

Tunapahore

21/1/1885

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.

Continued those of Ngaitai who were present at that time making, were: Wi: Kūingī, Hiapea Putiki, Hōrona Kātipō, Pōhū, Apera nāma, Hākeā, the women were Miti Kiriina, Makere Kiri and others.

The whole of the Ngaitai agreed to take Kōhū as proposal in reference to the Tāmataapanui note, and Hāura said nothing, because the Kāinga was returned to her by Hēhai Kōhū. After that Ngaitai continued living at Motauapa, but Hā Kōhū (the man who made peace) requested Ngaitai to go, and live at Tōwre, and also Tōhānauapanui to go, and live at Hāraenui. Hōi Hāwa Kōhū corroborated what Hā Kōhū had said to Ngaitai and Tōhānauapanui, but the (Hōi) and his nephew Tōhānauakehānauakā would remain on the block. Tōhānauakehānauakā repeated what Hōi had said, and these two remained there from that time up to the present day, and the Tōhānauapanui are living on this block at present.

Court then adjourned

till 10 AM tomorrow.

Friday, January 22nd

Court opened at 10 AM.

Present the same.

Hānana Kōpū again applied to the Court for sanction to prefer a claim. Panapa Nīotari informs Pūan that one was referred by the Court to him and Wi: Kūingī the claimant, and that it was of no use her again applying to the Court, as it rested with them, as to whether she could institute a claim.

Wi: Kūingī leaves it entirely to Hāimona Pātara the Kāiwhāka-
hāro of the claimant's counterclaimant's case.

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

Tunapahore

22/1/1885

By the Court.

A good deal of time has already been spent on this matter, but the Court is always anxious to get all the information it can on a Block, and it is left to the Court to decide, Susan's case is allowed to be set up.

2nd CounterclaimantSusan Webster:

I have a claim to the whole of the block by Ancestry, Conquest and occupation, Muturangi is the Ancestor I claim from.

Hairama

Haweti xexd

by Susan Webster2/- paidClaimant 20/- pdPanapa 20/- pdSusan 20/- pd

This land was owned by Ngariki in older days but they were Conquered and I took possession of the land.

Te Whanau Apanui were called Ngariki in those days, and they are descendants of Ngariki, who owned the pas I have named Apanui was a descendant of Ngariki. We did not kill all the Ngariki's (alias Apanui), but who you belong to went away. Hori Kawakawa, Te Keepa Tuihau and Apanui derive their "mana" from Whanau Apanui and not from Ngariki. Huriata (descended from Whakaihu) lives at Maraenui, and not on this block, but she has a claim to this land through Apanui. Marutawhao's descendants of Marutawhao who fled from Te Kaka, have no claim to this land. Te Harawaka (son of Apanui) was the only Ancestor who had a right to this land, and his descendants are living there now. Other descendants of Apanui have no claim to this block. Hine Tama (the first wife of Tururangi), and her descendants have no claim at present to this block, but they had formerly - they left the land - Harawaka (son of Apanui) is the only man who has lived permanently on this block. Some of Te-Whanau-a-te-Harawaka went to Hauraki (Thames) and some remained on this land and it is from the latter that I am

By the Court. A good deal of time has already been spent on this matter, but the Court is always anxious to get all the information it can on a Block, and as it is left to the Court to decide, Duran's share is allowed to be set up.

2nd Counterclaimant

Duran Webster

Have a claim to the whole of the Block, by ancestry, Conquest and occupation.

Muturangi is the Ancestor I claim from.

Hawiana

Haweti Kere

by Duran Webster

of said

claimant of - to

Panapa of - to

Susan of - to

This land ^{was} owned by Ngariki in older days, but they were conquered, and took possession of the land.

Siwananapanui were called Ngariki in those days,

and they are descendants of Ngariki, who owned the part

now named Apanui. Apanui was a descendant of Ngariki.

We did not kill all the Ngarikis (alias Apanuis), but

the Ngariki who you belong to went away. Hori Kawakawa,

Si Kerepua and Apanui derive their mana from

Siwananapanui and not from Ngariki. Horiata

descended from (Siakaitu) lives at Maraenui, and not

on this block, but he has a claim to the land through

Apanui. Marutawhaka's descendants do not live on

this block, but at Maraenui also. Those descendants of

Marutawhaka who fled from Te Kaha, have no claim to

this land. Si Haraawaka (son of Apanui) was the only

ancestor who had a right to this land, and his des-

cendants are living there now. Other descendants of

Apanui have no claim to this block. Hinehama (the

first wife of Muturangi and her descendants have no claim

at present to this block, but they had formerly - they left the

land. Haraawaka (son of Apanui) is the only man who

has lived permanently on this block. Some of Siwananapanui

at Haraawaka went to Hauraki (Haines) and some

remained on this land, and it is from the latter that

Tunapahore

descended.

Those who went to Hauraki were Te Tawhiro, Tuara-rimu, Otarataia, and others. Only those descendants of Hinetama that I know of, have a claim to this land and I am one myself.

me xexd by
Wi: Kiingi

I know some parts of this block, the real name of this block is Motatau (the Ancient name). I have heard of Bishop Selwyn, but have never seen him. Tunapahore was the name of the Pa where Bishop Selwyn arrived at. The reason why this land was called Tunapahore was because you came and consulted with me to have this piece surveyed, and I and my people consented. The reason I inserted Tunapahore in my application, was because that name is very well known amongst us at the present time - now, the whole of this block is known by that name. You (Ngaitai) lived at Tunapahore pa under the "mana" of Te Waaka Patuto from fear of the Whakatohea - he (Waaka) was a Chief who owned this land (of Te Whanau-a-te-Rawhaka and Whanau Apanui). I can trace Te Waakas relationship to Ngaitai.

(of Ngaitai) Te Whaaki (f) x Apanui No 2.

Te Harawaka

Te Whakapakinga

Te Topanga

Raparapa

Koutu

Te Waaka Te Patuto

The block before the Court belongs to Apanui, and Ngaitai owned Torere, Waaka took pity on Ngaitai and that was the reason of this asking them to come and live under him for

Continued descended.

I now went to Hauraki, where Te Tawhoro, Tuara-
-rimu, Oparataia, and others. Only those descendants
of Hinemama that I know of, have a claim to this land, and I
am one myself.

me & exd by
i: Kiriqi

I know some parts of this block the real name of this block
is Motatau (the Ancient name). I have heard of Bishop
Delwyn, but have never seen him. Yunapahore is only quite
a recent name. Bishop Delwyn arrived on this land long
before this part of this land was named Motatau. Yunapahore
was the name of the place where Bishop Delwyn arrived at.
The reason why this land was called Yunapahore was because
you came and consulted with me to have this piece surveyed,
and I and my people consented. The reason I inserted
Yunapahore in my application, was because that name is
very well known amongst us at the present time - Now, the
whole of this block is known by that name. You (Ngaitai)
lived at Yunapahore pa under the mana of Te Waakā
Patuto from fear of the Whakatohea. He (Waakā) was a
Chief who owned this land (of Te Whanau a Te Arawa
and Whāpanui. I can trace Te Waakā's relationships
to Ngaitai.

(of Ngaitai) Te Waakā (if) x Apanui n^o 2.

Te Haraua Kā

Te Whakapāhinga

Te Tōpanga

Raparapa

Koutu

Te Waakā Te Patuto

The block before the Court belongs to Apanui, and Ngaitai
owned Tōro, Waakā took pity on Ngaitai, and that was
the reason of his asking them to come and live under him for

Tunapahore

protection from Whakatohea. It was on account of the defeat at Te Muhunga pa that Whakatohea threatened to kill you, (that pa belonged to Whakatohea and it was Ngaitai who took it) - that pa is at Turanga - I will now explain about Muhunga pa - Ngatai were at Turanga at the time that Whakatohea were living in that pa. Tutahuarangi (Wi: Kiingis' Ancestor) invited Te Maunga to come and get Te Whanau Apanui (at Maraenui) and took Te Whanau Apanui with him to Tawhitia-takitahepa at Turanga. The Chiefs of Whanau Apanui were Hori Tiketikeirangi (alive) Te Waaka Te Patutoro and others. When they reached Te Mahunga pa, they fought against Whakatohea and they were assisted by Ngaitai against Whakatohea and that was the reason that Whakatohea had a down on Ngaitai on account of your defeat at Mahunga pa, I know Turanga belonged to Aitangamahaki - on account of your defeat at Mahunga pa that Te Waaka defended you from Whakatohea. Ngaitai only conquered some of the Whakatohea and others were living at several different kaingas. Whakatohea were afraid of Te Waaka, because he was a descendant of Apanui. Te Waaka is dead (being killed by Ngaitai in a dispute over this land). The boundary as shown on the plan before the Court, I have already explained is not the Ancestral boundary, but the one laid down by the surveyor.

Ancestral rohe

commences at Tokaputa on to Tauma Apanui, Tokataiawa, (at Turanga or Gisborne) thence to Potikirua, along the Coast to Taumata-Apanui thence Tokaputa the commencing point. The descendants of Porourangi own the land within these last boundaries, and this is my Ancestral boundary. Tururangi gave the "mana" over the land within those boundaries to Apanui No.2. and all Apanuis brothers lived under them. Turirangi belonged to Ngariki.

Yunapahore

Continued

protection from Whakatohea. It was on account of the death ^{defeat}
 of Te Mueungwa, that Whakatohea threatened to kill you.
 (that pa belonged to Whakatohea, and it was Ngaitai who
 took it) - that pa was at Turanga. I will now explain
 about Mueungwa pa - Ngaitai were at Turanga at the
 time that Whakatohea were living in that pa. Te Tahiurangi,
 (Wi King's Ancestor) invited Te Mueungwa to come, and
 get Te Whanauapanui (at Maraenui), and took Te
 Whanauapanui with him to Te Whetia at Kaitahi pa at
 Turanga. The chiefs of Whakapanui were Hori Tike like
 - rianqi (alive), Te Waaka Te Patutoro, and others.
 When they reached Te Mueungwa pa, they fought against
 Whakatohea, and they were assisted by the Ngaitai
 against Whakatohea, and that was the reason that Te
 Whakatohea had a down on Ngaitai, on account of their
 defeat at Te ^{Mueungwa} Mueungwa pa. I know Turanga belonged to
 Aitangua mataki - on account of your defeat at Mueungwa
 pa that Te Waaka defended you from Whakatohea. Ngaitai
 only conquered some of the Whakatohea, and others were
 living at several different Kaingas. Whakatohea were
 afraid of Te Waaka, because he was a descendant of Te
 - panui. Te Waaka is dead (being killed by Ngaitai in a
 dispute over this land). The boundary as shown on the
 plan before the Court I have already explained, is not the
 Ancestral boundary, but the one laid down by the Surveyor.

Ancestral Kotu Amihia Tokopu to Te Taunataapanui, Toka-
 - taira (at ^{Turanga} Turanga) thence to Toki Kiriwa, ^{along the coast} thence to Taunataapanui
 - thence Tokaputa the commencing point.

The descendants of Porourangi own the land within these
 Court boundaries, and this is my Ancestral boundary.

Porourangi gave the mana over the land within these
 boundaries to Apanui No 2, and all Apanui's brothers
 lived under him. Porourangi belonged to Ngauru.

Tunapahore

22/1/1885

Wahiawa was his father's name who was also of Ngariki. Tana Pawhere was Wahiawa's mother. Muturangi was Tana Pawhero's father who was Ngaoho. Muturangi's mother was Hineikaewa. I knew Tuariki and I have heard Rangiuru was his kainga and it is, I have heard near Maketu Porourangi's rohe extended as far as Taumata-Apanui during Apanui's time. Both Turirangi and Apanui had a right to this land. The reason Turirangi gave this land to Apanui No.2. was because the was a descendant of Porourangi - Apanui was the child he thought a great deal of. The gift mentioned by Te Hata and others to Apanui No.2. by Te Aotakaia was born on this block also Tukaki so I have heard. I have never heard that Tukaki was born at Te kaha. Turaki's mother did go back to her own place after her and Apanui's quarrel. I have never heard that Apanui went from Te Kaha after his wife Kahukura Nihiaata as she was on her way to Turanga, I have heard he went through this block after her, my elders informed me such was the case, meaning that Wi Apanui (who is dead and others. I did not say yesterday that Apanui and Tukaki were born on this block, in fact I never mentioned Tukaki's name yesterday. I did make an application to the Government to have this land surveyed, my application was intended to include Kapuarangi - Government replied they would survey the land accordingly (I have acknowledgement of my application on my person now) - the survey of this block was procured by Wi: Kiingi and myself. The reason why we consented to have this land surveyed as it is, was on account of the fight we had at Tunapahore.

Court adjourned till 1.30 p.m.

Continued Uaiaia was his father's name, who was also of Nganiki. Tana Pauwero was Uaiaia's mother. Muterangi was Tana Pauwero's father, who was of Ngachio. Muterangi's mother was Hinikalewa. I know Hinikalewa and Hinikalewa's daughter was also Kainga, and it is, I think heard, near Maketu. Porourangi's name extended as far as Taumataparanui during Apanui's time.

Potauwianqi and Apanui had a right to this land. The reason Potauwianqi gave this land to Apanui No 2, was because he was a descendant of Porourangi - Apanui was the child he thought a great deal of. The gift mentioned by Te Hata, and others to Apanui No 2 by Te Aotakiaia, was on account of Te Aotakiaia's wife who was the mother of Apanui No 2. Apanui No 2 was born on this block also. I have never heard that Te Aotakiaia was born at Te Kaiti, so I have heard. I have never heard that Te Aotakiaia was born at Te Kaiti. Te Aotakiaia's mother did go back to her own place, after her and Apanui's quarrel. I have never heard that Apanui went from Te Kaiti after his wife Haturua Nitiata, as she was on her way to Taranga, I have heard he went through this block after her, my elders informed me when was the case, viz. Apanui (who is dead) and others. I did not say yesterday that Apanui and Te Aotakiaia were born on this block, in fact I never mentioned Te Aotakiaia's name yesterday. I did make an application to the Government to have this land surveyed, my application was intended to include Kapuarangi. Government replied they would survey the land accordingly. (I saw the acknowledgement of my application on my person now) - The survey of this block was procured by Te Kaiti and myself. The reason why we consented to have this land surveyed as it is, was on account of the fight we had at Tunapahore.

Court adj'd till 1.30 PM

Tunapahore

22/1/1885

Resumed at 1.30 p.m.

I have not paid the Surveyor any money on account of this Block, but I suggested to the Government that when it has passed this present Court, I would pay the cost. I only heard it during this Court that you have paid the Surveyor for surveying this block. The reason I paid no money to the Surveyor was because I wrote to the Chief Surveyor informing him that I would settle when the land was passed through the Court. The Surveyor did come to my kainga. During Ture Rangi's time, they owned this land (within the boundaries described by me this morning) by Ancestry, but during the time of Te Kahautu, Turirangi's descendants commenced to quarrel amongst themselves (i.e Ngariki) and then the descendants of Apanui No.2. took possession of the land. I did say yesterday that on the East side of Waipuna stream. I claimed by Ancestry and on the West side by Conquest. The reason I made the application for Whituari (No.21. on present Gazette) was because that part was not disputed by me and yourself. The rehe running from Waipuna belongs to the portion we conquered from Ngariki when you came to me at my kainga at Hawaii, you and I agreed on that as the boundary of the disputed part, and you yourself suggested coming to see me in reference to this at Hawaii although I omitted mentioning it yesterday because you included East side of Hawaii stream (undisputed) in your survey. You did not mention on that your survey extended as far as Tukitukinga-o-te-Upoko-o-Turirangi. I remember your coming to me *_____, you yourself excluded Tukitukinga-o-te-Upoko-o-Turirangi, but it is included in mine as well as Kapuarangi. The "mana" over the land within the surveyed boundary of this land belongs to me equally with you, although prior to this we agreed that land on Western side of river should be surveyed.

When the Surveyors came as far as Otaitapu and

370//

22/1/1866

Tunapahore

Returned at 1.30 P.M.

Continued

I have not paid the Surveyor any money on account of this Block, but I suggested to the Government that when it was passed this present Court, I would pay the cost. I only fear it during this Court, that you have paid the Surveyor for surveying this block. The reason I paid no money to the Surveyor, was because I wrote to the Chief Surveyor, informing him that I would settle when the land was passed at this Court. The Surveyor did come to my Kainga, during the Rangio's time, they owned this land (within the boundaries described by me this morning) by Ancestry, but during the time of Te Kaitiaki, Rangio's descendants commenced to quarrel amongst themselves (i.e. Ngauiki) and then the descendants of Apurui No 2 took possession of the land. I did pay yesterday that on the side of Waipuna stream I claimed by Ancestry and on the W. by conquest. The reason I made the application for Waipuna (No 2 on present Gazette) was because that part was not disputed by me and yourself. The line running from Waipuna belongs to the portion we conquered from Ngauiki. When you came to me at my Kainga at Hawaii, you and I agreed on that as the boundary of the disputed part, and you yourself suggested coming to see me in reference to this at Hawaii. Altho' I omitted mentioning it yesterday, because you included ^{of Hawaii stream} side (undisputed) in your survey. You did not mention that your survey extended as far as Te Kaitiaki o Te Pōkōtūwāia. I remember your coming to me ^{before} you yourself excluded Te Kaitiaki o Te Pōkōtūwāia, but it is included in mine as well as Kapuaranga. The mana over the land within the surveyed boundary of this land belongs to me equally with you, altho' prior to this we agreed that land on Western side of river should be surveyed. When the surveyors came as far as Waipapa and

Tunapahore

22/1/1885

Akaukatihi, I asked him who sent him there, he replied the Government did, and if the Surveyor were to come here and deny it, I would not believe him as he is a great friend of yours. My application for Whituare is included within this Block, I was not born on this land, but my mother was. Te Awa-o-te-Atua is my birth place. After I was born there, my mother and I came and lived on this Block, and we live there now. My opinion is that you want all the land. The first time my mother returned on this land was prior to our family disputes (at Motaua). She returned again in 1863, and has remained there ever since down to the present time. I returned on to the land after the year 1840, after being absent for some time, leaving European trades and others. When I returned with my mother, I was quite a child but I remember seeing my people at Hawai. On one, occasion I came by Canoe to this place, but I came overland when I came with my mother. When I grew up I remember seeing Ngaitai living at Motaua, they were assisting to take possession of it. (Tunapahore), You were born at Tunapahore, on land belonging to someone else. The fight which took place between Ngaitai and Apanui, was after my arrival with my mother from Te Aoteatua, (about 3 years after), I cannot say how many people were living at Motaua, when I came with mother. About that time some of Whanau Apanui were living at Omaio, Maraenui, Te Kaha, and in fact generally with in the boundaries descrbed by me this morning.

Some of the pas I gave yesterday, were taken by us from Ngariki.

I ignore Susan Webster's claim. Ngariki are the only people I know who fled after the death of one of their men. Altho' I am descended from Ngariki, altho' we quarrelled, I conquered them-----

Continued

Akau Kaitai, asked him who sent him there, when
 the Republic Government did, and if the Government were
 to come there and deny it, I would not believe him as he
 is a great friend of yours. My application for Whetuare
 is included with this block. I was not born on this land,
 but my mother was, Te Awaoteatea is my birth place.
 After I was born there, my mother and I came and lived on
 this block, and we live there now. My opinion is that you
want all the land. The first time my mother returned on this
 land was prior to our family disputes (at Motaua). She
 returned again in 1863, and has remained there ever since
 down to the present time. I returned on to the land after
 the year 1840, after being absent for some time, learning Eu-
 ropean trades &c. — When I returned with my mother,
 I was quite a child, but I remember seeing my people at Hauwai.
 On one occasion I came by canoe to this place, but I came
 overland and didn't come with my mother. When I grew up, I
remember seeing Ngaitai living at Motaua, they were
 assisting to take possession of it. (Tunapahore). You were
 born at Tunapahore, on land belonging to someone else.
 The fight which took place between Ngaitai and Apanui,
 was after my arrival with my mother from Te Awaoteatea
 (about 3 years after). I cannot say how many people
 were living at Motaua, when I came with my mother.
 About that time some of the Apanui were living at Ohauio,
 Maraeuni, Te Kaiti, and in fact generally within the
 boundaries described by me this morning. —

Some of the pao I gave yesterday, were taken by us from
 Ngaitai.

I ignore Puanui's claim. Ngaitai are the
 only people I know of, who fled after the death of one of their men.
 Altho' Ngaitai ~~are~~ I am descended from Ngaitai, altho'
 we quarrelled, I conquered them —

Tunapahore

22/1/1885

All the pas I have named were not simultaneously occupied, I have heard of a pa called Tuarapapa where Ngaitai were defeated by me. I know Tukuroa pa also, I have never heard that Ngaitai were defeated there. At the fight at Wharepapa, you were living at Torere, and it was from there you came and not on the block under discussion Ngaitai did fight against Ngariki on this block, and you were driven back by them, and I too. The reason of the fight between Apanui and Ngaitai on this block, was on account of a woman named Hauripo, she was taken by Matenga Te Muhunga, I have heard, Motatau and Waitete burial places are ancient ones belonging to Ngariki and Motatau Ancestors, both of whom have dead buried there. If we were to go to these burial grounds we should find no trace of bones and others, through anti-quity and result of a tidal wave and other. Rahapa's remains were removed some where else from there (within the block), but I am not aware of the reason for which this was done. Some of the burial places viz. Waiomuri, Waipae, Te Ruaotutero and Te Aweawe are where we have dead buried from olden to present time. Ruatara is another also, Motatau is the name of my Ancestor, and not the name of an "Atua" of yours, Tuteahumairangi is the name of a person. Kahukuranui died on this block from what I have heard, he was of Ngati Porou would have mentioned the fact. Kahukuranui and his war-party came to this block after the death of Apanui Waipapa (alias No.1.), although he was an old man as you say. At that time Ngati Porou did not come to obtain revenge for his death, because their forces were at rather a low ebb just then. Kahukura and his war-party came by the Coast on to Te Kaha, and thence on to these places. At that time all the people who were living at Te Kaha,

Continued All tiupao I have named were not simultaneous ^{where} oc-
-curred. I have heard of a pa called tiwarapapa, Ngaitai
were defeated by me. I know Tukuroa pa also. I have
never heard that Ngaitai were defeated there. At the fight
at Unwepapa, you were living at Wore, and it was from Wore
you came, and not on the block under discussion. Ngaitai
did fight against Ngauri on this block, and you were driven
back by them, and I too. The reason of the fight between Apanui
and Ngaitai on this block, was on account of your trying to
take the land, and also on account of a woman named Nguripo.
She was taken by Mateंगा & Murunga, I have heard.

|| Notatau and Waiiti burial places are ancient ~~ones~~
belonging to Ngauri and Notatau Ancestors, both of whom
have died buried there. If we were to go to these burial-
grounds we should find no trace of bones etc. through antiquity
and result of a tidal wave etc. Kaitapa's remains were
removed some time ago from there (within the block) but
I am not aware of the reason for which this was done.

Some of the burial places viz Waiomuri, Waiipai,
Tikuaotuter of Te Aweaioe, are where we have died
buried from olden to present time. Kautara is another also.
Notatau is the name of my Ancestor, and not the name of
an "Atua" of yours. Titea Humairangi is the name of a
person. Katururani did on this block from what I have
heard, he was of Ng'Porou, and that he did on the Puketapu-
line block. Ng'Porou would have mentioned the fact.

Katururani and his war party came to this block
after the death of Apanui Waiipapa (alias Nei). At that time
was an old man as you say. At that time Ng'Porou did
not come to obtain revenge for his death, because their forces were
attracted elsewhere by just then. Katurura and his war party
came by the Coast on to the Kaita, and thence on to these places.

At that time all the people who were living at the Kaita

Tunapahore

22/1/1885

Omaio and Maraenui, were pretty well known as Ngati Porou, and that is the reason they didn't fight - the reason he came there was to obtain revenge for those of Ngati Porou who landed there in a Canoe and were slaughtered by Ngariki. (the red mark on stone where the Canoe was burnt is visible to this day) - from what I hear that canoe came from Uawha. The canoe was drifted inland by bad weather.

Kahukuranui was of Uawa and was related to those slaughtered by Ngariki thence his coming to seek redress. The Wi: Kiingi who I mentioned in my evidence about the meeting in relation to boundaries and others, was your self, Hoera Katipo was also there. Hakaraia, Te Keepa Te Hurinui (the last named I omitted to mention yesterday), they are both Arawas.

Tiwa of Te Whakatohea was another I omitted to mention yesterday as being present. The documents which I have in my possession, signed by you and others, will corroborate my evidence, I did not hear at that meeting that peace was made between the people only, as we are still at a misunderstanding in reference to Tunapahore. I heard Hakaraia say that Ngaitai should go back to Torere.

I was present at Tatana's meeting between Ngaitai and Whanau Apanui, and to promote peace, and Ngaitai Whanau Apanui agreed at that meeting to leave it to a committee of Ngati Porou to decide as to the ownership of the land-it was not however done then (in 1876) but still exists. I myself did not consent to leave it to Ngati Porou's discretion, and I did not sign any document to that effect-there are no great chiefs at present - the Queen being Supreme.

Court adjourned till 10 a.m.

tomorrow.

Continued Amaio, Maraeunui, were pretty well known as Ng' Porou, and that is the reason they didn't fight - the reason is same there was to obtain revenge for those of Ng' Porou who landed there in canoes and were slaughtered by Ngariiki. (The marks on the stone where the canoe was burnt, is visible to this day) - from what I hear that canoe came from Hawa. - The canoe was drifted inland by bad weather.

Kateru Kuranui was of Hawa, and was related to those slaughtered by Ngariiki - hence his coming to seek redress.

The Wi: Kungu who I mentioned in my evidence about the meeting in relation to boundaries etc. was yourself. Noora Kalipo was also there, Bakaraia, Tekepa to Kuriui (the last named I omitted to mention yesterday)

|| They are both Araucos. Ijuai ^{of Te Whakatohea} was another I omitted to mention yesterday, as being present. The documents which I have in my possession, signed by you and others, will corroborate my evidence. I did not hear at that meeting that peace was made between the people only, as we are still at a misunderstanding in reference to Tunapahore. I heard Bakaraia say that Ngaitai should go back to Tiorere.

I was present at Talanao's meeting at Maraeunui, it was in order to prevent disturbances between Ngaitai and Apanui, and to promote peace, and Ngaitai and Apanui agreed at that meeting to leave it to a Committee of Ng' Porou to decide as to the ownership of the land - it was not however done then (in 1876) but still exists. I myself did not consent to leave it to Ng' Porou's decision, and I did not sign any document to that effect - there are no great chiefs at present. The Queen being Supreme.

Count adj'd till 10 PM.

For record.