

MONDAY 21ST FEBRUARY, 1881.

Courthouse, Te Awamutu.

*Mr. McDonald* said: I came here on Friday last. Rewi had gone to Hikurangi. He left a message that very urgent business required that he should see Tawhiao. Wikitoria, widow of Wi Tamihana, is too unwell to attend this Court. She has sent a written statement to be presented to the Commissioners by her children. I know nothing at all about Te Wheoro. Winia Pohotiraha told me that, if she were not here this morning, her absence might be taken as an indication that she had abandoned her claim. She is not here. I have been obliged to rely on such evidence as I could command to support the claims of my clients. In each case this has been secondary evidence as compared with what should be obtained from parties residing in the King country where the Queen's writ does not run. I think I am now inclined to leave the decision of the Commissioners to rest on such evidence as is before them. I have no knowledge as to the nature or character of the evidence to be obtained from Rewi. If the Commissioners can see their way to do so, I shall be glad if they can wait for such evidence as he may be willing to give.

Commissioners declined to receive the written statement from Tamihana's widow

*Major Mair* said: Rewi told me that Mr. McDonald had invited him to make a statement before this Court. He asked my advice. I recommended him to tell the Commissioners that he was willing to make a statement. I wrote the letter to that effect for him. I have no idea as to the nature of the evidence he proposes to give.

No further evidence being forthcoming, Court adjourned *sine die*.

TUESDAY, 22ND FEBRUARY, 1881.

Commissioners instructed Mr. McDonald to acquaint his clients that they (the Commissioners) will attend at the Courthouse at Te Awamutu on Wednesday, the 2nd March next, to hear what Rewi may have to say.

WEDNESDAY, 2ND MARCH, 1881.

At the Resident Magistrate's Court, Te Awamutu.

*Present*: F. M. P. Brookfield and H. T. Kemp, Esqrs., Commissioners.

Court opened at 10 a.m. and adjourned until 11.

Court resumed at noon.

*Te Waharoa* said: The Ngatihaua are absent. We did not all know of the sitting. I propose that our people be warned to attend, and that the Court be adjourned until then.

*The Court* said: Ten days ago we announced our intention of sitting to-day, and the business must go on.

*Mr. McDonald* said: I do not want to support the application, at the same time the Court should know that the people did not anticipate that any business would be done to-day.

The Court explained that the attendance of Manga to-day is as much a surprise to itself as it can be to the people represented by the speaker, but the business must proceed. The family of the speaker, Waharoa, is well represented.

The Court explained the object of its visit, and

*Rewi* said: I will not speak of things of former times, but of the mission on which Mr. McDonald has come. Afterwards I will speak of former times. First I speak of Tapa's coming to receive the money for Rangiaohia—to ask for it. I said: "I do not consent to your having [receiving] money for Rangiaohia, Puahoe, and Pukekura: no, should the day come when we become united, then we will investigate it" [your claim]. To this word Tapa assented. I then said: "I give you Rangiaohia, Pukekura, and Puahoe, but the decision rests with the people owning those lands." I mean the people who lived on these lands—not those in the Crown grants for them. Those who had the arrangement of Pukekura were Te Waharoa and Whetowheto [Murupara]; those who could speak of Puahoe were Haunui and Porokoru; those who could speak of Rangiaohia were Hori te Waru and Hone Papita. These were the old men of the day. I do not know what Waharoa and Murupara said. Of Puahoe I will now speak. Potatau first spoke to Ngatiraukawa about coming back. He went to them by sea, and spoke to them about returning; also Ngatikauwhata. Afterwards Porokoru and Haunui went to fetch them. After that Potatau told me to send Tukorehu to fetch them. Tukorehu went to fetch Whatanui's bones, and the people Ngatiraukawa—in connection with the lands from here to Kihikihi, Orakau, Otautahanga, Aotearoa, and Taupo. Te Whatanui is buried at Taupo. This is what I said to Tapa, and he to McDonald. What I mean by the words "in connection with these lands," is that they should leave their lands at Kapiti without selling them, but come here and take possession of these lands, and sell them or retain them, as they thought proper. They did not come. Tapa said, "Will it be well to investigate this land?" I said, "Yes, if you and your European are willing to investigate the matter, well." Under any circumstances, after they left, the land could not belong to them, but to the residents. That ends the talk with Tapa. After the land was confiscated, Tapa asked me for money on account of these lands, and I said, "I do not agree." This was in 1868. I think it was before the Court. Tapa had already heard of the sitting. I cannot remember whether it was before the Court or not. Tapa came to me. On account of my being angry he went back. He did not attend the Court. Had they returned on our invitation, they would have had great mana over the land. Tapa returned home, and then McDonald came. McDonald went back to Kapiti, and returned again with Tapa. First time McDonald had twenty people with him. Second time he came with Tapa and Tamihana Whareakaka. I said on both occasions, "Let the land be investigated, as I had consented to Tapa." On another occasion I wrote from Waitara, and McDonald and Tapa and others came. I said, "Your word is right about the investigation of these lands, but let the investigation be clear." I take this to be the investigation. I now consent to it. If McDonald's case is clear, and recognised by us, then we agree; if not, then we do not. If he has any double-dealing in this matter, then we dispute it.