

Tunapahore

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

Hearing

Claimant 20/- paid

Panapa 20/- paid

Friday January 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 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. Aori Kawakawa gave a hōwe as a present in order to make peace, but it was not accepted - that was the end of that meeting - During Te Waa Kā Patuto's time a quarrel again arose between Whānauapanui and Ngaitai. I was present when Whānauapanui came to Ngāraenui. Onaio + c: to build Te Waa Kā Patuto's pa (Pā Kōwiri). We were then cultivating on the block, gathering in maize + kūmaras + c: - that was the first time that Whānauapanui came on to this block. I disprove the statement of Whānauapanui 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 the samePanapa of paid

I am living at Tōrew at present. Te Whānau - a - kō and Te Waa Kā Patuto are living at present at Hāwai, on the west of Panapa's block, but they only went there quite recently.

After the peace making between Ngaitai and Whānauapanui, they lived at Whītūaw (within the block), and subsequently to Hāwai of their own accord. Te Tāruarangi located Te Whānau a Te Waa Kā Patuto on this block after their defeat at Hicrowa pa. (before they lived at Whītūaw), and before the peace-making they lived there under the "mana" of Ngaitai and not that of Whānauapanui. The pā which were erected by Te Pōi and Kōrangimānoa at Tōrew

I was not defeated by Whānauapanui when I went to Hāwai.

Tunapahore

but by Ngati Maru at Paripaopao pa (Torere) we defeated Whanau Apanui at Tahekenui, Rapumoana, and Te Karamea (outside this block all the three).

Tarera lived long before these fights, which took place after, I had lived on this block. Te Whanau-a-te-Harawaka came from Maraenui to fight against us at Torere, and not from within this block.

On the Eastern side of block (from Tokaroa to Otaitapu) is our Ancestral boundary, and the same by Conquest, but from Otaitapu to Te Whiorau is neither a rohe by Ancestry or Conquest of ours. The Ancestral part I have named belonged to Tarera. I do not know who was with him when that rohe (ancestral) was laid down.

On the Eastern side of that rohe belongs to Whanau Apanui and on the Western side to us (in tribal boundaries). I did not cultivate on this block after the peace-making, because Te Whanau Apanui were told to go and live at Maraenui, and Ngaitai at Torere, and the land to be left vacant. I went to Torere after the peace-making, although I did not stay permanently there, but I was born on this block, Tunapahore. I do not confirm Whanau-a-te-Harawaka's statement, that they lived permanently on this block. Those whares and dead of theirs within this block were only after being located here by Tutahuarangi, now all belongs to us. After the peace-making we requested Whanau-a-te-Harawaka to go and live at Maraenui, and Mr Brabant (R.M.) was with us on that occasion.

I mentioned two pas, of which only I saw the ditches of (Te Upoko-o-te-Rangi and Te Pukahu are names of the 2 pas) - and they are the only pas at Ranginui. If there are more than two pas there, of course they must belong to you. These pas formerly belonged to Te Aorere.

continued. but by Ng' Maru at Tairapaopapa (Toreore) we defeated Whanauapanui at Tairākeru, Rapunōana, and at Karamua (outside this block all the time).

Tawera lived long before these fights, which took place after he had lived on this block. Te Whanau-atekarawaka came from Maraenui to fight against us at Toreore, and not from within this block.

On the Eastern side of block (from Tokaroa to Otaitapu) is our Ancestral Boundary and the same by Conquest. But from Otaitapu to Te Whāiorau is neither a route by Ancestry or Conquest of ours. The ancestral part I have named belonged to Toreora. I do not know who was within when that name (ancestral) was laid down.

On the Eastern side of that now belongs to Whanauapanui and on the Western to us. (Tribal boundaries).

I did not ^{cultivate} ~~live~~ on this block after the peace-making, because the Whanauapanui were told to go and live at Maraenui, and Ngaitai at Toreore, and the land to be left vacant. I went to Toreore after the peace-making, although I did not stay permanently there, but I was born on this block Tunapahore. I do not know where Tawera was born. I do not confirm Whanauatekarawaka's statement, that they lived permanently on this block. Those weavers and dead of others within this block were only after being taken there by Tuta-te-cuanga, now all belong to us. After the peace-making we requested Whanauatekarawaka to go and live at Maraenui, and Mr. Dobbant (R.M.) was with us on that occasion.

I mentioned two pias, of which only I saw the districts of, (Te Upokoroanga and Te Kūkāu are names of the 2 pias). - another and the only pia at Ranginui. If there are more than two pias there, of course they must belong to you. These pias formerly belonged to Toreore. One of the pias was two districts

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I am positive there are only two pas stated at Te Ranginui. I belong to Ngapotiki (a hapu of Ngaitai) an also to Ngaiririwhenua (another). Tarera belonged to Ngaitai, he came in the Tainui canoe, which landed at Kawhia.

(by Wi: Kiingi)

All the canoes which came from Hawaiki, first landed at Whangaparoa.

continued

Tainui, Matatua and Te Awa (Arawa) canoes came along the coast, and one of them (Tainui) landed at Torere, leaving my Ancestor Torere Nuiarua there - the canoes then went on their way.

Torerenuiarua
 ↓
 Tainui
 ↓
 Tairoa
 ↓
 Taimona Pohatu
 ↓
 Tai
 ↓
 Tuteuru
 ↓
 Rongomaiteauru
 ↓
 Marama
 ↓
 Wairua
 ↓
 Rongomaiwhiti
 ↓
 Tutununui
 ↓
 Rakahia
 ↓
Tarera

Those canoes came by the East coast, before they landed to the Westward. I have heard of the rohe from Taumata-Apanui to Tokaataiau - Te Whanau Apanui fixed it as their rohe, because their Ancestor Apanui fretted there after his child, and wife. It was not Te Roroko who laid that boundary there.

I was present at the first hearing of Pukitauhinu block and also the second (at this Court), but I did not hear Ngati Porou mention the Taumata Apanui boundary as far as Tokataiua,

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Continued ~~pie (D) the other having one only (one of the sides of one being a little square in the middle). I am positive there are only two pieces as stated at Te Kanihau.~~

I belong to Ngapotiaki (a nephew of Ngaitai) and also to Ngairiwhiwhi (another). I was a belonged to Ngaitai. I came in the ^{Ngaitai} canoe, which landed at Kawhia. (By the King) All the canoes which came from Hawaiki first landed at Whangaparaoa.

Continued Iainui Matatua and ^{Ngaitai} Awa canoe came along the coast and one of them (Iainui) landed at Tioru leaving my Ancestor ^{Tioru} ~~Tioru~~ here - the canoes then went on their way.

Tioruwhiwhi

Iainui

Iainoa

Iainona Potiati

Iai

Iuteauru

Rongomaitauru

Marana

Wairua

Rongomaiwhi

Tutunui

Rakauia

Iarera

The canoes came by the East coast, before they landed to the Westward. I have heard of the note from Taimataapanui to Tokaitaiara. Te Whanauapanui fixed that their note, because their Ancestorapanui settled there after his child and wife. It was not Te Poroko who laid that boundary there.

I was present at the first hearing of the Kaitiaki block and also the second (at this Court), but I did not hear Ng Poroko on the Taimataapanui boundary as far as Tokaitaiara

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but I heard Te Ara mention this boundary, whom Wi Kiingi stood up, and objected. Parahaki is within my Ancestral boundary. I know that Tarera laid the boundary of all he owned. According to Native custom the first Ancestors fix their rohe without any assistance, but in more recent times a different mode obtained, both sides having away in the matter, as for instance in the dispute of the rohe between Ngati Porou and Whanau Apanui. There was no one on this land when my Ancestor landed here at Torere. The conquest of this block by us was in Te Houhou's time. Te Houhou's war-party came from Torere and over the Taumata-Apanui ranges to Tunapahore, when coming to fight the Ngariki's, the then possessors of this block. Ngariki came along the Coast from Turanga, when coming to this block, and were located there by Ngaitai. That was the first location of these people by Ngaitai - they were put there to cultivate the soil. Ngariki Ratoawa were those who lived on this block. Te Whanau-a-te-Harawaka are not descendants of Ngariki Ratoawa, they are separate tribes. Ngariki Ratoawa were the people we conquered on this land, and I claim this block through Ancestry and Conquest over the last named. Ngariki Ratoawa lived on this block long before the location of Whanau-a-te-Harawaka thereon. Ngariki were defeated by Ngaitai on this block, and we took possession of the land. I have lived for 321 years on this block, fulfilling my promise after the peace-making, and Whanau-a-te-Harawaka alike time also, and had Ngaitai resumed occupation, a fight would have ensued. (From Taumata-Apanui to Tokataiau), I first heard of this boundary when my parents were near their life's end. I am not aware that these are any Mokai-kais of our Ancestors on this land.

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continued

But Teoraia Ara mention this boundary, when Sir Kiri stood up, and objected. Taratua Ki is within my Ancestral boundary. I know that Teoraia said the boundary of all is curved. According to Native custom the first 4 ancestors fix their portion without any assistance, but in more recent times a different mode obtained, both sides having a say in the matter, as for instance in the dispute of the note between Ng'Porou and Whanauapanui. There was no one on this land, when my Ancestor landed here at Sore. The conquest of this block by us was in the Houtou's time. Houtou's war party came from Sore, and overthrew Whanauapanui. Hanger to Tunapahore, when coming to fight at the Ngarekies. The then possessors of this block. Ngareki came along the coast from Wharanga, when coming to this block, and were located there by Ngaitai. That was the first location of these people by Ngaitai - they were put there to cultivate the soil. Ngareki Houtou were those who lived on this block - Teoraia and Karawaka are not descendants of Ngareki Houtou, they are separate tribes. Ngareki Houtou were the people we conquered on this land, and I claim this block through Ancestry and conquest over the last named. Ngareki Houtou lived on this block long before the location of Whanauapanui there on. Ngareki were defeated by Ngaitai on this block, and we took possession of the land.

I have lived for 21 years on this block, fulfilling my promise after the peace-making, and the Whanauapanui like him also, and the Ngaitai resumed occupation, a fight would have ensued. (From Whanauapanui to Tokataia) I first heard of this boundary when my parents were near their life's end. I am not aware that there are any more claims of our Ancestors on this land.

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After our defeat at Ruatahana, we came on to Whakatane, when one of Ngaitai married a Ngatipukeko woman. Our elders have a proverb that we are anchored to (or equivalent) this land.

Te Whanau-a-te-Harawaka are the only people I know who are living at Hawaii under the "mana" of Tutahuarangi and not of Whakatane. Te Whakatohea and I fought at Waiaua. Ngaitai are my people, because they are related to Ngaitai by marriage.

Those intermarriages were of quite recent date - Ngatirua the same way are related. During Tutahuarangi's time, I went to Turanga, and Te Whanau Apanui was there, living at Maraetai. Te Whakatane was living at that time. Taiotekainga was murdered, I have heard by the Rongowhakaata tribe. I did not return in consequence of his death. When I returned from there, I lived on this land, Tunapahore, there being no one on the block at that time. Te Whakatane did not locate us there.

I also lived at Waiaua. Tunapahore and Torere and Waiaua were pretty well occupied by Ngaitai at that time. Ngaitai were a large tribe once, but disease has thinned their ranks, and they only have occupied this block since Ngariki. Ngaitai were the only people who did not quarrel, and indulge in cannibalism amongst themselves, but against other people they followed out their old practices and other people the same against them. Many of the olden fights were not with regard to land, but intertribal, and with the idea of indulging in cannibalism.

By Court

Torerenuiarua lived at Torere when he first came here, and her descendants lived at Tunapahore, Waiaua and Torere, and at no other places she found no people there when she came. The Ancestral rohe was laid down during

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Continued:

After our defeat at Ruatara, we came on to Wha-
-katane, when one of Ngaitai married a Ngaiti-
-pukiko woman. Our elders have a proverb that
we are anchored to (or equivalent) this land
Sibonauauake Tarawaka are the only people I know
who are living at Hawaii under the mana of Tuta-
-tuarangi and not of Wha Katane. Je Wha Katane
and fought at Waiaua. Ngaitama are my people,
because they are related to Ngaitai by marriage.
Those intermarriages were of quite recent date. Ngaitama
the same way are related. During Tutaruarangi's time
I went to Porangā, and Sibonauaupani was then
living at Maraetai. Je Wha Katane was living at that
time. Taiotekiaua was murdered, I have heard by
the Hongiwhakata tribe. I did not return after in con-
sequence of this death. When I returned from there, I lived
on this land Tunapahore, there being none on the block
at that time. Je Wha Katane did not locate as there.
I also lived at Waiaua. Tunapahore and Tora and
Waiaua were pretty well occupied by Ngaitai at
that time. Ngaitai were a large tribe once, but decrease
has diminished their ranks, and they only have occupied
this block since Ngaiti. Ngaitai were the only people
who did not quarrel, and indulge in cannibalism
amongst themselves, but against other people they
followed out their old practices, and other people the same
against them. Many of the older fights were not with
regard to land, but intertribal, and with the idea of
indulging in cannibalism.

By Court.

Torereuama lived at Tora when the first
cannibals, and her descendants lived at Tunapahore,
Waiaua and Tora, ^{and at no other place.} they found no people there when
the cane. The ancestral note was laid down during

Tunapahore

Torere's time. Waiaua belonged to Ngaitai before the European war, since it was included in the Confiscated boundary.

by Wi: Kiingi
re-ex'd

Ngaitai and Te Whakatohea did fight about Waiaua, Puketapu pa was put up by the Whakatohea on account of this block. I have seen the Puketapu pa - the people who came from Opotiki put it up and Ngaitai burn't it down.

Peace was made between them ultimately. The fight which took place between Ngaitai and Whanau Apanui at Tunapahore, was after that pa was destroyed. I went from Motaua pa to the burning of Puketapu pa.

After the peace making we did not give Waiaua to Te Whakatohea - the meeting in reference to the confiscation of Waiaua was held here in Opotiki.

Ngatirua lived at Omarumutu after the peace-making. I was present at the Commissioners' Court when the confiscation of Waiaua was entertained, and heard you speak there, a portion was returned to you. I don't admit Huhana's statement that this land belongs to Ngariki and also Whanau Apanui, and also some of Te Whanau-a-te-Harawaka and others of them who lived on it were doing so under the "mana" of Tutahuarangi.

by Panapa
x ex'd

I did say Waiaua was one of Ngaitais' kaingas. Tamaotea was a descendant of Torerenuiarewas', while they were living there, Whakatohea were living at Optiki.

Rohe

Tirohanga, Hangaia, Taraingahuata, Te Kopiha, Mangakakaho, Onukuroa, Taumatakaretu, Kaitaiura, bridge then by the Motu river to Magakirikiri. During Taiurus' and others time Ngaitai ceased to live at Waiaua, and it was not on account of the fight with Whakatohea - the latter did not take possession of Waiaua although they endeavoured so to do, it belongs however now Te Whakatohea, because the Crown gave

Continued

Tower's line. Waiaua belonged to Ngaitai before the European war, since it was included in the confiscation boundary.

by Wi Kingi

re-ends:

Ngaitai and Whākatōia did fight about Waiaua. Puketapu pa was put up by the Whākatōia on account of this block. I have seen the Puketapu pa - the people certainly from Opotiki put it up, and Ngaitai burnt it down. Peace was made between them ultimately. The fight which took place between Ngaitai and Whānauapanui at Tūnapanore, was after that pa was destroyed. I went from Motunua pa to the burning of Puketapu pa.

After the peace making we did not give Waiaua to the Whākatōia - the ~~confiscation~~ meeting in reference to the confiscation of Waiaua was held now in Opotiki.

Ngaitai lived at Ōmarumutu after the peace making. I was present at the Commissioner's Court when the confiscation of Waiaua was entertained, and there you speak there, a portion was returned to you. I don't admit Huanan's statement that this land belongs to Ngaitai and also Whānauapanui, and also some of the Whānau akeiārawa Ka and others of them who lived on it; would it be so under the mana of Te Atua rangi.

by Panapa

read by

I did say Waiaua was one of Ngaitai's Kaitiā.

Jamaōka was a descendant of Toweremūiarewa's, while they were living the Whākatōia were living at Opotiki.

Not
Ancient

Ipōnānga, Hanqāia, Tāringarūata, Te Kōpitiā, Mānqakakāno, Ōmukuroa, Taimatakarūtu, Kaitāwira, then by the Motu river to Mānqakōi Kōi. During Taimū and other time Ngaitai feared to live at Waiaua; and it was not on account of the fight with Whākatōia - the latter did not take possession of Waiaua altho' they endeavoured to do, it belongs however now to Whākatōia because the Crown gave

TUNAPAHORE

Court adjourned
until 1.30 p.m.

Same x ex'd
by Susan Webster
20/- paid

Ngaitai came in the Tainui Canoe Torere was the only woman who went ashore when the canoe landed at Torere. She married Manakiao. The Ngaitai tribe are the real descendants of the above two, and they intermarried among themselves. Ngaitai have been to Turanga to claim land there but not through ancestry but through conquest only. Tamata Pura was the course of the fight between Ngaitai and Ngati Porou being killed by the latter. The bonifide Ngaitai lived on this block and also at Torere. Te Whitikau belonged to Pananehu. I conquered them. We have pas at Whitikau (formerly they belonged to Pananehu. I am not aware that any Ngariki are living with Ngaitai. Patata was a real Ngaitai. One of Ngaitai was married to Apanui No. 2. I am certain that Ngariki have no claim to this block whatever. Te Pakeha (a European) was invited to come and live at Tunapahore by Aperahama and Te Aroha. Both Ngaitai and Whanau-a-te-Harawaka went to Hauraki on the invitation of the natives of that district but the latter went under my "mana" - those who came from Hauraki to invite us there was Tute Rangianini and others. He came in a peaceful way. Previous to that he had fought against us. He landed at Whakatane before coming here, and he invited us to go and assist him in a fight up north against Te Arawa on our return. (Uhi Manuka" was the name of that fight and Te Arawa were defeated. Taherekareau was the name of another fight at Tarawera against the same people at a subsequent period. Tuterangianini and his people returned home after the defeat of the Arawa at the first mentioned pa. Those were the only two fights against Arawas on that trip. We were defeated at Tekoharau but whether by Ngati Maru or by whom I cannot say.

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Continued

Continued adjourned

until 1.30 PM

Sam & co. Ngaitai came in the same canoe. There was the only
woman who went ashore with the canoe landed at Sore.
2 of pair she married Manakias. The Ngaitai tribe are the real
descendants of the above two, and they intermarried among
themselves. Ngaitai came over to Sore to claim land
there, but not through Ancestry, but through Conquest only.
Jamatahira was the cause of the fight between Ngaitai and
Ngibou being killed by the latter. The bona fide Ngaitai
lived on this block and also at Sore. Te Witi Kāu belongs
to the Pāna Nea who conquered them. We saw pas at Witi Kāu
(formerly they belonged to Pāna Nea). I am not aware that
any of Ngaitai are living with Ngaitai. Patata was
a real Ngaitai. One of Ngaitai was married to Hapani.
I am certain that Ngaitai do not claim this block whatever.
Māhara (a European) was invited to come and live at
Tunapahore by Aperama and Te Arora. Both Ngaitai and
Taranaki Karawaka went to Hapani on the invitation
of the natives of that district, but the latter went under my
mana - there was a man from Hapani to invite us there
we were Hanganini and others. He came in a peaceful
way. Previous to that, they had fought against us. He landed
at Witi Kāu before coming on shore, and he invited us to go
and assist him in a fight up north against the Arawa.
on our return. "The Hapani" was the name of that fight
and the Arawa were defeated. Taranaki Karawaka was the
name of another fight at Karawaka against the same
people, at a subsequent period. Hanganini and his
people returned home after the defeat of the Arawa at the first
mentioned pa. There were the only two fights against Arawa
on that trip. He was defeated at the Arawa, but he was
by Ng Maru or by action, I cannot say.

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it to them, it had been confiscated on account of the murder of Mr Volkner. Whakatohea own land to the West of my Ancestral boundary.

Court adjourned until

10 am.m. tomorrow.

Saturday Janaury 31st 31/1/85

Court opened at 10 a.m.

Present the same.

Hoera Katipo
sworn 2/- paid
hearing 20/- paid

I live at Torere, and belong to Ngapotiki and Ngati Ririwhenua, hapus of Ngaitai tribe. I know the land before the court. I claim the whole block through Ancestry, Conquest against Whanau Apanui and Ngariki, and permanent occupation. All those of Ngaitai present were born on this block. I confirm Hemi Te Rua's statement with regard to the pas. There are burial places belonging to Ngaitai on this block, viz. Whiroariki, Te Whakatipua, just on the edge of Western boundary (outside really) near the Opotiki road. The reason the survey was made at Motaua, was on account of our dead buried there at Whiroariki. Tutahuarangi is buried there (of Ngaitai), Te Rangihuatake also, (during Christianity), that was Wi: Kiingi's own parent, but his mother belonged to Ngati Pukeko - she is also buried at the same place, also Te Mokotua, Wi: Kiingi's stepbrother is buried there, and Mutu also, his elder brother - that burial place was in existence prior to advent of Christianity, and also at that period all the Ngaitai were buried there.

Fights

I will now mention some of the fights which took place, and mention in addition some omitted by Hemi Te Rua,