

Ngatiraukawa; I have cultivated on the places in the block mentioned by Parakaia and Te Watene; I cultivated them along with my elders; the names of the pieces of land are, Te Manehu, Mangaroa, Warewareki, Te Tapae, Te Kakara, Wairengapoka, and Te Reiwa; these are the only places which are cultivated in the block; I cultivated them conjointly with the elders of Harete Te Waharoa; we cultivated at Pukekura; it was a large cultivation; Hetoheto was her elder; the reason of his coming there was his relationship to Kauwhata.

Kauwhata,
Wehiwehi,
Tutete,
Ngako,
Hikaioi,
Paroro,
Paneparoro,
Te Puna,
Poroki,
Hetoheto.

Hetoheto cultivated at Pukekura; Harete is the only person on the other side who has a claim to this land; we fought with the elders of the other side on account of the murder of Huio, but they were not able to conquer us; this was the cause of our quarrel; the reason of our going to Kapiti was Te Rauparaha invited us to go, saying that there was a great number of white people living there; we left from this cause, and stayed at Taupo; Ngatimaru came as an armed body to fight with the Urewera; when they came to Taupo, they fought with Ngatitau, and some of us were killed, viz., Kuhupo, and Pourahi; these persons were killed in payment for Te Waka, of Ngatimaru; he was killed by Ngatiraukawa; the cause of our fighting with Ngatimaru was not land; Matene Te Whiwhi has a claim to this land; also, Te Wirihana, Te Roera, Te Aokaramu, Kiriona, Hapeta, Ropata, Penehira, Te Rei, Te Paehua, Te Rei Parewhanaki, Wereta Te Waha, Rapata Te Hioi, Karanama Te Rangihakatapu, and Tonihi; these are all I know.

By TE HAKIRIWHI—The reason of our going to Kapiti was to look after Europeans (aru i nga Pakeha); I left my children and wife at Te Whaotu; I came back with others a year after, and took our friends away; we came to take them away to Kapiti; we also left some behind to look after (tiaki) the lands at Maungatautari, and Te Whaotu; the person we left at Maungatautari was Wi Tamihana's daughter; I have come back to my land, inasmuch as I now put in a claim to it; this is the only time I have returned; I will put myself in possession of the land; our residence is Te Whaotu.

Court adjourned to next day.

NOVEMBER 4TH, 1868.

PUKEKURA—CONTINUED.

Te Rau, called—I am a Ngatiraukawa; I live at Otaki; I claim the land at Pukekura; I have not cultivated there, but my elders have; my claim is from my ancestors; "He take tuturu toku take no toku tupuna me Ngatiraukawa katoa;" we left the land in possession of Ngatikaukura; they brought my mother back to live on this land; the man who brought her back was Paora Te Pae; my mother had children born here; one is called Te Hara; he is now at Hauraki; he lived at Maungatautari, and Te Wera-o-te-Atua; I had news to the effect that my mother was dead; she died at Maungatautari; I came here in 1856, to Maungatautari, and Ngatikaukura wanted me to take my sister back to Kapiti; I did not consent; my father came afterwards; we left my sister to look after the land; this is the third time we have come here about this land.

By TE RAIHI—Did you come from Pukekura to the Court? I came from the Government boundary; I came from Kapiti; I do not know how many miles Kapiti is from this place; I have no house on the land, but my forefathers had; they went to Kapiti, and died there.

Huka, sworn—I am of Ngatikaukura; I live at Maungatautari; I know this land, Pukekura; I have a claim to this land; myself and Harete Te Waharoa, are the proper owners of the land; these are the only owners I recognise.

Wiremu Te Whitu, sworn—I am a Ngatikaukura, and live at Maungatautari; I have a claim to Pukekura; I was born at Maungatautari; the proper owners of the land are myself, Huka, Harete, and Te Rau; I do not recognise any others; I do not recognise those who were mentioned yesterday; I claim from my ancestors; I was born at Maungatautari; my elders cultivated on this land, I am related to Ngatihaua, to Waikato, and Ngatiraukawa; this land belonged to my ancestor Tu Tete.

Tu Tete,
Parekarewa,
Matau,
Pani No. 1,
Pani No. 2,
Iriwhata,
Te Toanga,
Te Whitu,
Wiremu Te Whitu (myself),

this is my claim from my ancestor; Takingawairua is the boundary of Harete's piece in this block; it goes from there to Mangapiko, and follows that river; the other portion is mine; I have cultivated on this land, as also my forefathers; I have cultivations there at the present time.

By TE HAKIRIWHI—We there are the sole owners. Te Raihi, Te Hakiriwhi; also the persons called "Hawe Kuihi," you mentioned yesterday are the owners. The whole of Ngatikaukura were left as "kaitiaki" of the land. I am their "putake."

It was asked if any of Ngatikoroki had any claim?