MLC-0481-25 COMPLETED Tunapahore

21/1/1885

Wednesday January 21st
Court opened at 10 a.m.
Present the same

Counterclaimants Case

(Susan Webster) applied to set up another case

Huhana Wepiha

The Court

as a Ngariki, the Court said that she should have preferred her claim yesterday when objectors were called and a Counterclaimants Case setup. Susan replied that yesterday she had no money, and this morning being in funds, she put in said claim. Informed her that it had the power to entertain her case now provided the Claimant and Counterclaimant were both agreeable. Both objected — an adjournment is asked for until 2 p.m. which the Court does not grant but says case must go on as at present constituded and that tomorrow if they still object to Susans' claim, her case must lapse, — Natives to consider over matter to night.

Hairama
Taweti sworn
2/- paid
of hearing paid

Boundaries

I live at Hawai within this block and I belong
Te Whanau-a-te-Harawaka hapu of Te Whanau Apanui.
I know this land, I have a claim to it through
Ancestry, Conquest, (against Ngariki), and permanent occupation. The portion I claim commences
at Tokaputa, and thence to Taumataoapanui, Te
Arataua, Orangitamoa, (ridge), Waipapuni, (stream).
(I have a claim to both sides of re line on plan
viz Kapuarangi as well as this block), thence
to mouth of Te Waiti stream, (these boundaries
are the same as given in my application), thence
to Ngagimahineowa, then turns towards the sea
to Ngararaawhitangata, Rakautatihi, Tokaroa.
My evidence will be in connection on with this
land according to Surveyors rohes'.

Courter claiments Case.

Autanlupita (Dwan webslier applied to set up another care as a nariki,

the Courtsaid that the proud there was a nariki,

yesterday when objectors were ealled, and a Counterclaimants Care setup. Dusante plied that yesterday

phe had no money, and this morning being in funds, see

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Idweli Down Iline at Hawai within 17 is block, and & belong to,

2/ paid Selvianauak Karawaka, Mapu of Te Unanauabanui.

Ancestry, Conquest, (against ngwiki) / from and then to James to James to a and then to James to

and thence to Taumatavapanue, Te Anataua, OpeningeLamanto [12] - tamao (ridge) (traipapeine (stream) Drave a claimto
both rides of red line on plan- viz Kapuarange as well to
this whork) then we to mouth of the baile's tream fthere thundaries
are the same as given in myapplication) then we to
Magainatineous, then turns bewards the east of the Agaranaawatangata, Rakautahiri, Jokanoa, Myevidene well be

in connection with the land according to Surveyors to con

My Ancestore rohe commences at Waipuna stream, including Kapuarangi and other; On the West side of Waipuna stream my Ancestors conquered and on the East side belonged to my Ancestors by right (including a portion of Te Houpoto block) or rather a part of Tunapahore is included in Houpoto block. I have a claim to the whole block before the Court.

1. 🗴 Tuirangi x Rongomaihuatahi Paaka Toataua Tahapuhapahapa Apanui No.2. Te Harawaka Te Whakaumu Miti'hau Tuara Rimu Auahi Merehana (Mererehuahana) Hairama Haweti (witness)

> 2. Motatau Te Autaha Te Aurepo Hinehauwhenua Hinekaewa Muturangi Tanepaiwhero Wahiawa

·x· Turirangi x Hinetama Tama Te Rerewa Puhaterangi Tauheki Hikairo

Te Whakapakina Te Whakaumu ·X Te Hika Maroke Te Topanga Paka Te Ikarangi Takaiwi Tihore Motoi Hineirouaterangi Te Manihera Pakihikura Te Weri Panapa Nihotahi Paratene Te Aratahatu 358/ Turapahore 2/1/85 Portinued My anewtow pow Commences at Chaipena stream, include Kapuwangit: - On the W. pide of waifeena streaming Unastow conquired and on the Ride, belonged to my ancistors by right (including a portion of Fethoupoto block) or rather a part of Tunapariou is ireluded in Hou po to block. I have etain totte whole block before the Court. apanie 102 27) Totataw Transaction Teawipo Minikawo Kinu a MineRaewa zz Mutwiango Tanspaivairo Walliawa * Swwange X Hinstana Putiakranga Mikairo Jautieki * Je Hikamaroke Teliti Booi Kawa Kura Boarri Kerei

All the Whanauapanuis' are descended from these Ancestors. I appear on behalf of myself and others.

Fights and others

Commencing in Turirangis' time - Ngariki at that time was the name of Whanauapanui, and during his time a Canoe landed at Hawai. (Taranga Amaru was the name of the Canoe) and it belonged to Ngati Porou, and Turirangi killed the people of that canoe. Kahukuranui, (a Ngati Porou chief) heard of it, and he and his war party came and fought Turirangi at Te Ranginui pa (the latters), they fought and Kahukuranui was killed, Ngati Porou being defeated. Hinetama made a proverb after their defeat, to the effect, "He tokotoue na hine tama e houe to moana", and that proverb is well known down to the present time. After trhat fight Te Aotakaia gave Rongomaihuatahi, (his sister) to Turirangi to wife - which gift was made on account of the death of Apanui Waipapa) During Apanui No.2's children time, Pananehu and Ngaitai fought, and the latter were defeated at Torere pa, and they came to Maraenui. was the original name of Whakatohea - Te Ataorongo belonged to Ngariki - they lived there some considerable time and were then returned to Torere by Ataorongo - (that is the first time we protected Ngaitai). Te Whakaihu and Mitihau lived on this block; the former at Motaua pa, - the first fight took place between Ngaitai and Ngariki and Patatas' children' were killed by Ngaitai - Te Patata came to Whakaihu to assist him revenge the death of his children. He advised waiting until time Tawa berries should be ripe. When that time arrived, Ngariki went to a certain bush at Torere and Ngaitai were killed in battle there by them.

Continued

All the Conanauapanuis are descended from these Arcestows, Jappear on behalf of myself and others.

Tunapahore

Fighto To

Commencing in Turinangio timo _ Mariki attiat time was the name of the handura paneri, and deving his time a lance (anded at flavori ! Jarangali morre was the name of the lance) and it belonged to My Porow, and "horviangi killed the people of maternoe. Kanukwami. (and Poron chief) mand of it and the and the coan parky come and fought Turinangi atte Ranginui pa (the letters). Inexpount and Kanukwamii than killed, My Poron being defeated. In the toko town na time lama e hour to mount time of the total provent is well known down to the present time. Afterthat fight Ic a otakara gave Pongomaithe killed (two soster) to Spourangi to wrife-which gift was made on account of the death of Kanukwaver apresent after the death of Kanukwaver apresent after the death of Kanukwaver Afranci loan is account of the death of Kanukwaver Afranci loan is a loan a pecount of the death of Kanukwaver Afranci loan is a loan a pecount of the death of Kanukwaver Afranci loan is a loan a pecount of the death of Kanukwaver Afranci loan is a loan a pecount of the death of Kanukwaver Afranci loan is loan a pecount of the death of Kanukwaver Afranci loan is loan a pecount log the death of Kanukwaver Afranci loan is loan a pecount log the death of Kanukwaver Afranci loan is loan a pecount log the death of Kanukwaver Afranci loan is loan a pecount log the death of Kanukwaver Afranci loan is long to the long to the long the long to the

Deving aparen no 20 Gillowo time, Panantie and ngataifought and the Cattor would fraked a House pa. anattuy lamo to Marcienui. Telananettu was the original name of whatatoria. Teakorongo place a Maraetan at Maraenui. Te ata orongo belonged to ngaritti - theylind there some Considerable time and work then returned to Town by atacrongo- (Matio the first time we protected Mgaitai). Luning Jelotia Raitin and Miterian dived on this block - the farmenat 11 of ana pa, - the first fight took - place between Ilgaitai and Ilgariki and latatave culdren - were Killedat sown by ngaitai it wwo paid miny word mundered by Maitai - Is Patata Rame to Wia Raytie to assist him hevergothe death offin erildren. He advised praiting until line Tawa beries stould be ripe - Cohen thattine amibia 11 gawitti went to a certain bura at somere and Ilgaitai were Killed in buttle there by them.

"Petawa" was the name of that fight. During kumera planting, Ngaitai came to obtain redress for his defeat (to Te Pukerua pa belonging to Ngariki) and, attacked them in the pa as he thought, but there was no one within, all the people being away planting, but when the Ngariki saw them, they went into their pas' Oneonenui. Tarere. Otukino, Takapau, and other - Ngaitai found they could not take these pas'. Hence the name of Te Karihioho (a proverb), Ngaitai again returned from Torere and fought again at the same place, themselves sustaining a defeat, Ngaitai then made a proverb - "tama te Whenua a moumou tangata" - (this was concocted by the escapees)-Te Whenua was the chief of the Ngaitai was named after this above quoted proverb, Moumou being name given him. I knew his descendants. Ngaitai returned home to their kaingas, and Ngariki remained on this block. (Whanau Apanui were always known at the time as Ngariki) - that was the last fight between Ngariki and Ngaitai. (not including quarrels between them, when Christianity was first introduced).

After this fight Ngariki fell out amongst themselves, the cause being about a cultivation at
Maraenui, called Kairuru - Konewa's head was broken
by some one at that quarrel - Puhirake a chief
of Te Whanau a Hikarukutai was a brother of Konewa
and he fought against Te Whanua a Marutahau, both
of these hapu were of Ngariki tribe. Puhirake
was killed in that quarrel. Te Wahangako was
also killed, he was on the opposite side, and
Te Ruru was vexed at the death of Puhirake, and
he heard that Te Kahautu was going on the road
and waited for them, and then killed Te Kahautu,
when he came up to where they were awaiting him
(them).

Continued. Petawa was Kwnaine of that fight.

During Rumera planting Maritai came to obtain redress for two defeat (Wil fuker uapa, belonging to ngarike) and attacked them in the par do the thought, but there was no one continualthe people being away planting, but when the Ngariki paw their, they went in to their pas Cheonemie, Jarero, Otukuro, Takapau, +c. ngaitai found i ay gould nottake these pas hencetainaine of getautiono (a proverb), Ilgartar again returned from sorew and fought ergain attrupaire place, thenvelves pustairing a defeat Mactai then made a provert clama te when a momon Cangata - (this was concocked by the es capeers). In Whenua was the Chief of se ngartai and of the paid cowi-party - Invofile Igartai was namedafter the abovequoted proverb, Monro being name quention . Iknew Two dwandants Mgaitai returned Tome to their Raingus and naviki remained on this block. (Whanau a pania (wou always Rivion at that hine as Ilgariki) - 1 hatwa whiteast fight beliveen Ingarike and Ingartar. (not including

the Cast fight believen Ingarite and Ingartai (not including quarrels behaven their when Thristianity was forst in bioduced).

Aftertas fight Ingarite fell out amongst themselves

The eause being about a sultivation at 11 concernic, called Kairwin from about a sultivation at 11 concernic, called Kairwin from the forest of the some one at that quarril Interacte a chief of the land and the fought against Televianae amarutatau, both of the rectafus were of 11 garille but is I futirate was killed in that quarril. It but angaile was abookilled, the was onthe opposite side, and televianae that the kahaulie was going to 11 of the was, and televianae that the kahaulie was going to 11 of the war, some and the was going to 11 of the war, and the was a work of the continuous for them, and the same was and was to the forther and the same was the same went on the continuous for the same was a some and the same was the same was forther they corrected the same was t

Te Whakaihu a chief of Ngariki heard of it, and he and his war party came in canoes, and went to Maraenui, and killed Tutauke and Te Kawahu, as a payment for Kahautu who was a brother in law of his. The canoes then proceeded to Hawai, of which they laid, with the two slain - they commenced to bail out their canoes. Te Whanau a Rahuka looked and saw that the water was red. and Te Mitihau called from Hawai to Te Whahaihu (in one of the canoes). Who did you killed? he replied, they were the twins of Hikakairua. Mitihau then called out to them to proceed home Harawaka's war party then went on to Motaua and they and the parties in the Canoes fought there. Mataihu (a chief of Ngariki) was killed there, and Ngariki put one of the Canoes over him (they were both hapu's of Ngariki tribe who came along the Coast, and those in the canoes). They fought there until sunset, and then decided to wait until morning to finish it. Te Whanau-a-Tarahaka then returned to their pas (within this block). the morning they came out again to fight, and when they reached Motaua, they discovered Ngariki had taken the Canoes and fled to Tirohanga pa. That was the last time that Te Whanau-Apanui were called Ngariki. We took posession of this block. When the Ngariki who were living at Maraenui heard that those who were living at Motaua were defeated by Te Whanau-a-te-Harawaka, and had fled to Tirohanga then those who were living at Te Maraenui went to Te Kaha, and they Whanau-a-te-Harawaka became posessed of all that land.

Court then adjourned till 1.30 p.m.

gorlinuca

Settinaraisie a line of Agariti Tiand of it and ti, and line war-party came in Canow, and went to Maraenui, and Killed sutante and The Mawatto , cos apayment for Manauto who was a brother in law of his. 'It canon kien proceeded to Kawai offwhich they laid, with the live stay - they Commenced to bailout their ganoes. Te Whanawarahieka looked and saw that the water was rud and I Mitimaw Called from Hawan to set bhakarun (in one of the Canoco) Who did you kill! Turplied they wouthe towns of Higa Kairwa Mitidanthen ealled out to them to proceed home- Barawaka's war party then went on to Motana, andthey and the parties in the Canoes forequittere. Matairie (a etief of nganiki) was killed Hiero, and Igatitle put one ofthe Canoes over the (they work tothe hapens of. Maritibibe who came along the fourt and there in the canows). They fought there untilbunset anathen decided towart until morning to finistit. Telotianawa taratiaka then "whomea tother pas (within this Hock,) Inthe morning They came out again to fight, and when they reacted Motaura, truy dis covered Mariki had taken the Canoes and fled to vironanga pa Matwas the Cast line that Collanauapanui were called Irgari Ri. We took possession ofthisblock - Telehananaman is a taken of Telehananale Transwiaka. The Uganithe who were living at Harine navigation Louisetburrangowasta Caref and When the Ugoriki Cotto work living at Maraence theard that there who wow living at Motaua would feated by Te Unianawatchanawaka.

Courttienaajd

ofallthe Cana.

Huyfled to Triorianga then those who where loving at

Tellaraenu went ho Te Katia, and they became posessed

Resumed at 1.30.

Tohi Te Ururangi lived with Te Hokama - he (Ururangi was of Te Whanau-a-Marutawhao), hapu of Ngariki tribe a child of that hapu cried, and Te Hokama killed it and in consequence of it Tohi Te Ururangi and his tribe Ngariki went to Whakaari (White Island), from there they went to Te Kaokaoroa - they then came from there overland to Ohiwa, and came to Ngariki who fled to Tirohanga, and they lived together. Afterwards some of them went to Ngati Awa and elsr where. There was no fighting after these two tribes met together, and Te Whanau-ate-Harawaka (hapu of Te Whanau-Apanui) took posession of this block and assumed the "mana" over before the Court, and inland as well - these last two fights I have named, were merely amongst themselves (Ngariki). in which the mana of Te Whanau-a-te-Harawaka commences is at Tokaputa to Taumata-Apanui No.2, Ngaupokotanga, Te Hoianias, Te Korokoro-o-tukiwaho, Ngaupokotangata (a trig station), (also called sometimes Kapuarangi).

Rohe of part which is included within the Block now before the Court,

(and which was taken by Conquest). Commencing
at Waipuna stream thence to Tokaputa, Te Arataua

(alias Te Whiorau), thence to a place (marked

x red on the map), thence to Rakaikotare pa, to
the commencement.

On the Eastern side of that piece we claim through Ancestry - (those Ngariki who lived at Te Kaha and Tirohanga, never returned to this land), our Ancestors have occupied this land down to the present time they cultivated at Tokanui and down to my time - they had a pa called Tunapahore, Te Waaka Patutoro owned that pa i.e. Te Whanau-a-te-Harawaka. Another pa was Motaua, which they took posession of, after Ngariki. Te Ruote-whakaata was another taken possesion of the same way. Tarere was another.

Pas and others.

362/

Tunapahore Resumedatios.

21/1/85

Cartinua.

Totiese Univango lived with Je Hokama - he (Uburange) www of Fe (manauanarutawtias) Rapew of ngariki bribo Filldoffattiaper cried, and It Hokama Killedil. and in convequence of to Tothe Tellrevange and lis bubo ngarificiont toward (white Island) from Hune Hie went to Se Kakawanoa, Kaokaoroa - Kuy Menlanu from Kwwoverland to Ohiwa, and came to the Ugareke wir fled to Svionanga, and they lived together afterwards pone ofther went to 119 awar and ebew here was n fighting affort weltoo buber met togetwo, and selblianau atellarawaka (lahu of Telvhananapanun) book possession of this block beforethe Cowit, and in land as well - there Cast two fight traverianual come merchamongst themselvos (Igaricki). The hole in which the mana of Telonanauleciarationala Commences is at Tokakuta. to Jaunataapanie po 3, Je anatana, Ti Moranias, To Korokoroohikivation Ngampokotangata (alingstation), (abortalled possieters of Kapuarangi)

Rothe of part write to include de wither the Sock now before the Gunt, and which was taken by Songuest). Commencing at was puna studing there to to Kakuta, Je ana taua (alique se Coniorau), there is a place of marked Xuea on map) downer to Aakakotane pa, to the Commencent-

Orithe autern side of that piece were aim knowers and Toro and and Toro and to the fact and and the alles at Torana, and down to my own time - they had a palate and fundable at the fact a palate and factore owned that parties the almander as a Unother pawas motored, which they for for a was motor of the parties and the area and the transfer to the factor of the parties of the

Laute

<u>Cultivations</u>

Tunapahore 21/1/1885

Te Putere also Takapau, Otukino, Oneonenui, Peh tairi (of Ngariki taken by my Ancestors and the following pas' too). Te Papere (outside block), Te Whakatipua, (outside block), Te Ranginui, (Muturangi owned it), and remains of his house are still visible there. Tahuriterangi was the name of the whare - he had another pa Te Koau by name, Te Ruahoanga, Otamanuhou, Pukekioro, Okoura, Te Rangiuaroro, Taumatahiakai, Tukuroa, Kataore, (where I have my house), Rangihoua, and others: All these pas belonged to Whanau-a-te-Harawaka, including those taken from Ngarikis, and already named by me. Another, also is Te Upoko-o-te-rangi, Te Paiti also, Pakauere, Te Aweawe (where we have dead buried) and Te Whetu.

<u>Cas on Eastern side of Hawai river</u> - and belonging to my Ancestors and selves, Tarawananga, Orangimatakoutu, Piripo-hatu, Te Kawakawa and other - these are all I remember - I have a lizard mark at Haumiaroa pa called Ngamokai-a-te-Haunumia.

Burial places Motatau, Waiteitei (swamp), Waiomuri, Te Rua-o-te-Auru, Te Rua-o-Tutoro, Te Aweawe, Rautara, Te Ranga-a-maui, Parihohonu.

Te Waerenga, Matakore (where I am cultivating at present), Waiomuri stream (on both sides of), another on Eastern side of Hawai stream called Otaitako, Paraharaha, Whituare, and others; all belonging to the present generation of Te Whanau-Apanui. My Ancestors caught eels, pig and others on this block, ourselves also, and we get honey from there.

This block was occupied permanently by our Ancestors down to us, previous to Apanuis' time.

Continued Selection abo, Takapaw Ofukino, (Incomence Selection of Incomence Selection of Selapero (outside block) selection of Selapero (outside block), selection of Selapero (outside selection), selection of Selapero (outside selection), selection outside selection outs

Jarawananga, Makaiahia, Kikitaw, Haumiaroa,
Chaifapa, Chanqinjatakoutw, Ikvi iponatw, Kekawa
Rawa, K. Mwe awall Jununber. Inave a lizard
-mark at Haumiaroa pagalled 1940 rokai Kaialenu-

vialplaces

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Motataw, Waiteilei (Swamp), Co dionewai, Sestudotcauru, Testuavtutoro, Ve Aleveauve, Rantara, Testangaamawit farino nonu-

Ilivations.

Te (baere nga, Matakore (where Lam Cultivating affrent), Chairmuni stream (on both pider of), unother on Carlent of Baerai phream called Otackaro, Lana - Revala, Christiane, to all belonging to the free ent generation of siturian and former. My ancestows caught cels, pigo for on this block, ourselves also, and we get homes multime.

This stock was occupied permanently byound of down forms is to the families time.

The fight which took place during Christianity was between 1856 and 1868 when peace was at length made (between Ngaitai and Whanau-Apanui). When peace was made Ngaitai agreed that Taumata-o-Apanui range should be the dividing boundary between them, the meeting in reference to the boundaries took place at Motaua pa - the cause of that fight was on account of a woman sleeping with Jurd and one of Ngaitai came and took the woman away the Ngaitai were told to return to their own place. Te Whanau Apanui invited Te Ngaitai to come and live at Motaua pa on account of Whakatohea who were endeavouring to kill Ngai-Ngaitai were living there under the "mana" of Te Waaka Te Patutoro, they were living there in 1835 or thereabouts, along after the death of Te Ngarara (1829), at any rate. George Simpkins was also living there at that time under Te Waaka's mana (of Apanui), he lived there before the wreck of the "Buffa co", at Mercury Bay. About that time too, a tidal wave came and destroyed or flooded many of the kaingas on the flat, and it was on that account the Ngaitai came from Te Waaka place to Motaua pa, where the tidal wave did not reach.

After the event of the tidal wave - Te Waaka again lived in this kainga Tunapahore - (the fight between Ngaitai and Whanau Apanui was some time subsequent to the event of the tidal wave). Te Waikohua is a sister of Wiremu Kiingi, and it was she who said the boundary between us should be at Taumata-Apanui range - she said that to Maura and her friends. Maura was a Whanau Apanui woman - Te Tatana is one of the persons who was with her, Hori, Kerei Tikeitikurangi, Ihaia Tarakawa (of Ngati Whakaue) and others who accompanied her - Hakaraia was the man who made peace (of Te Arawa).

1840

tinua.

. The fight coulet took place cleving Thistiandy was between 1856 and 1868 when peace was at length made (between ngaitai and wanawapanui), (tien peacewoon . Made Ngartai agreed that the what anaparen Janunatao aparue range mould bette dividing boundary between Wein Memeeting in reference tothe boundaries took place at motada pa-til cause of that fight was on account of a wontaupluking with Two and one of ngartaicame - and took the coman away - the nacetae worm told to relieve . tother own place Ic Cohanawapanew invited Je Ngartai to conversa live attitotana par on account of whatatoken who were endiavoiving tokill ngaitai. ngait ai word Civing townder the mana of selbaaka Je Patulow, they were twing there in 1855 or themakouts along after the death of Jengarana atanyrate, George Deinphois war aboliving thewat mathine under selva a far man alof by apance) he aveather before the work of the Buffa Co. at Mercury Bay about mat time too, a tidal wave came, and distroyed or flooded many of the Langason the flat and it was on that alcount the Inquitai Jame from Telwark place to motana par where the tidal-wave did not may after the warrofthe hadal-wave- I waakd again lived in the Raingastinapartore - whifigut between Ilgaetac

Telbackotuca is a sister of lower un Kinge, it was prie wito said the boundary between us should be at Jaumataapanui kange pri poli attat to mau Tinfuendo Maura was a linananapanur woman Jalana is one of the persons who was with her, Holigho Tikeitikurangi. Itaia Tarakawa, (of 119 Whaka ortion action accompanied for - afragoliba Ravain was

and to hanawapanen was some fine subequent to the

nan who made peace (of si arawa);

eventofitetulal-wave.

Those of Ngaitai who were present at that peace making were Wi: Kiingi, Aiapeta Putiki, Hoera Katipo, Pohu, Aperahama Paikea, the women were Mihi Terina, Makere Pani and others. The whole of the Ngaitai agreed to Waikohua's proposal in reference to the Taumata-Apanui rohe, and Maura said nothing because her kainga was returned to her by Te Waikohua, after that Ngaitai continued living at Motaua pa, but Hakaraia (the man who made peace), requested Ngaitai to and live at Torere, and Te Whanau Apanui to go and live at Maraenui, Hori Kawakura corroborated what Hakaraia had said to Ngaitai and Whanau Apanui, but he (Hori) and his hapu Te Whanau-a-te-Harawaka would remain on the block. Te Watarawi repeated what Hori had said, and these two remanined there from that time up to the present day, and Te Whanau Apanui are living on this Block at present.

Court then adjourned till 10 a.m. tomorrow.

Thursday January 22rd Court opened at 10 a.m. Pre<u>sent</u> the same.

 $\underline{\text{Huhana Wepiha}}$ again applies to the Court for the sanction to preferd claim.

Panapa Nihotahi informs Susan that she was referred by the Court to him and Wi: Kiingi the Claimant, and that it was of no use her again applying to the Court, as it rested with them when she could institute a claim.

Wi: Kiingi leaves it entirely to Haimona Patara the Kaiwhaka-haere of the Counterclaimants case.

Panapa then (on the matter being referred to him), leaves it to discretion of the Court to decide.