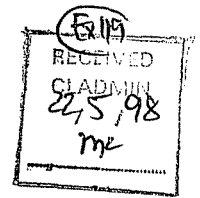


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Wai 145 **#J6**

**Translation of Maori Verbatim Evidence
Wellington Native Land Court Minute
Book 1H**

A translation commissioned by
the Waitangi Tribunal

Angela Ballara
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Text: Anything in notes or square brackets is an interpolation by the translator; anything in round brackets was like that in the text. Occasionally words or phrases (in square brackets) have been added to convey the full meaning; Maori often left the subject under discussion to be understood from the context. In some cases the Maori word translated has been left in (in square brackets) to source the gloss. Witnesses, block names, and iwi/hapu names have been bolded. Footnotes are intended to amplify allusions in the text.

Wellington 1H: translations of Maori text

.p.192 [English - Motuhara]

p.193 " - Motuhara, Section No 637 Wellington

p.194 Karore [sic] [English] [Hare Parata & others claimants]

Hare Parata - sworn - My home¹ is at Pipitea. **Te Matehou** is the name of my people [iwi]. It is my land which is depicted on the map. There are 20 people who own this land; I am one of them. Both Ropata Ngarongomate and Ihaia Porutu are joining in the claim, and it is disputed land. Witness stated ... [English follows]

p.195 [English]

Wednesday Oct 25 1871 T.H. Smith - Judge; Ihaia Whakamairu -
assessor

Karore [sic] Orangikaupapa

¹The word kainga means village, but is also used to express 'home'; this phrase which occurs frequently throughout the evidence, will be translated as 'My home is at [place]', but could equally well be translated as 'my village/settlement is at [place]' or 'I live at [place]'.

Hare Parata...continued:

This is the land for which I said there should be a Crown grant.
These are the people

p.196 to whom Orangikaupapa belongs (see list). Accordingly, no other person was included. The reason I know that this land is ours is that my parents and I cultivated on that land down to the time of the arrangements made by McLverty and Governor Grey; a new paper [title] was given by them to the people of Pipitea. Names of persons interested [see list B]

Te Momi West [in the Hutt] **Ngapaki** [Te Puni] & others [claimants]
Komene Paipa appeared.
This land has been surveyed - it is Maori land...[English]

p.197 Natanahira Taiariki - sworn -

My home is at Petone; I belong to **Te Atiawa**. This land is one side of some reserved land. It was a piece laid down by Colonel McLverty for Te Puni and his hapu. One side has already been judged. This side

p.198 is left. It is undisturbed land. The side on the other side of the road to the east belongs to Karipa and others; the road cuts through and divides Karipa's part from ours. They are different hapu. The name of Karipa's hapu is **Te Matehou**; on our side are **Ngati Tawhirikura**. The division of the land, a thing arranged by us, was to leave the east side to them; the west side was left to us; these are both hapu of the one iwi. Colonel

McLeverty's deed was the reason we knew that was our land. Ngapaki has that paper. He disputes one judgment made in the presence of Fenton. The map lying here shows the division of the land to each person correctly. The surveyor and I surveyed the land together. I saw the poles outside the cut [line]. It was Te Puni who said [we] were to divide that section; because of that those properties were laid down. I ask the court for there to be seven people in the Crown grant.

In the arrangements made, section No 12 was for Patara Hapahapa. He is dead. He has a sister living, Tera [elsewhere Teera; Sarah?]. Her old [pre-Christian] name was Te Ahihurahura. I heard Patara's pronouncement in his lifetime - to leave it for his sister and her daughter. She is a married woman. Her husband is still alive. That woman, Tera [Teera Te Ahihurahura],

p.199 is a successor for Patara on that land.

[See list]

p.200 Ngapaki Te Puni stated (a heathen):

I am a son of Te Puni. I know the land which is being discussed before the court. The government gave it to Te Puni. Te Momi is the name of that land; I saw it being surveyed, [the boundaries] cut and the poles [put in]. I have always known about it; the side towards Fitzherbert is my boundary; beyond that is Natanahira's and his people's; beyond that is Komene's and his people's; beyond that is Manihera's; beyond him is Mawene, then Aperahama, then Patara. We all agreed to this division.

Objectors challenged [English follows]

p.201 Matene Tauwhare sworn; counter claimant

My home is at Petone; I belong to **Ngati Awa [Te Atiawa]**. My hapu is **Ngati Tawhirikura**. Patara Tapetu is my younger brother². He comes after me; we had the same father and mother. Patara and I worked on the land. Tha is the basis of our claim. The cultivation belonged to **Ngati Mutunga**; it was called Whakahuhuwai - a clearing. Concerning its abandonment by **Ngati Mutunga** when they went to the Chathams; we, **Ngati Awa [Te Atiawa]**, came from Wairarapa;

p.202 Te Puni and Te Wharepouri were our elders; we came, and were taking the land. This man and that came to his piece, taking some land for himself; it was not something given by someone else; each person took his own piece. The result for the cultivation of **Ngati Mutunga** was that it belonged to me, and to Patara Te Tapetu; we still retain it; we went on working on that land. Hakopa Rerewha was Patara's father [or uncle³]. He was our companion in that place, Hakopa on his piece, we on ours. It is being taken from Patara Hakopa on the basis of [division into] acreages; it is being wrongly taken; at the [division into] acreages my post stood there; mine did not run on to his.

²Teina or taina can also mean younger cousin, but in this case the witness goes on to state that they had the same mother and father.

³Matua can mean father, uncle, (or mother/aunt) or any close kinsman or woman of the parent's generation. It is translated here as father when appropriate, or as father [or uncle] to indicate briefly the uncertain relationship in this text.

However, my claim and that of my younger brother derives from our cultivation in that place. I suggest to the court to cut that piece out. I do not know during which years it was worked.

By Court: I do not know what years it was cultivated; we came here on the same day; we landed on this land; Hakopa had a section [or boundary]; we had a section [or boundary]. The land was worked for many years and then abandoned...[not legible enough to read to bottom of page]

[English]

p.203 Tera [Teera] Te Ahihurahura in defence - sworn

My home is at Petone; I belong to **Ngati Tawhirikura**. We - Te Puni and followers - came here in the migration from Taranaki. When they came here the people who were living here were **Ngati Mutunga**. They lived here, then **Ngati Mutunga** left, so the people were taking the lands which had been cultivated by **Ngati Mutunga**. I have heard of Hakopa, the father of Patara; it was he who took that land. After him came Makere, before Matene. He saw him and divided it; he gave some to Makere; Makere is a male, and the elder brother [or cousin] of Matene; they lived together on that land up until the death of Hakopa. They often abandoned the work. Hakopa was still living when they all ceased cultivating food there. I saw

p.204 Patara's cultivation; I saw it when Hakopa was still alive.

Decision in favour of counter claimant [see English]

p.205 26 Oct 1871

Karore or Orangikaupapa

[see English]

p.206 [see English]

Mere Parata - sworn [ev. on behalf of Hare Parata, claimant]

My home is at Pipitea. I am one of those [who signed/whose names appear] on the request for judgment on a piece of land at Karore. The reason why that is our land is the assignment of it [to us] by Colonel McLverty; this is the land talked about in Colonel McLverty's deed before the court. The second basis of claim [take] is this; it is delineated on the map on the back of that deed. The land is mine and Parata's; Panapa owned a part; he is dead; he left no children.

Those are the people '(per list)' who own the land, the reason being that the land, Orangikaupapa, was given to Wiremu Kingi Wairarapa, to Te Ropiha and to Parata, my husband, to

p.207 Tamati, to Hohepa Kopiri, to Henare Tauroto, to Heremaia; these all make up one hapu, **Te Matehou**, the hapu of Wiremu Kingi Wairarapa and kin. The reason why Wiremu Kingi Wairarapa retained that land was this: when Colonel McLverty made his arrangements that piece was for Wiremu Kingi Wairarapa, together with his junior relatives, Parata and Tamati, and his senior relative, [Te] Ropiha; this piece was for the four of them. These are the people (per list); it was an arrangement for those four men. Before it was so assigned by Colonel McLverty it was cultivated land; the cultivations belonged to Wiremu Kingi [Wairarapa]

together with his junior relatives. Now it is leased to the Pakeha. Hare Parata settled them on it; he did that the year that Parata died. The land was leased by Parata and Wiremu Kingi [Wairarapa].

There have been two leases; the first lease lasted many years; [the lessee] died. It was leased to another Pakeha; he is still living there - Mr Raine [sp?] - he is still there this year. The names have not yet been arranged for the Crown grant; ours have not been arranged, that is, those of my children.

[List B. Mere Parata, Hare Parata, Ani Parata. etc see p.208]

p.208 [list continues]

Wereta Te Matoha - sworn - [he is on list of claimants]

My home is at Pipitea; I belong to **Te Matehou**. I know the land on the map before the court. I am interested in that land; our claim is based on McLeverty's deed. The land was given to Te Ropiha; there were many elders who gave [leased] that land (per list); and there were many who received the payments; there are many of us interested in this land according to the arrangement made by the elders shown here; some were left out by Mere. When they acquired the land I heard them giving an account of it to my

p.209 [some words at ends of lines missing on translator's copy of this page; content guessed at from context. Missing words indicated with square brackets]

parent (or uncle), to Wiremu Kingi Wairarapa. When they acquired this land they quarrelled among [ratou/themselves?]. Wiremu Kingi argued that it was for them [ratou, mo?] for his junior relatives, for [name?], for Hohepa, for Kopiri, for them [anake? alone] up until the arrangement was made that the land was for the Pakeha, Raine. Therefore it was rented out by those elders, by Wiremu [Kingi?] and Parata. [Those aua?] other elders did not enter into the lease until the lease by Wiremu Pouawha [raua? and] Hare. Wiremu Kingi Pouawha is a child of Wiremu Kingi Wairarapa. I do not know that their quarrel was altogether [rawa?] settled; it is only what I heard [mo, to? concerning their] leasing of the land, and the [ratou? their?] expenditure of the money. I am a [tama/ tamaiti? son/child] of Wiremu Kingi Wairarapa's elder brother. No part of the rent money was [homai? given] to [au, ahau? me]. As far as I know the land belonged to all of us.

Henare Piti Porutu's evidence - sworn -

My home is at Pipitea. Something I want to say to the court is -

I have an objection if a fixed and final [pukapuka? deed] should appear so that the [whenua? land] becomes the property of

p.210 Mere. In my opinion, that land belongs to the people of Pipitea who should divide it [among themselves.] I know this land; I dragged the survey chain of the land previously; White was the surveyor; there were some cultivations on the land at the time it was surveyed; one belonged to Porutu; they were on the side towards the steep incline. I was in Auckland in the year

when the deed was written (deed put in by Mr Russell). Before the survey a cultivation belonged to my grandmother [or elderly female relative], to Puhoromanga; it was in the middle of that land. But I also worked on that land because as yet no Pakeha had come. I say that all the people in that deed have rights to that land. White, the surveyor, said that that land was for the people of Pipitea.

Wi Pakau's evidence - sworn -

My home is at Pipitea; I belong to **Te Matehou** hapu of **Te Atiawa**. I know this land which is being adjudicated. I know about the deed of Colonel McLeverty which is on display here before the court. That is my name there; I wrote it myself. The reason for the arrangement by which Colonel McLeverty gave this

p.211 land, Orangikaupapa to us was that we gifted [tukua] all our land to Wakefield; this was the return, one to each separate pa [fortified settlement]. That land was for all the people of Pipitea. The reason was that all our land was gifted to Wakefield, to Mr Spain

and co. Therefore this land was gifted to us, to the people of Pipitea. These are the elders (E.pp.212 this book). In those days all the people of Pipitea had cultivations on that land. I did not hear that Wiremu King [Wairarapa] argued with Parata that they alone should take that land. I am one of those interested in that land. Formerly I cultivated on that land; I saw the first lease [or rent (reti)] arranged; as far as I know it was before the Kohimarama conference [1860]; I was a leader; I was one of

the people who made the agreement as to who would collect the rent money; the person who was to collect it was Kereopa Te Wharepourī; he has the rent book; he is in Taranaki. After the arrangement of the rent [or lease], I went to the [gold/gum?] Diggings. After four years I returned. I asked Hare and Wiremu King to give me some of the rent money. But Kereopa revealed that it was all gone. He did not give me any. I said; it belonged to all the people, that is, the people of Pipitea. That land should be divided; some of those who are interested

p.212 in that land are lost [dead].

List F named by Te Wereta [see]

G. Whakapapa

Mere Parata interrupts court see English

p.213 court decision - Parata family only jointly interested with others

27 October 1871

Section No 8, Williamstown; Te Oti Kerei claimant - see

p.214 claim dismissed

30 October 1871

Motuhara. Ropata Hurumutu & others, claimants

p.215 Ropata Hurumutu, verbatim evidence - sworn -

My home is at Otaki. I belong to **Ngati Toa**. That is the map (plan before Court) of my land. This land belonged to my father [or

uncle], Te Otaota, and to his ancestors [?wairua, or those he represents], of **Ngati Tumania** hapu of **Ngati Toa**. This land belonged to these four alone (list put in).

Concerning the migration of **Ngati Toa** from Kawhia: they migrated from Kawhia; they came to Kapiti [spelt Kaputi throughout], then they came on to those lands, on to Motuhara to live, as a settlement. It was a thing taken [not given]; it was taken by **Ngati Toa** from the hands of **Muaupoko**. Waiorua was the name of the battle; that was at Kapiti; after that this land Motuhara was settled by Te Otaota. It was continuously settled by the ancestors [?wairua]; Te Otaota continued to live on that land until his death at the village at Motuhara. This is customarily-owned land [whenua papatupu]. It has not been sold, but the land on one side was sold, its boundary running from Taupo [near Taupo swamp, Porirua] to Tawhitikuri, on the Governor's side. I request that the deed should vest it in these five people (in list). This land is still settled now,

p.216 as a cultivation area, by Te Karehaua [Karehana?], Tima, Pene and Piripi. Te Hemara Horoatua is dead; Hoani Warena is his child, and is still living; Wi Te Hemara is his [Hoani's] child, still living; Te Karira Tu Whaia is at Porirua, and is sick; Kereopa Te Ikameke is dead; he had no children. I am an executor for him. Turikawera is my boundary, between my [land] and that of Tamehana [Te Rauparaha] and Matene [Te Whiwhi]. The western boundary was laid down by me as a boundary for **Ngati Haumia**, another hapu of **Ngati Toa**. There is some houses on the land

belonging to Tamehana's man⁴ [servant/slave]; another belongs to mine [my slave/servant], to Tamati Taopuku. The old houses which have collapsed were Kereopa's; those of Te Otaota are now completely ruined.

Concerning the right by which the house of Tamehana's man [servant], Te Hira, [was there]: he was of **Ngati Apa**; a house was built for the purposes of cultivation; he did not own the land; another matter is that he came here, he fled here to me; I did not consent. His was an occupation without right [he noho noa iho]; he had no rights.

List of persons interested; [see p.217]

To Te Mete, [T.H. Smith], judge;

p.217 Friend; these are the names of the persons who have rights in Motuhara: Ropata Hurumutu, Te Haro Hawea, Te Karehaua Te Weta, Piripi Poutini, Pene Koti. These are the people who possess rights in Motuhara. The witnesses to these names mentioned above concerning their interests in that piece and their ancient bases of claim are ourselves who write our names as witnesses to the names above: Nopera Te Ngiha, Tahana Te Pou, Wi Parata MLC. Te Karira Tuwhaia [also] interested.

Objectors challenged.

Tamihana Te Rauparaha appeared: [English]...

Verbatim evidence:

My home is at Otaki.

⁴Tangata/tāngata can mean slave[s] or servant[s], or person/people according to the context; the appropriate translation will be given in square brackets in each case.

p.218 I belong to **Ngati Toa**. I am Te Rauparaha's son. I know this land at Motuhara. My father Te Rauparaha worked there, and Te Rangihaeata also. The cultivation which my father worked is on the boundary; it was a large cultivation for kumara; it is at the boundary in this map. That cultivation belonged to Te Rauparaha. I do not know the name; I saw it in my childhood. Te Hira Kahinga, one of Te Rauparaha's slaves who worked together with him on that cultivation is still living. That man, Te Hira Kahinga, is living on that land now. He began doing so before [the battle of] Haowhenua [c.1834], and his occupation lasted down to this day. That cultivation was also the boundary of **Ngati Haumia**, one of the hapu of **Ngati Toa** which owns Hongoeka. The custom was that food was raised by Te Rangihaeata, [and] by a certain one of our hapu, **Ngati Pakau**. In the year of [the battle of] Te Kuititanga [1839] that land was being worked by **Te Tawhewhe** [hapu? person?]; the place was gifted [tukua] by Te Rauparaha for working on; these were servants⁵ of Te Rauparaha - food-raising servants. Before [the battle of] Te Kuititanga there was also a clearing of Te Rangihaeata's on that land; his wife is still alive today. I do not know the name of that clearing; it is close to the road which goes to Pukerua. Te Rangihaeata's cultivation was cleared by **Ngati Huia** before Te Kuititanga.

p.219 I saw that cultivation. They were planting Te Rangihaeata's

⁵'He tangata' can be plural or singular; it is the indefinite article. If plural, the context suggest a group of slaves called Te Tawhewhe; if singular, it refers to one of Te Rauparaha's slaves.

path. This path is the route from Pukerua to Otaki. I did not see Ropata Hurumutu working there. His mana is over Wainui and his cultivations.

Well, the people working there were the people [servants] of Te Rauparaha and Te Rangihaeata, and these were the settlements from the migration from Kawhia, [the people] of that man, Te Rauparaha, who lived there on that land up until this day.

Te Hira was of the original people [tangata whenua]; he lived there; he was discovered by chance by Te Rauparaha, and was put in possession by him, and went on living there. His elder brother [or cousin], Potau, has died. The cultivation of Te Rauparaha and Te Rangihaeata was retained on that land, Motuhara, down to the year that Governor Grey captured Te Rauparaha [1846]. Te Rangihaeata ran away to the mountains; they left that elder, Te Hira, as a caretaker of that village, and as an abiding occupant. There were none of Ropata's people⁶ on that land at all. He had no houses, no cultivations, and the people living there did not send him baskets of potatoes to Wainui. When **Ngati Pakau** were cultivating there they gave food to Te Rauparaha. When Te Rauparaha was absent at Kapiti they gave food to Te Rangihaeata.

Some of the cultivations of **Ngati Pakau**

p.220 had been granted to them by Te Rauparaha; others of **Ngati Pakau's** cultivations derived from the migration. The people of

⁶Note that Ropata's people were his close kin, so tangata in this case is translated as people.

Ngati Pakau have died.

I am the representative of Te Rauparaha; Matene [Te Whiwhi] and Rakapa [Kahoki (f)] are the representatives of Te Rangihaeata.

Cross questioned by Hurumutu: My father worked at Motuhara, and I hold the mana of that place now. I did not see you; I saw Te Otaota there, but that was not his piece. Te Hira was living there without rights; Te Hira was still there when Te Rangihaeata went to the mountains. When Te Rauparaha returned from Auckland he lived at Otaki, and our elder, Te Hira, continued to live at Motuhara.

By Court: I saw Te Otaota together with Te Rauparaha at Motutara; they worked together there. When Te Otaota died Ropata had no settlement there; Te Otaota died before Te Kuititanga; he died between Haowhenua and Te Kuititanga [c.1834-1839]. I did not work there myself, but my man, Te Hira [did], with Te Rauparaha's kumara.

I saw Te Rangihaeata's clearing in the year it was felled; it was felled by **Ngati Huia**. They were a company of volunteers arranged by Te Rangihaeata; it was after the

p.221 Treaty - in that actual year of the Treaty.

Verbatim Evidence - Te Hira Kahinga: My home is at Motuhara, a place at Porirua. I belong to **Ngati Apa**. That is my land; I grew up there, always living at Motuhara. Te Rauparaha found me during

his migration from Kawhia to my village, Motuhara, where I was living. There is a house of mine on this land; when one house gets broken another is built. There are fences on the land at Motuhara; four of them; they are mine, mine and my child's, Potau. Potau senior is dead. Potau junior is living here [Otaki.] I live alone on my land. My people [iwi⁷] are dead; I alone am living. As far as I know I alone have the right to that land. Te Rauparaha and Te Rangihaeata also have rights to that land; the mana to this land was theirs; this word is a word which rests on the whole land. I did not see Ropata working on

p.222 that land, Motuhara. Wainui is his home, which I have seen. Ropata has no house at Motuhara. Te Otaota was a close friend of Te Rauparaha, and his kinsman. Te Rauparaha came from Kapiti to see the son of Te Otaota who was living at Motuhara. Te Otaota had grown some food; he gave it to Te Rauparaha and Te Rangihaeata. That was Ngati Pakau's custom; to divide off some food for Te Rangihaeata and for Te Rauparaha.

Te Otaota had a cultivation at Motuhara, as did Te Rauparaha. Te Rauparaha worked on his one; Te Otaota on his. I saw the survey of this land. Ropata's line goes across my cultivations and those of Te Rangihaeata. Te Rangihaeata also had a cultivation at Motuhara. After [the battle of] Te Kuititanga [1839] he used to come across from Mana to Taupo; he came to cultivate to Motuhara, to a clearing. I saw Te Rangihaeata felling a clearing there; its name was Taupo. Motuhara was the

⁷His own, immediate group of people, his community, because the whole of Ngati Apa, also an iwi or specific descent group, were demonstrably not dead.

name of the plot worked by Te Otaota and Te Rauparaha. Te Rauparaha had another plot. He quarelled with Te Otaota about it. It had been given by Te Rauparaha to his friend; each was quarelling

p.223 about what was his. It had been given by Te Rauparaha; later Te Otaota raised food; Te Otaota won the argument; he grew some food and gave it to Te Rauparaha. The cultivated plot was called 'Te Takapu o Te Rauparaha.' [The belly of Te Rauparaha] It is at my village, on the south side of the river at Motutara. After Te Otaota died, that land was not cultivated. The reason why it was not worked is that it was tapu because of the mana of Te Otaota, and of Te Rauparaha as well. That plot was for potatoes. As far as I know the mana of that land is with Matene [Te Whiwhi], Tamehana [Te Rauparaha] and Rakapa [Kahoki] now. Motuhara is still my home. I came from there, from Motuhara, on my journey to the court.

Cross questioned by Hurumutu: I used to see Te Otaota at Motuhara; I do not know his living descendants. Perhaps you are the descendant. I did not see the people of Ropata, [listed] on your paper, at Motuhara. From the day of the court they were seen here. I live by myself at Motuhara. Te Otaota lived at Motuhara for many years, then died. I do not know what years. His servants and companions are dead. Te Rauparaha was at Taupo when Te Otaota died.

p.224. The first plot there was mine and Te Rauparaha's. Te

Otaota and Te Rauparaha only worked together for one day. Te Rauparaha used to come from Kapiti to see Te Otaota. At the death of Te Otaota his visits to this land Motuhara ceased. My occupation at Motuhara was without right. I was fetched by Te Rauparaha from Arapawa [Island] from one of my villages. I was made to return to my home at Motuhara.

Court adjourned...; further cross examined by Hurumutu...[see English]

Rakapa Kahoki verbatim evidence:

My home is at Otaki; I belong to Ngati Toa. I know about the rights to Motutara. As far as I know this is the land delineated in the map. I did not see the current survey; I saw the previous one when we were living there. Ngati Parekowhatu was the hapu living there. The second

p.225 of the hapu which used to live there was Ngati Huia, to which we and Te Rauparaha belonged. Afterwards that village belonged to Topeora, Waitohi and Te Rangihaeata; it was given before the migrations came here. We lived on this land; Taupo and Motuhara were cultivated by us. Clearings were made on the land; Ropata was content [about that]. The clearing belonged to Te Rangihaeata - that is one end, the part outside. Ngati Huia owned the upper side; the migrating parties owned the inside part; Motuhara was established as theirs, that is, inside the fence described by Te Hira. The various migrations did not come there; Motuhara and Taupo were given to Ngati Huia by Te Rangihaeata and Te Rauparaha. Its fighting party chanced upon it but Ngati Huia

abandoned it, as did Te Rangihaeata. No-one worked there after him. There was only this old man here, Te Hira, up till this day. On the day that Te Rangihaeata made peace with Governor Grey he said that the Governor should return to him part of the land of Taupo. The Governor said, very well. The reason for this word was that **Ngati Toa** had sold one side of Porirua for money, and had set the boundary at Tawhitikuri. The discussion took place at Poroutawhao; afterwards he [Te Rangihaeata] came to see his place at Taupo, and then returned to Poroutawhao. He did not say

p.226 that any person of **Ngati Toa** could live on it, up until his death. Then he said that all that land was his; the hapu that he said should be caretakers of his declaration was **Ngati Huia**. What Te Hira says is correct; the mana of all the places within Ropata's survey is theirs together with Te Rauparaha. Some of **Ngati Parekowhatu** came from the other island [South Island] after the Wairau incident [1843] and lived again on that land, Motuhara, as far as Taupo. One was Hoani Te Okoro; Motuhia, a daughter of Te Rauparaha was another; they lived at Taupo and Motuhara. They worked in it, on the cultivations we used to work on formerly. Within four years of the death of Te Rauparaha Motuhia returned to Otaki, leaving the old man, Te Hira.

Hone Te Okoro continued to live at Motuhara and Taupo after Motuhia; much later Hoani went to Otaki.

Cross-questioned by Hurumutu: Te Rangihaeata still possessed mana after the peace-making with the Pakeha, after his peace-making with the Governor. He came here to see it, when Motuhia was still

living at Taupo and Motuhara.

I myself saw him at Motuhara.

By Court: There were many people

p.227 who lived with Motuhia at Motuhara. Pita, her husband and Hone [sic. - Hoani] Te Okoro, and Te Hira; formerly there was only Te Hira. He was discovered by chance by the fighting party. There were many living at Motuhara: one was Hoani Te Okoro, another - Motuhia, Pita, Hana and many others, living together with Te Hira; they returned after the peace-making. I myself saw them living there; Motuhara was the settlement.

I did not see any paper [deed] establishing Te Rangihaeata as the owner; it was something discussed before the people at Poroutawhao. Concerning the correctness of my evidence about Te Hira, the mana was with Te Rauparaha and Te Rangihaeata.

Court adjourned: 31 October 1871

Motuhara continued:

Piraha Te Hoata - sworn; evidence:

p.228 Piraha Te Hoata: My home is at Otaki. I belong to **Ngati Toa**. I am a wife of Te Rangihaeata. I know the land being discussed here, Motuhara. That place was Te Rangihaeata's and Te Rauparaha's; this is absolutely certain knowledge of mine. I was working there; it was my permanent home while he was living. The place I was working with Te Rangihaeata was a kumara plot inside Ropata's [claimed] boundary. I know it from what people say. That

plot is within Ropata's boundary. I have heard that Ropata wants to divide up the land of Te Rauparaha and Te Rangihaeata. I did not see the survey take place. There is another pa [fort] there; I have forgotten the name. Te Hira Kahinga is living there at Motuhara; Te Otaota and **Ngati Pakau** were living there at that settlement, and **Ngati Tumania** as well. There were potatoes on the upper boundary; I grew them. **Ngati Pakau** were taken to Wainui; they have all died; Te Otaota eventually died and is buried at Haukopua. Te Rangihaeata lived at Motuhara for many years, and at Taupo as well, up until he went to the mountain.

Taupo is a pa near Motuhara; these pa are in ruins now.

p.229 But in the days that Te Rangihaeata and **Ngati Pakau** were living there, there were houses. When Te Rangihaeata went to the mountain, then we gave up living at Motuhara. Some [few people] were left.

I remember the sale of Motuhara to Cooper by Te Hiko, the son of Te Pehi [Kupe]. I heard the word of Te Hiko; it came to Te Rauparaha at Motuhara that the land had been sold. It was said by him [Te Rauparaha] that it did not please him that Motuhara should be sold; it should be left as a permanent residence for him; if it was to be sold it should be sold by both together. Te Hiko ceased speaking of a sale.

Cross questioned by Hurumutu: We heard nothing about the division into acreages of this land.

Matiu Maniapoto of Otaki - **Ngati Huia** - sworn - evidence:

My home is at Otaki; I belong to **Ngati Huia**. I know Motuhara; the name was known and the place seen by me

p.230 formerly. My cultivation was there formerly. Through the fault of Te Rangihaeata I abandoned the work. It was a place given to me and to **Ngati Huia** by Te Rangihaeata; the gift was from the time of my migration. I worked there with Te Rangihaeata, always at Motuhara, the land surveyed by Ropata. Ropata's place is at Wainui - the place where he grew up. I have not seen his fires burning there [at Motuhara], down to this day. Te Hira is the man living on that land now.

Cross questioned by Wi Parata for Hurumutu:

I know the land they are talking about, Te Awatapu; it was our place, cultivated by **Ngati Huia**. I know the land delineated on the map, Motuhara. My cultivations are inside those boundaries (boundaries traced); my permanent settlement where I worked was Taupo.

Te Rangihaeata and Te Rauparaha lived at Taupo; that was their village. Te Hira was my man [slave/servant] that I knew living at Motuhara during the time that I worked there; there was only Te Hira. The mana under which Te Hira lived there belonged to Te Rauparaha and Mokau [Te Rangihaeata]. Te Hira was of **Ngati Apa**; he was a slave of Te Rauparaha's.

p.231 I heard that Te Rauparaha had settled Te Hira there. I also heard that **Ngati Pakau** were also living at that place. Mokau's

[Te Rangihaeata's] place was at Taupo [swamp, Porirua]; he was driven out by the Pakeha; when he went I continued to live at Taupo. I went from Taupo to Otaki soon after peace was made. I heard about the man who was renting [leasing] some land; I hear that Ropata was leasing it. I did not hear [anything more] about that lease. If I had heard more I would have come here. Then I heard through coming to the Court. I still have mana through the giving of the land by Te Rangihaeata and Te Rauparaha.

Matene Te Whiwhi - sworn -

Of Otaki; of **Ngati Toa** and **Ngati Raukawa**

My home is at Otaki; I belong to **Ngati Toa** and **Ngati Raukawa**. I know this land, Motuhara. We, **Ngati Toa**, came to this land. Four years after the arrival the battle of Waiorua was lost [c.1824].

p.232 All the tribes were defeated, beginning at Patea and finishing at Wairarapa, and from Te Taitapu [Golden Bay] to Kaikoura. All were defeated, so then Te Rauparaha and all **Ngati Toa** thought to make peace. Well, after the fighting was finished, all the land was divided up by Te Rauparaha and Te Pehi [Kupe], at the coming of the first war party, **Ngapuhi**. After the first arrangement, the boundary of Te Pehi's part, Waikanae, was brought back to Kukutauaki. After the peace-making our three hapu came here to Porirua: **Ngati Te Ra**, **Ngati Pakau** and **Ngati Te Uru**. When they got to Porirua they had fish to eat; they did not give any to Te Rauparaha and his kin. They were cursed by Te

Aratangata⁸ as food for Hineuru. Those tribes heard it, so called the fish of the sea by the name, 'he ngutu korero' [talking lips]. They were referring to the lips of Te Rauparaha, Nohorua and Te Rangihaeata.⁹ Te Rauparaha heard about their name for the fish of the sea; he was fetched. **Ngati Toa** landed at Kapiti and he lived at Kapiti. Later on then, they came here. It was agreed by **Ngati Kimihia**¹⁰ to come, and **Ngati Pakau** and **Ngati Te Ra** came. **Ngati Pakau** lived at Motuhara; Te Otaota

p.233 was their chief. **Ngati Te Ra** were living at Paremata; Te Rakaherea was their chief, with Te Naui [Nani?] and Te Kawana. Nohorua settled **Ngati Haumia** at Hongoeka; the reason was that one of **Ngati Haumia's** women was married to Nohorua; Hongoeka was given to the woman's brothers, (to Te Wainokenoke, Haka and Te Ohu). It was not a casual occupation, but a thing carefully arranged by Te Otaota for **Ngati Haumia**. Nohorua consented that **Ngati Haumia** should be there. The mana of Nohorua was joined to that of **Ngati Haumia** over Hongoeka, and the mana of Te Otaota, and of Te Rauparaha, and of Te Rangihaeata to Motuhara.

This man Ropata: the reason why he has been able to enter into the lease [reti, rent]¹¹ of this land Motuhara has been through his kin. Pumipi is his relative, and some of **Ngati**

⁸Te Rauparaha's brother.

⁹The family were distinguished by prominent lips and beak-like noses.

¹⁰Te Rauparaha's own hapu.

¹¹The word 'reti' (rent) is frequently used in this text as well as 'ritihia' (leased); they seem to have been used with interchangeable meanings. The word will be translated as lease throughout as more appropriate to that time.

Pakau who have died. But **Pumipi** was of **Ngati Haumia** with interests in **Hongoeka**. It is **Te Kauamo** who has died. In one judgement concerning those lands in the year of the first tenure of Governor Grey I spoke my word which was that **Ropata** was in the wrong; he had taken the right of leasing to himself. The lease [right] belonged to **Pumipi**, **Te Kauamo** and to some of **Ngati Pakau**. **Te Hiko** sold **Motuhara**, **Hongoeka** and **Taupo** to Captain **Hei** [Hay?, Hayes?]; he got guns for them. They were collected and returned by **Te Rangihaeata**. Later

p.234 **Te Hiko** said he would sell to **Pari** [Parry?, Parris?]; it was forbidden by **Te Rangihaeata**; later [he did it again] to **Cooper** who drove some cows to **Motuhara** and **Taupo** [swamp, **Porirua**]; they were returned by **Te Rauparaha** and **Te Rangihaeata** to **Wellington**. In 1835 [1833?, digit difficult to decipher] **Ngati Tama** came after [the battle of] **Haowhenua** to take **Waikanae**, **Otaki** and **Porirua** - the whole land. They settled just outside **Paremata**. Our two canoes sailed there, one of **Ngati Raukawa** and one of **Ngati Kimihia**. They set out from **Mana** and quarrelled [with **Ngati Tama**]; they [**Ngati Tama**] were banished by **Te Rangihaeata** and **Te Rauparaha** lest they settle at **Porirua**. **Ngati Tama** went to **Omangarautawhiri**. They lived there for one year, then crossed over to **Mana** [Island] to take a place for themselves. They were again expelled by **Te Rangihaeata** and went, living in fact at **Ohariu**. From this **Te Kaeaea** was given the name **Taringakuri** [Dog's Ear], as he was deaf to the word of **Mokau** [**Te Rangihaeata**.]

Cross questioned by Wi Parata:

Te Hiko was also a chief, who said to sell the land. I was at Otaki at the time of Te Hiko's sale to Cooper; I did not hear that Te Hiko received any goods of Cooper's. I did not hear that Te Otaota took any. The place where **Ngati Tama** lived was at

p.235 Whitiera [sic - Whitireia]; it was [at] Onehunga. I hear of their [attempted] taking of Porirua; I did not hear of it from them, but from the people.

Mana [Island] was the place that **Ngati Tama** wanted. There are no houses (on Motuhara) now, but the people are still alive.

By Court: There are some papers giving land to the government bearing my name concerning the giving of the land. This is one side of the land which was left out.

Described apportionment of conquered territory between hapus of **Ngati Toa**

[see map]

p.236 [see English]

[land at Porirua sold on 1 April 1847 by Rawiri Kingi Puaha & 7 others]

Puhikaaru [later spelt Puhikaru] of Otaki, of **Ngati Huia**, stated (a 'heathen'):

My home is at Otaki; I belong to **Ngati Huia**; I know the land, Motuhara, but I do not understand maps. My knowledge of that land

comes from the fact that

p.237 I worked there formerly, together with my people [iwi]. Motuhara was the place we cultivated. The reason we went there was that it was land given to us, **Ngati Huia**, by Te Rauparaha and Te Rangihaeata, to Te Tiaki and Ngarepo [written as proper names, but though expressed ungrammatically, he might have meant as caretakers of the swamps.]. That land is now Tamehana's and Matene's; it was given as a settlement for always. I say that land is Te Rauparaha's, Te Rangihaeata's and **Ngati Huia's** as well. We, **Ngati Huia**, cultivated permanently at Motuhara. My last cultivation was on the slopes [?at Te Parahaki (written as though a place name)] of the bracken hills [?at Te Puke rarauhe (written as a place name)]. [The translation as given is more likely as he continues:] I do not know the name.

I did not see Ropata and his people on that land; they were at Wainui. However, the person I did see was Te Rangihaeata working on his cultivation plot at the side of the swamp; my plot was right beside the road which goes to Pukerua. The Taupo side of that path is Te Rangihaeata's; the Motuhara side belongs to us, **Ngati Huia**; at the [time of] the gift of the land the boundary was declared to be one side of the road for him, the other for us.

Cross questioned by Hurumutu:

There is another cultivation of mine in this land; at the time of Te Rangihaeata's war my cultivation was divided. I did not hear about that division

p.238 of the land.

By Court: I worked for many years on the western side of the road; the clearing was felled [from bush]; the work was begun below at Motuhara. We, **Ngati Huia**, worked for many years lower down. We came from Otaki to cultivate when Te Paraha [Rauparaha] and Te Rangihaeata were alive. I used to work there before [the] Wairau [incident - 1843].

Karanama Kapukai - sworn - of Otaki; **Ngati Huia**

My home is at Otaki; I belong to **Ngati Huia**. I know this land, Motuhara. This land is [at] Porirua; it belongs to **Ngati Toa**. It was split up in the name of **Ngati Toa**. Te Rauparaha and Te Rangihaeata are my bases of claim. The mother of Te Rauparaha and of Te Rangihaeata was from **Ngati Raukawa**. The male parent, Werawera, was of **Ngati Toa**.

Genealogy [on p.241]

p.239 These [genealogical connections] are my bases of claim to the lands of **Ngati Toa**, to Motuhara and various other places. I lived at Motuhara. There was a battle - the battle at Haowhenua; at the end of that battle **Ngati Toa** came to fetch me, **Ngati Huia**, to return to settle; I went back to Ohau. Now, when all **Ngati Raukawa** returned to Kapiti they heard that Motuhara, Hongoeka, Kahotea, Taupo and Onehunga were full of **Ngati Awa** [Te Atiawa]. Our three canoes were launched and we drove out **Ngati Awa** from Hongoeka. **Ngati Toa** were at Kapiti, Mana, and at Wainui and

Paremata where Te Rakaherea and Te Otaota were. Our three canoes crossed over to Onehunga; there were two canoes of **Ngati Raukawa** and one of **Ngati Toa**; the reason was the decision of Te Rauparaha and Te Rangihaeata; they went to drive out **Ngati Awa** from all the settlements mentioned by me. Their plan was to leave those spaces for **Ngati Raukawa**, that is, for **Ngati Huia**, and for **Ngati Toa**. Some [places] were left from Maungarautawhiri to Ohariu for **Ngati Awa**. That land lay unutilised; I, **Ngati Huia**, was raising food at Mana. **Ngati Raukawa** raised parties of volunteers. The seed plants were grown at Mana, then they were taken up and carried here [as seed] for Taupo

p.240 and for Motuhara. I worked at raising food from Motuhara to Taupo. I do not know what years they were that I worked [there], but they were many. From the migration here down to after [the battle of] Haowhenua [c.1834] I was still working; the battle of Te Kuititanga took place [1839]; then **Ngati Huia** left and returned to Otaki. All **Ngati Toa** including Te Rauparaha and Te Rangihaeata lived [there] because **Ngati Awa** were living on one side. Williams and Hadfield came and made peace between **Ngati Awa** and **Ngati Raukawa**; after that **Ngati Huia** returned to those lands; on their return they raised food at Motuhara, moving in the direction of both sides of the road. Concerning the pa, one was Taupo and one was Motuhara. Taupo was the large pa of all **Ngati Toa**.

Cross questioned by Hurumutu:

I did not hear the word of Tamehana at the Otaki judgment, that

Te Wharehau was another. The cultivations of Te Rangihaeata were on one side of the road, on the Taupo side. Te Rangihaeata's man [servant] came to that side and also worked on the Taupo side.

But concerning the kumara plot belonging to Te Rauparaha and Mokau [Te Rangihaeata]; for one year they worked together then quarrelled with Te Otaota and his people; they left and did not return. I saw their quarrel when I was a child there.

Cross questioned by Tamihana Rauparaha:

I crossed to the other side during the summer which has just passed; I came to see my relatives; I came to your village, Te Horo. You said something when I got there; I did not speak to you. But you said things to me about Motuhara, that I should go as a companion to him [you? - has turned to court?] to that land as a counter to Ropata. I did not say anything to Matene; I did not visit his house in Otaki; it was you who said to me that Ropata had no rights in Motuhara. I did not say anything like this: 'Ropata's is a different hapu but ours is a single hapu.' At the sale of Porirua I did not see Ropata give money to Te Wharehaua [Te Wharehau, witness's brother or cousin] and kin, but Rawiri Puaha [did.] At the time when

p.249 Te Rauparaha went to Te Taitapu [Golden Bay] my parents were living at Motuhara, and Te Wharehaua [Te Wharehau] and kin were among the followers of Te Otaota. Only once did I see Te Wharehau and kin give a gift of food to Te Rauparaha; it was a return for food given by Te Rauparaha - some tuna; Te Rauparaha was repaid with some potatoes and kumara. Te Wharehau was

By court:

The cause of this quarrel was the treasured foods¹² [huahua] belonging to the slaves [captives] of **Ngati Tumania**. The foods were collected [mahia] there. Those fruits were given to **Ngati Tumania**; **Ngati Toa** became angry; they quarrelled and were defeated.

Cross examined by Tamihana:

Those captives are still there but

p.251 were captured at Waiorua [battle (c.1824)]

My going to Te Houere was a journey to some of my **Ngati Toa** relatives who were living there. It was you who said to me to come here as a contender against Ropata. I have land at Te Houere [Te Hoiere], sold by me to the government. I do not have any Maori land left, but some land reserved by the government for the Maori people; that land is for **Ngati Toa**, [reserved for] Hakiha, Pirihira, Te Rore; I am interested in that land; my interests were given to me by them. I was there when McLean came to arrange about that land; McLean's companions were you, Matene [Te Whiwhi?], Hohepa and Rawiri [Puaha?].

Some of the land arranged for belonged to **Ngati Kuia**; I married a woman of **Ngati Kuia**; I have five children.

By Court: The reason I say that the mana belongs to Ropata now is because he is kin to Te Otaota.

[List of persons living at Motuhara when witness left for S.I-

¹²Literally, fruits, but probably birds.

see]

p.252

Te Karehana Te Weta of Otaki - of **Ngati Pakau** hapu of **Ngati Toa** - sworn:

My home is at Otaki; [I] belong to **Ngati Pakau**, hapu of **Ngati Toa**. I know the land, Motuhara, which is being discussed. I know the cultivations; they are mine, belonging to my whole hapu; they belong to Te Otaota; he is of **Ngati Tumania** and **Ngati Pakau**.

p.253 Witness points out cultivation of Te Otaota and Te Whanga; Te Whanga was my uncle; one belonged to Te Rahi - he is dead. One belonged to Tahangoi, also of **Ngati Pakau**. One belonged to Te Manututahi, one to Korotuohu, one to Poaka, one to Mangaiti, and one to Te Okenanihi; all these people were of **Ngati Pakau**; they are all dead.

Cross questioned by Tamihana:

I continued to live at Motuhara. I [also] lived with **Ngati Tama**, at Poutama [?with Poutama, a person?; personal particle 'a' is included]; that was because we had not yet come here. I did not live at Komangarautawhiri [Omangarautawhiri]. My sister married Te Wahopiro; he belonged to both **Ngati Tama** and **Ngati Toa**.

A house of mine stood at Motuhara; it belonged to Te Whanga, my uncle; it stood beyond Te Otaota's house. From the time that Ropata leased the land I no longer lived there.

Pene Koti - sworn - of Porirua; of **Ngati Toa** and **Ngati Tumania**.

'I live at Porirua' [recorded in English]; my tribes [iwi] are **Ngati Toa** and **Ngati Tumania**. I know the land, Motuhara.

p.254 My father [or uncle], Te Tika lived there together with Te Otaota, up until the time that **Ngati Toa** went over to the other side.¹³ My father [or uncle] died there and was buried on Kapiti. When **Ngati Toa** came, I also came; it was before Wairau. My father [or uncle] had a cultivation there; I came while Te Otaota was still alive. My father's [uncle's?] cultivations had been left to Te Otaota's child, Paioke; he died after Wairau. **Ngati Toa** came back, and I did too. We lived at Taupo; the village we lived in was Taupo. Paraki came to fetch me; I lived there with my sister [or female cousin], her husband and his younger brother [or cousin], and some others.

We lived there up to the time of Te [Rau]paraha's capture; he was taken at Taupo; after the capture Paraki died; we continued to live there up to the time of Ropata's leasing of the land, for thirteen years. Then we came to Takapuwahia.

At the time I was living at Motuhara I saw Te Hira living there; he used to come to Taupo to [see] the servants of Te Otaota, his relatives.

From the time of the lease, then I saw Te Hira living at

p.255 Motuhara. Te Hira did not come after the lease.

Cross questioned by Tamihana:

I had a home at Cloudy Bay. I came here from Wairau, to all **Ngati**

¹³When **Ngati Toa** went to Wairau - 1843?

Toa. At that time Paraki was alive at Wairau. After the shift to Takapuwahia I went to Otaki to raise food, then returned to Takapuwahia. It was not Hohepa's words which caused me to go to Otaki. When I went to Otaki with my wife, my wife's mother died there; she had gone away; Ropata was the reason why I went to Otaki; he was living there. In the year that Ropata leased the land there was a house of mine and a fence at Motuhara. The fences standing there now have been rebuilt by Te Hira.

By Court:

I was a child at Wairau; I got married in the year 1852; I did not see any cultivation of Te Rangihaeata's at Motuhara, but his cultivation was on one side of the road. I saw Te Wharehau there; we and Te Wharehau were fetched from Taupo [at Porirua]; I was at the sale of that land at Motuhara; there was £100 for me and my elder brothers [or cousins]; Rawiri Kingi gave it to Te Waka,

p.256 my elder brother [or cousin]. It was brought to Takapuwahia where Te Waka was living; he gave some to me.

Piripi Poutini - sworn - of Otaki; of Ngati Pakau of Ngati Toa:
My home is at Otaki; I belong to Ngati Pakau. I know the land, Motuhara; I used to live there. Te Otaota was my basis of claim; Te Otaota was of Ngati Pakau. When I came from Kapiti Te Otaota was living there. Te Otaota gave some land for a cultivation to my father [or uncle] Poutini. My father worked on it when I was a child; my father's [or uncle's] cultivation was beside the swamp as far as the road. Te Rangihaeata's was the other side of

the road. I saw my father's [or uncle's] cultivations.

Cross questioned by Tamehana:

I had a house there, and a fence; my home is at Otaki now. I left Motuhara at the time the land was leased by

p.257 Ropata. I lived temporarily at Wainui, at Wanaka and Motuhara; temporary occupations. I had cultivations at those three settlements. At the time that Ropata leased the land at Motuhara I saw Te Hira at Motuhara. I did not see him before then; his fences were standing above mine. Te Otaota's slaves were relatives of Te Hira; they are dead. Taopuku is still alive, and was living there at the time of the lease.

By Assessor:

As far as I know Te Rauparaha and Te Rangihaeata did not have mana over that land there up until this time; Te Otaota was a relative of Te Rauparaha.

2 November 1871 Motuhara; Ropata Hurumutu's evidence

p.258. We, Ngati Toa, migrated here from Kawhia from fear of Waikato. As far as Ngati Awa [Te Atiawa] we were followed by Waikato. Te Hiakai was killed. Te Rauparaha went to the east to fetch Ngati Raukawa but they would not listen. I [Ngati Toa] was brought here by Ngati Awa. We got here to Kapiti and there I [Ngati Toa] was left. Ngati Awa went back. [We] were followed by [the people of] Arapawa [D'Urville Island], by Ngati Kahungunu,

Whanganui, Muaupoko, Ngati Kahungunu-ki-Heretaunga [of central Hawke's Bay], Ngati K [blank]; they followed us to Kapiti so I, Ngati Toa, would be killed by these tribes; the battle took place; [they] were defeated. I killed the first victim; she was a woman. These tribes were defeated in the battle and my own mana was the result of my parents' [matua - relatives of the previous generation] conquest. Te Rauparaha and Te Rangihaeata were not in this battle. They were living at Wharekohu on one side of Kapiti; when they got there [to Waiorua] they [the enemy] had been defeated by me. This was [the battle of] Waiorua. Two important men were saved alive, Te Rimurapa and Tutepourangi. They were returned to Arapawa [D'Urville Island] on the strength of the mana of my parents [uncles? - matua]. At the return of those two to Arapawa we embarked in strength to Arapawa; we made peace with Whanake¹⁴, then all of Ngati Kahungunu set out

p.259 eastwards here to Kapiti; they were sent to Ohariu to live as a settlement for them, to catch fish for Ngati Toa. Peace was made; it was made by Whanake. Te Pehi [Kupe] came from England bringing guns. He came here, and [went? word incomplete] inland to these villages: Motuhara, Wainui, Wairaka, Pukerua, Waikanae, Otaki and Ohau. Te Rakaherea was at Paremata, Te Hiko at Takapuwahia. These [places] were not gifts given by men; they were taken by conquest, each one taking a piece for himself; no

¹⁴Whanake was of Ngati Ira as well as having lines from Kahungunu; he was the husband of Tamairangi (See DNZB Vol.I) and father of Kekerengu.

Maori person [(or) no ordinary person¹⁵] had any mana. I give my line to Te Otaota.

Genealogy [see p.262?]

There is no younger or older brother or sister [or male or female cousin] of Te Otaota still living; I am the only child living. His hapu were **Ngati Pakau** and **Ngati Tumania**; this is why I come in to these places. I do not know that Tamihana was my competitor at the time the lease began; Rawiri Puaha was my competitor, and it was he who settled the Pakeha at Motuhara and those other places as far as Wairaka.

p.260. But not at Taupo; that side, Taupo, belonged to Tamihana and those people. I drove out the Pakeha, and settled another Pakeha at Motuhara, at Hongoeka and Haukopua. I do not know what year it was. Later another Pakeha, Riwai [Levy?] was settled there; I came and agreed that he could settle, and he did settle, up until the day of the hearing. The lands leased to the Pakeha were Motuhara, Haukopua and Hongoeka.

The names in the lease agreement were mine and those of Hori Tunui, Hori Karaka and Pumipi; the two Horis are dead. This is land which was excluded from the government purchase. The reason why which they are calling the path a boundary is that Te Rangihaeata's cultivation was on one side; Te Otaota's was on the other. The forest belonged to all Maori; only that part worked by his hand belonged specifically to anyone.

¹⁵Either translation could be correct, although the first is more likely. This evidence was being given in 1871, by which time the usage of Maori to denote Maori people was common. This witness uses the word Maori in this way on p.260.

Cross questioned by Tamihana:

At the time of our arrival from Kawhia my home was on Kapiti, at Waiorua. When I ceased living there I lived at Wainui. Various temporary villages of mine were from Pukerua to Motuhara. For many years

p.261 I lived at Wainui. At the sale of Wainui in 1860 I went to Otaki. My pa [fortified village] at Wainui was a large one; some house were built of planks. I had a mill built there; I do not know about the earnings [costs?] of the mill. McLean was the purchaser of the land at Wainui. The reason why it was sold was because Rawiri Puaha quarrelled with me; I said to migrate to Kawhia; I also wanted to go there. There were three pieces of land reserved at Wainui by the government as lands for us. My hapu are **Ngati Haumia**, **Ngati Pakau** and **Ngati Tumania**; the people of those three peoples lived with me [under me - ki toku aroaro] at Wainui, Te Whareherea and others; some died there. In the year that your father was captured those people were to be found living at Wainui; that was the year that discussions about the lease began. I know the road that goes to Pukerua; this is the boundary between you and me. Te Rangihaeata's cultivation was not in Motuhara but beyond the boundary. I know the boundary at Hongoeka; it is a boundary between **Ngati Pakau** and **Ngati Haumia**; it was laid down by Te Otaota and Te Haora.

By Court:

£35 was the payment resulting from my lease

p.262 received by me; it came to my hand first, then it was given by me to **Ngati Pakau**, that is to Te Kauamo, Imia [sp?] and Pumipi; now it comes to me and to Pumipi. I gave some of the money to Taopuku, one of Te Otaota's men [slaves - tangata].

[Genealogy follows: see. Toarangatira (**Ngati Toa**) is the *child* of Kimihia (**Ngati Kimihia**), and lived only one generation before Te Rauparaha (who is of **Ngati Kimihia**); Toarangatira married a daughter, Waimoana, of Te Maunu (**Ngati Te Maunu**); Ropata appears to be the child of Te Otaota's cousin, Te Moana.]

p.263 [English]

Wi Parata - sworn:

I live at Wellington; my permanent home is at Waikanae. My mother belonged to **Ngati Toa** and **Ngati Awa**. In the year that Rawiri began to settle a Pakeha at Motuhara he [the Pakeha] was driven out by Ropata. I saw

p.264 Riwai, a Pakeha, living at Motuhara. He had a house (belonging to the caretaker) there; his sheep were on that land and as far as Haukopua. I saw the lease agreement for Riwai. There is a Pakeha there now - James Walker. I have not heard that anyone has attempted to overturn that lease up until this day. As far as I know that land is Ropata's. Nobody bothered his Pakeha there.

Cross questioned by Tamihana:

I heard that Ropata talked about the lease with Rawiri. I did not

hear that anyone was angry with Ropata about that lease. I heard his and Matene's discussion with Te Hira, but it is not right that it belongs to you two and Te Hira. I did not hear that this was Te Rangihaeata's and Te Rauparaha's own land; Taupo is the place I know about [as theirs]. I did not see Ropata working on that land, but those hapu [of his] were. Te Otaota was a relative of Te Rauparaha's, of Te Rangihaeata's and of all the chiefs of **Ngati Toa**. I was born on Kapiti, at Motungarara. I leased land at Porirua, at Kahotia, Pukerua, Takapuwahia and Hongoeka. The land at Hongoeka belongs to others of my people; I am not the chief person in that

p.265 lease. I did not hear that there was a boundary between **Ngati Haumia** and Te [Rau]paraha's and Te Rangihaeata's plot. Tamihana has [word incomplete - tuhuhu?]. What I have heard is that our [possessions] belong to all **Ngati Toa**; I did not hear that they belonged to Te Rangihaeata and Te Rauparaha only. The chiefly status of Te Hiko is equal to that of Te Rauparaha.

By assessor:

The mana of the chiefs of **Ngati Toa** is equal. Te Otaota was the same in status as other chiefs; he was not living at Motuhara on the sufferance of Te Rauparaha; Te Pehi [Kupe] had the greatest mana.

[English]

p.266 [English]

p.267 "

p.268 " Wairaka block; Ropata Hurumutu and others, claimants;
Tamihana & others, counter claimants

p.269 Ropata Hurumutu - sworn:

My home is at Otaki. I belong to **Ngati Toa**. This land is part of the

p.270 land excluded from the sale of Porirua to the Queen. The claim is from Te Otaota and his hapu, **Ngati Tumania** and **Ngati Pakau**. Previously, those hapu had a pa by the sea; now they do not. Wairaka was the name, a fenced pa. This was the second of the pa of those hapu; it was called Wairaka. This was land which was cultivated for food; my relatives Hokomira and Te Heru worked there at Wairaka. Mira was another who worked there, and Te Kakahi and Toa; they were of **Ngati Tumania** and **Ngati Pakau**. They worked there up until the Governor's capture of Te [Rau]Paraha. When the church was built at Wainui they went there to live under me [ki taku aroaro]. After they left Wairaka Nopera leased Pukerua to the Pakeha. Nopera's cows then on that land went away to Wairaka. This land was leased by Te Rapihana to Uoro (Wall) for £5 per annum; that Pakeha was the same one who leased Pukerua. There was a boundary between Pukerua and Wairaka formerly, during the lifetime of Tungia; this boundary was laid down by Tungia, Te Peka and Te Otaota for Nopera and his people; it was laid down for me. Mine was the boundary cut from Kapuarangi to Te Totara.

p.271 The line on the south side was just a line for convenience; it was not on the boundary; we were on both sides. (List put in)

No other person had interests in this land. Kapuarangi was the boundary of Te Rapihana's lease; he is with Ngati Maniapoto. Te Rapihana still holds the lease; he went to his mother's people. His is the deed I have given to the court; I do not know anything about his letter, but Potete does.

[List see, followed by English]

p.272 [English]

p.273 [English] then Hongoeka block

Ropata Hurumutu sworn:

My home is at Otaki and [I] belong to **Ngati Toa**.

This is the map of the land which is here to be adjudicated. This is one side of the land reserved at Porirua; it is on the boundary of Motuhara, the land adjudicated the other day. (Witness traces boundaries as in plan and application.) This land belonged to Te Pehi [Kupe] and to Te Pokaitara; they gave it to their hapu, **Ngati Haumia** and **Ngati Pare**; Hamiora [sp?] is the elder of **Ngati Pare**, a hapu of **Ngati Haumia**. **Ngati Parenga**...[spelling not clear; name at the end of a line twice: **Ngati Parengapito?**] is another hapu of **Ngati Haumia** which owns this land; **Ngati Toa** is the wider people [or great tribe ['iwi nui']]. Now the land belongs to me and Pumipi. We are the living members of those hapu; Te Tahana and Tangahoe are others; Wi Parata is another; these are all the living survivors of those hapu, **Ngati Pare** and **Ngati Parengapito** [sp?]. These are the hapu which cultivated that land. Pumipi and Te Tahana

p.274 are still on that land today; the fences and houses are

theirs; the layout is shown on this map. No other man has interests in this land. I laid down the boundary on the Haukopua side as a boundary between **Ngati Haumia** and Te Otaota's hapu[s]; all these hapu are mine. My request to the court is that those people whose names were listed previously be entered on the permanent deed [pukapuka whakatuturu].

Ropata [Hurumutu] recalled: I forgot the name of Hohepa Horomona; he is of **Ngati Haumia**, and his name should be in the deed.

[English - Matene Te Whiwhi objects but land granted to Ropata.]

p.275. [English]

Haukopua block

p.276 Ropata Hurumutu - sworn:

My home is at Otaki; I belong to **Ngati Toa**; this is the map of the land I have said is to be adjudicated. (Boundaries traced) This land was Te Otaota's, a chief of **Ngati Toa**, of **Ngati Tumania** and **Ngati Pakau** hapu; this land belongs to these two hapu. There was a settlement there before called Haukopua; the fishing village was beside the sea; there were houses, and the cultivations were beside them. Most of the land was bush as far as Tawatapu, as far as the Queen's boundary. I laid down the boundary towards Hongoeka; it was a boundary for **Ngati Haumia** on the Hongoeka side, and for Te Otaota's hapu on the Haukopua side. I laid down the boundary on the Taupo side; previously that was Te Otaota's boundary, between his settlement and Te Rauparaha. I was there; I heard his

p.277 and Te Otaota's words. The boundary between Pukerua and Wairaka belonged to Tungia, Te Otaota and Te Peka; [it was] a boundary to separate the settlement of **Ngati Tumania** and **Ngati Pakau** from Tungia's people; no other hapu had interests in this lands. My request to the court is to put the permanent deed in the names of the surviving people of those two hapu; the names were listed by me in the Motuhara judgment. There were some others I forgot in that session, including Te Rapihana Te Otaota and Raiha Rawiri Puaha. It is for us to decide on the people for the Crown grant. This land has been leased by me; the boundary is from Kapuarangi to Te Totara as far as the Queen's boundary. It turns to the south and comes to the boundary of Taupo; it goes from that boundary to Tawatapu; it goes along the Motuhara boundary as far as Tarekawera; there are three sections of land within that lease: Haukopua, Hongoeka and Motuhara. There is only one lease for that land - first to Riwai [Levy?] (a Pakeha), and now to Tiemi Waka [James Walker]. I am still the lessor. The lease was arranged in the year of the return from Kohimarama [1861?]. It was settled at the [time of the] return. The money was given into my hands; the names in the deed of lease were Hori Karaka, myself, Hori Tunui [sp?],

p.278 and Pumipi; the two Hori are dead. Only Pumipi and I are still alive.

[English; Tamihana Te Rauparaha objects, claims]

Tamihana Te Rauparaha - sworn:

My home is at Otaki. I stand up in the court to object to Ropata's demand; I say that land is not his but belongs to us

four, the descendants of Te Rauparaha and Te Rangihaeata. I have forgotten to add Te Hira. Te Hira was Te Rauparaha's servant; he was not a descendant. His occupation there is the reason why his name is put forward and proclaimed to be of there. I am telling the court that Ropata has no claim to this land. In my childhood I did not

p.279 hear the name of Ropata and I did not see him going about this land. Nor did I see the people who were working on the land giving food to him, [or] taking it to Wainui. The foods [there] were fish, kumara and potatoes. They were always taken to Te Rauparaha and Te Rangihaeata by Rangiwheha and Te Wharehau; and I always saw them as clinging to Te Rauparaha's and Te Rangihaeata's side [for protection]. From the time of migration until the day those two died I did not see them looking to Ropata. When the land was sold I did not see Ropata giving money to Te Wharehau and his kin; it was I who divided off some money for them (£50). One cause of my claim I described is that Te Rauparaha and Te Rangihaeata paddled [hoe] here from Kapiti and Mana to come here to this land, Haukopua. Te Wharehau and his people [mā] also went to Mana to settle with Te Rangihaeata. This land was all bush; birds were the food taken within it; there were no plains [clearings]. The cultivation plots and villages were arranged by Te Rauparaha and Te Rangihaeata for Te Wharehau and kin, and for Rangiwheha, the father [or uncle] of Te Rapihana and Te Otaota; they lived here. Another people came - **Ngati Rangatahi**; it was arranged by Te Rauparaha that they should settle at Turikawera at Pukerua. **Tuhainga...** [spelling? name of

this hapu is off end of page - illegible]

p.280 was another people; their job was to collect the fruits [birds] from the forests of this land - the birds were pigeons - and those hapu occupied permanently; the game [birds] was given to Te Rauparaha and Te Rangihaeata; it was not given to Te Ropata or to Te Otaota; I did not see any such gift in all my life [lit. up till my adulthood/old age]. In the year of Te Kuititanga [1839] **Te Tawhewhe** [person? another name for, a hapu of?] (**Ngati Rangatahi**) was living at Turikawera and Pukerua; these were their settlements where the game from those lands was prepared. Te Hira lived continuously with that hapu. In the year of the Treaty they were still there in those settlements with Te Hira. The mana resting over all the forests belonged to Te Rauparaha and Te Rangihaeata; however **Ngati Haumia's** part at Hongoeka was left out; the reason was that Tungia and his kin were on the Pukerua side; the old boundary was retained dividing off the land of Tungia and his kin on the Pukerua side. The side towards Taupo was Te Rauparaha's and Te Rangihaeata's. The boundary was a river; I do not know its name. The road was another boundary; it began from that river and carried on from there; the Wairaka side was Te Rauparaha's; the Wainui side was Tungia's. This was an important boundary dating from the time of the migration. There were kumara cultivations belonging to Te Rangihaeata and Te Hira beyond on the side towards the sea at

p.281 Pukerua. There was also a cultivation of Te Rauparaha at the side of the road; on the Wairaka side it belonged to **Ngati**

Rangatahi; they did not go against [compete with] the servants¹⁶ [tangata] of Te Rauparaha. Te Hira was the caretaker of these lands from Turikawera to Pukerua. They also belonged to Te Rangihaeata; he was one who also was in the habit of returning to his [tonu - error for tona?] village to see Te Hira and Te Hoata, the wife of Te Rangihaeata, up until the time that the Treaty was at Porirua, up until the time he went to Poroutawhao. He worked that cultivation at Pukerua - it was Te Hira's as well. **Ngati Rangatahi** were cultivating at Pukerua and living at Turikawera; they were also raising food at Motuhara at the time they were fighting at Heretaunga [Hutt Valley]. They went with Te Rangihaeata to Poroutawhao, leaving Te Hira and Te Akitu to live on those lands.

When Te Rangihaeata had been living four years at Poroutawhao, Te Akitu went to Wairarapa; in that year the survivors of **Ngati Pakau**, including Te Ikameke, fled from Motuhara to Wainui. They came to live at my settlement, Te Horo, together with Metaua [Metana?] Toarangatira. Ropata's boundaries were made at the time of the survey, not before. Te Rauparaha's old boundaries have been pointed out by me on the map before the court.

[Court adjourned]

p.282 Te Hira Kahinga - sworn:

¹⁶The 'tangata' of Te Rauparaha were non-Ngāti Toa client hapu such as Ngati Rangatahi (originally of Ngati Maniapoto) or conquered slaves (of the local tangata whenua) he could command; it seems he could not command Tungia's and Te Otaota's various hapu of Ngati Toa. These chief's were his equals, while the greatest hereditary mana lay with Te Pehi Kupe.

The only former boundary was the path; there was no previous boundary. I did not see Te Rauparaha's and Tungia's setting of the boundary, nor them together with Te Otaota; however, the path was his boundary. There was another boundary at Waimapihi; it cut across to Horokiri. I am wrong that there was no other boundary. (Witness made such contradictory statements that the Court refused to take his evidence.)

Piraha Te Hoata - sworn:

I know the land being discussed here - Haukopua. That

p.283 land had no boundary; the road was a path for people to travel on, not a boundary. I know the land left out of the sale of Porirua, from Tawhitikuri as far as Wainui; that land belonged to Te Rauparaha and Te Rangihaeata. Some other chiefs of **Ngati Toa** had interests in that land, including Tungia. However, the ones I heard of were those three; I did not hear of any boundaries resulting from these arrangements that one could call a boundary. Tungia and Te Rauparaha were of the same people; Tungia lived of the Wainui and Pukerua side; his cultivations were there. The Wairaka side belonged to Te Rauparaha and Te Rangihaeata; their cultivations were there. I cultivated there. Nohorua¹⁷ was one who had land at Hongoeka; he was of **Ngati Toa**. Game birds were the food collected on this land; earlier, **Ngati Huia** collected them and gave them to Te Rauparaha. **Ngati Rangatahi** was one of the tribes [iwi] who collected game; they were living at Pauatahanui and Porirua.

¹⁷A half brother of Te Rauparaha.

Karanama Kaputai - sworn:

On the

p.284 Wairaka side there were kumara cultivations belonging to Te Rauparaha, Te Rangihaeata, Tungia, Te Hiko and Te Tahua - on the Wairaka side of the road. On the Pukerua side it belonged to Te Teke; on the northern [or eastern, but northern more likely given the terrain] side towards the sea were the kumara plots of of **Ngati Toa**. The plot on top of the cliff belonged to Tungia; Ngahuka was his descendant. Pukemiro [or the hill of miro trees (may not be a place name)] was a bird-catching place belonging to **Ngati Kikopiri, Ngati Tuara and Tahourangi**. Te Waikuku was a stream for snaring; it bent sharply [to] Te Pukehinau [or the hill covered with hinau trees]; this was also a place for catching birds belonging to those hapu. Te Kakaho was another bird-catching place; it is above the road at Horokiri in the mountains. There were bird snaring trees there. Te Rauparaha and Te Rangihaeata ordered that game (huahua) should be collected there; the reason was the injury sustained through the death of Te Pehi [Kupe]; he was killed by **Ngai Tahu**; it was decided to avenge the death; when they went south [to collect birds] and got to Tungia's place Tungia was angry; he was recompensed with totara vessels of preserved birds. They were not driven out of Pukemiro by Tungia, nor out of Te Waikuku, nor Pukehinau, and neither were they driven out of Te Kakaho when they got there. They climbed up to Te Pukai but were not driven out by **Ngati Toa**; none of **Ngati Toa**, even as far as Horokiri. [i.e.they were allowed to collect birds there], taking them as far as Pouawha;

this is the boundary. From this I know that this was the boundary of Te Rauparaha

p.285 and Tungia.

Cross questioned by Wi Parata:

My mana derives from [the battle of] Te Kuititanga [1839]; these birding places which are being discussed are from before Te Kuititanga.

[English]

6 November 1871; Haukopua cont.

Ropata Hurumutu - in defence:

The Tawatapu boundary on the Taupo side

p.286 was of Te Otaota and Te Rauparaha. Concerning **Ngati Rangatahi's** work of collecting and preserving birds spoken of to the court by Tamihana - Te Otaota became angry and quarelled with them. The place where **Ngati Rangatahi** were scolded by Te Otaota was the bracken clump [or clearing], together with the preserved game spoken of by Tamihana to the court. A canoe of **Ngati Rangatahi** was being hewn there on Motuhara; Te Otaota said to break the canoe. Te Rauparaha said, leave the canoe for me; Te Otaota left it. So the [birding] excursions of **Ngati Rangatahi** ceased because it had been said that the canoe would be broken; it was his settlement, that is Te Otaota's.

Cross questioned by Tamihana:

I saw the expulsion of **Ngati Rangatahi** by Te Otaota; I do not

know what year. I know that **Ngati Rangatahi** were living at Turikawera in the year of Te Kuititanga [1839]; the work of **Ngati Rangatahi** in the bracken clearing was previous to that. They were taken to Pukerua through Te Otaota's expulsion of them in the year of Te Kuititanga. I do not know what year the fight at the Hutt took place; **Te Tawhewhe** [seems to be a person or hapu of **Ngati Rangatahi**] went [there] from Turikawera and from Tawatapu.

Cross questioned by Matene Te Whiwhi; [nothing recorded.]

Nopera Te Ngiha - sworn:

My home is at Takapuwahia.

p.287 I know the boundary between Pukerua and Haukopua on the map being discussed in the court. Te Totara was Te Otaota's boundary; it went from there to Horokiri; it was the counterpart of my mana; it was laid down at the survey. Boundaries were set for Te Otaota, for **Ngati Te Maunu** and for **Ngati Kahutaiki**.

Cross questioned by Tamihana:

I do not know of any boundary of Tungia's and Te Rauparaha's in the muddy river inland of the old road; your story concerning the boundary comes from now, from the explanation [or evidence given.] No - there was no stick [weapon?] broken by Te Rauparaha's hand; I did not see any servant [tangata] of Te Rauparaha cultivating there.

By Court:

Te Rauparaha's settlements that he lived in were Kapiti, Otaki, and Mana; when he ceased living there he went to Taupo; his cultivations were beside the sea [or wide apart] and this is the reason for saying that to go there was to be opposite the mountains. I was one of those who signed the deed of sale of the land at Porirua to the government; that deed and that gift [tukunga] was of all **Ngati Toa** of Porirua [i.e. of the Porirua district]. That land that was retained was for all **Ngati Toa**. Ropata and I are the survivors. Nohorua's rights are at Takapuwahia and Taupo; Mohi Te Hua's rights are at Pukerua and Takapuwahia; Te Matenga Pitoittoi's rights are on my side;

p.288 Matene Te Whiwhi's name should go on Pauatahanui; he has a claim there. Taupo: there was a settlement of Te Rangihaeata's there, and also of Te Rauparaha's. Paraone has interests in Pauatahanui and Paremata; all his places have been taken by Pakeha.

[English - see]

p.289 [English - lists for Haukopua West, Haukopua]

p.290 [English]

Pukerua block; Nopera Te Ngiha & ors., claimants.

Nopera Te Ngiha - sworn:

My home is at Takapuwahia;

p.291 **Ngati Te Maunu** is my people [iwi]. That is it on that map; I saw the survey of this land. (Boundaries traced) This is one

part of the Porirua land excluded from the sale to the government. That is it in the deed lying before the court (Deed of cession of Porirua) This land is beside Haukopua at Wairaka; there are many of us who are the owners: Te Pehi [Kupe], [his son] Te Hiko, Tungia, Te Teke, Te Rangihiroa, Mohi Te Hua and Te Koto. That is all the chiefs whose land this was; they have all died. The surviving chiefs are myself (Nopera), Wi Parata, Ngahuka, Potete, Te Matenga; these are living. The people [tangata¹⁸] to whom the land belongs right now are Manupiri, Te Karira Tonoa, Te Wari and Kerehoma; these are my children. The descendant of Te Koto is a woman, Riria Te Kahainga [sp?] is her name. She has interests. A canoe of Te Pehi's was set up on the road (at Pukerua beside the water) as a sign that the land was reserved [hei tohu rahui]. After the setting up of the canoe the people I spoke of assembled there at Pukerua to live and raised food. Trees were felled; they are still there. The ground was left fallow; the cultivations moved; on the slopes near the sea kumara were grown. Then Te [Rau]Paraha and Mokau [Te Rangihaeata] came; one side of the plot

p.292 was for them; we worked for three years inland of the forest, then we returned to the seaside. Then Te [Rau]Paraha and Mokau [Te Rangihaeata] took control of the kumara-raising at the seaside; we all cultivated up until the coming of Hadfield. At [the time of] his coming Te [Rau]Paraha paddled [hoe] from Kapiti with Te Rangihaeata to Pukerua, cultivated, then returned to

¹⁸Translated as people because the witness is referring to kin members of his own hapu, Ngati Te Maunu, a senior hapu of Ngati Toa of which Te Pehi Kupe was the chief.

Kapiti; they did that again the next year; then occurred the arrival of Hadfield. They abandoned the work; their cultivating ceased before Te Kuititanga [1839]. Te Rauparaha and Mokau [Te Rangihaeata] did not have two plots each; each one had one. They cultivated there for four years; they did not live there. They planted the seeds and left, returned at the time of sprouting and left, more than once; their slaves came and went; what I am saying is that it was a matter of going backwards and forwards to plant and harvest. They did not live there permanently, but we did live there permanently up until the coming of the gospel. After Te Kuititanga we then built a pa at Pukerua for fear of **Ngati Raukawa**. Hadfield came and lived at Otaki and peace was made between **Ngati Raukawa** and **Ngati Toa**. Then [words too faint]

p.293 the land. Te [Rau]Paraha and his people continued to cultivate - before Te Kuititanga and afterwards -; we continued to live permanently until my leasing of the land. It was leased by myself, Ngahuka and Potete; the deed was kept by the lawyer; it was leased to Wall; I do not know exactly the boundaries of the lease. When Hadfield came the church was built at Pukerua; we were baptised; that house was on a steep slope. When we get to next January that lease will have been going for 20 years; Te [Rau]Paraha was still alive when it was arranged. The first cows there were Cooper's; this was another lease, or an attempt[ed lease.] It was arranged by Ngahuka and myself that Cooper's cows should be brought there. After one year that they had been there with no payment being made they were driven away; this was the year that Te [Rau]paraha died. Te [Rau]Paraha did not come to

negate my lease to Cooper. The whole of the land was included in my lease - all that shown within the boundaries in the map. We had some cultivations at Waimapihi, for potatoes and corn; these cultivations belonged to **Ngati Te Maunu** and **Ngati Kahuika [sic]**. Te Hiko and Te Tahua were established permanently at Waimapihi, and Te Waka Kotua [sp?]; this name Te Waka is a new name. Now I remember; his descendant

p.294 is still living - Hipirini Kotua; he is one who has interests in that land.

[English - names of those admitted by Nopera...]

p.295 [English, evidence of Anthony Wall]

p.296 "

p.297 "

p.298 "

p.299

p.300

p.301 Court at Wellington

Wairaka block cont.; Ropata Hurumutu & others, claimants

p.302 Hohaia Pokaitara - sworn:

My home is at Porirua, I belong to Ngati Toa. I know Te Rapihana Te Otaota; he is a junior relative [or younger brother] of mine. I know about his letter; as far as I know this letter was not actually his own [not actually written by him.] (letter purporting to be signed by Rapihana shewn to deponent.)

Tamihana Te Rauparaha - counter claimant - sworn:

[English]

p.303 My home is at Otaki; I belong to Ngati Toa.

In the year I came from England - 1852 - I discovered that Te Rapihana had leased that land together with his father [or uncle], Te Rangiwehea. Before the lease Te Rangiwehea cultivated food together with his children; it was given to Te Rauparaha. I did not see any being given to Ropata. The loving care of Te Rauparaha for Te Rangiwehea was a settled and continuing one. When I came from England Te Rapihana told me that that place, Wairaka had been leased by him, and he also said that he alone was to receive the money from that lease, together with his father [or uncle], Te Rangiwehea; he said that Ropata Hurumutu would not be getting a part of the lease money, and neither would the people whose names were in the Gazette. I did not hear that while Ropata was living at Wainui that part of the lease money was given to him. Those I did hear of in the year of my return from England were Rawiri Puaha, and Hohepa Tamaihengia.

p.304 In the year 1854 Rawiri and Hohepa suggested driving out Te Rapihana and his father [uncle?] - Rangiwehea was then alive - so that they should receive the lease money. Te Rapihana came to me at Otaki. He asked me to go to Porirua [to intervene] lest Wairaka should be taken by Rawiri Puaha and all **Ngati Toa**. It did not please me that it should go to them; it should have been kept [as it was]. When Te Rapihana and I arrived at [the place of] Rawiri and Hohepa I said, your driving out of Te Rapihana is wrong; they consented to it. I then entered in [as a party] to

the lease; together with Te Rapihana I received the lease money nearly up to the year when fighting in Waikato was getting close. That year, 1860, Te Rapihana went there and left the lease to me. I then became the lessor and used to give a part to him up until this year; I never saw any one come to make trouble; last year was the first time.

Tamihana Te Rauparaha cross-questioned by **Ropata Hurumutu**:

I am one of the elders of **Ngati Pakau** and **Ngati Mania** [Tumania?]. My kin had a claim to that place Wairaka.

Anthony Wall - sworn:

[English]

p.305 [English]

p.306 "

p.307 " **Orangikaupapa** block [Northland, Wellington]

p.308 " **Tinakore** [Tinakori] block

p.309 " **Waimapihi-Pukerua** block

p.310 " **Sec 637** Wellington

p.311 **Orangikaupapa** block

Ropiha Moturoa sworn:

My home is at Pipitea, and I belong to **Te Matehou**. This land is shown in the map. That land was given to us by Colonel McLverty - to Tamati Te Matoha, Wairarapa, Te Wiremu Otaki, Parata, Roriki, Kopiri and others as per list; Wereta is another - I was the reason for his inclusion and my claim derived from Te Matoha; Mohi is another; Hemi is another and his claim is through Kopiri;

Enoka is another, a child of Kopiri; Mere Parata is another, and the children of Parata, Ani and Hare. There is Kereopa who is at Taranaki, a child of Wairarapa after [younger than] me. Karena Waiteri is one of my grandchildren. Heremaia Te

p.312 Awhi; he is one of the elders given the land by the Colonel; He, Heremaia, is a working man [of low rank?]; his claim is through Kopiri; Hone Te Matoha is a younger brother [or junior cousin] of my sister [half-sister or cousin?]. I urge that a judgement concerning this land be made by this court.

[See list]

p.313 Mohi Puketapu - verbatim evidence:

My home is at Pipitea; I belong to Ngati Awa [Te Ati Awa]. I am one of the people interested in this land Orangikaupapa; it was divided up by us - that is by Te Ropiha, Te Wiremu Otaki, Hapi, Ihaia, Heremaia, Karena Waitere, Hone, Karena Te Hau - there are two Karena[s] - and Paratene; those are the people who established the boundary. Our request to the court is that the Crown Grant should be issued to those whose names are written on the map. Henare Piti is one. That is the map there. This land went through the court at that other sitting; Hare Parata requested it. There is a house on this land - a Pakeha house; Pakeha are living in it now, leasing [renting] it. It was leased [rented] by Hare Parata and Pouawha. I was present at the subdivision of the land, a thing carried out by the whole of the people [te iwi katoa]. Wereta was [dead? word illegible]; Mohi Puketapu was there at the division. Tamati Te Matoha - he was one who was at Waikanae; we

sent him an explanation and he consented. Hemi Ngauru - we arranged things for him; he is in the court. Enoka Hohepa; we made arrangements for him; he is here. Mere

p.314 Parata, Hare Parata and Ani were not satisfied. Kereopa Te Wharepouru; we arranged a piece for him. Karena Te Waitere - she also was there and consented. Heremaia Te Awhi consented; he is in the court, as did Hone Te Matoha; he is in the court. My request to the court is that the land shall be established as belonging to those of us whose names are on the plan before the court.

[English]

Mere Parata - as opponent - sworn:

My home is at Pipitea; [my hapu was] **Hamua** at home [in Taranaki]; it is **Te Matehou** since coming

p.315 here to Pipitea. I am not in agreement with the subdivision of this land, Orangikaupapa. Because they have no claim to it save Te Ropiha, [word incomplete - ange...] and myself and my children. Wiremu Kingi, Wairarapa, Panapa Tuawhare, and Kopiri had claims; Panapa is dead and his descendants also have claims, including Hohepa Kopiri who is my elder brother [or cousin], Tamati Te Matoha, Heremaia and Henare Tauroto, and my children [including nieces and nephews] Enoka Hohepa, Atarete Pokai, Ripeka Kaiwaraki, Hemi Ngauru and Wereta. He is dead; this is his sister [or cousin], Karena Waitere. The descendants of Panapa are Rainia, a sister [or female cousin] of Enoka, Heremaia and Henare

Tauroto; they did not [? 'Ko Hara'¹⁹] cultivate on that place. Atarete is a sister [or cousin] of Hohepa Kopiri. My father, I myself, Roriki and my husband, Kipa cultivated there, and the son of my younger sister [or cousin].

Hare Parata sworn:

I am a son of Mere Parata who is here in the presence of the court. I am not in agreement with the subdivision because I did not see it being made. My sister [or cousin] was in Wairarapa, and I was late in getting her here. When she got here

p.316 we went with Mere Parata to see Wyles's survey. When we got there it happened that they were surveying. Mere drove off the chain, and that Pakeha went away to survey another place. He got to the 'corner' of this land - it is this piece of 80 acres - McLeverty was the person who laid down [the line]. I lived permanently on that place because I hold Wi Pouawha's will; he was the son of Wiremu Kingi Wairarapa. As far as I know it is three years since Wiremu Pouawha died. It was leased by Parata and Wiremu Kingi and after their deaths by Wi Pouawha as the successor of his father, Wi Kingi Wairarapa. I am the successor to Parata; we two held the rent money, up until it expired. Perhaps it is two years since the lease expired; Wiremu Pouawha was still alive at the end of the lease. Then a new Pakeha called Raini [Raine] settled; he was settled there by myself and Wiremu Pouawha. Nothing resulted as I was challenged by that other court

¹⁹This seems to be a substitute for the negative construction based on ehara.

hearing; it was leased to Raini for 21 years.

By Court: I was living at Pipitea at the time this land was divided.

Ani Parata - sworn:

I am a daughter

p.317 of Mere Parata; I challenge the subdivision of this land; the reason is that I did not know [was not given notice of] the time they proposed to divide it up. I did not know of their division of that place. When I got here from Wairarapa they had finished their subdivision. It took me two days to come and see their divisions; the chain was driven off by me. The proper people I know to be interested in that place are:

[see list. Notes: Panapa Tuawhire [sic] is dead

Piripi Pahau is dead; his descendant is Mohi, a child of his dead sister.

That completes all who have a proper claim to this land because they occupied and cultivated permanently.

The land was willed to myself alone by Wiremu Kingi Pouawha with all his property, and not to his children.

p.318 Ropiha Moturoa -

admitted the existence of a will by which Wiremu Kingi Pouawha's interest in the land was left to Ani Parata as stated by last witness.

Ebenezer Baker - licensed interpreter sworn:

[most in English] On my coming to Wellington in 1859 to Mr Nield,
that land was rented.

p.319 [English]

p.320 "

p.321 "

p.322 " Tinakore

Wi Hape Pakau - sworn:

My home is at Pipitea; I belong to Te Matehou, a division
[wahanga] of Ngati Awa [Te Atiawa].

p.323 That is the land on the map which I requested should be
adjudicated by the court. (Boundaries traced) This land belongs
to us from Te Wiremu Otaki: Paratene Te Mapo

Wi Hape Pakau

Makere Reihana

This land belongs to some of the people of Te Matehou. These are
the poeple of the western portion of the land. This is the part
here represented in the map. I saw the [survey] posts on the
land; different people own the portion on the eastern side; they
are: Ihaia Porutu

Henare Pitt

These are those that I know about. It is land deliberately
[offically] given to us. It was given to us, to Te Matehou, by
Colonel Wakefield. Our cultivations were there. After Colonel
Wakefield, Colonel McLverty made it absolutely permanent. I

wrote my name on the paper which is shown here (Colonel McLverty's deed H 16 dated 1 November 1847.)

My request is that the court will agree to settling permanently on me and my companions 28 acres, a thing carefully and deliberately considered by us, with those other people with interests in that land,

p.324 as far as Orangikaupapa.

Col McLverty's deed of 1 Novemebr 1847 H15 and H16.

Witness named proposed grantees.

Objectors challenged.

Hare Parata appeared to object - sworn:

My home is at Pipitea - this is the land I spoke about yesterday. I said it was leased by me for 21 years. The man who rented it was Raine; the acreage of that land as far as Orangikaupapa was 80 acres. I knew about their talk of challenging my Pakeha, Raine, in his lease. Other land of theirs was rented [leased] at the 'Tohutohu', laid down by Te Makereweti [McLverty]. Some of the acres are in the town. (Witness indicates sections nos. 633, 634, 635 upon Major Heaphy's plan shewing Native Reserves dated May 1871). Some are at Wiremu taone [Williamstown] (Witness indicates 224 acres on plan No 4 Colonel

p.325 McLverty's deed) - That land was leased by Ihaia Porutu - those four acres there. I did not go in and make trouble for him. It is they who are coming in and making trouble. What I said was that they can have interests again but after the years of the

lease to Raini [Raine] are finished the grant should be given to myself and all **Te Matehou**.

Cross questioned by **Wi Hapi [Hape Pakau]**:

Q. Do you not know that this side of the land belongs to myself and Ihaia?

A.If [it concerned] other land of his I would not disagree; I did not know about that subdivision; the first survey was mine; I did not see your survey. I did not witness the subdivision made at Pipitea. If I had heard of it I would have come to inspect your survey.

Cross questioned by **Ihaia Porutu**:

I know that the land is for us altogether. I did not say to you that I would lease the land. Colonel McLeverty gave his word that this land was to be for the people of Pipitea. I knew that the land would be broken up [subdivided]. In that the land would be subdivided, as far as I knew

p.326 the subdivision should be made by us all together.

By court: I did not hear about a meeting in Ropiha's house to arrange discussions concerning the parts at Tinakore and Orangikaupapa. The rent money of Pouawha's side was distributed by me to various people of **Te Matehou**. I do not know if the money taken by Wi Pouawha was distributed.

Ihaia Porutu - Native Assessor - of **Te Matehou**...sworn:

[English] I am...of the **Matehou** section of **Ngati Awa**. Wi Hape's description of the subdivision of the land is correct. The part to the north [nota] was for some other people - for

p.327 Ihaia Ngamatepututu [see list]

No other people [but] those whose names are written above owned pieces of that land, Orangikaupapa, which was judged yesterday. This is a part of that land which was adjudicated in that other sitting of the court.

William Nukutaia Jones ... [English] - Hare Parata's objection not justified

p.328 [English] - certificates. **Te Kenepuru block**

p.329 [English] - no clash with Crown lands

p.329 Nopera Te Ngiha of Takapuwahia - **Ngati Toa** - evidence:

My home is at Takapuwahia; I belong to **Ngati Toa**. Te Hiko [son of Te Pehi Kupe] married as his first wife the daughter of Te Rangihaeata, Topeora; she committed adultery; Te Hiko's wife was beaten for her adultery; she fled to the Pakeha. Later he married his second wife, Hera Hineiteawherangi; later he married Rangitotohu; Rangitotohu bore a son to Te Hiko; she fled to the Pakeha. Te Hiko became depressed and angry

p.330 with the brothers of his wife who did not go to seek the woman, so he gave the land at Porirua to FitzRoy, and to Ropata, Oriwhia, to me and to Amiria. Te Hiko drove away the people who used to go to clear the forest, Mohi Te Hua and Te Tawhiri. **Ngati**

Toa came from Cloudy Bay in the migration which followed the killing of Pakeha at Wairau. They migrated to Porirua. Te Hiko became ill while he was living at Taupo [swamp, Porirua]; the cultivations were within Te Kenepuru. Te Hiko died, and afterwards **Ngati Toa** cleared the forest; it was done by Puaha and his companions on one side of the Urukahika River. The news came to Ropata and FitzRoy, and their occupation without right [pokanoa] was judged. We were angry - ready to fight -, and they said they would go. When that was said, FitzRoy thought it was better to end that talk of fighting. The seed plants were burnt, and the land was taken by them. In the year of the return from Kohimarama [1860/61] the forest was cleared on one side by myself and Ngahuka; this was our claim to the land - the felling of the clearing in the year of the return from Kohimarama and the word of Te Hiko.

Objectors challenged.

Ropata Hurumutu appeared:

[English]

p.331 [English] Sec 637 Wellington Col. McLeverty's deed H15 and H16 before court...

Mohi Puketapu - sworn:

My home is at Pipitea; I belong to **Te Matehou** (boundaries traced...) There are two of us who were to be the owners of this land - myself and Karena Te Hau.

p.332 It was a thing arranged for us by the people of Pipitea.
(No objectors)

Ihaia Porutu - sworn:

In the year 1847, we, the people of Pipitea came into the presence of Colonel McLverty to write our names on the deed before the court. The maps [plans] of the settlements [kainga] for the people of Pipitea were displayed; the lands to retain were in those maps. He said there was one acre in section 637 (identifies same on deed). Mohi Puketapu was in Whanganui. The Colonel said this is for one of you; this acre was given for Mohi Puketapu. [English]

p.333 [English] Ngatoto Sec. A - adjourned. Moera [English]

p.334 [English]...Mahinawa block

Matenga Te Hiko - sworn:

My home is at Porirua; my people [iwi] are **Ngati Toa**. I am a son of Te Hiko, and the grandson of Pehi [Te Pehi Kupe]. This land was excluded from the large sale of Porirua to the

p.335 Pakeha. This [piece of land] was not submitted to be decided with the reserved lands; I ask the court to give the certificate of title to myself and my sister [or cousin], Raiha Puaha. These are the people to whom the land belongs. This land was surveyed by Wyles; I explained the boundaries to the surveyor. I witnessed the placing of the poles; those poles are still standing today. This land belonged to Rawiri Pihama who had a cultivation, he and his wife Pirihiira, who died. Later her

husband, Rawiri Pihama died. The kin of Rawiri Pihama's wife are living - her younger sisters [or junior cousins]. Rohana said that it should go to her; I am another; this land should be for me because I am the closest kin to Pihama. Therefore I had the land surveyed. I do not know the genealogy which shows my close kinship to Rawiri Pihama; he died without issue.

Hipirimi Kotua - sworn:

[English] 'I live at Porirua - of the **Ngati Toa** tribe'

p.336 [Maori] I know of Matenga Te Hiko; I knew Rawiri Pihama during his lifetime. It is correct what Matenga says - that he is the closest relative of Pihama's; I do not know the whakapapa which demonstrates the relationship.

Objectors challenged. **Ringi Tuwharetoa** - sworn:

I live at Porirua, I belong to **Tuwharetoa**. I challenge Matenga's request. Mohi was his ancestor. It did not belong to Mohi but to Aperahama Rangimatoru. It was given to Pirihira, wife of Rawiri Pihama by Aperahama. Pirihira said to her mother, Matahaena [sp?] Rangikata, "Let us go to to clear the supplejack off that land". Not to Rangituhi. [?i.e. let us not go instead to Rangituhi]. Their servant was Heni Hipirini, the younger sister [or junior cousin] of Pirihira. **Ngati Rongomai** were called to take up the bones lying at Te Haukeretu [sp?], those of Te Watene and his people [mā]; that land was cleared and burnt; one side was burnt but not the other. The part

p.337 burnt was given to myself and Natanahira Te Umutapu. It was cultivated for food. They wanted to go to Waikato, so it was settled permanently on Rohana by Pirihiira - given to her elder sister [or senior cousin], my wife - Rohana. When she died Pirihiira said to me "this is your land; I am going to Auckland." Two years later she came back with her husband; at their return they did not take possession of this land with the hand that divides. Pirihiira died. Rawiri did not come to take possession after her death. After Pirihiira's death, he married the sister of Eruini Te Tupe. Up until the death of Rawiri Pihama we held on to it until the death of my wife. Two years after her death I held on to it up until the time of your survey. When I and my wife went to Paikakariki [sic], I left Heni Hipirini, wife of Hipirini Kotua, to look after that place. Our stay at Paikakariki lasted for many years, then my wife died. Heni was a younger sister of Rohana and Pirihiira. What I want to say is that that is my land.

Cross questioned by Matenga [Te] Hiko:

The right to that place derives from Aperahama Rangimatoru. One side of the land was given by Aperahama to Pirihiira, and the other side was also given by him [words obscure]. The gift

p.338 was to Pirihiira; it was given by Pirihiira to my wife; I have always known this was my place. [English]...The children of Heni Hipirini are...[list]

p.339 [English]...

Mahinawa No 2

Hipirini Kotua - sworn:

My home is at Porirua; I belong to Ngati Toa. This is the map [plan] of my land, a land separated from the sale to the government. [English]

p.340 [English].. a land still held under native custom; it is under lease; was leased by Kingi and Te Wetini. [English]

p.341 [English].. Te Momi section 12

Matene Tauwhare - sworn:

It was I who said to the surveyor to survey my place,

p.342 No 12 of Te Momi; [three words illegible] this is it on the map before the court. At the time of the survey Tera Te Ahihurahura came; she saw it; she agreed; she said to me 'it is good'. My request to the court is to make out the certificate of title for this place to me.

Henare Te Puni - sworn:

I saw the survey of the section by Wyles and Buck; it was divided off for Matene. The arrangement is shown on the map. The major part came to Tera; she agreed; I heard her agreement.

[English]

p.343 [English]

p.344 "

p.345 Succession claim Te Kepa Ngapapa to Te Pakuao, Sec. 659

Paiura Te Rangikatatu - sworn:

My home is at Ohariu; I belong to **Ngati Tama**. Baker will explain the grant. I know Te Kepa Ngapapa; that is the Kepa Ngapapa who has written his name on the Crown grant; he is dead; he died at Poutama. I did not witness his death. His two children are living; I do not know their names; it is something people have told me; those children were not of Te Kepa himself. Oneone is the name of the wife of Te Kepa; she is dead. There is one child of Te Kepa and Oneone, and one child belonging to his new wife [different father?]; those children are females only. I am one of those on the Crown grant; we sold the land (to Cottle). The money came to us; the money amounted to

p.346 £250 altogether. The amount taken by Wiremu Kepa was £125, and the same amount to us, the people here. I heard the word of Te Kepa that that place should be sold. I heard Wiremu Kepa [say that] at the death of Te Kepa Ngapapa in the year 1867; he died the same year. What Wi Kepa said to me was that he buried his father; when he came back from there, he said to me he buried him at Poutama; he carried him on his shoulder - he had died in Waikato; he [his father] died when he got to the settlement. A letter had come to him that he was dying; he travelled there; when he got there death was near; he died in two days; it was he who buried him. To my way of thinking Wiremu Kepa has a good claim to Te Kepa's land; he took the money reserved for him to Te Kepa's children.

[English]

p.347 [English]

p.348 [English]...

Ihikirere Te Waikapoariki - sworn:

I live at Te Aro; I know of Te Kepa Ngapapa. I heard from Mohi, Hemi Parai, Hakaraia and Marangai that he had died. He died after the return from the meeting at Parihaka [1870].

Manihera Te Toru - sworn:

My home is at Petone; I belong to Ngati Awa [Te Ati Awa].

p.349 I remember the hui at Parihaka; I went there in the year 1870. Te Kepa did not come to Parihaka; I heard from Te Ware that he [Te Kepa Ngapapa] had died.

[English] [see - different details]

p.350 [English]

p.351 " Railway site

p.352 "

Henare Te Puni - Pitoone:

[11 Feb 1873]

These are the permanent occupants of this settlement of Pitoone [Petone].

p.353 list [two from Ngauranga]

[English]

p.354 **Henare [Te] Puni:**

My home is at Pitone; I am a son of Te Puni, one of the chiefs of Ngati Awa [Te Ati Awa]. My request concerning the railway site is for the court to issue a permanent deed, stipulating that the missing money should come to the people of Petone; on the map

[plan] the place is called part of the sections 1, 2, 3 and 16. Not all the people listed by McLeverty are interested in the railway site sections; I request that there should be three permanent deeds, one each for sections 1-2, 3 and 16.

[English]

p.355 [English]

p.356 " Names of people for sections 1-2

p.357 " lists

p.358 " Henare Puni recalled. One of the people was [three people listed]; dead; were of Ngauranga; the living descendant of Hakopa Rerewha and his wife is in Taranaki. His name should be written on the permanent deed for section 16.

p.359 [lists of individuals and remarks concerning them:]

Tuari is dead; his successor is is Kau at Taranaki

Hone Tutenuku is dead; his successor is Eruera

Waitara Tioro is dead; his place was at Ngauranga

Aperahama Tuhema had no issue; his place was at

Kaiwharawhara

Hohepa Parete had no interest; his place is at Te Parepare

Kopu has no interest

Hoana Puni is our sister - she is with us

Ripeka Wharawhara is Parata Te Tapatu's sister; [word

obscure - aia? ana? ara?] Matene Tauwhara

Hapurona Hamama has an interest

Eruera Te Kao " "

Ruiha Mawete " "

A[pihaka Renata has an interest

p.360 [English] three people interested; Neta Pikia added to list for Tuariwhiti Section 3, because she is the grandchild of my father, Matangi [English] her husband is Heta Te Manurua of **Ngati Ruanui**.

p.361 "

pp.362-4 lists

p.365 Ngauranga, sections 8-9

Manihera Te Toru - sworn:

My home is at Pitoone and I belong to **Ngati Awa [Te Ati Awa]**. This is the map [plan] of my land. Because lawyers had begun to talk about it I decide to have it adjudicated. Heaphy suggested to me to ask the court to adjudicate this land. It is this bit coloured red in the map. Colonel McLverty assigned this land to me, but it was mine before that. At the end of the hearing with Wi Tako I won the case; at the end of the hearing Wi Tako went to Heaphy to have the Crown grant finally settled on me; the people who are interested in this land together with me are:
[list]

p.366 [list continues]

That pertains to one part of the land spoken of in the deed (deed put in by Halse). Te Wharepouri should also be there; he died before the deed was written; he was interested and I am his descendant [successor]; there are others, however, they are lying on other sections, nos 6-7. Te Wharepouri had another settlement there still showing his signs, but he is buried at Pitoone.

[List of proposed grantees; Henry Halse - English]

p.367 [English]

p.368 " ; list

p.369 [English] Succession claim re acres granted in Auckland
to Rawiri Puaha

p.370-1 re Rawiri Puaha, re Auckland succession [most in English]

End