

TunapahoreResumed 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 - not the Ancestral) at Awaawaroa, on the coast, thence to Pehitairi trig, thence to Parahake, Owakairiao, Whiorau, Orangitemoe, then crosses the Waiti stream to Te Whetu, Hawaii 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

Returned at 1.30.

Wi Kingis Case

I live at Fowey - I belong to Ngatiriri-tūnuka and Nga-
-potiki, Tāpua of Ngaitai. I know this land and know a
-kaia through Ancestry and Conquest over Ngapiki and
-Tōtānauapanui. (Yarera is the Ancestor & kaia from.)
also kaia through permanent occupation from my Ancestor
line down to my own.

If paid

| | |
|-----------------|----------------------|
| Tarera | |
| <hr/> Tadere | Hine Kahu |
| Tauw | Ti Roro |
| <hr/> Himauke | Tauw Roro |
| Taupuru | Hine Kahu |
| Paki Watakalane | Ti Houputu |
| Hinita | Ti Uia |
| Tauatu Hawaii | Arata |
| Tau Taututi | Wata Katerangi |
| Tutuarangi | Ti Kato |
| Ti Rangiatake | Hine Tia |
| Wi Rangi | (withness) |

The wife of Ngaitai are dependants of these Ancestors & their named - and they are the owners of this block, including Rapuarangi.

Ngalo Rotie.

Commencing (ofble to be low the Court - not the Ancestral)
at Awaawarua, on the coast, thence ^{to} Piritani trig-
uence to Paratiki, Oponakairua, Uirua, Orangi-
temae, then crosses the Uaiti stream to Te Uaiti,
Hawai stream, Otaitapu, then turns towards the sea
to Jukipoto, Rakaukatini, Tokarua, and thence by the
coast to the commencement. In our application, the boundaries
run down to Te Uaitiangatua, some of the names included in
the boundaries are the same as mentioned by me.

Tu Kitu Ringaotupo Roto Wirangi situated on the

Tunapahore

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 Ruaotuwakaata, 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,

Tunapahore

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 Hawaii), Waiomuri, Otetaioko, 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 now re Taumata Apanui ridge.

Apanui married Te Kahukura Mihiata at Maraenui

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.

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Continued
 - Haulerurunga, Te Kauri, Te Atangaranga, Tarawa
 - Tukerua, Te Wainanu, Te Potonga, Te Kētanga, Te
 Cultivations
 - Pūlow, Taitite (a swamp) cultivated on the edges,
 Totara, Te Mapow, Mangouu, Te Kōriw, Kāhōwātī,
 - Pāriko, Kōrākorā, Sāowa, Teunatūtāmuri, Te Kātaka,
 Kāwepo, Kāreretana, Ouaroroki, Te Kāhāki (near Hawa)
 Teaiomuri, Otaitoko, Wūtuar.

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, & many trees. They are at Mapo-
 Mangatōro is the name of a water spring near the Tarawa
 stream. Te Tūnaakawaitū is another stream, below Kāhāki
 Houapa. Hinete Kātū is a cave, as previously stated.

Austral Potae Commences (of arena)

at Tokarow, Te Kāu Kātū, Te Kēpoto,
 Otaitapu, Te Kōriw, Te Kōtelo, Te Kōtelo, Mangakōriw (at the Motu river) thence by the Motu river etc.

Te Wānaki and Te Kōriw were ancestors of Ngāti
now Teunataapanui ridge.

Apanui married Teunataapanui Mātā at Maratā
 Te Kāhāki

and when she had two children, she never fed them with
 hands, but ultimately one died so and Apanui was with-
 out a son. He became moved in heart and fled to Taranga by way of
 the coast as far as Paratāhā, where he 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 Paratāhā
 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 Maratāhā - he ultimately came back
 without his wife. Kāmakāma was the name of the track
 at Maratāhā. He arrived again at Paratāhā, where he
 again cried about his son.

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After he had done crying he descended the Parahaki ridge 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

After he had done crying he demanded the Paranāki ridge and met Te Roro Kū at Te Eweotewāki. Te Roro Kū then asked him from where he came, when he explained he had come from Maratāhā, 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 Sporanga by now - hence this ridge was called Saumataapanui'. When Te Roro Kū saw that Apanui had been weeping, he requested him to go to Motauapa, and when he would find two of his sisters, and he could have one for a wife. They then separated, Apanui going to Motauapa, and asked where Te Kōhūpare and Te Whāahe' were - he was told of their whereabouts, and took them both to Maratāhā as wives. Their wives ~~was~~ are Apanui's as stated in their case, and this was the commencement of the name of Whānauapanui.

The descendants of these women 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 Hāte Kōhūpare was killed at Turangirua pa. He died at Hāwa at his own Kainga, also the statement regarding Muturangi - he belonged to Waiau, and not to the block. (Waiau is near Ohangamutu - it is a stream). He belonged to Ngaitai and lived at Hāngāia, where he had his wife. Te Eweotewā - Muturangi was the name of it. Teauriki came there when he was building it, and assisted him in the erection. Whilst he was so occupied, Muturangi's people did not know who he was, and they were anxious to find out. When Tekepoi was the man who went to get water for him, and informed them all who Teauriki was.

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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 Maraenui, 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 Hawaii on this block, they came on account of the marriage of Tamatakahi to Ngarangikatitia - Tamai Whaioterangi, Te Maunga, Te Watarau and his father, Pehi Wetea, Hikarara, Puketira. Whanako, Te Kamo and Teke (now at Turanga) were all living on this block during Tamatakahi and

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his wives time. These people lived there before the fights of Ngaitai with Whanau Apanui. I disapprove of Whanau Apanui's 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 Ngaitai brought them back, they came under Ngaitais' "mana", Tutahuarangi (of Ngaitai) brought Whanau-a-te-Harawaka on to this block to Hawaii, and lived then under the mana of Ngaitai. I disapprove 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 quarrel 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 Hawaii at the meeting of our elders, but I have heard statements made

Continued

his wife's time. These people lived there before the
fight of Ngaitai with Whānauapanui. I
disapprove of Whānauapanui's claim to this
land, and also Ngāruhi's, when they assert (the
latter) that they still have māna "over the land, but
I have heard that Ngāruhi did live on this land,
but Ngaitai conquered him. When some of the
descendants of Ngāruhi fled there that Te Hāunika
and others were living on this block. They came
through being related to him. Those were the remnants
of Whānauatēhārawaka who were routed at Te
Pūaroa pa (Otūroa) by Ngaitai. It was Hōi Te
Kawakura's tribe who scattered them - when Ngaitai
brought them back, they came under Ngaitai's "mana"
Te Hāunika (of Ngaitai) brought Whānauatē-
hārawaka on to this block to Hawaia, and lived there
under the mana of Ngaitai. I disprove his statements
in reference to Te Hāunika, as stated by other witnesses,
that Ngaitai were living there under the māna";
because he was one of those who were saved at the fall
of Whānauatēhārawaka at Te Pūaroa.

Ngaitai gave him Te Hāunika (a thief-taker)
to wife, and that was his reason for living at
Tunapahore pa with Ngaitai, and his child was
Mere Hāunika. Hōi Te Kura, her brother, is dead.
It was quite recent that he took up his own Kainga
at Pakiri. That was the cause of the quarrel between
Ngaitai and Whānauapanui, on account of his
leaving the former. Hōi Kawakura's brother's wife,
as stated by other witnesses, was not taken by Ngaitai,
but Te Hāunika. Te Hāunika was of Te Whānau
was her husband. I was not present at Hawaia at the
meeting of our elders, but I have heard statements made

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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 disapprove the statement of Whanau Apanui that Ngaitai are under their "mana".

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

Friday January 30th

Hearing

Court opened at 10 a.m.

Claimant 20/- paid

Present the same

Panapa 20/- paid

I am living at Torere at present. Te Whanau-a-te-Harawaka are living at present at Hawaii 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 Hawaii 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 Hawaii,

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Continued

in reference hereto - the meeting was about the woman who was taken. Mori 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 Waa Ka Patuto's time a quarrel again arose between Whanauapanui and Ngaitai. I was present when Whanauapanui came to Ngaraenui. Onaio + c: to build Te Waa Ka Patuto's pa (Pakowiri). We were then cultivating on the block, gathering in maize + Kumanas + c: - that was the first time that Whanauapanui came on to this block. I disprove the statement of Whanauapanui that Ngaitai are under their "mana".

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 AM on Friday morning the 30th

30/1/85.

Hearing

Friday January 30th

Court opened at 10 AM

Claimant of paidPresent in same

Panapa of paid I am living at Tioru at present. Te Whanau - a - k -
 Hemi + Te Waa Ka Patuto are living at present at Whawai, on the
 west by Panapa's block, but they only went there quite recently.

After the peace making between Ngaitai and Whanauapanui, they lived at Whituaw (within the block), and subsequently to Whawai of their own accord. Te Waa Ka Patuto + c: located Te Whanau a Te Waa Ka Patuto on this block after their defeat at Hicrowa pa. (before they lived at Whituaw), and before the peace-making. They lived there under the "mana" of Ngaitai and not that of Whanauapanui. The pao which were erected by Te Waa Ka Patuto and K Rangimata moana at Tioru

I was not defeated by Wha Katoa when I went to Haurangi