

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 possession 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 Tamaiwahiaterangi (a man), he was of Ngaitai and a half caste of Whanauateharawaka. 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,

Manashore

Court opened at 10 AM (Friday Jan 23rd).

I present the same.

Continued. From Tokapoto to Tokataiaua were the permanent notes by Uiriki during Ngauriki and apanui line, descendants of Porourangi. Tokataiaua now belongs to Ng Porou, who are also Uiriki so Uiriki descendants of Porourangi - thence to Potikoua - that now Panapa is Uiriki as fixed in Porourangi's time, and all the descendants are in possession of the land, comprised therein. Teaitanga amataki who lived at Poroua, are also owners therein.

Maungawaru Block is on the South side of the Motu river. I have heard it was awarded to Uiriki. Pero who is also a descendant of Porourangi. I am not aware that some of Ngaitai were admitted by Uiriki into that block, because had they been so, they would have been as descended from Porourangi. I do not know that Ngaitai were admitted into any of the blocks owned by Ng Porou.

My name was admitted into a portion of the Maungawaru block (called Mangatu), and also Paratene's name.

Teaitanga amataki was also a descendant of Porourangi. I have never heard that Ngaitai and Uiriki were to travel together to Hauraki &c. I have heard that Teaitanga amataki (part of them) were murdered at Te Pahi, between Otara and Uiriki. They were on their way to Hauraki when this happened to visit a great chieftain there, who was also of Uiriki. Ngaitai were not with them on that occasion. I have heard of a man called Maungawaru was of Ngaitai and Uiriki, I have heard too of Panaiwatuaterangi (a man). He was of Ngaitai and a half brother of Uiriki. I have heard that Maungawaru both lived on this block. Mounou was Panaiwatuaterangi's father. I have heard of Motu (a woman) who was daughter of Uiriki - she is living on this block at present.

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but not under Moumou's "mana". I have never heard that Moumou lived on this land. I have 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. It 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 togehter for the regular survey of the block.

Wi: Kiingis'

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

Continued but not under Mounou's "mana". I have never heard that Mounou lived on this land. I have seen Te Maunga living there though - all those named as living on the land are related to Utianauakekarawaka, and live there on that account - they live there during my Grandparents time. I cannot trace their relationship to Utianauakekarawaka. Those people being related to my parents, they did not ask them to leave the place - You Ngaitai were requested to leave the land (before Christianity) but refused. Mounou was a Ngaitai, but his wife a Utianauakekarawaka. It was not on account of the marriage of Teapanui No 2 to Te Utaaki that the Utianauakekarawaka came to possess this land. I have heard that Te Utaaki Te Patuto's wife was of Ngaitai. It was not on account of this marriage to his wife that he went and lived at Tunapahore with you, but it was his own Kainga. My ancestors have lived continuously on this land down to my own time. Ngaitai have no land in this block nor at Toru. I have heard that you were once defeated by the Pareiretu, and you went and lived at Marauiri. I was not present at the hearing of the Whetihaw block. Altho' I was in Opotiki in 1881, I did not go in to the Court then sitting.

same period

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

Mr. Kirihi's letter now produced of the 11th 1882. and read out in Court.

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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 erection of these trig stations named.

By Assessor

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 them 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. Te 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 immovable (like a man o'wars anchor) when requested

hamere-cod by 3 You did come to me prior to your sending that letter, in order
 Wi: Kūingū. 3 to discuss about the survey for the Eastern side of the Hawa-
 stream. The surveyor and two men commenced at Hāwai,
 and from Kūw to Otaitapu and Rakauka Kiri bug stations.
 - Poi Kapa. Siataota did not accompany the surveyor to the
 putting up of the Pūtōtōi bug station, but Makarini did.
 Mita and Makarini were some of Mr. Baker's (the surveyor's)
 men, who erected the station at Rakauka Kiri as far as
 Tokaroa. Beni was also one of the men - he came after
 the Rakauka Kiri bug was put up. Mita and Makarini are
 both Whānauapanui and live at Hāwai, and I was not
 aware that the survey of the block was being gone on with,
 when I heard of the erection of these bug stations named.

By Assessor

It was after the fall of the Mātūnunga pa by
 Te Whānau that Ngaitai were invited by Te Whānau
 to come, and live at Tunapahore pa, but they (Ngaitai) first
 went to Mānau^{nau} after the fall of the pa but Te Whānau
 - apanui told him to go to Tōrew, and after that Te Whānau
 apanui from fear of the Whānau killing the Ngaitai,
 invited them to come and live at Tunapahore, under the mana
 of Te Whānau. The Whānau were defeated by Ngaitai
 and Whānau apanui at the Mātūnunga pa. The Ngaitai had
 the mana of that fight against the Whānau, but he invited
 Whānau apanui to come and assist. Prior to Ngaitai's arrival
 at Tunapahore, after the fall of the Mātūnunga pa, Te Whānau
 and Whānau apanui were living there (at
 Tunapahore). The first dispute between Ngaitai and Whānau
 - apanui, was in reference to a cultivation. I cannot say
 how long they had lived there when the first quarrel oc-
 curred. Mōmāturuiwai (a cultivation) and a woman was
 the cause of the recent fight between Ngaitai and Whānau.
 Ngaitai wanted to take the cultivation - they replied they
 were immovable (like a man o' war's anchor) when Ngaitai

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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

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,

old boundaries

Ngariki's dominion

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 Maturangi 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 off the land, and they remained. After that quarrel
 y. Assessor they lived together at Tunapahore. When Ngatai returned
 to Jore, his Block still remained in a disputed condition.

The consultation which took place between Mr. Kūingi
 and myself in reference to boundary re: was intended for
 the Eastern side of Hawaia stream. Commencing at its mouth
 to Manamara, then to the Ranginui then to the Tūhiorau bay:
 station, thence to Tamataapanui, Tokaputa
 - that was the portion we agreed to have surveyed, and for
 the Court to find the owners thence - On the Western side
 of that boundary belongs to us entirely.

2. The Judge

Te Waa Kāpatu has a daughter (Mōreā Kūma)
 living at Te Kāia with her husband. Pū lived with the
 Te Wānaua Kārauwaka at Tunapahore, and she remained
 there some time after her father's death, and eventually going
 to Te Kāia.

3. Anapani next witness

Te Wānaua Kārauwaka

were 4 paid.

My Napu is Te Wānaua Kārauwaka, and from which
 I claim to this block (it is a Napu of Wānauapanui) -
 I live at Te Kāia - I have heard Haurama Haurama's state-
 ments, and I corroborate them, and will endeavour to make
 the boundaries, - in my opinion. I will commence with the old boundaries -
 Igariki's dominion - viz Tokaputa, Te Arataua (southwards), Ngāpō Rotangata,
 Te Makomako, Pe Ketutu, (on Motu river, thence Eastwards
 by the Motu river to Te Pāru, Te Ngatuaomangakutara, Nuaero,
 going forward the sea to mouth of Motu river, then turns in a
 Western direction to Te Pāru, and thence to the commencement
 (I have omitted other names, but these are the route generally.)

Te Ranginui pa ^{was the} of Muturangi and his
 daughter - Igariki met them there when he came from Ranginui
 and he took Igariki's wife there - they had issue viz
 four children, Te Tokoolirangi and his descendants are the
 (Te Kārauwaka) - Te Wānaua, Tamate Iwi and Te Pāru
 Ngāriki are descendants of the three last names.

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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 born 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.

TUNAPAHORE

Ua

Uaiaueo

(2nd wife)

Rongomaihuatahi x Turianqi x Ninetama

(grandchild of Turianqi)

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Rongomaihuatahi, when she became pregnant wished for some
 Kumera - they were brought from Patiki cultivation to her
 (within 130 blocks), in order that she might eat them raw, they
 being a desideratum amongst native women in an interesting
 condition. Eventually a child was born, and was named
 Apanui No 2. - When he grew up, his elders made a great
 deal of him at Oniaco, and at that time ^{an uncle of his} Te Aotakia gave
 him land extending from Potikoua to Ruketapu, and when
 Turianqi heard of this gift of land, he gave a portion also,
 from mouth of Moturiver to Taumataapanui. When Apanui
 No 2 was grown up, he was well known in the country, and the
 boundaries of his tribes were fixed, commencing at Tokataia
 to Taumataapanui - these were the boundaries of all two tribes.
 From Potikoua to Taumataapanui belongs to Te Uaiaueo
 - apanui, who are now occupying it.

Continued as above till

130th

Continued in Book No 3.