Resumed at 1.30 p.m.

Paratene Te Aratahatu I have a claim on both sides of the Hawai stream. sent in two applications for the two pieces, but as this block has been surveyed I will give evidence according to the present plan now before the Court. Commencing at Pehitairi pa on the Taumata-Apanui ridge, thence to Te Whiorau trig station, Te Whetu, Te Ipuhinu, Otaitapu, Matawai, Te Ngararaawhetangata, Rakaukatihi trig ststion, Tokaroa station thence to the West by the Coast to the commencing point. It was I and Wi: Kiingi who arranged the survey of this Block. I was not present at the arrangement of the survey which took place between Wi: Kiingi and Hairama Haweti (the last witness) in reference to the Eastern side of Te Hawai stream (as mentioned by the East witness) - I mean at their first meeting. It was through my consent that the Western side of Hawai stream was included in the plan now before the Court.

After the Ngariki went away from here the Chiefs of Te Whanau a-te-Harawaka and Te Whanau-a-hu-karu-katai (hapus of Te Whanau Apanui) divided this land, their names were - Mitihau, Niao, Te Ikarangi and Te Ruru - Tohi Te Ururangi (a chief of Ngariki) heard that Whakaha was going to be tatooed, he (Tohi) then requested Ngariki to go and see the operation, and also to make peace on account of the fights to which took place at Maraenui and others, that woman was a grand-child of Tohi Te Ururangi. Ngariki went from Ohiwa, Opotiki and when they lived in a whare called Te Upokowhatia - they omitted taking (Ngariki) a present from that woman, such as birds, feathers etc.

M GOOK 3

title Court.

Junapahore

Continued. . Acouncedate 30.1916.

lens heptrateriais. I trave a ceasine on both pider of the Hauxai Steam.

I pent in los applications for the two pieces, but as this

block transcent removed twill give widen a according

to the present plan (contaid down). they are both included,

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Precon on plan now before tracownt-Commencing at Petilavie par on tre saumataapancieridge, thenw to Teloniorae big station, Telothetw, Telperturu, Olailapu, Matawai, Teliquianaawaitangata, Pakaukatiki big station, Tokaroa station, thenco to the Coest by tru Coant to the commencing point.

It was fand bi. Kingi who word wanged the survey of the Bock. I was not present at the aviangement of the purvey where look place between the Kingi and barrama Haweti (the tast with wood) in reforence to the Roston vide of the war stream (as mentioned by the last with us) - I mean at their first meeting. It was through my consent that the bestern pide of Hawai she was included in the fair an now before the Court

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The view names wore - Mitinaw, Micro, Se Kanangeand.

Testimu. Johi selvierangi (a chief of Agariti)

Teard Mat Conakata was going to be talored.

The (Johi) then sequested Mariti to go and per the operation, and also to make peace on account of the fights conich look placeal Marianut to: That woman uses a granderile of the stillumangi. Agariti went from Oniwa, Opohili, and when they reached sown, Agaitai joined number more man and may lived in a whare celled (Upohowhatia) - they omitted laking (Mariki) a present from this wont in the point of laking Maritis wont from the protection of the pohowhatia - they omitted laking (Maritis) a present from this woman puel as bords, feathers to:

having left them behind (Pare) - Tohi Te Ururangi then sent a man back to get them - (sent two) namely Tukuaterangi and Papaitokonaterangi, they were of Ngariki (Whakatohea and Ngaitai). After their departure, Ngaitai did not acknowledge the name of Tohi Te Ururangi i.e. when Ngariki requested some of them to take it for Te Pareiti - that was the cause of that fight, Ngaitai returned the same day to Torere, and when the two men returned from Opotiki, Ngaitai killed Tukuaterangi one of them at Torere and the other man was not killed, so they got up a war-party and attacked Ngaitai and Whakatohea were defeated and Ngariki who were with them. "Waireporepo" was the name of that fight, and it took place to the west of Torere. A Chief of Ngariki (Mataiata) was killed on that occasion. Again Te Whakatohea and Ngariki went to seek redress for the man killed by Ngaitai, and sustained a defeat again at Otaitapu. After that Te Whanau Apanui came to attack Ngaitai at Torere (on a/c of death of Mataiata) some of them went from this block and others from Maraenui and others to that fight. Te Whanau Apanui were defeated at Te Pakora - they then returned home there are two names to that fight. After that Te Whanau Apanui with Ngati Porou came to attack Ngaitai at the same place, and attacked them and Ngaitai were defeated. The Chiefs of Ngaitai killed at that fight were Takairia, Tamaiharo Te Rangi. After the fight Te Ruru (a chief of Whanau Apanui) ordered food to be cooked (half half) so that they might get away again as soon as possible.

Continued

Junapahove. having lefteren behind (Pare) - Gohi Te Urunangi then pentaman fact Toget wan (sent two) namety Tukualeranquana Papaitokonateranqu) they were q ngaviki (and unakatokea and ngaitai). Aftertheir departure, I gaiter and Ilgariki fought, because of therefight ngaitai did not actinowledge the name of Tokie Te Uburango. i.e. when Ngarike piques kd some of them to take food to l'arine i rom of the ligartai said no! buttakeit for se Parciti. Katwas Micause of wat fight Maitaiteturired the Daine day to source, and when the two mensetwired from opotiki, ngaitai Killed Tukualorangi one of them at Towne, and the other man was not Killed. Te Totakatorica ruand ofthis man's travily been killed, softey got up a war-party and attacked ngaitai and depended them Whatatohia wore defeated. and ngowiki who were with them. Evan Epocepo was the namuof that fight, and it took place to the west of sown, Oftilefoftgariti (Matchiata) was tilled on that occasion

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pur redress for the man willed by Inquitai, and sustain
a defeat again at Ottaitation - Afterthat setocianavaliania
came to attack Inquite at Torene (on ale of death of
Illataiata) - pome of them went from this block and of this
from Incoracinus to towast fight tello hanavalance

coore defeated at set arona - they then returned home.

there are two names to that fight —

Oame to attack negatai attou same place, and attacks them and negatai were defeated. The Chiefs of negatai Rilled atthat fight work Jakunia; Jamairiano at eRangin (After the fight be Rune (a cruef of totan anahanin) or doubtond to be cooked (realf and half) both at they might be away again as possible —

One of Ngati Porou replied Ka tahi nai koe te ika mate kino atu, kia tu ake hoki tona ure ki te Awatia", the meaning intended to be was, "no let us take our food leisurely now, they will not interfere with us now anymore. The same day Ngaitai and Te Whakatohea again attacked Whanau Apanui and Ngati Porou, and were defeated by them, and the majority of Whanau Apanui and Ngati Porou went back to their kainga's at Maraenui and thence to Turanga (Wharekahika) and others, some remaining on this block permanently. Tamaki Tauranga who was a lunatic went away from Maraenui to Torere and he was murdered by Te Wahapirau and Tutahuarangi. Te Whanau Apanui heard of it (those who were living on the block) and they went to Torere and attacked Ngaitai killing Kehu, Raho and Korotakotowhare. Ngati Porou also heard of the death of Tamaki Tauranga of Whanau Apanui, and they and those of Whanau Apanui who were living at Potikirua came to Maraenui and held a korero with regard to attacked Ngaitai at Torere and took possession of the Ngaitai pa, the names of the pas are - Te Rangirauiri, Te Pungarehu, Te Whakawhare, Otutamuri, Te Rangimatemoana set up a rahui at Paetaeoa, Te Porioterangi set up another a Pataua pa, and those two pas were protected on account of those rahuis were of Ngati Porou. Te Pakipakirauwiri who accompanied one of them, was of Te Whanau Apanui. After that fight Ngaitai went to Turanga, some going from here (Opotiki) - they lived there for some time.

sympathised with Ngaitai and he requested

Continued.

Oncof 19 Porous replied Habarinackoe tita mate

Rino alie, Kia tuake noki toana we ki ti awata",

the meaning inkended tobe war, no letur take our

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toke a again attacked brian anapanin and 19 Porou.

and were defeated by them- and the majority of whanae

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Maraence and the Porous went back to their kaing as at

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pone remaining on this block permanenty.

Jamaki Jawanga whowas a lunatic went away from Maraenui to Joreno, and he was murdered by Tilbartapinan and Julantuarangi. Telotianan aparuitioned of it (who were tiving on the block) and They went to so we and attacked Ugaitai Killing Heter Ratio & Norota Kotowtano, ng Porou thand of the death of Jamaki Jauranga of Whanauapanui, and they and those of Whanau apareis who wow Civingat Potikirua came to Maraurui and tulda -Korero willyugand to altacking Maitai - they starks. ng Poroubywater, and Witanauapanni by land, andultimately joined forces - they attacked negactar at Towere and took possession of the Maitais fras-the namer of the pas are - Te Rangirauiri, Te Pungaretie, Thuranamare Chukwaruring Infanginalen joura petuparariui at Paetawa - Pocioterangi retupanonter attatana pa, and mose two has were prokeled on account of more two reaction. The two men woosetup Those rations were of the low. Telakipakiramovi who accompanied one of them, was of te whan anapanui.

after that fight. I gaitai went to I wanga, bonne going from hore (Opotine) - they lived there for some time I privil pynipathized with night in and he required

Te Whanau Apanui to go and fetch Tutahuarangi and his tribe Ngaitai. Whaaki was the person sent to ask him to return. Turirere sent him from Maraenui when he got to Turanga he returned with Ngaitai to Maraenui. Turirere then addressed the Chiefs of Whanau Apanui saying let us take Ngaitai to Omaio so that they may seek fook for themselves. Tutaimata was the name of the pa at Omaio that Whanau Apanui placed them in, that is the third protection afforded them by us another was at the setting up of those rahuis. While Ngaitai were living at Omaio, they went fishing and fern-root gathering, and they used to bring food to Turiri who was living there with them, and Turiri requested them to take food to Te Rangi Uatata one of the Chiefs of Te Whanau Apanui, so that it may induce him to take you back to Torere. They (Ngaitai) lived there for two years, and Te Rangituatata then took them back to Torere, where they then lived. Te Whakatohea were defeated by Ngati Awa and Ngati Maru and others.

Te Whakatohea were defeated by Ngaitai at Te Kareke (near Opotiki) — they then went to attack Ngaitai at Paripaopao, and they subsequently fled to Hauraki, Te Whakatohea and Whanau Apanui occupied at Torere and the latter lived there for one year and then returned and lived on the block and at Maraenui. When Te Whata (of Hauraki) died it was thought one of the Ngaitai had bewitched him so causing his death. Ngaitai then came back and went to Torere, they murdered one of Whakatohea men (Tohikirangi), Te Whakatohea heard of it and went to take revege, they went to Torere and on that occasion some of Ngaitai were killed by them, their names being — Pakuka and Mautoki, Te Whakatohea then returned to their homes — On that same night —

Continued

Junapahore. Le Conanavapanui togo anafelen gutanuarangiand Two bribe ngartai. Torraaki wan Kin person pent to ask tien to return Junere pentrien from Manaemui, Certien lie got for wanga riefeturned with requitai tollaraence. Jurirene Kun addressed the Caricfs of tota nauce panui paying Cetus take ngaitai to Omaio, pothat they may per food for menvelves. Intainata was the name of the parat Onicio mattoriananapanui placed tremin. Itatio trie kind protection afforded them by wo - another was at the betting up of those parties. While I gaitai wou living at Omaio, they went cal firming and four-toot gathering. anattey word to bring food to sperie who was tiving there with I Tun, and Swire tequested I hem to take food to to seRangillatata one ofthe Stucks of the totian an apanuis Dollationay incluention totakeyou back to Jorow. Truy (ngaitai) lived wire for two years, and Je Rangetwater Then book them back to Joiore, where they then tived. Sittofication were defeated by 119 awa, and 119 11 www

Telestakatoria were defeated by Ngaetae at he kareke (near Opotiki) - Muy Min went to attack Ngaetae at Pani yoao pao, and triep subsequently fleato Hauraki. To tenakatoria and which anapance preupied at Town and trie Catter lived tries for one year, and trievelumina and lived on the block and at Maraence. Urten To Uriata (of hauraki) died, it was trought one of the Maraence had bewite the dim, so tailsing the death.

Nacitae had bewite the dim, so tailsing the death.

Nacitae han kan back and went to Town of they mindon one of what ato he men (Town one of what ato he men (Town one of what ato he went to town he to town and on that occasion point of nacitae wou killed by them, then name being - Jakuka and Mautoke. Telegraphicae then returned to their trons - On that at same night.

Ngati Maru and Ngati Awa war parties arrived at Torere Ngaitai were defeated by them at Paripaopao pa, they fled to Taumata-o-te-Hina pa, and when Te Whanau Apanui heard of this defeat, they came and visited them at Taumata-o-te-Hina pa out of sympathy.

When they got there, Ngaitai attacked them, and Te Uru (of Whanau Apanui) was wounded, Raro Te Tatata of Ngaitai was caught by Whanau Apanui, Tutehuarangi also, (who was hidden in a flax bush). Te Whitirangi saved him being killed. Te Whanau Apanui then returned to Tunapahore, Maraenui and others. After Whanau Apanui's return home, Ngaitai fled to Turanga, (Tikeitikeirangi is alive), Tarati (a great Chieftainess of Whanau Apanui who is alive), Tawhitirangi, and others were the Chiefs who invited Ngaitai to return after the fall of the Muhunga pa (as stated by East witness), they were taken to Maraenui, and after being there for some time they took them to Motu (river) to the kaingas which the Ngati Porou said belonged to them (in the Puketauhonu case) - this makes the fifth time we have afforded them protection, Ngaitai lived at Motu for a Year. spoke to Rangi Paturiri objected and said let Ngariki be taken to Tunapahore. (Whakatane was of Whanau Apanui) -Rangipaturiri objected and said let Ngariki be taken to their own kaingas at Torere.

Whakatane assenting to that proposition, they were taken there accordingly.

When Te Whanau Apanui went to escort Ngaitai to Torere.

Continued.

Ilg Mary and Ilg awarder parties corrived at Town ngaitai wou defeated by Minat Paripaopao pa. - they fled to saumata of china par and when To Wianauapanui Trand of thiodefeat, they came and visiteatium at samma tation as pal out of sympoathy. Extensivey got time, Igartai attacked then, and Je yru (of Coñancinapaneir) was wounded - Ravio disatata of ngoutai was caught by ananapami, Vuterinarangi also, (who was tridden in a flax. buon- Teloritinangi paved tun, being Killed ~ Teteriananapanui mentuturned to Surapatione, Maraenuite: - Ofter ananaparuis jutarin Trome, Mgaitai fled to Twanga Dikeitikeviangi (is alive), Tarati (aquat thefairers of tohanau aparmi como in aboalur) Jawathinang bando sturb woulter Crispunto invited ngartai toputuren after the fall ofthe Hununga pa (asstated by tast with wes). Muy woutaken to Moraence, and after being there for pome time, they Cook thein to Moter (river) to with aing as which the ng Power said belonged tothen (inthe Putitauturie gare) - this makes the fifth time werrand afforded them protection, ngaitai lived at motufor a year -Fangilbria dataruppoke to l'atwitti paying let ngaitai betaken to Tunapa hore, (Whakatane was of Tish: apanui) Rangipaturiri objected and said let Il Maitaibetaken tomier own Raingas at Towner · Totakalane asserting total proposition. they were takenthero accordingly . Those of Tenaman apanul whowever wing as the block about tore at the oration. When I Whanau afrancio went toweart ngaitai to Town, thosewho were tiving on this block retired to the oral Raingae, and these who were tiving

Whakatane persisted that Ngaitai should be taken to Tunapahore, he spoke to Rangipaturiri saying, I am afraid Te Whakatohea will attack Ngaitai at Torere, and that was why Ngaitai were placed at Tunapahore so that both you and myself should be their protections.

If we had left them at Torere, Whakatohea might have killed them. The Chiefs of Te Whanua Apanui agreed to have the Ngaitai taken back to Tunapahore and Te Whanau Apanui went to Torere to get Ngaitai.

Te Waaka Te Patutoro and his hapu Te Whanau-a-te-Harawaka were sent to Tunapahoreas protectors of Ngaitai, the majority of Te Waaka's hapu lived at Te Hawai, from that time to the present Whakatohea have never interfered with Ngaitai. All the pas on the banks of the Hawai and Waite streams belong to Whekekino - the pas situated near the mouth of Te Hawai belong to Te Harawaka's Ancestor. Tukuroa pa was the one where Tahu of Te Whakatohea asked where Whekekino was and Te Harawaka replied, "who is he, that the should ask"? why don't you enquire of Te Whanau Apanui, the person who alone occupied the mouth of the Hawai stream. Again Te Harawaka said "he upoko no te waru"? - There is a cave near Whiturare now called Te Ano Hine-te-kaho belonging to Ancestor of that name - Hine Te Kako was a grandchild of Apanui No.2.

Waipapa pa belonged to Te Kari-o-te-Rangi (Chief of Te Whanu-a-te-Harawaka). I dissapprove of the Conquest and Ancestral claim preferred to this block by Wi: Kiingi because Ngariki were not defeated by his people but our people it was who conquered Ngariki: (i.e. descendants of Apanui) and we divided the land after the conquest - After the defeat of the other descendants of Ngariki. Apanui

Pas and others

Junapahore

Continued

Totakalane powiska ital-Nacitai o hould be taken to suna parione, tie spoke to Rangipaturini paying Jam copaid to totaka katorica well attack Nacitai at Towne, so mat and hatwas unig nacitai wou placed at Junapa hore, Both you and myself prould betheir protectors.

· Ifwertad left them at soww what at obe a might of are willed them. The thirty of the What an awabanui agreed to Tawe the ngaitai latten back to Junapariore and south an awabarore and south an awabanui went to Jown to get nigartai.

Il bucka Se Patutoro und tios tapu I (blianaw).

-aleticorawaka were pent to Tuna patiore as protectors of

Irquitai, the majority of Telbaakas hapu lived at Te

Maurai, From that tune to the present (boliakatotia)

lave never interfored with inquitai.

- faut c:

phiams belong to Cotte Gettino - the person wheat and wade mouth of the was belong to Tethanawattas and water where the was the one Jahu of the was the one Jahu of the was the replied, where where the tethino was, and Tethanawatta replied, who is the status of the was the person who alone occupied the mouth of the the was pheaven. Again I Manawatta said the whore one to ware. I the person who alone occupied the mouth of the the was pheaven. Again I Manawatta said to whoto no to ware? I there is a case near whiteary, now called think that of belonging to an ancestor of that mane. There is a case and whiteary mane. There is a case of a paneir No.

(trupapa pa serient belonged to Te Kairiotenange (xercief of il Whanau attranau a Ra). I dissapprove of the Conquest and Ancestral Meins foreformed tothis block by Usi Kungi because ngariki wow not defeated by his people, but our people it was wis conquered harike. (i.e., desendants of a panue) and we divided the land affortion conquest— after the defeat of the other descendants of against Apanue. Of any of any

the tribe was called Apanui, the former name lapsing. I have heard of the defeat of Ngariki by Hoho on this block, (Hoho was of Ngaitai).

Again Ngariki fought and defeated Ngaitai at Tuaraapapa. Both Ngaitai and myself fought outside this block and for that reason I dispute Wi: Kiingi's claim through Conquest and Ancestry.

Court adjourned till 10 a.m. <u>tomorrow</u>.

Claimant 20/-paid
Panapa 20/- paid
Susan 20/- paid

Saturday January 24th 24/1/85

Court opened at 10 a.m.

Present the same

I know of a fight at Owaimuri that took place between Ngati Awa and Whanau-a-te-Harawaka, it was on account of that fight the hapu was called Tapahitopa (hapu of Rangitukehu) it was so namely by Ngati Awa (meaning you are notable to to fight against me), the hapu of Tukehu cane to Haiwai and Ngati Awa went to fight then, and were defeated at Waiomuri (within this block). I have one of their whale-bone weapons at home called "Waingongoro". Te Whakakahu of Ngati Awa (who was the owner of that weapon) was killed by Tatairangi, a chief of Te Whanau Apanui. Ngaitai at that time were living at Torere. The cause of the recent fight (mentioned yesterday) was through a woman, we insisted that they should leave this land, hence the reason of this quarrel which occasioned a great deal of blood shedding. Between Motaua pa (where Ngaitai were living) and Pakoioti (where Apanui were living) was the locate of the fights.