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 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. Present the same.

<u>Huhana Wepiha</u> 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 Thomas Inquitai wir word preventatinat peace making, word Wir Kingi Arapeta Putiki Horna Kalipo, Pohio, Aperanama Paikea, he women word Miliè drina, Madere Para and chiers.

The wortole of the negative agreed to be cikorical proposal imperented to the sammata a partie protes, and matura vaid nothing, because the haingauras petumed to the by it bai Korina. After that I gaitai continued tiving at Motau a partiet har area of the man who made partie to go and tive at Jouere, and to Corianau a partiet to go and tive at Jouere, and to Corianau a partiet to go and live at maraenus. How i Maio a kura comoboated what that and a haid to napely who will what an an a fix the transmitted what the transmitted and his trapiety what comoboated what the two would period and his trapiety what community to peaked what thorism on the blother. It batter a writter from that there we to the present day, and it to than an apartie are (wing on this Block at present.

Court tilen adjourned till 10 st.111 tomorrow.

Triuwday January 22ndo Court opened at 10 styll. - Present (the same)

Huttanalbepita again applies to the Court for banchon to prefer a stain danapa Trinotani informs Pusan that prio uno prefere a by the Court to rim and this Kingi the Claimant, and that it was of no use his again applying to the Court, as it tooked with them, as to write his sui Could eistitute a claim.

Itiem, as to write his sui Could eistitute a claim.

Court inqui, leaves it entirely to haimona Patara the Kaiwhalla.

Than afaction (on matter being referred to thim)

Leaven it totte discretion of the Court to decide

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 is can on a Block, and it is left to the Court to decide, Susan's case is allowed to be set up.

## 2nd Counterclaimant

Susan Webster:

I have a claim to the whole of the block by Ancestry, Conquest and occupation,  $\underline{\text{Muturangi}}$  is the Ancestor I claim from.

Hairama
Haweti xexd
by Susan Webster
2/- paid
Claimant 20/- pd
Panapa 20/- pd
Susan 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 Other descendants of Apanui have no claim to this block. Hine Tama (the first wife of Turirangi), 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:

Agood deal of line navabready been spent on the matter, but the Court is always anxious to get all the information it can on a Block, and as this left to the Court to check.

Durans five is allowed to be set up.

3nd Yountorclaimant

Awantichstero

Law a Claim to the whole of the Block, by ancestry, Conquest and occupation.

Muturange is the ancestor delainform.

Naviana Naweti Kexto This land ownedby Ingaraki in older days, but they wow

Newset xext Conquered, and stook possess con ofthe Cand.

Laimant 20- /2

Pariapa 301-po

30/- po

and my an discindarts of ngariki, who owned the pas

Thave named affance was a descendant of ngoule

luc did notkult all Kie nganiko (alian apanin), but

Mongariti poli goli belong to went away Avi Kawakina, Si Kerpa sudiaw pinda panu derivet her mana "from Circanau apanis and not from ngari ki. Nyeriata

florenced from (briakaille) lives at maraenew, and not

onthis block, but she har a caun to this and would be a con live on

The block but at Maraenu abo. Those desendants of Marutawaa was fled from Tekana, Tave no claim to

1600 - (and Tellowawaka (son of Apanui) was He on G

Ancestor who had a right to this land, and this des-

apanuerame noctain totris block. Hine Sana (180)

first wife of Twurangi and wer descendants Tacon no chain

affrement to wer block but they tad four unty - they left its

aletiaraiohaka went to Baenake ("Trances) and Some

remained on this fand, and this from the Caller that

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

# Yunapahore

Continued descended.

Those who went to Mawaki wore Se Sawkoro, Tuana-Hinew, Ofanatara, and others Only twose dwandants Of Minetaina that I know of Rawe a Realing to this land, and I am one myself.

mexexdey

I Know poine parts of misblock. The real name of the block po Motatau (the ancient name). - Rave treand of Biotrop Pelwyn, buthave neverbeen nine Tunapa howo only quite a recent name. Biocrop belognavived on sois and long before this afforthis tand was named motatan. Tunaparion wasthe name of the fa where Bistop Deluyn wrived at The reason way this tand was called Junapation was because you came and Consulted with me to have this precesuround, and fand my people converted. There avon I involved Turapañore in my application, was because that yanu is vorywell known, amongst ws at the present time - Now. The whole of this block is known by that name. You (ngartai) lived at Tunapation pa under the mana of Telbuaka Latuto from fear of the Whatatolia. Ne (baata) wara Chief who owned this tand (of Tellanamatearawa ara and whi apanie. I can brace Tetracikas relation this to Igaitai.

(of ngaitait le Ebriaa Kilf) \* aparen nº2.

Telbliakapakänga Telbliakapakänga Telopanga Raparapa Koutu Telbaaka TelPatuto

The block before the lower belongs to apaneir, and I gaitais outside Joseph, Chaaka look pily on nightie and that was the preason of his asking their become and live under their for

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' Anscestor) invited Te Maunga to come and get Te Whanau Apanui (at Maraenui) and took Te Whanau Apanui with him to Tawhitiatakitahepa 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. 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. commences at Tokaputa on to Tauma Apanui, Tokataiawa, (at

Ancestrial 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 Ancestrial 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.

Junapahore

Fortinued

protection from whatatohea. It was on account of the drath of Te Mulinga. Mat Wha Ratone a Wieaterna to Kill you. (that pabelonged to Conakatoria, and it was niguitais who lookit-1-thatpa or at Juranga- Iwill now Explain about Mustunga pai-Ilgaitai wowat Twanga at the lone mat Whateatoriea wou living in that pa. Tutahuarangi, (Wi Kinga ancestor) invited Tellaunga to come and get se Conanaua paneire (at 1) araeneir), and look 10 Abhananapanen with him to Townitiata Rita lie par at Juranga. The thiefs of who aparen were Bou Tikelike irangi (alive), Te Conada Telaketoro, and others When they practice To Marienga par, they fought against Warakatowa, and they were assisted by the ngaitai against Whak atonea, and that was the reason that To Luncukatorica had a down on Ngartar, on account of him Muringa Urfartat seftamugapa Innow Turanga belonged to aitanquamaraki - anaccountofyour defeatatmechinga patriatilbackadifended you from Whakatolia. 11gadan only conquered pome of the Cola Rato hear, and o there word Miring atsevoial different Cangas. Via Katolica wow afraid of te waaka because it was a descendant of It. - panei. Telocakars dead (being killed by Agartacina disput overtion (and). The boundary as phewn on the planbeforethe lourt Laure abready Eschanced, wnot the Unentral boundary but the one laid down by the Surveyor

Ancestral Kotu Continue of Okoperta burto saumataa parui, Joka - stanque Coart - (alawa (at Gorbonne) Tience to Potikorea printe to Jaunah - apanue Mence Jokaputa Meconincercan point

The descendants of Porounance ownthe land within the Cart boundaries, and the pring Ancestral boundary

Turvanqi gave mimana over the land within More boundaries to apancio N 22, and, all apancio brother lived widor tem. Turvanqi belonged to ngarite

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. 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 Nihiata 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 lamd 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 Chanicevaras nos faturos name, who was abo of ngariti. Jana Pawhero was Chatinewas mother. Mutunangi was Jana l'awtieros fattier, unio was of Igactio. Muhurango mo ther was Thineitaewa. O knew Sumiki and rawettand Manquere was no Kainga, and it is !

Tiene neard near Maketu Porowr angis koke extended

as fou as saumataapanui during apanuis timo. Botasierviange and aparui lad a right to this tand. bu mason fururangi gave this tand to apanuille 2, was because the was a descendent of low cunque apanuis wastu childre Mongara great deal of. The gift mentioned by It Hata and ottion to Aparell 162 by Teasta Raia, was on account of se a galaias rister so to was the mother of afancie 1202, apancie no 2 was bour on this block abo Jukaki, so strave thand. I Thave never the and that Tu Kaki was born at Tekata, Jukakis mother cha goback Totter own place after there and apaneus quarrel. Have never reard that Apanen went from Jestalia after his wife Statukura Mikiata, as she was onther gray to swanga, I have treated the went through this block after ther, my eldere infour ed me recent coar tollare, viz loi apareci (who podead and others. Ididnot say yesterday that spaner unaspekaki were bornon kin block in fact Inwer mentioned Jukakis manu Gostorday. Idid make, our application to the bovernment to have this land surveyed, my application was intended to include Kapuarange Government replied theywould survey the fand accordingly Jaan the acknowledge. ment of my application on my person now - The o wivey of this block ever procured by list: Kingi and myself. The heavon where convented totave this land purryed as itis , was on

Court adid till 1.30,1416

account of the fight we had attunapation

#### 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 Hawai, 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 Hawai although I omitted mentioning it yesterday because you included East side of Hawai 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 Tukitukingao-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, altho' prior to this we agreed that land on Western side of river should be surveyed.

When the Surveyors came as fas as Otaitapu and

20/1/1066 Junapahore, Resumedatisosim.

Continued.

Frave not paid the Surveyor any money or account of this Block, but spuggested to the Government that when it was posseation present Court, I would pay the Gost - I only Geor Il deving this low t. Matyou have parce the Surveyor for sunreging this block. The mason spand no money to the Durveyor was because Iwiote to the little purveyor, informing him Hat Levould pettle when the fand was passed the the Court The surveyor did some to my keinga, Owing Twee Rango line, they owned this land (written 100) boundaries described by ne was noming by Ancestry, but deving the line of Te Kallaute Terinangio descendant Commenced to quarrel amongst themselves (ie Mgoulli) and then the descendants of Chance 1,92 took possession of the tand. I did pay yesterday Matonthe L'ecle of 1 Cocifeenastriam & Claimed by ancestry and onthe W. I by Konquest. The mason Imadette application for Withans (11,021 on present bazette) was because that Cantevas not disperted by me and yourtef. The Konepunning from load - puna belongs to the portion we conquend from Manutis Wien you came to meating Kainga at Howai, you and I aguidontiatar haboundary of the disputed part, and your yourself suggested forming to see me injuference to the at Hawai alto Tometed mentioning it yeolorday becaused you included Pride (undisputed) in your provey You dia not mentione mat your survey extended as four as TukiluRing steupokoohowange. I remember your conung tometione You yourself excluded Jakitakingaoleupokouturiou, butitoriseluded in mine as well as Kapuanango. The mana over the land within the surveyed boundary of the land belongs to me equally with your altho prior to the weapute matandon bustern side of wow vhould be survey it Waen Hununveyow Came as far as Claifapu and

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 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 described 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

Offaugatitie, Jaskia him who sent tim there when The heplied the Government did, and if the Herocy or were to Convertine and deryit , swould not betievolitin as to is a great friend of yours. My application for whitever is included within this Blook. Iwas not born onthis land, but my mother was, Tellwaoleakea is my birthplace after I was born tiere my mother and I came and lived on this Block, and we live there now. My opinion is that you wantall tretand. The foot time my mother returned on this fand war prior to our family disputer (at Motaua), pho petwined a gain in 1863, and has punained there Ever pines down to the present hime. I fetwered on to the land after the year 1840, after being abent for some time, learning Cu-Ropean trades + e: - Witten Justioned with my mother, -was quite a child but gumember seeing my people attawas . On one occurrent Carreby Canoe tottis place, but Jeans overtand with tane with my mother when grew up. I Kenumber pung Agaitai living at the Motana, they were assisting totake possession of it (Junapation). Valwow boun at Tunapartore, on tand belonging to some one core. Trufiquitionien book place beliveen I gaitai and aparen, coas after my arrival with my mother frontse acteatus (about 5 years after). I cannot say how in any people were living at Motana, when I carry with my mother, about tatation some of the Wif aparen were tiving at Onaio Maraeneri, Te Karia, and infact quierally within the boundaries described by me Itis morning.

Pone of the par of away where day, were taken by us from

ignow furantivebrook flaim. Il quitti are the only people throw of who fled after the death of one of their mon. (Ultro Agaritio and doce Jam descended from Inquitte, altho we quarrelled . Conquered them

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 Ithat 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 antiquitry 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 . Kahukura-\*nui 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,

877/ 22/1/205 Junapahore

Continued (Ill rispos) tave named were not semultaneously of feelier. Itaverieured of a faxalled suara papa, liquian were defeated by me. Iknow Jukuroa pa abso. Itaver li moon meanaireat liquitai were defeated tiene. Ut trifiquit at liminepapa, you were living a trowne and it was from him you came, and not on the block under decession. Ilquitai did fight against liquition on this block, and you were driven breekytain, and Itoo. The heavon of the fight between a paneir and liquitai on this block, was on account of your leying to take kirland, and absorbed and a manual to phewas taken by making a lilurunga, trave neared.

[Motatau and bailets burial places are an event ones.]

Motatau and bailite burial places are an eient ones belonging to now the and Motatau Our cestors, but to provide have dead burine traine. If we were to go to 1 time beareal
grounds were tould find no bace of bones it: 1 would antiquite and result of atidal wave to: Mariapa's remains were ten loved bonnes in the bork ) but

I am not aware of the wason for which this were done.

Donnerfile burial places in a Coaionner, Coaipae, Ilafoar, Inquarrette burier of a absence one where wetan dead buried from older to priser time. Rantara is an other absorption of the name of an atua of grains, Theatumainange is tuname of a ferror tatuation and one to the name of terror tatuation and one to both from conat than the beard, he was of 10 form, and tad on the block from conat than the beard, he was of 19 form, and tad to died on the like tau-

Katukananu and timbar-panty came to the block afterthe diatit of the anular paper. (alian 101). elle of the week an old man any ousay. Attat time 119 to ou diate not come to obtain he venge for the death, be cause their force were attation alone obtain the Katukura and the war fait, fame by the Coaston to be Kata, and the control well as

attat time all the people wire wow living attende

Omaio and Maraenui, were pretty well kanown as Ngati Porou, and that is the reason they did'nt fight - the reason he came there was to obtain revenge for thos of Ngati Porou who landed there in a Canoe and were slaughtered by Ngariki. (the read 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 thosw 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 didnot 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.

Tunapahore Continued

Amaiot Haraenui, were pretty well Known as ny Porou. and tratio the reason they didn't fight there as on he fame There was to obfain revenge for the of 119 Power who tander twee is Canoch and wore stangettoud by Igwith. (therea mark on phone witherette lance was burnt, is visible to this day)-from fortat Luar that Canor Joung from Your from Law ta. The Canoe was drifted in land by bad weather.

Katufwanui was of Hawa, and was related to those planequetoud by ligariki-tune this forming to sut reduces. The bi: Kingi who Imentioned in my widence about The meeting in pelation to boundaries to was yourself NovaKalipo was also viere, Makaraia, Tekepa To Hurinii (the lastramed Ionnitted to mention yesterday)

1 They are both aracous. Tiwa was another I on wite a to mention yesterday, as being present. The documents water Have, in my possession, signed by you and others, will covroborate my evidence. Ididnot rear attratmeting Matpeace was made between the people only, as we are still ata mirundorstanding injuforence to Tunapatione. Theana

Makaraia pay Mat Machai prould goback to sorvere. Iwas proventat Jalan as meeting at 11 paraen ui, itwas in order toprevent disturbances between I gaitai analot? apanui, and topromoto peace, and liquitai and wit aparen agreed atthat meeting to leave it to a Committe of la Porou to decide as total owners hip of we land it was not however done then (in 1876 but still wester. I myself did not Convert tolean it to The torons discretion, and I did not sign. any document tot tateffect - there we no quatchiefs at provent the Rucen being Suprience.

Lower adj & till 1057112

tornotrous.