

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

Claimant 20/- paid

Susan 20/- paid

Susan Webster

Sworn 2/- paid

Wednesday January 28th 28/1/85

Court opened at 10 a.m.

Present the same.

Huhana Te Waihapuarangi is my name. I live at Whakatane. I belong to Ngariki through whom I have a claim to this land. I know this land.

(see next page)       $\frac{1}{2}$  = 1      Tawhiro  
                                          Tama Kahu  
                                          Tamaka      Pakakakahu  
                                          |      |  
                                          Tohi Te Ururangi      Taiaha  
                                          |      |  
                                          Hine Ringa (2rd)      Te Waiopotango Maiheorangi  
                                          |      |  
                                          Hamaiwaho      Toihau      Te Waipuhurangi  
                                          |      |      |  
                                          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

27/1

My story and story - kuy all belonged to Ngariiki.  
Kawari and Tunapahore are the same, and after  
wards the Tanawakirawaka took possession of them.  
I know the <sup>Ngariiki</sup> Ruwari - it is a burial-place on the  
block. The <sup>Ngariiki</sup> ~~Kawari~~ is an Ancestral name, Tunapahore  
is an ancestral name.

My Court

I set up a different claim to 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, he  
was later because he was a nephew of hers according to  
Ancestry.

anno x co d. The fight between Ngariiki and Tunanawapanui did not  
of Susan Webster reference with her to the land.

Court adj. till 10 PM to morrow

earing far

Wednesday January 28th

28/1/85

Plaintiff of paid

Court opened at 10 PM.

wan 20 of paid

Present the same.

wan Webster Tunanawapanui is my name. I live at Tora  
won 4 paid Kataru. I belong to Ngariiki through whom I have a claim  
to this land. I know this land.

(present the same)

Kataru

Tunapahore

Howan producing

Tunapahore

Tunapahore

Tunapahore

allowable, and as often

Tunapahore

Tunapahore

been done as regards

Tunapahore

Tunapahore

Tunapahore

Tunapahore

Tunapahore

Tunapahore

Tunapahore

Tunapahore

Tunapahore

Tunapahore

O/a.

Tunapahore

Mataiata (3rd)  
 Te Koha  
 Hori Kawakura  
 Hoani Kerei Kawakura

|                       |                  |
|-----------------------|------------------|
| Tamakahu              |                  |
| Whitau                |                  |
| <u>Te Ikanuiatepo</u> | <u>Mauhe</u>     |
| Matahou               | Tautoru          |
| Tikitiki              | Tangihaea        |
| Paora Te Uatorangi    | Maria Pakihore   |
|                       | <u>Takimoana</u> |
|                       | Hikairo          |
|                       | Hika Kirau       |
|                       | Whakapakia       |
|                       | Whakaihu         |
|                       | Tuamutu          |
|                       | Te Auru          |
|                       | Pararaki         |
|                       | Huriata          |
|                       | Ria Raupatu      |

(X 2) Tama te Rerewa (brother of).

There are other descendants of  
 Tama Te Rerewa, and Hikairo's

Rohe

My rohe commences at Potikirua  
 thence to Tauranga

During Turirangis' time Kahukura visited the places within the above rohe, and he fought the Ranginui pa (occupants of). (At that time Hinetamas' children were able enough to use arms) and took part of that pa, and Hinetamas' children approached the pa where Kahukura was and attacked and killed him. Owing to their bravery, their mother invented a proverb (given yesterday). Extolling their bravery.

After the death of Kahukuranui it was rumoured that he was killed by Tama Te Rerewa, to which statement Hinetama invented another proverb (as previously stated). I corroborate the statement made by last witness to the effect that Rongomai Huitahi was given to wife to Turirangi, and I also

17) abaiata (3rd)

Hori Kawakura

Boani Kori Kawakura

Jamaican  
Whitew

de Kānūatepo - Mautio.

# 17) Rotation

Spittlitz

1890. 1891. 1892. 1893. 1894. 1895. 1896. 1897. 1898. 1899. 1900. 1901. 1902. 1903. 1904. 1905. 1906. 1907. 1908. 1909. 1910. 1911. 1912. 1913. 1914. 1915. 1916. 1917. 1918. 1919. 1920. 1921. 1922. 1923. 1924. 1925. 1926. 1927. 1928. 1929. 1930. 1931. 1932. 1933. 1934. 1935. 1936. 1937. 1938. 1939. 1940. 1941. 1942. 1943. 1944. 1945. 1946. 1947. 1948. 1949. 1950. 1951. 1952. 1953. 1954. 1955. 1956. 1957. 1958. 1959. 1960. 1961. 1962. 1963. 1964. 1965. 1966. 1967. 1968. 1969. 1970. 1971. 1972. 1973. 1974. 1975. 1976. 1977. 1978. 1979. 1980. 1981. 1982. 1983. 1984. 1985. 1986. 1987. 1988. 1989. 1990. 1991. 1992. 1993. 1994. 1995. 1996. 1997. 1998. 1999. 2000. 2001. 2002. 2003. 2004. 2005. 2006. 2007. 2008. 2009. 2010. 2011. 2012. 2013. 2014. 2015. 2016. 2017. 2018. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158. 2159. 2160. 2161. 2162. 2163. 2164. 2165. 2166. 2167. 2168. 2169. 2170. 2171. 2172. 2173. 2174. 2175. 2176. 2177. 2178. 2179. 2180. 2181. 2182. 2183. 2184. 2185. 2186. 2187. 2188. 2189. 2190. 2191. 2192. 2193. 2194. 2195. 2196. 2197. 2198. 2199. 2200. 2201. 2202. 2203. 2204. 2205. 2206. 2207. 2208. 2209. 2210. 2211. 2212. 2213. 2214. 2215. 2216. 2217. 2218. 2219. 2220. 2221. 2222. 2223. 2224. 2225. 2226. 2227. 2228. 2229. 2230. 2231. 2232. 2233. 2234. 2235. 2236. 2237. 2238. 2239. 2240. 2241. 2242. 2243. 2244. 2245. 2246. 2247. 2248. 2249. 2250. 2251. 2252. 2253. 2254. 2255. 2256. 2257. 2258. 2259. 2260. 2261. 2262. 2263. 2264. 2265. 2266. 2267. 2268. 2269. 2270. 2271. 2272. 2273. 2274. 2275. 2276. 2277. 2278. 2279. 2280. 2281. 2282. 2283. 2284. 2285. 2286. 2287. 2288. 2289. 2290. 2291. 2292. 2293. 2294. 2295. 2296. 2297. 2298. 2299. 2300. 2301. 2302. 2303. 2304. 2305. 2306. 2307. 2308. 2309. 2310. 2311. 2312. 2313. 2314. 2315. 2316. 2317. 2318. 2319. 2320. 2321. 2322. 2323. 2324. 2325. 2326. 2327. 2328. 2329. 2330. 2331. 2332. 2333. 2334. 2335. 2336. 2337. 2338. 2339. 2340. 2341. 2342. 2343. 2344. 2345. 2346. 2347. 2348. 2349. 2350. 2351. 2352. 2353. 2354. 2355. 2356. 2357. 2358. 2359. 2360. 2361. 2362. 2363. 2364. 2365. 2366. 2367. 2368. 2369. 2370. 2371. 2372. 2373. 2374. 2375. 2376. 2377. 2378. 2379. 2380. 2381. 2382. 2383. 2384. 2385. 2386. 2387. 2388. 2389. 2390. 2391. 2392. 2393. 2394. 2395. 2396. 2397. 2398. 2399. 2400. 2401. 2402. 2403. 2404. 2405. 2406. 2407. 2408. 2409. 2410. 2411. 2412. 2413. 2414. 2415. 2416. 2417. 2418. 2419. 2420. 2421. 2422. 2423. 2424. 2425. 2426. 2427. 2428. 2429. 2430. 2431. 2432. 2433. 2434. 2435. 2436. 2437. 2438. 2439. 2440. 2441. 2442. 2443. 2444. 2445. 2446. 2447. 2448. 2449. 2450. 2451. 2452. 2453. 2454. 2455. 2456. 2457. 2458. 2459. 2460. 2461. 2462. 2463. 2464. 2465. 2466. 2467. 2468. 2469. 2470. 2471. 2472. 2473. 2474. 2475. 2476. 2477. 2478. 2479. 2480. 2481. 2482. 2483. 2484. 2485. 2486. 2487. 2488. 2489. 2490. 2491. 2492. 2493. 2494. 2495. 2496. 2497. 2498. 2499. 2500. 2501. 2502. 2503. 2504. 2505. 2506. 2507. 2508. 2509. 2510. 2511. 2512. 2513. 2514. 2515. 2516. 2517. 2518. 2519. 2520. 2521. 2522. 2523. 2524. 2525. 2526. 2527. 2528. 2529. 2530. 2531. 2532. 2533. 2534. 2535. 2536. 2537. 2538. 2539. 2540. 2541. 2542. 2543. 2544. 2545. 2546. 2547. 2548. 2549. 2550. 2551. 2552. 2553. 2554. 2555. 2556. 2557. 2558. 2559. 2560. 2561. 2562. 2563. 2564. 2565. 2566. 2567. 2568. 2569. 2570. 2571. 25

Ja Kinnorau

(X-21) Tanna le Rereua (broitor of) - Nij Kairio

There are other descendants of  
Samaserewa and Hikairo.

‘Nīkā Kāw

Παράκληση

Wia Kaitu

My home commenced at Potlona

Science to Jawranga

Working Perwari is lime plaster-

Rena visited the places written the above notes, and the fought the

Harquimipa (occupant of). (At that time Kinutamash children were able enough to use arms) and took part of matpa, and Kinutamash children approached me pa where Harukurami was and attacked and killed him.

During to their bravery, their mother invented a proverb  
(given yesterday). extolling their bravery - After the death  
of Kaitu Rivanu, whose surname Kaitu was killed by  
Jama's forces, to which statement Minutema invented  
another proverb (as previously stated). Spoorobate the  
statement made by last witnesses to the effect that Kaitu  
Kamamai Kaitu was given to wife to Surinangi, and that

Tunapahore

Confirm the gift of the land as stated by other witness. With regard to the fights as stated by the Whanau Apanui witnesses, they were merely fights amongst themselves in which they indulged in the practice of eating one another, also during Te Whakaihu's time, they did the same thing. Wharekura pa (of Whanau Apanui or Ngariki) was in Toihau's time (it's within my boundaries). Apanui No.3. (father of Wepiha Apanui) was in that pa. At that time Ngati Porou were endeavouring to take possession of it, and when those who were at Whakatane heard of their intention, Toihau came from Whakatane by canoe to Maraenui, and requested Te Whanau Apanui to go and assist Ngariki against them. When they reached Wharukura, they shot one of Ngati Porou, and the Ngariki who were in the pa saw Te Whanau Apanui coming and the women in that pa saw the fall of the man who was shot, and they called out "ka whana au, ka whana au te tama a Rongomaihuatahi he tane". Then those who were in the pa came out and attacked Ngati Porou as well. Ngati Porou were defeated, and they were slaughtered in their retreat, (beyond or as far as my rohe) i.e. on the Eastern side of. There are other fights both prior and subsequent to this one. During Toihau and his children's time, Ngaiterangi came to a pa at Whakatane, Te Apapa of Ngaiterangi was killed by Toihau's child (Te Ngarara). Apanui No.3. was also in that pa and my grandfather. Ngaiterangi were defeated and went back again, afterwards again returning and fighting against Ngati Awa, and Ngariki on an island in the Whakatane river. Ngaiterangi were again defeated and Rangikuatahi was killed (of Ngaitai) - he was shot by one of Toihau's children, a proverb was made in commemoration of that fight. Te Ranginui pa and also a whare which was there belonged to me.

Continued.

Confirm the gift of the land as stated by other witnesses.

With regard to the <sup>fight</sup> ~~fight~~ as stated by the Taitianan

Apanui witnesses, they were merely fighting amongst themselves, in which they indulged in the practice of eating one another, also during the <sup>fight</sup> ~~fight~~ time, they did the same thing. Utiarurora pa (of Utiarurora apanui or Ngairi) was in Taitianan time (it is within my boundaries). Apanui No 3 (father of Tepeita Apanui) was in that pa. At that time Ng'Poru were endeavouring to take possession of it; and <sup>when</sup> those who were at Utiarurora heard of this intention, Taitianan came from Utiarurora by canoe to Manawiri, and requested the Utiarurora apanui to go and assist Ngairi against them. When they reached Utiarurora, they shot one of Ng'Poru, and the Ngairi who were in the pa saw the Utiarurora apanui coming, and the women in that pa saw the fall of the man who was shot. And they called out "Kawitangan Ka utiana au te tama a Hongonaituaitu te tau". Then those who were in the pa came out and attacked Ng'Poru as well.

Ng'Poru were defeated, and they were slaughtered in their retreat (beyond or as far as my notes) i.e. on the East side of. There are other fights both prior and subsequent to this one, ~~after that fight~~. During Taitianan another celebrated time, Ngaiterangi came to a pa at Utiarurora, the Apapa of Ngaiterangi was killed by Taitianan's retia (the Ngairi) —

Apanui No 3 was also in that pa and my grand-father. Ngaiterangi were defeated and went back again. Afterwards again returning and fighting against Ng'Poru, and Ngairi, on an island in the Utiarurora river. Ngaiterangi were again defeated and Hongonaituaitu was killed (of Ngairi). It was shot by one of Taitianan's children. A proverb was made in commemoration of that fight. Te Hongonaitu pa and also a utiana which was there belonged to me.

### Tunapahore

(i.e.Ngariki). I always lived on this land under my own "mana", and this is the first time I have ever heard that we were defeated and driven away. Whana Apanui are descendants of Ngariki, and they are really one people, and that is what my last witness mean't to represent when, he said these two people were amalgamated together.

same x ex'd by ) I have a claim to thos block through Ancestry and Conquest.  
Panapa Te Nihotahi ) I myself lived at Pakoriri (within the block), for some  
20/- paid ) years. My claim through Conquest is through the fights  
i have mentioned. Ngati Porou came here, and had they conquered me, they would have taken possession of this block.  
Wi Kiingi was the only person who fought against me at Tunapahore, and not you, as we were one.

If two brothers were to fight about land certainly the one who conquered, would take the land, but in this case it was not so, as they were merely quarrelling amongst themselves about food. I don't admit that statement that Ngariki fled from this land. I do not disapprove of my witnesses statements. Both my witness and my own statements are correct as regards Ngariki going and also stopping.

The cause of Ngariki going to Whakatane was not that you drove them away, they had reasons of their own for so doing. Toihau murdered Te Whanau-a-te-Harawaka at Te Pueroa - Whakatane, not exactly murdered. they required food, in other words wanted human flesh - that was the second time Te Whanau Apanui slaughtered one another and then indulged in Cannibalism - they did not separate after this - even Te Keepa is a relation of yours - those of Ngariki who are now living at Whakatane are called Ngati Hokopu and Te Kouha was



# Anapahone

continued

(i.e. Ngariiki). I always lived on the land under my own  
mana, and this is the first time I have ever heard that  
we were defeated and driven away. The Anapahone  
are descendants of Ngariiki, and they are really one people,  
and that is what my last witness meant to represent when  
the paia there two people were amalgamated together.

paia x ex d by

Anapahone (i.e. Ngariiki)

of paia.

I now claim to be Ngariiki (with the block) and Conquest  
myself lived at Pakowiri (with the block) for some  
years. My claim through Conquest is through the fight of  
now mentioned. Ngariiki, I know now, and that they con-  
quered me, they would have taken possession of the block.

Ue: Kirihi was the only person who fought against  
me at Anapahone, and not you, as we were one.

More fights between Ngariiki themselves have no bearing  
on this land, they were merely family quarrels.

If two brothers were to fight about land, certainly the  
one who conquered would take the land, but in this case it  
was not so, as they were merely quarrelling amongst them-  
selves about food. I don't admit that taken from Ngariiki  
fled from the land. I do not disapprove of my witnesses  
stating to both my witnesses and my own statements are  
correct as regards Ngariiki going and also stopping?

The cause of Ngariiki going to the Kaitane was not that  
you drove them away, they had reasons of their own for doing.

So it was murder at the Tanau Kaitane at the time.  
(Kaitane), not exactly murdered, they required food,  
in other words wanted human flesh - that was the second  
time the Anapahone's ploughed one another and  
then indulged in cannibalism - they did not separate after  
this - even the Kaitane is a relation of yours. More of Ngariiki who  
are now living at the Kaitane are called Ngariiki.

Now we have a Kaitane of Ngariiki. The Kaitane was

the Kaitane



Tunapahore

killed by Ngariki and Ngapuhi sold his head to Europeans for guns - in consequence of this, our hapu was called Ngati Hokopu o Ngariki. Te Kowha was of Ngariki. I admit that Te Whanau-a-te-Harawaka have a claim to this block and I am their mother (elder). I am of Muturangi myself.

same x ex'd by  
Wi Kiingi

The rohe I have mentioned was the Ancient Ancestral one, and owing to quarrels amongst those who lived within, they became scattered. My case is the same as Panapa's, but I set up my own account because he ignored me. I set up my case in my interest, I am their elder (one of). Ngaitai were living on the block during the more recent disputes (during Christianity), I have seen them myself. Ngaitai lived on this land prior to those quarrels. The whole of Ngariki and Whanau Apanui lived at Maraenui in olden days, Omaio, Te Kaha and others: - I have heard of a fight between Ngaitai and Whanau Apanui on this block. I was told by Apanui No.3. that Kahukura was killed at Te Ranginui. The reason why Kahukura came there was on account of the Canoe which was drifted ashore at Haeoai, that was about this block (at Motaua pa) and that was the only fight in reference to the land. I confirm the statement made by last witness about the fight which took place between Ngariki and Ngaitai it was not in references to the land. I was born at Auckland, but I did not get any land there abouts on that account.

This concludes Susan Webster's case (Ngariki).

Court adjourned till 1.30

filled by Ngatik, and Ngapukū sold us over to European forgers in consequence of this, our name was called Ng' Kōrofu & Ngatik. Te Kōwhiri was of Ngatik. I admit that 'the British' at Ngatik were a clan to this block, and I am their master (elder). I am of Mukuwāngi myself.

Samo & co. d. by  
Ge. K. K. K.

Te Kōwhiri mentioned was the Ancient European one, and owing to quarrels amongst those who lived with him, he became peaceful. My love is the same as Panapa's, but I set up on my own account, because he ignored me. But up my ears in interest, I am their elder (one of). Ngaitai was living on this block during his more recent disputes during (hostility) I have seen them myself. Ngaitai lived on this land prior to those quarrels. The whole of Ngatik and Etanauapanui lived at Ngakuru in olden days, Enaio, Te Kaiti etc. - I have heard of a fight between Ngaitai and Etanauapanui on this block. I was told by Apairu hō that Kaiti Kura was killed at Ngakuru. The reason why Kaiti Kura came there was on account of the canoe which was drifted ashore at Ngakuru. That was about this block (at Motuapa) and that was the only fight in reference to this land. Confirm the statement made by last witness about the fight which took place between Ngatik and Ngaitai - it was not in reference to this canoe. I was born at New Zealand, but I did not get any land thereabouts on that account.

This concludes the evidence of the witnesses (Ngatik).

Continued till 1:00