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,

Continued

ittothem, it ad ben confined on account of the inwider of how bolekner. What atothe own fand to tulbest of my an asbal boundary.

Sourtadjourned until

Saturday Fanuary 51st.

31/18

Therend theodine

Moora Katipo I live at Jown, and belong to Agapotiki and Mg sworn 2- paid foriorienua, tapus of ngartar bube. IKnown Tucking of paid land beforethe Court I claim the whole block, Horo ancestry, Conquest against lotanauaparun and ngarite, and permanent occupation. allinoust ngaetai present, wow bour onthis block. I conform Memi Tehnas plakement with regard tothe pas. There are burial places belonging to ngartai on this block viz Estivoariti / The Wakatipua, just on the edge of western boundary (outside really) nearthe Opoh Ri Hoad Kupeason the survey was made at Motaya, was on account of our dead burned there at tolliowiki. Tutakuarangi is burudtiere (of ngaitai) Tukangi-Auatako also, (dwing (Wistianity). Mat was wi-Kingis own parent, but this mother belonged to 119 Tukeko-Phiis also buru dat trisame place, also Je Mokotua, li Kingis stepbrottor is bure diliere, and mutic also, This elder brother - that browal-place was in existence prior to advert of Christianity, and also at that period all the Inquitai were house

Fights

there .

I will now mention vone ofthe fight which look place, and murtion, in addition some comilked by Henri Jeffer

| Werewere          |                          |
|-------------------|--------------------------|
| Taua Hikawai      | Houhou (by same parents) |
| Kawhaao           | Te Kupenga               |
| Tatara            | Rangihatuma              |
| Tuterangikure     | Te Ipututu               |
| Tutehuarangi      | Huauri                   |
| 1                 | Wi: Patene               |
| Te Rangituatake x | Piopio.                  |
| Wi: Kiingi        |                          |

Fights

The whole of Ngaitai are descended from these Ancestors, and all these Ancestors lived on this block at Tunapahore and Torere, which is a part of this block.

When Ngarikiratogwa who fled from Turapage to this part of

When Ngarikiratoawa who fled from Turanga to this part of the Country arrived here they found Ngaitai alone living here, and those are the only Ngariki I know of. The pas where Ngarikiratoawa lived are Motaua and Tunapahore as guests. During their stay there a Ngaitai Chieftainess fell in love with one of the Ngarikis' (Pataonga was her name, a sister of Tauahikawai and Houhou's). Whakapakinau was the name of the Ngariki she fell in love with. Her parents and relations generally consented to this marriage, and Ngariki lived under the "mana" of Ngaitai (through that women whom he married i.e.). After a time Ngaitai thought it advisable for them to go and live at Torere, and allow Ngariki to occupy this block, so that the local people should not quarrel with visitors - some of Ngaitai remained with them. After living there for some years Ngariki thought to build a pa on this block, and they invited Ngaitai to come and assist them - in building, when dragging it in from the bush and others. Ngariki endeavoured to put Ngaitai in a dangerous position when drawing out the timber, so that they might take them unawares and kill them. Ngaitai were too cautious - they returned home.

Lunapahore

Corewore

Jana Kikawai Monkow (hisamikanik)

Kaiwkaao Jekupenga

Jatara Rangikatuma

Jutorangikare Jekuputuhu

Jutorangikarangu Shi Muawu

Jutohuarangu Shi Muawu

Jekangiruatako \* 120pio. (bi Patene)

Estanginuatato + 1 jopio. loi Paten

The whole of trigailai are descended from the an anestow, and all these and continued on this block at sunapation and sorer which is a part of this block.

5-9-15

Cotien regaritificatoawa who fled from Juranga tothis partofthe lountry avrived the they founds ngartar alone tiving there, and those writhe outy ngoule I Know of . The pas where hyarikiratoawa lived and motaua and Junapation as guests During their stay There a Martai Stuffaires fell in love with one ofthe ngaru Rio (Pataonga was Turyame, a sister of Jalla hikam pundboutous. Whatapatinau was the name of the ngarikiphe fell in love with - Hor powents and relations · quivally consented tothis marriage, and ngarite lived underthe mana of ngartar (Kat woman whom tw married i.e.) After a line Agaitai Mought it advisables for them to go and tive afforere, and allow hyarike to occupy The block, sothat the tocal people sciould not quarrel with voitors - poin of ligartai hemained with them. after Civing Here for poine years 11gareta thought to build a pa on this block, and they invited I gartai to come and assist them - in building, when dragging it in from the buon to ligariti Endeavoure d'hopert ngartai in a dangoine position when chaving out the timber, sothat they might taketten unawares and Rell them. He cuter wore too

Rautions - they returned Tone.

One of the Ngariki Chiefs went to Torere accompanied by his dog (ruarangi). Tama Kahakore was his name. Marapuwhenua the name of the dog. They reached Paetawa pa, and mated statement, and returned again in the afternoon. When he arrived near Torere, he lost his dog, and one of Ngaitai finding it, killed it. When he reached the pa. he waited for his dog. Next morning he went back on the route to look for it, and when he arrived near one of Ngaitais' pas, he asked for news of his dog (Moimoi) when someone said to him from the pa - (Moimoreka) - Te Arapopo was the name of the pa, and one of those living in it, had killed the dog. Tamakahukore called out three times for his dog, and after awhile he gave it up as hopeless - he then returned and informed Ngariki that Ngaitai had killed his dog. When Ngaitai (who were living with Ngariki) heard that the latter were getting up a war-party against Ngaitai living at Terapopo pa (to revenge death of the dog) left Ngariki and joined the Ngaitai's.

A fight ensued at Torere and as far as we know the Ngaitais that were banquished by Ngariki were all minors — they were out fishing in a creek. Hanoa was the name of the place where the fight took place, some of the minor's escaping. Te Hurihuripapanoko was the name of that fight. On the same day Ngaitai attacked and defeated Ngariki at Torere. The cheifs of Ngariki killed were Kauira, and the fights was called after him, Parekura a Kauira.

After that Ngariki went home, and returned again but were again defeated by Ngaitai at Torere.

Kiriwhakauka a Chief of Ngariki was killed. Te Parekuraa Koriwhakauka - the place where they fought was near Waikokotea stream (near Opotiki road)

Lordinuca

One of the Marite Chiefs went to sorow accompanied by this dog (kuarangi) Jama Kata Kou was this name. Marapulatinea the name of the dog. They treached 1 actains pa, and maked statement, andriburned again in the afternoon. When the arrived near source, Tulostitios dog, and one of liquitai fillding it Killett. Ebren The recreted the partie waited for this dog. Mext morning the went backonthe poule to look for it, and when he arrived man one of ngartain has, he asked for news ofthis dog (Moinroi) when pornion saidto Turn from the pa. (Moimoretta) . le arapopo wasten name of this pa, and one ofthere living ind that Rilleatte dog. Jama Katukou galled out the times forthis dog, and after aw tile the gaveit up as topuless -Tretten retroined and informed Ilgariti that Ilgartai Rad Rilled Tis dog When Hautai (with wou living with Maritti) theord that the Catter wow getting up a warparty against ngaitai living at Torapopo pa ( bo ruvinge diatrofine dog) left 19 arute and joined the ligattais afight Ensued at Town and wfar as we know the ngaitais Matwow banquisted by ngariki were all minous- they were outfirthing in a trut. Tanoa was The name of the place where the fight took place, some · ofthe minors escaping. Tethericumpapanoto was The name of that fight. On the vanuday Ilgartai attacked and defeated ngariki at sown - Thechip of ngwiki Killed were Rawra, and the fight was called after him Pare Kuraa Kauira.

after that nganthi wenthouse, and subwised again but were again defeated by ngartai at Forow.

Kinisha Kantka a Khuf of Maruki was Killed.

Island kuraa Koni whakan Wa-11 w place where they fought

was mean waikokokow shearn (man Opotitie road)

After that fight, peace ensued between these two tribes. Subsequently agaian the Ngaitai women went gathering tawaberries and Kiriata (a Chieftainess, daughter of Ririwhenua) was one of the party. When Ngariki heard of this, they went and killed them, including Kiriata - some escaped. Ngaitai then got up a war-party and this was the 2nd time they fought against them - they came and stayed at Tutaipakura during the night, and at day break several of the Chiefs proposed to proceed, and attacked the Ngariki, and Houhou said "Karihi takoto tonu", which means, wait! don't be in a hurry! wait till morning is more advanced - they ultimately, agreed to this - some of Ngariki as the morning advanced, came out to cultivate, and when Ngaitai saw them, they attacked them - Ngariki were defeated, and those saved made their escape to the rahui pas viz.- Motaua and Te Putere - these are not the same as those pas mentioned by the Whanau Apanuis, which are outside the block. (Those I have named being within this block). The reasons these pas were rahuid was on account of Pataonga of Ngaitai who married Whakapakina of Ngariki - Ngariki were driven from this land altogether, Eastwards. Those of Ngariki who escaped to the rahui pas suggested to Ngaitai to allow them to make their escape southwards during the night - those who went Eastwards remained at Maraenui, and from there to Whakari (White Island) thence to Kawakawaroa, (at Te Awaoteatua). Te Whakaihu was the manu of the person who asked Ngaitai at Motaua pa to let them escape and Patata replied, you had better go by sea, as by land, you would not be able to effect your escape. There is a proverb attached viz. "E kore koe e puta i Ngaitai o maihirangi", meaning you will not be able to make good your escape by land on account of Ngaitai. Ngaitai took this advice and

Continued Offer that fight, peace enzued between these two bibes.

Dubuquenty again the Maritai women went gastering laws borries and Kiriata (a Chieftainurs, daughtor of Romwhenna) 10 do one of the party. When Maruki heard of this, they went and Rillia them, including Koniata - pone weaked-

and Rillia Kim, including Koriata - pomi wcapidngaitae tungot up a warparty, and this was the 211d time they fought against them - they tame and stayed at Sutaipakina during Kuning (it, and at daybeak sword of the things proposed toproceed and attack the 11 garieti, and Hourou said Kariti takoto tone, which means, wait! don't be in a newy wait till morning is more ad. - vanua-they ultimately agreed totties - pour of ngariti as the morning advance a plane out to cultivate, and while ngaitai paw them, they attacked them - ngariti wou de-- feated, and those paved made their pseupo to the nature has before yentioned viz-1/10taua + It Petere- there are not Therame ous trose pas mentioned by the artianauapancies which are outside the block. (The face named being . Within this flock). The reasons there pas were rather www on akof Pataonga of Ilquitai who mavried Wiaka -pakina of ligariki - ligariki wore driven from this land altogether, Eartwards, Those of 11 garite who escape a torke nation par suggested to 11 gartai to allow them to mate There excape pout the words during the night - thouwto went Cartwoords rumained at Maraune, and for there to Wiakari (White Island) thence to Maeva Raevaroa. (atte awarkatua). Te Whataithe waski manuofthe person uno asked Igaetai at Illotana pa to let mun escape and Patata replie d, you tad better go by sea, as by land, yo would not be able to effect your escape. There is a provert attuetied niz E Rou Hor e putar i ngatar o mai hi na nege meaning you will not beabletomate good your esc Cand on account of liquitar. Ilgariti look his adora

went by canoes. Whilst in their canoes Patata <u>said to Whaka-ihu</u>, stay and occupy your land - they however proceeded in their canoes and landed at Tirohanga (Waiau). When Ngaitai heard they had landed there, they went and fought against them - when Ngaitai approached the pa, Te Whakaihu saw Patata amongst them, and called out, Is that you, Patata? how about our last farewell words? Patata there and then requested his war-party to retire and cook some food, and whilst they were so occpied, he went and told Whakaihu to go away - they went from Tirohanga pa to Te Ngaio (near the big bridge Otara) Opotiki.

Again when Ngaitai heard of this, they came against them and fought them. Ngariki then went to Tawhitinui, and Ngaitai again pursued them, and from Tawhitinui Ngariki proceed on to Taumataakahawai, and from there again to Onekawa, and those who escaped of Ngariki who were killed at Karihiahouhou fight, were Tama Kahukore, who was killed by Ririwhenua. Te Aweoterangi, Takakino, and others.

#### Pas and others

(original) Pukerua, Te Paoharewai, (both ditch pas). Tarere, Te Haumi, Te Ruaotewhakaata, Takapau, Otukino, Oneonenui, Rangihoua, Paoneone, Te Koau, and Maungatira. I confirm Hemi Te Rua's statements in respect to the pas named by him, which were occupied by Ngariki, a hapu of Ngaitai were in possession of the Waipapa pa when Ngatimaru invaded this part of the Country, and killed Te Ahi Matauha of Ngaitai — there were no other tribes in that pa at the time. When Ngaitai returned from Taumatakahawai after pursuing Ngariki who went and

gontinuca

ywich, wine = wentby Canoes. Whilst intili canoos latata said to Wiakaite, play and occupy your land - they towown proceeded intericanow and landed at sprolange (Coaian). Corn Marchaitharathy trad Canded Mow, they went and foregot against them - where Ngaitai afeperouctud Mi pa, Vi Cona Raitiu paw Patata amongstreem, and called out, Is tratyout at ata. Now about own cart farewell words? Paketa there and then prequested tios war party to retire and cook portue food, and walst knywou so occupied, he went and told what the to go away-they went from spro-- dangapa to Te Maio (mar tubig budge Otara) opotiki. again when ngartai heard of this they fame against Then an afought wien. navidithen went to by Ja--white and ugaitai again pursued then and pom Jawatirui Mariti proceeded on to Jaumataa. Rahawai, and from there again to Out Rawa, and thow who excaped of ligarithe, tived there permanently. The Composition of work tilled attexamination how, word gama Kather Kore, who was Relle aby Roni wherea. Le associerangi Tattatino andoration.

Pero tet (oiqual) Pukorna, Telaonarman (bork diter paro).

Tarure, Testameni, Er Ruaokura Kaata, Takapan,

Chukino, Umorumi, Rangistona, Thomson, Testoan, t.

Mangatira.

The par name de their bother were occupied by Agaritic after of Agaritic after of Agaritic after the of Agaritic after of Agaritic after the Agaritic after the Agaritic and the Agaritic after attended to the Agaritic after attended the Agaritic after and and a Agaritic after and a Agaritic after and a Agaritic after and and a Agaritic after a Agaritic after and a Agaritic after a Agaritic after and a Agaritic after a Agaritic and a Agarita and a Agaritic and a Agarit and a Agaritic and a Agaritic and a Agaritic and a A

lived at Onekawa, Ngaitai occupied this land. There was no Ngariki on the land. Nagaitai took possession of this land.

I will now speak of Whanau Apanui.

While Ngaitai were occupying the block, Te Whanau Apanui got up a war-party and came from Maraenui, Omaio, Te Kaha and others, to fight against them on this block. Ngaitai were defeated at Tukuroa pa, Tuarapapa was the name of that fight. I disaprove Hairama Haweti's statement as to the locality of Tukuroa pa. After defeat of Ngaitai, Te Whanau Apanui occupied this block - they came and again attacked Ngaitai at Motaua and Takapau pas, and Te Whanau Apanui were defeated. Waiamuri was the name of that fight. After this they fought again, and Te Whakatu a chief of Whanau Apanui was killed - Parukuraiawhakatu was the name of that fight. They again fought at Tukuroa, Te Whanau Apanui being again defeated - they then retreated back to Maraenui and others. They again returned to fight Ngaitai, and comings as far as Te Whituare, they stayed there, made a net and went fishing - Te Kaiwi was the owner of the schnappers, and each of the heads were named after some of the Ngaitai people. Te Wheki and Te Whioi (both women of Ngaitai people. were married to Apanuis'), were wroth at this proceeding, and both went and informed Ngaitai of the insult. Ngaitai came and attacked them at Whituare, and defeated them the name of that fight was Te Whatupungapunga. then returned home, and Ngaitai still remained on this land - that was the last fight between them on this block. (in our Ancestor's time i.e.).

Our Ancestors also had other fights against Whanau

a willy will with.

Continued lived at One Rawa, Ngaitai occupicatio (and. There was no kristion the Cand. Ngaitai took possession of this land.

Iwill now speak of setotiananaparene. Cotrele Macitai corre occupying mi block, Telotranauapanui gotupa war-party and lance from Maraerui, Anaio, 40 (Karia tote: fofiquitagains thum on this block. Mqaitai Corre difeated at The Rivion pa, Duarapapa was the name Mat Fight. I disapprove Haviama Hawder platement Amount avaid west Induscrape postuded as to the locality of Jukunoa pa. After defeat of 11 gaitai, Colanau-- apanui occupiedtivo block. They came and again attacked ngaifai at motaua and Jakapaw poo, and Vitto hanau--apareni wore defeated. Jarawera war minare ofthat fight. again they fought at Evaionwri, Telohanauaparent being again defeated. Chaianwewas the yann. of that fight. after this they tought again, and the Whakate a elinfofto hananaparin was killed - Parukuraiawkakata were the name of that fight. They again fought at sufferior Oilbrianawapanen beingagain defeated\_ Mey thentetreated face to Maracrue Tt, They against twent to fignit naquitai, and coming as far activituare, they stayed with made and and went fixting - It faire war to owner of the net - afterthey had done furting they cut off The thats ofthe sermappers and earth of the heads wound and after ponerfittell quetai people. Te Wheki and setorioi (both women of ngartai, who wow married to it panuis;) wor wroth at this proceeding, and both went and informed Martai officienzult. Maitai came and ablactica Humar Cutituare, and defeated them - 1the name oftal fight our Tiwiaticpungapunga. Chanus minruturned from,

and ngartaiphill funtained on this to . I - Matwaste Co

fight between Itum onthis block. (in our ances tous

Our ancestors also tradottien figtilo against lutiana

Apanuis outside this block.

Court then adjourned until 10 a.m. on Monday morning.

Monday February 2nd 2/2/85

Court opened at 10 a.m.

Present the same

- ( Tataramoa and Pukemauri (new claims).
- ( advertised for this sate, but other cases being still
- ( before the Court, they are adjourned until after
- ( hearing of Kapuarangi.

#### Tunapahore

Fights outside the block of hearing paid Hoira in continuation

After Te Whatapunapuna fight - Ngaitai took possession of this block. After a while they went Eastwards to Maraenui, Tokakuku and others, to fight against Whanau Apanui and others:— they returned however without having fought. On their return Whanau Apanui pursued them, both by land and sea and caught them at Tokaroa - Te Whanau Apanui landed at Waiomahau, where they fought, and they (Whanau Apanui) were defeated, and Te Kaiwi made his escape from Ngaitai - he was caught at Parinui however and killed by Te Koha. Te Parekuraitekaiwi was the name of that fight (so called after him). Ngaitai then returned by themselves and occupied this block, they then went to Te Kaha to fight Whanaotehutu and Whanau Apanui, they surrounded Tuingara pa there, and some of Whanau Apanui Whanaotehutu who escaped went into a whare, and one of the women amongst them

Turiapahore

Continued - apanuis outside Mis block.

Sowithmen adjourned with

Monday Fibruary 2nd Court opened at 10 Fin Treventure same

Jataramoa and Pukemawu (Naoclaims), advortised for this date, but other cases being stall before the Court, they are adjourned with after travery of Kapuarango.

### Tunapahore

Fig (its outside) 3 afterse whatapunapuna fight-ngaitai toolifios. The block. of theoring paid pession of this block. After a while they went tast. courds to Maraurui Jokakuku Ki to fight against Continuation Chanauahanum VC: - King returned trowever willionhaving fought. On mier return Conanawa pance purbucktion, both by land and sea and laught then attokaroa Telviananapanni Candid at Waismartan, wowethey fought; and they (Whananapanus) wou defeated, andre Kauvi made two escape from ngaetai-luwas caught at l'arinuitoucor ana Killed by To Koria . Il are Kwinick Kalwi www Mingame of that fight (so talled after huis). Ilgaitai tien no --twined by the invelver and occupied to block. They then went to se Karia to fight Whan a other und Whan and - afrancie. They sworounded Tuingana pattiene, and pome oftotiananapanui lohanadetiutu who escaped (went into a witcome), and one of the working uniongother

stood up and asked Ngaitai to spare her and her son's life. ( or herself and others) and her request was granted. After that one of the leading men of Ngaitai ascended to the top of the whare, in which they were, and opened the top of it and called down to Toihau, and when he looked up, he pissed on him. Maui (of Ngaitai) was the man who did this act. Ngaitai again resumed possession of this block and also at Torere. After that Te Whanau Apanui stole Taua Hikawai's bones nad made use of them for fish-hooks - when Ngaitai heard of this, they got up a war-party and thos at Torere and on this block amalgamated and went on to Maraenui (at Te Motunui pa). Another reason why that war-party went was on account also of our defeat by Otutaumuri. Ngaitai again surrounded Motunui pa, (on Eastern side of Maraenui), and some of them in that pa were killed, those Ngatai's saved they took away with them to Torere in canoes. When they arrived there they killed some of them, and in consequence of these fights, I consider Paratene Te Ara and Hairama Haweti were wrong in saying that we lived under their "mana", and I dissapprove of their statement in that respect. We also defeated Whanau Apanui at Te Orokaraka pa for our defeat by Otutaumuri. The fight at Tahikenui was between Ngaitai and Whanau Apanui and Ngati Porou together. All the Ngaitai who were living on this block hearing that Whanau Apanui and Ngati Porou were on the march to attack them, went to Torere where the others were, and Tamaiharoaterangi and Te Kaiiria of Ngaitai were killed at Torere by them. Ngati Porou took possession of their bodies, and their warparty (Porou's) remained at Torere. After that Te Ngaitai sent messengers to the Whakatohea,

who were related to them, and they came to them at Torere. They then in conjunction attacked Ngati Porou and defeated them, and seventy of Whanau-a-te-Harawaka were killed

Youtenued phoodup and world inquitai to spare (we and (un pous life. (orheroulf andorriers) and very uquest was granted after trial one of the teading men of ngartar avended to the los of the whow in which they were, and opened the top of itand called down to sochaw, and when the Cooked up, the flissed on hun. Mani (of ngartai) was the man who ded this act. Martai again revurna possession ofthis block and also at voruse. After that Fe tottananapanin Stole Jana Kigawais bones and made wer ofthem for fine. - nooks when Martai hiard ofthis they got up a war party and those at sown and on this block amalgamated and went on to Maraenui (at Il Motunui pa). another reason wily trial war party went, was on account also of our defeat by Otulaumuri. Ilgartar again surrounded Motumer ba, (on Eastern pide of Maraenui) and some of their inthe pa wow Killed, More ngartais paved they too Laway with thein to Town in Canoes. When they worked there, they Killed some of kien, and in consequence of these fights - Consider Paratere Is and Havrama Hawet' wow wrong insaying That we lived under their mana "and I dissafe proce of their statement in taat propect. We also defeated witananapanin atte brokwata pa for our defeat by Ohetaunwi, Kufight attantikerui was between ngaitai and whanauaparui and ngatiporou bogetter. allte Ugactai wito wou living outter block rearing that vetorian anapanue and hy Porou work on the market to attack them, went to sovere where the others were, anasamairaroaterange and sekaivia of Ilgartai come Killed at source by them. 129 Porou took possession of their bodies, and their war party (Porous Juniamia at Joiere.

afterestial de nyacter pent morengoro totte attaka - horica, who were fulated to them, undilley came tothem at Town. They then in conjunction attacked no Power, and di -feated them, and swenty of whan an atthan and work till

and Mitihau of that hapu was killed, and also Te Pohoikura,

a chief of Ngati Porou. Te Rangikawaano who was a great chief was pursued by Ngaitai and caught on the Eastern side of the Parahaki ridge - the name of that fight was Tuhekenui. After that Ngati Porou and Whanau Apanui returned home and Ngaitai again resumed possession of this land. After this Ngati Porou again came back for satisfaction (o/a Takekenui) - they landed at Torere from their canoes and fought Ngaitai single handed. Ngati Porou were again defeated. Rapumoana was the name of that fight - they again returned home, and eventually returned to revenge these two defeats - again they landed at Torere and Ngati Porou and Whanau Apanui suffered yet another defeat. Te Karamea was the name of that fight - they then returned home again, and Ngaitai still retained possession of this block. One of the Ngati Porou prophets dream't that their defeats would be rewarded - in the morning he informed his people of his dream, and this time they came in force by land and water, invinting those on the Coast, as they went along to join them in attacking Ngaitai. When they (Ngaitai) heard of it, they all collected at Torere, where they fought. Otutamuri pa (of Ngaitai's) was taken by them and Haruatai,

After the fall of Otutaumuri pa, the rahuis were set up by Ngati Porou at Pataua Paetawa pas, in consequence of a water-calibash belonging to Whinau which he gave to a pa - these rahuis were set up by his grandchildren as a payment for the water-calibash, and this act saved the pa. Ngati Porou never attempted to attack these two pas on account of those rahuis.

a Ngaitai Chief was killed, and Ngaitai were generally de-

feated.

Pontinuca

and Mititaw of that hapwwas Killed, and above Potor Rura a Krief of ngatiporou. I Rangikawaano who was a great title f was knowed by ligartai and caught on the Raston bede of the Paraciaki ridge - the name of Mas Figuit-war sunikenui. Aftormat ligitorou and WK: aparecipeturned rome and Maitai again pe--puned possession of kits and - afterthis lighton againeanu baca for patro faction ( Ta saturarie) - They tanded at Town from new Canows and fought ligartie Dingle handed. Ng Porou were again defeated. Rapu-Moana was Kienane of Kat fight - they again returned home, and wentually returned to pevering ethioso two defeats - again truey canded at source and 119 Porou and Arriananapanni puffored yet another defeat, Texaranua Cowe the name of that fight - they then peterned troine again. and Agartai still retained possession of this block.

Cheofite no Poroce proports dreams that their defeats would be rewarded - in the morning to informed the people of his dream, and this time they came in force by land and water, inviting mose onthe Coast, as they went along bejoint him in attack ing naitai. Other they heard of it, they all collected at source, where they fought. Obutanevi pa (of naitais) was taken by them and there are generally defeated.

after the fall of Philaden non pa, the rathers wow betubby not reach falanathalana has, in consequence of a water-calibash belonging to which was well the apa called Telpospooks Ra, and Interotuba was kuchiet of that pa. The parains were set up by this grand children arabayment for the water substant, and this act sava tripa. In poor never attempted to about these two passents of account of these pathers.

Ngati Porou and others then returned home, none of them remaining on this block. During our own grandparents' time, Ngaitai were living on this block and at Torere. Where Ngati Maru attacked Ngaitai at Paripaopao and the latter were defeated, most of the killed being women, and most of those who escaped went to Taumataotehina. When Te Whanau Apanui heard of this defeat and to where some of them had escaped, they came to attack them at Taumataotehina - they brought nets and ropes to tie prisoners with, and when they reached Whituare, Tamaiwahiaterangi and Te Maunga left them, and went on to inform Ngaitai of what was impending (at Rangihoua), within this block. Next day the war-party attacked Ngaitai and they fought at Tamataotehinu. Whanau Apanui were again defeated, Te Uru, Te Mauri, and others, being killed of Whanau Apanui, and two others wounded. That is where Whakatane made peace with Tatahuarangi in consequence of Whanau Apanuis' defeat. I disapprove Paratene Te Aratahatus' statement in which he say's Tutahuarangi was caught when he sipped on the flax bush. Te Whanau Apanui returned to their hoes with their dead (excepting the two wounded brothers) name by Kaata and Tutairi. Ngaitai took them and attended to their wounds. Taumataotehina was the last fights between Ngaitai and Whanau Apanui during the time of our Ancestors and grandparents. Tokakuku pa (belonging to Te Whanau-a-te-Hutu) at Te Kaha was surrounded by Ngati Porou, the Chief of whom was Te Wera, and when Ngaitai heard of it, they proceeded in canoes from this block, with food to Te Kaha (Te Whana-a-te-Hutu), and some of Ngaitai remained in the pas and some returned in canoes (about 8 or 9 remained) in the pas). When those canoes returned, a Ngaitai war-party then went to Te Kaha to assist Ngati-a-te-Hutu against Ngati Porou. When they got to Maraenui, where Te Whanau Apanui

Continued

Maleporous renverteured home, now of thein fundining on Mis block. Duringour own grandpowerbs time Martai work (ivingonition block and attoured. Where 119 11 www attacks) Ngatai at aripaopao unami callo were defeated, mostos the killed being women, and mort of those will escaped went to Vaunataotetina. Evin Toloriananapanui reard of this defeat and towner poine of thein aid escaped, they came to attack them attaumataotehina- They brought nets and ropes to the prisoners with, and wateruning judetied Whitucow. Jamaiwariaterangi ana Jellaunga left trum, and work on to inform Maitai of what was unkending (at Gangitiona) written the block nest day the war - party attacked ngarta and they fought at yaumataotaine. Whanauapanen we again defeated, Telbew, I Mawri, to being tilled of Totianow aparrui, and two others wounded. That is where the aka. · land made peace with Jalatiuarangi in long equence of Towanauapanuis defeat. I disapprove l'aratene Te arataratus platement in writerith says Tutariariangi was laught when he slipped on the flase-bush. Te Conanavapanei returned to rain nones with their dead (excepting inition wounded brothers) namely Kaata and Jutaviv. Ngartai took Kuin, and attended to their wounds

Jaumahaokerina was trictast fight between Martai and cond to handra banen diving the line of our Encestors and grand powerts. Tokakuku par (belonging to Veterianam akeriutur) at Inkana was suviounded by ng Porou, the triuf of whom was selvera, and when Negartai ricord of it they proceeded in tairors from this block, with food to so Karia (Selviana akeriutur), and some of negartai pemained in the pas and pome petermina in canoo (about & or a rumained in the pas and pome petermina in canoo (about & or a rumained in the pas and pome petermina in canoo (about & or a rumained in the pas and pome petermina in canoo (about & or a rumained in the pas and pome petermina in canoo (about & or a rumained in the pas and pome petermina in canoo (about & or a rumained in the pas and pome petermina in canoo (about & or a rumained in the pas and post those of a rumained and the control of the past and the control of the control of the past and the control of the past and the control of the past and the control of the control of the past and the control of the past and the control of the control of the past and the control of the control of the past and the control of the past

When they got to Il ancuence, where Te Estanaurpantes

were, they went from there to assist Te Whanau-a-te-Hutu, nad fought at Te Kakuku against Porou. Ngaitai and Whanau Apanui were defeated (the latter were in the pa at the time). Waikanai was the name of that fight. Both Ngaitai and Whanau Apanui retreated, and were pursued by Ngati Porou - they retreated on to this block, and lived there. When Te Wera's (Ngati Porou) war-party went away to their homes. Te Whanau Apanui again went to obtain revenge for their defeat at Te Kaha and Ngati Porou were defeated at Te Kawa - the Chiefs of Ngati Porou who were killed, were Waipauhu (killed by Nikorima of Whanau Apanui), and Te Pakipakirauwiri (killed by Tahekeheke of Ngaitai). It was this Pakipakirauwiri who set up the rahuis at Pataua and Paetawa (at least Paratene Te Aratahatu asserted that he did). After defeat of Porou, Whanau Apanui and Ngaitai returned to their homes at Maraenui and Tunapahore. latter being - the original principal name of this block). Te Whanau-a-te-Harawaka's permanent kainga is Maraenui, they are descendants of Apanui's. Tuariki came from Rangi-While Ngaitai were living on this block. Moumou married a woman of Te Wanau Apanui, named Motoi, Te Matakahe of Ngaitai also married a Whanau Apanui women called Ngarangikatikiaiwaho, they brought their wives on to this land, and Tamaiwahiaterangi was Moumous' child, and Te Maunga was Ngarangikatitias'. Both Moumou and Te Matakahi were great Chiefs of Ngaitai, and the issue of Moumou and Te Matakahi were known as half Ngaitai and half Apanui, they also belonged to Te Whanau-a-te-Harawaka, and being half Ngaitai', Ngaitai's

# Lunapahore

Gortinua

Work, they want from there to assest " whanawateriete, and fought at sokakunin against loron. Ngartai and amanapanue were defeated. (The Calter wow in the partite time). Contiganai war the name of halfight Both Maitai and Whanauaparuitutuated, and wow provouedby ng Porone. - They retreated on townis block, and Civid there ( trunde Coras (19 Porou) war party went turey totalir donner, Telohairanapairen tun returned to Il concentre, and Ingartar lived ontrios land. after This Ugartai and Waranawapanin again went to obtain revenge for trees defeat at Je Karia, and 119 Poron were defeated at the He Kaeva - the Chief of 119 Poron who work killed, word touisaunie (Killed by novorimon of Con apareni), and It Pakipakinamovin (Killed by Tatukerike of ngartar). Itwas lakipakoramovinto betup the parties at l'atana and Lutawa (at least Roma. - line to aratanahe asserted trattedia) after defeat of Porou; atiananaparun and Ilgartan returned to their Kones at Maraener una Junapartore. (the Culton being - the original principal name of this block? . Teletianay --atetanawakas konnament Kannga is Maraemui, Tity are docudants of panews. Judiki Janu from Ranguere. While Maitai wou tiving on this block, Mounou married a woman of Ti Whanawaparui, named motor, Tahuta Kari of ngaitai abo movie a Conananapanui woman called I garangi Ratikiai war they bought their www onto this tandrand Tamai. watiatorange was Mountous could, anate Manage was ngarangi hatiti awattoo. Both mountou and te Mata Rati wou quat Cinifo of Maitai, there were of Moumou and salliatakati were Grown as traff ngartar and Tout Thanen, They also belonged to Thomanan ateriurawa Ka, and being traff liquitais, liquitais

permitted them to stay on this land. Te Whanau-a-te-Harawaka went with Ngaitai in their trip to Hauraki (Thames). Had Ngaitai left them, they would have been killed by other tribes, because they were few in number. Te Whanau-a-te-Harawaka being related to Toihau, they went to him at Puaroa, and were killed by him - thos who escaped viz- Te Waaka Patutoro, and others fled to Ngaitai who were at Whakatane who protected them. Tutahuarangi was the principal Chief of Ngaitai at that time. When they returned to this block from Whakatane, they brought those who escaped on to this block. After that Ngaitai went from this block to Turanga and their provisions were taken from Tipokawhenua cultivation at Te Paku.

They again took Te Whanau-a-te-Harawaka (who they saved) with them from fear that other tribes might come and kill them. They remained at Turanga for four years, during which time this block was not occupied by anyone. One of Ngati Porou said to Tutahuarangi, let Ngaitai return to their homes. Ngaitai returned by the same road they came, and also Te Whanau-a-te-Harawaka whom they took with them and returned on to this block, and they found no one living thereon. Next morning Whanau Apanui invited them to Marae-nui to see them, and Tutahuarangi and some of the women and children remained on the block, the majority however going. When Ngaitai reached there, they found all the tribes from Whangapararoa nad also Ngati Awa there.

Ngaitai then found they mean't to attack them. Te Patutatahi the Chief of whom was Te Karapu (i.e. hapu of Ngati Awa) came and joined Ngaitai, the majority of the Chiefs of those hapus were not in favour of fighting on this occasion — none tok place, and Ngaitai returned. I heard Te Hinu (a great Chief) advise not to fight,

Turapahore

fromittea tain to stay on this land. It wan an ale haran went unité ligarter vi men brits tothawraki (Maines). Mad ngaitailifethem, my would nave been killed by other tribes, because this wor few innumber. Is wiranau-- aktaraevaka being related to Toitau, king went to hum at Puaroa, and were Killed by him - triore who escaped floo triz - Tilbaaka Patutoro, and o triore went to the nyoutai who were at list a Katane wito protected them. Tutakuanany cour inoprincipal luif of Inquitavatinat line Cotten they cuturized to this block from low a kataire try brought Mosewro had escaped on tothis block affortat Ugartai went from two block to swanger cenderies provisions work taken form Tipokawkinua Cullivation (in Kapuarangi block). We dad also another cultivation at se fatherthey again took Teletranamateriarawa Ra ( who they saves) with then from fear that other bubes might command Rell them. Muyumained at Turanga for four years, during which time this block coas not occupied by anyone. One of ng Power pui ato Tulanicor angi, lettingaitai teturn tottivi Homes. ngartai petweredby the paine road they came, and abovetotianawakenavawaka wokom 1 they took with Philip and juturned ontotatio block, and they found noon Civing thouse. Mext morning Whananapanen invited them to Upraenuitose trum anasutaruanangi ancisomofitis women and calleten rumained on the block, the majority Nowovorgoing. Totan Maitairuacted there, they found all The babos from Totangapara on and abor 119 awa There ngaitai menfound they meant to attack them. To Pakulatalii (and to this The Chief of coron was Te) Harafue (attafue of ng awa) came and joined ngartage the my outy of the fluid of those hapens were not in favour of fighting on the occasion - your book place, and I gail

returned. Irleand IM ine (a great this !) advice not to fige

his issue is Te Matenga - that was the last attempt at a fight (excepting intertribal quarrels).

Te Waaka Patutoro (as stated by Hairama Haweti) in which he stated that Ngaitai was living at, on this block under his "mana" is the same man whom Ngaitai saved and bought from Te Puaroa on to this block.

Te Waaka married a Ngaitai woman Te Puhangaoterangi. I disapprove of Hairama's statement in connection therewith. It was only during our time that Te Waaka went with Whanau Apanui and turned against us, and also those of Te Whanau-a-te-Harawaka whome we saved, turned against us and went with them.

We don't recognise those who turned against us.

Court adjourned till 1.30 p.m.

#### Resumed at 1.30.

#### continued

ex'd by Panapa I confirm Hemis' Te Rua's statement generally. My Ancestor Te Nihotahi 20/- paid) Tainuis' rohe is the same as stated by Hemi Te Rua -

it commences at Tokaroa to Rakaukatihi, Otaitapu, Puketoetoe, Te Paritu, Motu river, and by ti to Kaitaura, then turns towards the sea and goes on to Taumatakareturetu to Onukuroa, Mangakakaho, thence to Hangaia, Tirohanga, (on the Coast) and by the Coast to the commencement. This rohe was lais down in Tareras' time.

We have never heard that Tarera had comprised there in belongs to Ngaitai our elders have informed us. It was owing to our fights with Whanau Apanui and Whakatohea that we went and lived outside the boundaries, I have named, and Te Whakatohea lived at Waiaua without our permission — we were not defeated by them.

Owing to Christianity being introduced prevented

Continued his premis sellatenga- mat was en earl attempt at a figur (excepting intertribal quaroubs).

Ve Coaa ka l'atutoro ( ao stated by Hairama Maweti ) in unich reptate attat I gaitai was living ut on this block under the inana; is the ame man whom. Ilquitai pava and brought from the fuanca on to this block.

Tilbaaka marni da Maaitai woman TiPutianaaolinanai. Idisapfir ove of Hawaman prahment in comnection tricrewith. It was one deving our time Kiar
Telbaaka went with lona nauabarren and termal
against us, and also ottore of settranayatharawaka
unione we saved leirued against wo and went with thire.
Ibe don't pecognire those who turned against wo.

Court adjourned till 1.30

### Resumed at 1.30.

Julinu co ed by Panapa Sconform Henry statements quierally. My ancestor Totali. 20 para Jainus porte is tresame as stated by beine Julia it commences at Jokaroa to Rataukatini, Otaitapu, "unetoctor, Te Paritie, Motiview, and by it to Kailawa, Then turno lowards ky sea and goos on to Jaumatakaretis-Tutu to Onukuroa, Mangakakarto, Merce to Hangare, Dironanga, (ontac Coart) and by the Coart to the com-· menerment. Two porte was taid down in Jarwas time. (be have never their de trat Jaiwra lad any applishance in detormining lawe boundaries. The land Comprised therein belongs to Hactar our elder have informed us. Here owing to our figure with Whanauapanui and whatatorium Maturewest and lived outside the Coundaries have named, and se contakatoriea lived at Cociava without our permusion - un coore not defeated by them.

Owing to Wiotianity being introduced presented

Ngaitai from fighting against Te Whakatohea at Waiaua. Te Awahou and Te Ahikaraki fights were prior to that circumstance. Ngaitai did fight against Whakatohea at Wairepoupo and others, prior to introduction of Christianity, they were all about the Waiaua land. During our fight at Tunapahore, 100 of Ngaitai were present, and they were quite strong enough to hold their own against their enemies, although not many in numbers. Tai (our Ancestor) came in the Taianui Canoe and not in the Arawa - his name was derived from the name of the Canoe he came here in. Manakiao was Toreres' husband, but I do not know his tribe, nor the canoe he came in. I did not live at Torere under the "mana" of Apanui No.2. This is my second appearance in Court as a witness. I claimed Whitikau through Torere's descendant, Tamaotea. Hemi Te Rua was also a witness in that case. Whariu was on of the Ancestors through whom we set up a case in the Whitikau block.

Whariu married Tamaotea's son.

Tamaotea

| Matetinotangata
| Te Aowhawhana
| Hineuru
| Waitetoki
| Werewere
| Taua Hikawai
| Patata
| Toetoe
| Ratipo
| Natanahira
| Hoera Katipo (witness)

My Ancestors have claim to this block through Ancestry, Conquest and permanent occupation. I stated at the Whitikau case that we did not live and were not born on Whitikau,

Tunapahore Continued. Agaitai from fig ating against waarato hea at locious In Choaron and Vahikarati fights were prior to that Lincumetance. Aquitai didfiquit against what atomas af Chavupoupo IC: Prior to introduction of (Tvive tianty, trug were all about the locuana land it wingour fights at sunaparrore, so of no actai wore present, and they wow ; quite strong mongh to hold their own against thur emmis altio not many in numbers. Jai (own ancestor) fame inti Jainer Lance and not inthe Grawa- his name was derived from the name offer Canocky samulow vi. 1) anakia was Towner nur band, but I donot know (in tube, northe lance hearne in . I did notties at sown under the mana " of aparen 11=2 :- Trip io my second appearance of fourtara withuss. Itained whiti Raw through Joures descendant, Jamastea. Nemischua was also a witness inthat care. Collarius was one of the anestors through wition west up a laro in 1 not whitikaw block. loticom marind Jamaokas son Jamaotew Matelinotangata Je aow raw Hana Hineurw Charletoki (berewere)

> Ratifoo Natanamira Hoora Katifoo (witness) Myan wokoo wave claim totas block thirough anwhy Conqu

Patata

Joctoc

Jana Kikawai

my an whom have ceaun holles block the ough anceshy, longuist and furmaner occups about I skeled at the lotitical care the we did not live and wow not born on white Race

but our parents were. Whanau-a-te-Harawaka did live under the "mana" of Ngaitai in olden days, Motai and Rangikatiti-aiwaho (women) are now living with you, had they been living with me. I would have made no objection to calling them before the Court to give an account of their marriages, and had we lived in peace to the present time, I would certainly have made no objection to their appearing in Court. You Te Whanau-a-te-Harawaka have houses (whakapapa), cultivations, dead and others on this block, but all the same the land belongs to us, Te Upokoterangi is a large pa, and Te Pukahu (a ditch pa) a smaller one, Te Upokoterangi pa has only one ditch, in fact some part of it is almost precipitous. I have lived in it myself with others of Ngaitai. There were no other Ngariki but Ngarikiatoawa who came from Turanga and lived on this block.

Whanau Apanui is a tribe of itself and not in any way related to Ngariki. I know there are two Ngariki's.

Namely Ngarikaiputahu (who remained in Turanga) and Ngarikiratoawa. Te Whanauamaru belong to Whangaparaoa, Te Whanauatehutu to Te Kaha, and Whanau Apanui within the rohe of Apanui.

There are no Ngariki living on this block now. The Ngariki who lived on this block were the Ngariki I conquered. We are the only people who occupied this land. Ngaitai ceased to live on this block and went to Torere at the time of Mr Volkners' murder. Tarera's descendants have thier own rohes. We have a pa at Te Whiorau trig: station. From Te Whiorau to Otautapu, the line was the Surveyors' own, and there are no pas between those two places, nor between Otaitapu and Tokaroa trig stations.

Continued butour parents were. Con a nawaterianawaka dia tive under 1 to mana of Ingartar in order days. Motar undergangihabitiaiwanto (womun) are now livingunt you raditey bentiving will my Iwould have made no objection breatling min beforetalourt to give an ac fountofitur mavuages, and tad we lived infraco to the present time - would wrtainly tave made no djection totter affrearing in Lowet. You selection un akciarawa Kaciawictouses (Conurspapa, Cullivations dead to on the block but all thisamo the land belongs to us Mulpokokrangi patarqi parand bel'ukatu (aditeti pa) asmallerone, Jellpokoterangi pa lico orty one diterit in factsome part of it is almost precipitous. . I have tweed wit myself with others of ligaritais. Therewere noother Ugaricki but Ugaricki rato awa who Canufron Juranga and tived on titio offort.

Unanauapanen io a tribo of itsef and not in anywaytulaka tongoviti Innovition are two Ilgarities. Hanry Harita Kaipertatil (wito pur pained in Tonanga) and Igarikirahawa. Tetranauamaru folong to Coriangaparava, Telorianauatertutu to Testata, and leto hanauapanen within the room of Stpanen. Meset to Wita Eaterica working Those areno Mariki Civing on the block now. The ligarite who lived on this block wow the Elganiki I tonque usi, Wearette only people uno occupied trio Cana. Ilgartai ceased to leve onties block and went to Nown attribution of Two. Volkiron's murder. Toveras desendants havether own Toma abertaveapa cet Vilettionan treg: \$tation. hombe whichen to Wheelake, the line was kid Surveyous own, anather are notices between those two peta co. norbeturen Otailapu anatoraroa bug'stations. Had there been a pabeliveen any of these places it would

have belonged to Ngariki. Te Whanau-a-te-Harawaka lived at Whituare after the peace-making, with our permission, although Mr Brabant and Major Swindley advised them to leave the place — they however refused, and from there they acam to Hawai and lived — we fought in 1854, and they came there to those places some time subsequent to that time. I know Mr Clarke, he's an old settler. We (Ngaitai) have never heard that Te Karaka wrote in 1856 requesting us to leave the burial place at Pakoriri intact. We have never heard anything of such a document. We were victorious in the Waiomuri fight.

The document you have just read to me re: the returning of this land, you concocted yourself.

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

Ngaitai have recently intermarried with other tribes Wi: Kiingi's father married Piopio of Ngatipukeko, hence his reason for claiming land there. Te Whanau Apanui fight against Ngariki themselves. Ngaitai did take up arms against the Whakatohea.

All the weapons my Ancestors used against the Ngariki are lost or destroyed, so that I cannot produce any of them. Ngatirua did assist Ngaitai at Tahekenui. Ngatimaru and Ngapuhi invaded this place informer days.

By Court

Ngaitai went to Turanga in consequence of Ngaiterangi who landed at Motiti and who were on their way to invade this part of the Country, and Ngaitai were informed by Te Karapu who came <u>from Whakatane</u> that Ngaiterangi were on their way to attack them, (not them only), but the East Coast generally - Another party of them went over land to Turanga. After Ngaiterangi left Turanga, they came on here.

Ngaiterangi invaded all this part of the Coast as far as

69/

Tunapahore

Civil at Continuou after the peace making, with our frennies ion fallough Me Brabant and Major Dwindly advise a him to leave the place. They however rufued, and from thought of came to Fawar and lived we fought in 1854 and they came there to more places pome time publicant to that time. I know Mes flacks his an old wither. We I Marke in a be to leave the burial place at the serial place at the free interesting up to leave the burial place at the face interesting up to leave the burial place at the face interest. We never heard anything of such advisoration in the tour and interest the cure vice of the face and the face an

Susanbebster (vi: Kiingio fathier married lopio of ngalipuketto. 201- paid. Time to peason for etaliming Canathon. Hota naw-

-apanui fougat against ngarithitienvelvos. Ngaitai dia take up anno against mi tonatatotaa:

and Hapurti invaded his place informer days.

By Cowit

ngaitai went to Turanga in Consequence of ngaiterange worderanded at motific and word worden their way to invade this part of the Country, and ngailai would formed by a Kanaper word Came for ( what katame that haaterange word on their way to a stack them. (not their only, but the lust coast quenally - another party of him went overland to Juranga, after nationally the furanga, they came on here.

Nacity of invaded all the part of the Coast as for as

#### **Tunapahore** 2/2/1885

Te Ruahangitake was of Ngaitai - From all I can hear it was on account of fights between ourselves and Whanau Apanui that the latter thought.

Tamaiwahiaterangi and Te Maura are those of Te Whanau-a-

te-Harawaka who returned with Ngaitai from Turanga, there were about ten who returned.

Te Whanau-a-te-Harawaka are a hapu of Te Whanau Apanui

Court adjourned till 10 a.m. tomorrow

Tuesday February 3rd 3/8/85

Court opened at 10 a.m.

Present the same.

Wi: Kiingi
sworn 2/- paid
20/- paid

I live at Torere and belong to Ngapotiki a hapu of Ngaitai. I know this block and have a claim to it through (as stated by myself at opening of case and others).

I confirm what my witnesses have said, I made a statement at the Commissioners Court held here in Opotiki that the Ancestral rohe commenced and others as described by my witness, and Te Whakatohea also stated their rohe at that Court, which differed from mine.

At the hearing of the Whitikau and Whakapaupakihi blocks, I also mentioned our Ancestral rohe. I also named part of rohe from Kaitaura to Te Paku at a meeting which was held at Turangi, called by the Crown and at which Wi: Pere, Tatana and others were present. A certain document was there agreed to by us which stated, (in reference to the rohe).

#### Intertribal fights during Christianity

On one occasion while I was living and cultivating at Putaka-taka on Western side of Waiomuri stream.

Junapahore.

Continued. Verfuerangilaki was of ngaitai - From all + Can tian ituras on account of figrilo between ourselves and Conanauapanui tiat truccitter moughil --

Tamaiwattalerangi anase Mawa cre Moso ifsitistanawaka writo returned with Maisa formy who returned with Maisa formy who returned.

Conanauatenarawaka un a napu of se

Countadjourned till

Thursday Fibruary 37do Court opened at 10 Ttin.
Thusent Incoamo.

3/2/85

2/2/1865 6/11

'si Kingi Itive at sorow and belong to Ngapotiki a tape of vour's paid ngalai Iknow Kin block and have a claim boil thro' Inf- paid (anstated by myself at opening of care + C.

I made a statement attri Commissioners Court held here in Opotici triattric Ancestral rote Countral at order Court held here described by my withers, and to Corrat atorie a absorbation trien usual contact atorie absorbation trien usual contact at order absorbation.

Atthemiconing of the Whitekau and Whakapaupa Kini blocks, Jakso mentioned own Ancestral note.

Jaboo named part of now from factaura to Selfaku all
a meeting which was all at Turanga, called by the

Brown, and at which live the Jahana and others wow
present. A certain document was know agreed to by wo

which Social Conseponce to tothe

Interbribal fig ( b) deving Privolandy

Un ou occasion while I was living and cultivating attitutalataka on W side of war on we stran.