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.

2/2/1885 6/11

Continued. L'esquatangilati was of ngaitai - From all & Cantian ituras on account of fights between ourselves and Conanauapanui Mat Micather Mought --

Tamaiwaticherangi ana de Macora core Misso ifsilistanawaka corto returned with Machae francoperanga, Micre word about ten wrio returned.

Monanavatenarawata un a napu of se

(Whanauaparuu)

Countadjourned till

costin tomarow.

Thursday. Francary 37do Court opened at 10 Ttm. 3/2/85

si Kingi Itive at sorowand belong to Ugapotiki a tapu of vour 2 paid Ugatai Ikinow Kin block and Gave, a Claim toil thro' 201- paid (austated by myself at opening of Care + C.

I made a statement attrà Commissioner Court held new in Opotici trattie ancestal vote Commenced or as described by my withers, una se contactatorie a aborstato trien unia e contactatorie a aborstato trien una attrat Court, which differed from mine.

Atthemicaning of the Whitekan and Whakapaupa Kini blocks, Jakso mentioned can Ancestral rote.

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a meeting which was all at Turanga, called by the

Brown, and attacked by the Jahana and others work
present. A certain document was know agreed to by the

certain Socia, force force to tothe.

Interbribal fig (its dwing Cinioliandy

Un on occasion while I was living and callivating attitutaRataka on W side of war or were stream.

Tunapahore 3/2/1885

Whanau Apanui came and attacked me there. All Ngaitai were cultivating there at that time — they did not however attack us then, but went and built a pa at Pakoriri. After they had been living there a number of days.

Ngaitai were the aggressors on this occasion for when Whanau Apanui commenced to plant onions, they drove them off the ground - they retaliated and attacked them. Ngaitai retreated to Pakukura when they saw Apanui approaching and they fought there. Paora Pehipehi of Te Whanau Apanui was the person who fired the first gun. I was present myself and carried arms, though young, Ngaitai were defeated and five of them were killed. Whilst the fighting was going on, on the cultivations, it was continued also in the pa. After awhile Whanau Apanui retreated (those on the cultivation), and whilst they were in a creek, Ngaitai fired upon them. Mohe Te Okoko (is stated by witnesses) was on our side. When Ratapu saw his brother struggling through a wound he had received, he ran towards him, and remained then with the Ngaitais and never returned to the Apanuis again until after peace was established.

Mohis' wife was Te Waaka Patutos' sister I believe, but I am not quite clear on that point - Rorea was her name. Ngaitai pursued Whanau Apanui as far as Totara, where Te Puni requested them to cease so doing. Te Puni himself went in to Whanau Apanuis' pa - three of the latter were killed and left behind. Takatakaorangi a nephew of Te Hori Kerei Te Kutikeirangi - Tikitiki, and Hamuera were the names of those three killed.

At the fight which took place at Tunapahore, two of Ngaitai were killed, and Te Waaka Patutoro was taken prisoner at the fight by Taikitewawa (of Ngaitai).

Turapahore

Continued Locaranaparis lame and attacked me there. All nquitar workell fivating Kiere at that time - they did not however attack ive their but went and built apa at lakouri- a.t.

Maitai ware the aggresson on this occurrent for whin an anapanue Commenced toplantonions. They drove their of the ground-they refaliated and attacked their happanue approaching the action to a factorial ware the feather of the formal their there. I done the feel of the hand approaching. Anather fought there. I done the help of the hand approaching that the person as ho fore atte forst your. I was prosent myself and carried arms, though yours. Negation were defeated and fore of their work killed. Unibet the feather was going on on the allest one, it was continued abor in the pa.

After awaile Continuate and Method (More on the sullivation) and wailst any worden a Gruk, Martan found upontain. More To Oroko (westated by withward) come on own pide, and this younger brother Ratafus words on the aparul pide. Usin Ratafus pass the brother struggling through a wound he had received than towards them, and the mained then write the Martan towards them, and the mained then write the Martan and the contribution of the analysis and the continuation of the African world with the Martan sand the contribution of the aparules again until after peace was established.

Monis wife war selvaaka latutos vister & telieve, but Jan not quite than on Katpoint- Rosea was her name.

Maitai pursued Contanau apanus as far as sotarus, where se luni requested them to cease podoring. It luni trimoulf was a minister, and related on both ridos, and tienintelf went into tonanau apanus pa- thou of the latter were killed and left behind. Jakataka orangi a repriew of be thou Koui sikuli kevrangi - Tikitiki, wo and bamuera were kunamus of those tour killed.

Attufique waien book place at sunapution livo of ngaitai even killed, und's clocia kat atutoro evas tukin prisoner atthat fight by Jaikitewawa (of nocetai)

Ngaitai wanted to kill him, but Taikitewawa, who was related on both sides, objected, Pohis life was spared. They wished for his life as a payment for their dead. About a year after this Te Whanau Apanui again resumed fighting with Ngaitai at Tapui, and the former were defeated. (Tapui is on Southern side of Tunapahore stream). (of swamp) and in land of the Tunapahore stream. A good many of Whanau Apanui Chiefs were killed on that occasion. viz. Paora Ngamoki, Paora Patu (son of Te Arapakahou), Paratene Rangihia, Turei Te Arapakahou, also Te Waaka Patutoro, and others. The only satisfaction they got for those killed was Tuakuna of Ngaitai, whose death they effected. There were about 16 of Whanau Apanui killed in all, at that fight. After that fight, my father Te Puni, set up a white flag at Motaua pa, and when Hori Kerei Tiketikerangi (of Whanau Apanui) saw it, he came to Ngaitai at Takapau, where he was welcomed by them, and after nosing and others, together, Ngaitai wept over him and others. He then informed Ngaitai that he had not come to make peace because there had been a great many of Whanau Apanui killed. He then returned to assist in collecting their dead. When we attacked Whanau Apanui at Pakoriri, I myself was in that fight, and got as far as the fence of their pa. but owing to the inhabitants of the pa being chiefty women and children, Wi: Kiingi Taku, Paratene Ngaini, Heremia Tautari, (all of Ngaitai) they all prevented the attack being made on the pa, on account of the sex of the inhabitants thereof. I myself also objected too - this was in the morning. At noon of the same day, they came and fought at the cultivations above, named where the onions were planted and others and others:

Continued

Tunaparore ngaitai wanted to kill nin, but Jaikikevaeva who ever related on bold sectes, objected, porhis tife co cos spared. True wiscie a fortus life as a payment for Micor dead. About a year affortios Te Conancia. aparun again revurred fighting with ngaitai at Taken, and the former work defeated. (Jakud is on western side of Junapanou stuam (of swamp) and ireland of the sunaparious structure. agood many of Commanapanen Iniefo wow Killed on Matoccasion. viz Paora Ngamoki, Paora Pater (soon of selvaaka Tahetoro), Paratere Ranginia, Turei de arapakatione, abordeuraaka latutoro, andorkers. The only satisfaction They got for those Relled was quakuna of Igaitai whow Meatathey effected. There were about 16 of Witanauapanni Rilled in all at that fight.

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Cotion we att abaid Cottanauapanui at Pakowi, Imyself was inthat fight, and got as far as the fence of their ba, but owing to the inabitants of the pabeting land for white pabeting land women and children, bi-Kingi Jake, Paratene Ilquini, Houmand allof haquitai) they all presented the attack being made on the pa, on account of the best of the intrabitants thereof. Import of the soo objects too- mo was in the morning. At noon of the same day, they came and foreget at the cultivations above manual contents who on in our plants of the contents and foreget at the cultivations above manual contents on in our plants of the contents of the contents of the contents of the cultivations above manual contents on one of the contents of the cultivations above manual

The people who were living at Tuhua Island, Ngati Awa, Ngati Pahipotu, Te Whanauatehutu. Te Whanauamaru, Te Whanauapararaki and others were against us in these fights, (being with the Whanau Apanuis). Ihaia Tarakawa of Ngati Whakaue, Te Arawa also fought against me, he was a great general. I have heard that a piece of land was given to him at Otuwhare (near Omaio) on account of his bravery, by Te Whanau Apanui - he himself applied to have it investigated and Paratene Te Aratahatu here objected to his setting up any claim to that piece.

After that Te Whanau Apanui considered amongst themselves the best means of attacking Ngaitai again, and Ruka Tieke, who was in our pa at Tarere, used to sneak out from the pa to convey to Apanui what Ngaitai's designs were, he explained to Whanau Apanui at Hawai, the position of Ngaitais pa.

Whanau Apanui dtermined at length on a night where in to attack Ngaitai, but Tamatamarangi No.1. suggested to wait until the arrival of Te Whanauotehutu — however they did not do so, so attacked Ngaitai in the night, and the sneaker Ruku Tieke was in our pa, blowing a flute or trumpet, in other words giving the Apanui's signals.

When Whanau Apanui arrived outside the fence of the pa, they called out to him to allow his children and wife to come out of the pa, and he himself remained within the pa. Hemi Te Rua and Arapeta Putiki wondered what his man was bugling for, as it was unusual at such a time — they smelt a rat — they came to the gate where Ruka Tieke was standing (at those times the gates are always closed, and any person desirous of going out must be accompanied with another), but Ruka used to go in and out alone. He (Ruka) requested those two to go forward where the war-parties were and they suspecting something , did not comply.

Sunapahore.

Continued. The peoplews woulding at surie Is land, by luve,

Ing Paripote, It whanauaterite, be to panauau au in the fights,

Contamula paravalli to work against us in the fights,

(being with the Whanaua panuis). In a la Jarakawa)

of (Ing which kaue) to trawa also fought against me his as

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101, suspection multing, did not comply

They returned to the whare of Tamaihaoterangi, and they hinted to him their suspicions, and at the same time warned him to be on his guard. On their return to their whare, their pa was attacked by Whanau Apanui, the gates having been opened by Ruka Tieke. One of them went straight on to Tamaihaiterangis' whare. (I myself was asleep in that whare), and this man who went was in league with Ruka and Whanau Apanui to kill Tamaihaoterangi.

Tamaihaoterangi shot Hohepa Pohokuikore (one of the men) at his own door. Te Tatana's father (Teroro) was also shot near the stream in the vicinity of the pa - Whanau Apanui eventually retreated without having fired a shot - and returned home. Our Elders went out of the pa to see Te Roro who was lying near the stream. In the morning their corpes were wrapped up and taken to Otukino pa by Ngaitai, and from there they sent two Whanau Apanui to come and get them. After that, Whanau Apanui again thought of fighting - they built Te Oneonenui pa, with that object in view, and requested that no one should go out of it in order that Ngaitai would be under the impression, that it was uninhabited. They used to provision the pa at night time. Our elders warned us not to go near that pa - Te Whanau Apanui fired into that pa, from Rangihoua pa. (At that time I was not looked upon as anyone of importance in war matters, being young).

I myself was on the top of one our whares, when I saw Ruka Tieke firing into the pa - they had no bullets in the guns, which convinced me there was no one in the pa.

I then called out to Ngaitai, there is no one in that pa, let us go and take possession of it.

Continued

Trightenered tobac concere of Jamaiaco fer ange, and they ainted to him town suspicions, and at the Same line wanted him to be on his quand. On their juhom to taur own whave, their pa was attented by I Con an area panere, the gates traving been ofened by Ruka Tieta Une of them went strucy lit on to Vamainaverangio warno. (Impself wer as les in That which and this man who went was in league with Rukaund wii unauapanus to Kill Jamaika otorungi. May stother attion door. Jamailano finanço stiol Tholiepa Porio Renkore (one ofthemen latrus own down Tesatanas fation (veroro) was abostiot near a stream in the vicinity of the par-Tunanawapanie eventually rebreated without nairing fined a snot- and returned nome. Open Elders went out of the patosus e Roro con was lying near the stream. In the morning their coffres were unapped up and taken to Ofukino pak, Ilgartai, anaforn there they sent too tonanawapanen to come and gittacing

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I myself was ont in top of our of our whares, when I
pour Runaith for ing into the pa- they had no builds
in the game which common methers was noone in the pa.
I then called out to tradition, There is no one in that pa,

When those who were inside the pa saw Ngaitai approaching they retreated back. At that time the firing was reduced considerably, so Ngaitai made for the pa (Oneonenui), when they arrived there ans commenced pulling the palisading down. Te Whanau Apanui rose up and fired on them, being greatly surprised at finding it occupied after all — they retreated, and on of their men (Paraone) was shot in the back and he died the next morning.

We did not send for Hakaraia to come and make peace. The Reverend Mr Preece and others, came to make peace between Ngaitai and Whanau Apanui, but they would have none of it although Ngaitai were in favour of it. After them Hakaraia came and previous to his coming, Te Keepa Rangipuaeoki came to us with his sister who married a Ngaitai. When Hakaraia came, he went straight on to Pakoriri, and did not call at our pa Motaua — Te Keepa then joined Hakaraia in his endeavours to make peace, they also came with Maura to Motaua pa — that was the first intimation we had of Hakaraia's coming to make peace.

Hakaraias song for the occasion on here repeated.

When Hakaraia returned to Pakoriri after effecting peace, he took with him Mihi Terina and Makere Pani (two Ngaitai women), nothing was said about returning land at this time (as stated by other witnesses), and when those women returned to us, Harawira and others and Hakaraia, also discussed about the peace-making with Ngaitai, and when Apanui returned to their pas. Te Keepa and Hakaraia, and some of Ngaitai went with them to their pa, where they discussed the peace-making. Nothing was said about returning the land. Hakaraia requested all the Whanau Apanui including the women and children to go to Motaua pa

66//

Lunapahore

Continued! (when moneous consideric pa sur Madra dupper oaching - Muput reated back - At mat time mi forcing was puducial for the pa (Preomenue), which may arrived them and commenced pulling the palis adding down, between an apartic pare up an aford on them, feing queatly surfaced at finding it occupied after all-they wheated, and one of their men (1 ciraone) was the first in the back-and he died the most morning.

Uselid notsend for Bakarai a to como and mako pe aco.
Ini Rev 10. Prece te: l'amo toma ko peuro beliocen Maritai
and tomananapanui, but triny would have none of it autio
Maitai wore infavour of it. Offer thin Hakaraia fame
und puerious torris toming. It keepakangi puawki came to
und puerious torris toming. It keepakangi puawki came to
un unit this sister who married a Maritai. Utien
But annia came, nievent straig tit on to l'akorivi, and did
not call atown pa Motana- avented a tent'at takorivi pa.

Hannot suy now many days ritumained there, before the Rame town with 1) accorded List cepa their joined Hakaraia in this endeavours to make peace, they absocance with Maura to Motana pow. What was the first cirlination obe that of hakarains Coming to make peace.

Consense de about the peace making with a land the control of the

to make a final arrangement about peace - they all went. Hakaraia stood up and said to Ngaitai and also Whanau Apanui (tears running from his eyes). Peace has now been made. let it reign amongst you. Te Puni then stood up and said. in my opinion, Let the peace-making between the two tribes be yours, and with regard to the land, let Ngaitai and Whanau Apanui settle it amongst themsleves. Hone Kerei Tiketikerangi seconded it - those are the only statements I know of in reference to this, and with regard to the returning of the land, as stated by my friends, I deny their statements in toto - they stated that Te Keepa wrote notes at the meeting purporting to relate to the matters then in consideration - this is the first time I know of the existence of such a document, when put in at this Court and in this case. I have been endeavouring to ascertain if any document has been signed by Ngaitai and Whanau Apanui relating to this block, and up to the present, I have not succeeded. I have in my possession word (wire) from Te Keepa which I produce now, dated January 31st 1885. "Ngaitai did <u>not</u> return <u>to</u> Tunapahore". being the tenor of the telegram - this was in reply to a wire I sent him.

Court adjourned till 1.30

Resumed at 1.30

Continued

Hakaraia said at the meeting to both Ngaitai and Whanau Apanui, "As you too are not agreeable to the settlement of the dispute between you in reference to this land, Te Whanau Apanui had better go and live at Maraenui, and Ngaitai to Torere - they agreed to this - I did not hear Hori Kawakura say at that meeting, that he would remain

Sunufahore.

to make a final avoidingement about peace - they all went. Maricoraia stood up and said to Maritai and abo Conananaparece (tears running from ais eyes). · l'iace nue now been ma de, let itraign amongst you. Tetheri kunstood up and said, in my opinion, Let tro pecice moding between the two tribos beyowrs, and write sugard total Cand, let Ilquitai and Wananaparini settle it amongst menselvers. Hore Rove Jiketikevicingi seconded it - there are the only statements Thinow of inteference to this record with regard tothe peterming of wiland, we stated by my friends, I clery. their statements in toto- they stated wiat descepa wood notes at the meeting purporting to relate to the matters Then in Consideration - this is infort time define of the cocistina of such a document, with put in atthio Court und intais cure - Inawo been endeavouring to as --cortain if any document nuo been requed by Agastai and Timananapunui ulating tokin flock, and up to the present 2 the onetouceuded.

Ancient of the produce now dated January 31st 1885,

La interior of the telegrano January Junapariore being the

tenor of the telegrano Julio was in reply to a work sent

Courtadje til 1.30. Resumed at 1.20

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Ma Karaia paid attie meeting toboth Ilquitai and Whanauapanui Nogou too are not agreeable to 100 pettlement of the disperte between you injuference tothis land, surranauapanui med bellongo and lieu at Il parcienui, and higuitai to Torore - Truy agreed tothis - I did notitien hori bawa Rura say attiat meeting, thatrie would ancien

on the land, as stated by Panapa's witnesses. I do not admit that statement at all. Although Whanau Apanui consented at that meeting to return to Maraenui, they only went as far as Whituare, I cannot say how long they lived there, perhaps three years, before they wnt on to Maraenui, I myself lived and grew maize with Te Tatana and others there - that was after the peace-making. Some of Ngaitai stayed at Motaua Pa and others went back to Torere (also after the peace-making). While I was living at Whituare, a messenger (Te Otene) was snt by Sir Donald McLean, the then Native Minister - Te Aitangamahaki (some of) were there with me cultivating. Sir Donald sent for me, was to give him the names of Hauhau rebels. When I arrived here in addition to Sir Donald, I saw Major Mair and Mr Clarke. Sir Donald then asked me to hand over those who had committed murders and others: - I refused - When I reached Torere some of those Hauhaus wanted to go to Hawai, although the Government said that they should remain under my protection - however they persisted in going there, and eventually they went after gaining my consent. That was the first time that Te Whanau-a-te-Harawaka came from Whituare to Hawai. On that account I requested Mr Brabant to tell them to go to their kaingas, but they took no notice of him -After that I mentioned to Major Swindley that I had seen Whanau-a-te-Harawaka cultivating on this side of Hawai stream, and to have them returned to Maraenui - he said thus Te Whanau-a-te-Harawaka, whilst we were at Maraenui - "You must cease living on this block" - At that time my people were anxious to occupy the other side, but objected to their wish, and told them to remain in peace, as I did not wish to have any further disturbance between Ngaitai and Te Whanau Apanui -----

Junapahoro

Continued on the cand, as stated by landparwithones. I do not admit -that statement at all. altho an anauapanui Porvoentidat - Mat meeting to return to 11 anderwe they only wenter far as · Whituare, I cannot say your tong tay lived there pertraps -twee years, before they went on to handerwe Imys of Good and grew maize with Le Salana and others Kins - that was afterest peace-making. Done of ngastai played at Motanupa and ornino went back to sovere (also af tor The peace-ne King). While Iwas toong at Whiteaw, a messenger (Te Oline) was sent by Sir Vonal of Mc Lyan Millen Malino Minister - Te altangaamahaki (som of) word how with me Cultivating. Dur Donald pent for me was to give Trimkie yames of Bautien Jubelo - (when I arrived how inaddition to Son Donald , Louis Mayor Main and Mr. Clarke Pir Donald then poked me to rand over those who had Committed merders & Co-Spefused - Wien reacted Town, some of those Wantau's wanted to go to Mandai, although the sovernment said that they proud remained my protection - Nowcor they personted in going there, and eventually they went after gaining my Consent. That was mifurthing matte Unanau ateriarawaka Came from Colituare to Barvare. On trataccount Inquested no. Brabant to ket kin logo totter own Kaingas, but they took no notice of him - afteriat I mentionato Major Poundly that stied vien totanawatehanawaker cultivating on this sich of Kawai stream, and torian then returned - to Il (anaenus tu sou a tries to ve listia nace at francus a Ra, wailst we word at Moraurui - You must Care Civing on this block" - Utinuttine my people were an ocious to occupy Tunapuliore on account of willianunakeranawa Ra occupying the other vide, but Oobjected to their wook, and told Them to remain in fread, we doled not wish to have any firstion

disturbanabluran I gaitar and h'Urananapanin

I also told my people that my wish was to let a European Court settle the dispute between us. All this was subsequent to Hakaraia's peace-makinh. O was the only person (Ngaitai) who observed that peace-making. Last year I saw the application made by Te Whanau-a-te-Harawaka to have this block investigated, and I asked Mr Baker for the application. (the Surveyor Alma Baker). I made a copy of it, returning him the original. Mr Baker, Mr Bush and Myself went to Maraenui, taking the applications with us, and then on to Te Kaha where we discussed about them with Whanau Apanui. I told them I did not agree with their application, and that I should make one for myself. The Survey of this block was based on my application, as proved by the Survey. After that and prior to the commencement of the survey, I paid a visit to Hawai, to see Te Aratahatu, Hotene, Hairama and Tuihana (f) - I spoke to them and said we should amalgamate in setting up a case for this block, to which they agreed, and when the majority of them at Maraenui heard of it, they objected at once. After that I was written to by Te Ara and others to come and see them at Hawai - when I got there. they informed me that our arrangement was not welcome to the Whanau Apanui. Te Ara and others there and then said to me, "Let the Western side of the Hawai stream be Surveyed", I replied (although our previous arrangement has not been approved of by you), regarding the survey, and that was the last consultation I had with them, and I was desirous that this Court should settle the matter between us - the survey of this block was then gone on with on my application - this is the map of it here (now in use at the Court).

Continua

Laborold my people mat my wion was to let a European lowit settle mi disputo beliveen up. all his war subrequent to Makaraiar peace-making. I was the only person (11 gaitai) wno observed that peace making Lastycar Isaw the application made by se linanauater avavaka tottave in Hock in--instigated, and I worked Mr. Baker for the application. (this surveyor alma Baker). In rade a copy of it, returning minutaioriquale Mr. Bakor Mr. Buon and myself went Followweren, taking the applications with wo, and Inin on to se Ka ha conore we discussed about their with Unanauapanese. I fold them I did not agree with their application, and Wat I should make one for myself. Timewory of this block was based on my application, as proved by the Durvey - afterward and prior to the Commencement of misurvey, I paid a vosit to Hawai, to ree de aratanatu Holero, Mairamat Juitana fo -Ispoketo wein and vaid we privaled amalgamate in retting up a case for this block, towait they agreed and when the majority of them at Maraenenteard of it when objected at one - after inat I was written to by & ara and others to come and ruthern afthawar - when 201triere, they infoured me triat our avrangement was not-welcome totte totanaccapance. Te and others there and then said to me, Let the western side of the - Kuwai stream be surveyed - Ireplud (altrough our previous arrangement was not been approved of by you) regarding the survey of this block, that I should now proceed with my survey, underat was the last con-- Fultation I Tad with them, and I was desirous that this Courts would bettle the matter between wo - the survey of this block courtien gone on with on my application - the or the map of it there (now in use attrictorist).

After the last consultation, we looked upon one another as strangers. During my Ancestor's and fore fathers' time, the Ngaitai always lived on this land and under their ow "mana" - even in my own time they do so and under their "mana", and I as Cheif over them. I have always used my best endeavours to keep peace amongst these tribes.

same x ex'd by Panapa 20/- paid

The statements made by the last two witnesses were derived from our Ancestors and I uphold them as being true.

Tainui's rohe were fixed properly by their descendants.

Tarera and Tamaotea were descendants of Torere and Tainui.

I did inform the Court that I was going to give evidence on the more recent fights, I don't understand pedigrees.

The Ancestral boundaries were laid down by Torere's descendants. Ngaitai are a very brave people.

I have never heard that Ngaitai were protected by Whanau Apanui at Tunapahore. It is true that Ngaitai were defeated at Waiaua by Whakatohea, and were also defeated by me subsequently, at Torere and other places.

At that time, there was no one living at Waiaua - Whakatohea were then living here at Opotiki.

Whakatohea live at Waiaua after the fall of the Puketapu pa, also Ngatirua. The only people I remember conquering are the Ngariki. (Ngarikirataoa being the same people). There were no other Ngarikis other than those we conquered and as stated by my witness.

I consider my claim through Conquest to this block is correct although the land belonged to us also through Ancestry, because of the Ngariki who came and insulted us by fighting against us.

I deny the fights between Ngariki and Apanui, which your witnesses have stated to the Court.

Tunahahore

Continued Offer the lower formulation, we tooked upon orean other working the and four fullished time, and four fullished time, the theory the time that and and under their continuance "Com innequentine they do so and under their incomments in the transmitted over their standard and and their their incomments and the chief over their standards

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Jainui. Idid inform the Countrial Iwas going to give coidence on the more recent fights. I don't understand pedignes. The ancestral boundaries were laid down by Journs
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Lowester, because the land belonged to us about to the bus also the dus and insulted us by fighting against us.

leto deny stufique between ngariti and apanen which your witnesses have stated to the Court.

but it was Ngaitai who drove Ngariki away from this block, and they went away to Whakaare and other.

I don't know why Whanau Apanui did not come and protect Whanaua-a-te-Harawaka who were living inder my "mana". Ngaitai were not driven by Pane Nihu to Te Kaha. I have heard something about a dog that was killed from which a fight ensued.

I telegraphed to Te Keepa Rangipuaha on account of the false statements you have been making to the Court. It was on Thursday last that I wired to Te Keepa, as far as I remeber. Hori Kawakura did not pay that Te Whanau Apanui should return to Maraenui, and Ngaitai to Torere, and Te Whanau-a-te-Harawaka should remain on thsi block. I am quite agreeable to Keepa Rangipuawha being called either by you of the Court, providing you stand the expenses attached to his coming. I was the last man who left Motaua pa (long after the peacemaking). There were two Europeans who lived with us at Tunapahore - viz. Simpkins and Dawson. They came there and Ngaitai allowed them to remain. Mr W Dawson came to Tunapahore before I was born. He put up three houses in his time, and married Iripeti Te Auripo of Ngaitai. George Simpkins erected one house only on the land. Te Whanau-a-te-Harawaka are living now at Hawai. Hori Kawakura died at Whakatane, and Hare Te Wairama died at Maraenui, and they were both buried on this block near Hawai. All those who were killed in those fights were buried at Maraenui. The burial places at Hawai are ancient ones, but I am not aware at the same time that they belonged to you. From Tokaroa to Raukakatihi and Otaitapu are my Ancestral boundaries but at

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but it was liquited who drove liquidiaway from
não block, and toly wenteway to lotta kaare to.

I don't know wrig lotianauapanin didnot Come and protect totanamak parawata cono were tiving under my mana Agaitai were not driven by Pane nicie tos exacia. Interviewed pornetring about a dog matwas Killed from writer a fight two und. I lilegraphied to Jekeepa Rangipulatia on account of The fabre-statements you nave Been making to the Course It was on serious day Part that I wired to se Reefs a, as far as summer our Mori Kawakura did not pay Mat Setoranauapanen prould return to Maraenin, and negater to Towner and settition anaktion awaken prouddrumain on this stock. I am quite agrueable to hangifu auris - viding you pland the Expenses affacted tothe Coming-Iwarthe Cart man wito left 11 Johana pa (Tong after the peacemaking). There were two terropeans who twid with us at surapation - viz Simp Rus + Vaisson. They carre tiere and Ingailai allowed tun to juriair. Mr Willawson paine to Tunapation before Iwas for . Reputup the three thouses in this time, and navied Tripeti Teavripo of 1 gartai. George Dimpkins ou ched on tour only on the Cand.

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TUNAPAHORE

the meeting. Whanau-a-te-Harawaka counted the time surveyed from Otaitapu to Tokoroa. Ngariki was a cargo tribe and hence the reason of the number offers on this block.

Ngaitai were not defeated by Whanau-a-te-Harawaka survey, should they live under their mana.

Tamahaua is of Te Whanau-te-Hutu and also of Ngaitai, but now of the former Keita Kiingi is of Ngaitai and also of Whanau-Apanui. (Wife of Uri

Kiingi i.e)
It was through aroha that Keita Kiingi gave Whanau-Apanui some money according to native custom,

it had no bearing to natives on this case.

Court adjourned till 10 a.m. tomorrow.

4/2/85

Susan 20₁- paid claimant 20₁- paid

Wi Kiingi x ex'd by Susan Webster Wednesday Febraury 3rd Court opened at 10 a.m. Present the same.

It was agreed by Ngaitai that those strangers who travelled along the coast and also Hakaraia and others were not to be molested by us, I am not aware that this applies to Whanau-Apanui. Te Marangi was an opponent of mine in former days. My brother Mihaere Taumanu determined to kill him but was prevented by our elders from so doing. Te Marangi was one of the leading men in those fights. In those days we were always kind to the people. I have heardy of Tutamore Taipuna was a brother of his. I have also heard that Tuwairua was a younger brother of his, I have heard too of Tapui Kakhu who lived at Waiaua in olen days. I know something of the fights which took place outside Te Karahiahoho fight took place on this block, (Ngaitai v Ngariki). Ngariki were treated by Ngaitai as guests previous to that fight Ngaitai inter-married with other tribes, and Wepiha is one of that issue (my hushand).