

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 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 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 locate of the fights.

Tunapahore.

71

Continued.

Apanui, who are also descendants of Ngauriki Apanui, ~~took possession of the land~~, the tribe was called Apanui, the former name Eapirino. I have heard of the defeat of Ngauriki by Hoto on this block (Hoto was of Ngaitai). Again Ngauriki fought and defeated Ngaitai at Tuaraapapa. Both Ngaitai and myself fought outside this block and for that reason I dispute Uiriki is again through conquest and Anewby.

Court adjourned till 10 AM
tomorrow.

Uimant 2 of paid.

Saturday, January 24th 1913

24/1/13

Anapa 2 of paid.

Court opened at 10 AM

Uan 2 of paid.

Present the same.

Aratene & Arakataw I know of a fight at Uraimuri that took place, between

Continued.

Ng'awa and Uraimuri. It was on account of that fight the name was called Tapa-ti-topa (Tapa of Rangitukitau) - it was so named by Ng'awa (meaning you are not able to fight against me).

The Tapa of Rangitukitau came to Haurai and Ng'awa went to fight them, and was defeated at Uraimuri (within this block). I saw one of their whole-bone weapons at home called "Uraingoro".

The Uraimuri of Ng'awa (who was the owner of that weapon) was killed by Tapa-ti-topa, a chief of the Uraimuri. Ngaitai, at that time were living at Tereu. The cause of the recent fight (mentioned yesterday) was through a woman. When Ngaitai took possession of our (that) woman, we insisted that they should leave this land, hence the reason of the quarrel, which occasioned a great deal of blood-shedding. Between Motuaapa (where Ngaitai were living) and Poro (where Apanui were living) was the locale of the fight.

Tunapahore

List of names here handed in of people who made peace between Ngaitai and Whanau Apanui, dated December 18th 1861, and read out in Court, and signed by Mr Clarke R.M., the meaning intended to be conveyed by this document was that Motaua pa should be cut out as a burial ground and the rest of the block left for Whanau Apanui to live upon, (this is Panapa's suggestion of the meaning).

same xex'd by
Susan Webster

Kahuhunu Ancestor of Ngati Porou lived at Maketu but his descendants now live at Wairoa. I do not know the rohe of his territory. I have heard of Tuwharetoa an Ancestor, but I do not know the boundaries of his territory. I know Tama Te Kapua by name he lived at Maketu, and his descendants are living there, I don't know his boundaries either, I have heard of Matatua (a canoe) but I don't know where it landed. I have heard of the Arawa (Canoe) and that Tama Te Kapua came in her. The descendant of Tama Te Kapua, and their descendants are always called after them - thus - Ngati Kahuhunu, Ngati Tuwharetoa, and others. I consider if some of the descendants of those Ancestors were to pay a visit to others, they would have been sent back again, unless it were for the occasion of amalgamating for a fight. It was not that I wanted money, that I had this land surveyed but merely to determine the title to the land. The Ngariki who remained on this land were myself and people who conquered those Ngariki who went away. It was the descendants of Apanui who drove those Ngariki away, although Apanui himself was descended from Ngariki. The soap, I washed you with on this block was my greenstones, weapons and others. I don't remember your coming back, after being driven away. Those I know of who remained on this land were the Whanau-a-te-Harawaka (descendants of Apanui), I consider a tribal claim much stronger than that of a hapu.

Jumapahore.

Continued. Histogram was handed in of people who made peace between Ngaitai and Wānauapanui, dated December 18th 1861, and read out in Court). and signed by Mr. Clarke & Me. The meaning intended to be conveyed by this document was that Motara pa should be cut out as a burial ground, and the rest of the block left for Wānauapanui to live upon. NB (this is Tanapahi's suggestion of the meaning).

байрхалд нь

Dwan Webster

3 Haturunua Ancestor of Ng'Porou, lived at Maketu, but his descendants now live at Eainoa. I don't know the name of the territory. I have heard of Tuwharetoa an Ancestor, but I don't know the boundaries of the territory. I know Tama Te Kapua by name, he lived at Maketu, and his descendants are living there, I don't know the boundaries either. I have heard of Makatua, (a Canoe) but I don't know where it landed. I have heard of the Arawa (Canoe) and that Tama Te Kapua came in her. The descendants of those Ancestors, are living at Maketu. I myself am a descendant of Tama Te Kapua, and their descendants are always called after them, thus - Ng' Haturunua, Ng' Tuwharetoa, &c. &c. I consider ^{if} some of the descendants of those Ancestors were to pay a visit to others, they would have been sent back again, unless it were for the occasion of amalgamating for a fight. It was not that I wanted money, that I had the land surveyed, but merely to determine the title to the land. The Ng'ariki who remained on this land are myself and people who conquered those Ng'ariki who went away. It was the descendants of Apanui who drove those Ng'ariki away, as the Apanui himself was descended from Ng'ariki. The soap I was made you with on this block, was my greenstone weapon &c. I don't remember your coming back after being driven away. I have known of who remained on this land were the Whanau at Harawaka (descendants of Apanui) I consider a tribal chief much stronger than that of a tribe.

Tunapahore

Tike Te Ngarangi was a descendant of Tauwheki, Kite Ngarangi also, who married Te Harawaka (a child of Apanui No.2.).

I stated at the Puketauhinu hearing that Ngati Porou had no "mana".

Tamate Rerewa was Turirangi's son. The proverb mentioned by you yesterday was Hinetama. Apanui No.2. wife (Rongomai Huatahi) was made a great deal of over and above his other wives, she was well known and her son Apanui No.2. also. Harawaka was Apanui's 4th son and I consider he had the "mana" over this land through occupation, for he quarrelled with his brothers, routed them and then assumed possession of the land. The proverb about Harawaka was made by Hinetama and not by his mother Te Whaki. Some of Apanui's descendants are of Whakatohea and others. We never fought Ngaitai on this block but we did you and drove you away and you never returned. It was Te Waaka Patuto who drove you away on that occasion. Toihau had no mana on this land, he was buried at Maraenui on the East of the Haupoto Block, which is apart of the Tunapahore block.

same x ex'd by
Wi: Kiingi.

I claim to this block through Muturangi, although I claim through Apanui - I go further back. I have heard Muturangi merely lived on this block and not at Anaia - the remains of his house are still visible.

His tribe was known as Ngaoko, (Ngaoko the Ancestor of the Arawa's was another Ancestor). I have never heard of Te Whekoa Muturangi (a whare) from my Ancestors.

I have heard of an Ancestor called Tuariki who married Tana Pawhero and she was a daughter of Muturangi. Tuariki came from Rangiuru, Muturangi was the Ancestor who occupied this land and Te Ranginui was

Unapahore.

9

Continued

Vikē Ngaranqi was a descendant of Januwēki, Kikē Ngaranqi also, who married Teharawaka (a child of Apanui No 2). Itakd at Kūlūketāutūm hearing that Ng'Porou had no "mana"

~~He was killed.~~ Janate Keriwa was Turirangi's son. The proverb mentioned by you yesterday was Kūlūtamāo. Apanui No 2's wife (Kōngomai Kuatutu) was made a great deal of over and above the other wives, she was well known and her son Apanui No 2 also. Harawaka was Apanui's 4th son, and I consider the "ad hē mana" over this land their occupation for he quarrelled with his brothers, Koutakūn, an alien assumed possession of the land. The proverb about Harawaka was made by Kūlūtamāo and not by his mother Kūlūtamāo. Ng'Porou assisted. Some of Apanui's descendants are of the Kātōtūa etc. A new fought Ngaitai on this block, but we did you and drove you away, and you never returned. It was Te Waaka Pakito who drove you away on that occasion. Toitau had no mana on this land, - ~~but he was~~ he was buried at Marau on the East of the Kōpoto Block, which is a part of the Unapahore block.

and so by
bi: Kūingē.

I claim to this block through Muturangi, altho I claim through Apanui - I go further back. I have heard Muturangi formerly lived on this block and not at Anaiā. The remains of his house are still visible. His tribe was known as Ngāoko. (Ngāoko the Ancestor of the Anaiā was another Ancestor.) I have never heard of Te Wēko a Muturangi (a whare) from my Ancestors. I have heard of an Ancestor called Tuariki, who married Jana Pōwhero, and she was a daughter of Muturangi. Tuariki came from Rangiora. Muturangi was the Ancestor who occupied this land and Te Rangiora was

Tunapahore

his pa. Toko was taken back to Rangiuuru by Tuariki. Rangiuuru is situated at Maketu. Tuariki came from Rangiuuru as a guest to Muturangi.

My Ancestral boundary (Muturangi) commences at Tokapota, and ends (see previous evidence) but it ends at Motu. From Motu river to Puketapu belonged to Ngati Hine. When Apanui No.2. grew up, Tururangi gave him the "mana" over this land and it was during his time that the range between Te Pehitairi and Te Whiorau was called Taumata Apanui, but I know that range had also another name viz - Parahaki, which was an older name than that of Taumata Apanui. I did not insert the name of Parahaki in my claim on account of it's having been superseded by the other. You inserted it in your own Claim. I omitted purposely a lot of names (including a large cave belonging to my ancestors) my intention being to wait until the land came before the Court and then to refer to them. I knew Hine Te Kahu, mentioned by you - she was the mother of Waki who married Apanui No.2., she was of Ngaitai, but the Hine Te Kahu I mentioned yesterday was a grandchild of Te Waaka's. Muturangi's "mana" was extinguished on account of the fight between Whanau Apanui and Ngariki who were both descendants of Muturangi.

During these fights they used to eat one another. Those were the fights I mentioned yesterday after which I assumed possession of the land. Houhou did fight against Ngariki on this block but I did not go away, (He was of Ngaitai). That fight was avenged at Tuarapapa. I consider my conquest over you was complete. The block before the Court is circumstanced some what like that of Te Kaha as regards the fights.

I was living in the pa named by last witness during Te Hoho's fight and those who were killed by Hoho had been out gathering food, when they set upon and killed.

Tunapahore.

Continued His pa. Toko was taken back to Rangiora by Suaviki. Rangiora is situated at Matetu. Suaviki came from Rangiora as a guest of Muturangi.

✓ My ancestral boundary (Muturangi) commences at Tokapota, and ends (see previous evidence) but it ends at Motu. From Motu river to Puketapu, belonged to Ng' Hine. When apanui No 2 grew up, Suavangi gave him the "mana" over this land, and it was during his time that the range between Te Pititahi and Te Whiorau was called Taumata apanui, but I know that range had also another name viz - Iarataki, which was an older name than that of Taumata apanui. I did not insert the name of Iarataki in my claim, on account of its having been superseded by another. You inserted it in your own claim. I omitted ^{purposely} a lot of names (including a large cave belonging to my ancestors) my intention being to wait until the land came before the Court, and then to refer to them. I knew Hine Te Kahi mentioned by you - she was the mother of Waahi who married apanui No 2, she was of Ngaitai, but the Hine Te Kahi I mentioned yesterday was a grandchild of Te Waakao. Muturangi's "mana" was extinguished on account of the fight between Te Whiorau apanui and Ngarihi, who were both descendants of Muturangi -

During these fights they used to eat one another. There were the fights I mentioned yesterday after which I assumed possession of the land. How he did fight against Ngarihi on this block, but I did not go away. (He was of Ngaitai). That fight was avenged at Marapapa. Consider my conquest over you was complete. The block before the Court is circumstanced somewhat like that of Te Kahi as regards the fights.

I was living in the pa named by last witness during Te Whiorau's fight, and aore who were killed by Hono had been out gathering food, when they were surprised and killed.

All those pa's were Ngariki's, but they were not all occupied simultaneously. Ngariki were a large tribe. The Te Hoho fight did not drive away the people from this block. Muturangi died in his pa of the same name, and was buried on this block. I never heard that he was killed in the Hoho fight, as he was anterior to that event, Apanui's No.2. wife Te Whaki (the mother of Te Harawaka) was of Ngaitai. Some of Whanau Apanui are living on this block, some at Maraenui. Omaio and other places, but only Te Whanau-a-te-Harawaka are now occupying this land.

Court adjourned till 10 a.m. Monday.

Monday January 26th

Claimant 20/- paid

Court opened at 10 a.m.

Panapa 20/- paid

Present the same.

Paratene Te
Aratahatu x
ex'd by Wi: Kiingi
continued

I have heard of a fight at Waikoroinga between Ngaitai and Whakatohea, when the latter were defeated and several of their Chiefs were killed - viz. Maue, Maueoheretaunga and others. I did not assist you in that fight because you were living at Motau pa, I would certainly have assisted you. or had you sent a message to me to come and assist you, I would certainly have come.

I have heard of a hapu, Pananehu as stated by last witness, Tutamuri was a descendant of Pananehu.

Whakatohea also com from the same source. I have heard that you set up a claim to Whitikau block through Conquest. I did not assist you in that conquest. I heard it first at the Whitikau hearing that you fought against Pananehu. I did not assist you in the fight at Wairepoupe, because at that time you were against me. Ngati Hataiki were protected by me at Tuhirangi.