# Tunapahore

Court opened at 10 a.m. (Friday Jan' 23rd)

Present the same.

by Wi: Kiingi

Wi: Kiing 20/-paid

Panapa 20/- paid

From Tokapoto to Tokataiau was the permanent rohe during Ngariki and Apanuis' time, descendants of Porourangi, Tokataiau now belongs to Ngati Porou, who are also descendants of Porourangi - thence to Potikirua - that rohe was fixed in Porourangi's time and all this descendants are in possesion of the land comprised therein.

Maungawaru Block is on the Southern side of the Motu river. I have heard it was awarded to Wi Pere who is a descendant of Porourangi. I am not aware that some of Ngaitai were admitted by Wi Pere into that block because had they been so, They would have been descended from Porourangi. I do not know that Ngaitai were admitted into any of the blocks owned by Ngati Porou. My name was admitted into a portion of the Maungawaru Block called (Mangatu), and also Paratene's Te Aratahatu name.

The, Ancestor setup on the Maungawaru block, was also a descendant of Porourangi. I have never heard that Ngaitai and Te Whanau-a-te-Harawaka used to travel together to Hauraki and others. I have heard that Te Whanauateharawaka (some of them) were murdered at Te Puaroa, between Ohiwa Whakatane, they were on their way to Hauraki when this happened to visit a great Chieftainess there who was also of Te Whanauateharawaka. Ngaitai were not with them on that occasion. I have heard of a man called Te Maunga, he was of Ngaitai and Whanauateharawaka, I have heard too of Tamai-wahiaterangi (a man), he was of Ngaitai and a half caste of Whanuateharawaka. I have heard that they have both lived on that block. Moumou was Tamaiwahiaterangi father. I have heard of Motoi (a woman) she was daughter of Tamaiwahiaterangi - she is living on this block at present,

Sunafrahore.
Courtopenedations of m (riday Jain 23)
Tresent the paine

Continued. Spont okapoto to sokataiau pros merkermanent notied by loi. Kiingi durung Mawiki and apanuviline, descendants of linouyangi Sokataiau now belongs to My Borou, who we also bi Kingi sopaia descendants of locowangi- thence to lotikirua. Matrous lanapa of paduras fisca intorowangis time, and all the descendants.

amarara inta lived at suranga, are abso owners (when.

Maungawarw Block is on the Doublern side of the mohiniver Have teand it was assarded to low. Peru witowaboadescendant of Porourange. Jam notawaw Mat some of haquar were admitted by willers into mat block, because tad true been so, they would have been as descended from Porowiange. I do not know that Martai would mited into any of the & Corto owned by 119 Porou My name was admitted into a portion of the Maunga - waru block (salled Mangatu), and also Paratenes Tre ancestorpet up anthe Maungaware block, was abor advandant of Commange. Inaveneur heard wat Ngaitai anasiliste aktionatia poed to travel together to Mauraki TC Shave Reard Matte Whakharawaka (porne of trem) work in unclined at Is Guaroa, between Ottewa and Whatatane My were on their way to hawrake with this happened to week a quat Crieftainers there who was about In Wananathaviawaka . ngartar were not with their Thatocarion. Have Tourd of a man called sellaunga the war of Maitai and Unanamateriarawatea, Mavetum too of faniaiwatiaterangulaman). Tu was of ngactae and attalfecote of totanavatalarawaka. Iticwe Thand tha rice both lived on this block. Mourrou was lamain father. I have heard of Motor (awoman) pri was daught "humaiwatiaterange - the is tiving on this Hork at formers

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# **Tunapahore** 23/1/1885

but not under Moumou's "mana". I have never heard that Moumou lived on this land. Ihave seen Te Maunga living there though - all those named as living on the land are related to Whanau-a-te-Harawaka, and live there on that account they lived there during my Grandparents time. I cannot trace their relationship to Whanau-a-te-Harawaka. These people being related to my parents, they did not ask them to leave the palce - You, Ngaitai were requested to leave the land (before Christianity), but refused. Moumou was a Ngaitai, but this wife a Whanau-a-te-Harawaka. was not on account of the marriage of Te Apanui No.2. to Te Whaki that Te Whanau-a-te-Harawaka came to possess this land. I have heard that Te Waaka Te Patuto's wife that he went and lived at Tunapahore with you, but it was his own kainga. My Ancestors have kived continously on this land down to my own time - Ngaitai have no land in this block, nor at Torere - I have heard that you were once defeat -ed by Te Pare Nehu, and you went and lived at Marenui. I was not present at the hearing of the Whitikau block. Althoug I was in Opotiki in 1881, I did not go in to the Court then sitting.

same re exed by Panapa Nihotahi The reason why I did not oppose the survey of this block block was on account of a letter I received from Wi: Kiingi telling me that the Surveyor was only about to erect some trig: stations, land I can produce that letter. When the Surveyor came to my place, he told me he was authorized by the Crown to put up some triq: stations. My impression is that Wi: Kiingi and the Surveyor had a private understanding, and that they had arranged together for the regular survey of the block.

Wi: Kiingis'

letter here produced of December 11th 1882 and read out in Court.

Junapahore.

Continued but not under Moumou's "nana". Trave never de arathat Moumou tived outros tand. Have puntellaungativing -tien trough all trosenamed as tiving on the tand are. pulated to uniqualetianawatea, and live ture on that account they tweathere deving my Transparents time. Lannot bian therpelationship to lottananata anawata. The people being related to my parents, reing did not ast - trum to leave Meplace - You-Ngartai wore requested to Cave the land (before triortianity) but refused. Moumon was a nquitai buttivoir fe a Cortana ua tetara wata Itwas not on accountofounaviage of Fraparie 122 to Teltraki Mat Telonananateranawata Jameto possoso kino Cana. Thowe how attate want a le l'abutos wife was of liquitai. itwas not on account oftis marriage totis wife that thewart and tived attunapation with you, butil was the own Kainga. My ancestows tave lived Continuously on this land down to my own time Maitai Rave no land in this block norationer. I have heard that you were once defeated by Telane Netter, and you went and lived at Maraenin'. I was not present atten hearing of the White Raw block. altho Jwas in Opotiti in 1881, Ididnot go un to the lowert Mun setting.

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Therewon way I did not oppose the purvey of this Lanapa Minotati block was on account of a letter ducioed from line Kungi, telling metria the purveyor was only about to ouch some big: stations, land I can produce Matletter). When the Purveyor game tomy place, the fold ne in was authorized by the brown to put up some bugis tations, My informacion is that bi stingi andtu Durveyor rad a private understanding, and that they had arranged together for the tugular rurry of The block.

dr. Kingw letter how produced of the cult 1882. and read out in Court

### **Tunapahore** 23/1/1885

same re ex'd by
Wi: Kiingi

You did come to me prior to your sending that letter, in order to discuss about the survey to the Eastern side of the Hawai stream. The Surveyor and his men commenced at Hawai an from there to Otaipu and Rakaukakihi trig stations. Porikapa Puataota did not accompany the Surveyor to the putting up of the Putoitoi trig station, but Te Makarini did, Mita and Makarini were some of Mr Bakers' (the Surveyor's) men, who erected the station at Te Rakautaki as far as Tokaroa. Hemi was also one of the men - he came after the Rakautakihi trig was put up. Mita and Makarini are both Whanau Apanui's and live at Hawai, and I was not aware that the survey of this block was being gone on with when I heard of the eretion of these trig stations named. It was after the fall of Te Muhunga Pa by Whakatohea that Ngaitai were invited by Te Waaka Patato to come and live at Tunapahore pa, but they (Ngaitai) first went to Maraenui after the fall of the pa but Te Whanau Apanui told then to go to Torere, and after that Te Whanau Apanui from fear of the Whakatohea killing the Ngaitai invited them to come and live at Tunapahore the "mana" of Te Waaka Patuto. Whakatohea were defeated by Ngaitai and Whanau Apanui at Te Muhunga pa. The Ngaitai had the "mana" of that fight against Whakatohea, but he invited Whanau Apanui to come and assist. Prior to Ngaitais' arrival at Tunapahore, after the fall of Te Muhunga pa, Te Waaka Patuto and his hapu Whanau-a-te-Harawaka were living there (at Tunapahore). The first dispute between Ngaitai and Whanau Apanui was in reference to a cultivation - I cannot say how long they had lived there when the first quarrel occurred. Moruahuriwai (a cultivation) and a woman was the cause of the recent fight between Ngaitai and Whanau Apanui. Ngaitai wanted to take the cultivation - they replied, they were immoveable (like a man o'wars anchor) when requested

By Assessor

bamere coed by & You did come to me prior to your pending that letter, in order Wi : Kingo. B to discuss about the periory for the laster side of the Maurie phream. The Burry or and this mentioning att bawar anfon Kur tolltaitaper and Jakaukakili trug phations - Pori Kapa Puataota dia not a ccompany Kie Punveyor to Mes putting up of the Putortoi bug station but inakarini dia Mita and Makwano were pome of no, Bakors ( Kiesurveyor) men, who enected the station at sistakantakihitanfaras Tokaroa Meni was also one of the men - lu lame after The Radaulatilibilg: was keetup. 11 leta and Matarinia both whanquakanins and aveat Hawai, and I was not aware that he purvey of two block was being gone on with, when I stand of the one from of the bug: stations named.

By assessor

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### **Tunapahore** 25/1/1885

by Assessor

to go off the land, and they remained. After that quarrel they lived together at Tunapahore. When Ngaitai returned to Torere, this Block still remained in a disputed condition. The consultation which took place between Wi: Kiingi and myself in reference to boundary and others: was intended for the Eastern side of Hawai stream. Commencing at its mouth to Manamana, Te Ranginui then to the Te Whiorau trig: station, thence to Taumata-Apanui and Tokaputa, that was the portion we agreed to have surveyed, and for the Court to find the owners there to — On the Western side of that boundary belongs to us entirely.

By the Judge

Te Waaka Patuto has a daughter (Mere Takurua) living at Te Kaha with her husband. She lived with the Te Whanau-a-te-Harawaka at Tunapahore, and she remained there some time after her fathers' death, and eventually going to Te Kaha.

Panapa's next witness My hapu is Te Whanua-a-te-Harawaka and from which I Paratene Te Aratahatu. claim to this block (it is a hapu of Whanau Apanui).

sworn 2/- paid

old boundaries
Ngariki's dominion

I lived at Te Kaha - I have heard Hairama Haweti's statements and I corroborate them and will endeavour to make them clearer. I will commence with the old boundaries - viz Takaputa, Te Arataua (south wards), Ngaupokotangata, Te Makomako, Peketutu, (on Motu river) thence Eastwards by the Motu river to Te Paku, Te Ngutuaomangatutara, Huaero, going towards the sea to mouth of Motu river, then turns in a Westerly direction to Parinui and thence to the commencement (I have omitted other names but these are the rohe generally). Te Ranginui was the pa of Muturangi and his daughter - Tuariki met them there when he came from Rangiuru and he took Tane Pawhero to wife there - they had issue viz: four children. Te Toko-o-te-Rangi and his descendants are Te Whakatohea - Wahiawa, Tama Te Iwi and Tutoro. Ngariki are descendants of the three last name.

Continued to go office cand, and they remained After that quance of assessor of they lived together at Junapatione. Unten negatavitumes to Journe, this Block still remained in a disputed fondition.

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to Tekana.

anahar nezhwituw , My Tapu is it W Kanaua k Karawa Ku, and from which is rakinterenatarialis I claim to this blot K (itis a Kapu of whanaua panui) — isovir 21 paid I the atte Kara - Industriand Rairama Kawatis stake.

- mento, and I constront lain, and will endeavour to make left boundaries, - thin etianer. I will commence with the old boundaries—

igarikis dominion viz sakaputa, sanatau (southwends), Maupo Kotanata, se Makaputa, se anatau (southwends), Maupo Kotanata, se makau se makau se makau se makawa, se makau se makawa se makawa

daugner- Sucriki met them there when he came from Ranginan cina he book same l'awhoro to wife there- they had were vizfour et ildren, Tisokool trangifand this descendants are be
Utiakatoriea) - Chatriawa, Jamase Swi ana sutoro
'Nowiki are descendants of the three last nay

Onavionitted other names but these are the roth generally

# **Tunapahore** 23/1/1885

Wahiawa
(2nd wife)
Rongomaihuatahi x Turirangi x Hinetama
(grandchild of Porourangi)

Rongomaihuatahi, when she became pregnant wished for some kumeras — they were brought from Pahiko cultivation to her (within the block), in order that she might eat them raw, they being disideratum amongst native women in an interesting condition. Eventually a child was been and was named Apanui No.2. When he grew up, his elders made a great deal of him at Omaio, and at that time Te Aotakaia, an Uncle of his, gave him land extending from Potikirua to Puketapu, and when Turirangi heard of this gift of land, he gave a portion also, from mouth of Motu river to Taumata—Apanui. When Apanui No.2. was grown up, he was well known in the Country, and the boundaries of his tribes were fixed, commencing at Takotaiau to Taumata—Apanui — those were the boundaries of all his tribes.

From Potikirua to Taumata-Apanui belongs to Te Whanua Apanui, who are now occupying it.

Court then adjourned till

1.30 p.m.

Continued in Book No.3.

about

(batrious-c)

Mongonicumualatiex Lowcango & Minetama

Rongomainuatari whipprobecanopuquant winia for some Kumeras - Kujwow brought from fatiko gultwalion to non-(within the block), in advisat of in inight eat their naw, they being a doudriaking amongs & nature women in an entowsking Condition Touthially a could was boun and was named apanue 102 - Eliver rigram up, his elder made a quak deal of run at Omaco randar arar line Je a ota Raia gand our land extending from Politonia to Puttetaken, and when Turinange Mand of this gift of Cand, he gave a portionabo, from moutrof motivior to Janinataapanu. Uninapanui 1002 was grown ab, new will known into Country, and we boundaries of as butos conficied & conintencing at Tokatasan to Jaumataapanie - inoreweichte boundarus of all tus bubos From Polikorio de tamata apanen belongs to Telemanano

apanui, who are now occupying it

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Continued in Book 11.03.