

we got this land from fighting in former days between Tao Whakairo and Koroki; Ngatiraukawa were defeated, and their pas were taken—Taumahi and Tarua; Whangaangaanga was the last one, and Ngatiraukawa went south; after they went away, the fighting with Marutuahu commenced, we conquered him, and took possession of the land; Marutuahu was led back to Hauraki; I have land at Maungatautari; I claim this land from conquest; if there is any quarrel about this land with the King Natives it will extend over the whole district.

*Hori Pohepohe*, sworn—I live at Taupari, at Port Waikato; I am a Ngatitipa and Ngatiruru; I understand a map; I know Puahoi; I have a claim to this land; my mother is Te Reweti's sister; if I make a statement it would be the same as that made by Te Reweti; the land was taken by conquest; I give my assent to what has been said.

*Wi Tarapipipi*, sworn—I live at Maungatautari; I claim this land from conquest; I am a Ngatikaukura, Ngatihaua, Ngatihourua, and Ngatiraukawa; there are five Ngatihourua claimants to this land—Aperahama, Te Matenga, and Tareta, I do not know the names of the others; the claim I make is the same as that made yesterday, viz., conquest.

*Te Wheoro* (called by the Court)—The only thing I know about this is this; I do not know of any claim from ancestors, only by conquest; I have been told that perhaps about 100 years ago Ngatiraukawa owned this land; they held the land afterwards; Ngatipaoa and Ngatimaruru took the land, and Ngatiraukawa were driven away; they again were driven away by Ngatihaua and Waikato; the land now belongs to the whole of the Ngatihaua tribe.

*Aterea Motutara*—I live at Aotea; I blame the persons who spoke yesterday for not mentioning my name; my "iwi tutura" is Ngatiterau; I claim land in this block; I cultivated land in this block, but was driven away by the troops; myself and parents went to Aotea; I was born on the Puahoe block; I lived there until the war, when I was driven away; my father's name is Petera; we are the only Ngatiterau who now remain.

*Waata Parakaia* stated that he acknowledged his claim, that he had been represented by Hori Kerei and Te Warau,

*Piripi Whanatangī* said that the fathers of the persons who owned this land were of Ngatihaua, Ngatiruru, Ngatikaukura, and Koroki, Waikato; I have a claim to this land.

This closed the evidence on Te Reweti Waikato's side.

*Parakaia Te Pouepa*, sworn—I am a Ngatiraukawa; I live at Otaki; I have heard the statement by those persons—I deny their statement; Puahoe belonged to my ancestors; I claim Kairangi, Waipapa, Wharengarara, Wairenga, and Te Kawakawa; as regards the conquest, they state the pa of Ngatiraukawa, which was taken, was Te Tama, but Ngapuhi and Ngatiwhatua took this pa, it was taken in 1829; Hangahanga was afterwards taken by Rewi's and Matataera's party; the tribes which have been mentioned as conquerors were not engaged, they were related to and did not fight with me; in 1824 the fighting was finished; Ngatihaua and Ngatikowhi used to visit both my own and Matataera's party; the battles were fought in 1822, in 1824 the war was ended; in 1825 the Ngatiraukawa lived at Pukekura, Puahoe, and Orakei, and Te Wera-o-te-Atua, and Ngatimaniapoto together with them; in 1826 Ngatiapakuru fought with Ngatikoroki, and the latter were beaten; I was in this district at the time: Te Tu of Ngatikowhi, and others who were killed, were *matuas* to all of us; Ngatihaua, Ngatikowhi, and Ngatiraukawa went to get payment for their dead and took the pa belonging to Ngatiapakuru, called Kaipaka; the persons who were killed were eaten; Mangapiko was taken by Te Waharoa, and he returned the land of Ngatiapakura back to them, and they lived there, and Ngatiraukawa lived at Orakei; all the tribes lived peaceably together; Ngatiraukawa's principal places of residence were Horowhenua and Maungatautari; during that time Ngatipaoa came and lived at Tauapukeko, and Ngatimaruru lived at Horotiu, they had been driven away from Hauraki by Ngapuhi; they were placed by Te Waharoa on the places I have mentioned; Ngatipukenga lived at Maungatautari; Ngatihaua murdered their guests at Tauapukeko, and Ngatipaoa went away to Ngatipukenga at Maungatautari; we had gone to Te Whaotu and had left Pukekura in possession of Ngatikaukura; the cause of the quarrel between Ngatipaoa and Ngatihaua was not Maungatautari; Ngatipaoa lived there with Ngatikaukura, but when Ngatimaruru fought with Ngatihaua, Ngatikaukura joined the latter against the former; their claim to the land is the fight they had with Ngatimaruru, this is their only claim, therefore they now oppose Ngatiraukawa; after this Te Ngongo, Tuterangipouri, and Tamehana Te Waharoa asked Ngatiraukawa to return to Maungatautari, this was in 1848; this invitation did away with the conquest; this invitation was made by letter and by messages, and we did not know that Ngatihaua would oppose our getting the land, and the letters have been mislaid; in 1842, Potatau went to Otaki and invited Ngatiraukawa and Te Rauparaha to return to their lands; Ngatiraukawa agreed to this; the word was spoken that the lands should not be sold; Ngatiraukawa have not sold land unto the present time; in 1857 Porokuru and Haunui went to Otaki; these persons were chiefs of Ngatikouro; they went into the house where Ngatiraukawa were assembled, and asked them to return to their lands at Puahoe, Whanaki, Pukekura, Te Tarua, Hangahanga, Aratitaha, and Puhewhakaahu; Porokuru said that he would not retain those lands; his word had no reference to the land at Maungatautari, on the Horohoro side, but Te Waharoa's word had; Porokuru returned with eleven of Ngatiraukawa; the chief men were Te Nguhiharakia, Ratiera, Hoera; Kawa and Hukarahi went afterwards, just before the commencement of the Waikato war; these men all died natural deaths during the war, they died on the land; their children all returned to Otaki; Te Kawhoro went to Otaki, Te Ngongo told him to do so, and returned with Ngakuku, Te Tarehu, Herekana, Te Hepe, Te Uawaka, and some others; the men of my own hapu who came to Maungatautari were Te Rou and Te Hunopoko; Te Maunahura belonged to our party, and when they came he left Ngatihaua, with whom he had been living, and went to Aratitaha, and lived there with those persons; the reason these persons are not in Court is that they have joined the Hauhau party; this is all I have to say respecting this map, let it be turned over. He also said that he wished judgment to be suspended until he could go to the King's party and get a meeting of all the old chiefs to consider the question of conquest raised by the opposite side.