

When did Pohotiraha go to Kapiti?—Not till some time after the exodus. He got to Kapiti at the time of the Haowhenua battle here.

Do you know Mokowhiti?—I have heard he was a grandparent of mine.

Did he go to Kapiti?—No, he died here.

Was there any talk of the migration to Kapiti?—It was the result of consultation and also of an invitation.

Did you hear of the birth of a child on the way to Kapiti?—Yes, of Porirua, named after a place.

Where is Porirua now?—At Taranaki. He married a woman there.

Had Marae Ariki a child?—Yes; she called it Kapiti.

*Mr. McDonald* said: My people disapprove of the action of this woman, and will not allow me to appear on her behalf, as it disturbs their general claim to this part of the country.

*Winia Pohotiraha* said: I would like to hear a statement from Raihi relative to the conquest by Ngatihaua before I proceed further. My other witnesses are not disposed to give their evidence until Raihi defines the boundaries of the conquest.

*Wiremu Haumu* sworn: I am also known as Marae Ariki. I am of Ngatikauwhata, and live at Mangawhara, near Hinuera, just across the river from Maungatautari. I did not come from Kapiti. This is my place of residence. I did not sign the Ngatikauwhata petition. I have a claim on Maungatautari. I did not see that Court in 1868. I was then with the Hauhaus. My claim is both through ancestry and conquest. Tuakere is my ancestor. Winia has a claim to Maungatautari. She is my niece. Her claim is the same as mine, through ancestry and conquest. She has given her ancestors, and her statement is correct. The claim through conquest is based on the assistance rendered by our relatives to drive out Ngatimaru. I saw the battle of Taumatawiwi. Ngatihaua and Waikato were then engaged against Ngatimaru. About fifty of Ngatikauwhata were engaged. These Ngatikauwhata were full-blooded and were not half-castes. Marriages had taken place. The Ngatikauwhata who were engaged there were those who remained behind when the others went to Kapiti. After the battle, Ngatikoroki, Ngatikauwhata, and Ngatihaua lived on the conquered land. Ngatikauwhata lived on Pukekura. I lived at Maungatautari. I, with Ngatikoroki, Ngatiwehiwehi, and Ngatihaua, lived at Maungatautari. I returned to my own plantation, and Ngatikauwhata returned to Pukekura. Our chiefs did not allot us to any special places. Had we desired to sell our land to the Pakeha we could have done so, whether Te Waharoa had been agreeable or not.

Examined by Court for Tuwhenua: Tuakere was the ancestor of Winia:—Tuakere—Hore—Waimahoe—Te Rama—Whaianoho—Te Kaukau or Umu—Paora Pohotiraha—Te Winia. I was living at Patetere when Marutuahu took this land. There were 100 of us living there then. Did you and Ngatitukorehu come and drive away Marutuahu?—Yes, with Ngatihaua. Ngatihaua and Ngatitukorehu never fought between themselves before they fought together against Ngatimaru. Ngatitukorehu are not the same as Ngatiraukawa. Tukorehu was a brother to Kauwhata. We are now known as Ngatitukorehu. Some people call us Ngatiraukawas. The war paths made were by Ngatitukorehu. Ngatihauas are also descended from Tuakere. Our claim by conquest on this land arose after the battle of Taumatawiwi. Ngatihaua were the principal tribe fighting against Ngatimaru then. Had Waharoa ordered us to get up and assist him in that fight we should have instantly obeyed. We have not been in the habit of sending Tamihana or Waharoa presents of food. Had they called us to cultivate food for them we should have obeyed, because they were themselves of Ngatikauwhata.

*Hori Wirihana* sworn: I am of Ngatikauwhata, of Ngatiwerewere, and Ngatikahukura. What Winia says of her ancestral claim is correct. The name of Tuakere has been given to a certain stone on Maungatautari. The stone is near Hautapu. Tuakere was a child of Kopere. Since that stone was called after Tuakere, seven, nine, or ten generations have passed. I never heard of any fighting between Ngatiraukawa and Ngatimaru just before Taumatawiwi. I heard of some fighting a long, long time ago.

*Tuwhenua* (by the Court): I say Winia claims through Tuakere. Claims through ancestry still hold good over Maungatautari. I say that all the half-castes are interested in this land through the later conquests because Ngatitukorehu were engaged in Taumatawiwi. Ngatitukorehu have claims on Maungatautari, at Waniwani and Whareture. Wiremu Haumu is not a grantee in this land; that is why they are petitioning. They were with Hauhaus. I did not see Wiremu Haumu at the Court in 1868. I did not hear Raihi and others say to Haumu, "You are like something I would put in my waistcoat pocket." Haumu and friends had plantations at Maungatautari since Taumatawiwi. Te Waharoa placed us at Mangawhara. I cannot say why Waharoa restored that land to us—to the chief Marutietie. They were both Ngatikauwhata. Waharoa was the supreme authority over the land, and could give this land to us. The land belonged to Waharoa and his ancestor Kauwhata. I am related to Kauwhata. I have no claim to that land. I set up a case for myself when that land (Mangawhara) was before the Court, but my own words caused me to be defeated. If you (Ngatihaua) were to claim on Maungatautari through conquest and not ancestry, I would most assuredly send you away. I could not put you out of the claims disposed of by the Court. Because Parakaia came to lay an independent claim we relinquished ours. We joined with Ngatihaua and the people about Waikato to defeat Parakaia's claim then. I have not heard anything of Waharoa dividing out the land. Had he so spoken, I dared not oppose his wishes. He was a chief of Ngatikauwhata, of Haua, and all the half-castes. I heard from Wi Tamihana Tarapipipi, son of Waharoa, that his claim on Maungatautari was from ancestry. At that time the land was not subdivided. Pukekura and all these lands were one estate. His words *re* ancestry had particular reference to Pukekura. I have been at Maungatautari from my birth until the present day. I live on what is known as Maungatautari No. 1. The name of the pa is Te Whareateatua. I was born there. Had Waharoa ordered us to another part of the district we should have obeyed him.

*Te Ngakau* (by the Court): Horahora was the part of Maungatautari belonging to Ngatikoroki. Waniwani, Whareture (a pa), and other places were also belonging to Ngatikoroki. I have already said those places belonged to Ngatitukorehu also. I can explain the name Ngatitukorehu. Tukorehu is some ten or more generations off.

Court adjourned.