

regularly sent our petition year after year to the Parliament. In the last year, 1877, we obtained the admission that we were entitled to a hearing of our claims *re* confiscated land and the lands we had lost. We were told to take the answer of Parliament to Waikato. That Government went out. Mr. Sheehan was the next Minister. He said, "Go you to Waikato with the word of Parliament, I will give effect to it." He did not do so. Another Minister took office. We then ceased to *tohe* (trouble) the Parliament, and addressed the Minister. We have now before us the opportunity of expressing our claims before this Commission. This Commission is the answer to our prayer relative to lands lost through absence from the Native Land Court of 1868 only; our confiscated land question remains. Pukekura is the land before the Court now

PUKEKURA.

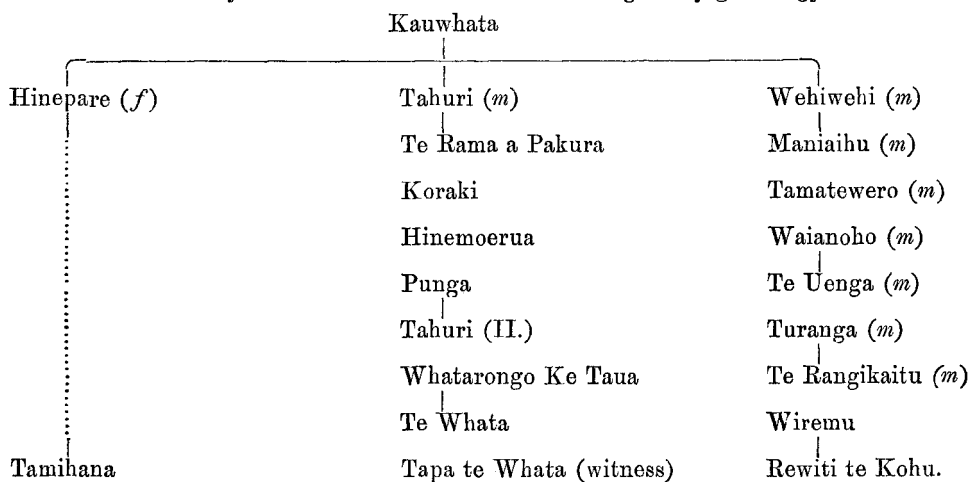
This is the land of Ngatikauwhata—as a distinct tribe. I hold the document appealing against decision of 1868 (the Court has a copy) Application for rehearing was sent to the Court, but the reply was, "It came too late." This is the petition to the Parliament, which resulted in 1877 in the concession that our claim should be heard. Many of the people who signed that petition did so to get other lands than those now before the Court reheard. I do not appear for these other people, but for Kauwhata alone, in the four blocks disposed of by the Court in 1868. There are about 149 persons for whom I claim an interest in Pukekura, and I allege that they were wholly unrepresented at the Court here in 1868. I believe there are others who would have a claim to this land also. I do not claim Pukekura as the land of Ngatikauwhata solely, but that the interests of the 149 petitioners are represented in this block.

1. This is part of Ngatikauwhata tribal estate.

2. The 149 petitioners are Ngatikauwhatas, and have not forfeited their claim to this estate.

I propose to call evidence to support these two points. I call—

Tapa te Whata (examined by Mr. McDonald), sworn: That is my name. I belong to Ngatikauwhata. Kauwhata was my ancestor on the male line. I can give my genealogy from him:—



I was born here. I heard that I was born at Pukekura. I was very small, but remember my father going to the South. Te Whata is dead. I am his only surviving child. I heard my father say that Pukekura belonged to Ngatikauwhata. He said, "Pukekura belongs to Ngatikauwhata." We have other places here, but Pukekura is our principal place. Rangiaohia is another. I sent a map of our claims in Waikato to the Government. [Map produced.] This is the map showing our claims. I know the boundaries of our claims (blocks). I did not send that as the claim of ourselves alone, but of Ngatikauwhata at large. Pukekura is within the lines drawn by us. These boundaries describe our tribal claim in Waikato. Waikato was a general name applied to all the peoples living in the district drained by the river. I have heard of Ngatiraukawa, of Ngatimaniapoto, of Ngatihaua, of Ngatiwhakaterere. I have never heard that Ngatikauwhata is a section or hapu or portion of Ngatiraukawa. My father said Ngatikauwhata had possessions here distinct from Ngatiraukawa. My father explained to me that the lands marked on the plan I sent to the Government were Ngatikauwhata. Pukekura is within the land marked; so is land which has been confiscated. When my father went away he did not give up his possessions in Waikato. He went backward and forward. I heard—we all heard—the invitation to my father from the chiefs of Waikato to return. Te Wherowhero was one of those chiefs. Potatau went to Kapiti. I cannot say the year—before the death of my father. He died in 1861. Te Wherowhero, Kiwitahi, Porokuru and Haunui—these people went to Kapiti. I did not see Tamihana Tarapipipi at Wellington. I heard he went there. I heard of his words to Kauwhata. They were an invitation to Kauwhata to return to Waikato. Since then I have seen the Waikato chiefs. I saw them once at Te Kuiti in 1872; that was the second time. I don't know the year Tamihana went to Wellington. Had we seen Tamihana in Wellington he would have come overland and marched or marshalled us back here, instead of going as he did by sea. I have never heard Waikato chiefs express any desire to disconnect us from the land here. It is on their consent that we found our claim. In 1872 the Waikato chiefs gave me the mat I now wear in token of my ownership and right. Tawhiao and Manga gave me this mat. All the chiefs were at Te Kuiti when they acknowledged my claim to Rangiaohia. I have never heard any opposition to our claim.

Examined by Major Mair: Ngatikauwhata were a distinct people from ancient time. They were a great tribe. They counted 800 or 1,000 fighting men in former times. These are the lands of Ngatikauwhata which I have marked on the map. Ngatihaua had their land at Maungakawa. Ngatihaua know where their lands are. Ngatiapakura know where their possessions are. Ngatikoroki can point