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,

Gortanua

in reference hereto- the meeting was about the woman who was taken Mori Kawakwa gave a house as a present ta order to make peace, butil www not accepted . Thatwas Meend ofthat meeting - Deving Te Waaka Patutos line aquavul again wore between Wanawapanun and nguetai. I was present union Corranauapanuicame to Monaenie. Anaio +e: to build reloaaka tatutos pa (Parowie). We would ungulterating on the block, gasting inmuiget Rumaraste: - Itiatwas tou frost time that Cohanaer afrance fame on tothis block . I disprove the" statement of Unianau aparen tiet Mantai are under their mana

The Mativos are informed Kiat to morrow is a - Tublic tioliclay toroughout the Rolony, and as it will be Heptby all Concerned, the Courtis adjournal with 10 Fin on Friday morning the 30th

30/1/85

Having

Friday January 30 15 Cowit opened atto Still

Caimant of baid

1 Juventribamo

Panapa of haid Jan Civing at Journ at present. Te Collanau-ale Hornivedua z riarawa ka are twing afforesent atthawai on the xucdby lanapas block, but they only went there quete jucuitly.

> afterthe peace making between ngartar and Whanawaparui, they lived at Whitwaw (within the block), and subsequently to howar of their own ac Ford Tutahuarangi Cocateq I. Whanauaterarawaka on this block after their defeat at Ricoroa pa. (before They Goedat whituare). and before the peace - making They tived thow under the neuna of Il gartar and not that of Wianauapanui. Thefrew which were creeka by Te Porte and khangimatimound afform

I was not defeated by what actoried when I went to Hand

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 that two pas there, of course they must belong to you. These pas formerly belonged to Te Aorere.

lonturued. but by hy hymu at laripaopaopa (Tororo) luc de-- фака Штапанараний ан Гатекений, Карингоана, and attifarance (outside this block all the three).

> Towwea lived long before there fights, which took place after thad leved on this block. Te Whanau--ateriarawaka came from Maraemen to fight against us af source, and not from within this block.

> On the Castern pide of block (from Jokevioa to Otaitapu) to own ancestral boundary and two unuty tonguest. but from Other take to to Worden is neither a rote by ancestry or tonguest of ours. The ancestral part ? Traversamed belonged to variera. I do not know who was with turn when that pote (anustral) was taid down.

Onta Caster side of matrion belongs tolo hanau--aparue and on the western town. (Bibal boundaries). I did not for on this flood after the peace making, because telehananapanin were told to go and lineat Maraenui and Ngaitav at Toure, and the land toto lift occant. I went to Forewafter the peace making, although I did not stay kormanunty there, but I was bour outile block Junapacions . Idonot Know where Janua war born Idonot confirm Whananaterara--warras phalement, tratting wed permanently on this flord - Those welcows and dead of their within this block were only after being tocated tiere by Tuta tucorango, now all velongs to us. Aftertin peacemating we requeste Cotianauate Tarawaka bogo and tive at Maraenui aid 11/2 Brabant (R.M.) was with wo on that or car ion. mentioned two part of which only I saw the deterior. (To Upohootorange and Teljukanu ane names of the 2 pas). anatting another only por at Rangineir. If there are morethan Cooper there, of course they must belong to you. There fear

formuly belonged to allowers. One of the frank and two distriction

page 40

Tunapahore

I am positive there are only two pas stated at Te Ranginui. I belong to Ngapotiki (a hapu of Ngaitai) an also to Ngarririwhenua (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,

Tunapahore pec (D) the other traving one only (one of the sides of one Continua beinga (itte agracimentation). I ampositive there are alyllooper as stated at Teffanginew. Ibelong to 119 a potiki (anapu of 11 gaitai) an abo to ngaririu (renua (anomir). Javera belonged tongartai. · Cucame in Misquirie Canoe, which fanded at Kawkia. (bylow King allthe eterroes which came from to awaite first and s af whangaparaoa, Jaine Matalua and se aleva Janows game along the goartiand one of them (Tainui) landed at sown, leaving my Ancotor favorather. The Canoes then went on their way Toweren arua Jaine Jairoa Jaimona Poliate Tuteauru Rongomaikeure Marana Cairna Rongomaiwati Tuturunu Rakulla Janera Trion gamoes game by tru Cast coast, before they tanded to the workward. I have theard of the notice from Januara--apanui to Tokaataraux. Teletianay Charun fixed it as their trotie, because their ancestorafamin fretted there after his child and write. It was not I Roroko who laid Mutboundary Kiere I was present at the first coving of Butitulline block and abotherecond (attion Court), But I did not Tream ing Promo 1110 on the Jaumatachaine boundary a far and otataian

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 Houhous' war-party came from Torere and over the Taumata-Apanui ranges to Tunapahore, when coming to fight the Ngariki's, the then possesors 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-ate-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 Mokaikais of our Ancestors on this land.

ulinued

but Meara sectora mention this boundary, when bi. Küngistood up and objected. Taratiaki is willin my anastral counciary. Tanow Mat Jarera laid the Coundary of all the crimed. according to Mative Custom we forst etness for their rottes without any assistance, but in more freunt lines a different mode obtained, both rider towing away in the matter, as for instance inthe dispute ofthe pote between 12 Porow and whanauafance. There was noone on this land , when my anwotor tanded time at sown. The conquest of this Hock by us was in's thousand time. I Thousand war party came from sorere and ovortesaumata share Hanger to Junapa town win Coming to fig at the Ugarithis. Thether possessors ofthis block. Ngariti lame along the Powet fortsuranga. with Coming botto block, and were Located there by ngartai. That was the first location oftherefrople by ngartar - they were put there to cul-Toute mi soil. navite Recto acow wow Kose who Livedonttion block- Theranauate Karawarka and not descendants of ngariki Ratoawa, Muy auseparate triber. ngariki Ratoawa were tew people we longuered_ ortain land, and I claim this block through anustry_ and conquestoverthe East named. Nowuki gatoawa -Lived outhis Clock long before the Cocation of whanau-- atthorawaka Tween, Ngoriki were defeated by ngartai ontain block, and we took possession office land.

Itawe lived for 21-years on kind block, fulfilling my promoseafter the feare-making and It to handuchtthough a like time abso, and had liquital promoted occupation, afight would have ensured. (Hom Jaymalacapamue to Johataiau) I first hand of this boundary when my parents worw man their lifes ma. Jam not award that there are any moraikaw of our Come has a this land

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 Hawai under the "mana" of Tutahuarangi and not of Wfhakatane. Te Whakatohea and I fought at Waiaua. Ngaitama 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. Tai-otekainga 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. Ngaiatai 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

Continued

after our defeat at Ruatarana, we same onto Whe Ratano, when one of ligartai married a ligate. kukiko woman. Oper elders nam a provoit mat we are anchored to (or equivalent) this land Detollanauater Tarawatta aretu only people & Rnow who are libing at Hawai underthe mana of Jula-- nuarangi and not of tona Ratano. Te what atora and fought at wai and ligarian are my people, because they are pelate a to inquitai by marriage. · Those intomarriages were of quite picent date - ligatimes the paine way overetates. Hoving Tutartuarangis time Iwertto suranga, and bilohananapanni was the Civing at Maraetai, Te Whatatane was living at thet time. Jaiote Raianga was murdered, Idave theard by Musigonollar Cata tribe Idid not jution after in conrequerce of the death. When I peturned form there I lived orthis land Junaparion, Kuru being noon on the Hock athathine Telbragataine did not locate us there. Jabolived at Waiana. Junapation and Journand Chaiana were pretty well occupied by Ugaitai at Mattine Agaitai wow a lange tribe once, but disease has thimeatheir pantly, and they only have occupied this block since in garithi. Ugaitai were the only people who didnot quavrel and indulge in Cannibalism amongstranselves, but againstother peopletting followed out their old practies, and other people the same against them Many of the order fights were not with regardoland, but interbribal, and with the ident indulquiq in Cannibalon.

By Court.

Lametere, and ter derendants lived at sunapatione, and at nothing place.

Chaiana anasorore- pho found nothople thou when the came. The ancestral pole was laid down during

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 speack 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

Rohe

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.

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

Trinapahore 447/ Toures Line. Ab cuara belonged to Ugartai bejou Kis Continued Two pean war, kince it was included in the Confusation boundary. ngait ai and soura datote a dia fig it about baiano by Withinge Puketaper for was pertupby the Unakatolia on account te-loca: of this block. Thewe pen the Puketapu pa- tre people conocame form Opotiki keetitup and Ngartai burnt it down, Placewwo made beliveen them planately. The fight which box plan between ngaitai and Coriananapanni at Juna -- pattou, www afforthat pa www destroyed. Iwent from Motaua pa totte burning offutictape pa. afferthe peacemaking we did not give wai and to The Whakatoria - the corpore meting interference to the Ronfiscation of welland powstuld done in Opotitie. ngatirua lived at Unarumutu after Mifrecia. -making town powertatitul formissioners Court withen the confiscation of war and was entertained, and have you speak there, a portion was returned to you. I don't admit Hunanas statement that wir land belongs to Ilgarith and abo Waranapanui, and abovome of to Wanau aktarawa Ka andolturo oftan wholived onit; wouldoing so underthe mana of Julanucange. Idid say Cociana coas one of 11 gartais Raingas. by Panapa Jamaotea was a descendant of Towner unarewas, while X esect by they were hving new Whatatoria were living at Opotiti. Toronanga, Rangara, Jangaruata, Je Kopitia, Manga Rocio Kakario, Onukwioa, Jaumatakarutu, Kaitawa, Kunty alcobal the moterpiver to Manga Rou Kiri Dwing Jaures and omos Linu Maritan Learen tolive at Coarana; anditwas not on ac Loun tofine fight with Whakatohia - The latter did not take possession of toaiana altho they endeavoured po to do, it belongs however now to Wha Ratolia because the Crown gand

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. 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. 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. 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.

Tunahahore Courtitien adjourned

until 1.50 Pri

ngaitai came intai sainui Canoe. Town was the only Ly suran location man who went when the Canoe Canded af source.

20/ paid stre married Manakias. The ngartai bube arethe real descendants of the above two, and they intornavued an ong. Memorloco. ligartai tuevobcento suranga to claim land there thet not through ancesty but through Conquestonly Tamata fiera was tri cause of the fight between I gartar and

ng Porou being Killed by the Catter- The bonafide Ugailai livedonties block and also at source. Te Whitikan belonger

to se l'ana her in la conquered kum. We tawe par at whiteka (formerly true belonged to lana Nehu. Dam not awar that

any of ngariki are twing with ngartai. Tatata was areal ngaitai. One of ngartai was navued to Apanui 12

Lan certainstat havite tave noctain the flore whatever.

Thateeta (a Curopean) was invited become and live at Junaparties by aperationia and Te arotta. Both "Igaitai and

Conanauate Karawa Kar went to Kawaaki on the invitation

of the natives of that disbuct but the Caller went under my

mana"- tore was edinifrom Hacurate to orvite us there we Sute Rangianine and others. Be came in apeauful.

way. - 1 Jevious to trat. Thetad fougrit against us. He tandes

attoriaratanobefore comingon here, and the invited us to go

and assortium inafigateufs northagainst de Conawa. on our petwen - Unillanutta was the name of that fight

anasiarawa were defeated Tarrentareau war His

Hann of another fightat Jarawer a against the same

prople at a publiquent foriod. Tuter angianine and this prople returned Turne after the defeat of the aracoda Hite fort

mentioned pa. Those woultre only two fights against anaway

outrating. Hi wow defeated atteloraran betwhether

by 119 11 arm or by cotton, Camot sur-

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 thesurvey 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,