

WEDNESDAY, 16TH FEBRUARY, 1881.

Major Mair reappeared on behalf of the Crown.

Maungatautari continued.

*Winia Pohotiraha* said she did not care about the evidence of Raihi, and would call—

*Wiremu te Whitu*, sworn: I live at Maungatautari, where I have resided ever since I was born. I am of Ngatikahukura and Ngatihaua, also of Ngatikauwhata. I did not sign the Ngatikauwhata petition to Parliament. Winia has a right to Maungatautari through her ancestor Tuakere.

Examined by Major Mair: Was Tuakere a Ngatiraukawa, or a Waikato? Tuakere was a Ngatikauwhata.

Can you trace her descent?—No. Winia can give her own. I can give mine from Tuakere.

Examined by Winia: Had Tuakere any right on Maungatautari?—Yes. To a small piece round the stone "Tuakere"; that is your claim to that particular piece.

Examined by the Court: The stone "Tuakere" is at Hautapu River. The stone "Tuakere" is not within Maungatautari, but on the Waikato River, on this side. Maungatautari is on the other side of the river. Winia has a claim on the other side of Maungatautari, but not on this. I heard all about these claims from my father. I do not know them personally.

Examined by Tuwhenua (through the Court): Are not Ngatihaua the chiefs of Maungatautari?—I know they are, but they are half-castes of Ngatitukorehu.

Was it through Ngatitukorehu that these hapus, Ngatihaua, Ngatikoroki, Ngatiwerewere, Ngati-pare, Ngatihourua, Te Ruarangi, and others have a claim to Maungatautari?—Yes, it was through Ngatitukorehu they obtained their claim, for they all descended from Tukorehu.

Are Haua and Hape from Tukorehu?—Yes.

Where are their plantations or pas on Maungatautari?—On Pukekura.

Did Te Oro live there?—Yes, on Pukekura and other places outside. He was an ancestor of yours and mine.

Where were Ngatiraukawa in Te Oro's time?—At Arowhena, at Waotu, at Tokoroa, at Whakamaui, and other parts.

Who were living on Maungatautari in Te Oro's time?—Ngatihaua and Te Oro were living then at Pukekura. Maungatautari was then unoccupied. We are all speaking from hearsay.

Have you seen a plantation by Wiremu Haumu or his mother on Maungatautari?—I have not, but I have seen that of his sister. She was married to Waata Tahi. I have seen Wiremu and his parents planting at Maungatautari. They would plant one year, and then return to Patetere.

Can you say whether Ngatikoroki, Ngatiwerewere, Ngatikahukura saw the plantations of Wiremu Haumu?—Yes, I can say they did. He planted there, and Ngatikoroki and Ngatikahukura, Ngatiwerewere saw them.

*Te Ngakau*, affirmed: I have seen the stone "Tuakere," by the side of the Waikato River. "Tuakere" is a stone. I was not under that ancestor, Tuakere, but I took that land. I have no claim on that land by ancestry. My claim is by conquest. If Winia had a claim in 1868 she would have been in the Crown grant; as she had none, she is not in it.

Examined by Major Mair: Who conquered Maungatautari?—Ngatihaua and Ngatikoroki.

When?—I cannot say the month or the year. It was after the migration of Ngatikauwhata to Kapiti. We took it from Marutuahu.

Examined by Mr. McDonald: Are Ngatihaua and Ngatikoroki separate tribes?—They are one people. Ngatihaua is an offset from Koroki. Haua was a child of Koroki. They are one tribe.

Did you hear of Ngatiwerewere?—Werewere was son of Haua, and Ngatiwerewere is a hapu of ours—of Ngatihaua. The whole of Ngatihaua, including its recognized hapus, have a claim on Maungatautari.

Did you hear of a division amongst those hapus?—I have heard that you had divided the land—that is, the Europeans.

Which is your hapu?—I am of all of them. Maungatautari belonged to all these hapus. Since you white men came it has been divided. I did not agree to them. I say the land was common property of ours. There are no divisions, either into blocks or hapu lands.

*Hohaia Ngahiwi* sworn: [*Winia* said, "Hori Wirihana will conduct my case."] I live at Hamilton. I am of Ngatikoroki and Ngatihaua. I did not sign the Ngatikauwhata petition to Parliament. I did not know Tuakere. I do not know him as an ancestor. I saw Wiremu Haumu at Maungatautari since Taumatawiwi. I have heard of Paora Pohotiraha. I do not know whether he was Winia's father. Wiremu Haumu and his companions lived at Te Whareateatua and Whareturere. These places were pas of Ngatikahukura, Ngatikoroki, Ngatiwerewere, and Ngatitehura. I do not know which part of Maungatautari Whareturere is in, whether No. 1 or No. 2. I do not know about the divisions of this land. Whareturere is on this side of Maungatautari. I live there sometimes. These pas are about a mile and a half apart. I do not know why Wiremu Haumu lived with these people. I do not know their connection by ancestry. I do not know what Winia's claim on Maungatautari is. She may have one, but I do not know it. I do not know the nature of the claim of Ihakara Ngatahuna. Where does Miriama come from? I do not know her. I do not know Rititia te Kipihana. I do not know Amiria te Hiakai's claim. I do not know Watene te Rua. I do not know Manahi Paora. Were he a descendant of Paora Pohotiraha I should know him. The only persons I know as living at Maungatautari are Wiremu Haumu and Paora Pohotiraha.

Examined by Major Mair: What tribe are Wiremu Haumu and Pohotiraha?—Ngatimokai of Ngatiraukawa; they were related to Ngatikoroki.

Who put them there?—I do not know who asked them—they were related.

Did they live there long?—Yes.

Who were their relatives?—We were all related. [*Winia* said Paora Pohotiraha was half a Ngatiraukawa, but the land was not Rankawa.]

When did Wiremu Haumu cease to live there?—At the time of the Mataipuku war (1837-8)—after Taumatawiwi. He did not return to Maungatautari. He lived at Patetere.

Is he alive now?—Yes. I saw him yesterday.