

TunapahoreResumed at 1.30.(conducted by herself) Susan Webster's Case (2rd last Counter Claimant)Wi Taopuku

I live at Te Kaha. My hapu is Ngariki and tribe Te Whanau-Apanui. I know this land as on the present plan, and I have a claim to it. I calim through Ancestry, Conquest and permanent occupation. I claim through Muturangi.

sworn 2/- paid

Muturangi
 ↓
 Tane Pawhero
 ↓
 Wahi Awa
 ↓
Turirangi x Hinetama
 ↓
 Tama Te Rerewa
 ↓
 Te Tawhiro
 ↓
 Kapua
 ↓
 Te Rangitohiariki
 ↓
 Te Topanga
 ↓
 Te Haunumia
 ↓
 Te Rangituakoha
 ↓
 Te Keke Warangi
 ↓
 Te Ahungaiuta
 ↓
 Wi Taopuku (witness)

Iknew of the fight which took place at Te Ranginui. A canoe was drifted ashore at Hawaii. When Kahukuranui heard of it he went to Te Kaha, he made a bridge across the stream for himself and then went on to Te Ranginui pa, he fought against Turirangi and his children. Kahukuranui then disbanded a portion of the pa, and Turirangi's children fell upon and killed him. Hinetama (mother of said children) concocted a proverb concerning them to the effect following "Mehe manga ka tere i te omutu", which means, when fighting people are always occupied in going to and fro, as in fishing and others. After that she invented another about one of her children (Tama Te Rouwa) i.e. "ko te hoko tahi a Hine-tama e horu te moana". which refers to the bravery of

Tunapakore

Resumed at 1.30.

(Conducted by Nurse!) Duan Webster (Coe) (2nd & last Countess claimant)
 Wi Saopukū live at Te Kaitā. My nāpua is Ngārikū and bābe Te Kōhāua.
Sworn 4 paid - apanui. I know this land as on the present plain, and as a
 present to it. I claim Kōwhiri, Aneōhū, Tōpū and for-
 mer occupation. I claim Kōwhiri, Mātūwānui.

Mātūwānui

Jane Saupū

Waiāwa

Sworn 4 paid - apanui

Tama Te Kōwhiri

Te Kōwhiri

Kāpua

Te Kōwhiri

Te Kōwhiri

Te Kōwhiri

Te Kōwhiri

Te Kōwhiri

Te Kōwhiri

Wi Saopukū (witness)

I know of the fact when took place at Te Kōwhiri. Apanui
 was drifted across at Kōwhiri. When Kōwhiri was
 of it, he went to Te Kōwhiri - he made a bridge across the stream
 for himself and then went on to Te Kōwhiri pa - the forger
 again. Sworn 4 paid - apanui. Kōwhiri was then
 do band a portion of the pa, and Sworn 4 paid - apanui
 upon and killed him. Kōwhiri (mother of paid apanui)
 connected a proverb concerning him to the effect ~~that~~ following
 "The man who is the omelū - which means, when
 fighting people are always occupied in going to and fro,
 as in fighting. After that she invented another about one
 of the children of Kōwhiri / i.e. "Kōwhiri" - which
 Kōwhiri e Kōwhiri moana" - which refers to the bravery of

Tunapahore

that child. Ka Te Aotukaia heard of the death of Kahukuranui and gave Turirangi a wife, because it was he who procured revenge for the death of Apanui.

They lived as man and wife and their issue was Apanui No.2. (alias Apanui Ringamutu).

Kahukura Mihiata married Apanui No.2. and Tukaki was the issue. Te Ikiwa married Tukaki.

Urukakenga Arangi

Te Uru Mahora

Hineate

Rerewaka

Hinerina

Hamaiwaho

Apanui No.2.

Epiha

Ngaitai drowned Patata's child. Patata then thought of the Ngariki who were living on the block to go and kill the Ngaitai. The latter were defeated at Te Kohitawa Pepetawa, was the name of that fight. Ngariki then returned on to this block, and Ngaitai came after them to obtain revenge for their defeat, they came under cover of darkness, and attacked Ngariki in the morning. After this they returned home. Ngaitai came again to attack Ngariki when they fought them in the daytime.

Ngaitai were defeated at Te Puta, and Te Whenua a Chief of their's was killed in that fight. One of the Ngaitai made a farewell remark at his death to the effect thus -

"e tama te whenua moumou tangata" - one of the Ngaitai was called Moumou on this account, the fighting between these two tribes now ceased peace having been made, Ngaitai living at their kainga Torere and Ngariki at Motatau.

The fight between these two tribes during Christianity was in reference to a woman and also about this land.

Tunapahore

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Continued

married. He & Aotahiāa heard of the death of
Hānu Kūrami and gave Jūwianiqi a wife, because
it was the wife who procured revenge for the death of Apanui.
They lived as man and wife, and their issue was
Apanui No 2. (alias Apanui Ringamutu).
Hānu Kūra & Mitiāka married Apanui No 2 and
Tukāki was the issue. He & Kūra married Tūāhāi.

Uruka Kēnga Arango

He & Uru Mēnōra

Mineato

Renewākā

Hinewāma

Maniawātō

Apanui No 3

Spitiā

✓ Ngaitai drowned Patata's child. Patata then thought
of the Ngaitai who were living on the block to go and kill
the Ngaitai - the latter were defeated at the Otahaua
Pepehaua was the name of that fight. Ngaitai returned
- turned on to the block, and Ngaitai came after them
to obtain revenge for their defeat - they came under cover
of darkness, and attacked Ngaitai in the morning -
after this they returned home. Ngaitai came again to
attack Ngaitai when they fought them in the clayline -
Ngaitai were defeated at the Pepehaua, and Selotūma & Kūf
officers were killed in that fight. One of the Ngaitai made
a farewell remark at his death to the effect this -
"I tāma kōwhiriua mōu mōu tangata" - one of the Ngaitai
was called Mōumou on this account - the fighting between
these two tribes now ceased, peace having been made, Ngaitai
living at Hinewāma, Kūwakaore, and Ngaitai at Otahaua.
The fight between these two tribes during the hostility was in
reference to a woman and also about this land.

Tunapahore

Te Whanau Apanui were defeated by Ngaitai on this block, Aquarrel took place subsequently, in fact several each some-times gaining a victory. All the Ngariki who were living at Whakatane and Te Kaha and others went to assisted Te Whanau Apanui against Ngaitai (in reference to the quarrel about the woman). and during said fight Te Whanau-a-Maru and Te Whanu Apanui turned and attacked Ngaitai and defeated them. killing one of their men called Tamateakuku. After that Te Whanau Apanui attacked Ngaitais' pa and two of the former were killed by Ngaitai, that was the end of the fight from that time till the time that peace was made between them. Hakaraia made the peace alluded to, also Te Keepa. These persons asked Whanau Apanui to go to the Motau pa, so as to make peace between themselves and Ngaitai. Hori Koru Tiketikeirangi, Ihaia Tarakawa, Te Tatana and others and Mauro (a woman) who was present, she came with them. When they reached Motaua they were invited by Ngaitai to come into the pa, and a woman of Ngaitai stood up and said to Maura - "I will return your land". Hine Pani was the woman who said this. After this Mihi Terina stood up and repeated the same thing, and after her Rangī Pohuhu also stood up, confirming the same proposal - that ended the meeting and Whanau Apanui returned to Pakoriri. Maura was both of Ngariki and Whanu Apanui and she was a great Chieftainess of both tribes, being equally connected with both - I am certain that Ngariki never left this land but they used to visit other places occasionally, always returning here.

same x ex'd

Panapa Nihotahi

I stated to the Court that I belong to Ngariki. The claim that I make to this block is through a fight between Ngariki themselves, and we defeated those Ngariki who fled to Tirohanga, who went away to, and those who went with Tohu Te

Continued,

the Utiianapanui were defeated by Ngaitai on this block. A quarrel took place subsequently, in fact proverbial, each sometimes gaining a victory. All the ^{by} Utiianapanui were living at Utiia Kataru and Utiianapanui went and assisted Utiianapanui against Ngaitai (in reference to the quarrel about the woman), and during said fight the Utiianapanui defeated them. Killing one of their men called Utiianapanui. After that the Utiianapanui attacked Ngaitai's place and two of the former were killed by Ngaitai. That was the end of the fight from that time till the time that peace was made between them. Utiianapanui made the peace alluded to, about 1860. These persons asked Utiianapanui to go to the Utiianapanui, so as to make peace between themselves and Ngaitai. 'Nou Kerei Tikelikevianqi, Utiianapanui, Utiianapanui and others and Ngaitai (a woman) who was present came with them. When they reached Utiianapanui they were invited by Ngaitai to come into the house, and a woman of Ngaitai stood up and said to Ngaitai - 'I will return your land'. 'Nou Kerei was the woman who said this. After that Utiianapanui stood up and repeated the same thing, and after that Utiianapanui stood up, confirming the same proposal - that ended the meeting & Utiianapanui returned to Utiianapanui. Ngaitai was both of Ngaitai and Ngaitai. Utiianapanui, and she was a great Utiianapanui of both tribes, being equally connected with both. I am certain that Ngaitai never left the land, but they used to visit other places occasionally, always returning there.

pauw & were by

Unapahote

-Fati

It took to the house that I belong to Ngaitai. The relation that I make to this block is through a fight between Ngaitai and Utiianapanui, and we defeated those Ngaitai who fled to Utiianapanui. We went away to a nation who went with Utiianapanui.

Tunapahore

Ururangi went to Maraenui, and Te Ururangi used to go and live at Te Kaha with his mother, but Maraenui was his permanent kainga. I corroborate the conquest of Whanau Apanui over Ngariki, which drove the latter away. Te Ikarangi (hapu of Ngariki) did not go, but remarried on this block. Te Whanau-a-te-Harawaka have always lived on this land, and Te Ikarangi were living with them, and where the descendants of Ngariki who went to Whakatane heard that Te Whanau-a-te-Harawaka were living on the land, they returned. The Eastland real Conquest against Ngariki was by Whanau Apanui, (on this block), and when the latter took possession of this land.

same x ex'd by

Wi: Kiingi

I claim through Ngariki and Te Whanau-a-te-Harawaka. I am giving evidence o/a Huhana's case. Te Whanau-a-te-Harawaka and Te Whanau Apanui have a claim to this block, I am endeavouring to amalgamate these two cases into one (i.e. Ngariki and Whanau Apanui). Both you and Te Whanau-a-te-Harawaka are my opponents in this case. Te Whanau-a-te-Harawaka conquered Ngariki I admit. I have no desire to divide the Ngariki's at all. I have heard of Te Kukume-taitimu-whare within the block, it belonged to Poutiki. Putiki was of Ngaitai (a Chief of). It is true that food which was cultivated on this block was taken to Te Kaha, by canoe. You did not get satisfaction for your defeat at that pa. I have heard of and also seen Tamai-wahia-te-rangi the father of Motoi, but I always thought he belonged to them. I never knew him to be of Ngaitai Tiaki, Te Kamu, Hikarara, Whanako, Matuaterangi,

Tunapakahore

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Continued. Uruanqi went to Nganani, and Uruanqi went
to go and live at Je Karia with his mother, but Nganani
was his permanent ^{Kainaga} home. Je Karia was the conquest
of Uruananiapani over Nganani, which drove the latter
away. Je Karianqi (Tape of Nganani) did not go, but
remained on his block. Je Uruananiapani was
there, always lived on this ^{same} land, and Je Karianqi was
living with him, and the descendants of Nganani who
went to Urua Karia and that Je Uruananiapani was
were living on the land, they returned. The last and
real conquest against Nganani was by Uruananiapani,
(on his block, and when the latter took possession of this
land.

[illegible]

Tunapahore

Te Watara Wi and Te Waaka Patuto and Tamaiwaku and Te Rangi were the persons I saw living on this block after Te Wera (of Ngapuhis) fight, i.e. when Ngapuhi invaded this place, of course others of Te Whanau-a-te-Harawaka lived there also. I was then living at Te Kaha and was born at Whakatane. My parents and others went to Whakatane to seek for guns and ammunition for fear of Ngati Porou. I was taken back to live on the block after Te Wera had returned home. I have seen Ngaitai living on this block. Ngariki did live permanently on this land but owing to quarrels amongst themselves and also through fear of Ngapuhi, they scalded all over the Country.

I remember the going of Ngaitai to Hauraki, and also the defeat of Whanau-a-te-Harawaka at Puaroa during that tour of Ngaitai's. I have never heard that any of the Ngaitai were killed in their defeat. Ngaitai and Te Whanau-a-te-Harawaka are related from living together. The defeat of Te Whanau-a-te-Harawaka at Puaroa (Ohiwa) was by the Ngariki, and they drove them off the block. Those who were not killed at that defeat were taken back by Ngaitai and they came and lived on this block together. Some of Whanau-a-te-Harawaka and Ngaitai were travelling on to Hauraki. Rotorua and other places, and on their returning home, Te Whanau-a-te-Harawaka alone were killed at Te Puaroa pa, after that they came back to their kaingas. Te Whanau-a-te-Harawaka did not travel on those expeditions under the "mana" of Ngaitai. There was no one living on this block when they returned. All the people at that time were afraid of the Ngapuhis. Hairama Haweti was born on this block at Hawaii, at least I took him away from this land, (hawai) as a child. I know some of the pas named by Hairama and Te Ara viz- Parahake, Whakatipua, Te Rapau, Motaua, Te Haumi, Oneonenui,

Tunapahore

Atbatara with the tua^{re} fahu and Janai wala and the Rangū were the persons surviving on this boat after the wara (of Ngapehu's) fight, i.e. when Ngapehu invaded this place, of course others of the Whānaua^{te} hāwāka^{ka} lived there also. Some men living at Nihāia, and was born at Whānaua^{te} hāwāka^{ka}. My parents and others went to Whānaua^{te} hāwāka^{ka} for guns and ammunition for fear of Ngāporu. Some took back to live on the boat after the Whānaua^{te} hāwāka^{ka} returned home. Some upon Ngaiti^{ti} living on this boat. Ngaiti did two permanently on this land, but owing to quarrels amongst themselves and also through fear of Ngapehu^{the here}, they scattered all over the country.

I remember the going of Ngaitai to Haurua^{ki}, and also the defeat of Whānaua^{te} hāwāka^{ka} at Haurua during that tour of Ngaitai. I have now heard that any of the Ngaitai were killed in their defeat. Ngaitai and the Whānaua^{te} hāwāka^{ka} were related for living together. The defeat of the Whānaua^{te} hāwāka^{ka} at Haurua (the war) was by the Ngaitai, and they drove them off the boat. Those who were not killed at that defeat were taken back by Ngaitai and they came and lived on this boat together. Some of the Whānaua^{te} hāwāka^{ka} and Ngaitai were travelling on the Haurua, Rotua and other places, and on their returning home the Whānaua^{te} hāwāka^{ka} alone were killed at Haurua, after that they came back to the Haurua. The Whānaua^{te} hāwāka^{ka} did not travel on those expeditions under the name of Ngaitai. There was none living on this boat when they returned. All the people at that time were afraid of the Ngapehu's. Haurua^{the here} was born on this boat at Haurua, at least three times away from this land (Haurua) as a child. Haurua^{the here} of the boat named by Haurua and Haurua, viz. Haurua^{the here}, Haurua^{the here}, Haurua^{the here}, Haurua^{the here}, Haurua^{the here}, Haurua^{the here}.

Tunapahore

Te Putere, and others - they all belonged to Ngariki. Hawaii and Tunapahore are the other pas, and afterwards Te Whanau-a-te-Harawaka took possession of them. I know the Waitete swamps - it is a burial place on the block. Te Kauri is an Ancestral name. Turirangi is an Ancestor of mine.

By Court

I set up a different claim to Whanau Apanui, because they would not recognise my claim, I consider them all one Ngariki. I set up a case of my own because Whanau Apanui ignored me altogether. Hairama was quite an infant when my mother took him from Hawaii to Te Kaha, he was taken because he was a nephew of hers according to Ancestry.

same x ex'd
by Susan Webster

The fight between Ngariki and Whanau Apanui had no reference whatever to the land.

Court adjourned till 10 a.m. tomorrow.

hearing fas

Wednesday January 28th 28/1/85

Claimant 20/- paid

Court opened at 10 a.m.

Susan 20/- paid

Present the same.

Susan Webster

Huhana Te Waihapuarangi is my name. I live at Whakatane.

Sworn 2/- paid

I belong to Ngariki through whom I have a claim to this land. I know this land.

(see next page)

	4=1	Tawhiro
		Tama Kahu
	<u>Tamaka</u>	<u>Pakakakahu</u>
Tohi Te Ururangi		Taiaha
<u>Hine Ringa (2rd)</u>	<u>Te Waiopotango</u>	<u>Maiheorangi</u>
Hamaiwaho	Toihau	Te Waipuharangi
Apanui	Te Ngarara	Huhana (self)
Wepiha Apanui	Te Matewawe	
	Hira Minu Takaka	

Panapa here objects to Susan producing her whakapapa on paper Court rules that it is allowable and has often been done as regards Whakapapas only. Wi Kingi also made the same objection.

Continued

Tunapahore

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Deftors and others - they all belonged to Ngariiki.
Kawari and Tunapahore are Ngariiki, and after
wards the Tanawaki (Tanawaki took possession of them).
I know the Waiteke River - it is a burial-place on the
block. ^{Kawari} ~~Tunapahore~~ is an ancestral name, Tunapahore
is an ancestor of mine.

By Court

I set up a different claim to ^{was not a co-claim} Tunanawapanui, because I
consider them all one Ngariiki.

I set up a case of my own because Tunanawapanui
ignored me altogether. Kawari was quite an infant
when my mother took him from Kawari to Tunanawapanui, she
was later because he was a nephew of hers according to
Ancestry.

anno x cord. The fight between Ngariiki and Tunanawapanui did not
Susan Webster reference was taken to the land.

Court adj. till 10 PM to-morrow

earing for

Wednesday January 28th 28/1/85

Plaintiff for

Court opened at 10 PM.

van def paid

Present the same.

van Webster

Kawari's Waitekepuanui is my name. I live at Toka
worn 2 paid. Kawari. I belong to Ngariiki through whom I have a claim
to this land. I know this land.

(present page)

Ngariiki

Tanapahore

Tanapahore

Tanapahore

Tanapahore

the King (2nd) Tanapahore

Tanapahore

Kawari

Tanapahore

Ngariiki

Tanapahore

Ngariiki

Ngariiki

Q/a.