

Is he a Ngatitehihi? I said Wiremu Haumu was one; I do not know that Ngatitehihi was of Ngatiraukawa.

Was Haumu a Ngatiwehiwehi?—I do not know

Was Te Ihihi the name of a man?—I do not know Te Ihihi is a very old name.

Examined by Winia Pohotiraha: Was Tuakere our ancestor?—I did not say so.

Did you not say "Let us go to Maungakawa, to share in the land of Tuakere?"—I did so; but the ancestor I named was Putangimaru. I do not know who was the father of Tuakere. Putangimaru married a Ngaiterangi woman, from whom sprung my ancestor, a very long time ago.

Piripi te Whanatangī, sworn: I am of Ngatikoroki, and live at Maungatautari. I am in the Maungatautari grants (2). I am also grantee in Pukekura. My claim is by conquest from Marutuahu. I was one to bring it before the Court in 1868. I gave evidence then. I have occupied the land ever since the conquest. My father died on the land. I know Winia. I did not know her when I took this land. After I got the Crown grant, I learnt something about her. I recognised her through her genealogy. Since the Native Land Court has been in operation, genealogies have become of importance. She has never lived on Maungatautari—Wiremu Haumu has, through his relationship to us. He was a Waikato, or a Ngatiterau. Haumu did not live on these parts in 1868. He lived at Patetere then. He offered no claim to Maungatautari at the Court in 1868. [Names of seven co-claimants with Manahi Paora read.] I do not know anything about those persons.

Examined by Winia: Are we from Tuakere?—Yes. I have said it was your genealogy that enlightened me, and that I only discovered it lately. I thought I was the descendant of Tuakere because

I have lived on Maungatautari as the descendant of Tuakere since the earliest period down to the fighting; not on Maungatautari proper, but on the other side of the river.

Examined by Mr. McDonald: Was it because of your ancestral claim that you returned to Maungatautari?—No; through conquest.

Was it your personal conquest?—I and Waikato conquered. My father was a chief, and Ngatikoroki, Ngatihaua, and Waikato were conquerors.

Why did you go back to Maungatautari after the conquest?—Before the conquest I lived at Tuakere; after it, at various parts. I went there to that place because it was the last of my conquests.

Who cut it off for you?—Other places were located upon—I took this piece because it was vacant. I did not then know I could claim it. It was not old associations took me there. I do not know what was my claim on Maungatautari before Marutuahu went there.

[*Major Mair* said: I can call twenty or thirty more witnesses to speak to the same purpose. I do not think it necessary to occupy more time.]

By the Court: The ancestors spoken of are very old indeed. Were we living according to Maori custom, we should bring forward those ancestors to prove our title as well as our conquest. I have only just now known of this woman and her friends making any claim to this land.

[Paper document, dated 12th November, 1857, handed in by Mr. McDonald for Winia. Paper read in Maori.]

Piripi said: This paper was written about two years ago, at the Court, in 1879, and purports to be the minutes of a Maori meeting (relating to land at Hauraki) held in 1857 [Paper found to be irrelevant, returned to Mr. McDonald.]

Court adjourned.

THURSDAY, 17TH FEBRUARY, 1881.

Winia Pohotiraha said: Pakeha has not come. He is a very old man. I sent for him. I will pass over him, and call—

Ngarangī, alias *Meri Ngahaerenga*, sworn: I am of Ngatikahukura. I live at Pukekura and Maungatautari. I do not know about the ancestor Tuakere. I heard the name was applied to a horse. I believe it was given to the horse in memory of an ancestor. Ngatiwaihorō gave this name to a horse. A hapu was called after the same name. I claim on Maungatautari through my ancestors. I do not know the nature of Winia's claim on Maungatautari. I saw Paora Pohotiraha and Wiremu Haumu at Maungatautari—at Whareturere—a very long time ago; since the people went to Kapiti. Wiremu Haumu had a sister married to Waata Tahi. Winia is daughter of Paora Pohotiraha.

Examined by Major Mair: Who was Waata Tahi?—Of Ngatikahukura.

What brought Wiremu Haumu to Maungatautari?—I do not know, unless it was to see his sister.

Examined by Tuwhenua:—Did you see Paora at Whareturere?—Yes, he found Ngatikoroki living at Maungatautari. Whareturere is a pa of Ngatikoroki.

Have Ngatihaua, Ngatikoroki, Ngatiwerewere a claim on Maungatautari?—Yes.

Have you heard of Taumatawiwi?—Yes; but I do not know whether Paora Pohotiraha was personally engaged there. I heard that his people had been—namely, the Ngatikauwhata and Ngatiwehiwehi.

Where were these people living?—At Pukekura, with Ngatikahukura.

Were they not half-castes of Ngatihaua and Ngatikauwhata?—Yes, of Ngatihaua, Ngatikauwhata, and Ngatiwehiwehi.

Who was the chief man of these people?—Te Waharoa.

Has Winia had any cultivations on this land?—I have not seen any of hers there.

Examined by the Court: I was not born when Taumatawiwi was fought. Such evidence as I have given has been hearsay. I cannot vouch for its truth.

Examined by Mr. McDonald: Was Te Waharoa a half-caste of Ngatihaua and Ngatikauwhata?—Yes.

Winia said: I have no more witnesses to call.

Major Mair said: I have no more witnesses.

The Court adjourned until 10 a.m. on Monday next at Te Awamutu.