

and Kawhia, also going across Waikato to Waiharakeke; the back boundary was Wairere, and going inland from that river; these boundaries were held until Hongi's time; during his time Hongi held the power (*mana*); Hongi's *mana* was powder and guns; I do not know the cause of the Ngapuhi invasion; they came to Waikato; Ngapuhi and Ngatiwhatua had guns, and they came and fought Ngatiraukawa; the chief of Ngapuhi was called Manaiā; Waikato collected together, but the *mana* was with Ngapuhi; Ngatiraukawa's pa called Hangahanga was attacked, and after two months' fighting they were starved out, and the pa was taken; there were none of the able-bodied men killed, only the old men and women were taken; the strong men went away by night, some of those who were related to the Waikato were saved; Ngatiraukawa fled to Patetere, and other places; Ngapuhi and Ngatiwhatua returned; this ended that war, it happened about the time of the Rev. Mr. Marsden's first visit to New Zealand; Ngapuhi returned after this under Hongi: Hauraki was the first place attacked, and all the Hauraki tribes were defeated by Ngapuhi; Hongi attacked and took Maunaina Pa, and Ngatipaoa were defeated; he attacked and took Te Karaka Pa, and Ngatimaru were defeated; Hongi then went back; he afterwards returned into Waikato, and Matakītaki was taken, and a thousand men were slain belonging to Waikato; all the tribes then retreated inland to Taupo; Ngatiraukawa were living there at this time, and the Waikato tribes retreated back upon them; the return of Ngatiraukawa and Waikato tribes was at the same time, Waikato went into their own country, and Ngatiraukawa went into Maungatautari; they made peace amongst themselves; their only thought was Ngapuhi; during this time Hauraki tribes began to quarrel with Ngatihaua and Ngatikoroki, the cause was that they domineered (*whakakake*) towards Ngatihaua, and Ngatikoroki, and Ngatiraukawa, and Waikato; the quarrel against the Hauraki tribes increased, and Tangiteruru was killed; then the fighting began in earnest, a pitched battle was fought at Taumatawhiwhi, and the Hauraki tribes were defeated; Waikato and Ngatihaua held the *mana* after this; peace was made between Ngatihaua and Waikato with the Hauraki tribes, and Hauraki returned to Hauraki; Ngatiraukawa, I have heard, were living at Maungatautari, but not in great numbers; the cause of Hauraki tribes attacking Ngatiraukawa was this (these tribes have the same origin), Te Whatanui induced the Hauraki tribes to fight Ngatiraukawa, and they attacked them at Kopuru, which was taken, and Ngatiraukawa were defeated; they attacked Ngatiraukawa again at Piraunui; Ngatiraukawa were "pourī" from their former defeat; they turned upon Hauraki, and the Whatakarakā, of Ngatiraukawa, was killed; Ngatiraukawa had commenced, before this, going to Kapiti to get guns; Rauparaha invited Ngatiraukawa to come and take the land belonging to Ngatiawa, on account of one of the Ngatiraukawa chiefs, named Te Poa, having been killed by Ngatiawa; the Ahukaramu came and found that Ngatiraukawa had been defeated at Piraunui; Ngatiraukawa were "pourī" at Taraia, who was a relation of theirs, attacking them; they said to him, "Waiho ki a koe te Pakanga," and they left and went to Kapiti; there was no word said about the land, some of Ngatiraukawa remained behind; Ngatiraukawa lived at Kapiti until the commencement of the fight with the Europeans and Rangihāeata at Wairau; Potatau made his first visit then; Potatau did not say anything at that time about the tribes returning to their lands; Te Rauparaha was taken prisoner by the Pakeha, and put on board a vessel; afterwards Potatau, Tamati Waka, and Kati, went to Kapiti, and Potatau and Tamati Waka took Te Rauparaha to Auckland; when Te Rauparaha was returned, Potatau, Te Raia, and Horetā went to Kapiti; they came to Otaki; all the tribes gathered together to "mihi" over Potatau and Tamati Waka on account of Te Rauparaha being returned; all the southern tribes were gathered together, Ngatiraukawa, Ngatitoa, and Ngatiawa; Potatau stood up and said to Ngatiawa, "Ngatiawa, go back to Waitara to your own lands, Waikato must not keep them;" he said the same things to the other tribes, that is, to Ngatitoa and Ngatiraukawa; his word was, "Me nuku a Waikato;" I do not know if this was the sentiment of the whole of the Waikato tribes, but Potatau was the chief of Waikato; after this the word of Potatau was remembered by all the tribes (this is a word of my own); the tribes made Potatau King, he is dead, and his son is now King; the power of the Queen prevailed in New Zealand, and the *mana Maori* was put down; but a boundary has been struck by the General; this is a thought of my own, are we to stay outside the boundary; perhaps some time hence Rewi and Matutaera will come out of their "nohohanga pourī," then, perhaps, there will be "raruraru" amongst the Maoris about their land.

By the COURT—Natives can return on their land after being absent thirty or forty years, but the *whakaaau* is with the chiefs.

By WAATA PARAKAIA—Ngatiraukawa brought themselves here also on account of the word of Te Whoero Wheoro; they have returned on the lands they held amongst Waikato, also the whole of their land on account of the word of Potatau; the persons that live at Patetere, Auwhenua, and Wharepuhunga live there permanently (*tuturu*); the persons for Maungatautari are at Kapiti; they will come on the word of Potatau; I do not know anything about their having come here when Potatau told them; Kingi Hori and other men have visited on account of Potatau's word; the men who came are related to Waikato tribes, and therefore allow these persons who are related to them to look after the land; the persons who occupy the land now are "noho pokanoaiho."

*Rota te Tahiwi*, sworn—I am a Ngatiraukawa; I live at Kapiti; I am of Ngatikapu hapu; some of Ngatikapu live here amongst Ngatikokorki; my knowledge of the land is from hearsay from my parents; I have a claim from my elders to the places in this block; I have not lived on the land; I was born south; it is known that this land is part of Maungatautari, and belongs to Ngatiraukawa; my word is, let the "kauiti" for this land be "whakakahore."

*Karanama* stated that what he had to say had already been stated by Parakaia.

This finished the evidence.

It was stated that the Court would now close; that, if they wished, each side would have an opportunity to address the Court.

Court adjourned.