

us and we drove them away to Hauraki; there were no occupants then on this land, and we afterwards took possession; we have cultivated the soil; my ancestor died on this land, and we took away his bones about five years ago, and we have possessed the land to the present time.

Reone, sworn—I live at Tamahere; I belong to Ngatihaua; I know Pukekura—the owners of the land are myself and all the persons mentioned by Te Raihi and Hakiriwhi; they claim from Kauwhata; Kauwhata is the ancestor from whom we have a claim to Pukekura, also by conquest; I have lived on this land; Ngatikoroki have also lived there—at the place mentioned by Hori; our only claim to the land is that which I have stated; Kauwhata was the ancestor, Ngatikauwhata are his descendants; I am related to them; we were told that Te Wharepakaru gave the land to our elders; I have not heard that the land has been returned to Ngatiraukawa.

Harete Tamihana Te Wakaoroa, sworn—I know the land called Pukekura—I have lived there; there were many of us (the Ngatihaua) who lived there; we claim the land through Kauwhata, also from conquest; the land was all given up to us by the Wharepakaru, who were of Ngatikauwhata; Te Wharepakaru gave the land to my mother and grandfather, and pointed out the boundaries to them; when Ngatikauwhata left, my elders occupied the land unto the present time—we are now in possession of the land; the reason of the land being given up to us was that we might look after the land, but the conquest did away with that.

Te Raihi re-called—Kauwhata owned the land; I am from Kauwhata; Marutuohu, of Ngatimaru, took possession of Maungatautari; I fought with him, and each side suffered, but we eventually drove them away and took possession of the land; I took the land from Marutuohu; we took the whole district, and have held possession of it up to the present time.

It was asked in Court if there were any opposing claims to Raihi and his people. Parakaia stated that he had.

Parakaia, (sworn)—I am a Ngatiraukawa; I claim the land for three hapus—Ngatiraukawa, Ngatikauwhata, and Ngatihaua; I know this land, Pukekura; the places I claim are, Taurau, Motoa, Parapara, Tapakairangi, Waipapa, Puahue; I claim this land with others, viz., myself, Te Watene Karanamu, Te Rau, Te Wireti, and Hirawanu; these are all that I recollect; the fight between Ngatiraukawa and Waikato ended in 1824, and then Ngatiraukawa and Waikato lived together in peace; Ngatihaua and Ngatimaru lived together peaceably at Horotiu; Ngatikauwhata lived here and at Hinuera; In 1828, Ngatikaukura, and Ngatihaua lived here, and at Tauaroa; in 1829, Ngatiraukawa went to Otaki; Ngatikaukura left this land; myself, and my uncle, Mataurua, my father's elder brother, left the land in possession of Ngatikaukura, i.e., Kuruaro, Te Tapae, and all the lands in the map; we left it in possession of Te Toanga, and Tapararo, Te Iwhara, Te Pae, Pango, Te Amo, and Huka; these are the only persons I know of who were left in possession of the land; I do not know of the fighting mentioned by Te Raihi, and Hakiriwhi; we were not driven away; the word spoken at the time was—When we get guns, some of us will return to Maungatautari, and those who wish to remain South will stop; in 1841, Ngatikaukura came to look after Ngatihina, and they came to us; their word was that they would look after (tiaki) this land; they took a woman of Ngatihina to wife, and returned to this land; her name was Toia; I have heard that she has a child who has grown up; it is perhaps alive at the present time; this land belonged to this woman; her eldest child is Te Raungaanga, who is present in Court; his mother died here; these are all the persons I recognised, to whom the land was given; as regards the fighting with Ngatimaru, I did not see that fight; we had gone South at that time; as regards the fighting Waikato have mentioned, it was not with me, but with Ngatimaru; Ngatiraukawa used to come back to (hokihoki mai) Whareturere; Ngatikoroei invited Ngatiraukawa to come back; Te Uwawaki was the chief of Ngatiraukawa who visited Ngatikoroki; Te Raukaka was another; there are many of the Ngatiraukawa tribe living at Maungatautari; Raukaka is an old man of the tribe, and is living amongst Ngatikoroki; Herekana is another, who returned from Kapiti; Hakopa, Hori Ngawhare, Hoani Makaho, did so likewise; the word of the chiefs of the other side was this—"We do not intend to keep the land, but if Ngatiraukawa returns, we will give the land up and go to the other side of the country;" they invited us to return to Maungatautari, and the persons I have mentioned returned.

The Court asked the questions—

Why do not those persons appear in Court? They are kept back by the Hauhaus.

How did you come? I had a pass (He ture ke toku). In 1861, the fights began at Waitara against the Queen, and the opposite side were engaged in that fight; Ngatiraukawa have not fought against the Government.

By TE RAIHI—I come to claim this land; I have no house there; you occupy the land conjointly with Ngatiraukawa; Hori Ngaware has no claim here, his place is outside; when we went to get guns, some of us came back to Ngatikoroki, and lived at Te Whaatu, but not to this land.

Te Watene Te Whena, sworn—I am a Ngatikauwhata, of Ngatiraukawa; I claim this land through my ancestors; Wehiwehi owned this land in former times; I am from Wehiwehi; he is an offspring of Kauwhata; I have a claim to the whole of the land on the map, conjointly with those mentioned by Parakaia; this land was not taken by conquest; the fighting was finished when I was a child, and there has been no fighting since; I was not present at any of the fights mentioned; peace had been made a long time previous; Ngatiraukawa and Waikato had lived in peace during our life time; they fought in former times, but they made peace, and lived together; when we left and went to Kapiti, we left the land peaceably; we left it in possession of Huka; when the notices were issued for the holding of this Court, he wrote to me to come, and I pointed out to him the pieces on this land; we left Ngatikauwhata and Ngatikaukura in possession of the land when we left; if Te Raihi had claimed the land through Kauwhata alone, it would have been correct; it was not taken by conquest; the only thing that I have to say is that the land belongs to me.

By TE WAATA—We went away peaceably; we fought with Ngatipaoa, and other tribes; some of them had been killed before we left; Ngatimaru took the whole district, your lands and ours also.

Karanama, sworn—I am a Ngatiraukawa; I live at Otaki; I claim this land with the whole of
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