

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 he 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.

# Tunapahore.

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Continued All moro pas were Ngarikis, but they were not all occupied simultaneously. Ngarikis were a taro people. The Hono fight did not drive away the people from the block. Mulianangi died in the pa of the same name and was buried on this block. I never heard that he was killed in the Hono fight, as he was anterior to that event. Apanui's wife <sup>11,2</sup> Utiaki (the mother of the Karawaka) was of Ngaitai. Some of Utianauapanui are living on this block, some at Maraerua. Onais and other places, but only the Utianau Karawaka are now occupying the land.

Court adjt till 10 PM. Monday.

Monday January 26<sup>th</sup>

Claimant 2 of 10.

Court opened at 10 PM

an apo for the

Present the same.

Continued. I have heard of a fight at Waikoroinga between Ngaitai and Utiakatoia, where the latter were defeated, and a by Uti. Kingi several of their chiefs were killed - viz. Maue, Maunore-taunga, and others. I did not assist you in that fight because you were living at your own place, but had you been living at Motauapa, I would certainly have assisted you, ~~but~~ had you sent a message to me to come and assist you, I would certainly have come. I have heard of a hapu, Panakau, as stated by last witness, Iutamori was a descendant of Panakau. Utiakatoia also come from the same source. I have heard that you set up a claim to Utiakau block this conquest. I did not assist you in that conquest. I heard it first at the Utiakau hearing that you fought against Panakau. I did not assist you in the fight at Waikoroinga because at that time you were against me. Ngatikis were protected by me at Mulianangi.

Tunapahore

I protected you there, on account of us being related to Te Whaki, ancestor. Whakatane protected you from Whakatohea, because he knew they would in all probability conquer you. Sometimes Whakatohea were victorious and sometimes you were. After you were located at Tunapahore by Whakatane, Whakatohea did not offer to molest you, through fear, and from that time no fight has taken place between Ngaitai and Whakatohea. I have heard of another fight between them at Opape, when a pa of Whakatohea was burn't, but it was uninhabited. I did not assist you either on that occasion. You went from Tunapahore where I had located you under my "mana", to that fight Te Whanau-a-te-Harawaka protected you there. Hotene and others were there protecting you and several others.

Maraenui, Omaio, Te Kaha, Whangaparaoa and others, were the permanent kaingas of the Whanau Apanui during these disputes between Ngaitai and Whakatohea, and Te Whanau-a-te-Harawaka lived on this block at that time, and they are the only people living there now. Ngaitai live at Torere. Tamaikaroa Te Rangi and Takairua of Ngaitai were killed by Ngati Porou and Whanau Apanui at Te Karamea. I have never seen that place, it's near Torere. I have heard from the Whanau Apanui elders, Whanau Apanui were defeated at Takekenui by Ngaitai, at the same time that rahuis at the before named pas was on account of a water. Calabash belonging to Awhinau which she intended for Te Horouta, a Chief Of Ngati Porou. You were the cause of our recent fight (present generation). you teased me, hence the reason, I discontinued the protection of you and I have broken my "mana". The majority of Whanau Apanui came from Maraetai, and Te Whanau-a-te-Harawaka ( of Whanau Apanui) came from Hawaii to fight

TunapahoreContinued

I protected you there, on account of us being related to the  
 Whākī ancestor. Whākātane protected you from Whākātōia  
 because he knew they would in all probability conquer you.  
 Sometimes Whākātōia were victorious and sometimes  
 you were. After you were located at Tunapahore by Whākātā-  
 ne, Whākātōia did not offer to molest you, though from  
 and from that time no fight has taken place between Ngaitai  
 and Whākātōia. I have heard of another fight between  
 them at Opahe, when a pa of Whākātōia was burnt, but  
 it was unfruitful. I did not assist you either on that  
 occasion. You went from Tunapahore where I had located  
 you under my "mana" to that fight. Te Whānau akeharawaka  
 protected you there. Kōtane and others were there protecting  
 you and your followers.

Ngāaerui, Onaio, Te Kātia, Whānqaparaoa &c  
 were the permanent Raingas of the Whānauapanui during  
 these disputes between Ngaitai and Whākātōia, <sup>and</sup> but Te  
 Whānau akeharawaka lived on this block at that time,  
 and they are the only people living there now. Ngaitai live  
 at Wore. Te Aina iharoa Te Kānqi, and Te Kāroa of Ngaitai  
 were killed by Ngā Porou in a Whānauapanui at Te Karama.  
 I have never seen that place, it is near Wore. I have heard from  
 the Whānauapanui elders. Whānauapanui were defeated at  
 Te Karama by Ngaitai, at the same time that Karama fight  
 was going on. Te Whānauapanui were defeated at Te Karama  
 & Karamoana. At the setting up of the raia at the before  
 named pa, was on account of a water calabash belonging  
 to Awānau, which was intended for Te Kōroa, a chief  
 of Ngā Porou. You were the cause of our recent fight (present  
 generation), you leave me, hence the reason I discontinued the  
 protection of you, and I have broken my "mana". The majority  
 of Whānauapanui came from Ngāraetai, and Te Whānau ake-  
 harawaka (of Whānauapanui) came from Rorwai to fight

Tunapahore

against Ngaitai at Tunapahore. Te Waaka Te Patutoro was living there at that time, who also went.

I disapprove of Hairama Haweti's statement in which he stated that the Survey of this block was made by the Crown only, and it was all through your wishing a certain part included (Eastern side of Hawai stream) that I consented.

I do not know the first consultation which took place between you Hairama in reference to this Survey at Hawai. You came twice to that place and on one occasion it was in reference to the Survey of the whole block, and that meeting referred the matter Whanau Apanui at Maraetai, who did not approve of it, but they agreed to take the boundaries to the Western side of the Hawai stream. On my return from Opotiki I met Hira Piere at Hawai with Mr Baker the survey, and I said to him let the Western side of Hawai stream be included within the survey because Wi: Kiingi would be sure to set a claim for that part and one Survey might include both East and West. During Tutahuarangi's time, Ngaitai lived on this block, and on Putiki's also. I cannot say whether Ngaitai lived on this block before or after 1840. Te Rangihuatakea was not born on this land, but he lived on it. Ngaitai were present at Te Wera's of Ngati Porou fight at Te Kaha against Ngati Porou, and you went from this block to that fight under my "mana". You took food for yourselves by boat to Te Kaha. Ngaitai and Te Whanau Apanui were defeated by Te Wera of Ngati Porou. I have heard that Rangipaturiri (of Whanau Apanui) was killed by Te Wera's war party both Apanui and Ngaitai after their defeat went to seek revenge and they fought against Ngati Porou at Te He-kawa, Ngati Porou being defeated on this occasion, some of them being taken prisoners.

Taheke of Ngaitai took Te Pakipakirawiri of Ngati Porou,

# Tunapahore

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Continued

against Ngaitai at Tunapahore. Te Uera Kaiti Patuhoro was living there at that time, and also went.

I disapprove of Haurama's statement in which he stated that the survey of this block was made by the Crown, and it was all through your writing a certain part included (Eastern side of Hawai stream) that I consented. I do not know the first consultation which took place between you and Haurama in reference to this survey at Hawai. You came twice to that place, and on one occasion it was in reference to the survey of the whole block, and that meeting referred the matter to Whanauapanui at Manatani, who did not approve of it, but they agreed to take the boundaries to the Western side of the Hawai stream. On my return from Opotiki I met Hira Hira at Hawai with Mr. Baker the surveyor, and said to him let the W side of Hawai stream be included within the survey, because Wi Kirihi would be sure to set up a claim for that part, and our survey might include both East and West. During that time Rangitane Ngaitai lived on this block, and on this also. I cannot say whether Ngaitai lived on this block before or after 1840. Te Rangitauatake was not born on this land, but he lived on it. Ngaitai were present at Te Uera's <sup>of Ng' Porou</sup> fight at Te Kaha against Ng' Porou, and you went from this block to that fight under my mana. You took food for yourselves by boat to Te Kaha. Ngaitai and the Whanauapanui were defeated by the Uera of Ng' Porou. I now heard that Rangipahurangi (of Whanauapanui) was killed by Te Uera's war-party - both Apianui and Ngaitai after their defeat went to a hui, and they fought against Ng' Porou at Te Kaha, Ng' Porou being defeated on this occasion, some of them being taken prisoners. Te Kirihi of Ngaitai took the Rangipahurangi of Ng' Porou

Tunapahore

prisoner. I have heard Nikorima took Waipauhu prisoner.

Court adjourned till 1.30.

Resumed at 1.30.

continued

Hine Te Kahu and Whaki did not live permanently on this block. Te Whaki lived there on account of her marriage with Apanui No.2. Te Ana o Hine Te Kahu was a of Hine's who was a granddaughter of Te Whaaki and Apanui No.2. and not her grandmother Hine Te Kahu No.1. I have never heard that Hine Te Kahu No.1.'s children were born on this block. Te Whanau Apanui (name of) was not known during Te Whaki's time. Tutehuarangi was the Chief man of Te Ngaitai. The majority of the pa's named by Hairama are not known to me, but he has seen them all. I was born at Pariokara, near Omaio, (within Apanui's rohe).

I used to come, and live here, though born at Parikara, my elders and Ancestors have also permanently occupied this land from their time to my own. I was informed by my parent's that I was not born at the time when the tidal wave (taiepa aniwhanitoa) occurred in 1840 or 1842. (same wave that caused wreck of vessel at Whitianga referred to in back evidence).

Tunapahore is about 12 or 13 miles distant from Pariokara, but I don't know how many miles it is between here and Torere which is situated on the Western side of the Taumata-Apanui-rangi. Whanau Apanui did fight against Whanau-a-te-Harawaka (i.e.) amongst themselves, but my own hapu did not fight against the latter.

I have never heard that Ngaitai assisted Whanau-a-te-Harawaka at Te Houpoto (or at Maraenui) to get payment for their defeat against Whanau Apanui. I have heard that Takipu of Whanau-a-te-Harawaka killed Ngati Porou on the Hawaii stream, and it was myself who sought to revenge him by wounding Hine Weriweri.



TenapahoreContinued

prisoner. Have heard Nigauina took Waipauia prisoner.  
Court adj. till 1.30.

Resumed at 1.30.Continued.

Hine Te Kahu and Whakā did not live permanently on this block. Te Whakā lived here on account of two marriages with Apanui N<sup>o</sup> 2. <sup>Te Anao</sup> Hine Te Kahu was a case of Hine's who was a granddaughter of Te Whakā and Apanui N<sup>o</sup> 2, and not the grandmother Hine Te Kahu N<sup>o</sup> 1. I have never heard that Hine Te Kahu N<sup>o</sup> 1's children were born on this block. Te Whanauapanui (name of) was not known during ~~Te Whakā's~~ Te Whakā's time. Te Whanauapanui was the chief of the Ngaitai. The majority of the has named by Haurama are not known to me, but he has spent them all. I was born at Parikara, near Omai, (within Apanui's rohe). I used to come and live here. Though born at Parikara, my elders + ancestors have also permanently occupied this land from their time to my own. I was informed by my parents <sup>(Te Anao and Te Anao's)</sup> that I was not born at the time when the tidal wave occurred in 1840 or 1842. (same wave that caused wreck of vessel at Whitianga, referred to in back evidence)

Tenapahore is about 12 or 13 miles distant from Parikara, but I don't know how many miles it is between here and Tound which is situated on the western side of the Taumataapanui range. Whanauapanui did fight against Whanauate Karawaka (ie) amongst themselves but my own hapu did not fight against the latter.

I have never heard that Ngaitai assisted Whanauate Karawaka at Te Houpoto (@ Marau) to get payment for their defeat against Whanauapanui. I have heard that Te Kahu of Whanauate Karawaka was killed by Ng Porou on the Hawke's Bay, and it was myself who sought to revenge him by the wounding Hine Whiwere.



Tunapahore

I would have killed her, but she fled with her people. Ngati Porou had they remained on the block we should certainly have fought with them. You were under my "mana" during that fight. You were asked to come to that fight by Whanau-a-te-Harawaka. Whanako and Wata Wi (of Te Whanau-a-te-Harawaka) were present at that fight, that was the last fight against Ngati Porou, and Takipu was the name of it. I confirm Hairama Haweti's statement about Mihiterike of Tunapahore to Maura (returning to).

I now produce a document belonging to Te Tatana dated May 8th 1885 relating to that returning of Mihi Te Rini.

Te Keepa Te Hurunui and Hakaraia (of Te Arawa) were present (in reference to the returning of the land) and Hakaraia it was who made peace.

(Document here read out in Court)

On one occasion Ngaitai and Te Whanau Apanui decided to let Ngati Kahuhunu settle the dispute (Karaitiana was their Chief). Te Tatana was the writer of it - I was only a minor at that time - Although the document says Te Keepa wrote it, I still maintain that Tatana wrote it. Te Arawa used to come to you at Motaua for food, but you were living then under my "Mana".

I have heard that Major Swinley came to Maraenui to endeavour to stop the fight - both this document and the one in Te Keepa's possession are bona fide documents, written at that meeting. The fight between Ngaitai and Whanau Apanui was in reference to Western side of the Hawai stream. In olden days the Whanau-a-te-Harawaka lived on the Eastern side of the Waipuna stream, and the bonafide Ngariki on the Western side.

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Continued.

I would have killed her, but she fled with her people. Ng' Porou. Had they remained on the block we should certainly have fought with them. You were under my mana "during that fight. You were asked to come to that fight by Urianauatekara. Urianauatekara and Utaui (of Te Urianauatekara) were present at that fight. That was the last fight against Ng' Porou, and Takipu was the name of it. Confirm Kaōrama Hawke's statement about Mitihiro of Tunapahore to Maura (returning to).

I now produce a document <sup>belonging to Tātana</sup> dated May 8<sup>th</sup> 1858 relating to that returning of Mitihiro. —

Te Kēpa Te Kōwhiri, and ~~the~~ Hākarua (of Te Arawa) were present (in reference to the returning of the land) and Hākarua it was who made peace.

(Document then read out in Court)

On one occasion Ngaitai and Te Urianauapanui decided to let <sup>Kāhū Kūhu</sup> Ng' Porou settle the dispute (Karaitiana was their Chief). The document referred to above was written at Motaua. Tātana was the writer of it - I was only a minor at that time - although the document says Te Kēpa wrote it, I still maintain that Tātana wrote it. Te Arawa used to come to you at Motaua ~~and stay there~~ for food, but you were living then under my mana -

I have heard that Major Darwin came to Māraenui to endeavour to stop the fight. Both this document & the one in Te Kēpa's possession are bona fide documents, written at that meeting. The fight between Ngaitai and Urianauapanui was in reference to ~~the Eastern~~ and ~~not the~~ Western side of the Hawai stream. In older days the Urianauatekara lived on the Eastern side of the Waipuna stream, and the bona fide Ngāwiri on the Western side.

Tunapahore

In the fight between your's and my people in 1856 I was first defeated by you and then you by me, but I consider I won the fight because you invited Hakaraia to come and make peace between us, but I don't know who of Ngaitai invited him to come. I don't know whether Hakaraia was a descendant of Turiraki's.

By Court

Tohi Te Ururangi was of Te Whanau-a-Marutawhao and also of Ngariki. Tohi Te Ururangi left Maraenui on account of the death of Te Kahautu, and Te Whanau Apanui took possession of the land. Tohi came back to make peace, and to see a woman tattooed. He left then for Whakatane, where he remained and his descendants are now called Ngati Hokopu, and they are now living at Whakatane. It was agreed to by Ngaitai and Whanau Apanui that Hawakura lived at Hawaii, but I cannot say how long he remained there before going to Whakatane. He cultivated at Hawaii - Tiketikeirangi (another chief) was living there with him and Te Whanau Apanui. Hawakura used to go to and fro between Whakatane and Hawaii, his wife belonged to the former place, and he was also a Chief of that place. In reference to the Ngariki's who went away, none of their descendants came back to assist us in the fights, but Ngaitai did in those fights I have named. The origin of the word "Ngariki" (not given).

Court adjourned till 10 a.m.

27/1/85

Tuesday January 27th

Court opened at 10 a.m.

Present the same

Claimant 20/- paid

Panapa 20/- paid

Taina Haweti

sworn 20/- paid

I belong to Te Whanau-a-te-Harawaka, a hapu of Whanau Apanui I live at Hauraki (Thames) at present. I was present when Hairama and Paratene gave their evidence and heard their

Tunapahore.

Continued. In the fight between you and my people in 1856 I was first defeated by you, and then you by me, but I overiden I won the fight because you invited Ha Karara to come and make peace between us, but I don't know who of Ngaitai invited him to come. I don't know whether Ha Karara was a descendant of Turia Kio.

By Court

~~Turiti~~ Turiti Tebuwanga was of Te Whanau a Manu o Te Kōwhiri and also of Ngaitai. Turiti Tebuwanga left Maraeuni on account of the death of Te Kōwhiri, and Te Whanau a Manu took possession of the land. Turiti came back to make peace, and to see a woman tattooed. He left her for Te Whanau, where he remained, and his descendants are now called Ngaitai Kōwhiri, and they are now living at Te Whanau.

It was agreed to by Ngaitai and Te Whanau a Manu that Ha Karara lived at Hawaii, but I cannot say how long he remained there before going to Te Whanau. He resided at Hawaii - Te Kōwhiri (another chief) was living there with him, and Te Whanau a Manu. Ha Karara used to go to and fro between Te Whanau and Hawaii. His wife belonged to the former place, and he was also a chief of that place. In reference to the Ngaitai who went away, none of their descendants came back to assist us in the fight, but Ngaitai did in those fights. Ha Karara named. The origin of the word "Ngaitai" (not given).

Court adj'd till 10 PM

27/1/85

Thursday - January 27<sup>th</sup>

Court opened at 10 AM

Present the same

Claimant 20/1/85

Tanapa 20/1/85. I belong to Te Whanau a Manu a Karara, a tribe of Te Whanau a Manu.

Taina Hauoti I live at Hauoti (Haines) at present. I was present when

20/1/85. Hainama and Taina Hauoti gave their evidence, and Hainama