

Tunapahore

Resumed at 1.30 p.m.

Paratene Te Aratahatu I have a claim on both sides of the Hawaii stream. I 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 Pehi-tairi pa on the Taumata-Apanui ridge, thence to Te Whiorau trig station, Te Whetu, Te Ipuhinu, Otaitapu, Matawai, Te Ngararaawhetangata, Rakaukatihī trig station, 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 Hawaii stream (as mentioned by the East witness) - I mean at their first meeting. It was through my consent that the Western side of Hawaii 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 tattooed, 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.

Kiki Court.

Gunapahore

✓

Continued.

Resumed at 1.30. PM.

Teu^h Matawai. I saw a claim on both sides of the Hawai stream. I spent in two applications for the two pieces, but as this block has been surveyed I will give evidence according to the present plan (as laid down). They are both included. boundaries as shown on plan now before the Court - Commencing at Pehi lauri pa on the Paumotu ridge, thence to Te Waiora wharf station, Te Whetu, Te Puhia, Otaia, Matawai, Te Ngaraaawaitangata, Rakaukatiti wharf station, Tokaroa station, thence to the West by the Coast to the commencing point.

It was I and Uiriki Kingi who arranged the survey of this Block. I was not present at the arrangement of the survey which took place between Uiriki Kingi and Haurama Haueti (the last witness) in reference to the Eastern side of the Hawai stream (as mentioned by the last 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 Ngauri went away from there, the Chiefs of Te Whanauatehara waka, Te Whanauatehara waka (Clan of Te Whanauapanui) divided this land. Their names were - Mitiaw, Niao, Te Karangi and Te Kuru. Te Kuru Te Whurangi (a chief of Ngauri) heard that Te Whanau waka was going to be tattooed. He (Te Kuru) then requested Ngauri to go and see the operation, and also to make peace on account of the fight which took place at Mairangi te: that woman was a granddaughter of Te Kuru Te Whurangi. Ngauri went from Ohiwa, Ohiwa, and when they reached there, Ngauri joined them to Mairangi, and they lived in a whare called Upohowhatia - they omitted taking Ngauri a present from that woman, such as birds, feathers etc.

Tunapahore

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.

Tunapahore.Continued

having left him behind (Pare). Sohi Te Uburangi then
 sent a man back to get him. (sent two) namely
 Tukuatorangi and Papaitoronatorangi. They were of
 Ngauiki (and Uria Katotia and Ngaitai). After their
 departure, Ngaitai and Ngauiki fought, because of
 this fight Ngaitai did not acknowledge the name of
 Sohi Te Uburangi. i.e. when Ngauiki requested some
 of them to take food to Parinu, one of the Ngaitai said
 No! but take it for 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
 Tukuatorangi one of them at Torere, and the other man
 was not killed. Te Uria Katotia heard of this man having
 been killed, so they got up a war-party and attacked
 Ngaitai and ~~defeated them~~ Uria Katotia were defeated
 and Ngauiki who were with him. "Uwari porepo" was the
 name of that fight, and it took place to the west of Torere.
 A chief of Ngauiki (Mataiata) was killed on that occasion.

Again Te Uria Katotia and Ngauiki went to
 seek redress for the man killed by Ngaitai, and sustained
 a defeat again at Utaiatu. After that Te Urianauapanui
 came to attack Ngaitai at Torere (on a/c of death of
 Mataiata) - some of them went from this block and others
 from Maramui to that fight. Te Urianauapanui
 were defeated at Te Pa Kora - they then returned home.
 There are two names to that fight -

After that Te Urianauapanui with Ng Prou
 came to attack Ngaitai at the same place, and attacked
 them and Ngaitai were defeated. The Chiefs of Ngaitai
 killed at that fight were Jakaria, Jamainaro and Rangiri.
 After the fight, Te Kuru (a chief of Urianauapanui) ordered
 food to be cooked (half and half) so that they might get
 away again as soon as possible -

Tunapahore

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. Turiri sympathised with Ngaitai and he requested

3/

Tamaki Tauranga who was a lunatic went away from Manamui to Torero, and he was murdered by Tebatahirau and Tutuuarangi. Te Whanauapanui heard of it (who were living on the block) and they went to Torero and attacked Ngaitai, killing Heu, Rato, Korotakotoutare, Ng' Porou ^{also} heard of the death of Tamaki Tauranga of Whanauapanui, and they and those of Whanauapanui who were living at Potikiua came to Manamui and told a Korero with regard to attacking Ngaitai. They started Ng' Porou by water, and Whanauapanui by land, and ultimately joined forces - they attacked Ngaitai at Torero and took possession of the Ngaitai's pao - the names of the pao are - Te Rangiraui, Te Pungareti, Te Whanauapanui, Te Tauru, Te Rangimata, and they set up a ranui at Paetau - ^{Te} Poroterangi set up another at Patua pa, and those two pao were protected on account of those two nations. The two men who set up those nations were of Ng' Porou. Te Paipakiarauwiri who accompanied one of them, was of the Whanauapanui.

After that fight Ngaitai went to Turanga,
some going from there (Opotiki) - they lived there for some
time. Iwiri sympathized with Ngaitai and he requested

Tunapahore

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 food 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 rahu. 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 revenge, 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 -

Tunapahore

Continued

Te Whānauapanui to go and fetch Putakūanangi and his tribe Ngaitai. Te Whānau was the person sent to ask him to return. ^{Te} Mārepe then from Mananui, when he got to Whānau returned with Ngaitai to Mananui. Mārepe then addressed the Chiefs of Te Whānauapanui saying let us take Ngaitai to Oruaio, so that they may seek food for themselves. Putakūanangi was the name of the pa at Oruaio that Te Whānauapanui placed them in. That is the kind protection afforded them by us - another was at the setting up of more pa's. While Ngaitai were living at Oruaio, they went collecting and foraging and they used to bring food to Mārepe who was living there with them, and Mārepe requested them to take food to Te Whānauapanui one of the Chiefs of Te Whānauapanui so that it may induce them to take you back to Tōre. They Ngaitai lived there for two years, and Te Whānauapanui then took them back to Tōre, where they then lived. Te Whānauapanui were defeated by Ngāi Awa, and Ngāi Māori etc.

Te Whānauapanui were defeated by Ngaitai at Te Kōwhiri (near Oporiki) - they then went to attack Ngaitai at Pāpāpā, and they subsequently fled to Hauraki. Te Whānauapanui occupied at Tōre and the latter lived there for one year, and they returned and lived on the block and at Mananui. When Te Ariata (of Hauraki) died, it was thought one of the Ngaitai had bewitched him, so causing his death. Ngaitai then came back and went to Tōre - they murdered one of the Whānauapanui men (Totū Kōwhiri) - Te Whānauapanui heard of it, and went to take revenge, they went to Tōre and on that occasion some of Ngaitai were killed by them, their names being - 1. Pākū and Mautōke. Te Whānauapanui then returned to their homes - On that same night

Tunapahore

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. Whakatane 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.

Tunapahore

51

Continued

Ng'ama, and Ng'awawarpartis arrived at Iororo
Ngaitai were defeated by Irimat, Ripapao pa.
- they fled to Samataokenuapa, and when the
Whānauapanui heard of this defeat, they came and
visited him at Samataokenuapa out of sympathy.
When they got there, Ngaitai attacked them, and
Te Iru (of Whānauapanui) was wounded. Raro
tepatata of Ngaitai was caught by Whānauapanui,
Mukuarangi also, (who was tūdden in a flax-
bush. Te Whānauapanui saved him being killed -

Te Whānauapanui then returned to Tunapahore,
Maraenui &c. - After Whānauapanui's return
home, Ngaitai fled to Turanga. Dikei Kewangi (is
alive), Jarati (a great chief of Whānauapanui
who is also alive), Jauwātūrangū, and others were there.
Te Iru invited Ngaitai to return after the fall of the
Turanga pa (as stated by last witness). They were taken
to Maraenui, and after being there for some time, they
took them to Motu (river) to the Rainqas where the
Ng'Porou said belonged to him (in the Pūketawhio
gore) - This marks the fifth time when we afforded them
protection. Ngaitai lived at Motu for a year -

Rangipātūrangū ^{Rangū} proposed to ^{Rangū} take them paying let Ngaitai
be taken to Tunapahore. (Whānauapanui was of Whānauapanui)
Rangipātūrangū objected, and said let
Ngaitai be taken to their own Rainqas at Iororo.
Whānauapanui assenting to that proposition. They were
taken there accordingly. ~~Those of Whānauapanui~~
~~who were living at the block also those at Maraenui,~~
When Whānauapanui went to escort Ngaitai to
Iororo, those who were living on this block returned to their
own Rainqas, and those who were living

Tunapahore

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 Tunapahore as protectors of Ngaitai, the majority of Te Waaka's hapu lived at Te Hawaii, from that time to the present Whakatohea have never interfered with Ngaitai.

Pas and others

All the pas on the banks of the Hawaii and Waite streams belong to Whekekino - the pas situated near the mouth of Te Hawaii 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 Hawaii 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 disapprove 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

SunapahoreContinued

Te Whānau persisted that Ngaitai should be taken to Sunapahore, the spot to Rangipatuwiri paying, I am afraid Te Whānau will attack Ngaitai at Tōwre, and that was why Ngaitai were placed at Sunapahore, ^{so that} both you and myself should be their protectors.

If we had left them at Tōwre Te Whānau might have killed them. The Chiefs of Te Whānauapanui agreed to have the Ngaitai taken back to Sunapahore and Te Whānauapanui went to Tōwre to get Ngaitai.

Te Whānau Te Patutoro and his kapa Te Whānau alenarawa Ka were sent to Sunapahore as protectors of Ngaitai, the majority of Te Whānau's kapa lived at Te Hāwai. From that time to the present Te Whānau have never interfered with Ngaitai.

Pao + c:

All the pao on the banks of the Hāwai and Waikōpā streams belong to Te Kōhanga - the pao situated near the mouth of Te Hāwai belong to Te Hānaua Ka, an ancestor of Te Kōhanga. Te Kōhanga was the one ^{where} Te Whānauapanui lived where Te Kōhanga was, and Te Hānaua Ka replied, "What is it, that he should ask! why don't you enquire of Te Whānauapanui, the person who alone occupied the mouth of the Hāwai stream. Again Te Hānaua Ka said, "He upoko no to wawu?" - There is a cave near Whītūaw, now called ^{Te ano} Kineke-Kāro, belonging to an ancestor of that name - Kineke-Kāro was a grandchild of Apanui No 2.

Waipapa pa ~~which~~ belonged to Te Kairiōterangi (Chief of Te Whānau alenarawa Ka). I disapprove of the Conquest and Ancestral Claim preferred to this block by Wi Kūingī, because Ngauri were not defeated by his people, but our people it was who conquered Ngauri. (i.e. descendants of Apanui) and we divided the land after the conquest - after the defeat of the other descendants of Ngauri Apanui, we Te Whānau alenarawa Ka (kapa of Te Whānau)

Tunapahore

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.
tomorrow.

Claimant 20/-paid

Saturday January 24th 24/1/85

Panapa 20/- paid

Court opened at 10 a.m.

Susan 20/- paid

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 named by Ngati Awa (meaning you are notable to fight against me), the hapu of Tukehu came to Haiwai and Ngati Awa went to fight then, and were defeated at Wai-omuri (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 Tatai-rangi, 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 location of the fights.