

TUNAPAHORE

MLC - 0494-25  
COMPLETED

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 20/- paid  
claimant 20/- paid

Wednesday Febraury <sup>4<sup>th</sup></sup> 3<sup>rd</sup>  
Court opened at 10 a.m.

Present the same.

Wi Kiingi  
x ex'd by Susan  
Webster

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 heardv 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).

TunapahoreContinued

the meeting. Whānau atēhārawakā wanted the line surveyed from Olaitapu to Tokoroa.

Ngauriki was a large tribe, and hence the reason of the number of pas on this block.

Ngaitai were not defeated by Whānau atēhārawakā, so they should stay live under their mana.

Tamāhaua is of Te Whānau atēhārawakā and also of Ngaitai, but more of the former. Keita Kūngi is of Ngaitai and also of Whānauapanui. (wife of Wi Kūngi i.e.).

It was through āroha that Keita Kūngi gave Whānauapanui some money - according to native custom, it had no bearing on the two on this case.

Court adj'd till 10 AM tomorrow

14/2/85

Paid of paidClaimant of paid

Wednesday February 3rd

Court opened at 10 AM.

Present Whānau

Wi Kūngi

x led by Susan

Whānau

It was agreed by Ngaitai that those phanqos who travelled along the coast and also the Kararaia and others were not to be molested by us, I am not aware that this applies to Whānauapanui. Te Marangi was an opponent of mine in former days. My brother Mitāwau Tamāhau 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 heard of Putamou. Taipuru was a brother of his. I have also heard that Tuwainua was a younger brother of Putamou. I have heard too of Tapui Kā Kātū who lived at Waiaua in older days. I know something of the fights which took place outside. Te Kararaia and his fight took place on this block, (Ngaitai v. Ngauriki). Ngauriki were beaten by Ngaitai as quots, previous to that fight. Ngaitai intermarried with other tribes, and Uepitā is one of their sons (my husband).

TUNAPAHORE

Ngaitama and Ngatirua were soldiers of mine against Te Whanau Apanui and Ngaiti Porou, they also came to assist Ngaitai in consequence of their own defeat by them.

By Court

Whakaihus' descendants are living at Whakatane. Ngaitai drove them away, of that I am positive - they returned to this land, but some of their descendants are living with Whakatohea. I never knew until at this court that any of Whakaihus' descendants came to Maraenui. Whanauapanui came from Maraenui, Omaio and Eastwards to establish a pa at Pakariri (on W side of Waipuna stream). Wi Kiingi acknowledges having heard letter from Mr Clarke read out in court, (and the Court here directes it to be read again) (accordingly it is again read, but Wi Kiingi professes to ignorance of the origin of the documents).

The only agreement Whanauapanui and Ngaitai had was that Pakoriri and Motaua pas should be tapu and was at that time of the fights but the tapu is now extinct - those places have never yet been cultivated tho.

Whanauapanui have taken dead to Maraenui, but we have our dead at Tokanui within the blocks near Mania.

This closes claimants case (Wi Kiingis') and as the counterclaimants were desirous of addressing the Court on their respective cases, at their request Court is adjourned for that purpose until 2 p.m.

Resumed at 2 p.m.

When Panapa Te Nihotahi and Susan Webster addressed the Court at some length.

# Tunapahore

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Continued

Ngaitama and Ngatima were soldiers of mine against Te Wānauapanui and Ngatiporou. They abominated to assist Ngaitai in consequence of their own defeat by them.

By Court

Whākairi's descendants are living at Whākatano. Ngaitai drove them away, of that I am positive. They never returned to this land, but some of their descendants are living with Te Wākatano. I never knew until after this Court that any of Whākairi's descendants came to Māraenui.

Whānauapanui came from Māraenui Onaio and Eastwards to establish a pa at Pākiri (on W. side of Waipuna stream)

Wi Kūngi acknowledges having read letter from Mr. Carter read out in Court (and the Court were directed it to be read again) (accordingly it is again read, but Wi Kūngi professes ignorance of the origin of the document)

The only agreement Te Wānauapanui and Ngaitai had was that Pākiri and Motunapā should be tapu - and that was at the time of the fight, but the tapu is now extinct. Those places have never yet been cultivated etc. Whānauapanui have taken dead to Māraenui, but we have our dead at Tokanui within the block, near Mania.

This closes Claimants' case (Wi Kūngi's) and as the Counterclaimants were desirous of addressing the Court on their respective cases, at their request Court is adjourned for that purpose

until 2 PM.

Resumed at 2 PM.

When Panapa To Nihotahi and Susan Webster addressed the Court at some length.

TUNAPAHORE

Court informs natives that it cannot say yet when judgment will be given on this block, but mean while Court is adjourned until 10 a.m. tomorrow morning.

5/2/85

Thursday February 5th  
Court opened at 10 a.m.  
Present the same.

6/2/85

Tunapahore Judgment

This case was commenced on January 20th and has occupied two weeks in the hearing.

The claimants are Ngaitai, who set up claims Claims of Ancestry, Conquest of Ngariki and also occupation.

The Counterclaimants are

1st Te Whanauapanui who claim by Ancestry, Conquest of Ngariki, and also occupation.

2rd Ngariki, who claim by Ancestry Conquest and occupation but case their claim principally on Ancestry and participation with Te Whanauapanui in the various wars which took place on the block and in its' neighbourhood against Ngaitai and other tribes.

The evidence offered has been very conflicting each side denying the other sides strongest points. Events which are said to have occurred at the close of the last was between the parties being disputed absolutely. -

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Tunapahore

Court informs natives that it cannot say yet when judgment will be given on this block, but meanwhile Court is adjourned until 10 AM tomorrow morning.

5/2/85

Thursday February 5<sup>th</sup>

Court opened at 10 AM.

Present claimants

Judgment not being ready in Tunapahore, the Court is adjourned until 10 AM tomorrow.

Friday February 6<sup>th</sup>

Court opened at 10 AM.

Present claimants

6/2/85

Tunapahore Judgment

Case was commenced on January 20<sup>th</sup> and has occupied two weeks in the hearing.

The Claimants are Ngaitai, who set up the claim of Ancestry, Conquest of Ngarikē, and also occupation.

The Counter claimants are

1<sup>st</sup> Te Whānauapanui, who claim by Ancestry, Conquest of Ngarikē, and also occupation.

2<sup>nd</sup> Ngarikē, who claim by Ancestry, Conquest and occupation, but also claim principally on Ancestry and participation with Te Whānauapanui in the various wars which took place on the block and in its neighbourhood against Ngaitai and other tribes.

The evidence offered has been very conflicting, each side denying the other side's strongest points - Events which are said to have occurred at the close of the last war between the parties being disputed absolutely. —