Resumed at 1.30.

Hemi Te Rua sworn 2/- paid

Wi Kiingis' Case

I live at Torere - I belong to Ngateririwhenua and Ngapotiki, hapus of Ngaitai. I know this land and have a claim through Ancestry and Conquest over Ngariki and Whanau Apanui. (Tarera is the Ancestor I claim from), also I claim through permanent occupation from my Ancestors' time down to my own.

Tarera	
Te Aorere	Hine Te Kahu
Tauiru	Te Roroko
Himau	Riruohenua
Tuapuru	Hinehau
Paki Whakatane	Te Houputuu
Ninita	Te Uira
Tauahi Kawai	Arita
Taru Tawhiti	Wharekiaterangi
Tutehuarangi	Te Kaho
Te Rangihuatake	Hemi Te Rua
Wi: Kiingi	(witness)

The whole of Ngaitai are descendants of these Ancestors I have named and they are the owners of this block, including Kapuarangi.

Nga Rohe

Commencing (of block before the Court - <u>not</u> the Ancestral) at Awaawaroa, on the coast, thence to Pehitairi trig, thence to Parahake, Owhakairiao, Whiorau, Orangitemoe, then crosses the Waiti stream to Te Whetu, Hawai stream, Otaitapu, then turns towards the sea to Pukepoto, Rakaukatiki, Tokaroa, and thence by the coast to the commencement. In our application, the boundaries run down to Te Wahangaoteatua and some of the names included in the boundaries are the same as mentioned by me.

Tukitukinga-o-te-Upoko-o-Turirangi situated on the

32/ Tunapahore Resumed at 1.30. Wi Küngis Läse Herri Je Aua I (ive at Forew- I belong to ngaturinotrenua and 119a. Dworn. - potiki, Tapus of nquitais. Iknow this land and there a If paid Main torough arestry and Conquest over Haviki and Cotiananapannie (Yarera is the anestor de laim from) abor secain torough permanent occupation from my anastor timedowntomyown. Tedorore Hire's Karie JeRoroko Mimaure Landewar Pirus Tirus Minerian Jaupunu Paki louarralane Tehouputur Ti Yvia. Minita Wita Janatu Kawai Jane Jacoluti WhaveKiaterang JeKatio Tutetrucurango Hund TeRua, Ge Ranginuala Ro (withuss) levi: Ringi. The whole of ngartai cure descendants of these ancestor. How named_ and they wetthe owner of this block, including Kapuarango. Commencing (ofblo Chbefow It Court-not the ancestral) ngalow. at avacioaroa, triticlowst, there l'étritaire trig Mence to Parattaki, Oporatairias, Wieraw, Okangi temade, then crosses the Chaile stram to In Whele, Bawai stream, Faitake, then living towards therea totukepoto, Rakaukatiri, Tokaroa, anatune by tre coast to the commencement, In own application, the bounder run down hose Coatiangahahua, ponte ofthe names includedin The boundaries welle paine as murtioned by me. TutitukingaotupoRodivivangi petuated ont

Pas

East of the block near the Coast. I confirm Wi: Kiingi's statements with respect to Pehitairi pa which belonged to Turirangi (its a ditch pa). Te Whakatipua was a pa on the Parahaki ridge (also a ditch pa). Tarera owned that pa. Tarera had food pits there. Te Rangiaoaonunui was the owner. Motaua pa (was owned by Re Roroku and Patata), Te Ranginui pa (as stated by the other witnesses) is the name of a ridge, but there are two pas there, namely Te Upoko-o-te-Rangi, and Te Pukahu (the latter inland side). Both owned by Te Aorere and both are ditch pas. There are several others, but these are the most important ones which were owned by Ngaitai from time immemorial.

Waipapa is another pa, Matahua owned it (it was a ditch pa). The majority of the pas within the block belong to Ngariki, Te Haui is another ditch pa, Pukouia, Te Paoharewai, Tarere, Te Ruaotuwhakaata, Takapau, Otukino, Oneonenui, Te Putere, Rangihoua, Paoneone, Te Koau, Otamanuhiri, Te Ruahoanga, Maungatira, Orakaikotare, (below this was a place where we used to light fires for catching birds-titis), and Tukuroa and we have occupied some of the pas named during Ngariki's time, but after we defeated them, we became possessed of the whole of them. I confirm what Wi Kiingi has stated to the Court, as to his having been born at Tunapahore pa - I myself was also. All the cultivations on these pas belonged to our Ancestors and our present generation, they used to grow potatoes, kumaras and others - taros also and fern root and others, and we ourselves have cultivated the same crops with additions.

Cultivations

Tokanui, Te Eweotewhaaki, (Te Whaki was born there), Mania, Manawatura, Waharau, Taniwhanui,

28/1/1885 Last of the block near the Jourt . Teonform Wi Kings platemento with purpect to l'éditaire pa collient belonged his unarangi (itis a diteripa). Je Whatalifera was a par on the fara natheridge (absoaditer pa). Tanva owned that pa. Tanera ciaa food pito icioro Tetbaccangaateatua is aboo a ditempa- Tefangiaoaonunii was the owner. Motaua pa (owned by Re Rowke analatata) Il fanginuipa far stated by the other witnesses) with name of a ridge, but there we two poor there namely Le Uporootorangi, and Su Puratu (Micator incland ride). Both owned by redowne and both are diterplas. True are several or there, but there are the most important one which were owned by ligartai from time immemorial. (baij afai is another pa), Matatara owned it (il was a deteri pa). The Mayority of the pas within the block belong to ngariti. Icham is another dite a pa, Puttoma, Velan Karewai, Jarere, TeRuaotuwka Raata, Jakapan, Otukino, Amoreneu, Te Petow, Ranginoua, Paoneone, Tekoaw, Otamanunioni, Enguaroanga, Maungaturas Orakaikobare, Chelow tris was a place where we was to liquitions for eatering birds - lilis) Jukuroar Mano occupied some ofthe pos named during I garetto time, butaffer we defeated their we became possessed of the whole of them . I conform what lov Runge of an state ato The lowert, as to this having been boun at Junapation pa-Impsef war, abo. All the cultivations on these par belonged to our ancestors and our present generation. They wred to grow potatows, Rumaras, tete: - Caros about.

Portinued

Tokanin, Telwestew Kaaki (Jelohaki low bounthou), Mania, Manawatawa, Wattanau, Janua taneu,

formerotte and weowordow have cultivated the Danne

cultivations

Nauterurunga, Te Haumi, Te Atamarama, Tarer, Pukerua, Te Waimanu, Te Pohonga, Paheketanga, Te Putere, Waitete (a swamp) cultivated in the edges, Totara, Te Mapou, Mangonuj, Pakoriri, Rahowhiti, Pahiko, Korakoroa, Taoroa, Hunahitamuri, Putakataka, Haurepo, Kareretaua, Ouaroroki, Tihahake (near Hawai), Waiomuri, Otetaitoko, and Whituare.

All the peach trees on this block belong to us, and all these cultivations are on this block, we own also all the grape vines and flax bushes, cherry trees, they are at Te Mapo. Mangahoho is the of a water spring near the Tarawera stream. Te Punaateawaihe is another stream, below Rangihoua pa. Hinetekahu is a cave as previously stated.

Ancestral rohe Commences (of Tarera)

at Tokaroa, to Rakakatihi, Pukepoto, Otaitapu, Pukehou, Puketoetoe, Te Paritu, Mangakirikou (at the Motu river) and thence by the Motu river and others.

Te Whaaki and Te Kohipare were ancestors of Ngaitai $\underline{\text{now}}$ re Taumata Apanui ridge.

Apanui <u>married Te Kahukura Mihiata at Maraenui</u> Tukaki

and when she had this child, she never fed it with her hands, but ultimately she did so and Apanui was wrath, she became vexed in turn and fled to Turanga by way of the Coast as far as Parahaki, where she turned off by a well known track. After a while Apanui went to look for his wife by the same road, but when he got to Parahaki, he looked towards where his wife had gone before him, and again he thought of his child - he wept - and then went on his way to Maraetaha - He ultimately came back without his wife. Kamakama was the name of the track at Maraetaha. He arrived again at Parahaki where he again cried about his son.

Junapahore

Continued Maulerwunga, Te Kaumi, Je atamarama, Jarow Tukowa, Jelbaimanu, Je Pononga, Milieketanga, Tellandious Pulow, Chailile (a suramb) cultivated on window

-Pulow, Chailite (aswamp) cultivated on mi edges,

Totara, Te Mapow, Mangonin, Pakorowi, Ranowhite,

- Pariko, Korakoroa, Saowa, Thunatrita muri, Getakataka,

Lawrepo, Kareretana, Onarowki, Tina na ki (near Hawai)

Chaiomuri, Oletaitoko, Whituare.

all the peach been on this block belong hows, and all the ealtwations we on this block, we own absorbed the grape vines and flax bearies, friency been they are attiliated. Il angulation is the name of a water spring near the Jarawan stream Se Tunaahawaiti is another stream, below flanging towards but the hard is a cave, as previously stated.

Incestral pote Commences (offarera)

at Tokanow Bakaukatiki, Pukepoto, Olaitapu Pukerou, Buketoeloo, Delaritu, Mangakorikou J at ku Motu river) then en by the Motu river te te

Telbriaaki and Tekorijsan were ances tous of liquit

Opanui mavued Mahukura Mitiata atmanaina
Jukaki

und when settad His etild, sunwer fed it with the transfer thands, but ultimately one dia so and apanei was mate soubcame voced in town and feel to Turanga by way of the lower as faractaki when phi twented off by a wall-known brack. Ufter a while apanei went to both for this wife, by the pame youd, but usen the gotto faractake the looked towards where his wife ted gone before time.

And again hethought of his saild-he west-analous went to the west-analous whenton way to Manaetatia, he alternately fame back without the wife. Kamakama was the name of the brack at Manaetata. He arrived again at Paraetaki, where it again true about this son.

After he had done crying he descended the Parahaki rigde and met Te Roroku at Te Eweotewhaki. Te Roroku then asked him from where he came when he explained he had come from Maraetaha, where he had been seeking his wife to which he got the reply, "it is just as well you have returned, for she (your wife) has reached Turanga by now - hence this ridge was called Taumata Apanui", When Te Roroko saw that Apanui had been weeping, he requested him to go to Moutawa pa, and there he would find two of his sisters, and he could have one for a wife. They then separated, Apanui going to Motaua pa and asked where Te Kohepare and Te Whaaki were - he was told of their whereabouts, and took them both to Maraenui as wives. Their issue are Apanuis as stated in their case, and this was the commencement of the name of "Whanau Apanui".

The descendants of these woman fought against Ngaitai as stated by them. With regard to the fights, the next witness will explain all about them.

I don't admit the statement that Kahukuranui was killed at Turanginui pa. He died at Uawa at his kainga, also the statement regarding Muturangi — he belonged to Waiaua and not to this block. (Waiaua is near Omarumutu — it is a stream). He belonged to Ngaitai and lived at Hangaia where he had his whare. Tuariki came there when he was building it, and assisted him in the erection. Whilst he was so occupied, Muturangis' people did not know who he was and they were anxious to find out. Tutepoi was the man who went to get water for him and informed them all who Tuariki was

Continued

Offorme thad done origing the descended the Baranaki ridge and nutse Rowker at It Eweotewnaki. To Low wind a stick time from cotton a pane when the Esepteured the tied come from Monachatia, where the tradban perking his wife, to which the gotton reply it is just as well you naw eputurined, for ste (your wife) has reached storanga by now - Time this ridge was called Jaumata apanui. When Iworoko saus that apanui Tadbeen weeking, The requested thin to go to Moutawa pa, and tiere the would find two of his pisters, and the could have one for a wife. They then reparated, apanui going to motanapa, and asked where Ichotepare and Ichaathe wow the was told of their whereabouts and took then both 1 to 11 anae-- mui as wives. Their orne our apaneurs as Plated intheor care, and this was the commencement office name of the anauapance

Afiedwendants ofthe wonen foregulagainst
Martar asstated by them. Willi regard to the fights,
the most withers will Expeain all about them.

Use Killed at suranginui pa The dud at Caura at no vour Rainga, aboo trustalement jugandingMultivangi-Tubelonged to Chairman, and not to trus block. (Chairman mean Omarumulu-it is as buani).
Tubelonged to Mailtu and Lived at Kangara, when we ofit I Juwiki cametrure when the was building it, and assisted thin in the brechon. Unlist was building it, and assisted thin in the brechon. Unlist was so occupind. Multivangor from did not from who the was a challey every anxious to find out. when Julepoi was the man was went to get water fortuin i and informed them all who Juariki was

Muturangi was so pleased with him that he gave him his daughter (Ani Pawhero) to wife. Tokoaterangi was the first child.
At this birth (his naval was cut off and taken to Ranginui)
and after that Tutepoi (one of Tuarikis' men committed adultery with his wife, Ani Pawhero). When Tuariki returned,
he saw his wife was pregnant, and their child was Wahi Awa
- it had a bi-coloured face (one side white and the other
black). Pahiawa's issue was Tururangi.

Muturangi never lived on this block, he only travelled through it from Waiawa to Maraenui.

Waipapuni is the source of the Waiti stream (outside this block). Te Whanau-a-te-Harawaka first lived on this block during the time when Motoi married Moumou to Motoi was of Te Whanau-a-te-Harawaka. Moumou was of Ngaitai. Ngarangi Katitia married Ta Matahai of Ngaitai, Ngarangi was of Te Whanau-a-te-Harawaka. They took their wives at Maraenue, and brought them with them to Tunapahore, the descendants of these two women who were married to the two men, are now called Te Whanau-a-te-Harawaka.

Motoi x Moumou
Tamaiwahiaterangi
Motoi No.2. (alive) f/-

Tamatakahi x Ngarangikatitia
Te Maunga (dead) no issue.

During Tamatakahis' ytime, I have seen some of the Whanau-a-te-Harawaka living at Hawai on this block, they came on account of the marriage of Tamatakahi to Ngarangikatitia - Tamai Whaioterangi, Te Maunga, Te Wataraui and his father, Pehi Wetea, Hikarara, Puketira. Whanako, Te Kamo and Teke (now at Turanga) were all living on this block during Tamatakahi and

Continuedo

Muturangi was so pleased unite thim that to gave thim this claughter (and lawthers) to wife. To ke alwange was the first thild. Ather birth (this naw al was ent off and taken to Rangiusus) and after that the poi (one of Juanikis men committed adulting with this wife and lawnors) (when Juaniki netword, the saw this wife was kregnant and their critic was batti awa. It had a bi; colowed face (one side while and the other black)

Takiawas is see was Jurinangi.

Muturangi never twee on this block , Thouly bravelled throught it for Chairwa to II caraenew;

Jamatakatu x Agaranqukatitia

Tellaunqu (chad) noussuus Viving at Have peen point of the Contamanaken anawaka Civing at Haware on Mis block. They came on account of the maving of Jamatakahi to Ilgarangikatina - Jamai batriolonangi, Jellaunga Telbatanama and his faller, Paritbetea. Hikawara, Juketira Tohanako, Jekamo, Jeke (nowat Juranga) were all living on this block diving Jamatakathi and

his wifes time. These people lived there before the fights of Ngaitai with Whanau Apanui. I disapprove of Whanau Apanuis claim to this land, and also Ngarikis', when they assert (the latter) that they still have "mana" over this land. but I have heard that Ngariki did live on this land, but Ngaitai conquered them. When some of the descendants of Ngariki fled, heard that Te Maunga and others were living on this block, they came through being related to them. Those were the remnant of Whanau-a-te-Harawaka who were routed at Te Puaroa pa (Ohiwa) by Ngaitai. It was Hori Te Rawakuras' tribe who slaughtered them - when Ngatai brought them back, they came under Ngaitais' "mana", Tutahuarangi (of Ngaitai) brough Whanau-a-te-Harawaka on to this block to Hawai, and lived then under the mana of Ngaitai. I disaprove the statements in reference to Te Waaka, as stated by other witnesses, that Ngaitai were living there under his "mana", because he was one of those who were saved at the fall of Te Whanau-a-te-Harawaka at Te Puaroa. Ngaitai gave him Te Puha (a Chieftainess) to wife, and that was his reason for living at Tunapahore pa with Ngaitai. and his child was Mere Takurua. Paora Patu, her brother, is dead.

It was quite recently that he took up his own kainga at Pakoriri and that was the cause of the quarrek between Ngaitai and Whanau Apanui, on account of his leaving the former. Hori Kawakuras' brothers' wife, as stated by other witness, was not taken by Ngaitai, but Te Whakatohea. Tuaiwa who was of Te Whakatohea was her husband. I was not present at Hawai at the meeting of our elders, but I have heard statements made

Continued).

two wifes time. Truse people lived there before the fight of Maitai with Whanawaparmil ! disapprove of luttananapannio Kais n to this Cana, and also no are this, when they assert (the lattor) I Tattoly still have ricana "over lotos tand but Mare that al Mat Mariti did live on laws land, but ngaitai conquered tuin. When some of the descendants of nowice fled than attat sellaunge andothers wouliving onthis block, they came through being related to their . Those wor the turnant of Wananata war wow yould at To Puraroa pa (Otiva) by ngaitai . Itwas Kore To . Rawakwas bribe wito scaugetteredthem - when Igatar houghttunback, why came under Agaitais mana" Tutamarangi (of ngaitai) brough Whanayatefarawaka on tothis block to bawai, and live this under the mana of ngaitai Idisprove the statements interforence to set bout a, as stated by other with wires, Mat ngaitai wore living the under two mana; because was one of those with work paved at the fall ofsilvianauatiranawata at Teluaro.

Inquitai gawaiin Teljutia (a thiiftainus)

to wife, and that was this peason for living at

Junapathoro pa with Inquitai, and two still duras

More Judurua. Paora latu, turbrotten, is dead.

It was quite puently that the took up this own Kainga

at lakoriri. Itat was the cause of the quarrel belians

Inquitai and whanaua parrui, on account of two

leaving the formers. Ibori Kawakunas brothers wife,

as stated by other withers us, was not taken by 'Ilquitai,

but se twia fatoua. Juanwayowo of Je Wha Katonea

was two two band. I was not provent afficurai a this

meeting of our elders, but I fawe than d statements made

in reference there to — the meeting was about the woman who was taken, Hori Kawakura gave a horse as a present in order to make peace, but it was not accepted — that was the end of that meeting. During Te Waaka Patutos' time a quarrel again arose, between Whanau Apanui and Ngaitai. I was present when Whanau Apanui came to Maraenui, Omaio and others, to build Te Waaka Patutos' pa (Pakoriri). We were then cultivating on the block gathering in maize and kumaras and others— that was the first time that Whanau Apanui came on to this block. I disaprove the statement of Whanau Apanui that Ngaitai are under their "mana'.

The Natives are informed that tomorrow is a Public holiday

The Natives are informed that tomorrow is a Public holiday throughout the Colony, and as it will be kept by all concerned, the Court is adjourned until

10 a.m. on Friday morning the 30th

30/1/85 Hearing

Claimant 20/- paid

Panapa 20/- paid

Friday Janauary 30th Court opened at 10 a.m.

Present the same

I am living at Torere at present. Te Whanau-a-te-Harawaka are living at present at Hawai on the block, but they only went there quite recently.

After the peace making between Ngaitai and Whanau Apanui, they lived at Whituare (within the block), and subsequently to Hawai of their own accord. Tutahuarangi located Te Whanau-a-te-Harawaka on this block after their defeat at Puaroa pa. (before they lived at Whituare), and before the peace-making they lived there under the "mana" of Ngaitai and not that of Whanau Apanui. The pas which were erected by Te Pou and Te Rangimatemoana at Torere.

I was not defeated by Whakatohea when I went to Hawai,

38/ Junapahore

Gortanua

in reference kiereto- kie meeting was about the woman who was taken. Hori Kawakura gave a howe as a present ta order to make keaa, butil was not accepted that was the end of that meeting - bluving it waaka tatutos time a quarrel again wore between whanauapanui and nga tau. I was present whin whanauapanuicame to Incoraenui. (Inaio te to build selbaaka tatutos pal (Pakowi). We wou then cultivating on the block. gashing in meuzet kumaras te: - that was the first time that whanau afanui fame on to the first time that whanau afanui fame on to the first time that when an acceptance of whanau afanui that I daila are under their mana"

The Matives are informed that to morrow is a Tublic Toliclay throughout the Rolony, and as it will be slept by all concerned. The Courtes adjourned with 10 Thing on Friday morning the 3015

1 gurentrusamo

30/1/85.

Heaving

Friday January 30 15

Caimant of paid

Herrive Aud starawaka are twing affredent atthawai on the xeedby anapas block, buttery only went two quete present q.

afterthe peace making between ngaitai and whanauaf anui, they lived at unituane (within the block), and bub requently to the war of their own action on the block after their defeat at his wood pa. (before they have at which was and before the peace making they time the mema of ngaitae and not making the time a they war and not making the finau apanes. The free which were enchaby to force and khanginate moune at source

I was not defeated by what attached when I went to Hade