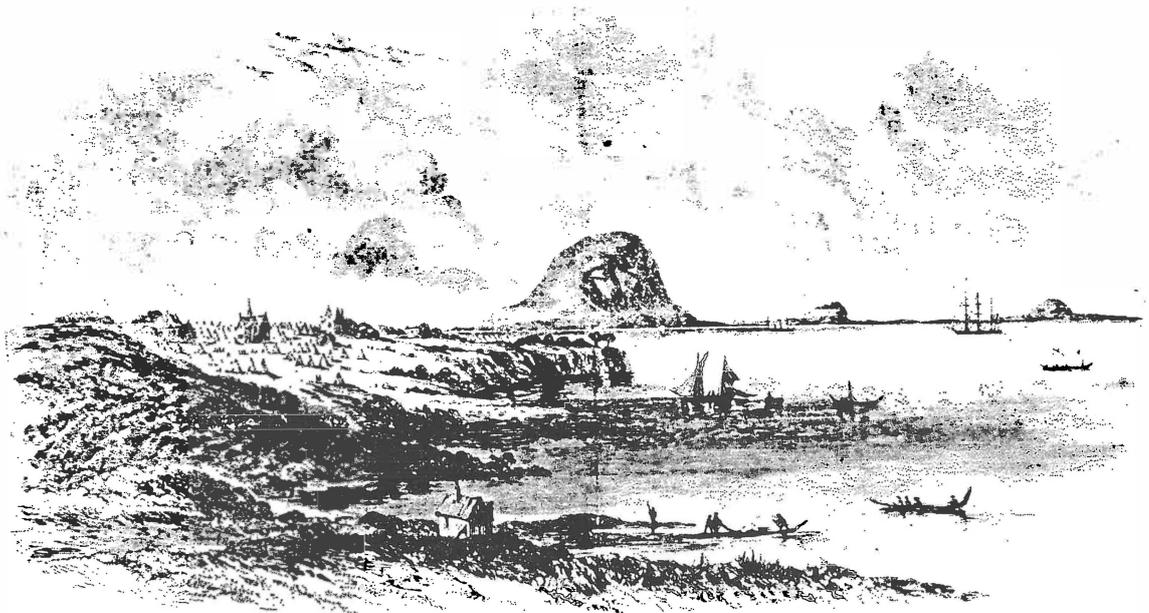


TE RAUPATU O TAURANGA MOANA

Volume 2 : Documents Relating to Tribal History,
Confiscation and Reallocation of Tauranga Lands



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New Zealand
1993**

Cover :
Tauranga - Taken from an engraving in the Illustrated London News of July 23rd, 1864.

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Tribal History, Confiscation and Reallocation of Tauranga Lands**

**compiled and edited by
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1993**

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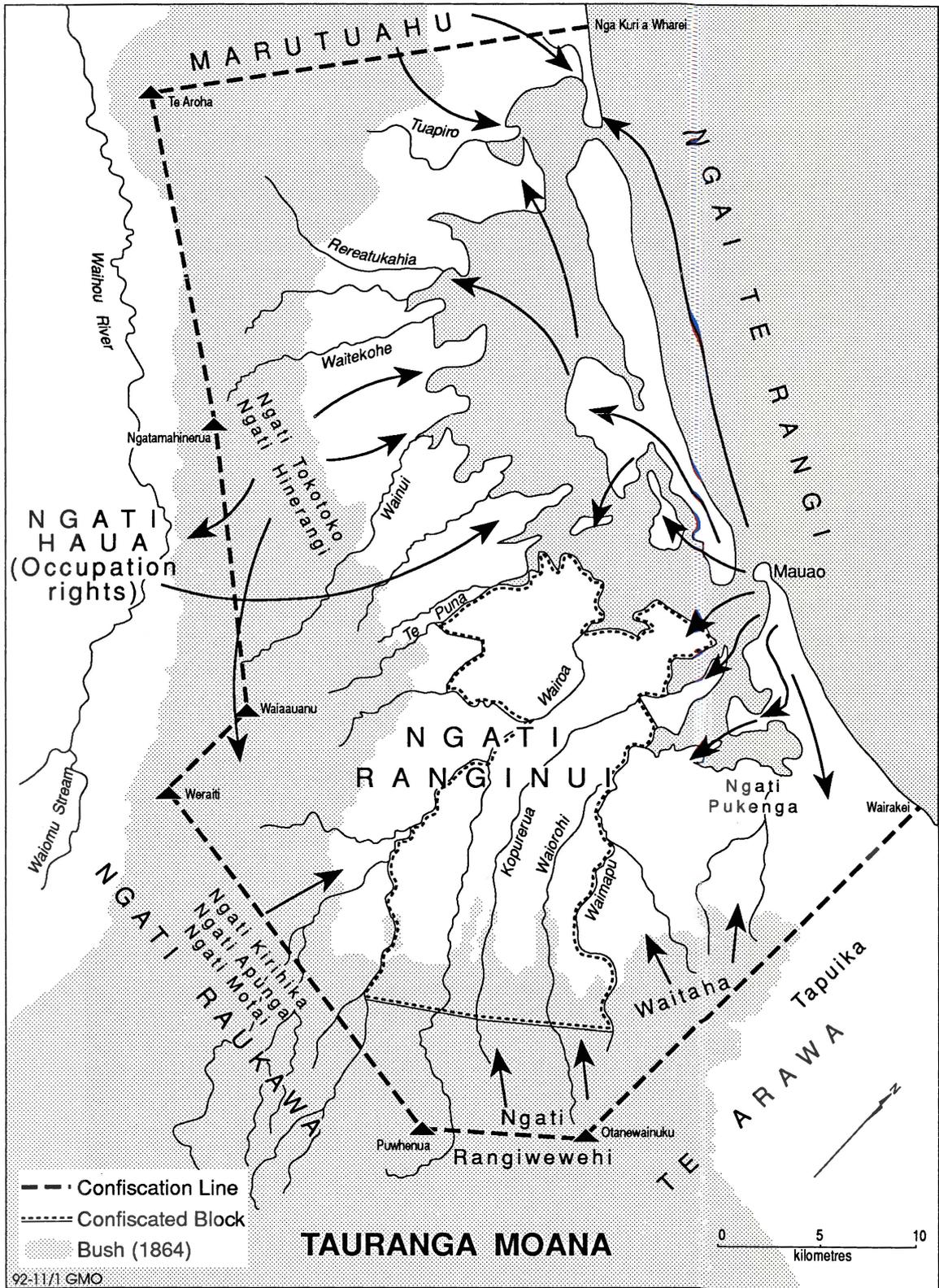
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PREFACE

In 1990 a report for the Waitangi Tribunal titled Te Raupatu o Tauranga Moana, The Confiscation of Tauranga Lands was published. This volume is a collection of documents, edited and annotated, which have been compiled in support of that report. Because of pressure of other work, transcription of documents was not completed at that time. In 1989 I was appointed as a member of the Waitangi Tribunal. These two volumes represent a commission I undertook before this appointment to provide a historical and geographical overview of the confiscation of Tauranga lands, the "Raupatu" as it is known in Tauranga Moana. I have disqualified myself from being a member of the Tribunal that hears the Tauranga claims. Any comments made in these volumes should not be interpreted in any way as the opinion of the Waitangi Tribunal.

I was born and brought up in Tauranga Moana and have returned to participate in gatherings at local marae on many occasions. I acknowledge with appreciation the assistance of many people, especially the kaumatua of Tauranga Moana, staff in the Maori Land Court in Rotorua and Hamilton, the Department of Survey and Land Information in Hamilton, National Archives and Alexander Turnbull Library in Wellington, staff in the Work Centre, University of Waikato, who did the typing, and Max Oulton who drew the maps. Ka nui ngā mihi ki a koutou kātoa.

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December 1992



1. Introduction

This collection of documents is intended to support and complement the 1990 report to the Waitangi Tribunal titled Te Raupatu o Tauranga Moana: The Confiscation of Tauranga Lands. Tauranga was only one of several districts where there was conflict between Maori and Pakeha in the 1860s. All of the tribal lands of Ngai Te Rangi and Ngati Ranginui were confiscated under the New Zealand Settlements Act 1863. There were other lands confiscated in the North Island under this Act. The documents in this collection are concerned very specifically with what happened on the ground within the "confiscation line" in Tauranga Moana. The underlying assumption in putting these documents together, editing and annotating them, has been that the actions of the Crown in Tauranga in the period since 1864 must be interpreted in the light of their impact on local people. The Tauranga lands had been settled and fought over by Maori for several centuries. The tribal relationships were and are complex in Tauranga Moana.

The confiscation of Tauranga lands was a traumatic event which completely overturned traditional patterns of occupation and tenure of land. By Order-in-Council, dated 18 May 1865, the lands of Tauranga Moana were confiscated under the New Zealand Settlements Act 1863 (New Zealand Gazette 1865, p. 187). This proclamation extinguished the customary title, *papatipu*, in the Tauranga lands, as described in the schedule, inside a boundary from Nga Kuri a Wharei, on the coast east of Waihi, inland to Te Aroha Mountain, along the Kaimai Ranges to the peaks of Puwhenua and Otanewainuku and out to sea at Wairakei, in the Papamoa district. All this land became Crown land. Subsequently, some land was returned to Maori ownership, some was purchased and some was retained by the Crown. No Compensation Court under the New Zealand Settlements Act or its Amendments was held in Tauranga. Nor did the Native Land Court have jurisdiction in the Tauranga confiscated lands until after 1886.

In order to validate previous transactions, the Tauranga District Lands Acts 1867 and 1868 were passed. Until 1886 the administration of Tauranga lands was carried out by "Commissioners" under this legislation. The Government position on Tauranga lands and its view of events over the previous three years is summarised in the debate on the second reading of the Tauranga Districts Land Bill on 19 September 1867.

Mr J.C. Richmond said the necessity for this Bill arose out of the New Zealand Settlements Act. It would be recollected that at the conclusion of the war in 1864 the Ngaiterangi proposed to surrender the whole of their land at Tauranga, but it was agreed that three-fourths of those lands should be restored to the tribe. This declaration of the Government was embodied in an Order in Council, but a question had been raised whether the terms of that Order in Council were not vague and uncertain; and some legal doubts had arisen as to its validity. As several large interests had arisen under that Order in Council, it was necessary to ask the House to declare that it was valid. He was not aware that any objection had been formally made to the Order. He might be allowed to correct an error into which he

fell when answering the question of the honorable member for the Bay of Islands, at the commencement of the session, as to the reason why the Compensation Court had not sat in the district of Tauranga. It was not because of the doubt as to the validity of the Order, but because no claims under it had been brought in. All the claims had been extinguished out of Court, up to the time for bringing in claims, and none had been sent in since. On the whole, the arrangements made by the Government had been satisfactory. It was desirable that the Legislature should validate the doubt that hung over the Order in Council. It was not proposed to vary the arrangement that the three-fourths should be given back to the tribes.

Mr G. Graham could not suffer the Bill to pass without making some remarks, although he knew perfectly well that it was useless for him to raise his voice against the passing of the Act - an Act which, to use the mildest term, was a very unjust one. At Tauranga there were only 120 men and twenty women in arms against us, engaged in the Gate Pah. The Governor was known to have been very unwilling to send troops there, and they had acted in a kind and generous manner towards the prisoners who fell into their hands. The Governor had acknowledged what they had done, and decided upon taking only 50,000 acres of land from them. He could see very clearly what the Bill was aiming at, but there could be no doubt that the Maoris were perfectly willing to give up the 50,000 acres. He believed that Mr Warner [District Surveyor, Tauranga] had stated that he had taken 55,000 acres, or more than that quantity was surveyed.,

Mr J.C. Richmond. We have not kept it, it has been given back.

Mr G. Graham believed it had not been given back. Ever since the Governor's visit the Natives wished to go on in the most friendly way, and had made cultivations outside of what they knew to be the boundary of the confiscated lands, a distance, he believed, of twelve miles from the town of Tauranga. The Government then attempted to survey the land they were settled on, land near to which, with a little good management might easily have been obtained for 2s. 6d. an acre. The Natives naturally enough objected to that course, and attacked the survey party, taking away a theodolite, thus adopting the only means in their power to put a stop to the survey. They had thus committed a theft; but the government should not have provoked them to crime; but that provocation had been given by the Government agents, and the Natives were then called Hau-hau's and all sorts of names. They desired to live in peace, when a body of Imperial Troops were marched down to

protect the surveyors. After the survey was completed, a party of the colonial Forces was sent down, some Natives were shot at and they of course returned the compliment, which resulted in the death of Corporal Evans. An engagement afterwards took place between those forces, numbering from 200 to 300, and about forty of the Natives. The latter were driven from their homes, the land of their forefathers and childhood, and during the last winter had been compelled to live in the woods, and subsist on fern roots. That was the way they treated people who had no desire for anything else than peace. What use were the confiscated lands to the Colony? The whole service had been regularly humbugged, and they were told that a million of money would be recouped from those lands, but he hoped that Auckland at least would have nothing to do with them. It was far better to take up 40,000 acres quietly, rather than to go on teasing the Native people. The course that had been adopted was not calculated to advance civilization or colonization, or to lead to peace, and he felt it to be his duty to protest against a Bill which attempted to take away lands from the Natives which it had been thoroughly understood they were to retain.

Mr A.S. Atkinson trusted that the honorable gentleman, in replying, would take notice of what appeared to be the main point at issue, namely, whether the Act would validate any taking of land beyond the amount originally agreed upon by the Government.

Mr J.C. Richmond would state at once to the House what he thought would have been understood from his former statement - that the Act would not validate anything but the original arrangement made in 1864. The House always listened with great patience and affectionate interest to what fell from the honorable member for Newton, and he was very glad it was so, and claimed credit to the House for it, because however wrong-headed the honorable gentleman might be, he was never wrong-hearted; his fault on that occasion and indeed on all occasions was that he assumed that right was always on the weak side. His argument did not, however, touch the Bill before the House, which was meant to give effect to certain past transactions, or rather to remove any doubts in reference to them, and to prevent future litigation. He would hastily follow his honorable friend through his statement of the condition of affairs at Tauranga. The colony at large and the Government had fully recognized the great merits of the Ngaiterangi tribe on account of their forbearance and Christian good conduct towards prisoners who fell into their hands. It had never been lost sight of; it was that which prevented the Government of the day from taking the same course as that adopted in the Waitara district, and induced His Excellency to return three-

fourths of the lands to the tribe. It was by the very strong desire of the tribe that the land was formally taken by the Government, as there were so many tribal disputes that they were unable to deal with their own claims, and they asked the Government to take the matter in hand and deal with it, which they had sought to do by bringing it under the New Zealand Settlements Act. It was perfectly true that a body of troops were marched out to support the surveyors upon the confiscated lands, and quite true that a doubt existed as to the original arrangement in 1864. The honorable gentleman would see by the papers on the subject that three witnesses out of four were of opinion that the line surveyed was within the limits prescribed in 1864; and it must be borne in mind that the line respecting which the Pirirakau aggression took place, was laid down to cut off the identical 5,000 acres which had been surveyed in excess. With reference to the proceedings when the troops were called out, he would inform his honorable friend that as soon as the Government became aware that violence had been used by the Pirirakau, they expressed their approval of the survey, but informed William Thompson that the survey would not prejudice the question whether the line was or was not to be eventually the boundary; and that His Excellency was the sole arbiter in the case. The survey was peaceably concluded under the protection of the military; and after that, the Pirirakau, with a knot of the Ngatiporou, who in past years had got cut off from their own tribe when on a fighting expedition, and with what might be called a scratch lot of Hau-hau rebels, proceeded to make further aggression on the inhabitants of the Tauranga district; and it was then that it was found necessary that they should be driven away from a part of the country where they were not peaceably cultivating their lands. The honorable gentleman seemed to have forgotten that the survey party escaped by the celerity of their legs from death at the hands of these Natives. He did not seem to love justice, although he loved mercy very much indeed, and he would see any number of his own countrymen chopped down or shot, rather than any of his pets should be interfered with in the least. If the honorable member had watched with any attention the conduct of the Government in reference to the New Zealand Settlements Act, he would have been aware that they had continually made large sacrifices, rather than deprive the Natives of any land which they were cultivating or even peaceably occupying; and an instance had recently occurred at Wanganui, where a considerable number of sections were abandoned at considerable loss, rather than deprive the returned rebels of their ancient homes. That principle had actuated every Government of New Zealand since the New Zealand Settlements Act came into force, and he would confidently challenge any dispassionate person - he did not include the

honorable member for Newton - to show that any exceptional powers, granted in times of excitement and rebellion, were ever used with more moderation and humanity than those under that Act.

The Bill was then read a second time, and ordered to be committed on Monday next (New Zealand Parliamentary Debates 1867 vol. 1, pt. II, pp. 978-979).

The Bill passed through the House of Representatives to the Legislative Council where the only debate recorded was on 30 September 1867.

The Hon. Major Richardson moved the second reading of this Bill. Its object was to remove certain doubts as to the validity of an Order in Council proclaiming certain lands as under the Military Settlements Act. The order differed from others in that it specified land belonging to the tribe, and specified certain boundaries. Within the 50,000 acres thus taken was some land belonging to loyal Natives; and there was an agreement to give back three-fourths of the confiscated block. The Government had since purchased the greater portion of the block. The Act was now required to give validity to the Order in Council.

The Hon. Mr Mantell asked if the land purchased from the Natives had been sold by the natives of their own free will; or whether it had not rather been taken compulsorily, and compensation awarded in lieu thereof.

The Hon. Major Richardson believed it had been sold freely without any sort of compulsion. (New Zealand Parliamentary Debates 1867, vol. 1, pt. II, p. 1154.)

The Bill was passed into law on 10 October 1867.

On 5 October 1868 another Tauranga District Land Bill was before the House of Representatives.

Mr Richmond, in moving the second reading of this Bill, said he had already explained its object when he introduced it, and he would only now repeat that it proposed to amend the schedule to the Act of last session which had been copied from an Order in Council in 1865. Since the schedule was drawn, a partial survey of the district discovered the fact that it did not describe the district to which it referred. The boundaries were impossible, the lines would not meet, and the effect was that great confusion would be introduced into the affairs of the district unless an amendment was made. The only effect of the Bill was to replace an erroneous schedule by a correct one. He

wished the House to understand that the amended schedule would not alter any understanding which existed. His authority for these statements was the report of the Civil Commissioner, Mr Clarke, and of the Special Commissioner, Mr Heale.

Mr Graham said he knew it was useless for him to raise his voice against the Bill, but he could not suffer it to pass without doing so. A Bill similar to that one was brought in last year, when he had protested against it passing through the House. On this occasion he would again remind honorable members that Sir George Grey met the natives at Tauranga, in 1864, and they agreed to give up some 50,000 acres to satisfy the Government. The Governor consented to take only 50,000 acres, and it was perfectly understood by the natives that the land to be taken was between the river Waipa [sic = Waimapu], round by Wairoa, and extending back to the ranges. The Bill before them, by a side wind, confiscated the whole of the land in Tauranga, belonging to the friendly and other Natives, and they were taking, besides that land, three islands outside the district. In regard to that land, the Governor wrote to the Secretary of State giving his reasons for taking only 50,000 acres, and declared that no murders had been committed by the Tauranga people; that they had burnt no settlers houses, and had committed no acts of violence, and that he had therefore dealt mercifully with them. They were now taking all their land, and the Bill would prevent the Native Lands Court from sitting in the district, and giving titles to the land. He could not help raising his voice against the Bill, as it was one that would do no credit to them.

Mr Richmond said that the honorable member no doubt fancied that he was doing a liberal and praiseworthy thing in assuming that everything done in the House which had the name of Native attached to it, was grossly unjust. In the present instance he could only say that the Government would be very glad if they were relieved of the affair; there was no profit in it, they were not getting a rood of land, and they were only entailing a great trouble on themselves, which would fall on other persons by leaving the law as it stood. So far from being done in hostility to the Native inhabitants of the district, it was done with their desire. The arrangement of 1864 was made at the express desire of the Native themselves, who were informed by Sir George Grey that three-fourths of the land would be returned to them. They objected, and said they could not agree amongst themselves as to the title or boundary, and required that the whole should be taken, and their part divided for them. He would read an extract from a letter written by Mr Clark, the Commissioner:

"I am afraid we are in a mess about these confiscated lands at Tauranga. I wrote to Mr Heale the other day telling him of my fears. I received a note yesterday in reply, saying that there was a complication, and that you had been informed of it. The Ngaiterangi are in a great state of excitement about it, and say that we are in league with the Arawa to dispossess them of their lands. I have told them that they could still take claims before the Native Lands Court, but they will not be satisfied unless the Government confiscate the whole of Ngaiterangi territory. Everything is in abeyance, as the Ngaiterangi protest that they will not have the claims inquired into until the Government set the matter right. The boundaries as they ought to be are laid down in the enclosed memo."

The boundary in the existing Act was found to be impossible, as the lines would not meet. The Bill only enabled the Government to carry out the promise made to the Natives, and did not take more land. He hoped that the House would see its way to pass the bill, as it was their duty to do their very best to carry out the arrangements in an orderly manner, and not to allow confusion to arise in the Native mind.

Mr McLean thought the Bill was very necessary, and he did not see how there could be any objection to it.

The Bill was read a second time, and committed for next sitting day. (New Zealand Parliamentary Debates 1868, vol. 4, p. 148-149.)

This Bill passed through the House of Representatives to the Legislative Council where there was further explanation on 9 October 1868 of the need for amendment to the 1867 Act.

The Hon. Dr Pollen, in moving the second reading of this Bill, said that it was intended to amend an Act passed in the last session of the Parliament. The amendment proposed to be made was in the schedule of the Bill. If honorable gentlemen would refer to the schedule of the Act of the last session, they would see that one of the boundaries was proposed to be a line bearing south forty-five degrees west (true) sixteen miles, thence on the south-west by a line bearing north forty-five degrees west (true) to the summit or watershed of the dividing range between the East Coast and the Thames Valley. When the definition of the boundaries was brought to a practical test by survey, it had been found that lines in the direction specified could not reach the watershed, and the land included in the boundaries was therefore very much less than that included within the proper boundaries of the confiscated block, and that a considerable portion of the land, the property of the

Ngaiterangi, which had been both taken and purchased, and was actually surveyed and parcelled out amongst the military settlers, was excluded from the block. The object of the Bill was to correct that error, and it was the desire of the Ngaiterangi tribe themselves that the correction should be made. As it was simply to carry out the original intention of the proclamation, he assumed that there would be no objection on the part of the Council to its being read a second time.

The Bill was read a second time, and considered in Committee. Progress was reported, and leave obtained to sit again next day. (New Zealand Parliamentary Debates 1868, vol. 4, pp. 219-220.)

The Bill became law on 16 October 1868.

The effect of the Tauranga District Lands Acts was to bring the administration of Tauranga lands under the provisions of the New Zealand Settlements Act 1863, the New Zealand Settlements Amendment and Continuance Act 1865 and The New Zealand Settlements Acts Amendment Act 1866 and validate all previous Crown transactions in the Tauranga district.

The local Maori perception of the Tauranga confiscation differed considerably from that of Government. By the act of confiscation and extinguishing of customary title, the ancestral ties with the lands were cut in Pakeha legal terms. Although some lands were given back, the process of return was through government officials, whether H.T. Clarke and James Mackay Jr., Civil Commissioners at Tauranga and Thames respectively, or after 1867, commissioners appointed under the Tauranga District Lands Acts. Crown grants were awarded to Maori but not always with due consideration of ancestral ties to the land concerned. The hapū and kin networks in Tauranga Moana are complex. The documents included in Section 2 are not a comprehensive tribal history, but are indicative, in the words of the kaumatua, of the complexity of past and present relationships which were made more complex by the disruption of the wars, confiscation and reallocation of land.

The rest of the documents in this collection are derived from Pakeha accounts and official records. In Section 3, the accounts of J.A. Wilson and W.E. Gudgeon represent a Pakeha retelling of tribal history of Tauranga Moana. Both were judges of the Native Land Court in the nineteenth century and Wilson was also a Commissioner of Tauranga Lands in the 1870s. Unfortunately, neither Wilson nor H.T. Clarke kept detailed records of their negotiations or specific land allocations. Wilson's published account became the standard version of Tauranga tribal history, but is highly coloured by his colonial Victorian perception of "primitive" and "civilised".

The two officials most concerned with land transactions in the period 1864-1867 were Henry Tacy Clarke and James Mackay Jr. In Section 4 their record of their arbitration on the Hauraki claims in the Katikati and Te Puna purchases is included, and a retrospective overview of the period is provided by Mackay in 1867. Two reports in 1872 by Putnam and Halcombe provide a general overview of land matters in the

Katikati Te Puna Purchase and Confiscated Block. H.T. Clarke became a Commissioner of Tauranga Lands in 1868 and served until the early 1870s when succeeded by Wilson, but neither kept detailed minutes of their proceedings. In November 1880 H.W. Brabant, who was Resident Magistrate at Tauranga, was appointed Commissioner of Tauranga Lands. Over the period 1881-1886 he held regular "Commissioner's Courts" and followed procedures similar to the contemporary Native Land Court in carrying out his inquiries on the lands returned to Maori. Not all of his records have survived, but all those that have been located are included in Section 5. In Section 6 some notes on contemporary Crown transactions have been compiled to indicate the extent of Crown acquisition of "lands returned" in Mount Maunganui and offshore islands. Finally, District Surveyor E.C. Gold Smith's report on Tuhua has been included in Section 7.

The documents have been transcribed verbatim, with a minimum of editing such as occasional addition of punctuation for sense or obvious spelling error. Explanatory notes have been added where appropriate. In addition, a number of maps have been drawn to clarify location and aid comprehension. In several places, the original maps have been redrawn as they were not in a condition that would reproduce easily. Many of the documents were in manuscript form, some in poor condition and writing barely legible. Every effort has been made to check the transcriptions carefully against the originals but it is still possible some errors and inconsistencies remain undetected.



Tauranga c.1945 : Waikareao Estuary on left looking toward Mauao and harbour entrance, Karewa and Tuhua in the distance
(Photographer unknown, photo in collection of Evelyn Stokes)

2. He Kōrero o ngā Kaumātua

2(a) Turi Te Kani and Wiremu Ohia A Maori History of Tauranga Moana

Back in the mists of time there was a nameless hill located next to Otanewainuku Mountain, about 14 miles south from Tauranga City Post Office, in a plateau dissected towards the sea by deep ravines. In this forest splendour the Nameless One was the 'pononga', or servant, of the chief Otanewainuku. South-west from these two was a shapely mountain Puwhenua, clothed in the many forms and shades of the children of Tane.

The Nameless One desired the beautiful Puwhenua for his own, but alas, her heart was already won by the majestic Otanewainuku who towered over those around him. In despair the Nameless One decided to end it all by submerging himself into the depths of the great Moana Nui a Kiwa, the Pacific Ocean. The Patupaiarehe folk (the land fairies) who dwelt in the fastness of the forest around him, at dusk assisted him with their chanting and singing, which went in this manner:

E Hika tū ake	Arise you who slumber
Ki runga rā whiti ki taua	Prepare ourselves
Hei tama tū	Prove our manhood
Ku mea ki te Uru	Heave to the west
Kumea ki te tonga	Pull to the south
Hiki nuku	Move Earth
Hiki rangi	And Heaven
I arā rā	There it loosens
Ka ngarue, ka ngarue	It shudders
Toia ki te hau marangai	Haul to the rainy quarter
Kia whakarongo taku kiri	That my skin may feel
Te kikini a te rehutai	The tang of the salt spray
O ngā ngaru whatiwhati	To the boisterous waves
E haruru mai nei	Thundering on the shore
Wī wī wī	Wī wī wī
Wā wā wā	Wā wā wā
A ha ha	A ha ha
A hora hia ō mata	Cast your eyes
Ki a Meremere tūahiahi	Heavenwards to Venus
Hei taki i te ara	To light the path
Ki a Tangaroa	To Tangaroa
He Atua Hao	The insatiable God
I te tini ki te pō	Who lures the multitude to the great beyond
E kokoia, e ara rā.	Alas, the dawn has come, the birds awaken.

They hauled him to the sea by way of Te Waoku, down what is now the valley of the Waimapu. As they hauled, he panted and sobbed, "Ka haere ka mapu, Ka haere ka mapu", hence the name applied to the river, Waimapu. The nameless one became

known as Mauao, or Maunganui, the mountain caught by the light of the rising sun, at the harbour entrance.

Tainui Tradition

Our traditions have told of the great Tainui canoe making its landfall at Whangaparaoa, the eastern point of the Bay of Plenty. Here her weary travellers rested before making their way across the Bay, and, nearing the western shoreline, made for Mauao, standing sentinel over the surrounding countryside. They swept around Tirikawa Rock which lay along the northern Mauao shoreline, but unfortunately, they were unaware of the Ruahine sand bar which extended out from the western beach off Matakana Island. As they swung to enter the harbour entrance which appeared before them, their craft foundered on the bar.

Papaki kau ana ngā tai o Mauao	The waves beat continuously
I whakanukunukuhia, i whakanekenekehia	against Mauao
I whiua reretia e Hotu	They rocked the canoe forward then aft
A Wahinerua ki te wai	Wahinerua was thrown overboard there, by Hotu
Ki tai wī wī, ki tai wā wā	Into the swirling waters, the roaring sea
Ti hē mauri ora	I breathe, I live,
Ki te whai ao, ki te ao mārama	To emerge into the world of light.

All efforts to free their vessel failed. Their captain Hoturoa searched for the reason, the evil omen which caused their mishap to occur. He considered it was Wahinerua, an elderly lady who was on board their craft. He had her thrown overboard, the canoe moved slowly over her body and without further problems, entered the harbour.

The body of Wahinerua drifted into the shore, to lie there beside Mauao to this day, recognised in the form of the Kuia Rock, a pinnacle of rock believed by many people to be Wahinerua. For many generations, people paid homage to her memory by offering portions of food, as they sailed past Te Kuia and also as a token of respect to Tangaroa, God of the sea. This ritual is still being performed by those aware of this tradition, to this day.

Hoturoa and his canoe Tainui, with his people continued into the harbour in their search for a suitable homeland. Because they landed at Rangiwaea some people regard this event as the reason for naming of Tauranga, the landing or the resting place, but land and rest they did. Finding the country around already occupied, they set sail again reaching the western spread of Matakana where, off Opuhi, Hoturoa decided he must unload some of the ballast from his craft. This he did and today there is a small islet made up of big boulders of a kind of rock not found elsewhere on Matakana. This is called Te Ratahi, the ballast off the Tainui. The Matakana Islanders say also that those boulders are growing year by year.

The canoe, moving along more freely over the mudflats and the shallows, reached deeper water at the Bowentown headland where again they stopped, intermingling with the Ngamarama tangata whenua living there at the time. Eventually, Tainui and her people moved on, sailing around Moehau then into the Waitemata, where she was

dragged across Tamaki Makaurau into the Manukau. They sailed south along the West coast, eventually making landfall at Kawhia. The Tainui tradition has therefore only "been in passing" but in doing so, the events have been perpetuated by the tau, and the names Te Kuia and Ratahi.

Te Arawa Tradition

Te papa e takoto mai nei
Ko te Takapu o taku tamaiti o Waitaha
This land stretching out before me
Be the belly of my son Waitaha.

Thus did Hei, the kaumatua from the Arawa canoe, proclaim over the Tauranga lands that lay before them, as they swept across the western Bay of Plenty before making their final landing at Maketu. As he scanned across from Mauao to Otawa Mountain to Maketu, all these lands, "Ko te takapu o taku tamaiti o Waitaha" would be for his children to occupy and use.

After the landfall at Maketu, the grandson of Hei, Tutauaroa, returned to Mauao, becoming the progenitor of the Arawa influence to spread throughout the Tauranga district.

Ko Te Arawa te waka
Ko Hei te tangata

Te Arawa the canoe
Hei, the man.

Ohomairangi
Ruamuturangi
Taunga
Atuamatua
Hei
Waitaha
Tutauaroa
Taiwhanake
Manunui

Tutauaroa fulfilled his grandfather's proclamation, as he lived on the slopes of Mauao and held considerable control of the country and resources around him. There was an abundance of fish and shellfish and the country was rich for their kumara and taro, indeed a land of plenty.

Taiwhanake, the son of Tutauaroa, also lived on Mauao earning himself the pepeha or traditional saying:

Ko Mauao te Maunga
Ko Tauranga te Moana
Ko Taiwhanake te tangata

Mauao the mountain
Tauranga the harbour
Taiwhanake the man

This tradition became widely recognised in Maoridom. Taiwhanake owned two cloaks, one called Parorouri the other Parorotea, and when he wished for food to be

supplied to him by his people from their inland resources, he would display Parorouri, and for food from the sea, he would display Parorotea.

So they lived in the district for some generations inter-marrying with their Takitimu neighbours and apparently living harmoniously together.

Te Arawa continued to wield an influence, an effect that is felt to this day. The kawa (the protocol) adopted on all the marae over Tauranga Moana has been the Arawa kawa, not that from the Mataatua canoe.

Like his illustrious forbears, Manunui gained himself the whakatauki (ancient saying) indicating his high status among his people which went "E noho o Manu a Taiwhanake, tera ngā Mano o Tutauaroa hei mau mai i te kai mau"... "Wait, oh Manu of Taiwhanake, the masses of Tutauaroa will provide food for you". Here we leave them in our story.

The Great Migration - Te Hekenga Nui

The tradition covering the migration, was, that it was made up of eight canoes namely Mataatua, Te Arawa, Kurahaupo, Tainui, Aotea, Takitimu, Tokomaru, Horouta. Many versions have been written by renowned historians, but it is generally accepted that voyages by other canoes were made, and that not all canoes migrated at the same time.

Takitimu Tradition

The Takitimu canoe landed at Mount Maunganui. On the summit of Mauao, their leader, Tamateamaitawhiti, conducted the ancient ceremony of implanting the Mauri or life principle of their people into this fair territory, with this karakia as part of their ceremony.

Ti hē mauriora	May we breathe and live,
Ti hē uriuri	May our descendants live on.
Ti hē nakonako	May our hopes be fulfilled,
Ka tū ka tau hahā	This hill stands here,
Te papa e takoto nei	This landfall we sought lies before us,
Ka tū ka tū hahā	Here is our destination.
Te rangi e tū nei	The sky spreads out above us,
Ka tau, ka tau	
Te matuku mai i Rarotonga	The heron flies northward to Rarotonga.
Ko ia i rukuhia	Let the rituals be performed
Manawapou roto	Place the manawapou, the red stone of
Ko ia i rukuhia	Hawaiki on this side and that,
Manawapou waho	Toward land and sea, so the ritual is
	performed
Whakatina kia tīna tīna	Let us establish ourselves firmly here on
	the headland.
Te more i Hawaiki	Our origins lie in the promontories and
E pupū ana hoki	forests of Hawaiki,
E wawau ana hoki	

Tārewa tū ki te Rangi
 Auē kia eke
 Eke Tangaroa

Eke panuku
 Whano whano
 Haramai te toki
 Haumi ē, huia ē taiki ē

Which rise up toward the heavens.
 We have made a landfall,
 We have surmounted the dangers of the
 ocean, of Tangaroa,
 And we have reached land again.
 We have arrived to lead a new life together.
 Let us take up the adze
 And carve out a new existence for
 ourselves.

Tamateamaitawhiti with some of his followers remained here, occupying Mauao, Mangatawa and part of the Papamoa pa complex. Takitimu, commanded by Tahupotiki, continued on their journey disembarking members of his people to occupy land territory at some points, with Tahu eventually making his journey's end at Wairau, in the southern South Island. Many people believe Takitimu waka is embodied within that area, in the Takitimu mountains.

Tamateapokaiwhenua, the grandson of Tamateamaitawhiti, had in his turn embarked on a voyage which took them down the east coast, of the north island, exploring inland as they went and, as areas took their fancy, some of his people remained to live. They named parts of the country as events dictated. For example, Putiki at Whanganui was named to commemorate the ceremonial tying into a topknot of a warrior's hair. They continued their journey around Te Ika a Maui (North Island) and Te Waipounamu (South Island), arriving back in Tauranga to learn their grandfather, Tamateamaitawhiti, had died.

They continued to occupy this district. One day on a fishing expedition, while drawing their net to the shore, Kahungunu, son of Tamateapokaiwhenua, took out the largest fish for himself. This infuriated Whaene, his elder brother. Whaene threw a tamure (snapper), at Kahungunu who in protecting himself, received a prick from the fin of the fish. Humiliated and annoyed, Kahungunu left Mangatawa and arrived at Opotiki, where he found a relative had given birth to a son whom he named Tutamure (pricked by the snapper), for the event he had left behind. Kahungunu continued on his journey, eventually creating the great tribe and tradition of Ngati Kahungunu of the eastern coast of Te Ika a Maui.

Ranginui, a son of Tamateapokaiwhenua, had undertaken an exploration of the North Island, eventually leading his people back from Patea-Taihape to Tauranga, occupying Puke Whanake on the west bank of the Wairoa river. The wives of Ranginui were Kurapori and Urutomo. Disagreements occurred between Ranginui and Nga Marama people who had previously occupied the region, resulting in the Nga Marama being driven from here and unfortunately no traditions remain of their whereabouts.

And so the descendants from the Arawa and the Takitimu canoes apparently lived amicably together in the Tauranga district with the Mauao (Mt. Maunganui) slopes a main area of occupation. There we will leave them as we turn to the Mataatua canoe and the influence her descendants had on the region.

Mataatua Tradition

The Ngai Te Rangi tribe of Tauranga Moana are descended from the Mataatua canoe which landed at Whakatane, and settled in the eastern Bay of Plenty.

Toroa = Kakepikitua
 Ruaihona
 Te Tahingaotera
 Te Awanuiarangi = Uiraroa
 Rongotangiawa
 Romainohorangi = Paewhitu
 Rangihouhiri

We catch up with Ngai Te Rangi ancestors when they were driven from Tawhitirahi, near Opotiki, by Ngati Ha. Under Rongotangiawa and his son Romainohorangi they were placed in bondage by Te Waho o Te Rangi of Te Aitanga A Hauiti at Waimatā valley and Whakarau mountain, near Whangara, on the East Coast. Here they lived for many years. Rongotangiawa and his son Romainohorangi, who was the father of Rangihouhiri, died there. Te Waho o Te Rangi, realising his slaves were gaining in numbers and strength, decided to annihilate them. However, being forewarned, the ageing Romainohorangi and his son Rangihouhiri, were prepared and repulsed the attack. The victors realized their tenure in that area was becoming precarious, so they crossed the Raukumara range to Te Kaha. From here Rangihouhiri led his people to Opotiki past their old home, Tawhitirahi, to Whakatane. From here Tamapahore, Rangihouhiri's half brother, was sent to Maketu where his aunt, who was married to a Tapuika chief, lived. On his return he informed his people that Maketu, with an abundance of food, would be an ideal area to conquer. They then moved to Matata occupying a pa which eventually became known as Whakapau Korero. This pa is just south above the concrete underbridge before Matata Village, known at that time as Te Awa o te Atua.

From here the invasion of Maketu was undertaken successfully, beginning their era of occupation which continued for many generations. However, Te Arawa was not to let this reversal in their proud history mar the record and gathering their forces at Rotorua made preparations to retaliate. Rangihouhiri, being warned of the impending attack, returned to Te Awa o te Atua to gather assistance from sections of his people there.

While he was thus occupied, Te Arawa had attacked and in the course of that battle his son Tutengaehe was killed. Notified of this, he gave his famous prophesy, "Haere e Tama, mou tai ahiahi, moku tai awatea". Go forth my son, you on the evening tide, I will follow on the morning tide. He returned immediately to the scene of the battle, meeting his death the following morning, thus fulfilling his own prophesy. In doing so he showed he was prepared for a warrior's end, taking many of the enemy with him. To commemorate Rangihouhiri as a famous warrior, the tribe adopted the name Ngai Te Rangi (the people of Rangihouhiri).

The occupation of Maketu by Ngai Te Rangi was the forerunner to many battles between them and Te Arawa, gaining recognition as "the 100 year war", culminating finally with the battle of Te Tumu and the defeat of Ngai Te Rangi. From Maketu,

Ngai Te Rangi advanced on to the Tauranga district, successfully over-running Mt Maunganui (Mauao), displacing the tangatawhenua (occupiers of the land) of the time, Ngati Ranginui and Waitaha, and gaining control of a large portion of the Tauranga district, which they continued to occupy for many generations.

Tauranga from European Times

The arrival of Europeans introduced a new field of activity to the Maori. First, Captain Cook, in his voyage circumnavigating New Zealand in 1769, sailed across the Bay of Plenty which he had named because the district appeared to him to be well-endowed with all that was desirable. Off Maketu he noted a great gathering of people, estimated by him at eleven thousand in number, hence the name he gave to it, Town Point. Our Maori historians say the Ngai Tukairangi people of Ngai Te Rangi were in occupation at that time.

In 1830 a Danish trader, Hans Tapsell, arrived in the district and, after negotiation with Tupaea of Ngai Te Rangi, he was allowed to establish a trading post at Maketu. This was welcomed by all the tribes from Tauranga, and also involved those from Waikato, Rotorua and Taupo districts. Tapsell required huge quantities of flax fibre, which was readily available from the Kaituna swamps. Agreement was reached allowing the Rotorua and Taupo people to live there to harvest the flax. Tupaea meanwhile had a pallisaded pa built at Te Tumu, to be nearer the action.

The rush to harvest the flax for the market arose from the craze for muskets and gunpowder, a matter of life and death to the people. They possessed very few muskets and were all but defenceless against the well-armed Nga Puhi invaders who were at that time making sporadic attacks on them. Two other traders in the popular flax fibre were also operating near Otumoetai. Between Ngai Te Rangi and Te Arawa in the Maketu district frequent skirmishes occurred.

Tapsell was frequently involved in an effort to maintain peace between these warring sides to protect his own interests. These skirmishes eventually became a full-scale assault by Te Arawa in 1836. Many hundreds of them prepared at Ohinemutu for the attack on Te Tumu, marching the 40 miles for the final attack. At the break of day they attacked the Ngai Te Rangi who were just rising from their sleep. Defeated, the Ngai Te Rangi retreated to Tauranga. Thus Te Arawa regained control of their former historical stronghold, retained to this day. Trading continued to grow with maize, livestock, potato and kumara adding to the volume, being traded for muskets.

The missionaries were already well established in the 1830s. Christianity was introduced to the people at the same time as negotiations for the successful purchase of land. Converted to Christianity and forsaking the taking up of arms (even in defence of their families), they were left vulnerable to the armed attacks from those not influenced by Christian doctrines. The attack on Koraurau at Otamataha pa is one case in point, while that on Te Whanake at Ongare Point was another. On both occasions the missionaries were not present to help prevent the massacre of these people converted to Christianity.

The other interesting aspect of European contact with the indigenous people was the resultant eagerness of the natives to acquire European education. They adopted European farming methods with the same eagerness and, together with their own traditional expertise, successfully produced livestock and crops. They had therefore entered into an era of trust and dependence on the integrity of a superior culture, and so the terms of the Treaty of Waitangi were generally accepted. Later, however, they began to realize all was not well with the "New Order", in so far as land dealings were concerned. Matters came to a head during the early 1860s when outright confrontation occurred, beginning with the Taranaki people standing their ground. Confrontation spread into the Waikato, eventually engulfing the Tauranga area as well.

The battles of Gate Pa and Te Ranga culminated in the defeat and deaths of many Maori warriors and all their military leaders. This was a great loss to the future leadership and vitality of Tauranga Maori. To suffer the penalty of loss of property through the confiscation of their lands was the final death-blow to their morale. They languished in despair, but following the confiscation a commissioner, assisted by native assessors, relocated the hapu and families on to their accepted areas. This era gave the Maori the opportunity to introduce European farming techniques into their operations which included maize, cereal and vegetable cropping. There was also movement into the livestock field. Up to this period they were still operating under the whanau or family tradition, living off the land and selling off surplus produce.

Out of it all there emerged a new brand of leader. People like Hori Ngatai, Werohia, Taipari, Bidois and others leading their people, by example, into agriculture. They moved into farming with enthusiasm, adopting European methods and implements which, together with their traditional know-how, brought about successful results in the production of livestock and crops. They merged into the trading field using their own communally owned means of transport. Indeed, the Bay of Plenty was noted for the volume of produce entering the country's markets. By far the greater quantity was from Maori efforts, as recorded by McCulloch in his book, "Farming in New Zealand".

Movement into the livestock sector saw the establishment of a co-operative kind of milk separation plant at Waitao for example. At Waimapu and other areas there were established flour mills to process the wheat produced on their whanau co-operatives. Many of these co-operatives had their own means of shipping produce to the markets in Auckland and other ports.

This traditional co-operative form of land use occurred up to the 1920s. Some individuals at that time operated as minor units in their land utilisation, but under the umbrella of the whanau concept. For example, dairying practised by some proved reasonably successful, their milk being separated at their co-op milk separator. At Waitao, Matapihi and Mangatawa and throughout the Tauranga area, people were beginning to emerge, setting examples in farming as individuals. Some became farmers of note even by European standards at that time. One such person was the late Te Tatau Ngatai who farmed at Matapihi, dairying and cropping on family land. He was a very ambitious and industrious man. He set out to own the best implements, the best livestock and the best house, and the best motor-car, a brand new Straight 8 Hudson, which became the envy of everyone in the Tauranga district, including the Europeans. Tatau was a very meticulous person. One day he engaged his nephew

Whanake to plough a paddock while he attended to the care of his brand new car. Every so often he would check whether Whanake was attending to his task. About the third or fourth check, he observed the team of horses at a standstill. He hurriedly crossed the paddock, finding Whanake fast asleep under a gorse bush. Instead of waking him up in the normal way, he set fire to the gorse bush, and it is noted that Whanake did not stop ploughing until well into the night.

Land Development

The depression years at the beginning of the 1930s saw the introduction by the late Sir Apirana Ngata of Maori land development schemes. The provisions of Part 24 of the Maori Affairs Act 1953 facilitated the development of huge areas of once idle multiple-owned land. The Mangatawa, Ngapeke, Maungarangi and Kaitemako Development Schemes were established, providing employment for many of our people. The schemes totalled about 3,000 acres of grassland farming, the carrying capacity being equal to the best and superior to many general farms in Tauranga. Those schemes were additional to family units which were established under the scope of the development schemes. One who played a prominent role in the efficient operation of the total enterprise was Pehiriri Reweti, assisted by the late Whetu Werohia, Tareha McLeod and others.

During world War II, Matapihi, Rangiwaea, Motiti and Matakana became foodgrowing areas contributing towards the war effort. Under the guidance of the late Judge Harvey of the Maori Land Court, President of the Wai Ariki District Land Board, many tons of potato, kumara, maize, pumpkin, watermelons, onions and other crops were produced. These areas were hives of industry, showing concerted effort by the Maori people. Following this period, dairying units were established, to become the predominant land use following World War II. Many units operated successfully on Matakana Island, Te Puna, Papamoa, Welcome Bay, Kairua, Matapihi and Kaitemako, including "the lads from Waikite Road".

At this time the Rangtaua Maori Young Farmer's Club, the only Maori club in New Zealand was established. The club gained concessions from the National Y.F.C. to allow the 'not so young' members to remain in the movement as there were already one or two 'over the limit'. Apart from field days and other normal club activities, debates were held with other local clubs, with varying degrees of success. Radio broadcasts were conducted from the Bay of Plenty radio station, 1YZ Rotorua, operating at that time. Social functions were highlights of club life. On one such evening was a visit from the Tauranga Rotary Club that included such notable personalities as the late Dave Mitchell, who later became Mayor of Tauranga, the late Alfred Gallagher, the late Albie Allo who was field officer with the Department of Agriculture, and affectionately known to the members as 'Potash Allo', and other notable members of the Tauranga public. The topic for discussion that evening was "Discrimination between Pakeha and Maori", still an unresolved topic of today,. Other members of this 'famous' institution were Turi and Barney Te Kani, Ted Milroy, Ted Hayward, William Saike Watene, Monty and Bill Ohia.

Today [1982] the rural scene has entered a new ball game in the field of horticulture. For some years the downturn in the economics of live-stock farming as a result of

rising costs, escalating land values and diminished returns has been the lot of the Maori farmer. To re-assess the situation, a seminar on alternative land use was held at the Hungahungatoroa Marae in 1979. The seminar was attended and opened by the Minister of Maori Affairs and was well represented by local authorities, bankers, soil scientists, horticultural and other experts in this field. The seminar became the motivating factor in encouraging and providing information relevant to more intensive utilization of land. Today [1982] approximately 1500 acres (600 ha) are under actual horticultural development, with a further potential for at least twice that area. Within the next five years the establishment of horticulture in this remaining area will have been reached. In economic terms horticultural development of these lands would produce millions of dollars annually, for the benefit of the owners and the country. In terms of job opportunities it could mean the resettlement of hundreds of families.

The Tauranga Tribal Executive

Maori committees in the Tauranga area were formerly known as tribal committees, under the provisions of the Maori Social and Economic Advancement Act. The ten committees were set up originally under three Maori executives, known as Katikati, Ngati Ranginui and the Ngai Te Rangi tribal executives. The amalgamation of the three into a single body in 1965 was brought about by the common opposition to commercial interests wishing to exploit the natural and historic significance of Mt Maunganui (Mauao), the most sanctified spot in local Maori tradition. The amalgamation of these bodies into the Tauranga Tribal Executive enabled the Maori people to present a strong and unified stand on matters of general Maori concern, even if it was a voice in the wilderness at that time, with support from only a limited sector of the Pakeha society.

Success in their stand on the issue of Mt Maunganui gave confidence to the Tauranga Tribal Executive as a body to pursue other matters of importance to the Maori people. Another issue initiated by the Executive came about through the drop in the morale of the people in the 1950s through legislation which allowed Maori people to take alcohol out of licenced premises. Fatal accidents off the Matapihi railway bridge and other parts of the Tauranga harbour occurred largely through the rise in the consumption of liquor. The tragedies involving the railway bridge set the scene for representations to government for a railway footbridge. The late George Walsh M.P. and Arthur Liddell, who was a labour leader and later an Independent candidate for Parliament, played major roles. The Minister of Railways at the time paid a visit to Tauranga, and met with a deputation from Matapihi, assisted by the late Mr Wilkinson, who was then Mayor of Tauranga.

In order to trigger action on this project a delegation from Matapihi committed the Maori people to raise £2,000, a huge sum at that time. The local community was unaware of this commitment until a later meeting when the information was received with deafening silence. However, a few minutes later, one of the kuia, in a timid voice cried "Hear, hear". When the Minister announced the Maori commitment, the local authorities, with some reluctance, gave support to the footbridge. This project then became a total Tauranga community project.

Another facet of Maori needs in Tauranga is marae development and redevelopment. One of the Executive's major tasks was motivating, and advising people, seeking assistance from local and central government. A news-media campaign highlighting sub-standard housing conditions in the Tauranga district gained the notice of the Executive. This stressed the need to look at the Tauranga marae situation which was also in a similar state to the homes at the time. Realising this may also become a news-media campaign, the Executive encouraged a marae development programme, over its 22 existing maraes. While it looked a formidable undertaking at that time, the programme is now virtually completed. Visitors of all races, from outside the district and from overseas can now be invited to our marae with confidence. The Executive encouraged the revival and retention of Maori culture, language, early chants and laments and the recording of history and crafts. An example was the building of the Te Awanui carved canoe and its shelter, which were later donated to the people of Tauranga.

The Tauranga Executive of Maori Committees as such is also now history, but in its time the people made giant strides in their efforts to overcome the problems facing them in this modern society. The people have now entered a new stage of progress. From Executive status they have advanced to the status of a separate District Maori Council enjoying direct access to the New Zealand Maori Council in Wellington. Currently they are involved in exploring the possibility of establishing a District Administrative Executive body, composed of the Department of Maori Affairs and the local leaders, which will also have direct access to both the Minister and Secretary for Maori Affairs in Wellington.

Raupatu Negotiations

The Tauranga Tribal Executive became the vehicle for Maori aspirations in Tauranga Moana. About the mid 1960s the Executive decided that the Raupatu or Maori land confiscation issue was one they had to pursue. This is a facet in local Maori thinking that has been kept alive virtually since the Battle of Gate Pa itself.

The Executive set up a subcommittee which comprised Ike Tangitu and Charles Kuka from Te Puna, Turi Te Kani from Matapihi and Bill Ohia from Welcome Bay. With the assistance of the late Fred Pinfold and others, research began into the wider facets of the confiscation issue. They researched material from the National Archives and libraries in Wellington, and from their own local knowledge. They were able to attract the assistance of Professor Sorrenson of the Auckland University History Department. From their initial meeting with him they also obtained the assistance of the late Dr Pei Jones of Taumarunui. So the work of establishing a foundation for making the claim to Government really got into gear. They sought the moral support of the Pakeha community by approaching the church groups within Tauranga, the service clubs, and the local authorities. They gained a 95 percent support from these groups and, with this kind of support, made final submissions to government.

All this work culminated in a journey to Wellington, where a group of about 50 people from Tauranga met in the Maori Affairs room of Parliament with the Prime Minister, Mr Rowling, and members of his Cabinet. There they presented their submission for

recognition of the principle involved in the confiscation issue. This was done, and was followed by an announcement by Mr Rowling, on the Whareroa Marae in 1975 that his Government had accepted the principle. Negotiations with the Department of Maori Affairs for final settlement were to follow. The election, about two months later, saw the Labour Government replaced by the National Government, effectively bringing negotiations back to square one. The case therefore, had to be resubmitted. This was done, on the Hairini Marae, where the Maori Affairs Select Committee met the Maori people. At that meeting, the chairman, Mr Ben Couch, Minister for Maori Affairs, accepted the principle of the claim and gave a recommendation to Cabinet that the Tauranga claim be recognised. This was eventually done, and, although the claim for confiscation by the Maori people was for a sum of \$2,000,000, the final settlement was \$250,000. Although considered totally unsatisfactory it was accepted as a stepping-stone towards more equitable final settlement. The Tauranga Moana Maori Trust Board has been elected to administer the proceeds from the confiscation settlement, and is now geared to achieve greater things for the people of Tauranga Moana.

Uia mai he aha te mea nui

Maku e kī atu, he tangata, he tangata, he tangata.

Ask me what is most important?

I will reply, it is people, it is people, it is people.

NOTE: this paper was originally prepared as a contribution from the Tauranga District Maori Council for inclusion in a publication to mark the centenary of Tauranga City in 1982. However, only the material dealing with the period following Cook's circumnavigation of New Zealand in 1769 was published in A.C. Bellamy (editor) Tauranga 1881-1982, Tauranga City Council 1982, pp. 10-15. The whole paper has been edited for inclusion in this collection of documents.

2(b) Hāre Piahana A Fragment of Ngati Ranginui History

When, in the Heke-nui of the 14th century, sacred Takitimu left Hawaiki for the beckoning land of Aotearoa, an intermediate stop was made at the island of Tahiti. From there the journey continued across Te Moana-nui-a-kiwa till landfall was made on the northern island named Te Ika-a-Maui at Mauao (Mt Maunganui). On the slopes of that mountain was implanted with appropriate rites and karakia the "Mauri" (life principle) of all Maoris whose home thereafter should be Tauranga. (That is the chief reason why, for all time, Maoris look upon the Mount with veneration and resist every effort for commercial development. Let us hope that nothing will be done to desecrate that mauri or the spirits of our tupuna whose bones rest within its rocks).

Chief of this canoe was Rongokako. His son Tamatea-pokai-whenua lived at the Mount and had two wives, both sisters. The elder, Ihuparapara, begat Ranginui (M), Kinonui (M) and Heremanuhiri (F), while the second wife Iwipupu had Tama-ariki (M), Kaka (M), Whaene (M), Kahungunu (M), Iranui (F), and Haumanga (F). Both families lived separately from each other. Ranginui came to live at Pukewhanake and Paorangi, Kinonui and the sister Heremanuhiri lived at Mount Maunganui, but Iwipupu's family resided at Papamoa Pa near where the quarry now is. There their descendants lived for over 200 years. Their cultivation plots were on the flat below where the Webster family now resides at the place which now goes under the name of Taranaki Lane. Their fishing spot was Otira on the beach between Omanu and Papamoa; here they made their hauls of fish for current use and for curing for winter use at their Papamoa Pa.

Later ill-feeling developed between members of Iwipupu's family and, following a quarrel between Kahungunu and Whaene, Kahungunu left the district for the East Coast. He stayed for some time at Torere, East of Opotiki, with his sister Haumanga but from there he continued his journeyings around the coast until he arrived at Hawkes Bay where he married Rongomai-wahine. There he remained and became the revered ancestor of Ngatikahungunu.

The sister Iranui married Hinga-angaroa, grandson of Porourangi, the eponymous ancestor of Ngatiporou. Tama-ariki and Kaka lived at Mangatawa right till the time when their spirits took their last journey to be with their forefathers.

Ranginui, the first son of the union between Tamatea and Ihuparapara, lived at Pukewhanake. On occasion he travelled the long distance to Hawkes Bay to visit his half-brother, Kahungunu, who was a favourite. Ranginui took no part in the quarrels among the children of Iwipupu. In fact none of the children of Ihuparapara took sides in these quarrels.

During the period when Ranginui occupied the pa at Pukewhanake (his wife was Urutomo) there lived in Tauranga a tribe called Ngamarama. Coming originally from Tamaki, Auckland, to Hauraki some spread to Matamata while others crossed the hill to Tauranga and lived at a pa on the eastern bank of the Wairoa River near where Peterehema now is. On one occasion the children from Ranginui's pa went out swimming in the Wairoa River at the same time that the children from the Ngamarama

pa did likewise. A quarrel developed, some of the Ranginui children were drowned by the Ngamarama children which caused warfare between the two tribes. Ngamarama were defeated and fled into the bush around Akeake and Taumata where their last stronghold was at Ruakuri in that area. Later that pa was attacked by the Ranginui. Ngamarama was defeated and killed and Tauranga belonged to the people of Ranginui by conquest.

NOTE: This account in typescript form was given to Evelyn Stokes by Hāre Piahana in 1959.

2(c) Hāre Kuka
He kōrero nei o Te Pirirakau

Na me tiki atu e au tenei hitoria i te wa e noho ana a te Pirirakau e noho ana i Raropua takiwa o Te Puna. I muri iho i te horonga o te pa i Maunganui ka heke ratou ki taua pa. I te wa i a ratou e noho ana i reira ka whaka ekea te pa nei e tetahi wahanga o Ngaiterangi i taua ra i whaka ekea nei taua pa i te haere ke nga tane o te pa kua haere ki te moana ki te hi ika. I roto i taua pa he tamaiti ko Takurua, tekau ma rima ona tau engari ko te tinana kua maia tia. I te whaka ekenga o te pa nei ka whakāro te tamaiti nei ka mate ia ka kore e kawhaki i a ia ano. Ka tahi te tamaiti nei ka oma ka whakawhiti i te wāhi e kīa nei ko Waikaraka. Te ōmanga o taua tamaiti nei katahi ka whāia e nga tangata tokorua nei, te tangata tuatahi tahuri ki te whai i aia ko Te Hotu i muri tonu mai te tangata tuarua ko Te Whēke. Karekau ana taiaha kāti ka whiti ki Waikaraka te taenga atu ke tērā taha katahi ka titiro ki roto o taua waka me kore pea he hoe hei taiaha māna, titiro noiho, karekau. Hopu tonu iho ko te tatā, ka whawhai raua ko Te Hotu reira, kare i roa ka hahaua e Takurua te hope o Te Hotu. Ka kopa o Te Hotu, hinga tanga iho o Te Hotu hopua iho te taiaha ka patua, te ingoa o taua wāhi i tenei ra ka kīa ko Te Kopa o Te Hotu. A ka oma te tamaiti nei muri tonu iho ka mau ake ia ia Te Whēke a whawhai raua ko Te Whēke i reira a mate ia ia a Te Whēke a kāti ko te ingoa o taua wāhi e kia nei ko Te Whēke. Ka oma te tamaiti nei ā tae rawa atu ki ro ia Ngati Hinerangi i Waikato, tana tuahine i moe ia Wharaurangi ka noho a he roa i reira te pakeketanga o taua tamaiti katahi ka hoki mai ka hoki mai ki tana pā i Raropua. Katahi ka titiro ka uru te kino ki tenei tangata katahi ka kite i tana pā kua hokihoki mai taua iwi ki taua pā kua whaka tuputupu hia ki te kai te wāhi i rere ai to toto o ana tupuna. Ka uru mai te kino kātahi ka huri tonu iho te tamaiti nei patua iho ngā tangata o te pā nei, ona iwi ano katahi ia ka hanga iwi mōna ano i raro o Raropua. Ka noho te tangata nei a kāti i taua wā kei te noho kino tonu kei te noho kino tonu mo te pakanga tuatahi, a Ngaiterangi me tenei wāhanga o Te Pirirakau, a Ngai Tauwhao e noho mai ra i Rangiwaewa, kua kōrero hia e ratou tēna koa me hui, me kore e mau te rongo whakawareware hia nga kino o mua tahi ka tau tā rātou kōrero penei te mahi a Ngai Tauwhao he haere mai, he hari ika mai, he hari kai mai ki Raropua, tena pea ka mau te rongo. Tena tetahi wahine ātāhua no roto ia Ngai Tauwhao, tona ingoa ko Mapihioterangi. Taua wahine he Puhī ka moe ana i nga po tona whare mahia ai ki runga i te rakau, noho tonu ai he tangata kaitiaki i raro. Ka rongo te puhī nei, ka rongo he tangata kei Raropua ko Takurua tona ingoa, he tangata mu, he tangata toa, he tangata ātāhua. Ka ki te wahine nei ki a ia ano mate ana ia kia haere kia kite i te tangata nei. Te haerenga mai o te waka ki te hari kai mai ki Raropua kātahi ka huna i a ia ki runga i te waka. No te tata taenga o te waka ki Raropua kātahi ka whāki i a ia. Te taenga mai ki Raropua te kitenga atu ano ia Takurua kore tonu atu te wahine nei i hoki, kātahi ka noho i reira. Ka moe raua. No muri iho ka hua te wahine ra. I runga i tenei tu ahua ka tupu ano te kino i waenganui i nga iwi nei, kātahi ka kī atu a Takurua kia Mapihioterangi i te wa kua hua koe haere ki to iwi. Ki te whanau mai ta tana tamaiti he tane poroa atu te kaki te whanau mai he wahine, nau tēna. Te whanautanga o te tamaiti nei he tane, tapatonu hia iho kia Porotekaki a kāti he roa i muri iho ka haria mai tana tamaiti ka whakahokia mai ki Te Puna, ka mate te tamaiti nei ka mate i roto i a Te Pirirakau. Ka tanumia i te repo e mohio tia nei e tatou kei Poututerangi. Ka noho tenei iwi a i roto i te kino ka hui ano ratou ka hui i te wa o te urupa o Poututerangi. I tenei wa kua uru mai te whakāro kia ratou me mutu ta ratou noho kino katahi ka hangatia tenei hui i waenganui ia rātou, whakawhiti mai a Ngai Tauwhao katahi rātou ka

whiriwhiri i waenga ia ratou. Te otinga o to ratou korero penei ākō ake nei me mutu te mauāhara i waenga ia rātou. Katahi ka kia ta rātou korero "me pou te kupu mai i te whenua tu noa ki te rangi" koiane ra e kiane nei tenei marae, Poututerangi, me pou te korero hou ki te whenua, tu noa ki te rangi. Koinei e mau nei te ingoa Poututerangi.

This contribution to our local Tauranga history is by Charles Kuka, an elder of Te Pirirakau subtribe of Ngati Ranginui.

I will begin this version of our history from the period when Te Pirirakau lived in the Raropua area of Te Puna. Following the fall of the pa at Maunganui, the people moved to that pa [Raropua]. While they were in residence they were attacked by a section of Ngai Te Rangi. That day the men were at sea, fishing. In the pa was a youngster, Takurua, 15 years of age, physically mature. During the attack, the youngster thought he would be killed if he did not make his escape. He managed to cross over to a place called Waikaraka. When he escaped he was pursued by two warriors, Te Hotu and Te Wheke. The youngster did not have a weapon and on reaching Waikaraka searched his canoe, even for a paddle as a weapon, however there was none, so grasping the baler he fought Te Hotu, heaving his weapon across Te Hotu's hip, crippling him; and as he fell, Takurua grabbed his taiaha and despatched him forthwith. The name applied to this area today is Te Kopa o Te Hotu, the crippling of Te Hotu. He continued his flight, but was soon caught by Te Wheke. They fought and he killed Te Wheke. That place is now known as Te Wheke.

He continued his flight reaching Ngati Hinerangi in the Waikato, to his sister who had married Whaurangi. He grew up and returned to his pa at Raropua. What he saw angered him. His people had returned and where his tupuna had spilled their blood during their battles, crops were growing. His anger was such he killed his own people at the pa. He then gathered together a tribe around him below Raropua. However at this period they were still at odds over the first battle against Ngai Te Rangi. There was division between Ngai Tauwhao who were living at Rangiwaea and this branch of Te Pirirakau. They had talked of holding a hui from which may result a peace, that they may forget the differences of the past, and there their talks rested.

Ngai Tauwhao then visited, bringing fish and other goods to Raropua, hoping peace may continue. There was an attractive maiden of Ngai Tauwhao, Mapihioterangi who was a virgin. A tree house was built for her in which she slept, guarded continuously.

She heard there was a man at Raropua, whose name was Takurua a renowned warrior, a handsome man. She thought to herself she would wish to go and see him. Before the canoe left to take food to Raropua she hid herself in it, and nearing Raropua she came out. On arrival and on seeing Takurua she decided she would not return. She stayed there. They married. Later she conceived. This again created a division among the people. Takurua then told his wife, "While you are pregnant return to your people. When your child is born, if a boy, decapitate him. If a girl, you may claim her." The baby was born a boy, and was thereupon called Porotekaki (to decapitate). Later the child was returned to Te Puna where he died among Te Pirirakau. He was buried in the swamp at Poututerangi. This people continued to live in a state of unease and hate. Again they called a meeting, held near the present cemetery at Poututerangi. A wish to heal the serious rift in which they lived encouraged them to call this hui.

Ngai Tauwhao came and a discussion was held resulting in a decision, henceforth, they would cease to create division between themselves. They "proclaimed peace into the earth, reaching to heaven" - Poututerangi the name to this day of the marae.

NOTE: This account was recorded by the late Wiremu Ohia in the late 1970s.

2(d) Pehiriri Reweti
Reactions of the Maori People to Land Confiscations

Address to the Tauranga Historical Society, 6 May 1970, published in the Journal of the Tauranga Historical Society No. 40, 1970, pp. 25-26.

Introducing the speaker, Mr Te Kani said that Mr Reweti was a well-known elder of the Maori people of Tauranga. His father had been a member of the Ngati Ranginui tribe, while his mother was a member of the Ngai Te Rangi tribe. Mr Reweti had for many years been an officer of the Maori Affairs Department; he was an authority on Court matters; and on the development and welfare of the Maori people; and it was he who had persuaded Sir Bernard Fergusson to open the new Meeting House at Hairini about 6 years ago.

Today, said the speaker, it is recognised that there are two main tribes in the Western Bay of Plenty, the Ngai Te Rangi and the Ngati Ranginui; but this had not always been so; and at the time of the Land Wars of the 1860s, the Ngai Te Rangi was considered by officers of the Government as the sole tribe of the district. It was important to remember this because, while few, if any, of the Ranginui people fought against the Government at Gate Pa and Te Ranga, it was that tribe, much more than the Ngai Te Rangi, which suffered from confiscation of lands after Te Ranga.

Following defeat of the Maoris at Te Ranga (June 1864) the Ngai Te Rangi had to surrender their arms and their lands. In all, over 200,000 acres were confiscated in the western Bay. The boundary of this land started on the beach below the Papamoa Hills, ran along the crest of these hills to Otanewainuku, thence along the watershed to Mount Te Aroha, and back to the coast at the Bowentown (northern) entrance to the harbour. The Governor, Sir George Grey, promised, however, that three-quarters of the confiscated land would be returned if the Ngai Te Rangi faithfully observed the surrender terms. Soon after the surrender of arms a commission, consisting of Mr Henry Clarke and some Maori assessors, was set up to re-distribute 150,000 acres. This commission did not recognise Maori custom, under which title to any blocks of land depended on rights based on occupancy or conquest. Some land was allotted to chiefs from outside the district, because of faithful service to the Queen and most of the remainder was allocated to members of the Ngai Te Rangi tribe.

Ngati-Ranginui Lands, at the time of the Land Wars, comprised the area between the Waimapu Stream and the Wairoa River, back to the crest of the range. For survey purposes, this area was designated the Te Papa Block. Some of the Ranginui land was set aside for discharged soldiers, militia men and members of the Armed Constabulary; some was allocated to "Friendlies" (Maori who had been loyal to the Queen) and to Maori guides; and some was sold to settlers. Very little came back into the hands of the previous owners who, for the most part, had been members of the Ngati Ranginui tribe. After having been defeated by the Ngai Te Rangi about 6 generations earlier, these people had taken refuge and settled mainly in the bush and in the hills back from the coast line. One hapu of the tribe was known as the Piri-rakau, the "denizens of the forest". Since few of the Ranginui had taken part in the Land Wars, the Ranginui elders protested at having their lands confiscated; and claimed that the Ngai Te Rangi had had no authority to surrender that block of land. Late in 1866 and early in 1867,

members of the Ranginui tribe and of the Piri-rakau hapu had joined forces with some Hauhau rebels in resisting the surveying of their lands for settlement.

Having lost most of their lands as the result of an unjust form of confiscation, members of the Ngati Ranginui were plunged into a mood of despair. Some joined the Hauhau rebels and some went into the bush - anywhere to get away from Pakeha domination. People from Hairini went inland to Oropi; Maoris from Bethlehem and Wairoa went up the Omanawa valley, or to Poripori or far up into the Kaimai ranges; some from Te Puna went as far as Morrinsville, and some from Matakana went as far as Thames. But all this was unsatisfactory, because the Maori had been used to living where food was plentiful, near the sea for fish, near rivers for eels, and near the bush for birds.

When it became known that the land commissioners were apparently making an honest attempt to return confiscated lands to their previous owners, many Maoris returned - but they soon found out that "the closer you were to the chief, the greater was the extent of land allotted to you". Some lands at Te Puna had been given to certain families, while others got little or nothing. Petitions were submitted to Parliament, and as a result, Sir Wm Herries, M.P., and the Minister for Maori Affairs, arranged for some land to be purchased back, and to be redistributed. But many families are still expatriates, living on the lands of other tribes. In most cases however, they still have connections, including some rights in lands under the old Maori system, in the Tauranga district. The final result of the confiscation and disposal or re-allocation of tribal lands has been that better relations now exist between the tribes; and intermarriage has gone on to such an extent that few present day Maoris belong to one tribe only. "Now we are all proud to declare ourselves to be New Zealanders," Mr Reweti concluded.

NOTE: Some editorial comments in the published version of this address have been edited out to preserve the continuity of the narrative.



Maungatawa : view across Welcome Bay and Karikari in 1959, before quarrying removed the northern summit, Maungamana. (Photo : Evelyn Stokes)



Rangataua : view from Welcome Bay across Maungatapu and Matapihi towards Mauao. (Photo: Tauranga District Museum)

**2(e) Maori Cultural Values and Planning for Tauranga Harbour
Submission to Tauranga County Council and Bay of Plenty Harbour
Board from Tauranga Moana District Maori Council.**

The Tauranga district has a history of intense Maori occupation probably going back over a thousand years, which is reflected in the abundance of archaeological sites on the coastal lowlands and islands of the harbour. The basis of this occupation is the abundant food resources of the region, especially the resources of the harbour, kaimoana, sea foods. For this reason the district has been fought over many times, as various groups sought access to this food resource. In the course of this long occupation, many cultural and historical associations have been developed with local landmarks, harbour features, fishing grounds and shellfish beds, wahi tapu (sacred places), urupa (burial grounds), pa (fortified villages) and kainga (unfortified villages). These associations remain, regardless of present ownership of land.

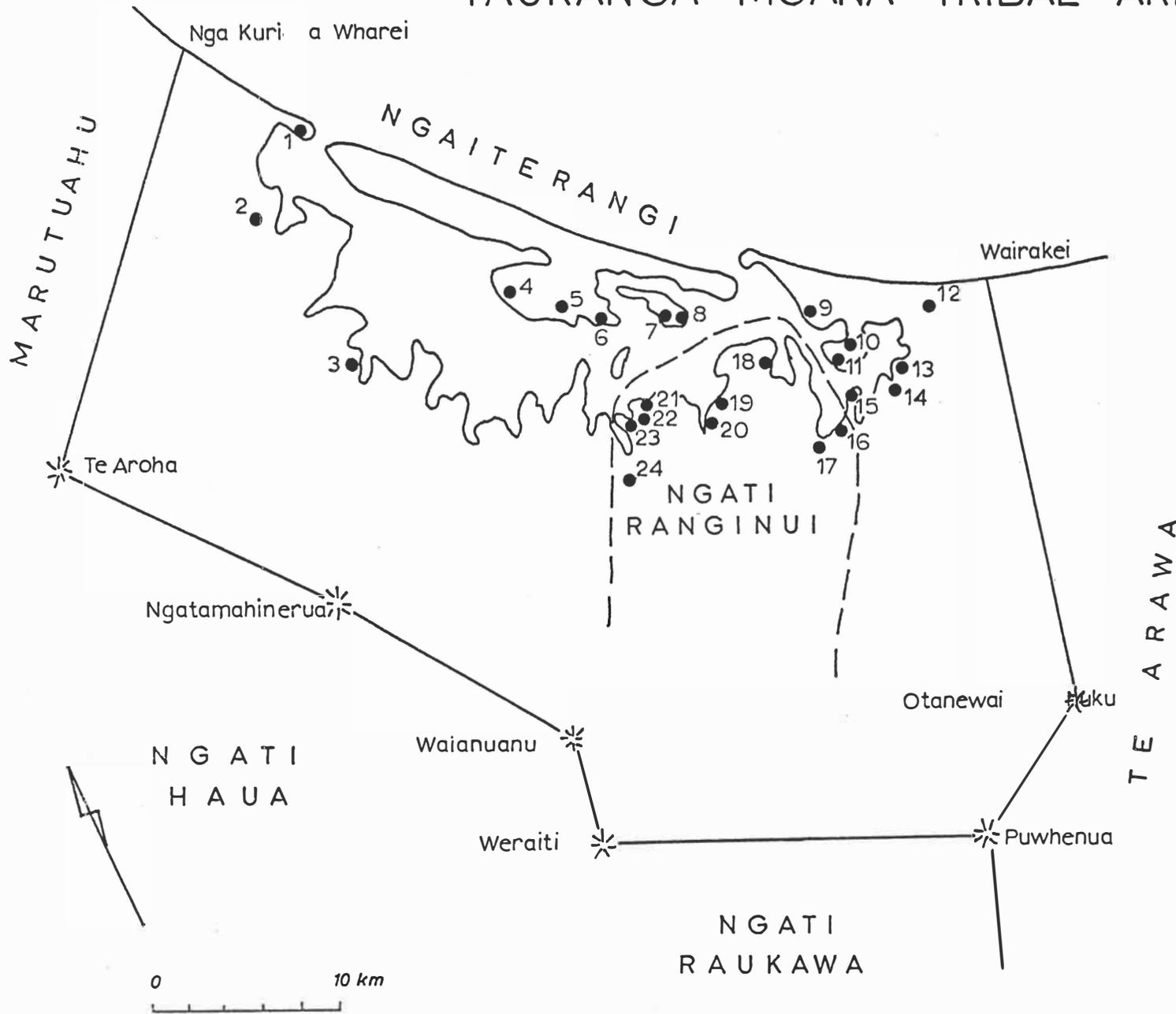
The focus of the tribal area of Tauranga Moana as this name implies, is the harbour. It is occupied by various hapu (subtribes) of Ngaiterangi and Ngati Ranginui of Mataatua and Takitimu descent respectively. As such it is a self contained tribal area with its own organisations incorporating both tribes, independent of the larger tribal confederations of Tainui to the west and Te Arawa to the east. There are 24 marae mostly located around the shores of the harbour (figure 1). For many years now the Tauranga Moana Maori Executive, and now its successor the Tauranga Moana District Maori Council, which has representation from all the marae communities, has endeavoured to ensure that traditional values have been preserved in the face of the pressures of rapid population increase, urban growth and horticultural expansion in the Tauranga district.

General Issues

Section 3(1) (g) of the Town and Country Planning Act 1977 provides for acknowledgement of traditional Maori cultural values toward ancestral land in preparation of district, regional and maritime planning schemes as a matter of national interest. The term ancestral land is not defined in legal terms but one definition which is appropriate to the Tauranga context was developed by the Auckland Regional Authority for their current Regional Scheme review.

Ancestral land is the land and water regimes occupied and utilised by Maori ancestors and their descendents regardless of tenure. It is specifically referred to in Section 3(1) (g) of the Act. Local Maori tribes and subtribes who have established customary rights of occupation and settlement in a particular area are regarded as the tangata whenua (literally, people of the land) of that area. These people have established a profound and intense relationship with the physical environment over several generations and this association is reflected in every aspect of their culture.

TAURANGA MOANA TRIBAL AREA



● Marae

Ngaiterangi

1. Otawhiwhi
2. Tuapiro
3. Rereatukahia
4. Rangihouhiri
5. Kutaroa
6. Opureora
7. Oponui
8. Rangiwaea
9. Whareroa
10. Hungahungatoroa
11. Waikari
12. Tamapahore
13. Tahuwhakatiki
14. Whetu
15. Maungatapu

Ngati Ranginui

16. Hairini
17. Waimapu
18. Judea
19. Bethlehem
20. Wairoa
21. Poututerangi
22. Paparoa
23. Tutereinga
24. Tawhitinui



In the traditional culture of Tauranga Moana the harbour was as much, if not more, significant than the land. It was the source of food, and the means of access and continuing communication between the village communities around its shores. This is expressed in the whakatauki (saying) which describes the tribal area.

Ko Mauao te maunga
Ko Tauranga te moana
Ko Tupaea te tangata

Mauao, or Mount Maunganui, is the sacred mountain, Tauranga is the sea or harbour, the most important landscape feature of the tribal area, and Tupaea is the man, the nineteenth century chief whose mana extended over the whole tribal area. The mana of the tribes of Tauranga Moana extended over both sea and land. The traditional attitude to the resources of the sea is well illustrated by Hori Ngatai in his address to the Minister for Maori Affairs at Whareroa Marae in 1885 (Appendices to the Journals of the House of Representatives, G1, 1885).

Now, with regard to the land below high water mark immediately in front of where I live, I consider that is part and parcel of my own land...part of my own garden. From time immemorial I have had this land, and had authority over all the food in the sea. Te Maere was a fishing ground of mine. Onake, that is a place from which I have from time immemorial obtained pipis. The Rona is another pipi-bed. Te Karaka is another place. I am now speaking of the fishing grounds inside the Tauranga Harbour. My mana over these places has never been taken away. I have always held authority over these fishing places and preserved them; and no tribe is allowed to come here and fish without my consent being given. But now, in consequence of the work of the Europeans that all the land below high water mark belongs to the Queen, people have trampled upon our ancient Maori customs and are constantly coming here whenever they like to fish. I ask that our Maori custom shall not be set aside in this manner, and that our authority over these fishing-grounds may be upheld. The whole of this inland sea has been subdivided by our ancestors, and each portion belongs to a proper owners, and the whole of the rights within the Tauranga Harbour have been apportioned among our own different people; and so with the fishing grounds outside the heads: those are only small spots. I am speaking of the fishing grounds where hapuku and tarakihi are caught. Those grounds have been handed down to us by our ancestors. This Maori custom of ours is well established, and none of the inland tribes would dare go and fish on those places without obtaining the consent of the owners. I am not making this complaint out of any selfish desire to keep all the fishing grounds for myself; I am only striving to regain the authority which I inherited from my ancestors.

The Tauranga Moana District Maori Council is not claiming exclusive rights to the resources of the harbour for Maori people. It is acknowledged that these resources must be shared. The chief concern is that in the social and economic pressures placed on the Maori community by rapid population growth, urban development and expansion of horticulture, Maori values should not be submerged in planning for the dominant Pakeha majority of the population. Three important issues have emerged:

1. Protection of historic and cultural sites and wahi tapu
2. Control of public access to shorelines where the Maori title extends to high water mark
3. Protection of shellfish beds and sea food resource generally.

1. ***Historic and cultural sites and wahi tapu***

In the following pages various places are identified and their significance in Maori terms explained. A general issue which applies is the extent of protection which can be given to such sites. There have been many instances of desecration of such sites, ranging from people in their ignorance picnicking on an old burial ground, to deliberate fossicking for artefacts, and disturbance of old bones. While this is difficult to police there are provisions in the Historic Places Act 1980 for protection of such sites, and penalties for infringement. Old burial grounds tend to be in two sorts of localities around the harbour shores - inside the earthworks of old pa, or in swampy or sandy areas often at or near high water mark. Not all have been identified here, but such areas should not be included in any form of public recreational use. In cases where an adjacent beach is used for public recreation, there should be clear indications that wahi tapu are not part of the public area, and that penalties for trespass or damage to such a site may be invoked. Maori complaints about such infringements should also be taken seriously by the County Council and Harbour Board.

2. ***Public access to Maori-owned shorelines***

There is a prevailing attitude that all beaches are "public" and that everybody has some sort of divine right to wander at will on adjacent farm property. This applies whether the land is owned by Maori or Pakeha. Many of the infringements described above have arisen out of this sort of attitude and have caused considerable resentment among Maori people. There is also the provision for local bodies taking an esplanade reserve, a 20 metre strip of coastal land, whenever a partition or subdivision occurs on land in a title which extends to highwater mark. Although there are few partitions on Maori blocks these days, when this has occurred there has been considerable resentment of more taking of Maori land.

The concern here is not to prevent public use of beaches but to maintain the ownership, the mana, of Maori land, and protection of wahi tapu which might be included in any esplanade reserve. County Council policy should be flexible enough to consider alternative options such as encouraging Maori-owned shoreline areas to be set aside as Maori Reservations under Section 439 Maori Affairs Act 1953. Particular sections of shoreline which are suitable as public recreation areas can be identified and the owners consulted about proximity of wahi tapu or any other cultural factors that may apply. It seems unnecessary for the local body to acquire ownership of coastal areas when there may be other ways of protecting a particularly attractive piece of coastal scenery or providing public access to a beach by sea or land. For example, a form of leasehold

tenure could be appropriate, or a system of covenants on the land. If the Council needs to spend money on public facilities such as toilet facilities or place for picnic tables and barbecue, or boat ramp, then only that small portion may need to be acquired after negotiation with owners.

A large area of the shoreline of the harbour on Matakana, Rangiwaia, Motuhoa and the Rangataua sections of the harbour, as well as several smaller sections elsewhere, are in Maori ownership. A blanket esplanade reserve provision for all coastal lands, Maori or Pakeha, seems unduly inflexible. Council should also consider remission of rates on lands adjacent to shorelines which are used by the public. The Tauranga Moana District Maori Council is prepared to participate in further investigation of alternative options in planning for use of Maori-owned beaches. As pressure for recreational use of the harbour and shoreline increases with population growth, then pressures on Maori lands increase and the potential for future conflict increases. Some of the issues raised here are relevant to Pakeha owners too. However, because of the history of confiscation of Tauranga lands, and the large number of Crown and local body takings associated with the growth of Tauranga and the Mount, the issue is more critical in relation to traditional Maori attitudes toward land and sea.

3. *Seafood resources*

The mana of the tribes of Tauranga Moana has traditionally been associated with their control of kaimoana, seafoods. The mana of the tribes today is still measured by their ability to provide a wide variety of seafoods at marae gatherings. Visitors from other tribal areas expect to be able to enjoy this traditional form of hospitality when they visit Tauranga marae. It is a matter of tribal honour that this tradition should be maintained. Therefore highest priority in planning for harbour uses should be protection and conservation of seafood resources.

There are traditional forms of management of water resources which are still valid. In the event of threatened destruction or over exploitation of resources, the concept of rahui tapu, a temporary prohibition on use of a resource, can be applied. However, if a rahui is applied, for whatever reason, all the people of Tauranga Moana, Maori and Pakeha, should be expected to comply and local bodies should support this attitude. In the event of diminishing of seafood resources, or scarcity of supply for whatever reason, the provision of kaimoana for marae gatherings should take priority over domestic use for Maori or Pakeha. Exploitation of natural shellfish beds for commercial use should be discouraged. The kaimoana of Tauranga Moana represent a natural food resource which should be available for the enjoyment of all the people of the region. The main items of kaimoana are:

- Tidal flats and channels of the inner harbour
 - Titiko (*Amphibola crenata*) Mud snail - tidal mud-flats, mangrove areas and Salicornia marsh
 - Tuangi (*Chione stutchburyi*) Cockle - mid-low tide and up to two fathoms
 - Pipi (*Amphidesma australe*) - sandy or silty mud at and below low tide
 - Kuku roroa (*Atrina zelandica*) Horse mussel - soft mud low tide to 20 fathoms
 - Patiki (*Rhombosolea piebia*) Flounder

- Rivers and Estuaries
Tuna (*Anguilla* sp.) Eels
Koura (*Paranethrops* sp.) Freshwater Crayfish
Kokopu (*Galaxias fasciatus*) Native trout
Inanga (*Galaxias attenuatus*) Whitebait
- Rocky shores, and especially around harbour entrances
Paua (*Haliotis iris*)
Tio (*Saxostrea glomerata*) Rock Oysters
Kuku (*Mytilus canaliculus*) Mussels
Kina (*Evichinus chloroticus*) Sea Eggs
Papaka (various species) Crabs
- Harbour waters
Tamure (*Pagrosomus auratus*) Snapper
Kahawai (*Arripis trutta*)
Araara (*Usacaranx lutescens*) Trevalli
Aua (*Hemirhamphus intermedius*) Piper
Kanae (*Mugil cephalus*) Mullet
Awa (*Agnostomus forsteri*) Herring
Haku, Kingi (*Regificola grandis*) Kingfish
Tarakihi (*Dactylopagrus macropterus*)
Parore (*Covidodax pullus*) Butterfish

In the past, as Hori Ngatai's speech quoted above indicates, particular, shellfish beds and fishing grounds were "owned" or at least the rights to them controlled by particular chiefs of a hapu (subtribe). Something of this pattern still survives in the association of particular shellfish beds with particular marae, for example the titiko beds in Rangataua near Tahuwhakatiki Marae, or the pipi and tuangi beds in the Waiau estuary adjacent to Otawhiwhi Marae. Nowadays, when power boats are more generally available, and with increasing competition from pakehas who also enjoy seafood, people from various marae range over the whole harbour in their search for appropriate foods to provide hospitality at hui on the marae. However, this adaptation to modern technology, does not detract from the basic principle that, for planning purposes, marae communities in coastal locations consider the nearby shoreline and harbour as an integral part of their sphere of activity. Efforts should be made to prevent uses which appear to cut off a marae from its maritime environment.

Concern has been expressed on many occasions about the possible dangers of pollution of harbour waters, and damage or destruction of shellfish beds by over-exploitation or other causes. Maori concern voiced over the oxidation ponds in Rangataua is still relevant. This is probably the best source of titiko, a species which has been described as "exceptionally dense and healthy" in this area (Larcombe in Steven and Fitzmaurice, Environmental Impact Report Proposed Reclamation in Tauranga Harbour for Oxidation Ponds, Borough of Mount Maunganui 1974, Appendix D, p. 17). Some shellfish will continue to survive in higher levels of pollution than some other species. This has inherent dangers, because this characteristic increases the risk of human disease derived from shellfish gathered in polluted areas. Concern has been expressed about the destruction of scallop beds at the Wairoa river mouth from silting up

following the Ruahihi Canal collapse. There is also the danger of over-exploitation as population and popular demand increases.

The ecology of the harbour is a fragile system and the health of the various species is intimately related to the health of all the various harbour habitats from swampy marshes, mangrove, flats and salt-marsh, sandy beaches to deep water. The elders complain of poor fishing in the harbour these days because of the sheer number of people fishing. The welfare of shellfish beds and the general ecology of harbour habitats must be carefully scrutinised and regularly monitored. Discharge of effluents of various kinds and reclamation of parts of the harbour may have long-term effects on harbour ecology and erosion patterns. Accelerated erosion of cliffs at Opureora on Matakana and the southern end of Rangiwaea are blamed by local people on the dredging near the harbour mouth and Sulphur Point reclamation which they claim has modified flow patterns in the harbour. The Maori people place very high priority on conservation of the food resources of the harbour and ask that any activity likely to affect their quality and continuing existence be given very careful consideration.

Planning Policy

The Auckland Regional Authority has confronted the issue of Maori values for water areas in its Regional Scheme Review. Having acknowledged that ancestral land includes both land and water regimes, the following policy interpretation is suggested.

- Traditional Maori fishing, seaweed, and shellfish gathering grounds shall be interpreted to mean all waters both salt and fresh contiguous to Maori Land (and that these same shall be protected and continued access assured...)
- Public authorities shall protect and conserve those areas of water which embody Maori values and which contribute to the enhancement of the physical, social and cultural environment of existing Maori communities...
- Spiritual factors be given equal consideration with social, economic and environmental factors when evaluating maritime proposals...
- Public authorities should prevent maritime developments which diminish Maori values for wahi tapu, and provide for the continued access to them for the fulfilment of their cultural needs...
- Works or development should not sever access between water areas and adjacent marae or existing Maori communities...
- Public authorities will promote the development of maritime resources by tangata whenua in such a manner as is consistent with Maori cultural values and the concept of rahui tapu...
- Public authorities shall ensure that the principles of the maori sacred institution of rahui tapu be recognised and provided for in water management.

These policy guidelines provide a good model for policy which incorporates Maori values in planning for Tauranga Harbour.

Areas of Particular Local Significance

In the following pages areas of the shoreline of particular historical or cultural significance are outlined. They are described in order from the western entrance to the

harbour at Bowentown moving toward the east to Rangataua. Particular sections of coastline and foreshore can be distinguished as requiring careful attention and preservation because of a combination of historical and cultural factors, archaeological sites, and scenic beauty. These are:

1. Western Harbour
Bowentown Heads-Otawhiwhi Marae, Ongare-Kauri Point
2. Matakana
Flax Point-Opuhi, Opureora-Tahunamanu - Motungaio
3. Rangiwaea Marae and vicinity
4. Motuhua
5. Central Harbour
Poututerangi-Oikemoike
6. Mount Maunganui
7. Rangataua

1. *The Western Harbour*

Bowentown Heads-Otawhiwhi

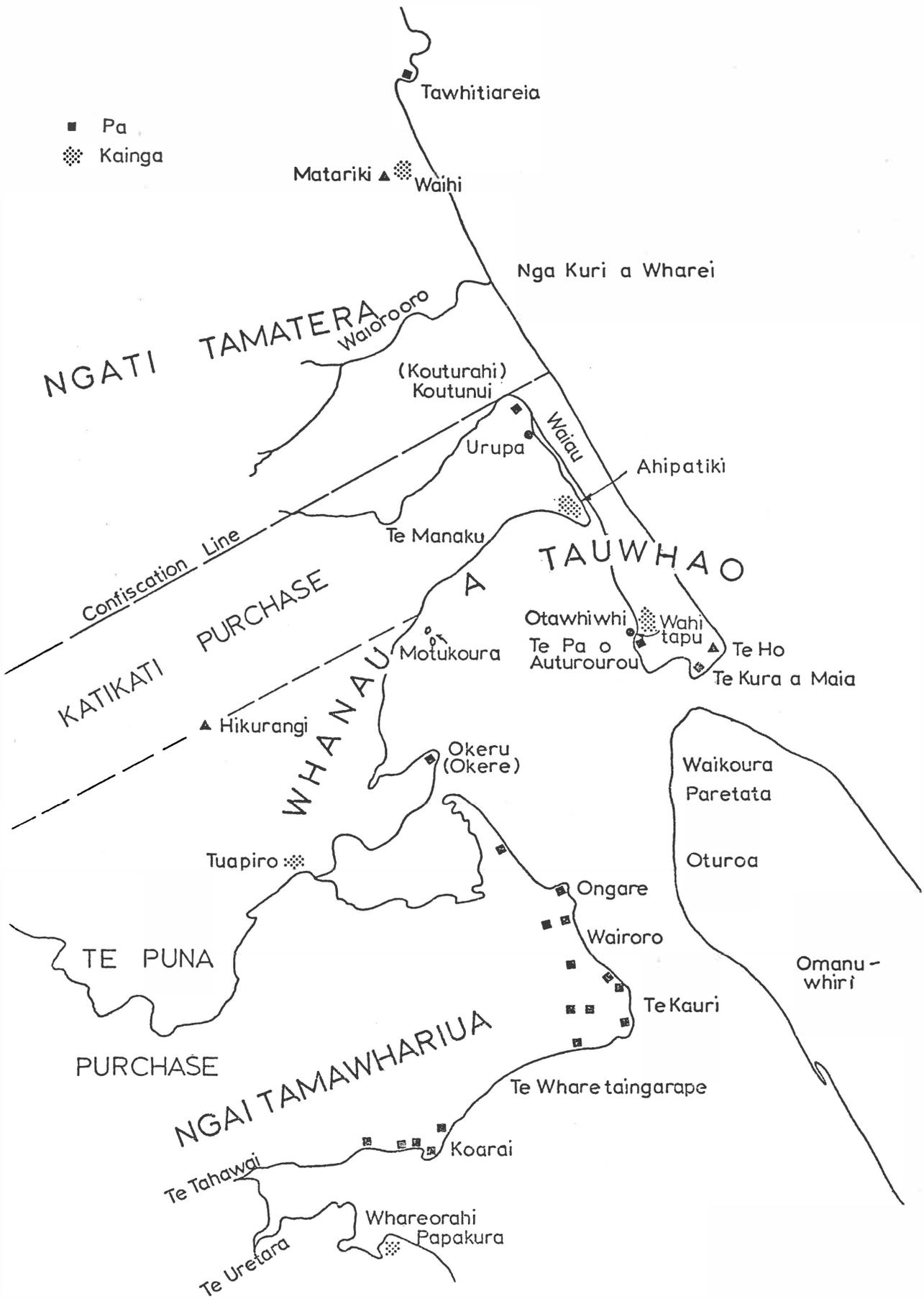
The pa sites on the heads are all included in the Domain area which is public recreation area. The shoreline area adjacent to the marae to the foot of the Pa o Auturourou, and including the wahi tapu, the rock which provided the name Otawhiwhi, should be seen as part of the marae development. This area of Maori land is used by Whanau o Tauwhao for camping, as a base for fishing and gathering pipi and tuangi (cockles) from the nearby beds in the estuary of the Waiiau. Because public camping and recreation areas are already provided in the Domain, with access to the harbour this area of shoreline and harbour should be seen as mainly, though not exclusively, used by Whanau o Tauwhao and visitors to the marae.

Motukoura (Motukouru)

This island, which is uninvestigated Maori Land, is subject to an application to the Minister for Maori Affairs to set it aside as a Maori Reservation under Section 439 Maori Affairs Act, for the common use and benefit of the people of Tauranga Moana. there is evidence of former occupation in a shell midden which is recorded as an archaeological site by the Historic Places Trust. This island should be preserved in its present state and no development allowed.

Ongare-Kauri Point

Ongare Pa was the site of an attack on a group of Ngaiterangi who were living there in May 1842 by Taraia and his party from the Thames Valley area. Because of the deaths there, Ngaiterangi placed a tapu on this place, which still stands. The violation of this tapu by a group of Te Arawa in November of that same year was the cause of considerable tension between Ngaiterangi and Te Arawa tribes. This explosive situation was the cause of a visit by the Acting Governor Willoughby Shortland to Tauranga and the arrival of troops under the command of Major Bunbury in December 1842.



There are also some drawings carved in the cliff face between Ongare and Kauri Point which were described by W. Ambrose (N.Z. Archaeological Association Newsletter 4 (2), 1961, pp. 49-50). Some of these may be pre-European contact in origin. Others are early nineteenth century "post mission", and probably associated with the reoccupation of Ongare by Ngaiterangi in the early 1840s.

Kauri Point is the centre of a complex of pa sites which were surveyed, and some excavated by a group of archaeologists from Auckland University in the late 1950s - early 1960s. These were reported by J. Golson et al. N.Z. Archaeological Association, Newsletter No. 4(2), 1961, pp. 13-41, and R.C. Green Whakatane and District Historical Review 11(3), 1963, pp. 143-156. Because it is a "classic" archaeological site which has been excavated, the Kauri Point Pa and adjacent shoreline should be protected.

Both Ongare and Kauri Point areas have cliffs and pohutukawa and other species which with the several pa on the cliff tops make for a shoreline of considerable natural beauty. South of the bay between the two points, Wairoro, is an extensive area of shell midden.

Waipapa is the traditional camping area of Ngati Haua tribe of the Matamata-Morrinsville area in Waikato. This block, Lot 56, Parish of Te Puna, is still in tribal ownership presently administered by the Maori Trustee. The Ngati Haua Tribal Trust are in the process of getting the administration transferred back to them. This is the only remaining piece of Ngati Haua land in Tauranga Moana. The other blocks on the Omokoroa Peninsula were sold by Government in the 1870s. This piece of land is important in tribal terms as it is all that is left of the land awarded to Ngati Haua as "compensation reserves" in 1867 after the Tauranga confiscation and Katikati Te Puna Purchase 1864. This award recognised the long standing tribal alliance between Ngati Haua and the Tauranga tribes, as a camping area for Ngati Haua. There is a precedent for this in the camping area set aside for Waikato tribes in the Waharau Reserve on the western shore of the Firth of Thames by the Auckland Regional Authority. Although it has not been used by Ngati Haua in recent years, mainly because the Maori Trustee leased the land to a Pakeha farmer, there are indications among Ngati Haua that they wish to reinstate their traditional rights in this area.

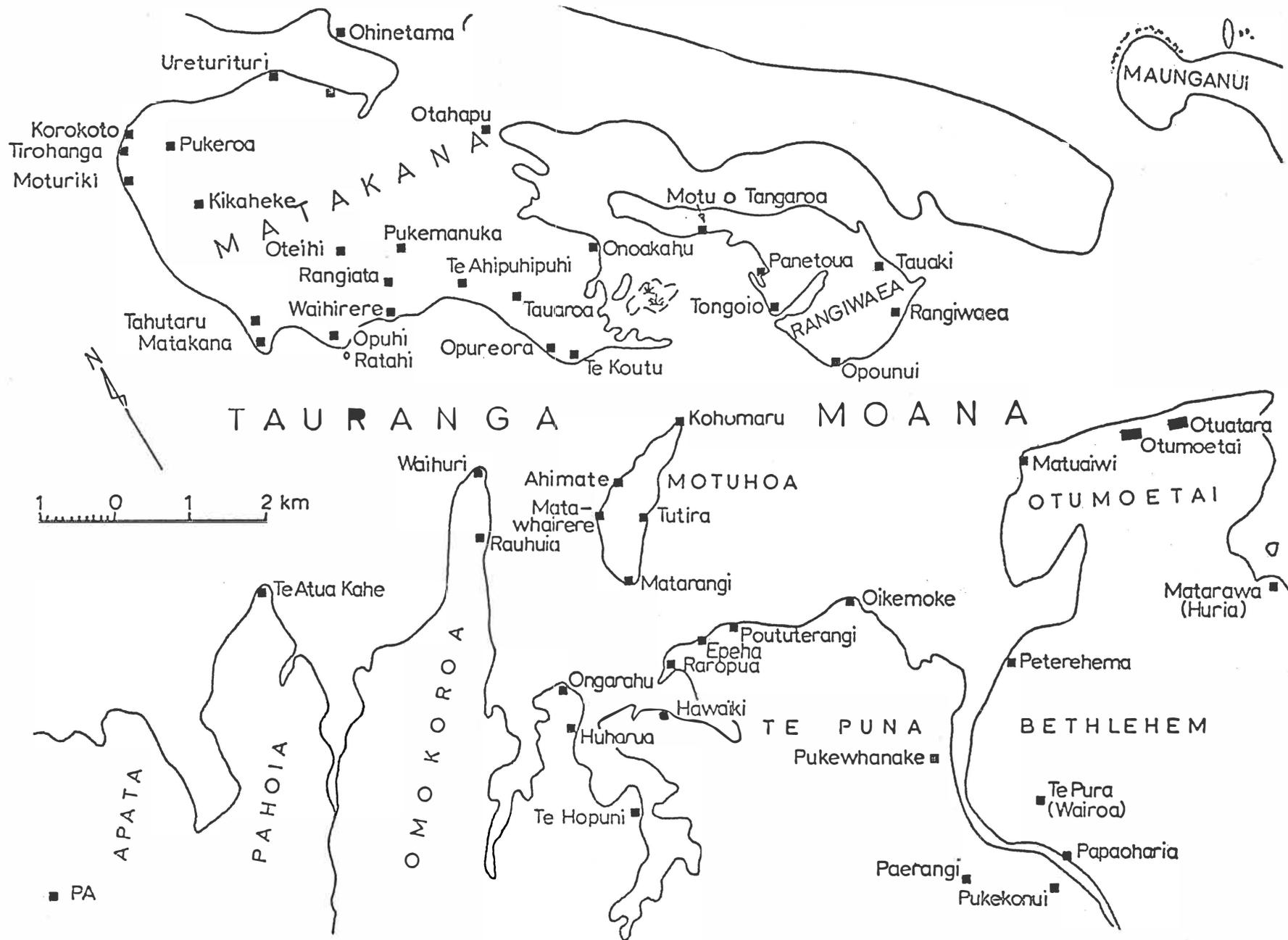
Tutaetaka

This island has been used as a burial ground by Ngai Tamawhariua of Rereatukahia pa for many generations. It has not been gazetted as a Maori Reservation under Section 439 Maori Affairs Act, but should be. It is Maori freehold land in multiple ownership. No general public access should be allowed. There is an erosion problem on this island which is threatening some of the graves.

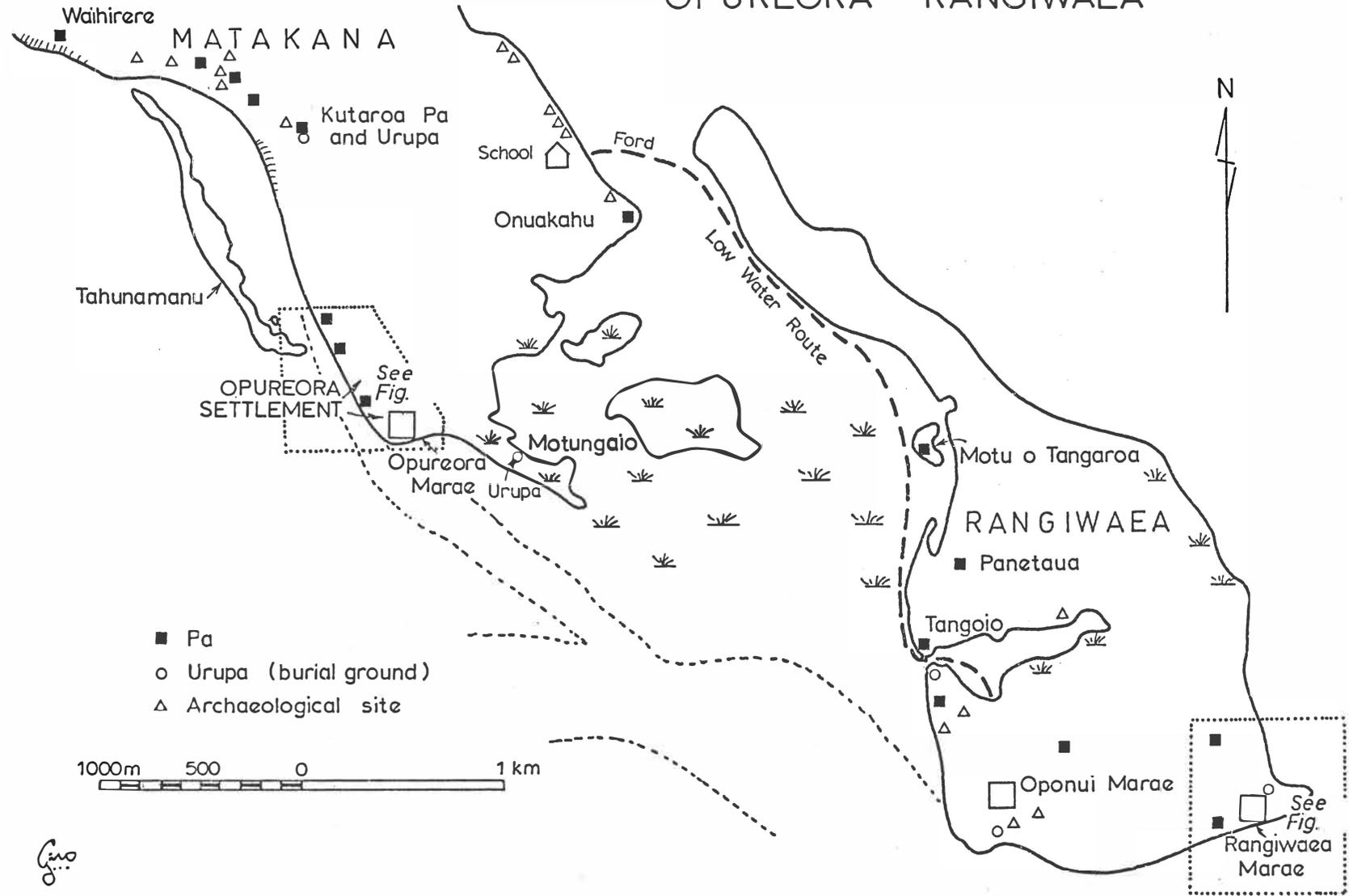
2. *Matakana Island*

Flax Point-Opuhi Area

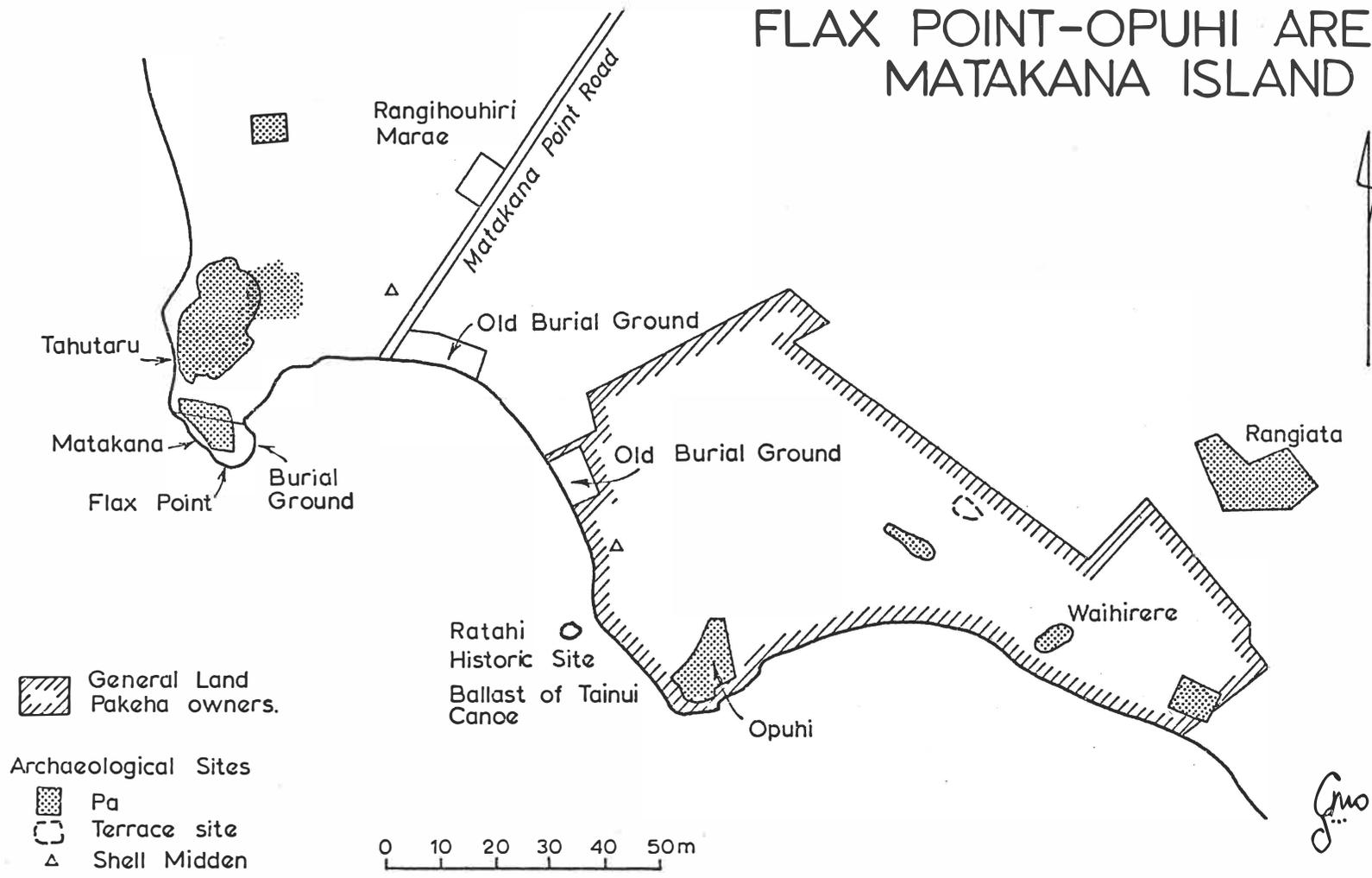
A cluster of historic, cultural and archaeological sites occurs in this area. The archaeological sites have been surveyed and recorded by Dr Bruce McFadgen, Staff Archaeologist, N.Z. Historic Places Trust. Ratahi is a small Island which has traditionally been acknowledged as the ballast of the Tainui Canoe, left here so that the canoe could make its way over the shallow tidal flats to the western end of the harbour.



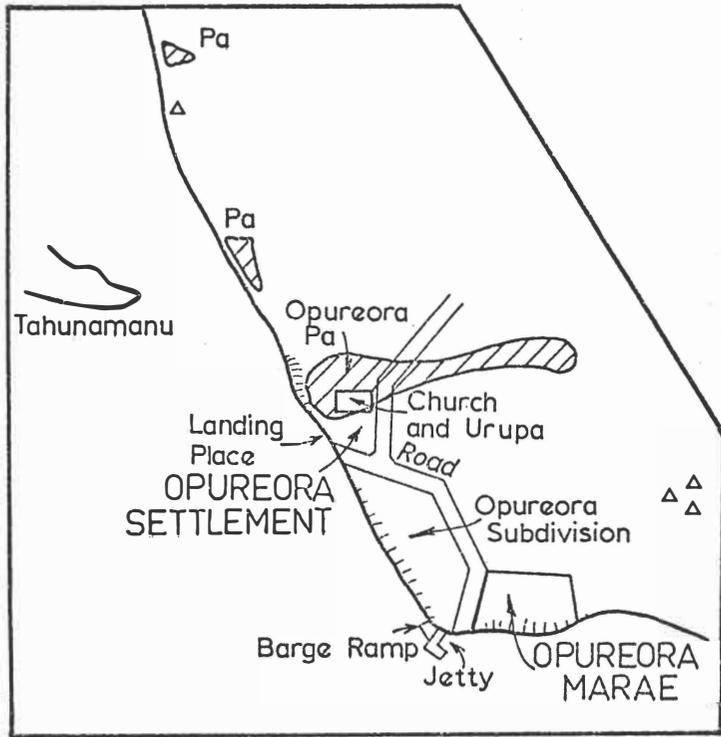
OPUREORA - RANGIWAEA



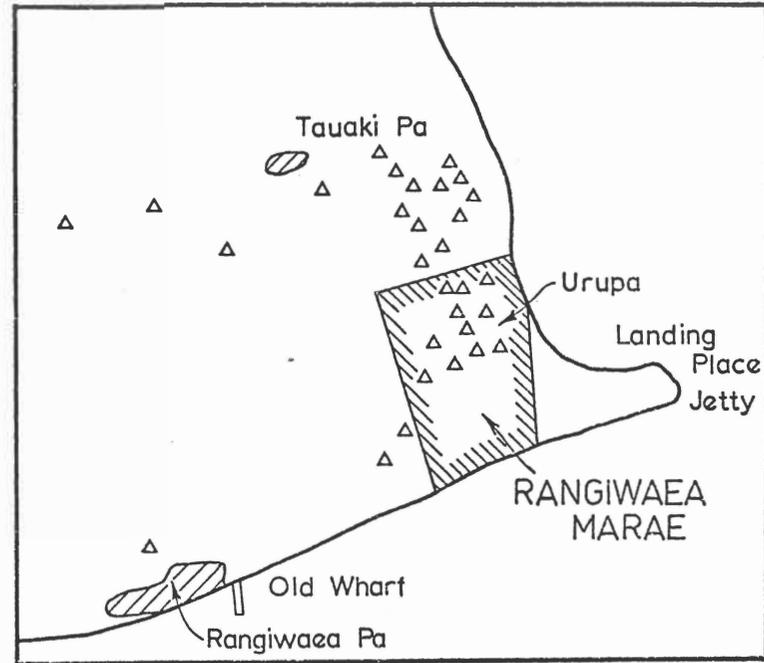
FLAX POINT-OPUHI AREA MATAKANA ISLAND



OPUREORA



RANGIWAEA



-  Maori Reservation
Sec 439 Maori Affairs Act.
-  Pa
-  Other Archaeological Sites
(mainly middens.)



GMO

It stayed a while at Bowentown Heads before proceeding north to a portage over the Tamaki Isthmus and final resting place at Kawhia. The island has been set aside as a Maori Reservation under Section 439 Maori Affairs Act. The three burial grounds are on one title, Matakana IC (Urupas), with over 200 owners. These have not been set aside as Maori Reservations as yet, but should be. Much of the traditional history surrounding the pa in this area has been lost. Tahutaru, is regarded as the pa of Tamawhariua, the ancestor whose name is remembered in Ngai Tamawhariua, the hapu or subtribe of Ngaiterangi whose marae are Rangihouhiri on Matakana Island and Rereatukahia on the mainland.

Because of the historical and cultural significance of all these sites, and particularly the presence of old burial grounds at or near high water mark, this area should not be considered for any kind of public recreational or commercial activity. The Tahutaru-Matakana pa complex and adjacent cliffs and shoreline should also be preserved. The burial ground on Matakana is still in use, access to it being along the beach from the end of Matakana Point road. There are strong grounds for preserving this area as a Historical Area under Section 49 of the Historic Places Act 1980. A recommendation to this effect is being made to the N.Z. Historic Places Trust by the Tauranga Moana District Maori Council.

Tahunamanu

This island of some 10 hectares is little more than a large sand bank in multiple Maori ownership. It has been used as a camping area for many generations by Matakana families. It should be seen as a Maori camping area rather than public recreation area because of its traditional associations and proximity to Opureora Marae.

Opureora

There is a public jetty and boat ramp below the marae used by the barge and milk tanker. The beach in the small bay west of the jetty is also used by the local people as a boat launching area and landing place, following habits long established before the boat ramp was built. The public facilities should be restricted to the existing jetty and boat ramp and the beach area to the west seen as part of the Maori community at Opureora. There is an old urupa in the sandbank on the Motungaio Block east of Opureora Marae. The old Opureora Pa is an unusual "ridge pa" which should be preserved.

Ureturituri

This pa is a typical cliff top, ring ditch pa which is well preserved. For this reason this and an unnamed pa to the east, and the adjacent shoreline area should be preserved as archaeological sites.

Fords

The two low tide routes from Tirohanga at the northwest of Matakana, following the telegraph and power lines to Matahui, and from near Matakana School to Rangiwaea are still used regularly by local people. The Matahui route is still used sometimes as a stock route.

3. *Rangiwaea*

The shoreline adjacent to the Rangiwaea marae and Rangiwaea Pa on the cliff top west of the marae should be seen as part of the marae community, and not for general public use. The current development plans for Rangiwaea envisage the establishment of several households around the marae, a revival of the community which flourished there early this century. After the wars of the 1860s, many of the people who lived in the large Otumoetai Pa migrated to Rangiwaea which became an important focus of Maori activities in the central region of Tauranga Moana with links across to Bethlehem, Wairoa and Te Puna as well as Whareroa Marae at the Mount. The old jetty below the pa has been "public" access in the past. The new landing place east of the marae will become the new public access. However, because of the proximity of the urupa, and marae, this area should not be seen as a potential picnic spot for general public recreation. On analogy with the picnic area near the jetty at Panepane, this may appear an attractive future use. However, such uses could cause future conflicts. Rangiwaea is entirely Maori-owned and planning for the future use of the land and foreshore must acknowledge this.

Tangoio

This cliff top pa on the western shore of Rangiwaea is well preserved and should be protected as an archaeological site.

4. *Motuhoa*

This island is entirely in multiple Maori ownership and currently leased for maize growing. There are several cliff top pa and evidence in shell middens of intensive occupation in the past. Erosion by the sea is occurring in the cliffs at the northeast point and part of Kohumaru Pa and the urupa has been destroyed as a result. The two urupa are identified as such in Land Court records but not yet set aside as Maori Reservations. There are no permanent residents now, though some owners frequently camp there in summer.

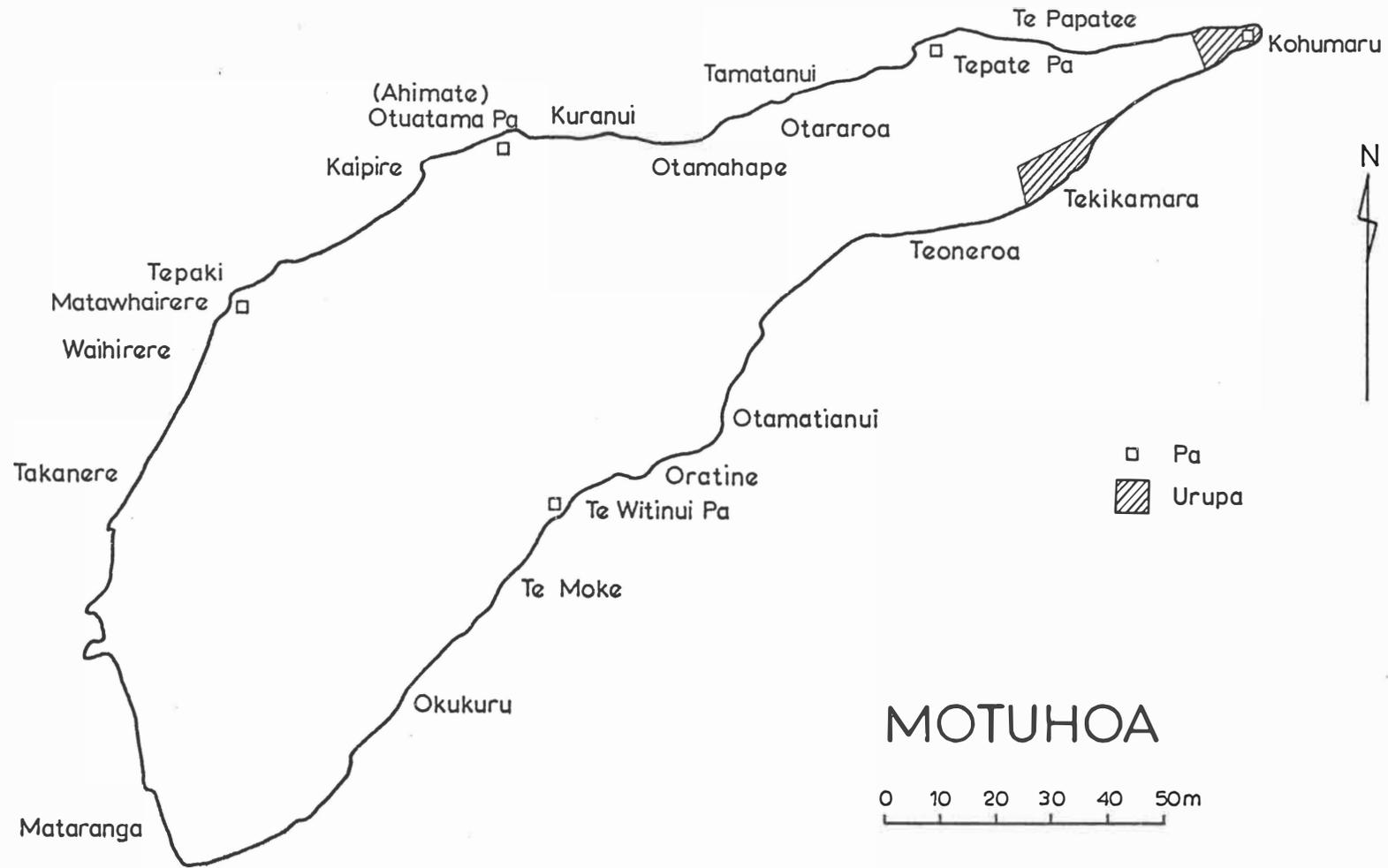
The steep cliffs, rock formations and sections of sandy beaches constitute a particularly attractive coastline which should be preserved. It is also an attractive area for picnickers and water skiers and general public recreation. However, conflicts have already occurred. The area called Te Oneroa, a long sandy beach as its name suggests, is particularly popular for day excursions and for water skiers. However, visitors have used the old track up from the beach and desecrated the burial grounds on the cliff top above and in Kohumaru Pa. This has caused considerable resentment among local Maori people.

5. *Central harbour*

Te Puna

There is a series of old pa and three marae associated with Pirirakau in this area. Much of this area is still Maori owned and this should be borne in mind.

Poututerangi Marae is on the site of the pa of the same name. This place is associated in some traditions with a ceremonial carried out by people from the Tainui Canoe which called there, after anchoring at Tauranga, the resting place off Rangiwaea. There is abundant archaeological evidence in middens, pits and earthworks of intensive



MOTUHOA

0 10 20 30 40 50m

□ Pa
 ▨ Urupa

Geo

occupation of this coastline. The important pa here are Raropua, Epeha, Poututerangi and Oikemoike.

Motuopae

This island in the Waikareao Estuary is the traditional burial place of Ngaitamarawaho of Judea Pa. Because of this it is not a place of public access. Any moves to implement plans for a roadway across the Waikareao in the vicinity of this island will meet with considerable resistance from Maori people.

6. *Mauao (Mount Maunganui)*

Mauao, as its name implies, is the place where the rays of the rising sun first strike the land in the tribal area of Tauranga Moana. It is the sacred mountain of the tribes of Tauranga Moana expressed in this whakatauki (proverb saying) quoted below:

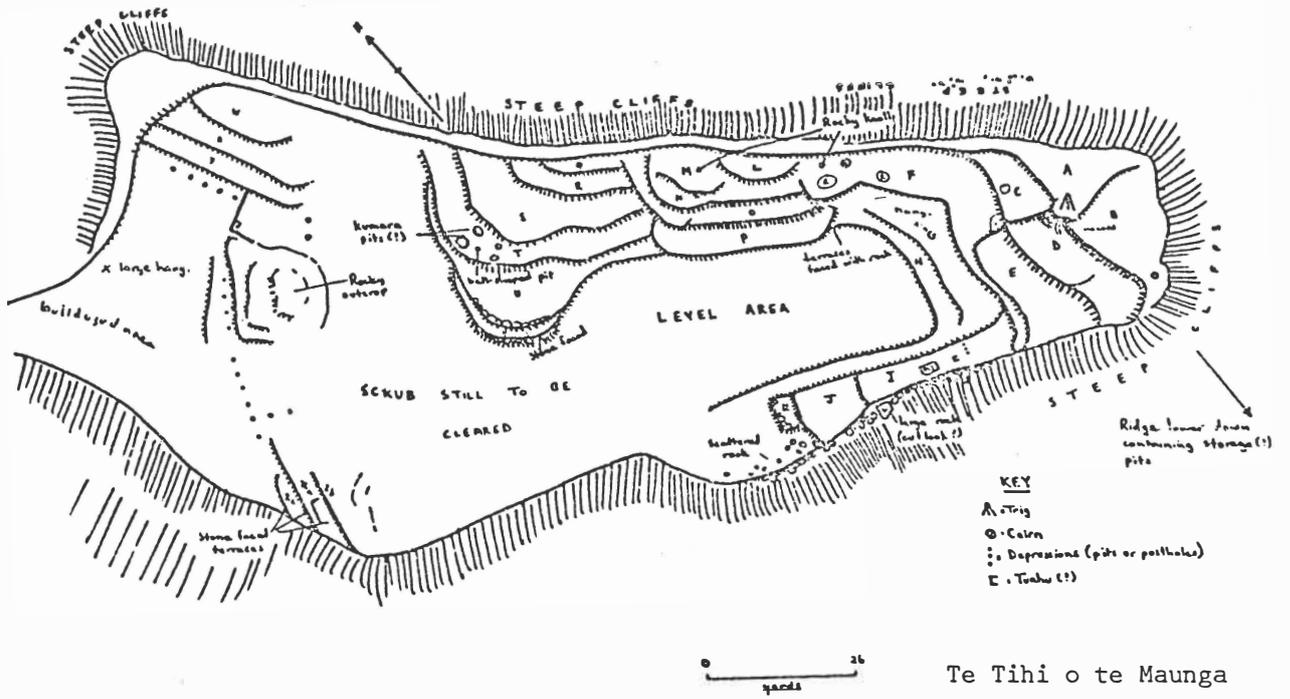
Ko Mauao te Maunga
Ko Tauranga te Moana
Ko Tupaea te tangata

This is a figurative way of describing the tribal area and its most prominent landmark, the sacred mountain where the mauri (spirit, life force, life essence) of the land and its people has been planted. Tamatea, commander of Takitimu, the ancestral canoe of Ngati Ranginui, arrived off Tirikawa (North Rock) and landed at Te Awaiti. He and his people climbed Mauao and placed the mauri there. When Ngaiterangi migrated into the district later, they also acknowledged the mauri of the land placed on the summit by Tamatea, and recognised Mauao as the sacred mountain of Tauranga Moana. It has also been traditionally the burial place of important ancestors of the tribes of Tauranga Moana. Some of the traditions associated with the Mount are contained in Stories of Tauranga Moana, Centre for Maori Studies and Research, University of Waikato, Occasional Paper No. 9, 1980.

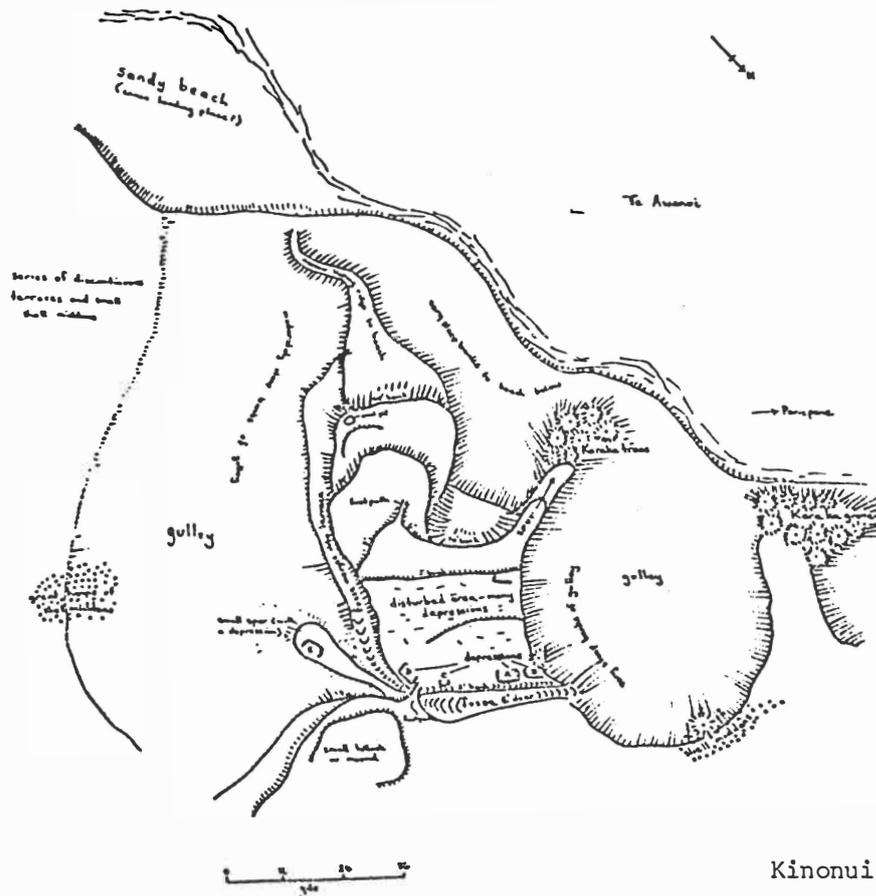
Evidence of past Maori occupation can be seen in the extensive earthworks and many shell middens still to be seen on the Mount. The two main areas are on the summit, Te Tihi o te Maunga, and the area above Stony Point, often called Kinonui's pa. This was the site of the confrontation between the chiefs of Ngaiterangi and Ngati Ranginui, an event known as the Battle of the Kokowai. In the peacemaking that followed, Ngaiterangi intermarried and settled in the Tauranga district. There is also extensive terracing and middens on the lower slopes facing Pilot Bay.

The Mount is therefore central in the historical and cultural traditions, and the spiritual values of both tribes of Tauranga Moana, Ngati Ranginui and Ngaiterangi. At the time of confiscation in 1864, the government of the time decided to purchase the Mount, and adjoining sand spit where the Borough of Mount Maunganui now stands, for strategic reasons. Although compensation was paid according to the standards of the time, it was in the nature of a compulsory sale as the local people had no real say in the matter. The fact that the Mount is now Crown land, part of Mount Maunganui Domain, in no way diminishes the traditional spiritual, cultural and historical significance of Mauao in the Tauranga Moana tribal area. The Maori people wish to share the enjoyment of the Mount with all people who live in or visit Tauranga Moana.

SKETCH PLANS OF PA ON MOUNT MAUNGANUI



Te Tihi o te Maunga



Kinouui's Pa

Because of the significance of Mauao as the sacred mountain of Tauranga Moana, Maori people of the district are resolutely opposed to any kind of "development", any kind of commercial use of the Mount, its shoreline and adjacent harbour.

7. *Rangataua*

The tidal flats of the Rangataua arm of the harbour have particular significance for Maori communities around its shores. The area has served as a rich source of seafood, and means of communication between communities on foot at low tide or by boat at high tide. At times it has served as a battle ground. The young warriors trained themselves on the sands of Rangataua. The many pa, and abundant evidence of middens, terraces and food storage pits testify to its long occupation. The present occupiers, Ngaiterangi, settled in the area after more fights following the conquest of Maunganui. One of the leaders was Tamapahore who settled at Papamoa. His grandson Rangihouhiri wanted to prove his mana, his strength and leadership in fighting by extending Ngaiterangi control over the rich lands and tidal flats of Rangataua. Tamapahore warned him to wait until he could see the waters glisten on Rangataua, "Waiho ra kia whakarara nga tai o Rangataua". He gazed longingly from the pa at Papamoa over the glistening waters of Rangataua and said to his grandfather "Nga tai of Rangataua whakarara mai nei, kei ahea ano takahitia ai e au". Now the waters of Rangataua glisten, oh when can I go?

There are many whakatauki, sayings or allusions to Rangataua. One frequently heard is a reference to nga papaka o Rangataua, the crabs of Rangataua. This is an allusion to an ancient whakatauki, Ngaro noake to tangata, waiho ma nga papaka o Rangataua e mihi. Though the people may disappear, the crabs of Rangataua will always provide a welcome. Another saying describes Rangataua as he moana hohoe a nga tupuna, the waters our ancestors paddled through.

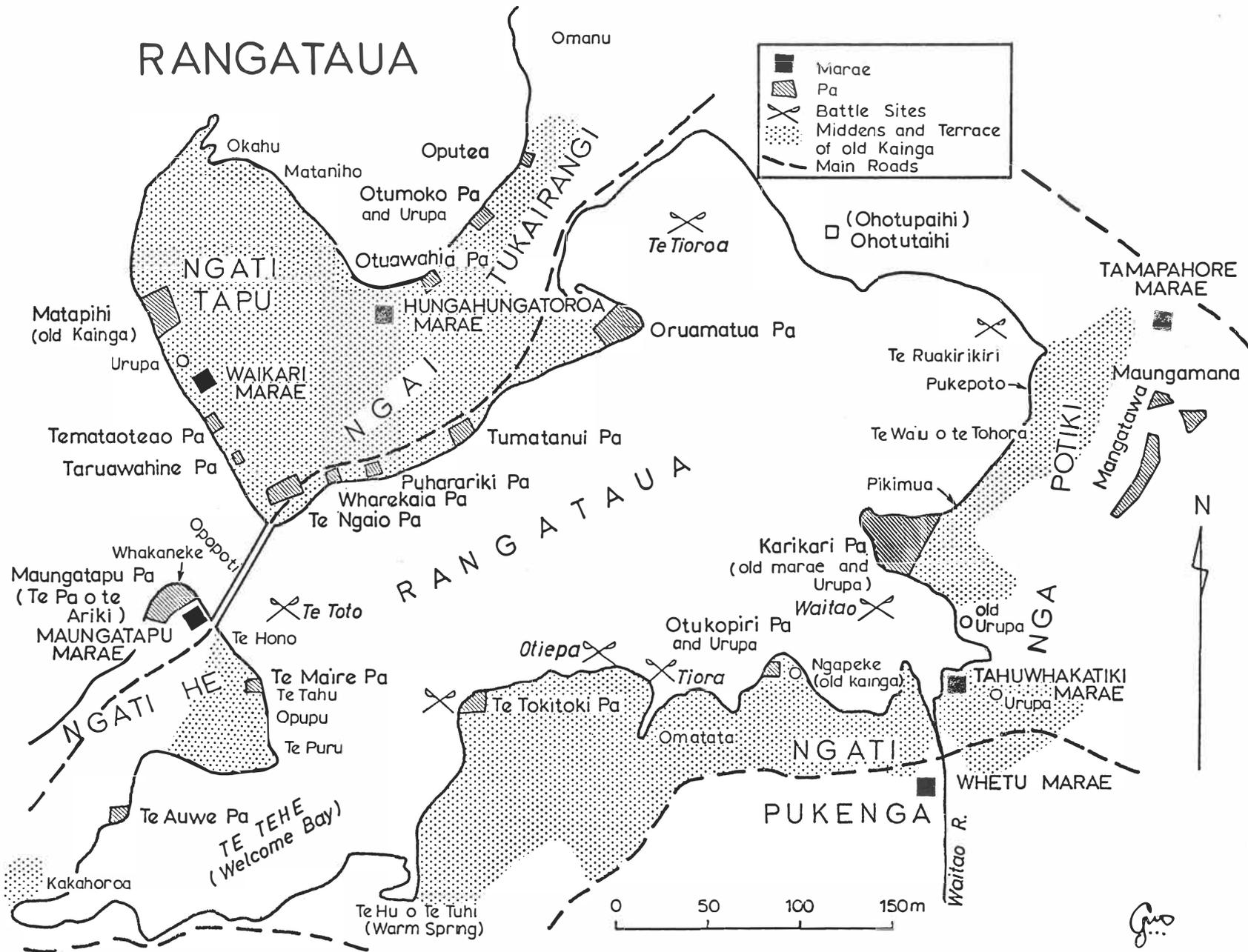
Maungatapu

The original Maungatapu Pa on the promontory above the present marae, was with Otumoetai Pa, the principal settlement in The Tauranga district in the nineteenth century. Sometime in the 1870s the marae was moved to the present shoreline location. There is access to the beach between the marae and the causeway which is regularly used by boatowners. The harbour area in front of the marae has been used for many years for speed boats and water skiing. Conflict arises from noise of cars and boat trailers on the beach and boats in the water, when there are gatherings, particularly tangihanga, on the marae. The noise of traffic on the causeway, particularly at peak loading periods, also drowns out the voices of orators on the marae. Pleasure boats buzzing up and down outside the marae destroy the atmosphere of marae gatherings and tangis.

Te Hono is the site of the former Anglican Maori Mission chapel which has been relocated in the Tauranga District Museum.

Te Puru is where the Ngaki Pukenga chief, Te Hu o te Rangi was killed and his body taken to Maungatapu Pa. Such was his mana that the tohunga advised that the body be removed from this pa untouched, and a section of Ngaiterangi were invited to remove the body for burial. This may be the basis for the name also given to Maungatapu, Te Pa o te Ariki, the pa of the chief.

RANGATAUA



Te Tehe is the area of tidal flats now known as Welcome Bay.

Te Hu o te Tuhi is the warm spring traditionally used for bathing by people who lived around Rangataua.

Te Tokitoki Pa

A battle was fought here between a section of Te Arawa allied with Ngapuhi from Northland and Ngaiterangi in which Tamarangi, son of Haerehuka of Te Arawa was killed. As a precaution against desecration of his son's body, Haerehuka carried Tamarangi to the summit of Mangatawa and cremated him there. Haerehuka composed three waiata tangi (laments) for his son - Te Ahi a Manono (The fire of Manono), Taku Morikarika, taku moteatea (My sorrow, my anguish) and He aha rawa te hara i whiua ai Tamarangi ki te mate (what was my sin that Tamarangi should die) - which are still sung on appropriate occasions on Te Arawa and Ngaiterangi marae.

Te Waharoa, the chief of Ngati Haua visited Tokitoki in the 1830s and paid tribute there to the people of Rangataua.

He aha kia kiia a Rangataua, he paruparu nga kai, he taniwha nga tangata.
What should be said of the people of Rangataua? Their food is shellfish, their men have the strength and boldness of a taniwha.

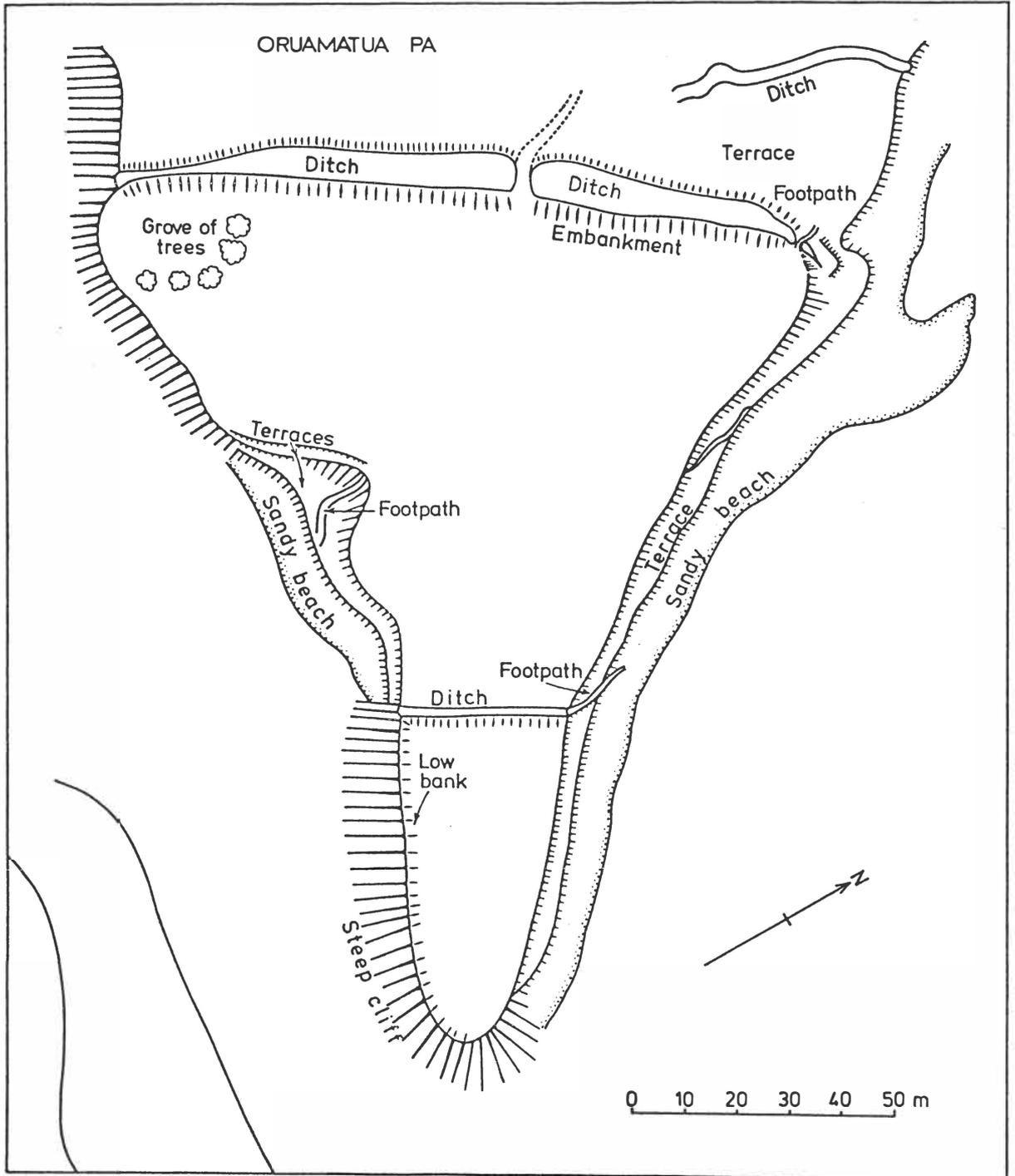
Much of the earthworks of this cliff top pa has been destroyed.

Otiepa is the beach below the Ranginui Block where battles were fought between Waitaha and the invading Ngati Pukenga and Ngaiterangi. For details of this fight see *Te Ika Hui Rua a Hikapa* in [Stories of Tauranga Moana](#).

Otukopiri is an old pa and burial ground at the top of a bluff. Erosion is occurring on the cliffs, threatening some old burials.

Karikari is the site of an old marae and the main village of Nga Potiki, a section of Ngaiterangi, in the nineteenth century. The carvings from the old meeting house Tamapahore are now in the Tauranga District Museum. The village and marae were moved about 1911 to Tahuwhakatiki. Soon afterwards a second Nga Potiki Marae, Tamapahore, was established near the main road north of Mangatawa. The Karikari peninsula with its old pa, kainga and urupa and adjacent harbour has long historical and cultural associations with the Nga Potiki hapu. King Mahuta stayed here on his visits to Tauranga in the 1900s.

Mangatawa is known as te tohora, the whale, said to have been one of the taniwha guiding the canoes from Hawaiki to Aotearoa. Another tradition suggests this was the stranded mother whale and her baby, who had struggled across the tidal flats of Rangataua trying to return to the ocean. Having drunk at the spring which had magical properties, she and her baby were transformed into hills. Since then this spring has been known as Te Waiu o te Tohora, the life-giving milk of the whale.



Tamatea of the Takitimu canoe stayed in Tauranga Moana and built his pa on Mangatawa, at the northern end, Maungamana. A substantial area of this pa was taken under the Public Works Act for use as a quarry and has been destroyed. The remaining earthworks along the ridge are outstanding examples of the terraced type of pa.

Oho Tu Taihi was a pa built by Ngapotiki on a small island in the swampy shoreline, which has been destroyed.

Te Ruakirikiri was the site of a battle between Ngaiterangi and Ngati Pukenga, after which Ngati Pukenga were told to leave the district for eight generations. See Nga Peke e Maha in Stories of Tauranga Moana.

Te Tioroa is the area of tidal flats where another battle occurred between Ngati Pukenga and Ngaiterangi. Ngati Pukenga lived at Oruamatua Pa and saw what appeared to be women gathering shellfish on Te Tioroa. The women turned out to be Ngaiterangi warriors in disguise. See Nga Peke e Maha in Stories of Tauranga Moana.

Oruamatua Pa was occupied by Ngati Pukenga, until they were ousted by Ngaiterangi in battles at Te Tioroa and Ruakirikiri. Ngati Pukenga were later given land on the south shore of Rangataua at Ngapeke, a name which refers to the conditions under which the tribe was defeated at Ruakirikiri. Rangaitawiri of Ngaiterangi said "E, i ki atu ra hoki ahau, kia waru nga whakatupuranga ka hoki mai a i koe, ka riri taua. I told you, come back in eight generations and we will fight." The defeated Ngati Pukenga chief replied "E me aha e au i nga peke e maha. How can I prevail against so many shoulders." Oruamatua was also occupied briefly by Ngati Maru of the Thames Valley under Tangiharuru, during his quest to Tuhoe for land.

Te Ngaio and Tumatani and other pa sites between have been largely destroyed by cultivation and roadworks. At Te Ngaio lived Te Aho o te Rangi and her nephew Rekotamatea who are said to have given permission to Te Arawa to live at Maketu.

Because of its rich cultural and historical associations and the continuing presence of several marae communities and area of Maori land, the District Council would like to see Rangataua set aside as an historic and recreation reserve with no commercial or industrial development around its shores.

Conclusion

The Tauranga Moana District Maori Council sees this submission as an initial statement of concerns in planning for Tauranga Harbour. Some areas require further investigation and further discussion with the marae communities concerned. This submission has been prepared by Dr Evelyn Stokes, University of Waikato in consultation with members of the District Council and elders of Tauranga Moana. We see this submission as a basis for continuing discussion of Maori concerns in planning and related matters in Tauranga Moana.

Kia ora ano koutou katoa

March 1982.

3. Nineteenth Century Accounts of Tribal History

3(a) J.A. Wilson Ngai Te Rangi

Note: Extract from J.A. Wilson, 1907: The Story of Te Waharoa and Sketches of Ancient Maori Life and History, Christchurch, Whitcombe and Tombs (reprinted 1984, Christchurch: Capper Press), pp. 186-215. Wilson, son of the CMS missionary Rev. J.A. Wilson, was one of the Commissioners for Tauranga Lands in the 1870s, and a Judge of the Native Land Court

It was many years ago, before our utilitarian grass paddocks and barbed-wire fences had changed the face of the country, that I first saw the picturesque ruins of old Tawhitirahi pa at Opotiki. Standing on a high cliff that overhangs the stream of Kukumoa they were embowered with trees and flowering plants that festooned from them to the stream below. The prospect from the pa was delightful; on the one hand as far as the eye could reach the ocean and its coast lines were visible; on the other the valley of Opotiki was everywhere in view. The site, too was as convenient as it was pleasant. Fishing in salt water and fresh, bird snaring and eel catching, were near to hand, while fern root in abundance of finest quality, and Tupakihi wine in the season were easily obtained. It was here some 350 years ago that a happy tribe lived of Maui-Maoris of Awa descent; when they received a friendly visit from the chief of the powerful neighbouring tribe of Ngatiha, of the same descent (afterwards called Ngatipukenga), who lived at Waiaua and Omarumutu. The visitor greatly admired a tame tui, belonging to his host Kahukino, that sang and was otherwise well educated. In that age birds were taught to bewitch people, and to karakia (say prayers) for supplies of various kinds of food. When the visitor was about to return home, he asked that the bird might be given to him, but Kahukino could not make up his mind to part with it. The visitor concealed his rage and went away. It was not long after this that Tawhitirahi pa was surprised one night by a war party with the late visitor at its head. The pa was taken, some of its chiefs and people were slain; many, however, escaped and fled to the forest-clad mountains of the interior, where they wandered for a time, but could not remain, as they were trespassing on the hunting grounds of other tribes. Thus they passed through Motu country, and crossing its eastern watershed, descended into the valley of the Waikohu, where they were found by the Takitumu natives of Turanganui (Poverty Bay), and would have been slain had not Waho o te Rangi interposed. He was the chief of Ngaeterangihokaia, a hapu of Te Aetanga Hauti, of Takitumu descent, who lived at Uawa (Tologa Bay).

Waho o te Rangi, like Tuterangiwhiu at Raukumara, saved the refugees, and made slaves of them. They were located on Te Whakarua Mountain, inland of Waimata, and made to catch birds and carry them to him at Uawa.

At this time the people who laboured in this unhappy plight were known by the name of Te Rangihouhiri, being so called after their chief, who was the son of Kahukino, of Tawhitirahi. Kahukino was now an old man, and had ceased to take an active part in administering public affairs. Tutenaehē, the son of Rangihouhiri, grew up in this house of bondage.

In process of time Waho o te Rangi grew old and approached his end. The aged chief believed that there would be no one in the tribe when he was gone who would be capable of retaining possession of the slaves. He felt sure that another tribe by no means friendly to him would come and remove the slaves, thereby strengthening themselves and weakening his (Waho's) tribe. It was bad enough to be weakened, but worse that at the same time the other side should be strengthened. He chose the lesser evil, and determined to kill his slaves.

It happened by some means that the slaves learned the fate that was in store for them, and as even the worm will turn, so this poor people turned at bay, resolved to sell their lives dearly. Although their slaves had taken alarm, and could not be surprised, the masters thought little of the task before them. Judge, then, their astonishment when their heedless onslaught was met by an organised band of skilled warriors, who killed them instead, and drove them back the way they had come. The Rangihouhiri had broken their bonds and never served again. They decided now to leave that part of the country, and seek elsewhere for a place where they might make a home for themselves, and marched towards the sea at Whangara, near which, on the banks of the Pakarae, they were attacked by the combined forces of Te Aetanga Hauti, the tribe of which their late masters were a section, whom they defeated a second time in a pitched battle, and remained masters of the field. Te Aetanga Hauti now found that they must make terms. They had altogether mistaken the men whom they had been accustomed to despise, whose quality man for man was superior to their own, whose prestige before the misfortune at Opotiki had been equal to their own, and whose spirit, disciplined and elevated by adversity and self-sacrifice was unconquerable. They proposed that fighting should cease, and that Te Rangihouhiri were to have time and opportunity to collect supplies of food for the journey. These proposals were accepted, they suited the Rangihouhiri perfectly, and both sides observed them faithfully. In due time the Rangihouhiri set sail, and steering north, arrived in the Bay of Plenty, where they landed at a place called Hakuranui, and lived there.

Now, accounts conflict as to this locality. I will mention them, not because the site of that place affects our story, but just to illustrate practically how tradition, like history, varies sometimes in its facts. There are two Hakuranui pas at the bay of Plenty, one south of Raukokore, the other at Torere. Ngaitai, of Torere, say Te Rangihouhiri never lived at their place, while the people of Raukokore say Te Rangihouhiri did live for a time at Hakuranui, that is upon their land. These statements one would think, should be conclusive, but they are not, for the descendants of the Rangihouhiri aver that the Hakuranui in question is at Torere, and the Arawa who, as we shall presently see have a voice in the matter, support the Rangihouhiri version.

However, no matter where it was, the location was not comfortable. The people of the district disapproved of their intrusion and harassed them; they had to keep close, for stragglers did not return, and it was almost impossible to cultivate, as the following instance showed: Two men of Te Rangihouhiri, Awatope and Tukoko, went out into a field to plant gourd seed. Awatope proposed to sow broadcast and get away for fear of the people of the place. Tukoko objected to such a slovenly method, and set to work to dibble his seed in properly. Awatope quickly sowed his broadcast and made off. His companion was busily engaged dibbling in, when he was suddenly caught and killed.

It is true they made reprisals, but the place was not worth fighting for, and therefore they went away. Passing Opotiki and their old pa at Tawhitirahi, they came to Whakatane, and built a pa for themselves on the spur of the hill that approaches the river next above Wainuitewhara. Here, on the strength of their military reputation, they lived undisturbed for a time. There was, however, sufficient uneasiness and uncertainty on all sides to make the chiefs of the Rangihouhiri think seriously of taking the initiative by a *coup de main* upon the Ngatiawa stronghold of Papaka (which position is immediately above the town of Whakatane). To this end, Tamapahore, a leader of theirs, was one night creeping about under the fortifications of Papaka looking out for a point of attack, when a woman came out of the pa on to the defences above him. She did not see him, but he saw her, and on the impulse of the moment, he gave her a poke with the point of his taiaha. She raised an outcry, but Tamapahore escaped; the incident, however, betrayed the sinister designs of Te Rangihouhiri tribe. Moreover, the woman was the chief's daughter, and the insult was considered great by her tribe. All the Rangihouhiri knew at once that they must move on from Whakatane, and said so among themselves.

Then Tamapahore stood up and addressed them, saying: "I have acted foolishly, and we must all leave this place in consequence, for all their hapus are roused, but we will not go meanly away; we will deliver a battle first and then go." The feelings of the people approved this sentiment, but Ngatiawa would have none of it, they were not going to fight for nothing. If Te Rangihouhiri stayed they would be wiped out; if they went at once they would be allowed to depart in peace. So the tribe of Te Rangihouhiri left Whakatane, and went to Te Awa o te Atua, where they were not wanted.

This friendless tribe had now wandered over the country 200 miles seeking a resting place, and no resting place could be found, for the land everywhere was occupied, or claimed by someone. At that time Te Awa o te Atua was held by a section of Ngatiawa tribe, who not long before that had expelled the Tini o Taunu from that district. They did not intend that Te Rangihouhiri should remain with them too long, and by and by as the visitors manifested no intention of moving on, an intimation to go, too rude and realistic to be misapprehended, was given to them.

Then Rangihouhiri, the chief of the tribe of that name, sent Tamapahore on a friendly visit to Tatahau, the chief of Tapuika, at Maketu, and charged him to spy the land there. Tamapahore went with a suitable retinue, and was hospitably received by Ongakohua, another chief of Tapuika. When he returned, Tamapahore reported that the place was most desirable in every respect. The aspect was pleasant, the land, good, the cultivations beautiful, and fish of all kinds was abundant in the sea and rivers of Waihi and Kaituna, but the place was populous, and Tatahau was a great chief, and closely connected with the powerful Waitaha a Hei tribe. However, the tempting character of the prize outweighed in Rangihouhiri's opinion all consideration of difficulty, and war with Tatahau was determined on, but a pretext was required, and Rangihouhiri was too punctilious to misbehave or act incorrectly in the matter. Therefore, he applied to Tuwewea, the chief of Ngatiawa, at Te Awa o te Atua, who readily furnished the information required. Oddly enough, the *casus belli* took its rise out of the killing of their own man Tukoko, who, it will be remembered, had dibbled his seed instead of sowing broadcast, and that point being settled satisfactorily,

preparation was made for the campaign, before entering on which I have a few general remarks to make.

We have seen that the Rangihouhiri tribe were Awa of Toi, that the tribe of Whakatane were Awa of Hawaiki, and that these two Awa tribes became connected by marriage and other causes, due to amiable propinquity, also by a portion of the latter (Te Kareke) being driven by civil war into the former and being absorbed by them. We may suppose that the force of these affinities was greater when proximate; operating as it were upon an inverse ratio to the square of their distance, and extended over a considerable area, including Tawhitirahi; and when in time the intervening connection consolidated, it broke up into tribes and hapus of aboriginal or immigrant appellation, according to the degree of relationship of each to one or other of the centres of settlement, the former being known as the Whakatohea hapus, the latter as Ngatiawa; but in the case of Te Rangihouhiri of Tawhitirahi and Ngatirawharo of Ohiwa (both intimately connected together), the Awa of Toi have called themselves Ngatiawa, for they are related to Ngatiawa, and the more popular name has been adhered to by them.

It was in the summer that the Rangihouhiri tribe set out from Te Awa o te Atua and marched towards Maketu. The main body camped at Pukehina under Rangihouhiri the chief, while a strong vanguard took up a position at the ford at Waihi, giving out that they were a fishing party. Presently ten men crossed Waihi, and searching among the plantations on the hill above Maketu found a woman at work by herself collecting caterpillars off her kumara plants. She was Punoho, Tatahau's daughter. Her they outraged. The last of the party to approach was Werapinaki, a cripple. Filled with rage she derided his appearance, saying "he would be a god if it were night time, in the day he is a hideous spectre," when, with a blow of his weapon he killed her, the body was thrown into a kumara pit where it could not be found. When Punoho was missed, her tribe sought everywhere in vain, not a trace of her was seen. They suspected the Rangihouhiri of foul play, and sent a neutral woman to enquire. The answer the messenger received was "Yes, she was killed by Werapinaki." Then a party of Tapuika stealthily crossed Waihi at night and slew Werapinaki, who was a chief, as he slept apart under an awning, the day being hot, and next day the war began. The Rangihouhiri took the initiative by assaulting and carrying Tatahau's great pa at Pukemaire (where the old European redoubt stands). Tatahau and many of his tribe were killed, the rest and two of his sons escaping to Rangiuru. All the smaller pas followed the fate of Pukemaire. In this war the Rangihouhiri forces were materially strengthened by a section of their tribe that came from the Uriwera country, where it had taken refuge after the fall of Tawhitirahi.

Then the Ngaoho (Arawa) commenced a series of campaigns for the recovery of their lost territory and prestige. The first was by Waitaha a Hei, who came from East Tauranga; Tatahau's mother was of their tribe, and fought a battle, Te Kakaho, at Maketu ford and retired, for the weight of the Rangihouhiri arms was greater than they had expected. To mend this unsatisfactory state of affairs Tapuika strengthened themselves by matrimonial alliances with Ngatimaru at the Thames, and with the people at Maungakawa, from whom they got assistance in the next campaign. In the same way they tried without success to avail themselves of the help of the Hawaikian Awa, or Whanau Apanui, at Maraenui. On the other hand the Rangihouhiri summoned to their aid two Opotiki tribes, one of them (such is the irony of fate) was

Ngatipukenga, who had commenced all their troubles by driving them out of their home at Tawhitirahi.

When ready the combined forces of Ngatimaru (Tainui), under Te Ruinga, Ranginui (Takitumu), under Kinonui, who was carried in a litter, also Waitaha and Tapuika under Tiritiri and Manu, sons of Tatahau, advanced upon Maketu. The first encounter was a night attack upon an outwork, Herekaki pa, which was taken, and Tutenaehē the commander was slain. He was the eldest son of Te Rangihouhiri, who, when he heard the intelligence, exclaimed "O! my son, you have gone by the night tide, I will follow by the morning tide!" He alluded to the tide because it is the custom in that part of the country where much travelling is done by the beach, to wait for low tide to make a journey. Sure enough the old man's words came true, and by the morning tide he followed his son to the unknown world.

The next morning opened with the beginning of the battle of Poporohuamea, in which great numbers were engaged, and that lasted all day. The field of battle was on the high ground immediately above the entrance to Waihi River, and in the valley there that descends through the high ground towards the sea coast. It was there that the Maui Maori and the Hawaikian Maori joined issue in perhaps the greatest battle of the open field that was ever fought by the two races. The struggle ended at last in mutual exhaustion. The party in possession retired to its pas, and the other side, who had tried to oust them, gave up the attempt, re-crossed the Kaituna, and returned to the places they had come from. Te Rangihouhiri is the only great chief whose name is handed down as killed in this battle. From the death of Te Rangihouhiri the tribe of that name became known by the name of Ngaeterangi [sic], by which name they are called at the present day.

After the battle of Poporohuamea the Ngaoho tribes (Arawa) of the lake district, took up the quarrel and determined to expel the intruding Ngaeterangi. Year after year they sent armies to Maketu, not one of which made any impression on the enemy. The first army fought a little and returned home. The next was defeated with great slaughter at Kawa swamp, near Maketu, and their chief Taiwere was killed; that army returned to the lakes. Smarting under defeat and loss the Ngaoho again set forth to be again hurled back at Kawa with the loss of Moekaha, Taiwere's brother. They had as many killed at Kawa No. 2 battle as at Kawa No. 1. Assistance was now sought and obtained from Ngatihaua tribe, of the Upper Thames, and another campaign opened against Maketu, when a general action Kakaho No. 2 resulted in the crushing defeat of the combined Ngaoho and Ngatihaua. Haua, the chief of Ngatihaua, was slain, and Ariariterangi, the brother of Taiwere and Moekaha was drowned in making his escape. After this the Ngaoho, or Arawa, determined to avenge the death of Ariariterangi, and his son, Te Roro te Rangi, led an army against Maketu. This expedition effected nothing. After fighting awhile Roro te Rangi made peace with Ngaeterangi, offerings were given to cement the peace, and Roro te Rangi returned home to Rotorua.

Thus ended a war that had lasted many years, involving many tribes and much bloodshed, there had been several pitched battles in the field, and the conquerors had stormed thirteen pas. Peace was made with the Tauranga tribes of Waitaha a Hei and Ngatiranginui (Waitaha Turauta on the east side of Maketu had taken no part in the war). As for Tapuika, their broken power was not worthy of consideration, and was

simply ignored. Ngaeterangi now held undisturbed possession of Maketu, and about 75 square miles of excellent land, their territory extending halfway to the lakes; with them were associated Ngatiwhakahinga, a co-tribe or section of Ngaeterangi, that had not been driven out of Opotiki by Ngatiha. Ngatipukenga (formerly called Ngatiha), returned to Waiaua after the battle of Poporohuamea, where they had suffered much; Ngaeterangi availed themselves of their assistance at the battle, but their presence was not particularly acceptable afterwards. We shall, however, hear more of this most pugnacious tribe, which, as it had rendered others homeless, by a just retribution became homeless itself.

Such was the peaceful condition of the political horizon to Ngaeterangi, as resting on their laurels they enjoyed the tranquil outlook, when suddenly another war-cloud rose, of aspect most terrible; they were precipitated into it and all was strife again.

It happened that a canoe went out from Tauranga to fish in the open sea. Two chiefs were in this canoe, named Taurawheke and Te Turanganui. A westerly gale arose and drove the canoe before it until it was lost and the people all drowned excepting one man, Taurawheke, who escaped by swimming to Okurei, Maketu Point. Here he was found in an exhausted state by a woman who was looking for shellfish amongst the rocks. She took him to a sheltered place under the cliffs, and went to fetch food and clothes for him. On the way she met her husband and told him how she had found Taurawheke and where she had left him. As soon as she had departed on her errand the husband went and killed Taurawheke and ate of him, and continued thus to indulge himself from time to time secretly, the people of his tribe, Ngaeterangi, knowing nothing about it, but his wife knew.

At Tauranga it was supposed that the canoe had been lost at sea with all hands. Sometime, however, after this, the man, evidently a brutal fellow, beat his wife severely, and she exclaimed, "Oh! I can punish you by telling what you did." The busybodies of the tribe (of whom there always is, have been, and will be a number everywhere) now sought to penetrate the mystery of the wife's words, nor stopped until the murder was out, and all over the place, and news of it had been taken to Tauranga. Ngatiranginui and Waitaha were not slow to seek revenge. They caught two Ngaeterangi chiefs at Otaiparia at Te Tumu getting toetoe. They were Tuwhiwhia and his son, Tauaiti. The father they killed, and putting his headless body into his canoe sent it adrift to float down the stream to Maketu. The son they took to Tauranga and killed at their leisure by torture and mutilation. In his agony Tauaiti said to his persecutors: "My pain is shallow compared to the ocean of pain to come," signifying thereby what their pain would be like before long.

The drift canoe was seen at Maketu and told its own tale. Intelligence, too, of Tauaiti's suffering and death was subsequently received, and entered deeply into the feelings of the people. Their rage at the Tauranga people was dreadful, to whom they determined that the cup of wrath should be administered and drunk to the dregs. Then was seen how Kotorerua, the younger brother of Tauaiti, rose to the occasion. Putangimaru, a chief of Raukawa, at Waikato, was travelling at this time and came to Maketu; he was known to be a wise man, and powerfully possessed of the art of divination. Kotorerua suggested to his sister, Tuwera, that she should be complacent to their guest. Putangi was pleased and Tuwera returned with him to his home as his wife, and Kotorerua was

invited to follow them to their place at Hinuera inn order that Putangi and he might have opportunity to divine and make plans together.

To avoid his enemies at Tauranga, Kotorerua travelled through the forest by Ottawa to Te Pawhakahorohoro, where he found a guide left for him by Putangimaru named Ika. They travelled to Whenuakura, whence all the country could be seen around. Ika pointed out the road and the place where Putangimaru lived. Kotorerua having got this information, killed Ika unawares, because he wanted some portions of his body to divine with before he met Putangimaru. Having performed this office, he pursued his journey, taking Ika's head with him. Putangimaru received Kotorerua with distinction, and asked if he had seen Ika. "Yes," said Kotorerua, "he brought me through the forest, and then I was able to find my way by myself; so I killed Ika, as I had to divine before I met you."

"You acted very wisely," said Putangi.

"I have brought Ika's head for us both to divine upon," Said Kotorerua. This also received the approval of Putangimaru. Then they divined carefully and found the auguries favourable, and they took counsel together and formed the plan of a campaign. This done, Kotorerua returned to Maketu to push his preparations, and in due time he attacked the large pa of Ranginui and Waitaha at Maunganui.

The pa of Maunganui, situated on the hill of that name, covered about 100 acres. The fortifications crossed the top of the hill and ran down each side, then, circling round the base towards the south, they met. Waitaha held the east side, and Ngatiranginui the west side of the pa, which enjoyed a beautiful view and splendid position on the shore of the harbour. The fortifications were so strong and the garrison so numerous that the pa seemed impregnable to Maori weapons - no matter what the prowess, the situation, with the means at command, was unassailable. It was to take this pa that Putangimaru and Kotorerua had devised a plan as daring as it was able, and perhaps, the only one by which the object could have been effected. On the top of the hill on the north side of the pa, there was a point 850 feet above the sea, which, under certain circumstances would be vulnerable. Kotorerua undertook to solve the problem by inducing the required conditions and making the attack at that point, a narrow pass, flanked by walls of rock, and to which the approach from below for an attacking party, was exceedingly steep. That point once secured, the pa must fall, for it was the key to the position. A handful of defenders, however, could hold it against any number from without. Kotorerua's scheme was to show no intention of making war on Kinonui, the chief of Maunganui; on the contrary, he would lull suspicion by appearing to conciliate him with a handsome present. The offering should come to Kino late on the evening of a dark and stormy night. Kino and his people would then be occupied fully in entertaining the present-bearers, or pretending to entertain them, and in counselling amongst themselves and trying to fathom this new and unexpected departure by Kotorerua. In this way many hours, perhaps the whole night, must elapse before Kinonui and his people would think of taking action of any kind, and during those precious moments of irresolution, Kotorerua intended to destroy him; for meanwhile, under cover of darkness and storm, the whole force of Ngaeterangi would be thrown into the pa through the gap on the top of the hill. The army to perform this service would have to risk the storm in canoes, passing along the coast unseen at night, and

landing immediately below the gap in a narrow channel between the rocks called Te Awaiti. The bearers of the present were to slip out of the pa in the darkness and cut the lashings of the topsides of all the canoes on the beach and rocks in front of the pa. If all went well, this rather complicated scheme would no doubt realise the hopes of its authors, but there were obviously several awkward contingencies connected with it, which must have caused considerable anxiety at the time to those charged with its execution. It happened, however, that everything came to pass exactly as Putangimaru and Kotorerua had planned.

One evening, Kotorerua and one hundred and forty followers, armed, presented themselves unexpectedly before the fortifications of Maunganui, bearing a present to Kinonui of one hundred baskets of kokowai (red ochre); it was houru, the kind prepared by burning, and, it was said, had been obtained with much labour from the streams of Kaikokopu. The rain had overtaken them on the road, and they explained that they had been delayed while preventing their kokowai from getting wet. As it was too late to go through the formalities of presentation, the baskets were stacked at the quarters assigned to the visitors. Thus an inspection of the present was avoided, which was just as well, seeing that each was only a basket of earth, with a layer of kokowai at the top. Kotorerua and such of his followers as he desired to accompany him were taken to the large meeting-house in the pa, where the distinguished men of the pa met them. This large house, belonging to Kinonui, stood on the little plateau above the place that is now called Stony Point; and then ensued between the host and his guest a scene, sustained for hours, of courtly urbanity and matchless dissimulation, covering a substratum of deadly hate; each with unparalleled ability was playing for the almost immediate destruction of the other and all who were with him. On the one hand, Kotorerua had to appear at ease and without a trace of anxiety, conversing about anything or nothing, to gain time and disarm suspicion - and this, notwithstanding his men might be discovered at any moment tampering with the canoes on the beach below the pa, and notwithstanding the safety of all concerned, and the success of the enterprise, depended upon the arrival in time of the canoes through the storm. On the other hand, Kinonui had at all hazards to keep his guest interested until daylight, when his people would be able to see what they were doing, for it was intended that Kotorerua and all his party should then be killed; they could not kill them in the dark without accident and confusion, and some might escape in the darkness. Meanwhile Kotorerua was not to be allowed to rejoin his men; but to kill him now would alarm them, and many would try to escape, therefore the conversation was kept up between these two great actors, each working for his own ends, as they sat facing one another with apparent indifference, but watchful of every movement. Now and then an attendant of one of the chiefs would come in or go out, seemingly about nothing in particular, but really keeping communication open with their respective parties outside.

At length, Kotorerua was made aware that the time for action had arrived. All his staff had left the meeting-house as if fatigued; presently one of them returned about something and went out again, leaving the door open after him. Kotorerua rose, and in a moment had passed swiftly out. Kinonui had not time to prevent him, so unexpected was the movement of the younger man and so sudden; he called after Kotorerua and ran to stop him, but it was too late, the sliding-door was slammed in his face and the lanyard fastened outside. The time for mock ceremony had passed; that which was real should now take place. A torch is handed to Kotorerua and quickly applied to the

raupo wall, the meeting-house is wreathed in flames, and Kinonui with his associates are immolated at the ceremony of their own funeral pyre.

Then, by the illumination cast around, an avalanche of war was seen descending from the mountain-top, sweeping its course right down to the sea, and crushing the people as it rolled over them. Such as escaped the dread invasion fled to their canoes, and thrust off into the harbour, but the canoes, already wrecked, filled with water, and the occupants were drowned in trying to swim to the opposite and distant shore.

Thus, with the head rather than the arm, did Kotorerua break the power of Ngatiranginui and Waitaha, and it was all done by a *coup de main* in a few short hours. The conquest of the rest of the district of Tauranga speedily followed. Katikati and the islands on the north side of the harbour were first subdued. This was Kinonui's own domain, and the poor people in it were too panic-stricken to offer any effectual resistance. Tamapahore took the Waitaha country on the east, including the possessions of the Kaponga, hapu of Ngatiranginui, at Waimapu and Wairoa, and Ruinga, between Wairoa and Waipapa, were still intact when Kotorerua returned to Tauranga after a temporary absence. He was then surprised and displeased to find that terms of peace had been granted to Ngatiranginui at Otumoetai pa, that the same had been ratified by a marriage. Kotorerua refused absolutely to be a party to the arrangement. He immediately attacked Otumoetai and destroyed the people in the pa. This, with the fall of some minor pas on the south side of the harbour, completed the subjugation of the Tauranga country by Ngaeterangi.

Kotorerua's campaign at Maunganui denotes consummate generalship, with troops of finest quality and discipline, and a high military and naval organisation. Only with such material could such a daring and complicated scheme have been carried out, but the general knew the quality of his men, and therein he showed his capacity. The maxim, that for desperate cases desperate remedies are necessary, must, I suppose, be taken as a sufficient warrant for the general when staking everything upon the unknown quantity of a gale of wind at sea, but the auguries had been favourable, and we cannot tell how much that influenced him. I have myself been impressed with the unquestioning faith the old Maori chiefs had in the auguries vouchsafed to them. I remember such an one who went through many battles in the belief that no bullet could harm him. He might be wounded, he said (experience showed that), but he could not be killed. He died in his bed, with a reputation that extended throughout the North Island.

Wolfe, going by boat, took the enemy in the rear at night on the Heights of Abraham, but he had not a sea voyage by boat in storm, and a night landing through breakers on the coast to make. On the contrary, he had a river so calm to go upon that, we are told, he recited Gray's "Elegy" to his staff at that time; nor had he to enter the enemy's camp and delude him, while in the act of destroying his means of retreat, by breaking his boats not one hundred yards away. Yet there was a rift in Kotorerua's lute which well nigh spoilt the harmony of his combination. He was a young man, and his uncle, Tamapahore, was a veteran leader in battles. On this occasion the latter, with his division, held aloof and did not join the flotilla, which was kept waiting for hours, until the very last moment possible, when at length he put in an appearance. This happened presumably through jealousy; however pressure or loyalty to Ngaeterangi prevailed in

the end, but Tamapahore never got a quarter in the pa at Maunganui. The place he chose was made too uncomfortable for occupation; the other Ngaeterangi rolled great stones down the hill to his location; he took the hint, and made a pa elsewhere at Maungatapu. The jealousy, if such, of this old Maori warrior was natural enough; more civilised soldiers have felt the same, and some have not come out of the ordeal as well. Witness, for instance, the misconduct of that Imperial Archduke, who, by withholding his hand, caused his brother to lose the field of Wagram. See also the jealousy and disunion of Napoleon's marshals in the Peninsula. The Waitaha remnant fled to Te Rotoiti; the remnants of Ngatiranginui, as already stated, escaped into the forest at the back of Tepuna, and there they became known as Te Pirirakau, which is their name still.

It will be remembered how the aborigines permitted a few of the immigrants by Takitumu to settle at Tauranga; those persons kept up a connection with their compatriots at Whangara. Kahungunu, the ancestor of the great tribe of that name, was a Takitumuan of Tauranga, who left his native place and went south to live amongst the other Takitumuans because his elder brother had grossly insulted him, by striking him on the mouth with a kahawai (a fish). Similarly, two hundred and forty years after the settlement at Whangara had been made Ranginui moved with his people from Hangaroa (between Poverty Bay and Wairoa, H.B.) to Tauranga, and camped on the left bank of the Wairoa, near where the bridge on the Katikati road is now. They were squatting on land belonging to Ngamarama, a numerous tribe, who owned the whole country west of Waimapu River. The Ngamarama resented the encroachment, and, to put a stop to it, caused two Ngatiranginui children to be drowned by their own children while bathing together in the Wairoa. The Ranginui children fled home and told what had been done to them. The tribe considered the matter, and next day the children were directed to return and bathe as though nothing had happened, and when the Ngamarama children joined them they were without fail to drown some of them; this the children did, and reported that they had drowned a Rangatira girl. War followed, resulting in time in the destruction and expatriation of Ngamarama, and this is how Ngatiranginui became possessed of Tauranga, where they lived undisturbed one hundred and twenty years, until Ngaeterangi came and took it from them, about two hundred and forty years ago [i.e. c.1665].

The Ngatipukenga Tribe

I will now mention Ngatipukenga more particularly, who formerly lived at Waiaua, east of Opotoki. We have seen that they drove the Rangihouhiri away from Tawhitirahi, also that when the same Rangihouhiri took Maketu and killed Tatahau they, the Ngatipukenga, came to Maketu, hoping to join in the spoil, and took part at the battle of Poporohuamea. Their chiefs at that battle were Kahukino and Te Tini o Awa. The tribe, I should say, was of the ancient aboriginal stock. At the battle named they suffered severely, and recrossed the Waihi, whence they returned home. The Rangihouhiri had not forgotten Tawhitirahi and did not solicit their aid at the campaign of Maunganui. When they heard, however, of Kotorerua's success at Maunganui, they hurried up to Tauranga, to try and share in the spoil, and this time they managed to get a large tract of land next to Tamapahore's selection on the west side. Here they became so overbearing that all the Ngaeterangi hapus united against them about one hundred years ago, and drove them completely out of the Tauranga district. Their

culminating offence was a ruthless assault upon a number of women of Ngaeterangi who were collecting shellfish on the flats laid bare by the tide near Te Papa. At their rout they fled by way of Whareroa (where they left their canoes thickly lining the beach, which ever after was called Whakapaewaka) to Orangimate pa, half way to Maketu. Thus the measure meted by them to Te Rangihouhiri was measured to them by Ngaeterangi, Rangihouhiri's descendants.

After this expulsion Ngatipukenga hated Ngaeterangi bitterly, and never lost an opportunity of joining the enemies of that tribe.

When Tapuika fell before Ngaeterangi at Te Karaka, Ngatipukenga came and helped them to obtain revenge at Te Kakaho.

When Ngatiwhakahinga retired from Maketu before Ngatamaru [sic], Ngatipukenga went and occupied that place.

Then Te Rarau from Waikato and Ngaeterangi attacked them, seeking to drive them away from Maketu, but effected nothing.

Then Ngapuhi, armed with guns, came, at whose approach Ngatipukenga fled inland to Te Whakatangaroa, near Te Hiapo, and Maketu was evacuated by them. But some time after Ngatitematera [sic], from Hauraki, attacked and took Te Whakatangaroa, Ngatipukenga fled to the lakes.

A war party of Ngatirawharo, allies of Ngaeterangi, going from Tauranga to attack Okahu pa at Rotoiti, were encountered *en route* by Ngatipukenga and an action was fought at Te Papanui, where Ngatipukenga were defeated.

After this the elder Taipari, of Hauraki, made peace with Ngatipukenga.

Ngapuhi came a second time to Tauranga, and on this occasion joined Ngaeterangi against Ngatipukenga, Orangimate pa was taken with much slaughter, and the refugees fled to Rotorua. At length Ngatipukenga decided to go to Hauraki, whence their feud could be carried on more easily and effectively. They, therefore, left Orangimate and Maketu, to which places they had returned from the lakes, and joined Ngatimaru at the Thames, by whom some of them were located at Manaia, near Coromandel, where they are now known as Te Tawera.

From the Thames they went with Ngatimaru to Maungatautari, from whence they operated against Ngaeterangi thrice, losing two engagements at Te Taumata and gaining one in which the Ngaeterangi chief, Tarakiteawa, was killed.

Then followed the taking of Te Papa pa at Tauranga by Te Rohu, of the Thames, where Ngatipukenga were present and joined in the assault. Te Papa was destroyed in utu for the murder by Ngaeterangi of Te Hiwi, near the Wairoa River. Te Hiwi was a chief of Ngatiraukawa.

From Te Papa Te Rohu advanced to Maketu, Ngatipukenga accompanying him. They found the pa occupied by Ngapotiki of Ngaeterangi. The pa was taken and many Ngapotiki were slain.

Again, Ngatipukenga followed Ngatimaru through the war at Haowhenua and Taumatawiwi, and after the defeat suffered there Ngatipukenga fled to Rotorua, where they hardly escaped death because they had murdered Te Kuiti at Rotorua, on a former visit, and because they had killed Te Oneone at Maketu. These were very good reasons why they should be killed and eaten, but they were saved through an old marriage of one of their chiefs with a Ngatiwhakaue woman of rank. However, Ngatiwhakaue would not allow them to remain at Ohinemutu, and they passed on to Maketu, which place they held until Te Waharoa took their pa and killed nearly the whole of them. The remnant fled back to Rotorua. When Maketu was re-taken by the Arawa this remnant returned to Maketu, where it has remained to the present time.

During the civil war at Tauranga in the fifties, Ngatipukenga were invited from Manaia to help Ngatihe, with the promise of receiving land at Ngapeke, at Tauranga. They came and got the land, but rendered no military service for it, for the war was over before they arrived. A number of Ngatipukenga live at Ngapeke still.

The little tui was the ruin of Ngatipukenga. It involved them in a long struggle with Ngaeterangi that lasted for generations, and reduced their number to such an extent that they ceased to have power to disturb anyone; moreover they lost all their lands at Opotiki and Tauranga, through the restless and pugnacious spirit which followed their adventure at Tawhitirahi.

Ngatirawharo Tribe

Ngatirawharo were like Ngaeterangi, only more Hawaikian, perhaps. Originally they lived at Ohiwa, whence they moved to Waiohau, on the Rangitaiki River. The Ngatipukeko, a tribe of Ngatiawa, objected to what they considered a trespass on their land, and attacked them. Marupuku was the chief of Ngatipukeko, who led this war, in which there was much fighting, lasting a long time. The following battles were fought: Whakaaronga, where Ngatirawharo suffered severely; then Putahinui and Pounatehe were engagements at which Irawharo were beaten and driven many miles toward the sea. This happened about the time that Te Rangihouhiri made their progress from Opotiki to Tauranga. Ngatipukeko continued from time to time, with more or less success, to wage war. They fought at Otamarakau at Waiohau, at Tamahanga near Raerua, at Tapuae, and at Omataroa. On each occasion they improved their position, and after the action last named Ngatirawharo were compelled to move off their land and cross the river at Te Teko; but the people at Te Teko would not allow them to remain there, so they had no option but to move on, nor stopped until, with reduced numbers, they arrived at Otamarakau at Waitahanui. There, and at Te Ruataniwha, they settled, and remained a long time. At length they joined their friends, the Ngaeterangi, at Tauranga, where they have lived ever since. This tribe has forgotten that it has aboriginal blood in its veins.



Papamoa Beach (Wairakei) looking toward Mauao
(Photo : Tauranga County Council (c.1970))



Terraced hills of old pa sites at Papamoa
(Photo : Evelyn Stokes 1959)

3(b) W.E. Gudgeon
Te Heke o Rangihouhiri

Note: This extract from W.E. Gudgeon's typescript dated 5 March 1916 was published in Cecil Watt (editor), Tribal Warfare in Tauranga 1600-1850, Whakatane and District Historical Society, Memoir No. 6, 1973, pp. 6-18. The material in square brackets in this text was added by the editor, Cecil Watt. Gudgeon, after a military career and a period as Resident Magistrate in Gisborne was appointed a Judge of the Native Land Court in 1897. This account is another version of the migration of the ancestors of Ngai Te Rangi from the East Coast to Tauranga Moana. The map illustrating this extract has been redrawn from the one inside the back cover of Tribal Warfare in Tauranga.

Why this section of the Maui Potiki (Toi) people left their homes and migrated to Whangara in the neighbourhood of Poverty Bay is not known with any certainty; but there must have been some very urgent reasons for this move, since the sons of Rongomai Nohorangi were throwing themselves on the mercy of strangers. Mr J.A. Wilson, in his Sketches of Ancient Maori Life and History, says that the tribe in question was driven from its home in the Tawhitirahi pa at the mouth of the Waioeka river by the N'ha and that they passed over the watershed into the valley of the Waikohu where they were found by the Aitanga a Hauiti and would have been slain but for the chief, Waho o te Rangi, who took them as his vassals and located them on the Whakaroa mountain in order that they might catch birds for his use.

This is not the tale as told to me during the hearing of the Whangara Block, nor do I think it is quite correct, though I freely admit that Judge Wilson must be regarded as an authority on such subjects. The Whakaroa may be the land of Te Aitanga a Hauiti; but the migration lived on the land of the Whangara tribe and under a chief known as Maki, who was the protector of Rangihouhiri and his clan. Maki may, perchance, have been Te Waho o te Rangi under another name, but the heke lived inland of Whangara and not Uawa.

When Maki was on his deathbed he warned his people that the vassal tribe was becoming too strong and that they would possibly assert themselves shortly, and he suggested that they should be suddenly attacked and their numbers reduced in the manner usual in such cases. No doubt this advice would have been followed successfully had not a woman warned the vassals and they not only awaited the attack with calmness but when it was delivered, they defeated their assailants with loss. A second attack, in which the Rongowhakaata tribe of Poverty Bay aided their relatives of Whangara, met with no better success.

Rangihouhiri was not unduly elevated by his successes for he knew full well that he could not hope to maintain himself against the united tribes of the East Coast; but it would seem that he did not leave until one of his men (Hekemaru) murdered Te Tatua at Whangara. This act increased the danger of his position since it involved him in a blood feud and meant, sooner or later, the destruction of one or the other of the parties. From Whangara, Rangihouhiri moved on to Uawa, where he was joined by Tamateapaia and many others of the Aitanga a Hauiti.

I am of the opinion that Rangihouhiri did not march up the coast through the powerful tribe of N'Porou, but probably crossed over the range [Raukumara] for we next hear of him at Te Kaha, where Tamahape, one of this savage tribe of wanderers, slew Te Wharau. This deed of violence caused Rangihouhiri to move on to Torere, where he lived peacefully side by side with the Ngaitai owners, until Te Whanau, of the latter tribe, quarrelled with Tongarewa and was slain by him. This homicide led to the usual reprisals and the second act of the tragedy followed swiftly. Awatope and Tukoukou, who either belonged to the heke or were closely connected with it, were at this time planting the seeds of gourds [*Lagenaria vulgaris*] and the former, expecting trouble, urged his companion to hasten his work and return to the pa; but Tukoukou, a slow witted man with more courage than prudence, took no notice of the warning and was then and there slain by the Ngaitai to avenge Te Whanau.

Shortly after these events, two men of the Waitaha Turauta visited Tunapahore, where they either did eat, or were supposed to have eaten, part of Tukoukou. The mere possibility of this fact was held to justify Taiwhakaea, chief of the N'Awa, of vowing vengeance against the two men and all members of that tribe and it was not long before an opportunity occurred of putting the vow into operation, for Te Ao, a man of Waitaha [Turauta], while on his way to Ohiwa was driven on shore by stress of weather at Whakatane and then and there slain without benefit of clergy and, as the Maoris say, "I ea tena mate."

[Waitaha Turauta lived about Otamarakau and Pukehina. Meanwhile Rangihouhiri and his followers made Torere too hot to hold them and had moved on to Opotiki, where they murdered a man of the N'Pukenga tribe (anciently known as N'Ha) and they, being of Awa blood and a rough dealing people, promptly retaliated and killed one, Tuamotu, and then attacked the pa occupied by the wanderers and killed two others. This lesson caused the wanderers to move on to Whakatane, the old home of the Awa people; but the outlaws could not long behave themselves even here, for Rangihouhiri junior and his brother, Hauata, quarrelled over the daughter of Irapuai, and that chief, scandalised over the behaviour of these two men, challenged them to mortal combat and was slain.]

[N'Ha, or as they subsequently became known, N'Pukenga, were the people who had originally driven Rangihouhiri and his followers from the Tawhitirahi pa near Opotiki.]

This affair made Whakatane a very unsafe home for the successful warrior and his friends. They therefore moved on to Te Awa o te Atua, where they were not wanted. Indeed, there was no room for them anywhere for the whole country was parcelled out and it amounted to this: that if they wanted a home they would have to fight for it. This much they were evidently prepared to do for they were no longer the small compact body of men who had left Whangara; since then their numbers had been augmented by many of the adventurous and desperate men of the tribes with whom they had sojourned and were now in a position to throw down the gauntlet to any tribe within reason.

The wanderers were indeed looking for a permanent home and with this end in view they decided to send Tamapahore, one of the sons of Rongomai Nohorangi, from Te Awa o te Atua to Maketu in order that he might spy out the weaknesses of the land.

heke of Rangihouhiri and had married a N'Awa woman and having been invited to a feast at Pakotore by Penu had there been murdered with all his people in order to avenge the death of Te Ao at the hands of Taiwhakaea. This view could hardly be controverted by any Maori for it was not a case of decent manslaughter; there was an element of treachery in it that made it "kohuru", a thing abhorred by gods and men.

[Owhara is situated on the high land in the angle of the valley of Poroporohuamea and the seaward end of the Waihi estuary almost immediately above the holiday cottages.]

[Pakotore is between the Kaituna river and the Rotorua-Paengaroa highway, 25 miles from Rotorua. The Arawa version of Tama's death is that he was defeated when he attacked the pa.]

I have heard it said that Rangihouhiri did not leave Te Awa o te Atua of his own free will but had been driven thence by Hikakino, a son of Irawharo, who had himself been driven from Ohiwa and Rangitaiki by the N'Pukeko. This may be so for Rangihouhiri was too astute to desire to quarrel with any people of his own blood whom he regarded as possible allies in the near future. He, therefore, took possession of Owhara, a very ancient and strongly built pa of a date antecedent to the arrival of the Arawa canoe and which had never been occupied by that people though the great depth of the ditches made it a most suitable stronghold.

The advance of Rangihouhiri was a sound military movement for the many acts of violence of his own people had made it impossible for him to reside among his tribal relatives; but none the less they were the same people and should he find it necessary to attack the Tapuika Arawa he would have nothing but friends in his rear. At Ohiwa and Whakatane were the N'Awa and N'Pukeko; at Otamarakau the N'Kahurere and N'Irawharo were established and the N'Maruahaira were at Pukehina. All of these could be depended on for sympathy if not for active aid against the Arawa.

At this period Marukukere and Ruangutu were the leading chiefs of that branch of the Arawa migration known as Tapuika (from the ancestor of that name) and up to this date the descendants of Tia and Hei and of Tuamotu [Tuamatua?] had been in undisputed possession of all that part of the Bay of Plenty extending from Otamarakau westwards to Katikati where they joined the ancient tribe of Ngamarama; but that tribe had been destroyed or absorbed by the N'Ranginui descendants of Kahungunu who were living in peace with both Waitaha [Waitaha a Hei] and Tapuika, a peace long unbroken but now about to be rudely disturbed by the Ngaiterangi.

Having decided on his course of action, Rangihouhiri lost no time in commencing operations and to this end he led a party of scouts in the direction of Pukemaire pa. En route, at Ohineahuru they came across a girl named Ponoho [Punoho], a daughter of the Maketu chief, Tatahau, who had been working in her plantation. This girl was violated in accordance with the general custom of war parties; but it so happened that girl objected to one of the party who was deformed, and worse still, laughed at and taunted him with his ugliness and this so enraged the man, Werapinaki, that he killed Punoho and threw her body into a potato [kumara] pit where it lay for many days undiscovered.

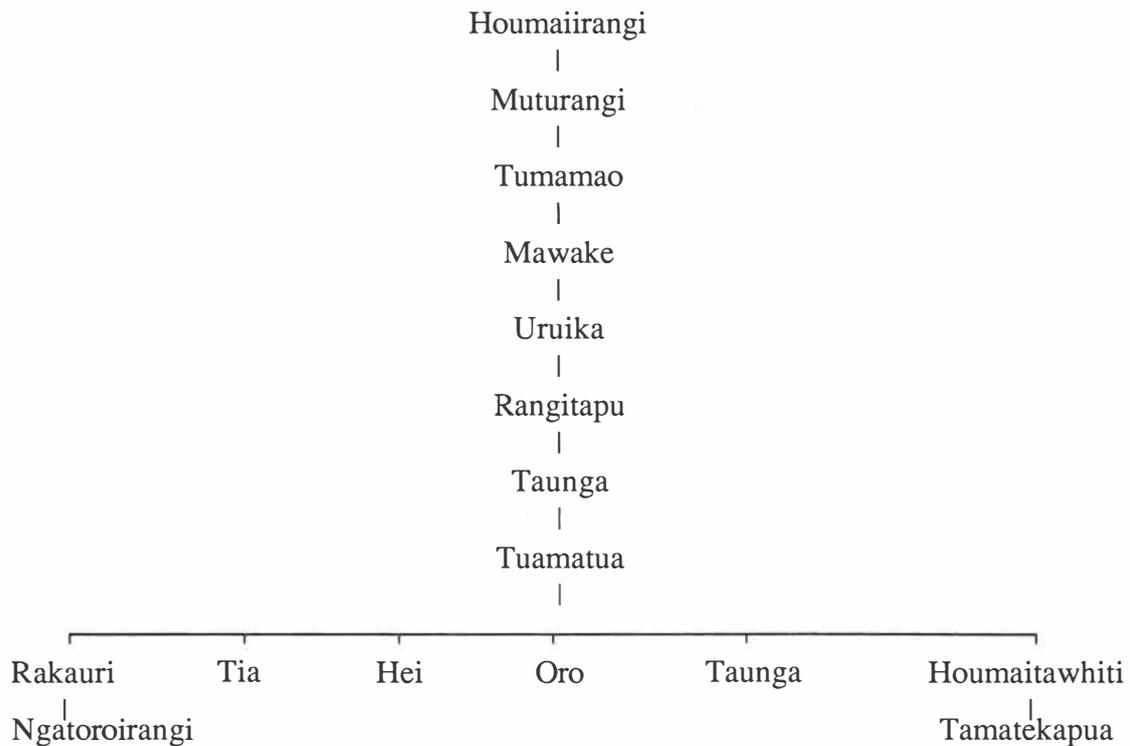
When Punoho was missed, her father, fearing the worst, sent Torohanga to the camp of Ngaiterangi to ascertain her fate and by this means learned that she had been slain by Werapinaki. That same night, Tatahau and his sons went by stealth to Owihara and, finding Werapinaki asleep, killed both him and Tukutehe, a brother of Rangihouhiri and so silently was this done that no one at Owihara knew of the tragedy until the following morning.

Manu and Tiritiri, the sons of Tatahau, now urged their father to fall back on the main body of Tapuika who lived at Rangiuru; but the latter would not listen to their advice though he knew that his isolated position was unsafe. He was not long kept in suspense, for the Ngaiterangi attacked him at Ohineahuru and he fell in that battle though his sons, Manu and Tiritiri, escaped to Rangiuru, leaving Ngaiterangi to capture all their pas at Maketu, viz., Pukemaire; Mokorangi, Mataitangaroa and Te Kapuahoro.

[The Rangiuru here mentioned was a famous pa six miles south of the town of Te Puke. The name of the railway station near the Paengaroa-Te Puke highway has been borrowed from the Tapuika stronghold.]

This series of fights ended the Tapuika occupation of Maketu which had endured from the time of the landing from the Arawa canoe at that place and it was eight long and blood-stained generations before the united Arawa retook their old home. Meanwhile, Rangihouhiri did not at once occupy the pas he had taken, but remained at Owihara and Herekaki for he knew that desperate efforts would be made to avenge the death of Tatahau. He knew also that but little had been done towards the conquest of Maketu, for only a small section of Tapuika had been defeated and he had every reason to expect that he would be presently assailed by the whole Arawa confederation. There was, however, no cohesion in that confederacy and they were no match for the descendants of Awa.

Meanwhile, Manu and Tiritiri had sent messages to the Waitaha tribe at Tauranga to inform [them] Tatahau had been slain and Maketu occupied by the invading strangers. Tapuika of Rangiuru and Waitaha of Tauranga rose to avenge this disaster, for they were both vitally interested inasmuch as they were both from the common ancestor, Tuamatua, and each felt that they in turn would feel the power of Ngaiterangi if they did not stop their advance at once and forever.



It is said that these allies defeated Ngaiterangi at Te Kakaho and at Te Koaroa but were in due turn badly defeated at the second battle of Te Kakaho. Disheartened by this reverse, the allies implored aid from a N'Raukawa chief, Te Ruinga, who had settled in Hauraki and had married Peurangi [Peuerangi?], a daughter of Kinonui, chief of the N'Ranginui. This man responded to the call and taking road by way of Maunganui, camped on the right bank of the Kaituna (Maketu) river. During the night, the tohunga of this party was vouchsafed a vision that was interpreted as an omen of success and at early dawn Te Ruinga with his N'Maru, and Tuirirangi and Kinonui with the Waitaha and Ranginui warriors, assaulted and took the Herekaki pa, the first-named chief killing Tutengaehe, a son of the elder Rangihouhiri. Meanwhile, the latter, who had heard of the approach of the war party of the three tribes, had gone to Whakatane to muster his friends and was on his way back when he saw the Herekaki pa in flames. Fearing the worst, he pushed forward in front of his party until he met a messenger who told him that his son was among the slain. Rangihouhiri merely replied in these prophetic words, "Haere e tama ra e, ko koe te tai po, ko au te tai ata". (Go, my son, you by the night tide, I shall follow by the morning tide).

On the following morning, the Ngaiterangi found Te Ruinga and allies camped at Te Whare o te Rangimarere and the two parties joined battle in the small valley known to this day as Poporohuamea, in the spirit of exaggeration which is so dear to the Maori, it is said that this battle lasted from early morn till nightfall, when Rangihouhiri the elder, fell by the hand of Te Ruinga and his people fell back on Owihara or, as some say, to Whakatane.

No doubt the Awa people suffered great loss on this occasion; but they were neither disheartened nor disorganised, for it is admitted that Tamapahore led them off the field in good order and they were neither pursued nor did they relinquish their hold on

Maketu. As for Te Ruinga, he was satisfied with what he had done, for having avenged the death of Tatahau, he had no further interest in the matter. He therefore returned to Hauraki, leaving Tapuika to make an inglorious peace with Tamapahore and Tapuiti, a son of Tutengaehe. The former gave his daughter, Parewaiiti, as a wife to the great Tapuika chief, Paruhi, and Uritakaroa was given to Tahere of the same tribe, with the result that for some years there was peace in the land and Ngaiterangi settled in the following order:-

Rawahirua and his followers at Orangipokere pa
 Takaro and Turourou and followers at Te Nihotore pa
 Tuwhiwhia and his followers at Te Kapuahoro pa
 Tukairangi and his followers at Maketu pa
 Te Whiringa and his followers at Pukemaire pa

Thus far the wanderers had attained their object, for they had seized upon the best piece of land in the Bay of Plenty and had made peace with the Tapuika owners; but they had yet to deal with the Arawa of the lakes who, as descendants of the god Tamaiwaho, called themselves the migration from heaven and not infrequently acted in the irresponsible manner common to gods and others of exalted rank. They had also to deal with Waitaha who were suffering from a bad attack of swelled head induced by their success at the battle of Poporohuamea.

Taiwiri [Taiwere] and Moekaha, of the N'Whakaue tribe of Rotorua, were the first to take the field against the intruders and they came by way of the Kawa swamp where the present road crosses the narrow part of Kawa, both of the leaders being slain. Of this battle it is said that the dead lay so thick that they were trampled into the mud and formed a bridge over which the Ngaiterangi passed in pursuit and it is said that when the present road was made many old spears and other weapons were dug up.

The next effort was that of N'Whakaue and N'Raukawa under the chief, Kapu, and they also met at Kawa and were defeated, losing the chiefs Marere, Toko, Kapu and Paraukaihau. To avenge these defeats Tamakirangi sent for Haua of Waikato, for the latter, having married a Waitaha woman, had thereby accepted the responsibility of defending his wife's relatives. He had, however, no better fortune than those who had preceded him for it is said that he was defeated and slain at the third battle of Kawa.

Sometime after these events, Kiritako, of the Arawa people, visited Waikato and Taranaki and induced Kawharu, a celebrated warrior of the N'Toa, to take part in the struggle. This chief led a party of his own tribe and of N'Raukawa and defeated the Ngaiterangi, taking the following pas:- Otupa, Okurei and Hukanui [Hakunui?] and killing Tamakohukino, the father of Rangihouhiri the second. A short time after these events a war party of N'Ranginui and Waitaha killed Tuwhiwhia, a son of Rangihouhiri, near Maketu and Tauati, another son of the same man, near Whareroa. These continuous losses depressed the Ngaiterangi who began to contemplate a return to their own friends; but in the very nick of time their ancient enemies, the N'Pukenga, led by the chiefs Tini o Awa and Kohukino, appeared on the scene as friends and allies.

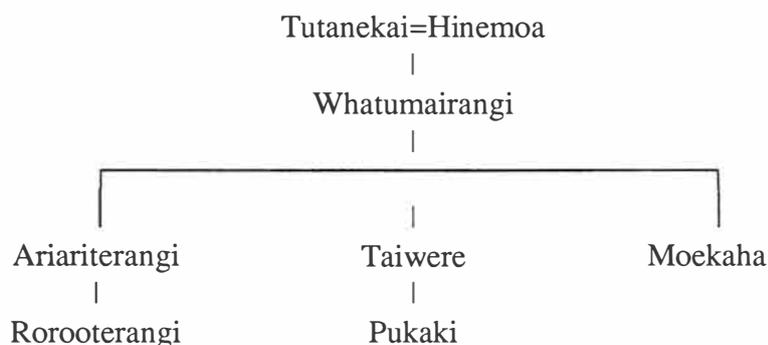
Tamapahore was appointed to the supreme command and, taking advantage of the N'Pukenga canoes, the whole heke moved forward upon Tauranga, where they stormed

the Matuahiwi and many other pas and drove out the Waitaha. The great pa of Maunganui was taken from Te Kiorenui the N'Ranginui chief, and the fact that this success was obtained by treachery does not, from the Maori point of view, detract from the credit due to the successful war party.

This conquest was one of the most rapid and decisive recorded in Maori history. The chiefs of N'Ranginui at this period were Te Kapinga and Kuraroa and those of Waitaha were Hikapa and Tauarongonui. All of the sections of the latter people were defeated and driven from their homes; the Iwikorako branch to Te Puke, where they still live, while the Kumaramaoa branch of Waitaha were reduced to a condition of vassalage and were gradually absorbed by the conquerors whose clemency was purchased by the present of a valuable greenstone axe called "Matawhero" given by the chief Tamawhareua [Tamawhariua?].

I may mention here that there is a legend to the effect that, after the Ngaiterangi reached Tauranga, they slew the Waitaha chief, Kumikumi, and his son Tipuake at once applied to Te Ruinga to avenge his death. That chief refused active aid, but gave the image of a bird called Te Manuwkahahoro and directed him how to use it. This effigy of a bird was made from toitoi reeds [Toetoe, *Arundo conspicua*] and raupo [*Typha augustifolia*] and when he returned to his own home, Tipuake caused several more to be made and then took them to the coast near one of the Ngaiterangi pas where they were thrown into the air and behaved like seabirds diving for fish. When the Ngaiterangi saw this they came out with their nets and without arms and were assailed by the ambushed Waitaha and lost many men in this fight which is known as Te Manuwkahahoro.

The history of the invasion of Tauranga has been well told by Judge Wilson and need not be repeated, for it is substantially correct. It will be sufficient to say that Ngaiterangi did not again occupy Maketu, but handed over their rights to other tribes of Awa descent. It was probably a generation after the Ngaiterangi left to attack Tauranga that the N'Whakahinga tribe of Whakatane, accompanied by the Ngariki of Opotiki, encouraged by the success that had attended the Ngaiterangi, left their homes and took possession of Maketu. As usual, the whole of the loss fell on Tapuika who evidently felt they were unequal to the task of repelling these invaders; their chiefs, Paruhiterangi and Te Hanananui, surrendered the pas, Takaihuahua and Paraoa, without a struggle in order to avert impending danger. This act of weakness did not, however, help them, for the two tribes fell out and the N'Whakahinga were defeated at Te Karaka, but were so little depressed that they soon after defeated Tapuika at Te Kakaho. Then Tapuika allied themselves with the N'Rangiwewehi and N'Whakaue and these tribes, led by the great chief, Ariariterangi, would probably have wiped the N'Whakahinga out of existence but for the extraordinary arrogance which would seem to be endemic in the N'Whakaue Arawa who firmly believe that they are the result of a liaison between the god Tamaiwahi and one Kuraimonoa, the wife of Toi. Hence it is that they call themselves the "Migration from Heaven" and generally behave as though they had no equals on earth.



It would seem that some question of authority arose in this war party while en route to Maketu and on this question Ariariterangi made the following speech. "Kotahi tangata ki Hawaiki ko Whakatau anake, kotahi ki Aotearoa ko Ariariterangi anake". The meaning is briefly this; there was but one man at Hawaiki, namely, Whakatau and there is but one man in this country and that is Ariariterangi. This speech affronted all of his allies with the result that, when the fighting began, they drew to one side and left him to be slain by the N'Whakahinga.

Some years after these events his son, Te Rorooterangi, attacked Maketu in order to avenge his father's death, and it having been reported to him on a certain occasion that many of his people had been slain, he replied, "Ruia taitea, ruia taitea, ki tu ko taikaka anake". (Let the sapwood go so long as the heart of the tree-himself-stands). In this speech he showed the same arrogant and unconquerable spirit that has ever characterised the descendants of Hinemoa.

Te Roro attacked the Kapuahoro and other pas of the Whakahinga people with such vigour that it was seen that they must soon fall; but at this moment of extreme danger, Kurawherangi, a person of high rank, stepped outside the pa and asked who led the attack. She was told that Te Roro was their leader and when that man came forward she led him into the pa and asked him if he would not show mercy to her people. Te Roro replied that he had the power and would show mercy on this occasion. She then presented him with a famous greenstone axe called "Kaitangata" and a garment made of toroa [albatross, *Diomedea exulans*] feathers. Peace was then made and the Arawa of the lakes did not again attack the N'Whakahinga. Then Te Waha brought a force from Waikato and defeated Whakahinga and enabled the Tapuika to return from hiding in the forests and live at Rangiuuru in peace. Indeed, Piritaha of the Arawa made a formal peace with Mokotiti, but it was broken by the former who believed that a woman, Te Makawe, had been bewitched by N'Whakahinga, so, to square accounts, they murdered Rangiwahakapua and the Tapuika children bathing together with those of N'Whakahinga, drowning some of the latter. The N'Whakahinga retaliated by storming the pas Te Weta and Te Pehu, but they were defeated by Moemiti and Makino at the battle of Pareratete where Turourou fell, and at Te Arapakiaka, where Rangiiirihau was slain. These were probably only minor affairs, for we are told that to make peace, Moemiti gave his daughter, Parehirangi, to Turangaiwhatu.

[Te Weta and Te Pehu are on the left and right bank respectively of the Mangaorewa stream some miles below the point where the direct Rotorua-Tauranga road crosses the gorge.

Moemiti and Makino were brothers; sons of a Waitaha mother and a N'Rangiwewehi father.]

This making of peace was, at the best, only intended as a short truce in order to obtain breathing time and such it proved on this occasion, for the Tapuika sent Te Koata to Hauraki, where he induced Te Popo and Tuteranganini to avenge the losses of Tapuika with the result that Tuteranganini and Ahurei led a war party to Maketu and found the N'Whakahinga away on a raid of their own during which they had captured the Te Mata [Te Weta] pa. When they returned they found that N'Maru had captured all of their women and children and had killed all of the men left to protect them. This was a crushing blow to the unfortunate N'Whakahinga who, to the number of 200, retired to Whakatane and did not again trouble the Arawa people.

N'Pukenga were the next band of fugitives to take possession of Maketu. Judge Wilson says that these people had originally driven the Ngaiterangi from their Opotiki home and when, after many years, they in turn had been driven out by N'Pukeko, they had followed the Ngaiterangi to Tauranga and had assisted them against the Waitaha and Ranginui of that place. So long as they were useful they were allowed to live in peace; but Ngaiterangi had by no means forgotten the old feud and directly that the latter felt that they could do without the Pukenga people, a pretext was found and the latter driven to Maketu. From this place they attempted to avenge former defeats and boldly attacked Tauranga, where they were most unfortunate in meeting N'Maru and were badly beaten. Nothing, however, could teach these people prudence, for on their return they murdered one of the Arawa [probably Oneone] and were attacked on all sides. At Ruakirikiri they received so bad a defeat at the hands of Ngaiterangi that they fled to Whakatane and remained there until Te Puhi, of N'Maru, invited them to join him at Haowhenua and while there they took part in the battle of Taumatawiwi. The closing scene of the N'Pukenga was, however, at Maketu, where they passed away with honour.

3(c) J.A. Wilson
The Loss of Te Tumu

Note: Extract from The Story of Te Waharoa and Sketches of Ancient Maori Life and History. Christchurch, Whitcombe and Tombs 1906 (reprinted 1984, Christchurch, Capper Press), pp. 92-97. In March 1836 Tauranga people had joined Te Waharoa and Ngati Haua in their attack on Maketu Pa, reconstructed by Te Arawa tribes who moved there to scrape flax when the trader Philip Tapsell settled there in 1830.

The complete success and speedy result of Waharoa's first campaign stung the Ngatiwhakaue tribes to rage and action. Within four weeks of the receipt of the news, one thousand six hundred men had mustered at Ohinemutu pa, on Lake Rotorua, and had marched for Maketu, whence it was their set purpose to take the Tumu.

The Tumu pa belonged to Ngaiterangi - Waharoa's allies - and was situated on the left bank of the Kaituna river, about two miles from Maketu, at the place where the river, descending from the interior, flows to within about one hundred yards of the sea, and then by a sudden freak of nature turns sharply off to the eastward; from whence it pursues a course parallel to the coastline, until it reaches Maketu. At the Tumu, the narrow neck of sand that divided the river from the sea, was not obstructed by growing sandhills, as it is now; but was so low that high tides in heavy gales swept over the river.

Te Tumu was, doubtless, a convenient enough place for Maoris in times of peace - commanding the sea as it did, as well as the river navigation; but for war it was quite the reverse. Unlike Maketu, it had neither natural nor artificial strength; yet the inmates of the pa were as infatuated as the Maketu people had been. Numbering only one hundred men and two hundred women and children, their garrison was too weak to hold the position against the large odds to be opposed to them, and too proud to desert it. The chiefs at the Tumu were Kiharoa of Maungatapu, Hikareia, and his nephew Tupaia [sic = Tupaea] of Otumoetai, Te Koke, and four others of minor note. It certainly seems strange that the inhabitants of Maketu and Tumu pas were not better supported by their respective tribes; we suppose "what was everybody's duty was nobody's duty," as nobody appears to have been particularly anxious to sacrifice himself for the public weal. This supineness, however, may in reference to the Tumu have been partly due to the occupant's own assumed security - a security arising, perhaps, from the hope that they would not be attacked. Still, there was no foundation for such a hope, for on the 20th April, Ngatiwhakaue made their first haul, and unmistakably signified their view of Ngaiterangi's political position in the war by cutting off one man and ten women, who were found collecting firewood at Maungamana. At any rate, the Tumuites manifested the greatest sang-froid. Kiharoa, when asked if the enemy had not arrived at Maketu in great force, replied, by taking up a handful of sand and saying, "Yes, there is a man there for every grain of sand here." Then, suffering the wind to blow the escaping sand away, he exclaimed, "Hei aha!"

Such was the state of affairs, when a highly auspicious omen - an eclipse of the moon - roused Ngatiwhakaue to activity. During the night of the 6th May, 1600 men under

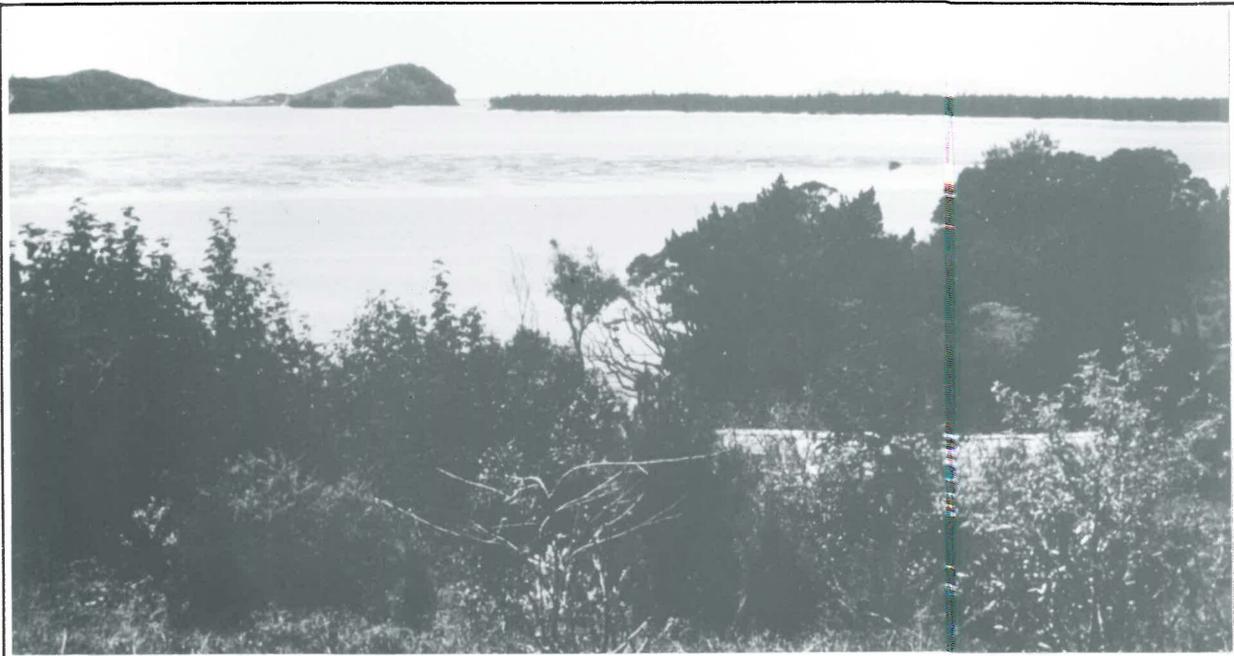
Kahawai, Pukuatua, Korokai, Hikairo, Amohau, Ngaihi, and Pango, alias Ngaihi - in fact under all the great chiefs of Rotorua - crossed the Kaituna, and, taking their stations unperceived on two sides of the Tumu, awaited the signal of the attack. And now, as morning approached, a young man volunteered to reconnoiter the pa, to ascertain whether the garrison was on the alert, and though several endeavoured to dissuade him from the rash attempt, he went. Passing in the shade along the river bank, he entered the pa as an inmate returning within its precincts - a not uncommon occurrence - and made his rounds without attracting attention, farther than that one man seemed to eye him for a while; then making his exit in the manner he had entered, he reported that the people had evidently been at their posts all night, but had gone to bed, leaving only a few sentinels on duty.

At the first crowing of the cock the onset was made. At the first sound of danger the Ngaiterangi flew to their stations. Kiharoa, hastening with the rest, fell pierced by a ball in his forehead. His body was instantly tumbled into a potato pit, a rough mat thrown over, and remained long undiscovered. The assault was repulsed, and repeated, to be repulsed again; twice renewed and thrice repulsed, the assailants had lost Kahawai, their principal chief, and seventy men. The numbers of the defenders were also considerably reduced. At length the light of returning day revealed to both sides the great disparity of forces - the multitude on one side, the few on the other - and inspired the Ngatiwhakaues with a courage that enable them to carry the pa. But the desperate strife was not concluded. The Ngaiterangis - men, women and children - hastily collected, and precipitating themselves in a mass upon their enemies, forced their way through them to the sea beach; and fled, not unpursued, for Tauranga. Poor women and children, their fate must rest in oblivion, as only about twenty of the former escaped. The elderly chief Hikareia, closely chased, made for the inland road, to be struck down by a bullet in crossing Wairake [sic = Wairakei] swamp. Instantly a New Zealander rushed into the water; in his black heart lay bottled up unwreaked revenge of two generations' keep - a revenge he now appeased by cutting out his victim's liver, and eating it reeking hot on the spot, in utu for his murdered grandfather. Although Hikareia was related to Kahawai's hapu of Ngatiwhakaue, his body was flayed - the dutiful young men his nephews, being foremost in the business, and appropriating the skin for their own use, cutting it up for pouches. One of them secured his uncle's handsome rape - posterior tattooing - with which he made an ornamental cartouche box. Well might Mr Wilson [CMS missionary], at Rotorua, write on the 6th May, "The revenge and hate on both sides is ungovernable."

The fall of Te Tumu cost Ngaiterangi seven chiefs, and sixty men killed; and about 180 women and children killed or taken prisoners. Tupaia - now Hori Tupaia - was the only surviving chief. If the pursuit had been properly followed up, scarcely a fugitive could have escaped; but, fortunately for the Ngaiterangi, a singular circumstance favoured them in this respect. As soon as the pa was taken, the principal Rotorua chiefs seized, each with an eye to his own personal benefit, upon a celebrated war canoe of enormous size - a sort of little 'Great Eastern' in her way, named 'Tauranga'. Of course, they quarrelled; but failing to settle the matter in that manner, four of them got into her, and spent the day trying to out-sit each other for possession, while their followers were either looking on, or looting the pa.

Ngaiterangi never returned to the Tumu. Hikareia was killed at Wairake, and that place has since been generally considered the boundary of their country - a country which for four years before had extended some seventeen miles further to the eastward, to Otamarakau (Waitahanui). For, in 1832, Ngaiterangi held Maketu, the Arawas only living then on sufferance in a pa situated where the redoubt is now; and Tamaiwahia, a Ngaiterangi tohunga, had a pa at Otamarakau, which he occupied until the troubles consequent on Hunga's death compelled him to flee and seek refuge at Tauranga. Thus the Arawas, when roused, displaced Ngaiterangi, and resumed those coast holdings: severing the weakened links of the once powerful chain of Ngatiawa conquests that Ngaiterangihohiri had made four generations before, they pushed themselves northward to the sea, and re-established the maritime frontier of their country.

But Tamaiwahia thought it a pity to lose Otamarakau without an effort to obtain utu. He was a tohunga, and why should he not use his power? We regret to say the temptation proved too strong; he debased his office, and pretended he had seen a vision. The result was, Ngaiterangi fitted out a flotilla, which sailed from Otumoetai and, passing Maketu in the night, landed at Pukehina; whence the taua, under Rangihau and Tamaiwahia, marched inland to attack Tautari's pa at Rotoehu. Now, Tautari was not an Arawa native, but lived at Rotoehu on sufferance, having become connected with Ngatiwhakaue by marriage. He was chief of Ngaitonu, of Whakatane, which tribe is better known as Ngatipukeko; and, being a renowned old Maori soldier, was not caught napping on this occasion. With much patience and forethought, he had strengthened his pa, and rendered it a very formidable fortress, so that when Ngaiterangi attacked it, they were defeated with the loss of Rangihau, and seventeen killed. On the return of the expedition to Tauranga, Ngaiterangi were incensed against the false prophet to such an extent, that he well-high lost his life.



The Katikati district

1. Bowentown Heads, Western entrance to Harbour and Matakana from Ongare (Photo : Noel Mitchel)
2. The Waiau estuary and Waihi Beach, looking towards Tuapiro and Ongare (Photo : Tauranga County Council c.1970)
3. Katikati Township and Tauranga Harbour, looking towards Mauao (Photo : Tauranga County Council c.1970)

4. The Katikati Te Puna Purchase and Confiscated Block

4(a) H.T. Clarke and James Mackay Jr. Arbitration on the Katikati Lands 1864

- I. Letter from Mackay to Native Minister, 10 January 1865
- II. Report and Decision, 27 December 1864
- III. Decision: Maori version, 28 December 1864
- IV. Minutes of Evidence in Maori, 12 December 1864

Source: Tauranga Confiscation files
Department of Survey and Land Information
Hamilton

I. Letter from James Mackay Jr. to the Native Minister

Auckland, 10 January 1865

Sir,

I have the honour to enclose herewith the report made by Mr H.T. Clarke, and myself, as arbitrators in the dispute between Te Moananui, and the tribe Ngaiterangi, respecting the ownership of lands situated at Katikati, in the district of Tauranga.

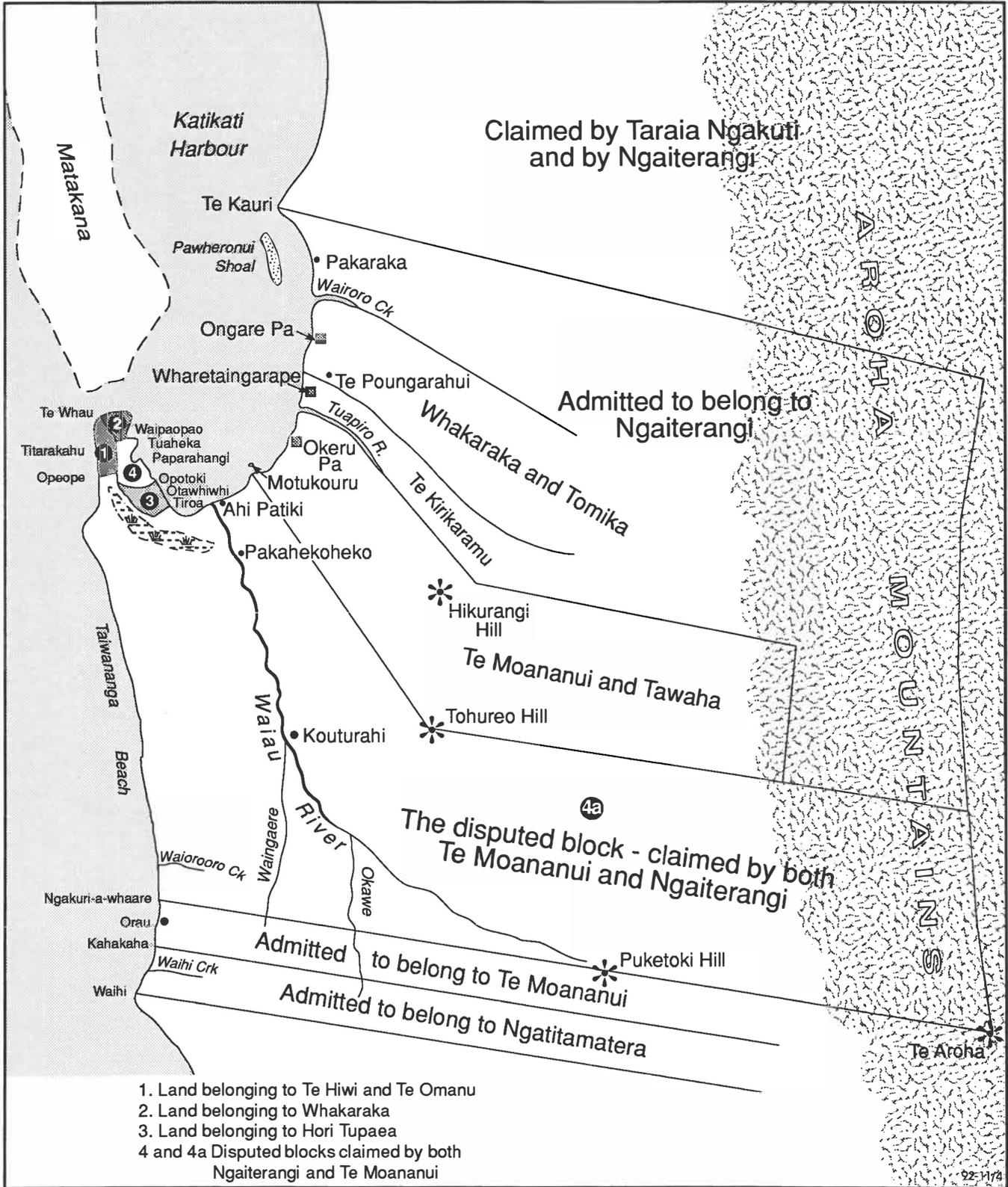
As this has already been approved by you, I would beg to recommend that authority should be given for the survey of the land, with a view to carrying out our decision. The arrangement made with the Natives, is that Mr Clarke and myself, are to be present at the survey, to prevent any misunderstanding about the boundaries of the land. Also to decide about "burial ground" and other reserves within the block. I would therefore suggest that Mr Heaphy should be instructed to furnish us with a competent Surveyor, whenever we require his services for that purpose.

I do myself the honour to enclose a copy of a sketch of the disputed land at Katikati, as drawn by Te Moananui; this will enable you to understand the position of it.

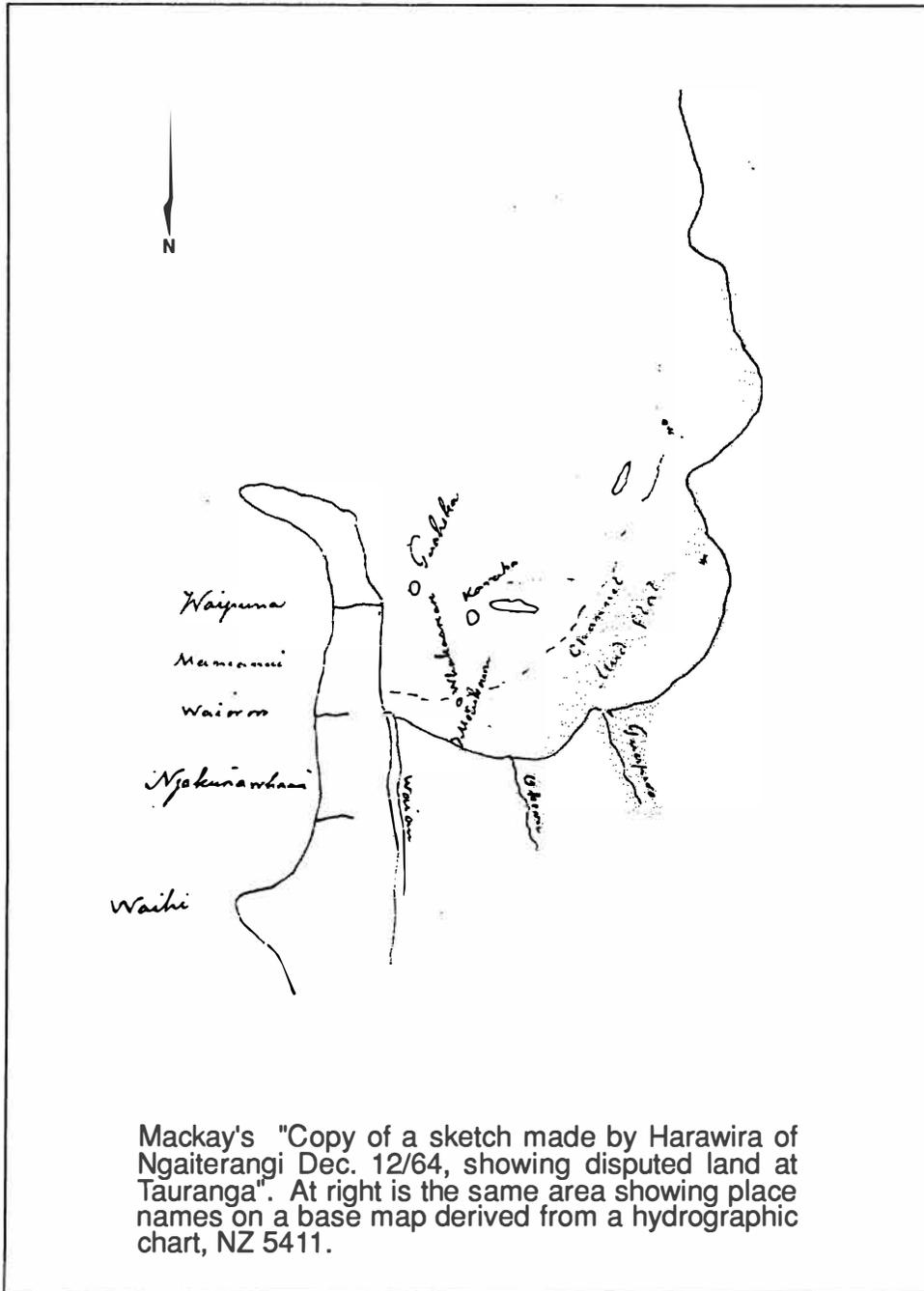
With reference to the dispute between the tribes Tawera and Ngaiterangi; I may mention that we have taken the evidence in the case, but as it is of a very lengthy and conflicting character we have not yet had sufficient time to consider it and report thereon.

I have the honour to be etc.

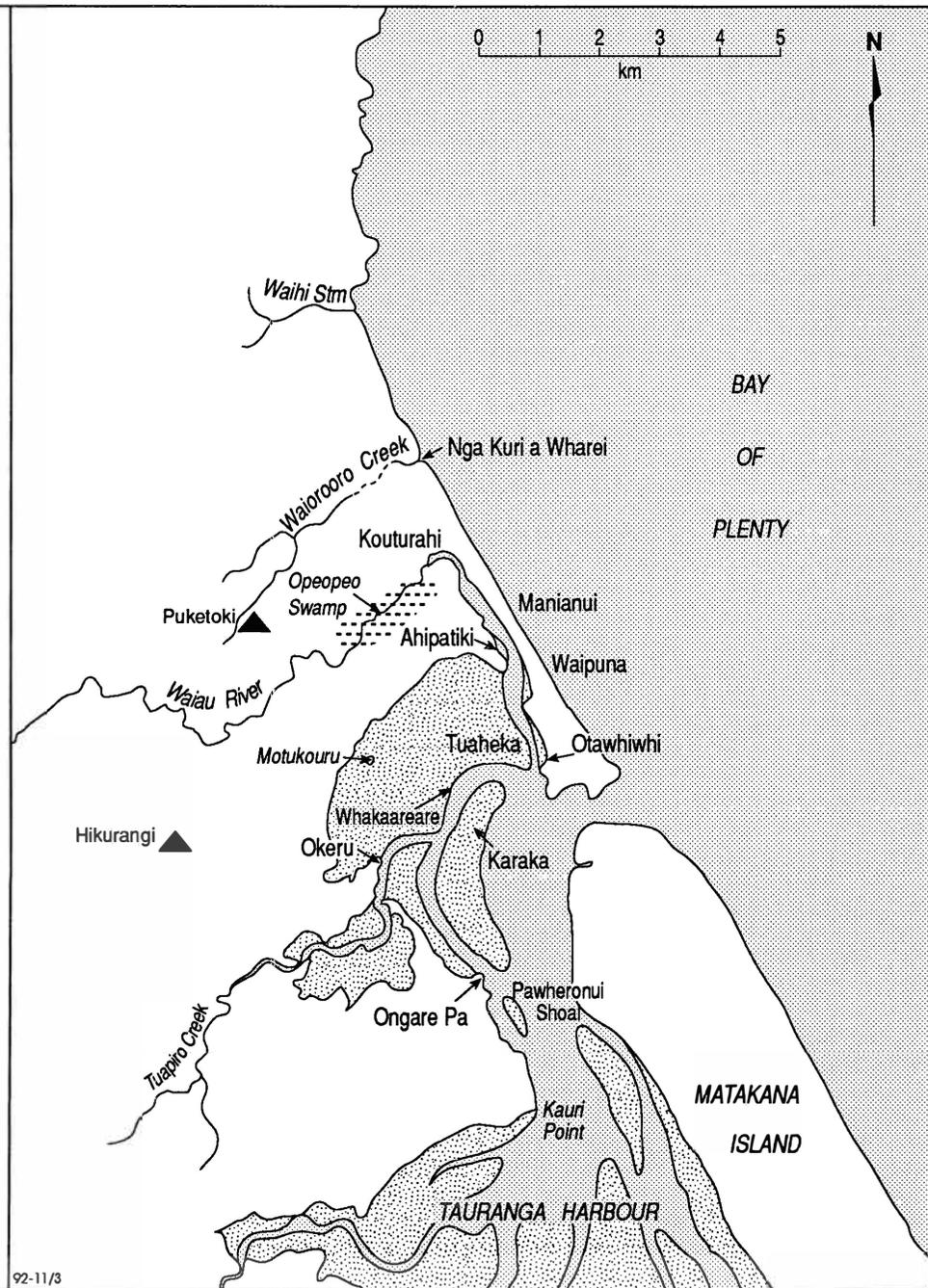
(signed) James Mackay Jr. for Arbitrators



Te Moananui's land claims: Map redrawn from Mackay's "Copy of sketch plan of land at Tauranga as drawn by Te Moananui on the floor of the Wesleyan Chapel, Auckland, on the 12th December 1864."



Mackay's "Copy of a sketch made by Harawira of Ngaiterangi Dec. 12/64, showing disputed land at Tauranga". At right is the same area showing place names on a base map derived from a hydrographic chart, NZ 5411.



92-11/3

II. Report on Te Moananui's and Ngaiterangi claims to lands at Katikati District of Tauranga.

Messrs. H.T. Clarke and J. Mackay Jr were the arbitrators appointed in this case, the former on behalf of the tribe Ngaiterangi, the later on the part of Te Moananui, and his people of the tribe Ngatitamatera. The investigation and decision of this case occupied five days.

The whole of the parties concerned behaved in a most orderly and praiseworthy manner throughout. Te Moananui was the spokesman on the one side and Hohepa Hikutaia, and Te Harawira, the speakers on the other.

Decision of the arbitrators

1. That Te Moananui claims the block of land commencing on the sea coast at Te Kahakaha, thence to the upper end of the Opeope swamp, thence by the edge of that swamp to Tiroa in the inner side of Katikati Harbour, thence by the coast to Motukouru, thence inland to the summit of Tohureo, thence to the summit of Te Aroha Range, thence along that range in a northerly direction to a point inland from Te Kahakaha, thence to the point of commencement on the sea coast. He also claims a small piece situated on the inner side of Katikati head, extending from Tuaheka to Opotoki, known as Paparahangi block.
2. That Ranginui and Waitaha were the original owners of the Tauranga District. That Te Moananui is descended from Ranginui, and that his title is not disputed in that respect. And that Ngaiterangi admit his title by inheritance.
3. That Ngaiterangi came from Hakuranui south of Maketu, and fought with the various branches of the Ranginui and Waitaha tribes and then located themselves at Tauranga.
4. That Ngaiterangi proper have no claims by right of inheritance to lands in the District of Tauranga, but they base their claims on right of conquest only.
5. That Ngaiterangi frequently fought against the ancestors of Te Moananui. That on some occasions the former were the conquerors. That Ngaiterangi occupied Katikati on several occasions. That in despite of these conflicts and occupation, Te Moananui was personally in possession of the land now claimed by him immediately antecedent to Hongi Hika's invasion of Tauranga.
6. That Te Moananui left the land now claimed by him, just before Hongi's invasion, and that neither he (Moananui) or Ngaiterangi have ever permanently resided on it since that date. That since Hongi's invasion, Ngaiterangi have exercised certain rights of ownership over the land in question. That Te Moananui has also exercised similar rights but not to the same extent.

Recommended that the block of land described in clause No. 1, with the exception of the piece laying [sic] between Te Kahakaha and Ngakuri-a-whaare [sic], should be surveyed and valued; and that the amount of purchase money should be equally divided between Ngaiterangi and Ngatitamatera.

(Signed) H.T. Clarke
C.Commr. Tauranga

(Signed) James Mackay Jr
C.Commr. Hauraki

It having been pointed out that there are some burial grounds within the block, it has been agreed to reserve these from sale.

James Mackay Jr
Decr 28/64

Approved
(sd.) Walter Mantell
27 Decr/64

Te Moananui claims in conjunction with Tawaha of Ngaiterangi, a block of land at Katikati commencing at Motukouru, thence by the sea coast to the mouth of the river Tuapiro, thence by that river and passing to the south of Hikurangi to Rua Kiore, thence by the base of the hills to the northern boundary of Te Moananui's block, thence along that boundary to Motukouru.

This claim has not been investigated. Tawaha did not appear. Recommended that Te Moananui and Tawaha should arrange it between themselves, as we are not aware that there is any dispute in the matter.

(signed) Henry T. Clarke
C. Commr. Tauranga
James Mackay Jr.
C. Commr. Hauraki
Decr 27/64

In the course of investigation it came out that Taraia Ngakuti claims a block of land extending from Te Kauri to Te Puna, but as Te Moananui did not like to give evidence in the absence of Taraia, we did not deem it advisable to enter into the question of his claim. It is probable his claims would be made on the same ground as those of Te Moananui.

(sd.)

H.T. Clarke
C. Commr. Tauranga
James Mackay Jr.
C.C. Hauraki

Approved
Walter Mantell
27 Decr/64.

[Note: This report was published in AJHR 1867, A20, pp. 7-8.]

[The following clauses in a draft version of this report in the same file were struck out, presumably because they were not agreed to by the parties. In this draft the clauses 1-6 reproduced above were annotated, "Agreed".]

7. That Te Moananui was not driven away by Ngaiterangi from the land now claimed by him, but left it voluntarily, and that Ngaiterangi have not stated that they ejected him.

8. That Hongi Hika was not allied with Ngaiterangi against Te Moananui, but on the contrary fought against Ngaiterangi as well as Ngatitamatera.

9. That although Te Moananui has not resided permanently on the land since the day of Hongi Hika's invasion - He has by killing Ngaiterangi pigs and through occupation by Raharuhi and other relations upheld his claim to the land.

10. That Ngaiterangi through Ngaitauwhao have occasionally occupied land now claimed by Te Moananui, by running pigs on it, by digging kauri gum etc. That this latter was objected to by Ngatitamatera and that Taraia the principal chief was anxious to fight with and eject Ngaiterangi from it, but from fear of European laws etc. Te Moananui and Te Hira Kaki persuaded him to abstain. That otherwise Taraia would not have permitted any encroachment on the tribal territory. That he did not remain quiet from any fear of Ngaiterangi, is evident from his having on a former occasion killed Te Whanake and his people for a curse (kanga) which they were reported to have used towards him. It is not therefore probable that he would submit to the trespass on the land, when he acted so summarily against Ngaiterangi in the other case, unless for the reason stated - fear of the European law.

11. The Ngatitamatera have at various times antecedent to the present war advanced claims to land at Katikati and have forwarded same to the Government.

12. That for the reasons above stated Te Moananui has a fair claim to the lands described in clause No. 1.

James Mackay Jr.
Decr. 23/64

III. Letter from Clarke and Mackay to Te Moananui and Ngaiterangi

Pukapuka whakaatu i te tikanga mo nga wahi whenua erua i Katikati, te tuatahi i timata i Ngakuri-a-whaare, haere tonu i te akau o Taiwananga ki te hiku o Opeope, haere tonu i taua repo ki Tiroa i te taha ki roto, haere tonu ki Motukouru, ka haere ki uta ki te tihi o Tohureo, haere tonu ki te tihi o te Aroha, haere tonu whakararo i runga i taua iwi tae noa te ritenga ki Puketoki, haere tonu ki te tihi o Puketoki, haere tonu ki Ngakuri-a-whaare ki te wahi i timata ai. Te tuarua i timata i Tuaeheka haere tonu ki Paparahangi, haere tonu ki Opotoki.

Na ko ti tikanga tenei mo ana whenua erua. Me ruri marire e te Kawanatanga kia kitea nga eka o roto o ana wahi. A ka kitea me whakarite nga utu mo te whenua katoa. I reira me wehe nga moni, ko tetahi taha kia Ngaiterangi, ko tetahi taha kia Ngatitamatera. Kotahi te mea kia maharatia ko nga "Wahi Tapu" me whakakape ki waho.

(Signed) Na Te Karaka
(Signed) Na Tiemi Maki

Tihema 28/64

A copy of this was given to Ngaiterangi and one to Te Moananui.

James Mackay Jr.
Decr. 28/64

IV. Minutes of Evidence

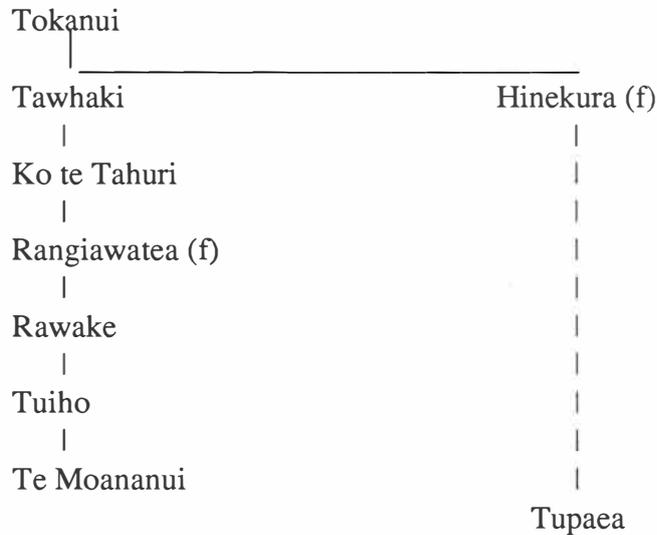
Te Wakawakanga mo Katikati
Tihema 12, 1864

Nga kai korero o Ngatitamatera	-	Moananui
Nga kai korero o Ngaiterangi	-	Hohepa Te Harawira

Te Moananui: Waihi i te taha ki raro, Te Kahakaha i a Ngatitematera. Mau i a Te Moananui, haere tonu i te akau o Taiwananga ki te hiku o Opeopeo, timata i Terarakahia haere atu ki te Whau, i a te Omanu raua ko te Hiwi Waipaopao i a Whakaraka. Kei Tuaeheka haere ki Paparahangi i a Te Moananui haere mai ki Opotoke, kei te one i Otawhiwhi i a Hori Tupaea, Te Tiroa i a Hori, ko Okukuru i au ano. Ko nga awa katoa i Waiiau i a Te Moananui. Ka haere i te takutai Motukouru ka mutu. Kei te tihi o Tohureo te rohe. Ko te taha ki Hikurangi i a Tawaha i au ano, a te taha whakararo o Tuapiro. I a te Kirikaramu te Wharetainga-rape kei te poungarahui ka rohe, o Ngare ko te pa i a Whakaraka i a Tomika. Haere tonu mai Wairoro ka rohe i Tomika.

Ka huata taku pihi i Waitoa. Ko Kape te tupuna Waihou. Ko te Hiko te tupuna. Ka eke ki te tau o Karangahake. Ko Tokanui. Ko te patanga o te rohe kei Taiwananga. Ko te rohe a toku tupuna timata i Waihou, haere tonu ki te tau o Karangahake haere tonu ki te tihi o Tohureo, haere tonu Motukouru, haere tonu i te takutai a Te Kahakaha. Ka ahi mau ano ki uta ki Karangahake, heke tonu ahi ki Waihou.

Ko Tokanui:



Moananui Tupuna

I noho tonu enei Tupuna ki runga ki te whenua. Ka whawhai matou ko Ngaiterangi. Ka noho matou i Katikati ka noho ana ratou i Tauranga penei tonu. No te whawhai ki a Ngapuhi katahi matou kei haere ki Horotiu. Kahore i waiho he tangata ki runga ki te whenua i Tauranga ano a Ngaiterangi. Hoki mai matou i Horotiu a Hauraki. Kahore matou i hoki ki te whenua noho ai i muri iho. Na Kaihau he wahine no Ngatitamatera i ki atu ki a te Paetui kia haere mai ki Ongare noho ai, he whakatete ki a Ngatitamatera. Na ka mate a te Paetui raua ko te Whanake, kahore he take ke atu.

Hohepa Hikutaia: Ka haere mai oku tupuna i Hakuranui iho rawa mai i Whakatane. Haere mai te Awa o te Atua, neke mai Otamarakau, neke mai Maketu. Ka whawhai ahau ki nga iwi o konei, te take i tupu ai te whawhai mo te Mateapaia, he kohuru. Titiro ana ahau a Ngaiterangi ki Punohu he kohuru naku. Ka nui haere te pakanga ki a Waitaha. Ka riri mana ko Waitaha, ka ngaro nga tangata o reira i au. Ka whati nga morehu ka mahue a Maketu ki au. Ka tupu nga whakaaro o nga morehu o Waitaha hinga iho aku parekura i tera mahi e wha. Ka haere te rongu o taku toa ki nga whenua katoa nei. Katahi ka eke ko Kapu no Waikato. Ka hinga i au te parekura ki Kawaarero ka mahi ko Kapu. Na ka haere ano te rongu o te Rangihouwhiri ka tae mai ki nga tupuna o te Moananui. Ki a te Ruia. Ka eke ki Maketu. Ka mate ko Tutengaehe. Ko Rangihouwhiri. Ka tahi kei tupu te whakatariri i roto i nga uri a te Rangihouwhiri. Ko nohia tonutia i Maketu. Ka haere te rongu o te potiki i te Rangihouwhiri a Turourou. Ka turua ano e te ope o Waikato, na Haua. Ka tae ki Maketu. Ka kihi a Haua i a Ngaiterangi e noho iho ana i tenei pa. Ka ki ake te ope ra, "I kore e eke te

kupenga o te Taroto". Ka ki iho a te Tapuiti te taua a te Rangihouwhiri. Na ra koe "he katahi tangata na te Rangihouwhiri tena e rangona". Ka hunga tenei parekura ko Haua, he mano, kahore e rere tetahi. Katahi ka toro te pakanga ki a Ranginui. He kohuru ko te Rangitukua, i kohurutia ki Motiti. Ka tupu te whakaaro i a Kotorerua, ka kumea te pakanga ki Tauranga. Ka horo ko Maunganui ka patua katoatia nga tangata o roto o Tauranga. Ka ngaro ki te kore. Ko nga morehu i waiho hei tangata moku hei kai mahi kai maku. Ka tuturu taku noho ki Tauranga a Katikati. Ka tuturu taku nohoki Katikati. Ka timata te pakanga a te Moananui raua ko Taraia Te Te Take o tenei pakanga mo Puimanuka, he kohuru na te Apooterangi (he tangata Moananui) ko te kainga i noho ai enei tangata kei te more i te Papa i tua i Waihou nei, kei te Tapuariki. Ka riri nga tupuna o Taraia raua ko te Moananui. Ka hinga ko Ngautoka (no Taraia). Ka whatu nga tupuna o Taraia ki Katikati, te pa i noho ai ko te Puku o te-atanga, ki etahi pa ki etahi pa, i roto i a Ngaiterangi. Ka tupu te whakaaro a Rakiteuru (no Taraia) ka tuturu te ope ki au ki a Ngaiterangi. Kei te Whanau a Apanui te timatatanga mai tae noa ki Tauranga. Ka hoea mai ki te waka noho rawa mai i Katikati. Ka ki mai a Rakiteuru ki a Tamaroto e ea ranei taku mau i a koe? Ka ki a Tamaroto waiho ra me haere atu, nahea taku huarahi, mai te huarahi na te hunga ahi ko Hikutaia. Ka haere tetahi o nga ope o Ngaiterangi ka haere i te Moana. Na ka riri tenei ki Hikutaia ka hunga nga Tupuna o Te Moananui i au i te Parekura. Ko Hika a te Waraki, Hika Werewere, ko Tawhaki ka hoki mai a Ngaiterangi. Ka haere ake te taua o nga tupuna o te Moananui ka puta ki Whangamata. Ka mate ko Upokoko-heriheri, ko Tautei (no Taraia). Ka hoea atu e Ngaiterangi ki Whangamata he mea na te waka. Tutaki tonu ano ki te taua o nga Tupuna o te Moananui ki Whangamata. Ka hinga te parekura ko pohutukahawa (na te Moananui). Ka hoki a Ngaiterangi kei turu ake ano e te ope a nga tupuna o te Moananui. Ka horo ko Tutaetaha ka riro ko te tupuna wahine a Taraia. Ko Hinehui i riro herehere. Ka tuturi ano e Rakiteuru ki te ope. Ka haere a Ngaiterangi te hunga o Ngaiterangi ko te Kahakaha, ka hinga tera parekura ko Parimu. Ko Motupua, ko te Hura (no te Moananui) ka hoki a Ngaiterangi. Kua mutu te haere o te taua o te Moananui na Katikati kua haere na tere taha na Whangamata. Ka mate ano ko nga iwi a Taraia. Ka haere ano a Ngaiterangi ki te takitaki i te mate a Rakiteuru hu rawa atu i te Puriri. Ka hinga iho i te parekura ko Potaka, ko Hineurunga, na Ngaiterangi i patu. Ka mutu te riri a tetahi a tetahi ara a nga Tupuna o Te Moananui a Rakiteuru. Ka hoki mai te taua a Ngaiterangi noho rawa mai i Katikati. Katahi ka ki a Rakiteuru ki a Ngaiterangi. Kahore aku kai mau ma te kai ngaki i taku mate, tika nei ko Katikati. Ko te rua tenei o nga rirongi mai i au. Ko toku kaha ki te tukunga a Rakiteuru. Na ka karangatia a Rakiteuru te Rohe. Ka pumau tera rohe i au i a Ngaiterangi. Na ka noho ahau ki Katikati, a tae noa ki te takiwa i taku papa. Ko te Rohu, ko nga Kuri-a-Whaare, Waingaere, Oteaotahi, Otumapere, Te Ti, Waimata, Huanui Taua, te Waka a te Rangihau, Whitianga, ka heke ki te Awa ki Waitawheta, Te Arakiore, Mangakiri, ka Piki i te Maunga Te Huruhuru, te Kotuku, te Iringa o parerimu, Te Ananui (at Te Aroha), Otoropukeko, Karakahuarua, katahi ka haere te rohe whakarunga. Ko nga tupuna o toku nohoanga kei Katikati:

Ko Te Rangihouwhiri
 Tapuiti
 Tukairangi
 Tukorako
 Hineriu
 Tahuri

Tangatahe
Rangimatawhero

Na Rangimatawhero ka timata tomana riri ko te Moananui. Ko te Toroa i Kohuruhi, na te Moananui ko te utu o te Toroa. He tupapaku i hahua. E Ngaiterangi i mate, koeo taua tangata, tapatapahu iho kainga ana, ko te Pukeko tetahi o nga utu o Toroa, he mea kohuru e Ngaiterangi. Te utu o te Pukeko ko Rangitoro, na nga tupuna o te Moananui.

Te Harawira: Ko te ritenga o te pihi i tuku nei e te Moananui (i a te Wharetaiki), ko tera pihi i a Ngamarama.

Ta Ngamarama
Ko Tohu
Ko Tai
Horomanga
Toki Kokere
Remu
Whakatopa
Tamaiterangi
Tahanamea
Rangiamoa
Te Pare
Te Wharetaiki
Rini

No tenei whenua ake tenei tangata. Ko ahau ko Ngaiterangi kahore oku tupuna i tata ki Katikati. Tenei te tatanga na Ngaiterangi i patu nga tangata o tena whenua. Na Ranginui i patu ko Ngamarama. Ka uri te whenua i a Ranginui. Muri iho na Ngaiterangi ka mate ko Ranginui. Ka uri Katikati i a Ngaiterangi. Ko ta Ngaiterangi patunga mutunga ki a Katikati. Na Rakiteuru i te ki te pakanga toia ana ki Hauraki. Te take mo Puamanuka ko te take tena i huna ai era iwi. Ko te timatanga o te pihi o Rini kei nga Kuriawhare, Waiorooro, Te Mauianu, Te Waipuna (Taewananga). Kei te Waipuna (the same as Te hiku o Opeopeo) te mutunga ka tapahi atu ki utu ki a Opehope, Te Ana a Rangiamoa, Tuahika (kei te Moana), Te Karaka (kei te Moana), Whakaareare, Motukouru ka haere i runga i te Moananui. Na Ngamarama te paanga o te Moananui ki tenei wahi. No te taenga mai o Hongi ka riwhi te wahi a te Moananui ka haere ki Waikato. Te putake i noho ai a Te Moananui i reira na Te Popo, a Tuteranganini, te Rangatira o Ngatitamatera. He Hahu koiwi na Ngatimaru i hahu i whakatakariri ia. Taua huarahi he pakuha ko Tapore te ingoa o te wahine. Na te wahine ra te mate ai i a Ngaiterangi. Te taho o ana take ko Tuawaruhia. Ki noho a te Popo i Tauranga. Ki Motuhua i muri ka haere aku te ope a Ngatimaru a Tokoahu ki te whawhai. Ka horo ko Ko Oikimoke. Ka hanga mai nga rangi i reira hei tomo mo Motuhua. Ka u ahi te ope ra ki Motuhua i reira a te Popo. Ka haere a te Popo ki te paekiri ka kitea ake e Tokoahi. Ka karanga a Tokoahi ki te ope kia murua he rarauhe hei whakapoa ka rongo a te Popo i te kupu a te tangata ra. Ka karanga iho a te Popo, "e tika e aku taua akua nei te Kaharunga Piri ana ki te Kaha raro. Ka kino a te popo mo te kiana kei tapoanui ki te ahi ka ora topa ra. Ka pouri a te Popo i konei. Ka ki atu ki tana tumau ko Paneuaki, Haere ki nga rangatira o Ngaiterangi kia haere mai ki konei kia tonoa tetahi tupuranga mo to takai maireire. Ka huihui mai a Ngaiterangi. Nga uri

a Ruamoana, te tupuna a Hori Tupaea, tae noa ki nga rangatira o Ngaiterangi. Ko whakautu a Katikati te pa i whakamohoa ai ko Kouturahi, te take i kawea ai ki Katikati mo Rangitora. He mea whakanoho a te Popo e Ngaiterangi. He mokopuna a te Moananui no te Popo.

I haere tonu mai a te Popo i roto i nga ope o Ngaiterangi ki te patu i tona iwi ake, tupu tonu nga niho ki te kai i ona whanaunga ake. Ka tupu te pakanga a Te Waharoa, ara a Waikato. Ka haere a Te Waharoa ki Tauranga ki te tiki i a Ngaiterangi. Na ka haere. Ka mate a Ngatimaru ki Taumatawiwi. Ka whakahoki mai a Ngatimaru e Te Waharoa ki Hauraki. I te haerenga mai o Ngapuhi i rokohanga mai a Te Moananui ki Hauraki kua mahina a Katikati, whatu atu i Waikato.

Te take i mahue ai a Katikati, i a te Popo ka haere a te Popo me tona iwi ka noho i Matuaiwi. Ko te Waru ko te papa o Hori Tupaea kua riro ki raro ki a Ngapuhi. Ka haere ka ki iho ia ki a Pitau i muri nei kia mate a Te Popo. Ka kohuru a Ngatimaru, ka patua a Ngatimaru. Ka whakaorahui a te Popo. Ka whakahokia mai ki Hauraki. Kahore ahau i mahi i te kai ki runga ki te whenua, e rangi ko nga kai maori nga ika, nga kuku ko enei mea i mahia e ahau a tae noa ki tenei ra.

Te Moananui: Mo te korero o Hohepa, i ki ia manahi. No Puimanuka te take o te whawhai ai. Kahore a Puimanuka i kohurutia e te Apooterangi. E rongo ko te Apooterangi i kohurutia e Puamanuka ko te take tenei i mate ai a Taraia. Na ko te Aroha katoa kahore a Taraia pihia i reira marani e rangi na Hauraki katoa. Tetahi o nga kupu a Hoh [epa?] kia whakamaramatia atu. Ka haere a te Ruia ka tae ki Tauranga, i haere a manuwhiri i te ahiahi ka huihui ki te whare, ka puta te tamahine a Kino. Ko te Peurangi te ingoa. Akuanei kahore ia e mohio ki te whakatangi whio (Ko te Ruinga). Ka keto te ahi ka awhitu te mohio ra ki taua tiahe noho ai. Na whakatangi i te whio. Ka pai te iwi ki te tangi o te whio reo. Ka karangatia kia tahuna to ahi. Ka marama ka tango mai a te Rangi i te whio ki tana ringarina pupuru kau ai. Ka keto te ahi ka hoake ki to hoa whakatangi ai. Ka marama ka tangohia mai ano eia ki taua rungi ringa whakarite kau ai ki taua ngutu. Kua kite a te Peurangi i te whio e mau noa ana ki te ringaringa o te Ruinga. Ka mohio ano te mahue ra na te Ruinga. Ka mohio ano te mahue ra na te Ruinga te whio reo. Ka puta a te Ruinga ki mahi ki te roro o te whare moe ai, ranei ki tona ropu. Ka marea e te moe ka haere a te Peurangi ka tae ki te take a te Ruinga. Katahi ka huakina nga weruweru a te Ruinga. Ka tapoko ki roto o te Ruinga. Ka toro te ringaringa o te Ruinga. Ka tae ki te Maru. Ko te Ringaringa o te Ruinga kua karakiatia eia ano. Kua karanga atu a te R. haere e hoki. Kia poru matou ki tae ka haere ake, haere ake tenei kainga ki reira koe noho ai ka ai e tonu nga kainga i whakarite e Te R. ki a te P. hei kainga. Ka whakarite te ahi ma te Peurangi kua kite maua ratou, heoi ano ka hoki a te Ruinga. Tae atu ki [illegible] ka haere atu a te Peurangi ki puta ka ngiha te ahi. Ka mohio a te Ruinga ko te Peurangi, tokotoru nga hoa mahina ano. Ka tae ki te Ruinga. Katahi ka karangatia ko to Peurangi. Ka karanga atu tana teina Hikapurua i haere atu ki aia. Ka karanga atu tetahi o nga teina a Taurukapakapa i haere atu ki aia, haere tonu te wahine ra. Kua tae mai hoki te ropu a te Ruinga ki te whakawhiti i Waihou hei arahi mai. Haere tonu a te roro o te whare a te R. Ka moe. Puta tonu mai ko te Awe. Ka ka[?] ka hinga a Waitaha a Ranginui i a Te Rangihouwhiri, nga whanaunga tungane o te Peurangi. Katahi ka mahara a te Ruinga ki tana wahine ki tana tamaiti. Ka haere haere ake 170 ka tae ki Otumoetai. I te ata ka puta ki waho o te Kiri tai ki reira runanga ai. Ka patai a te R. ki a Kino, "Ka nui te toa

o Te Rangihouwhiri?" Ka ki mai a Kino, "Ae". Ka ki atu a te Ruinga, Tena tae waewae. Katahi ka kite te tangata ra ka titiro ki te tahuna e noho ana te Kuaka. Ko te riri o te Kuaka. Ka karanga a Kino e hara tera, e hara tera he kuaka marangaranga. Ka tahi ka titiro ki te Kawau e ruki ruku ana i te hopea wai. Ka karanga e ngari tera, he Kawau maro. Ko taua tera (ko te Kino). Ko tae tena? Ka karanga nui ae. Na akuanei, ka ki a te Ruinga tena take. Katahi ka takahia te Kohatu ki te waewae ka tataka ka ki atu te Ruinga. He Kohatu take tenei e kore e taea te whakahoki. Katahi tera ka karanga atu apopo e haere ana, i te ata ka haere. E wehi ana Waitaha a Ranginui e wehi ana i a Te Rangihouwhiri ka haere. Ka tae ki Maketu ai te po. Ka horo ko o Whara. Ka mai a Tutengaehe i kona te tama a te Rangihouwhiri. Kua tae te Morehu ki Otamarakau. Kua karangatia kua riro a Tutengaehe. Ka hapangi mai. Ka poroporoaki mai te Rangihouwhiri, "E tama e haere atu ra mou tai po, maku tai ao". Kua eke te taua ki Poporohuamea, titiro rawa atu ki te akau pouri Kerekere, heoi ano ka mea kia haere te ope nei. Karanga atu a te Ruinga ki te Ropu ki a Tetoa tunui he kai mo taku tamaiti noho tonu ki te ahi kai ra kia mawa. Kua tino tata tonu. Katahi ano kei whakatika. Kua werohia e te Rangihouwhiri ki a Hikapa. Patu tonutia iho e Hikapa ki te tao. Kua tu ta Hikapa kihai i hingi ka maka ahi ta te Ruinga. Ko te Rangihouwhiri. Ko Ngaturuponga te ingoa o te tao a te R. Ka mate a te Rangihouwhiri. Heoi ka patua te mano. Ka hoki mai a te Ruinga. Ka ea hoki te mate o te iwi o tana wahine. Ngaro tonu ihi i kona te ingoa o te Rangihouwhiri. Ka tae mai ai a Te R. ki Hauraki.

Titiro ana a Tupaea (Ngatitamatera) ka whakamoea tana tamahine a Rangitarakea ka moe i a Rangitoro, no Ngaiterangi, haere atu te Papa a te Momi ka noho muri iho ka pa te mate ka mate mate rawa. Ka ki atu te wahine ra. Hei whea he tanumanga mo taku papa. Ka karanga tana taua ma hei te Whanake e tu mai ra. Ka haria ki reira ka tanumia, i te po ka tikina. E Rangitoro ka hahua, ka pihitia ka taona, ka kainga, akua nei ka kai te tangata ra i te tupapaku, ka mau te ngako ki nga pahau. Ka ki atu te wahine ra, he aha tena e mau i o kumi na. He ngako moki muri iho ka kawhakina te honae a te Kuri akuanei ka whaia ka tika ki te tuaroa o to raua whare ka mahue i te tokomaha, katahi ka tikina eia, e te wahine ra ka mau ki te kete katahi ka wetekina katahi ka kitea he tangata. Ka harua mai ki te kainga. Ka mohio te wahine ra i roto i tana ngakau ko tona papa. I te po ka haere ki te titiro e te rua o tana papa, hoatu rawa, hamanua kau ana te rua. Ka hoki mai ki te kainga. Ka ki atu te taua kia haere ia ki te whawhati kiekie, ka haere ratou ano ko nga hoa. I rawa atu i Okeru. Ka tae ki te ngaherehere ka waiho iho nga hoa ka haere, akuanei ka tae ki Ohinemuri, ka korero i tana papa. Ka kii i atu tona papa kua mate kua hahua kua taona kua kainga. Kihai i tangohia. Muri iho i tenei ka hoe atu a te Pukeko i Mataora ka u ki Paparahangi, i te po ka ngarea te taurereka ki te tiki ahi mo ratoa akua nei rokohanga atu te monoi e komou ana ki raro ki te pungarehu. Ka unuhia mai i roto i te pungarehu, te patanga ki waho ka puhu i te hau ka muru. Ka whaia atu e te tangata whenua e Ngaiterangi ka mau. Katahi ka pataia, mo wai tou ahi? Mo matou ko Pukeko ma. He aha koutou i noho ai i kona katahi ka ki te tangata ra he motumotu no te haumi o to matou waka. Ka hoki te Kaipatai. Ka karangatia i Ngaiterangi he kaka maku, i teina po ka tikina mai ka patua taona iho. He kohuru tenei, he tao tupapaku. Ka rua ko enei e rua kahore i tangohia. Akua nei ka taka ano te whakaaro o Rangitoro he whakaaro mo Tupaea mo te Tairi, mo Tokoahu, mo Tuterangipouri. He mahara kia haere atu tana iwi ra ki reira ki Tauranga. Katatu ka whakataka a Ngaiterangi ka rupeke, ka rupeke ki Katikati. Ka haere mai ratou a Rangitoro na tae mai ki Ohinemuri. Ka korero ki a te Whata kia haere. Ka whakaae a te Whata (Tupaea) i te po ka tikina e te papa ka wahia i te pakitara o te

whare (Te Tahiwī) pono tonu atu te ringaringa ko te waewae tonu, ka oho ake te tangata ra ka patai ko wai tenei. Ka karanga atu a te Tahiwī ko au. Ka ki atu a Tupaea he aha tenei. I haere mai ahau kia patua te Manuwhiri nei. Katahi ka takahia mai e Tupaea, e Pa tu atu. Ka karanga atu a te Tahiwī, Ha! he ingoa moku, mou ano rapea tou ingoa. Ka hoki a Te Tahiwī tae tonu atu i te po, tuku tonu atu i te karere kia haere he tuku ki Hauraki, ki Puketehe, ki Waikawau, ki Manaia, ki Waiau, ki Koputauaki, ki Moehau tae tonu te karere ra, huri tonu mai noho rawa mai i Hikutaia. Ka tukua atu te tangata ki a Te Tahiwī. Ka ki atu kua tae mai raua ki Hikutaia. Ka kiia mai i te po nei e haere ana na uta nei. Kua tukua hoki te karere (Kopaeahi) a Rangitoro ki tana ope kia awhitu mai i kua rongo hoki i te whakaaetanga o Tupaea kia haere, i te ata ka haere a Rangitoro ma me Ngatitamatera ka haere ki Tauranga a kuanei. Ka tata ki te Pae maunga ka whakatika taua tangata, ka karanga ko Kopaeahi ra, ko Kopaeahi ka karanga ai a Rangitoro i roto i te ope nei e tama ko kopaeahi na. Katahi ka tahuri ake a Rangitoro ki a Rewa ki te tangata i muri i tana tuara. Ka rere ake ki te hopu i a Rewa. Kua mohio hoki ko taua i whakarite atu ai. Ka hopukia nuitia iho e Rewa ka hinga ki raro. Ka karanga ake a Rangitoro, "Ka he i tai". Ka ki iho a Rewa me ki mate ake koe, heoi ka patua te rua tekau. Ka oho katoa te ope nei ka haere ki Tauranga. Ka turoroa ki Tauranga. Rokohanga atu ko tera ope e haere ana mai, patua tonutia atu haere tonu atu. Ka horo Titarakahu. Ka horo a Koutunui. Ka horo Te Kauri. Ka horo Tutaetaka. Ka whiti ka horo Matakana. Me Tahuhurua. Ka puta te wahine ra (a Rangitarake) ka ora Opureora, me nga pa o te taha ki runga. Ka kotikotia i kona tenei whenua Ngatitamatera. Ka kotikotia e te Pukeko, e te Tahiwī, e Whareiro, e Ngatitamatera katoa. Ka riro te pihi ra a Katikati. Heoi ka mau tata pakanga ki a Ngaiterangi. Muri iho i tenei kia waiho kia takoto kau ana te whenua nei. Akuanei ka nohoia i te Kauri e Ngaiterangi. Katahi ka whiu mai. Ko Hurumaioro (he ingoa parekura). Ka mate ko te Paretiti. Na te Haupa te tao na Raki i rere, haere ana ki waho. Kotahi anake te tangata. Ko Paretiti kahore te pa e horo. Ka hoki ka tae ki Hauraki ka noho. Ka haere te toa o te Kouorehua ki a Ngaiterangi. Ka whakatika mai a Piri a te Maihi ka tae mai ki a Ngatitamatera ka tikina, 170 ka haere a tae tonu ki te pa ki Maungatapu. Kahore he wahi ngaro, heoi ano ko te tikonga. Ka noho a Ngatitamatera i reira i roto i tana hamutura. E huihui ana a Ngaiterangi a ka rupeke. Katahi ka hapainga a ka tae ki te Mangatawa na ka kitea e Ngatipukenga, he taua he taua tutataki pa. Ka riri (ko te Ruakirikiri te ingoa o te whenua). No te ata mai ka timata a tetaha noa te ra. Ka hingihingi te tangata o te ope nei. Ka whati a ka tae ki a Ngatitamatera na Kihau te mataika, muri iho na Pikitia, muri iho na te Popo tokorua na ka whati a Ngatipukenga, 70 ki te takotoranga 20 nga rangatira. Ko nga kakahi o te 70 he Kuri Kau. Ka mate ka hoki mai ahau ki Hauraki. Ka waiho atu ano a Ngatipukenga kia mohio ana, muri iho ka tikina mai ano aha e Tutaki. Ka haere ahau 70. Ko nga pa o Ngatipukenga ko te Whakatangaroa, ko Ohoukaka, ko Rotorua. Haere ake nga tangata ki te Whakatangaroa 30 ka haere atu te taua nei. Ka horo. Ka puta ki Ohoukaka kua hoe ko Mokoia. Hoki mai, i muri i tere horonga ka nohoia ano tana pa ra ano; tenei ta Ngapuhi te haere atu nei akuanei ka rua nga horonga. Ka hoki mai ahau ka noho a Ngatipukenga i Maketu tenei a Te Puhi te haere atu nei a rokohanga atu ko Ngatipukenga e noho atu ana ka riro mai i a Te Puhi a noho rawa mai a Katikati i reira hoki to mana na kainga, mate iho nga tangata tanu iho, mate iho tanu iho. Ka mau te maua nei rongo ko Ngati-pukenga i reira, e 200 o Ngatipukenga akuanei ka riro i a Te Puhi. Ka tae ki Hauraki.

Muri iho katahi ka tikina mai haere mai e 200 kotahi ta Ngatipaoa. Kotahi ta Ngatitamatera ka tae ki Matakana. Ka karanga a te Haupa ko tere i waho. Ko te Teko mana. Ka karanga i Ngatitamatera ko tere i uta mana e rua nga pa nei i tomokia potie anake. Na Ngatitamatera te mea kua horo, akuanei ko ta te Haupa kahore i horo. Ka pu tahi ki tira. Ka mutu ena pa horo, ka hoki ki Hauraki. Ka tae ki Hauraki ka taka te ope a Ngaiterangi, a haere i te moana Whitianga, he mano, he mano, kaawhitia, kahore he tangata o Whitianga ka rapua te huarahi ki Hauraki ka kitea. Noho atu ki te tiaki i nga waka 100. Ko Rua Moana te rangatira o nga kai tiaki o nga waka. Katahi ka hapainga te taua ka haere. A te Tuhi ka noho, ka para i roto i te ngaherehere ka para te nohoanga o te taua nui no atu. Ao te ra ka haere. Ko nga tane o te iwi nei kua riro i te taua ki Tamaki. Ka huaki ka horo te pa ki Puketehe, ka patua 200 o te wahine ki te pa, ka mau toku tupuna, akuanei whakawakia kia tae kia Rua Moana ka patu. Ka wera te pa i te ahi katahi ka kitea, ka huaki, ka huaki. Ka hoe ko te hoa ka hau whakararo, kotahi ano whaka miringa ka u. Ka u patara tonu tia, kua horo Puketehe kua hinga. Taupoki ana te waka haere ana ki uta noho ai. Katahi ano ka karanga a Tutaua kauaka e tangihia ko te hara ano tera. Hokotoru nga tangata ki runga ki te waka nei. Katahi ano ka hurihia te waka ka tiheria. Ka utaina ko nga weruweru kua makuhu ka waiho, ka hoe mai ki Waikawau tae tonu mai ki Waikawau, ko Nukurewa e noho ana. Katahi ka nohoia te tuhau kua kite i te mate o to Ngaiterangi. Ka patai te huarahi. Ka whakatika te tangata whenua katahi ka hokowhitu. Ka haere, tae rawa atu ki te putanga o te huanui, tona tei tei o te weruweru, kua tae ki reira noho ana. Ka piki te kai tutae ki runga ki te rakau titiro ai. Po noa kihai i haere. I te ata ka haere atu na ka inu hoki te kai whanga piki ake ai. Ka maunu mai Ngaiterangi i tona nohoanga rokohanga mai hamana kau ana nga hangi kua pau nga kai haere ana. Ka kitea te tangata ki runga ki te rakau e haere ana mai ka karanga tonu, ka taka a hia? ka tohu tohu ki runga ki te maunga. Karangatia kei hea? ka tohu ki tona rae. Karangatia kei tona kake. Akuanei ka tae tetahi kapakapa kua tata ki mua i nga kapakapa. Kua karanga tera e haere ake ra. E tama oku kei te taha ki te rawhiti. Ka karanga ko toku kei te taha ki te ra to. Ka haere ka karanga ka piki ake ki te pukepuke ki reira kai ai. Ka matakitaki ki te waka o tena taha kua whiti ki tenei taha. Ka patai he waka aha te waka e haere i te moana. Ka ki ake he waka hi pioki. Ka karanga Ngaiterangi he waka hi kanikani. Ka mahue nga kapakapa ki muri kua tae ki waenganui ke e haere ana. Ko nga patu ko te taraha o te Utunga he mea paihere ki nga timata etoru na te Popo. Nawai ra ka tata ki te tumu. Ka kitea ki te tutu ka whiri, kua huaki, kua huaki tenei kua tata tera ki raro. Warea te Utunga ki te wetiweti i nga timata, ka u te patu o te Tireo ka hunga te Utunga heoi ano ka tapatapahi, ka huaki ko tenei, ka huaki ko tenei, ko tenei. Te pihi o te Utunga ko Tauwhiti he oti nga tangata o tenei ki runga. Te mata ngohi o tena i raro na te Aopurangi. Ka te tuatahi tena, muri iho ko te Kirikaramu. Kua kitea ko te Kirikaramu ka waiho tera kia tu ana. Ka patu a Ngaiterangi puta ake te morehu 70. Ka haere ka tae ki te pari, te ingoa o te pari ko Tawhanakakau he aka tatu iho ki raro, ka waiho te aka ra kei ara, aiane ka pihia te aka ra e te taumaha o te 70 ka motu, mate katoa te 70 i te ngaunga o te Rawhatu, a na te Waipake i whiu ki waho puta ake to ka tai ki te rau kotahi i Whitianga. Ka riro. Ka hoki mai. Na ka tae ki Tauranga, ka hoea mai a Waikawau ka motuhia enei a mua e 200 ka na utu. Ka hoe ano nga waka ka whakatatia ki Moehau, hopuhopu tonu iho ka mau tatou tupuna i kona a Honana. Kahore i patua e tatari ana ki nga waka ra kia u mai. Kei reira ka mate, i te huakanga ra ka rere te morehu ki Mangawha, Papaaroha, ko Putauake, ki nga whenua katoa o roto. Ka huihui ka pera ano me te taua ka 1,000 ano. I tera ano i huaki ai i te morehu i rerere ka hoe tonu mai po rawa aku kua u. Ko Ngaiterangi ki tetahi taha o te hiwi. Ko Hauraki ki

tetahi taha i taua po kotahi. Katahi ka torotorona e Hauraki, rokohanga atu e te Kaitutu ko te tangata nei, ko Honana e herehere ana waiho iho i reira herehere ai. Kua ki hoki ia ki te torotoro kaua ia e wetekina. Kei mohiotia a ka ha ma te ata, e puputa tonu ana te hoki hoki ake ki te tiroiro i tenei i te herehere nei. Ka awatea. Ka haerea tonutia e Hauraki ki te Tupapaku ra wetekina ake, whakawhiwhiana ana ki tetahi patu murua. Ka huaki. Ka riri a. Ka mahi te mata ngohi i te ringi here ra. Heoi ka taupokina ka mate a Ngaiterangi. Kahore he morehu. Ko te kupu i haere ahau i Hauraki ki Waikato e he ana. I haere ano ahau i runga i te whenua nei. E rangi ko te tikanga tenei. Ka hinga a te Totara, ka haere ahau ki Whakaputaina, i rokohanga ahau tonu ki rera e te Wera. Ka patua nga wahine naku ano ahau i rere, na kahore ahau i haere i roto o Hauraki. Na i haere ano ahau i runga i taku pihi, ka tonu taku ahi kaore i tae mai tetahi tangata ki te tinei. Ko te tikanga mo te matenga o te Whanake raua ko te Paetui e kiia ano he kohuru. Kahore, i tae ano te karere ki a ratou, na e noho nei ko Patene Puhate. Ko tenei wahi ko Whakaputaina kei waenganui tonu o Hauraki o Katikati, i a Paora te Putu tera wahi. Ko te Kupu o Hohepa i tukua tenei wahi e Rakiteuru hei utu mo to ngakinga i tona mate. Tenei tuku mo tera. E kore aku tupuna me ahau hoki i noho i runga i te whenua kua oti te tuku e Rakiteuru. Kahore oku tupuna i rongo. Kahore hoki ahau i rongo i te tukunga a Rakiteuru ki a Ngaiterangi. I haere noa ahau i runga i te whenua nei. Ka haere ahau ki Horotiu ka mate ahau i a ratou i a Waikato i nga iwi katoa nei ka hoki mai ahau ki Hauraki. Ka noho ahau i Hauraki. Ka noho ahau ki Hauraki. Katahi ano te tangata, katahi ano te Whanake ka noho i runga o Katikati, mura kau ano te ahi ngaro tonu iho ano ki Katikati. Kahore wawata, a na te Whanake katahi ano, me te mate tonu iho ki tana mahi. Ka mate a te Whanake katahi ahau ka tatari ki te hiku o te Whanake, na kahore ano, a taea noatia tenei ra. I mahia e ratou ki a koutou katahi ka whawhai o ratou ringa ki te tupua e takoto nei. Ko te kupu a te Harawira na Ngamarama tenei pihi. Kahore i a Ngamarama tenei pihi, i au ano taku pihi. Ko te moni a Turere me noho ia ki runga i te karauna o te moni, me Tangimoana hoki me pera ano hoki ia. Mehemea i haere mai ia i runga i to matou huarahi me tiki mai eia me tenei taku ahi e pai ana me noho ia i runga i te whenua, na te mea kua rere ahau i aia. E rua aku mea i mea ai ahau. Ko taku tupuna ko Tokanui, Kahore e haere aia i nga whenua. Ko taku ahi kahore e taea te tinei e te tangata. Ko taku tou, ko taku uaua. Ka toru.

Hohepa Hikutaia: Ka whakaae ahau ki nga korero a Te Moananui e korero nei mo tana toa kai tangata, e tika ana; me toku patu tangata kahore i hoki iho i taua. Mo te Kupu a te Moananui, ko te matenga o te Rangihouwhiri i Maketu. Pera tonu atu he wairua kau tenei e haere nei. Ka mate a te Rangihouwhiri ka tupu ko ana uri ko Tapuiti, ko Takoro, ko Tuwhiwhia, Tamawhariua, Turourou. Ka ngaro a Ranganui i enei tangata, o Tauranga katoa a Katikati. Ka ka tuturu te ahi a Ngaiterangi. Hui katoa nga iwi ki te huna i a Ngaiterangi kore rawa i rere. Ko enei tangata katoa no Waitaha no Ranganui he huna i a Ngaiterangi kia riro ano i aia tona whenua. Kahore i rere, heoi ano te mea i riri i aia ko te tangata ka patua eia ka riro hei kai atu mana. Ka noho ahau i Tauranga me taku ahi e ka tonu ana i tana wahi.

Tapuiti
Tukairangi
Taumatangi
Taiki
Tapuraka

Puhirake
 Maihi
 Poia[?]
 Te Maupu
 Riritewhara

Na enei tangata a Te Moananui i whakanoho, na Tomika, na Wi Kotero, na Te Ninihi. Te putake i whakanohoa ai kia tutata ai ki to mahi kai hei ngaki i te mate o Tuawaruhia i hinga parekura i a Ngatipukenga. Ka mahia tana wehi ki te kai. Ka kai te ope ra i nga kai a te Popo, noho rawa atu te taua i Otumoetai. Ka kitea te taua a Ngatipukenga e haere ana mai. Ka tikina mai a Te Moananui (ara nga tupuna) a Te Maihi. E Patoto e wai tangata, ka tikina mai i Maungatapu. Ka riri ki kona ko te Ruakirikiri tera riri. Ka hinga tetahi, ka hinga tetahi. Ka mate te rangatira o Ngatimaru, ko Patumakariri. Ka mutu tera mahi. Ka ea taua mate, kahoki a Te Moananui ki Hauraki kahore i noho i tera taha i Katikati. He mea haere a te Popo na Waikato. Ka noho i Matuaiwi. Kua mohiotia i Ngaiterangi te whakaaro a te Popo. Ko te kupu o te Popo, Tenei ke te takotoranga mo to tatou hoa (Te Waru) ko taku poho. Ka whakaaro a te Waru ka whiua nga mahara ki a Pitau. Ka patua o Matuaiwi e au ara a te Popo. Ko taku peinga tera i a te Moananui. E rua nga rangatira nunui o Ngapuhi. Ko Hongi tetahi, ko Te Morenga tetahi. Ka whakatakotonia e te Morenga te pai ki Hauraki nei. Ka whakatakoto Hongi te pai ki Tauranga. Ka haere i tena a Te Morenga a Tauranga. Ka horo ko Maunganui kahore i rere tetahi me tata noho tonu i Tauranga. Ka titiro a Hongi nei ko Te Totara, i haere ana a Te Moananui. Ka oma ki Horotiu. Nga tangata i tino kitea e tenei whaka-tupuranga ko Ngaitauwhao, ko tetahi pa i Paparahangi, i Kouturahi tetahi pa. Ko nga pa tenei hinga ai ahau i a Ngaitauwhao i te parekura, no mua noa atu tera wahi i nohia ai e Ngaitauwhao. Ka mate tetahi ka mate tetahi me te noho tonu a Ngaitauwhao. Ko ahau kei Okeru ka timata taku noho. Taku hoa noho ko te Matewai. Ko Ngatirangitaua ka noho ki Tuapiro. Ko te Wharetaingarape, te Oneroa te [?] e noho ai etahi iwi, he whawhai na matou ki a Ngaitauwhao. Kahore he pa a te Moananui i tu ki Katikati i muri iho o Ngapuhi, o te Totara tae[?] tenei ra. Katahi ano te pa o te Moananui i take tikinga ake i au i kohurutia nei. Ka rapu ahau i te utu ka haere ahau ki te taha ki te Pakeha i te Po ka mate i te Kohuri ka haere tonu mai a Ngatitamatera ka hoki ki Hauraki. Whaia tonutia mai e au i tana ra ano kahore rawa i mau, i oma mai. Ko te take o tera kohuri he korero tika na te tangata i tapatapa e te Whanake a Taraia ki nga tumu o Ngare. Ko enei mahara na Titipa. Ka huri mai a Ngaiterangi ki te Keri Kap[?] i Katikati. Katahi ka ki ake a Taraia kia kotahi ake patiti ka tito ki a Ngaiterangi. Ka haere ahau ki te ui. Ka patai ahau ki a Taraia he tika to kupu kia kotia ahau ki to patiti. Ka ki mai a Taraia he horihori tena korero. Ka ki mai ko wai nga tangata nana tena korero. Ka ki atu ahau ko Rawiri te rao rao. Ko Tamehana Turangaiti. Ka ki a Taraia kei Whakamaku ana tangata. Ka whakaaetia. Ka whakaritea ko aha tetahi o nga kai whakawa ko Tukukino tetahi. Ka tu ake a Taraia i kona ka ki mai ki au e hoa Hohepa te patiti hei kokoti i a korua ko te whenua ra ka whiua e au tena mea. Ka ki atu ahau, kia tiki mai ki oku kanohi e titiro atu nei. Ka whiua mai te patiti ka takoto ki te takiwa nei. Ka whakatiki mai a Mereana Kaihau ka mana mai te patiti ki au. Ka ki mai a te Hira ano. Heoi ano kua mutu to taua whakahaere. Heoi ko te turonga mai i au o tena patiti, ko te panuitanga ki a Ngaiterangi katoa. Ko Omanu raua ko te Hiwi no Ngaiterangi. Ko te Tokanui i puta mai i a Waitaha, Ranginui. Ko Titarakahu te pa o Ngaiterangi. E rangi waiho iho haere ana. Ko nga mahinga o tera wahi ko te mania i Otawhiwhi. I au ana a

Paparahangi. I patua a Pukeko ki reira. Na Rangitoro pea. I haere atu a te Popo ki Matuaiwi i haere atu i Hauraki. Te take i whai ake i muri i a matou, i Rotorua matou, ka noho ia ki Matuaiwi.

Ko taku i rongo ai i a Tomika i a te Whakaraka a Ongare. I rongo au ki tenei ki nga tupuna, me to te Kirikaramu, me te tahuna i waho i rongo ano ahau ki nga tupuna.

Kahore ahau i rongo. Kahore ahau i kite i a Ngaiterangi e noho ana i Kouturahi ko toku mokio na te Popo tera pa i kite ahau i te kerenge o nga maioro. No maua i Maungatautari ka whawhai a Ngaitauwhao raua ko Ngaiterangi i te riri i korerotia e Hohepa. (Mo nga kuku mo nga pioke). He Rahui poaka ano ta Ngaiterangi i Katikati. Ko Taraia ake te tangata nana tenei pihi. Ko Ereatara ko te tikanga o te patiti ki toku mohio mo te kaki tangata anake. Kahore te whenua. Ko te horo i Okeru no mua noa atu o te taenga mai o Ngapuhi. Kua keria nga kapia e Ngaiterangi na reira i pouri ai a te Hira.

Te Harawira: Ko te rohe ki runga ki te tukunga o Rakiteuru kei te Paenga maunga o Hikurangi a Nga Kuri a Whare. He Tupuna a Rakiteuru no Taraia, he hoa whawhai nga tupuna o Te Moananui ki a Rakiteuru. Te take he tango ano maua kia riro i aia. Ko te Pa i noho ai Ngaiterangi ko Kouturahi, te takiwa i mahere ai. No te whawhai ki a Ngahakaue [sic N'Whakaue], no Tapuiti mai ano te nohoanga i Kouturahi a taeauratia te whawhai ki a Ngatiwhakaue ka mahue. Ka hanga te pa ki Ongare ka tikina mai ki Kouturahi nga tukuwaru o te pa. Ka oti te pa ka whati a Ngaiterangi katoa ka waiho matou kia mate. I kite tonu ahau i te mahinga a Te Rua Pa, a te Patu, i te riwai ki tera wahi e rangi na te poaka ana Riwai ea i kai. I noho tahi a te Moananui raua ko Ngaitauwhao ki Kouturahi, ka riri raua ka haere a te Moana Nui ka noho a Ngaitauwhao. Ko nga riwai o te Kaipuke pakeha i hopukina nei e Ngaiterangi no Ongare, e rangi ko etahi i Tuapiro. Ko nga tangata e muhi ana i nga kai maori, he riwai, he tuna. E rahui ana ano nga kai o te moana inaianei ta tenei hapu ta tenei hapu, kahore ano he kupu ma Te Moananui ma mo era mea, hore rawa a tae[?] tenei ra. Na te Tuarawera i patu a Pukeko.

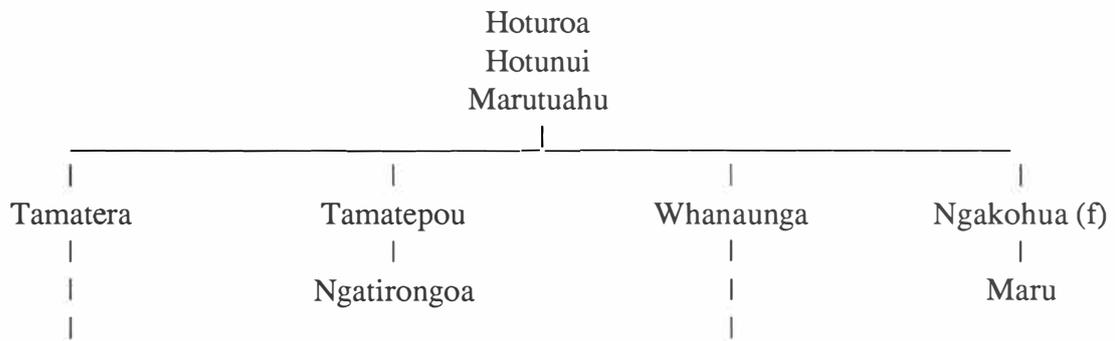
Ka patai ki a Ereatara: I roto ano ahau ai te taua a Taraia i te patunga o te Whanake. Kahore matou e kite i te ngakinga o Ngaiterangi i Kouturahi. Kua tae te toro ki reira kahore he ruahinga. Kahore matou i kite i te mahinga kai ki Ongare. Ko nga kai i utaina ki te kaupuke pakeha he mea hoehoe mai ki te waka.

E hokihoki ana etahi o matou ara o Ngatimaru i nga iwi katoa ki era takiwa. Ko Raharuhi, Ko Pehi, ka hare enei tangata ki o ratou tangi. Ko Tawaha, ko nga hoa noho o Raharuhi i Katikati ko te Papaunahi, ko Te Patu. Ka hoki ratou ki Tauranga. Ka hoki hoki a Raharuhi ki Waihou. He poaka ano a Raharuhi i Waihi, he poaka hoki a Te Patu i Katikati. Heoi ano te whakanohoanga poaka i Waihi e mahi na Rini ma, ko Patu, ko Tupaea.

Hohepa: E turu ana tena ki aku he mahinga kai ano a matou i Ongare haere tonu Waioro. I roto ano i Tuapiro era mahinga riwai. He kupu tuturu tenei. He pono taka ki i muri iho i Ongare ka mahi ano a Maruia, a te Patu, a Rini ki Kouturahi, i tino kite aku kanohi. Ko Tomika ano i tonu pihi ano i Wairoro. Na Tomika nga riwai i Wairoro. Na Patere naku.

Te Moananui: He Papa a Raharuhi ki au. Ko Tokanui te tupuna i puta mai ai a Raharuhi. Kahore i tata a Raharuhi ki a Ngaitauwhao.

Tainui



Te ara ra uta te waka

Ngamarama

Tohu

Tai

Horomanga

Tokikokere

Iranoke

Remu

Whakatopa

Tamaiterangi

Tahanamea

Rangiamoa

Te Pare (f) =

Rangitoro

Wharetaiki

Pokaikai

Ruruanga

Rini

Te Ninihi

4(b) James Mackay Jr
Report on the Katikati Purchase and other questions relating to the District of Tauranga, 1867.

Note: This transcript is from a handwritten copy held in National Archives Le1/1867/114. Other correspondence referred to in this report between 1864 and 1867 was published in AJHR 1867, A20, Papers Relative to Affairs at Tauranga. However, it seems that this retrospective review of Mackay's perception of events over this period was not published. The report, dated 26 June 1867, is addressed to the Honourable J.C. Richmond, Native Minister, Wellington, and was laid before the House of Representatives on 21 August 1867 (NZPD 1867, v. 1, pt. 1, p. 515).

Sir,

I have the honour to acknowledge the receipt of your letters of 1st December 1866, and the 30th January 1867, in which you request me to report on the Katikati purchase and other questions relating to the District of Tauranga. I beg to apologise for the delay which has occurred in transmitting it, but since the dates above mentioned, I have been so busily engaged at Waikato and elsewhere, that it has taken every available moment when at Auckland to attend to the ordinary work of the Department, and that is at present much in arrears.

The whole of the circumstances attending the confiscation and purchase of lands at Tauranga, have been furnished from time to time as they have arisen, but in order to properly understand the case, it will be necessary to give a resumé of the whole.

On the 17th July 1863 hostilities commenced at Waikato. A portion of the Ngaiterangi tribe of Tauranga, took part in the fighting at the Wairoa, Hauraki district, and Titipa, one of the principal Chiefs was killed there. In 1864 war broke out at Tauranga, the Ngaiterangi having erected a strong pa at Pukehinahina ("the Gate") this was assaulted on the 20th April 1864, and the British were repulsed with considerable loss. On the 21st July the battle of Te Ranga was fought, in which the natives were routed and a large number killed.

On the 25th July 1864 a large meeting of rebel natives was held at Te Papa Tauranga, and they surrendered their arms to Colonel Greer.

His Excellency the Governor, accompanied by the Colonial Secretary and Native Minister (Mr Fox) and the Attorney General (Mr Whitaker) proceeded to Tauranga, and on the 5th August, another meeting of natives was held. At this time the Ngaiterangi publicly gave up on their lands to be dealt with as the Governor pleased. His Excellency then said "he would retain one fourth of the land, and the remaining three fourths should be returned to the natives after due inquiry had been made." The boundaries of the land to be retained were not arranged at that time, which is one of the principal causes of the troubles which have since arisen.

The ex-rebel natives being disarmed fears were entertained by the Ngaiterangi tribe, that their ancient enemies Taraia and the Thames people, would take advantage of their defenceless position and attack them. The Ongare tragedy of 1840 [sic - it was 1842] presenting itself to their minds. They therefore offered to sell to the Government all the land between the river Puna and Ngakuriawhare, considering that the occupation of that part of the district by Europeans would place an insurmountable barrier between them and the Thames people. Messrs Fox and Whitaker agreed to purchase the land for the Government. His Excellency and the Ministers returned to Auckland. Shortly afterwards several of the leading Ngaiterangi chiefs proceeded there, and on the 26 August 1864 they received the sum of one thousand pounds (£1000) deposit on the block of land between Te Puna and Ngakuriawhare, and extending back to the summit of the Aroha range. The understanding was that the land should be surveyed and then when the area was ascertained either two or three shillings (2/- or 3/-) per acre should be paid for the whole of it. The actual rate per acre was never definitely settled.

This purchase included the Katikati block, which had for many years been disputed between the Thames and Tauranga people. When the Thames natives heard of the payment of the deposit, Te Moananui, several of Taraia's relations and others of the tribe Ngatitamatera came to Auckland and objected to the Ngaiterangi selling the land. The Tawera tribe of Manaia, Hauraki, also entered a protest against it. All these natives had an interview with Mr Fox at which myself and Mr H.T. Clarke, Civil Commissioner at Tauranga, were also present. It was then proposed to settle the question by arbitration. This was at once agreed to by the natives: The Thames people asking me to act on their behalf and the Ngaiterangi electing Mr Clarke to be their arbitrator.

In December 1864 delegates from the Ngatitamatera, and Tawera tribes of the Thames, and the Ngaiterangi of Tauranga met at Auckland, and their claims were investigated by myself and Mr Clarke as arbitrators.

The evidence given at this investigation was to the effect that Tauranga formerly belonged to the Ranginui and Waitaha tribe from whom the Tawera or Ngatipukenga were descended. That the Ngatitamatera, Arawa and Ngatiraukawa tribes were also connected by ancestry with Ranginui and Waitaha. The Ngatitamatera held the greater portion of the country between Katikati and Te Puna. The others (Tawera, Arawa, and Ngatipukenga) held the land between Te Puna and Maketu. the Ngaiterangi came from the neighbourhood of the East Cape (they were a subdivision of the tribe Ngatiawa) under the leadership of the great warrior chief Te Rangihouhiri, and they speedily conquered the whole Tauranga district. The Arawa and Ngatiraukawa withdrew altogether and have not occupied any of the land in the neighbourhood of Te Puna for seven generations. A portion of the Tawera allied themselves to the Ngaiterangi, and the remainder retreated to the Thames. The Ngaiterangi and Ngatitamatera appear to have alternately occupied the Katikati block since that period.

The decision on award made by Mr Clarke and myself about the Katikati block was: "That the land commencing at Ngakuriawhare extending inland to the Aroha-a-uta, and thence to Motukouru on the coast of Katikati Harbour, should be surveyed and valued, and the purchase money equally divided between the Ngaiterangi and Ngatitamatera

tribes. All burial grounds and sacred places were to be respected and reserved if required. This decision was confirmed by Mr Mantell then Native Minister.

Although the claims of the Tawera were investigated, no decision was made in their case, as they had forwarded a petition to the House of Representatives through Mr FitzGerald. We merely took the evidence for the information of the Government, and for our own guidance.

On Mr Clarke, and the Chiefs of the Ngaiterangi, returning to Tauranga, they found the bulk of the natives had gone into the forest and back ranges, and had embraced the Pai Marire religion. After considerable trouble Messrs. Clarke, Rice and The Chiefs Moka, Patene and Hohepa induced a number of them to return to their settlements at the coast. The Pirirakau hapu refused to come in, and stoutly adhered to that fanaticism.

At this time Capt. Heale was surveying the coast line of the harbour. He laid off a township at Te Puna (within the block on which the deposit had been paid) and cut up the front land between Te Puna and Te Wairoa (now in 50,000 acre block), into 50 and 100 acre allotments, he also laid off allotments in the block known as Otumoetai East between Te Wairoa and Te Papa. Owing to the unsettled state of the natives and the threats held out by William Thompson and others, Capt Heale withdrew his survey parties about April 1865.

A good deal of this opposition was caused by land speculators going to the natives and trying to purchase choice pieces of land at prices higher than that offered by the Government, and by their telling them the Government were not giving enough for the land. These persons and the natives overlooking the fact that about one half of the land in the Puna and Katikati blocks will never be of much use to anyone, and the price offered by the speculators was for the front land only. Some persons even wished to give the natives a sum of £1,000 to enable them to return to the Government the deposit paid on the land. After this it suited the policy of the Hauhau party to keep up and foment a bad feeling between the Ngaiterangi and the Government in order to distract attention from Whakatane, Opotiki, and Waiapu, which soon became the seat of war.

On the 28th May 1865 the district of Tauranga was proclaimed under "The New Zealand Settlements Act", (Gazette 22, June 27th 1865) it embraced the coast line from Ngakuriawhare on the north to Wairakei on the South; and extended inland to the summit of the range dividing Tauranga from the Thames. The Order in Council set forth: "That all the lands of the tribe Ngaiterangi, as described above should be a district under 'The New Zealand Settlements Act'," and the following proviso was inserted: "That in accordance with the promise made by His Excellency the Governor at Tauranga on the 6th August 1864 three fourths in quantity of the said lands shall be set apart for such persons of the tribe Ngaiterangi as shall be determined by the Governor after due enquiry shall have been made subsequent to this but little was done towards surveying the district or locating "military settlers" on the land; until Colonel Haultain visited Tauranga in February 1866. He then found the natives disinclined either to sell land, or to give up quietly the one fourth which His Excellency the Governor said he would take for the rebellion of the tribe.

His Excellency the Governor and Mr Whitaker agent for the General Government, next visited Tauranga, and I am told by the natives that His Excellency then told them, "he wanted 50,000 acres of land, and if they would not give that he would take the whole of it." The natives then agreed to abide by the arrangements made on the 6th August 1864, and let the Crown retain 50,000 acres. A question arose as to the starting point, Mr Whitaker wished "the South-Eastern boundary to be fixed at Maungatapu" and the native desire it "to be at Waimapu". It was then agreed that the land should be taken from thence towards Te Puna going as far back as possible. Mr Whitaker made several arrangements for reserving pieces of land for natives, in compensation for their claims within this block, and also to enable them to fulfil engagements entered into with Europeans for the sale of some of the land.

The question of the purchase of Katikati Puna block was arranged to be settled by Mr Clarke and myself, and a meeting was to be called at Katikati for that purpose.

After these proceedings the survey of the 50,000 acres was again commenced.

On Mr Whitaker's return to Auckland, he in his capacity of Agent for the General Government, instructed me to call a meeting at Katikati, and in accordance therewith on the 12th May 1866, I issued a notice inviting all persons interested in the lands in the Tauranga and Katikati District to meet at the latter place on the 20th June.

On the 16th May, William Thompson te Waharoa wrote a letter to the Pirirakau ordering them to establish a "Kati" on the Wairere road between Tauranga and the Thames. This road was included in the Puna block, and in the receipt for the deposit is specially alluded to. Captain Wilson when attempting to journey to Waikato by that route was stopped and his horses taken from him. The horses were afterwards given up by Thompson through the influence of Te Raihi, Native Assessor.

At the time appointed, I, with several persons of the tribe Ngatitamatera, Ngatimaru and Tawera, travelled through the Thames and via Ohinemuri pass to Katikati. We were there met by Mr Commissioner Clarke, and as there was no food there it was determined to adjourn the meeting to Te Papa, Tauranga.

Natives of the Arawa, Ngatihaua, Ngatitamatera, Ngatimaru, Tawera, Ngati Paoa and Ngaiterangi tribes assembled at Te Papa, Tauranga, and the Pirirakau hapu came from the back ranges and also joined the meeting. Some of the latter had not been at Te Papa since the commencement of hostilities.

The investigation of the various claims was commenced by Mr Clarke and myself on the 29th June and lasted until the 19th July. The result was as follows viz:-

1. The Arawa tribe were found to have no valid claim over the lands to the North West of Te Puna, they had not occupied it for seven generations, and they moreover admitted that in the statement they made to His Excellency the Governor, they claim lands to the south of a line drawn from Maunganui (at the entrance of the harbour) to Waimapu and thence to Puwhenua. They strongly contested the claims of the Ngaiterangi to lands at Puwhenua.

2. The Ngatihaua tribe represented by both loyal and rebel natives, only succeeded in making out claims to a piece of land about four hundred acres at Omokoroa, and also fifty acres at Purakaunui. (Memo. Another reserve of about eight acres was afterwards made...8 acres Huharua Reserve.) It appeared that at one time they had been entitled to occupy more land on account of the aid rendered to the Ngaiterangi by Te Waharoa (the father of William Thompson) in their wars with the Arawa and Thames tribes, but the Ngatihaua had given up all claims to these at a great meeting held some years ago at Ohuki, Tauranga. The pieces at Omokoroa and Purakaunui were reserved for them, this was however much against the wish of the Ngaiterangi, who would rather have seen them receive cash compensation.

It was evident that the Ngatihaua had no claim either through ancestry or conquest; but merely from being allowed to occupy for the reasons above stated. Te Waharoa had asked for permission to do so in order to be near a port where he could obtain supplies of gunpowder from trading vessels.

3. The Ngatimaru made out a claim as joint occupiers with the Ngaiterangi of lands in the neighbourhood of Tuapiro and Te Tahawai. They agreed to take five hundred and thirty pounds (£530) for their claims. They afterwards combined their interest with that of the Ngatitamatera tribe.

4. The Ngatitamatera tribe (Taraia and Te Moananuis portion thereof) agreed to take six hundred pounds (£600) for their claims to the Katikati block arbitrated on by Mr Clarke and myself in December 1865 [sic - it was 1864]. They objected to waiting for the survey in accordance with the award. Some burial grounds were to be reserved for them. Te Moananui had previously arranged with Mr Whitaker to accept three hundred and eighty pounds (£380) for some other claims of that tribe.

5. The Tawera or Ngatipukenga tribe of the Thames agreed to accept for their claims over the Katikati, Puna, Wairoa and Waimapu blocks the sum of five hundred pounds (£500). Also reserves of two town allotments and one hundred acres (100 acres) of rural land.

6. The Ngatihaua [sic = Ngatihura] hapu of the Ngatipaoa tribe represented by Maihi te Hinaki, agreed to accept the sum of one hundred pounds (£100) for their claims to land near Hikurangi.

7. A small claim made by Te Ruihana on behalf of the tribe Ngatiwhanaunga of the Thames was arranged for twenty five pounds (£25).

8. The Ngaiterangi tribe, although combined against all the people above mentioned, have innumerable family feuds among them themselves and it was found impossible to come to any definite terms with them, because of their own disagreements. The only point they were unanimous in, was that the land should not be surveyed and paid for at a uniform rate per acre, they preferred a lump sum and required nearly all the best of the land to be made into reserves for them.

9. The claim of the Pirirakau hapu was investigated. It appears they originally lived in the Waikato district, at a place called Kaitotehe at Taupiri (Ashwell's station) and were compelled to remove to Tauranga. They then took up their abode in the forest between Tauranga and the Thames, and were alternately the prey of the Ngatihaua and Ngaiterangi tribes. They were up to the time of the native insurrection vassals of Hori Tupaea. Some of them had inter-married with Ngatihaua and Ngaiterangi and had become to a certain extent incorporated into the latter tribe. They set up a claim to all the land from Te Wairoa to Waipapa and thence back to the range between the Thames and Tauranga. This was denied by the whole of the Ngaiterangi and Hori Tupaea. They contended that the Pirirakau claims were confined to the back forest between Te Wairoa and Te Puna; and that those were only the rights of a debased tribe the 'mana' was with them. Hohepa Hikutaia enraged them very much by saying they were "he pataka kai no te Rangihouhiri" (a food store of the Rangihouhiri, the great conqueror of Tauranga, and from whom Hohepa Hikutaia was descended). The Ngaiterangi allowed the claim of the old Chief Mangapohatu, of the Pirirakau, to some of the land near the coast between Te Wairoa and Waipapa. After the dispute between the Pirirakau and Hohepa Hikutaia they would not attend the meeting, and left on the 11th July. I however saw Te Keepa Ringatu and others and offered to make a separate arrangement for payment for any claims which they could substantiate within the block under negotiation, and to make reserves where required. He approved of this and went to his tribe to make the proposal. On the 12th July he wrote to say his tribe would not make any terms.

The whole of the people of this hapu have been in rebellion from the commencement of the war, and with the exception of Mangapohatu and his family were all Hauhau at the time of the meeting. Only four of them surrendered their arms to Colonel Greer in July 1864. They admitted having received a portion of the £1000 deposit paid on the Katikati and Puna blocks, but said they did not consider it binding between them and the Government as it was given to them by the Ngaiterangi and not by any officer of the Crown.

I returned to Auckland on the 20th July 1866. In August, I received instructions from Mr Whitaker Agent for the General Government, to proceed to the Thames and pay the claimants residing in that district.

On the 10th August, the Ngatihura hapu [of Ngati Paoa] executed a Deed of Conveyance of all their claims in the Katikati and Puna blocks. Seventy five pounds (£75) was paid to one portion of the claimants, and afterwards the balance of twentyfive pounds (£25) was paid to Maihi te Hinaki, making a total of one hundred pounds (£100).

On the 14th August a Deed of Conveyance was executed at Manaia by Paroto Tawhiorangi and seventeen others of the principal men of the Tawera or Ngatipukenga tribe, by which they relinquished all their claims to lands in the Katikati, Puna, Wairoa and Waimapu blocks. The sum of five hundred pounds (£500) was then paid to them. No further claim has been made since by either the Tawera or Ngatihura.

On the 3rd September the Ngatitamatera, and Ngatimaru tribe executed a conveyance of their claims over the Katikati and Puna blocks. Taraia Ngakuti had previously

received thirty pounds (£30) and Te Moananui twenty five pounds (£25) from Mr Whitaker as a deposit on all their claims within the block sold by the Ngaiterangi. I paid them one thousand and ninety pounds (£1090), making a total one thousand, one hundred and forty five pounds (£1145) exclusive of the sum of three hundred and eighty pounds (£380) to be paid to Te Moananui in accordance with an arrangement made by Mr Whitaker with him. This has since been paid. With this addition the total amount paid to the Ngatitamatera and Ngatimaru tribes is one thousand, five hundred and twenty five pounds (£1525).

Burial ground reserves were made as follows at Pukuwhakataratara fifty acres; Te Teira five acres; Te Paewai five acres; Takaihuihui five acres; Ngatukitukiahikawera five acres; and Tangitu five acres - or seventy five acres in all. The deed was signed by Taraia Ngakuti, Te Moananui, Tanumeha, Wiremu Hopihana, Riwai Kiore, Hoterene Taipari; Wirope Hoterene Taipari and eighteen other principal men of the Ngatimaru and Ngatitamatera tribes.

The Ngatiwhanaunga claimants, Te Ruihana and Taniwha Kitahi, also signed the same deed and received thirty five pounds (£35) for their claims. This was an increase of ten pounds (£10) on the amount agreed on at Tauranga.

The total amount paid to the Thames claimants was two thousand one hundred and sixty pounds (£2160). The only man of any rank who did not execute the Deed of Conveyance is Te Hira Kake te Tuiri of Ngatitamatera. Some of his immediate relations and followers did sign it, and I am told he received a portion of the purchase money. Te Hira Kake te Tuiri never attended any of the meetings about the Tauranga lands, either at Auckland, the Thames, or Tauranga. I am not aware that he has ever advanced any claim either personally or in writing to any officer of the Government. It must however be borne in mind that the claims of the Thames natives are nearly all inferior to those of the Ngaiterangi, the latter having exercised more of the rights of ownership than the former.

If the claims of the Thames natives had been decided in accordance with the recent decision of the Native Lands Court in the case of Hetaraka Takapuna v. Paora Tuhaere, very few would have been valid, for the last occupation by Taraia Ngakuti was in 1840 [sic - it was 1842] when he slaughtered and ate the Ngaiterangi at Ongare. If that rule of the Court had been applied to these cases it would have given great dissatisfaction and natives in the country would have agreed that it was "according to Native custom". The Ngatitamatera and Taraia expressed "their willingness to make good any defects in their title by killing the Ngaiterangi," Taraia "demanded all the money". and said "he would guarantee the Government quiet possession; the only stipulation he made being that the Government should not interfere with his fighting with the Ngaiterangi." Moananui's claims were the best among the Thames tribes.

The only objection raised was by some men of Ngatimaru who had not been at the Tauranga meeting. It was because the summit of the Aroha mountain was included in the deed of cession. But on Taraia, and Te Moananui admitting that this had been included in the Katikati arbitration, and also that they had received the sums of £30 and £25 respectively as deposits on it, and my agreeing to pay fifteen pounds (£15) more

than had been arranged at Tauranga, the opposition was withdrawn, and the disputants (Riwai and Morgan Hou) signed the deed.

[Note: These transactions are in "Turtons Deeds" Nos. 458-462 inclusive.]

After completing the Thames question, I returned to Auckland.

On the 17th September 1866, the Pirirakau natives went to Mr R.C. Jordan's survey camp on the south east bank of the river Wairoa and took away a circumferenter, two surveying chains and ten arrows. The camp was on the south east side of the river, but the land under survey was on the north west side of the river, between the Wairoa and Te Puna. The principal men concerned in this were, Rawiri Tata, Te Keepa Ringatu, Wiremu Hunia, Rota and Herewini. They quoted William Thompson te Waharoa as their authority, and told Mr Jordan "they took the instruments because he would not desist from surveying in accordance with a letter which he had received from Thompson."

On the 29th September Captain Heale endeavoured to travel overland from Tauranga to Waikato, and was stopped at the Whakamarama settlement by the Pirirakau. On his remonstrating with them, Rawiri Tata informed him that, "if he persisted in going on his horses etc., would be taken from him, the same as in Captain Wilson's case."

On the 26th October, I received verbal instructions from Mr Whitaker Agent for the General Government, to proceed to Tauranga, and in conjunction with Mr Commissioner Clarke, endeavour to settle with the Ngaiterangi for their claims to the Puna and Katikati blocks. Also to try and arrange all outstanding questions about reserves in the block of 50,000 acres retained by His Excellency the Governor for military settlement. Mr Whitaker sketched out for me the position of the land which was required by the Government between the rivers Wairoa and Puna, this included the 50 and 100 acre allotments named Otumoetai west on the maps, surveyed by Captain Heale in 1865, and some land at the back of these.

I arrived at Tauranga on the 27th October, and notices were at once issued and messengers despatched to the various settlements, inviting the natives to meet at the island of Motuhoa on the 31st October. The Pirirakau were specially asked to come, and they were assured that they should not be molested but allowed to come and depart quietly. Especial care was taken about this, as it was supposed they might have some doubts of their personal safety after their recent proceedings in stealing the surveyors instruments.

Between the 27th and the 31st October, I endeavoured to obtain information from the District Survey Office as to the actual area of lands which had been surveyed for military settlement. The district surveyor Mr Utting, had just been removed, and judging from the state of his office he must have been a very unfit man for the situation. Mr H.A. Warner of the Auckland Waste Lands Office had just then taken charge, and he, with very considerable personal trouble, managed to compile an approximate return of the lands surveyed or in course of survey for which service, and for the very great willingness he always displayed in affording me any assistance required about the Tauranga lands I beg to thank him. From this return it appeared that

up to the point where Mr Jordan had been stopped 55,000 acres had been taken as follows viz:-

Between the Waimapu and Wairoa Rivers	38,000 acres
Between the Wairoa and Puna rivers including Capt Heales survey of Otumoetai West	17,000 acres
Total acres	<u>55,000</u>

On the 31st October Mr Commissioner Clarke and myself went to Motuhua Island. We there found all the hapus of the Ngaiterangi tribe well represented except the Pirirakau, and none of them were present but the old chief Mangapohatu. We waited all that day, expecting them to come.

On the morning of the 1st November the question of the boundaries of the block for military settlement was opened by the natives. It was asked whether there were not 50,000 acres between the rivers Waimapu and Wairoa? Some discussion ensued and the Arawa claims near Puwhenua were mentioned as a reason for the surveys not being carried further back. Mr Clarke explained that the arrangement entered into with His Excellency the Governor and Mr Whitaker, was that "if the fifty thousand acres could not be obtained between the rivers Waimapu and Wairoa, then the balance required was to be taken on the north bank of the Wairoa extending towards the Puna." That the surveyors had reported there were not 50,000 acres between the two rivers, consequently land had been surveyed between the Wairoa and the Puna.

I then stated that "I had ascertained from the Survey Department that the surveyors had included 55,000 acres within their lines, and that this was wrong being in excess of the quantity fixed by His Excellency the Governor in August 1864, and also the final arrangements in 1866. I therefore proposed to give back five thousand acres by cutting a line from the Ruangarara branch of the Wairoa to the Puna River, excluding the Pirirakau cultivations near Waiwhatawhata and Te Irihanga." (Vide map showing confiscated block and reserves) As it also appeared that some loyal natives had lost a good deal of land elsewhere, I offered to make certain reserves which with those previously sanctioned by Mr Whitaker made a total of upwards of six thousand acres within this block, reducing the actual quantity retained by the Government to about forty four thousand acres. The greater portion of these reserves either had water frontage or were near to it. After some discussion this proposition was unanimously agreed to. The old Chief Mangapohatu being a consenting party. A reserve of about four hundred acres was set apart for him and the Pirirakau.

I then expressed "my regret that the Pirirakau were not present," and the general exclamation was, "Who are they. What have those slaves to do with it? The only man of any rank is Maungapohatu, he is connected with us. Take the land, do not ask them about it." I however told them, "I should like to see the Pirirakau and would write to them again to come to the meeting."

On the morning of the 2nd November, I wrote to the Pirirakau inviting them to the meeting. To this letter my messenger brought me no answer.

On the 2nd and 3rd the question of the purchase of the Puna and Katikati blocks was discussed. It resulted in the Ngaiterangi arranging to take the further sum of six thousand pounds (£6000), or with the deposit of one thousand pounds (£1000) previously paid seven thousand pounds (£7000) for their claims to the Puna block, and six hundred pounds (£600) for the Katikati block being in accordance with the arbitration, an amount equal to the sum paid to Te Moananui and the Ngatitamatera tribe. One hundred pounds (£100) was also allowed for some old burial grounds and "tapu" in the Katikati block. Six thousand acres of reserves of great value mostly with harbour frontage were arranged to be set apart for native occupation and cultivation. A reserve of one thousand acres, subject to the "Native Reserves Act", was also to be made.

The natives although pressed to have the land surveyed, and the area ascertained before permanently fixing the amount of cash payment to be made for it obstinately refused to do so. I think they did this for two reasons:- first, they did not wish any longer delay, and secondly they found that they had in their first arrangement with Messrs Fox and Whitaker made no stipulation for any reserves and they had an idea if the land was once surveyed it all became Government property.

A deed of conveyance was executed on the 3rd November 1866 by Hori Tupaea, Te Moananui Wharaki, Hohepa Hikutaia, Wiremu Patene, Mangapohatu, Hamiora Tu, Hori Ngatai, Tomika te Mutu, Enoke Make, Raniera te Hiahia, Kuka te Mea and all the influential men of the Ngaiterangi tribe. I gave them a written guarantee for the payment of the balance of the purchase money. The only persons of any note who did not sign it being Pene Taka of the Ngaiterangi hapu, Rawiri Tata and Te Keepa Ringatu of the Pirirakau, none of these present.

Mr Commissioner Clarke and myself returned to Te Papa that afternoon (3rd) leaving a message that if the Pirirakau arrived at Motuhoa they were to wait, we would return on Monday the 5th November.

On the 4th Mr Clarke was so unwell as to be confined to his bed. I returned alone on the 5th. I found a letter from the Pirirakau awaiting me and from the tenor of it there did not appear much probability of their coming to any amicable or reasonable arrangement. I wrote another letter saying that we (myself and some of the Ngaiterangi) intended to visit them. To this I received an answer to the effect that "it would be all the same whether I stopped away or not. I might please myself which I did."

I however determined to go to their settlement at Waiwhatawhata, and on the 6th November started with Kuka te Mea Native Assessor, and Rawiri Ruato, and Hohepa native policemen. We found about twenty five men of the Ngaiterangi and Pirirakau hapus assembled there. I endeavoured to persuade them to arrange matters quietly, and unite themselves to the Ngaiterangi tribe. And explained the arrangements which had been agreed to about the land. Kuka te Mea also spoke very well to them. It was of no use. Rawiri Tata replied "that the land from Te Wairoa to Waipapa belonged to him,

and that none should be given up either for his participation in the rebellion or for the government money. They had fought at Waikato, Taranaki, and Tauranga. He had lost land at Waikato (untrue). Had not made peace and did not mean to do so. He admitted he did not mean to do so. He admitted he was Hori Tupaea's vassal but denied his right to the land" (in so doing he placed his hand on his forehead, and said "Hori Tupaea has 'mana' here," and pointing to the ground said "he has no 'mana' there"). He said "It would be for Thompson to decide." I offered to accompany him to see Thompson but he refused to go.

A long discussion ensued and threats were made respecting the surveyors and myself. It ended in my stating: "It was my intention to cut a line from the Ruangarara Stream to the River Puna."

Nothing of much importance was said about the Puna and Katikati purchase. There appeared no occasion to press that question as it would have been an easy matter at any time to reserve any piece of the land, to which there was any doubt of the validity of the Ngaiterangi title. It did however seem necessary to be firm on the subject of the 50,000 acre block, as the Ngaiterangi had willingly agreed to give it up at the time of the surrender in 1864; and four of the Pirirakau at any rate had been parties to that arrangement. The Government also on the strength of that understanding had undertaken surveys and expended large sums of money with the view to the occupation of the land by military settlers. The whole conduct of the Pirirakau hapu in joining in the rebellion, refusing to make peace, stopping the road between Tauranga and the Thames and interrupting the surveys, coupled with the hostile attitude assumed by them, rendered it advisable that a check should be given to their proceedings. I therefore determined to cut the boundary line, even though it should be necessary to do so under the protection of a military force.

On my return to Te Papa I informed the Ngaiterangi what I intended doing and they agreed to it. They asked me before taking any decisive step to allow them to visit the Pirirakau. I consented hoping that some good results would accrue from their visit.

On the 8th November a number of the Ngaiterangi chiefs went to see the Pirirakau and Ngaiterangi at Te Irihanga. The Ngaiterangi returned to the Wairoa in the afternoon and reported to me that the Pirirakau said "they would not interfere with the cutting of the line but would leave it for another tribe to do." This we understood to mean the Ngatiporou of Mataora.

On the 9th November I started with Mr Turner and a survey party to cut the line, and 200 men of H.M. 12th Regiment as a covering party. Several Ngaiterangi Chiefs also accompanied us. The line was cut through from Te Puna River to the Ruangarara Stream (a branch of the Wairoa River) and everything was completed by the morning of the 13th when we all returned to Te Papa. No opposition was made to our proceedings.

The Honourable Colonel Haultain arrived at Tauranga on the 18th November, and as threats had been made against the surveyors he directed a party of 100 men of the 1st Waikato Militia to be stationed at Omanawa to protect the surveyors. I remained at Tauranga until the 2nd December my time being principally occupied in arranging the

position of Reserves and in collecting information about hostile movements. Whilst engaged in this duty I visited Te Puna and some natives of the Ngatitokotoko hapu pointed out a piece of land at Huharua within the township surveyed by Capt Heale, about forty chains in length and two in width, or about eight acres, which they said William Thompson had formerly occupied. The Ngatihaua when present at the meeting in July 1866, never mentioned this piece, or made the slightest allusion to it. I however considered it expedient to reserve it and informed them it should be set apart. It appeared that Mangapohatu and the Ngatitokotoko had quarrelled about the land at Huharua and William Thompson was appealed to arrange it; he took possession of this strip to separate the disputants.

Mr Commissioner Clarke was unwell part of the time and went to Auckland with Colonel Haultain on the 23rd November, this prevented him taking an active part in some of the proceedings, but everything that was done was in accordance with his views of the matter as well as my own. I am not well acquainted with the proceedings which took place after the 2nd December 1866, and therefore cannot furnish reliable information as to what has taken place since that time. If this report is not as complete as might be desired it is because many official reports made by Mr Clarke and other officers are either at Wellington or Tauranga; what is contained in it is collected either from my personal knowledge or from such official correspondence and memoranda as are now accessible to me. It may be considered that there is some matter in it which does not directly refer to the land questions, still it was deemed expedient to include this so as to show the different events in chronological order.

I have etc.

James Mackay Jr:
Civil Commissioner

I forward herewith a sketch plan of the Tauranga District showing the position of the confiscated and purchased blocks.

J. Mackay Jr
26.6.67

**4(c) Philip Putnam
Report on the Tauranga District 1872**

Source: National Archives CD72/1149

Head Quarters
Tauranga, 29 February 1872

Sir

No 7 Foot Sergeant Major Philip Putnam herewith forwards his report on the Tauranga District along with Sketch Map (including a radius of five miles as called for in terms of Defence Office Circular dated 4 March 1871, and that of the Commissioners Office dated 1st January 1872.

No 7 Philip Putnam
Sergeant Major A.C.F.

Inspector J.M. Roberts
Comm'd. Tauranga District

[received] Armed Constabulary Commissioners Office, 20 March 1872

A most exhaustive and excellent report and a very good Sketch Map. It would be difficult to say on what points of his subject the writer is best, he is so good on all.

W. Moule Lt.Col.
Commander A.C. Force
May 7/72

Topographical Report on the Tauranga District including a radius of five miles.

Tauranga or Te Papa is the chief Town in the Bay of Plenty, it lies due south from the entrance of the harbour, and is situated from it, on a peninsula four miles distance.

Harbour

Its magnificent harbour renders it a safe refuge for vessels from all winds, and may be considered the most perfect and secure, between Auckland and Wellington. The entrance is both wide and rapid - the tide running between four and five knots. It is bounded on the East by Mount Maunganui, and on the West by a narrow neck of land called Panepane. Mount Maunganui is an eminence with an altitude of 800 feet above the level, and of a conical shape, flattened at the summit. There is every appearance of its having been an active volcano at some by-gone period, but unknown to its present inhabitants or their ancestors. The land surrounding it being of a low nature renders it

a distinct landmark for vessels approaching the harbour. On its South side in a bay called - by the natives Waikorire, but better known to Europeans as "Pilots Bay" - vessels can anchor in perfect shelter from all wind except the westerly, which blows from the land, and consequently never brings sea with it. There is good holding ground and plenty of water. Fresh water is also procurable under some "Karaka" trees at the foot of the Mount and boats can approach within five yards of it. Driftwood for fuel is also abundant on the North side.

The harbour now widens out into an extensive sheet of water having a beach frontage of 85 miles - the main channel leading South to the Township, is marked out by buoys, so that with the most ordinary precautions mistakes in navigation cannot occur. Vessels of any tonnage can proceed within two miles of Te Papa, where opposite the native village of Whareroa, the shallowest part is, having only a depth of 9 feet at low tide. The tide rises about 7 feet, thus allowing vessels of considerable tonnage to proceed to the Township.

There is a good substantial wharf of recent construction, with a tramway and truck upon it, where cargoes can be discharged in a very short time.

About half a mile distance from the wharf, the channel divides itself in two directions, one, leading South East to the village of Maungatapu, and the other Southward in the direction of the village of Hairini, and mouth of the Waimapu river. Vessels of 30 and 40 tonnes, frequently proceed up these channels to take in native produce at the villages mentioned. There is another channel leading Westward, turning off at right angles about 2 miles from Mount Maunganui, to the villages of Rangiwae and Opounui, on the island of Opuhi [Rangiwaea] where vessels of 30 or 40 tonnes can proceed for the same purpose as that mentioned in the foregoing part.

Shell fish are very plentiful in all parts of the harbour, they comprise the "tuangi" - or common "pipi" - "kahitua, kokota, pupu, pawa, kuku, titiko, and kina". There are also oysters to be found but not in large quantities.

The other members of the Piscatorial tribe are likewise numerous, being principally, "Tamure, - or Snapper, Moki, Kahawai, Haku, and Herrings".

The Patiki or flounder - is not as plentiful here as in Napier and most places on the East Coast.

Nature of Country

The country within a radius of five miles surrounding Te Papa, is gently undulating, indented by bays and intersected by the following rivers and creeks.

The Waimapu river terminating near the native village of Hairini, at the Southern extremity of the harbour, and taking its rise in the direction of Oropi to the SSW. It is near navigable for three or four miles, and subject to tidal influence for the greater portion of that distance, with a depth of 14 feet at Mr Chadwicks point.

Beyond this the ground rises more abruptly, and a succession of hills, gradually augmenting in height, terminating in a range densely wooded, which form a

background of the country visible. A few hundred yards above "Fielding Farm" and above Mr Simcox old Station, rapids obstruct navigation.

The Waimapu would appear to be the watershed of hills, intervening between the main high range to the South, and the moderately elevated ground which continues at an almost imperceptible gradient from Te Papa.

Towards the junction with the harbour the river flows through one or two small swamps, of not very great extent, one only of which is on the European side ending below the residence of Mr Chadwick. The others are on native land. Below the hill on which the house of Mr Simcox stands, a narrow but deep creek - the Waihoroi - runs into the Waimapu, the course of which is through a small swamp, forming the base of a gully commencing in the direction of Pye's Pa to the Southward, and doubtless fed by springs, as the area of surface which it would drain cannot furnish the supply of water it contains.

The Kopurererua or Judea creek has its course in a gully to the Westward of the Gate Pa, in a narrow swamp, which gradually widens when it reaches a bay or inlet of the harbour, forming the Western boundary of Te Papa peninsula, where it is crossed by a newly erected substantial bridge.

The bank of the Wairoa river is about six miles to the Westward of Te Papa. It is a stream of considerable magnitude like the Waimapu - rapids obstruct further progress. It is both deep and rapid, as much as ten fathoms having been discovered in places, while at the mouth where it widens into the harbour, it has only a depth of 2 feet 6 inches at low tide. The rise of water 4 feet upon all ordinary tides, and 5 feet upon spring tides. It is here where are the customary fords referred to under the item "Roads".

It is to be observed that all the water courses above mentioned flow Northwards.

The Wairoa carries off the drainage of a rather broken and hilly country, at the back of which - Westward from Te Papa - is a mountainous ridge, which forms a spur of the great Coromandel range.

Soil

The peninsula on which Te Papa stands as well as that on the opposite side of the harbour, and Judea outlet, consists of a light sandy loam of not very great depth, with a broken clayey subsoil. It is very tractable and easily worked, but incapable of producing more than one ordinary crop without being heavily manured.

English grasses take to it kindly and grass paddocks have proved a judicious mode of culture, spade husbandry seems to succeed, for market gardeners raise the finest of vegetables and fruits with little trouble. But it is much more within the power of most persons to manure a small than a large area of ground, and the earth is more perfectly manipulated by means of the spade than the plough. Sand here, without shelter from the Westerly wind, is found not to repay the trouble of cultivation and grass will scarcely grow upon it.

The presence of "tutu" bush occasionally plentiful here is usually a proof of good soil.

At no great distance from Te Papa towards Oropi, there are occasional evidences of the existence at one time of heavy forest trees, from which it is reasonable to conclude that the present open country was once well wooded, and subsequently divided by bush fires. Many large beds of pipi shells of considerable depth are found inland, sometimes at high elevations, indicating an upheaval of the ground from the bed of the sea, by volcanic agency, as pumice stone and obsidian are frequently found. [Note: these deposits are more likely to be middens on old village sites.]

Rocks

No solid rock has been discovered nearer than the mouth of the harbour, on Mount Maunganui, the substratum of which is on extremely hard, almost unworkable stone, like slag, evidently having undergone the action of fire.

Timber

The nearest bush from which timber could be procured is Oropi, 12 miles distant from Te Papa, on the Taupo Trunk Road. Rata, Rimu, and Hinau, are the principal varieties, but small quantities of Puriri are occasionally to be found.

Settlers

The number of settlers cultivating any extend of ground is 47 all told, this is not including persons holding one acre as gardens attached to their residences, but those who are cultivating their land for agricultural purposes, and may be termed bona fide settlers. The highest area owned by any one individual is by 8 acres, and the lowest 2 acres.

Some ten of these persons are each in possession of 50 acres allotted to them for services in the 1st Waikato Militia, but who have not hitherto made any improvements thereon.

Cultivations

There are 2,657 acres of land under cultivation in the district this year, of this 2,230 $\frac{3}{4}$ acres are laid down in grass for pasture. Potatoes form a stable article of production, as they are a crop which seldom fails. 128 $\frac{1}{2}$ acres have been planted this year, some estimate upon getting five tons to the acre, while others do not expect more than one. The total estimate for the year is 524 tons. One gentleman alone - Mr Chadwick - has planted 50 acres, from which he expects 200 tons. He is now selling them at £3 per ton, but it is generally believed they will reach £7 and £8.0.0.

Hay

In consequence of the extreme dry weather, the hay crop this year has not been so successful as on preceding years, many cases where grass was intended for hay became so poor that the cattle were turned into it. The total quantity is 97 tons, 40 of which belongs to one individual - Mr Earle of Greerton - this gentleman grows principally for the use of the A.C. horses, he having supplied the contractor for two years.

The others who have grown hay have only a few tons, chiefly for their own use, and leaving no margin for competition or export. The price will be about £4.10.0 a ton.

Stores

There are seven Stores in Te Papa, four of which kept large stocks of everything required by a European community, which stock are constantly being renewed. The retail prices of the main articles required for a mess, are as follows. Bread 4½d the 2 lb loaf. Butter/salt 1/- per lb. Tea 2/6 to 3/6. Sugar 4d. to 6d. Coffee 1/4d to 1/6 (best). Salt 1½d. Biscuits (Auckland make) 6d. per lb.

Cattle

There are several hundred head of cattle owned in the district, so that beef can always be had at 6d per lb. Sheep are regularly imported, and the present price of mutton is 5d. per lb.

Horses

The number of serviceable horses available, would be difficult to say, possibly among the European community 100 would be the outside, but the friendly Arawa tribe, own many horses which in case of need could be laid under contribution. The prices vary from £4 to £12, but a good horse for constabulary purposes is not procurable under £15 or £20.

Roads and Fords

The principal road leading out of Te Papa is called the Cameron Road, a portion of which the men of the Armed Constabulary have largely been constructing. At a distance of a mile and a half from the Township, at the Southern extremity of the greater Town allotting a road branches off towards Judea and the Wairoa River, Te Puna, Kati Kati etc. From this last named it is said the proposed road to Cambridge is to turn off. In continuation of the Cameron road - beyond the Gate Pa there is a tolerable East track leading to the Block house at Pye's Pa.

At the south end of a field known as the "Colonels Paddock" a half mile beyond the Gate Pa, the Tauranga and Taupo Trunk Road turns off to the left at right angles, and at a distance of rather more than a half mile, follows the course of the Waimapu river, by side curbing and embankments, beyond "Fieldings Farm" (5 miles) towards Oropi (12½ miles).

There are three modes of approaching the Wairoa river from Te Papa, one by a partially made road already referred to, crossing the Kopurererua - or Judea creek - by a substantial bridge (2 miles) leaving the old Militia Redoubt on the right at a distance of a few hundred yards. About three miles further on the road divides in two directions, one route to the South West leading towards Paingarua, passing by the farm of Lieut. Col. Harrington - which has a frontage to a portion of the upper Wairoa - and the other in a northwest direction, terminating at the dwelling of Mr Fairfax Johnson - near the mouth of the river - about six miles from Te Papa. Both of these are denominated good dray tracks.

Another branch from this road turns off about 200 yards beyond the Redoubt mentioned, leading over the hills in the direction to Otumoetai, and terminating at the dwelling of Mr Matheson. This is also a dray track, and the one used at high tide, when communication by the beach is - for the time - obstructed.

There is another route to the Wairoa past the Archdeacons point, across a narrow part of the Judea creek, known to the natives as "Waikareau" [sic] where it debouches into the Tauranga harbour.

This ford is only safe to cross at low tide, at which time the water is deep enough to cover the saddle flaps and the current is strong. Nevertheless there are persons who venture to swim across at half flood tide.

There is usually a dingy [sic] - private property - on one side of the crossing place. The route thence is along the beach past Otumoetai to the mouth of the Wairoa river, which is here more than a mile wide where is a ford, which can only be crossed safely at low tide, in company with a guide, along a narrow bank of sand covered with deep water on each side. In parts of the ford there are dangerous quick sands, several persons and even Maoris have been drowned at this place, and lately a man named Hall employed in the Telegraph department.

There is another ford at a narrower part of the river, about a half mile farther up, but there being no marks, a guide is again required. This ford is much deeper than the former and more rapid, but is considered the safer, owing to its being a straight one.

Kati Kati may be reached by water altogether (20 miles) or by boat to Rangiwaea on the island of Opuhi, thence overland to Matakana, and there crossing near the heads, by boat or canoe to Bowen Town.

The route to Maketu (20 miles) is across the harbour by boat to the village of Te Matapihi opposite Te Papa, whence there is a well made road to the beach facing the open sea. The course is South East either along the beach, or at high water by a parallel track inside the sand hills.

There are three other fords in the harbour, principally used by natives, one by way of the beach Southward of Te Papa, crossing with the Telegraph line at a point called Ruatuna (2½ miles) leading to the village of Hairini on the Waimapu river. This is only used at low water, and a European has been drowned attempting to cross. Another ford only used by natives during spring tides - leads to the village of Maungatapu. And another, crossing the Waimapu river about 300 yards above "Fieldings Farm" on a track leading to the villages of Hairini and Maungatapu. This also can only be used at low water, at which time a small horse would have to swim. The width is about 20 yards.

Metal

None of the roads mentioned are metalled, indeed it would be impossible - except at an enormous expense - to do so for there is not a vestige of stone nearer than Mount Maunganui where congealed lava is abundant. But to metal roads with this material would be a very costly process, as it would have to be brought by cutter or punts, to Te Papa, and then carted from there to the place where required. The probable cost would be ten shillings a ton in Te Papa, this is calculating seven and sixpence a ton for breaking, and two and sixpence a ton for conveyance. Consequently none of the roads mentioned are calculated to sustain a heavy traffic particularly in winter, when they

become - in places - almost impassable though in summer they are sufficiently solid for present requirements.

Condition of Roads

All the roads referred to being of recent construction, are in tolerable repair, though portions of them require frequent attention, especially in side cuttings, which are occasionally damaged by landslips and settling of external embankments. Should any portion of the roads described, be so far impaired as to impede traffic, bad places could be temporarily made passable by laying down fascines, or even loose manuka scrub, abundance of which is to be found in adjacent swamps. This process would probably be necessary every winter in the side cuttings approaching the Judea bridge, and Waimapu river, in both of which places the soil is of a clayey nature, kept moistened by numerous small surface springs, and not qualified to sustain a heavy traffic especially during winter.

Native Tracks

Most of the native tracks within five miles of Te Papa - except those on the native side of the harbour have become overgrown with fern, tutu, etc. and consequent upon European settlement, surveyed, or other roads, are now used.

On the native side of the harbour, tracks diverge from the main road to the numerous "mahingas" or cultivations - also from one settlement to another, as marked on the Sketch Map. There is a track leading Southward from the Maketu road, and opposite to the hill called Maungamana, crossing a very extensive swamp, which runs in an Easterly direction. The swamp is deep and boggy in parts, but in others nearly dry, this will continue for perhaps twenty yards, when it become deep and boggy as before. Out of the swamp it leads under the foot of the hill, and thence along the beach towards Maungatapu, crossing the water from one point to another, where it is also boggy. Swamps and creeks arise in places of this sort, which continue up the gully's [sic] for some distance inland. From Maungatapu there is a good track to the village of Hairini, and from there to the Waimapu river where it crosses the ford already referred to, and joins the Taupo Trunk Road. This track is nearly unknown to Europeans, being entirely used by natives, the writer considers that part between Maungatapu and the Maketu road dangerous to travel for persons who were not acquainted with it or had not a tolerable knowledge of the Native language.

Positions

The changing circumstances and progress of settlement have given a different value to positions of strength for defensive purposes to that with which they were formerly regarded, so that in case of a future outbreak most of the old Redoubt will probably not be again required as frontier strongholds, but might be used in very extreme cases as places of refuge. The Gate Pa Redoubt formerly covered the main approach from the interior, but there are not settlers beyond it, and it is on the line of the Taupo Trunk Road, by which route reinforcements could be obtained in six hours. The old Judea Redoubt certainly covers the land track from the Wairoa, Omanawa, etc., but could not prevent a hostile force from landing in canoes, at numerous parts of the beach surrounding the peninsula of Te Papa.

The complete clearance of all bush and scrub consequent upon European occupation, renders an attack on the Township - except by an overwhelming force - an extremely improbable contingency.

The Monmouth Redoubt occupied at present by a detachment of the Armed Constabulary is almost impregnable, standing as it does on an eminence higher than the Township, it commands all the space around, except where buildings interpose as a cover for an attacking force. The main harbour - as far as Mount Maunganui - would be entirely exposed to any Artillery which might be placed in the Redoubt, while only one situation is to be found for an enemy in the event of landing and that is the Cemetery.

The Monmouth Redoubt is now undergoing enlargement by means of the present garrison, but the work has been temporarily suspended during the dry weather, as it was found impossible to construct earthworks from a soil without moisture, that fell to pieces when handled. The Redoubt is therefore not at present in a defensive condition. It may however when completed be regarded as impregnable, and not possible to be taken by natives, as any attacking force approaching along the open, would do so in the face of a destructive fire from behind the earthworks. In case of Emergency one hundred and fifty men might be garrisoned.

A small but efficient force of marksmen stationed at the Cemetery point would cover the Waikareau ford, and stop an enemy approaching along the Otumoetai beach, besides which it would stop any landing from the sea or Whareroa.

The Durham Redoubt is a small fortification flanking another side of the Town, covering approaches from the interior by the Cameron Road and Judea. In case of necessity by cutting down some trees, belonging to one or two gentlemen, the villages of Te Matapihi and Whareroa could be easily shelled, as also any approach from the Judea side.

From a cliff overlooking Ruatuna point, any approach by either of the two fords of Hairini or Maungatapu could be effectively checked. A good strong force would be required for this purpose (say 50 men) as there would be a danger of being cut off from Te Papa. Fern is procurable in this place, and good sods are abundant. The distance from the point to the Monmouth Redoubt is one mile and three quarters.

Natives, number of

The number of natives belonging to the Ngaiterangi tribe was 3 years ago 1,200 and is now according to their own account estimated at 1,000 individuals of all ages and sex. This is also authenticated by the highest European authority.

History of Ngaiterangi

Tauranga was originally inhabited by the tribes of Ranginui and Waitaha and were occupying a very strong pa on Mount Maunganui, but were driven from it by Ngaiterangi the present inhabitants.

Ngaiterangi are of Ngatiawa origin and these ancient and more proper name is Ngaiterangihohiri which was the name of their "tupuna" or ancestor. Accounts differ

as to where this man started from, but it is generally believed that he came from an island called Hakuranui, and landed at Whangaparaua [sic], a place on the Coast Eastward of Opotiki and then made his way northwards towards the latter place, but not finding sufficient food there, he came on to Ohiwa, where he was equally unfortunate, and also at Te-awa-o-te Atua - or Matata as it is now called. At Maketu he found a good supply of a shell fish called "Kokota", which enticed him to stay there for some time. Maketu was then inhabited by Ngatiwhakaue-Te Arawa - and strange to say Te Rangihohiri was at first well received by them, but they subsequently fought on a hill called Poporohuamea - dividing Maketu and Waihi - which resulted in Whakaue being driven inland to Rotorua on the one side, and the death of Te Rangihohiri on the other.

The names of the surviving chiefs were Kotorerua, Tauaiti, Tapuiti, Tukairangi, and Tamawhariua, the three last names being sons of Te Rangihohiri. These - of whom Tapuiti was the principal - at length became dissatisfied, and determined upon trying for the long coveted Tauranga.

They advanced on a very stormy night in two bodies, their advanced guard consisting of seventy men, under the command of Kotorerua, the main body according to their own account numbering about three thousand, the whole being under command of Tapuiti. The advanced guard took with them 70 kits of a material called "Kokowai", this is of a red colour and used as paint for canoes, carvings etc. The "Kokowai" could not be obtained in Tauranga, and their intention was to make an offer of it to Ranginui, and so cause a diversion in the pa, while the main body should surround it. This was effectually carried out by Kotorerua, as also the surrounding by the main body under Tapuiti.

After this was completed a consultation was held, at which it was agreed, that the whole of the canoes should be destroyed and that at the first dawn of day the pa should be charged. The number of canoes destroyed is supposed to have been 1,500. The result was of course a defeat for the occupants and the fugitives made their way along the beach inland, and settled at different places, some at Oropi, Rangiora, and Taumata.

After the destruction of Maunganui, Ngatiranginui were again defeated at Maungatapu, Hungahanga, Kohatea, and numerous other pa's out of the radius of this report.

Surviving Hapus

A great number of the present inhabitants are remnants of the vanquished Ngatiranginui and Waitaha. Among these are Ngatipirirakau whose chief is Rawiri Tata - they number about thirty men - having their principal village at Whakamarama, 14 miles from Te Papa.

Penetaka and Paratene are men of influence among them. They claim the land from the Omanawa river to Te Puna inclusive, are adherents of the King, and have been slightly obstructive in the erection of the Telegraph to Kati Kati. Beyond the verbal expressions of dissatisfaction they are not otherwise actively hostile. The Ngatihe whose chief is Kiharoa and living at Maungatapu, Ngati Ahi, chief Te Ranapia, at Hairini. Ngatirangi chief Raumati, at Irihanga. Ngatipekekiore chief Paora, at Patatere. Ngatitama, chief Herewini, at Kaimai. Ngatipango, chief Tuiwi, at Rangiora,

and Ngatimarawaho [sic], this small hapu live at the village of Ake Ake, and all closely related through intercourse to Ngaiterangi, their chief Paraone lately died, he is however succeeded by Hori Tangatangata.

The hapus of Ngaiterangi at present living are as follows - Ngaitukairangi chiefs Enoke Te Whanake, and Hohepa Hikutaia, living at the village of Otuawahia, Ngatikuku, chief Hori Ngatai, at Whareroa. Te Materawaho, chiefs Hamiora Tu, and Raniera Te Hia Hia, at Matapihi. Te Ngare, chief Te Haereroa, at Opounui. Ngaituwhiwhia, chief Te Kuka, at Motuhua. Ngaitamawhariua, chief Hohepa Te Kai, at Matakana. Ngatimakamaka, chief Te Harawira, at Opureora. Ngapotiki, the chief Pine, at Oruamatua. Te Urungawera, chiefs Rotohiko and Tiwai, at Tuhua - or Mayor Island. Ngatikahurere, chief Ihaka, at Opoutea. Te Papaunahi, chief Hori Tupaea, at Rangiwaia.

It might not be out of place to state that a number of the hapus mentioned are sometimes known by different names, and have other men of note among them - for example - Te Papaunahi is also known by Te Whanau-o-Ngatauhao-Te Materawaho as Tapukino, Ngatikuku as Te Matewaitai, Ngatihe as Ngatihoko, etc. The writer has thought it proper to mention simply their leading men and those that might be applied to in case of need.

The whole of these hapus were in arms against us at Te Ranga. The following chiefs however remained loyal - Hamiora Tu and Raniera Te Hia Hia who acted as guides for the Imperial troops - Hohepa Hikutaia, Te Kuka, and a few others of lesser note. At the Gate Pa all the hapus excepting two were present against us viz. Ngapotiki and Ngatihe who were living at Otawa some distance inland.

From the number of hapus mentioned, one might be lead to infer that the tribe was more numerous than that given, but it is in consequence of fighting, disease, and superstition that their numbers have become so wonderfully small, as an instance of which might be mentioned Te Materawaho.

This hapu is related to Ngatiranginui and Waitaha, and were once called Ngatitapu. They occupied a pa where our present Barrack stands, and as far back as Cemetery point, they numbered at that time one third of the whole inhabitants of Tauranga which would then be about 2,500. The name of their principal chief was Koraurau.

They were beaten from this pa by Te Rohu of Ngatimaru who attacked them in strong force, a portion of them belonged to Ngatiraukawa. it is said that the attack was managed so well, that the occupants knew nothing of it until the assailants were inside. The larger portion of Te Rohu's force, charged the North end of the pa, from where the Cemetery now is, while the other portion came by a Southerly direction, crossed the Judea ford, and then down the present Cameron Road. At a given sign, the charge was made, and the defenders ran down the cliffs into the water not even waiting to take to their canoes. A great number were drowned and others made prisoners.

Koraurau was one of the first killed. Some of the prisoners were taken to Hauraki, and others to the Waikato, from which latter place some have returned within the last few years. Children that were taken away have returned old men and women. Considering

this the writer would imagine that the fight took place about 1830. This hapu numbers now about thirty men.

Villages

The principal native villages are Hairini and Poiki [sic] on the Waimapu river, Maungatapu on the South side of the harbour, Te Matapihi and Whareroa on the east side, Rangiwaea and Opounui n the island of Opuhi North of Te Papa. At Whareroa there is a native school kept by a Mr Oldridge - a married man. At Matapihi there are several substantial weather boarded houses built by Europeans for, and occupied by various native assessors, and other natives who have acquired money by means of Salaries, Roadmaking, sale of produce, fish, etc. and in times past by keeping houses of accommodation.

Considerable quantities of Kauri gum, are constantly being brought in, purchased from the natives at Kati Kati, who reserve to themselves the exclusive right of digging for it there, making exceptions only, in favour of one or two Europeans who live among them and adopt their modes of life.

Arms, number of

Ngaiterangi were called upon two or three years ago to deliver up arms in their possession, and a delivery took place, the writer is however informed that they still retain about one hundred stand of Government items, forty of which are known to be Muskets - Brown Bess pattern. There is frequent evidence of this at the volleys fired, at the death of person of note among them.

It would be a very difficult matter to arrive at even an approximate estimate of the quantity of ammunition, as it is commonly kept concealed.

Feeling

There is no reason to apprehend any overt acts of hostility on the part of this tribe, who are reaping substantial benefits from intercourse with Europeans, in the shape of employment on wages, salaries to assessors, market for their produce, etc., which they would forfeit by a disturbance of existing relations as well as suffer confiscation of their lands, besides which their general demeanour for a number of years past, has been of a conciliatory and pacific character.

The Ngatipirirakau are avowedly of the Hau Hau faction, and in frequent communication with the King natives. Their small number however renders them insignificant as enemies, except in so far as, they might act as spies for others and more powerful tribes. Te Kote's [sic = Te Kooti] followers are not uncommon visitors at their villages. The Pirirakau possess arms and ammunition, and it is believed in a sufficient quantity for offensive purposes.

Cultivation

The natives of Te Matapihi, Oruamatua and Opoutea have at present 58 acres planted with potatoes, and 13 of kumaras. Their wheat crop this year has not been very considerable. Only two hapus having planted viz. Ngapotiki and Ngaitukairangi, the greater portion of the other natives - at planting time - being employed in the construction of the Judea road.

Ngapotiki have 200 bags harvested and Ngaitukairangi 70 bags, which at four bushels to the bag gives a total of 1,080 bushels, this is for almost immediate disposal to Europeans. At Poiki there are 10 acres of potatoes, 4 of maize and 4 of kumaras. At Hairini 45 acres of potatoes, 9 of maize and 4 of kumaras. The wheat crop at this village has been very poor having only threshed 10 bags/40 bushels - this belongs to one individual. At Maungatapu the cultivations extend over a large area of ground, from one slope of the hills down to the waters edge, commencing at Otamanoa and terminating at the village of Karikari. There are 44 acres of potatoes, 22 of maize and 4 of kumaras. The natives at this village seem to have thought more of wheat than anything else, as they calculate upon having about 600 bags/2400 bushels - when all is threshed. At Rangiwaea there are about 40 acres of potatoes, 70 of maize and 10 of kumaras, these cultivations extend as far back as the village of Opounui.

Remarks

The writer was compelled to go and witness the foregoing cultivations himself in order to get the information as accurate as possible, as it was found utterly useless to inquire of the natives, they having no idea of the total acreage of their land under crop, and it would be extremely difficult for them to form one, their [sic] being so many divisions among them, in some cases one, two, or three, having a small piece which they cultivate for themselves.

Most of the pa's marked on the accompanying Sketch Map are those of the original inhabitants - Ngatiranginui and Waitaha - with the exceptions of Oruamatua, Puharariki [sic = Puwhariki], Wharekaia, Taurauwahine [sic - Taruawahine on Sketch Map], and Te Mata-o-te-ao, which were used by Ngaiterangi against Ngatihe in a quarrel between them some fifteen years ago.

The writer begs to state that he has omitted to mark out the position of the cultivations on the map, as in many cases they would cross the different names given to some part of this country. He trusts on that account he may be excused for so doing.

Philip Putnam
Sergt. Major
Armed Constabulary

4(d) A Follett Halcombe

Report Upon Lands Suitable for Settlement of Immigrants At Tauranga

Note: Under Vogel's immigration and public works policy of the early 1870s, it was proposed to establish a number of "special settlements" in the Bay of Plenty and elsewhere. In a memorandum dated 14 September 1871, Halcombe was instructed by the Native Minister, Hon. Donald McLean to travel to Tauranga and Opotiki districts, "to make on the spot every inquiry" to ascertain the available area suitable for the settlement of immigrants, the "nature" of the land, "probable resources, and on any other particulars which you can gather". The following extract from McLean's instructions provides "some information on the conditions under which the lands in the Bay of Plenty came into the hands of the Crown" (National Archives PW71/2282). Halcombe's report, dated 20 October 1871, which follows the instructions was published in AJHR 1872, D6.

Extract from McLean's Instructions to Halcombe

Tauranga

The whole of the lands in this District were formerly ceded to Sir George Grey by the surrendered Ngaiterangi at a meeting in August 1864. The cession was accepted, but, in consideration of the honorable manner in which Ngaiterangi had behaved His Excellency returned to them three fourths of the land, keeping one fourth in punishment for their rebellion.

It was also agreed at this meeting that the Lands North of Te Puna should be sold to the Government at the rate of three shillings per acre, and shortly after a first instalment of One thousand pounds (£1,000) was paid to these Natives. Difficulties however arose fomented by tribes still hostile, and the surveys remained in abeyance.

In March 1866 His Excellency again visited Tauranga with the Hon Mr. Whittaker, and it was then decided that Fifty Thousand (50,000) acres, estimated as the fourth of the whole Block which was put down at Two hundred and Twelve Thousand (212,000) acres, should be taken as the price to be paid by the Ngaiterangi for their rebellion.

The Southern boundary was to be a line on the Waimapu river to be fixed by Mr Clarke and the land was thence to be taken extending towards Te Puna.

It was thought that the country between the Waimapu and Wairoa rivers would contain the requisite amount, but it measured only thirty-eight thousand eight hundred (38,800) acres, and it was therefore found necessary to cross the Wairoa and extend the survey to Te Puna.

In surveying this Block an error was made by which Five Thousand (5,000) acres were laid off more than were wanted, these were however given back to the Ngaiterangi who then agreed to the surrender to the Government of the block of land enclosed between the Wairoa, the Ruangarara and Te Puna rivers and the harbour, containing Nine Thousand acres (9,000) thus making up the full take of the confiscation Fifty Thousand (50,000).

In October 1866 Mr James Mackay was sent to complete the purchase of the Te Puna Katikati Block and at a meeting held at Motuhoa a discussion took place touching the Survey of the confiscated land. At this meeting the Pirirakau, a rebellious hapu of Ngaiterangi were not represented in a body, although their two leading chiefs, Hori Tupaea and Moananui were present and acquiesced with what Ngaiterangi agreed to.

No difficulty was made by the latter as to the cession of the Fifty Thousand (50,000) acres, and promises of reserves were made to them in favor of those who though loyal, had lost land. A Reserve was also to be made for the Pirirakau and this was given to them on the promontory between the Wairoa and Te Puna where altogether about Two Thousand (2,000) acres of Reserves were made, the larger number being for persons who had not been in rebellion. Reserves were also made in the block between Waimapu and Wairoa.

It was also settled at this meeting that the price to be paid for the lands North of Te Puna should be Ten Thousand, seven hundred (£10,700) pounds, exclusive of the One Thousand (£1,000) pounds paid as a deposit and that Six Thousand (6,000) acres of good agricultural land should be reserved within the block for the benefit of the sellers.

The Pirirakaus still however held out and it was not till after a series of hostilities and some time had elapsed that the deeds were all signed: the purchase is now complete.

The Lands now available in Tauranga for Settlement may be divided in three classes.

1. Those within the Confiscated Fifty Thousand (50,000) acres and not allotted.
2. Those in the Te Puna purchase not yet disposed of.
3. Those still in the hands of the Ngaiterangi which might be acquired by purchase.

[1.] In the Military Settlement there are a number of unallotted Sections but it is believed that these are too scattered or worthless in character to be of use. There are also Government Reserves of some extent. About Oropi Akeake and Paengaroa, there exists a tract of good land which is shown in the map of the Crown Lands Office as covering some Nine Thousand (9,000) acres, out of this however reserves have to be made - notably, one, to the Ngaiterangi of One Thousand (1,000) acres. On the further side of the Wairoa the Nine Thousand (9,000) acres there surveyed remain unoccupied with the exception of the Two Thousand (2,000) acres reserved as above mentioned. It was originally intended to locate Military Settlers on these Seven Thousand (7,000) acres, but the hostility evinced by the Pirirakaus prevented this from being carried out and the men received their Sections on the purchase of Te Puna Block. This block is thus now available.

2. The number of acres in the Te Puna Katikati Block is not known to a nicety. Two companies of Military Settlers have received their Sections in it. The Native Sellers hold Reserves, according to their bargain of Six Thousand acres (6,000) and a University reserve of Twenty Thousand (20,000) acres has been laid down on the map but not defined. This reserve is situated at Tahawai, has good water frontage and the land is accessible by the Katikati Entrance.

In reporting upon Lands, available in this Block, you will not lose sight of the influence which any future opening of the Upper Thames may have upon them. A township has been laid out at Te Puna for Military Settlers, and this you will find available.

3. After parting with the confiscated lands and the Te Puna Block the Ngaiterangi still hold (a) the Island in the harbour, (b) the land from the Ruangarara to the confiscation boundary, (c) the land between the Waimapu and the Southern boundary of confiscation.

- a) The Island Lands
They consist of Matakana and Motuhoa - on the former awards have been made to the amount of nine thousand, two hundred (9,200) acres and a portion the best on the Island, is now under adjudication by the Commissioner.
- b) This land abuts on the nine thousand (9,000) acres beyond Wairoa, and runs back to Kaimai. It is possible that a portion of this if not the whole might be acquired from the Native owners.
- c) With the exception of the lands in the immediate vicinity of Matapihi, Maungatapu and Hairini, which are in extent sufficient for the wants of the Natives inhabiting these places - The soil here is of a poor character. A great portion of the back country is under leases.

Halcombe's Report to the Minister for Public Works

I have the honor to inform you that in compliance with instructions received from the Hon. Donald McLean, No. 344-1, of date 14th September 1871, I proceeded to Tauranga at the close of the month of September, and arrived there on the 5th instant, since which date I have been entirely occupied in making myself personally acquainted with the whole of the lands lying between the Waimapu river and the northern boundary of the Kati Kati purchase.

I have been most fortunate in meeting here with Mr Heale, Inspector of Surveys, Mr Floyd, of the Telegraph Department, and Mr Commissioner Clarke, from all of whom I have been able to obtain valuable information and much assistance.

I confine my present remarks entirely to the block of land lying within the boundaries of the original confiscation, and shown in the tracing accompanying this report.

The block includes the whole of the Tauranga military settlements, the Te Puna, and Kati Kati purchases and the lands re-granted to the Maoris, in accordance with Sir George Grey's promises to the surrendered Ngaiterangis in 1864.

The block has an average length of thirty-two (32) miles by twelve (12) miles in width, and lies between the Tauranga harbour and the centre of the wooded ranges which is the watershed between the Upper Thames Valley and the Tauranga harbour.

With the exception of the wooded slopes of the range, the country is rich, light, rolling fern land, being in ridges more or less steep, separated and intersected by innumerable small streams which cut through the light soil and form deep ravines inland, and soft, boggy mud flats when the sea level is reached.

The conformation makes the country peculiarly difficult for overland communication, as a main line of road from Te Papa to Katikati must run across all the lines of drainage. Transit by water is almost as bad, being exceedingly expensive and uncertain, owing to the shallowness of the main channel of the harbour, and could not possibly satisfy the requirements of an ordinary agricultural population.

Between Te Papa and Oangatete [sic = Aongatete] river the land is very much broken by the intersecting water courses, but thence almost to Katikati lies an extensive flat. The whole country is beautifully watered and judging from the very favorable results produced whenever any attempt at cultivation has been made, I consider the district as one of the most easily available for agricultural operations, and likely to yield a more satisfactory and immediate return for a small outlay than any other district of similar extent I have met with in the North Island.

The whole block contains an approximate area of two hundred and fifty-four thousand acres, which for the purposes of my report I have classified and sub-divided as follows, viz:-

1. Maori Land	Acres
a) Open land between Wairoa and Ruangarara River	5,000
b) Bush block behind Oropi and Kaimai to boundary of Te Puna, and Katikati purchase	56,360
c) Grants made by new Zealand Commissioner in Te Papa, Te Puna, and Katikati blocks	10,000
d) Land between Waimapa [sic= Waimapu] River and southern boundary of confiscation	43,000
	114,360
2. Military Settlements and purchased land	
a) Te Papa and Wairoa	22,450
b) Te Puna, Oangatete	12,000
	34,450
3. Land at disposal of the Government	
a) (Unselected land Te Papa, Wairoa block	6,000
(Reserves	4,500
b) Paengaro[a], Oropi block	10,000
c) Wairoa, Te Puna block to Ongatete River	19,000
d) Katikati block, including University Reserve	66,000
	105,500
Total estimated area	254,310

Of the Maori lands, the block (a) between the Wairoa and Ruangarara rivers, of about 5,000 acres, is rather broken, but good open fern land, and it has an especial value as lying on what will be the main line of road via Kaimai to the Upper Waikato. I am informed that there would be little difficulty in acquiring this from the Native owners, and its acquisition would give the Government a compact and extensive block for settlement between the Wairoa and Te Puna rivers.

The bush block (b) is an extensive block of most valuable land, extremely well adapted for the settlement of a body of men accustomed to a bush country. There is some good sawing timber scattered over the block. It is much cut up by streams, and would have to be made accessible by the various roads formed, or in course of formation, up the several ridges centreing at Te Papa. The main road to Taupo opens a large part of this block, and a main road by Kaimai would again intersect it. I am informed by Mr Commissioner Clarke that the Natives are open to negotiate for its sale and its acquisition and occupation would be of the greatest importance in forming the future of Tauranga, for so long as it remains in Native hands Tauranga and the Upper Waikato are effectually separated.

The grants referred to under (c) have nearly all fallen into the hands of Europeans either by purchase or lease, and therefore cannot be held to interfere in any way with the settlement of the district.

With reference to the lands under (d) I gather from Mr Clarke that, under a distinct agreement made with Sir George Grey by the Ngaiterangi in 1864, the grants of these lands, as also of the Island lands, are made inalienable; they are not, therefore, open to purchase. Much of this land is moreover, under profitable occupation by the Maori owners, and what they do not use themselves they will probably make some arrangements to let temporarily to Europeans. Judging from the facility with which they part with the bulk of their lands so soon as an individualized title has been granted it appears to me a wise provision that they should be restricted from pauperizing themselves and their descendants.

The Military Settlements, which cover an area of nearly 34,000 acres, are, as military settlements, entire failures. The causes of such failure are not far to seek. Primarily, the original grantees were not, as a whole, men likely to succeed as farmers. In the next place, they never have a fair chance of occupying their lands. Maori hostility, and the want of any inland communication being quite sufficient to prevent successful settlement. As the natural result of the operation of these causes, we find only a few hundred acres immediately around Te Papa in actual occupation. But time and adverse circumstances have worked a process of natural selection, and a few of the best men have remained about the town, who have the means and are willing and anxious to occupy their country sections as soon as they shall be made accessible by a main line of road. I learn also that there are a large number at the Thames diggings who would return to occupy if they could gain access to their blocks.

These men should meet with every encouragement as they will be the most valuable pioneers. Their settlement will, I believe, have the effect of inducing occupation either

per se or by agents of many of those into whose hands the other grants have fallen and whom it is at present impossible to trace. I do not think that any special legislation or Governmental interference is necessary, even if it were possible to force the occupation of those lands. If a passable road line be formed and settlement is once started the lands will acquire a value which will ensure their being turned to account. I would, however, strongly recommend that road districts should be proclaimed, including all these military grants. The operation of Road Boards which the resident settlers are interested in working would not only foster actual occupation, but it would gradually overcome a great present difficulty experienced by *bonâ fide* settlers, by forcing owners of neighbouring lands to declare themselves and take their legitimate share of the expenses of fencing, payment of road rates, etc.

The Government lands (a) are intimately mixed up with the military settlers, grants, both town and suburban, being a number of unselected, condemned, or reserved sections of more or less value. They are by no means all of them bad land, being mostly blocks rejected when the selections were made because swampy or inaccessible, but to which a more full experience or an alteration of circumstances have now given a higher value than was formerly set upon them. I recommend that all these lands which it is not deemed necessary to reserve for public purposes, should without delay have a price fixed upon them and be thrown open for public sale at the Land Office at Tauranga. They can be of no use for special settlements, and they only hinder the operations of adjacent settlers who would in many cases purchase and immediately improve them.

From the Paengaroa Oropi bush block (b) a Maori reserve of about 2,300 acres has to be taken, its exact locality as yet undetermined. The balance, viz., 7,700 acres is very rich land not very heavily timbered, and it is partly opened by the Taupo road. I have before suggested the purchase of the adjacent Maori land, and if a purchase were effected to such an extent as to suffice for a special settlement, a large body of men could be located here with every prospect of success. If neither additional purchase nor such special settlement were found to be probable, this block should not, I think, be kept back from possible settlements, but it should be offered at such a price and on such terms as would secure actual occupation and induce men of sufficient means to occupy it profitably.

The position - on the border of disaffection - might make it a prudent step to seek occupants from among men who know the district and its real dangers and difficulties rather than to place upon it a body of men whose inexperience of the Maories might lead them into unnecessary danger or to make them yield to causeless panic. The formation of a main line of road from Tauranga to Tapapa via Kaimai would have a great influence on the settlement of much of this bush block and by uniting Cambridge and Tauranga, give great additional security to both places.

The Wairoa - Te Puna block (c) put down as nineteen thousand acres, may include, perhaps, twelve thousand or thirteen thousand acres of good available land, some of the high ranges being comparatively poor soil. The land, however, is generally very good, though somewhat broken. In common with the military settlement beyond Te Puna, this block is absolutely worthless till made accessible, as it must be settled out from Te Papa as its port. I can see no use in continuing the farce of a township at Te Puna, as

the main road must be inland, and the harbour of Tauranga at the Te Puna point is quite impracticable for any useful navigation.

Seeing that so little land within the Tauranga block is open for sale and settlement at first hand to new comers, I would suggest whether this block also might not be best dealt with by putting it up for sale. As, however, so much of the district lies under the baneful influence of absenteeism, it would, I think, be advisable to adopt a system of lease for a limited period, with a right of purchase at, say 10s. or £1 a per acre on the fulfillment of certain conditions of actual improvement, rather than to encourage further land speculation by an immediate unconditional sale.

The Katikati block (d) affords the best field for experimental immigration on an extensive scale. The block is estimated to contain sixty-six thousand acres, but the available area, including some bush, cannot be taken as more than forty thousand acres; but of this a large portion is flat and rich, and most beautifully watered. The Kauri point, opposite the Kati Kati head, offers every facility for shipping purposes, as vessels of considerable draught can lie close alongside with perfect safety, and drays could at the present time travel most of the way to the Oangatate [sic = Aongatete]. A road and bridge over the Tahawai stream, and some rather expensive work over the mud flats towards Kati Kati, would be necessary to complete the connection between the different parts of the block; but with a very small expenditure the largest and best half of the block would be made accessible from Kauri point. Unfortunately, Maori grants cover the greater part of the point, but a block of two hundred and fifty-seven acres is still available for a township.

Within this block a reserve of twenty thousand acres is marked off on the map as an university reserve. The exact site is not definitely fixed. Such a reserve, situated as at present proposed, would be a serious hindrance to settlement, and I would suggest, if the reserve must be confirmed, that its site should be fixed further north, the northern boundary being made coterminous with the northern boundary of the Kati Kati purchase; also, that both for the sake of the district and the future advantage of the institution it is intended to benefit, the reserve, when fixed, should be subdivided, and let on leases of, say twenty-one years, at low rental. The land being of a character so easily improvable that such a lease would encourage a tenant to put the land into immediate cultivation, and he could hardly fail to leave an exceedingly valuable property at the end of the term.

As the result of my personal observation of the conformation of the country, and a study of the position of the Tauranga district in relation to the other parts of the country, I am of opinion that for the future and natural development of the whole country, three main lines of road should be constructed as soon as the work can be done, viz:-

1. Te Papa to Kati Kati.....35 miles
2. Te Papa to Tapapa via Kaimai.....24 miles
3. Te Puna to Ohineroa.....11 miles

The road from Te Papa to Kati Kati would follow the general direction of the telegraph line laid down on the tracing enclosed, and would make all the Tauranga harbour lands accessible to Te Papa and to each other. The difficulties of overland travel in this direction are at present insuperable to ordinary travellers, and to take a pack-horse from Te Papa to Oangatete is a physical impossibility. Small swampy creeks, thirty or forty in number, and soft mud flats at the mouth of the larger streams, form the chief obstacles to locomotion; but they present no great engineering difficulties, nor would the whole road line be more expensive to form than any other average road of similar length. Some idea may be formed of the hindrance to settlement the want of a road has been, in the fact that certainly not ten people in Tauranga have ever been six miles overland towards Kati Kati; and no one but the telegraph contractors have ever been the whole way.

The line from Te Papa to Tapapa would be about twenty-four (24) miles in length, but only eight or ten miles through the bush would require to be made. Up to Kaimai, on this side of the bush, and from Tapapa to Cambridge a dray could be driven now with very little road work done. The range at this point is very low, in fact, the bush is nearly flat. This road would open up the whole of the Upper Waikato and Thames plains to Tauranga, which is their natural market for export and supply.

The road from Te Puna to Ohineroa would not, I think, be a costly work. A straight pass running north-west to Ohinemutu [sic = Ohineroa] through the range exists, and is certainly not more than three miles from the open country of Tauranga to the open valley of the Thames. The formation of this piece of road would be all that would be required to connect the Tauranga country with the Ohinemuri and the Thames goldfields; and as this Aroha range is itself reported and believed to auriferous, being in fact a continuation of the Ohinemuri ranges, the importance of a practicable road by that route can hardly be over-estimated.

If the necessary work on these two road lines were taken in hand now, so far as the land in possession of the Government extends, and if, in accordance with Sir George Grey's promise in 1864, the resident natives were to be more or less employed upon them. I have no hesitation in expressing my full belief that any Native objection to their continuation would vanish as the work proceeds.

The formation of the road hence to Taupo has had an extremely good effect upon the Native race and so far from looking now with jealousy or suspicion on the formation of roads, they are almost clamorous for employment, and readily appreciate the advantages to themselves which the means of locomotion offer. Even the Pirirakau, who occupy at Whakamarama a most commanding position on the Tauranga block, and who have always been the most troublesome of the Natives, would, I understand, willingly join in the formation of roads under the Government auspices.

In making this report I would desire clearly to place on record my belief that now Native difficulties have apparently ceased to exist the formation of roads and the opening up of some of the lands in the hands of the Government of *bonâ fide* occupation is all that is required to secure the immediate settlement of a very large portion of the block.

Settlement in this district has been kept back by three great causes. First, the fear of the Natives. Secondly, the absence of any means of communication overland. Thirdly, the locking up of the whole of the Government lands. The district, from its position, its climate, its fine harbour, its good soil (so marvellously easily put under English grass), its proximity to the great Waikato plains and to the market which the goldfields will probably long afford. All these give an intrinsic value to the land which has been, and must be fully recognised. Now that the Government has happily succeeded in removing the Native obstructions to settlement, it only remains for it to remove the other obstructions and the natural settlement of the place will proceed with the greatest rapidity, so soon as a start shall have been once effected; and although I think that the formation of a special settlement of new immigrants at one or two points would be a great assistance to the district, yet it would in my opinion be most injudicious to import a body, however small, of strangers to the country until inland communication between their location and Te Papa had been completed, and the district has so far advanced as to allow them to be supplied with food and seed from Tauranga itself and its neighbours.

Moreover, I do not think that the country is of such character that the subdivision into such small blocks as fifty (50) acres is likely to be attended with success. The soil is of too light a character to stand cultivation by successive corn crops, but it readily becomes fine pasture land, and with occasional cropping would be most productive.

The Kati Kati block is of so good a character that I think an effort might be made, with a fair chance of success, to induce a body of small capitalists from England, or elsewhere, to take up the whole, in from 200 to 640 acre blocks, on conditions of actual occupation and improvement, and paying say £1 per acre for the fee simple of the land.

It must be remembered that the military settlers, or their representatives, and the resident Natives, are likely to afford sufficient labor for the Government works which it is necessary to undertake, and for ordinary requirements of the district, and that to introduce any large number more of immigrants, without sufficient means to employ themselves upon their land, would be to throw a burthen on the Government of finding employment for them, which it might be most inconvenient or even impossible to meet.

In conclusion, I may shortly sum up the substance of my report as follows, viz:-

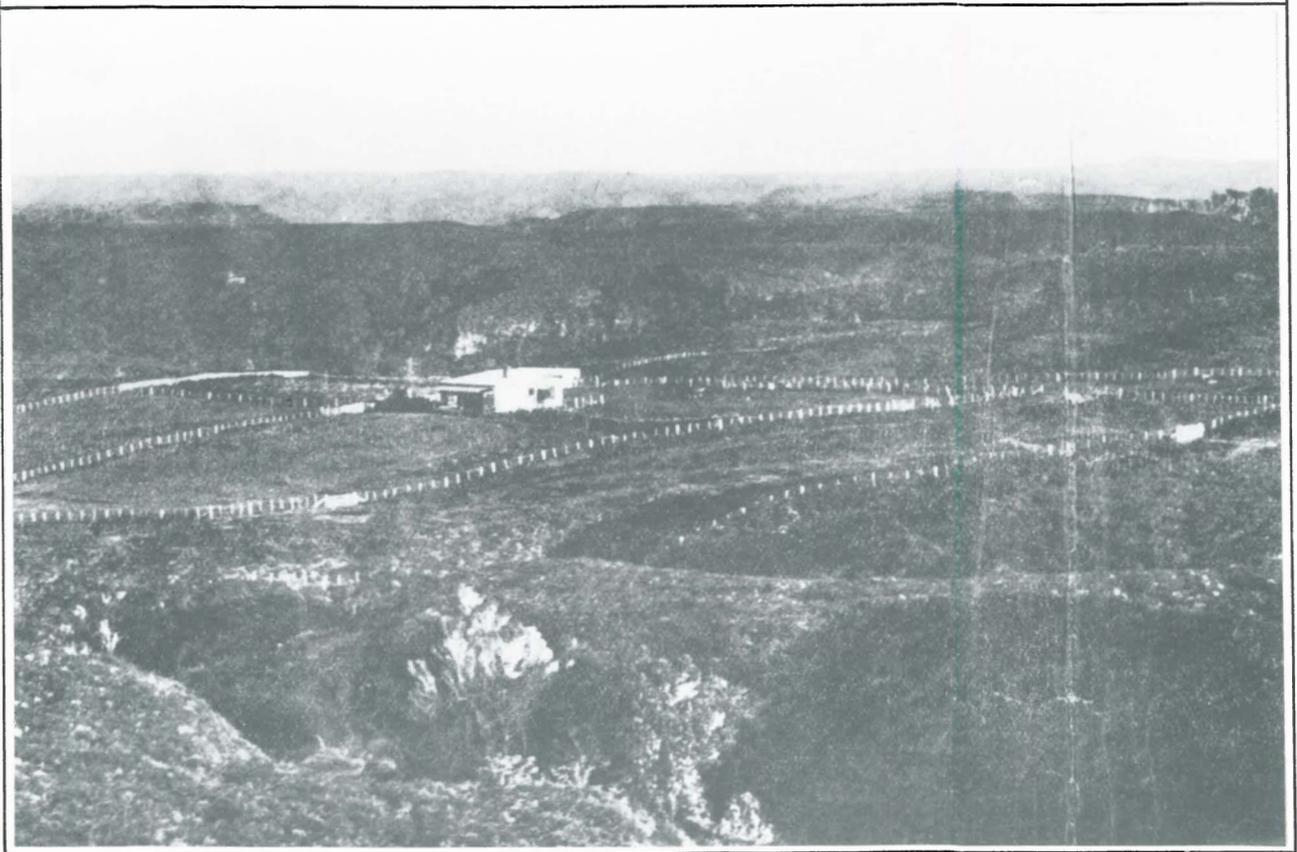
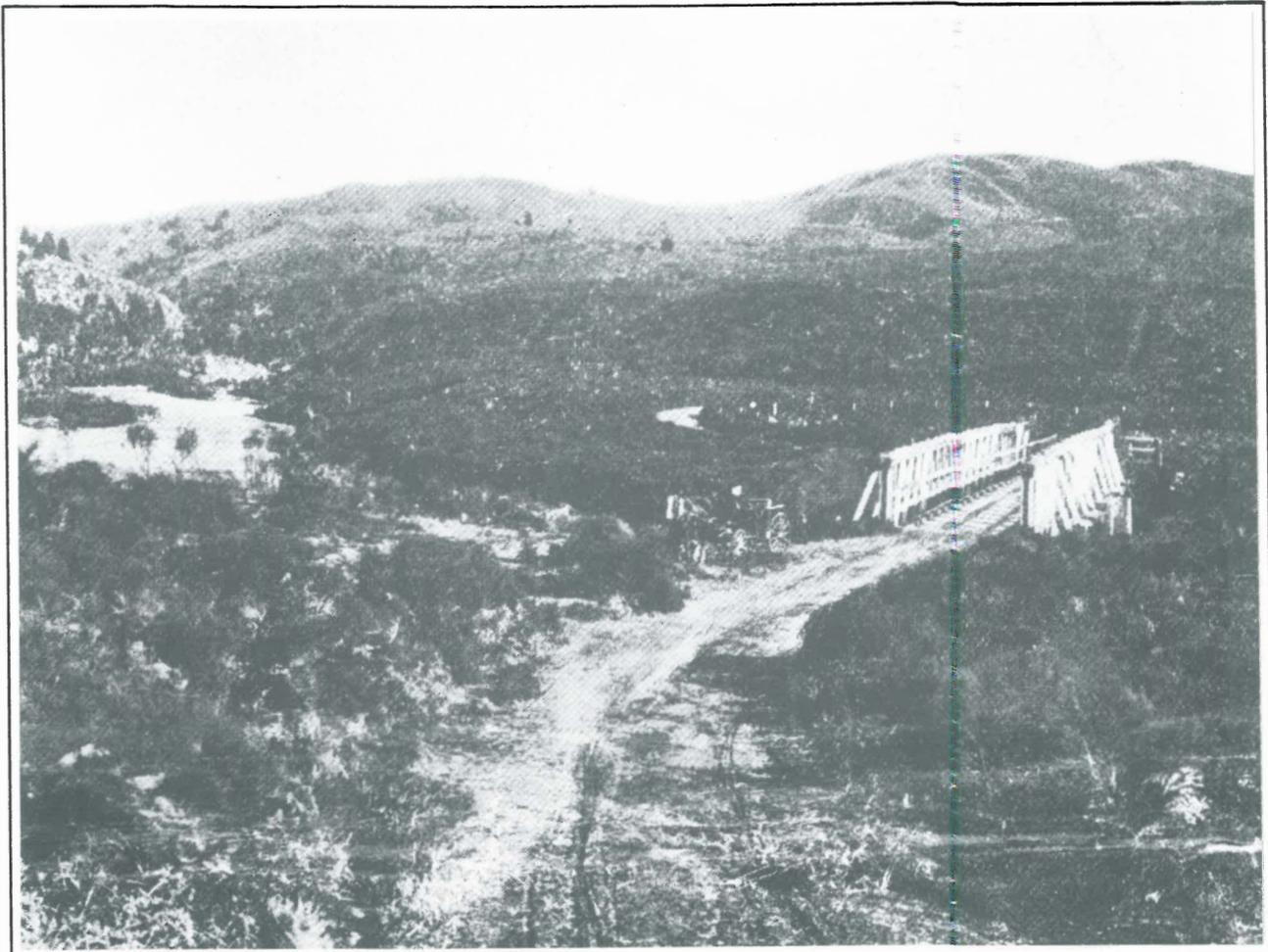
1. The Tauranga harbour lands contain over 254,000 acres of land, of which 250,000 are not yet profitably occupied.
2. Of these unoccupied lands, 44,000 acres are in the hands of Europeans, 105,000 in the hands of the Government, and 104,000 in the hands of the Maoris.
3. The Government may probably make up their landed estate to 160,000 or 170,000 by purchase from the Natives. Endeavours should be made to effect such purchases.
4. To open lands already acquired by the Government, and by private individuals, the formation of a practicable road to Kati Kati from Te Papa should be immediately undertaken.
5. With a view to the development of lands yet to be acquired from the Natives, and to perfect important lines of inland communication, the dividing range between

Tauranga and the Waikato plains should be pierced at two points, Tapapa and Ohineroa. Road work on this side of the range should be done with a view of extension in these directions the first opportunity which presents itself.

6. Now that the obstacles hitherto existing to settlement have been removed, or are in course of removal, the settlement of the district by the ordinary means will probably be very rapid, and the effect of peace and the formation of roads should be allowed a short time to develop itself before any expensive and somewhat experimental means of forcing settlement should be resorted to by the Government, except in the case of the Kati Kati block, which offers a very fine field for special settlement of a superior class of men.

7. A decision should be at once arrived at with regard to the blocks to be reserved for special settlement by new immigrants, and the remainder thrown open for public sale at Tauranga as soon as possible, and on such conditions as will best ensure actual occupation.

The small tracing enclosed is useful as showing the general lay of the country referred to, and the direction of the proposed road lines. A reference to the large map of the district, No. 681, the Crown Lands Office, Wellington, is necessary to understand the exact position of the lands referred to in this report.



Land development on the Kaimai Estate c.1890
(Source: Kaimai Estate Sale Plan, University of Waikato Library)

5. The "Lands Returned": Records of Commissioner Brabant's Court 1881-1886

5(a) The Inland Blocks

Minutes of the Commissioner's Court held at Tauranga under the Tauranga District Lands Acts 1867 and 1868

Investigation of ownership of lands to be returned to Maori was carried out by Commissioners of Tauranga lands appointed under the Tauranga District Lands Acts 1867 and 1868. All the blocks included in documents in this section were inland of the Confiscated Block and principally the lands of Ngati Ranginui. Apart from a few references to investigations begun by Commissioner Wilson, all these inland blocks were investigated by Commissioner Herbert W. Brabant, who was also the Resident Magistrate at Tauranga. He conducted his task as Commissioner of Tauranga Lands by holding regular "Commissioner's Courts" in the township of Tauranga. This work was completed in 1886 with the production of Brabant's Report on Lands Returned (AJHR 1886, G10).

The records of the Commissioner's Court survive in Commissioner Brabant's Minute Book No. 1 which is held in the Maori Land Court. There are references to a second volume but this has not been located in the records of the Maori Land Court. In the Tauranga Confiscation files held in the Department of Survey and Land Information, Hamilton are two documents described here as "Brabant's Notes" and "Minutes of the Clerk of the Commissioner's Court". Brabant's Minute Book No 1 is written by at least two different clerks, one being A Yates, the other unidentified, and each page or entry signed by H.W. Brabant as Commissioner of Tauranga Lands. Brabant's Notes are in his own handwriting and are presumed to be his notes made during Court hearings. The Clerk's minutes are in the same handwriting as that of the unidentified clerk in Brabant's Minute Book.

The records are incomplete in that there are some obvious gaps unaccounted for. The minutes and notes are not verbatim accounts and mainly record dates, who gave evidence for whom and judgments for some blocks. The records for the inland blocks from Whakamarama in the west to Waoku are reasonably full. Apart from Hairini Block, included at the end of this section, no records have survived of the Commissioner's investigations of blocks to the east of the Waimapu River. Records of investigations in the Mount Maunganui area are included in the next section.

The Confiscated Block comprised much of the lands of hapu of Ngati Ranginui. The traditional pattern of settlement was one of kainga on the shores of Tauranga Harbour, close to sea food resources and cultivable lands. All the hapu also had villages on the margins or just inside the bush. He kainga tahi ka mate, he kainga rua ka ora. This pattern of tenure of land and sea food resources is important to bear in mind in understanding the nature of claims to the inland blocks and has been summarised on the accompanying map. In the bush area the territories of adjacent tribes encroach: Ngati Tokotoko and Ngati Hinerangi to the west of Te Irihanga and Poripori; various hapu of Ngati Raukawa in the Kaimai area; and hapu of Te Arawa around Waoku. The forest was an important resource, there were many pathways through it and claims to these inland blocks were vigorously pursued.

Before the advent of courts and surveyors, and division of land into blocks, the pattern of tenure was a complex one of overlapping layers of usufruct rights. Some areas such as Whakamarama Block (Pirirakau), Tauwharawhara Block (Ngati Hangarau), Taumata Block (Ngai Tamarawaho) were clearly identified with their hapu. In other areas, particularly Kaimai Block and Waoku Block, on the borderlands with Ngati Raukawa and Te Arawa respectively, the claims were much more numerous and complex. An additional factor was the claims to inland blocks various hapu of Ngai Te Rangi, on the basis of "take raupatu", conquest, or descent from strategic marriages made between Ngai Te Rangi and Ngati Ranginui following their conquest of Mauao. Ngai Te Rangi occupied the harbour area and off shore islands, and some of their history is recounted in the minutes included in the next section. It is a source of some frustration that the records of traditional history in these minutes are so fragmentary, that oral traditions and whakapapa that were recited in evidence were not recorded for posterity. There are many old hapu names that are no longer in regular use and dimly known to present generations. The following table provides a summary of hapu lands.

Block	Hapu	Tupuna
Whakamarama	Pirirakau	
	Ngati Huna	
	Ngati Rape	
	Ngati Rua	
	Ngati Hereawai	
	Ngati Hinerangi	
	Ngati Tokotoko	
Te Mahau	Ngati Taka	Puhi
Te Irihanga	Ngati Rangi	Paretotaha
Oteora	Ngati Te Ao	Tupuhi
Te Waimanu	Ngati Pau	Tunakairoro
Mangatotara	Ngati Tokotoko	Tokotoko
		Tangata
		Kura
		Pukaki
		Te Riha
Poripori	Ngati Pango	
	Ngati Te Riha (part of Ngati Hinerangi from Koperu)	
	Ngati Pango (others? records not complete)	
Kumikumi)	included in Kaimai	
Kaharoa)		
Ongaonga)		
Purakautahi)		
Ruahihi	Ngati Kokoti	
Kaimai	Principal: Ngati Mauri	Mauri
	Ngati Te Rau	Harapa
	Ngati Rangiaia	Tauterangi

Kaimai cont.	Te Patungaherehere Ngati Motai Ngati Te Apunga Ngati Takaha	Tumoana Tauterangi Te Kuta Tumoana
Allowed by principal hapu:	Ngai Tuwhiwhia (in Kumikumi) Ngati Makamaka (in Purakautahi and Kaharoa) Ngati Kuku (in Te Kaki and Kaharoa) Ngati Maki (in Kaharoa) Ngati Kuraroa " " Ngati Tamapu " " Ngati Kahu Ngati Kirihika) in Kumikumi, Ruahihi, Ngati Tira) Ongaonga and Kaharoa Ngati Tawharangi) Ngai Tamawhariua ("a few of" in Purakautahi)	Kotorerua Pokena Maki Kawa Tamapu
Tauwharawhara	Ngati Hangarau	Kokiri Haratahi
Paengaroa No. 2	Ngati Hangarau	Taharangi
Taumata	Ngai Tamarawaho	Tamarawaho Hangarau
Te Ahiroa	Ngai Tamarawaho	Whati
Moukunui	Ngati Heitiki	Heitiki
Otauna	Waengarua Ngati Tapu	Whaururangi
Te Weraroa No. 1	Ngati Ruahine) Ngati Hinepare)	Kaponga
Te Weraroa No. 2	Ngati Rangiwhahine	Torekura
Oropi	Ngai Te Ahi Ngati He	
Waoku	Ngati Rehu Ngati Te Awhai Ngati Rakei (on Pukemanuka) Ngati Tama (on Te Karai) Waitaha (on Te Papa o te Tao)	Rero

The records of the Commissioner's Court have been arranged in geographical order (see index map), beginning in the west with Whakamarama Block, moving eastward around the confiscation line to Waoku, and finally Hairini on the estuary of the Waimapu River. Although some investigations appear to have been started by Commissioner Wilson on Whakamarama, Ruakaka and Mataiwhetu Blocks, all these blocks were heard by Commissioner Brabant during 1881 and into early 1882. The following table indicates hearing times indicated in the minutes and the dates that lists of owners were produced for Court approval. There was often a gap of up to two years between this date and the issue of a "Certificate" by Commissioner Brabant (see AJHR 1886, G10). There was another delay of a year or two before a Crown Grant was issued for many blocks.

Block	First hearing	Judgment	Lists of Owners
Whakamarama	26 May 1881	20 October 1881	December 1881
Te Irihanga)	21 November 1881	9 January 1882	January 1882
Te Mahau)			
Oteora	3 December 1881	9 January 1882	January 1882
Te Waimanu	16 December 1881	9 January 1882	January 1882
Mangatotara	3 October 1881	21 November 1881	Nov.Dec. 1881
Poripori	22 December 1881	n.a.	n.a.
Kaimai)	30 May 1881	15 August 1881	Sept.Dec. 1881
Kumikumi)			
Ongaonga)			
Purakautahi)			
Ruakaka)			
Mataiwhetu)			
Tauwharawhara	28 March 1881	24 June 1881	13 Sept. 1881
Paengaroa No 2	16 August 1881	17 August 1881	24 August 1881
Taumata)	17 August 1881	22 August 1881	26-29 August 1881
Te Ahiroa)			
Moukunui)			
Otauna)			
Te Weraroa)			
Oropi	28 March 1881	20 June 1881	20 June 1881
Waoku	28 March 1881	16 May 1881	25 June 1881
Hairini	3 May 1881	12 November 1881	17 December 1881

The records reproduced here have been transcribed verbatim, with minor punctuation added to clarify sense, or correct occasional obvious spelling errors. No attempt has been made to standardise Maori into modern written form. The records of hearings for each block have been extracted from the source documents and arranged block by block in chronological order, with dates of each entry and page numbers in square brackets in the left hand margin from the original in Brabant's Minute Book No. 1. The other two documents were in loose leaf form, and not all paged, so no page numbers are given. The purpose of this arrangement is to make it easier to follow through a particular "case", that is the investigation of ownership of a particular block and its subdivisions.

WHAKAMARAMA BLOCK**Commissioner Brabant's Minute Book No. 1****Thursday 26 May 1881**

- [35] An application is made by Te Kerekau and others for the issue of a Certificate on the Whakamarama Block which was heard before Mr Commissioner Wilson.
Statement of Kerekau taken on separate sheets of paper [Note: these have not been located].
Statement of Hori Ngatai as to his knowledge of the circumstances of the case likewise taken [not located]
Akuhata Tupaea expresses his assent to the application.
The further hearing of the application is adjourned to Saturday next 28th May at 9.30 a.m.
Summonses to be issued for Peina Te Taha Toha and Tawhirangi Tangitu.

Saturday 28 May 1881

- [37] "Te Whakamarama" case is called on and at the request of the Natives is adjourned until two o'clock to enable some of the natives who are interested in the case to be in attendance.

[At the next sitting the Court began dealing with a number of other blocks - Waoku, Oropi, Kaimai etc., and does not appear to have considered Whakamarama Block again until early September 1881].

Monday 5 September 1881

- [147] Kerekau asks to have the case adjourned till 2 p.m.

Tuesday 6 September 1881, 11 a.m.

- [149] Application read before the Court, Kerekau Agent.
- No. 2 for the 22 natives is 7424 acres.
Whakamarama No. 1 Block
- Kerekau says I wish to appoint Hori Parengarenga as Speaker - Hori Purengarenga says - We the 22 wish to have our acres separate from the 2, i.e. Tohatoha and Tawhirangi as we can get the Certificates for our piece of the 8000 acres.
- Reply to Court
[150] We have spoken to the two (2) but they say they don't want to divide. I wish the West end of the block to be cut off for the two from the peg of the Reserve towards the West the land we

are giving them is just as good as what we have got ourselves. We have the best part of the Block Reserved. We will undertake to take the surveyor over the ground if the Chief Surveyor wishes it.

Hotoma Appears and says I object to the piece of ground that Hori has spoken of. I want the piece for the two in the Whakamarama.

Court adjourned till 3 p.m. to allow natives to come to an arrangement.

3 p.m. Hotoma called and says I consent to what was said before the adjournment.

Objectors challenged
No opposition

No. 2A for Tohatoha and Tawhirangi is 675 acres As there is no opposition the Court will grant the portion for the two (2) to be cut out for them on the Western side of the Block.

H. Parengarenga Whakamarama was first heard in January 22nd 1879 - Court adjourned till Saturday 10th in consequence of the Commissioner having to go to Katikati.

Thursday 20 October 1881, Tauranga

[179] Whakamarama No. 2

Succession claim by Hemi Potier - to succeed Te A Te Wharewaka

Tawhirangi opposes

Court decides in favour of the claimant and will insert the name of Hera Te Kahukiwa in the stead of name of Te A Te Wharewaka deceased.

Succession claim of Akuhata Tupaea to succeed Hori Tupaea in Whakamarama No. 2.

Telegram from Hamiora Tupaea read asking for an adjournment - opposed by Akuhata Tupaea -

Adjourned for tomorrow at ten o'clock.

Friday 21 October 1881

[180] Whakamarama No. 2

Succession claim of Akuhata Tupaea -

Court adjourned for Tuesday the 25th day of October 1881 at ten o'clock in the forenoon.

(Telegram sent to Hamiora Tupaea notifying him of the same).

All cases on Panui No. 6 adjourned for the 1st day of November 1881.

Te Awaiti adjourned for the 1st day of November 1881.

Motukauri adjourned for tomorrow at ten o'clock.

Friday 28 October 1881

[185] Whakamarama No. 2

Akuhata Tupaea says I wish to be Hori Tupaea's Successor in Whakamarama No. 2.

Hamiora Tupaea objected but wished the four children of Hori Tupaea to be his Successors to Whakamarama No. 2.

The Court will order the names of Akuhata Tupaea, and Hamiora Tupaea to be Successors to Hori Tupaea (D) share in Whakamarama No. 2.

[217] [no date] Whakamarama List of Names

Ngatirape	Kerekau Maungapohatu
	Pita Kanohi
	Aperahama Ruahine
Ngatirua (by Hori Parengarenga)	Hori Parengarenga
	Purangataua
	Te Winika
Ngatihereawai (by Matenga Rawiri)	Matenga Rawiri
	Nepe Pakeho
	Riria Panapa (f)
Ngatihinerangi (by Hihitaua)	Hihitaua
	Te Kawau
	Haimona Hiwhenua
Ngatitokotoko	Ngatupara

(by Ngatupara)	Te Pohoi
	Ngaroma
Te Pirirakau	Hotoma
(by Hotoma)	Hami Te Hahunga
	Peina Te Tohatoha
	Tawhirangi Tangitu (f)
Ngatihuna	Wahawaha Te Teho
(by Wahawaha Te Teho)	Hemi Potier, James Potier HC [half caste]
	Hera Te Kahukiwa

Akuhata Tupaea and Hamiora Tupaea
to succeed to Hori Tupaea's share

Cancelled see next page, HWB

[218] [no date]

Whakamarama List of Names

(Whakamaramara No. 2 - 1425 Ac)
B No. 2A

Note that the block has
been divided into
Whakamarama No. 2A which
is for Peina Te Tohatoha
and Tawhirangi and No. 2
being for the other 23.

Kerekau Maungapohatu

Pita Kanohi

Aperahama Ruahine

Hori Parengarenga

Purangataua

Te Winika

Matenga Rawiri

Nepe Pakeho

Riria Panapa (f)

Hihitaua

Te Kawau

Haimona Hiwhenua

Ngatupara

Te Pohoi

Ngaroma

Hotoma

Hami Te Hahunga

Peina Te Tohatoha

Tawhirangi Tangitu (f)

Wahawaha Te Teho

Hemi Potier, James Potier H.C.

Hera Te Kahukiwa (f)

Akuhata Tupaea) As successors to Hori

Hamiora Tupaea) Tupaea's share

HWB C

Herbert W. Brabant
Commissioner

Brabant's Notes:**6 September 1881**

Application to Subdivide

Te Kerekau for applicants

All applicants present except Ngatupara and Pohoi - they are however agreeable to division.

Peina Te Tohatotea) called but not present
and Tawhirangi Tangitu)

Te Kerekau says we appoint Hori Parengarenga

Hori Parengarenga says, The 22 wish their shares divided off, that the 22 may be in one block the 2 in another - that we may have a certificate for our share. I speak of the No. 2 block - 8000 acres.

We have asked the 2 but they will not consent. We wish their share cut out on the western side of the reserve block. The line to be cut in any way the Court may decide.

The land we propose to give to the 2 is the best side of the block.

In reply to Hori. Court says if a survey has to be made, it will charge it equitably on the 24 shares.

Hori says if a survey is to be made they will carry it through.

Hotoma says let the piece for the 2 shares be at the Whakamarama.
Court gives the applicants time to consider their difference.

Adjourned to 3 p.m.

3 p.m.

Hotoma says he now consents that the reserve for the two shares should be at the W. end of block, he now supports application.
Ngatupara supports application.

As there is no opposition the Court will order the two shares to be cut out or 1/6 of the block, certificate to issue to the 22 shares -

Certificate to date from the hearing of the case in January 1879.

13 September 1881

Whakamarama

Succession claims to free block - Court will advertise.

Te Puru - I abandon my claim to Whakamarama.

TE IRIHANGA BLOCK
(including TE MAHAU)

Brabant's Minute Book No. 1:

21 November 1881

[203] Claims on Panui no. 6 of Te Irihanga, Te Mahau and Mangakurukuru read before the Court. The Court engaged all day in receiving counter claim cases.

The Court adjourned at p.m. till 10 a.m. tomorrow morning.

Tuesday 22 November 1881

The Court engaged all day in receiving counter claim cases, viz.

Principal claim no. 1 to Te Irihanga including Te Mahau
No. 1 Ngatirangitapu
Agent Ngawharau Herewini

Speakers, Hera Ngawharau, Akapita and Ngawharau

Claim 2 To Te Irihanga proper Pirirakau
Agent, Pohoi
Speakers, Pohoi, Motukura, and Pita

Claim 3 To Te Irihanga proper Ngatitaka
Agent and Speaker, Peina Te Tohatoha

Claim 4 To Te Mahau Ngatitaka
[204] Agent, Pohoi
Speakers, Pohoi, Wahawaha, and Kerekau

Claim 5 To Te Mahau Ngatihikatoa
Agent, Te Puru
Speakers, Te Puru and Hohepa Hikutaia
Withdrawn by Te Puru 24.11.81

Claim 6 To Te Mahau Ngatihinerangi (5 persons only)
Agent, Te Morehu
Speakers, Te Morehu & Hihitaua

Claim 7 To Oteora encroaching Ngatiteao
Agent, Wahawaha
Speakers, Kerekau, Wahawaha, Enoke Te Whanake, & Morehu

Claim 8 To Oteora encroaching Ngatihinerangi
Agent, Haimona Patara (3 persons only)
Speakers, Paratoenga & Ngatupara

Claim 9 Te Waimanu encroaching, Ngatipau
Agent and Speaker, Hamuera

Claims to be inserted in List to Ngatirangitapu

Hohepa Tutaepaea and Maria Nepe

Claims to be inserted in list to Ngatiteao

Maihi Haki, Paikea and Pakiuma

23 November 1881

[205] Hatana agent for Ngatirangitapu makes prima facie case and
Hera one of his speakers gives the Genealogy.

Claim 9 Hamuera Agent for Ngatipau makes his statement and replies
to Hatana.

Claim 8 Haimona Patara Agent for Ngatihinerangi calls Ngatupara as
his first Speaker and he is examined by Haimona, and also
replies to Hatana. Paratoenga, another of Haimona's Speakers,
is examined by Haimona, and replies to Hatana.

The Court adjourned at 4.20 p.m. till 10 a.m. tomorrow
morning.

Thursday 24 November 1881

[206]

Claim 7 Wahawaha Agent for Ngatiteao's claim calls Kerekau as his
speaker who makes his statement and also replies to Hatana.
Te Morehu, another of his speakers, makes his statement and
also replies to Hatana. Wahawaha makes his statement and
also replies to Hatana.

Claim 6 Te Morehu Agent for Ngatihinerangi makes his statement and
also replies to Hatana.

Claim 5 Te Puru Agent for Ngatihikatoa applied to have his case
withdrawn. Withdrawn accordingly.

Claim 4 Pohoi agent for Ngatitaka's claim to Te Mahau makes his statement and the rest of his statement was left for tomorrow.

Court adjourned at 4.30 p.m. till 10 a.m. tomorrow morning.

Friday 25 November 1881

Pohoi continued his statement and is x examined by Hatana, Morehu, Mr O.M. Creagh make a statement re survey.

Claim 3 Peina Te Tohatoha for Ngatitaka makes his statement and is x examined by Hatana.

Court adjourned at 4.30 p.m. till 10 a.m. tomorrow morning.

Saturday 26 November 1881

[207] Pohoi asked if he had anything to ask peina and he replied No.

Claim 2 Pirirakau's claim to Te Irihanga Pohoi Agent makes his statement and also replies to Hatana and Peina Motukura one of Pohoi's Speakers makes her statement and also replies to Hatana and Peina.

Court adjourned at 12 noon till 10 a.m. on Monday morning.

Monday 28 November 1881

Enoka, one of Wahawaha's Speakers, makes his statement about the survey and also replied to Hatana and Peina -

Principal Claim Hatana Agent calls Hera as his first Speaker who makes her Statement on the whole of the Block and replies to Pohoi -

Tuesday 29 November 1881

[214]
2.30 p.m. Hera is x examined by Peina, Te Morehu, Wahawaha, and Haimona Patara.

Court adjourned at 4.30 p.m. till 10 a.m. Friday morning 2/12/81.

2 December 1881

[215]

Hera is x examined by Enoka -

Ngawharau Agent for Ngatirangitapu makes his statement and is x examined by Pohoi, Peina, Te Morehu, Wahawaha, Haimona, and Enoka.

Court adjourned at 4.30 p.m. till 10 a.m. tomorrow morning.

Saturday 3 December 1881

Ngawharau replies to the Court

By the Court

Judgment will be given in Te Irihanga and Te Mahau when the two other blocks viz. Oteora and Te Waimanu are heard.

Wednesday 28 December 1881

[234]

Te Irihanga, Oteora and Te Waimanu Blocks called on Ngawharau, Te Pohoi, Wahawaha, and Enoka applied to the Court to have certain places marked on the plans which was granted by the Court. The places to be marked by Mr Creagh the Surveyor.

The further hearing of Te Irihanga, Oteora and Te Waimanu is adjourned till Wednesday 4 January 1882.

OTEORA BLOCK

Brabant's Minute Book No. 1:

Saturday 3 December 1881

- [218] Claims to Oteora Block read before the Court.
- Pohoi asked for an adjournment till Monday morning.
- Court adjourned at 11.30 a.m. till 10 a.m. Monday morning.

Monday 5 December 1881

- | | |
|-----------------|--|
| Principal claim | Ngatiteao
Agent, Wahawaha
Speakers, Hotoma and Te Morehu |
| C.C.2 | Ngatihinerangi (3 persons only)
Agent, Haimona Patara
Speakers, Paratoenga and Ngatupara |
| C.C.3 | Ngatirangi
Agent, Ngawharau
Speakers, Hera and Ngawharau |
| C.C.4 | Ngatirongonui
Agent and Speaker, Petera Te Mihitu |
- Claims to be inserted into Ngatiteao Hapu
1. Maihi Haki and Paikea
 2. Te Teira, Mereana, Te Wakawa, Hamiora, Hanuere
- [219] Wahawaha Agent for Ngatiteao makes his prima facie case.
- Ngawharau Agent for Ngatirangi's Claim to Oteora gives his
Takes and calls Hera his Speaker to make her statement and
she also replies to Wahawaha and Haimona.
- Court adjourned at 5 p.m. till 10 a.m. Saturday 10/12/81.

Saturday 10 December 1881

Haimona Patara Agent for Ngatihinerangi calls Ngatupara as his first Speaker and is examined by him who also makes his statement and replies to Wahawaha and Ngawharau

Court adjourned at 1 p.m. till 10 a.m. on Monday morning 12/12/81.

Monday 12 December 1881

Paratoenga one of Haimona's Speakers makes his statement and replies to Wahawaha and Ngawharau.

Court adjourned at 20 [to] 1 p.m. till 10 a.m. tomorrow morning 13/12/81.

Tuesday 13 December 1881

[220]

Maihi Haki and Paikea says Akapita is our Agent for our claim to be inserted into Ngatiteao Hapu.

Maihi Haki is examined by Akapita who also makes his statement and replies to Wahawaha.

2 p.m.

Wahawaha acknowledges Te Teira and eleven others as belonging to Ngatiteao on Oteora. Wahawaha applied to have the Court adjourned till tomorrow morning as he was not prepared to go on with his case.

Court adjourned at 3 p.m. till 10 a.m. tomorrow morning.

Wednesday 14 December 1881

[221]

Wahawaha Agent for Ngatiteao makes his statement to the whole of this Block and replies to Ngawharau, Haimona Patara, Paora Karetai, and also replied to Court.

Case finished.

Judgment to be given after the Waimanu Block is finished.

TE WAIMANU BLOCK

Brabant's Minute Book No. 1:

Friday 16 December 1881

[224] Lists on Panui read before the Court. Enoka as Agent for the first claim says the second claim is a duplicate one of the first one and I wish it struck out.

Court adjourned at 4.15 p.m. till 10 a.m. tomorrow morning.

Saturday 17 December 1881

[225] Court engaged in receiving counter claim cases plan produced before the Court.

Enoka stated to the Court that the Ngaumuwahine [sic] Creek was the boundary of Te Waimanu, and the portion between Ngaumuwahine Creek and the Mangatotara Block belongs to Mangatotara, Oparia is in the Creek. I did not tell the Surveyor to carry the line to the Mangatotara Block he took it over there on his own account.

Court adjourned at 1 p.m. till 10 a.m. Monday morning.

Monday 19 December 1881

[226] List of cases received by the Court for Te Waimanu Block as follows:

Case I Principal claimants Ngatipau
Agent, Enoka Te Whanake
Speakers, Ruka Tamakohe and Enoka
Tupuna Tunakairoro

Case II Claim to a portion of Te Irihanga said to be included in Te
Waimanu
Ngatirangitapu Hapu
Agent, Ngawharau
Speaker, Hera Ngawharau

Case III Claim of Ngatitane to Te Pepepe
Agent Ngawharau
Speaker Hera Ngawharau

Case IV Claim of Ngatirotu
Agent and Speaker, Petera Te Mihitu
Tupunas Rotu and Rongonui

Monday 19 December 1881

[227] Enoka Agent for Ngatipau makes his prima facie case and gives his Genealogy from Tunakairoro.

Case IV Petera Te Mihitu makes his statement and replies to Enoka -

Case II Ngawharau Agent calls Hera as his Speaker who makes her statement and replies to Enoka also to the Court.

Court adjourned at 4.30 till 10 a.m. tomorrow morning 20/12/81.

Tuesday 20 December 1881

Case III Ngawharau calls Hera as his Speaker who makes her statement to Te Pepepe and replies to Enoka Ngawharau says, My two cases are now finished -

Case I Enoka Agent for Ngatipau calls Ruka Tamakohe as his Speaker whom he examines and who also makes his statement -

Court adjourned at 4.30 p.m. till 10 a.m. tomorrow morning 21/12/81.

Wednesday 21 December 1881

[228] Ruka continues his statement and replies to Ngawharau and Petera Te Mihitu -

2.30 p.m. Enoka Agent for Ngatipau makes his statement to Te Waimanu Block.

Court adjourned at 4.30 p.m. till 10 a.m. tomorrow morning 22/12/81.

Thursday 22 December 1881

Enoka continues his statement and replies to Ngawharau and Petera Te Mihitu. Case of Te Waimanu concluded.

Natives applied to the Court to have the Surveyor down to place on the plan certain places before Judgment is given.

Case adjourned till Wednesday the 28th inst.

JUDGMENT IN TE MAHAU, TE IRIHANGA, OTEORA, AND TE WAIMANU

Brabant's Minute Book No 1:

Monday 9 January 1882

- [240] The Court adjudges the Te Mahau block to the
Te Mahau Ngatitaka viz. to Pohoi and other descendants of Puhi, but
 sustaining Te Morehu's claim for Ngatihinerangi, five persons
 to participate.
- Te Irihanga The Te Irihanga block is adjudged to Ngatirangi viz. to
 Ngawharau and other descendants of Paretotaha. The Court
 does not consider that the claims made by Pohoi for the
 Pirirakau or that Reina Te Tohatoha for the Ngatitaka have
 been proved.
- Oteora The block is adjudged to the Ngatiteao (the descendants of
 Tupuhi). Te Morehu is also included as an owner and the
 people in Te Teira Taumataherea's Ngatihinerangi claim has
 been made out except in the case of Ngatupara himself.
- The Ngatirangi claim to Wharemata has not been made out.
- Maihi Haki cannot, the Court thinks, own on Oteora, his claim
 is on the Waimanu side. Petera has not proved his case.
- Te Waimanu This block is adjudged to the Ngatipau, viz. to Enoka Te
 Whanake and other descendants of Tunakairoro. Maihi Haki
 and others of his people are also owners.
- [241] The claim of Ngatitane to Te Pepepe has not been proved to the
 satisfaction of the Court.
- Petera Te Mihitu's claim has not been proved.
- The boundaries of the blocks have been altered by the Court
 and settled in accordance with the evidence - viz.
- Te Mahau Commencing at Ramaroa from thence along the Whakamarama
 boundary 8761 links, thence in a South Easterly direction to Te
 Kakau pa, thence in a straight line to southeastern boundary of
 the original survey thence along the Government boundary
 7196 links to Ramaroa the point of commencement.
- Te Irihanga Commencing at the South Western point of the Te Mahau
 Block thence going along the Whakamarama boundary 14659
 links thence in a straight line to Paruwaha, thence in a straight
 line to 12842 links to Waipora thence following Wahawaha's

original Northern survey line 2815 links thence turning to the South till it cuts Wahawaha's original Southern line, thence along the original Southern line 3000 links to its Eastern extremity, thence in a straight line to Whangapota, thence by the Wairoa River, the Ohouere Creek, and a straight line 1938 links to the South Eastern boundary of Te Mahau, thence to Te Kakau pa, and thence to the point of commencement.

- Oteora Block
[242] Commencing at a point 3000 links to the Westward of the North Eastern boundary of Wahawaha's survey, thence following the original boundary line to Waipora, Parikawau and Paruwaha, thence in a straight line to a point on the Whakamarama boundary such point being 6852 links South West of Pongawhaka, thence following that boundary to Waianuanu ([trig] station) thence following round the boundary of the survey to Kakaho thence along the said boundary 2952 links thence in a Northerly direction to the point of commencement.
- Waimanu Block
[243] Commencing at Kakaho [trig] station thence to Nga and following the surveyed boundary till it cuts the Ngaumuwhine Stream thence by the stream to Oparia thence by the surveyed boundary to Tetoki thence by the Wairoa River to Whangapota, thence by the boundary of Te Irihanga Block before described to Kakaho the point of commencement.
- Te Mahau
[243] Ko Te Whakataunga
- Te Mahau Ka whakataua e Te Kooti a Te Mahau poraka kia Ngatitaka ara kia Te Pohoi me etahi atu he uri no Puhi engari e whakatika ana hoki Te Kooti ki te kereme a Te Morehu mo Ngatihinerangi kia uru ratou ara nga tangata e rima.
- Te Irihanga Ka whakataua e Te Kooti a Te Irihanga poraka kia Ngatirangi ara kia Ngawharau me etahi atu he uri no Paretotaha.
- Kahore i marama ki te titiro a Te Kooti te kereme a Te Pohoi mo Te Pirirakau, me ta Peina Te Tohatoha mo Ngatitaka ki tenei poraka.
- Oteora Ka whakataua tenei poraka a Oteora kia Ngatiteao ara ki nga uri o Tupuhi E tika ana a Te Morehu, me nga tangata i roto i te rarangi ingoa a Te Teira Iaumataherea ki tenei poraka.
- Kahore i marama ki te titiro a Te Kooti te Kereme a Ngatihinerangi, engari a Ngatupara anake e tika ana.
- Ko te kereme a Ngatirangi ki Wharemata kahore i marama.

Kahore Te Kooti e mohio ana e tika ana a Maihi Haki ki konei engari e tika ana aia ki Te Waimanu.

Kahore i marama te kereme a Petera ki tenei poraka.

[244] Ka whakataua tenei poraka kia Ngatipau ara kia Enoka Te Whanake me etahi atu he uri no Tunakairoro.

E tika ana a Maihi Haki me etahi o ona hoa ki tenei poraka.

Kahore i marama ki te titiro a Te Kooti ki te kereme a Ngatitane ki Te Pepepe.

Kahore i marama te kereme a Petera Te Mihitu ki tenei poraka.

Friday 13 January 1882

Te Waimanu

[246] Enoka handed in a list of names for Te Waimanu and asked to have them read.

By the Court. The list will be read tomorrow at 10 a.m.
Wahawaha handed in a list for Oteora. By Court, read tomorrow.

Saturday 14 January 1882

Enoka Te Whanake asked to have his List for Te Waimanu read. Read accordingly. Enoka in support of List. Paora Karetai added to the List.

List adjourned till Monday morning.

Oteora

Wahawaha asked to have his List read before the Court. Read accordingly. Wahawaha in support. List passed there being no objection.

Wahawaha also asks for a Reserve 262 acres for the children at Te Waianuanu end of block.

Court adjourned at 3 p.m. till 10 a.m. Monday morning.

Tuesday 7 January 1882

Te Mahau

[241] Karanama asked to have the List of names read. Read accordingly. Karanama in support of List.

List passed provisionally.

Wednesday 25 January 1882

Te Irihanga

[250] Lists read at the request of Ngawharau. Name of Te Hori Hori Hikipene inserted in the list of names.

[251] Hera wishes the name to be inserted only in the Reserve List.
 Maria Nepe - inserted in list number one.
 Te Uara - inserted in list number one.
 Paehuka - inserted in list No. 2 by Hera at request of Te Uara.
 Wai Tai Ngati - inserted in No. 1 List.
 Hohepa Tutaepae - inserted in No. 1 List.
 List passed.
 Court adjourned until two o'clock.

[Note: Brabant's Minute Book No. 1 ends on the next page and Minute Book No. 2 has not been located. None of Brabant's Notes on Te Irihanga, Te Mahau, Oteora and Waimanu Block have been located.]

MANGATOTARA BLOCK

Brabant's Minute Book No 1:

Monday 3 October 1881

[171] Before Herbert W. Brabant Esquire
 Resident Magistrate
 Commissioner

Sitting at Tauranga this 3rd day of October 1881.

The several cases set down for hearing this day are called upon and the Notice read and the Court adjourned until Wednesday at ten o'clock a.m. (October 5 1881).

Wednesday 5 October 1881

[172] Mangatotara adjourned until Friday next.

The Court is adjourned until Friday the 7th Instant at ten o'clock in the forenoon.

Friday 7 October 1881

[173] Mangatotara adjourned until two o'clock p.m.

2 o'clock p.m. Mangatotara Nama 2 is dismissed it being a duplicate of Nama 1. Nama 1 retained.

"Mangatotara e tata ana ki Okauia" and "Mangatotara" immediately below it in the notice are one, the names of the claimants in the first and the boundaries in the second being correct.

Tupara Agent.

Mangatotara second on the List

The above are the four claims for Mangatotara now before the Court viz. 1, 2, 3 and 5 and 6 as one.

[174] Mangatotara the 2nd on the list is withdrawn by Morehu. Parawhau states that he withdraws from Morehu's case and wishes his name inserted in Ngatipango's to which Hamuera agrees.

Court adjourned until ten o'clock tomorrow morning.

Saturday 8 October 1881

Claim sent in by Hemi Potier read and correctness of same admitted by Pohoi.

Kaitawari Murupara of Ngatihaua - Pohoi says "Kaore au e whakaae ki a koe" [I do not agree with your claim]

Hera Ngawharau for Ngati Kahu presents a claim to Te Tapere (subsequently withdrawn by her)

Petera Te Mihitu for himself and others presents a claim to Mangatotara

Tupaoa says with respect to this claim that it is altogether outside of this block.

Pohoi says his speakers are Maihi Hake, Paratoenga, Ngatupara, Te Kerekau, he too will give evidence.

[175]

Enoka Agent for Ngatipango
Speakers Hamuera Maihi, Te Ngaru Tarawhau

Tupaoa Agent for Ngatiteriha
Speakers Penetana te Kauri, Te Awanui Kiritapu, Henare Tawharangi, Te Whakahoki, Te Wharepapa, Tupaoa and Hera Ngawharau.

Tutera Agent for Ngaituwhiwhia
Speakers Te Puru, Tutera

Hera Ngawharau withdraws her claim having arranged with Tupaoa to be included in his claim

Murupara presents his claim and says that he will not call anyone to speak for him, that he alone will speak

12.10 p.m. The Court is now adjourned until ten o'clock of Monday next.

Monday 10 October 1881

[176]

Pohoi Agent for Ngatitokotoko makes his statement and he is examined by Enoka Te Whanake, Tupaoa, Tutera, and Murupara and also replied to the Court.

A dispute now arose amongst the Natives as to the ownership of Mr Creagh's plan of Mangatotara.

Court in adjourning advises them to settle the dispute.

Tuesday 11 October 1881

Natives could not agree among themselves whether to proceed with the case or have it adjourned.

By the Court. The Mangatotara case is now adjourned till the First day of November 1881. [The case was adjourned again on 1 Nov.]

Friday 4 November 1881

[188] Plan of Mangatotara before the Court.

Kerekau one of Pohoi's speakers called, no appearance.

Pohoi applied to have Kerekau struck off his List as one of his speakers.

Murupara C.C. [counter claimant] makes his statement also gives his boundaries and is x examined by Pohoi, Enoka, Tupaoa, Tutera.

Court adjourned at 1 p.m. till 10 a.m. tomorrow morning.

Saturday 5 November 1881

Tutera Agent for Ngaituwhiwhia made his statement and is x examined by Pohoi, Enoka, Tupaoa, Tutera.

Court adjourned at 1 p.m. till 10 a.m. Monday morning 7/11/81.

Monday 7 November 1881

[189] Tupaoa Agent for Ngatiteriha asked to have the case adjourned as he had received a Telegram from Mr F.A. Whitaker to the effect that he was wanted at the Court in Cambridge. Pohoi and Enoka objected.

The Court could not see its way to adjourn the case.

Tutera called and said that Te Puru would make his statement now.

Te Puru says I have nothing to say because my agent has said all that I wish to say.

Tutera to Court - Te Tapere is out in the fern.

Tupaoa Agent for Ngatiteriha makes his statement and is x examined by Pohoi, Enoka, Tutera, and Murupara.

Hera Ngawharau one of Tupaoa's Speakers makes her statement and she is x examined by Pohoi, Enoka, Tutera, and Murupara.

Enoka Agent for Ngatipango called and says I am not prepared to go on with my case tonight because we have not consulted among ourselves yet, but I will be ready in the morning to go on with the case.

The Court is now adjourned till 10 a.m. tomorrow morning.

Tuesday 8 November 1881

[190]

Enoka Agent for Ngatipango says Hamuera is my first Speaker. Hamuera gives his Genealogy and also makes his Statement. Mr O.M. Creagh also makes his statement re the survey.

Court adjourned at 4.30 p.m. till 10 a.m. on Thursday 10/11/81.

Thursday 10 November 1881

Pohoi applied to have Akapita appointed as his Agent for two days as he wanted to go away to Te Puna, Kahukoti's child being dead.

Court consented.

Hamuera continues his statement and he is x examined by Akapita, Tupaoa, Tutera, and Murupara, he also replied to the Court.

Enoka Agent for Ngatipango makes his statement.

Court adjourned at 4.30 p.m. till 10 a.m. tomorrow morning.

Friday 11 November 1881

[191] Enoka Agent for Ngatipango is x examined by Akapita, Hera for Tupaoa, Tutera and Murupara.

Akapita Sub-agent calls Maihi Haki as his first Speaker who is examined by Akapita and he also makes his statement and is x examined by Enoka, Tupaoa, Tutera and Murupara.

Court adjourned at 4.30 to 10 a.m. 12th inst.

Saturday 12 November 1881

Paratoenga one of Pohoi's Speakers is called and examined by Pohoi and he also makes his Statement and the x examined [sic] was left till Monday morning.

Court adjourned at 12.20 p.m.

Monday 14 November 1881

[197] Paratoenga is x examined by Enoka, Tupaoa, Tutera and Murupara. Pohoi Agent for Ngatihinerangi makes his statement and he is x examined by Enoka, Tupaoa.

Court adjourned at 4.30 p.m. till 10 a.m. tomorrow morning.

Tuesday 15 November 1881

Pohoi is x examined by Tutera.

By the Court to Pohoi, is your claim finished, it is. The Judgment in the Mangatotara Block will be given on Monday next the 21st inst. at 10 a.m.

2 p.m. Te Irihanga claim will be heard after the Judgment in Mangatotara is given next week.

All cases on Panui No. 6 are now adjourned till Monday excepting Hairini which is adjourned till Friday.

The Court adjourned at 3.45 p.m. till Friday morning at 10 a.m.

Monday 21 November 1881

[199] Judgment in Mangatotara given as follows.

This block was surveyed by Pohoi and others for the Ngatitokotoko tribe. The claims to it sent in before the hearing were:

1. That of Ngatitokotoko
2. That of Ngatipango
3. That of Ngatiteriha

At the hearing two other opposition claims were put forward:

1. That of Murupara for Ngatihaua
2. That of Ngaituwhiwhia

The Court decides that the Ngatitokotoko,, (viz the descendants of Tokotoko, Tangata and Kura) and the Ngatipango (viz. the descendants of Pukaki) are owners of the Mangatotara Block as surveyed.

The claim of Murupara the Court thinks has not been made out.

The claim of Ngaituwhiwhia has not been made out. The Court does not hold them owners but thinks that they got all the land they were entitled to within the Kaimai boundary.

[200] The Commissioner has had great difficulty in coming to a decision as to the claim of Tupaoa for Ngatiteriha. All the other hapus disputed it and considerable doubt was thrown on it. On consideration however it appears that Te Riha's descendants are part of Ngatihinerangi, they are descended from Koperu. It has been stated and was allowed by one of the Ngatitokotoko witnesses that Te Riha took part in Tangata's Conquest. Further it appears from the surveyors statement that Tupaoa was consulted by the other claimants on the Survey.

Looking at the evidence as a whole the Court cannot ignore the Ngatiteriha's claim but it considers it a secondary one.

This hapu will not be allowed to share in the block to the same extent as the principal hapus, but the Court upholds their claim.

23 November 1881

Having been asked by the Claimants to divide the Mangatotara Block amongst the three hapus I now do it in the following proportion:

Ngatitokotoko	3,500
Ngatipango	2,500
Ngatiteriha	1,000

Any excess in acreage to be divided "pro rata" between Ngatitokotoko and Ngatipango.

[201]

"Mangatotara" Ko Te Whakataunga

Ko tenei poraka he mea ruri e Te Pohoi me etahi atu mo te hapu o Ngatitokotoko.

Ko nga kereme i tukuna mai i mua o te whakawakanga ko.

1. Na Ngatitokotoko
2. Na Ngatipango
3. Na Ngatiteriha

I te wa e whakawaana ka tukua mai nga keihi tawari e rua.

1. Ta Murupara mo Ngatihaua
2. Ko ta Ngaituwhiwhia

Ko te whakatau tenei a Te Kooti a tika ana a Ngatitokotoko (ara nga uri o Tokotoko, Tangata, me Kura) me Ngatipango (ara nga uri o Pukaki) ki tenei poraka ki Mangatotara kua oti nei te ruri.

Ko te kereme a Murupara kahore i marama ki te titiro a Te Kooti.

Ko te kereme a Ngaituwhiwhia kahore i marama ki te Kooti. Kahore te Kooti e mohio he tangata tika ratou ki tenei whenua, engari e whakaaro ana te Kooti ko nga whenua e whai tikanga ana ratou kei roto i te rohe o Kaimai.

[202]

He nui te whiriwhiri a te Komihana mo te kereme a Tupaoa mo Ngatiteriha. I tautohetohe era hapu ki tana kereme. I runga i te whakaaro o te Kooti ko nga uri o Te Riha i ahu mai tetahi taha i a Ngatihinerangi he uri ratou katoa no Koperu. I whakaae ano tetahi o nga kai korero o Ngatitokotoko i uru ano a Te Riha ki roto i te Raupatu a Tangata. Tetahi i runga i nga korero a te

Kairuri i korero ano nga kai kereme kia Tupaoa mo runga i te ritenga o te ruri.

Ki te titiro a te Kooti ki nga korero katoa kahore e taea te kereme a Ngatiteriha te tino whakahe engari i whakaaro ana te Kooti he keihi tuarua. Engari kahore tenei hapu e pera te mana ki runga ki tenei poraka i ta nga kai kereme tuturu engari e whakaae ana te Kooti ki ta ratou kereme.

23 November 1881

I runga i te tono a nga kai kereme kia wawahia tenei poraka a Mangatotara i waenga i nga hapu e toru koia enei ta:

Ngatitokotoko	3500
Ngatipango	2500
Ngatiteriha	1000

Monday 21 November 1881

[203] Judgment given in Mangatotara Block.

The case was further adjourned till tomorrow morning 22/11/81.

Wednesday 23 November 1881

[205] Hori Ngatai applied to have the Mangatotara Block divided. Divided as follows viz.

Ngatitokotoko	3500 acres
Ngatipango	2500 acres
Ngatiteriha	1000 acres

Monday 28 November 1881

[207]

2.30 p.m. Tupaoa handed in a list of names for Mangatotara and asked to have them read.

Read accordingly

Objectors challenged

No opposition. List passed.

Tupaoa: Applies on behalf Henare Tawhirangi to have latter's name struck off the list - struck out - leave given to Henare Tawhirangi (who has not attended the Court) to apply within one month to have it reinstated.

[208] **Mangatotara No. 3**
Ngatiteriha's List for 1000 acres

Male Adults: Tupaoa Pehitahi
Whaiapu Wiremu
Penetana te Kauri
Te Awanui Kiritapu
Henare Tawharangi

Female Adults: Hira Ngawharau

Mangatotara No. 2
Ngatipango's List for 2500 acres
Read and passed before the Court 28/11/81

Male Adults: Hori Ngatai
Tanupo Hamuera
Maihi Te Poria
Te Heke
Te Aria
Renata Toriri
Tuari
Parawhau
Reweti Ngatai
Maihi Te Ngaru

Female Adults: Hiria Enoka
Pukehou
Hirihiri

Tuesday 29 November 1881

[209]

Mangatotara No. 1

Pohoi applied to have 250 acres set aside for the children and also handed in three lists of names viz Ngatitokotoko, Ngatikura, and Ngatihinerangi, and asked to have them read, read accordingly and passed viz.

Ngatitokotoko List

Male Adults:

Pohoi Tahatika
 Kahukoti Waitangi
 Te Amo Te Waro
 Patuhoe Haeremaunga
 Pukutoia Ngangiha
 Haare Irihapeti
 Metera Te Puru
 Aihe Pepene
 Reha Aperahama
 Warena Te Manutu
 Whariua Te Wera
 Tamihana Wharetakahia
 Eru Pohutu
 Pane Titipa
 Haimona Patara
 Wiremu Paaka
 Tumatekitua Pokiha
 Puru Te Kawehi
 Mita Titipa
 Waretini Te Haehae
 Ngaroma Pukutoia
 Purangataua Te Puru
 Hotoma Tuapere

[210]
 Female Adults:

Haehae Wharetakahia
 Makaka Rangianewa
 Hopia Enoka
 Irihapeti Te Haehae
 Ngahuia Te Waitangi
 Topehuia Metera
 Ruta Hopia
 Rangianewa Te Amo
 Hana Te Ruaone
 Hera Te Ruaone
 Noti Te Haehae
 Rakapa Purangataua
 Mangapiko Pukatoia
 Haukawhena Heera
 Harete Kataraina
 Matekohi Ngaroma
 Hanateiha Te Momotu
 Makereta Haimona
 Tukunui Te Rangihau
 Merania Tarapuhi
 Te Pire Te Nape
 Raima Morehu

Ngatikura's List

Male Adults: Te Ua Maungapohatu
 Te Ati Ngahue
 Wharepouaka Te Whareiro
 Rapata Te Pokika
 Kerekau Maungapohatu
 [211] Morewa Rawiri
 Pita Whakamorehu
 Hiroa Rotoehu
 Hemi Irihapeti
 Rerekaipuke Te Kaiawhi
 Tea Tutakiwa
 Tangimoana Tangitu
 Te Wiki Hipoto
 Hone Whakamorehu
 Te Uara Taharangi
 Hemi Porina
 Kiriwai Wharepouaka
 Wharekawa Te Maihi
 Tamati Tu
 Horopapera Ropi
 Rapata Te Rangihau
 Te Arihi Te Rangihau
 Mita Wiremu Karaka

Female Adults: Meri Maihi Haki
 Irihapeti Te Whakamomori
 Merania Te Hotene
 Tarewa Maungapohatu
 Erana Teau
 Rahapa Hone
 Moetu Tarewa
 Makarita Irihapeti
 Tera Kaumoana
 Tiki Erana
 Hera Te Kahukiwi
 [212] Ema Tititita
 Harata Te Mihimate
 Rangiamoamo Hipera
 Hoki Kerekau
 Rihi Te Awhe
 Heni Porina
 Maria Rotohiko
 Paretapua Te Parehau
 Ngapaki Te Parawhau
 Riapeti Heni
 Porina Te Karapapa

Paretoroa Hiroa
 Kahupikake Tinikai
 Harete Mauao.

Ngatihinerangi's List

Male Adults:

Te Morehu Himiona
 Ngatupara Te Kapuinga
 Hihitaua Te Kaharunga
 Te Rikihana Te Winika
 Paratoenga Te Hiwinui
 Paora Paratoenga
 Paikea Pitau
 Maihi Hake
 Ngakuku Te Waru
 Ngawaka Te Waru
 Putu Angaanga
 Haora Taraia
 Hutana Karapuha
 Karauna Hori
 Ngakuru Te Arero
 Rewi Mokena
 Ranapia Mokena
 Timi Te Rua
 Ngaromaki Parata
 Te Kirikau
 Piniha Marutuahu
 Tamaiwhiua Rawiri
 Hingikerea Puru
 Hohepa Tauhou
 Watana Tuma
 Mango Whaiapu
 Heremia Mitai
 Whareao Te Rangitawhia
 Hori Parengarenga
 Te Winika Pakiwhero
 Wahawaha Te Teho
 Aporo Teia
 Te Kura
 Mohi Ihakara
 Akapita Te Tewe
 Petera Te Mihitu
 Mohi Te Kawau

[213]

Female Adults:

[214]

Nikau Whatakaraka
 Matire Winika
 Nohu Rikihana
 Ihapera Hamiora
 Ria Makuru

Makuru Te Rangitawhia
 Harihari Te Pea
 Ahiwera Ngatupara
 Nganehu Te Karetai
 Rangiokioki Ihakara
 Korowhiti Te Rangi
 Te Heitaru Wharepouaka
 Mata Ngamako
 Te Ao Ieni

Friday 2 October 1881

[215]

Pohoi applied to have the List of children for the 200 acres read, read accordingly.

Kahukoti objected to the List.

List returned to Pohoi to consult among his tribe.

Case adjourned till tomorrow.

Saturday 3 December 1881

Mangatotara is further adjourned until Monday morning.

Saturday 10 December 1881

Mangatotara No. 1A

[222]

List of children for the 200 acres Reserve in Mangatotara. List read and passed. 10/12/81.

Trustees:

Te Pohoi Takatika
 Te Morehu Himiona
 Ngatupara Kapuinga

Male Children:

Titipa Te Morehu
 Ngarua Te Morehu
 Tameraumati Te Morehu
 Whakaraka Te Rikihana
 Te Witika Te Rikihana
 Wahawaha Te Rikihana
 Te Araroa Peina
 Te Rohe Metera
 Paetutu Te Kawehi

Te Ratima Wahawaha
 Tukaimaoa Taharangi
 Tawhiao Wikiriwhi
 Te Roretana Kereti
 Te Pewa Waraki
 Marore Aihepene
 Motupuka Ihapera
 Reha Te Kakukoti
 Pango Te Kerekau
 Hare Arawhene
 Haare Heni
 Te Tarena Pita
 Erueti Pita
 Riki Paraeana

[223]

Female Children:

Te Rere Ihakara
 Te Ratu Irihapeti
 Pepi Topehua
 Mere Te Haehae
 Papa Haimona
 Patoa Haimona
 Te Mamaeroa Ngamako
 Kirimara
 Te Tauawhi Ngatiti
 Rawea Maihi
 Ngaunuhanga Paikea
 Pepi Te Kerekau
 Maria Henare
 Hariata Ngahuia
 Pani Te Aopare Ngahuia
 Hera Ngahuia
 Maria Heeni

PORIPORI BLOCK

Brabant's Minute Book No 1:

22 December 1881

[228] Poripori called on Panui read. Hori Ngatai as Agent for Claimants asks to have case adjourned till Wednesday, adjourned accordingly.

Court adjourned at 1 p.m. till the 28 inst. at 10 a.m.

28 December 1881

[234] Poripori called on Hori Ngatai as Agent for the Claimants applies to have the Case adjourned till tomorrow morning 29/12/81.

Court consented.

Court adjourned at 12.30 p.m. till 10 a.m. tomorrow morning 29/12/81.

Thursday 29 December 1881

[235] Plan produced before the Court Hori Ngatai says that the S.W. boundary is the Ngaumuwahine Creek the portion the other side belongs to Mangatotara Block.

Court engaged in receiving Counter claim cases all day. Claims read before the Court.

Court adjourned at 5 p.m. till 10 a.m. tomorrow morning 30/12/81.

List of Cases for Poripori Block as received by the Court on 29 December 1881.

Principal Claim To Poripori and Te Rangiora.
Ngatipango
Agent, Hori Ngatai
Speakers, Hamuera, Renata Toriri, and Hori Ngatai.

Claim II Ngatitane claiming N. side of Block
Agent, Hone Taharangi
Speakers, Te Uara Taharangi, and Hone Taharangi

- Claim III Ngatihinerangi claiming the whole block
Agent, Timi Te Rua
Speakers, Ngatupara, Paratoenga, and Hihitaua
- [236]
- Claim IV Ngaitukairangi claiming N. side of block
Agent, Te Hatiwira
Speakers, Hohepa Hikutaia, Te Hatiwira
- Claim V Ngatitaka claiming whole Block
Agent, Pohoi
Speakers, Peina Te Tohatoha, Aperahama
- Claim VI Ngatiterotu claiming more than whole Block
Agent and Speaker, Petera Te Mihitu
- Claim VII Ngaituwhiwhia, claiming strip on E. side of Block Agent,
Tutera
Speakers, Te Puru, Tupaoa, and Tutera
- Claim VIII Ngatitira, claiming strip on E. side of Block
Agent and Speaker, Hera Ngawharau
- Claims to be inserted into Ngatipango
- Claim I Maihi Haki
Agent, Poara Karetai
- Claim II Hingi Kerea Puru, Agent and Speaker
- Claim III Maihi Te Ngaru, Agent and Speaker
Speaker, Pukehou

Friday 30 December 1881

- [237] Hori Ngatai makes his prima facie Case and calls Hamuera to give the genealogy of his ancestors.
- C.C. VIII Hera Ngawharau Agent and Speaker for Ngatitira makes her statement and replies to Hori Ngatai, Timi Te Rua, Pohoi, and Petera.

C.C.VII Tutera Agent for Ngaituwhiwhia makes a statement and calls Te Puru as his first Speaker who makes his statement and replies to Hori Ngatai, Timi Te Rua, Te Pohoi, and Petera.

Court adjourned at 4.45 p.m. till 10 a.m. tomorrow morning.

Herbert N. Brabant
Commissioner

Saturday 31 December 1881

Tutera calls Tupaoa one of his Speakers to make his statement and also replies to Hori Ngatai, Timi Te Rua, Peina, and Petera.

Tutera Agent for Ngaituwhiwhia makes his statement and replies to Hori Ngatai, Timi Te Rua, Peina, and Petera also replies to the Court.

C.C. VI Petera Te Mihitu Agent and Speaker for Ngatiterotu makes his statement and replies to H. Ngatai.

Court adjourned at 1 p.m. till 10 a.m. Tuesday morning 3/1/81.

Tuesday 3 January 1882

[238] Petera Te Mihitu replies to Hone Taharangi, Timi Te Rua, Te Hatiwira, Pohoi, Tupaoa and Hera.

C.C. V Pohoi Agent for Ngatitaka calls Peina Te Tohatoha as his first speaker who makes his statement and replies to Hori Ngatai, Hone Taharangi, Timi Te Rua, Te Hatiwira, Tupaoa, Hera, and Petera.

Court adjourned at 4 p.m. till 10 a.m. tomorrow morning.

Wednesday 4 January 1882

Pohoi calls Aperahama as his next speaker who is examined by Pohoi and replies to Hori Ngatai, Hone Taharangi, Timi Te Rua, Hatiwira, Petera, Tutera and Hera.

Pohoi Agent makes his statement and replies to Hori Ngatai.

Court adjourned at 5 p.m. till 10 a.m. Friday morning.

Waimanu, Oteora, Irihanga and Te Mahau adjourned to Monday 9th instant at 10 a.m. when the judgment will be given.

Friday 6 January 1882

[239] Court opened at 10 a.m. and was adjourned till 12 noon in consequence of the Commissioner being engaged on the Bench.

Alfred A. Yates
Clerk

12 noon Te Pohoi replies to Hori Ngatai, Hone Taharangi Timi Te Rua, Te Hatiwira, Tupaoa, Petera and Hera.

C.C. IV Te Hatiwira Agent and Speaker for Ngaitukairangi makes his statement to Te Ronanga part of Poripori and replies to Hori Ngatai.

Court adjourned at 5.30 p.m. till 10 a.m. tomorrow morning.

Saturday 7 January 1882

Hatiwira replies to Hori Ngatai and Hone Taharangi, Time Te Rua, Pohoi, and Petera.

C.C.III Timi Te Rua Agent for Ngatihinerangi calls Ngatupara as his first Speaker who makes his statement and is examined by Timi Te Rua.

Court adjourned at 1 p.m. till 10 a.m. Monday morning 9/1/82.

Tuesday 10 January 1882

[244] Ngatupara replies to Pohoi and Tutera.

C.C. III Paratoenga another Speaker of Timi te Rua is examined by Timi Te Rua, and replies to Hori Ngatai, Hone Taharangi, Te Hatiwira, Petera, and Pohoi.

C.C. II Hone Taharangi Agent for Ngatitane makes his statement, and replies to Hori Ngatai, and Timi Te Rua.

Te Awaiti to be heard on Monday 16 inst.

Court adjourned at 5 p.m. till 10 a.m. tomorrow morning
11/1/82.

Wednesday 11 January 1882

[245] Hone Taharangi, replies to Petera, Te Puru, Pohoi, and Te Hatiwira.

Hone Taharangi calls Te Uara as his Speaker whom he examines, and who also makes his statement and replies to Hori Ngatai, Timi Te Rua, Te Hatiwira, Pohoi and Petera.

Court adjourned at 4.30 p.m. till 10 a.m. tomorrow morning
12/1/82.

Thursday 12 January 1882

Court opened at 10 a.m. and was adjourned till 12 noon in consequence of the Commissioner being engaged on the bench.

Alfred A. Yates
Clerk

12.15 p.m. Paora Karetai Agent for Maihi Haki to be inserted into Ngatipango hapu to Poripori calls Maihi Haki whom he examines and replies to Ngatai, Timi Te Rua, Pohoi, Hone Taharangi, Petera Te Mihitu, and Te Hati and also replies to Court.

Court adjourned at 5.30 p.m. till 10 a.m. Friday morning
12/1/82.

Friday 13 January 1882

Maihi Haki replies to Te Puru and to the Court. Paora Karetai Agent makes his statement - and replies to Hori Ngatai.

Claim II Hingi Kerea Puru Agent calls Harihariripeka Te Pea who gives her whakapapa and her take to this block and replies to Hori Ngatai and to the Court.

Court adjourned at 45 [minutes] past 4 till 10 a.m. tomorrow morning 14/1/82.

Monday 16 January 1882

[247]

Claim II Hingi Kerea Puru Agent and Speaker makes his statement and replies to H. Ngatai and also replies to the Court.

Claim III Maihi Te Ngaru Agent and Speaker gives his genealogy and also makes his statement and replies to Hori Ngatai. Pukehou Speaker for Maihi Te Ngaru makes a Statement and gives a Whakapapa.

Counter Claim Case finished Hori Ngatai to go on with his case in the morning.

Court adjourned at 4 p.m. till 10 a.m. tomorrow morning 7/1/82.

Tuesday 17 January 1882

Hori Ngatai as Agent and Speaker for Ngatipango calls Hamuera as his first Speaker who makes his statement to Poripori and Te Rangiora.

Court adjourned at 4.45 p.m. till 10 a.m. tomorrow morning.

Wednesday 18 January 1882

[248] Hamuera Speaker for Ngatipango continues his statement on this block and also makes a Statement to the Counter Claim Cases which occupied the whole day. The remainder of his statement left till tomorrow.

Court adjourned at 4.45 p.m. till 2 p.m. tomorrow 19/1/82.

Thursday 19 January 1882

2 p.m. In consequence of the Commissioner being engaged on the Bench the Court is further adjourned till tomorrow morning at 10 a.m..

Alfred A. Yates
Clerk

Friday 20 January 1882

Hamuera Speaker for Ngatipango continues his statement and concludes the same and is cross examined by Hera and by Tutera.

Court adjourned until two o'clock p.m.

[249]

2 p.m. Hamuera is further cross examined by Tutera, by Petera Te Mihi Tu and by Te Pohoi.

5 o'clock The Court is adjourned until ten o'clock tomorrow morning.

Saturday 21 January 1882

10.30 a.m. Hamuera is further cross examined by Te Pohoi.

1.30 Court is now adjourned until ten o'clock of Monday 23rd January.

Monday 23 January 1882

10.30 a.m. Te Pohoi concludes his cases - examination of Hamuera.

Hamuera is cross examined by Hatiwira and by Timi Te Rua.

Court adjourned until two o'clock.

[250]

2.00 p.m. Timi Te Rua concludes his examination of Hamuera.

5 p.m. Hone Taharangi examines Hamuera. Court is adjourned until tomorrow at ten o'clock.

Tuesday 24 January 1882

10.00 a.m. Hone Taharangi concludes his cross examination of Hamuera.

 Hamuera is cross examined by Paora Karetai and by Hingi Kerea and by Maihi Te Ngaru.

 Court adjourned until tomorrow morning at ten o'clock.

Wednesday 25 January 1882

[251]

2 p.m. Hori Ngatai addresses the Court.

5 o'clock Court adjourned until ten o'clock tomorrow.

Thursday 26 January 1882

[252]

10 a.m. Hori Ngatai applies for an adjournment of the case until ten o'clock tomorrow the greater number of the natives being absent at Te Matapihi attending the Races.

 Court adjourned until tomorrow morning at ten o'clock.

[Note: This is at the end of Brabant's Minute Book No. 1 and no subsequent Minute Book has been located. None of Brabant's notes on Poripori Block have been located].

KAIMAI BLOCK

Brabant's Minute Book No 1:

30 May 1881

[38] "Tauwharawhara" (No. 7 in List No. 1) is adjourned until the day upon which Kaimai is called for hearing - when it will be decided whether or not they shall be heard jointly.

"Paengaroa Nama 2" (Name 8 on List 1)
"Kaimai" 1 on 2nd list)

Adjourned for Monday the 6th day of June 1881 at ten o'clock in the forenoon.

6 June 1881

[43] Kaimai and all others on List No. 2 were adjourned for one [week]

Monday 13 June 1881

[46] "Kaimai" and the other cases adjourned to this day from the 30 May and the 6 June are further adjourned until Friday 17 Instant.

Friday 17 June 1881

[47] Claim of Te Ipu and others read. Plan of Kaimai produced before the Court. Court engaged in receiving Counter Claimants.

Saturday 18 June 1881

Court engaged in receiving Counter Claimants claims.

Tuesday 21 June 1881

[59] Commissioner engaged all day sitting on the Bench and adjourned till 10 a.m. of Wednesday 22 June 1881.

Alfred A. Yates
Clerk of the
Commissioner's Court

Wednesday 22 June 1881

Te Mete Agent for principal Claimants viz. the following hapus:

1. <u>Ngatimauri</u>	who claim through Tupuna Mauri
2. <u>Ngatiterau</u>	" " " " Harapa
3. <u>Ngatirangiaia</u>	" " " " Tauterangi
4. Te Patungaherehere	" " " " Tumoana
5. Ngatimotai	" " " " Tauterangi
6. Ngatiteapunga	" " " " Tumoana

The claims of the following hapus are allowed by the principal claimants:

- [60]
1. Ngaituwhiwhia Agent Te Puru, Ancestor Kotorerua.
Claim Kumi Kumi and Tapatai.
 2. Ngatimakamaka Sub-agent, Haki Pokena, Ancestor -
Claim Purakautahi and Kaharoa.
 3. Ngatikuku Sub-agent Te Aria.
Claim Te Kaki, Kaharoa.
 4. Ngatimaki Sub-agent Ranginui, Tupuna Mahi,
Claim Kaharoa.
 5. Ngatikuraroa Sub-agent Ngatii, Tupuna Kawa.
Ngatitamapu " " " Tamapu
Ngatimauri " " " Mauri
Claim Kaharoa
 6. Ngatimauri Tupuna Mauri
Claim Kaimai.

Individuals admitted by the principal Claimants

Hori Ngatai and children.

Akuhata Tupaea and two others

Te Whakahohi

Te Kauri - Maihi Te Uata

- Kotai

Continued on fol. 62 [see table of Kaimai Counter Claims]

KAIMAI COUNTER CLAIMS

<u>No.</u>	<u>Hapu</u>	<u>Agent</u>	<u>Speakers</u>	<u>Land Claimed</u>
I	Ngatikahu	Hatana Ngawharau	Hera Ngawharau, Te Komihana	Kaimai & Purakautahi
II	Ngatihinerangi	Ngatupara	Maihi, Haki	Mahauroa
III	Ngatitokotoko Mahauroa	Pohoi	Te Kahukoti, Paratoenga, Hihitaua, Te Morehu, Peina Te Tohatoha, Rapata, Hare, Haimona,	
IV	Ngatikokoti and Patutahora	Tupara	Petera, Taiawhio	Ruahihi Ongaonga
V	Ngatikirihika Ngatitiira and Ngatitawharangi including Miritana's Case	Henare, Tawharangi	Te Whero, Te Awanui Ongungu & Kaharoa	Kumi Kumi, Ruahihi Te Ongaonga,
VI	Ngaitamahariua and Ngatimura including Ngapiri's Case	Timi Te Rua	Te Moananui, Raimona, Makarita, Enoka	Purakautahi and Kaharoa
VII	Ngatikiriwehi	Taupe	Te Ipu Hikareia, Ruia	Huruhuru & Umukuri
VIII	Ngatitaka	Karanama	Te Kerekau	Kaharoa
IX	Ngatitai	Te Raroa	Hohepa Hikutaia	Titaraarui
X	Ngatitai	Paikea	Te Kahui	Arikirua
XI	Ngatitangata & Ngatimihitu	Petera Te Mihitu	Petera Te Mihitu	Mahauroa

Individual Claims:

1. Te Apa to be declared a Ngatirau [sic] Wiremu Haumia to Speak
2. Paora Karetai to be declared a Ngatirau [sic] Wiremu Haumia to Speak

Thursday 23 June 1881

[60] Court engaged in receiving Counter Claims.

Mr Gold Smith District Surveyor called by the Court to identify the plans of Kaimai and Tauwharawhara.

List of Counter Claimants and Claimants read out in Court.

Friday 24 June 1881

Te Mete made his prima facie case viz.

My first take is Raupatu
 " second " " Tupuna
 " third " " Ahika me te noho tuturu

[61] Tauwharawhara
 [Note: See also Tauwharawhara Block below, following Kaimai.]

Te Mete Claimants	No Counter Claimants
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Judgment as follows:

There being no opposition to Te Mete Raukawa's Claim, Tauwharawhara is adjudged to Ngatihangarau as descendants of Kokiri and Haratahi.

I te mea kahore he kaitawari ki te Kereme a Te Mete Raukawa, ko Tauwharawhara kua whakataua e te Kooti kia Ngatihangarau he uri no Kokiri me Haratahi.

Kaimai

C.C. I Hatana made his case and was cross examined by Te Mete.

Saturday 25 June 1881

No. 1 and 3 lists of Waoku read and passed. And also Tauwharawhara is adjourned from day to day till the Kaimai Case is finished.

[Note: Table of Kaimai Counter Claims is on folios 62-63 of Brabant's Minute Book No 1]

Monday 27 June 1881

[69]

C.C. I

cont.

Hatana is further x examined by Te Mete also by Ngatupara, by Pohoi, by Tupaoa, by Timiti Te Rua, by Taupe, by Paikea and by Henare Tawharangi.

Hera Ngawharau makes her statement and gives her whakapapa and is examined by Hatana.

(from page 62)

Persons to Speak for Principal Claimants

Hoani Ngaraka to give general evidence and Genealogies

Ngatii Te Rongoihaere " "

Ranginui Te Kaponga " "

Harawira Te Kotai " "

Hamuera Pakito " "

Te Mete Raukawa (Agent)

Also if required

Te Ipu Tauterangi to give genealogies Ngatimauri and other hapus

Te Patu " Ngatirau

Haki " Ngatimakamaka

Te Aria " Ngatikuku

Speakers for Ngaituwhiwhia only (Te Puru Agent)

Te Puru Kawehe

Renata

Tuesday 28 June 1881

[70]

Hatana x exam. by Tutera. Hera Ngawharau continues her case and is cross exam. by Te Mete also by Tutera, Timi Te Rua, and Paikea.

Court is here adjourned till 10 a.m. tomorrow morning 29.6.81.

Wednesday 29 June 1881

Kepa Pouwheke also named Te Komihana makes his statement as Speaker for Hatana and is x exam. by Te Mete, by Tutera, by Paikea and by Timi Te Rua also replies to the Court.

Court is here adjourned till 10 a.m. till tomorrow morning 30 June 1881.

Thursday 30 June 1881

[71]

C.C. II

Ngatihinerangi's claim

Ngatupara Agent, says I claim this land through tupuna and Raupatu.

Maihi Haki makes his statement as spokesman for Ngatupara and is x exam. by Te Mete, by Tutera, by Petera Te Mihitu, by Henare Tawharangi and also replied to the Court.

Court is here adjourned till 10 a.m. tomorrow morning 1 July 1881.

Friday 1 July 1881

C.C. II

Ngatupara makes his statement and is x exam. by Te Mete, by Tutera, by Henare Tawharangi, by Petera Te Mihitu, and also replied to the Court.

C.C. III

Ngatitokotoko's Claim

Pohoi Agent

Te Kahukoti is examined by Pohoi and he also makes his statement and is x exam. by Te Mete, by Tutera.

The Court is here adjourned till tomorrow morning at 10 a.m. 2.7.81.

Saturday 2 July 1881

[72]

C.C. III

Kahukoti x ex. by Petera Te Mihitu and by Pomare. Paratoenga is examined by Pohoi and also makes his statement and is x ex. by Te Mete and also replied to the Court.

Court is here adjourned till 10 a.m. on Monday morning 4.7.81.

Monday 4 July 1881

C.C. III Paratoenga is x exam. by Tupaoa, by Tutera, and Te Kahuka is x exam. by Tupaoa.

Hare Bidois is exam. by Pohoi and is x exam. by Te Mete, by Tutera, by Tupaoa, and Pohoi the Agent makes statement.

Court is here adjourned till 10 a.m. tomorrow morning 5.7.81.

Tuesday 5 July 1881

[73]

C.C. III Pohoi continues his statement and is x ex. by Te Mete, by Tutera, by Tupaoa and also relies to the Court.

C.C. IV Tupaoa Agent for Ngatikokoti, Patutahora, Ngatikirihika, Ngatitawharangi and Natitira [sic=Ngatitira]

Te Wheoro his spokesman makes his statement and is examined by Tupaoa.

Court is here adjourned till 10 a.m. tomorrow morning 6.7.81.

Wednesday 6 July 1881

Te Wheoro continues his statement and is x examined by Te Mete, by Tutera, and also replies to the Court.

Court adjourned at 1 p.m. till 2 p.m.

2 p.m.

The Court is adjourned till Friday morning on account of the Commissioner being engaged at the R.M. Court on Thursday.

Alfred A. Gates
Clerk - Commissioner's Court

Friday 8 July 1881

[74]

C.C. IV Te Wheoro is x examined by Ngatupara, by Pohoi and also replies to the Court.

Te Awanui Tupaoa's spokesman is examined by Tupaoa and he also makes his statement.

4.30 Court is here adjourned till 10 a.m. tomorrow morning.

Saturday 9 July 1881

Te Awanui continues his statement and also gives his genealogy.

12.30 Court is here adjourned till 10 a.m. on Monday morning.

Monday 11 July 1881

Te Awanui continues his statement and is x examined by Te Mete and also replies to the Court.

4.30 Court is here adjourned till 10 a.m. tomorrow morning.

Tuesday 12 July 1881

[75] Te Awanui is x examined by Te Mete, by Tutera, by Ngatupara, by Pohoi, and Hatana is called by the Court to explain which was the proper boundary line of Mataiwhetu.

4.55 Court is here adjourned till 10 a.m. tomorrow morning.

Wednesday 13 July 1881

Te Awanui is x examined by Taupe, by Te Raroa, Timi Te Rua, by Karanama, by Petera Te Mihitu.

Petera Taiawhio is examined by Tupaoa and he also makes his statement and is examined by Te Mete.

4.50 Court is here adjourned till 10 a.m. tomorrow morning.

Thursday 14 July 1881

[76] Petera Taiawhio is examined by Te Mete and Tupaoa makes his statement and is x examined by Te Mete, by Ngatupara, by Tutera by Te Raroa, and by Timi Te Rua.

C.C. VI Ngaitamawhariua and Ngatimura, Raimona Te Whetuaautaki is examined by Timi Te Rua.

4.45 Court is here adjourned till 10 a.m. tomorrow morning.

Friday 15 July 1881

C.C. VI Raimona Te Whituaautaki is examined by Timi Te Rua and he also makes his statement and is x examined by Te Mete, by Hatana, by Tupaoa.

4.45 Court is here adjourned till 10 a.m. tomorrow morning.

Saturday 16 July 1881

12 noon The Court is adjourned on account of the Commissioner being engaged on the Bench to Monday morning at 10 a.m. 18.7.81.

Alfred A. Gates
Clerk

Monday 18 July 1881

[77] Raimona Te Whetuaautaki is x examined by Tupaoa, by Karanama.
Te Moananui is examined by Timi Te Rua, and he also makes his statement and is x examined by Te Mete, by Hatana, and by Te Awanui.

5.15 p.m. Court is here adjourned till 10 a.m. tomorrow morning.

Tuesday 19 July 1881

[77]
C.C. VI Te Moananui x exam. by Te Awanui by Karanama, and also replied to the Court.

Makarita Haereroakiterawhiti is examined by Timi Te Rua and is x examined by Te Mete, by Hatana, by Tupaoa, by Karanama and also replied to the Court.

C.C. VII Ngatikiriwehi's Case Taupe Agent
Te Ipu Hikareia is examined by Taupe and he also makes his statement

5 p.m. The Court is here adjourned till 10 a.m. tomorrow morning.

Wednesday 20 July 1881

[89]

C.C. VII

Te Ipu Hikareia continues his statement and is examined by Te Mete, by Hatana, by Tupaoa, by Te Raroa, by Paikea.

Kohu appeared as a Spokesman instead of Ruia who makes his statement and is examined by Te Mete, and by Hatana.

5 pm

Court is here adjourned till 10 am on Friday morning. The next Court sitting on Thursday.

Friday 22 July 1881

[89]

C.C. VII

Kohu x examined by Hatana by Te Raroa, by Paikea.

C.C. VIII

Ngatitaka's Case Karanama Agent

Karanama makes his statement and Kerekau is examined by Karanama and he is x exam. by Te Mete, by Tupaoa, by Timi Te Rua, and also replies to the Court. Karanama continues his statement.

5 pm

Court is here adjourned till 10 am tomorrow morning.

Saturday 23 July 1881

[90]

Karanama continued his statement and occupied the Court all the morning.

20 1 pm

Court is here adjourned till 10 am on Monday morning.

Monday 25 July 1881

[90]

C.C. VIII

Karanama x examined by Te Mete, by Tupaoa, by Timi Te Rua.

C.C. IX

Ngatitu's Case Paikea Agent

Paikea gives his boundaries and his genealogy and is x examined by Te Mete, by Hatana, by Tupaoa, by Taupe, and by Te Raroa and also replied to the Court.

C.C. X Ngatitai's Case Te Raroa Agent
Hohepa Hikutaia Spokesman is exam. by Te Raroa who also gives his Genealogy and his boundaries and makes his statement and is x examined by Te Mete.

4.45 pm Court is here adjourned till 10 am tomorrow morning.

Tuesday 26 July 1881

[91]

C.C. X Hohepa Hikutaia is x examined by Te Mete, by Tupaoa, by Taupe, and by Paikea. Te Raroa Agent makes his statement and is x examined by Te Mete, by Tupaoa, by Taupe, by Paikea and also replied to the Court.

4.40 pm Court is here adjourned till 10 am on Thursday morning.

Thursday 28 July 1881

[91]

Enoka had been absent in Rotorua until today

Enoka as one of Timi Te Rua's spokesman [sic] says I don't wish to make any statement at all, but I object to Ngatimaru, Ngatihinerangi, and Ngatiraukawa, to this block. Enoka is x examined by Tupaoa, by Ngatupara, by Paikea, and by Pohoi.

Te Mete calls Tutera as his first spokesman to answer the questions of Ngatitawharangi, Ngatitira, Ngatikirikika, Ngatitokotoko and Ngatihinerangi.

Tutera is examined by Te Mete, and he also, makes his statement and gives his Genealogy and is x examined by Ngatupara, by Pohoi, and by Tupaoa.

4.45 pm Court is here adjourned till 10 am tomorrow morning.

Friday 29 July 1881

[92]

Tutera x examined by Tupaoa and also replied to Court.

Hamuera called by Te Mete to explain to the Court that the given [sic] of the land by Kuraroa to Tamawhariua is false and he is x examined by Te Mete and is examined by Timi Te Rua.

The Court is here adjourned till 10 am tomorrow morning.

Saturday 30 July 1881

[92] Hamuera is x examined by Tupaoa and also replies to the Court.

Hoani Ngaraka called by Te Mete as one of his spokesman [sic] and to answer the questions of the following Counter Claims viz. Ngatitai, Ngatitawharangi, Ngatikirihika, Patutahora, Ngatikokoti, Ngatitu, Ngatitaka, Ngatikiriwehi, Ngaitamawhariua, Ngatikahu.

Hoani is examined by Te Mete on Ngatitai's claim he also makes his statement and is x examined by Te Raroa.

1 pm Court is here adjourned till 10 am Monday morning.

Monday 1 August 1881

[93] Hoani Ngaraka is examined by Te Raroa and also replies to the Court. Hoani is examined by Te Mete on Ngatitawharangi, Ngatikirihika, Ngatitira, Ngatikokoti and Patutahora, who also makes a statement and is x examined by Tupaoa.

4.45 pm The Court is here adjourned till 10 am tomorrow morning.

Tuesday 2 August 1881

[93] Hoani is examined by Te Mete on Ngatitu and Ngatikiriwehi C.C. who also makes his statement and he is x examined by Paikea, by Taupe and by Pohoi.

C.C. Te Mete the Agent makes his statement on Ngatikahu's C.C. and is examined by Hatana, and also replies to Court.

4.30 pm The Court is here adjourned till 10 am tomorrow morning.

Wednesday 3 August 1881

[94] Te Mete is x examined by Hatana. He also explains Ngatitaka's Case and is x examined by Karanama. Te Mete also explains Ngaitamawhariua's Case and is x examined by Timi Te Rua, by Ngatupara, by Pohoi, and also replies to the Court.

The Court is here adjourned till 10 am on Friday morning.

Friday 5 August 1881

[94] Te Mete x examined by Tupaoa by Taupe, by Te Raroa and Te Mete also replies to the Court. Hoani is x examined by Karanama.

5 pm The Court is here adjourned till 10 am tomorrow morning.

Saturday 6 August 1881

[94]
11 am The Commissioner's Court is adjourned till 12 noon in consequence of the Commissioner being engaged in the Police Court.

12 noon The Commissioner being still engaged in the Police Court this Court is further adjourned till 10 am Monday morning.

A.A. Yates
Clerk

Monday 8 August 1881

[95] Te Apa Tauterangipouri gives part of his Genealogy and is asked to give the balance in writing to the Court, he also makes his statement and is x examined by Te Mete.

Wiremu Hamu is ex. by Te Apa and he also gives his Genealogy and is x examined by Te Mete.

Maihi Puahi Agent for Paora Karetai gives his Genealogy and is x ex. by Te Mete.

Te Mete makes his statement, and is x ex. by Maihi Puahi, and by Te Apa.

Petera te Mihitu gives his Genealogy and also makes a statement and is x ex. by Maihi Haki for Ngatupara, and Maihi Haki is x ex. by Petera te Mihitu.

Next case to be taken after "Kaimai" is Paengaroa No. 2 Te Mete's case.

Judgment in Kaimai to be given next Monday 15 August 1881.

Hori Ngatai applies to have the Judgment in Hopukioire cases given after the Judgment in Kaimai is given.

Agreed to.

4.45 pm

The Court is here adjourned till 10 am Monday morning 15.8.81.

KAIMAI JUDGMENT

Monday 15 August 1881

[96]

Judgment given in Kaimai as follows.

This is a claim to a block of land surveyed by Mr. R.E.M. Campbell containing 18,140 acres and known as Kaimai.

Judgment has already been given by the Court on a subdivision of it known as "Tauwharawhara" and two other subdivisions of it known as "Mataiwhetu" and "Ruakaka" have it is believed been adjudicated on by Mr Commissioner Wilson though the records of the proceedings are not in the Court.

The Judgment now given covers the remaining portion of Mr Campbell's Survey.

The principal Claimants are:- Hakopa Te Ipu, Te Mete Raukawa and other natives consisting of seven hapu.

1. Ngatimaui
2. Ngatiterau
3. Ngatirangiaia
4. Te Patungaherehere
5. Ngatimotai
6. Ngatiteapunga
7. Ngatitakaha

The principal claimants allow the claims of the following hapus to portions of the block:

[97]

1. Ngaituwhiwhia
2. Ngatimakamaka
3. Ngatikuku
4. Ngatimaki
5. Ngatikuraroa
6. Ngatitamapu
7. Ngatimaui

they further allow the claim of Ngatikuku to a portion of the block but not to the whole of the area which that hapu themselves claim. The principal Claimants further allow the claims of certain individuals viz. Hori Ngatai, Akuhata Tupaea, Te Whakahoki, Te Penetana te Kauri, Maihi te Uata, and others whose names they have sent in to the Court.

Counter Claims have been made to portions of the block by the following hapus:

1. Ngatihinerangi
2. Ngatitokotoko
3. Ngatikokoti and Patutahora
4. Ngatitira, Ngatitawharangi and Ngatikirihika
5. Ngaitamahariwa [sic]
6. Ngatikiriwehi
7. Ngatitaka
8. Ngatitu
9. Ngatitai

[98]

There are also claims by Petera te Mihitu and Te Korowhiti to be declared owners as members of the Ngatihinerangi hapu (the hapu repudiating their claim) and also claims by Te Apa, Paora Karetai and others, to be declared members of Ngatiterau and of the hapus of the principal Claimants who however repudiate their claim.

Most of the various hapus before the Court gave in boundaries all of which more or less overlapped each other. The Ngatikuku ask the Court to define the portion of the block which they are entitled to while the principal claimants do not wish a division made. The plan before the Court does not show many of the places named in the evidence and I have only an approximate idea of their situation I am not therefore at once prepared to define sub-divisions; this can be done afterwards if required.

The Court can now only state the hapus and persons who it finds own land within the block.

The Court adjudges the whole of the principal claimants including the hapus and persons admitted by them to be owners. Also the Ngatikahu, the Ngatitira, the Ngatitawharangi, and the Ngatikirihika (who have lived within the Tauranga boundary) also the Ngatikokoti and a few of the Ngaitamawhariua.

[9]

In regard to the Counter Claims which the Court has allowed I would say that the question of the Ngatikahu boundary is not

included in this judgment and that the Court only holds the claims of Ngatitira and Ngatitawharangi and Ngatikirihika proved in respect to a portion of the land claimed by them. It appears to the Court that Ngatikahu, Ngatitawharangi, Ngatitira and Ngatikirihika are really one party (Kotahi ta ratou ahika) though they have consented to divide, and that the Ngatitawharangi Claim is much strengthened by the consent of the Ngatikahu. The Court thinks then that whether the block is divided or not they should send in a joint list of names, and if the block is divided the Court would apportion a boundary to them jointly.

[100]

In regard to the Ngaitamahariua Claim I have had considerable difficulty in coming to a determination on it. I do not believe the story of Kuraroa giving the land to Tamahariua on account of its improbability and because it was not told at the first hearing of Kaharoa. It appears to me however that there is some little evidence of their having been recognised as owners on the part of the block known as Purakautahi, further two of them Raimona and Makarita appear to have occupied the spot many years ago. I will therefore admit the names of the six persons who have claimed under this hapu as owners of the block or - in case the block is divided - as owners of one of the divisions.

The claim of Petera Taiawhio for Ngatikokoti to Ruahihi on account of his ancestor having fallen there appears to be a claim made on very slight grounds, but as it has been admitted by several speakers the Court will cut off five acres of land at the extreme north end of Ruahihi for it.

The Court holds that the Ngatihinerangi and Ngatitokotoko claims have not been proved. It is not proved that the conquest they claim on extended into this block or that they have ever occupied it.

In regard to the Ngatitai claim to Titaraaruhe the Court thinks they have not proved it although the persons themselves, Te Raroa, Hohepa Hikutaia have probably to be admitted owners of the block on other grounds.

The following Counter Claims have not been proved to the satisfaction of the Court - viz -

- | | | | |
|----|-----------------------|----|-------------|
| 1. | that of Patutahora | to | Ongaonga |
| 2. | that of Ngatikiriwehi | to | Te Huruhuru |
| 3. | that of Ngatitaka | to | Kaharoa |
| 4. | that of Ngatitu | to | Arikirua |
| 5. | that of Miritana | to | Kaharoa |

[101]

The two claims to be admitted to Ngatihinerangi viz. - Petera's and Te Korowhiti are of course dismissed the hapu not having been held owners.

The claims of Te Apa and Paora Karetai to be admitted as owners as being members of Ngatiterau hapu are not proved to the satisfaction of the Court they appear to belong to a branch of Ngatiterau who were not owners of Kaimai.

[signed] Herbert W Brabant
Commissioner of Tauranga Lands
Aug. 15th 1881

Translation

Kaimai - Ko Te Whakataunga

He kereme tenei ki tetahi Poraka i ruritia e Te Kemara 18,140 eka e huaina ana ko Kaimai.

Kua puta ano te whakatau a te Kooti mo tetahi wahanga o tenei whenua ara mo Tauwharawhara a ko etahi wahanga ano ara ko Mataiwhetu, me Ruakaka kua oti ano pea te whakawa e Te Wirihana otiia ko nga tuhinga o taua whakawa kahore i te aroaro o tenei Kooti. Ka haere tenei whakataunga inaianei i runga i te wahi i toe o te ruri a Te Kemara.

Ko nga tino Kai Kereme ara ko Hakopa Te Ipu, ko Te Mete Raukawa me etahi atu tangata, e whitu a ratou hapu ara:

[102]

1. Ngatimaui
2. Ngatiterau
3. Ngatirangiaia
4. Te Patungaherehere
5. Ngatimotai
6. Ngatiteapunga
7. Ngatitakaha

E whakaae ana aua tino Kai Kereme ki enei hapu i muri nei e tika ana ratou ki etahi wahi o taua Poraka ara ko -

1. Ngaituwhiwhia
2. Ngatimakamaka
3. Ngatikuku
4. Ngatimaki
5. Ngatikuraroa

6. Ngatitamapu
7. Ngatimauri

E whakatika ana hoki ratou ki te Kereme a Ngatikahu ki tetahi wahi o te poraka engari kaore ki te wahi katoa e tonoa ana e Ngatikahu, a e whakatika ana hoki nga tino Kai Kereme ki etehi tangata ano ara ko Hori Ngatai, ko Akuhata Tupaea, Ko Te Whakahoki, Ko Te Penetana te Kauri, Maihi te Uata me etahi atu kua tukua mai a ratou ingoa ki Te Kooti.

Kua tonono mai ano etahi Kereme Kaitawari ki etahi wahi o tenei poraka ara ko enei hapu -

[103]

1. Ngatihinerangi
2. Ngatitokotoko
3. Ngatikokoti me Te Patutahora
4. Ngatitira, Ngatitawharangi me Ngatikirihika
5. Ngaitamahariwa
6. Ngatikiriwehi
7. Ngatitaka
8. Ngatitu
9. Ngatitai

Tera ano hoki nga Kereme a Petera te Mihitu me Te Korowhiti kia whakaurua raua ki te hapu o Ngatihinerangi (otii kahore taua hapu i whakaae kia raua) He Kereme hoki na Te Apa me Paora Karetai me etahi atu kia uru ratou kia Ngatiterau, tetehi o nga tino hapu o nga Kai Kereme, erangi e panaana ratou e Ngatiterau.

Ko te nuinga o nga Hapu i tu ki te aroaro o te Kooti i tuku rohe mai engari i tau papatu ana rohe a i tonono a Ngatikahu kia roherohea taua whenua engari kahore i pai nga tino Kai Kereme kia roherohea. Kahore i whakaatu te mapi e takoto nei i te aroaro o te Kooti ki nga tini ingoa i puta i te whakawakanga, a kaore te Kooti e tino mohio ana i te takiwa o aua ingoa, koia te take kahore e ahei te roherohe i taua whenua inaianei taihoa pea ka peratia mehemea e hiahia ana ano kati hei whakaatu na te Kooti inaianei ko nga hapu me nga tangata kua kitea ona tika ki nga wahi i roto o te Poraka.

[104]

E whakatikaia ana e te Kooti nga tino Kai Kereme me nga hapu, me nga tangata e whakaaetia ana e ratou me Ngatikahu, me Ngatitira, me Ngatitawharangi, me Ngatikirihika e noho ana i roto i te rohe o Tauranga me Ngatikokoti hoki me etehi tangata takitahi o Ngaitamahariwa.

Mo runga mo nga Kereme Kaitawari kua whakaaetia e te Kooti, e penei ana taku kupu mo te tikanga o te rohe o

Ngatikahu, kahore i huia ki roto ki tenei whakataunga, a e whakatika ana te Kooti i a Ngatitira me Ngatitawharangi me Ngatikirihika ki tetahi wahi kau o te whenua e keremetia ana e ratou, kahore i te katoa o o ratou kereme. Ki te titiro a te Kooti he iwi kotahi a Ngatikahu, a Ngatitawharangi, a Ngatitira me Ngatikirihika, ara kotahi tonu ta ratou ahika ahakoa kua whakaae ratou kia roherohea te whenua a kua kaha haere te kereme a Ngatitawharangi i runga i te whakaaetanga a Ngatikahu.

E whakaaro ana te Kooti ahakoa roherohea tenei Poraka ahakoa kore e roherohea me tuku mai ki te Kooti ta ratou pukapuka rarangi ingoa kotahi a mehemea ka roherohea te whenua ka ata wahia he rohe kotahi kia ratou tahi.

[105]

I runga i te Kereme a Ngaitamahariua he nui rawa te hurihuri me te rapurapu a te Kooti kitea iho engari kaore te Kooti e whakapono ki tenei korero mo te hoatutanga a Kuraroa i te whenua kia Tamahariwa i ahua he ana, tuarua kahore i whakapuakina tenei korero i te whakawakanga tuatahi mo Kaharoa otia e ahua marama ana tena i whakatikaia taua iwi ki tetahi wahi a Purakautahi Poraka, tetahi hoki tokarua nga tangata o Ngaitamahariwa ara ko Raimona me Makarita i noho pea ki taua whenua i mua noa atu, koia ka whakaurua nga tangata toko ono e tono ana kia uru ratou i raro i tenei hapu he tangata tika ki tenei whenua a mehemea ka roherohea taua whenua ka whakatuturutia ratou ki tetahi o aua wahanga.

Ko te kereme a Petera Taiawhio mo te taha kia Ngatikokoti ki Te Ruahihi i runga i te hinganga o tona tupuna ki reira, e hara tenei i te take tika raua otia i te mea kua whakaaetia tenei e etahi o nga kai whaki korero, ka rohea e te Kooti tetahi rima eka ki te pito rawa ki raro o Ruahihi hei whakaea i tenei Kereme.

Ki te whakaaro a te Kooti kahore i marama nga Kereme a Ngatihinerangi me Ngatitokotoko kahore i marama i tae mai ranei ta ratou raupatu ki tenei Poraka, a kahore hoki i marama ta ratou mohoaanga i runga i te whenua.

A mo runga mo te Kereme a Ngatitai ki Titaraaruhe, ki te mahara a te Kooti kahore i marama engari koa tera ano pea he ara ke, he take ke i uru ai ana tangata ara a Te Raroa me Hohepa Hikutaia ki tenei Poraka ko enei Kai Kereme Tawari kahore rawa i marama ki te titiro a te Kooti ara te Kereme a

1. Patutahora ki Ongungu
2. Te Kereme a Ngatikiriwehi ki Te Huruhuru
3. Te Kereme a Ngatitaka ki Kaharoa
4. Te Kereme a Ngatitu ki Arikirua
5. Te Kereme a Miritana ki Kaharoa

E rua nga tono a Petera te Mihitu me Te Korowhiti kia uru raua ki tenei hapu kia Ngatihinerangi kua whakakorea i te mea kua hinga taua hapu, kahore i whakatikaia ki te whenua.

Ko te Kereme koki a Te Apa me Paora Karetai kia uru raua i te mea no Ngatiterau raua, kahore i marama ki te titiro a te Kooti, me te mea he wahanga ke ta raua e hara raua no Ngatiterau nona nei tenei whenua a Kaimai.

[signed]

Herbert W. Brabant
Commr. Tauranga Lands
August 15th 1881

17 August 1881

"Kaimai"

[119]

Adjourned until Monday the 22nd day of August 1881.

Decided that the Commissioner is to divide the block and that a Surveyor is to be sent to fix the position of certain places required by the Commissioner on the Map.

Court adjourned till 10 am on Friday 19th instant.

Monday 22 August 1881

[121]

Kaimai called on but was further adjourned until Wednesday the 24th inst.

Tuesday 23 August 1881

[124]

Court adjourned until 2 pm in consequence of the Commissioner being engaged in the Resident Magistrate Court.

A.A. Yates
Clerk

2 pm

The Commissioner being still engaged in the Resident Magistrate Court this Court is further adjourned until 10 o'clock tomorrow morning.

A.A. Yates
Clerk

Wednesday 24 August 1881

"Kaimai"

Is adjourned from day to day until the Surveyor comes in from Kaimai.

Tuesday 30 August 1881

[142] Kaimai is further adjourned till 10 am Friday morning in consequence of the plan not being ready by the Surveyor.

Friday 2 September 1881

[143] Mr Graham as Agent for Mr Campbell says the Agreement was made with the whole of the natives by Mr Campbell before he undertook the Survey.

Te Ipu says - I agreed with the Surveyor that the price was 8d per acre.

Te Mete and Te Puru says - we did not hear that the price for the Survey was 8d per acre.

By the Court Mr Campbell has been asked to appear here tomorrow and explain to the Court about the Survey of Kaimai.

Saturday 3 September 1881

[143] Mr Campbell says - I agreed with the natives to survey this block and pay all expenses, and the block was to be handed over to me in payment for the survey.

Te Mete says - I wish Campbell paid for his survey. Te Puru makes his statement also Hatana, A. Tupaea, Tupaea, Te Ipu, Hori Ngatai, Hoani. Te Mete also handed in a list for Tauwharawhara and asked to have it read before the Court.

Hoani objected.

5 September 1881

[Note: for the period 5 - 12 September see also "Brabant's Notes" which follow these extracts from Brabant's Minute Book No. 1]

[147] List of names in Kumi Kumi read in Court and passed provisionally.

Monday 5 September 1881

[148] Ruahihi (5 acres)
or Tarawhai

List of names to Ruahihi read and passed by the Court there being no opposition.

Male Adults Petera Taiawhio
Maihi Tinipoaka

Female Adults Maro Te Kahui
Te Rautahi Te Kakahupara
Ria Makuru
Nahe Tara

"Kaimai"

Hatana's list for the Reserve and the Unrestricted Block read before the Court and passed provisionally.

Tuesday 6 September 1881

[149] Lists of names handed back to Agent upon the application of Te Ipu to go over them amongst themselves. Court consented to it.

Kaimai adjourned till 4 pm.

4 pm Te Mete handed in a list of names for the Block of Kaimai and asked to have them read in Court. Also stated that they wanted 2600 acres for a Reserve.

List passed provisionally by the Court.

For list of names see page 161.

Saturday 10 September 1881

[151]

Te Mete says - The Reserve is to be 2600 acres - 2200 Te Ipu to be Agent, and I for the 400 acres.

Hoani objected to Te Mete's suggestion.

Te Ipu wished the Reserve to be in one and not two [parts].

Court adjourned to allow natives to come to an agreement till 2 pm.

2 pm, Te Ipu - We have come to the conclusion that the Reserve is to be 2600 acres.

List of names here read and passed by the Court.

Te Puru says - Ngaituwhiwhia wish a Reserve of 484 acres.

Monday 12 September 1881

[151]

Hatana pointed out to the Court where he wished his Reserve to be from Otupuraho to the Ngaumuwahine [sic] Creek and I wish it made inalienable. I also want a Surveyor to go and survey the Reserve for us when the young people are not busy as they can go and point out the boundaries to the Surveyor.

Te Ipu handed in a list of trustees for the Reserve.

[161]

Kaimai No. 1

List read and passed 5/9/81.

Block subsequently divided, for lists of Kaimai No. 1A and 1B see next book fol. 96.

[Note: Brabant's Minute Book No. 2 has not been located].

Ngatimauri and Ngatiterau's List

Male Adults:

Te Mete Raukawa
Te Ipu Tauterangi
Harawira Te Kotai
Wineti Matia
Marino Maihi
Houwhenua Te Patu

Renata Toriri
Tutera Marupo
Oketopa Nikora

Female Adults: Kirirahi Parakete
Rihi Ngawai
Hiria Enoka

Ngatimaki and Ngatitamapu's List to Kaimai

Male Adults: Te Whakahoki Te Ohu
Raumaewa
Kereti Te Wharekareko
Hikatapu Nikora
Te Ratahi Hohepa
Te Amokeiha Kereti
Hohepa Hikutaia
Moerangi Matia
Hairuha Te Koo
Hautawaho Ngapoti
Rikihana Niao

Female Adult: Ngawaiwera Rahipere

[162]

Ngatitakaha and Te Patungaherehere's List to Kaimai

Male Adults: Hoani Ngaraka
Hamiora Takaha
Waata Matia
Te Uata Ruia
Tamihana Hamiora

Female Adults: Puatohi Maru Hoani
Pirihima Hoani
Irena Ruia
Oteria Wiremu
Emiria Tarahina
Herina Irena
Irihapeti Irena

Ngatikuraroa and Ngatitamatewhana's List

Male Adults: Manahi Te Hiakai
Maihi Te Uata
Hamuera Te Paki

Te Hoeroa Pouheke
 Kotai Te Huawai
 Ngatii Te Rongoihaere
 Paraone Te Warihi
 Ngarope Awanui
 Reweti Ngatai

Female Adults: Ngatangi Te Kauri
 Te Ranga Hineamo
 Merehira Manahi

[163]

Ngatimotai and Ngatiteapunga's List to Kaimai

Male Adults: Heta Mihinui
 Akuhata Tupaea
 Apima Wetera
 Te Tawhi Toheriri
 Te Huiwhara
 Te Autara
 Hohepa Rangitetaea
 Maremare Tupaea
 Tainui Karora
 Hatana Ngawharau
 Tupaea Akuhata successor to Atareti, dead

Female Adults: Atareti Tupaea Akuhata, dead [sgd.] HWB
 Ngawhakahoro
 Ngawai Peata

Ngatirangiaia's List to Kaimai

Male Adults: Porokoru Te Kiwi
 Te Pakaru Karora

Female Adults: Ohui Maata
 Te Reoiti Wineti
 Hemoata Kereti
 Arapera Harehemi

[164]

Ngatikuku's List to Kaimai

Male Adults: Hori Ngatai
 Heta Tarera
 Te Aria

Te Kahamatao
Penetana Te Kauri

Female Adult: Ngahoro Ngatai

Ngatimakamaka's List to Kaimai

Male Adults: Haki Whakana
Hawehi Whakana
Hoo Whakana
Arawhena Whakana

Female Adults: Nil

Additional names: Hone Warewa M.A.
Mere Hera F.A.

[sgd. HWB]

Ngaitamahariua's List to Kaimai

Male Adults: Te Moananui
Enoka Te Whanake
Timi Te Rua
Raimona

Female Adults: Makarita
Ngapire Marata

[signed]

Herbert W. Brabant
Commissioner

[165]

Kaimai Reserve (No. 2)

Male Adults: Hoani Tumoana
Te Uata Ruia
Hohepa Ruia
Hohepa Te Kahuaute
Apima Wetera
Tupaea Akuhata
Akuhata Tupaea
Maremare Tupaea
Werahiko Te Hariru
Te Whiuhara Te Matika
Ngakirikiri Wetera
Porokoru Te Kiwi

H.C. [Half Caste]
H.C.

	Hohepa Rangitetaea	H.C.
	Te Whareherehere	
	Akapita Te Tewe	
	Auta Te Kuta	
	Te Ipu Tauterangi	
	Pupuka Hireme	
	Henare Tikikiri	H.C.
[166]	Arawhena Whakana	
	Wira Te Kotai	
	Maihi Te Uata	
	Rota Hohaia	
	Wineti Roko	
	Te Pakaru	
	Tainui Karora	
	Korouaputa	
	Rota Te Hiakai	
	Witari Te Ohu	
	Hemi Pouheke	
	Pita Pouheke	
	Kotai Te Huawai	
	Kipa Pouheke	
	Penetana Te Kauri	
	Ngaaruhe Tuhirae	
	Hori Te Waka	
	Tainui Te Warihi	
	Naera Te Houkotuku	
	Taraipine Te Warihi	
	Rangiwhaitiri Te Hiakai	
	Paraone Te Warihi	
	Te Oti Te Kauri	
	Hohaia Te Kauri	
	Te Amo Hohaia	
	Rota Hohaia	
	Te Ruru Kaiapa	
	Te Toa Mauha	
	Te Ao Mauha	
	Taiki Te Warihi	
	Hune Peehi	
	Hakopa Te Maroro	
	Hone Warana	
[167]	Te Patu Houwhenua	
	Haaka	
	Hare Whakana	
	Ngakohau	
	Te Aria	
	Hori Hamuera	
	Hamiora Takaha	
	Paikea	
	Te Moananui	

Enoka Te Whanake
 Timi Te Rua
 Raimona
 Nanahi Te Hiakai
 Te Huiwhara Ngahei
 Ngawharau Haiwini (inserted by consent)
 [sgd.] HWB

Female Adults:

	Irena Pareraukawakawa	
	Puatohimaru	
	Pirihima	
	Herina	H.C.
	Otiria	H.C.
	Emeria	H.C.
	Maria	H.C.
	Irihapeti	H.C.
	Huirutana Rahira	
	Atareti Akuhata	
	Te Hemoata Kereti	
	Ohui Mata	
	Ruta Te Punawai	
	Ani Rangitetaia	H.C. (Mrs Gage)
	Hakerekere Papaku	
	Te Rarunaa Takotowai	
	Tata Te Reoiti	
[168]	Haumihi Te Whanake	
	Rangitataia Witaria	
	Hera Te Rape	
	Paretoroa Ani	
	Te Reoiti Wineti	
	Ngakaiemaka	
	Peruperu Mutu	
	Rangiwhetu Awanui	
	Rihi Ngawai	H.C.
	Hera Ngareko	H.C.
	Kataraina Te Tahuti	
	Rangiamohia	
	Ngatangi Te Kauri	
	Ngakaawa Kaiapa	
	Te Pukeiti Pouheke	
	Ngakaata Mauha	
	Rangitapu Korouaputa	
	Nekewhare Korouaputa	
	Hineikakea Te Hiakai	
	Erina Te Hiakai	
	Rau Kipa	
	Tarati Parekura	
	Ngakaiemaha Te Uata	
	Hikapuhi Ngakohau	

	Mere Hira	
	Ngapeti	
	Te Ratahi Tukaha	
	Hiria Enoka	
	Mere Peka	
	Riripeti Piahana	
	Ngatapu Rangimataruku	
	Waihuia Hohepa	
[169]	Ngawhakahoro Himiona	
	Ngaoho Himiona	
	Makarita	
	Ngapire Marata	
Male Children:	Waata Oteria	H.C.
	Haere Oteria	H.C.
	Hone Emeria	H.C.
	Wharara Te Uata	H.C.
	Te Roretana Moananui	
	Ngahu Te Kuta	
	Te Weru Te Mata	
	Ngaoko Takeka	
	Tokomauri Te Ipu	
	Pakira Wineti	
	Pape Mauha	
	Witari Te Whakahoki	
	Te Rauhuhu	
	Koperu Hamuera	
	Te Ipu Mihinui	
	Kerewaru Mihinui	
Female Children:	Ripeka Irena	H.C.
	Hira Herina H.C.	
	Mere Herina	H.C.
	Rangi Herina	H.C.
	Ani Herina H.C.	
	Emire Oteria	H.C.
[170]	Herina Oteria	H.C.
	Pepeka Oteria	H.C.
	Ripeka Emeria	H.C.
	Ani Emeria H.C.	
	Mereana Moananui	
	Atareti Kereti	
	Hera Ngawai	H.C.
	Ngawai Ngahei	
	Erina Ngawai	H.C.
	Parewhakapunga	
	Kataraina Tikitini	H.C.
	Haere Wineti	
	Hera Wineti	

Mariki Wineti
 Pareariki Wineti
 Tiki Pita
 Rerehau Mauha

[signed]

Herbert W. Brabant
 Commissioner

[Note: H.C. = half caste]

10 October 1881

[176]

"Kaimai"

Tutera called and handed in a list of names for the Kumi Kumi Block and also asked to have 500 acres set apart as a Reserve at the northern end of the Kaimai Block.

List read. Not objected to.

22 December 1881

[229]

Te Ongaonga No. II and Purakautahi List read and passed, 5 September 1881.

Male Adults:

Ngawharau Herewini
 Te Wharepapa Te Kauwai
 Te Raroa Herewini
 Te Ketu Herewini
 Wiremu Pepeka William Johnson H.C.
 Menehira Turere
 Pita Pouheke
 Maremare Tupaea
 Paraiki Peneti Frank Bennett H.C.
 Tupaoa Pehitahi
 Te Awanui Kiritapu
 Te Oti Te Kauri
 Whaiapu Wiremu
 Miratana Tamati
 Rahiri Ngawharau
 Henare Tawharangi
 Te Teira Taumataherea
 Te Rei Te Hora
 Hohaia Tamaohu
 Te Amo Hohaia
 Hipirini Apaapa
 Ngarope Awanui
 Hamiora Ngakuru
 Maihi Te Poria

Tohetaua Huarau
Penetana Te Kauri

[230]

Female Adults:

Hera Ngawharau
Tanupo Hamuera
Tutanumia Pita
Ngatangi Te Kauri
Harata Apaapa
Heni Riripeti
Te Kumeroa Te Wharepapa
Te Rauriki Whaiapu
Matire Ngakete
Haua Perahia

[signed]

Herbert W. Brabant
Commissioner

Trustees for Te Ongaonga Reserve

Male Adults:

Ngawharau Herewini
Te Wharepapa Te Kauwai
Pita Pouheke
[These names were crossed out]

Trustees not appointed

[signed]

H.W.B.
[Commissioner]

[231]

List of Names to Te Ongaonga No. I Reserve - 1333 acres

Vesting date Sept. 5th 1881

Male Adults:

Ngawharau Herewini
Kipa Pouheke
Te Wharepapa Te Kauwai
Ngaruke Tuhirae
Pita Pouheke
Penetana Te Kauri
Terei Te Hora
Hunepahi
Wahawaha Ihiata
Te Raroa Herewini
Te Teira Taumataherea
Te Keti Herewini
Te Apaapa Ngamanu
Menehira Turere
Akuhata Tupaea

Hipirini Apaapa
 Rahiri Ngawharau
 Taukotahi Te Manu
 Te Miratana Tamati
 Whaiapu Wiremu
 Whakamuhu Tahuna
 Te Awanui Kiritapu
 Te Kaea Tamati
 Hohaia Te Kauri
 Te Kotuku Te Aukaha
 Rota Hohaia
 Peretini Tautika
 Porikapa Eruera
 Hori Tatara
 Henare Tawharangi
 Hohepa Ngaheke
 Tupaoa Pehitahi
 Te Tiepa
 Te Whakahoki Te Ohu
 Kotai Te Huawai
 Hone Tanuku
 Maremare Tupaea
 Wiremu Pepeka Wm. Johnson H.C.
 Te Ipu Tauterangi (inserted by consent)
 [sgd.] HWB

Female Adults:

Hera Ngawharau
 Te Rauriki Whaiapu
 Te Waikawa Pihi
 Te Kumeroa Wharepapa
 Haua Perahia
 Ngakoere Te Teira
 Harata Apaapa
 Ngaroria Tamaohu
 Taiapo Toko
 Tiori Wahawaha
 Maria Te Patu
 Riripeti Te Autaha
 Maro Metua
 Ngarori Te Kauri
 Ngakohau Whakahoki
 Te Rau Tunoho
 Ngatangi Te Kauri
 Waihuia Hohepa
 Te Mamae Hotu
 Atareta Menehira
 Arau Kipa
 Te Hirihiri Hikipene
 Te Rarangi Te Kauri

[233] Tutanumia Pita
 Ngapeti Hori Waka
 Perata Eruera
 Rangiwhetu Awanui
 Te Rina Henare
 Ngainu Miratana
 Mereana Riripeti
 Te Ratahi Awanui
 Ngaroimata Te Aukoha
 Ngakata Mauha
 Hana Huarau
 Rangi Hune
 Ranga Te Maro

Male Children: Ngawharau Te Teira
 Paraiki Haua
 Pene Apaapa
 Tuangahuru Ngawharau
 Tauhaitu Kairiha
 Taikato Te Patu
 Hanuere Kairiha
 Wiremu Henare
 Te Rewa Te Kaea
 Te Reweti Henare
 Waata Wiremu

Female Children: Tutanumia Hera
 Hera Wharepapa
 Tiki Pita
 Ripoi Te Teira
 Matire Waikawa
 Raiha Heni
 Paraki Tiari
 Paerauta Te Mene

[signed]

Herbert W. Brabant
 Commissioner

"Brabant's Notes" for Kaimai Block

5 September 1881

Te Ipu says he agrees to the lines drawn on map by Court. Te Ipu and Te Mete say they wish a separate certificate for

Purakautahi
 Kaimai
 and Kaharoa

but they will let Court draw a straight line for Western boundary of Kaharoa.

Whakamarama adjourned to 2 pm on application of Kerekau.

Kaimai
Lists of Names

Kumi Kumi List read twice Tu te Ra in support of list.

Says children and all are included but he will divide them out afterwards and fix on a piece of land for them.

Tupaoa asks Tutera is he a Ngatuwhiwhia. Tutera says yes. Tupaoa says he will not press for his name to be in.

List passed provisionally. Tu te Ra to attend with Clerk to correct list and separate children.

Ruahihi List read, and passed provisionally.

Te Onga Onga Lists (2) read
Additions made, passed provisionally

Purakautahi Lists read.

Adjourned to tomorrow.

6 September 1881

Kaimai Returned lists to agents for amendment at their own request.

Case adjourned to 4 pm.

4 pm Adjourned sitting to allow lists of names to be put in.

Maihi asks that 300 acres of Kaharoa be given to him personally. Court says it has no power to grant that; he has not claimed 300 acres.

Te Mete and Te Ipu put in lists of names which they say is for the Karauna Atea - unrestricted block - but that they wish a reserve made of 2600 acres which is to be restricted and for which a new list will be sent in. There will also be the reserve in Purakautahi.

List read twice.

Tupaoa asks to be put in - not agreed to.
 Riki Tautaha[?] asks to be put in - not agreed to.
 Piahama asks Homai's name to be put in - not allowed.
 Hatana allowed by Te Ipu
 Hera Ngawharau not allowed.
 To Falkner Te Ipu says the Ngatimakamaka in the list are to
 whakahaere the hapu.
 Court points out that the list in is all the Court has to do with.

Further opposition asked for three times.
 List passed provisionally.

10 September 1881

Enoka asks that his name may be cut out of the list of six for
 the Kaimai.
 The Ngaituwhiwhia object.

Reserve for Kaimai - 2600 acres
 Te Mete says that there is to be a 2600 acre reserve besides the
 Purakautahi Reserve.

Te Mete and Te Ipu put in a list which they say is for 2,200
 acres (Te Ipu list) that Te Mete is to submit the list for 400
 acres.
 Hori Ngatai objects to the size of the reserve.

Agents of principal claimants object to reserve being reduced.

Adjourned to allow Claimants to fix on the acreage of reserve.

Ngaituwhiwhia Reserve

Te Puru says that the Ngaituwhiwhia wish a reserve to consist
 of 484 acres - or a piece as shown on the plan.

We have decided on a List for the reserve. The list is the one
 which we gave to the Court at the beginning but the one I now
 produce is for the whenua atea.

Adjourned to Monday next.

Kaimai No. 1

Hera te Rape
 Henare Tikitini

Not agreed to [sgd.] HWB

Kaimai

Present Te Mete, Te Ipu, Hoani.

Te Ipu says we have arranged that the reserve shall be 2600 acres on the confiscation line.

List read

Names added and passed.

12 September 1881

Re Reserve Te Ipu says that he will submit names of Trustees for his reserve.
Court approves names to be read in Court.

Re Hatanas Block Present Hatana, Tupaoa and Teawanui and others.

Hatana says I wish the land from Otupuraho to Ngaumuwahine as marked on plan reserved. Tupaoa does not object to the reserve.

Hatana wishes the north portion of the "whenua atea" to be granted to himself and his wife only.

Tupaoa objects to that.

Court will not agree to Hatana's proposal unless the 36 in list agree.

Te Raroa objects

Te Awanui objects

Hatana says very well he agrees to this. Hatana wishes the reserve surveyed on ground.

Agreed to

Trustees settled for Kaimai

5. Claimants

1. Ngaitamahariua

Discussion about re small res[erve]: at Purakautahi (68)

List submitted

Objected to by various Natives and [list] returned

Ngaituwhiwhia Reserve

Te Puru had given in a list for a "whenua atea" at Mahauroa.
Tutera objects to it. List returned.

Question of Ngaituwhiwhia Reserve and open block.
Adjourned to Oct. 3rd.

Tauwharawhara List read.

Objections heard.

Lists passed but to be open for objections tomorrow.

13 September 1881

Tauwharawhara List read a second time and passed.

Kaimai adjourned to tomorrow.

Kaimai -

Case now dismissed from the order paper further settlement of reserves adjourned to Oct[ober] 3rd.

Court adjourned to Oct[ober] 3

TAUWHARAWHARA BLOCK

Minutes of Clerk of Commissioner's Court:

28 March 1881

Tauwharawhara (i te takiwa o Tauranga)
Te Mete Raukawa applies for an adjournment of the Court.
Nikora Hikatapu seconds the application
Te Mete Raukawa states that Tauwharawhara has been surveyed and that Mr Martin has the map.

Paengaroa Nama 2

Te Mete Raukawa likewise applies that this case be adjourned and states that his piece has been surveyed.

The two cases Tauwharawhara and Paengaroa Nama 2 adjourned for the next sitting of the Court.

The Court is here adjourned until the 11th day of April 1881.

[The reasons for requesting adjournment were the arrival of Ngati Haua for the tangihanga of Hori Tupaea and "season of harvest".]

Brabant's Minute Book No. 1:

[This block was heard with Kaimai and Te Mete Raukawa submitted his claim and list of names for Tauwharawhara at the same time. Te Mete was also acting for several hapu in the Kaimai hearings].

23 June 1881

[60]

Court engaged in receiving counter claims.

Mr Gold Smith, District Surveyor, called by the Court to identify the plans of Kaimai and Tauwharawhara.

List of counter claimants and claimants read out in Court.

24 June 1881

Te Mete made his prima facie case viz.

my first take is Raupatu
my second take is Tupuna
my third take is Ahika me te noho tuturu.

[61]

Te Mete claimants. No counter claimants.

Judgment as follows:

There being no opposition to Te Mete Raukawa's claim, Tauwharawhara is adjudged to Ngatihangarau as descendants of Kokiri and Haratahi.

Whakataunga

I te mea kahore he kaitawari ki te Kereme a Te Mete Raukawa, ko Tauwharawhara kua whakataua i te Kooti kia Ngatihangarau he uri no Kokiri me Haratahi.

[158]

Tauwharawhara

List read and passed by the Court - 13/9/81.

Male Adults:

Ratahi Hohepa
 Herekau Eria
 Amokeiha Kereti
 Peita Karora
 Marino Maihi
 Oketopa Nikora
 Riki Nikora
 Tainui Karora
 Hautawaho Ngapoti
 Taimana Poai
 Mohi Ataiti
 Amohau Puimanuka
 Tawhiao Puimanuka
 Eruera Ngapoti
 Wiremu Heti Hetara
 Apima Wetera
 Te Uata Ataiti
 Raikena Werahiko
 Manahi Te Hiakai
 Te Oti Te Kauri
 Te Mete Raukawa

[159]

Ngatu Te Rongoihaere
 Te Whakahoki Te Ohu
 Mita Marino
 Kotai Te Huawai

Female Adults:

Ngareta Ngatu
 Whakina Hohepa
 F.C. Rangitomokia Te Mete [sgd.] H.W.B.
 Pipi Nikora
 Hohi Maihi
 Rangingatata Karora

Ngawai Peata
 Hinehuhu Werahiko
 Pare Matihera
 Hemoata Wetera

Male Children:

Whakatete Poai
 Tapa Ngatii
 Karora Mete
 Ngarahu Nikora
 Ngararanui Oketopa
 Tuira Maihi
 Awanui Hamiora
 Witari Whakahoki
 Hohepa Werahiko
 Kakahu Kura Werahiko
 Kaweri Whakahoki
 Haeata Maihi
 Kereti Te Mete
 Te Mete Hemi
 Te Toa Mauha
 Te Ao Mauha

[160]

Female Children:

Rangitomokia Te Mete
 Te Aorewa Kereti
 Peata Hamiora
 Hokomako Te Mete
 Rawakore Te Mete
 Kiwairoa Mгатii
 Maria Te Mete
 Mora Whakahoki
 Ngaki Whakahoki
 Taheke Whakahoki
 Rorikaro Whakahoki
 Paraki Whakahoki
 Rangihiapo Hamiora
 Ngahiti Maihi
 Harete Arama
 Hera Wineti
 Noema Wineti
 Haere Wineti
 Rangipuata Waata
 Hira Waata
 Riapeti Matika
 Pareariki Wineti
 Teo Puhou
 Rewa Oketopa

[Signed] Herbert W. Brabant
 Commissioner

PAENGAROA NO. 2 BLOCK

Brabant's Minute Book No. 1:

[Note: this block was first before the Commissioner's Court on 28 March 1881 and adjourned (see Minutes of Clerk of Commissioner's Court under Tauwharawhara Block above). There is no record of any other proceedings on Paengaroa No. 2 Block until August 1881.]

Tuesday 16 August 1881

[116] Te Mete Raukawa appears to conduct the case and say that Alfred Thorpe surveyed the land and that he is conducting the case of Ngatihangarau.

Ranginui says I am the only counter claimant in this case i.e. for the boundary between Te Taumata and Paengaroa. I am appearing for Ngaitamarawaho.

The map is here produced and shown to Ranginui, and he is asked to point out the line to which he objects to; after looking at the map he says Te Mete's is correct I withdraw my counter claim.

Te Pohoi says I am a Counter Claimant against Te Mete I am opposing for Ngatihuna.

Te Mete says I don't acknowledge Te Pohoi.

Paikea says that he wished to be included in Paengaroa.

Te Mete says Taharangi is my ancestor and Ngatihangarau is my Hapu. My Speaker is Ngatii Te Rongoihaere.

Te Pohoi says I am agent for Ngatihuna and also Speaker, Te Kerekau, and Maungapohatu are also Speakers for me.

[117] Te Pohoi makes his statement and he also gives his Genealogy.

Te Kerekau, Pohoi speaker says my statement is the same as what Te Pohoi has already stated.

Te Mete Raukawa makes his statement in reply.

Adjourned till 10 am on Wednesday 17th instant.

Wednesday 17 August 1881

Te Mete says - Pui went inland with Ngatihangarau from Te Puna, he did not get to Paengaroa, but they met Ngatiraukawa on the road, and they went to attack them, and Pui was killed, Pui did not live on this block.

Te Mete is x examined by Pohoi, and also replied to the Court.

Te Mete in answer to the Court says he is satisfied with the Creek Te Whakamaunga as the boundary between Paengaroa No. 2 and Te Taumata. Ranginui for the Claimants to Paengaroa says he is satisfied with this boundary.

[118]

Judgment

The Court adjudges the Paengaroa No. 2 block 2933 acres to the Claimants Te Mete Raukawa, Ngati[i] Te Rongoihaere and the Ngatihangarau hapu - as descendants of Taharangi.

The Court does not think judging from the statement of Te Pohoi that the Ngatihuna have any claim whatever to the block. The Eastern boundary of the block is fixed in the Creek known as Te Whakamaunga or Te Hukanui.

[signed] Herbert W. Brabant
Commissioner

Translation

Ko Te Whakataunga

Ka whakataua e te Kooti a Paengaroa No. 2 [poraka], 2933 eka ki nga kai tono ara kia Te Mete Raukawa, Ngati Te Rongoihaere me Ngatihangarau hapu, he uri ratou no Taharangi.

Kahore te Kooti e marama ana i runga i nga korero a Te Pohoi, e whai take ana a Ngatihuna ki runga ki tenei Poraka. Te Taha ki te Rawhiti o te Poraka kua pumautia te awa e huaina ana ko Te Whakamaunga ko Te Hukanui ranei.

[Signed] Herbert W. Brabant
Commissioner

[119] Te Mete to send in the list of names for the Certificate.

Te Mete asks that the land may be made inalienable.

24 August 1881

[124] Te Mete hands in a list of names which is read before the Court and approved.

The Court will issue a Certificate for the list of names and Te Mete Raukawa and Nikora Hikatapu to be appointed Trustees for the 51 names in the list.

[125] List of owners of Ngatihangarau
to Paengaroa No. 2

Trustees:

Male Adults: Te Mete Raukawa [sgd.] HWB
Nikora Hikatapu [sgd.] HWB

[These two names were crossed out and initialled by Brabant]

Male Adults: Ratahi Hohepa
Herekau Eria
Amokeiha Kereti
Pakaru Karoro
Marino Maihi
Oketopa Nikora
Riki Nikora
Tainui Karora
Hautawaho Ngapoti
Taimana Poai
Mohi Ataiti
Amohau Puimanuka
Tawhio Puimanuka
Eruera Ngapoti
Awanui Hamiora
Hohepa Werahiko
Apima Wetera
Mita Marino
Nikora Hikatapu
Te Mete Raukawa

[126]
Female Adults: Whareangi Kereti
Ngareta Ngati

Whahina Hohepa
 Hokomako Te Mete
 Mora Whakahoki
 Hohi Maihi
 Hemoata Wetera
 Rangingatata Karora
 Hinekuku Werahiko

Male Children:

Whakatete Poai
 Taapa Ngati
 Karora Te Mete
 Te Ngarahu Nikora
 Ngararanui Oketopa
 Tuira Naihi
 Witari Whakahoki
 Raikena Werahiko
 Kaweri Whakahoki
 Haeata Maihi
 Te Mete Hemi
 Rikihana Arama
 Ihaia Te Amohau
 Matia Wineti

Female Children:

Rangitomokia Te Mete
 Te Aorewa Kereti
 Peata Hamiora
 Rawakore Te Mete
 Haere Wineti
 Noema Wineti
 Pareariki Wineti
 Rangipuata Waata
 Rewa Oketopa
 Te Opuhou Ngati

[127]

[signed]

Herbert W. Brabant
 Commissioner

Te Mete asks that the land may be made inalienable.

Agreed to

[signed]

Herbert W. Brabant
 Commissioner

Paengaroa Reserves: Nos 537 (203 acres) and 538 (115 acres)

Te Mete handed in a list of names for the Paengaroa Reserves containing names.

Read and approved by the Court.

[signed]

Herbert W. Brabant
Commissioner

[Note: These "Reserves" are Parish of Te Papa, Lots 537 and 538, inside the Confiscated Block. No lists of names for these are included in Brabant's Minute Book No. 1.]

TAUMATA BLOCK
(including Te Ahiroa, Moukunui, Otauna, Te Weraroa)

Minutes of Clerk of Commissioner's Court:

28 March 1881 Otauna (kua oti te ruri) [surveyed]
Te Teira applies for an adjournment of this case until the next sitting day of the Court on the grounds of the preceding cases [i.e. the arrival of Ngati Haua for the tangihanga for Hori Tupaea and the "season of harvest"].

Te Ranapia (Kaitawari) makes no objection to the application for adjournment.

Wi Heti states that he is the Kaitawari in this case and seconds the application of Te Teira.

Otauna (kaore ano i ruritia) [not surveyed]
The two cases Otauna adjourned for the next sitting day of the Court.

[Note: the next sitting day was 11 April 1881 but no proceedings on Otauna then and no record of further proceedings until August 1881.]

Brabant's Minute Book No. 1:

Wednesday 17 August 1881

[119] Taumata Claims No. 5A, No. 5B, No. 5C, No. 5D, No. 17, No. 5 and 14 read before the Court.

Opposition claims called for.

Court adjourned till 10 am on Friday 19th instant.

Friday 19 August 1881

[120] All the Taumata claims read over again including Moukunui which had been laid aside with the Maunganui papers. Kohu appears to withdraw his application 5D.

Ranginui withdrawn application 5A.

Saturday 20 August 1881

Te Whakatana says that Ranginui is Agent for the whole of the Block. Ranginui says I acknowledge Tamati Tu to Te Ahiroa, but not to Tururu. I acknowledge Te Mete, Hohepa Hikutaia, Ngatitirangoihaere and others to Te Taumata as belonging to Ngaitamarawaho.

11.20 am

The Court is now adjourned till 10 am Monday morning.

Monday 22 August 1881

[121]

Judgment in Taumata and adjacent blocks

The opposition having been withdrawn and the boundaries of the several blocks fixed by the Court.

Taumata 5310 acres is adjudged to Ranginui and others members of the Ngaitamarawaho Hapu as descendants of Tamarawaho and Hangarau. The West boundary of the block is fixed at the Creek known as Hukanui or Te Whakamaunga.

Te Ahiroa 468 acres is adjudged to Ranginui and other members of the Ngaitamarawaho Hapu as descendants of Whati.

Moukunui 206 acres is adjudged to Atarete Wiremu Kingi and other members of the Ngatiheitiki Hapu as descendants of Heitiki.

[122]

Otauna 209 acres is adjudged to Te Retimana Te Aotutehanga and other members of the Waengarua and Ngatitapu Hapus as descendants of Wharaurangi.

Te Weraroa No. 1, 102½ acres is adjudged to Pomare Ngarongo and other members of the Ngatiruahine and Ngatihinepare Hapus as descendants of Te Kaponga.

Te Weraroa No. 2, 102½ acres is adjudged to Tamaone and other members of the Ngatirangiwahine Hapu as descendants of Torekura.

Translation

Ko te Whakataunga

Taumata me nga Poraka e tapiri ana.

I te mea kua whakakorea nga tono tawari, me nga rohe o nga poraka e tapiri ana kua whakapumautia e te Kooti.

[123]

Taumata 5310 eka kua whakataua kia Ranginui me etahi atu tangata o Ngaitamarawaho hapu he uri no Tamarawaho me Hangarau. Ko te rohe ki te taha ki te Hauauru kua whakapumautia kei te awa e huaina ana ko Hukanui ko Te Whakamaunga ranei.

Te Ahiroa 468 eka kua whakataua kia Ranginui me etahi atu tangata o Ngaitamarawaho hapu he uri no Whati.

Moukunui 206 eka kua whakataua kia Atarete Wiremu Kingi me etahi atu tangata o Ngatiheitiki he uri no Heitiki.

Otauna 209 eka kua whakataua kia Te Retimana Te Aotutehanga me etahi atu tangata o Te Waengarua me Ngatitapu hapu he uri no Wharaurangi.

Te Weraroa Nama I, 102½ eka kua whakataua kua Pomare Ngarongo me etahi atu tangata o Ngatiruahine me Ngatihinepare hapu he uri no Te Kaponga.

Te Weraroa Nama 2, 102½ eka kua whakataua kua Tamaone me etahi atu tangata o Ngatirangiwahine hapu he uri no Torekura.

Friday 26 August 1881

[131]

Ranginui handed in several lists of names for Taumata and adjacent Blocks.

Taumata List read before the Court. Ranginui asked the Court to hand him the lists of Taumata to take out and gone over again by his Hapu.

Returned accordingly.

Te Ahiroa
468 acres

List read and passed.

Male Adults:

Ranginui Te Kaponga
Te Ataiti Hohepa
Te Atatu Kohu
Te Reohau Piahana
Mohi Ataiti
Te Uata Ataiti

Eraithia Matataia
 Te Kahakore Matataia
 Nepia Kohu
 Te Tauawhi Rahipere
 Eruera Tawa
 Te Kapa Waikawa
 Nikarima Namana
 Te Wharetaka Nikorima
 Tawa Ngapoti
 Tamati Tu
 Te Potahi Te Kape
 Te Metera Te Houhou
 Te Whakatana Timoti
 Nikora Te Teira

[Note: page 132 of Brabant's Minute Book No. 1 is missing and this list is incomplete. The following names have been added from the list of original owners held by the Maori Land Court, Hamilton. This list is identical for the first 20 names of male adults above. The following names are not identified as male/female, adults/children]

Te Haurawhiti Wharetaka
 Te Aira te Teira
 Te Rawha te Metera
 Ngapeka Katupu
 Meri Mohi
 Mama Ataiti
 Te Moetu Kohu
 Te Ra Nepia
 Heni te Reohau
 Ngapoti te Tanawhi
 Te Auetu Paraone
 Erena te Kahakore
 Ngahaka Eraithia
 Marara Paora
 Te Hemopo te A
 Te Mamaeroa Namana
 Ngapouaka te Matetu
 Kama te Arihi
 Ani Takihina
 Poniututauanui
 Te Wharengoro Ngairo
 Maraea Mokohiti
 Te Homai Piahana
 Ruiha te Raumatai
 Atarete Ranginui

[133] Moukunui List read and passed - 206 acres.

Male Adults: Nane Karaka
Te Raiwhara Punga
Ranginui Te Kaponga
Te Hata Taupe
Timoti Pita
Petera Te Mihitu
Hone Makaraui
Poata Te Moko
Hori Huikakahu
Te Irimana Piahana
Tukaokao Hori

Female Adults: Atarete Ranginui
Ihipera Mokohiti
Rarua Tahuri
Te Akaamaru Manuariki
Hera Paki
Te Karomate Maihi
Maro Turere
Te Haurawhiti Wharetaka
Te Ra Nepia
Te Aongahoro Pomare

[signed]

Herbert W. Brabant
Commissioner

[134] Otauna List of names read and passed - 209 acres

Male Adults: Retimana Aotutahanga
Tutamaiti Hamiora
Tawhiao Mauao
Te Pere Matenga
Te Kiri Tauwhitu
Ngamanu Te Wharau
Hori Te Haurangi
Reweti Huikakahu
Wharetaka Nikorima
Whakatana Eruwhakarau
Niko Taipaku
Te Teira Puhirake
Tonihī Te Teira
Tauawhi Rahipere
Herewini Petarika
Hamiora Rahipere
Rapaera Te Teira
Tukaokao Rahipere
Rawiri Te Teira

Te Kapa Pira
 Wi Heti
 Taukiwaho Ihaka
 Marino Maihi

[135]

Female Adults:

Mere Tu Mauao
 Harete Mauao
 Ngapepa Karamaene
 Ngakai Mere Taka
 Ngakeu Tawhai
 Rawinia Kapua
 Maraea Mokowhiti
 Pura Paora
 Ngapouaka Te Mihinui
 Ane Petarika
 Te Arama Waiwera

[signed] Herbert W. Brabant
 Commissioner

List of Weraroa No. III read and passed 26.8.81 - 20 acres.

Male Adults:

Te Hereaka Wikiriwhi
 Tamaone Tikiku
 Whakakauika Hereaka
 Rewiri Hereaka

Female Adults:

Tirita Hooro
 Matekino Moananui
 Heni Te Reohau
 Mata Reweti
 Huriana Reweti
 Te Tira Hereaka

F.C.

Ngarara Heni [sgd.] H.W.B.
 Rua Heni [sgd.] H.W.B.

[The last two names were written sideways beside this list]

[signed] Herbert W. Brabant
 Commissioner

List for Weraroa No. II read and passed, 26.8.81.
 02a. 2r. op.

Male Adult:

Te Hereaka Wikiriwhi

[signed] Herbert W. Brabant
 Commissioner

27 August 1881

[136] Weraroa No. I List read and passed, 27.8.81

Male Adults:

Ranginui Te Kapinga
 Raiwhara Punga
 Matehaere Te Rehe
 Tamahika Te Rahoatua
 Mita Whakatau
 Hauauru Te Hoaotekai
 Petera Te Mihitu
 Pita Te Kohiwi
 Eru Te Arahiora
 Pomare Ngarongo
 Hau Pomare
 Heihei Pomare
 Pere Pomare
 Ririnui Motutaere
 Wi Piahana Patuhoro
 Reohau Piahana
 Whakatana Timoti
 Tatara Rapata
 Hikatapu Tara
 Ataiti Taranaki
 Oketopa Hikatapu
 Moiri Tutauanui
 Pehiriri Timoti
 Taua Takurua
 Tamati Tu
 Te Ruatahapari
 Motutaere Mairi
 Te Retimana Te Aotutahanga

[137]
 Female Adults:

Te Aongahoro Te Aratukutuku
 Te Paea Aongahoro
 Ngakari Aongahoro
 Te Taiata Aongahoro
 Ngaone Aongahoro
 Tanumi Mokohiti
 Atarete Ranginui
 Wikitoria Ngairo
 Ngahoro Makarauri
 Ngapi Hauauru
 Ngakohe Hauauru
 Mara Wahakore
 Homai Piahana
 Rarua Hinekio
 Ngawaiwera Rahipere

Ngawaiti Ngarongo
 Poniu Tutauanui
 Ngahuia Tera
 Tongameha Makaraui
 Mere Taka Ngakai
 Ngatai Tutauanui

[signed] Herbert W. Brabant
 Commissioner

[138] Taumata List read and passed - 27 August 81, 2326a.0r.0p.

Male Adults:

Tawa Tuaurutapu
 Ranginui Te Kaponga
 Hirini Paraone
 Hakopa Tiepa
 Tauawhi Rahipere
 Hamiora Rahipere
 Tukaokao Rahipere
 Nepia Atatu
 Pita Hopaea
 Eruera Te Whakahoruru
 Te Hautawaho Tawa
 Te Hata Taupe
 Te Reweti Te Haurangi
 Ngairo Te Wharemaea
 Hoani Taumatawiwi
 Hamiora Te Waitohi
 Witeri Taupe
 Te Kapa Waikawa
 Te Riha Utaora
 Taimana Poai
 Te Retimana Te Aotutahanga
 Raniera Te Hiahia
 Hori Huikakahu
 Peita Niore
 Hekapa Netana
 Hohepa Waitara
 Mohi Waitara
 Te Uata Waitara
 Kahakore Matataia
 Eraihia Matataia
 Metera Nohinohi
 Niko Horomata
 Te Wharetaka Nikorima
 Te Whakatana Timoti
 Wetini Te Moko
 Henare Piahana

[139]

Irimana Piahana
 Wi Piahana
 Hori Taoi
 Te Matchaere Te Rehe
 Te Raiwhara Punga
 Te Hati Horohau
 Eru Te Arahiora
 Ngataiharuru Te Haurangi
 Manuariki Te Hapu
 Enoka Te Whanake
 Hori Ngatai
 Te Herewini Te Ngarohaere
 Hohepa Hikutaia
 Riki Tautahanga
 Rikihana Niao
 Ngatii Te Rongoihaere
 Te Mete Raukawa
 Ratahi Hohepa
 Maihi Rewiri
 Raumaewa
 Kereti Wharekareko
 Hamiora Te Motupuka
 Andrew Haua
 Te Pakaru Karora
 Waata Matia
 Ruka Tamakohe

H.C.

[140]
Female Adults:

Waiwera Paraone
 Heni Paraone
 Te Auetu Paraone
 Ngakumama Paraone
 Maria Hinerongo
 Peka Tuaurutapu
 Te Arama Rahipere
 Te Kaweroa Atatu
 Tera Nepia
 Ngapati Te Tauawhi
 Miria Paraone
 Hopaea Taituha
 Mere Parata
 Maikara Parata
 Ngapouaka Mihinui
 Ngaruri Te Rawha
 Mama Ataiti
 Meri Mohi
 Erana Kahakore
 Konokiekie Te Marua
 Ngapeka Te Urumahora
 Haurawhiti Wharetaka

[141]

Maraea Mokohiti
Pekerangi Nikorima
Ane Maraia
Ihipera Mokohiti
Wharepora Ranginui
Hera Hinekio
Te Homai Piahana
Katerina Akapita
Ngahaka Eraihia
Heni Te Reohau
Ruiha Te Kaponga
Ngapera Niore
Rahera Tamati
Turuhira Tamati
Ani Tamati
Ngaia Te Ruruku
Hohi Te Hautawaho
Kahu Tanurere
Te Amo Te Reti
Te Uruheuheu Te Raumatai
Marara Atarete
Kawhakaruku Tiamu
Ngakai Te Potahi
Te Ruakino Hamiora Tu
Ngahuia Matehaere
Mata Ranginui
Atarete Monikore
Harata Te Whakamara
Matatu Paraone
Kerara Poai
Te Akamaru Taurawiwi
Tuao Te Kapa
Rarua Tahuri
Harete Tupou
Mere Hohepa
Ngareta Ngatii
Te Turupa Whakina
Waitai Ngatii
Te Whareangiangi Te Mete
Ngakaka Te Parihirihi

[signed] Herbert W. Brabant
Commissioner

Monday 29 August 1881

[142] Taumata Reserve

The Court received a list of names for the Taumata Reserve.

Read and passed provisionally by the Court.

Ranginui wished to have 20 acres cut off Weraroa No. 2 for the list of names already before the Court, and that only one name to be left for the 82½ acres, i.e. Te Hereaka Wikiriwhi.

No opposition. Agreed to.

Ranginui I wish the Reserve in the Taumata Block cut from West to East, i.e. towards the road from the River, the acreage for the Reserve to be 3000 acres.

Agreed to.

[signed] Herbert W. Brabant
Commissioner

30 August 1881

Taumata plan produced before the Court showing the division lines of the Reserves in Taumata and Weraroa No. 2. The Court will fix the dividing lines.

[154] Taumata Reserve

List of names read and passed, 29 August/81

Male Adults:

- Poata Te Moko
- Oraihī Paki
- Te Mihinui Te Ngahere
- Te A Te Reti
- Rihī Eru
- Parata Poai
- Te Whakakauika Te Maimoa
- Rapata Tuahia
- Ranginui Te Kaponga
- Te Wharetaka Nikorima
- Hakopa Tiepa
- Te Tauawhi Rahipere
- Hamiora Rahipere
- Tukaokao Rahipere

- Nepia Te Atatu
 Nikorima Taipaku
 Te Uata Te Ataiti
 Te Irimana Piahana
 Eruera Te Whakahoruru
 Eraihia Matataia
 Te Kahakore Matataia
 Te Herewini Te Ngarohaere
 Te Metera Te Houhou
 Andrew Haua H.C.
 Hautawaho Ngapoti
 Rahipere Taituha
 Hohepa Taranaki
- [155]
- Female Adults: Kuranui Te Kohiwi
 Mata Ranginui
 Ngapeka Te Urumahora
 Maria Hinerongo
 Te Mamaeroa Maraea
 Te Arama Te Rahipere
 Te Kaweroa Te Atatu
 Pekerangi Tiari
 Matatu Paraone
 [sgd.] H.W.B. 5.6.82 Ngaripine Te Kaponga (successor to Ranginui Ngaripine)
 [sgd.] H.W.B. 5.6.82 Paretoroa Te Parihirihi (successor to Muraraka Te A)
- Male Children: Te Wehi Te Rahipere
 Ngatoko Te Rahipere
 Ihakara Te Atatu
 Te Moanaroa Rahipere
 Hirini Te Atatu
 Kamakore Te Atatu
 Karora Te Atatu
 Hori Harata
 Kirikumara Tawa
 Te Hurinui Tawa
 Mokohiti Te Reweti
 Te Kahutoi Te Reweti
 Timoti Te Ataiti
 Tamati Mohi
 Keepa Aremete
 Te Poroa Whakatana
 Ranginui Piahana
 Winiata Piahama
 Ranginui Ngaripine - Dead successors appointed June 5/82
 Taranaki Te Reohau
 Te Pukai Te A
 Te Keno Te A
 Tutengaehe Te Hati
- [156]

Te Whakawae Te A
 Te Wheoro Te Mihinui
 Te Rauhea Paraone
 Riki Paraeana
 Hepuruna Mokohiti
 Tawhaki Mere
 Mutitiko Mere
 Ruatapunui Rahera
 Te Tini Akapita
 Pita Hopaea
 Te Karehana Rahikau
 Te Matekohuru Rahera
 Te Ratu Rahera
 James Haua H.C.
 Charles William Haua H.C.

[157]
Female Children

Puataata Te Atatu
 Pare Tawa
 Ripeka Tawa
 Rangipinao Te Reweti
 Piko Te Reweti
 Kohu Miria
 Rangipakihi Ngaripine
 Tanumi Tauhai
 Tipare Ngaripine
 Rangiwakarewa Ataiti
 Waitawhiti Te Hautawaho
 Kino Te Reohau
 Noti Te Reohau
 Taumata Akapita
 Muraraka Te A - Dead successors appointed June 5/82
 Rangitaitimu Te Wharepora
 Te Matehaere Mere
 Taiparoro Mere
 Te Amooterangi Te A
 Heni Mohi
 Riripeti Maraea
 Meri Maraea

[signed] Herbert W. Brabant
Commissioner

OROPI BLOCK

Minutes of Clerk of Commissioner's Court:

28 March 1881 Whakatana applies for an adjournment on the same grounds as the preceding [i.e. Waoku, adjourned because of Ngatihaua arrival for tangihanga of Hori Tupaea and being the "season of harvest"].

Ramarihi Te Uru opposes the application for an adjournment.

Paora Mereti as the kai tawari supports the application of Whakatane for an adjournment.

This case is adjourned until next sitting day of the Court [11 April 1881].

[There is no record of any proceedings on Oropi on 11 April.]

Commissioner Brabant's Minute Book No. 1:

28 March 1881

[2] Oropi Adjourned on the application of Whakatana, application being supported by Paora Mereti and others as counter claimants.

4 May 1881

[20] Names of claimants and boundaries read.

[21] Moukake says we the claimants propose having a Committee Meeting tonight with respect to this block the result of which I will be able to inform the Court on Monday next.

Court adjourned until Monday morning at ten o'clock.

Monday 9 May 1881

Court adjourned until 2 o'clock in consequence of the Commissioner being engaged in the Resident Magistrates Court.

2 p.m. The Commissioner being still engaged in the Resident Magistrate's Court this Court is further adjourned until 10 o'clock tomorrow morning.

Tuesday 10 May 1881

[22]

Ten o'clock in the forenoon.

The Court is adjourned until two o'clock this afternoon.

2 p.m.

Adjourned until ten o'clock of the forenoon of the 16 May 1881.

Judgment on Te Waoku to be there given.

17 May 1881

[28]

Te Whakatana for the claimants asks for an adjournment until tomorrow at ten o'clock to enable him to prepare a list of names.

Court is adjourned until ten o'clock tomorrow morning.

Wednesday 18 May 1881

[29]

Te Whakatana says I am prepared with the list of names spoken of by me yesterday and which I now lay before the Court asking that the names may be read aloud. I claim the land as Ngaiteahi.

List of names read.

Oropi documents

List No. 1 & No. 1
continued

These are the names of claimants on a particular line of claims - the document No. 1 is the men and "No. 1 continued" is the women and children.

List No. 2

read - list of names - acknowledged by Te Whakatana.

List No. 3 and
No. 3 continued

- admitted by Te Whakatana

Tutauanui objects to these lists saying that there are names in these lists which should not be included.

Tareha and others oppose Te Whakatana. Te Ruataha passes names inserted in List No. 1. The names of Ramarahi Te Kohiwi and Petera Te Nae Nae moved by Te Whakatana to List No. 1.

[30] The following is a list of the counter claimants:

Ngatihe	Tareha - Agent Hori Tutahi - Witness
Ngatingaro and Ngatitewhiu	Ngamanu - Agent Raniera Te Hiahia and Miriana - Witnesses
Ngatikahu	Paora Mereti Agent Marara Atarete and Nikora Tawhaki Witnesses
Ngatiruahine	Te Retui Agent Te Teira Witness
Ngati Takiri	Agent Tahuri Rangi Witness Atareti Wiremu Kingi
Ngati Tapu	Agent Wi Heti Witnesses Te Teira Puhirake and Wi Heti

Witnesses for the claimants

Te Whakatana
Hone Makarauri
Tatare Wirikake
Pomare
Wi Piahana
Ranginui

[31] Tareha states his case for Ngatihe and is cross-examined by Te Whakatana.

Court is here adjourned until Friday the 20th May 1881.

Friday 20 May 1881

Te Teira for Ngatiruahine withdraws the name of Te Retui as Agent and substitutes the name of Taupe.

Ngamanu states his case for Ngatingaro and Ngatitewhiu and is cross examined by Tareha and Taupe.

Raniera Te Hiahia gives his evidence for Ngatingaro and Ngatitewhiu and is cross examined by Tareha, Te Whakatana and Wi Heti.

[32] Miriana gives her evidence for the same hapus and is cross examined by Tareha by Te Whakatana by Paora Mereti by Tahuri by Taupe and by Wi Heti.

Court is here adjourned until ten o'clock tomorrow.

Saturday 21 May 1881

[33] Ngamanu gives his evidence for Ngatingaro and Ngatitewhiu - and is cross examined by Te Whakatana - by Tareha - by Tahuri and by Paora Mereti and by Taupe and by Wi Heti.

Monday 23 May 1881

Ngati Kahu - Marara gives her evidence and is cross-examined by Te Whakatana by Wi Heti by Tahuri by Ngamanu and by Tareha.

Paora Mereti gives a portion of his evidence.

Court adjourned until Wednesday the 25th Instant at ten o'clock in the forenoon.

Wednesday 25 May 1881

[34] Paora Mereti continues his statement for Ngatikahu and is cross examined by Te Whakatana by Wi Heti by Taupe.

Court is adjourned until tomorrow at ten o'clock.

Thursday 26 May 1881

At the request of Tareha Hori Ngatai, and others, the Court is adjourned until ten o'clock tomorrow morning.

Friday 27 May 1881

[36] Paora Mereti is cross examined by Ngamanu for Ngatingaro and Ngatitewhiu.

Tareha for Ngatihe cross examines Paora Mereti.
Tahuri for Ngati Takiri cross examines Paora Mereti.

Ngatiruahine Te Teira Te Taipu gives his evidence and is cross examined by Te Whakatana, by Tareha, by Ngamanu, by Wi Heti and by Tahuri.

4.30 pm Court here adjourned until half past nine o'clock tomorrow morning.

May 30 1881

[39]

Ngati Takiri Atarete Wiremu Kingi gives her evidence and is cross examined by Te Whakatana by Ngamanu by Tareha by Taupe and by Wi Heti and by Paora Mereti.

Ngati Tapu Wi Heti gives his evidence and is cross examined by
Te Waengarua Te Whakatana.

4.30 pm Adjourned until ten o'clock tomorrow morning.

Tuesday 31 May 1881

[40]

10.00 am Te Whakatana continues his cross examination of Wi Heti.

Tareha cross examines Wi Heti
Paora Mereti cross examines Wi Heti
Tahuri cross examines Wi Heti
Taupe cross examines Wi Heti

Te Teira Puhirake gives his evidence and is cross examined by Te Whakatana.

4.30 pm. Adjourned until ten o'clock tomorrow morning.

Wednesday 1 June 1881

[41]

10.00 am Adjourned until ten o'clock in the forenoon of Friday next.

[signed] Clerk of the
Commissioner's Court

Friday 3 June 1881

10.00 am Nothing done in this Court - adjourned until ten o'clock tomorrow.

[No proceedings on Oropi on Saturday 4 June 1881]

Monday 6 June 1881

[42] Te Whakatana continues the cross examination of Te Teira - Tareha cross examines Te Teira - Paora Mereti, Tahuri, Ngamanu, and Taupe cross ex. Te Teira.

Te Whakatana states his case for the claimants - replies to Ngatingaro and Ngatitewhiu and is cross examined by Ngamanu - replies to Ngatikahu.

Wednesday 8 June 1881

[43] Paora Mereti for Ngatikahu cross examines Te Whakatana.

Te Whakatana replies to Ngatiruahine as represented by Te Teira and is cross examined by Taupe.

4.10 Court adjourned until ten o'clock tomorrow morning.

Thursday 9 June 1881

[44] Te Whakatana replies to Ngati Takiri and is cross examined by Tahuri.

Te Whakatana replies to Ngati Tapu and is cross examined by Wi Heti.

Court is adjourned until Friday June 10th at 10 o'clock in the forenoon.

Friday 10 June 1881

Court is adjourned to Saturday 11 June at 10 o'clock in forenoon.

Saturday 11 June 1881

[45] Wirikake replies to Tareha.

Wirikake replies to Ngamanu for Ngatingaro and Ngati te Whiu and is cross examined by Ngamanu.

Court adjourned until Monday the 13th June 1881.

13 June 1881

[46] Wirikake replies to Ngatikahu and is cross examined by Paora Mereti.

Wirikake replies to Ngatiruahine and is cross examined by Taupe.

Wirikake replies to Ngati Takiri and is cross examined by Tahuri:

Wirikake replies to Ngati Tapu and is cross examined by Wi Heti.

Monday 20 June 1881

[47] Hone Makarauri handed in two lists of names for No. I and II of the Oropi block and asks for the blocks to be divided as on plan.

Lists called twice Court asked Natives whether they were satisfied.

No objection.

Claimants wish that No. II Block to be made inalienable.

Monday 20 June 1881

[48] Judgment in "Oropi" given as follows viz -

"Oropi" Claim

Judgment

The claim before the Court to the Oropi block is made by Te Whakatana for himself and a number of Natives whose names he sent in to the Court at the commencement of the case.

There were in addition six sets of claimants to be admitted into the list all of which were opposed by the principal claimants.

I Tareha and a few of Ngatihe - Tareha's name only has been admitted to the list by consent of the claimants.

II Ngamanu for Ngatingaro and Ngatitewhiu - The Court does not think that it has been proved that their ancestor Kuraroa was an owner of this land, these claimants have not made out their case.

[49] III Paora Mereti for his wife's mother Atarete - The Court is not satisfied that either Kahu Torekura or Te Matau the ancestors given were owners of any part of this block, or that Marara Atarete is a direct descendant of Takiri. Claimant has not made out his case.

IV Te Teira Te Taipu - This claim has not been proved.

V Atarete Wiremu Kingi made a claim on behalf of the descendants of Te Papawhakairi a descendant of Takiri who married into Ngaitamarawaho five generations back from the claimant. The Court thinks that this claim is too remote and cannot be sustained. One of these claimants however viz. Himiona Te Whakakauika who has occupied the land is admitted with consent of the claimants.

VI Wi Heti for the Ngatitapu and Te Waengarua hapu who are allowed by the principal claimants to own the Otauna block made a claim to be admitted to Oropi on the ground that part of Otauna is included in the Oropi boundary.

The Court thinks that the balance of the evidence is against them. It has not been proved that part of Otauna is in the boundary of the present block.

[50]

The Court adjudges the Oropi block to Te Whakatana and the other natives named in the list as being the descendants of the several ancestors named in the evidence.

[signed] Herbert W. Brabant
Commissioner

Translation

Ko Te Whakataunga

Ko te Kereme i te aroaro o te Kooti nei mo te Poraka o Oropi na Te Whakatana me etahi tangata maori ko nga ingoa he mea tuku mai ki te Kooti i te timatanga o te Keehi.

Me nga tono e ono a etahi kaitono kia uru ratou ki te rarangi a Te Whakatana ko aua tono kahore i whakaaetia e nga kaitono tuturu.

I Ko Tareha me etahi o Ngatihe ko te ingoa o Tareha anake kua whakauruhia ki te rarangi he mea whakaae ano e nga kaitono.

II Ngamanu mo Ngatingaro me Ngatitewhiu ki te titiro a te Kooti kahore i marama to ratou Tupuna a Kuraroa ki tenei whenua kahore i marama ta ratou Keehi.

[51]

III Paora Mereti mo te whaea o tana wahine mo Atarete. Kahore e marama te Kooti ki enei Tupuna
kia Kahu Torekura me Te Matau e paana ki tenei whenua. Me Marara Atarete kahore i marama he uri tika no Takiri kahore i tika tana Keehi.

VI Te Teira Te Taipu: Kahore i marama ki ta te Kooti titiro.

V Ko te kereme a Atarete Wiremu Kingi i whakaaria mo runga i tenei Tupuna ia Te Papawhakairi he uri no Takiri i moea e Ngaitamarawaho e rima nga whakapaparanga tangata o tana rironga atu ia Ngaitamarawaho tae noa mai ki Atarete ki te whakaaro a te Kooti he tino tawhiti rawa te take o tenei Kereme a kahore e taea te whakatika.

Otira ko tetahi o enei kaitono ko Himiona Te Whakakauika i noho tuturu ki runga ki te whenua kua whakaaetia e nga kaitono ara e Te Whakatana ma.

VII Ko Wi Heti mo nga hapu o Ngatitapu me Te Waengarua e whakaaetia ana i nga kaitono e pa and ratou ki Otauna Poraka.

[52] I whakaturia e ratou he Kereme kia whakauruhia ratou ki Oropi i runga i te take e uru ana tetahi wahi o Otauna ki roto ki te rohe o Oropi.

Ki te mahara a te Kooti kahore i marama i nga korero i uru tetahi wahi o Otauna ki roto i te rohe o te Poraka nei.

E whakataunga ana e te Kooti a Oropi Poraka kia Te Whakatana me era o nga tangata maori i whakahuatia i roto i te rarangi ingoa he uri no ia Tupuna i whakahuatia i roto i nga korero.

[signed] Herbert W. Brabant
Commissioner

[Oropi] No. 1 Block

Lists of names for "Oropi" received 20th June 1881.

List No. 1

Male Adults:

Te Whakatana Te Ngarahu
Tatare Wirikake
Hone Makaraui
Pomare Opapaka
Wi Piahana
Ranginui Te Kaponga
Taua Roiri
Tutauanui Te Tauaro
Moiri Tutauanui
Te Hereaka Wikiriwhi
Ropata Te Okiwi
Tamaone
Reweti Te Kohu
Te Hikatapu Nikora
Temuera
Tokomauri Wirikake
Matutaera Uapiko
Te Reohau
Pehiriri Timoti
Matehaere Tohe
Te Parihirihi Manuariki
Te Ataiti Hohepa
Te Moananui
Paora Karetai
Hamiora Tangiawa
Ranapia Kahukoti

[53]

Ruatahapari
 Penetaka Tuaia
 Te Reweti Ngatai
 Tareha Kiharoa

Female Adults:

Wikitoria Ngatiki
 Ponui Ngawaetoetoe
 Te Korowhiti Te Rangi
 Mariana Makehu
 Te Homai Piahana
 Pipi Taua
 Mata Reweti
 Te Tira Pekerangi
 Ngawai Ti Terehia
 Tirita Horo
 Ngatai Tutauanui
 Matekino Marara
 Ngatai Mere Taka
 Haurawhiti Hautonga
 Te Paea Pomare
 Ngataierua Makarauri
 Tongameha Makarauri
 Ngahoro Makarauri
 Heni Matekino
 Katarina Piahana

[54]

Oropi No. 2

Male Adults:

Te Whakatana Te Ngarahu
 Tatare Wirikake
 Hone Makarauri
 Pomare Opapaka
 Wi Piahana
 Ranginui Te Kaponga
 Te Ranapia Kahukoti
 Te Hereaka Wikiriwhi
 Te Hika Tapu Nikora
 Pehiriri Timoti
 Taua Roiri
 Rapata Te Okiwi
 Te Ataiti Hohepa
 Moiri Tutauanui
 Matutaera Uapiko
 Tamaone
 Temuera
 Reweti Te Kohu
 Reweti Ngatai
 Hauauru Tarawera
 Te Parihirihi Manuariki

[55]

Tokomauri Wirikake
 Tareha Kiharoa
 Te Rua Taha Pari
 Petera Te Waewae
 Te Reo Hau
 Te Irimana
 Te Whakakauika
 Rewiri Hereaka
 Te Pere Pomare
 Te Hei Hei Pomare
 Te Kehu Whakatana
 Mohi Ataiti
 Te Uata Ataiti
 Te Ririnui Matutaera
 Riki Pohui
 Matehaere Tohe
 Tamahika
 Te Moananui
 Tutauanui Te Tauaro
 Eketopa Nikora
 Penetaka Tuaia
 Paora Karetai
 Te Whakakauika Himiona
 Peia Porihi
 Whareakaka Tamihana
 Parera Haereroa
 Rangikitehau Pomare

Female Adults:

[56]

Wikitoria Ngatiki
 Ponui Ngawaetoetoe
 Mariana Makehu
 Ngahuia Timoti
 Pititi Nikora
 Te Parehuia Tatare
 Aongahoro Tipapa
 Haurawhiti Hautonga
 Ngapi Hautonga
 Te Korohiti Te Rangi
 Tongameha Makaraui
 Ngahoro Makaraui
 Mere Paora Makaraui
 Ani Te Tuhi
 Ngataierua Makaraui
 Titihuia Ngahuka
 Paretoroa Parihirihi
 Ka Tiamu
 Kirirahi Nikora
 Ramarihi Te Kohiwi
 Ngatai Tutauanui

Pipi Taua
 Mata Reweti
 Te Tira Pekerangi
 Tirita Horo
 Huriana Mata Reweti
 Matekino Marara
 Heni Matekino
 Ngawai Te Terehia
 Te Paea Pomare
 Ngakari Pomare
 Taiata Pomare
 Te Homai Piahana
 Ka Te Homai
 Ngahaka Piahana
 Ngahere Piahana
 Ngakai Mere Taka
 Te Tawhai Mere Taka
 Ngahuia Harata
 Mara Ane

[57]

Male Children:

Nui Piahana
 Winiata Piahana
 Tini Whetu
 Ngarara Nui
 Whakaue Tohe
 Ngatupeka Tamahika
 Rangituataka
 Te Ngarahu
 Tuhawhe Moiri
 Pareiha Makarauri

Female Children:

Rotihi Ane
 Ngarare
 Ngaone Pomare
 Te Rongoi Pomare
 Nga Pei Pomare
 Te Rina Ngakari
 Hinerua Makarauri
 Mara Te Okiwi

List of names to be added to the original list of Oropi No. 2 -
20.6.81

Hohepa Taranaki
 Tukairangi Kani
 Te Atihe Kani
 Erepeta Taua

[58]

Te Wharepouri Taua
 Haaka Te Korowhiti
 Ngamanu-o-te-Rangi
 Ngakohe Hauautu
 Witeri Ani
 Hinewehi Taua
 Te Haata Ani
 Timoti Pita
 Te Ranapia Pita
 Taki Pita
 Hikahuruhuru
 Te Rakato
 Kopu Maora
 Te Keno Parihirihi
 Ihapera
 Titihuia
 Hikatarawera
 Tanumi Te Tawhai

List of names read twice in Court. Asked natives if they were satisfied.

No objection.

Names passed for Certificate.

[signed] Herbert W. Brabant
 Commissioner

25 June 1881

[61]

Whakatana makes an application to revise the lists and is told that it cannot be granted.

WAOKU BLOCK

Minutes of Clerk of Commissioner's Court:

28 March 1881

Hone Makaraui applies for an adjournment likewise in this case on the same grounds as that of last two cases [tangihanga for Hori Tupaea] likewise on the grounds of this being the season of harvest.

Paora Mereti likewise applies for this case to be adjourned on the grounds that he has not had an opportunity of sending in a claim to have the case heard and that he objects to stand before the Court in the position of opponent ("Kai tawari") to the Claimant.

Whakatana supports the application of Hone Makaraui.

Enoka Te Whanake here makes application that the Court should sit continuously for two weeks at each sitting.

Pomare also applies for an adjournment on account of the tangihanga.

Wi Parera as "Kai tawari" consents to the adjournment.

On the application of both parties Waoku case is adjourned until next [sitting day i.e. 11 April 1881].

[There is no record of any proceedings on Waoku on 11 April 1881]

12 April 1881

Map laid before the Court by Mr Graham on behalf of Whakatana and others.

Paora Mereti claims the map as his, that is to say the survey is his.

Te Teira joins with Paora Mereti in his claim - also Tukere Taohua.

Te Teira appoints Paora Mereti to conduct his case, i.e. for Ngatirehu.

Whakatana says that he will conduct the case for his side - for Ngaiteahi - and that Pomare will conduct the case for Ngatiteawhai.

Hone Makarauri says e tu ana ahau hei tawari mo te Waoku, mo te taha kia Ngatihe.

Te Ranapia says he tangata tawari ahau e tawari ana ahau ono te Waoku. Kaore au e tawari mo Oropi, taku hapu ko Ngatihe tuarua ko Ngaiteahi - e whakaae ana ahau ma Hone Makarauri e whakahaere te taha ki a matou.

Matene Ngakuru - e tu ana ahau hei tawari i tenei keihi mo te taha ki a Ngatirake.

Wi Piahana - e tu ana ahau hei tawari mo Ngatiruahine.

Wiremu Te Whare Iro - e tu ana ahau hei tawari mo Ngatirehu.

Wiremu Parera - Ka tu ano ahau hei tawari mo te taha ki Ngaiterangi - tenei ano nga kaikorero ko ahau ka noho atu i toku raruraru apopo.

Horomona Te Pauro says e whai keihi ana ahau ki tenei whenua e tu ana ahau mo taku hapu Ngatitama nga tangata i roto i taku ko ahau ko Hone Parete.

Hakaraia Tipene e tu ana mo Waitaha hei tawari mo tenei whenua a Te Waoku.

Rahera Te Ahuriri - he kai tawari ahau e tu ana ahau mo Rereamanu.

Pera Tai Timu he kai tawari ahau me tenei ingoa ko Te Waoku e tu ana ahau mo Ngatitunohopu.

Wi Heti he kai tawari ahau e tu ana ahau mo Waengarua - ko Mangakopikopiko te takiwa e tawari ai au.

Hone Atirau he kai tawari ahau mo Te Waoku e tu ana ahau mo Waitaha.

Raniera Te Hiahia - e tu ana ahau mo runga i a Ngatirehu.

Te Hatiwira - e tu ana ahau mo Ngati Tauaiti hei tawari mo tenei whenua Te Waoku.

Commissioner Brabant's Minute Book No. 1:

Thursday April 14th 1881

[7]

Te Waoku

Claimants	Whakatana Pomare and others
Counter Claimants	Te Teira, Paora Mereti Tutauanui and Tukere for Ngatirehu Hone Makarauri and others for Ngatihe Matene Ngakuru for Ngatirakei Wi Piahana for Ngatiruahine Hemi Te Rua for Ngaiterangi Marata for Ngatitama Hakaraia Tipene for Waitaha Te Retui for Ngatirereamanu Pera Tai Timu for Ngatitunohopu
[8]	Wi Heti for Waengarua Te Retui for Ngititauaiti The counter claim of Ngatikuku is withdrawn by Hori Ngatai.
Paora Mereti	on behalf of Ngatirehu says that they have appointed Tutauanui to conduct this case.
Tutauanui	addressed the Court on behalf of Ngatirehu. Cross examined by Pomare and Whakatana and Hone Makarauri, by Matene Ngakuru, by Wi Piahana, by Hone Parete, by Hakaraia, by Te Retui and by Pera Tai Timu by Wi Heti, by Hemi Te Rua and by Te Retui for Ngatitauaiti.
Te Teira's	evidence commenced on behalf of Ngatirehu. Court adjourned until Saturday the 16th tomorrow being Good Friday.

Saturday 16 April 1881

[9]

Te Teira's (Ngatirehu)	Evidence continued - cross examined by Whakatana Pomare, Hone Makarauri.
1.45 pm	Court adjourned until ten o'clock of the forenoon of Monday the 18 April.

Monday 18 April 1881

Evidence of Mr Sheppard (Surveyor of the Block) further examined by Tutauanui, Whakatana, Hone Makarauri, Te Retui and Matene Ngakuru.

Cross examination of Te Teira continued from Saturday by Matene Ngakuru, by Wi Piahama, by Hakaraia, by Marata, by

Hemi Te Rua, by Pera Tai Timu, by Wi Heti and by Te Retui (for Rereamanu).

Court adjourned until tomorrow at ten o'clock in the forenoon.

Tuesday 19 April 1881

[10] Cross examination of Te Teira continued by Te Retui.

Whakatana (for Ngaiteahi) addressed the Court

Cross examined by Tutauanui by Pomare and by Te Retui for Rereamanu.

Court adjourned until ten o'clock tomorrow.

Wednesday 20 April 1881

Whakatana addresses the Court.

Wirikake Tatare gives his evidence on behalf Ngaiteahi Ngatiruahine and that portion of Ngatiteawhai to which he is related.

Paora Mereti states on behalf of Ngatirehu that it is their wish that Tutauanui should cease to conduct the case for them and that he should act instead.

Court adjourned until ten o'clock of the forenoon of the 22nd April.

Friday 22 April 1881

[11] Wirikake continues his evidence from the 20th and is cross examined by Te Retui for Rereamanu and for Ngatitauaiti by Hemi Te Rua, by Hakaraia and by Pera Tai Timu.

Wi Heti withdraws his counter claim in this case but states that he shall bring it forward as a counter claim on the Oropi block instead.

Paora Mereti states that Ngatirehu have come to the conclusion that Tutananui shall continue to conduct the case on their behalf.

4.15 pm Court is adjourned until ten o'clock tomorrow.

Saturday 23 April 1881

Ngaiteahi - Ranginui gives his evidence and is cross examined by Tutauanui, Te Retui, Hakaraia and Hemi Te Rua.

Evidence concluded for Ngaiteahi.

Ngatihe - Hone Makaraui gives his evidence.

[12] Court adjourned until ten o'clock of Monday the 25th.

Monday 25 April 1881

Hone Makaraui concludes his evidence and is cross examined by Tutauanui by Te Retui by Pera Tai Timu.

Ngatiteawhai - Pomare gives his evidence.

Court is adjourned until ten o'clock tomorrow morning.

Tuesday 26 April 1881

[13] Pomare continues his evidence and is cross examined by Tutauanui, Hone Makaraui, Matene Ngakuru, Hone Parete (Te Retui for Rereamanu and for Ngatitauaiti) Hemi Te Rua and Pera Tai Timu.

Adjourned until 10 o'clock tomorrow.

Wednesday 27 April 1881

Te Moananui gives his evidence on behalf of Ngatiteawhai and is cross examined by Tutauanui, by Te Retui, by Hemi Te Rua and Pera Tai Timu.

Matene Ngakuru gives his evidence for Ngatirake[i] and is cross examined by Tutauanui, by Hakaraia, by Hemi Te Rua, by Te Retui and by Pera Tai Timu.

Wi Piahana commences his evidence on behalf of Ngatiruahine.

Court adjourned until ten o'clock tomorrow.

Thursday 28 April 1881

[14] Wi Piahana representative of Ngatiruahine continues his evidence and is cross examined by Tutauanui, by Hone Makarauri, by Te Retui for Reramanu and for Ngatitauaiti, by Hemi Te Rua and by Pera Tai Timu.

Hemi Te Rua representative of Ngaiterangi gave his evidence and is cross examined by Tutauanui, by Whakatana, by Hone Makarauri, by Pomare and by Te Retui.

Ngati Tama - Marata gives her evidence and is cross examined by Tutauanui, by Pomare, by Makarauri, by Hemi Te Rua, by Pera Tai Timu and by Te Retui for Rereamanu.

Court here adjourned until tomorrow at ten o'clock.

Friday 29 April 1881

[15] Cross examination of Marata continued - and concluded by Te Retui. Case concluded for Ngatitama.

Hakaraia for Waitaha states his case and is cross examined by Tutauanui, Te Whakatana, Hone Makarauri, Pomare, Hemi Te Rua and by Pera Tai Tima, by Te Retui for Ngatitauaiti.

Rahera for Ngatirereamanu states her case and is cross examined by Tutauanui and Te Whakatana.

Adjourned until ten o'clock tomorrow.

Saturday 30 April 1881

[16] Cross examination of Rahera continued by Hone Makarauri, by Matene Ngakuru by Hakaraia, by Marata.

Case concluded for Rereamanu.

Pera Tai Timu states the case for Ngatitunohopu and is cross examined by Tutauanui, by Te Whakatana, by Matene Ngakuru and by Te Retui.

1.00 pm Court adjourned until ten o'clock on Monday.

Monday 2 May 1881

Te Hatiwira states his case for Ngatitauaiti and is cross examined by Tutauanui, Te Whakatana, Pomare, Matene Ngakuru and by Marata.

Tutauanui replies to Ngaiteahi and is cross examined by Te Whakatana.

Tutauanui replies to Ngatihe and is cross examined by Hone Makarauri.

Tutauanui replies to Ngatiteawhai (but does not conclude his reply to this case).

Tuesday 3 May 1881

[19] Tutauanui continues his reply to Ngatiteawhai and is cross examined by Pomare.

Tutauanui replies to Ngatirakei and is cross examined by Matene Ngakuru.

Tutauanui replies to Ngatiruahine and is cross examined by Wi Piahana.

Tutauanui replies to Hemi Te Rua for Ngaiterangi and is cross examined by him.

4.00 pm Court is now adjourned until ten o'clock tomorrow morning.

Wednesday 4 May 1881

Tutauanui replies to Ngatitama and is cross examined by Parete.

Tutauanui replies to Waitaha and is cross examined by Hakaraia.

Tutauanui replies to Ngatirereamanu and is cross examined by Te Retui.

[20] Tutauanui replies to Ngatitunohopu and is cross examined by Pera Tai Timu.

Tutauanui replies to Ngatitauaiti and is cross examined by Te Retui.

Court adjourned until ten o'clock of Saturday 7 May 1881.

Saturday 7 May 1881

Mr Graham gives evidence with respect to the situation of certain places in dispute on the block.

Judgment deferred until Wednesday next at ten o'clock in the forenoon.

Monday 16 May 1881

[22] Tutauanui asks that the judgment in this case be not delivered until after the hearing of the Oropi case (the next on the list) has been heard.

Wirikake for Ngaiteahi
Tareha for Ngatihe
Wi Piahana for Ngatiruahine
Pomare for Ngatiteawhai
Te Whakatana for Ngaiteahi
Matene Ngakuru for Ngatirakei
and Hone Makarauri for Ngatihe
oppose Tutauanui's application and request that Judgment may be delivered in the Waoku before Oropi be commenced.

Te Teira seconds Tutauanui's application.

[23] Judgment delivered as follows:

Te Waoku Claims - Judgment

This is a claim made by Te Teira Te Taipu and others calling themselves Ngatirehu to a block of land named Te Waoku. There are a number of counter claimants namely the following hapus:

- I Ngaiteahi
- II Ngatihe
- III Ngatiteawhai
- IV Ngatirakei
- V Ngatiruahine
- VI Ngaiterangi
- VII Ngatitama

- VIII Waitaha
- IX Ngatirereamanu
- X Ngatitunohopu
- XI Ngatitauaiti

[24]

There is not only the question of ownership for the Court to decide but the western boundary of the block has also to be fixed because a considerable portion of the land claimed as part of Te Waoku is also claimed as part of Oropi the Court will first deal with the boundary line and fix it as given by Whakatana namely from Owhariki thro' Heiheiponamu and Koherewai to Opakapaka that is to be the western boundary of Te Waoku block on which judgment will now be given. There is also a question to be decided as to whether certain lands named respectively Te Karai, Pukehouhou, Pukemanuka and Te Papa o te Tao extend into this block or no. These lands were described as paths in the dense bush and had no defined boundaries, the question is further complicated by the eastern boundary of the Te Waoku never having been defined on the ground the Court decides that portions of these lands extend into Te Waoku block as now defined on the plan.

The block as now defined is adjudged to belong to the claimants - Ngatirehu - the Court deals with the Counter claimants as follows.

[25]

- I The Ngaiteahi claim is not proved on the block as now defined.
- II The Ngatihe claim is not proved.
- III The Ngatiteawhai hapu as represented by Pomare are entitled to be included in the list of claimants as descended from Rero.
- IV Ngatirakei have established a claim on a portion of the block known as Pukemanuka.
- V Ngatiruahine's claim is not proved.
- VI Ngaiterangi's claim is not proved.
- VII Ngatitama have established a claim on that portion of the block known as Pukehouhou and on a portion of Te Karai.
- VIII Hakaraia's claim is proved for Te Papa o Te Tao a portion of which is held to be included in the block.
- IX Ngatirereamanu's claim is not proved their lands are outside the block.
- X Ngatitunohopu's claim is not proved.
- XI Ngatitauaiti's claim is not proved their lands are outside the block.

[signed] Herbert W. Brabant
Commissioner

Translation

Ko te Whakataunga

Ko tenei he tono na Te Teira ratou ko etehi tangata ara ko Ngatirehu kia whakawakia a ratou take ki tetehi poraka whenua ko Te Waoku te ingoa. Ko nga hapu e tawari ana i nga take o Ngatirehu ko enei.

- I Ngaiteahi
- II Ngatihe
- III Ngatiteawhai
- IV Ngatirakei
- V Ngatiruahine
- VI Ngaiterangi
- VII Ngatitama
- VIII Waitaha
- IX Ngatirereamanu
- X Ngatitunohopu
- XI Ngatitauaiti

Ehara i te mea ko nga take anake o ia hapu o ia hapu ki te whenua hei hurihurihanga ana te Kooti - tetehe mea hoki ko te rohe tonu o te poraka ki te taha ki te Hauauru kia whakapumautia hoki tena e te Kooti ko te take e tautohetia ana ko tetehi wahi o te whenua e kiia ana ko te Waoku e uru ana ki te whenua kua whakaaturia mai ki runga ki te ingoa o Oropi.

[26]

Matua ko te rohe i waenganui o Oropi o Te Waoku kua whakatuturutia e Te Kooti te rohe i whakaturia mai e Te Whakatana ara ko enei ka whakahuatia nei timata i Owhariki i waenganui o Heiheiponamu raua ko Koherewai tae noa ki Opakapaka koia nei ki te rohe tenei poraka Te Waoku ki te taha ki te Hauauru te whakataunga ka haere morunga i tenei rohe kua korerotia. Tenei ano tetehi mea hei hurihurihanga ma te Kooti morunga i nga whenua kua korerotia nei ara ko Te Karai ko Pukehouhou ko Pukemanuka ko Te Papa o Te Tao mehemea e uru ana enei whenua ki te poraka nei i korerotia ko enei ingoa he huarahi katoa kei roto i te ngaherehere kawe i taea e nga kai korero te ata tohu tohu i nga rohe a ana wahi ko tetehi take i tino raruraru ai enei wahi ara i korero ai i marama te takoto ko te rohe o Te Waoku ki te taha ki te Rawhiti kaore ano i ata whakatakotoria i ata tohu tohuria e te tangata ki reira ara ki runga i te whenua. A ko te kupu a te Kooti mo runga i enei wahi e ki ana ae tetehi wahi o enei whenua e uru ana ki Te Waoku poraka ara ko nga pito o enei whenua ara o Te Karai, Pukehouhou, Te Papa o Te Tao e uru ana.

Ko te Whakataunga tenei mo tenei poraka ko te whenua kua oti nei te tohu tohu i nga rohe kei a Ngatirehu tenei poraka.

[27]

Morunga i nga take o nga kai tawari

1. Ngaiteahi ko nga take o Ngaiteahi kaore e marama ki te Kooti.
2. Ngatihe kaore e tika.
3. Ko Ngatiteawhai kia Pomare e tika ana kia whakauruhia ki roto ki te rarangi ingoa o nga kai tono morunga i to ratou tupuna i a Rero
4. Ko Ngatirakei e tika ana kia uru ratou ki Pukemanuka.
5. Ko te te take o Ngatiruahine kaore e tika.
6. Kaore e marama te take o Ngaiterangi.
7. E tika ana Ngatitama kia uru ratou ki tenei wahi o te poraka ara ki Pukehouhou ki teteahi wahi hoki o Te Karai.
8. E tika ana a Waitaha kia Hakaraia ki Te Papa o te Tao e ki ana hoki te Kooti ko teteahi wahi o taua whenua e uru ana ki te poraka nei.
9. Ngatirereamanu kaore e tika ko o ratou whenua kei waho o te poraka nei
10. Kaore e marama te take o Ngatitunohopu
11. Ngatitauaiti kaore e marama to ratou take kei waho o te poraka nei to ratou whenua.

[signed] Herbert W. Brabant
Commissioner

Te Waoku case is adjourned from day to day until the list of names are sent in by the various hapu.

Tuesday 17 May 1881

[28]

Hone Makaraui asks with respect to Te Papa o te Tao that the interests of his children in that portion of the block may be more fully gone into and is told by the Court that the matter can be gone into when the list of names is given in.

Saturday 21 May 1881

[32]

Hakaraia and Aporo Tipitipi from Waitaha apply to have the names settled for the portion of this block in which they are interested.

Court asks Te Teira if his list is ready. He says it is not.

Court adjourns question to Saturday next the 28th Instant.

Te Waoku case is therefore adjourned to that date.

28 May 1881

[37] Te Teira is asked by the Court if he is prepared with his list of names and replies that he is not and asks that he may be allowed further time in which to prepare the names.

Hone Makaraui asks that if the request of Te Teira be granted that the list of names which have been laid before the Court by the counter claimants be returned to them for revision.

Marara makes a similar application on behalf of Ngatitama.

Matene Ngakuru makes a similar application on behalf of Ngatirakei.

The applicants are informed by the Court that on Wednesday morning next at ten o'clock Te Teira will be asked to hand in his list of names to the Court.

Monday 30 May 1881

[38] The following lists of names returned to the respective persons who handed them.

Hakaraia's three lists
Marata's list
Matene Ngakuru's list

Saturday 4 June 1881

[42] Lists handed in by
Hakaraia
Marata
and Matene Ngakuru

Court adjourned until ten o'clock of Monday the 6th day of June 1881.

Monday 6 June 1881

10.30 am "Kaimai" and all other cases on list No. 2 are adjourned for one week.

"Te Waoku" called on but there being no appearance of Te Teira after having been duly called this case is adjourned until two o'clock in the afternoon of this day.

[The rest of this day was occupied with Oropi evidence]

Tuesday 7 June 1881

[43] The lists marked A. B. C. D. and E. are read - the natives upon hearing Te Teira's list of names appear inclined to be disorderly. The Court is therefore adjourned until the 8th Instant at 10 o'clock in the forenoon.

[Court occupied with Oropi and Kaimai for next two weeks]

Saturday 25 June 1881

"Waoku"

[61] No. 1 and 3 lists of Waoku read and passed. And also Tauwharawhara is adjourned from day to day till the Kaimai Case is finished.

[64] **List of Owners of Te Waoku No. 1 Block**

Males:

Taupe Maihe
 Te Hiwinui
 Pamaomao Puhirake
 Rawiri Puhirake
 Rimaha Te Rakau
 Haumia Rameka
 Ngarimu Te Pakai
 Pikau Tikuku
 Te Awhiawhi Tikuku
 Te Raihi Te Uri
 Te Hikamate Tuahangata
 Raharuha Te Tawe
 Te Potahi
 Te Ataiti Waitara
 Hamiora Te Rakato
 Te Rakato Pango
 Te Kamaiaata Te Manu
 Hemi Te Wairepo
 Hohaia Te Tawhiti
 Te Teira Taipu
 Nikora Te Teira

[65] Tukere Taohua
 Mehaka Pango
 Te Whetu Hinetau
 Te Pukui
 Paora Mereti
 Kani Atamatea
 Hare Matenga
 Te Wharemokai Kaingarara
 Te Hutana Pokenui
 Wharepohue Hiki Hiki
 Wi Kepa Huriata
 Taua Tatuirua
 Henare Tohungia
 Moiri Tutauanui
 Pomare
 Te Hereaka
 Tutauanui Te Tauaro

Females:

Wikitoria Tikuku
 Maraea Te Uranga
 Te Paea Mohaka
 Ngaruri Te Arahiria
 Ngatai Tutauanui
 Harete Ngapia
 Maora Kopu
 Kaa Henare
 Ngahaka Te Manu
 Terenui Whakaue
 Te Uara Whakawae
 Maraia Mereti
 Tahuri te Aira
 Rama Reihina
 Noanoa Roma
 Maea Te Rakipurua
 Patete Rangiahua
 Te Wahahaehae Te Honi Kura
 Kerenapu Te Totia
 Harete te Tawhiti
 Honete Ao
 Heparahaka
 Ka Te Maupu
 [66] Te Hemopo Rangitiaho
 Te Korohiti

Read in Court and passed - 25 June 1881

[signed] Herbert W. Brabant
 Commissioner

No. 3 Te Waoku List

Male Adults: Raharuha Te Taire
 Hamiora Te Rakato
 Te Rakato Pango
 Te Kamarata Te Manu
 Henu Te Wairepo
 Hohaia Te Tawhiti
 Te Teira Taipu
 Nikora Te Teira
 Tukere Taohua
 Mehaka Pango
 Hare Matenga
 Te Wharemokai Kaingarara
 Taua Takurua
 Henare Tohungia
 Moiri Tutauanui
 Tutauanui Te Tauaro

[67]

Female Adults: Ngatai Tutauanui
 Marete Ngapia
 Maora Kopu
 Kaa Henare
 Ngahaka Te Manu
 Terenui Whakaue
 Te Uara Whakawae
 Marara Merete
 Tahuri Te Aira
 Rama Reihina
 Noanoa Rama
 Maea Te Rakipurua
 Patete Rangiahua
 Te Wahahaehae Te Honi Kura
 Kerenapu Te Toka
 Harete Te Tawhiti
 Hone Te Ao
 Hepara Ihaka
 Ka Te Maupu

Male Children: Haukore Tokomahu
 Te Wetini Hare
 Nui Tamahika
 Erepeta Taua
 Hone Te Tawhiti
 Te Pukai Rangitiaho
 Ngararanui Ngatai
 Rehu Mehaka

[68] Horo Wae Wae
Te Whakaroa Te Heke
Te Heke Ihaka
Te Kamana Tamahika

Female Children: Ripeka Te Heke
Hinekahu Henare
Okeroa Tahurinoa
Wahakawenga Tutauanui
Te Uruwhina
Rewa Ngatai
Hine Wehi Taua

Received in Court and passed June 25, 1881.

[signed] Herbert W. Brabant
Commissioner

[78] List of Owners of Waoku No. 2

Ngatirehu

Males: Te Teira Taipu
Nikora Te Teira
Tukerei Taohua
Mehaka Pango
Te Whetu Hinetau
Paora Mereti
Kani Atamatea
Hare Matenga
Te Wharemokai Kaingarara
Te Hutana Te Pokenui
Taua Takurua
Tamahika
Ngatupeka Tamahika
Moiri Tutauanui
Hamiora Te Rakato
Mouhu Rangiamoamo
Niheta
Taituha Kahukore
Takerei Tarahina
Wepiha Rangiamoamo
Rangiaua Te Manutikapakapa
Te Kamarata Te Manu
Tutauanui Te Tauaro
Te Rakato Pango
Hemi Te Wairepo
Hohaia Te Tawhiti

[79]

Females:

Marara Mereti
 Tahuri Te Aira
 Rama Reihina
 Noa Noa Rama
 Maea Rakipurua
 Patete Rangiahua
 Kerenapu Te Toka
 Hine Te Ao
 Heparā Ihaka
 Ngatai Tutauanui
 Harete Ngapia
 Maora Kopu
 Te Otawa
 Ngakiekie
 Kipouaka
 Te Ngaroawatea
 Rora Mamaeroa
 Parirare
 Mere Peka Te Haurawhiti
 Miraka Ritihia
 Atiraira Te Wharepouri
 Rotiki Ranapia
 Ngapia Pango
 Te Ataata Te Rakato
 Ngahaka Te Manu
 Terenui Whakaue
 Te Uara Whakawae

[80]

Ngatirakei's List of Owners to Waoku No. 2

Male Adults:

Hemi Te Taiheru
 Te Wharepohue Mitai
 Te Wiremu Tutahi
 Wiremu Kepa Te Namu
 Hamiora Potaka
 Wiremu Raukawa
 Ropiha Mitai
 Hoani Hakaraia
 Wi Parata Raukawa
 Peka Titoki
 Te Aria
 Hira Te Tumu
 Kihirini Reweti
 Arama Karaka Pikitia
 Parete Tawaewae
 Hakaraia Tipene
 Matene Ngakuru

Female Adults: Katerina Rangimatekau
 Harata Te Piki Kotuku
 Mereana Matene
 Tuihana Te Ngaruhora
 Keita Matene
 Harete Parete
 Ani Karara Parete
 Mere Maihi Parete
 Piko Parete
 Horowai Te Namu
 Hera Te Pareponamu
 [81] Miriama Te Pareponamu
 Te Pareponamu
 Raro Auraki
 Peata Tau
 Heparā Ihaka

Male Children: Hetara Te Namu
 Te Taikato
 Hone Parete Ihaka

Female Children: Tangihaere
 Katene Keita
 Ngaroma Te Hemara
 Pine Hakaraia
 Kaiawha Te Heke
 Tanumu Tutahi

Ngatitama's List of Owners to Waoku No. 2

Male Adults: Kihirini Reweti
 Taoho Reweti
 Te Keene Reweti
 Te Puna Reweti
 Paora Reweti
 Piriniha Reweti
 Te Otaota Reweti
 Pateora Reweti
 Te Raraku Hetara
 Te Hura Hetara
 [82] Kereti Wharekareko
 Mita Whakatau
 Iharaira Hamiora
 Marino Rewiri
 Te Wiremu Tutahi
 Mehaka Paramena
 Te Haimona Tawakura

Horomona Te Paura
 Oketopa Matewai
 Tangi Makahiki
 Pera Makahiki
 Pirika Taunoa
 Ihaka Whiua
 Te Wetini Ngaoneroa
 Reihana Te Wetini
 Tareha Kiharoa
 Taikato
 Hemi Te Taiheru
 Netana
 Pekatitoki
 Hone Parete Te Waewae
 Te Reweti Te Keterimu
 Pehiriri
 Te Amokeiha
 Te Rangiawanui
 Maremare
 Hori Houa

[83]

Female Adults:

Marata Te Kairawaki
 Te Tuhi Reweti
 Kirihipene Reweti
 Harete Parete
 Anikanara Parete
 Mere Maihe Parete
 Piko Parete
 Te Whareangi Kereti
 Te Kiriwaitai
 Mereana Moepari
 Keita Matene
 Heparu Ihaka
 Hiria Te Rake
 Katerina Rangimatekau
 Maea Paramena
 Ngakameta Te Arihi
 Ihipera Mapuna
 Amerea Mapuna
 Hokomako Te Mete
 Parihi Tiaki Kuaha
 Katene Pori
 Matahera Te Herangi
 Riripeti Whakana
 Titikawhina Rangiawhina
 Ngahuia Toataua
 Mere Parata Ngaruaki
 Ngahuha Raroauraki
 Rehara Rurangi

Matahera Rurangi
 Ngatai Haruru Te Keterimu
 Ngahuia Te Keterimu
 Ngahuia Timoti
 Kahura

[84]

Male Children: Hone Te Heke

Female Children: Ngaroma Himara
 Kaiawha Te Heke

Hakaraias List of Owners to Waoku No. 2

Male Adults: Hakaraia Tipene
 Patua Te Nohotu
 Wiremu Hotene Te Huruhuru
 Manopauna Te Raata
 Wi Keepa Hukehuke
 Whakatakataka
 Hoani Hakaraia
 Wi Kingi Nepia
 Wharepu Te Huruhuru
 Koroheke Hirini
 Heremaia Nepia
 Wharchera Hirini
 Wharemoeroa Puhoro
 Pataromu Ngamaunu
 Tutanekai
 Tamati
 Riri
 Tamihana Putoko
 Hikamate Putoho
 Maihi Pohepohe
 Paahi Te Ropuhau
 Ngapea Tangiara
 Hirini
 Manahi Tumatahi
 Nikora Tutengaehe
 Ereatara Tuohonoa
 Ratana Te Kapaiwaho
 Hohepa Ngakanga
 Kiripatea Hohaia
 Ngahere Hohaia
 Tamati Tipene
 Hone Te Ratirau
 Kapaiwaho Hikamate
 Nepia Te Manopauna
 Takiwa

	Hoani Ngahao
	Aporo Tipitipi
	Mini Omanui
	Eparaima Hohepa
	Tamati Paora
	Hemara Poraumati
	Pipi
	Kura
	Maihi Ngakii
	Tumu Hamuera
	Heketua
	Moni Makete
	Matene Ngakuru
	Anaru
	Tomairangi
[86]	Wiremu Ngatate
	Nutana
	Hakaraia Te Hinu
	Te Wikiriwhi Te Roro-o-te Rangi
	Tahuri-o-Rangi
	Peia Ihakara
	Reihana Te Heru
	Tikopa Te Kura
	Te Parete
	Wharepouaka
	Te Pokiha Taranui
	Kingi Te Waata
	Pirika Te Raihe
	Hone Makaraui
	Wiremu Te Whareiro
	Herora Te Wharekowhatu
	Mita Ngatiwhainoa
	Te Purei
Female Adults:	Paea Te Mapihi
	Hiria Wewete
	Ngahiraka Te Huruhuru
	Heni Paki
	Tamara Ngamaunu
	Rawinia Rangikauamo
	Ngakohe Tumu
	Ngaroata Ratana
	Ngahuia Hikamate
	Amiria Tipene
	Rauna Maihi
[87]	Rina Manopauna
	Hurihia Henipaki
	Erana Onerere
	Taiwhi Hukehuke

Miraka Te Maringi
 Ngaroma te Rangikauariro
 Heni Rangipaeroa
 Mere Ngapea
 Reitini Hakaraia
 Hinehou Hakaraia
 Oneroa Ngarimu
 Ngangaru te Whetu
 Kaa Te Atirau
 Ngarongo Kahira
 Hana Ngakii
 Makereta
 Hurihia Eparaima
 Mere te Hiheko
 Katerina Te Aria
 Keita Matene
 Ripeka Ngapea
 Rahera Tanui
 Miraka Marara
 Ngatero Te Tahora
 Ani Te Paerakau
 Riwai Anaru
 Ngatai Hiria
 Puhou Haerehuka
 Wini Tamati
 Anita Wikiriwhi
 Mere Te Hiwinui
 Terina Wikiriwhi
 Takitahi
 Mata Ihakara
 Tei Taranui
 Mere Taka Hone
 Tongameha Makaraui
 Ngahoro Makaraui
 Ani Te Tuhi
 Ngapi Te Okao
 Tarahita Te Uatuku
 Hinerua
 Te Konihinihi Eruera
 Mekomoko
 Emire Te Hatepe
 Te Kani Katene

[88]

Male Children: Nil

Female Children: Tokerau Katerina
Mere Paora Hone

[signed] Herbert W. Brabant
Commissioner

HAIRINI BLOCK

Commissioner Brabant's Minute Book No.1:

Tuesday 3 May 1881

[18] A Notice given to the Natives that a survey of Hairini has been directed by Mr Commissioner Wilson.

Application made by Hone Makarauri to have Hairini surveyed, supported by Tareha, Wirikake, Te Whakatana and Tutauanui Hone Makarauri proposes Wirikake to point out the boundaries to the Surveyor, Wirikake proposes Hone Makarauri.

Arranged by consent that Tatare Wirikake shall go with the Surveyor to point out the boundaries. The Commissioner will order the survey.

Petera Te Mihitu consents to the survey and to Wirikake pointing out the boundary to the Surveyor.

[Note: no record of any proceedings between April and October has been located]

Wednesday 26 October 1881

[182] "Hairini"

Principal Claimants

Ngatihinemate Hapu
Hone Makarauri, Agent
Speakers, Whakatana, Tatare, Hone Makarauri
Tupuna, Hinemate

Counter Claimants

C.C. I Ngatiheitiki Hapu
Pomare Agent
Speaker, Te Aongahoro
Tupuna, Heitiki

C.C. II Tareha for himself claiming Te Urumingi
Tupuna, Hikapa

[83]
C.C. III Tutauanui for himself only claiming Te Rangakahui
Tupuna, [blank]

- C.C. IV Horomona for Te Whanauwhero Hapu
Agent and Speaker, Horomona
Tupunas, Matau and Tamapahore
- C.C. V Wi Piahana for himself only
- Hairini claims read before the Court.
- Hone Makarauri This plan is in accordance with our boundaries in the Tono.
- We claim this land through ancestorship, Hinemate is the Ancestor we claim this land through, from our Tupuna down we have never lost our Mana on this land we are living there now, and our mahingas are there, we are the owners of this Block.
- Hone here calls Tatare to give the Genealogy [not recorded].
- [184] Pomare Agent for Ngatiheitiki calls Te Aongahoro his Speaker
-
- Te Aongahoro is examined by Pomare and she also makes her statement and is x examined by Hone Makarauri, Tareha, and Tutauanui.
- Court adjourned at 4.30 pm till 10 am tomorrow morning.

Thursday 27 October 1881

- C.C. I Pomare Agent makes his statement and is x examined by Hone Makarauri, by Tareha, by Tutauanui.
- Court adjourned at 3.30 pm till 10 am tomorrow morning in consequence of natives being very noisy.

28 October 1881

- [185] Pomare x examined by Tutauanui continued, also Pomare replied to Court that Petera Te Mihitu was one of Ngatiheitiki.
- C.C. II Tareha makes his statement that he claims this and Te Urumingi through two Takes i.e. Tupuna and Raupatu and is x examined by Hone Makarauri, by Pomare, by Tutauanui.
- C.C. III Tutauanui makes his statement that he claims this land through three Takes i.e. Tupuna, Ahika, and noho tuturu.

Monday 31 October 1881

[186] Tutauanui is cross examined by Hone Makarauri, by Pomare, by Tareha.

C.C. IV & VI Horomona Agent for Te Whanauwhero Hapu makes his statement and is x examined by Hone Makarauri.

C.C. V Wi Piahana Agent and Speaker for Ngatiruahine Hapu makes his statement and is x examined by Hone Makarauri.

Court adjourned at 4 pm till 10 am tomorrow morning.

Tuesday 1 November 1881

Whakatana one of Hone Makarauri's Speakers makes his statement on Ngatiheitiki Case and is x examined by Pomare he also replies to Tareha's Case and he is x examined by Tareha, also replies to Tutauanui's Case and is x examined by Tutauanui.

[187] Whakatana replies to Horomona's Case and is x examined by Horomona. Tatare Wirikake makes his statement on the whole of the Hairini Block. Hone Makarauri Agent for Ngatihinematē makes his statement and is x examined by Tareha, Pomare, Tutauanui, Horomona and Wi Piahana.

Court adjourned at 5 pm till 10 am on Friday morning.

Friday 4 November 1881

Hone Makarauri called by the Court and said that his case was finished.

By the Court Judgment in Hairini will be given on Saturday next the 12th day of November 1881.

Saturday 12 November 1881

[192] Judgment given in Hairini as follows.

This is a claim to the Hairini Block made by Hone Makarauri, Tatare Wirikake and Whakatana for themselves and others as descendants of Hinematē.

The Court holds their claim proved and adjudges the block to them; they admitted the claim of Te Ranapia Kahukoti who is therefore an owner and the Court thinks that Tutauanui Te Tauaro should also be included in the list of owners.

The principal opposition claimants were Atarete Wiremu Kingi and others calling themselves Ngatiheitiki and claiming part of the block through an Ancestor named Heitiki. The principal claimants and all the other opposition claimants agreed in stating that Heitiki owned no part of this land, and the Court thinks their claim was not proved. There are other reasons inducing the Court to disallow their claim.

1. They claimed originally as Ngatihinepare but when the Court sat they suddenly withdrew that and claimed as Ngatiheitiki.
2. They gave a boundary to the Court which Petera one of their number said was a false one.
3. They have not shown that they have permanently occupied the block.

The Court must decide against their case.

[193]

As to the claims of Tareha Makarini and Wi Piahana they are not clearly made out but they seem to have some right of occupation and the Commissioner would insert their names if consented by by Ngatihinemate.

The Claim of Hira and Horomona to have the boundary altered has not been made out and is dismissed.

[signed] Herbert W. Brabant
Commissioner

Translation

Ko Te Whakataunga o Hairini

Ko nga kai Kereme o tenei poraka o Hairini ko Hone Makarauri, ko Tatara Wirikake, me Te Whakatana mo ratou me nga uri o Hinemate.

Kua marama ki te titiro o te Kooti ta ratou Kereme, a ka whakatauria kia ratou te whenua. I whakaaetia e ratou te Kereme a Te Ranapia Kahukoti a na reira ka whakatikaia e te

Kooti tera e whakaaro ana hoki te Kooti me uru te ingoa o Tutauanui Te Tauaro tetahi o nga kai tawari.

[194] Ko nga kai tawari tuatahi koia enei ko Atarete Wiremu Kingi me etahi atu e karangatia nei to ratou hapu ko Ngatiheitiki, i Kereme ratou i tetahi wahi o te poraka, ko Heitiki to ratou tupuna i whakaaturi mai e ratou.

I kii a Ngatihinemate me era atu kai tawari katoa e huru Heitiki i te tupuna tika mo tenei whenua. I runga i nga korero ki te aroaro o te Kooti e he ana ta ratou Kereme, ko etahi take hoki enei i tupato ai te Kooti ki ta ratou Kereme i te timatanga i kii ratou ko Ngatihinepare ratou, ka mutu ka whakakorea tenei ingoa, ka tu ko Ngatiheitiki, tetahi ko ta ratou rohe i whakahengia e tetahi o ratou ano ara e Petera, tetahi, kahore i marama i noho tuturu ratou ki reira mo enei take e ki ana te Kooti kahore ano i marama ta ratou Kereme a kua whakakorea.

Ko nga Kereme a Tareha Makarini, me Wi Piahana kahore i tino marama ki te Kooti, kahore ano i marama te Kooti e tino whai tikanga ana raua ki te whenua, engari e pai ana kia uru o raua ingoa mehemea e whakaae ana a Ngatihinemate.

Kahore te Kooti e whakatika ana i te korero a Horomona me te Hira mo te rohe, ka whakakorea ta raua Kereme.

[signed] Herbert W. Brabant
Commissioner

Friday 18 November 1881

[198] Hone Makarauri handed in a letter to the Court Re sub-dividing the Hairini Block.

Objectors challenged.

No opposition.

Court asked them to hand in a written application with the boundaries.

Court adjourned at 2.00 pm till 10 am tomorrow morning.

Saturday 19 November 1881

Hone Makarauri handed in a List of names for the whole of the Hairini Block and asked to have the List read and also stated

that he would send in a List for the subdivisions when the Block is sub-divided.

List read accordingly.

Objectors challenged.

No opposition.

The case of Hairini is adjourned till the 5th day of December 1881 when the subdivisions will be given into Court.

[Note: No proceedings on Hairini recorded 5-12 December]

11.30 am

The Court adjourned till Monday morning.

Tuesday 13 December 1881

[220]

Hone Makarauri says after due consideration we have decided not to divide the Block.

The Case of Hairini is adjourned from day to day until the list of names is sent in when the Court will give a day or two notice before reading the List.

December 17th subsequently fixed for reading list.

Saturday 17 December 1881

[224]

List of names read before the Court twice Hone Makarauri in support of the List.

Male Adults:

Hone Makarauri
 Tatara Wirikake
 Whakatana
 Ranapia Kahukoti
 Wikiriwhi
 Tutauanui
 Matutaera
 Mita Whakatau
 Hori Tutahi
 Tamaone
 Taua Te Roiri
 Te Okiwi Papawhati
 Parihirihi Manuariki
 Pehiriri

[225]

Female Adults:

Wikitoria Ngatiti
Poniu Ngawaitoetoe

[signed] Herbert W. Brabant
Commissioner

List of names passed

Note:

Owners in list allowed till 28 February 1882 to move Court to divide land, and settle fresh Lists, if Court not so moved, List to pass for Certificate.

Note:

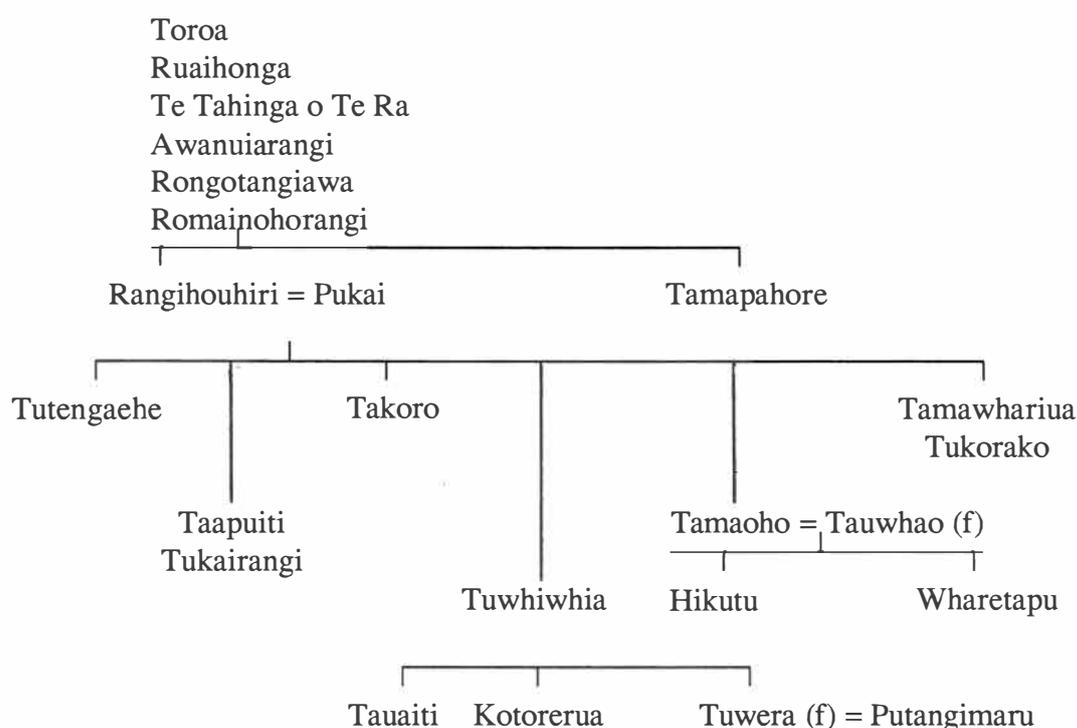
Rehearing applied for and referred by Native Department to the Commissioner.

[No record of a rehearing has been located]

5(b) Mount Maunganui and Offshore Islands

Minutes of the Commissioner's Court held at Tauranga under the Tauranga District Lands Acts 1867 and 1868

The lands included in this group of records of investigation of ownership by Commissioner Brabant were all within the territory acquired and occupied by Ngai Te Rangi following their conquest of Mauao. There is a good deal of material in these records which supplements the published accounts of Te Heke o Rangihouhiri and the settlement of the coastal lands and islands of Tauranga Moana. Rangihouhiri and his sons, and his uncle Tamapahore, are the important ancestors of Ngai Te Rangi whose names are commemorated in meeting houses and hapu names today. The following whakapapa illustrates their relationship and descent from Toroa, leader of the Mataatua waka.



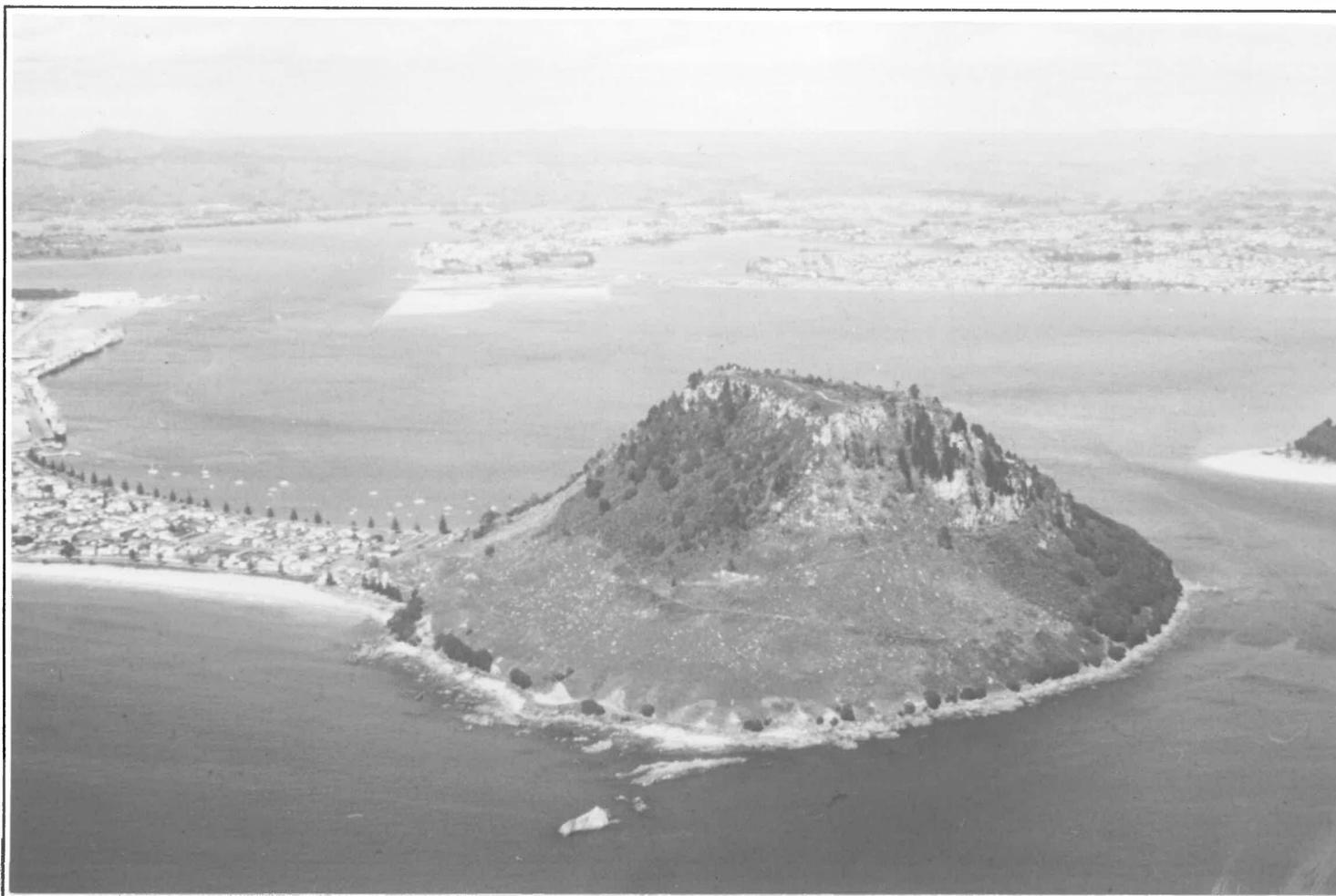
The records of hearings have been arranged block by block in geographical order as set out in the following table. All these blocks were part of the "lands returned: (AJHR 1886, G10).

Block	Date Heard
Mt.Maunganui:	
Oruahine	August 1881
Motukauri	August 1881
Hukitawatawa	August 1881
Rangiwhakaoma	n.a. [1870s]
Te Awaiti	September 1881 - February 1882

Waikorire	September 1881
Mt. Drury and sand hill area:	
Hopukioire	March - August 1883
Te Maire	February 1883
Whareroa	September 1881
Islands:	
Moturiki	August 1883
Motuotau	July 1883
Karewa	July 1883
Tuhua	August 1884
Matakana	December 1883

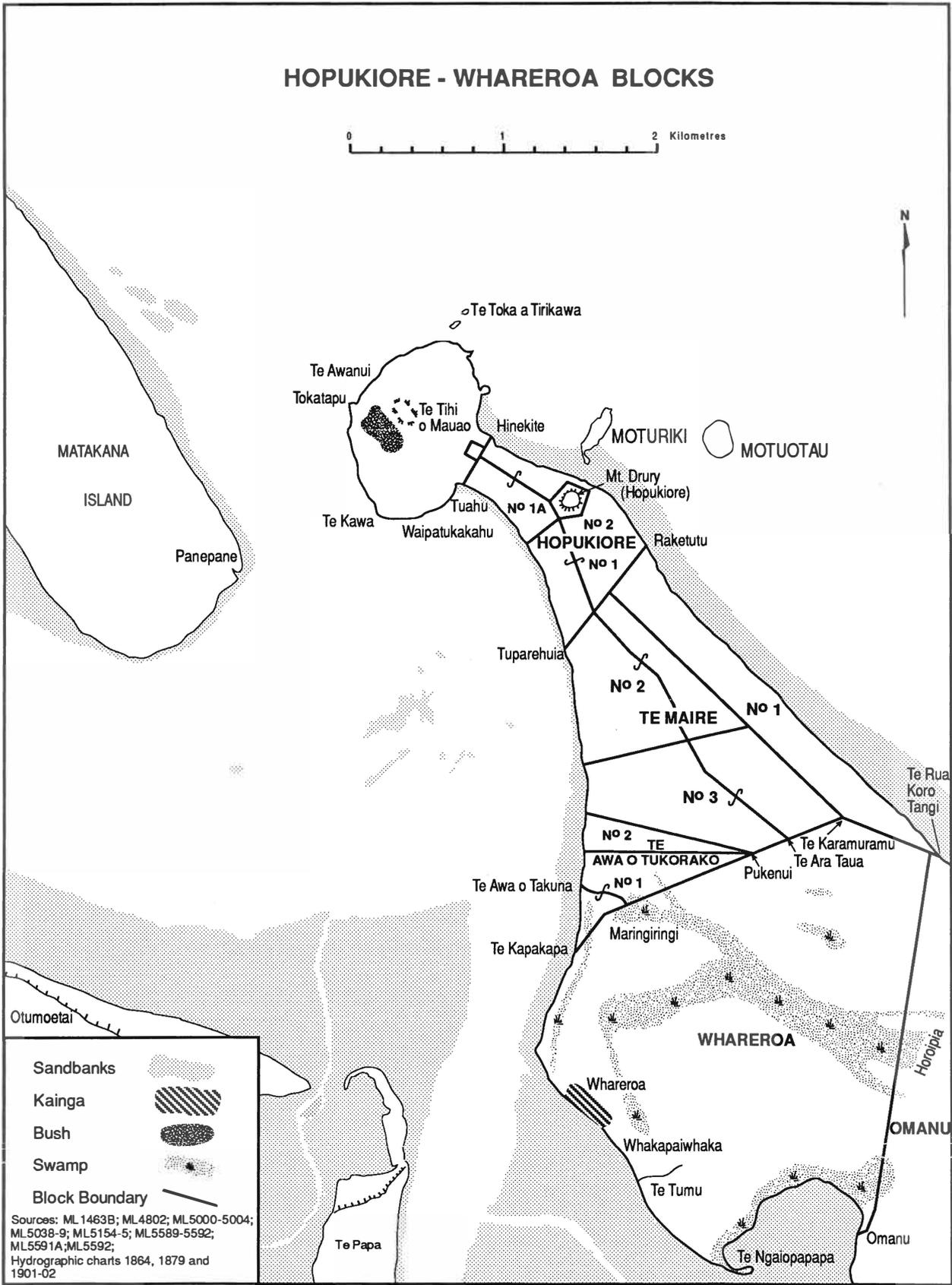
Sometime in the late 1870s hearings were conducted by J.A. Wilson as Commissioner, but his records have not been located and were not handed on to his successor H.W. Brabant, who was appointed in November 1880. Consequently, several blocks were reheard and there is frequent reference to "Judgments" of "Mr. Commr. Wilson". The material here has been compiled from Brabant's records which are contained in Commissioner Brabant's Minute Book No.1 (Brabant MB 1) held in the Maori Land Court, and from unnumbered files on Tauranga Confiscated Lands in the Department of Survey and Land Information, Hamilton, referred to here as "Brabant's Notes". Brabant MB 1 covers the period 28 March 1881 - 26 January 1882. Brabant's Notes are incomplete and range over the period 1881 - 1884. Where Brabant's Notes have survived these contain a fuller record than in the Minute Book and both versions are included. No other Minute Books or Notes have been located. The Rangiwhakaoma Nos. 1 to 7 Blocks were investigated by Commissioners H.T. Clarke and J.A. Wilson. Most of the investigations were taken over from Wilson by H.W. Brabant. Te Maire Block, and its subdivision Te Awa o Tukorako, and the islands Moturiki and Motuotau, were heard by Brabant alone.

The records have been transcribed verbatim with only minor editorial changes for purposes of clarification, such as writing out abbreviations in full, and occasional punctuation. Variations in spelling of Maori names in the original have been retained. For example the name of the ancestor Tauaiti is also spelled Tawaiti and Tauwaiti at different times in the same hearing. Maori translations have only been provided if the sense is not clear. No attempt has been made to "standardise" Maori texts.



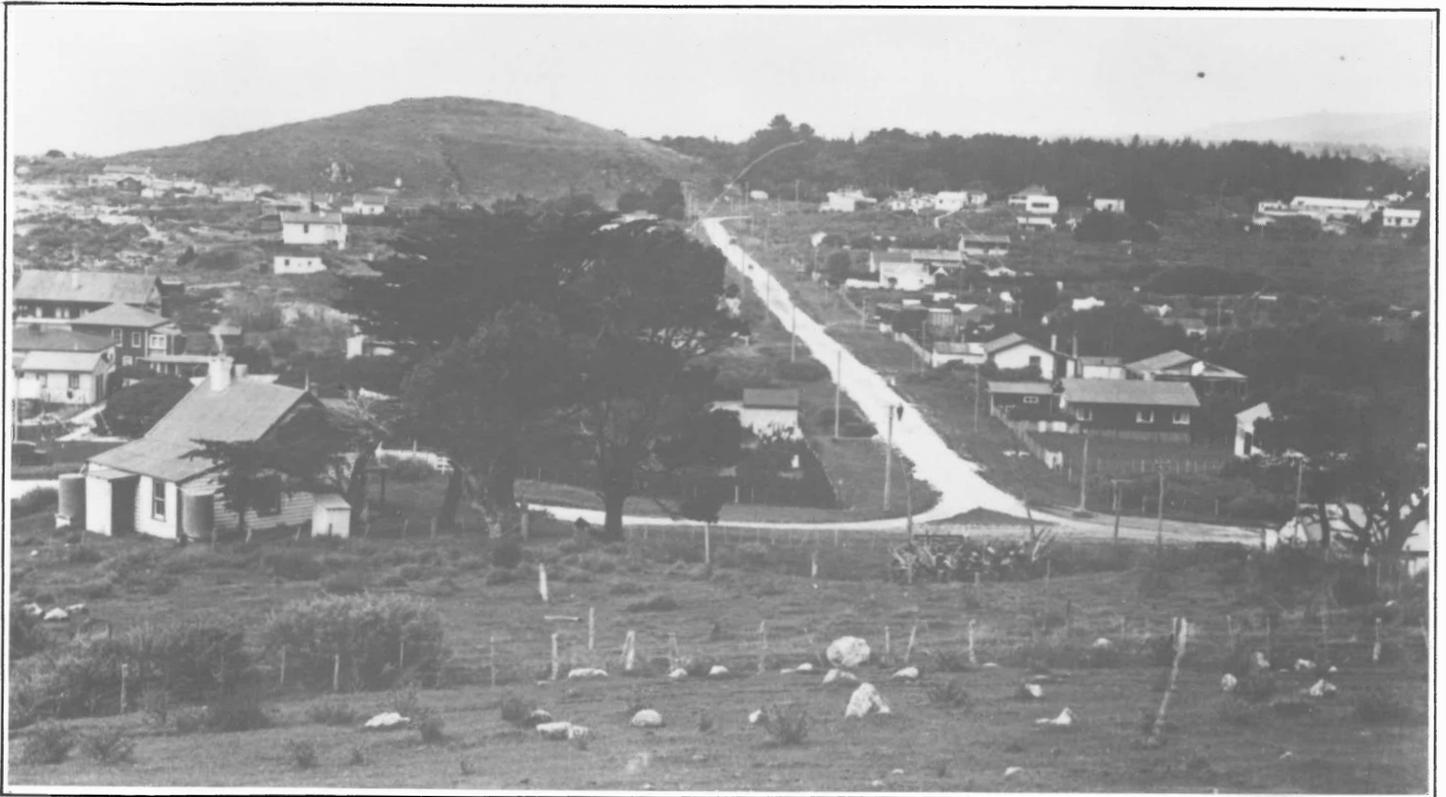
Ko Mauao te maunga, ko Tauranga te moana
(Photo : Tauranga County Council c.1970)

HOPUKIORE - WHAREROA BLOCKS



- Sandbanks
- Kainga
- Bush
- Swamp
- Block Boundary

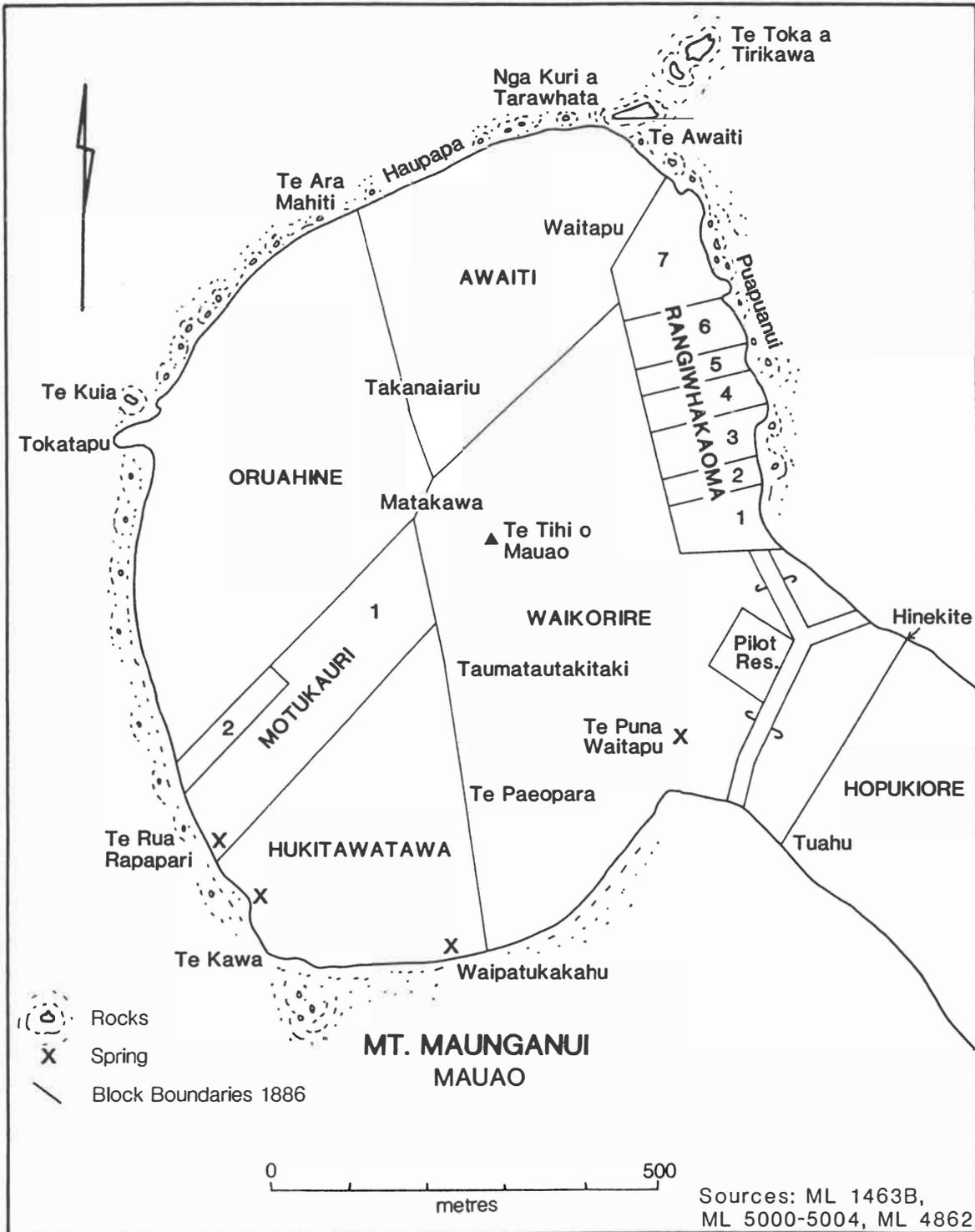
Sources: ML 1463B; ML 4802; ML 5000-5004;
 ML 5038-9; ML 5154-5; ML 5589-5592;
 ML 5591A; ML 5592;
 Hydrographic charts 1864, 1879 and
 1901-02



Hopukiore (Mount Drury) viewed from Mauao, the Pilot Reserve with old house in foreground c.1932 (Photo : Tauranga District Museum)



Moturiki and Motuotau viewed from Mauao, Pilot Bay in foreground c.1900 (Photo : Alexandra Turnbull Library)



ORUAHINE

45a. 1r. 32p

15 August 1881

Claim has been advertised in List 4, claims read, plan produced.

Te Puru Te Mea says - Oruahine was heard by Mr. Wilson and Judgment given. List marked "C" read. That was the list we gave Mr. Commissioner Wilson at the first. I was the agent. I gave subsequently five other names, List "D". Kerara's name was cut out in the Court. List read and called three times.

No opposition to issue of Certificate.

Certificate to issue on lists marked C and D.

Native Owners in Oruahine.

List C	Hiria te Uwira
	Huriana te Hira
	Te Rohe te Hira
	Te Kuka te Puru
	Purangataua te Puru
	Metua te Puru
	Hiria te Hira
	Te Hatepe Hiria
	Mere Toke
10	None Hamiora
	Wirote Tutera
	Rakapa Ngaika
	Hone Ngaika
	Maihi Tinipoaka
	Pirihira Puhitunoa
	Riria Taru
	Eru Haaka
	Hiria Enoka
	Mere Peka
20	Hohepa Paama
	Te Makaka Te Puru
	Pateriki Kapuwhiti
	Hirini Enoka
	Aohau Renata
	Rangihau Renata
	Mutu Renata
	Reretu Paora
	Puru Paora
30	Maata Haaka
	Topehuia Metera
	Ani te Kuka

Hepa Mare
Te Puru te Mea
Renata Toriri

List D

Enoka te Whanake
Te Retimana te Aotutehanga
Petera Taiawhaio
Nahe

39

(Brabant MB 1/112-113)

[Note: Brabant's Notes attached to lists C and D are similar.
List C was received by J.A. Wilson 2 July 1880]

MOTUKAURI

14 a 3 r. 36 p.

15 August 1881

Claim as advertised. Notice No. 4 read

Renata says - This block was heard by Mr. Commissioner Wilson. A list of names was sent in to Mr. Wilson, the list read marked "A" by the Court. That is the correct list which Mr. Wilson passed.

Hori Ngatai says - That is the correct list sent in to Mr. Wilson. Can I have my name put in as well?

Matiu Tarera and Kahukoti say that they were not present at the hearing and would like their names put in.

Court has no power to alter list.

Case adjourned sine die.

(Brabant MB 1/110-111)

[Note: Brabant's Notes are similar to this]

October 1881

Te Kahukoti addressed the Court and says that he was not present when this land was passed thro' the Court and that he did not receive notice in time to attend the sitting of the Court, and claimed that the land named belongs to him and others and that it was passed thro' the Court by stealth without his knowledge.

List of names handed in by Renata Toriri and read - found not to agree with the list taken by Captain Mair from Mr. Commissioner Wilson's records - which list is now read and agreed to by Renata Toriri as being correct.

This list is now confirmed and is as follows:

1. Renata Toriri
2. Te Rua Tahapari
3. Heta Tarera
4. Hamuera Te Patu
5. Te Aria te Korokoro
6. Te Wiremu Tarahina
7. Te Maupu Kakengao
8. Miria Urutarewa
9. Huhana Piuna
10. Ngawiki Taruke
11. Kararaina Tohutohu
12. Maihi Te Ngaruwhati

13. Wetini Taiaoho
14. Eruera Haka
15. Mere Peka
16. Rapata Tukere

(Brabant MB 1/181

[Note: A declaration signed by Gilbert Mair, and witnessed by H.W.Brabant, that this is a correct list copied from "The Books of Mr. J.A.Wilson" is filed with Motukauri list of owners in Brabant's Notes, Wilson's list was dated 30 June 1880]

HUKITAWATAWA

24 a 2 r. 25 p.

15 August 1881

Claim had been advertised in List 4. Read. Plan produced.

Te Puru says - The Hukitawatawa claim was heard before Mr. Commissioner Wilson and Judgment given. The list read marked "B" was the list of names settled by him. It is a correct list. Natives asked three times if there is any opposition to certificate issuing to parties in the list. No opposition. Certificate ordered to issue.

(Brabant MB1/111)

Native owners in Hukitawatawa List, marked "B":

Te Puru te Mea Kaiwehi
 Renata Toriri
 Wirote Tutera
 Te Rohe Te Hira
 Eru Haaka
 Kuka te Puru
 Metera te Puru
 Purangataua te Puru
 Maihi Tinipoaka
 Hone Ngaika
 Rangihau Renata
 Hirini Enoka
 Hiria te Uwira
 Hiria te Hira
 Hiria Enoka
 Huriana te Hira
 Hatepe Hiria
 Mere Peka
 Mere Toke
 Riria Toru
 Reretu Paora
 Pura Paora
 Rakapa Ngaika
 Hone Hamiora

(Brabant MB1/113-114)

[Note: Brabant's Notes filed with List B are similar to these minutes. The list of owners was received and approved by Wilson on 30 June 1880, and also carried the annotation "Ngaituwihwhia Hapu".]

RANGIWHAKAOMA

[Note: No records of investigation by Commissioners appear to have survived. The following list was included with the lists for Hukitawatawa and Motukauri, "received and approved" by J.A.Wilson, 30 June 1880. The total area of 16 acres was subdivided into 7 blocks, with a separate grant for each.]

	a.r.p.	
No.7	4.2.0.	Ruka Tamakohe and Te Wharehara
6	2.1.0.	Te Tihitapu
5	1.1.0.	Te Hatiwira
4	2.1.0.	Hamiora Tu
3	2.1.0.	Te Ipu Hikareia
2	1.1.0.	Te Wharenui Te Moananui
1	2.1.0.	The Crown

TE AWAITI

- 5 September 1881** Waikorire and Te Awaiti called.
- Hohepa Hikutaia Agent says - As the plan is not before the Court I am willing to have it adjourned till Monday the 12th Sept. 1881.
- Adjourned accordingly.
- (Brabant MB1/146)
- [Note: The case was not heard on 12 September and there is no further record of hearings on this block in Brabant MB1. The following is extracted from Brabant's Notes.]
- 5 September 1881** Awaiti: Hohepa Hikutaia agent. Asks case to be left till plan comes down and list to be returned to him. List returned accordingly, adjourned to Sept. 12th.
- 13 September 1881** Te Awaiti adjourned to Oct. 3rd 1881.
- [Note: There is no record of any hearing on this block in October.]
- 1 February 1882** Hohepa Hikutaia Agent
- Says case was heard before Mr. Commissioner Wilson in June 1880. Judgment was given in favour of Ngaitukairangi of which I was the Agent. Hori Ngatai appeared for the Ngaitamahariua [sic] and Mr. Commr. Wilson decided against him. He asks adjournment to 2 o'clock to prepare list.
- Timi te Rua says the case was heard before in his absence and the judgment of Mr. Commr. Wilson was wrong.
- Court says that the claim was advertised in the usual way and judgment given.
- Hori Ngatai says - He was agent for the Ngaitamahariua. He was himself satisfied to let the judgment rest; that he had had the case heard and was beaten, that Timi Te Rua and Pani Titaha had appealed unsuccessfully.
- Pani Titaha says he wishes a rehearing. It is true that Mr. Commr. Wilson adjudged the land to Ngaitukairangi but he

was absent. Hori Ngatai it is true appeared for Ngaitamahariua and the case was decided against him.

Court says Pani appealed to Government to grant a rehearing but they would not.

3 pm. Adjourned on the application of Hohepa Hikutaia to Saturday 4th.

4 February 1882

List read. Hohepa Hikutaia in support. Hatiwira says he and others are left out. Hohepa Hikutaia says Te Hati's case was decided against by Mr. Wilson. He does in a sense belong to Ngaitukairangi but his hapu is Ngatiahi. Te Pura says that he and many others of Ngaitukairangi are left out. He was one of the people on the survey.

Hohepa Hikutaia does not allow Te Teira. Te Pura says why is my teina [younger relative] Wi Heti put in and I am left out.

Enoka says in his opinion the whole of Ngaitukairangi should be in this list. Tamati Tu should be in this list. They all should go in even if they only got a stone apiece.

Hakopa wishes his name put in, not consented to by Hohepa.

Tamati Tu wishes his name put in. Rawiri says he belongs to Ngaitukairangi. People applying to be put in the list: Te Teira, Tamati Tu, Te Hatiwira, Rawiri.

Court thinks that Hohepa had better try and settle with his tribe.

Adjourned to 13th.

Adjourned to 14th.

Adjourned to 15th.

Adjourned to 18th. February
[No record of further hearings]

Hohepa's list:

Hohepa Hikutaia
Te Ipu Hikareia
Enoka Te Whanake
Wi Heti
Wi Parera
Riki Tautahanga
Kani Atamaka
Te Rikahana Niao

Mita Hamiora
Te Reweti Ngatai
Wetini Taiaho
Enoka Ngatai
Te Tatau Kapenui
Rawiri Te Teira
Ka Te Maupu
Ngahoro Ngatai
Mutu Tahurangi
Mere Hohepa
Ani Patene
Heni Kakariki
Tongameha Te Kani
Ngahuia Ngatai
Heni Ngatai
Te Teira Mahikai
Rawiri Puhirake
Hohi Waiari
Ngatira
Hiria Waiari

[The following names were added in Brabant's handwriting:]

Te Hatiwira
Te Amooterangi
Potaua
Mere Raiha
Te Herewini
Tutengaehe
Tamati Tu

[This amended list was signed by Brabant as "Received and read" on 4 March 1882 and signed again as "Passed" on the same day.]

WAIKORIRE

[Note: This block was called with Te Awaiti on 5 September 1881 and adjourned to 12 September, according to Brabant MB 1/146. There is no other record in this Minute Book until the list of names is entered on 13 September (Brabant MB1/195-196). The following is extracted from Brabant's Notes.]

5 September 1881 Hohepa Hikutaia says I am the agent for Waikorire. It was heard before Mr. Wilson. I should like to see the plan. Copy of plan produced. I put in a list of names, but I should like to see the plan before going into this matter. I also wish my list of names returned to me. List returned accordingly.

Case adjourned to Monday next 12th Sept. [not heard on 12 Sept.]

13 September 1881 Hohepa Hikutaia agent. Plan produced. Hohepa says - The Waikorire block was adjudged by Mr. Commr. Wilson to Ngaitukairangi. I was the chief man, an Agent. We gave in a list of names. I have a copy of it. I do not know if Mr. Commr. Wilson finally settled it; it was read. I think it was settled. I produce a copy which I will read.

Enoka says - I support Hohepa's statement. We wish to put in a list now because Mr. Commr. Wilson did not pass lists (Kihai i maua i a Te Wirihana nga ingoa i te tuatahi). Mr. Wilson told us there was a difficulty in getting the plans made by the chief surveyor and therefore he could not finally settle these lands, viz. Motukauri, Waikorire, Whareroa and others.

Hohepa Hikutaia in support of list. This is a copy of the list which we sent in to Mr. Commr. Wilson.

To Tamati Tu - you are not in the present list. You may have been in the old list.

Enoka says there were more men in the list before Wilson. We have omitted some because we heard they wanted to sell the land. I support Tu's claim, but Hohepa is the big man on the land.

Hohepa says - I am the chief man on the land, no one can dispute my word, but I feel aroha to the people; it is Enoka's wish to cut them out. I suggest adjourn Court to 2 pm. for us to consider matter.

Letters of Mere Taka and Mariana Raimona read and case adjourned to 2 pm.

[The following letters were filed with the Notes]

Te Matapihi
Akihata 28, 1881.

Kia te Paramena Komihana.

He whaatu taua ki a koe kia tukua atu e koe a "paehauha" poraka i tau nei ki a ngakai Meretaki i roto i te poraka nui o Waikorire mau e tukua atu.

Na Meretaka Ngakai.

Te Papa
Hepitema 13, 1881

Kia te Paramena Komihana.

Tena koe. Ko ahau ko Mariana Raimona. E tono ana kia uru ahau ki Waikorire Poraka. E tika ana ki tenei hapu ki Ngaitukairangi ara ki Hohepa Hikutaia kia Enoka te Whanake me tahi atu.

Na Mariana Raimona.

2 pm. Waikorire.

Hohepa says - I have agreed to the request of Ngaitukairangi and submit an additional list of names (read).

Allows two names.

Refuses to allow Hohaia or Mere Taka, says they were each in Court at the hearing.

Waikorire list passed.

Enoka wishes the land made inalienable. Commr. says Govt. have put an embargo on this land and that the Commr. has no authority to prevent the Govt. purchasing.

Mere Taka says she has a piece of land in Waikorire, viz. Paehauha.

Paehauha claim. Hohepa says that the woman had a claim before the Court of Mr. Wilson, that he awarded her $\frac{1}{4}$ to $\frac{1}{2}$ an acre, that the judge said it was because Te Ipu and Te Hatiwira supported her not because she was in his opinion right.

Court thinks Mere should have her name put in.

Hohepa objects.

Mere says she wants her piece surveyed out. Court will allow $\frac{1}{2}$ an acre out of Waikorire for Mere's claim, she to find the money for the survey if she wants it cut out, with the alternative of having her name put in the list instead if afterwards agreed on between the parties.

13 September 1881

List of names for Waikorire read and passed 13.9.81.

Male Adults:

- Hohepa Hikutaia
- Te Ipu Hikareia
- Enoka Te Whanake
- Wiremu Parera
- Wi Heti
- Te Kani Atamatea
- Hori Ngatai
- Riki Tautahanga
- Rikihana Tari
- Hamiora Tangiawa
- Te Teira Te Rewarewa
- Hatiwira
- Te Hawa
- Waiari
- Wairakau
- Raimona
- Hohepa Pama
- Te Rangihau
- Tonihi Te Teira
- Tamati Tu
- Rapaera
- Hakopa Te Oo
- Patai Huitao
- Herewini
- Hohepa Pakana
- Hawehi Pakana
- Arawhena Pakana
- Haki Pakana
- Rawiri Puhirake
- Reweti Ngatai

Matatia Werahiko
 Mika Tamakohe
 Mita Hamiora
 Taupe Maiherangi

Female Adults:

Kaa Te Maupu
 Ngahoro
 Mutu Tahurangi
 Mere Hohepa
 Hohi
 Mariana Raimona
 Hiria Waiari
 Meri Tarakaha
 Te Paea Mohaka
 Heni Ngatai
 Taroa Te Puaroa
 Heni Kakariki
 Mere Raiha
 Ngatira

Waikorire: Mere Taka has a separate claim on this block, her name is therefore inserted in the final certificate; if it is then necessary to cut her share out she will receive two acres - with frontage to beach - to include a certain tree to be pointed out by Hohepa Hikutaia.

Herbert W.Brabant, Commr.
 Dec. 7th. 1881

(Brabant MB1/195-196)

[Note: This minute re Mere Taka was added later in Brabant's handwriting; no other explanations recorded, except that presumably this acknowledges her Paehauha claim.]

HOPUKIORE

25 March 1881

Hopukiore Nama 1. Adjourned on the application of Te Moananui and others with the consent of the claimants Ruka Tamakohe, Te Ipu and others until the next sitting day of the Court.

Hopukiore Nama 2. Adjourned on the application of Te Moananui and others with the consent of the claimants Ruka Taumakohe, Te Ipu and others until the next sitting of the Court.

(Brabant MB1/1)

[The Clerk's Notes for 28 March 1881 include the reason for the adjournment.]

Te Moananui asks for an adjournment for one month in consequence of expected arrival of Ngatihaua to tangi over the death of Hori Tupaea.

11 April 1881

Hopukiore Nama 2.

Ruka Tamakohe, Te Ipu and others claimants.
Witness for the claimants Te Moananui and Te Hatiwira.

Hori Ngatai supports Ruka Tamakohe's claim to Hopukiore Nama 2.

Akuhata Tupaea, Te Aria, Menehira Turei and Huhana, claim to be admitted into this claim, man their ancestor, Tauaiti.

Evidence of Akuhata Tupaea, Te Puru, Huhana Menehira Turere and of Ruka taken this day. Judgment deferred.

(Brabant MB 1/4)

Hopukiore Nama 1. Claimants - Ruka Tamakohe, Te Ipu, Te Hatiwira, Te Horohau, Tihitapu and others.

Counter Claimants - Hori Ngatai, Te Puru, Akuhata Tupaea and Renata Toriri.

Adjourned on the application of Ruka Tamakohe supported by Hori Ngatai until tomorrow at ten o'clock in the forenoon.

12 April 1881

Hopukiore Nama 1. Evidence of Ruka Tamakohe taken for the claimants.

Evidence of Te Moananui and Te Hatiwira also for the claimants taken.

Counter claimants - Evidence taken of Hori Ngatai.

13 April 1881

Hopukiore Nama 1 continued from yesterday Ruka Tamakohe completes his evidence for the claimants.

Case Hopukiore Nama 1 concluded.

Judgment deferred.

(Brabant MB1/5-6)

[The following evidence is extracted from Brabant's Notes of 11-13 April 1881. Note that the name of the ancestor Tauaiti is spelled variously Tawaiti and Tauwaiti.]

11 April 1881

Hopukiore No.2 called.

Ruka appears for claimants. Is ready to go on with case.

Natives asked if there is any opposition.

Akuhata Tupaea opposes, or rather wishes his name inserted as a descendant of Tawaiti.

Hori Ngatai, Enoka, Renata, Te Moananui and others all agree that Ruka is the chief owner of Hopukiore No.2.

Akuhata says he does not oppose Ruka's claim if founded on Tauwaiti but wishes his name included.

Te Puru has a similar claim.

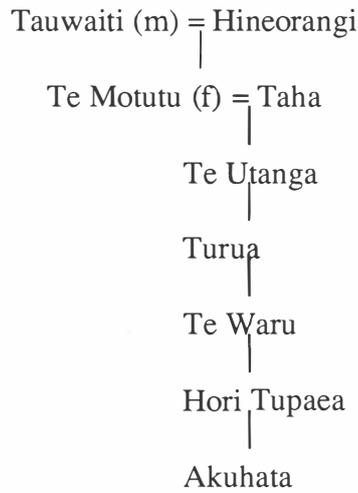
Te Aria says he is also a descendant of Tawaiti.

Menhira Turei says he is also a descendant of Tawaiti.

Huhana says she is also a descendant of Tawaiti.

Ruka does not admit either Akuhata, Te Aria, Menehira Turei, Huhana.

Akuhata called - I claim from Tawaiti.

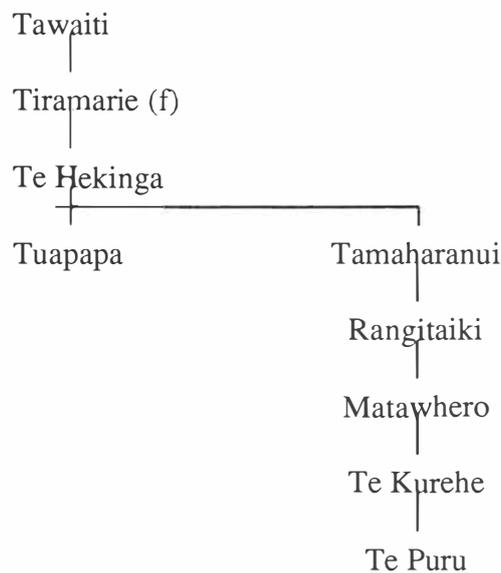


I now go to the lands. The lands of Tauwaiti I have one piece, that is Araitaua near Rangiwaea. He got it when he took Rangiwaea. That is the only piece of Tawaiti that I have in my possession. It has not been through the Court - perhaps he may claim that when it comes to the Court as he is the principal descendant (matamua).

To Ruka - I said Te Motutu was a daughter of Tawaiti and gave her Araitaua at Rangiwaea.

To Court - Tawaiti had other children but I do not know their names.

Te Puru - My claim is from Tawaiti.

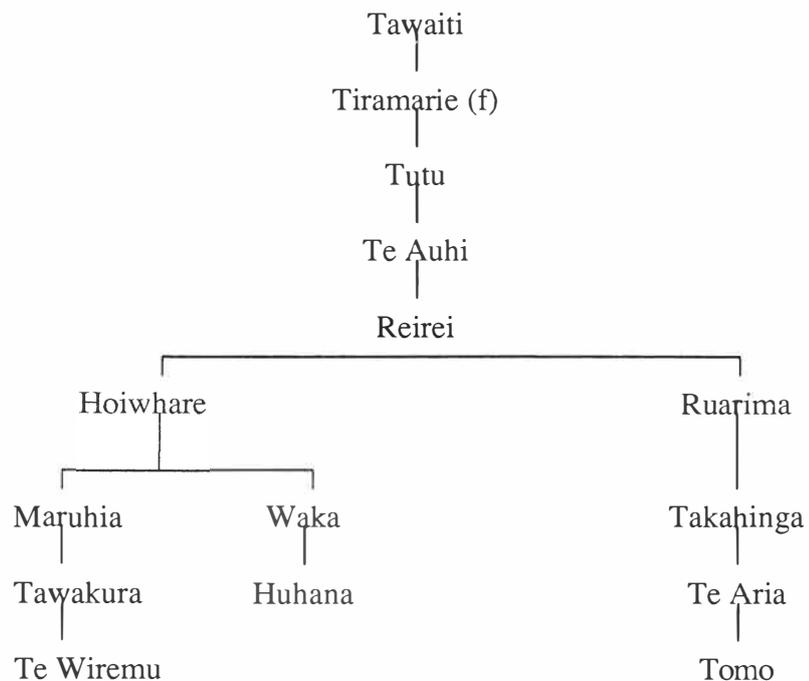


Tuapapa is the line of Hori Tupaea.

Ruka says I have already got some of Tawaiti's lands. I don't know that. I know that Te Moananui has.

To Ruka - I said I was a descendant of Tiramarie. I do not know that certain of the lands of Tawaiti were given for Tiramarie. I allow that Omanu is a piece belonging to Tiramarie.

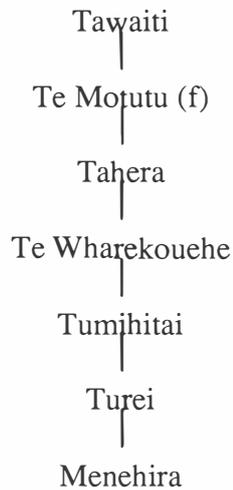
Huhana (f) says - I am descendant from Tawaiti.



To Ruka - I do not know that any particular land of Tawaiti was given to Tiramarie. I allow there were lands - yes, Omanu but also Hopukiore.

To Court - What I complain of is that all the lands of Tawaiti are going to Ruka. I allow that at the Court Omanu was given to us, but it was from another ancestor.

Menhira Turei - I am from Tawaiti who owned the land.



To Ruka - I am from Motutu. I am aware that Te Motutu had part of Tawaiti's land (Araitaua). (Ruka says he does not claim Araitaua).

Te Motutu lived at Hopukiore.

To Court - I say that Te Motutu lived at Hopukiore (with her father says Ruka). I allow that Tahera did not - not the descendants after him.

To Hatiwira - I allow that Te Motutu lived at Otumoetai with her husband Taha.

Ruka in reply - I allow what they have said about their being descended from Tawaiti and that Te Motutu was a daughter of Tawaiti. Te Motutu married Taha, a man of Ngaiterangi. Tawaiti gave his daughter Araitaua (a large piece) that is settled firmly in her descendants. I have no right there. Akuhata and Menehira can claim that when it goes through the Court and none other of the uri's [descendants] of Tawaiti will claim except those coming from Motutu.

Now as to Te Puru's and Huhana's claim thro' Tiramarie (f), I allow that Tiramarie was by Tawaiti - but he gave her as a portion Omanu. Te Puru must claim there. Huhana has got it - it is true she claimed this Pakira but she got the land.

Pakira was the husband of Tiramarie. I say Te Puru has no right in Hopukiore, nor has Huhana, nor Te Aria.

Te Moananui supports Ruka's statement as to Omanu being given to Tiramarie.

Akuhata here comes in the Court and says he wishes to ask Ruka some questions.

Ruka recalled.

To Akuhata - I say that Araitaua was the land given to Motutu and descendants Akuhata and Menehira. I shall never claim on that viz. on Araitaua.

Te Moananui is a rightful claimant to Hopukioire thro' his mother. I have allowed them in because they are nearer than you. Through the male descendant I am by the older brother and Moananui by the younger brother. I say that neither I nor Te Moananui could claim on Araitaua when it is heard.

Judgment deferred

Hopukioire No.1.

Boundaries read and map before Court.

Ruka appears for claimants and says he claims whole block by right of his ancestor Tawaiti.

Opponents - Hori Ngatai and Renata.

Te Puru says he may oppose as to the boundary at Rakitutu.

Akuhata says he claims as in former case to be let in. Akuhata has also a case on Hori Ngatai's side.

Ruka says that he declines to begin until he has heard the claims of the other side.

Court rules that Ruka should begin after lengthened discussion. Ruka consents to begin but asks for adjournment to tomorrow.

Adjournment to tomorrow at 10 am.

12 April 1881

Hopukioire No. 1 called on.

Ruka called for claimants. Ruka says - The Tupuna is Tauwaiti. He owned the land in this claim. His pas were Hopukioire and Moturiki

Tauwaiti
 |
 Te Ponui
 |
 Tukiwaho
 |
 Te Tumu
 |
 Takawa
 |
 Ruka

Renata Toriri appears for the opposing claimants and wants to cross examine Ruka.

To Renata - I say this land belonged to Tauwaiti. This was the land of Ngaiterangi from this place to outside. It was Ngati Ranginui land. Maunganui was their first land. After Rangihouhiri's war Ngati Ranginui lived there. Tamaheke was the first husband of Whakahinga. Tamaheke was a Ngatiawa. The reason Tamaheke lived at Papamoa was that the people had fallen to Rangihouhiri and the land had been cut up.

I say that Rangihouhiri was kept back on the Maketu side.

I say that Whakahinga was fetched from Maketu by Tamahariua and Tukairangi.

Te Puru says he appears to object to the boundary at Rakitutu but that he does not wish to cross examine Ruka.

Te Moananui called by Ruka - This land belonged to Tauwaiti, he belonged to Ngaiterangi. His pas were Moturiki and Hopukiore. Tawaiti has full authority over that place, also his son Te Ponui.

Tawaiti
 |
 Te Ponui
 |
 Tuana
 |
 Te Hu o te Rangi
 |
 Pirihiira Meroiti
 |
 Te Moananui

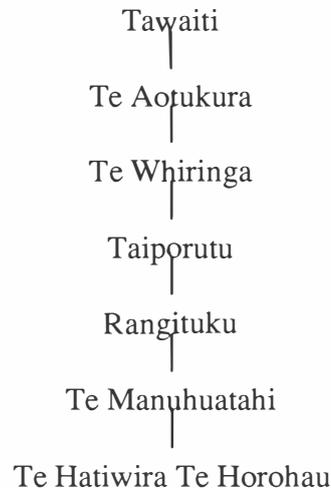
To Renata - I said this land is Tauwaiti's. I have not objected to your running pigs there, because food won't grow on that land. Tauwaiti was born at Maketu. He was a man who cut land up. He was a man at that time. It was not Tamahariua his father who cut up the land. The Pa (Maunganui) was Tukairangi's and Tamahariua's and Tawaiti's and Kotorou's.

(Questioner says Tawaiti was a boy at the time)

I don't own Rakitutu. I allow that is yours.

Ruka here says that Rakitu is only a pond on the sand, a boundary between the claims.

Te Hatiwira - The land is Tawaiti's - down to his descendants. The boundary given is the people's one known of old. The boundary of Tawaiti goes up to Rakitutu but Rakitutu is outside.



To Hori Ngatai - I do know a line of Waikorire. I do know the people who settled that line. They were Hori Ngatai and Ngaitukairangi (kia Enoka), Hori Tupaea ma - also Ngaitamahariua. Mr. H.T.Clarke was present at the meeting. The hapus who spoke then were Tamatawaitai [Te Matewaitai] (kia H.Ngatai) also Ngaitukairangi (kia Enoka) also Ngaitamahariua (kia Harawira Kotai) also Ngaituwhiwhia (kia Tomika and Te Kuka) and many others, amongst whom were Ngatitauwaiti (kia au). Ngaitukairangi (viz. Hohepa, Enoka and myself) were your opponents at that meeting. The meeting was for Maunganui. I won't allow that the line was a line settled between you for Ngatirangi [sic] and us for Ngaitukairangi.

I say that that hui was to settle the boundary of Ngaitukairangi and had nothing to do with Tawaiti's land. It was to settle about the pilot station. (Hori says it was not).

Hatiwira to Te Puru cont'd - It was in the days of Tukairangi, Kotorerua, Tamahariua, Tamapahore, Tawaiti and other ancestors that the land was cut up. When Tuwhiwhia and his son Tawaiti (another man same name) died then Ngaiterangi.

I acknowledge Rakitutu belongs to your people. It is outside the present claim. I say that in the boundary of the claim Onepoto should be put in instead of Te Rakitutu.

All evidence claimants wish to call.

Hori Ngatai says - The putake [basis for claim] is - I am not descended from the ancestors that owned this land but my hapu are - Ngatikuku. There is an ancestor - Pakira was his name. Pakira owned this land Hopukiore No.1. The sea lines were the boundaries of his land but it extended further (towards the east) than shown on the plan. Hopukiore No.2 belonged to Tawaiti. I allow that; it should have been shown larger on the plan than it is (taking in part of No.1). There was a mara [cultivation] of Tawaiti's outside of No.2 in No.1.

The proper boundary of No.2 should be commencing on the beach about 3 chains to the westward of the surveyed point of commencement and goes inland to a spring then turns and goes along base of hill and when it comes to road turns seaward and then goes down to Papakawau. That belonged to Tauaiti.

I shall give the boundary of the large claim - commences at the line of Waikorire - Takamaru - Te Ahipaka - Hikawa crosses the track - Te Paharakeke reaches the line on plan Tuparehuia (a part of the track enclosed here was named Te Ahikahore). I say that the descendants of Tawaiti worked on Hopukiore and the descendants of Pakira on Ahikahore simultaneously.

Pakira had his pa on Moturiki. Part of that was his and part Tauaiti's. Pakira had the eastern side of Moturiki named Te Takawa, and the western side was Tauaiti's. We have formerly surveyed the island and decided the line between Pakira and Tauaiti: I think that Tauaiti's side was sold, but it has not been through the Court.

Formerly Ngaitukairangi and Ngatikuku were at variance about the boundary at Waikorire, that is the boundary between Maunganui and present claim. The disputing began with our fathers down to us. A committee was called about 15 years

ago. Ngaitamahariua called that hui. We all went there, the reason was about Waitaia, the wai [spring] at Waikorire, also about the line. Mr. H.T. Clarke Commr. was there. It was settled about Waitaia. Ngaitukairangi wanted the line moved (more to E). I was urging the claim of Pakira. I wanted the line taken further on but on account of their hardness I allowed it to be where it was. I did not hear Tauaiti's people then urging their claim or a present claim. Enoka was my opponent but he said nothing of Tauaiti's claim.

Hatiwira stated the people who were at the hui - that he was wrong in saying that it was about the pilot station. There is a rahui near Tuparehuia - a rahui kahawai. When west wind blows the fish go ashore. That has never been disputed as belonging to Ngatikuku. There are two mahinga [cultivations] of Pakira on the block viz. Te Roto and the one I mentioned before Te Ahikahore. The beach between Moturiki and the land is called Owhare. Renata has collected rent for shells at that place [shell midden used as surface material on roads].

Hori Ngatai cross examined by Ruka - Pakira is from Ngatituwharetoa. I can't tell who his mother was. His father was Tuwharetoa. Pakira was a chief. Can't say how he came to be in Ngaiterangi tribe. He lived at Whakatane. Having married a Ngatiawa woman - he afterwards - he then came to Maketu to Ngaiterangi - and then took part in the taking of Maunganui. Parehuia was a wife of Pakira, he got her in fight at Matakana - he wahine rangatira of Ngatiranginui. He then had a daughter of Tauaiti's (viz. the daughter of the man under whom Puru claims) her name was Tiramarie.

I can't tell what Hapu Pakira lived with at Maketu, I can't tell. It might be that Tauaiti was his hapu. Pakira came to Tauranga with Rangihouhiri and Tamapahore's army. I did not say that Pakira was a contemporary of Rangihouhiri, only that he came over here with the heke of Ngaiterangi. Pakira's pa was at Moturiki. I allow that Pakira's pa was at Moturiki not at Hopukiore.

To Hatiwira - I did not say Pakira was not of the same generation. I did say that he came down with the ope, but I am not clear about it. Perhaps he came down as a child. I allow that Rangihouhiri was long before.

I can't say how many generations it was since they left Whakatane until Rangihouhiri's people got to Tauranga, different accounts are given. It was, I think it was about 10 but I am only a young man to ask these things of. I say Te Takanga part of Moturiki belongs to Pakira.

I say we settled the claim of Tukairangi, Mr. Clarke went there once only - all the chiefs were there. He went there for Waitaia and the Rohe at Waikorire. He did not go about the Pilot Station. It was Ngaitamahariua who asked Mr. Clarke there.

Te Puru - it was for "Tauaiti a Tuwhiwhia" that the land was cut up.

I allow that you can claim on the Rakitutu in the claim (on the map).

To Court - I have seen the line at Rakitutu. It is a "Tauaiti's line", the boundary of my claim for Pakira would be more the eastward. Rakitutu is only a sandbank for fishing on, it would not come in on Pakira's land.

Adjourned to 10 o'clock 13th inst.

13 April 1881

Ruka in reply: - Tauaiti was descendant of

Te Rangihouhiri
|
Tamahariua
|
Tauaiti

[Note: Ngai Te Rangi traditions indicate Tauaiti was the son of Tuwhiwhia.]

The line at Tuahu is Tauaiti's. Hinekite is named after a Tupuna (a woman). Kikana [Kikaua?] was the boundary to S inside harbour but that is at the water so the peg was carried to Tuparehuia. The line then goes to Te Rakitutu but that is outside my boundary. Ngatai says this is Pakira's land. He had no land there. Ngatai says Te Poutu was a cultivation of Pakira's. I say Te Poutu was a man, no [of] Ngati Tauaiti.

Tauaiti
|
Te Autuku (f)
|
Te Poutu
|
no descendants

The name of the west side of Hopukiore from the hill to the line at Tuahu is Te Takapau - all the flat - the reason of that

name was that Tauaiti wharikitia'd his "takapau" there [spread out his floor mat].

I don't see how Ngatai can put Pakira on this ground. He has no claim. Ngatai says Pakira came with Ngaiterangi. I have never heard that from the old men. Nor have I heard of Tuwharetoa. Pakira was a man that Tauaiti brought in as an assistant and under his protection (kei hoa mokai).

When Ngaiterangi went to Katikati and took Matakana, Pakira took Parehuia and went back to Maketu, then Tauaiti thought his friend had become a brave - then he gave him his daughter Tiramarie. That is how Pakira came on the land.

Ngatai says he laid down a line before Mr. Clarke. I say that the hui was about Waitaia and the pilot's land. Ngaitamahariua called the hui, for Waitaia. Ngaitamahariua said Tukorako and Tamahariua owned that place. Ngaitukairangi said they owned it, i.e. Waitaia. Hori Ngatai's party wanted to take Ngaitukairangi's land, hence the committee when Mr. Clarke was there. I don't know that any line was laid down, but it was decided there Ngaitukairangi owned the Pilot Station.

As to Ngatai's statement that Renata sold the shells, that was on Rangiwakaoma, not on the land in this claim. Tauaiti had always had his fires on Hopukiore, that was a pa mahi kai [food gathering settlement]. His pa tuturu [permanent settlement] was at Moturiki. He had a house then called Te Wairere and a patakai [sic - house for food storage] called Marutuahu. Pakira had no pa there. It is 4 generations since the land was left.

When the "Rewharewha" [epidemic] came most of the people died and the rest of Ngati Tauaiti came to Te Papa. Also Marutuahu - the pataka - was brought to Te Papa. The house called Te Wairere was taken down and taken to Otumoetai - a daughter of Tauaiti was there Te Motutu. My mother saw these things. She and her father were one of those who heke'd to Otumoetai.

No one has since worked on Hopukiore. I say that Ngatikuku did not come from Pakira as Ngatai says, but Ngatikuku were the real Ngaiterangi and came from Rangihouhiri. I have never said Ngatikuku owned the fisheries inside this claim. I say I am older than him and never saw it.

To Renata - I say the Tuahu boundary is an old one but Hinekite is a new name when Hinekite was buried there. I say Te Poutu is a man, son of Tumamao.

To Court - I allow that Te Keka did cut off a piece of Moturiki, but he was a bad man and died in the Lunatic Asylum. I say the Omanu [block] was given for Tiramarie and therefore the descendants can't claim Hopukiore.

To Hori Ngatai - If Pakira was a tangata haere noiho how did he get other lands.

Ans. He has no other lands. He did not own land at Tamurenuī [?] near Omokoroa.

Mr. Clarke may have given it in his favour but if is, it was wrong. I allow he had a claim on Ohauti, because he took a man there. He did not own Motukauri - Puroro did.

I was at the meeting Clarke held - did not lay down a line.

Asked by the Natives both sides to write to Mr. Clarke and ask if he held a meeting at Maunganui to decide line between Ngaitukairangi and Ngatikuku. Commr. will do so.

Judgment deferred.

Mem. It appears that Papakawau belonged to Tauaiti and Te Ahikahore belonged to Pakira and Te Roto - required to know situation of these places.

[The following draft of a letter to H.T. Clarke was filed with Brabant's Notes, but no response has been located. The comment in the Judgment (see below) that "the further evidence has not been found obtainable" suggests that Clarke could not or would not provide an answer.]

Tauranga
May 16, 1881

My dear Sir,

I am asked by Hori Ngatai to forward you the enclosed letter from him. The explanation of it is as follows. Some short time ago I was investigating a claim in the Commissioner's Court called Hopukiore (adjoining the Mount) the location boundary of which was a line at Waikorire said by the Natives to have been laid down by you some 15 years ago.

The land to the W. of this line is allowed to belong to Ngaitukairangi that on E. is claimed by Ngatitauaiti but Ngatikuku or Hori's people wish to get in with Ngatitauaiti and

say that you settled it. Curiously enough, both sides asked me to refer the matter to you to state what you did do. I told them you would not be likely to remember or if you did you might not choose to reply. I could only agree to take as evidence any opinion you may be good enough to give.

Apologizing for troubling you.

Yours etc.

HWB

[The following extracts are from Brabant's Minute Book No. 1.]

15 August 1881

Judgment

Hopukiore No. I	146 acres
Hopukiore No. II	9½ acres

These claims were heard in April last but were adjourned by consent for further evidence. As the further evidence has not been found obtainable the claimants have asked for judgment to be given on that already before the Court.

Hopukiore No. II 9½ acres is adjudged to belong to Ruka Tamakohe, Te Moananui and others, the claimants as a section of the descendants of Tauaiti.

Ruka is to send in the list of names for the Certificate.

Hopukiore No. I 146 acres is claimed by the same persons, Ruka Tamakohe and others, but is also claimed by Hori Ngatai and others as descendants of Pakira.

The Court holds that the claim of Ruka's party was made out but thinks that Hori Ngatai also establishes a claim though not such a strong one as Ruka's.

The Court will divide the block, 96 acres 1.0 being allotted to Ruka and others, the claimants, and 48.1.0 being allotted to Ngatai and party, and counter claimants.

Ruka is to send in the list of names for the one block and Hori Ngatai for the other.

The Court does not think that the claims of the parties who claimed to insert names were made out, or can be sustained if opposed by the principal claimants.

Translation

Ko Te Whakataunga
Hopukiore Nama I 146
Hopukiore Nama II 9½

Ko enei Kereme i whakarongona i te Aperira i mahue aku nei, engari i whakanekehia i runga i te whakaae a te katoa kia homai ano tetehi korero, a i te mea kua kore taua korero kua tono nga tangata (nga kai tono) ki te Kooti kia whakataua enei Keihi ki runga ano i nga korero kua koreotia ki te aroaro o te Kooti.

Hopukiore No. 2 - 9½ eka kua tau kia Ruka Tamakohe kia Te Moananui me etehi atu ki nga kai tono he wahanga mo nga uri o Tauaiti. Ma Ruka e tuku mai ki te Kooti te rarangi ingoa o nga tangata mo te tiwhikete.

Hopukiore Nama 1 146 eka. Ko aua tangata ano ara ko Ruka Tamakohe ma nga kai tono, engari e tono ana hoki a Hori Ngatai me etehi atu tangata ki runga ki to ratou tupuna kia Pakira.

E mea ana te Kooti kua marama te take o Ruka ma engari e whakaaro ana te Kooti e tika ana hoki te take o Ngatai ma. Kahore i pena te kaha o te take o Ngatai ma ki te Ruka ma.

Ko tenei poraka ka wahia e te Kooti 96 eka 1.0 kia Ruka ma nga kai tono 48 eka 1.0 kia Ngatai ma nga kai tawari.

Ma Ruka e tuku mai ki te Kooti te rarangi ingoa mo tetahi o nga poraka, ma Hori Ngatai e tuku mai te rarangi ingoa mo tetahi o nga poraka.

Ki te whakaaro o te Kooti kaore i tika nga take o nga tangata e mea ana ki te whakauru i nga ingoa. Kaore e taea te whakatika i a ratou mehemea e kore ratou e whakaaetia e nga tino kai tono.

(Brabant MB1/107-109)

15 August 1881

Hori Ngatai handed in a list containing 14 names for part of Hopukiore No. 1 A area 48 a.2r.0p.

Read and approved by the Court.

Male Adults	Hori Ngatai Renata Toriri Heta Tarera Te Aria Hamuera Te Paki Wetini Ngatai Te Tiepa Matiu Tarera Kaha Matao Tomo Aria Te Ruatahapari Haka Reweti Ngatai Herewini Peta Tuari
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Female Adult	Hiria Enoka
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(Brabant MB 1/128)

22 August 1881

Ruka Tamakohe - Handed in a list containing 31 names for Hopukiore No. II and part of No. I area 96a.2r.Op.

List of owners for Hopukiore No. I

Male Adults	Ruka Tamakohe Te Ipu Hikareia Te Hatiwira Tamati Tu Tihitapu Te Wharehera Te Kani Atamatea Te Moananui Te Wharenu Te Winika Pakiwhero Hori Ngarae Te Rimana Te Moananui Te Rangihau Tutengaehe Mika Ruka Hirini Waiari Te Hawa
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Female Adults	Towhare Te Puaroa Mutu Tahurangi Te Paea Tu
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Mariana Makehu
Meriana Te Rikahana
Tutu Ruka
Te Pire Te Moananui
Kaa Te Maupu
Tahuumu Te Ninihi
Ani Ngarae
Heni Tamati

(Brabant MB 1/128 - 129)

List of original owners for Hopukiore No.2

Ruka Tamakohe
Te Winika

(Maori Land Court, Hamilton)

TE MAIRE

[The following is extracted from Brabant's Notes. Rotohiko Haupapa acted as Native Assessor]

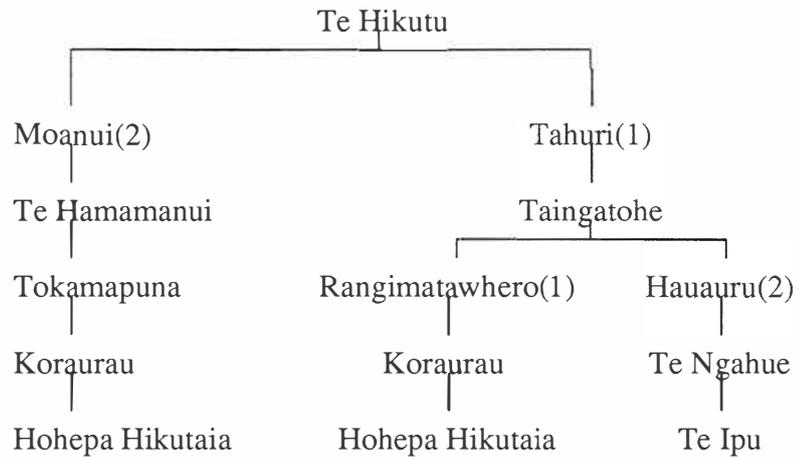
- | | |
|-----------|---|
| Claim I | Principal
Hohepa Hikutaia and others. Ngaitukairangi
Agent Hohepa Hikutaia
Speakers -ditto- (only)
Ancestor - Te Hikutu |
| Claim II | Hamuera Paki and others. Ngatikuku
Agent Hamuera Paki.
Speakers -ditto- (only) |
| Claim III | Te Puru and others Ngaituwhiwhia
Agent Tutera
Speaker Te Puru (only) |
| Claim IV | Pane Titipa's Claim. Ngaitamahariua
Agent Tatari Wirikake
Speaker Timi Te Rua (only) |
| Claim V | Arawhena Whakana's claim. Ngatimakamaka.
Agent Arawhena Whakana
Speakers Haki Whakana (only) |

8 February 1883 Te Maire called on. Claim read.

Hohepa Hikutaia for Claimants.

Plan Produced

Hohepa Hikutaia says: My hapu is Ngaitukairangi. My ancestor who owned this land is Te Hikutu. I only claim for self and Te Ipu. Hori Ngatai put his name in our claim. There are also two women owners descended from Te Hikutu.



Renata's claim read: [claim] to Te Roto and Awa o Takuna.

Ngatikuku claim - Hamuera appears as agent to support claim. He says it is a claim for all Ngatikuku and not only for the 7 in the claim. The boundaries of his claim are identical with those of Hohepa Hikutaia. He does not acknowledge Hohepa's right on the land at all except to Te Maire. Te Maire is in the sea a "Toka Tamure" [snapper rock/fishing place].

Te Puru's claim read: to Te Awa o Takuna for Ngaituwhiwhia. Te Puru says Tutera is to conduct claim. Tutera says the claim is for all Ngaituwhiwhia as in Kaimai. We claim the whole of the land as claimed by Hohepa. Does not admit claim of Hohepa to the block, his claim is to Te Maire, a Toka Tamure, and not to the land.

Pane Titipa's claim read - Pane says his claim is for himself and hapu viz. Ngaitamahariua that Raimona not present, should conduct the case but has not yet arrived.

Hohepa Whakana claim read - Alfred Faulkner appears to conduct case. They claim for hapu of Ngatimakamaka.

9 February 1883

Claims read

Case V

Claim of Ngatimakamaka to Te Awa o Takuna and Te Awa o Tukorako.

Arawhena addresses Court - Says he left part of his land out at the former hearing of Te Awa o Tukorako. Mr. Commr. Wilson heard the claim. Ngatimakamaka claim all Whareroa and Te Awa o Tukorako. We did not claim Te Awa o Takuna

(Tutera says the old boundary of Te Awa o Tukorako as in Mr. Wilson's judgment is the correct one).

To Tutera - witness Haki says - I did not hear Te Puru say at Mr. Wilson's hearing that the boundary was correctly cut. What we claim is beginning from a pukepuke [small hill] about half a chain S. of the mouth of Te Awa o Takuna thence in a straight line to Pukenui.

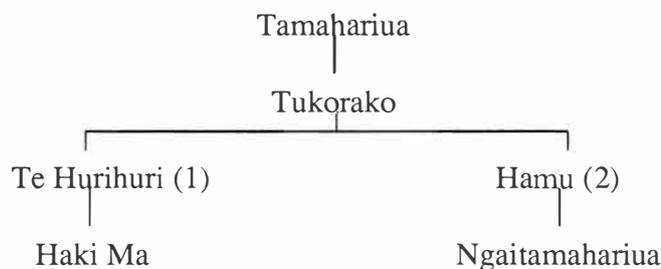
Tutera says here after explanation he does not object to the Ngatimakamaka boundary.

To Hamuera - who disputes Ngatimakamaka's claim altogether to Te Awa o Tukorako - Tukorako came of Tamahariua. Can't say who Takuna came of, but he belonged to Ngatiranginui - it is a very old name before the conquest of Rangihouhiri. Tauwaiti's uri was cut off during the war. Ngaiterangi did it and got the mana nui over these lands. Ranginui did it. Totorerua [sic = Kotorerua?] was the mana nui then.

To Hohepa - who says Ngatimaka have already settled their boundary - Tauwaiti owned Omanu. I allow that we laid down the old line, but it was because of Te Puru who I understood owned the adjoining land to me he allows my claim. Mr. Commr Wilson heard the claim formerly. I did not tell him I had another line.

Case IV

Tatari Agent calls Timi Te Rua of Ngaitamahariua living at Matakana sworn says - As to the statement of Ngatimakamaka that we did not dispute their claim at Wilson's hearing was that there was only one Tupuna - Tukorako. We supposed they would let us in, but as it was seen they turned us out - we now claim. We have only one Hapu. Tamahariua was the putake [ancestral basis of claim].



Te Hurihuri and Hamu both lived at Otumoetai but they got eels from this block, and when they died, their descendants, Te Putawhiti and others, Rotoehu and others. Rotoehu owned the eels. Ngaitamahariua have been always able to obtain eels from this Awa.

Tukorako had no lands on Matakana. Never heard that one of his sons was sent over there as Haki said. I support what Haki said as to other boundary of Te Awa o Tukorako block.

To Arawhena for Case 5 - I heard Raimona spoke to you about this case before Wilson, but R. did not interfere. Don't know that Ngaitamahariua was mentioned in the case. I was not there. I allow Te Hamu lived at Matakana at the time of the Rereatukahia ope. He went there from Otumoetai. Tukorako died at Otumoetai.

Hamuera does not wish to cross examine.

Te Hohepa does not wish to cross examine.

Case III

Ngaituwhiwhia.

Tutera agent calls Te Puru.

Te Puru Te Mea of Ngaituwhiwhia living at Motuhoa sworn: - we claim this land thro' the tupuna Kotorerua but I can't whakapapa [give genealogy]. When Whareroa was heard I was there and spoke. I said that part of Te Awa o Takuna was taken into Whareroa but I consented to Haki's line. Haki told us we had left a piece of his outside. I said we can settle that afterwards. My Tupuna was killed at Te Awa o Takuna. I mean Tauaiti a Tuwhiwhia. Ngatiranginui killed him. After the death of Tauawaiti then Kotorerua got the land at the Kotikotinga when Ngaiterangi cut up the land. It was called the Kotinga o te uri o Tauaiti. I don't know anything of Hohepa's block Te Maire, because Te Maire is in the sea. I don't know that Hamuera's case is correct. Ngaiterangi all know the title is decided by this Kotinga o te uri o Tauaiti. Kotorerua got the land now hearing. He led Ngaiterangi on the conquest here. Ngaituwhiwhia have always owned that place. I said at the hearing of Hopukiore that I owned to Raketutu. I don't dispute the case of Haki ma. My claim is the death of Tawaiti who is my ancestor and the Kotinga of Kotorerua who is also my ancestor.

Adjournment.

To Hamuera Te Paki : - Ngatirangi[nui] caught Tauaiti at Te Tumu. He was killed at Te Awa o Takuna. Te Ara Taua is the road there. I cannot show it on the map, it is at Te Awa o Tukorako. Ngatiranginui were the chiefs of Tauranga at the time of Tauaiti affair. The ara taua is at the Awa o Tukorako not at Te Awa o Takuna. Tauaiti was the reason of Ngatiranginui losing Tauranga. Te Patatahi is on the side of

the sea on the Whareroa Line near Te Rakitutu, Te Ahikaka is at Tuparehuia.

(Hamuera says Te Ahikaka is not there but far into Hopukiore).

To Hohepa: - I have only heard of the land, have not been on it. Your claim is in the sea. I have never heard that you can claim a shore. Te Maire is a "toka" in the sea. You may have dragged nets on shore. Te Arataua is at Te Awa o Tukorako. We have never objected to your fishing claim. There is a toka of the Maire on shore.

There is a descendant of Te Pakuru alive. I can't give you the names of places in the block. I claim the whole block. Why did you not survey?

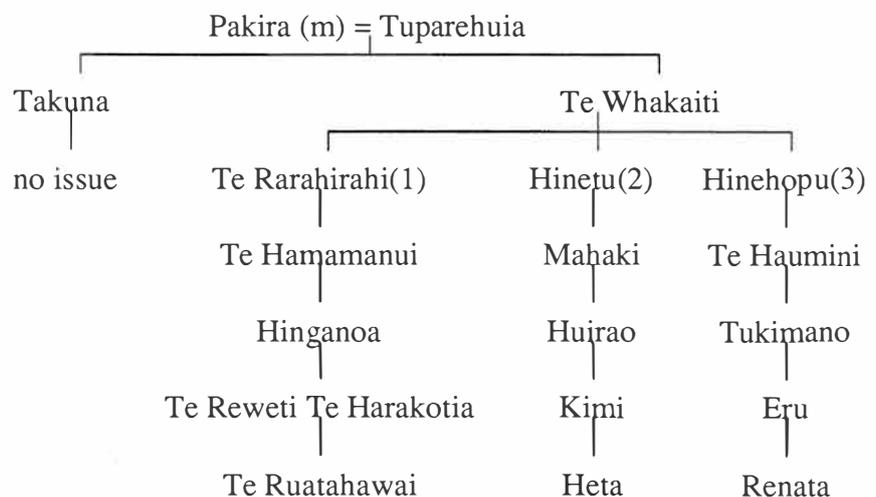
To Court : - I don't know my Tupunas ever lived on the land or used it. I only know the land belonged to them. There has never been any quarrel on the land.

Case II

Ngatikuku

Hamuera Te Paki sworn: - I am of Ngatikuku - live at the mill - the hapu live at Whareroa.

My take [basis for claim] is from Pakira, he did not belong to Ngaiterangi. He came of Ngatituwharetoa, lived at Whakatane. When the fights of Ngaiterangi and Ngatiranginui took place he was with Ngaiterangi. When the fights were over and the land cut up Pakira took this land - that was when Ngaiterangi took the land altogether. When the land was taken a woman of Ngatiranginui was also taken named Tuparehuia. Pakira took her to wife - their first child was Takuna, the second child was Te Whakaiti.



From this stock came Renata ma.

Pakira's pa when he owned this land was Moturiki (island). That island was owned jointly by Pakira and Tauaiti. His cultivation on the land was Te Roto. His eel preserve was Te Awa o Takuna. It is not a real awa [stream], it is a huri, a spring that only flows in a fresh. When Ngapuhi came to attack the Mount then first [in 1820] our people left Moturiki, Te Roto and Te Awa o Takuna.

But we still used the eels and the Manuka for Kumara shelter. There has never been any dispute over the eels. Those are our takes [reasons for claim] on this land, the cultivations, the eels and the Manuka, the right to take which was never disputed. Ngatikuku are the only people who have taken Manuka from the block as surveyed. The hapu who have been taking Manuka from Te Awa o Tukorako are Ngatimakamaka and Ngaitamahariua. I have a tohu [sign of occupation] - there was a rakau [log] which went ashore inside the harbour on the block. It was in my time - a totara - near the rock called Te Maire (which is inside the harbour). We were then living at Ohuki.

Ihaka of Te Materawaho saw the totara. He prized it down to his canoe and took it to Te Matapihi. Then people heard he had got it and where from. Te Reweti then ordered his hapu to fetch it from Matapihi. When they did this no one objected. Why did not these people if they owned the land. Why did not Hohepa, Puru and other claimants object. Not so long ago Hohepa sold this land to McMillan.

Ngatai and Renata objected and the purchase fell through. When Hohepa surveyed this land, we saw it. Renata went and objected and the surveyor returned. We then went to the Commr. and objected to the survey. He insisted and we allowed the survey - if it had been in the old days we would not have allowed it.

Adjourned at 4 p.m. to 10 a.m. 10th. Feb.

10 February 1883

10 am

Hamuera continued his statement: - I shall now proceed with my case on the sea board. I have a "rahui karoro" from the Tupunas. Saw it in my youth. Our people used to feed the adult karoro's [black backed gulls] and only take the young ones. Each had his own birds and no one was allowed to touch another's birds. When I grew up Europeans were in the land

and we left off feeding karoro's and the old customs. In my time and my father's we run pigs on this land. Our right to do so was never disputed. Hohepa never disputed any right to run pigs. Ngatihe did dispute.

They killed my pigs because Ngaitukairangi killed Ngatihe's pigs. Therefore Ngatihe killed pigs from Whareroa to Maunganui. We did not attack Ngatihe because of the Whakapono [Christianity]. Eru, the papa of Renata, was a Monita Karakia [prayer leader, lay preacher] - but notwithstanding what Eru said we did kill Ngatihe's pigs at Ohuki and took them to Otumoetai.

That was the beginning of the Ohuki Quarrel. When Ngatikuku commenced to live at Whareroa, when Te Papa first came to be inhabited by Europeans, at that time they cut Manuka on the present claim as well as Whareroa. They cut the Manuka to sell for money to Foley.

Neither Hohepa nor Te Puru ever objected though we sold the wood. Afterwards Te Aria set fire to the Manuka leaves left and Te Aria and Renata Tarera planted the place - viz. Te Ara o Rehua on the harbour side. Te Aria worked there for three years and then he was taken to Te Papa for a policeman. Hohepa and Te Puru could not object to Te Aria.

As to what Te Puru said about Tauaiti I don't dispute the story of the kotinga of Tauaiti, but I say that Maketu was the kainga tuturu of Ngaiterangi and Tauranga of Ngatiranginui at that time. They were enemies of Ngatiranginui and Waitaha.

Ngatiranginui went as a taua from Tauranga side to land at Te Awa o Tukorako and went by the "Ara Taua" - and they killed Tuwhiwhia of Ngaiterangi at Te Tumu and brought his son Tauaiti alive.

When they got to Te Awa o Tukorako and cut off his ure on a little hill there which I can show in the old Awa o Tukorako claim. Ngatiranginui were then in the land not Ngaiterangi and it was the Ngaiterangi man who was killed. Ngaiterangi resented the affair. Kotorerua of their side then attacked Ngatimaru in Waikato as payment and got back the Maketu. Then Ngaiterangi attacked Maunganui and the land was cut up by Ngaiterangi, Tukorako got Te Awa o Tukorako - Pakira got this. Hori Ngatai said in Hopukiore case that Pakira had more land outside that block.

I say Pakira for all this block. Kotorerua got Te Pataitai, as Ruka said in Hopukiore i.e. Te Puru's people own Te Pataitai -

whose kai are pipis. When the tide comes in Te Pataitai's claim is under water - but Te Puru can't claim all the land on this claim of Te Pataitai. As to Hohepa's claim there is a large hill at Te Ara o Rehua - a piece of about 10 ropes length in breadth by 3 or 4 deep. I don't say that they landed there for their nets. Panepane is a place where all Ngaiterangi dry their nets, but when that land went thro' the Court I got a title to it. There is also a Toka, Marutuahu, near Moturiki where they, Ngaitukairangi, used to fish before they fished at Te Maire. The tohus of that toka (the leading marks) are on the land under hearing, I allow that - but the people who fished would be perhaps 100 and not two as Hohepa says. Also when they fished at Te Maire there would be many men. I say that Te Maire is in the sea not on shore. Ngatikuku own the shore. I don't dispute that Hohepa owned Te Maire (named peg on beach which is old boundary) but he never fished the eels on the block.

As to Haki's statement that his boundary should be extended, I have only to say he cut his own boundary let him stick to it.

As to Ngaitamahariua I say they have the same right to Te Awa o Tukorako as Ngatimakamaka have - they are tuakana a teina.

As to myself I am not descended from Pakira. I am from Te Hikutu, Hohepa's tupuna.

Tauwhao
|
Hikutu
|
Huriwai
|
Te Kuia
|
Tangataiti
|
Hamuera

Renata also comes from the same ancestor. Te Hikutu was not the real ancestor on the land. I am superior to Hohepa in that line. He is my Tama [younger generation], but I say Te Maire is in the sea.

I say that Renata is the chief owner of this land. I only speak because I am the pakeke [elder] and understand the matter. This piece is Pakira's last piece of land.

To Arawhena for case 5: - I dispute your new line. You surveyed your old line. I say on that account you should adhere to your line. Arawhena points out that on the same principle Renata and Pakira's people would not claim Te Maire as they had cut a line for Whareroa at Te Karamuramu. Your old line goes between the Awa o Tukorako and Te Awa o Takuna.

To Court: - pressed to give old boundary of Te Awa o Tukorako, gives S. boundary, says the N. one was agreed on at Mr. Wilson's Court. It was cut by Arawhena and not disputed.

Again pressed: - The Awa o Takuna is the old boundary right out to the Kongutu awa.

Again asked: - The old boundary would be Maringiringi te wai to Karamuramu thence by Te Awa o Takuna to the mouth at the Beach, but the stream does not flow out except in a waipuke [flood].

Note: This a practical admission of the Faulkner's claim.

To Tatari Wirikake for Case 4: - I allow Te Hamu was teina [younger brother] of Te Hurihuri. I know that they lived at Otumoetai together, not at Te Awa o Tukorako.

Have known Rotoehu assert claims on Te Awa o Tukorako.

To Court: - In my opinion Ngaitamahariua and Ngatimakamaka have the same right to the land at Te Awa o Tukorako - just the same.

I was at the hearing of Whareroa before Mr. Commr. Wilson. Ngaitamahariua made no claim, Ngatimakamaka did, hence the judgment that Ngatimakamaka should own Te Awa o Tukorako as then defined.

To Tutera for Case 3: - I don't allow that Kotorerua owned Te Awa o Takuna and all this block. I believe that Te Awa o Takuna was an old name. Perhaps it came from Pakira's son or perhaps Pakira's son's name was taken from the land. I can't say which. I allow that Whareroa was surveyed by Pakira's descendants. I say that Pakira owns whole block to Hopukiore line. Pakira also owned Whareroa and the case was heard on that claim.

I don't dispute your claim to Te Pataitai. I say that did not extend to the land, it is a shell fish claim. Also Raketu is on the sea shore.

To Court: - I say Te Pataitai and Raketutu would not extend above H.W.[high water] mark. Our old claims would, many of them, be below H.W.mark, merely a claim to shell fish.

I have always heard that Pakira did not own the pipis that Kotorerua did. K. got the pipis at the time of the Kotikotinga. Kotorerua lived at Maunganui when he collected those pipis. Pakira's mana did not extend to the sea. I say on land, did not extend to the sea either on coast or in the harbour. The fisheries were all owned by different people.

After adjournment at 1.40.

Hamuera cross examined further.

To Hohepa Hikutaia for Case I: - Pakira belonged to Ngatituwharetoa. He was a chief. He was a Ngatituwharetoa, a hoa riri of Ngaiterangi. I say Pakira was a big man in Ngaiterangi councils. He was not "Kimihia" by Ngatituwharetoa. I have never heard so.

G.Faulkners' was the 1st. survey of Whareroa. I can't tell the boundaries of it. It has been surveyed 3 times I have heard. (Ruka says no) Pakira gained Block. Hori Ngatai conducted the case of Whareroa before Commr. Wilson. He usually conducts case for Pakira. I have heard Hori Ngatai signed your claim in his house. He is also a descendant of Tukairangi. He probably wanted to throw Ngatikuku over and claim the land for you there only.

Te Maire is a well known name amongst us on account of the fish being plentiful there. Hikutu lived at Motiti but also at Tauranga. Can't give his Tauranga residence. Can't say when he first took possession of the toka. Hori Ngatai said that Pakira [is] in further lands, he said this in Whareroa lot. I don't deny your claim on Maire and that you hao'ed [pulled nets] from shore. Pakira was in the case of Tauaiti in the Hopukiore case.

Renata surveyed the line of Te Ara Taua. I could show Te Aria's cultivation of Te Ara Rehua. There is a hill on one side of it. The hill lies between Te Ara a Rehua and their cultivation. The cultivation is on the N. side.

Don't dispute Ngaitukairangi is one of the principal hapus. I say the Totara went ashore on the Maire block not Te Awa o Tukorako.

The eels of Te Awa o Takuna have ceased, yes, because of the ditch dug at Te Karamuramu. The fishing of Te Maire began at Te Awa o Tukorako facing north.

To Court: - Te Roto was a small cultivation (mahinga iti) - he meringi [enclosure i.e. fenced] - he tapahinga wahie [place for cutting firewood]- close to Te Awa o Rehua. Not the same cultivation which Te Ara worked on but close to it. There is only one Roto, it is in the block. This mahinga did not extend outside the block.

End of Case 2.

Case I

Ngaitukairangi.

Hohepa Hikutaia sworn: - My hapu is Ngaitukairangi - Hikutu is my ancestor.

Whareroa and Hopukiore have been surveyed and thro' Court. I say that a person if he is surveying land won't leave a piece out. I surveyed the block. Te Maire is a Toka but it extends ashore as I have surveyed it. Te Ara o Rehua is the name of the land side of Te Maire. What they have called a cultivation, Te Roto, is a moana. Te Maire is a roto (lake) in the Hopukiore block. Everyone knows it is a lake. Rakitu and Pataitai are close together, I know all these lands.

Hikutu I say lived on the land when he found Te Maire. It was at Whareroa not at Te Maire that the pigs were killed. Ngatikuku cannot put pigs on Te Maire.

To Arawhena for Case 5: - I know Te Awa o Takuna. Can't say it is a stream. It is a gap in the sand hills but I never saw water come out of it. The Awa o Tukorako was a ditch dug by him. I should not object to your claim, only that you cut your own line originally, why didn't you cut it right in Te Awa o Takuna.

To Tatari Wirikake: - I say the old boundary between my land Tukorako's is at the Ara Taua, which comes out at mouth of Te Awa o Tukorako.

Adjourned at 4.30 to 10 am 12th Feb.

12 February 1883

Tutera not present to cross examine for Case 3 probably owing to the very bad weather - wind and rain - he living at Rangiwaea.

To Hamuera : - Te Ara o Rehua is the name of the block, I allow that. Te Maire is the case but inland it is Te Ara o Rehua. Te Maire is a Toka. Te Ara o Rehua is not a road. I say Te Maire is the ingoa nui [significant name]. Te Maire is in the water.

Te Roto is near Ahipaka and Puharakake. Te Roto is not in the block. It is in the Hopukiore Block on the side of the water (harbour).

Te Ara o Rehua is the chief name of the block. Te Roto is not in it. I say that Te Aria's cultivation is false. I did cut Manuka off the land where I lived at Whareroa. I allow that Te Reweti dragged my Manuka for me. I don't know that your people have always lived at Matapihi, but I say I cut Manuka on Te Ara o Rehua.

There were many of Tukairangi who lived at Whareroa. When we left Matapihi we lived on your land. I say your mahinga kai [food cultivation] is not there. I claim through Te Hukitu. I say the mana o Te Maire will extend to the land.

To Assessor : - Te Hukitu was a great chief of Ngaiterangi and was in the Ngaiterangi who conquered Ngatiranginui.

I don't dispute the claim of Te Puru ma (Kotorerua of Maunganui) to Te Pataitai and Raketutu - but they don't extend to the land. I don't dispute that claim on the beach.

Hohepa Hikutaia cross examined by Court in absence of Tutera. I allow Rakitutu and Te Pataitai are theirs but R. and Te P. are on the shore, only a shell bank, a "kahitua" [= tuatua]. I can't say why these claims should not stretch inland as well as my toka Te Maire. I only say I never heard they did. The place of the "Kotinga o te ure o Tauaiti" is in the Awa o Tukorako claim.

Adjourned to Wednesday when Judgment will be given.

14 February 1883

Te Maire Judgment given

Adjourned to 15th at 10.30

Te Maire Judgment given 14.2.83

1. This is a claim made by Hohepa Hikutaia for himself and certain of Ngaitukairangi to 583 acres of land situated

between the Hopukiore and Whareroa blocks and which is called Te Maire. He claims it through his ancestor Te Hikutu.

2. The whole block is also claimed by Ngatikuku as descendants of Pakira.
3. The whole block is also claimed by Ngaituwhiwhia as descendants of Kotererua.
4. The Ngatimakamaka and Ngaitamahariua claim a small portion of the land at Te Awa o Takuna which they say should have been included in the Awa o Tukorako Block.

The Court decides that the claim of Ngatimakamaka and Ngaitamahariua is sustained by the evidence: the land in the following boundaries is adjudged to them - commencing at a point on the shore of the harbour being a small hill on the south side of the old mouth of Te Awa o Takuna thence in a straight line to Te Pukenui thence by the boundary line of Te Awa o Tukorako block as heard before Mr. Commr. Wilson to the N.W.corner of that block on the shore and thence by the shore of the harbour to the point of commencement.

As to the other claims the Court considers that each of them has established a claim to the land for the several reasons stated by each in their evidence. The Court decides that the land is the property of the three hapus and it will be subdivided by the Court into these subdivisions - equal in area: -

The subdivision for Ngaituwhiwhia will be on the sea beach - that for Ngaitukairangi will be on the shore of the harbour towards the N. and that for Ngatikuku will be the S. portion having a small frontage to the harbour.

Te Whakataunga o Te Maire Poraka.

1. He tono tenei na Hohepa Hikutaia mo ratau ko etehi tangata o Ngai Tukairangi, mo tetehi Whenua e 583 eka, e takoto ana ki waenganui o Hopukiore Poraka, raua ko Whareroa Poraka.

Ko tana Whenua kua huaina e Hohepa Hikutaia. Ko Te Maire te ingoa e kiia ana e ia, i tona Tupuna ia Te Hikutu tenei whenua.

2. E tono ana hoki a Ngati Kuku mo taua Poraka ki runga ki to ratau Tupuna kia Pakira.

3. A e tono ana hoki a Ngai Tuwhiwhia mo taua Poraka katoa ki ringa ki to ratau Tupuna ko Kotorerua.
4. E tono ana hoki a Ngati Makamaka raua ko Ngai Tamahariua mo tetehi wahi iti o taua whenua kai te Awa a Takuna.

E ki ana ratou, e tika ana whakauruhia tana wahi iti ki roto ki Te Awa a Tukorako Poraka na ka Whakatana e te Kooti tenei whenua.

E mea ana te Kooti, kua tika te kereme a Ngati Makamaka raua ko Ngai Tamahariua i runga i nga korero. Kua korerotia ki te Kooti, ko enei nga rohe kua tau kia ratau ki nga hapu erua.

Timata i tetehi pukepuke i te taha ki tatahi i te taha ki te Tonga o te Awa a Takuna rere maro tonu Te Pukenui ka rere i te raina rohe o te Awa o Tukorako Poraka. I whakawakia e te Wirihana tae noa ki te koko ki te Tuaraki o taua Poraka ano ki tatahi, ka rere atu i reira ma tatahi ka taki ki te Timatanga.

Na, mo runga i nga kereme a nga hapu e toru :

E whakaaro ana te Kooti kua tika katoa ratau mo runga i nga Putake kua whakaaturia e ratau ki te aroaro o te Kooti.

Ko te kupu tenei a te Kooti kai nga hapu e toru tenei whenua ka wahia e te Kooti. Kia rite tonu nga wawahanga ko te Piihi mo Ngai Tuwhiwhia kai te taka ki te akau.

Ko te Piihi mo Ngai Tukairangi kai te taha ki te awa o Tauranga ki te taha ki te marangai o te Poraka.

Te Piihi mo Ngati Kuku kai te taha ki te Tonga o te Poraka e puta ana tetehi wahi ki te awa o Tauranga.

15 February 1883

List for Ngaitamahariua read twice.

Te Moananui desires to have his name put in - objected to. Court asks if Te Moananui can prove his descent from Te Hamu. He cannot. Claim disallowed.

List read 2nd. time and passed.

List for Ngaitukairangi read, two names added by Court and passed.

List for Ngaituwihwhia read.

Renata asks to have his name inserted and subsequently withdraws his claim. Renata asks to have Harawira put in. He is not present. Tutera says that he has no claim. Subsequently Te Whana is agreed to by consent instead of Renata, and Hiria's name inserted.

16 February 1883

Ngatikuku's list for Maire No.3 read and passed.

Plan with subdivisions was placed on table for inspection by Natives.

Te Maire No.1 Block.

Ko te rarangi ingoa tenei o Ngai Tuwhiwhia mo Te Maire:

1.	Pirihira	F.A.
2.	Te Puru Te Mea	M.A.
3.	Te Kuka Te Puru	M.A.
4.	Te Rohe Hira	M.A.
5.	Mere Toke	F.A.
6.	Purangataua	M.A.
7.	Mere Peka	F.A.
8.	Hirini Enoka	M.A.
9.	Kerara Parata	F.A.
10.	Taiawhio	M.A.
11.	Reretu Paroa	F.A.
12.	Pura Paora	F.A.
13.	Haaka	M.A.
14.	Riria Toru	F.A.
15.	Potaua Renata	M.A.
16.	Keni Haaka	M.A.
17.	Rakapa Ngaika	F.A.
18.	Pima Te Hira	F.A.
19.	Hatepe Hiria	F.A.
20.	None Hamiora	F.A.
21.	Repena Paora	F.A.
22.	Nohorangi Hiria	M.A.
23.	Hiria Te Hira	F.A.
24.	Hone Ngaika	M.A.
25.	Maihi Tinipoaha	M.A.
26.	Metera Te Puru	M.A.
27.	Putera Marupo	M.A.
28.	Ngakotuku	F.A.
29.	Hohepa Paama	M.A.
30.	Topehuia Metera	F.A.
31.	Ani Ngarae	F.A.
32.	Te Makaka	F.A.

33. Hiria Enoka F.A.
 34. Te Whana o te Rangi Hauauru M.A.

Te Maire No. 2 Block

Ko Te Hikitu to matou tupuna ki runga i tenei whenua ki tetahi wahi o Te Maire Poraka i runga i te Whakataua a te Koati to matou ingoa Hapu ko Ngaitukairangi

Male Adults: Hohepa Hikutaia
 Te Ipu Hikareia
 Rikihena Tari
 Kani Atamatea
 Riki Tautahanga

Female Adults: Ka Te Maupu
 Mere Hikutaia
 Mutu Te Tau
 Taroa Te Puroa

Te Maire No. 3 Block

Ko to matou rarangi ingoa tenei kota Ngati Kuku mo te wahanga kia matou o tenei poraka Te Maire ka tuku atu nei ki te aroaro o te Kooti panui mai ai.

Male Adults: Renata Toriri
 Hamuera Paki
 Te Aria
 Hori Ngatai
 Heta Tarera
 Matiu Tarera
 Enoka Te Whanake
 Haka Te Rauhuhu
 Keni Haka
 Potaua Renata
 Reweti Ngatai
 Wetini Ngatai
 Hori Paki
 Hirini Enoka
 Enoka Ngatai
 Koperu Paki
 Tomo Aria
 Tatau Ngatai
 Mana Hauauru
 Tuari
 Rerekaipuke
 Rua Takapari

Petarika
 Kaha Matao
 Rapata Tukere
 Herewini Petariki
 Tiepa
 Maihi Te Poria

Female Adults:

Hiria Enoka
 Huhana Matiu
 Merepeka
 Poia Wetini Ngatai
 Hirihiri Hikipene
 Miriama Whakahuru
 Riria Toru

Te Awa o Tukorako.

Ngaitamahariua list:

Male Adults:

1. Raimona Te Whetuaautaki
2. Te Wi Paratene
3. Timi Te Rua
4. Hiroa Kaunonoi
5. Pane Titipa
6. Tatare Wirikake
7. Hori Ngarae
8. Te Meke Te Arero
9. Ritete Ngapaki
10. Te Riri Tawaha
11. Tomika Te Apa
12. Rapata Te Rangihau
13. Mita Titipa
14. Wharekawa Te Maihi
15. Hone Rangihau
16. Te Arihi Iharaia
17. Te Roretana Kereti

Male Child

18. Whakaraka Rikihana

Female Adults:

19. Makarita Takatua
20. Hariata Kii
21. Mariana Makehu
22. Ngawiki Te Kahone
23. Nohu Makehu
24. Te Paretoroa Hiroa
25. Patuhoe Tawaha
26. Merania Tarapuhi
27. Te Kahone Tairaki
28. Tapore Kirihorehore

Ngatimakamaka List:

1. M.A. Haki Te Marea (John Faulkner)
2. M.A. Hohepa Whakana (Joseph Faulkner)
3. F.A. Maraea Makiwhara (Maria Maxwell)
4. F.A. Heni Nana (Jane Sellars)
5. F.A. Raiha Puihi (Eliza Bush)
6. F.A. Ihipera Neipa (Isabella Neighbour)
7. M.A. Kiritoha Whakana (Christopher Faulkner)
8. M.A. Arawhena Whakana (Alfred Faulkner)
9. M.A. Te Rangitami
10. M.A. Te Tihitapu Harare
11. F.A. Tutu Tamakohe
12. M.A. Rere Kaipuke Te Kaiawhi
13. F.A. Tapu
14. F.A. Ngapeke
15. F.A. Mere Raiha Pokihana (Mary Eliza Fergusson)
16. F.A. Heni Rawiri

Ko Nga tamariki a Riripeti Pihere (Children of Elizabeth Beazley, deceased):

17. F.A. Elizabeth Regina Beazley
18. M.A. William Henry Beazley
19. M.A. George Beazley
20. M.A. John Beazley
21. F.C. Mary Eliza Munro Beazley
22. F.C. Sarah Jane Beazley

Ko nga tamariki a Hawehi Whakana (Children of Jervis Faulkner, deceased):

23. M.A. Hone Whakana (John Faulkner)
24. M.A. Arawhena Whakana (Alfred Faulkner)
25. F.C. Ani Pera Whakana (Anne Isabella Faulkner)
26. F.C. Riripeti Whakana (Elizabeth Faulkner)
27. M.C. Hemi Whakana (James Faulkner)
28. M.C. Haare Whakana (Charles Faulkner)

Ko nga tamariki a Hori Whakana (Children of George Faulkner, deceased):

29. M.C. Hori Whakana (George Frederick Christopher Faulkner)
30. F.C. Rakena Whakana (Clara Maud Faulkner)

WHAREROA

5 September 1881 Hori Ngatai says I wish the Court to proceed with Whareroa - it was adjudicated by Mr. Commr. Wilson. List of names read before the Court and passed.

Male Adults: Hori Ngatai
 Renata Toriri
 Hamuera Paki
 Heta Tarera
 Te Aria
 Matiu Tarera
 Wetini Ngatai
 Rewiti Ngatai
 Te Tiepa
 Haka
 Te Kaha
 Tuari
 Kaipuke
 Te Ruatahapari
 Tukere
 Renata Tarera
 Te Wiremu Tarahine
 Maihi Te Poria
 Hou Hamuera
 Hirini Enoka
 Rangihau Renata
 Ranapia Enoka
 Herewini Peta
 Te Aripa
 Tomo Te Aria
 Enoka Ngatai

Female Adults: Hiria Enoka
 Ngahoro Ngatai
 Heni Tamati
 Ngahuia Ngatai
 Ani Patene
 Poia
 Ngawiki Heta
 Mutu Renata
 Te Awhau Renata
 Wharepouri Renata
 Miriama Rangikau
 Tanupo Hamuera
 Mata Haaka
 Kararaina Tuari
 Huhana Matiu

Riria Purewha
 Ka Te Maupu
 Mere Peka
 Hirihiri Hikipene

Male Children: Koperu Hamuera
 Potaua Renata
 Keni Haaka
 Te Tatau Ngatai
 Tamahau Pama
 Hou Te Poka

Female Children: Rangi Ngatai
 Whakangi Haaka
 Katerina Haaka
 Harete Kararaina

(Brabant MB 1/145-146)

[The following is extracted from Brabant's Notes]

5 September 1881

Hori Ngatai says I wish Whareroa finished - it was heard by Mr. Wilson. The map produced is the one on which he gave judgment and the boundaries are the same. I wish my list of names read.

List read twice - one name added on application of Te Aria (Miriamia).

Opposition asked for three times.

No opposition.

List passed.

[Hori Ngatai's list to which the name of Miriamia Rangikau was added by Brabant also carried the following annotation]

E hoa e te Paramena,

Ko ena nga ingoa o nga tangata mo roto i te Tiwhikete o Whareroa i tuku atu ki a te Wirihana i te Whakataunga mai o tenei whenua ki a matou.

[Friend Brabant,

These are the names of the people to go in the Certificate for Whareroa given to Wilson in the judgment on that land to us]

MOTURIKI

[The following is extracted from Brabant's Notes.]

29 August 1883 Before the Commr. and Wi Kingi, Assessor Court opened.
Read list...

Hatiwira in support of claim, Te Hatiwira acknowledges
Akuhata.

Renata Toriri has a claim for Ngatipakira.

Te Hatiwira acknowledges

Akuhata Tupaea
Menehira Turere
Te Moanaroa Whakatotara
Rotohiko Pioiroa
Akuhata Te Ninihi

Renata applies for an adjournment to next Monday because
Hori Ngatai is absent. Te Hatiwira opposes.

Renata's Case

Renata Toriri sworn:

Pakira owns this land, viz. Pakira and Tauaiti. There is no
other tupuna. The island is divided between them. We all
know that. The evidence was given on the Hopukiore case. It
is only Te Hatiwira disputes it. Moturiki is always known as
Pakira's and Tauaiti's.

Cross-examined: Ngapuhi drove Pakira's people from this
island. Also Ngatiwhakaue. Pakira came of Tuwharetoa, he
was a tangata haere mai. He had mana. Pakira married
Tauaiti's daughter, [I] was here when Hamuera gave evidence
on Te Maire. I don't know anything about the canoe Te
Wairere. I don't know anything about the kohuru [killing] and
Ngatirangiwehehi. I am only a young man. I don't know of
the house in the island in which the murder occurred.

August 30, 1883 Renata has no further evidence as Hori Ngatai (he says) cannot
come. He is otherwise engaged - he will come if Court puts off
case. Hatiwira objects to this.

Hatiwira's Case

Ruka sworn: Moturiki was mentioned in the Hopukiore case. The island is Tauaiti. Pakira was a man "piri nomai ki a Tauaiti" [a close associate of Tauaiti]. The tohus [signs of occupation] of Tauaiti in the island are the whare [house] and the waka [canoe]. The canoe lay at Te Tata - "he one pupu" [a shell-fish beach]. The island belonged to Tauaiti, it was his pa. Hopukiore was his mahinga kai. Pakira's was a noho noa iho - i piri ia ki a Tauaiti. Tauaiti made Pakira a man by giving him his daughter. Therefore Pakira's home came to be on the island. The boundary talked about by Renata yesterday as the boundary between Pakira and Tauaiti, there was no such thing formerly. When we came back from the King-soldier war [1864] we lived at Ohuki and went to Moturiki - I and Wahaika, Ngatai, Hakopa and others - we went to Hopukiore - we went to "tohu i te whenua ki a matou ano" [show that the land is ours]. Wahaika who was a "keka" [insane person] laid down the boundary talked about. Wahaika was a tuakana [elder relative] of Hatiwira's.

To Renata: It was Tauaiti who made Pakira a man.

To Court: I think Ngatai's only take is the ingoa o Pakira i te nohoanga ki reira.

Hatiwira sworn: As to the time that Hatiwira left the island Moturiki, Pakira's hapu were living at Otumoetai. Tauaiti's people were then being afraid of Ngati Pukenga, went by leave to live at Otumoetai.

Afterwards my father and Ruka went back to work at Moturiki. We have therefore always been the kai rahui o nga kupu [guardians] for the island. There is the place where the canoe laid. Pakira did not own the canoe or the place where it lay.

Cross-examined: Ngatai's chief take is the boundary, is the boundary of the mad man. I heard that the mad man has surveyed and sold half the island.

To Court: I heard at this time that a European went to survey the island, but it was the keka who took him. The mad man had sane intervals. Why did Hori Ngatai go when they went to survey the island? Ans. We should not have objected to him if he claimed through Tauaiti. He is his descendant. I don't know if Pakira died at Moturiki.

Judgment to be given tomorrow, 31 August.

30 August 1883

Moturiki: Judgment

E whakaaro ana te Kooti kei a Te Hatiwira ratou ko ona hoa te tika, a me whakatau e te Kooti ki a ratou tenei motu a Moturiki no te mea ko te pa tena o Tauaiti. Kua titiro a te Kooti ki nga korero katoa o tenei whakawakanga me te whakawakanga o Hopukiore mo Pakira, i whakaaro te Komihana e tika ana etehi o rua take na reira i whaka taua tetehi wahi o Hopukiore ki a Hori Ngatai ma engari e whakaaro ana te Kooti me pera a Moturiki me te Hopukiore No.2 me whakatau ki nga uri o Tauaiti anake.

Moturiki adjudged to Hatiwira and the other claimants descendants of Tauaiti, together with persons whose claims were allowed by him.

1 September 1883

List read twice, additions made, list passed.

Te Hatiwira Horohau
 Te Whareheera
 Tamati Tu
 Ruka Tamakohe
 Te Kani
 Tutengaehe
 Enoka Te Whanake
 Te Paea Mohaka
 Heni Tamati
 Te Amooterangi
 Te Whare
 Te Aurere Te Ninihi
 Te Hata Te Ngahue
 Reneti Te Whauwhau
 Te Ipu Hikareia
 Huhana Te Whakaawa
 Harete Te Whakaawa
 Te Rikihana Tari
 Tuta Ruka
 Te Rikihana Winika
 Tihitapu
 Hiria Te Heahea
 Akuhata Tupaea
 Menehira Turere
 Te Moananui Whakatotara
 Rotohiko Pioiroa
 Akuhata Te Ninihi

MOTUOTAU

[The following is from Brabant's Notes]

18 July 1883

Te Patu appears for applicants.

Opposition claimants challenged - only Te Aria appears.

Te Patu says: I claim for the Wharetapu Hapu the Tupuna is Te Wharetapu a [grand]son of Te Rangihouhiri. Te Wharetapu took the island for himself alone.

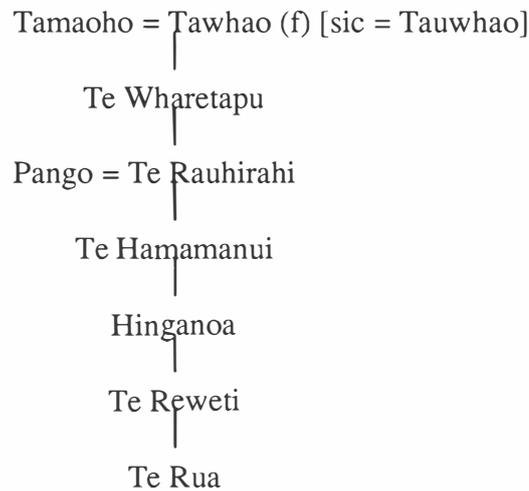


The island was unoccupied only used for birds, it is now covered by rabbits.

Akukata Tupaea Agent and Speaker.
Te Patu Speaker.

Te Aria - Case of Ngatihinepua
Te Aria Agent and Speaker.

Te Aria on his oath states:
I live at Te Wairoa. Ngatihinepua is the hapu.



Te Wharetapu is my ancestor.

Then Ngatihinepua was divided and lived at Moturiki, that was in the days of Te Hamamanui. They lived at Moturiki. Part of Motuotau belonged to Te Mamamanui in those days. There is (he one) [sand beach] a landing place on the S.W. side, the name of it is Te Parakiri. There is a puna wai [spring] there called Te Waipahihi, that is the only water on the island. There is a cave there by the side of the puna. Ngatihinepua worked there, the name of the fern digging was Te Parakiri. They dug fern there. They always worked on that land. Te Whanau o Tauwhao never objected.

I don't dispute that the manus [birds] belonged to them, but not the rocks on the south side. Ngatihinepua owned those jointly with Ngatihinepapa. Therefore Ngatihinepua are tuturu [permanent settlers] on the island. The vegetation is Angi Angi, Kokomuka, Utukawa [Pohutukawa]. I point out that we dug fern root on the island.

To Akuhata - I know the island under hearing. It was in Hamamanui's time that we worked there. When Hinepua lived at Moturiki (it was after they had lived there) that they dug fern at Motuotau. Te Parakiri is the name of the fern digging place. There is a place of that name. Hinganoa ma worked at Motuotau, also Te Reweti.

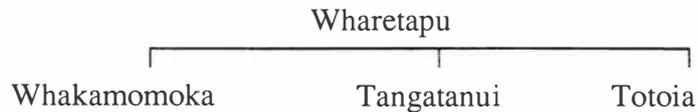
I allow you have the mana of the island to own the birds. Kaore e whakakapa ana i tena.

To Court - I only claim in my boundary Rakipatiki beach to S. Parakiri on land. Waipahihi rocks to W.

Te Patu sworn - I know Motuotau. It belongs to Te Wharetapu - that is our take [basis for claim]. There is no other tupuna

[ancestor]. I deny Te Aria's right. I don't know the names given by Te Aria. Te Parakiri is an awa waka [canoe landing place]. We have always worked on this island, viz taken the birds, also caught "Kouras" [cray fish]. We have never dug fern.

The children of Te Wharetapu are - I gave his genealogy by the Ngatiawa woman. There is another by the Ngatitukairangi woman.



Those were all the children of Te Wharetapu.

To Te Aria: - My tupuna is Te Wharetapu. We owned the island. I say that Parakiri is in the sea. Ngati Ranginui gave the name. There is another Parakiri on the mainland. I know the one on the island. I know the Waipuna at Waipahihi. There is fern on the island, fern root was valuable.

Akuhata Tupaea sworn says:- In the time of Te Ninihi - he worked at Motuotau - He wahi taruke (koura) [a place for crayfish pots]. He lived there to get kouras and manus. No one disputed his right. The tribes of Te Aria never went there for the kouras. Only Te Ninihi and his matuas [forebears]. Motuotau was given to Goldsmith by Motuotau [sic] only as a rabbit run. When Te Ninihi let the island Te Aria did not object. Te N. always had the rent. Te Aria never objected or killed the rabbits. Te Ninihi's tarukes [cray fish pots] are still to be seen there, Te Aria never objected.

To Te Aria: - Te Ninihi owned the fish at the side of the island. I know there are tuakanas and tainas [elder and younger lines of descent]. If you had been an owner you would have been consulted about the rent. The island belongs to the children or descendants of Wharetapu.

Judgment of Court..... 5/6 to Akuhata's party.

1/6 to Te Aria's party.

20 July 1883

Lists settled.

Ko te Pukapuka rarangi ingoa o Te Whanau a Tauwhao mo Motuotau

Akuhata Te Ninihi
 Reti Te Ninihi
 Tahuumu Te Ninihi
 Te Patu
 Te Morehu
 Akuhata Tupaea

5/6 of island (undivided). Read twice and passed 20/7/83.

Ko te rarangi ingoa tenei o Ngatihinepua

Te Aria
 Te Rua Tahapari
 Te Rangihau Toriri
 Matiu Tarera

List for 1/6 of Motuotau. Read twice and passed 20/7/83.

TE KAREWA

[Note: The following is extracted from Brabant's Notes. The Assessor in this case was W. Kingi.]

- 6.7.83** Te Karewa Claims:
- Claim I: Raniera Te Hiahia and others.
Claim to whole island.
- Claim II: Hori Ngatai and others.
Claim to South side of Island.
- Claim III: Hatiwira and others.
Claim whole island.
- Claim IV: Tawaha and others.
Claim East side of island.
- Claim V: Pumaomao Puhirake and others.
Claim whole island.
- Claim VI: Hohepa Hikutaia and others.
Claim whole island.
- 7.7.83** Te Karewa Evidence:
- Case I:
Rakakao [ancestor] Claim of Te Ngare to whole island.
Agent Ngamanu
Speaker: Hone Taharangi
- Case II:
Kuri [ancestor] Claim of Ngatikuku to south side
Agent: Enoka
Speaker: Hori Ngatai
- Case III:
Tukorako Claim of Ngaitukairangi, Ngatiahi to whole island
Te Matau Agent: Reneti Te Whauwhau
[ancestors] Speaker: Hatiwira

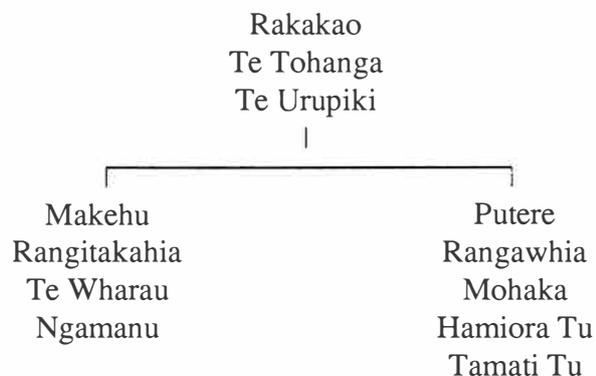
Case IV:
Rouroutehe
[ancestor] Claim of Ngatitakaawaawa to east side of island
Agent: Timi Te Rua
Speaker: Akapita, Tawaha

Case V:
Tokorehe
[ancestor canoe
claim] Claim of Ngati Koroera to whole island
Agent and Speaker: Pumaomao

Case VI:
Hohepa Hikutaia
Agent and Speaker: Hohepa

Case I Ngamanu says: I claim this island on Toa - ahi ka me te mahi tuturu [conquest and continued occupation].

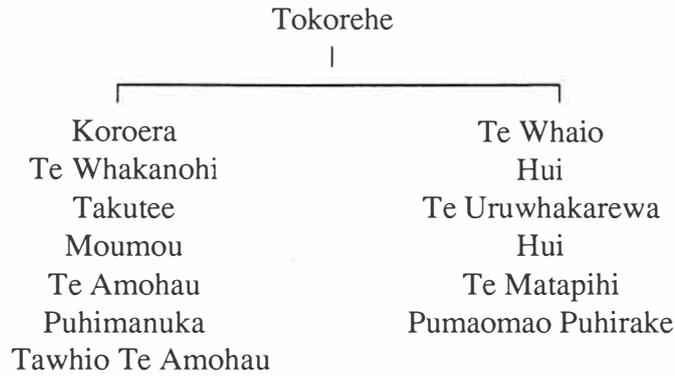
Rakakao was the tupuna mana te toa [conquering ancestor] - since that he has occupied down to his descendants.



Hohepa Hikutaia - called - not present
Case dismissed.

Pumaomao - My case is my waka Te Huahua, the owner was Tokorehe. The waka took those tupunas, viz. Rakakao and others, to the island.

My canoe took them there - my canoe could not go ashore but it took the men there.



Timi Te Rua for case IV does not dispute the Waka claim.

Reneti for case III does not dispute the Waka claim.

Pumaomao to Enoka for case II:

I say that Tokorehe owned the canoe. He lent the canoe to Rakakao. They asked for it as a loan to go to Karewa not as a gift. I don't know that the canoe was given to Tukairangi - Tukairangi gave the land he did not get the waka. Kuri was one of the people who went in the canoe to Karewa.

7.7.83

Pumaomao To Ngamanu:

Na Tokorehe i hopu tena waka - Roia te rangatira. He brought it from Maketu. He came in it from Maketu. So I have heard from old people - e hara te waka i temea hopu i konei [the canoe was not captured here]. Can't say the origin of the name "Huahua".

To Assessor: I do not say it was agreed the canoe was to be paid for. It was only lately in the day of the pakeha - that the descendants thought the canoe should be paid for.

Case IV

Timi Te Rua - agent.

Tawaha sworn. I know Karewa. The tupunas who went to Karewa were:

1. Rouroutehe
2. Rakakao
3. Te Matau
4. Tukorako
5. Kuri.

Kuri is H. Ngatai's tupuna. Te Matau and Tukorako are Te Ngare's tupunas. Kuri was a Kopa [cripple]. He could not take land. His slave carried him on board the canoe.

I heard Hori Ngatai's claim yesterday but I say Kuri sat in the canoe and did not go ashore. He threw his hoe [paddle] ashore. Rourou and Rakakao went ashore and divided the land. Kuri is entitled to the place where his paddle went ashore. Rourou called a portion of the island his "pakira" [bird catching place]. His descendants have continued to get birds from there. Hapi Wharepoua used to go there, also Turuturu and Kohuru - they have only died lately. 30 years ago?

Tukorakako [sic] gave a piece of land to Rouroutehe, the land was named Te Whata. It was Atahuna Hakakao - and was given as payment for birds at Karewa. Rouroutehe has always had mana over the island.

I acknowledge Hatiwira's claim to Te Hauuti (W. side case III). The 5 ancestors I gave all went to Karewa but the first two cut the land up.

Reneti Te Whauwhau does not dispute Tawaha's claim.

To Enoka Tawaha says:

My Hapu is Ngaitakaawaawa. It is a Ngaiterangi hapu. Na Rongokaraia a Takaawaawa. Rongokaraia [sic = Rongokarae?] belonged to the Urewera. Takaawa did not come of Te Rangihouhiri. I know Karewa. I have not been to Karewa - my ancestors went there - I allow I have never been there. I know Rawhitiroa by name. I have been shown it from shore. (Rawhitiroa on plan). Kohuru and Wharekoura died after Gate Pa.

I acknowledge Kuri's claim to the Kowhatu [rocks] only. Ngatikuku have been there to get birds owing to the hoe of Kuri. My tupuna is Rouroutehe: Nana i rohe. Rakakao got one side of island and Rouroutehe the other. He rite tahi tarau mahi i nga manu. I allow Tukorako and Rakakao the birds of the island from Rouroutehe but not the land. Tukorako and Te Matau stayed in the canoe. Tukorako and Rakakao gave the birds of Te Whata to Rouroutehe in exchange for those of Karewa because Rouroutehe was afraid of the Ngarara [i.e. Tuatara]. My line goes from the landing on south side over to the other side. The canoe was paddled from Otumoetai.

Akapita Te Tewe of Oponui:

I know Karewa. Rouroutehe is my tupuna there. When Maunganui fell, Huweto and Marino were enslaved by Rakakao - the slaves showed the conqueror Karewa as a great possession owing to the birds. Rakakao and the other ancestors

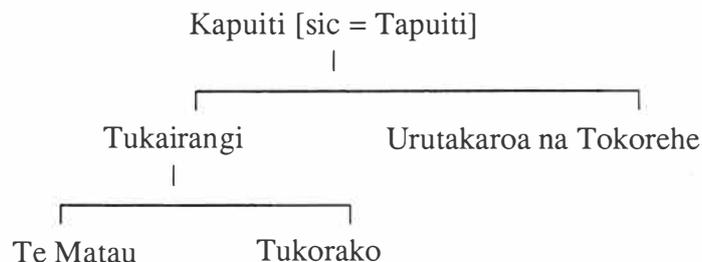
(the first 4 mentioned by Tawaha) talked of going over to Karewa. Kuri heard Rouroutehe asked for a swift canoe. He was shown Te Huahua. He then asked Tokorehe for the canoe. He was given it and they took the top sides off the other canoes lest they should follow and they (Ngaiterangi) got into the [canoe] Te Huahua and started for Karewa. Rouroutehe took the bung out of the canoe so that all the people should not go and the others went on shore - except the men on page 3 [i.e. Rouroutehe, Rakakao, Te Matau, Tukorako and Kuri]. The others did not know he was there till they got near the island. Then Kuri threw his paddle ashore on the rock, i.e. he meant to throw it ashore but it fell on the rock. Rouroutehe then said. "Tau Kowhatu ki a koe" [That rock is yours]. Then Rakakao and Rouroutehe went ashore.

To Enoka:- I have never been to Karewa. I only have heard these stories from ancestors. Have heard that there is a rock at this landing on which the paddle fell. Can say on which side of the island the ois [mutton birds] and the albatrosses build.

Case III

Ngatiahi case.

Hatiwira says - on his oath:



The waka Te Huahua was a pakuha no Te Tarihau, a daughter of Tukairangi [i.e. a gift from bridegroom to father-in-law]. The canoe was left with Tukorako after fall of Maunganui. Tukorako and Te Matau took a slave there viz. Kuhu. The slave told his masters about Karewa its kai [food resources] etc. Then the people went in the canoe (5 as on page3). Tukorako was the rangatira of the waka. There were two canoes went, the second belonging to Te Hikutu. Kuri's hoe fell on a rock, Te Matau then jumped ashore and said "Te kainga o te tangata ora". Te Hukitu said "Tapatahi". Tukorako said "Huia". Te Matau said when he got to the top "taku taonga ko te awa:. Mutuiri is my taonga - also ngaru te mahi. Te Matau took a "Titi" with him (a bird) then he got to the waka. Then Tukorako put the bird's skin on his land to rahui Karewa, that it might belong to him and his brother Te Matau. When

Tukorako's sister had a child she called it Te Paretiti. Tukorako gave a piece of land in return for the canoe. Rouroutehe said he was afraid of the ngararas therefore he got the birds of Te Whata and gave those of Karewa to Tukorako and Te Matau. Therefore Te Matau and Tukorako are the mana nui. They left parerekas [sic, potatoes] there.

I have not been ashore at Karewa. I am afraid of Ngararas. When my tuakanas [elder relatives] were alive they went there and we eat the birds.

I am now the mana on that land. Ngatiahi and Te Ngare, viz. descendants of Te Matau and Tukorako, refused leave to Hori Ngatai's father to go to Karewa.

Examination in chief concluded. Cross examination left for Monday.

9.7.83.

Hatiwira examination continued.

To Pumamao: There were two canoes. Tokorehe owned the canoe before it was given as a pakuha but it was given as a pakuha before the kotikotinga o Tauranga [i.e. division of land by Ngai Te Rangi]. I say Tokorehe had given the waka to Tukorako and therefore I do not allow Pumamao's case.

To Timi Te Rua for Case IV: My tupunas are Tukorako and Te Matau on this island. Tukorako organised this expedition. I say the others in the canoe were only kai hoers [paddlers]. Your boundary is all wrong. You have no boundary there. Formerly if Rouroutehe's people went on the island they would be killed. I don't allow the name the "Pakira o Rouroutehe". I say Temanuhuatai and Rangi Kupotu. My ancestors planted potatoes (porereka) there. When Hori Tupaea got birds from there some were sent to me. I allow Rouroutehe went to the island but the "tahuna manu" [bird beach] was given to you and for 7 generations you have not had anything to do with the island. I say you got the tahuna Te Whata. I allow you can claim that.

To Enoka for Case II: I allow Kuri was a papa of Tukorako (Engari i hoki te ingoa o tena). I allow Kuri went in the canoe, his hoe only went on the rock not to Te Hauuti.

I am the Rangatira of the ois [mutton birds], not the Matewaitai [another name of Ngatikuku]. E haere tahae ana te haere o te Matewaitai. There was a dispute about it formerly at

There is only one landing and there is no outlying rock there where a paddle could be thrown. Toroua was the son of Kuri.

Toroua got birds from the island, also my ancestors, fathers and I myself have always got birds there.

Kuri
Toroua
Tangataiti
Kiore
Te Ruatahapari
Hori Ngatai.

Na enei tangata i mahi nga huahua o tenei motu [The food resources of this island were gathered by these people]. The south side is Kuri's, the birds on south side are ois. The birds on the north side are Toanui [black petrel] - you get the Toanui in the month of taking up kumaras (March?), and the ois [mutton birds] in November and December. No one of the tribes talking have any right to the ois except us, but the Toanuis can be taken by other tribes, viz. Te Ngare - also I think Te Hati's case is right (partly).

Formerly the ois and Te Toanuis were separate, now they are mixed up. I have been in the habit of going to the island, not so the other claimants. Ngatikuku have always gone after the birds, but when we lived at Otumoetai with Te Ngare we went together for the birds. Ngaitukairangi then lived at Te Ngaio. If there was no hahunga [ceremonies on first anniversary of a death], Ngatikuku and Te Ngare we would go together to "nanao oi", but if our side had a hahunga, the other side would give it up to them for current year, but if one went without the other's leave then the other side would be angry. I have continually gone myself with Ngatikuku. At another time Ngaitukairangi came from Te Ngaio to Otumoetai. At that time I knew Ngaitukairangi to go, viz. Te Whareheihei, Mohoao, Te Uruahaika, and others. That was when Ngaitukairangi were at Otumoetai. On one occasion Te Ngare went. Taharangi was their chief. Ngatikuku saw T. in his canoe and asked where he was going. He said to Oponui but he went outside to Karewa. Then Ngatikuku followed and found the birds hung up. Then Ngatikuku did not catch birds for themselves but took some of those hung up.

Afterwards it was agreed that the tribes should fight over this. Some of Ngaitukairangi were on the Ngatikuku side. Te Ngare then began to pull down their fences and loaded their guns. Then Te Ngare left Otumoetai and went off to Oponui. I say

therefore it was Ngatikuku and Te Ngare who quarrelled and Ngaitukairangi helped Ngatikuku. After that each tribe went over there to get birds. When one of our men was drowned at Whangamata, we got birds without letting Te Ngare know. We have also got birds since the Gate Pa. Once when we went, Tu came after us - we were nearly quarrelling over it, but we both got birds.

Never heard of Timi's people going there, Case IV. The people who they said went, went in the "haere o Te Ngare". Tawaha admitted he had never been at Karewa. Akapita belongs to Kapiti. He has only been here about 4 years. Never heard of the ownership of Rouroutehe. We never heard of the "pakira o Rouroutehe". There is no such rohe as that given by them. As to the mahinga, the men of the Urungawera were cast on shore at Karewa by a gale and their canoe broken. Ngatikuku went after them and found one alive and one dead. The live man ran away and hid in the rocks but Ngatikuku brought away the dead man.

When Ngaitukairangi were at Otumoetai there was a committee about Karewa. The committee was one of the three tribes. It was then decided that Ngaitukairangi should have the sea and the other tribes the island and Te Ngare have always been every year to take birds.

As to the hoe I say it went ashore, and if not, many lands were taken by a word of a chief.

To Pumamao: The canoe belonged to Tokorehe. I don't deny that Uretakarou was wife of Tokorehe. I have said the waka was given to Tukairangi long before the island was seized, and therefore I say [this].

To Timi Te Rua: I only said I claimed half the island, the south side. Te Ngare own the rest. I say it was Kuri took out the plug of the canoe. It was not Rouroutehe. There is no such name as Te Pakira o Rouroutehe. I know Te Ngare descended from Rakakao. I can say that there is no such place of the pakira of Rouroutehe because if so it would have been tapu and we should not have taken birds from there.

To Reneti Te Whauwhau (Case IV): Tukorako was eldest son of Tukairangi. I say the waka was Tukairangi's and his children. I only know that one canoe went. I don't know that Ngatiahi can claim on Karewa. I allow to some extent Ngaitukairangi. I don't know the hapu Ngatiahi. I myself heard Te Whareheihei's decision about the birds.

To Ngamanu: I allow Rakakao as the tupuna on that side - North. There was an arrangement as to the division between Ngatikuku and Te Ngare. I have heard of Eru of Ngatikuku. It was not on account of his canoe that Te Ngare were turned off Otumoetai. I can't say where the rohe starts from or ends. Never heard of ngahu a Taharangi [i.e. his birding expedition].

The cause of the quarrel was the "haere ngaro" [i.e. the canoe that was wrecked].

All the island is Te Peretao. I don't know any particular place called Te Peretao, it is all Te Peretao (a weed). I know the Awa o Korora.

I don't know that the island is all Te Ngare's. There are kowhai on the island. These are the plants I mentioned, don't recollect any more.

July 11th 1883.

Hori Ngatai To Assessor: All the five tupunas named went to Karewa - engari kaore i tuturu etehi - I say the boundary was made by the division in the sorts of birds. Ngaitukairangi have not been to get birds since the words of the Whareheihei. That occurred while Mr Archdeacon Brown was living here and also some pakehas at Otumoetai. Ngaitukairangi know of that arrangement but perhaps they won't say so. If they won't allow it, let it pass. I allow Rouroutehe went to the island, but his descendants have never asserted any claim. I never saw any of the persons who have claimed as descendants of Rouroutehe or their fathers to to Karewa.

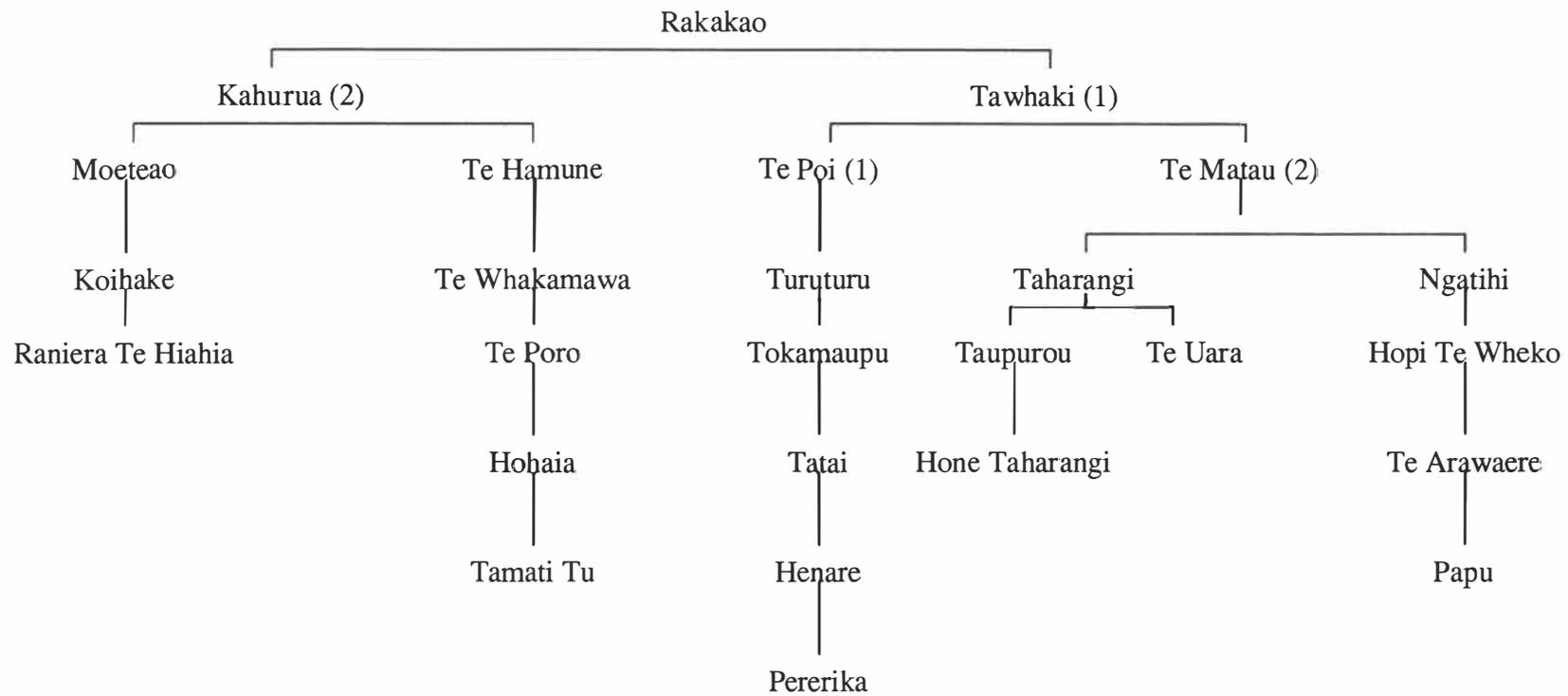
Case I

Ngamanu, agent for Te Ngare:

Hone Taharangi. I live at Oponui. My tupuna is Rakakao. [See whakapapa on next page.]

When Maunganui was taken, Tara was taken by Rakakao. Hueto was taken by Te Whakaturere. Te Whakaturere saw the mahangas [snares] and said what are they for. Hueto said they are for birds from Panepane. Tara pointed out Karewa and said they could easily get birds from there. Tara said that is my island. Rouroutehe then asked for a canoe and Tara pointed out his canoe. The canoe was Tara's.

Then Rouroutehe said in the evening the canoes would be cut up and they were cut up. They got in the canoe which was left in the morning. Tukorako and Te Matau in stern. Rouroutehe was at the bung. Kuri was there too. Rakakao and Tara the slave also was. Whakaturere the slave, also many of Ngaiterangi. Rouroutehe let in the water and the canoe went



back and put ashore the bulk of the people, then the original men went to Karewa. When they got near Tara said there are Ngararas and birds on the island. When they got there Rakakao landed.

Kuri threw his paddle and struck the stone and he said "Te kainga o te haua". Rakakao said no the "kainga o te tangata ora". Ko tau kohatu ano tau.

Te Hikutu called out, then the others said such, then they jumped ashore and went up the hill. Tara then showed to Rakakao his master, Motuiri, the fishing place for hapuku, also Hapaitaiaha, also another and another. He also showed the Tihi o Karewa and Te Araopapao, Te Ana, Te Ana Karora, Te Hamuti, Te Peretao, Te Poporo, Rahitiroa, - these are all places on the island.

Then they came back. Afterwards Rakakao always obtained birds from the island, also Tawhaki. When Ngatirangi fell at Pukemako, then were birds got. Also Matau and Poi. When Ngaiterangi fell at Te Tapere, at hands of Ngatimaru, then Matau and Te Poi got birds from Karewa. Ka whiua te kai me Ngaiterangi.

Afterwards when Ngaiterangi fell at Taumata at hands of Ngatimaru, then Taharangi got birds from Karewa and took them to Oropi. When Tutamatea died they gave the birds for Ngatiawa and kuku. After the Archdeacon came he got a house built "Wharetunoa". Taharangi gave some birds for the building of the house. Afterwards when Taharangi died they gave some birds for eating there by the Whakatohea.

When Ngaiterangi fell at Onare [Ongare] and Reko died, Hamiora Tu also asked for the kai of Karewa for the funeral of Reko. Then we got some birds, both the Materawaho and Te Ngare. I was there. We got 100 tahas and one cask, they were put on the canoe of Taoho and taken to Oturou - Katikati. Mere Tu had a taua and Te Ngare and Materawaho fetched the birds from Karewa. These birds were eaten at Otumoetai. When Te Ngare overturned in the water there was an uhunga [lifting of tapu]. The teina of Taharangi got the birds from Karewa. After the pakehas came and the Gate Pa took place I said to the hapu of Tu let us go to get birds for that mate [i.e. food for funeral feast]. I said let us give all the birds for Ngaiterangi and all the tribes went except Ngatikuku a few only of those went. When Mere Tu's mother died they had the birds to eat at Oponui. All the tribes went to eat those kai.

To Ngamanu: Te Whakaturere was only on the canoe the first time it started. I have heard a different story as to Te Ngare leaving Otumoetai from that given by Hori. It was about a breaking of the canoe of Eru.

As to the manus on the island. The birds born in May to July, ois, are taken in October. In December they fly. Then the Toanui go into the nests and lay in the same nests. Taharangi and Hamiora Tu are the tino mana of this island. I dispute all the cases on Karewa.

To Pumamao: I don't deny that Tukorako seized the canoe when the place was taken. I don't consider that that gives you any right to the land. Probably they may have given birds to the owners of the canoe when they came back.

To Timi Te Rua: I say it was only Rakakao who went ashore. The others were afraid of the Ngarara. He was not. Some of us are afraid of them others not. Asked why should the others go to paddle Rakakao to Karewa - I suppose because of relationship. I think Rakakao had "rohe'd" [claimed] the island before he left the mainland. Can't say if any one else knows of my getting birds from Karewa. I persist that I did get food from Karewa as I have said. I can't account for you and others not hearing of it. I claim the whole island. Any of Rouroutehe's descendants who have gone to Karewa (Te Poi Ma) have gone in consequence of their relationship with us and have gone with us, not in consequence of their descent from Rouroutehe. Your boundary is all false.

To Reneti: I don't dispute that Hatiwira belongs to Ngatiahi. I don't think that Hati has any claim on Karewa "i runga i taua keehi." Engari i runga i te whanautanga o Tukorako, Te Matau ki Rakakao, - but he is not right in his take. Ka haere to raua ahua ko Hamiora Tu mo Karewa. Never saw the descendants of Rouroutehe eating the birds of Karewa. I don't know that Te Manuhuatai planted the riwai [potatoes] at Karewa. I dispute the statement about the pakuha of the waka.

To Enoka Te Whanake: There were five chiefs and one slave went to Karewa. Kuri was a papa o Rakakao. The rock Kuri's paddle was on was at Te Hamuti where the landing is, but it did not go right ashore only to the rock.

I have not seen Ngatikuku going to get birds. Reko I said was the person at whose uhunga I gave birds. (Enoka says Reko was a papa of theirs and they never heard of it). I don't know that it was Tari gave the kai at the Wairoa and not I. Tokorehe was a rangatira, he seized the canoe. Can't explain if he was a

chief and got the canoe, why he did not get a piece of Maunganui as well.

To Assessor: I allow that the five ancestors went to Karewa but one only went ashore.

Hohepa says: Yes! It was on his death bed that Te Whareheihei said about the birds: E kai ana Te Ngare a Ngaitukairangi e nga hapuku o te moana. E kai ana a Ngaitukairangi. E kai ana a Te Ngare nga manu o uta. Me mutu ta koutou tohe ki nga manu kei mate koutou i te ngarara me waiho te moana ki a koutou. [The hapuku fishery is acknowledged by Te Ngare as belonging to Ngaitukairangi. The birds on land belong to Te Ngare. The theft of birds from Te Ngare should cease, lest you die with the tuatara, and leave the sea for Ngaitukairangi.] I rongoa a Hohaia tana kupu [Hohaia heard these words], but he did not comply he (Te Ngare) commenced to fish for hapuku.

I say that Ngaitukairangi and Ngatikuku took the kai to Katikati. There was another row between Ngaitukairangi and Te Ngare about Karewa. Hone's statement about the kai for Reko is simply false.

Te Whakataunga o Karewa

Ko nga keihi enei mo Karewa:-

1. Te Ngare
2. Ngatikuku
3. Ngatiahi
4. Ngatitakaawaawa
5. Te Keihi o Pumamao mo te waka
6. Ngaitukairangi kia Hohepa Hikutaia

Ko etehi o enei keihi e whakaturia ana mo te motu katoa, ko etehi e haere rohe ana. Kaore i marama nga rohe ki te titiro o te Kooti - a - ka whakakorea rawatia ana rohe.

E whakaaro ana te Kooti: te Keihi o Ngatiahi me te keihi o Ngaitukairangi he keihi kotahi - e kore e tika kia wehea.

Ki te titiro o te Kooti, kaore e tika te keihi o Pumamao mo tana waka - mo enei take -

1. e ki ana nga korero o etehi hapu i riro tana waka hei pakuha.

2. kaore ano i marama i tae a Pumamao ona papa ranei ki te nanao i nga manu o Karewa; no reira ka whakakorea e te Kooti tana keihi.

Ki te titiro o te Kooti e tika ana enei keihi e wha i runga i te tupuna.

1. Te Ngare
2. Ngatikuku
3. Ngaitukairangi me Ngatiahi
4. Ngatitakaawaawa

E tika ana enei keihi katoa i runga i te tupuna, no te mea i tae katoa nga tupuna ki runga i te waka ki te kotikoti i tana motu. Ko enei keihi e wha kua mahi manu i runga i tenei motu. Engari e titiro ana te Kooti kua nui rawa te mahi manu o tetehi hapu i ta tetehi. Na reira e kore e tika kia rite tahi te paanga o enei hapu katoa ki Karewa.

Ko te whakataunga tenei o te Kooti mo Karewa.

Kia Te Ngare	etoru (3) hea
Kia Ngatikuku	erua (2) hea
Kia Ngaitukairangi me Ngatiahi	erua (2) hea
Kia Ngatitakaawaawa	kotahi (1) hea

(signed) H.W. Brabant,
Commissioner
Wiremu Kingi, Tutahu arangi
July 11th, 1883

Judgment on Karewa

[Note: The following is a summary of the Maori version of the Judgment; no English version is included in Brabant's Notes.]

[The Cases heard were

1. Te Ngare
2. Ngatikuku
3. Ngatiahi
4. Ngahitakaawaawa
5. Pumamao for the Canoe
6. Hohepa Hikutaia for Ngaitukairangi

The cases for Ngatiahi and Ngatikuku are similar and should not be separated.

Pumamao's case based on ownership of the canoe is dismissed. The other four cases are based on take tupuna, ancestral rights,

and continued occupation in the form of collecting birds on Karewa by these several hapu, subtribes.

The division of shares is

Te Ngare	3
Ngatikuku	2
Ngaitukairangi and Ngatiahi	2
Ngatitakaawaawa	1]

List of Names for Karewa

Ngatiahi:	Te Hatiwira Te Horohau Tamati Tu Reneti Te Whauwhau Paehuka Meremaata
Ngatitakaawaawa:	Timi Te Rua Hiroa Huituara Akapita TeTewe Romana Te Kootu
Ngatikuku:	Hori Ngatai Te Aria Hamuera Te Paki Heta Tarera
Ngaitukairangi:	Hohepa Hikutaia Te Ipu Hikareia
Te Ngare:	Raniera Te Hiahia Rapata Te Karawe Te Nara Taharangi Hohaia Renata Toriri

TUHUA (MAYOR ISLAND)

Brabant's Notes:

August 1884

Tuhua or Mayor Island

Claim read Reneti Te Whauwhau to conduct case

Allows claim of Petara Taiawhiao
Allows claim of Paikea
Allows claim of Te Ipu Hikareia
Allows claim of Erueti Te Hauauru.

Opposition claims asked for.
None

Reneti says:

Our claim is from a Tupuna, viz. Koroua. It is not from conquest. We have never been conquered. They always lived there (the tupunas). My fire has always been there.

[see whakapapa next page]

August 8 1884

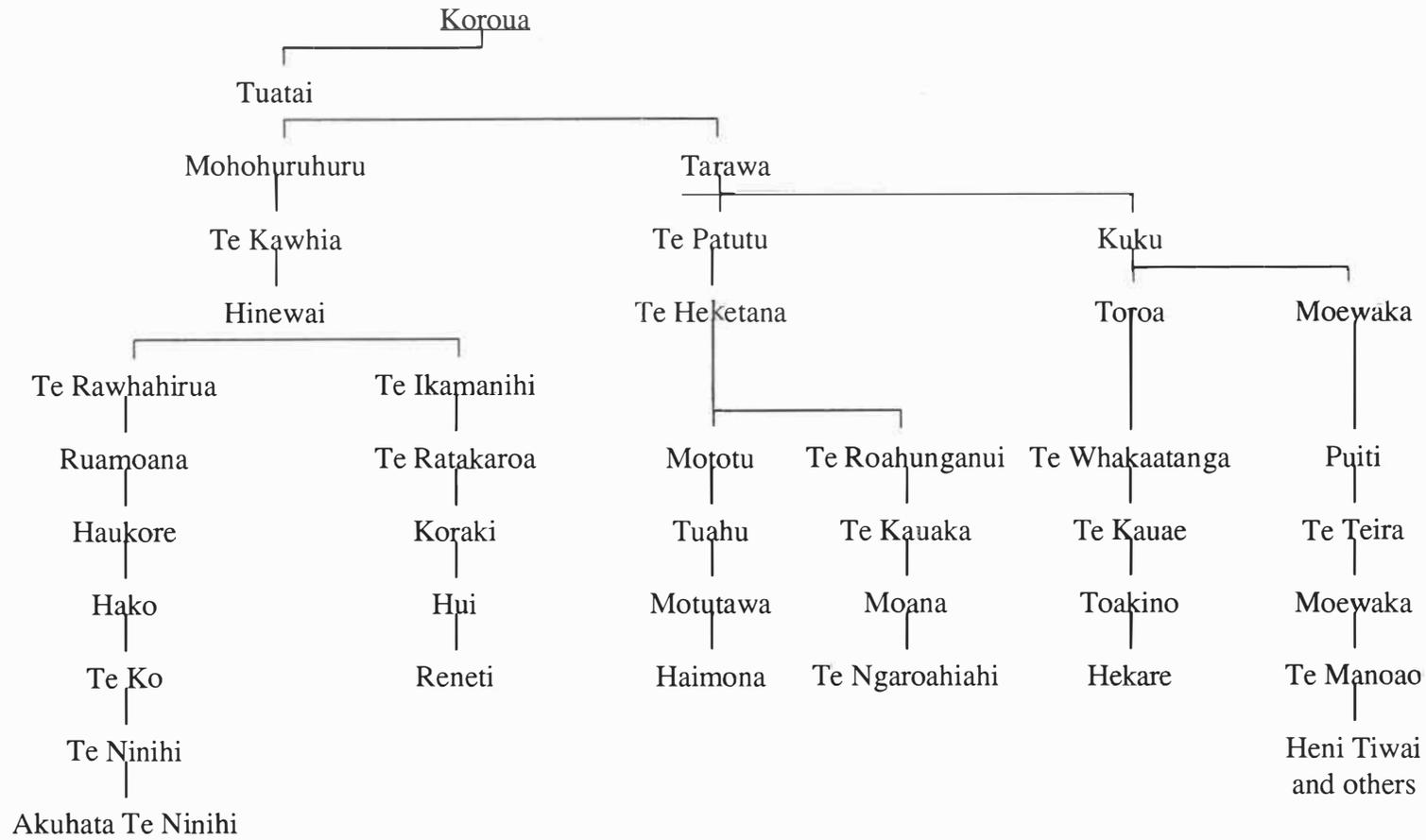
Tuhua

Reneti brings up his list of names but wishes it arranged that they not be owners in equal shares, but unequal, the various shares to be settled when the land is divided.

Lists are read and passed for 9 hapus. Some of the natives have their names in more than one list. It is arranged at the request of the natives that those natives whose names are in more than one list should each have so many shares in the land as the number of lists their name appears in.

List of claimants

[Note: Nine separate lists were submitted, all dated 8 August 1884. Each list was described as "hapu o te Urungawera o Ngaitauwhao". The lists were passed and signed on 8 August 1884 by Herbert W. Brabant, Commissioner. The lists follow under the heading of each hapu.]



Ngati Hinewai:

Akuhata Te Ninihi	m.a.
Petera Te Ninihi	m.a.
Akuhata Tupaea	m.a.
Maihi Tinipoaka	m.a.
Rotohiko Te Oha	m.a.
Reneti Te Whauwhau	m.a.
Tarau Kaka	m.a.
Morehu Kaka	m.a.
Te Wharehera	m.a.
Petera Taiawhio	m.a.
Rawiri Whakana	m.c.
Wiremu Whakana	m.c.
Kaka Te Ruruanga	m.a.
Te Mate Hapana	m.a.
Poti	m.c.
Hape Te Riha	m.a.
Hariata Rotohiko	f.a.
Heeni Tiwaif.a.	
Rautahi Ihaka	f.a.
Ngakohe Rotohiko	f.a.
Paua Kawhena	f.a.
Riripeti Whakana	f.c.
Ngata Te Kotuhi	f.a.
Te Aurere Te Ninihi	f.a.
Te Hinerau Pounamu Tarau	f.c.
Rautahi Tarau	f.c.
Meri Akuhata	f.a.
Meri Tarahapa	f.a.
Pono Rania	f.a.
Meriana Kereti	f.c.
Rihi Paetai	f.c.
Te Rangihau	m.a.
Tukua Te Muhani	f.c.

Ngati Kuku:

Hekara Moko	m.a.
Tame Hawhoaia	m.a.
Te Wharehera	m.a.
Te Moanaroa	m.a.
Rotohiko Te Oha	m.a.
Reneti Te Whauwhau	m.a.
Haimona Te Ahiateatua	m.a.
Hirini Te Ruapa	m.a.
Kawhena Pakau	m.a.
Taiharuru Matiu	m.a.

Paora Namoki	m.a.
Erueti Te Hauauru	m.a.
(Benjamin F. J. Edwards)	
Ngahipi Hopara	m.a.
Mutu Kawhena	m.c.
Pare Pikake Piri	f.a.
Tokerau Te Wiremu	f.a.
Nahi Te Wiremu	f.c.
Tangi Matiuf.a.	
Niko Matiu f.a.	
Te Papapire Haimona	f.a.
Irena Tame f.a.	
Ani Tepene f.c.	
Ngakohe Rotohiko	f.a.
Te Umupakaroa Hirini	m.c.
Te Ngaropo Tame	f.a.
Mariana Te Porua	f.a.
Mere Moetiraha	f.c.
Te Ngaroahiahi	f.a.
Raiha Kauri f.a.	
Tame Erueti Te Heketua	
(Thomas Joseph Edwards)	

Ngati Koroua:

Haimona Teahiatua	m.a.
Te Ngaroahiahi Kauri	f.a.
Raiha Kauri f.a.	
Te Papapire Haimona	f.a.
Pakari Marino	m.a.
Menehira Turere	m.a.
Maro Turere	f.a.
Paerauta Menehira	f.c.
Reneti Te Whauwhau	m.a.
Hirini Te Ruapa	m.a.
Taiharuru Matiu	m.a.
Neko Matiu f.a.	
Ngahipi Hopara	m.a.
Kawhena Pakau	m.a.
Mere Moetiraha	f.c.
Te Kiriwai Taaiki	m.a.
Ruru Karowhare	m.c.
Akuhata Te Ninihi	m.a.
Petera Te Ninihi	m.a.
Hariata Rotohiko	f.a.
Mokomoko Tohu	f.a.
Te Huirama Menehira	f.c.

Ngati Te Ruahuihui:

Te Wiremu Te Rangihiwawao	m.a.
Te Ipu	m.a.
Te Kani	m.a.
Te Moanaroa	m.a.
Koraurau	m.c.
Rotohiko Te Oha	m.a.
Reneti Te Whauwhau	m.a.
Maihi Tinipoaka	m.a.
Pare Pikake Piri	f.a.
Tokerau Te Wiremu	f.a.
Nahi Te Wiremu	f.c.
Te Maimuka	f.a.
Hariata Rotohiko	f.a.
Heeni Tiwaif.a.	
Maraea Whakana	f.c.
Paua Kawhena	f.a.
Ngakai Meretaka	f.a.
Tanumingarangi	f.c.
Haki Te Riha	m.a.

Ngati Waitarere:

Heeni Tiwaif.a.	
Wiremu Whakana	m.c.
Rawiri Whakana	m.c.
Riripeti Whakana	f.c.
Maraea Whakana	f.c.
Erueti Hauauru (B. F. J. Edwards)	
Tame Erueti Te Heketua (T.J. Edwards)	
Rea Romana	f.a.
Akuhata Te Ninihi	m.a.
Petera Te Ninihi	m.a.
Harata Te Manukahu	f.a.
Te Kiritoha Whakana	m.a.
(Christopher Faulkner)	
Rotohiko Te Oha	m.a.
Reneti Te Whauwhau	m.a.
Ngakohe Rotohiko	f.a.
Hariata Rotohiko	f.a.
Tawhiti Akuhata	m.c.
Te Kapu Te Ninihi	m.c.
Hone Romana	m.a.

Ngati Taha:

Akuhata Tupaea	m.a.
Matiu Tarera	m.a.
Heta Tarera	m.a.

Hamiora Tupaea	m.a.
Iraia Te Waru	m.a.
Matahou Te Waru	m.a.
Parepikake Tupaea	f.a.
Tupaea Akuhata	m.a.
Te Roretana Kereti	m.a.
Ngamanuoterangi Hamiora	m.c.
Rakapa Tinipoaka	f.a.
Maro Turere	f.a.
Tutua Menehira	m.c.
Ngawaka Te Waru	m.a.
Tutera Marupo	m.a.
Te Atarau Menehira	m.c.

Ngati Parehahu:

Te Raina Taaiki	m.a.
Whare Tikirena	m.a.
Tarau Kaka	m.a.
Te Morehu Kaka	m.a.
Kaka Teruruanga	m.a.
Akuhata Tupaea	m.a.
Te Rata Taera	m.a.
Paora Ngamoke	m.a.
Houwhenua Te Patu	m.a.
Te Taikato Te Patu	m.a.
Makahi Paikea	m.a.
Maihi Tinipoaka	m.a.
Te Rautahi Ihaka	f.a.
Hariata Rotohiko	f.a.
Ngapati Te Pakaru	f.a.
Hana Te Pakaru	f.a.
Te Hatiwira Horohau	m.a.
Te Kiriwai Taaiki	m.a.
Paehuka Hone	f.a.
Hinehou Hana	f.c.
Maria Tarauf.a.	
Rania Pono	f.a.
Repeka Tikirena	f.a.
Te Ngaropotame	f.a.
Wiremu Whakana	m.c.
Tame Te Hauhoia	m.a.
Te Araroa Taiki	f.c.
Akuhata Te Ninihi	m.a.
Petera Te Ninihi	m.a.
Hera Te Paimata	f.a.
Tangi Matiuf.a.	
Te Metera Motatau	m.a.
Maro Turere	f.a.

Te Omeraua Te Maioha f.a.

Ngati Kiriwehi:

Haki Te Riha m.a.
 Te Metera Motatau m.a.
 Te Whakaturou m.a.
 Te Aurere Te Ninihi m.a.
 Hape Te Riha m.a.
 Taroa Te Kotuhi f.a.
 Nepia Te Whakaturere m.a.
 Ihakara Te Whakaturere m.a.
 Henare Pererika m.a.

Ngati Koroera:

Aporina Taura f.a.
 Rotohiko Te Oha m.a.
 Taroa Te Kotuhi f.a.
 Taiharuru Matiu m.a.
 Tepene Te Wharengaio m.a.
 Reneti Te Whauwhau m.a.
 Paora Ngamoki m.a.
 Te Matehapara m.a.
 Te Aurere Ninihi f.a.
 Ngakohe Rotohiko f.a.
 Ani Tepene f.c.
 Tangi Matiu f.a.
 Neko Matiu f.a.

MATAKANA

Note: The late Alfred Tarawa of Judea made available a manuscript in Maori which appears to be a record of the evidence given in December 1883 to the Commissioners' Court. This manuscript contains mainly the evidence of Timi Te Rua and Tawaha on behalf of Ngai Tamawhariua claims on Matakana. There is no record of the Matakana cases in the surviving records of Commissioner Brabant's hearings. It is likely that some local people kept their own notes of cases, or copied the Assessor's notes in Maori. The hand writing of this manuscript is not Brabant's, nor is it similar to other writing in Brabant's Minute Book No. 1, written in by a clerk and signed by Brabant. The manuscript is incomplete, and was in very poor condition, with pieces torn at the edges of pages, hence the several gaps in the text. The manuscript was xeroxed and the original returned to Alfred Tarawa in 1982.

Matakana

Timi te Rua Ka whakahaere i tona Kereme konga Tupuna enei o Ngaitamawhariua

1. Ko Puapua
2. Tamapeke
3. Toremokai
4. Rouroutehe
5. Paraheka
6. Teoteo
7. Pakiuma

Ko nga tupuna enei o Ngaitamawhariua nana i raupatu tenei whenua. Na Tamawhariua enei tamariki a Puapua Tamapeke. Toremokai Teoteo. Pakiuma (grandchild) Ko Paraheka.

He taokete no Tamawhariua no Rouroutehe - na enei tangata e [] rohe i te mapi.

Ko Rouroutehe
Ngaurutawa
Te Rarehe
Ruru
Te Kapua
Matapapa
Timi

Ia Ngaitamawhariua a Uretureture topo. he makinga witi, rui [] he pititi e tupu mai nei [] takoto mai nei nga awa [] onga taake wi ti. He h[] Kei Whakatopo, na Enok [] Te Moananui na o ratou [] atu ra kia Ngati Mura a [].

He mahinga na Ngaitamawhariua [] taha o te pa. Konga
whare kei te taha []

No taku tamarikitanga ka [] au ia Ngati Mura, Ngatiha, e
mahi ana Papatoiake i Whakatopo.

Na te Moananui i kawe te Ruri mo Whakatopo. Kaore he
whakararuraru e tupu mai nei nga riki a enei hapu.

No te whawhai pakeha nei ka whati matou ki uta.

Kaore au i kite i tae mai etahi tangata ki tenei whenua i muri i
te maungarongo Pakeha nei.

Kaore ate wakaraupo i mahi ki tenei whenua kei Uretureture
nga mahinga ate wakaraupo he tuakana no Raimona.

I Kapiti ke ate. Teira kaore i noho ki konei.

Kaore au i kite i tetahi tangata e noho ana i tenei pa i Hiwaru -
Kaore ote Kaukoti e noho ana ki hiwaru. Kaore ana mahinga
whare.

Na Ngaitamawhariua nga mahinga kei waho i tenei pa na
Hohepa te Kai, Raimona Ngawiki, Makehu, Timi, Hiroa, Katoa
a Ngaitamawhariua no mua tae ana mai ki [] kei paparuwha
ana mahinga.

Ka[ore] au i kite i tetahi u[ri] Puorooro e noho ana ki tenei pa.
K[aore] i kite ia te Pungao.

Te tangata e kite ana ahau [] i te raina ote Waihirere ko
Hone Te Ak [].

Ko Okauia te kainga tuturu ote [] Ko Motuhua.

[Some pages appear to be missing]

10/12/83

Te Hatiwira - Kua waiho nga [] Kopuatete i ta Tawaha i
whaka []

Matiu - E tata ana a Kikoheke te raina o Matakana. Matiu ano
e tonono ana au. Kia wh[] kereme mo te Poraka o Matakana.

Te Kooti - Kaore e tika kia ru[] nga tonono mau. I te mea kua[]
koe ki Kikoheke i roto i te Poraka.

Wirikake - e tono ana kia ma [] te tikanga mo te Pukeroa, he waa [] note Hikutu iroto i te poraka o Mata[kana] e tono ana kia marama te taha ki Makehu.

Timi - Kua oti ia au te whata[] nga tangata mo tana waahi mo te Pukeroa, iroto i te poraka o Matakana ko Akuhata, ko te Rikihana, Te Epa, ko Makehu.

Heera Ngawharau - E tono ana ahau kia Ngaitamawhariua kia uru kite p[] o Matakana. Ko Teoteo taku Tupuna. Timi kaore au e whakaae.

Timi te Rua - Ka whakahaere i tona kereme.

Ko nga Tupuna enei o Ng. Tamawhariua

1. Puapua
2. Tamapeke
3. Toremokai
- [4. Rou]routehe
- [5. Parah]eka
- [6. Teoteo]
- [7. Pakiuma]

Ko enei mahinga kei te taha o te raina nei (Te Waihirere) He mahinga na Ngaitamawhariua kei Okouka.

Ko Ngahuha onga whakaurunga. Kei raro i te teihana nei kei reira te raina e haere ana na maua ko te Tana (Turner) i whakatu.

Koahau kote uri kote Moananui nana i mahi te teihana nei kite riwai he pititi ano. Kei reira Ko Paparuwha he mahinga na Ngaitamawhariua he mahinga kaanga, riwai, kumara, witi he pititi ano kei reira kaore he mahinga ote Waihirere he onepu he.

He mahinga na Ngaitamawhariua a Opuhi he kainga tuturu he whare. Kei reira he purukamui he whiro he pititi kei ra.

Te ingoa o te pa kei runga Opuhi ko Hepetema, no Ngaitamawhariua he pititi, he whiro kei reira.

I te mutunga o te whawhai pakeha, nei ka nohoia ano a Opuhi e Ngaitamawhariua - ka rua tau i mahue ai ia matou. Kei Uretureture to matou kainga i naianei tuturu a Ngaitamawhariua. Ki runga i tenei whenua.

He tupapaku kei runga, ite motu kohatu, he tupapaku hoki kei uta. nei i puta i reira te raina ate Puru. Ko Ratahi te motu kohatu nei ko Tarawa te tupapaku kei tana motu e tanu ana, no Ngaitamawhariua - no mua iho ano, tenei wahitapu, e hari tonutia ana nga tupapaku i naiane e tae ake ana te mahi ki te pa ki Hepetema. Kei te Kiriohinerape ka timata te mahi ko tua atu he wae[] He mahinga a Mokaiwakarahi, ko Puhi te Atua kei roto i tenei ngaherehere, he kawa tenei no Ngaitamawhariua.

He pa a Tahutoru, no Ngaitamawhariua he karaka he pititi he harakeke, kei reira.

Ko te tautuku te pito o te pa nei te taha ki Matakana, he urupa kei reira no mua, I horo tenei pa i a Ngatimaru, he mahinga katoa a waho i enei pa, he pititi katoa.

He mahinga a Opopoto. Tahutoru, na Ngaitamawhariua he kapi tonu ite pititi he karaka. Kei reira na Ngati Ranginui ano etahi onga harakeke. He urupa tupapaku kai tetahi pito o Opopoto.

He mahinga ano na Ngaitamawhariua a Koputete, na maua ko Hiroa i mahi. I mahi ano a Ngaitamawhariua ki Kokoreke, he pititi he harakeke kei reira.

He mahinga na Ngati Mura a Paetaha., kei Uretureture a Ngaitamawh[ariua] e noho ana i naiane, kua oti te to[] ki te waea, na te Tana i ruri a Uretureture i mua. Kaore i haere mai tetahi tangata iwi ranei ki te pana i taua ruri.

Ko Opakura tenei pa e kii nei ko Tieritaua. He mahinga katoa tenei poraka, e tupu ana nga pititi ki nga wa katoa, e mahia ana o tenei poraka.

Ia Toremokai a Uretureture ka mate a Ngaiterangi ia Ngati Maru, kite Tapere na Ngatiha, i takitaki te mate o Ngaiterangi i patu a Ngati Maru. Ko Puapua i mate ia Ngati Maru. Ki te Tapere, ka tukua a Uretureture kia Ngatiha. Ko Makehu ko Kararaina nga putanga, o tera iwi o Ngatiha.

Inaiane kei a ratou a Uretureture, i moea taku whaea ite pakeha. Ki roto i tenei poraka. I whanau au ki konei.

I retia e Ngaitamawhariua tenei whenua kia Kapene Morihi.

I whakanohoia a te kati pakeha, o mua e o matou koroua. Ki uta o te motu nei.

I noho ano a mekemerengi pakeha ki roto ite poroka nei, i moe i to matou wahine, na matou i kawe ki raro atu o Pukemanuka, kerī aruhe ai a Ngaituwhiwhia ka pana e poke, mutu tonu atu, te kerī ki taua wahi.

Kua karangatia e Ruka, a Mikaere ki tona kereme. Kaore i tae mai.

Kua whakakorea to kereme a Mikaere Tahupoaka.
Te Kereme a Raniera te hiahia kua nukuhia mo apopo.

[more pages missing]

17/12/83

Tawaha. Ka oati
Kawea.

Kei Matakana taku kainga e mohio ana ahau. Ki te taenga mai o Ngaiterangi ki tenei whenua. Ka kaha ahau kite korero, i te take o aku tupuna - I tipoka ia ai te whawhai ki waenganui o Tauranga, i mahue, ai a Maunganui, ate Papa, a Matakana, i tipoka ai te patu ki Oruakehu, mo te Rangitupua te take. Na Puorooro tenei tamaiti i patu ki Motiti.

I takoto atu te mahara a Puorooro. Kia Ngatiha ite kawenga waka ki Ohiwa i reira a Haputahi, Itipou, iwirere e noho ana ko nga rangatira tenei o Ngatiha, ka whakaaetia e, Rangitehūia, kia takitakina te mate o te Rangikatukua, ka rere mai ite ahiahi, kōhi, ai rawa ake te ra, i Okurei, ka hoe Motiti, ite po ka hoea. Ka tapoko ki Mauao, Panepane haere ite awa o Ruakehu, ko te Waiaruhe te pa horo tuatahi, Whanaoau ka rere Wharawhara i konei. Ka horo. Oruakehu, ka rere ano a Wharawhara, ka kite a Tuwhakia ka whaia no te Pohoera tenei, ka titiro atu ate Whanaoterangi o Ngatiha, e tata ana te ora o taua tangata ia Tuwhakia, ka titiro mai a Tuwhakia kia te Whanaoterangi e haere atu ana, ka whakatauki mai a Tuwhakina.

Ka haere Totara haemata. Ka whaia e te Whanaoterangi ka mau a Tuwhakina, ka kapea mai ki muri, matara rawa atu, ka tahuri mai a te Whanaoterangi ka ki atu kia Tuwhakia, ki kona koe pukatea wai nui - ka haere totara hae. Mata ka mau a Wharawhara.

Ka patua. Ka mate ka aramau a Tuwhakia kia Te Whanaoterangi, ka mutu te riri a Ngatiha i konei. Ehara tenei raupatu mo te whenua, he takitaki mate tenei raupatu. Ka hoki a Ngatiha ka paia mai e Ngati Ranginui i te wahapu o Maunganui - ka mohio a Ngatiha kaore he putanga mona. Kua kapi te puaha a Maunganui - ka huihūia nga waka ka hanga kite

pataka - ka whiua nga mahanga ki tetahi taha. Ko Ruai Mokoroa. Ki tetahi taha, he waka, nunui enei waka, no Ngatiha, ka utaina a runga kite kohatu ki te manuka, ka timu te tai, ka Whakamanutia. Ka tae ki Maunganui, ka whawhai i roto ite moana. Ka whati a Ngatiranginui, ka puta a Ngatiha ki waho, ka hoke ki Ohiwa. Ka mahara Ngaiterangi kua puare te pakanga i a Ngatiha ki Tauranga, e takoto tonu ana te mate o Ngaiterangi ara a Tuwhiwhia a Tauaiti, na Ngatiranginui i patu, ka tae mai a Putangimaru. Ki Maketu ka korero raua ko Kotorerua - ka mea a Kotorerua he tangata mohio tenei, ka whakamoea a Tuera kia Putangimaru, i he wahine tenei, na Kotorerua.

Ka hoki a Putangimaru me tana wahine, ka kii iho a Putangimaru, me haere atu i muri ia raua. Kite pa Whakahorohoro i tua atu i Poripori i reira ate Ika, e noho ana, hei kai arahi atu ia Kotorerua. Ka patua e Kotorerua tana tangata, ka mate ka haria te hau ki Putangimaru. Ka hoki a Kotorerua ki Maketu.

Ka mahia he Kokowai ki te kete, he oneone a raro, he Kokowai a runga, he hakari tenei na Kotorerua. Ka haere mai a Kotorerua me Ngaiterangi, e rua nga ope na te Rangihouhiri a Kahukino na Ngaiterangi tetahi, ka noho a Kotorerua ki Maunganui, ka ahiahi ka whakatata te ope i te po ka rotua a Kinonui e Kotorerua, ka tukua he tahua kokowai a Kotorerua, ka waenganui po.

I te ata ka horo a Maunganui kua whakaekea hoki tenei a Te Papa e Te Rangihouhiri, ka tomokia ate Papa. Ka horo kotahi ra i horo ai a Maunganui ate Papa, whakaeke tonu atu i Otumoetai kaore i horo, tonu tonu atu i Hinewa ate Rangihouhiri, ka riro mai na Taka, i tuku mai, ka hoki ate Rangihouhire - I muri ka whakaekea e te openui a Tamawhariua e Tukairangi me nga tupuna katoa o Ngaiterangi a Otumoetai ite ata, ka mohio a Tamawhariua tera e horo taua pa, ka mea a Tamawhariua ki te ope, taihoa e whawhai kia mutu te kai, ka haere atu a Tamawhariua i muri ka kitea e Kuraroa, ka mea iho kia Tamawhariua ko wai tena ko ahau ko Tamawhariua me he rangatira pea koe e ora aku wahine aku tamariki ka kii a Tamawhariua ki te whati te ope. Na he rangatira au. Ki te kore e whati he tutua au. Ka haere atu a Tamawhariua kia Ngaiterangi, ka korero, ka whati a Ngaiterangi ki Maketu. Ka haere atu a Kuraroa ka tae kia Tamawhariua, ka mea atu a Tamawhariua kia Kuraroa haere ake ki Maketu. Ka haere a Kuraroa ki Maketu te ra i hoki mai ai a Kuraroa. Ka ki mai a Tamawhariua haere kia Taka waiho mai a Otumoetai kia au, ka hoatu a Tamawhariua te patu a Matawhero, ka ki atu a Tamawhariua kia Kuraroa, ki te ka te

ahi ki Otumoetai kia hohoro iho - ki te tutaki koe i a Ngaiterangi hapainga atu a Matawhero, kia mohio ai a Ngaiterangi kua mau te rongo.

I muri ia Kuraroa ka haere atu a Ngaiterangi, ka horo Otumoetai, ka kite a Kuraroa i uta, ka whakatika mai Kuraroa. Ka tutaki ia Ngaiterangi e patua haeretia ana a Ngaiteranginui - ka hapainga mai a Matawhero, ka mutu te patu a Ngaiterangi - ka riro tenei pa o Otumoetai ia Ngaiterangi.

I mutu ta Tamawhariua patu i Otumoetai, ka takoto atu na nga uri no enei pa horo e toru. Katahi ano ka maranga te kaki o Ngaiterangi - ka nohoia Owharo, Papamoa Te Karaka, ka noho Ngaiterangi ki enei pa. Ka haere atu a Ngaiterangi ki reira, he ope ki te Whanau a Apanui - ka mate a Tamawhariua i konei ka kawea mai ki Puwharariki tanu ai. Ka mutu tenei whawhai - ka haere te ope a Ngaiterangi ka uru toku tupuna. Kaore he tupuna i ngaro i tenei ope - ka horo Tangoio, na taku tupuna i hopu nga rangatira o tenei pa o Tangoio - ka mate a Tamaromiti o Ngaiteranginui ia Rouroutehe. Ka mate a Kinokokoti. Kei ko tata atu i Opounui a Tangoio.

Ko Rouroutehe taku tupuna, i mau atu a Kinokokoti kite Awapatiki, ka horo tenei pa ka hoki a Ngaiterangi ki runga ki Maketu. Ka hoki mai ano ka horo a Motuhua, Oपुरeroa. Ka hoki ano Ngaiterangi ki runga ki Maketu. I tenei wa ka tae mai a Ngatiha ka riro mai a Ngamahanga, he waka. Nata Manu rere, Itipo, te Iwirere i mau mai tenei waka. I haere mai ki a ratou tamahine i moe katoa ia Ngaitamawhariua - ka whakaaro Ngaiterangi kia whakaekea a Matakana. Ka mau Kinotaraia i konei na Tamaumere i hopu, ka mau Te Parehuia. I mau ia te Matewaitai ia Ngaitamawhariua na Ngaiterangi i hopu ate Parehuia, ka rere a Kuiatai he wahine na Kinotaraia noho rawa atu i Tutaetaka i taua ra no. Ka horo a Tahutoru, ka rere Manuwakatupua, a Hingaroro, a Weka, ka whaia ka mau a Manuwakatupua ia Teoteo, uri o Tamawhariua na Ngaiterangi. Tamawhariua i hopu, na Toremokai i hopu a Weka. Ki Kotoretaia, ka tukua a Weka kia Ngaiterangi, ka haere te ope a Ngaiterangi ite moana. Katikati, ko Tauaiti te rangatira, ko nga uri katoa o Tamawhariua, ka horo Tokapuwharawhara. Kei Katikati tenei pa. Ka mau a Tahanamea. Ka whakaorangia, ka mutu te patu ki Katikati - ka rongu a Kuiatai kua mau te rongu. Ka haere ki te kimi i tona tamahine ki Maketu, ka karanga te kuia ra, i tenei taha ote awa, kaore ate Parehuia i kona. Ka kii mai tenei, ka hoe mai ki tona kuia.

I te po kai whaiwhaia e Tamapeke hei wahine mana. Ka moe, ka mea atu a Kuiatai kia Tamapeke, hei konei mau e haere ake i

muri iau. I muri ia Kuiatai ka haere a Tamapeke. Maunganui ka whiti ki te akau, he morehu tangata i Maunganui nei, na te maungarongo i ata noho ai, ka rite ki Karewa, ka peka ki uta, ka kite ake i tetahi pa, e tu iho ana he ara nui tenei ko Whakatopo tona putanga - no Ngatiranginui tenei huarahi.

18th Tihema 1883

Tawaha ka korero ano.

Te Kainga i tae atu ai a Tamapeke ko Marokura. Ka haere atu a Tamapeke i konei ki Tutaetaka, kei te Rereatuakahia. I muri i te taenga atu o Tamapeke ki Tutaetaka, ka haere atu a Ngaiterangi ki Tutaetaka ki te kimi ia Tamapeke.

Ka houhia te rongu, kia Tuha[] ka hoki mai Ngaiterangi ka Kotikoti i tenei whenua, timata i Matahui te Kotikoti.

Ko Puapua, ko, Toremokai, Teoteo, Tamapeke, Paraheka, Rouroutehe, nga tangata i uru i roto i enei tupuna ko Tukorako, Te Hikutu.

Koi nei nga tangata nana i Kotikoti, tenei whenua a Matakana. Te mutunga o ta ratou roherohe ko te Waihirere, he rohe nui tenei rohe kia Ngaiterangi katoa, katoa - te taha ki te rawhiti o tenei rohe, na aku tupuna na aku tupuna tenei whenua i roherohe. Timata nga rohe i Matakana, Hikirewa, Opopoto, Te Weraapakau, te Onepu, he rohe naku kei te Onepu, Whakapiripaua, Kopuatete, haere ite taha hauaru o te Kirihitoi, te Pourewa.

Kaore he tupuna ke atu nana i Kotikoti a Matakana. Kaore aku ara whakapapa ki enei tupuna, kia Tukorako kia Te Hikutu.

Timata te rohe i Kaipitopito (i Matakana) Hikirewa, Opopoto, Waiapakau, Te Waitapu (he awa) ia Rouroutehe tenei.

Ko Rouroutehe
Ngaurutawa

- | | | | |
|----|---|------|---|
| 1. | Te Rarehe
Te Whakatu
Te Riparipa (Kaore he uri) | 4. | Te Rarehe
Kahurimu
Te Kirikau
Tawaha |
| 2. | Te Rarehe
Korotuitui
Poke
Paretene
Te Wi | [5.] | Te Rarehe
Parehukakore
Tokamauku
Tatai
Henare Taratoa
Pererika |

- | | | | |
|----|---|------|---|
| 3. | Te Rarehe
Ruru

Te Kapua
Matapapa | [6.] | Ngaurutawa) To mua
Te Whakānīgā
muri
Te Oru
Kirihara
Te Haukai
Kaunonoi
Hiroa |
|----|---|------|---|

Kaore au e mohio ki te whakapapa ote Hiahia kia Rouroutehe, kaore au e mohio ki tona korero. E ki nei ia ia tenei whenua a Opopoto, kaore au e mohio ki te tunga o tona whare. Ki Opopoto, kaore ana ahi ka, pititi, harakeke, i reira, no te mea he tangata tuturu au ki Matakana koinei nga tangata tuturu a Rouroutehe. Ko enei e korero nei au.

Ko tenei whenua ko Otakihau kei Tahutoru, ko Ngauratawa te tamaiti whai mana a Rouroutehe ki runga i tenei whenua, He pa no Ngaitamawhariua a Tahutoru, tae mai ki Powhaiturua, he Maioro ano kei waenga i tenei pa, i mate aku tupuna ia Ngatimaru, ki tenei pa ki Tahutoru. I te horonga tuarua o Tahutoru ka mate a Ngaitaiheke ki tenei pa, ko Wera, Moetu, no pakiuma enei uri.

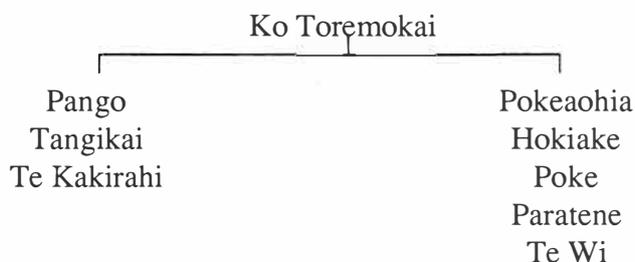
Ko nga tangata nunui enei o Ngaitamawhariua i mate ki konei no aku tupuna tae iho ana ki au. Kaore au i kite ia Te Pohoera e noho ana ki konei, koinei te ingoa hapu ote Hotu. Naku tupuna te ahi tuturu tae ana mai kiahau. I reira taku wharekarakia e tu ana, me aku pititi me taku urupa me taku hahinga tupapaku.

Ko Toremokai, Rangitahua, Te Paua, Te Taiki, te Arahi, me etahi atu, ko nga tamariki a Paratene, te whakamutunga

No reira au i ki ai kite keehi ate Iwipau e he ana. Kaore ia ia tera whenua. Ka mutu aku korero mo enei keehi e rua mo ta Te Hiahia me ta Te Iwipau. Timata ite Onepu, Whakapiripaua, Kopuatete rere ite taha hauauru o Kirihitoi, te Pourewa, te hauaru ote Waitohi, Te Kawakawa, Waitotoro, ka mutu te whenua tuku a Tukorako.

Ia Toremokai tenei whenua ate Waitoto timata i Waitotoro

Ka korero au inga uri o Toremokai

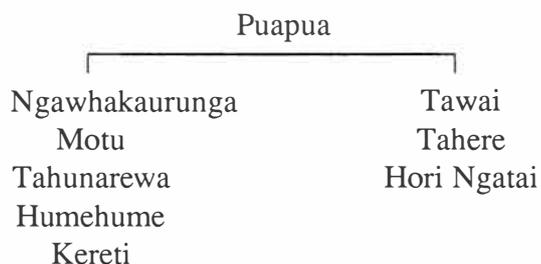
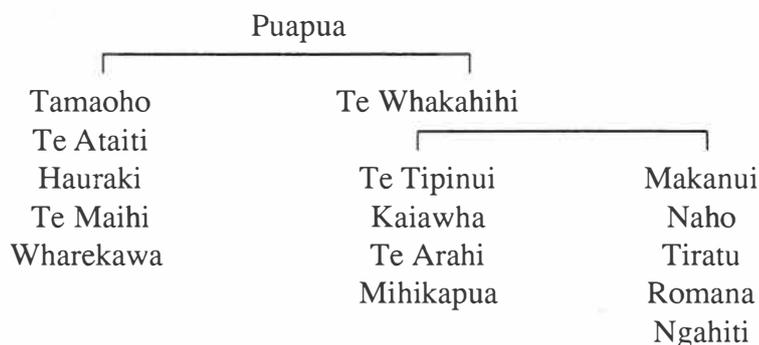
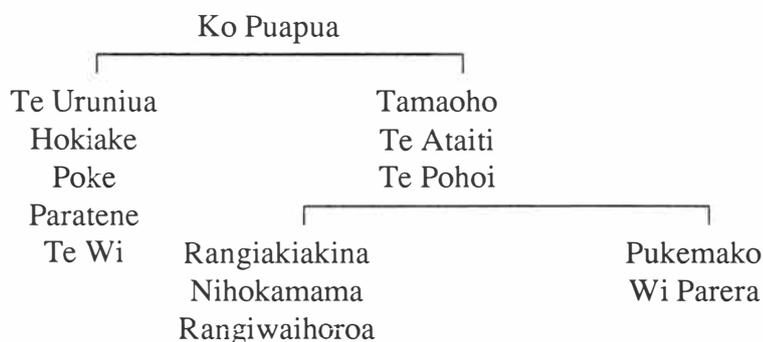


Konga uri tuturu tenei kite Waitoto.

He mahinga naku matua kei tenei whenua, no te whawhai pakeha ka mutu taku mahi, ite ra o te Maungarongo. Kite pakeha ka mahi ko Te Wi ite ra inoho ai a Ngaitamawhariua ki Opuhi imuri o te Maungarongo ka mutu te mahi a Te Wi.

Ka timata taku korero ia te Hikutu tenei whenua ate Waiwhero, tae noa. Ki Tiraupatiki ia Toremokai tenei whenua.

Timata i Tiraupatiki, Kokoreke ia Puapua tenei whenua.



Kaore au e mohio Ngaitamawhariua i mohio ki Whakaraka i puta atu ia Puapua. Kaore hoki e mohio ki te ara whakapapa a Tutu, no reira au i ki ai e he ana te whakapapa a Tutu. Kaore au i mohio i mahi kai a Tutu ki Tiraupatiki. Kaore au e mohio ki nga rohe a Tutu e tapahi noatu nei inga whenua onga tangata e tango ana ite whenua o te Hikutu. E haere ana a Ngatipau me Ngaitirawharo ki Tirohanga ka haere tona whaea ki reira.

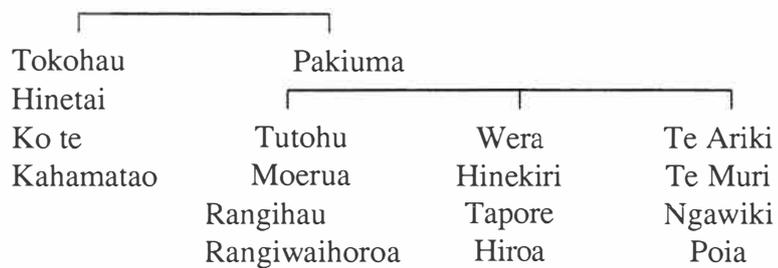
Kaore a Whakaraka i roto i taku huarahi whakapapa. Na Paratene nga pititi e tupu ana i Tiraupatiki.

Nga tangata tuturu ki tenei whenua ki Kokoreke. Ko Te Wi, H. Ngatai, Parera, Rangiwaihoroa.

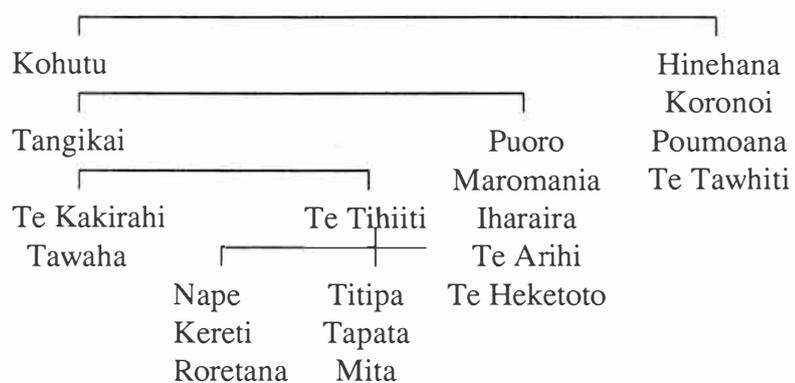
He aha ra to Hori Ngatai i mohio ai iau te whakapapa, he aha ra ngaro ai to Tutu.

Timata i Kokoreke Puketutu. No Puketutu ki hurupo, Paetaha ka huri ia Teoteo tenei whenua.

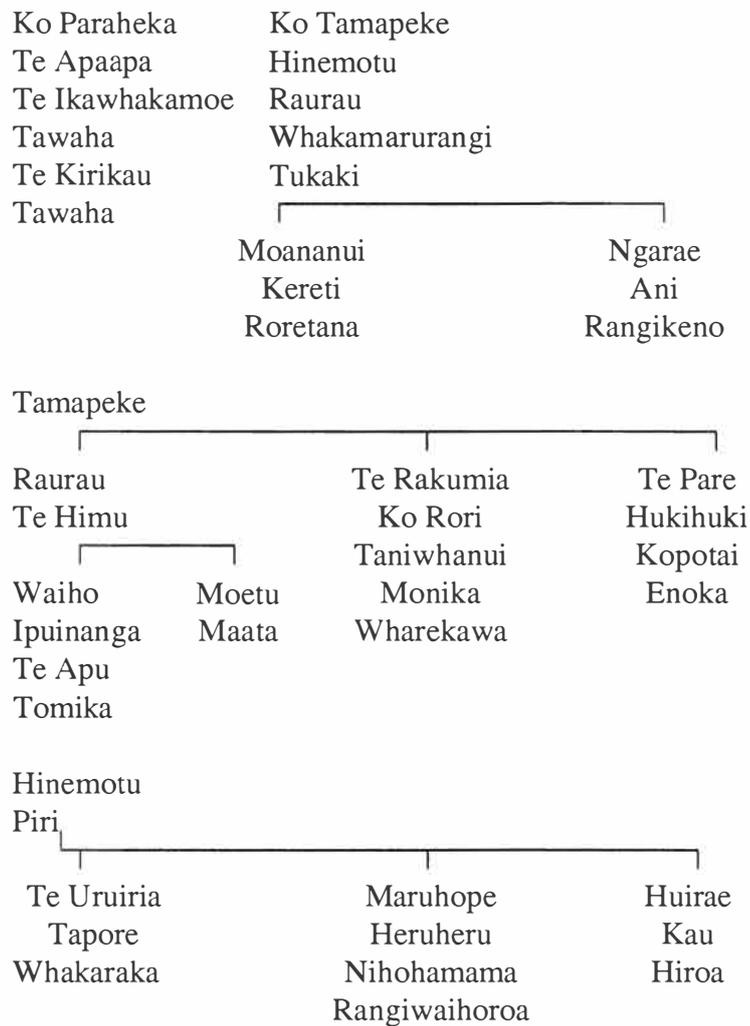
Ko Teoteo



Teoteo



Teoteo Konei na rangatira o tenei whenua. Timata i
 Te Hani Paetaha Waiorua kahuri ia Paraheka ia Tamapeke
 Te Haukai
 Kaunonoi



Ko te Whakaraka tenei e mohiotia ana.

He maha nga uri o tenei tupuna o Tamapeke.

Timata i Waiorua Waekau Teiritaua

Ko Uretureture taku ka korero nei ia Puapua ia Toremokai tenei whenua.

Tenei whenua a Uretureture na taku tupuna na Toremokai i tuku ki Ngatiha mo te takitaki ite mate o Puapua i mate ia Ngatimaru kite Tapere.

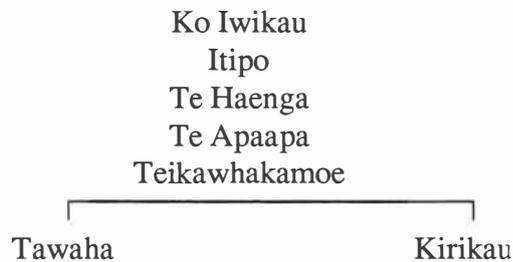
Ko Tunakairoro, Te Whakakahu, Huhukainahenahe, Puapua, i mate. Ki tenei Parekura, kaore enei laugata a Tunakairoro, a Huhukainahenahe ate Whakakahu i pa ki tenei whenua ki Uretureture. Ko Waikao, ko Okuiri, Itipo, Okura, Waituhi, Nohoru, ko Te Whatu Kauaenui to ratou matua, koi nei nga Rangatira o Ngatiha ite tukunga atu o Uretureture. Kaore au i mohio ia Kotorerua a Uretureture. Mehemea ia Kotorerua

tenei whenua, ka tae mai ia kite whakahe i taku tukunga.
Kaore au e kite ana e ka ana tana ahi ki reira.

Wenerei 19 Tihema 1883

Tawaha ka korero ano.

E mohio ana au ki taku whakapapa o Ngatiha, ko te Whatu
Kauaenui no Ngatiha.



To maua whakapapa tenei ko Raimona kia Ngatiha. Ko tenei whenua he whenua tuku na Ngaiterangi kia Ngatiha, tuturu taku ahi ki tenei whenua tae mai ana ki naiane. Aku whare e tu mai nei, me aku mahinga, kei Uretureture a Raimona e tanu ana. E whakahe ana au ki te kereme a Renata. Kaore ia i mahi ki reira. Kaore au e mohio ana ki te hoatu tanga kai a Ngatiha mana, no aku matua tae mai ki au. Ki te tu hia aku mahinga aku whare pititi. Ka whakaae ahau i tupu mai au i a Tokarehe.

Tokarehe
Taruna
Te Aotahere
Ikawhakamoe
Kirikau
Tawaha

E kii ana ate Teira raua ko Hohepa. Ko raua anake ta Tokarehe, kaore au i kite te whenua o Takarehe i taku poraka. Kaore he whenua a Tokarehe ite Poraka a Ngaitamawhariua. Tuturu tenei whenua na Ngaitamawhariua, e he ana tena raina e hara ia Tokarehe, te raina ite poraka o Matakana nei. Ka timata taku korero mo Otarakau, Papatoieke - E kii ana a Hohepa a Te Teira no raua tera whenua, kaore. Ia Paraheka ke tenei whenua timata i Papatoieke tae noa ki Whakatopo, ia Tamapeke tenei whenua.

Tenei whenua a Whakatopo ia Tamapeke he mahinga na Ngati Mura. Kei Whakatopo e noho nei nga mahinga no nga tupuna te mahi tae iho ana ki naiane e he ana te korero ate Teira tahi atu ano i Rimakaho tae noa, ka he tenei korero.

E ki ana a Te Teira a Hohepa ko te wakaraupo i reira e mahi ana. Kaore au i kite kai Uretureture ke tana mahinga mehemea e pai ana te Kooti kia haere kia kite i nga mahinga a Ngati Mura e pai ana. He pititi na Ngatimura kei reira e tupu ana he riki, he waara take witi. Kaore au i kite inga mahinga a te Teira a Hohepa i reira.

Na Ngatimura nga harakeke i reira. E whakahe ana au ki te raina a Hohepa a Te Puru, e haere nei ite whenua o Ngaitamawhariua. Taku hoa riri monga tuna o Tarakau kote Ngare, mo nga tuna ta maua riri, kaore mote whenua. Patua iho tetahi tangata e Ngaitamawhariua monga tuna o Tarakau, ko Tauaru no te Ngare. Mo taku urupa te take. I takoto aku tupuna ki tena waahi.

E he ana te korero a Hohepa ate Teira, e ki nei kei te taha rawhiti te awa kari a Tutengaehe, kao. Kai te putanga o Waiopuna, te Awakeri a Tutengaehe kia Te Ngare tetahi taha otaku raina. Ka timata taku korero mo te rohe o Whakatopo. Timata i Whakatopo, Okouka, Ngakuha o Ngawhakaurunga, Rangiata, papariwai te Waihirere, ka huri haere i te one, Otaki Otautahi ka huri.

Ia Puapua tenei whenua ko Otautahi. I tukua e Puapua kia te hamu. Na Tukorako tenei tamaiti

Ko Tamawhariua
 Takahi) 1
 Tukorako) 2
 Hamu
 Mataiawhea
 Te Matunui
 Makarita

No Ngaitamawhariua tenei hapu a Ngatihikaia. Ia Puapua tuturu tenei whenua. Kaore au i kite i tetahi iwi e mahi ana i paparuwha i Okouka na aku tupuna naku matua enei mahinga, koi nei nga mahinga a Ngaitamawhariua. I mutu tonu kite rohe nga mahinga a Ngaitamawhariua, kaore i puta ki tua. Ki te haere te Kooti kia kite inga mahinga a Ngaitamawhariua, ka kite inga awa o te parau inga pititi. No te otinga e te taiepa a Raimona ka mahue te mahi Okouka ia Ngaitamawhariua no reira ka ngaro ite tutu ite rarauhe.

Kaore ate Kahukoti e mahi ana ki te Ahawharau, no mua tae ana mai kia au nei, no reira au i kore ai e mohio kia Te Kahukoti.

Kaore e ahi anga Keehi katoa nei e ka ana ki Matakana.

Ka timata taku korero mo Opuhi. Timata i Otautahi, Opuhi, ka huri te Mamaku ka huri Otahatiti, Ohinetewai, Waiopare. He kainga tuturu a Opuhi no Ngaitamawhariua tae noa mai ki te whawhai pakeha nei.

Ko Hepetema te pa o Ngaitamawhariua kei reira. He urupa no Ngaitamawhariua a Ohinetewai, no mua tenei urupa tae ana mai kia matou nei, kaore au e mohio ana ki nga tupapaku o tenei iwi e kawea ana ki reira. He awa a Waiopare. Timata i Waiopare, te Waingarahu ia Tamapeke tenei whenua ia Paraheka.

Timata i te Waingarahu he rohe no te Kiriohinerape. Ia Puapua ia Toremokai tenei whenua. Kei Papakanui ka mutu mai.

Ko te Kiriohinerape e hara ia Rouroutehe, koina taku whakahe ki nga tangata tauhou e whakatakoto he nei ite rohe ki tenei whenua.

I whanau tuturu a Ngaitamawhariua ki Matakana.

Timata i Papakanui, Te Wai Whakarei.

Ia Toremokai ia Teoteo tenei whenua. Timata ite Waiwhakarei - Mokawakanui, Te Pona a Tawhia eke noa te pa ki Matakana. Ia Tamapeke tenei whenua.

He rohe kei roto i tenei karaka e takoto ana, he rohe kia Tamapeke kia Ngaitamawhariua.

Koinei te pa o matou tupuna, tae mai ana kia matou. I tupu a Ngaitamawhariua ki Matakana.

Akapita ka Patai - Tawaha ka mea:

Kei Matakana taku kainga. He whenua to Rouroutehe kei Matakana. E tika ana a Rouroutehe, e he ana te korero, a Raniera, kaore ia i pa.

Kaore au e mohio ki tona whakapapa kaore ate Hiahia i tata ki te whenua. Kaore au e marama ki tona whakapapa kia Rouroutehe.

E mohio ana ahau kia Kohuru, kia Nopa. Kaore au i mohio i kite ia te Potahi ki tenei whenua. Ko Henare Taratoa, toku e mohio ana, kaore au e mohio kia to Hatiti i whanau ki Otakihau.

Kaore he awa ate Hatiti i konei na. Ngaitamawhariua nga awa.

Na Te Kooti i Patai:

E mohio ana au ki nga ingoa i korerotia e te Hiahia i ana rohe nei, kaore i uru a Haupona, Te Kiriohinerape, ki te wahi ia Rouroutehe. Kaore au e nohio ko Te te urunga o Akapita ki Karewa na Timi i Whakauru. E kite ana au ite Waitapu he urupa noku kei kona. Na Ranginui i keru tena awa ate Waitapu.

Te Whakatana ka Patai - Tawaha ka mea:

Ko Puorooro te Rangatira o Ngatiha, nana te Raupatu tuatahi ki Tauranga. Na Kotorerua te ope i horo ai a Maunganui kaore he morehu i noho ki Maunganui i te pahorotanga.

Ko Tangoio te pa i horo ite ope a Tamawhariua (ara) a Ngaiterangi katoa.

Kaore i kotikotiria tenei whenua, i tenei pahoro i Tangoio e ora tonu ana a Ngatiranginui, kaore i kotikotiria tenei whenua ite horonga o Matakana. Kaore au i mohio ki te matenga o Kotorerua ki te riri i Katikati. Ko Puapua, Tamapeke, Rouroutehe, Toremokai.

Na ena tangata ana korero ia Kotorerua a Uretureture, naku, kaore. I au tena whenua. Kaore aku whare ite pa, kei waho o te pa aku whare, he mahinga naku te pa.

Te Kahukoti Patai - Tawaha ka mea:

Na Puorooro na Ngatiha te raupatu tuatahi ki tenei motu

Iwhanau koe ki Okauia, kaore au e mohio i mahi a te Poungaio ki te Hiwarau.

Kaore tonu au e mohio kia Te Poungaio.

Te Kuka Patai - Tawaha ka mea:

Kaore he whenua ote Hotu i roto i te poraka o Matakana. Kaore au e mohio i noho ate Hotu ki Powhaiturua, i mate ki Matakana ki Powhaiturua.

Ruka Patai - Tawaha ka mea:

Kaore au e mohio no Ngaitamawhariua a Tokatiti. Kaore a Tutu ma i whanau ki Matakana, engari i whanau ki Otumoetai. Kaore au i kite e noho ana a Tokatiti kia te Arahi ki Matakana.

Kaore au e mohio i mahi a Tokatiti ki Tiraupatiki.

Na Ngatiranginui ano nga awa no mua.

Taite 20th Tihema 1883

Ruka Patai - Tawaha ka mea:

Kaore au e mohio kia Nga Irawharo, i mahi ki Tiraupatiki e noho ana ahau ki Matakana naku nga mahinga whakamutunga ki Tiraupatiki i te taima o te whawhai pakeha nei. Ka nui nga puna wai kei reira, ko te Waikaraka, Te Umukari, nga puna nunui o reira, kei te tua whenua tenei puna a te Waikaraka.

Kaore au i kite ia Tokatiti no Ngaitamawhariua, no Ngaitukairangi a Raimona.

Te Kooti:

E haere ana ano au ki etahi kainga ka hoki mai ki konei (ara) ki Matakana.

He tangata tika a Tukunui ki Tiraupatiki.

Hohepa Pama - Tawaha ka mea:

Kei Uretureture taku kainga ko Tutaetaka te Maungarongo, I whawhai ano i muri iho mo te Apa o te rangi. He rangatira a Kotorerua. Kaore au i mohio i mate ki Katikati. Na te Whanaoterangi i hopu, a Wharawhara. I uru a Rouroutehe ki te pahoro o Tangoio - I kotikoti whenua ano ia ki reira.

Na te Ngare a tua o taku rohe, kite ki te au i etahi atu e korero ano mo kona, na ratou tahi ko te Ngare tenei waahi. No te Ngare ate Huhukainahenahe ko Ngaitamawhariua kei te taha rawhiti o Uretureture e mahi ana.

Ko te Awa Keri a Tutengaehe ana he repo. No Ngaitukairangi a Tutengaehe.

E penei ana taku mohio na. Tutengaehe tena rohe.

E hara tenei rohe i te mea hou.

Te Kooti ka patai kia - Tawaha ka mea:

E mohio ana au ki Marokura. Kei te taha ki te rawhiti o Marokura te mahinga a wiari.

Kei te taha ki te hauauru o taku raina nga waara take witi, pititi, riki, Harakeke na Ngatimura ena mahinga.

Timi Te Rua - Ka oati ka kawea:

Ka timata taku korero mo te kereme a te Hiahia kaore rawa ahau e kite ana i tenei tangata ia te Hiahia e mahi ana ki tenei whenua.

I whanau ahau ki Opopoto he kainga tuturu tenei.

Ko Nopa, ko Kohuru, konga tangata tuturu tenei o Rouroutehe i noho ki Matakana.

E whakahe ana ahau ki te kii ate Hiahia i waiho e ia a Nopa a te Kohuru he tiaki i te whenua.

Ko te whakaeanga te tupuna o enei tangata - kaore e keria he awa te waitapu, a reira he awa ano nei.

Kaore au i rongu kia Tawaha Kaumatua, na Rouroutehe a Te H[iahia]. Kaore au i kite ia Te Hiahia i au ka koe[] nei i taku tamarikitanga kia noho ki Matakana.

Naku pakeke nga pititi ki tenei whenua ki (Matakana) Opopoto.

Ka mutu taku korero mote kereme ate Hiahia.

Kaore au i kite ia Te Kuka koeke a Te Puru e noho ana i tenei i Powhaiturua.

Kaore e tae mai ana he kupu ma te Kuka, ma te Puru. Kia Ngaitamawhariua e mahi ana i taua whenua (ara) kupu whakahe.

Nate Amonga i hari mai a Te Hohi ki Powhaiturua, i muri iho ka karangatia kia hari ki Opureora.

Ewhakahe ana ahau kite korero a Tutu e ki nei ia ia a Tiraupatiki.

Kaore au i kite i tetahi iwi ke tangata ke e mahi ana i Tiraupatiki mai ano o taku tamarikitanga tae mai ki au ka

pakeke nei. Kua mate mate nga koeke mahi i tenei whenua ko maua ko Te Wi e ora nei.

Ko Ngati Toremokai Puapua nga hapu e mahi ana ki konei.

I te takiwa i Onare, kaore au i kite i tetahi iwi ke e noho ana ki konei.

Ko Tirohanga te wahi i noho ai a Ngati Irawharo me Ngatipau.

No Ngatiirawharo a Reretakitah[] te tane a Tokatiti.

Taku mahara mo Tokatiti no [] Ngatiirawharo ano.

Ehara ia Puapua a Whakara[ka] no reira au i whakahe ai ia ia.

He aha ra i kuare ai a Ngaitamawhariua kite ara whakapapa o Tutu. Kaore o matou koeke i korero ko tenei whenua e toe nei note Mutu ana Uretureture e he ana.

6 Notes on Crown Transactions on Mauao and Off-shore Islands

Crown Acquisition of Mauao (Mount Maunganui)

The strategic location of Mount Maunganui (Mauao) was noted by government officials in the 1860s. The first acquisition was the "Pilot Reserve" but few records of negotiations have survived. There were private attempts to acquire land and an agreement reached with John Chadwick in 1869 for purchase of Rangiwakaoma Block adjacent to the Pilot Reserve. The following memorandum in DOSLI files on the Tauranga Confiscation is accompanied by other memoranda indicating that the government negotiated an exchange of land to ensure that the Crown purchases were not affected.

Memorandum of agreement made this first day of October one thousand eight hundred and sixty-nine:- Between Native Chiefs Te Wharenui and Hatiwira, of the District of Tauranga, of the one part and Mr John Chadwick settler Tauranga of the other part. Whereby the said Te Wharenui and Hatawira [sic], agree to sell to the said John Chadwick all that piece or parcel of land in the District of Tauranga adjoining the Pilot Station at Mount Maunganui in the Province of Auckland Colony of New Zealand, containing Fourty [sic] acres more or less called Rangiwakaoma bounded on the South by the Pilot Station, on the North by Parepare on the West by Tauranga Harbour and on the East by the sea, and the said John Chadwick agrees to purchase the said land and to pay the said Te Wharenui and Hatiwira the rate of One Pound Five shillings per acre in manner following, the sum of Twelve Pounds on signing this agreement and the balance on the execution of the conveyance of the said land, and the said Te Wharenui and Hatiwira further agree to have the said land surveyed without loss of time and also to prosecute the claim to said land through the Native Land Court and to hand over the Crown Grant for the said lands to the said John Chadwick on receipt of same from the Government.

Signed the 1st day of October 1869 in the presence of:

[signed] Te Wharenui
Hatiwira Te Horohau

[Beside the signatures is a one shilling stamp with the date "1st Oct./69" and illegible initials written over it]

There is no signature by Chadwick on the document, or by any witnesses, or a Maori translation.

Filed with this memorandum is the following letter dated at Te Papa, 6 October 1871:

E hoa e te Hakiriwhi

Kia kite iho koe i a matou e noho ake i raro nei, kua oti ta matou nei tikanga mo Rangiwakaoma mau tonu tena whenua i runga i te whakaaetanga a te Moananui a te Hatiwira na ko nga toenga o aua moni me homai tonui i naiane

[signed] Te Moananui
Te Hatiwira
Te Ipu
Hamiora Tu

Written on the same page under the letter are the following notes:

For the Honourable the Native Minister - This is the agreement made between Mr Chadwick and a part of the claimants to a block of land at Maunganui called Rangiwakaoma. Mr Chadwick agreed to give up all his interest in exchange for thirty-five acres at Oropi which was approved by you. Had not this letter be referred to Hon. Dr Pollen who also knows the circumstances.

[signed] H.T. Clarke 30/9/71

Referred to Hon. D. Pollen, [signed] Donald McLean

The land was purchased for Mr Chadwick at the last land sale, that is it was bought in for him by the Govt. The paper may be referred to the Inspector of Surveys or the Commissioner for Conf[iscated] Lands at Auckland with instructions for the preparation of a Crown Grant in favour of Mr Chadwick.

[signed] David Pollen Oct 4/73

Refer to Inspector of Surveys [signature illegible] Oct 6/73

Grant will be prepared this week and will be forwarded to Wellington [illegible]

[signed] T. Heale Oct 15th 1873

Written beside this last note is "(Lot 445, Te Papa 36 acres)". This was the block offered to Chadwick in exchange for his interests in Rangiwakaoma.

In an undated memorandum to the Native Land Purchase Department written sometime in 1880, H.W. Brabant, as Resident Magistrate, advised:

Captain Mair is away from Tauranga and your telegram to him dated 20th ultimo, though attached to papers in this office has been overlooked. In accordance therewith I now return the file of Mt. Maunganui papers. The land has been adjudged in small blocks to a number of owners (lists of whom are attached). The bulk of them (individuals excepted) are at present unwilling to sell. If you will return the papers when convenient a favourable opportunity will be taken of endeavouring to purchase (DOSLI files).

On 2 December 1880 the Surveyor General, James McKerrow, wrote to the Chief Surveyor, Auckland, S. Percy Smith, advising him "that the Govt. is of opinion the Maunganui Mountain should be preserved to the public under all circumstances and that no steps should be taken which could lead to any private person acquiring any part of it. You are therefore authorised to detain the proposed certificates for a time" (DOSLI files). Some time in the late 1870s J.A. Wilson had investigated ownership of the several blocks in Mount Maunganui. When Mr H.W. Brabant took over as Commissioner of Tauranga Lands, he sought the certificates of title, assuming that investigations of title were complete. On 9 September 1881, the Chief Surveyor, S. Percy Smith, wrote to Brabant enclosing a copy of McKerrow's letter and stating that the certificates "are withheld in the Commissioner of Crown Lands Office by order of the Govt". Some other certificates had also been held back pending the drawing up of road lines and "survey liens not paid" (DOSLI files). Brabant responded that he had no information on the removal of restrictions on the Maunganui blocks,

but I submit that there is no statement in it that the certificates should not be prepared by the Commissioner. I am acting as Commissioner of [Tauranga] lands and also have the direction for the Government of the purchase and it is for the purpose of Government completing this title that these certificates are required. I will therefore still ask to have the plans placed on the certificate forms with as little delay as possible.

Although lists of certificates ready for issue were provided in due course there were still no certificates for Motukauri, Hukitawatawa and Oruahine Blocks. During 1881 these three and the Te Awaiti, Waikorire and Hopukiore Blocks were heard by Brabant, and recorded in Brabant's Minute Book No. 1 and his Notes (DOSLI files). No records of Wilson's investigation have been located, nor of a meeting held by H.T. Clarke in 1866 re ownership of Maunganui and Crown acquisition of the land to the Pilot Station, referred to during investigation of Hopukiore Block.

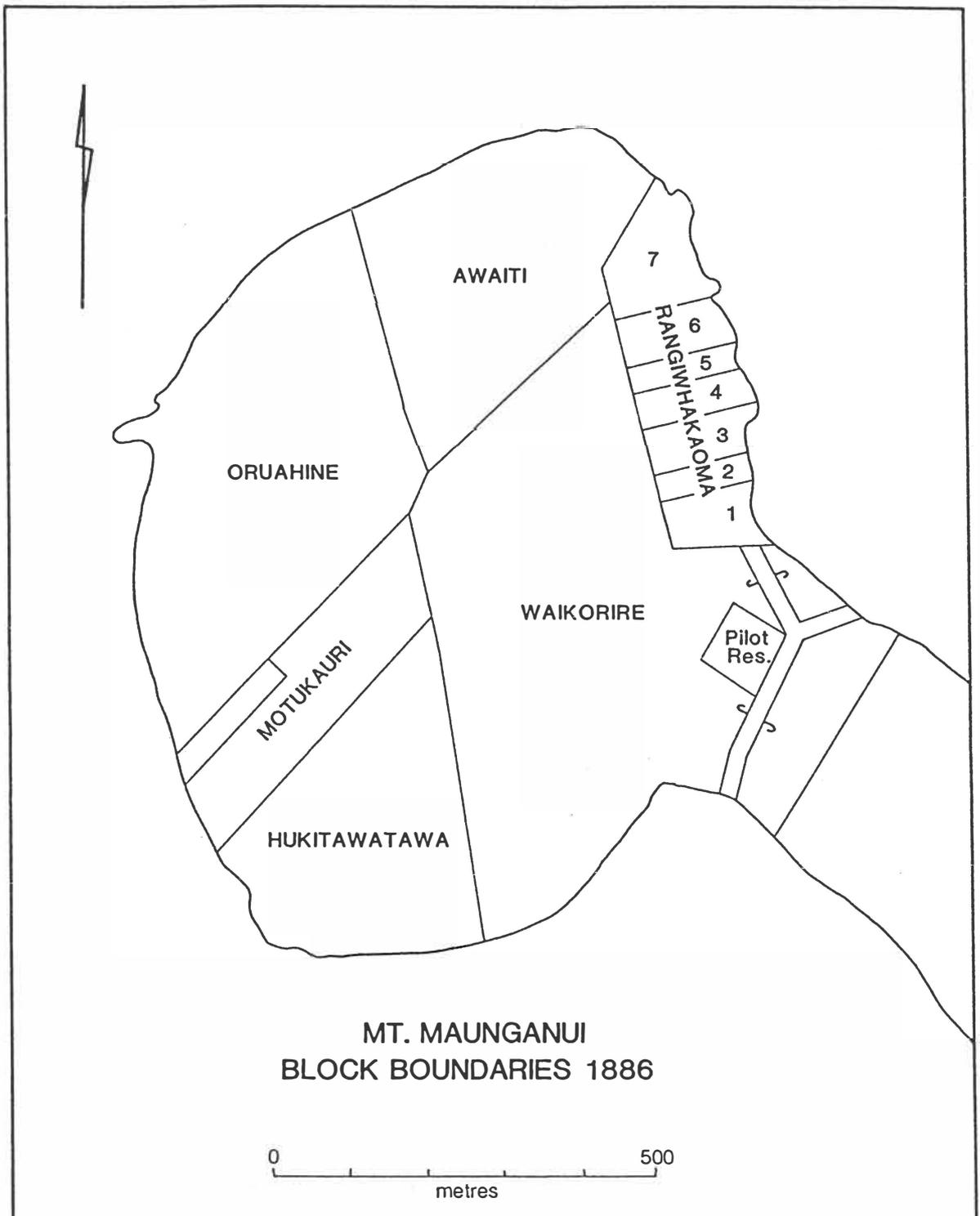
The following table provides a summary of Crown purchases on the Mount itself.

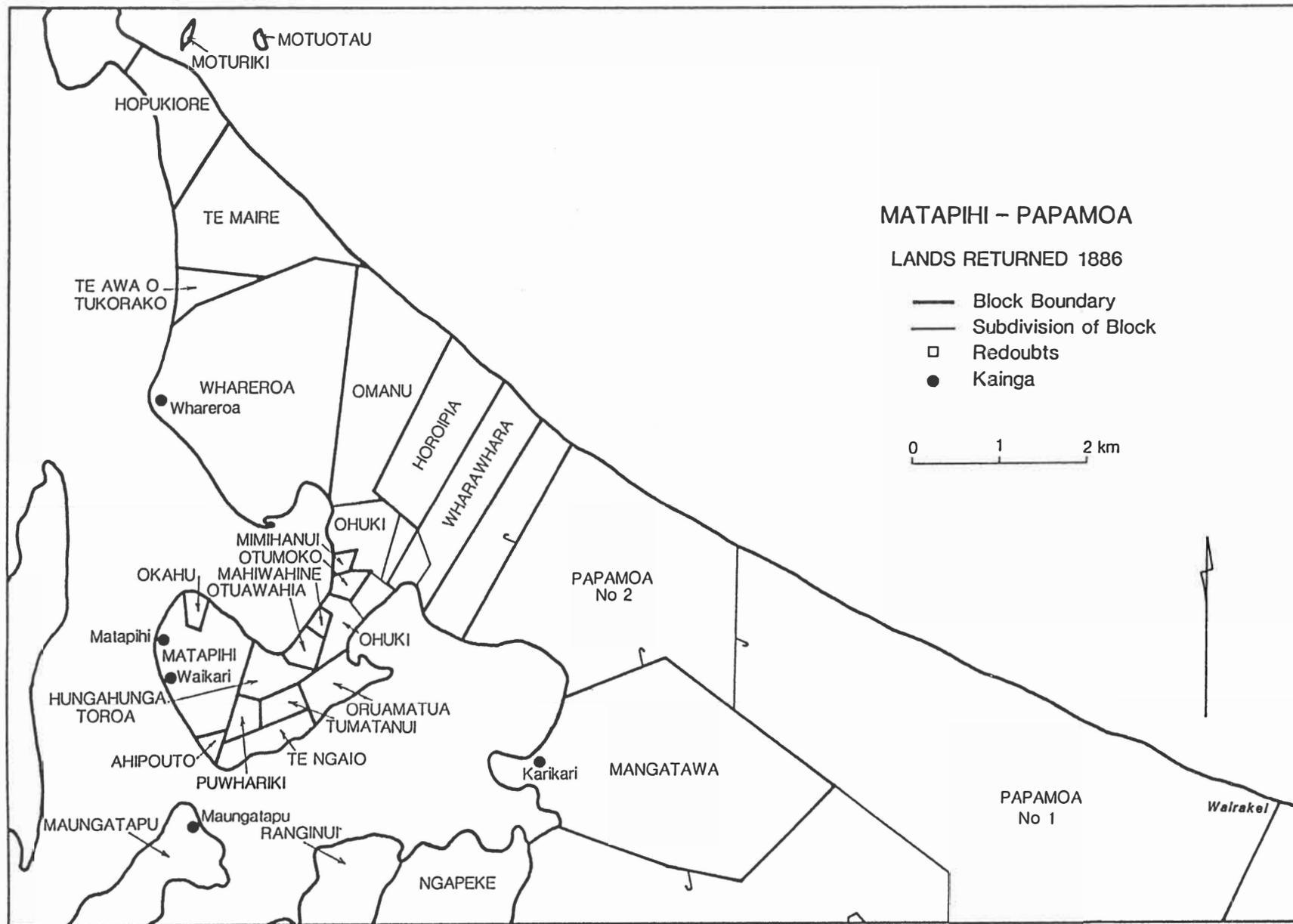
Block	Area a.r.p	Date	Payment	Deed No.
Rangiwhakaoma No. 1	2.1.0	10/6/1880	n.a.	1338
Rangiwhakaoma No. 2	1.1.0	1/11/1882	£907.6.0	1353
Rangiwhakaoma No. 3	2.1.0	30/3/1881	£16.17.6	1247
Rangiwhakaoma No. 4	2.1.0	26/6/1882	£15.15.0	1337
Rangiwhakaoma No. 5	1.1.0	11/5/1883	£9.7.6	1386
Rangiwhakaoma No. 6	2.1.0	11/7/1883	£16.17.6	1387
Rangiwhakaoma No. 7	4.2.0	2/7/1883	£33.15.0	1388
Awaiti	30.2.0	3/11/1882	£213.0.0	1354
Oruahine	46.2.0	21/10/1884	£325.10.0	1476
Huketawatawa	24.2.23	13/1/1887	£172.7.6	1626
Waikorire	71.1.0	16/3/1887	£498.15.0	1631
Motukauri No. 1	12.3.26	12/3/1888	£103.5.0	1679
Motukauri No. 2	1.3.14	n.d. [1926]	£100.0.0	4652

The Crown was also actively purchasing other lands to the east of Tauranga Harbour. The following table sets out the status of Crown acquisitions in 1886 when the jurisdiction of the Commissioner of Tauranga Lands ended. This table has been compiled from H. W. Brabant's report on lands returned under the Tauranga District Lands Act 1867 and 1868 (AJHR 1886, G10).

Status of Crown Purchases 1886

Block	Area: a.r.p.	Purchased	Under Negotiation
Awaiti	30.2.0	*	
Oruahine	46.2.0	*	
Motukauri No. 1	12.3.26		*
Motukauri No. 2	1.3.14		*
Huketawatawa	24.2.23		
Waikorire	71.1.0		
Rangiwhakaoma No. 1	2.1.0	*	
Rangiwhakaoma No. 2	1.1.0	*	
Rangiwhakaoma No. 3	2.1.0	*	
Rangiwhakaoma No. 4	2.1.0	*	
Rangiwhakaoma No. 5	1.1.0	*	
Rangiwhakaoma No. 6	2.1.0	*	
Rangiwhakaoma No. 7	4.2.0	*	
Hopukioire No. 1	97.2.0	*	
Hopukioire No. 1A	48.2.0		*
Hopukioire No. 2	9.2.16	*	
Te Maire No. 1	179.1.0		*
Te Maire No. 2	179.0.0	*	
Te Maire No. 3	181.0.31		*
Te Awa-o-Tukorako No. 2	17.0.30	*	
Te Awa-o-Tukorako No. 2A	17.0.30		*
Horoipia	222.2.0		*
Wharawhara No. 1	393.0.0		*
Papamoa	12,763.0.0		*
Otawa Waitaha No. 1	4,561.0.0	*	
Moturiki	6.1.20		*
Motuotau	6.0.30		*
Karewa	8.3.12		*





Following purchase the old Maori block boundaries on Mauao disappeared. An area of 195 acres became known as Section 1, Block VI, Tauranga Survey District, and was reserved under Section 227 of the Land Act 1885 for recreation purposes (New Zealand Gazette 1888, p. 1401 and 1889, p. 116). Section 2 was the Pilot Reserve. Section 3, an area of 1 acre, was reserved under Section 235 of the Land Act 1892 as a quarry ((New Zealand Gazette 1894, pp. 958 and 1422) and vested in Tauranga County Council (New Zealand Gazette 1894, p. 1621). This vesting was cancelled in 1945 (New Zealand Gazette 1945, p. 1225), the purpose of the reserve changed to recreation (New Zealand Gazette 1945, p. 1309) and the same land declared part of the Mount Maunganui Domain (New Zealand Gazette 1945 p. 1369).

The Mount Maunganui Domain (including Moturiki) and Mount Drury Domain (the former Signal Reserve) were merged as "one public domain, to be known as the Mount Maunganui Domain" (New Zealand Gazette 1941 pp. 2620-2621). In the 1960s the Pilot Reserve, which had been vested in the Tauranga Harbour Board, was added to Mount Maunganui Domain (New Zealand Gazette 1962, p. 1621, and 1969, p. 1129).

In 1981 parts of the Mount were classified as "reserve for historic purposes" and the rest as "reserve for recreation purposes", under the Reserves Act 1977 (New Zealand Gazette 1981, p. 3065). An operative management plan for Mount Maunganui Domain has been prepared.

Moturiki

This island of 2.3674 hectares is "connected" to the mainland at low tide by sandy beach and is known more commonly now as the "Blowhole". Gilbert Mair began purchasing the interests of 27 owners awarded Moturiki by Commissioner Brabant on 1 September 1883. On 12 March 1888 the Native Land Court awarded the interests of 25 owners to the Crown, who had signed Deed No. 1677, as Moturiki No. 1 Block and partitioned out a small area on the eastern side, Moturiki No. 2 Block for non sellers. At this stage Government valued the whole island at £15.0.0. Moturiki No. 1 Block was declared Crown Land under the Land Act 1885 (New Zealand Gazette 1889, p. 787). In 1911 Moturiki No. 2 Block which was still in Maori ownership was taken under Section 16 of the Reserves and Other Lands Disposal and Public Bodies Empowering Act 1911, and the Public Works Act 1908: "whereas it has been found desirable for the use, convenience and enjoyment of the Tauranga-Te Puke section of the East Coast Main Trunk Railway to take the land described in the Schedule hereto for the purposes of a ballast pit" (New Zealand Gazette 1911, p. 3691). Both Nos. 1 and 2 Blocks were included in the schedule and during construction over the next few years a large portion of the southern end of the island was quarried away for ballast for the railway line. In 1922 both blocks were declared Crown land under the Land Act 1908 (New Zealand Gazette 1922, p. 2617).

Part of Moturiki had been permanently reserved in 1894 for recreation purposes (New Zealand Gazette 1894, p. 1750) and the following year added to the Mount Maunganui Domain (New Zealand Gazette 1895, p. 176). There is some discrepancy in areas listed in these various notices which has to do with inclusion, or not, of the one-chain strip, parts which were cliffs, and the position of mean high water mark. The relevant plans are ML 5646, ML5646A and B, SO 4802, SO 16289 and SO 28856. A

compensation order of the Native Land Court, dated 16 February 1912, awarded £20 to the Maori owners of Moturiki No. 2 Block. The island is subsequently described as Section 12, Block VII, Tauranga Survey District.

In August 1924 a licence under Section 307 of the Land Act 1908 was granted for three years from 1 July 1924 to the Tauranga Harbour Board to quarry metal from the island. Under Section 359 of the Land Act 1924, Moturiki was reserved for recreation purposes, temporarily in 1926 (New Zealand Gazette 1926, p. 3308) and permanently in 1927 (New Zealand Gazette 1927, p. 678). In 1937, Moturiki was proclaimed recreation reserve and added to the Mount Maunganui Domain (New Zealand Gazette 1937, pp. 1607 and 1846). In December 1964 approval was given under Section 27(a) Reserves and Domains Act 1953 for the Domain Board to grant a lease of 25 years to Bay City Enterprises for the establishment of a seaquarium. This lease was surrendered in August 1981 and a new lease negotiated with Mount Maunganui Leisure Park Co. Ltd. for 25 years from 1 September 1981. This lease has since been surrendered and all structures removed from the site. The island was classified for recreation purposes under the Reserves Act 1977 and vested in Mount Maunganui Borough Council under Section 11 Reserves Amendment Act 1979 (New Zealand Gazette 1981, p. 2190).

Motuotau

This island of 2.5039 hectares was awarded to 10 owners in a certificate issued by Commissioner Brabant dated 20 March 1884. Five-sixths of the undivided interests were awarded to the six owners on the Whanau a Tauwhao list, and the other one-sixth to the four names on the Ngatihinepua list. Gilbert Mair began purchasing interests for the Crown, at a value of £15 for the island. By early 1888 he had acquired all but the interests of two owners, Te Rua Tahapari and Te Morehu, who had refused to sell. The relevant correspondence is in National Archives file MA/NLP 1900/22. At a sitting of the Native Land Court on 12 March 1888, on the application of the Crown for a title, the Court partitioned out the area of non sellers in the northwest of the island. The Motuotau No. 1 Block was transferred to the Crown (Deed No. 1678) on a Court order dated 12 March 1888. The eight signatories were paid £12.5.10. The signature of Te Morehu was obtained on 1 December 1888 but it was over 10 years before Te Rua Tahari agreed to sell on 20 October 1899 (Deed No. 3255). Motuotau was declared Crown land "free from Native claims and all difficulties in connection therewith" under the Land Act 1892 (New Zealand Gazette 1900, p. 105).

In 1894 the island was gazetted as public recreation ground (New Zealand Gazette 1894, p. 1729) and the following year added to the Mount Maunganui Domain (New Zealand Gazette 1895, p. 176). In 1974 the island, described as part of the Mount Maunganui Domain, was declared a recreation reserve subject to Part II of the Reserves and Domain Act 1953, and under this provision the purpose of the reserve was changed from recreation to "a reserve for scenic purposes to be known as Motuotau Island Scenic Reserve" (New Zealand Gazette 1974, p. 983). In 1979 the island was classified as "a reserve for scenic purposes" under Section 19(1)(a) of the Reserves Act 1977 (New Zealand Gazette 1979, p. 1975).

Karewa

Te Karewa is a small offshore island of 3.5713 hectares which is now administered by the Department of Conservation as a wildlife sanctuary under the Reserves Act 1977 (New Zealand Gazette 1980, p. 1285). The island was partitioned in 1913 to form two blocks, Karewa East and Karewa West (ML5619). Karewa East Block was awarded to the Crown by order of the Native Land Court dated 21 June 1913 in lieu of interests purchased (Deed No. 3904). Karewa West Block was taken by the Crown in 1917 as "a sanctuary for native game" under Sections 18 and 19 of the Public Works Act 1908 and the Animals Protection Act 1914 (New Zealand Gazette 1917, pp. 1138 and 2519). A compensation order of the Native Land Court, dated 23 September 1922, awarded £18.15.0 to Maori owners. A further proclamation in 1917 under the Animals Protection Act, covering the whole island, declared it a sanctuary, "no imported or native game to be taken or killed" (New Zealand Gazette 1917, p. 3232). Both blocks were declared Crown land: Karewa East, New Zealand Gazette 1960, p. 12), and Karewa West (New Zealand Gazette 1972, p. 1077) subject to the Land Act 1948. In 1972 both blocks were set apart as reserve for a wildlife sanctuary under the Land Act 1948 (New Zealand Gazette 1972, p. 2023).

The following description of Karewa was published in Spencer's Illustrated Guide, 1885.

Karewa: Sometimes also called Lizard Island, although its English equivalent is The Buoy, is a small island of about eight and a half acres, and lies seven miles north-north-west off Tauranga Heads. It is a bold rugged rock, three hundred feet high ... it is not easy to effect a landing except in very calm weather ... [reference here to the wreck of the Union Steamship Co. steamer Taranaki on 28 November 1878].

Karewa is one of the few places where the so-called sacred lizards of the Maoris are found. They more properly belong to the saurian family, are about twenty-two inches long, of a dirty brown colour, and have strong jaws with sharp teeth. Their natural history is somewhat obscure. They live in the burrows of the mutton bird and other sea fowl so that it is a doubtful point what is the bond of union or dependence between the bird and lizard. Does the bird feed the lizard or rear its young, or does the lizard occupy the same position with the mutton bird that the snake does with the North American prairie dog? The native name for them is tuatara, or ngarara. The Maoris have a superstitious dread of lizards of all kinds, but especially so of those found at Karewa; although very fond of the young mutton birds it is seldom that a raid is made on them, from fear of their fellow-residents. They have a number of legends as to ancestors eaten by tuataras ...

Splendid fishing is to be obtained in the vicinity, and it is a favourite place for hapuka, a large species of cod, weighing

upwards of one hundred pounds. Besides hapuka grand hauls of codfish, schnapper, gurnet, crayfish, kawhai [sic = kahawai] and the thousand and one of the fish of the Bay of Plenty can be depended on. The island is well wooded, but no water is found there (Spencer, 1885, pp. 52-53).

The Crown acquisition of Te Karewa began with the purchase of individual interests in the 1880s (see Appendix 1). On 20 July 1883, the Commissioner of Tauranga Lands, H.W. Brabant wrote to R.J. Gill, Land Purchase Department in Wellington, indicating that he was dealing with Karewa, Moturiki and Motuotau, and asking whether Government wanted them for lighthouse sites or other marine purposes. On 5 March 1884, Gill instructed Brabant to proceed, "should you be able to purchase the two islands near the Mount, Moturiki and Motuotau, for Fifteen (£15) and the island of Karewa for Twenty-five (£25) please do so" (National Archives MA/NLP 1900/22). The purchases were carried out by Gilbert Mair, and by April 1891 the Crown had acquired 69 of the 160 shares on Karewa. On 21 September 1891, R.J. Bush in Tauranga wrote to P. Sheridan, Land Purchase Department, summing up Crown purchases of the offshore islands, noting that the Karewa signatures were "very slow in coming forward... Hori Ngatai however I fear will never sign" (National Archives MA/NLP 1900/22).

In 1913 the Crown moved to acquire the whole of Karewa. (The relevant correspondence is in National Archives MA/NLP 13/71). Gilbert Mair wrote to F.D. Bell, Minister for Internal Affairs, on 19 June 1913, "I purchased most of the shares for the Crown many years ago, and thought that a clear title had been obtained." The concern appears to have arisen over protection of the tuatara on the island. On 21 May 1913, on the application of the Minister of Lands, to define the interests of the Crown, the Native Land Court made an order vesting Karewa East Block, 3 acres, 3 roods, 9 perches in the Crown, representing the 69 shares purchased by Mair 1884-1891. The rest of the island, Karewa West Block, 5 acres, 0 roods, 3 perches, was vested in the Maori non-sellers. The Native Department was represented in Court by P. Sheridan, who reported on 7 July 1913 that although the "natives" were anxious to sell to the Crown, they had been "tampered with" by Europeans, but the purchase would not be difficult to arrange "if the Europeans who are interfering will only mind their own business." He added that, "Except that the island is a home of the tuatara lizard, it is of no particular value and has never been used or occupied by the Maoris." Sheridan ignored the island food resources of oi (mutton birds) and kaimoana, which were of value to Maori, as indicated in the evidence given to Commissioner Brabant on Te Karewa in 1883. Mair, in the letter to Bell, quoted above, commented, "The island is of no use to the natives but as long as they have an interest, Europeans will I presume go there and take the tuatara wholesale. I have known as many as 60 being carried off in one day." Mair did note that Karewa was famous as a breeding ground for many varieties of petrel. "It is quite a wonderful sight to land there in the early morning and watch the sea birds rising in their thousands. This is an additional reason for preserving it intact."

The protection of tuatara from Europeans, who took them perhaps as natural curiosities for their gardens, was the principal concern. Such collecting began in the 1880s. In 1884, in his report on Tuhua, E.C. Gold Smith, District Surveyor, Tauranga, who also

surveyed Te Karewa, described taking 30 tuatara "many of which I turned out in my garden" where they

did very well and were quite at home, they lived under the fir trees and in the earth banks and ditches, living on snails and any insects which came in their way, being particularly partial to the large fat green caterpillar. The cats and dogs did not take any notice of them at all. I also had some of them shut up but they did not do well; one of them provided me with twins but they after a few days vanished and I am afraid that their unnatural parents made a meal of them. They are of great use to get a place rid of rats, there being a number of rats in my shed. I turned some lizards in, in a few days the rats had gone; others had found the same thing, the rats always going. I do not think that they kill them, not being quick enough to catch a rat; but whatever they do, one desired end is gained, for the rats vanish. They can bite very hard and if they get a hold, hang on like a bull dog.

As Minister of Internal Affairs, Bell took over responsibility for Crown acquisition of the rest of Te Karewa, as suggested by Mair, under the Public Works and Scenery Preservation Acts. The Native Minister, W. Herries, who was also the member for Tauranga, approved of this action on 7 August 1913. There was some delay while a valuation was sought from the Valuer General who responded on 22 April 1915 that the island was listed in the valuation roll at £25. He also commented, "As a matter of fact, the island had no commercial value and may be valued at just what the Government would give for it, for the purposes of a sanctuary or for scenic purposes" (National Archives MA/NLP 13/71). On 3 May 1915 the Government issued a proclamation prohibiting alienation of Karewa West Block to anyone except the Crown for one year. A year later the proclamation was renewed for six months and then renewed again for another year. The reason for this was the Crown officials were not able to purchase remaining Maori interests in Te Karewa. The Acting Under-Secretary of the Native Department, C.B. Jordan, wrote on 5 October 1916 to the secretary of the Scenery Preservation Board, noting there were numerous owners and "considerable difficulty would be experienced in acquiring all the interests by direct purchase" (National Archives MA/NLP 13/71). The Native Land Purchase Board decided to refer the matter to the Scenery Preservation Board. The Under Secretary for Lands advised the Native Department that the part of the island not already in Crown ownership could be acquired as a sanctuary for native game under Section 2 of the Animals Protection Act 1914 and the Public Works Act 1908. This proposal was approved by the Acting Minister of Lands in January 1917, a plan was prepared by the Chief Surveyor (ML19411) and a proclamation issued on 28 June (New Zealand Gazette 1917, p. 2519). The Maori owners of Karewa West Block were paid £10.15.8 in compensation by the Crown. There is no evidence of Maori participation, or any consultation, in these efforts to protect the tuatara from the depredations of Europeans.

Tuhua (Mayor Island)

Tuhua was investigated as a single block comprising the whole island by H.W. Brabant, Commissioner of Tauranga Lands, on 8 August 1884. The application was made on behalf of "te Urungawera hapu o te whanau o tauwhao" and dated 25 August 1883. The names of the applicants were:

Reneti Te Whauwhau
 Akuhata Te Ninihi
 Heni Tiwai
 Menehira Turere
 Hekara Moko
 Haimona Te Ahiatua
 Te Ngaroahiahi
 Te Raiwa Taiki
 Te Moanaroa
 Rarau Kaka
 Akuhata Tupaea
 Te Riha
 me tahi atu [and one other = me etahi atu, and others?]

The earliest record of an application to the Commissioner's Court for Tuhua was in the form of a letter dated 6 August 1883 from Rangiwaea on behalf of "Te Whanauatawhao Katoa", and accompanied by a list of 44 names. This letter was annotated by Brabant on 29 August 1883, "Akuhata states that the opposition to the adjudication has been withdrawn - see claim of Reneti and others". Reneti Te Whauwhau was one of those listed with this letter but it was his application of 25 August 1883 which was heard by Commissioner Brabant on 8 August 1884.

The case was conducted by Reneti Te Whauwhau who also allowed the claims of Petera Taiawhiau (sic = Taiawhio on lists), Paikea, Te Ipu Hikareia and Erueti Hauauru. Opposition claims were asked for but there was none. Nine separate lists of names were submitted, each described as a hapu of Te Urungawera o Ngai Tauwhao. These nine lists have been analysed as follows:

Hapu o Te Urungawera o Ngai Tauwhao

Ingoa	Tane	Wahine	Tamariki	Katoa
Ngati Hinewai	14	10	9	33
Ngati Kuku	14	11	5	30
Ngati Koroua	11	7	4	22
Ngati Te Ruahuihui	8	7	4	19
Ngati Waitarere	8	5	6	19
Ngati Taha	10	4	2	16
Ngati Parehahu	18	12	3	34
Ngati Kiriwehi	8	1	0	9
Ngati Koroera	6	7	0	13
Katoa	97	65	33	195

This table was compiled from the nine separate lists of names submitted by Reneti Te Whauwhau and dated 8 August 1884. Commissioner Brabant noted that some names appeared more than once. It was "arranged at the request of the natives that those natives whose names are in more than one list should each have so many shares in the land as the number of lists their name appears in". Another consolidated list of owners in Brabant's papers gives 98 names, 39 men, 37 women and 22 children, described as "te urungawera hapuu o ngai tauwhao" on the list of men, and as "te urungawera hapuu o te whanauatawhao" on the lists of women and children. However, this list was not signed by Brabant, but the nine hapū lists were and constitute the list of original owners for Tuhua. Commissioner Brabant issued a Certificate No. 189 under the Tauranga District Lands Acts on 17 November 1884 (AJHR 1886, G10).

A Crown Grant for Tuhua was not issued until 15 December 1888, listing 120 names for 195 shares (see Appendix 2). This list is the same as the list of original owners for Tuhua held by the Maori Land Court. The important point to emphasise is that the lists indicate Te Urungawera hapū of Whanau a Tauwhao were acknowledged as owners of Tuhua. Whatever disagreement there may have been before the investigation by Commissioner Brabant, it was resolved outside the Commissioner's Court. There is no indication in Commissioner Brabant's records of opposition at the time of hearing in 1884, or subsequent dissension before the Crown Grant was issued in 1888. There is no discrepancy (apart from minor spelling errors) between the lists submitted in 1884 (signed by H.W. Brabant) and the names appearing in the Crown Grant in 1888.

The name Te Urungawera was used in the nineteenth century to refer to the section of Whanau a Tauwhao who lived on Tuhua.

Another hapu of Tauranga's ancient people are Te Whanau o Ngaitauwhao, also called Te Whitikiore. They hold Tuhua - Mayor Island - and in 1835 numbered 170 people. Their chief was Tangiteruru; but now Tupaia, chief of Ngaiterangi proper, is also chief of both of those tribes (Wilson 1907, pp. 30-31).

Whanau a Tauwhao are descended from the marriage of Tauwhao, a woman of the "ancient people" who lived on Tuhua, and Tamaoho, son of Turourou, who was one of the sons of the Ngai Te Rangi ancestor, Rangihouhiri. Tamaoho is the name of the whareniui, and Tauwhao the wharekai, at Otawhiwhi Marae, near the western entrance to Tauranga Harbour. Whanau a Tauwhao ancestral land interests include Motiti and Motuotau as well as Tuhua, Rangiwaea in Tauranga Harbour and at the western end of the harbour.

Te Urungawera was a name used in several nineteenth century references from 1864 to the 1880s. T.H. Smith, Civil Commissioner Tauranga, listed Te Urungawera in 1864 as comprising 23 adult males, of whom 12 had gone to Waikato to fight, but no estimates of women and children (AJHR 1864, E2). Inhabitants of Motiti were described in the same list as Te Whanau o Tauwhao te Papaunahi (22 adult males of whom 12 went to Waikato) and Patuwai (35 adult males, none of whom had gone to Waikato). In the lists of names of those who surrendered in 1864 none was identified as Te Urungawera but 11 names were described as Te Papaunahi (GBPP 1865). The surveyor, Theophilus Heale, included a "List of Maori Tribes" in his field book in 1865

which described "Te Urungawera" as being at Tuhua and Whangamata. The 1878 Maori Census listed "Urungawera" as living at Katikati and Tuhua, a total population of 45, including 19 adult males (AJHR 1878, G2). The 1881 Maori Census listed "Urungawera" as living at Tuapiro (near Katikati on mainland) and Tuhua, a total population of 31, including 15 adult males (AJHR 1881, G3). Putnam's 1872 list of tribes included "Te Urungawera" on Tuhua and listed the "leading men" as Rotohiko and Tiwai (National Archives CD 72/1149). Putnam described "Te Papaunahi (Whanau o Tauwhao)" as living on Rangiwaea and Hori Tupaea as the chief.

Among lands allocated in the Katikati Te Puna Purchase was "Te Urungawera Reserve", Lot 97 Parish of Katikati, but this was to settle Te Urungawera claims in the Katikati Block and does not seem to have had any relation to claims on Tuhua. In 1884 E.C. Gold Smith, District Surveyor, reported there were only nine people living at Te Panui on Tuhua. "Of the former inhabitants, many have left for the mainland, where they now reside on a reserve at Katikati" (DOSLI, Hamilton). In 1901 the Bay of Plenty Times reported that the last residents on Tuhua had moved to the mainland, to the Katikati district near Otawhiwhi Marae. However, Tuhua was still visited regularly for fishing and mutton birds, and kumara, potatoes and other crops were planted on the island for provisions for fishing expeditions.

The name Te Urungawera, meaning burnt landing place, was explained by a kaumatua, Kaikohe Ronetana, during discussion of the history of Whanau a Tauwhao, at several hui held during the 1970s as the Otawhiwhi Marae rebuilding programme developed. There were two major attacks on Tuhua in the 1830s leaving death and destruction in Opo Bay but which failed to defeat the islanders. In 1831 a Ngapuhi party led by Te Haramiti sailed into the western Bay of Plenty.

From Mercury Island, Te Haramiti's taua sailed to Mayor Island, where they surprised, killed and ate many of the Whanau o Ngaitauwhao. A number, however, took refuge in their rocky and almost impregnable pa at the east end of the island, whence they contrived to send intelligence of Ngapuhi's irruption to Ngaiterangi, at Tauranga. The Ngapuhi remained several days at Tuhua, irresolute whether to continue the incursion, or return to their own country (Wilson 1907, pp. 38-39).

Meanwhile, the Tauranga people, supported by Ngati Haua people under Te Waharoa, prepared to retaliate. Ngapuhi moved on to Motiti where they were attacked and destroyed (Wilson 1907, p. 39-42; Smith 1910, pp 430-436).

The second attack on Tuhua was by Tautari in 1836. The settlement at Te Panui in Opo Bay was attacked, but the local people had retreated to the impregnable pa called Taumou. This was another incident in a complex series of fights which involved Tauranga Moana, Ngati Haua and Te Arawa tribes in the mid 1830s. Tautari could not take Taumou, and satisfied himself with plundering Te Panui and burning canoes and provisions on the beach in Opo Bay. (For published accounts see Sherrin and Wallace 1890, pp. 401-402; Stokes 1980, pp. 38-39; Wilson 1907, pp. 104-105).

The name, Te Urungawera, the burnt landing place, or the burning (wera) on the place where canoes were drawn up on the beach (urunga), was derived from these incidents. Kaikohe Roretana said it was a nickname, and not a very complimentary one, for Tuhua people, but at least they were not defeated. The name was used during the nineteenth century, when the fighting of the 1830s between Te Arawa, Ngati Haua and Tauranga tribes was fresher in local memory, and perhaps exacerbated by the tribal politics of war in the 1860s when Te Arawa were considered "loyalists" (kupapa) and Tauranga people were "rebels". It seems that in calmer times in the twentieth century the name Te Urungawera was not used much, but it was known by the old people of Whanau a Tauwhao in the 1970s. At no time was there any suggestion that it applied to only one section of Tuhua owners; it was always used to refer to the Tuhua section of Whanau a Tauwhao.

Between 1887 and 1895 the Crown purchased 16 of the 195 shares on Tuhua, at the same time as interests in other off shore islands were being purchased (see Appendix 2). On 21 September 1891, R.J. Bush in a report to the head of the Land Purchase Department, P. Sheridan, commented on the state of Crown purchases. "Tuhua Island is the most difficult to deal with. The older people object to its sale, and speak of refunding all the money paid upon it." Bush also added that because the lands on Tuhua were not wanted for settlement, "We can afford to wait our time" (National Archives MA/NLP 1900/22). No more shares were sold after 1895 and the Crown still retains the 16 shares. The island is administered by the Tuhua (Mayor Island) Trust, first set up in 1949, but now operating under Section 438 of the Maori Affairs Act 1953, on a trust order issued by the Maori Land Court sitting at Tauranga on 23 August 1988 (Tauranga Minute Book 47/15). The Crown interests on the island are represented on the Trust by the Secretary for the Department of Maori Affairs and the Director General of the Department of Conservation. The Crown has indicated its willingness to return the 16 shares to Maori but this transfer has not yet been made.

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Appendix 1: Karewa**List of Original Owners**

Source: Maori Land Court, Hamilton

Te Karewa or Lizard Island

Certificate of title No. 186 under the Tauranga District Lands Acts 1867 and 1868, dated 11 July 1884

Name	Shares	Remarks
1. Raniera Te Hiahia	15	
2. Rapata Te Karawe	15	
3. Te Nara Taharangi	15	
4. Hohaia	15	Successor No. 20
5. Renata Roriri	8	Sold to Crown 30.3.1885
6. Te Aria	8	Successor No. 21
7. Hori Ngatai	8	
8. Hamuera Te Paki	8	Sold to Crown 31.3.1885
9. Heta Tarera	8	
10. Hohepa Hikutaia	10	Sold to Crown 8.7.1884
11. Te Ipu Hikareia	10	Sold to Crown 11.12.1885
12. Te Hatiwira Te Horohau	5	
13. Tamati Tu	5	
14. Reneti Te Whauwhau	5	
15. Paehuka Meremaata	5	
16. Timi Te Rua	5	Sold to Crown 18.1.1886
17. Hiroa Huituara	5	
18. Akapita Te Tewi	5	
19. Romana Te Kotu	5	
Total shares	160	
Successors		
20 (to 4) Tamati Ngahupa (also known as Tamati Tu)	15	Sold to Crown 1.4.1891
21 (to 6) Tomo te Aria	8	Sold to Crown 13.2.1885
Total Crown purchases	69 shares	

Appendix 2: Tuhua**Owners listed on Crown Grant 1888**

<u>Name</u>	<u>No. of Shares</u>
Akuhata te Ninihi	4 *(1892)
Petera te Ninihi	4
Akuhata Tupaea	3
Maihi Tinipoaka	3
Rotohiko te Oha	5
Reneti te Whauwhau	6
Tarau Kaka	2
Morehu Kaka	2
Te Wharehera	2
Petera Taiawhio	1
Kaka te Ruruanga	2
Te Mate Hapara	2
Hape te Riha	2
Haimona te Ahiatua	2
Pakari Marino	1
Menehira Turere	1
Hirini te Ruapa	2
Taiharuru Matiu	3
Ngahipii Hopara	2
Kawhena Pakau	2
Te Kiriwai Taaiki	2
Hekara Moko	1
Tame Hauhoaia	2
Te Moanaroa	2
Paoro Namoki [Ngamoki]	3
Erueti te Hauauru alias Benjamin Francis James Edwards	2
Tame Erueti te Heketua alias Thomas Joseph Edwards	2
Te Kiritowha Whakana alias Christopher Faulkner	1
Hone Romana	1
Te Wiremu te Rangihiwawao	1
Te Ipu	1 *(1887)
Te Kani	1 *(1887)
Te Rangihau	1
Haki te Riha	2
Te Raina Taaiki	1
Whare Tikirena	1
Te Rata Taera	1
Houwhenua te Patu	1
Te Taikato te Patu	1
Makahi Paikea	1

Te Hatiwira Horohau	1
Te Metera Motatau	2 *(1889)
Matiu Tarera	1
Heta Tarera	1
Hamiora Tupaea	1
Iraia te Waru	1
Matahou te Waru	1
Tupaea Akuhata	1 *(1891)
Te Roretana Kereti	1
Ngawaka te Waru	1 *(1888)
Tutera Marupo	1
Te Pene Wharengaio	1
Te Whakaturou	1
Te Aurere te Ninihi	3
Nepia te Whakaturou	1 *(1889)
Ihakara te Whakaturou	1 *(1889)
Henare Pererika	1
Hariata Rotohiko	5
Heeni Tiwai	3
Rautahi Ihaka	2
Ngakohi Rotohiko	4
Paua Kawhena	2
Ngata te Kotuhi	1
Meri Akuhata	1
Meri Tarahapa	1 *(1895)
Te Ngaroahiahi Kauri	2
Raiha Kauri	2
Te Papapine Haimona	2
Maro Turere	3
Neko Matiu Kereone	3
Moko Moko Tohu	1
Pare Pikake Piri	2
Tokerau te Wiremu	2
Tangi Matiu	3
Rawiri Whakana	2
Wiremu Whakana	2
Poti	1
Ruru Karawhare	1
Mutu Kawhena	1
Te Umupakaroa Hirini	1
Tawhiti Akuhata	1
Te Kapu te Ninihi	1
Koraurau	1 *(1895)
Ngamanu o te Rangi Hamiora	1 *(1895)
Tutua Menehira	1
Te Atarau Menehira	1
Riripeti Whakana	2
Te Hineau Pounamu Tarau	1
Irena Tame	1

Te Ngaropo Tame	2
Mariana te Porua	1
Rea Romana	1
Harata te Manukahu	1
Te Maimukua	1
Ngakai Meretaka	1
Ngapati te Pakaru	1
Paehuka Hone	1
Maria Tarau	1
Rania Pono	2
Repeka Tikirena	1
Hera te Paimata	1
Te Omerana te Maioha	1
Parepikake Tupaea	1
Rakapa Tinipoaka	1
Aporima Taura	1
Taroa te Kotuhi	2
Hana te Pakaru	1
Rautahi Tarau	1
Meriana Kereti	1
Rihi Paetai	1
Tukua te Muhani	1
Paerauta Menehira	1
Mere Moetiraha	2
Te Huirama Menehira	1
Nahi te Wiremu	2
Ani Tepene	2
Maraea Whakana	2
Tanumingarangi	1 *(1895)
Hinehou Hana	1
Te Araroa Taiki	1
Total 120 owners	195 shares

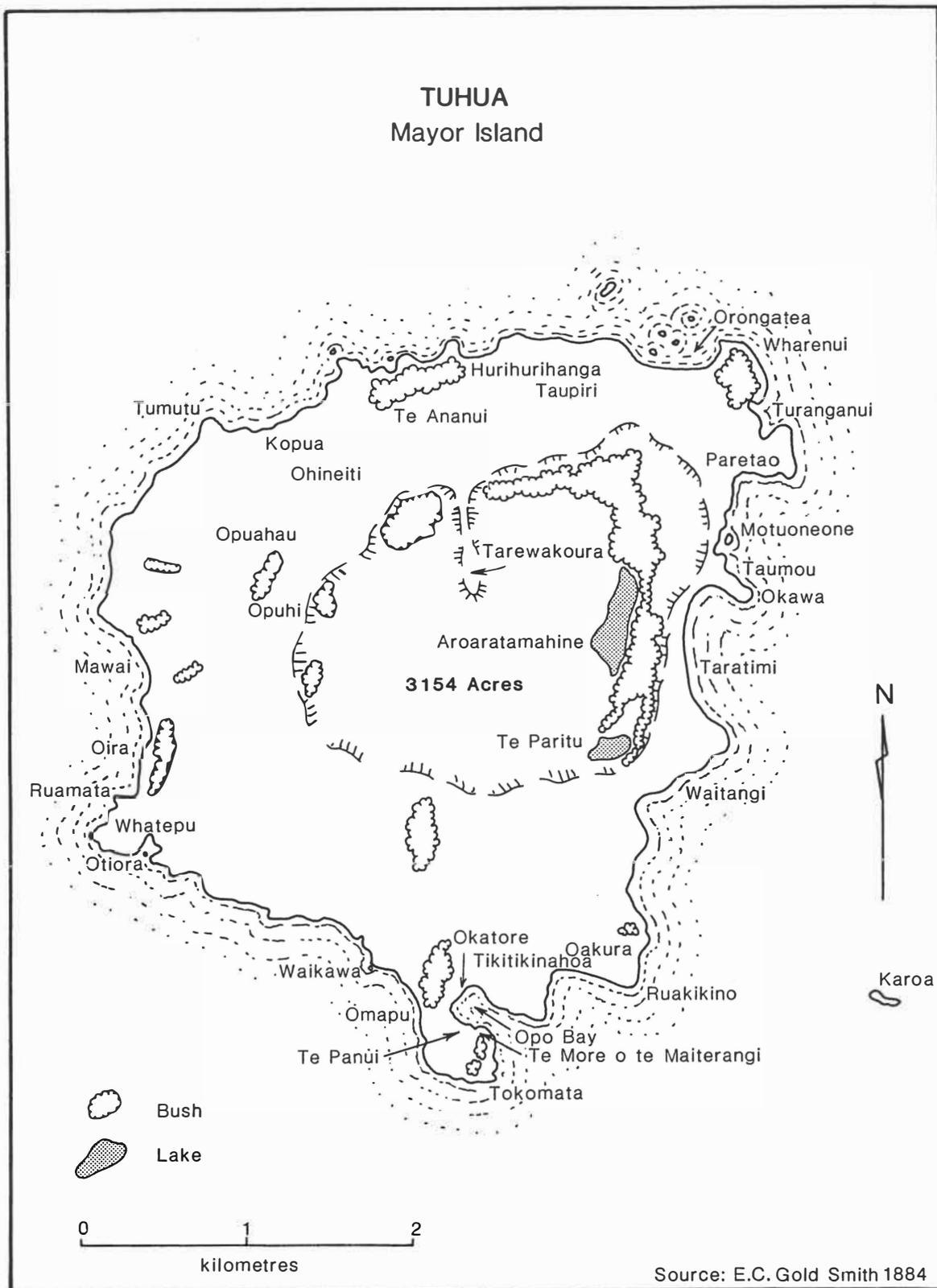
* Shares purchased by the Crown and year of purchase

Source: Maori Land Court, Hamilton



Tuhua : Opo Bay and Te Panui, looking toward the crater on the right
(Photo : Alexandra Turnbull Library)

TUHUA Mayor Island



7. E.C. Gold Smith

Tuhua (Mayor Island)

Note: Gold Smith was District Surveyor, Tauranga, and this report was sent to the Chief Surveyor, Auckland in February 1884. The report has been transcribed from the original now held in the Department of Survey and Land Information, Hamilton. An edited version of this report was published under the title "Description of Mayor Island" in Transactions and Proceedings of the New Zealand Institute Vol. 17, 1884, pp. 417-427.

Mayor Island

Mayor Island or Tuhua is situated in the Bay of Plenty, twenty-three (23) miles north of Tauranga Harbour.

It contains three thousand one hundred and fifty four acres (3154). The narrowest part is two (2) miles across - its greatest width three (3) miles; the distance round the Island is about eleven (11) miles. The highest point is Opuahau, which is one thousand two hundred and seventyfour (1274) feet above the sea.

Its formation is volcanic, and it has been well named by the natives "Tuhua" being the Maori for "Obsidian" or volcanic glass of which, with basaltic rock, the Island principally consists; cliff, reefs, boulders etc. being composed of this mineral or a conglomerate of it, and other volcanic matter.

The Island is very picturesque with its grand coast scenery, consisting of majestic arches and rough caves of basaltic rock; it has also its Hot Springs, and large Crater; which is five (5) miles in circumference and well defined, the sides being composed of various kinds of volcanic debris, and afford a grand field for a Geologist.

It is of no use for settlement, being very broken and with the exception of two small lakes, situated in the crater which are difficult of access, badly watered. A few very small springs are to be found but they would not supply sufficient water for a European population, or for stock. There are no streams of any description on the Island.

The climate is very pleasant; during the time I was there, viz from the 23rd of January, to the 16th of February, the mean shade temperature, taken each day at noon, was 79°. The maximum 90° minimum 72°. There is generally a nice breeze blowing off the sea. There is never a frost so I am informed by the natives. This climate is very favourable to the growth of fruit, bananas, apples, peaches, grapes, figs, raspberries, strawberries and cape gooseberries, all doing well, are to be found in a flourishing condition at various places on the island. Tobacco also grows very well, the natives having some very fine specimens of it growing in their cultivations. They also grow potatoes, kumaras and corn.

At one period there must have been a large population; Pahs being scattered over the island, situated on every commanding point or hill - at present there are only nine (9) inhabitants, viz three men, four women, and two little girls, these belong to the Urungawera tribe, a hapu of the Ngaiterangi, who claim the island. Of the former inhabitants, many have left for the mainland, and now reside at Katikati, where they have a Reserve of one hundred and fifty (150) acres; others have been taken off by sickness particularly about the year 1862, when sixty (60) died in a few days from some epidemic. The greater part of the old inhabitants were however killed in the numerous fights which took place on the island. For they were always being invaded by other tribes who endeavoured to take it from them; they having for years to defend themselves from attacks made by Te Arawa, Ngapuhi, Ngataimaru [sic = Ngati Maru] and others - all the Pahs have a history and the natives delight to tell you all about the fights with their various results; the inhabitants were generally able to hold their own, and though they lost numbers, were able to drive off the invaders with heavy loss. The natives who now live on the island all reside at a settlement in Opo Bay named Te Pahnui [sic = Panui]. They are the good old style of native, very kind and hospitable.

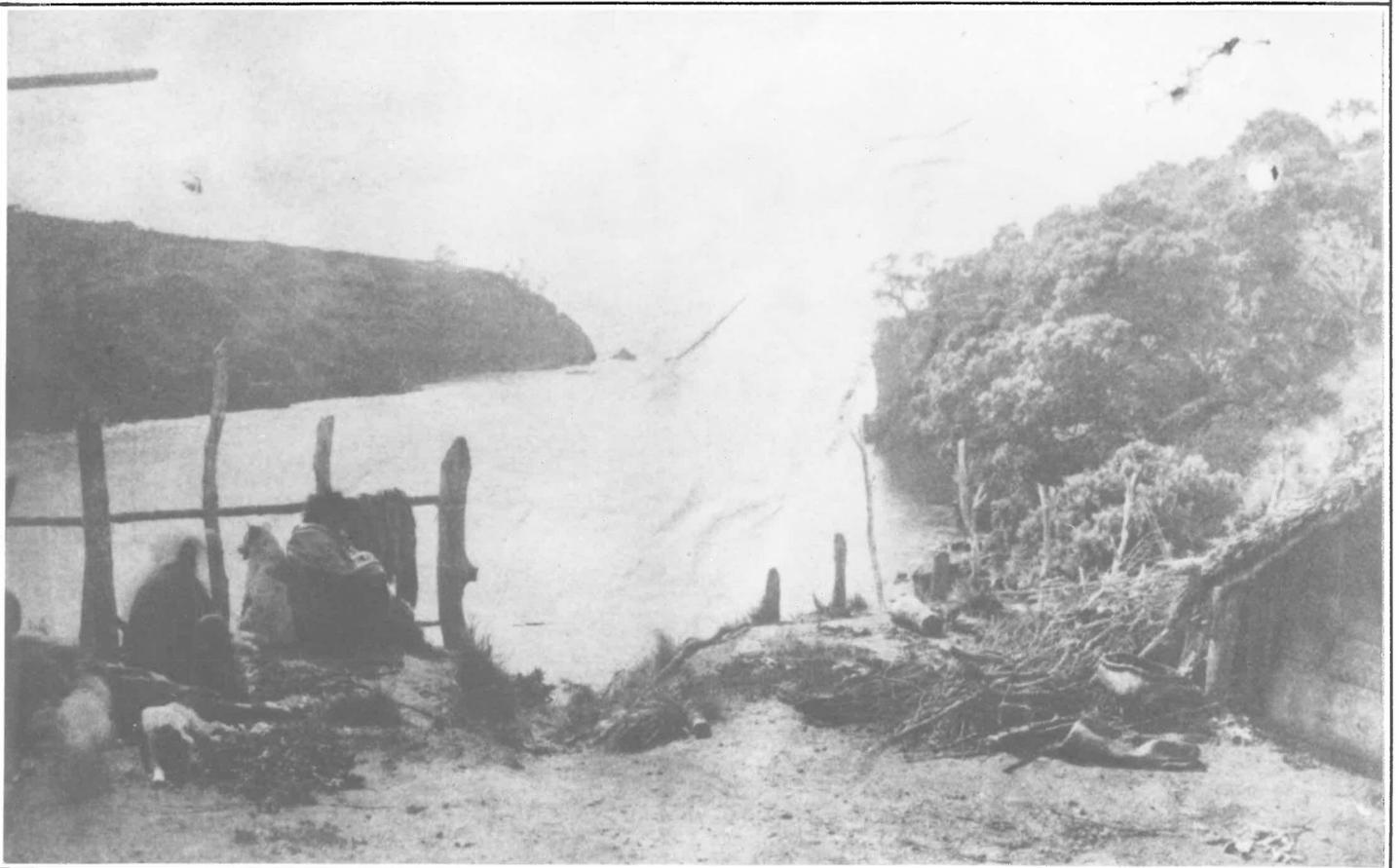
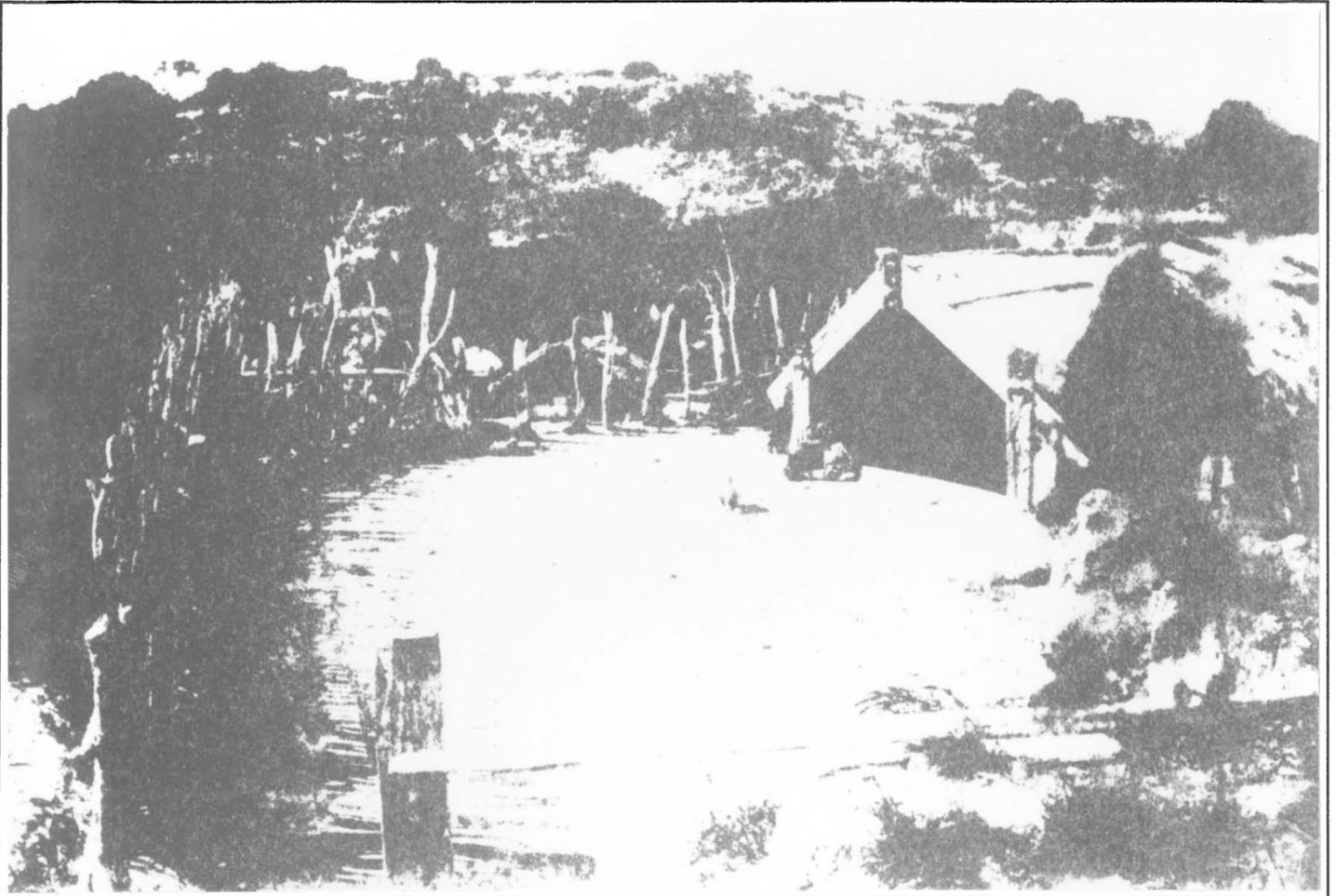
The stock consists of one horse and a few pigs, fowls and peafowl. There are not many birds, but most of the various kinds are represented. I noticed the following, Pigeons, Tuis (parson-bird) Korimako (bellbird) Kaka (parrot) Ruru (morepork) Piwakawaka (fantail) Tautauwai [sic = Tōtōwai](robin) kingfisher - and the various sea birds; of English birds, there are Sparrows and Blackbirds, also some duck and teal on the lakes, and Pukeko in the swamps; the blackbirds have not been long on the island and must have come from the mainland. Of insects there are locusts, grasshoppers and the Katipo spider. There is one pest which is not to be found and that is the sand fly; this is hard to account for, the soil being light and sandy - which is generally favourable to their existence.

The ordinary small brown lizard is on the island, but none of the large "Tuatara" but a few of them are on a small island or rock about one hundred (100) feet off the shore, called Motuoneone).

There is nothing particular to note in the vegetation or flora, it being similar to that on the mainland viz fern, tutu, Ti tree, scrub (very thick) Koromiko and a little grass. The vegetation is very dense making it difficult to get about, the old tracks being all grown over as the natives never leave their settlement, except they travel by water. The bush is very scattered and consists of Pohutukawa, Mapou, Ti tree, Rewarewa, Akeake, Corkwood, Pukapuka, and a few Puriri - the bush however is of little value - being as before stated very scattered and in most cases a fire has been through it.

There are no rare shells; I expected to find the Bulium or land shell, but could not find any. In certain winds the Nautilus sail into Opo Bay, and are caught by the natives. I was able to obtain one fair specimen from them.

The fishing off the island is very good, there being an abundance of Haupuka, Kokire [Kokiri] Kohikohi, Maumau, Snapper, Kahawai, Tarakihi, also plenty of shellfish viz Koura, crabs, Pawa [Paua] etc. The Moko [Mako] (small shark) is caught off the island, but the natives informed me that they are getting very scarce, we were not able to catch any, nor did we see any during our stay.



Tuhua : Te Panui 1884
(Photos : E.C. Goldsmith)

There is nothing particular to note as peculiar to the island - with the exception of the vast cliffs and of obsidian - probably where there are many geological curios among the volcanic debris in the crater - I have specimens of them, many of which are new to me - but my knowledge of geology is very limited.

I propose to describe the principal places and objects of interest in detail starting with the landing place.

Opo Bay

This bay, the only one of any size on the island and the best landing place, is situated on the South eastern curve - and is well sheltered from all winds, except an east or southeast, and affords good shelter for small craft; the anchorage being good, and the landing easy on a nice sandy beach. The bay is very picturesque, having most beautiful arches, washed out in the basaltic rock by the action of the waves overhung with grand old Pohutukawas; it has also reefs and cliffs of obsidian; which glittering in the sun produce a very fine effect. It is a fine sight to see a heavy S.E. sea breaking into this bay, dashing its waves into and over the lofty arches and against the obsidian cliffs. In the S.W. corner of the bay is situated the Maori Pah named Te Pahnui, where all the present inhabitants of the island reside; on the flat on the south side of the bay are their cultivations of about twenty-five (25) acres, here they cultivate potatoes, kumara, corn and tobacco and in the way of fruit, strawberries, and raspberries, all of which do well. The Pah is a very strong position from the Sea, it is only accessible by climbing up perpendicular cliffs of basalt, pumice, obsidian. The natives have a rough ladder which they descend to the sea - at the foot of which hauled up on the beach are their canoes; the Pah is built about one hundred feet above the sea level. In the good old times of Maori history, many a hard fight and cannibal feast took place at this Pah. There are also two other Pahs of note in this Bay; viz Okotore and Tikitikinahoa, both of which are very strong positions, particularly the latter. Tough fights have taken place here, the ground being full of the bones of those who fell in the fray - a heavy gale blowing into the bay during the time I was camped there, the waves washed out many skulls, which in some cases showed the impression of the crushing blows which ended some warrior's career. Turning from war to peace, and industry, we find near the centre of the Bay two weather boarded sheds; these sheds were built by the natives some eight years ago to form a whaling station; they having to bring the timber (Kauri) from Tairua, in a cutter. They purchased whale boats and all necessary gear, but the enterprise turned out a failure. I asked one native why? he replied "That the whales would not stop to be caught."

At the head of one of the wooded glens running inland from the Bay and about twelve (12) chains from the beach, is situated one of the few springs to be found on the island, it is a very bad one; the water only dripping from the rock, slowly into a hole made to receive it. You have to dip it up cup by cup, and during my stay of three weeks (3) in which we only used the water for tea and cooking food, this meagre supply was nearly exhausted. This, and one other of the same kind, is all that the natives of the three pahs had to depend on for their water. A few chains from the spring in another pretty glen are a few fine bananas growing very well. They bear fruit which ripens, but is small; they were brought to the island by a Kanaka some years ago. Cape gooseberries and

peaches are also plentiful, though the peaches here and generally over the island are a bad kind. It is into this Bay that the fragile Nautilus sail at certain seasons and it is the landing place of excursionists, the other places of interest being most conveniently approached from it. Leaving this beautiful bay, with its pretty scenery and perfect sea bathing, passing an open bay, with high rugged cliffs, we arrive at

Ruakikino Point.

This point is a fine specimen of wild coast scenery; the sea having washed its way far into the basaltic rock which forms the point, forming most beautiful caves and channels winding through the rock, the channel being spanned by grand rugged arches. On a calm day it is possible to take a boat up these channels under the arches into the dark caves beyond where the echo produced by voices, the noise of the waves etc. is very grand. A mile off this point is situated the Karoa which is the best fishing ground for Haopuka and is the home of the Mako, a small shark. This fish is much prized by the natives for its teeth, they being used by them for earrings. They are not often caught. The objection to this fishing ground is its depth of water viz one hundred (100) fathoms. The sea here and all round the island is beautifully clear, objects being visible at a great depth.

Passing on past Waitangi Bay with crags and beetling cliffs we come to a small open bay; in the N.W. corner of which, between Taratimi and Taumou Pahs is the lip of

The Crater.

It was here that the side of this large crater was broken through and the lava poured into the sea. The cliffs here are about one hundred (100) feet high and it must have been a grand sight to have seen the glowing lava flowing into the blue sea over this fall of one hundred (100) feet.

The crater is five (5) miles in circumference and is well defined; being marked out by lofty hills and ridges which vary in height from 1162 feet to 100. The interior sides of this vast amphitheatre are very precipitous and composed of a great variety of volcanic debris, obsidian and pumice are however the principal minerals found. The obsidian in some places having evidently cooled in layers, which gives it a stratified appearance, at other places you find it in rocks, boulders, lodes and reefs, which glittering in sun rays produce a very pretty effect. On some parts of the sides you find a conglomerate of minerals all of which have been in a state of fusion.

I obtained specimens of all the varieties many of which are very interesting. I have one particularly fine specimen of obsidian which has a high polish all over it, also a piece of petrified wood in obsidian which is very curious. Some of the obsidian is marked in a blue pattern which appears to me to have been stained on it by the decomposition of some vegetable matter which got into the obsidian when it was in a state of fusion. There is one very well demonstrated fact to be found in places within the Crater and that is that mud volcanoes were in operation, the consolidated layers of mud with sharp edges being still to be seen giving an appearance to some parts of the sides to that now to be seen at the active mud volcanoes of Rotorua; the only difference being that the mud in this old crater has hardened.

In the bottom of the crater are two lakes (2) connected by a swamp, the larger of which "Aroarotamahine" is thirty (30) chains long by seven (7) wide, the smaller "Te Paritu" is twelve (12) chains by five (5); these lakes are not pretty, their general appearance being very sombre. I had no means of sounding them but they look to be very deep. They are at present about sea level but there are indications which show that they are much higher at one period, though it must have been many years ago. The water in them is clear and good for general purposes. Standing on the banks of the lakes one has a grand view of the vast amphitheatre formed by the precipitous sides of the crater. The thought passed through my mind, will it ever break forth into life again? If so it will be a grand spectacle.

At the north end of Aroarotamahine lake, is the best Pohutukawa bush on the Island; and on the east side of it, and scanning towards the other lake a fine Ti Tree bush. The natives cultivated the flats by these lakes some years ago and as might be expected got good crops.

In the N.W. corner or curve of the crater, is a most peculiar hill, called Tarewakoura, with a strong pah on the summit. It is connected to the crater by a narrow ridge and from its appearance was a volcano; it is about seven hundred (700) feet high; its slopes are not very steep and are covered with large blocks of scoria over which has grown a dense vegetation of stunted Rewa Rewa, Pohutukawa, Ti Tree scrub, fern, tutu etc. The natives point with pride to the pah on the summit and narrate how that it has never been taken by an enemy even their dreaded foe the Ngapuhis who, being the first Maoris to possess guns, thought like "Alexander the Great" to conquer the world, could not take it; at which I am not surprised, for with no enemy to pay me delicate attention, it was all I could do to cut my way a little distance up one of the slopes, the travelling being very difficult owing to having to climb over the large scoria blocks and forcing your way through the dense vegetation. All the travelling round the sea side of the crater, which is a mere wall of volcanic debris with precipitous sides, is very dangerous, footing being very difficult to obtain and keep.

Another very strong pah is situated above the lip of the crater named Taumou, also on a crag five hundred (500) feet high; this is the strongest pah on the island, in fact their citadel, it has never been taken. The Ngapuhi, owing to the advantage they had in possession of guns, were able to drive the natives of the island from pah to pah till they retired to Taumou and Tarewakoura (before mentioned) here. The Urungawera made their final stand and defied every effort of the Ngapuhi to dislodge them; and finally with the help of obsidian drove them off with heavy loss.

The pah as before stated is situated on a crag on the side of the crater with precipitous slopes on three sides, and only a very narrow steep approach to it, up a ridge of obsidian which the pah commands. There are large quantities of obsidian about the pah, in blocks of from a few pounds weight to many tons. This the Urungawera used with great effect against the Ngapuhi, hurtling the obsidian down on their heads as they rushed to the attack, which it is no wonder failed, for the heavy blocks of obsidian with its sharp edges must have caused great havoc in their ranks. There is one of the few springs on the island at this pah, in a place you would not expect to find one. It is at the root of a small pohutukawa which grows out of the steep cliff, about two hundred

(200) feet above the sea on the sea side of the pah. Leaving the crater with all its wonders and passing Okawa point, which is a rugged low lying rocky point on which the sea breaks heavily, we come to an open bay with steep cliffs of basalt and pumice and reefs of obsidian. In this bay is Motuoneone, a small island or rock, which is the home of the Tuatara lizard. It is about one hundred feet off shore. The lizards, like the inhabitants of Tuhua, appear to have expected an attack from the sea, for the sides of the rock are quite perpendicular for a height of eighty (80) feet. It is therefore impossible to get at them without the aid of ropes or ladders. I therefore could not get any. They are the same kinds as those on the "Karewa" Island, a photo of which I attach. This was taken from one of twenty (20) which I brought home with me on my return from surveying that island, many of which I turned out in my garden, and thus had many opportunities of observing their habits, an account of which may be interesting. The ones which I turned out did very well and were quite at home. They lived under the Fir trees and in the earth banks and ditches, living on snails and any insects which came in their way being particularly partial to the large fat green caterpillar. The cats and dogs did not take any notice of them at all. I also had some of them shut up but they did not do well. One of them provided me with twins but they after a few days vanished and I am afraid that their unnatural parents made a meal of them. They are of great use to get a place rid of rats, there being a number of rats in my shed, I turned some lizards in and in a few days the rats had gone. Others had found the same thing. The rats always going. I do not think that they kill them, not being quick enough to catch a rat, but whatever they may do, one desired end is gained, for the rats vanished. They can bite very hard, and if they get a hold hang on like a bulldog. Returning to their home, Motuoneone, I cannot understand why they are only to be found on this rock and not on the island, the rock at one time being connected with and part of the main island (Tuhua).

Leaving Motuoneone and its quiet inhabitants, passing Paretao point, a low lying point which has been in cultivation, we came to

Turanganui Bay.

This small bay is very picturesque, having frowning basaltic cliffs all round it, studded with obsidian, from fifty to one hundred feet high, with the exception of the two corners, where a landing can be effected on a rough boulder beach, but only in fine weather. This bay is very deep and the water being very clear, fish, sea eggs etc. can be seen at the bottom, producing a very pretty effect. On the north side of the bay is Wharenuui Point, this is a flat point with some fine Pohutukawas growing on it. It has all been under cultivation. One of the principal (Wai Tapu's) [wāhi tapu] or burial grounds of the natives is here, in the centre of the pohutukawas.

Passing round this point we come to

Orongatea Bay and Hot Springs.

In this bay are the hot springs, situated in the centre of the bay on a boulder beach. Scattered about the bay are pillars of basaltic rock about one hundred feet high, which with their clearly defined, weather-beaten sides and majestic elevation give a very picturesque appearance to the bay.

The hot springs are very small, being only small pools of warm, not hot, water, a few inches deep, scattered over about a chain of rough boulder beach. They are below the present high water mark. To get a bath you have to wait till the tide goes out, you then have to clear away the boulders to make your bath. You can then recline on the hard sharp boulders and enjoy yourself, if possible. I found the boulders a little hard. The natives informed me that these springs are very good for the cure of skin diseases etc. The pillars in the bay have at one time been part of the island. These pillars, Motuonene, the hot springs being below high water, and all the indications round the island point to the rapid encroachment of the sea. The cliffs in this bay are very precipitous, about three hundred (300) feet high. These cliffs extend to the end of the range below the Taupiri trig station, (585 ft) where they end in a bold bluff - the hills then running inland leaving a flat named Te Ananui of about one hundred (100) acres in extent, which has all been in cultivation, there is a small pohutukawa bush on it. The landing place to this locality is in an open bay called Hurihurihanga - the landing is a very bad one, rough large boulders. Inland about half a mile from the flat, in a small mixed bush at the foot of Opuahau hill, is Opuhi where the best spring of the island is situated. There are also numbers of Korimako or Bell Bird, a bird not often now seen in The Bay of Plenty. The flat is bounded on the east by a range of hills, which cross the island in a generally northerly direction, the principal hill of which, Opuahau 1274 feet, is the highest point on the Island. The termination of this range, called Te Kopua, which forms the eastern boundary of Te Ananui flat, is very singular. The bluff falls from Te Ohineiti hill 597 feet high, with a gradual fall for a few chains - the whole range has then slipped away into the sea, and now forms a huge slope at about 1 in 1, with about 600 feet fall, this slope composed of pumice sand, pumice, obsidian and other volcanic debris, into which you sink up to your knees. This loose material, in a wind or rain, slides away into the sea and from the appearance of it, has been doing so for years. It is very dangerous to cross it, the whole huge slope leaving an inclination to slide with you into the sea some 600 feet below. At Tumutu Point about 1/4 mile from Te Kopua, is an immense cave, washed out by the sea on the side of the range. It is a very wild spot and with a heavy sea breaking into it, dashing its spray over its rugged sides, is very fine. From this point to Mawai Bay there is nothing interesting, it being the most dismal aspect of the island, it being a mountain slope falling from Opuahau 1274 feet with a steep incline into the sea. The sides of the mountain being covered with a growth of Ti Tree scrub and fern without any bush or interesting feature.

Mawai Bay

This is a very pretty little bay with a boulder beach, some fine Pohutukawa grow here, and up the little glens leading up from the bay, are some fine peaches, the best to be found on the island; these small glens have all been cultivated. Going round a rocky point with obsidian cliffs about 20 feet high, we come to

Oira Bay.

This is a very picturesque bay, having a good sandy beach, but owing to it being so open it is difficult to land except in very fine weather, there generally being a sea running. In the middle of the bay is a small bush of fine old Pohutukawa, and scattered

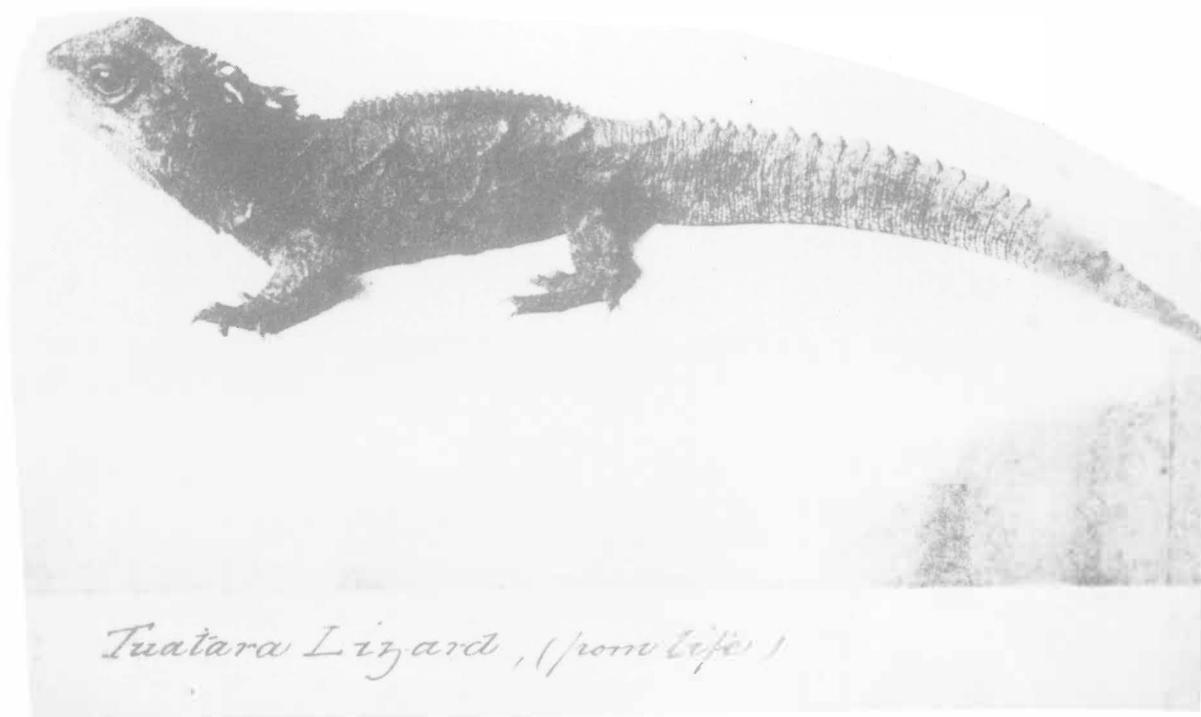
along the beach are a number of Kauri logs which have been washed up by the sea. They come from the saw mills at Tairua and Mercury Bay. They are much prized by the natives. The land round this bay is pretty level for Mayor Island and very good soil; it has all been in cultivation. In a little glen is some fine flax which was planted by the natives and which they still use for fishing lines etc. At the southern end of the bay on a rugged rocky point, is the picturesque pah of Te Ruamata. It is a very strong position, the ditch which cuts it off from the main island is very deep and must have been hard work for the natives, making it with their primitive spades of obsidian. This point is highly Tapu. Off this point and south to Whatepu, for about half a mile out to sea the ground is very foul being covered with sunken rocks which are only awash at high water, being very dangerous for boats. At Whatepu point is one of the beautiful arches which go so far in making the coast scenery so picturesque. This arch is very well defined and about forty feet high by twenty wide. You can take a boat through in calm weather when the effect of its rugged architecture is very grand. Round this point we come to

Otiora Bay

This is the only bay (except Opo, the landing place) with any shelter for boats, and it is not a good one, being open to the S. and S.W. and even in a N.W. wind a bad sea comes into it. At the head of the bay is a nice sandy beach on which you land. Very pretty wooded glens run inland from the head of the bay, a few chains up one of which is a small spring; at the head of these glens are some very fine cork-wood trees about one foot through - the largest I have seen - this wood is called cork-wood by bushmen from its being like cork, very buoyant in water. On the east and west side of the bay the cliffs are very steep about two hundred (200) feet high. On the west side and running down Te Whatepu point was situated the second important settlement of the island, Pahnui the present one being the principal one. This land has all been cultivated and the ruins of old whares are still to be found. All the land between here and Te Pahnui [sic] settlement has been cultivated and at one time had a large population. The ruins of old houses being found in every favourable spot, though in most cases they had a long way to go for water, there only being the two small springs, one in Otiora Bay, the other near Te Pahnui, a distance of a mile and a half; a good track runs from Otiora Bay to the present settlement on Opo Bay. From Otiora Bay to Waikawa the coast and inland scenery is much the same, the cliffs being about one hundred feet high and precipitous. The country inland falls from the top of the hills which form the crater, in a steep slope for about half a mile, it then spreads out into a fairly level country, though it is cut up by small ravines down which the lava flowed on its road from the crater to the sea. The soil down the bottom of these ravines is very good and peaches, fern, tutu etc. grows very well. Off Waikawa point is another pillar of basaltic rock about seventy (70) feet high and two chains off shore, another sign of the encroachment of the sea. In a ravine close by is the spring, a very small one, which with the little spring in Opo Bay before described, is all the natives now have to depend on for their water supply. In a ravine close to the spring are growing bananas, grapes, apples figs and peaches, and flax all doing well, the flax being cultivated. We next come to

Omapu Bay

This is a very pretty little open bay with a good sandy beach and is one of the principal landing places. Inland from this bay is a nice little flat, having a good pohutukawa bush on it, one tree of which is the largest I have seen in New Zealand. All this flat has been cultivated. At the east end of the bay are the present cultivations of the natives which go across from this bay to Opo Bay - going round Tokomata Point to Te More-o-te-maiterangi, the S.E. point of Opo Bay. The coast is very rugged and picturesque, the cliffs being about two hundred (200) feet high overhung with fine old Pohutukawa, the cliffs having reefs of obsidian in them, which at a distance looks like bronze; on the top of the cliffs, and all over Otutawaroa point up to the settlement, is like a park, being in rough native grass, dotted about with clumps of pohutukawa, and with the patches of native cultivations, looks very pretty. We have now been round the island and are at our starting point Opo Bay. Mayor Island does not offer much attraction to the ordinary Globe Trotter or excursionist, but to the Geologist, student of nature, or artist it is very interesting.



Tuatara Lizard, (from life)