

Don't know that Te Kawanu was given to Te Kero

Xx by Teri he Heiehi

I recollect the 1400 ac being allotted for Ngapuhi.

You had then a case for Rawhiti before the BI Komiti. It was settled that you were to go into the 1400 acres.

You then agreed to let us have the direction of your case.

I believe Hare te Heiehi was born at Russell not at Maunganui. Was born at time of death of Titore

Page 372 15/2/05 Rawhiti

Waitapu Pokai xx by Kipa Roera

There was not a general allocation of the whole of Rawhiti between Manu, Moka and Te Wharerahi. But only of small places where they lived. Kerei lived at Te Uenga, but for a short time only. And at Parekura but left it aftwds. Etc. etc.

I knew Te Puhi. He lived at Urupuka and Oharo. And visited at Parekura. He had a title under the conquest.

Have not heard that Pahi took part in the conquest but he may have done so.

Don't know what right Te Kemara had at Urupukapuka. All the chiefs had mana at that island, but Kerei was the spokesman.

This closes the evidence.

Addresses to be given tomorrow

Putoto

I hope the Court will go and see the land. And I suggest that the addresses be left till after the inspection of the land.

Pukepuke

If the Court will go, I will provide means of conveyance etc. I do not think it can be done in one day.

Court will take a day tomorrow to look into the evidence and will prefer to see the land before hearing the addresses.

Cost of SS Ida deposited in Court

Page 373 Thursday, 16 Feb 1905

Court is occupied in reading up the evidence given

Friday, 17 Feb 1905

Court proceeds to inspect the land.

Saturday, 18 Feb 1905

At request of the Native Conductors, the hearing of the addresses is deferred till Monday.

Monday 20 Feb 1905, 10 am

Court having received a copy of the deed of surrender by JR Clendon, of Orokawa gets the places given as the bdys fixed on the plan.

Hori Hakaraia points out Omoe as just on the bdy of Macalister's land.

Pukekeokeo is he says on the ridge above Omoe

Pukawhau is on Macalister's bdy about 1 ½ miles inland

Pukangaherehere I do not know the points of

Deed of Surrender read.

Page 374 18/2/05 Rawhiti

Mr Williams

Does this mean that we have no right to the land till all the desc of Te Wharerahi are extinct?

We have not seen or heard of the deed of surrender till now

Court will give no opinion till the deed has been considered by Mr Clendon

Hiramai Piripo addressed the Court

Even if the occ by Titore was for filing only (??) that was an important (??) thing.

I have not claimed any of the kainga/s on the mainland, but tho I occupied, it was only for short periods.

Kerei's mana was denied not only from Manu but from Titore as well.

I should have a right under the occ by Hakuene, if not under Titore

No gifts have been proved. They were simply allotments, of right under the conquest.

Produces copy of Letter dated 31 Jan 1855 from "Aberdeen" to Titore.

Cartified by RC Barton, RM

Hone Heke has the original of this letter.

It needed all Ngapuhi, not a few only, to conquer Ng raumati.

Page 375            20/2/05            Rawhiti

Teri te Heihei addressed the Court

Eruera Mihaka addressed the Court

Hohaia Tango addressed the Court

Putoto Kereopa addressed the Court

Court adjd from 12.30 till 1.30 pm

Putoto Kereopa continued his address

Tamati Waaka Hakuene addressed the Court

Tarati came here thro marrying Pera, who was one of Hakuene's workmen. The brothers of Tarati did not live at Te Rawhiti. Nor did the other people in Eruera Mihaka's list. Except to cult kumara for the feast at Waitangi.

As to Maunganui: I claim 300 acres only, as my share of the right there of Titore and under the occ of both Titore and Hakuene. Who were like twins. They always lived together. When Titore died, Hakuene looked after his grave. And Hakuene got his valuable papers etc incl the letter from William IV.

Kipa Roera addressed the Court

The desc of Manu as as nearly related to Te Maire as are the persons Teri te Heihei claims for, but the desc of Manu do not set up that take.

Page 376            20/2/05            Rawhiti

Hone Pita addressed the Court

4.45 pm

Court adjd till tomorrow

Tuesday 21 Feb 1905, 10 am

Orokawa (part of Rawhiti)

The addresses of the several parties claiming this land are now heard.

Court wishes to know what the position taken up by the trustees of the Will of the late JS Clendon now is, in view of the light now thrown on the case by the production of a copy of the Deed of Surrender.

Mr Horace Williams

My co trustee has submitted the legal agreements in writing (Handed in)

The Court will consider the effect of the evidence given.

Not until yesterday did I know definitely that there was a Deed of Surrender. But I always supposed that the children, not incl the descendants had a right to occupy a part of Orokawa. After seeing this Surrender, I am satisfied that we were right in claiming the land as we have done.

It is clear there was an orig sale to Clendon and that Orokawa belonged to Te Wharerahi: 1<sup>st</sup> by gift and 2<sup>nd</sup> since the conquest by the allotting of that land to him: in confirmation of the gift.

Page 377            21/2/05            Rawhiti (Orokawa)

Mr Williams

Hori Hakaraia had no right to go on to the land even tho he went in right of his wife. He is the only person to whom Mc C gave notice to leave. There has always been some desc of Te Wharerahi on the land.

Quotes Deed of Surrender

This is a conf. Of the attitude we have taken up, viz that Mr C gave perm to the chil of Te wharerahi to occupy

Had Mr C intended the desc to have a right, he wd have used the words (??) and assigns, which are used in another deed of sale to him executed a little prior.

This surrender was not intended to be an absolute gift.

The bdys in the Surrender include the whole of Orokawa.

As to the words "for ever" they mean so long as the children of Te Wharerahi live.

Court should look at the intention, not, at the exact words used.

These words "for ever" are the only words that can be taken to extend the right beyond the children of Te Wharerahi,.

We have not the Maori original. Which was in any case written by a person not well conversant with the language.

The only right given is a right to occupy – while the children live.

Natives cannot now get a fee simple as what was given was only a right to occupy.

Page 378      21/2/05      Rawhiti (Orokawa)

Mr Williams

I suggest that, even now, some arrangement might be made. Which may suit the Native claimant.

As I believe it is Mr C's intention to take the case to the Supreme Court, if the decision in this Court is agst us. I make this proposal in good faith, as we have sympathy with those who have occupied the land for so long.

Being ignorant of the law, I do not altogether know what difficulties surround our claim: I must leave that to others. But I believe our claim is an equitable one, and I am satisfied that the decision of this Court will be based ,on equitable grounds.

Court

The legal agreement in writing is open to be seen by the conductor.

Kipa Roera

I should like to see the agreement before I give my address

Arapeta Pia      I also should like to see it.

Addresses deferred till 1.30 pm

Page 379      (not relevant)

Page 380      21/2/05      1.30 pm      Rawhiti  
Orokawa cont

Kipa Roera addressed the Court.

Hori Hakaraia claims under the deed of surrender. He abandons his ancestral claim or claims under the conquest.

If therefore the Court decides agst Mr Clendon, I ask for an award of the whole land to my case.

Arapeta Pia addressed the Court

If Mr Clendon's idea was that upon the death of the children of Te Wharerahi, the land should revert to him, why not have made the deed to such children till their death.

Court adjourned for a short time.

3.15 pm      Rawhiti      Decision

Decision given as on p 143 MB 35

Wednesday, 22 Feb, 1905, 10 am

Rawhiti (Orokawa) Decision given see p 152 MB 35

Mr Williams

We shall pursue our rights in the Sup Court.

Kipa Roera I shall appeal

Page 381      22/2/05      Rawhiti Lists

Several L

Lists handed in: Some not yet ready

Hiramai's list read A few small shares increased

Eruera Mihaka's list read No objector Passed

Te Waaka's list for Tangatapu read Objectors challenged

Eruera Mihaka

I speak on behalf of Manihera Miramira (son of Tarati) and ask that his shares be increased from 30 to 100

No other objector

Te Waaka's list for Pareanui read No objectors Passed

Te Waaka's list for Taupiri read Objectors

Te Hira H ohaia

I ask for 6 shares instead of 5 for Hohaia Miramira

Putoto Kereopa

I think the Court should not entertain these frivolous objections Three names added That's settled

Teri te Heihei's list read No objectors Passed

**WHAKATAKOTO KAUPAPA  
MO TE HAPU O NGATI KUTA  
ki te rawhiti**

**Ngati Kuta ki Te Rawhiti  
Hapu Management Plan  
Fifth Edition**





## KUPU WHAKAMIHI | Acknowledgements

The information and vision for this Hapu Management Plan is based on feedback and support from the whanau of Ngati Kuta ki Te Rawhiti. Hapu workshops defined the issues we wished to be addressed and further hui detailed and expanded these (See *Appendix 1, Appendices, Section Five*). The Working Group has developed these into a Draft Plan and, following submissions, into a plan finalised for the next three years.

The Hapu Management Plan working group appreciates, with deep aroha and respect, the wisdom, counsel and unfailing support of our Kuia and Kaumatua.

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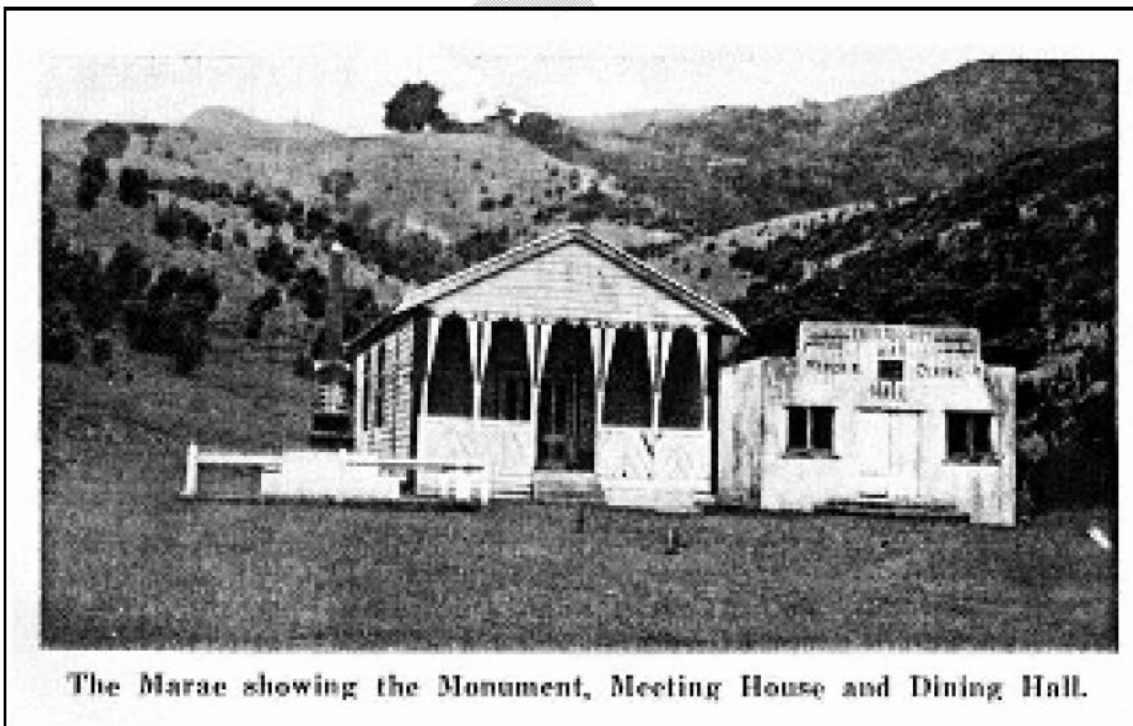
Cover image: Debbie Peacock

Ngati Kuta Ki Te Rawhiti



## CHAPTER ONE

### TIMATANGA | Introduction



## CHAPTER ONE

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## KUPU WHAKAMARAMA MAI I TE TAUMATA

Tena koutou katoa,

Ngati Kuta shares kaitiakitanga of Te Rawhiti. We are the kaitiaki of Rakaumangamanga. We are the ahi kaa roa of Ngapuhi. We hold mana whenua and mana moana for this district of Ipipiri (Bay of Islands). This is what underpins our actions in developing this plan, and of placing our claim with the Waitangi Tribunal to redress the past.

This Plan is a product of many discussions from many hui. It identifies the vision of Ngati Kuta today. It is one of which we are proud. The driving force behind this document is the commitment, passion, and dedication of our whanau from Te Rawhiti.

While Ngati Kuta proposes this plan, the benefits are not exclusive to Ngati Kuta.

We acknowledge that Te Rawhiti has great significance to iwi, to the community, to the nation and to government agencies. Our goal is to develop beneficial relationships with all stakeholders so that we participate in the management of our rohe. In this way we honour our bond with the past and the future, to care for the mauri, the life force, of 'nga taonga tuku iho', the treasures handed down. These treasures are the people, all people, and the environment. As we see it, developing ways to keep this mauri of people and the environment healthy is the main purpose of this Management Plan.

As did our tupuna, we believe that these taonga, and the universe, have within them, the mauri, the life principle. If this mauri is alive with health, then so is everything, everywhere. To ensure the care and management needed to sustain, protect and maintain the mauri, we have structured our hapu into Roopu or Units, each with a manager, to care for these taonga. The Roopu Whakatakoto Korero, our Kuia and Kaumatua, is our Advisory unit. They care for, and are holders of, our intellectual knowledge. Our people are to be cared for, up-skilled and developed by the Roopu Taha Tangata, the Social Services Unit. The environment is managed by Roopu Mana Taiao, which has two Units, the Roopu Whenua and the Roopu Moana. Roopu Whakahaere, the Administration, consists of the Panui and Rangaputea Units, essentially for now, the Secretary and Treasurer. They are answerable to, and are part of the Ngati Kuta ki Te Rawhiti Trustees and hapu.

We know that our whanau need employment so we support Roopu Arataki, the Economic Advisory Unit advising and monitoring economic ventures.

There will be hapu collaboration with all stakeholders in our area. We all need this co-operation at managerial, decision-making levels to ensure the best care for the most precious Mauri. We welcome this.

This Plan is a living document, always changing. We encourage your comments and views to keep it alive. We look forward to all of us working together for the benefit of past, present and future generations.

No reira,  
Tena koutou katoa.

Matutaera Clendon  
**Kaumtua**  
Ben Te Haara  
**Kaumtua**

Mere Te Aroha Rewha Willoughby  
**Kuia**  
Te Atawhai Hepi Hall  
**Kuia**

Marara Te Tai Hook  
**Kuia**  
Robert Willoughby  
Russell Hook



## **1. WHAKAARO WHAKAMUA | The Vision**

Ki te tiaki, ki te awhi, ki te whakapuamau i te mauri o Ipipiri me ona taonga.

To protect, sustain and enhance the mauri of Ipipiri and its treasures.

## **2. UARATANGA | Mission Statement**

To develop and maintain appropriate systems for our hapu to care for and manage our environmental and human resources

- a) To ensure we have the best people for the job to achieve this vision
- b) To ensure that we have the best environmental conservation practices in this vision
- c) To ensure that we have the most beneficial relationships established with whanau, hapu, iwi local and national government agencies, local stakeholders and community
- d) To ensure that we are able to establish commercially successful companies from our hapu managed resources.

## **3. O MATOU MATATIKA | Our Guiding Principles**

In our communication with people, internally and externally, we will incorporate these fundamental values into our lives and our management ethic:

- |                       |                   |
|-----------------------|-------------------|
| ➤ Aroha               | ➤ Tika me te Pono |
| ➤ Nga Taonga Tuku Iho | ➤ Kaitiakitanga   |
| ➤ Whanaungatanga      | ➤ Rangatiratanga  |

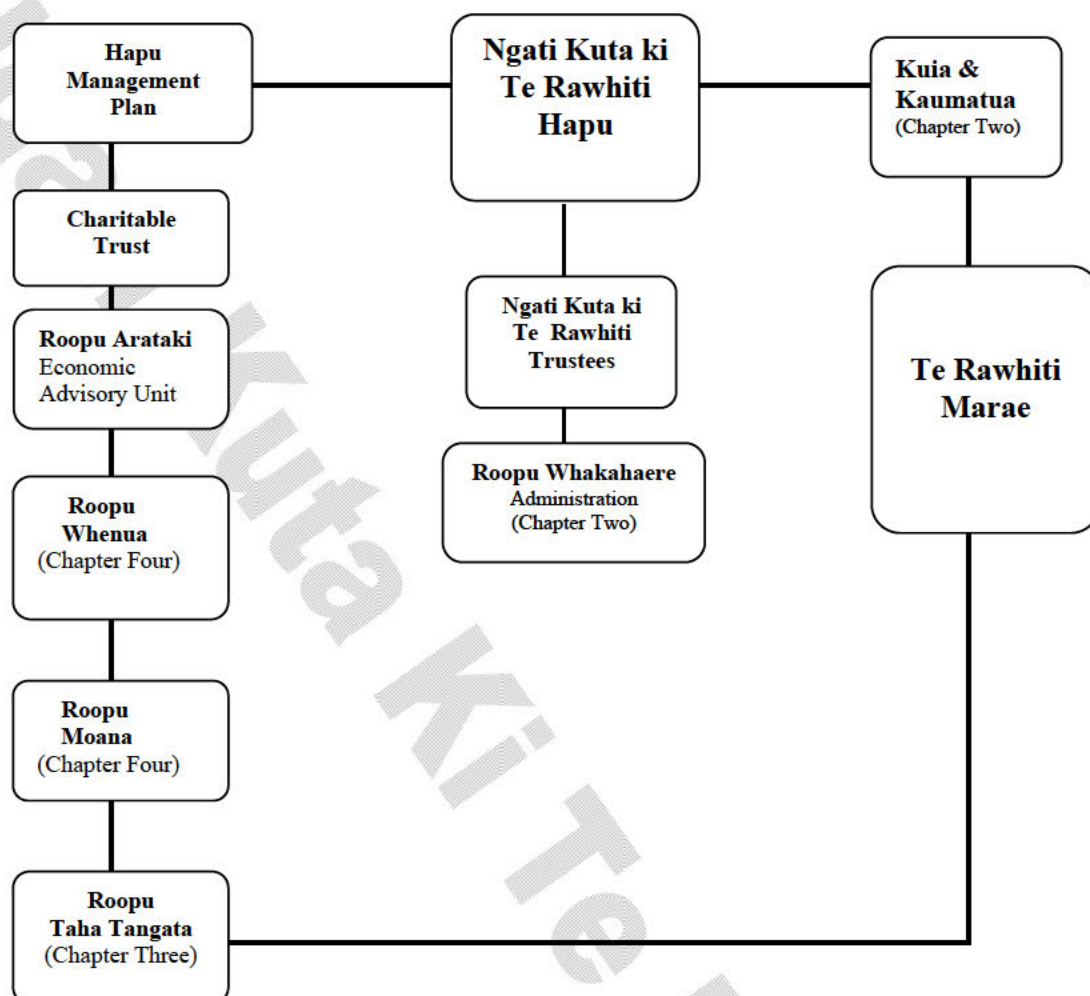
These are explained in Chapter Two.

## **4. NGATI KUTA HAPU**

We believe in hapu autonomy. The internal processes of the Hapu are for the Hapu to determine, and ultimately will be established according to tikanga. To facilitate the interaction between the hapu and the external world we have established the Ngati Kuta Ki Te Rawhiti Charitable Trust.

The role of each Roopu, through the care of people and the environment, is operational: to trade profitably and provide jobs. Each enterprise will operate as an individual unit with its own plans and structures. Each will be accountable to deliver planned results and operate within proper business guidelines. Further details on these matters are contained in Chapter Two Roopu Whakahaere.

#### 4.1 Ngati Kuta Hapu Management Structure



### 5. NGATI KUTA

Ngati Kuta recounts its identity through pepeha and whakapapa. The mana of its tuupuna extends geographically and genealogically. These tuupuna marked their rohe in pepeha and their people in whakapapa. It is through these techniques that we identify ourselves as tangata whenua, people of the land, and as Ngati Kuta, people with mana whenua over Te Rawhiti and Ipipiri.



## 5.1 Pepeha

*Ko Rakaumangamanga te maunga*

*Ko Ipipiri te moana*

*Ko Ngatokimatawhaorua te waka*

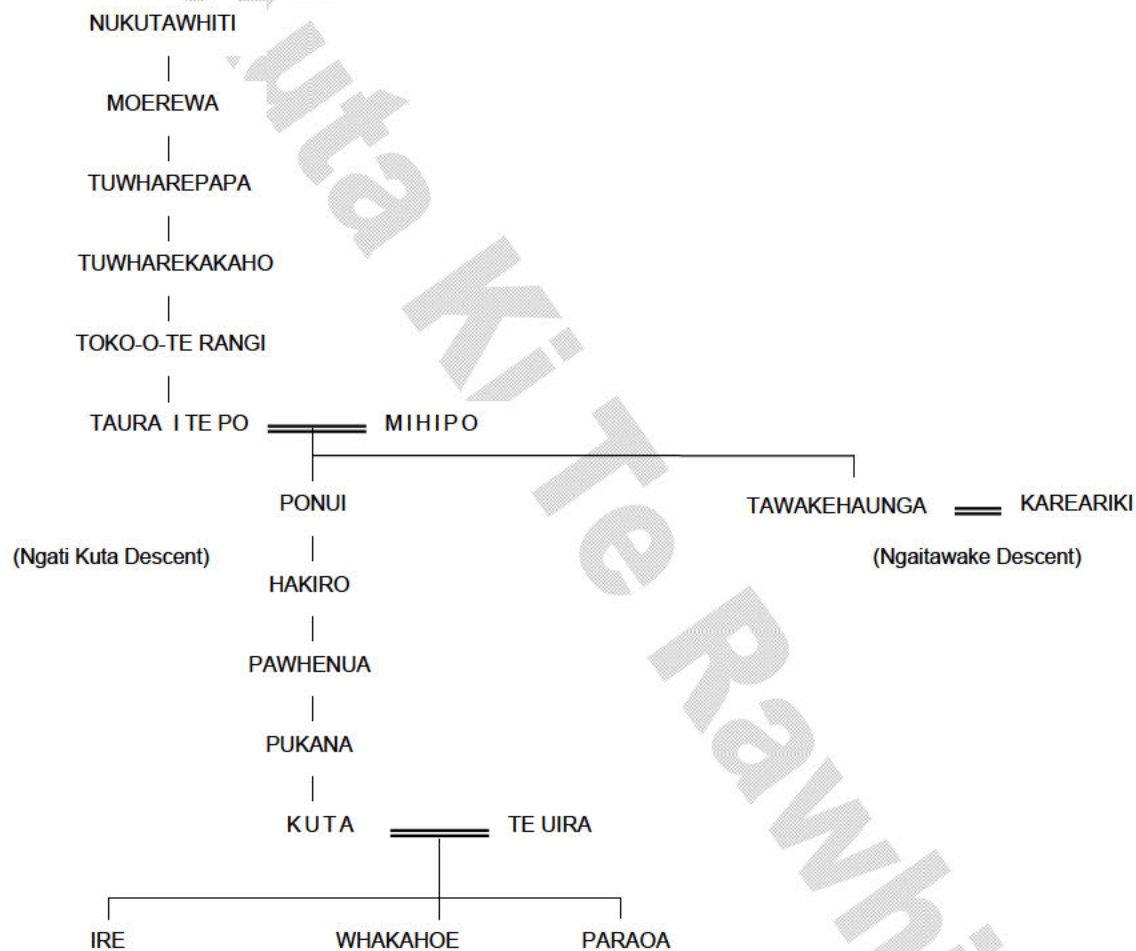
*Ko Ngapuhi te iwi*

*Ko Ngati Kuta me Patukeha nga hapu*

*Ko Te Rawhiti te marae*

*Ko Te Pere-te wharehui, te mauri o Patukeha me Ngatikuta*

## 5.2 Whakapapa



## 6. TE ROHE

First verse from a waiata composed by Henare Clendon to confirm our origins and direct link to the whenua.

The first verse is reproduced as follows:

*Ko Rakaumangamanga, ko te maunga rongu nui,  
E tu mai nei, kei te marangai  
Ko te herenga kupu o nga tuupuna  
Ko Rakaumangamanga, no Hawaiki e.*

*Rakaumangamanga is the well-known mountain  
Standing to the east  
The binding word of the ancestors  
Rakaumangamanga is from Hawaiki.*

### 6.1 Rakaumangamanga | the gathering of the canoes

Ngati Kuta takes its inherited responsibility of kaitiakitanga of Rakaumangamanga seriously. It has an ancient history as a direct link to Hawaiki. Our ancestor, Kupe, the greatest navigator we know, charted a vast navigational triangle covering the Pacific Ocean. Rakaumangamanga, Hawaii and Rapanui were the markers. It was to Rakaumangamanga that our ancestors were directed. This is where the canoes gathered. This was the place where we stepped ashore. As the seventh pillar of the Whare Tapu o Ngapuhi, we guard and care for it as the hau kainga, te ahi kaa roa.

### 6.2 Te wahanga ki nga rohe | Areas of Shared Interest

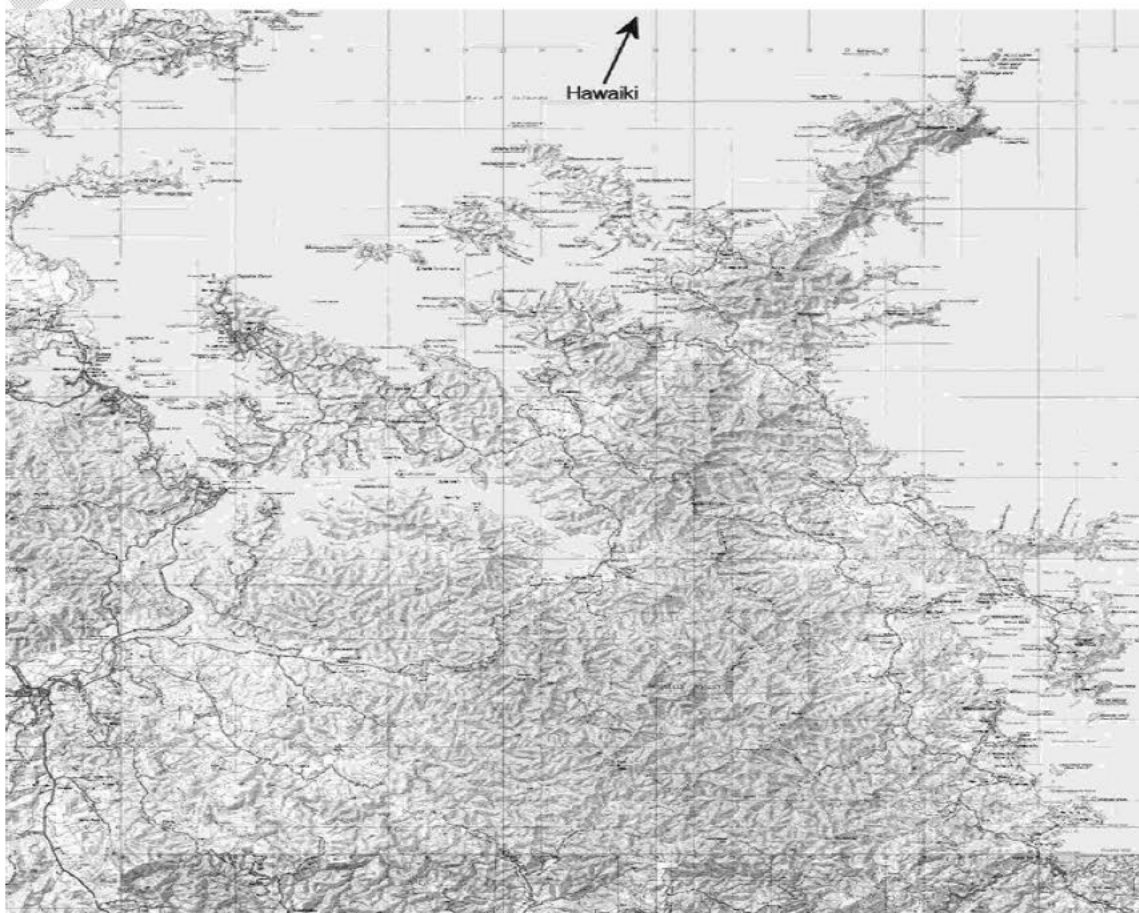
Ngati Kuta does not propose to draw any “hard” lines on maps at this stage. Too often such lines confine our interests and those of our neighbours to draw distinctions where there are none and to try to define tribal structures in terms of the “law” rather than the “lore”, tikanga Maori.

We recognise the overlap between our rohe and that of other hapu and iwi to our south, north and west. These overlaps result from our shared whakapapa, histories, intermarriages, alliances and conquests. We prefer to think of these as



areas of shared or common interest rather than as areas of conflict. We reaffirm our relationships each time these matters are debated.

### 6.3 The Map



## 7. TE WHARE TUPUNA O TE RAWHITI

Te Rawhiti Marae is the centre, the heart of the community for all traditional cultural knowledge and modern community affairs. It is the home that we as whanau share collectively.



Our marae keeps us together, physically, spiritually and mentally. Ngati Kuta endeavours to nurture its people and raise its mokopuna from this home.

## 7.1 Historical Background



foreground, the toilet block.

Our wharehui was built and opened on May 9, 1918. The building stood alone until whanau members built the wharekai (kitchen/dining room) in 1947. Before the wharekai was built, our whanau cooked for manuhiri (visitors) in a make shift tent to the side of the wharehui. Please note in the

The wharekai was condemned 20 years later in 1967, and was demolished in 1970. Te Rawhiti School house was then used for all marae affairs while our people raised funds to rebuild the wharekai. The old school was then opened as a camping ground to raise funds for a new wharekai.

After much effort and commitment from our people to raise money, our new wharekai was built and opened in 1977 and named 'Te Rawhiti War Memorial Hall' in remembrance of our many men who left Te Rawhiti to serve in both World Wars I and II.

## 7.2 Governance and Management

Today our marae and the land upon which it sits are registered as a 439 Maori Reservation under Te Ture Whenua Maori Land Act 1993 and the Maori Reservations Regulations, 1994. It is legally constituted and is for the common use and benefit of Ngati Kuta and Patukeha.



These are the carvings by Hone Heke and Moka Puru. Who are the people? Note that the verandah has no fence yet.



Ngati Kuta and Patukeha appoint responsible kaitiaki to manage and administer the affairs of the marae. Each hapu elects four trustees to make up a unit of eight.

Ngati Kuta kaitiaki are:

Helen Mountain Harte  
 Rahema Hook  
 Henare Cook  
 Alfred Kareko

### 7.3 Te Rawhiti Marae Development Committee

We are in the process of planning and developing improvements to our marae. A development group, a sub-committee of the Marae Trust, of some 10 members with a 3-person working party (Chairperson - Marara Te Tai Hook, Secretary – Helen Mountain Harte, Co-ordinator, Maria Mavoa) has been established to oversee the project.

The Marae Development Committee works closely with the Marae Trustees and the hapu to see this project through to completion. Ngati Kuta will support both the Development Committee and Marae Trustees to achieve the Marae upgrade.

## 8. WHAKAWHANAUNGATANGA | Building Relationships

Implementing this Plan requires strong and enduring relationships based on a sound understanding of each other, within and without the hapu.

### 8.1 Declaration of Whakawhanaungatanga

#### 8.1.1 Patukeha Hapu

Ngati Kuta shares mana whenua, mana moana and ahi kaa roa with Patukeha. We will work co-operatively and collaboratively with Patukeha on issues which concern our area.

#### 8.1.2 Nga Hapu ki Taumarere

We further recognise the whakapapa, mana and interests of Nga Hapu ki Taumarere. We acknowledge our relationship, and recognise our need to collaborate. Nga hapu are:

➤ Ngati Manu

➤ Kororareka Marae Society

- Te Uri Karaka
- Te Kapotai
- Patukeha
- Ngati Kuta

Our management plan encourages a close working relationship with Nga Hapu ki Taumarere. We shall maintain an open door policy with these hapu. When there is an issue concerning them, we will confer. Ngati Kuta will consult only on its own behalf when it is not working collaboratively with these groups on a common issue.

#### 8.1.3 Iwi Authorities

Ngati Kuta is a hapu of Ngapuhi-nui-tonu. Ngati Kuta is the kaitiaki of the area, which borders the iwi of Ngapuhi, Ngatiwai and Ngati Hine. We will consult with their respective iwi authorities to seek solutions for shared management.

Ngati Kuta shall foster closer working relationships with other Resource Management Units of the Whenua, the Moana and Taha Tangata throughout Taitokerau. We see benefit in establishing generic environmental and human policy to coordinate our responses to the development of environmental and human decision-making.

We recognise that the role of Te Runanga a Iwi o Ngapuhi and the Ngatiwai Trust Board, in receiving, managing and allocating the assets of the Treaty Fisheries Settlement, needs to be clarified. We acknowledge that the Crown prefers to deal with Iwi Runanga authorities over individual hapu, and affirm that we will work to achieve mutually beneficial outcomes. These issues will be negotiated with the iwi authorities.

#### 8.1.4 Government Authorities

Ngati Kuta will continue developing positive working relationships through mutual respect and communication with:

- Far North District Council
- Northland Regional Council
- Department of Conservation
- Te Puni Kokiri
- New Zealand Historical Places Trust
- Ministry of Social Development
- Ministry of Health
- Ministry of Education
- Ministry of Justice
- Department of Internal Affairs
- Other Government Departments.



➤ Ministry of Fisheries

We intend to be active in central and local government issues, to be proactively involved in collective management planning, administration and in the decision-making of all issues that affect Ngati Kuta.

## **9. THE DECLARATION OF INDEPENDENCE AND TE TIRITI O WAITANGI**

The Declaration of Independence signed by Tenana and Te Tiriti o Waitangi signed by Irikohe are founding documents of Aotearoa New Zealand. Ngati Kuta adheres to the intent of our tuupuna in their desired partnership with the Crown.

Today, 170 years later we are still aggrieved at the failure of the Crown to honour the Declaration of Independence and Te Tiriti O Waitangi.

This Hapu Management Plan is a proactive approach by Ngati Kuta to honour the intent of these founding documents by asserting rangatiratanga and kaitiakitanga in our area. This is a driving belief underpinning this Plan.

Appendix II The signature of Irikohe on Te Tiriti o Waitangi

## **10. NGA KEREEME MO TE WHENUA ME TE MOANA | Land, Seabed and Foreshore Claims**

The coastline of Ipipiri is precious to Ngati Kuta. Our livelihood is bound to this coast. Our tuupuna did not cede mana moana to the Crown. We regard the foreshore and seabed legislation as legalised theft of our taonga by the Labour government. Ngati Kuta actively opposed the proposed legislation in its submissions to the Parliamentary Select Committee. Our right of redress in the Māori Land Court was removed with the passing of this legislation.

A Claim was lodged with the Waitangi Tribunal to seek redress, and to place on record our continued opposition to the alienation of our taonga.

## **11. KAITIAKITANGA | Guardianship**

The developing of kaitiakitanga and other traditional resource management methods with modern techniques, practices and processes is a key aim of Ngati Kuta. Kaitiakitanga is a vital factor for sustaining well-being. In 1840 our status as kaitiaki and our responsibility to practise kaitiakitanga was acknowledged in Article II of Te Tiriti o Waitangi.

Kaitiaki care for our taonga, according to our tikanga. They are empowered through whakapapa and ahi kaa roa. Our kaupapa for the practice of kaitiakitanga has been built up over many generations. Ngati Kuta regards these credentials as equivalent to academic qualifications. We acknowledge that the RMA, Section 7a, specifically recognises kaitiakitanga. The Environment Court does now listen to the value of expert experience and traditional knowledge in evidence.

There is an increasing demand for our people and kaitiaki to become skilled in modern technologies, which will further enhance traditional kaitiakitanga. Ngati Kuta is currently looking for opportunities for kaitiaki to enter into new fields. This is reflected in other chapters of the plan. There are courses available for training kaitiaki.

## **12. TAAKE MO TE TAIAO | Environmental Levy Fund**

In order to achieve our objectives to protect, enhance and maintain the benchmarks of this plan, Ngati Kuta proposes to establish and implement an Environment Levy Fund that will apply to all commercial activities within the area. This is detailed in the Roopu Whenua chapter.

## **13. TIROHANGA WHAANUI | Overall Strategic Direction**

Strategic direction for Ngati Kuta are as follows:

- 1.0 Plan Overview
- 1.1 To develop an effective structure with systems and planning processes to manage our affairs
- 1.2 To ensure that we have the most suitable people to achieve our vision
- 1.3 To develop a **Roopu Panui** - Communications Strategic Plan
- 1.4 To develop a **Rangaputea** - Financial Strategic Plan
- 1.5 To develop an Economic Development Advisory Unit strategic plan
- 1.6 To develop economic enterprises for each Roopu
- 1.7 To ensure that each strategic plan is guided by **O Matou Matatika**
- 1.8 To develop strategies to encourage children, youth and adults to participate in the benefits of the programmes educational facilities from



pre-school, primary, secondary, tertiary, trade training to build the capacity of our hapu

- 1.9 To encourage those who have been educated in any area, to apply their knowledge any time for a time, at home, to benefit the hapu and the community
- 1.10 To encourage hau kainga with expert local knowledge to apply this knowledge to our area for the good of the hapu and the community
- 1.11 To develop the strategies to bring the concept of kaitiakitanga in to everyday reality on sea and land

## **2.0 Roopu Taha Tangata**

- 2.1 To develop a Social Services unit which will detail strategies to ensure that all social services are available to our hapu and community

## **2.2 Roopu Hauora**

- 2.2.1 To develop strategies with the appropriate health providers for the delivery of these services
- 2.2.2 To investigate, research and develop traditional health practices and rongoa to apply, with medical advice, as a supplement to modern medicine
- 2.2.3 To develop strategies which are aimed at encouraging our hapu and the community to take advantage of all the available health programmes
- 2.3 To develop strategies which begin healthy lives from the womb to old age in our hapu and community
- 2.4 To provide social services which deal with child, youth and family relationships in our hapu and community
- 2.5 To develop programmes which encourage the health of intra- and inter-family relationships
- 2.6 To develop strategies to develop the health of the mind

## **2.7 Roopu Whai Maatauranga**

- 2.8 To develop strategies to work with schools and training establishments to encourage children, youth and adults to use the services available
- 2.9 To develop strategies to encourage youth and adults to pursue training for employment in our area

- 2.10 To provide the opportunities for employment in our area through our Hapu Management Plan

### 3.0 Roopu Whakatakoto Koorero

To develop programmes, wananga, individual tuition led by Kuia and Kaumatua in Roopu **Whakatakoto Korero** to teach our hapu our tikanga and whakapapa

- 3.1 To encourage participation in marae and hapu activities to learn about tikanga practically

- 3.1.1 To encourage the learning and use of te reo using developed programmes

- 3.1.2 To encourage the formation of a Te Rawhiti waiata learning group and eventually a kapahaka roopu

- 3.1.3 To provide whaikorero classes for willing students be they children, youth or adults

- 3.1.4 To form a performance group as an economic enterprise in the local tourist trade

- 3.2 To advise on matters of tikanga

- 3.2.1 To advise and participate in dispute resolutions

- 3.2.2 To advise on behaviour in accordance with O Matou Matatika

- 3.3 To be willing pataka maatauranga

- 3.3.1 To supplement individual knowledge with references to written and oral histories.

- 3.3.2 To develop an archive containing written and oral histories, physical taonga, and relevant materials.

### 4.0 Roopu Mahi Toi

To develop a working unit to enhance, refine and expand all artistic skills of the hapu and community

- 4.1 To develop initiatives to enhance, refine and expand the traditional artistic skills of the hapu and community

- 4.1.1 To develop these artistic skills so that individual leisure time is gainfully and beneficially productive



- 4.1.2 To develop these artistic skills so that the hapu and community are able to produce works for sale to improve their financial status if they so wish

## **5.0 Roopu Ngahau**

To develop and utilise the musical abilities of the hapu and community.

- 5.1 To identify skills in the community
  - 5.1.1 To hold wananga directed towards different skills needed in the musical world
  - 5.1.2 To develop different strategies to encourage musical participation in the community
  - 5.1.3 To develop strategies to encourage performance skills and public performance
  - 5.1.4 To encourage the hapu and community to take advantage of the tourist sector and performance.

## **6.0 Roopu Hakinakina**

To develop strategies to stimulate and increase the interest and participation in sporting activities

- 6.1 To develop strategies to increase recreational skills and abilities to do with the sea, land, and mind
  - 6.1.1 To develop an interest in sport as recreation to ensure productive and fulfilling use of leisure time
  - 6.1.2 To identify and support any special abilities in sports in the community

## **7.0 Roopu Whenua**

To develop a Land Management unit or Roopu Whenua which will investigate, research and apply traditional conservation techniques to the flora, fauna and air in our area.

- 7.1 To investigate, research and apply current conservation techniques to the flora and fauna of our district
  - 7.1.1 To form and develop a Resource Management Unit to cope with the consultation process required in the Resource Management Act and to confer with and understand the Plans of the Agencies.

- 7.1.2 To collaborate and confer with Agencies and stakeholders to care for the conservation of our area
- 7.1.3 To develop employment opportunities to do with conservation
- 7.1.4 To develop economically viable enterprises which arise from whenua activities
- 7.1.5 To develop the concept of kaitiakitanga as a reality on the sea and coast
- 7.1.6 To develop strategies to ensure that our lands are not sold to those who do not whakapapa to the land

## **8.0 Roopu Moana**

To develop a Sea and Coastal Management unit which will investigate, research and apply traditional conservation techniques to the sea and coastal areas of our area

- 8.1 To investigate, research and apply current conservation techniques to the flora, fauna and water of the moana in our district
  - 8.1.1 To form and develop a Resource Management Unit to cope with the consultation process required in the Resource Management Act and the Fisheries Act to do with the moana and coastal areas
  - 8.1.2 To collaborate and confer with Agencies and stakeholders to care for the conservation of the sea in our area
  - 8.1.3 To develop employment opportunities to do with sea and coastal conservation
  - 8.1.4 To develop economically viable enterprises which arise from moana and coastal activities

## **9.0 Roopu Ture**

To develop in the hapu and community the awareness of law in its positive and negative aspects

- 9.1 To develop the knowledge and responsibilities of the unborn child, baby, child, adolescent, adult, old person and the deceased
- 9.2 To develop strategies to promote a violence free, crime free hapu and community

Ngati Kuta Ki Te Rawhiti



## CHAPTER TWO

### ROOPU WHAKAHAERE | Administration



From right: Ida Maioha, Henare Clendon, Rongo Hakaraia, Puti Puru, Tarau Titore, Jim Te Tai, George Te Tai, Sue Te Tai, Tikapua Tenana, Mack Parkes, Tawera Harvey, Taurangi Clendon. Foundation Pupils. Te Rawhiti Native School 50<sup>th</sup> Jubilee. 1904-1954

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## PART ONE

### 1. INTRODUCTION

**Roopu Whakahaere** has the procedures and processes necessary for the management of Hapu affairs.

This is a living document and therefore it will change each year.

This chapter is in two parts.

**Part One** has the Roopu Whakatakoto Korero, its aims, the issues, the methods, the policy of our Kuia and Kaumatua Advisory Unit, managed by Mrs Marara Hook.

**Part Two** has the Roopu Panui or the Communications Unit. Essentially, that is managed by the Secretary, Ms Mary Mokaraka. The Registrations manager is Ms Lara Clarke Hepi, and the Website manager is Ms Elizabeth Harte, with Ms Ngarino Ellis.

**Part Two** also has the Roopu Rangaputea aims, issues, the methods and policy of the Financial Portfolio. That is, presently, the Treasurer, Parani Cook Penney assisted by Marara Te Tai Hook and the accountant, Mahmood Khan of BDO Spicers.

### 2. ROOPU WHAKATAKOTO KORERO | The Advisory Unit

#### 2.1 MEMBERS

Nga Kuia and Kaumatua of Ngati Kuta

These aims show the four aspects of the **Roopu Whakatakoto Korero**:

##### 2.1.1 O Matou Matatika

Our guiding principles. To develop, maintain and use as a reference point these matatika as guiding principles for our behaviour everywhere and at anytime

##### 2.1.2 Tikanga Hei Whiriwhiri

Consultation about tikanga to ensure that the correct protocol is followed for all hapu activities, thus passing on the traditions and culture from the past

##### 2.1.3 Whakaakoranga

To teach the knowledge from the past in different ways

##### 2.1.4 He Pataka Maatautanga

A storehouse or repository of knowledge. To supplement the personal repository of knowledge of this Roopu, a library and archive will be developed to hold all written and visual records and physical taonga from the community, safely and securely



## **2.2 KAUPAPA HEI WHAKAARO**

### **2.2.1 Objective**

To keep the affairs of the hapu free from subterfuge, dishonesty and mana munching.

### **2.2.2 Issue**

To prevent any difficulties in hapu affairs which have been afflicting some Maori organisations.

### **2.2.3 Method**

That the development and maintenance of a set of guiding principles be available and be known by hapu members.

### **2.2.4 Policy**

That O Maatou Matatika, be researched, discussed and approved.

## **3. O MATOU MATATIKA | Guiding principles**

These principles have been formed so that Ngati Kuta Hapu ki Te Rawhiti honours its responsibility, its kaitiakitanga, to our tupuna to guard and care for nga taonga tuku iho. The principles come to us from the past and we apply them to the present and to the future.

### **3.1 THE PRINCIPLE OF AROHA**

- 3.1.1 Ngati Kuta acknowledges the supreme guidance of the ONE who has many names. Ngati Kuta respects its interdenominational members and their beliefs which converge in a single, all encompassing aroha for all.
- 3.1.2 Ngati Kuta acknowledges and lives in the memory, and aroha of the wairua of its tuupuna.
- 3.1.3 Ngati Kuta embraces the goal to promote, teach and uphold non-violence as a fundamental aim for every moment of our lives

### **3.2 THE PRINCIPLE OF TIKA ME TE PONO**

- 3.2.1 Ngati Kuta believes in this principle of being direct and honest as the only way to conduct its affairs within Ngati Kuta and with other people who ever and wherever they may be.
- 3.2.2 Ngati Kuta aims to promote, teach and uphold the aim of a crime free individual, child or adult, family and hapu wherever any member is in the world

### 3.3 THE PRINCIPLE OF NGA TAONGA TUKU IHO

*Ko Rakaumangamanga te maunga  
Ko Ipipiri te moana  
Ko Te Rawhiti te marae,  
Ko Ngati Kuta me Patukeha nga hapu  
Ko Ngapuhi-nui-Tonu te Iwi  
Nga Kaitiaki o nga taonga tuku iho*

**“Nga taonga tuku iho”** are the treasures inherited from our tuupuna. We have the responsibility to care for these to the best of our ability.

**These taonga are:**

- 3.3.1 Ngati Kuta intellectual property held by our Kuia and Kaumatua
- 3.3.2 People and their lives
- 3.3.3 Whenua inherited from our tuupuna
- 3.3.4 Ngati Kuta as kaitiaki of the Moana
- 3.3.5 Te Rawhiti Marae, the heart of Ngati Kuta and Patukeha

### 3.4 THE PRINCIPLE OF KAITIAKITANGA

- 3.4.1 The basis of this principle is the acknowledgement of the responsibility Ngati Kuta hapu honours which has been passed down from its tuupuna, that is, to care for and guard the precious taonga tuku iho. This means caring for every one and everything.
- 3.4.2 It has within its meaning the concepts of mana | authority, mauri | spiritual life principle, tapu | sacredness, maatauranga | knowledge, rahui | conservation, manaaki | hospitality, tuku | gift, transfer, whakapapa | genealogy, whanaungatanga | kinship.

### 3.5 THE PRINCIPLE OF WHANAUNGATANGA

- 3.5.1 The principle of shared kaitiakitanga acknowledges that Ngati Kuta and Patukeha are kaitiaki together.
- 3.5.2 The principle of ahi kaa acknowledges that Ngati Kuta and Patukeha are the mana moana, mana whenua kaitiaki of the South eastern Ipipiri
- 3.5.3 The principle of honouring the history of our tuupuna iwi is acknowledged in naming Rakaumangamanga, as the seventh pillar of Te Whare Tapu o Ngapuhi Nui Tonu
- 3.5.4 The principle honours its close knit whanau links to its neighbouring iwi, Ngati Wai
- 3.5.5 Ngati Kuta acknowledges its direct Pacific links from the deep past in Hawaiki to the present, by acknowledging the ancient Tupuna, the Master Navigator, Kupe, who named Rakaumangamanga as the third Marker in



the vast navigational triangle he discovered covering the entire Pacific Ocean.

- 3.5.6 The principle encompasses all relationships Ngati Kuta forms as an entity
- 3.5.7 The principle encompasses all relationships each member of Ngati Kuta forms with any one at any time with any one or any thing

### **3.6 THE PRINCIPLE OF RANGATIRATANGA**

- 3.6.1 Rangatiratanga is based on the belief in self determination which has always been evident from the most ancient tupuna like Maui, Kupe and others to more recent tuupuna. This belief is that we have within ourselves the ability to go out to meet life and not to sit back and wait for life to come to us.
- 3.6.2 To participate in life openly, creatively and with care is the essence of our warrior tuupuna, male and female. Violence for war was but a tiny aspect of the warrior
- 3.6.3 Rangatiratanga literally means to gather together, so another aspect of this principle is one who can unite people, who can inspire people and bring them together. Ngati Kuta enfolds this principle of working in unison, together for a common goal
- 3.6.4 In relation to kaitiakitanga, Ngati Kuta acknowledges tino rangatiratanga over the south eastern Ipipiri rohe
- 3.6.5 The area is discussed in Chapter One.
- 3.6.6 Rangatiratanga is defined by the ahi kaa roa of Ngati Kuta and Patukeha
- 3.6.7 Rangatiratanga encompasses sharing the management of the care for the environment and the people in the area with all stakeholders
- 3.6.8 Rangatiratanga means Ngati Kuta participating in the decision making processes for any matters which concern the whenua, the moana and the tangata of the area, directly and indirectly, from National and Local government, to private organisations and private individuals.
- 3.6.9 Rangatiratanga involves Ngati Kuta developing economic enterprises to provide opportunities itself to employ its people and the community. In this way, economic independence may be achieved to replace any excessive State dependence

### **3.7 TIROHANGA WHAANUI**

#### **3.7.1 Objective**

- a) That the Principles become well known to help give a base to hapu behaviour and conduct.

#### **3.7.2 Issue**

- a) That basic beliefs and correct ways to behave are being lost

#### **3.7.3 Method**

- a) That a publication be developed in book form by an interested and capable group
- b) That this be disseminated to hapu and others
- c) That the principles be mentioned in everything – whaikorero, song, music, poetry, art work, legendary hero and heroine stories from the past  
e.g. Hinetitama and her choice, Maui and his exploits were self determined
- d) That parallels can be drawn with interdenominational teachings and Western stories from the past.
- e) That other ways be devised to demonstrate that these principles apply to the modern world

#### **3.7.4 Policy**

- a) That hapu members and the community begin to use the principles as a matter of course
- b) That a book containing the ethics is produced and distributed
- c) That the ethics are repeated in the arts in all forms
- d) That the various denominations discuss the ethics with their congregations
- e) That the ethics become part of Ngati Kuta developments

## **4. KAUPAPA HEI WHIRIWHIRI | Protocol Consultation**

### **4.1 TIKANGA**

#### **4.1.1 Objective**

- a) That all hapu activities require guidance to ensure that our tikanga or traditional beliefs and customs are respected and learned

#### **4.1.2 Issues**

- a) That our tikanga might be forgotten
- b) That our Kuia and Kaumatua might be ignored in present and future hapu developments
- c) That our Kuia and Kaumatua advice might be ignored

#### **4.1.3 Method**

- a) That the Kuia and Kaumatua are involved in everyday activities on the marae and are therefore able to advise closely
- b) That Kuia and Kaumatua are to be consulted by phone or email or face to face, when they are not on the marae or are not physically present at an activity



- c) That such consultation is two-way and that the younger should approach the older, openly and without self reproach, when in doubt and not blunder into mistakes

#### **4.1.4 Policy**

- a) That at least one of this Roopu is on the marae at each activity
- b) That this Roopu constantly knows what is happening in the hapu
- c) That the younger are in contact with the older rather than expecting the reverse.

### **4.2 TAPU**

#### **4.2.1 Objective**

- a) That all hapu project development plans be submitted to the Roopu Whakatakoto Korero for tikanga approval lest tapu be broken

#### **4.2.2 Issue**

- a) That modern developments might breach tapu unwittingly, thus affecting the mauri, without this Roopu consultation

#### **4.2.3 Methods**

- a) That when a project is planned, this Roopu must be part of that planning
- b) That all members need not be physically present for that involvement, though this is preferable
- c) That this Roopu be made aware regularly of the progress of the development

#### **4.2.4 Policy**

- a) That cultural factors are always of importance in any hapu developments and activities
- b) That our Kuia and Kaumatua are an integral and central part of the hapu.

### 4.3 TAUTOHE

#### 4.3.1 Objective:

- a) That any disputes in the hapu or between the hapu and external places, need to have high level arbitration by Kuia and Kaumatua for resolution

#### 4.3.2 Method

- a) That disputes resolutions within the hapu must involve the Roopu Whakatakoto Korero
- b) That disputes resolutions involving the hapu and external issues must involve this Roopu

#### 4.3.3 Policy

- a) That a disputes resolution process must be developed
- b) That this disputes resolution process must involve the Roopu Whakatakoto Korero as initial mediators

## 5. HE PATAKA MAATAURANGA | Knowledge Repository

### 5.1 NGATI KUTATANGA

#### 5.1.1 Objective

- a) That Ngati Kuta must keep its knowledge and pass it on to future generations

#### 5.1.2 Issue

- a) That our hapu knowledge may be forgotten

#### 5.1.3 Method

- a) That this Roopu always tell stories and pass on information to do with tikanga to younger generations
- b) That this Roopu always participate in marae based activities
- c) That this Roopu have their stories recorded on audio tape and video tape and digitally, as part of an oral history record for the future
- d) That this Roopu have the knowledge from the stories from the past already recorded and written referenced so hapu members know where to find this information
- e) That this Roopu record the whakapapa of Ngati Kuta as each knows it for the present and the future

#### 5.1.4 Policy

- a) That the oral history will be common knowledge in the hapu and community
- b) That this oral history will be recorded on paper, audio tapes and video tapes and be made available to all

## **5.2 TE PATAKA MAATAURANGA**

### **5.2.1 Objective**

- a) That the hapu and community need a central, secure place to keep written records, taonga found, and written material and books pertinent to all.

### **5.2.2 Issue**

- a) That these materials are scattered and may be lost

### **5.2.3 Method**

- a) That a place be found within the marae building renovation for an archive. This would entail a small room, 10' x 8', being available for fitting out.
- b) That a project be set up and funding be sourced for the interior from various Heritage funders.

### **5.2.4 Policy**

- a) That a secure Library be established and used



## PART TWO

### 6. ROOPU PANUI | Communications

Manager: The Secretary, Marara Hook

#### 6.1 FUNCTION

This Roopu manages the communications of the hapu. It can be seen as the mechanism that weaves all the information together and distributes it to its hapu members. Communication is the key to the effective function and clear understanding amongst all members. The internal and external hapu communications shall be facilitated by this Unit.

#### 6.2 AIMS

- 6.2.1 That there is an improvement in the level of understanding by each hapu member wherever they are, about hapu affairs at Te Rawhiti and outside Te Rawhiti .
- 6.2.2 That there is an interchange of travel and communication between hapu members to Te Rawhiti and to areas where large groups of hapu members live to appreciate hapu issues within and without Te Rawhiti
- 6.2.3 To improve the level of understanding of hapu members and others to encourage whanau and others to return to Te Rawhiti to participate in hapu activities and developments

#### 6.3 NGA PEPA WHAI TIKANGA | Recording the Minutes

##### 6.3.1 Objective

- a) To keep the records of any Ngati Kuta ki Te Rawhiti Hapu meetings recorded as a true and correct record of the business of the Hapu

##### 6.3.2 Issue

- a) That there is no central place for committees and individuals to use electronic equipment to facilitate their community and individual needs

##### 6.3.3 Method

- a) That the Secretary or Minute taker follow the "Recording the Minutes" by Kuia Marara Te Tai Hook in **Appendix III Nga Pepa Whai Tikanga**.
- b) That these procedures be followed for each Roopu meeting within the Hapu
- c) That the minutes for hapu meetings be circulated electronically, by post, by hand or on website
- d) That the minutes from Roopu meetings be available to the Communications and finance roopu and the hapu Trustees for scrutiny whenever they wish

##### 6.3.4 Policy

- a) That the minutes be available for scrutiny whenever asked for by Hapu members
- b) That the procedures for taking minutes be followed exactly



## **6.4 TE RAWHITI PUNA TAONGA | Te Rawhiti Resource Centre**

### **6.4.1 Objective**

- a) Communications Resource Centre in Te Rawhiti To build Ngati Kuta and the community capacity by establishing and managing a central base from where the hapu and the community can operate

### **6.4.2 Issue**

- a) That there is no central place where the many Trusts of Te Rawhiti can use community resources
- b) That there is no secure and accessible place to hold such resources

### **6.4.3 Method**

- a) To develop a proposal which will:
- b) Detail the goals of the Centre
- c) Detail the market research which indicates the projected usage
- d) Detail the projected equipment required to fulfil goals
- e) Detail the costs of this equipment
- f) Detail the staff required and the job description
- g) Detail the lease agreement between the Marae Trustees and the Resource Centre, ensuring that such an agreement does not contravene the charitable nature of a Marae
- h) Detail the lessee or lessor relationship
- i) Detail the sub committee/Trustee relationship
- j) Develop application for funding to establish the Resource Centre
- j) Develop the funding to include wages and other capacity building tools
- k) Develop the business proposal for community use as the target market for the Centre

### **6.4.3 Policy**

- a) That the Resource Centre be the responsibility of the lessee if this does not affect the charitable nature of the marae
- b) That the Resource Centre is for the benefit of the community
- c) That the Resource Centre be able to maintain its own wages and running costs after one year

## **6.5 COMMUNICATION**

### **6.5.1 Objective**

- a) Develop strategies aimed at improving the levels of communication between the hapu management and its members
- b) Develop strategies to improve communication between members

### **6.5.2 Issue**

- a) That inter-hapu communication is fragmented

#### 6.5.3 Method:

- a) To produce a quarterly newsletter “**Komako**”. The hapu will produce and distribute the newsletter at 3 monthly intervals for hapu and community distribution.
- b) To establish a website [www.ngatikuta.maori.nz](http://www.ngatikuta.maori.nz) or electronic communication
- c) To hold regular hapu meetings and activities so that hapu business may be accessed by all
- d) To encourage the use of and expand the use of emailing as the quickest and cheapest form of communication

#### 6.5.4 Policy

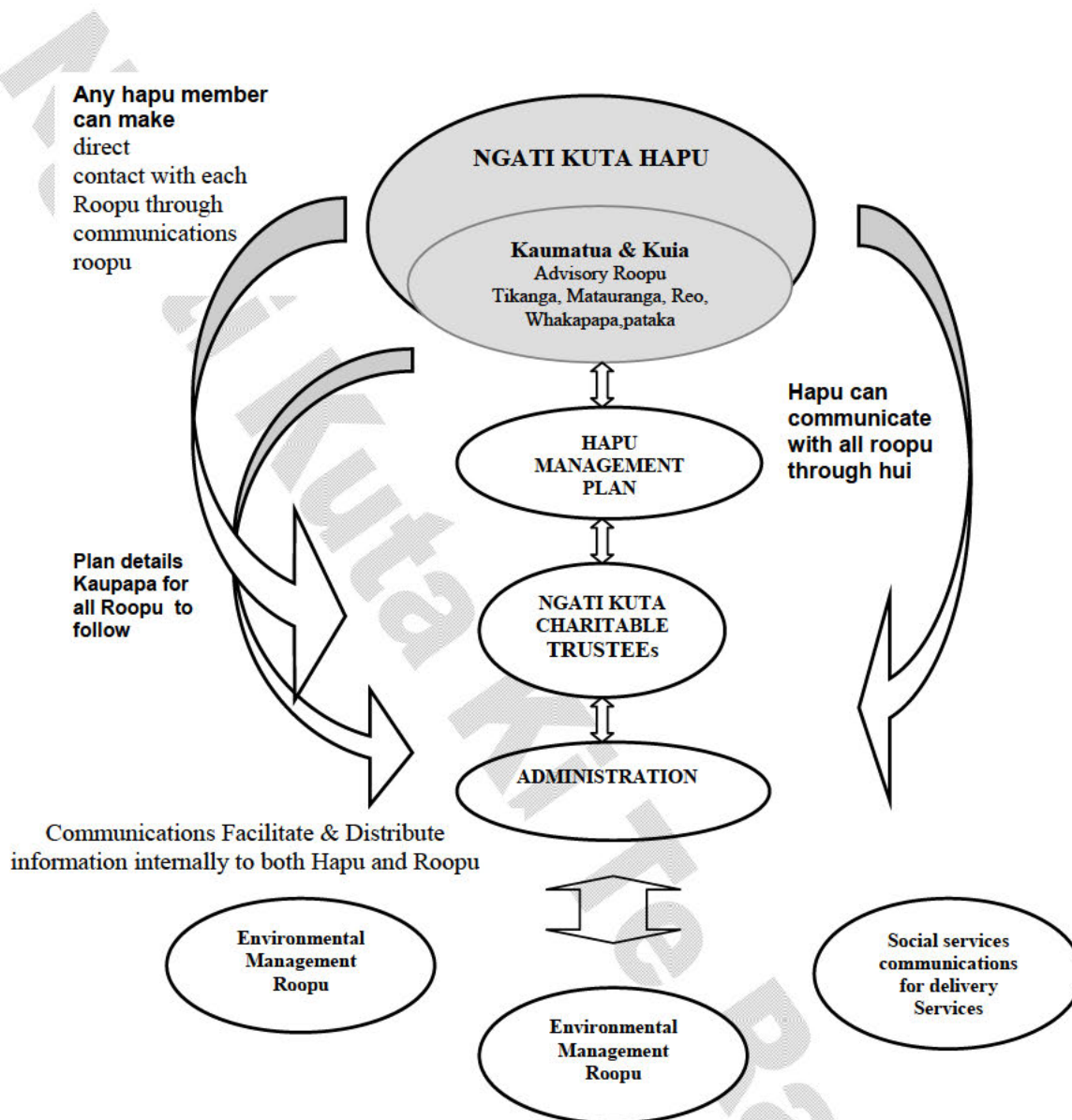
- a) To ensure that all management actions and decisions are disseminated by word of mouth or by each or all of the above methods
- b) To encourage a two way participation in the use of these methods of communication
- c) Develop strategies for improving two way communications of Ngati Kuta with Patu Keha, nga hapu, the community, the rohe, Aotearoa and the world.



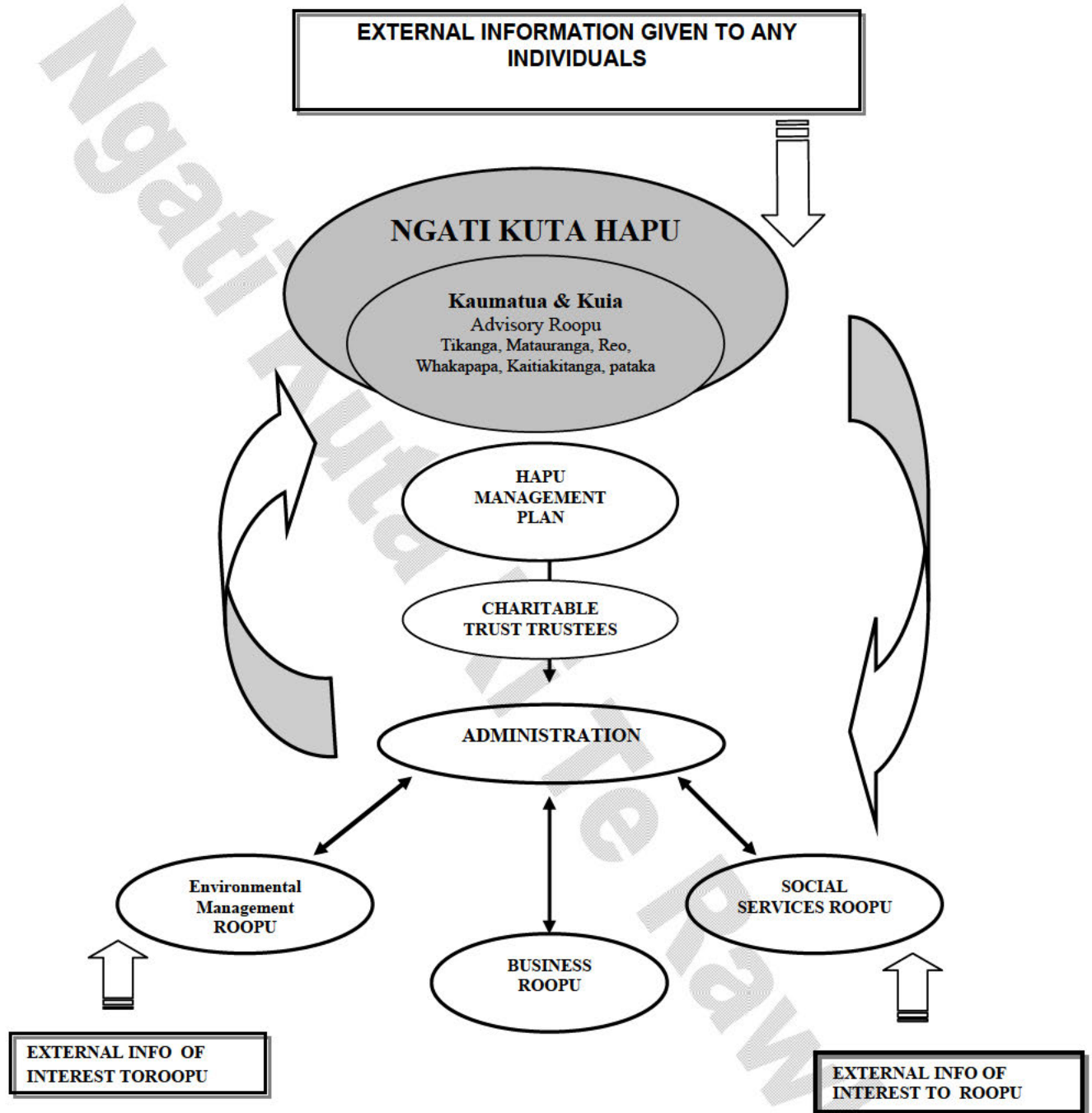
The Lighthouse opposite Motukokako at the end of Rakaumangamanga Peninsula-Cape Brett



## Internal Information Distribution Model



## External Information Distribution Model



## 7. REHITA INGOA I Hapu Registration

Hapu Registration Forms are currently in distribution.

### ISSUES

Few Ngati Kuta are engaging with the Hapu collective, within New Zealand and without.

### OBJECTIVES

- 7.1 To put all Ngati Kuta people in touch with other Ngati Kuta whanau
- 7.2 To encourage Ngati Kuta to keep in touch with hapu members and with the community whether or not they are in New Zealand
- 7.3 To encourage Ngati Kuta to come home to Te Rawhiti to find their roots and interact with the hapu collective.

### METHODS

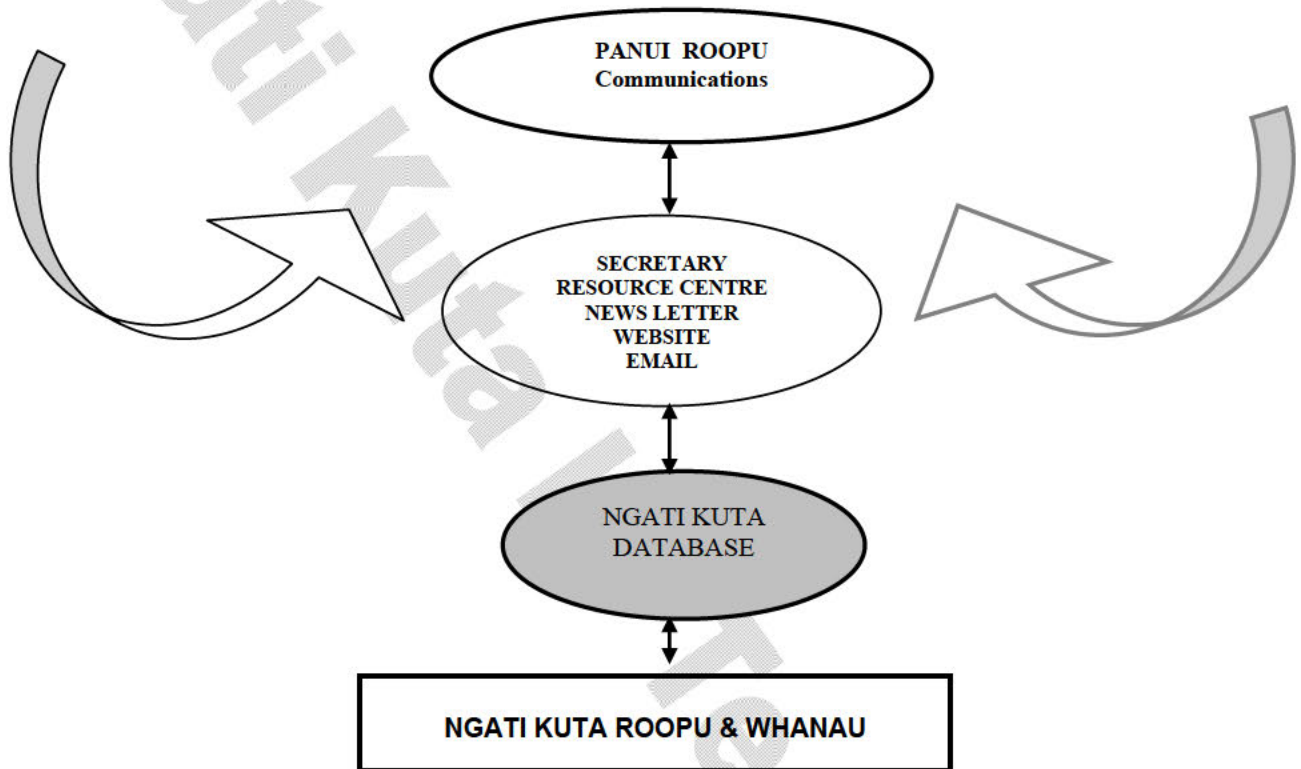
- 7.4 To build our database by distributing 1000 registration forms in the first two years and 1000 in the next two years to Ngati Kuta whanau
- 7.4.1 Distribution of registration forms via post, website, newsletters, hui and individual and whanau groups
- 7.4.2 To have a manager of the registrations

### POLICY

- a) Contact details of individuals and whanau will enable efficient information distribution
- b) Information which will enable Ngati Kuta to compile a statistic database that will identify;
  - where Ngati Kuta is living
  - employment statistics
  - skills and qualifications
  - age population
  - health statistics
  - educational backgrounds
  - mokopuna numbers
  - whakapapa linkages
- c) Compile facts to enable Ngati Kuta to plan ahead to provide appropriate and effective services and relevant developments
- d) Identify possible employment in hapu based commercial enterprises for skills and qualifications database
- e) Continue building our hapu database
- f) Maintain our website and bi-monthly panui
- g) Build our capacity to professionally engage in Graphic Design and other publishing projects for Maori organisations and other hapu
- h) Establish a fully operational Resource Centre based in Te Rawhiti for the full use and benefit of the community
- i) Achieve full time paid employment for our unit kaitiaki
- j) Continue to progress the unit and the Resource Centre to enable our kaitiaki to engage in communication management in all technical fields.
- k) Up-skill Ngati Kuta members and interested community members in office administration, computer technology, database maintenance, computer graphics, numerological and alphabetical filing systems



## Summary of Internal Communication



## 8. WHAKAWHAANUITANGA MO TE HAPU

Our Roopu Panui or Communications Unit is responsible for hapu registration, database maintenance, distribution of internal information and internal co-ordination of consultation and subsequent hapu hui. This unit is functional and is currently building internal capacity through key business techniques, engaging with external sources and circulating information internally. The members of this unit are home-based and communicate with hapu whanau on a daily basis.

The Unit consists of:

The Roopu Panui Manager- Secretary

Michelle Elboz

The Registrations Manager

including email database

Lara Clarke Hepi

The Website Manager

Elizabeth Harte

Ngarino Ellis

The "Komako" Editor

Topic to be discussed

### Achievements to date

- establishing our website achieved by securing external sponsorship
- producing a bimonthly hapu Panui
- coordinating hapu hui and hapu planning workshops
- graphic design and formatting of this plan

### ONGOING AIMS

1. Continue building our hapu database
2. Maintain our website and bi-monthly panui
3. Build our capacity to professionally engage in Graphic Design and other publishing projects for Maori organisations and other hapu
4. Establish a fully operational Resource Centre based in Te Rawhiti for the full use and benefit of Ngati Kuta whanau
5. Achieve full time paid employment for our unit kaitiaki
6. Continue to progress the unit and the resource centre to enable our kaitiaki to engage in communication management in all technical fields through educational opportunities.
7. Up-skill Ngati Kuta members in office administration, computer technology, database maintenance, computer graphics, numerological and alphabetical filing system



## PART TWO of Roopu Whakahaere

### ROOPU RANGAPUTEA | Finance Unit



From left: Taka Hakaraia, Harata Hakaraia, Mita Puru, Eriata Puru, Parani Tenana, Marara Te Tai (obscured), Mene Tenana, Mary Te Aroha Rewha, Mita Te Tai, Kame Hakaraia, Koko Hakaraia, ?, Witi Rewhai, Myra Nathan

Te Rawhiti Native School 50<sup>th</sup> Jubilee 1904-1954

## INTRODUCTION

This document is intended to collate and clearly establish procedures we as a hapu wish to follow to keep our financial activities conforming to the principle of **Tika Me Te Pono**.

**Transparency in all our accounting practices is the fundamental concern**

### 1. ROOPU RANGAPUTEA | Financial Management

There are six areas of operation for this Roopu.

1. **O Matou Matatika**
2. **Raupapa Mahi Moni**. The basic financial procedures for all hapu financial transactions
3. **Roopu Aawhina Tangata**. The checking of the alignment of hapu activities and enterprises with the Charitable Trust Deed to ensure their charitable nature
4. **Roopu Arataki**, the Economic Advisory Group assessment and monitoring of business plans
5. **The Funding Schedule**
6. **Employment**

### 2. HAPU ROOPU ARATAKI | The Hapu Economic Structure

The charitable trust is the legal working arm of the Ngati Kuta hapu. Trustees are chosen from the hapu to carry out its business. At any hapu meeting there must be at least 2 of the 3 Trustees and 5 hapu members present as our legal quorum. The **Roopu Whakahaere** has within it the Secretary and the Treasurer who deal with the communications, Panui, and the finances, Rangaputea. The environmental management of resources, **Roopu Taiao**, consists of and are managed by the kaitiaki of the Roopu Moana and Roopu Whenua. They care for the environment with traditional and modern conservation practices and in partnership with agencies and stakeholders. Funding may be applied for these activities through the charitable trust.

When some activities become more active and develop economically, they have the option of forming independent Companies.

**Roopu Arataki** is the Economic Advisory Group which will be available for monitoring businesses and their plans. This Team will also assist with hapu and community domestic finances when needed.

**Roopu Taha Tangata** deals, in the first place, with ensuring the delivery of social services, Hauora and Maatauranga to the tangata of the community of Te Rawhiti and district, regardless of who they are. The Taha Tangata services will affect and interact with the Roopu Whenua and Moana and through the **Roopu Hunga Mahi**, the Employment Unit, where a first- option labour force for all activities requiring personnel may be accessed. Taha Tangata has within it also Roopu Mahi Toi, the creative skills unit; Roopu Ngahau, the Music development Unit; Roopu Hakinakina, the Sports and Recreation Unit.

Through this process and paralleling all hapu activities is **Te Rawhiti Marae**, the centre of the Community.



## THE SIX PART FINANCIAL POLICY

### 1 O MATOU MATATIKA

The Ngati Kuta Financial Policy is predicated on some simple principles, O Matou Matatika.

### 2 RAUPAPA MAHI MONI | Financial Procedures

Fundamental financial procedures or book keeping must be followed as stipulated . See Appendices, Appendix IV.

**Each roopu must complete and submit to each meeting the following:**

- 1 The Cash Book
- 2 The Receipt Book
- 3 The Monthly Reconciliation Form
- 4 The Travel and Expense Form
- 5 The Roopu or Unit Report Form
- 6 The Bank Statements (in case)

### 3 ROOPU ARATAKI | Economic Advisory Group

#### The Charitable Trust and the Hapu

**The Charitable Trust order explains that;**

- 1.1 the financial requirements of the hapu and the range of economic ventures able to be developed must qualify for charitable status
- 1.2 the legal process to which Ngati Kuta hapu, the Board of Trustees, Administration and each Roopu committee must conform
- 1.3 the objectives and purposes of the hapu were agreed upon by the Ngati Kuta hapu in 2002 and are subject to change by the hapu as long as the changes keep the Trust charitable.
- 1.4 All financial activities and ventures must conform to the requirements of our Charitable Trust.
- 1.5 This Charitable Trust is an agreement with the IRD to exempt our Hapu economic ventures from tax. This is its fundamental benefit for our hapu.
  - 1.5.1 All of our projects must stay within the charitable nature of the Trust.
  - 1.5.2 All of our projects must be for the benefit of our hapu and our community
  - 1.5.3 All of our projects will, if they conform, be tax exempted
- 1.6 The next benefit of our Charitable Trust is that it is a legal entity through which we may make applications for charitable funding
  - 1.6.1 It is a legal entity where we may receive charitable money from those charitable sources.
  - 1.7 Independent, stand alone businesses which may develop out of charitable funding may move outside the Charitable Trust.

#### 4 ROOPU ARATAKI | Economic Advisory Group

This group must have at least one member of the Whakatakoto Korero Roopu, the Executive, and an Accountant as a minimum.

#### 5 RAARANGI PUTEA | Funding Management Schedule

A function of Rangaputea Roopu is to co ordinate funding applications within Ngati Kuta hapu, and hopefully within the whole Te Rawhiti community so that

- one application does not jeopardise another
- the funders are not confused as to who is being funded for what
- Some applications may not be approved because of the number being submitted to the same funder.
- Every one must have a turn to apply for a project
- Over the next three years the Marae Development should take precedence to complete that kaupapa, from 2005.
- Each roopu should submit its applications or its intended applications at the beginning of the year so that the Rangaputea Group can enter it in to the time frame and work out the totals

#### Strategic Directions for Rangaputea Roopu in hapu and community projects.

1. Identify potential funding and the requirements relevant to each portfolio or Roopu:
  - **Roopu Tangata Mauri** - Hauora – Ministry of Health, Plunket, etc
  - **Whai Maatauranga** – Education Dept, MSD, Internal Affairs
  - **Hakinakina**- NZ Sports Commission, Internal affairs, Sparc
  - **Roopu Mahi Toi**- Waka Toi, Creative Communities (FNDC), Internal Affairs- Heritage
  - **Roopu Whenua**- DOC, NRC, Project Crimson,
  - **Roopu Moana**- MoF, DOC, NRC
2. Identify the process for selecting potential projects and funding
3. Identify needs in the community and prioritise projects
4. Identify timing of applications in a coordinated timetable to optimise success in a Funding Management plan
5. Identify the exact application requirements and fulfilment of these
6. Identify **business plans** most appropriate to –
  - The hapu
  - The individual Roopu

#### 6 HUNGA MAHI | Employment

All of the activities detailed are the product of plans to employ our people and the community. Ngati Kuta hapu has already entered in to a combined contract with DOC and Te Rawhiti Works Trust. The Hapu now is able to bid for its own contracts for the hapu. Employment Contracts and employer/employee rights are part of this process and need elucidating in future.





## Ngati Kuta hapu monthly reconciliation form

roopu period	from	to	
activities			
travel			
fees			
office costs			
bank fees			
wages			
IRD			
GST			
total			
closing balance			

Submitted by \_\_\_\_\_

Approved by \_\_\_\_\_

Date approved \_\_\_\_\_



UNIT REPORT FOR THE PERIOD OF May 2005 To June 2005			
ACTIVITY DESCRIPTION	ACHIEVEMENTS	FEE	
<ul style="list-style-type: none"> <li>Joe Bloggs – Establish a Jetty at Te Uenga</li> <li>Jane Doe – Subdivision at Wairoa</li> </ul>	<ul style="list-style-type: none"> <li>Ongoing</li> <li>Assessment complete</li> </ul>		
Meeting held 4 May	Ongoing		
Meeting held 7 May	Ongoing		
ETC	ETC		
	TOTAL FEES CHARGED		

ITEM	ACTIVITY DESCRIPTION	ACHIEVEMENTS	FEES
Resource Consents	<ul style="list-style-type: none"> <li>Joe Bloggs – Establish a Jetty at Te Uenga</li> <li>Jane Doe – Subdivision at Wairoa</li> </ul>	<ul style="list-style-type: none"> <li>Ongoing</li> <li>Assessment complete</li> </ul>	
DOC – Island Restoration Project	Meeting held 4 May	<ul style="list-style-type: none"> <li>Ongoing</li> </ul>	
DOC – Co-management	Meeting held 7 May	<ul style="list-style-type: none"> <li>Ongoing</li> </ul>	
MSD – Youth Transition	ETC	<ul style="list-style-type: none"> <li>ETC</li> </ul>	
		<ul style="list-style-type: none"> <li></li> </ul>	
		TOTAL FEES CHARGED	

Ngati Kuta Ki Te Rawhiti

## CHAPTER THREE

### ROOPU TAHA TANGATA | Social Services and Skills Unit



From left: Hohaia Hakaraia, Jackie Maioha, Rangi Hakaraia, Karani Rewha, ?, ?, Taute Puru, Opae Heta, Iti Te Tai, Jummy Kydd, Hauraki Heta, Ruiha Hau, Mabel Kydd, Tipi Puru, Albert Kyd, Lizzie Kydd, Johnny Hakaraia, Girdy Maioha, ?, ?, Tia Warana. Foreground: Wheti Titore.

Te Rawhiti School 50th Jubilee. 1904-1954

## CHAPTER THREE

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## 1. ROOPU TURE | Law Unit

### Manager: Ida Hepi

Legal Consultant: Hana Ellis, BA, LLB, Barrister. Quadrant Chambers, Manukau City. Specialist in Family Law.

### STRATEGIC DIRECTION

- 1.0 To become responsible hapu members with a community concern where ever they may be
- 2.0 To have a hapu and community which has a zero tolerance to violence in any form at anywhere and at any time
- 3.0 To have a hapu and community which is crime and criminal-free
- 4.0 To become a hapu and community which is conversant with its legal rights and responsibilities from the womb to old age and who will live accordingly as an example to others
- 5.0 To build, as a hapu and community, a working relationship with the Justice Department, Police in Russell and relevant Government Agencies

### Strategies

- 1.0 To learn traditional Ture and its application to today in conjunction with the Roopu Whakatakoto
- 2.0 To learn about the rights and therefore the responsibilities of the unborn child, baby, child, young adult, adult, old person, husband, wife, partner, single parent, neighbour, community member
- 3.0 To learn and formulate a range of hapu based dispute resolution methods from whaanautanga to kaumatuatanga
- 4.0 To learn, teach and have access to, the resolution of legal disputes
- 5.0 To learn to access assistance whenever it is needed

### Strategy 1

To learn traditional Ture and its application to today

### Objectives

- 1.1 Identify a person or persons who have the interest and the knowledge to investigate traditional law in its aspects and its relevance to today.
- 1.2 To research traditional laws and hold that research in the central Te Rawhiti library and archives.
- 1.3 To compile a collection of references of books, websites, Public Libraries, films, Television programmes, radio programmes, interviews- which provide information on this subject and have these accessible to the hapu through the Te Rawhiti library and archives.
- 1.3.1 To take advantage of the Michael Turnbull Library, on line, in Wellington. The specific contact is Lawrence Wharerau either by phone or online. Bronwyn Hunt, Far North District Council.
- 1.4 To hold marae based workshop/s to discuss traditional laws (e.g. criminal. civil and commercial laws) and their relevance today.
- 1.4.1 To begin forming the list of resources and resource people for these workshops.

## Strategy 2

To learn about rights and responsibilities of the unborn child, baby, child, young adult, adult, old person, husband, wife, partner, single parent, neighbour, community member.

### Objectives

- 2.1 To hold marae based workshop/s to:
  - 2.1.1 Discuss what is a right? What is a responsibility?
  - 2.1.2 Produce a hapu understanding and definition of rights and responsibilities.
  - 2.1.3 Educate the hapu on their legal rights by nominating a member or members of the hapu to arrange focused seminars with speakers from:
  - 2.1.4 Contact government agencies such as:
    - WINZ (entitlements and review process),
    - IRD (entitlement and review process)
    - Housing New Zealand (entitlement and review process)
    - Maori Land Court on Trusts, accessing the Court.
    - Whangarei Community Law Centre CLC(hire purchase, criminal law, family law including domestic violence, buying a car, what to do if you are sued, arrested, etc, neighbourly disputes, family trusts)
- 2.2 To hold a Rangatahi marae-based hui, possibly by Youth Law or Whangarei CLC, specifically for rangatahi to:
  - 2.2.1 Educate them on their legal rights and responsibilities
  - 2.2.2 Enable them to develop their views on dispute resolution methods
- 2.3 To enquire whether the Whangarei CLC hold paralegal training courses. If they do so, then one or two interested and capable hapu members and/or locals to complete that course per year.
- 2.4 To collate and hold in the Te Rawhiti library information on rights and responsibilities including:
  - (a) Pamphlets
  - (b) Stickers
  - (c) Posters

These must carry the message of self worth and the responsibilities that this awareness carries.



### Strategy 3

To learn and formulate a range of hapu based dispute resolution methods from whaanautanga to kaumatuatanga

#### Objectives

- 3.1. To hold marae based workshops for:
  - 3.1.1 Caregivers and parents regarding children:
    - (a) On the spot socialisation skills
      - i Explain; Redress; Remove; Distract
      - ii Keep them occupied, interested
      - iii Keep them supervised
    - (b) Anger Management
    - (c) The laws regarding children including violence to children and domestic disciplining of children.
- 3.2 Roopu Whakatakoto Korero to consider ways in which disputes might be resolved by them as kuia and kaumatua, including considering what kinds of disputes should be resolved and how they should be resolved.
- 3.3 To learn about other hapu and community based justice projects.
- 3.4 To hold a marae-based hui to consider those projects together with the Kuia/Kaumatua hui and the rangatahi hui outcomes (see paragraph 2.2) with a view to developing initiatives for the hapu to resolve community based disputes (eg neighbour-neighbour disputes).

### Strategy 4

To learn, teach and have access to the resolution of legal disputes;

#### Objectives

- 4.1. To hold marae seminars from different agencies to educate the hapu on legal resolution methods as set out in paragraph 2.1 above.
- 4.2 To have those seminars advertised in Whangaruru Pothole, Russell Lights, Ngati Kuta website, Te Rawhiti newsletter "Pipiwaharauora" online at [www.terawhitimarae.maori.nz](http://www.terawhitimarae.maori.nz)
- 4.3 To build relationship with Whangarei CLC and CAB and foster relationship with the Russell Police.

### Strategy 5

To learn to access assistance whenever it is needed

## Objective

- 5.1 To develop and then disseminate (via Ngati Kuta website, photocopied list (one per home) possibly laminated) of helpful contact phone numbers, web sites and emails such as

KIDS LINE	0800 543 754
Youth Help line	0800 376 633
Relationship Services	0800735 283
Parent Help line	0800 472 7368
Pregnancy Counselling Services	0800 633 326
Family Planning	0800 372 546
Age Concern- services for older People	0800 802 437
Citizens Advice Bureau	0800 367 222
Cancer Information Service	0800 800 426
National cervical Screening Programme	0800 729 729
Leukaemia and Blood Foundation	0800 15 10 15
Prostate Problem Support line	0800 627 277
Stroke Foundation	0800 787 778
Alcohol Help line	0800 787 797
Alcoholics Anonymous	0800 229 6737
Narcotics Anonymous	0800 628 632
Quit line stop smoking support	0800 778 778
Sex For life- NZ Mens Line	0508 36 28 67
Plunket line	0800 933 922
Whangarei CLC	
Whangarei CAB	
Local lawyers	
Auckland Phone Book	Page 6 for help numbers
Auckland Yellow Pages A - K	Pages 518 to 519 for Community Services
Whangarei Phone Book	
Northland Phone Book	



## 2. ROOPU HAUORA | Health Unit

**Manager:** Mavis Heremaia  
**Assistant:** Lara Clarke Hepi

### VISION

That we have a disease free hapu and community – physically, mentally, and spiritually.

### ISSUES

- That parents do not take advantage of all health services offered in the community
- That children and youth take lightly the services offered in the community
- That family strength as a unit needs to be fortified by community programmes
- That strategies relying on family participation be developed to increase healthy habits and lifestyles
- That strategies focusing on women and health be developed to strengthen their resolve to be healthy
- That strategies focussing on men be developed to strengthen their resolve to be healthy
- That a multi – health provider meeting of Kiaora Ngatiwai, Hauora Whanui and Northland Health Services - be set up to develop a health services plan for Te Rawhiti and district so that there is no competition

### STRATEGIC DIRECTION

- 1 That strategies be developed to build the mind set of the hapu and community to seek, accept and maintain medical health checks and services
- 2 That strategies be developed to continuously encourage people to lead healthy lives
- 3 That advantage be taken of all community help in matters of health, especially from the Hauora Kiaora Ngatiwai, Ngapuhi Whaanui, Northland Health Services and other providers.

### STRATEGIES

#### KAIWHAKAROTO | Service Providers

- 1.0 That children and youth learn to take advice and help from School and Health authorities
  - 1.1 That the schools be approached to discuss health approaches for the community and district
  - 1.2 That the Hauora be approached for a discussion on approaches and services for Te Rawhiti and the district
  - 1.3 That the Northland Health services be approached to discuss services for Te Rawhiti and the district

### **WHAANAUTANGA | Babyhood**

- 2.0 That early childhood be targeted through the parents beginning in the ante natal stage
  - 2.1 That there be ante natal checks and visits to the doctor or visits from the Hauora nurses encouraged
  - 2.2 That the web site for foetal development be available to the pregnant mother so that they can discover the daily stage of how far their babies have developed, and behave accordingly
  - 2.3 That local pregnant women have weekly meetings at the marae or in a town to discuss their development and baby clothes. On the marae beautiful music, exercise, relaxation classes for an hour
  - 2.4 That classes for birth preparation be found and attended
  - 2.5 That diet, exercise and skin and hair care classes be held for the pregnant women
  - 2.6 That reading matter on pregnancy be available for pregnant mothers to read to their unborn babies
  - 2.7 That a midwife, doctor, and specialist be available
- 3.0 That Post natal help be available for the nursing mother
  - 3.1 That there be home support for the new mother and baby
  - 3.2 That there be help for breast feeding mothers and new babies
  - 3.3 That there be weekly meetings at the marae or a home where new mothers can discuss their own and their baby's present stage of development and feelings
  - 3.4 That there be help with music and reading to the baby
  - 3.5 That a baby record book be available to record the stages of baby's development

### **NGA KOOHUNGAHUNGA | Toddlers, Infants**

- 4.0 That there are regular checks medically and physically of toddlers and parents
  - 4.1 That information is available for parents about toddlers' developmental stages and why they behave the way they do
  - 4.2 That workshops are held about the toddler stage and language development.
  - 4.3 That regular gatherings are held for toddler age parents to assist in childcare and in parent care
  - 4.4 That rights and responsibilities be part of the parental and toddler development as in **Roopu Ture**
  - 4.5 That there be some socialisation groups at a pre-school or centre of any certified kind
  - 4.6 That informal gatherings be held regularly of parents and toddlers for socialisation



## PLANNING FOR COMMUNITY NEEDS

### TAMARIKITANGA | Childhood

- ✚ Pre-natal, post-natal maternity clinics, information about topics, web, visits; doctor, midwife, specialist access; reading material; children health checks; working with Plunket, and other Childcare agencies
- ✚ Keeping regular medical checks – have baby record books to check on inoculations.
- ✚ Healthy food.

### TAITAMARIKI | Adolescents

- ✚ Sex, contraception, VD prevention; healthy hair and skin- foot care, make up classes; diets; exercise; mental health-depression.

### NGA WAAHINE | Women

- ✚ Healthy food for families on a budget; weight control classes, exercise; regular disease checks; diabetes and insulin resistance clinics; healthy hair and skin; hair and makeup classes; contraception; sexually transmitted diseases.
- ✚ Baby, childcare; mental health issues such as blues, depression, stress busters; abuse detection/child abuse, prevention and breaking the cycle; anger management; drug and alcohol abuse; smoking abuse; general wellbeing.

### NGA TAANE | Men

- ✚ Same as above. healthy lifestyles, diet, exercise, disease control, healthy skin and hair, foot care; mental health issues, anger management, depression; sexual problems classes- premature ejaculation, reduced libido, drug and alcohol abuse/smoking abuse, child abuse (sexual) violence

### NGA KUIA KAUMATUA | The Elderly

- ✚ Home care, home medical visits, mechanical aid assistance, community visits, therapy, rostered list of people to read to them, chat on phone or face to face.

### HUNGA HAUAA | Disabled

- ✚ Home care; visits, community visits; mechanical aids./ramps round homes, bath, shower and toilet grips

### HUNGA TUURORO | Infirm

- ✚ Home care, medical visits, mechanical aids etc

## **ORANGA HINENGARO | Mental Health**

### **Issues**

- 1.0 Identification of types of mental illness and professional verification given person's permission
  - 1.1 Identifying the individual's family, community and professional support groups
  - 1.2 Detailing an ongoing behavioural management programme
  - 1.3 ISP (Individual Services Package) allows the person to say how he or she wants to be managed. This is updated regularly with fortnightly reviews
  - 1.4 Medication. The patient's choice of treatment. Maori, Pakeha, other agencies e.g. Chinese; work with families all the time.
- 2.0 Management of the Unit needs to be up to date with the statutory requirements
  - OSH, TOW training for staff
  - First Aid Course which is ongoing training
  - CPI (compulsory physical intervention )
  - CPI Restraint
- 2.1 Staff requirements:
  - Basic respect for the counsellor's own self and for the clients
  - Empathy, good listening skills

## **WHARE NOHO | Housing**

- ✚ Access to, maintenance of, changes to, furnishing of houses, not necessarily in Te Rawhiti and not necessarily for disabled access.

## **WAKA HARI | Transport**

- ✚ Group vehicle for conveyance of above.

## **ATAWHAI TUURORO | Hospitalisation**

- ✚ Whanau visits, therapy - reading to them, chatting.
  - Specific Projects
  - Aims
  - Objectives
  - Targets
  - Performance indicators



A Strategic Plan for this **Roopu** might be formed around some or all of the following.

### Project Example

#### Aims

1. To develop knowledge of Traditional Rongoa and practices in the Ngati Kuta hapu, other hapu and the community. This knowledge to be collated, and supported by Kuia/ Kaumatua.
2. To enable some Ngati Kuta and others to learn about traditional medicine and use it
3. To enable some Ngati Kuta to teach others rongoa
4. That some Ngati Kuta become qualified practitioners of the application of rongoa
5. That the above Ngati Kuta may produce a living from such application.
6. That Ngati Kuta and the community develop and maintain healthy bodies and minds from the womb to old age where ever they are
7. That Ngati Kuta and the community have access to a variety of services, courses and knowledge at Te Rawhiti or elsewhere which help maintain healthy Dept, Hospitals, Doctors, support services etc and the Roopu Hauora on behalf of Ngati Kuta
8. That Ngati Kuta and the community learn about traditional medicines and practices to assist in the maintenance of healthy bodies and minds under medical advice.
9. Traditional Health Medicine and Practices

#### Strategic Direction

1. That a database of traditional medicinal plants and their uses be established- Books, pamphlets, dissertations, interviews, recordings, web sites e.g. Books  
 "Maori Healing and Herbal" Murdoch Riley Viking Sevenses N.Z. Ltd. 1994  
 "Medicines of the Maori" Christina Macdonald 1974
2. That a group of trustworthy and proven traditional healers, rongoa herbal users, mirimiri practioners, Maori and non Maori, be sourced and be a reference point for those hapu members who wish to avail themselves of such. Those with some accreditation would be preferable if not mandatory.  
 eg. Self Heal, produce rongoa from Sister Aubert's recipes given to her by Wanganui kaumatua in the 1900's. They teach self help courses using rongoa and other methods.
3. That the production of rongoa be learned by enthusiastic and capable hapu member/s

#### Strategies

- 1 Workshops for experience of these traditional and non-traditionally derived medicines and practices at the marae or elsewhere
- 2 Enlist the people from the database, or help compile the list of available and skilled people
- 3 Advertise the workshop extensively- word of mouth, Pothole, Russell Lights, postal drop, email at least 3 weeks prior to the event
  - 1a Workshops to teach the use of these traditional and traditionally derived medicines and practices, at the marae or elsewhere
    - Use the attendees at the experience workshop first for participants in the use of the medicine and practices.
    - Advertise only if there are not enough of the above for the Workshop.
  - 1b That essential native plants and trees used for medicinal purposes be identified, sourced, mapped, and sustained in our area
    - a Enlist the help of DOC expert for identification of plants and trees
    - b Source a local with a knowledge of the Rakaumangamanga Peninsula, and of other local lands
    - c Source a local with tree and plant knowledge
    - d Advertise for a group of enthusiasts who are fit and like walking
    - e Identify and record each plant and tree. Mark on a Map, in conjunction with DOC and Whenua Roopu, where each was found
    - f Form a management plan for ensuring those plants and trees will be sustained.
    - g Record endangered and inaccessible plants and trees

- 1c That essential native plants and trees be grown by the **Roopu Whenua** nursery. In conjunction with **Roopu Whenua**, the endangered and inaccessible plants and trees are to grown in the Nursery
  - a Ensure that this is contained in the Ngati Kuta Nursery Management Plan
  - b That the planting out of the above be a coordinated project with a management plan in conjunction with Roopu Whenua
  - c That Ngati Kuta and the community learn about traditional medicines and practices to assist in the maintenance of healthy bodies and minds
  - d That a positive relationship be promoted with body and mind health agencies- Health
- 4 Specific Services available for each need. (need to service support)

### Services to be established at Te Rawhiti and local district “ “

#### Transport

1. Group vehicle for conveyance of above to fulfill needs.

#### Official Guidelines and requirements,

2. Access to relevant Agencies and their Services:
3. Government Agencies, Acts, Local Government agencies, Acts to be included- Ministry of Health, OSH, Ministry of Transport regulations; WINZ, CYFS, Ngati Hine Hauora, Ngati Wai Hauora.

#### Health related Services, Courses needed which might be available at Te Rawhiti

4. That a list of help line numbers be made available to hapu members and residents for personal assistance with serious illness- cancer help line, diabetes, heart helpline, youth help, suicide help etc
  - Alcohol and Drug recovery programme investigate.
  - Specific Services available for each need. (match need to service support)
  - Services to be established at Te Rawhiti and local district “ “



### 3. ROOPU WHAI MAATAURANGA | Education

**Manager:** Glenys Papuni

**Assistant:** Elizabeth Ellis, Helen Harte

#### **VISION**

5. To have an educated and skilled hapu

#### **AIMS**

1. To develop strategies for family development
2. To take advantage of available educational services
3. To develop strategies which are Te Rawhiti community specific
  - 3.1 To ensure that all the children of Ngati Kuta and the community leave school with a qualification or a skill for employment or further education
  - 3.2 That Ngati Kuta children have access to information and participate in early childhood
  - 3.3 To develop marae based education that reflects the needs of the hapu (i.e.) Ngatikutatanga, te reo, and tikanga.
4. To be able to access identified education services
5. To identify people with special needs

#### **ISSUES**

1. Travel distance and times for children to attend school.
2. Ngati Kuta and the community being forced to leave the rohe to engage in courses to up skill
3. Ngatikutatanga, te reo, tikanga and knowledge needs to be fostered
4. Need for a sustainable life and a seamless education flow

#### **MAI KOOPU | From the Womb**

- o Education should start in the womb by parent and child.

#### **Pre natal**

Classes or groups formed when the need is there i.e. when there are women pregnant either on marae or classes or group talks elsewhere

- o for exposing foetus to music, stories
- o for emphasising auahi kore and no alcohol during pregnancy
- o for learning that the unborn child hears and reacts to sounds and the effects of food, alcohol and smoke
- o for learning breathing and exercises to ease the birth together with partner

#### **KOHUNGAHUNGA | Toddlers, Infants**

1. Exposure to music of all genre, reading stories, books
2. Language and its use for babies, toddlers
3. Outings, informal gatherings of parents and children to encourage communication, use of language
4. Socialisation skills: see Mana Ture portfolio. These include a) promoting relationships based on trust and love friendly approaches, gestures, language b)

resolving disputes without violence learn to use language first – discuss, accept the outcome.

5. Carry playthings to stimulate wherever little ones may be.
6. Brainwaves Trust assistance with group discussions based on studies that the brain expands with love, security, stimulation and does not with violence, insecurity, lack of stimulation. Ngati Kuta will then promote the development of intelligent children.
7. Specific Services/courses/books/computer programmes, websites available for each need. (match need to service support)
8. Services/courses/supports to be established “ “ “
9. Services/courses/supports to be established at Te Rawhiti and local district “

### **TAMARIKITANGA | Childhood**

1. After school assistance with reading and number difficulties.
2. Focus on reluctant learners with schools.
3. Socialization skills: territorial disputes, violent disputes, disagreements in viewpoint, rejection- discuss, count 10, walk away strategies to avoid violence. See Roopu Ture portfolio.
4. Reading teacher to begin teaching reading in English to 3 to 4 year olds;
5. IT introduction
6. Specific Services/courses/books/computer programmes, websites available for each need. (match need to service support)

Services/courses/supports to be established at Te Rawhiti and local district “

### **TAITAMARIKI | Adolescents**

1. Reading/Maths help after school. Identifying local retired teachers who might assist; identifying local teachers who might help. Finding funding for such assistance. Arranging access to help the students.
2. Ordinary everyday homework assistance.
3. Working with schools to identify problems, and successful developments of pupils.
4. Identifying career potential for pupils beginning in 3rd/4th form.
5. Liaison with schools for helpful programmes individually profiled.
6. Accessing Green Light programme.
7. Relationships to be built with:
8. Waikare Kohanga Reo, Ngaioitonga Primary, Whangaruru School, Russell Primary, Bay of Islands College, Whangarei Boys High and any schools with Ngati Kuta pupils.

### **WHAKAWAI MAHI | Occupational Training:**

1. Accessing assistance for school leavers going into occupations.
2. Continuous updating training courses for occupations, especially for other hapu Units.
3. Building relationships with the following: -
  - ✚ DOC, MAF,
  - ✚ MIT, AUT, IUT, AU, Massey Uni, Lincoln Uni
  - ✚ Northland Polytechnic