

MLC - 0481 - 25

COMPLETED

Tunapahore

21/1/1885

Wednesday January 21st

Court opened at 10 a.m.

Present the sameCounterclaimants CaseHuhana Wepiha

(Susan Webster) applied to set up another case 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.

The Court

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 constituted 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 Hawaii 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, Orangitamoia, (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'.

Tunapahore 21/1/1885
Wednesday. January 21st
Court opened at 10 AM
Present: Judge

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Counterclaimants' Case

Huan Gephia (Huan Webster) applied to set up another case as a Ngawiki,
the Court said that she should have preferred her claim
yesterday, when objectors were called, and a Counter-
claimants' Case setup. Huan replied that yesterday
she had no money, and this morning being in funds, she
put in paid claim.

The Court informed her that it had no power to entertain her case
now, provided the claimant and Counterclaimant were
both agreeable. Both objected - an adjournment is asked
for until 2 PM, which the Court does not grant, but says
case must go on as at present constituted, and that tomorrow
if they still object to Swan's claim, her case must lapse,
- Natives to consider over matter tonight)

Lawana

Lawetia

if paid

if paid

Boundaries

Claimant's

I live at Hawaii within this block, and I belong to,
Selwanauak Karawaka, Kapu of Te Ananauapanui.
I know this land, I have a claim to it, through
Ancestry, Conquest, (against Ngawiki) permanent oc-
cupation. The portion of claim commences at Tokapetao,
and thence to Teumataoapanui, Te Anataua, Opaangi-
tamao (ridge), Tei papuni (stream) (I have a claim to
both sides of red line on plan - viz Kapuarangi as well as
this block) thence to mouth of Te baiti stream, (these boundaries
are the same as given in my application) thence to
Ngagimaneoua, then turns towards the east to Te Ngarana-
auotatangata, Rakauatiki, Tokemoa, My evidence will be
in connection with this land according to Surveyors notes.

Tuanpahore

21/1/85

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.	x	Tuirangi	x	Rongomaihuatahi
Apanui No.2.		Paaka		Toataua
Te Harawaka				Tahapuhapahapa
Te Whakaumu				
Mitihau				
Tuara Rimu				
Auahi				
Merehana (Mererehuahana)				
Hairama Haweti (witness)				

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

3.	x	Turirangi	x	Hinetama
Tama Te Rerewa		Puhaterangi		Hikairo
				Tauheki

4.		Te Whakapakina		Te Whakaumu
x Te Hika Maroke	-	Te Topanga		
Paka		Te Ikarangi		
Tihore		Takaiwi		
Motoi		Hineirouaterangi		
Te Manihera		Pakihikura		
Panapa Nihotahi		Te Weru		
		Paratene Te Aratahatu		

5.

x Te Hikamaroke

Te Piki

Continued

My Ancestors' title commences at Waipuna stream, including Kapuarangi &c. - On the W. side of Waipuna stream, my Ancestors conquered and on the E. side, belonged to my Ancestors by right (including a portion of Houpo to block) or rather a part of Tunapahore is included in Houpo to block. I have claim to the whole block before the Court.

Apanui No 2

- ② Motataw
Tautana
Tawipo
Kinekauwhenua
Kinekaewa
Muturangi
Tarepaotero
Tahiaewa

* Tunurangi * Hinetama

Tama Te Kereua. Tuhaterangi. Hikairo. Tautieki

- * Te Hikamaroke
Te Piki
Toka
Koori Kawakura
Hoani Kerei

⑤

- ④ Te Hika Maroke
Pakao
Tutou
Motori
Te Manueroa
Panapa Hikutatiki

* Tunurangi * Hinetama

Apanui No 2. Pakao. Tautana. Tautieki

Te Kereua

Tuhaterangi

Tautana

Tawipo

Kinekauwhenua

Kinekaewa

Muturangi

Tarepaotero

Tahiaewa

Tunapahore

21/1/1885

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 Ranganui 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. Te Pananehu 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 Whānauapanui are descended from these Ancestors. I appear on behalf of myself and others.

Fights re

Commencing in Turirangi's time - Ngairiki at that time was the name of Whānauapanui, and during his time a canoe landed at Pāwai. (Taranga Amaru was the name of the canoe) and it belonged to Ng' Porou, and "Turirangi killed the people of that canoe. Kātū Kuranui (a Ng' Porou chief) heard of it, and he and his war-party came and fought Turirangi at Te Ranginui pa (the latter's). They fought and Kātū Kuranui was killed, Ng' Porou being defeated. Hinetama made a proverb after their defeat, to the effect, "He tokotou na tene tamar e tene te moana", and that proverb is well known down to the present time. After that fight Te Atakura gave Rongomaituakiki (his sister) to Turirangi to wife - which gift was made on account of the death of Kātū Kuranui. (Apanui (Waipapa)

During Apanui's 20 children's time, Pananui and Ngaitai fought, and the latter were defeated at Tōrere pa. and they came to Maraenui. Te Pananui was the original name of Whānauapanui. Te Atarongo placed Ngaitai at Maraenui. Te Atarongo belonged to Ngairiki. They lived there some considerable time, and were then returned to Tōrere by Atarongo - (that is the first time we protected Ngaitai). During Te Whānau Kaiti and Mitikau lived on this block - the former at Motaua pa - the first fight took place between Ngaitai and Ngairiki and Patata's children were killed at Tōrere by Ngaitai - it was said they were murdered by Ngaitai. Te Patata came to Whānau Kaiti to assist him revenge the death of his children. He advised waiting until the Sawa berries should be ripe - when that time arrived Ngairiki went to a certain bush at Tōrere, and Ngaitai were killed in battle there by them.

Tunapahore

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"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. - "Petaua" was the name of that fight.

During Kaurua planting. Ngaitai came to obtain redress for his defeat (to the Pukerua pa, belonging to Ngariiki), and attacked them in the pa, as he thought, but there was no one within, all the people being away planting, but when the Ngariiki pa was seen, they went in to their pas Oheonenui, Janero, Otukino, Takapau, &c. - Ngaitai found they could not take these pas. Hence the name of "Kaurua" (a proverb), Ngaitai again returned from Oheonenui and fought again at the same place, themselves sustaining a defeat. Ngaitai then made a proverb "clama te wenua a mo'ou tangata" - (this was concocted by the escapees).

Te Wenua was the chief of the Ngaitai and of the paid war-party. One of the Ngaitai was named after the above quoted proverb, Ngōnō being name given him. I knew his descendants. Ngaitai returned home to their Rangas and Ngariiki remained on this block. (Whanauapanu were always known at that time as Ngariiki) - that was the last fight between Ngariiki and Ngaitai. (not including quarrels between them when Christianity was first introduced).

After this fight. Ngariiki fell out amongst themselves, the cause being about a cultivation at Maraenui, called Kaurua. Kōnewa's head was broken by some one at that quarrel. Pūhirahe a chief of the Whanauatīkari (Kutai) was a brother of Kōnewa, and he fought against Te Whanauamarutātau. Both of these tapus were of Ngariiki tribe. Pūhirahe was killed in that quarrel. Te Whanauatīkari was also killed, he was on the opposite side, and Te Kōnewa was very vexed at the death of Pūhirahe, and he heard that the Kaurua was going to Motaua pa, so he and his men went on the road and waited for him, and the Kaurua, when he came up to where they were waiting.

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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 Hawaii, 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 Hawaii 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). In 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 possession 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 possessed of all that land.

Court then adjourned

till 1.30 p.m.

21/1/1885.

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Continued

Te Whānau a Hine a chief of Ngāriki heard of it, and aī, an aī, war-party came in canoes, and went to Maraeuui, and killed Sutaiki and Te Kauri, as a payment for Kānauti who was a brother in law of aī. The canoes then proceeded to Hawaia, off which they laid, with the two slain. They commenced to bail out their canoes. Te Whānau a Hineka looked and saw that the water was red, and Te Mititau called from Hawaia to Te Whānau a Hine (in one of the canoes) 'Who did you kill?' He replied. They were the brothers of Hika Kairua. Mititau then called out to them to proceed home. Hara-waka's war party then went on to Motaua, and they and the parties in the canoes fought there.

Matairi (a chief of Ngāriki) was killed there, and Ngāhiki put one of the canoes overboard (they were both hapus of Ngāriki bibe who came along the coast and were in the canoes). They fought there until sunset, and then decided to wait until morning to finish it. Te Whānau a Hineka then returned to their pao (within this block). In the morning they came out again to fight, and when they reached Motaua, they discovered Ngāriki had taken the canoes and fled to Wirohanga pa. That was the last time that Whānauapanui were called Ngāriki. We took possession of this block. Te Whānau a Hine is a hapu of Te Whānau a Hineka. The Ngāriki who were living at Maraeuui fled to Wirohanga pa. When the Ngāriki who were living at Maraeuui heard that those who were living at Motaua were defeated by Te Whānau a Hineka, and fled to Wirohanga. Then those who were living at Maraeuui went to Te Kaiti, and they became possessed of all the land.

Courtney ad

130
file 211.

Tunapahore

21/1/85

Resumed at 1.30.

Tohi Te Ururangi lived with Te Hokama - he (Uru-rangi 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 Kaokao-roa - 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). The rohe 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-tuki-waho, 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.

Pas and others.

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 possession of the same way. Tarere was another.

Resumed at 1.30.

Continued.

Torise Uburangi lived with Te Hokama - he (Uburangi) was of Te Whanauapanuatawhao (hapu of Ngarihi tribe) - A child of that hapu died, and Te Hokama killed it - and in consequence of it Torise Uburangi and his tribe Ngarihi went to Whakaraia (White Island). From there they went to Te Kāharaia, Kaokoroa - they then came from there overland to Ohewa, and came to the Ngarihi who fled to Tioranga, and they lived together. afterwards some of them went to Ngauwa and elsewhere - there was no fighting after those two tribes met together, and Te Whanau akeharawaka (hapu of Te Whanauapanu) took possession ^{and assumed the mana over} of this block before the Court, and inland as well - there last two fighting between them were merely amongst themselves (Ngarihi). The route in which the mana of Te Whanauakeharawaka commences is at Tokaputa. To Tumataapanui No 2, Te Arataua, Te Moianias, Te Koro Koro Koro Koro, Ngaupe Kotangata (a big station), (also called sometimes Kapuwarangi)

Route of part which is included within the Block now before the Court, (and which was taken by conquest). Commencing at Wai-puna-tuaan, thence to Tokaputa, Te Arataua (alias Te Whiorau), thence to a place marked Xred on map) thence to Rakaukotaru pa, to the Commencement.

On the Eastern side of that piece certain Koro Koro Ancestry - (those Ngarihi who lived at Te Kaitia and Tioranga, never returned on to this land), our Ancestors have occupied this land down to the present time. They cultivated at Tokaputa, and down to my own time they had a pa called Tunapahore, Te Waa Ka Patutoro around that pa - i.e. Te Whanauakeharawaka. Another pa was Motaua, which they took possession of after Ngarihi. Te Koro Koro Koro Koro was another Ka Ren possession off the main way. Jarere was another

Pawc.

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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 Rangiaroro, 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.

Pas on Eastern side of Hawai river - and belonging to my Ancestors and selves, Tarawananga, Orangimatakoutu, Piripohatu, 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.

Cultivations 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.

Tunapahore

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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 Ngaitai. 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.

? ||
 Day
 1840

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 Tikeitikirangi, Ihaia Tarakawa (of Ngati Whakaue) and others who accompanied her - Hakaraia was the man who made peace (of Te Arawa).

tinued. The fight which took place during Christianity was between 1856 and 1868 when peace was at length made (between Ngaitai and Whanauapanui). Then peace was made Ngaitai agreed that the Whanauapanui Taurimatao 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 her, and one of Ngaitai came and took the woman away - the Ngaitai were told to return to their own place. The Whanauapanui invited the Ngaitai to come and live at Motaua pa on account of Whakatana who were endeavouring to kill Ngaitai. Ngaitai were living there under the mana of Te Waka Te Taitoko, they were living there in 1855 or thereabouts (long after the death of Te Waka ¹⁸²⁹ at any rate). George Dimpkins was abolishing them at that time under Te Waka's mana (of Apanui). He lived there before the wreck of the "Buffalo" at Mercury Bay. About that time too, a tidal wave came, and destroyed or flooded many of the Rainga on the flat, and it was on that account the Ngaitai came from the Waak place to Motaua pa, where the tidal-wave did not reach. After the went of the tidal-wave - Te Waka again lived in the Rainga Tanapahore - (the fight between Ngaitai and Whanauapanui was some time subsequent to the event of the tidal-wave).

Aug
1840

Te Waka is a sister of Te Waka Kiri, and it was she who said the boundary between us should be at Taurimataapanui range. She said that to Mawra and her friends. Mawra was a Whanauapanui woman. Te Waka is one of the persons who was with her, Kori, Kori, Ikeitikirangi. Mawra's sister, (of Ngaitai) was also who accompanied her - Ikaipahara was the man who made peace (of Te Waka).

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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 remained 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.
Present the same.

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.