

when it was known that Ngatimaru had murdered Kanamoroa, Ngatiraukawa sought payment, and they took Kotoretanao, a pa belonging to Ngatimaru; this tribe was very strong; they were thousands in number, and they sought payment for the taking of the pa; Hape killed them in such numbers that his people could not eat the slain, and they were left on the ground for the hawks to eat; this is the origin of the name Kai-o-te-kahu; after this, Koperu came; he is also an ancestor of mine; Ngatimaru had been destroyed, and their lands had been taken possession of by Ngatiraukawa; their land was Horotiu, Maungakawa, and the whole of that district; Koperu's wife belonged to Ngatikare, Ngatihotu, and Ngaetai, who lived at Maungatautari; the cause of the quarrel was about eels; Kopera's wife had been told by her elders not to inform Koperu that they had any large eels; she, however, out of love to him, brought him a piece of a large eel (pou); when he saw this, Koperu knew how he had been deceived, as they had only given him the small eels; consequently he quarrelled with, and killed those hapus; the chief who was killed was Te Kapua; he was the head man of the Ngatikare and Ngatimaru; peace was then made; Pokohowhatoa was the name of their pa, but it had not been taken; they asked for peace, that they might murder Hape and Ngatiraukawa; Whareture Te Rua, and Tapae, were the chiefs who wanted to do this; they conspired together to kill Hape at a feast of fern root, but he found it out, and killed Karitapu, and all the chiefs of his tribe; the remnant of the tribe retreated to other portions of their land, and lived with another part of the tribe at Waihou; peace was made after this; Te Rangitiki then wanted to commit murder; he called a meeting to be held at Turangaomoana, in a large house there; he wished to get Hape and Ngatiraukawa into this house, and there murder them; Ngatiraukawa went into this house; their chief men were Hape Tikihiu, Wairangi, Upokoiti, Tama Te Hura, Maramakotia, and Morerua, also many others; the two hundred men of Ngatiraukawa were invited into the house, and the ovens were lighted as for cooking outside; they were lighted by the party who intended committing the murder; the cooking commenced early in the morning, but it was only pretence, for the ovens were filled with rubbish instead of food; the party in the house sent a man to see if it was food or not that was being cooked; he heard some women talking together and saying that it was the intention of the people of the place to gather the whole of the people in Waihou to kill the party in the house, and that was the cause of their pretending to cook food, for it was a signal to the people round about to come and kill them; the man returned and reported this to the men who were in the house.

The chiefs of Ngatiraukawa then said, let us haka; they haka'd "Te Hia-o-ia-rangi," &c.; the people outside hearing them, collected round the house to hear the haka, and when the haka was finished, Ngatiraukawa fell upon them and killed them, and took possession of their lands; the descendants of Hape are—Hape, Te Ruinga, Haperori, Puia, Ngakoro, Uia, Parakaia, Te Rei, and Hori Ngawhare: Karanamu and others are also descendants of Hape; he then traced the descent of several other parties belonging to Ngatiraukawa; peace was made after this, until the time I became a man and went to Kapiti; the persons who fought with us were those who form the King party; I now speak about our fight with Ngatimaru; the cause of Ngatimaru coming here was they were driven away from Hauraki, and Te Waharoa brought them to Horotiu; Ngapuhi was the cause of their coming; the cultivations belonging to Ngatihaua were given up to them; Ngatihaua were the people who entertained them; we were living at Maungatautari at this time; Ngatipaoa came afterwards, and lived with Ngatihaua at Tauapukapuka; some of Ngatipaoa were killed by Ngatihaua; the cause of the quarrel between us and Ngatimaru was a slave; he ran away to Ngatiraukawa; Ngatimaru and Waikato went to Te Whaotu; we were on our road to join Te Rauparaha at Kapiti; they followed us, and took five guns; our chief man they hit on the nose, and took his gun away; we formed a party to demand the return of these guns; they fired on us, and Tumutai, of our party, was wounded; we then had a fight, and four of Waikato and four of Ngatimaru were killed; Ngatimaru formed a large war party, who went to fight with Te Urewera; they killed some of our tribe on that occasion.

By TE RAIHI—Waikato are different from Ngatihaua; you did not take Te Angaanga; Rewi's and the King's party took it.

Te Rei Te Paehua, sworn—I am a Ngatiraukawa; I live at Otaki; I have a claim to this land; I left this peaceably, and went to Kapiti; I was not there any length of time, when Te Awaitaia asked me to return to Maungatautari; afterwards, Te Whero Whero did the same; Kiwi and Te Roto did so likewise; some of our people came back on these invitations; some of those persons are dead, some are here; Kingi Hori, Te Matia, and Wareta returned, and Porokoru and Te Haunui gave them back the land; Hori Te Tihi, and Te Peina came to Ngatikoroki, and Te Ngongo gave Maungatautari up to them; these are the reasons why Ngatiraukawa are here to-day.

By HONE TE ONE—Some portion of Ngatiraukawa came on Te Whero Whero's invitation, I came on Te Ngongo's invitation; the whole of Maungatautari was returned to us; I did not hear that Waikato held the whole district to Wharepuhunga; they came to fetch me from Kapiti; the cause of my going to Kapiti was I was afraid of Ngatiwhatua and Ngatimaru; I was not afraid of Waikato; when we fought with you we were equal; we fought here in Waikato, you are living on the land at the present time.

Toniki Te Ra, sworn—I am a Ngatiraukawa; I live at Otaki; I know Maungatautari; I have a claim there; I do not understand a map; my land is called Otaipari.

Te Watene, sworn—I am a Ngatiraukawa; I live at Otaki; I claim Maungatautari. (He then declined to give further evidence.)

Te Rikihana, sworn—I am a Ngatiraukawa and a Ngatikoroki; I have lived at Maungatautari, at present I live at Otaki; my parents went to Kapiti, and I was born there; some of my elders (matua) returned to Maungatautari; I was a child when I returned with my parent, and land was given back to us at Karuaruhi, Ngatikoroki returned the land to us; I returned to Kapiti in 1853, and I left my elders (matua) of Ngatikoroki on the land; the claim I have is from my forefathers on the Ngatiraukawa side; I have also a claim from being related to Ngatikoroki and Ngatikaukura; this is the third time I have returned here, this is the only time I have returned since 1853; I cultivated before that about fourteen years.