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
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.

Continued.

aparai uno anabadescendanto of Hyaniki afranci, tout for some fitte land, the bube was called apanui. , the former name Capsing . Iticwe theand of the defeat , of Maritiby Horro on Misblock (Horro was of Maritai) again Iganiti fought and defeated Igaitai at Juanaapapa. Both Hyaitai and myself fought outside This block and for that reason I clispute (bi King is Plain Korough Konquest and anewby.

Court adjourned till 10 Fin

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Paturday January 24,75 Court opened at 105711

24/1/3

ag fraid

Pasentitusano. araline to Wiakawata Larow of a figurat Owaimuri Mat book place, between Continua. no awa and witamanaka arawa ka, it was on a. · lount of that fight the tape was called Japatitopo.

(hapu of flangitute hw) - it was por jamed by 119 awa (mucuning you are notable to fight against me). the tapu of suketie Came to Hawai and ng awa went to fight them, and wou defeated at Coaconwi (within this block), than our of their what-born weapons at hone called baingongoro. To Whatatatu of Ingawa (wito was the owner ofther wapon) was killed by Sataianango, a chie fof To. Conananaparuis Macitai attiat time wou Civing at Tourse - Tre cause of the preent fight mentioned yorterday) was through a wornan. Cotten Ugaitai took porsuro ion of our (that / woman, we in ris ta that They stoud leave this fand, hence the peason of this quarrel, which occasioned a quat deal of blood-studding, Between Motare a parwhere ingaltivere living) and Pakor oli Cottone aparent wore living) was the locale of the fight.

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 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.

Junapahore. Conturues host of names twe cranded in of people who made peace between ngaitai and locianauapaniu data December 18th 1861). and read out in Court). and right dby ME Carete Sin , the meaning intended to be conveyed by this document was that motare partoulabeautout as a burial-ground, and Me portof the block left for writanawahanen to live when.
18 (This is tanapas tuggostion of the meaning). bancoxes chby Duran Cochster Maturience ancestor of ng Porou, lived at maketu, but his descendants now live at trainow. I donot know the notion of the toutory. Itavo necord of Tuwnareto a an ancestor, but I donot know the boundwier of the boutory, Iknow Jama Je Kapua by name rutived at 11 lattetu, and two des-- sendants ou tiving there, I don't know his boundaries with Drave heard of Makatua, (a Canoc) but I don't Know where it tanded. I have treated of the anawa (Canoe) and that Jamu It Kapua came in tur. He clevendants of there an--cestous are living at Maketie-Imyself am a desendant of Jamasi Kakua, and their devendants con always galled after them - Mis - ng Haturkunu, ng Tuw Karetoa, +C+P. Howider pome of the desendants of these Ances tous wore to pay a visit to offices, they would have been bent back again, unless it were forthe occasion of amalgamating for a fight Huse notitat Iwanted 417014, that I taltie land surveyed but morely to determine the felle tothe land. The na write wite Kemained on tris cand we myself and people who con--quoud More Maniki who wentaway. It was the do-- Sendants of Itpanen who drove those nganti away, alko Opanie ainvelf was desended from Mowith. The soup Iroanned youwith orthor block, was my greentones, weapone to I don't temember your Coming back after being driven away Those Thow of who rumained outlos land worth whances ateranawaka (dwandanto of apanui) Lonzider a tribal

Klain much phonger thanthat of attapu.

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 quarelled 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 Continued

Vike's nowangi was a desundant of Jamoniki, Rike Marangi also, who married Temparawaka (a child of apanue 102). Istaka at mille ketautum Tecoring that ly Porou had no mana Ilana Januara with tilled Jamate Rouis a was Turisanger por . The prover by mentioned by you yesterday coas biretamas. apareci no 20 prife (Mongomai Huatatui) was made agreat deal of over and about is chier colors, she was well known and her pon apanul 122 also. Abarawata was aparmis 41? por, ana? Rowsider le Tadtte mana overties land this occupation. for the quewelled with this brothers fourted their, an atten wrund possession of the and. The prover about Thanawara was made by the iretranger und not by the mother Villettate. ne Para assisted pome of expansion descendant are of Whatatorieate Conwer fought Agaitai on this blot a but we did you and drove you dway, and younevor returned Hwas Te Coaka Patelo who drove you away onthatoccarion. Toilau Rad no mana on His land, butterfortan. The was burned at 11 araciver on the East of the 16 out of or the writter is apartofted unapartore

Anox escably of Islain botton block torough Muturange setto of bi-Kinoi. I claimstrough apance - I gofinter back, Itaveteard Muturange formerly lived on the block and not at anaice. The penacion of the house core still visible.

His bribe was Krown as Maaoko (Maaoko ta anesto) of the arawas was another anastor) Itave news team of the leave and fan anastor (a whose) for my anathers.

Inan teard of an anastor falled Juariti setto married Jana Pawhero and she was a daughter of Muturange.

Juariti came from Rangiurus Muturange was the anather with one of the control of the anather and and Islanginus was

his pa. Toko was taken back to Rangiuru by Tuariki. Rangiuru is situated at Maketu. Tuariki came from Rangiuru as a guest tf 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 that 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 alot 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.

Junapahore.

Soutineed this par Toko was taken back to Rangiwewby Turwike. Rangiwew is petuated at Maketu. Turwike came from Rangiwew as a quest of Muturange

My ancestal boundary (Muturangis) Commences atsorkapota, tand ends (ree previous evidence) butil endo at moter. From moter rivor to Putetaper belonged to ng' Mine Willen aparen no 2 gravap, Twwangi gave him the . mana overthis land, and it was during his time 16at the Mangebeleveer de l'estitaire and Tellostionau war called Jan - mata aparui, but I know that range had also another name viz-larataki, which was an older Hame than Matof Jaumataapanui. Idid not insort Miname of - Larana Rein my cain, on account of its traving bun puperseded by incotter. You involed it in your own Houring.
Junited a lot of names (including a large cave belonging -tomy ancestous) my-intention being towart until the land Came beforethe Court and Kun to refortothen. I knew Kine Sestable, mentioned by you - pour was the mother of water who married aparele 1121 ph was of Agaitai, but the Mine Fe farie & mentioned yesterday was agrandetida of selvantar. Muturangio inana ciras extinguistra on, account ofthe fight between lott an auapanui, and ngariki, who were both descendants of muturanger.

Wering the enfights they wild to cat one another - How won the fights Inventioned you to to a for which I assumed possession of the Cand. How for did fight against negative on this block but I did not go away! (Acwas of near that) I that fight was avenged at suar apapa. Konsidering conquest over you was complete. The block before the Court is circumptaned bound to must at his office before the Court is circumptaned bound to must at his office and pregands the fights I was a complete to the book before the court of the fights.

To Mohos fight and I now who were hilled by Koho had being outgathering food, whenthey were betupon and hilled

continued page 11

> All those pa's were Ngariki's, but they were not all occupied simutaneously. 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-ate-Harawaka are now occupying this land.

> > Court adjourned till 10 a.m. Monday.

Claimant 20/- paid Panapa 20/- paid

Monday January 26th Court opened at 10 a.m. Present the same.

Paratene Te Aratahatu x continued

I have heard of a fight at Waikoroinga between Ngaitai and Whakatohea, when he latter were defeated and several of ex'd by Wi: Kiingi 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.