

Tunapahore

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,

Continued it to them, it had been confiscated on account of the murder of Mr. Volckner. Whia Katotua was found to be the west of my ancestral boundary.

Court adjourned until
10 PM. tomorrow.

Saturday January 31st

31/1/87

Court opened at 10 PM

Therent Meara

Moira Kalipo I live at Tower, and belong to Ngapotiki and Ng' pueru of paid Rionionenua, a part of Ngaitai tribe. I know the location of paid land before the Court. I claim the whole block, 1000 Acres, Conquest against Whanauapanui and Ngauriki, and permanent occupation. All those of Ngaitai present were born on this block. I confirm Henri Sekua's statement with regard to the paid. There are burial places belonging to Ngaitai on this block viz Whiroariki, the Wha Katipua, just on the edge of Western boundary (outside really) near the Opoiki Road. The hea on the survey was made at Motaua, was on account of our dead buried there at Whiroariki. Tuta Kuaranqi is buried there (of Ngaitai) Te Rangitua also, (during Christianity). That was Wi Kingi's own parent, but his mother belonged to Ng' Pukeko. This is also buried at the same place, also Te Mokotua, Wi Kingi'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 Henri Sekua.

Tunapahore

<u>Werewere</u>		
Taua	Hikawai	Houhou (by same parents)
Kawhaao		Te Kupenga
Tatara		Rangihatuma
Tuterangikure		Te Ipututu
Tutehuarangi		Huauri
		Wi: Patene
<u>Te Rangituatake</u>	x	<u>Piopio.</u>
		Wi: Kiingi

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.

Fights

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.

Tunapahore

Urewere

Taua Hikawai	Houhou (by same name)
Kaiwāo	Te Kūpenga
Tatara	Rangitūma
Tutorangikūre	Te Pututu
Tutūarangi	Te Huaui
Te Rangitūatake	Te Pōpō. Te Patene

Te Kūngi.

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

Fig 162

When Ngarikiratoawa who fled from Turanga to this part of the country arrived there they found Ngaitai alone living there, and there were only Ngauriki I knew of. He was where Ngarikiratoawa lived with Motaua and Tunapahore as guests. During their stay there a Ngaitai girl named fell in love with one of the Ngauriki (Pataonga was her name, a sister of Taua Hikawai and Houhou). Wha Kapa Kinau was the name of the Ngauriki she fell in love with. Her parents and relations generally consented to this marriage, and Ngauriki lived under the "mana" of Ngaitai (that woman whom he married i.e.) After a time Ngaitai thought it advisable for them to go and live at Torero, and allow Ngauriki 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 Ngauriki 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 to Ngauriki 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.

Tunapahore

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 chiefs of Ngariki killed were Kauira, and the fight 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)

Continued

One of the Ngariiki Chiefs went to Tiorow accompanied by his dog (huarangi) Tama Katiakou was his name. Marapuwaia the name of the dog. They reached Taitawa pa, and made statement, and returned again in the afternoon. When he arrived near Tiorow, 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 Ngaitai's pas, he asked for news of his dog (Moi moi) when someone said to him from the pa. (Moi moika) - Te Arapopo was the name of the pa, and one of those living in it had killed the dog. Tama Katiakou called out three times for his dog, and after awhile he gave it up as hopeless - he then returned and informed Ngariiki that Ngaitai had killed his dog. When Ngaitai (who was living with Ngariiki) heard that the latter were getting up a war-party against Ngaitai living at Terapopo-pa (to revenge death of the dog) left Ngariiki and joined the Ngaitai's. A fight ensued at Tiorow, and as far as we know the Ngaitai's that were vanquished by Ngariiki were all minors - they were out fighting in a creek. Hanoa was the name of the place where the fight took place, some of the minors were killed. Te Huihauipapanoko was the name of that fight. On the same day Ngaitai attacked and defeated Ngariiki at Tiorow - The chiefs of Ngariiki killed were Kauria, and the fight was called after him Parekura Kauria.

After that Ngariiki went home, and returned again but were again defeated by Ngaitai at Tiorow.

Te Huihauipapanoko a chief of Ngariiki was killed. Te Parekura Kauria Kauria - the place where they fought was near Wai Kokohe stream (near Opohe road)

Tunapahore

After that fight, peace ensued between these two tribes. Subsequently again the Ngaitai women went gathering tawa-berries 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

Tunapahore

Continued After that fight, peace ensued between these two tribes.

Subsequently again the Ngaitai women went gathering tamar berries and Kiriata (a Christian, daughter of Ririwhima) was one of the party. When Ngauriki 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 Putaipakura during the night, and at daybreak a word of the chiefs proposed to proceed and attack the Ngauriki, and thou thou said "Kariu takoto tonu", which means, wait! don't be in a hurry! wait till morning is more advanced - they ultimately agreed to this - some of Ngauriki as the morning advanced, came out to cultivate, and when Ngaitai saw them, they attacked them - Ngauriki were defeated, and those saved, made their escape to the native pas before mentioned viz - Motauapa & Putere - there are not the same as those pas mentioned by the Arhianama panau, which are outside the block. (More I have named being within this block). The reason there pas were named was on account of Patara of Ngaitai who married Utiata - pakina of Ngauriki - Ngauriki were driven from this land altogether, Eastwards. Those of Ngauriki who escaped to the native pas suggested to Ngaitai to allow them to make their escape Southwards during the night - those who went Eastwards remained at Maranui, and from there to Utiakari (White Island) thence to Kawakawara. (at the Awakatu). Te Whaitaitu was the name of the person who asked Ngaitai at Motauapa to let them escape and Patara 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 Koe Koe e puta i ngatai o mai i hanaqi" meaning you will not be able to make good your escape by land on account of Ngaitai. Ngauriki took this advice, and

Tunapahore

went by canoes. Whilst in their canoes Patata said to Whakaihu, 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 occupied, 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 proceeded on to Taumatakahawai, 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

Ngaitai

Continued went by canoes. Whilst in their canoes, Patata said to Uia Kaiti, play 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, Uia Kaiti saw Patata amongst them, and called out, Is that you Patata? Now about our last farewell words? Patata there and then requested a two war-party to retire and cook some food, and whilst they were so occupied, he went and told Uia Kaiti to go away. They went from Tirohanga pa to the Ngairo (near the big bridge Otara) Opotiki. Again when Ngaitai heard of this, they came against them and fought them. Ngaitai then went to Ng Jauwhirui, and Ngaitai again pursued them, and from Jauwhirui Ngaitai proceeded on to Taumata-Rahawai, and from there again to Oukawa, and those who escaped of Ngaitai, lived there permanently.

The chief of Ngaitai who were killed at Karitahi Houhou, were Hama Kaiti Koro, who was killed by Ririwhima, Te Awherangi, Patatino, and others.

Pas + e + e (original) Te Kereua, Te Aonewai, (both ditto pas).
 Tarene, Te Hauini, Te Rauwhakata, Takapau,
 Oukino, Ononui, Rangitoua, Pioneone, Te Hoau, Te
 Maungatira

Confirm Huriwharua's statements in respect to the pas named by him, which were occupied by Ngaitai. A large of Ngaitai were in possession of the Waipapa pa when Ngaitai invaded this part of the Country, and killed Te Ahi Maitia of Ngaitai - there were no other tribes in the pa at the time. When Ngaitai returned from Taumata-Rahawai after pursuing Ngaitai, he went and

Tunapahore

lived at Onekawa, Ngaitai occupied this land. There was no Ngariki on the land. Ngaitai 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 disapprove 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. who 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. Apanui's 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

Continued lived at One Kawa, Ngaitai occupied this land. There was no ^{Ngaitai} ~~Ngaitai~~ on the land. Ngaitai took possession of this land.

I will now speak of Te Whānauapanui.

While Ngaitai were occupying this block, Te Whānauapanui got up a war-party and came from Marau, Onaio, & Kāia etc etc: to fight against them on this block. Ngaitai were defeated at Tukuroa pa, Tuarapapa was the name of that fight. I disapprove Haurama Haurama's statement ~~that the battle took place at Tukuroa pa~~ situated as to the locality of Tukuroa pa. After defeat of Ngaitai, Te Whānauapanui occupied this block. They came and again attacked Ngaitai at Motaua and Takapapa, and Te Whānauapanui were defeated. Tarawera was the name of that fight. Again they fought at Teaiamuri, Te Whānauapanui being again defeated. Teaiamuri was the name of that fight. After this they fought again, and Te Whānauapanui was killed - Te Whānauapanui was the name of that fight. They again fought at Tukuroa, Te Whānauapanui being again defeated. They then retreated back to Marau etc. They again returned to fight Ngaitai, and going as far as Te Whānau, they stayed there, made a net and went fishing - Te Whānau was the owner of the net. After they had done fishing, they cut off the heads of the fish, and each of the heads were named after some of the Ngaitai people. Te Whānau and Te Whānau (both women of Ngaitai, who were married to Whānau) were wroth at this proceeding, and both went and informed Ngaitai of the insult. Ngaitai came and attacked them at Te Whānau, and defeated them. The name of that fight was Te Whānau. Whānau's men returned home, and Ngaitai still remained on this block. That was the last fight between them on this block. (In our ancestors' time i.e.) Our ancestors also had other fights against Whānau.

Tunapahore

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

Tunapahore

511

Continued - apanui outside this block.

Court then adjourned until
10 AM on Monday morning.

Monday February 2nd

Court opened at 10 AM

Expenditure same

Tataranua and Tukemawu (Nawakaino)
advertised for this date, but other cases being still
before the Court, they are adjourned until after
hearing of Kapuarangi.

Tunapahore

Fights outside

the block.

3 After the Wiatapuna fight Ngaitai took pos-
session of this block. After a while they went East-
wards to Marauu Tokakuru to fight against

Continuation Whanauapanui &c:- they returned however without
having fought. On their return Whanauapanui pur-
sued them, both by land and sea and caught them
at Tokaroa. Te Whanauapanui landed at Wai-
manau, where they fought, and they (Whanauapanui)
were defeated, and the Kaiwi made his escape from
Ngaitai - he was caught at Parimui however and
killed by Te Koroa. Te Parikiri Kaiwi was the name
of that fight (so called after him). Ngaitai then re-
turned by themselves and occupied this block, they then
went to Te Koroa to fight Whanauokutu and Whanau-
apanui. They surrounded Te Koroa pahi, and
some of Whanauapanui Whanauokutu who escaped
went into a waka, and one of the women caught them.

Tunapahore

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 Marae-nui (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 Marae-nui), 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 Hai-rama 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 war-party (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

continued stood up and asked Ngaitai to spare us and our poor life (ourselves and others) and their 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 us, and when we looked up, he peered on him. Maui (of Ngaitai) was the man who did this act. Ngaitai again resumed possession of the block and also at Sore. After that Te Whānauapanui stole Tana Hikarua's bones and made use of them for four months. When Ngaitai heard of this, they got up a war party and more at Sore and on the block amalgamated and went on to Maraenui (at Te Motunui pa). Another reason why this war party went, was on account also of our defeat by Otutauhuri. Ngaitai again surrounded Motunui pa, (on Eastern side of Maraenui) and some of them in the pa were killed, then Ngaitai sawed the boat away with them to Sore in canoes. When they arrived there, they killed some of them, and in consequence of these fights I consider Paratene Te Ara and Haurama Haurangi were wrong in saying that we lived under their "mana", and I disapprove of their statement in that respect. We also defeated Whānauapanui at Te Whokaraka pa for our defeat by Otutauhuri. The fight at Te Kōwhiri was between Ngaitai and Whānauapanui and Ngatiporou together. All the Ngaitai who were living on the block hearing that Whānauapanui and Ngatiporou were on the march to attack them, went to Sore, where the two tribes were, and remained at Sore until they were killed. Ngatiporou took possession of their bodies, and their war party (Porou) remained at Sore.

After that the Ngaitai sent messengers to the Whānauapanui, who were related to them, and they came to them at Sore. They then in conjunction attacked Ngatiporou and defeated them, and twenty of Whānauapanui were killed.

Tunapahore

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, inviting 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, a Ngaitai Chief was killed, and Ngaitai were generally defeated.

After the fall of Otutaumuri pa, the rahu's 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 rahu's 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 rahu's.

Continued

and Mititaw of that hapu was killed, and also Te Pōhikura, a chief of Ngaitipou. Te Hāngikawāno who was a great chief was pursued by Ngaitai and caught on the Eastern side of the Parahiāki ridge. The name of that fight was 'auākerui'. After that Ngāporou and Wāpānui returned home and Ngaitai again regained possession of this land. — After this Ngāporou again came back for satisfaction (Te 'āwākerui). They landed at Tōwā from their canoes and fought Ngaitai pīngū landed. Ngāporou were again defeated. Rapa-Moana was the name of that fight. They again returned home, and eventually returned to revenge those two defeats — again they landed at Tōwā and Ngāporou and Wāpānui suffered yet another defeat. Te Karamu was the name of that fight. They then returned home again, and Ngaitai still retained possession of this block.

One of the Ngāporou prophets dreamt that their defeats would be rewarded — in the morning he informed his people of this dream, and this time they came in force by land and water, inviting those on the coast, as they went along, to join them in attacking Ngaitai. When they ^{Ngaitai} heard of it, they all collected at Tōwā, where they fought. Otutāmuri pa (of Ngaitai's) was taken by them and Hāruatai a Ngaitai chief was killed, and Ngaitai were generally defeated.

After the fall of Otutāmuri pa, the natives were set up by Ngāporou at Palaua Hāhaua pas, in consequence of a water-calibara belonging to Wānau which required to a pa called Te Upōhōkū Ra, and this Otutā was the chief of that pa. These natives were set up by his grandchildren as a payment for the water-calibara, and this act saved the pa. Ngāporou never attempted to attack these two pas on account of the water-calibara.

Tunapahore

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, Tamaiwahiaaterangi 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

Tuna/rahore

Continued

Ngaleporou ^{he} returned home, none of them remaining on this block. During our own grandparents time, Ngaitai were living on this block and at some time Ngaleporou attacked Ngaitai at Paripapao, and the latter were defeated, most of the killed being women, and most of those who escaped went to Taumataoketina. When Te Whānauapanui heard of this defeat and to whom some of them had escaped, they came to attack them at Taumataoketina. They brought nets and ropes to tie prisoners with, and when they reached Whituwau, Tamaiwāriarangi 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 Taumataoketina. Whānauapanui were again defeated. Te Whā, Te Maui, &c. being killed of Whānauapanui, and two others wounded. That is where Ariakara made peace with Te Atātūarangi in consequence of Whānauapanui's defeat. I disapprove of what Te Atātūarangi's statement in which he says Te Atātūarangi was caught, when he slipped on the flax-bush. Te Whānauapanui returned to their homes with their dead (excepting the two wounded brothers) namely Kaata and Te Atāw. Ngaitai took them, and attended to their wounds.

Taumataoketina was the last fight between Ngaitai and Whānauapanui during the time of our ancestors and grandparents. Tokakūkūpa (belonging to Whānauapanui) at Te Kāia, was surrounded by Ngaleporou, the chief of whom was Te Wera, and when Ngaitai heard of it, they proceeded in canoes from this block, with food to Te Kāia (Te Whānauapanui), and some of Ngaitai remained in the pao and some returned in canoes (about 8 or 9 remained in the pao). When those canoes returned, a Ngaitai war party then went to Te Kāia to assist Ngaleporou against Whānauapanui. When they got to Manamui, where Te Whānauapanui

Tunapahore

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. (the 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 Rangioru. While Ngaitai were living on this block.

Moumou married a woman of Te Wanaui Apanui, named Motoi, Te Matakahe of Ngaitai also married a Whanau Apanui women called Ngarangikatikiawaho, they brought their wives on to this land, and Tamaiwahiaaterangi was Moumou's 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

Tunapahore

55

Continued

Now, they went from there to assist Te Whānauatētū,
and fought at Tokakūka against Porou. Ngaitai and
Whānauapanui were defeated. (The latter were in the
pa at the time). Waikanae was the name of that fight
Both Ngaitai and Whānauapanui retreated, and were
pursued by Ng Porou. - They retreated on to this block, and
lived there. When Te Whānau (Ng Porou) war-party went
away to their homes, Te Whānauapanui then returned
to Māraenui, and Ngaitai lived on this land. After
this Ngaitai and Whānauapanui again went to
obtain revenge for their defeat at Tokakūka, and Ng Porou
were defeated at Te Hekeawa. - The chiefs of Ng Porou who
were killed, were Waipauru (killed by Nigōrōma of
Whānauapanui), and Te Pākipākiriamōri (killed by
Tahūkenē of Ngaitai). It was ^{this} Pākipākiriamōri who
set up the pa at Pātana and Tūtawa (at least Pa-
line & Aratahate asserted this). After defeat
of Porou, Whānauapanui and Ngaitai returned to their
homes at Māraenui and Tunapahore. (The latter being
- the original principal name of this block). Te Whānau-
atētū was known as permanent Kainga is Māraenui,
they are descendants of Apapanui. Mariki came from
Rangiora. While Ngaitai were living on this block,
Moumou married a woman of Te Whānauapanui,
named Mōtoi, Te Mātākāri of Ngaitai also married
a Whānauapanui woman called Ngārangīkatihia^{awa}.
They brought their wives on to this land, and Tamai-
wākatōrangī was Moumou's wife, and Te Mātākāri
was Ngārangīkatihia's wife. Both Moumou and Te
Mātākāri were great chiefs of Ngaitai, ^{and the} ~~their~~ wives of
Moumou and Te Mātākāri were known as half
Ngaitai and half Apapanui, they also belonged to Te Whānau
atētūwāka, and being half Ngaitai, Ngaitai's

Tunapahore

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 - those 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 Whangapararua and 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 took place, and Ngaitai returned. I heard Te Hinu (a great Chief) advise not to fight,

Turapahore

Continued. Te Mānaua te Kārawaka went with Ngaitai in their trip to Hawaki (Haines). Had Ngaitai left them, they would have been killed by other tribes, because they were few in number. Te Mānaua te Kārawaka being related to Teināu, they went to him at Puaroa and were killed by him - those who escaped viz - Te Kārawaka, Pakutoro, and others ^{fled} went to the Ngaitai who were at Wāhākatane who protected them. Te Kārawaka was the principal chief of Ngaitai at that time. When they returned to the block from Wāhākatane, they brought those who had escaped on to the block. After that Ngaitai went from the block to Turanga and their provisions were taken from Te Kārawaka's cultivation (in Kapuarangi block). We had also another cultivation at Te Kārawaka. They again took Te Mānaua te Kārawaka (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 the block was not occupied by anyone. One of Ngāpou paid to Te Kārawaka, let Ngaitai return to their homes. Ngaitai returned by the same road they came, and also Te Mānaua te Kārawaka whom they took with them and returned on to the block, and they found no one living there. Next morning Te Kārawaka invited them to Hōraenui to see them, and Te Kārawaka and some of his women and children remained on the block. The majority however going. When Ngaitai reached there, they found all the tribes from Te Kārawaka and also the Ngāpou there. Ngaitai then found they meant to attack them. Te Pakutatahi (and his chief) - the chief of whom was Te Kārawaka (a nephew of Ngāpou) came and joined Ngaitai. The majority of the chiefs of those tribes were not in favour of fighting on this occasion - none took place, and Ngaitai returned. Te Kārawaka (a great chief) advised not to fight.

Tunapahore

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 Taumatakaretu to Onukuroa,
Mangakakaho, thence to Hangaia, Tirohanga, (on the Coast)
and by the Coast to the commencement. This rohe was laid
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 journey to the Mataunga - that was the last attempt at a fight (excepting intertribal quarrels).

Te Ua Ka Patutoro, as stated by Heaiana (Haweti) in which he stated that Ngaitai was living at on the block under the mana, is the same man whom Ngaitai paid and bought from the Tuarua onto the block.

Te Ua Ka Maru da Ngaitai woman Te Puhanga - olerangi. I disapprove of Heaiana's statement in connection therewith. It was only during our time that Te Ua Ka went with Te Ananapanui and turned against us, and also one of Te Ananapanui's name we saved, turned against us and went with them. We don't recognize more who turned against us.

Court adjourned till 1.30

Resumed at 1.30.

Continued

ed by Panapa confirm Heaiana's statements generally. My Ancestor Totaki. of the Tairua's name is the same as stated by Heaiana -

it commenced at Tokoroa to Kaka Kaiti, Otaitapu, Puketotou, Te Paritu, Motu river, and by it to Kaitawa, then turns towards Kūia and goes on to Taimatakarututu to Onukuroa, Manga Kakaoro, thence to Hangaia, Tioranga, (on the coast) and by the coast to the commencement. The name was taken down in Tairua's time.

We have never heard that Tairua had any assistance in determining these boundaries. The land comprised therein belongs to Ngaitai our elders have informed us. It was owing to our fights with Te Ananapanui and Te Kaitoro that we went and lived outside the boundaries - we have named, and Te Kaitoro lived at Coiaua without our permission - we were not defeated by them.

Owing to Christianity being introduced prevented

Tunapahore

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 one 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. Ngaitai from fighting against Wāhikatohea at Wāiaua.

Si Cuanou and Vaahikaraki fights were prior to that circumstance. Ngaitai did fight against Wāhikatohea at Wāupoupo & C. prior to introduction of Christianity. They were all about the Wāiaua land. When our fight at Tunapahore, ¹⁰⁰ 50 of Ngaitai were present, and they were quite strong enough to hold their own against the enemies, altho not many in numbers. Tai (our ancestor) came in the Taimui canoe, and not in the Orawa - his name was derived from the name of the canoe, Taimuiwiri. Manakia was Tōwera's husband, but I do not know his tribe, nor the canoe he came in. I did not live at Tōwera under the mana of Apanui No 2. - This is my second appearance in Court as a witness. I claimed Whiti Rau through Tōwera's descendants, Jamaotea. Benihua was also a witness in that case.

Wharui was one of the Chesters through whom we set up a claim in the Whiti Rau block. Wharui married Jamaotea's son

Jamaotea

Matdenotangata

Te Aowāwhāna

Hineuru

Waitetoki

Werewere

Taua Hihawai

Patata

Toetoe

Ratipo

Natanaia

Boora Ratipo (witness)

My ancestors have claim to this block through Aneshy, Conqueror and permanent occupation. I stated at the Whiti Rau case that we did not live and were not born on Whiti Rau.

Tunapahore

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 Ngariki-ratoawa. Te Whanauamaru belong to Whangaparaoa, Te Whanau-atehutu 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.

Had there been a pa between any of these places it would

Tunapahore

59//

Continued But our parents were. Whānau ake ānau a kā dia live under the mana of Ngaitai in olden days. Motai and Hānqihātia āwāto (women) are now living with you, had they been living with me, I would have made no objection to telling them before the court to give an account of their marriages, and had we lived up to the present time I would certainly have made no objection to their appearing in court. You see Whānau ake ānau a kā āwāto āwāto (our parents, cultivators) dead to on this block but all the same the land belongs to us. Te Upokōterangi is a large pa, and Te Kāhā (aditi pa) a smaller one. Te Upokōterangi pa has only one ditch, in fact some part of it is almost precipitous. I have lived with myself with others of Ngaitai.

There were no other Ngaitai but Ngaitai ātāto āwā who came from Taranaki and lived on this block.

Whānau āpānui is a tribe of itself and not in any way related to Ngaitai. I know there are two Ngaitai's, namely Ngaitai Kaitiaki (who remained in Taranaki) and Ngaitai ātāto āwā. Te Whānau āpānui belong to Whānau āpānui, Te Whānau āke ātāto āwā to Te Kāhā, and Te Whānau āpānui within the north of Taranaki.

~~Next to Whānau āpānui~~ were Ngaitai. There are no Ngaitai living on this block now. The Ngaitai who lived on this block were the Ngaitai ātāto āwā. We are the only people who occupied this land. Ngaitai came to live on this block and went to Taranaki at the time of the Taranaki murder. Taranaki descendants have their own place at the Taranaki big station.

From Whānau āpānui to Olaitapu, the line was the Surveyor's own, and there are no fences between those two places, nor between Olaitapu and Taranaki big stations.

Had there been a pa between any of these places it would

Tunapahore

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 from Whakatane 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

Tunapahore

Continued. Have belonged to Ngauri. Te Whānau a Te Kāhāwaka lived at Whitiawa after the peace-making, with our permission, although Mr Drabant and Major Bindley advised them to leave the place. They however refused, and from there they came to Tāhara and lived - we fought in 1854, and they came there to some place some time subsequent to that time. I know Mr Clarke, he is an old settler. We (Ngaitai) have never heard that Te Kāhāwaka wrote in 1856 requesting us to leave the burial place at ^{Tāhara} ~~Te Kāhāwaka~~ intact. We have never heard anything of such a document. We were victorious in the Te Kāhāwaka fight. The document you have just read to me is the returning of the land, you concocted yourself.

pampered by Ngaitai have recently intermarried with other tribes.
 Susan Webster Wi: King's father married a niece of Ngaitai.
not paid. Hence no reason for claiming land there. Te Whānau-apanui fought against Ngauri Koro. Ngaitai did take up arms against the Whānau a Te Kāhāwaka:

All the weapons my ancestors used against the Ngauri are lost or destroyed, so that I cannot produce any of them.

Ngāhūa did assist Ngaitai at Tāhara. Ngāhūa and Ngāpūtū invaded this place in former days. —

By Court Ngaitai went to Tūranga in consequence of Ngaitangi who landed at Motiti and who was on their way to invade this part of the Country, and Ngaitai was informed by Te Kāhāwaka who came from Whānau a Te Kāhāwaka that Ngaitangi was on their way to attack him. (not him only, but the East Coast generally - Another party of him went overland to Tūranga, after Ngaitai left Tūranga, they came on here. Ngaitangi invaded all this part of the Coast as far 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.

Tamaiwahia-terangi 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 Putakataka on Western side of Waiomuri stream.

Continued. Te Kaitangitaki was of Ngaitai - From all I can hear it was on account of fights between ourselves and Whānauapanui that we called this court - -

Tamaitiaterangi and Te Maera the koro of Whānauapanui returned with Ngaitai from Piranga, there were about ten who returned.

Whānauapanui are a nāpu of Te Whānauapanui

Court adjourned till

10 PM tomorrow.

Thursday, February 3rd

3/2/85

Court opened at 10 PM.

Present Maemo.

Te Kaitaki I live at Torow and belong to Ngapoti kō a nāpu of
your 1/2 paid Ngaitai. I know this block and have a claim to it. I know
1/2 paid (as stated by myself at opening of case &c. -

I confirm what my witnesses have said.

I made a statement at the Commissioners Court held here in Opoiti that the Ancestral title commenced &c as described by my witnesses, and the Whānauapanui also stated their case at that Court, which differed from mine.

At the hearing of the Whānauapanui and Whānauapanui paupā kōi blocks, I also mentioned our Ancestral title. I also named part of notes from Ngaitai to Te Kaitaki at a meeting which was held at Piranga, called by the Crown, and at which Sir John, Patana and others were present. A certain document was then agreed to by us which settled the reference to the

Intertribal fights during Civilianity

On one occasion while I was living and cultivating at Pūtāhaka on W side of Waionu stream.