

By KEREHAMA—Ngatihaua did not fight on land at Maungatautari during the time I lived there; the Hangahanga Pa was taken by Te Whero Whero, and Tu Korehu, *i.e.*, Rewi, you were not there; Te Whero Whero is from Waikato; he is not a Ngatihaua.

Question. If Ngatihaua made war, would not Te Whero Whero's party join them?

Answer. You have made him King, and you still have left him.

Tangi Moana was killed by us; he went to Maungatautari to fight us, but this was in Koroki's time; the reason Te Oro, of Ngatihaua, was killed was that he had murdered a Ngatimarū chief; when I went to Otaki, I went there with the knowledge that I should continue to hold Maungatautari.

George Gage (half-caste), sworn—This land on the map is not Puahoe proper, but other land; I am a Ngatiraukawa and Ngatimaniapoto; I live at Kihikihi; Mangakopara is included in this map; I claim a portion of the land included in this survey; when Mr Perry lived at Orakau he wanted Mangakopara for a cattle run; Rewi held a meeting, Ngatimaniapoto, Ngatiraukawa, and Te Uri-o-te-Paewae were there; Rewi told Te Katea and his younger brother to arrange the matter; Katea said no, let Rewi and Ngatiraukawa settle the matter, some of our party, and Te Uri-o-te-Paewae want to place cattle on the run; Mr. Perry paid £40 a year to Rewi for the run; Rewi gave the money to Porokoru, who gave it to Pohepohe; Pohepohe returned it to Rewi; Porokoru then leased land at Aratitaha; Porokoru was blamed for this, and he was told to return the cattle; Porokoru then returned the cattle, and took the money for the lease of Mangakopara; Rewi was angry at this, and drove the cattle into a pound he had made, and did not release them until the white man had paid the money he asked; myself and Hoera went to Mangakopara and cultivated there; this was in 1859 and 1860; when the war commenced we left it; my claim is to Mangakopara.

By TE REWETI—I cultivated on the pa of Mangakopara; I had a house there in 1859; you were at Whatawhata at the time, and did not see.

Ropata Te Ao, sworn—I live at Kapiti; I know Puahoe and Te Whanaki; I know this land from being told about it; I have a claim to this land from my forefathers, who own it; I am a Ngatiraukawa and a Werokoko; my elders lived on this land; I lived at Otaki; when Porokoru went South, he asked us to return to Maungatautari; the persons who returned with him were of Ngatikauwhata; after that time, I came and found them living at Kihikihi; I do not know the year, but it was during the war; Porokoru then pointed out to me the land belonging to my elders; they included the whole of the Maungatautari district; he gave £20 he had received for the lease of the lands; I received a letter from my brother who was living at Kapiti, and returned in consequence; I have not cultivated on this block, but I have cultivated with Porokoru at Kihikihi; this is the only time I have returned since; Te Reweti knows of my return here.

By TE WAATA—My elders lived on this land; I was born at Kapiti; my parents lived on this land; they went to Kapiti; Porokoru went to get them back; the only document of his to that effect is that I am now here in Court.

Mehana Paea, sworn—I live at Otaki; I am a Ngatiraukawa; I have heard from my elders that Puahoe and Whanaki belonged to them; I was told by them to that effect, therefore I have come here; they said they had a claim to the land, therefore I think I have one; some of the persons who have claims to this block are absent; I do not know how many; Ngatihaua, from what I know, have a claim on this land.

By TE WAATA—My father went to Kapiti; I do not know the reason of his going; as far as I know, there was no reason; I do not know that fighting was the cause; I do not know about the fighting; I have no house on the land.

Te Rau Anga Anga, sworn—I do not understand a map; I do not know the boundaries of the block, as delineated on the map; I live at Otaki; the reason of my coming is that I have seen the notice of the holding of the Court for Maungatautari; my hapu is Ngatitohae, through which I claim this land; we went to Kapiti of our own accord; we went to get guns; the Waikato chiefs invited us to return; there was no quarrel between ourselves and Waikato, therefore they invited us to return.

By TE WHEORO—The people of Waikato who fought with us are not in Court; there are no Waikato in this house, only Ngatihaua and Ngatikowhi.

Wremu Pomare, sworn—I am a Ngatiraukawa and Ngapuhi; I know the places in this map; I have a claim on this land; I live at Mahurangi; my claim is from the ancestors mentioned by Parakaia, *viz.*, Huia, and Kauwhata; I do not know how to trace the descent; I have been informed that these ancestors lived on this land; I did not come here before this time to have the lands pointed out to me; the name of the district is Maungatautari; Puahoe is the name of this block, but I do not know the names of the small pieces inside; I was born amongst Ngapuhi; this is the only time I came to this district: having heard that the land was to be investigated, I came; I have no cultivations or house on the land; my mother was a Ngatiraukawa and Ngatihaua; my father was a Ngapuhi; I have left the Ngatihaua because they have not shown any consideration towards me; in my opinion it is correct, according to Native custom, for a man to leave a district for two generations, and then return to the land; my sister paid a visit to Maungatautari at Kapiti; the reason of Te Whero Whero's invitation not being carried out, is that the persons are dead; those that are here are endeavoring to obtain the land; I allowed other persons to speak about the other blocks: I speak on this.

By APERAHAMA—I have fought with you; my grandfather was killed by you, because he came here to kill you; if you had gone into Ngapuhi country, you would have been served the same way; I do not know of your going on to Ngapuhi land to fight us; I do not know of your going to Whangaruru; if you had gone to Tokerau, I should have known; my relations, on my mother's side went to Kapiti; I do not know the reason why they went there; I know that this land belongs to me; it was mine formerly, and is so now, from Te Wheoro Whoero and other chiefs having returned the land to us; we did not say to Porokoru, who is going back to your land.

Matene Te Whiwhi, sworn—I am a chief of Ngatiraukawa, I live at Otaki: the land in these boundaries belonged to Ngatiraukawa; I have been told that the boundaries of our land were (but I do not consider them as such at the present time), commencing at Pukehina, going straight to Pirongia