

PUKEKURA.

Mr. McDonald said: I can produce the family of Tamihana now to give evidence as to the limit stated in Major Wilson's evidence *re* the return of Ngatikauwhata.

Tana te Waharoa, sworn: I came from my mother to attend this Court. I went to Korakonui from Maungatautari to my mother. I told her what Kauwhata had said at Maungatautari *re* Pukekura. I said, "Ngatikauwhata have come to Pukekura." I said to her, "After the adjudication I shall have something to say to them." She said, "Return and restore Pukekura to Ngatikauwhata. If I were not so old, I would myself attend that Court."

Mr. McDonald addressed the Tamihana family (Hote Tamihana, Harete Tamihana, Raihi, and Hakiriwhi): Did the invitation of Tamihana cease at the time stated by Major Wilson?

Raihi said: No. I am his younger brother. He should have said that word to us and his children if he said it at all, instead of to a stranger. The word of Wi Tamihana to me was Maungatautari was to be restored to Wi Haumu and his mother; and, at the Court on this land, Haumu was put in. Haumu was dead at the time of the Court, but the Crown grant was issued in his son's name as well as ours. We went in with him. We carried out the wishes expressed by Tamihana. There is another dying request of Wiremu—namely, Ngatihinerangi should be grantees for Turangaomoana. Te Wharepaku left this land in our charge when he went to Kapiti.

Examined by Major Mair: Why did you not exhibit your reverence for Tamihana before the Court of Pukekura in 1868?—I did say then that the Crown grant should be made to Ngatikauwhata, so that they might remember their friends at Kapiti.

Did you say this in Court?—I said outside, when we were arranging the names for the grant, that this land should go to Ngatihinepare that they might remember their friends at Kapiti.

By the Court: I said the other day that the notices (for 1868 Court) had been served at Kapiti; and if they did not come, what is that to me? [Minutes read.] What I say to-day confirms that. I corrected the names of those (in the grant) who remained behind; but as the *Kahiti* had gone down to the absentees, I left them to look after themselves. I have only known since this Court opened that that there was a reason for their absence; then I said, "It is right." They have still a right, and that is why I stand up now to speak these words.

Harete Tamihana, sworn: I agree with what is correct only of what Raihi has just stated. I disagree with his word—the comparison which he made *re* Pukekura and Mangawhara; they are two distinct pieces of land. *Re* Pukekura, Ngatikauwhata left it peaceably. *Re* Mangawhara, it was formerly part of Maungatautari, and had been taken by conquest. Te Waharoa had the chief authority over it (Mangawhara). Raihi should not have made it appear that the words of Tamihana applied to these two pieces alike. Pukekura was left in peace, but about Mangawhara there were difficulties regarding conquest. Because Raihi did not make this clear, I have made this statement. The words of Wi Tamihana to Major Wilson respecting Pukekura were not limited to the Christmas time stated by Major Wilson.

MAUNGATAUTARI—continued.

Raihi, examined by Court: I do not know about Tuakere. I do not know about your claim to Maungatautari. You are a Ngatiwehiwehi, and so am I. I do not know anything about the ancestor she sets up to claim Maungatautari. I do know whether she has any claim on Maungatautari; she has on Pukekura.

Hohaia Ngahiwi, recalled, examined by Tuwhenua (through Court): Do you know whether these people—Ngatihaua, Ngatiwerewere, Ngatikahukura, and all the hapus of Ngatihaua, have claim to Maungatautari?—Yes, I know they have; and I can show how. They conquered it. Wi Haumu and Paora Pohotiraha had no claim there by conquest. I said I supposed they were through relationship.

Do you know whether the claim preferred by Winia is correct?—I do not think so.

Who brought you as evidence?—I do not know.

How long did Wiremu Haumu and Paora Pohotiraha live on Maungatautari?—Several years.

Did not they shelter with Ngatihaua for fear of Ngatimaru?—I do not know. I said I supposed it was through relationship.

When did you first see them there?—During the fighting of Ngatihaua and Ngatiwhakaue, and Marutuahu.

Did Haumu and Pohotiraha share in the fight of Taumatawiwi?—I do not know. Had they joined, I should say they had a claim on Maungatautari; but, as they did not fight, they certainly had no claim on the land.

Claimants' case (except Pakeha's evidence) closed.

Case for Crown.

Rihia te Kauae, sworn: I am of Ngatihaua, and live at Maungakawa, Maungatautari, and other places. I am in the Crown grant of Maungatautari. Maungatautari belonged to Marutuahu. Ngatihaua and Ngatikoroki took it from them, and we have held it from that day until the present. We brought it before the Court in 1868, and received Crown grants for it. I know nothing about Winia's claim. She has none. I have never seen Winia living there. I never saw her before she came to this Court. I know nothing of Haumu and Pohotiraha having lived there. I knew Haumu, but I did not know Pohotiraha. Haumu belongs to Ngatitehihi of Ngatiraukawa. He has lived always at Patetere. Haumu was here, in Cambridge, at the Court in 1868. He did not claim Maungatautari in that Court. [Names read.] I know Ihakara Ngatahuna—he is of Ngatiraukawa. I do not know Miriama. Rititia Kipihana is a southern woman. I do not know Amiria Hiakai, nor Watene te Punga. I have seen Manahi Paora—he is of Ngatiraukawa. I do not know Mihipeka Pehara.

Have any of these people a claim on Maungatautari? No; they have none.

Examined by Mr. McDonald: Do you know that Paora Pohotiraha is a Ngatiraukawa? I have heard so.