

claim he was mistaken ; it was not a correct statement. Piripi Maari's statement is his own, but I cannot agree that Wi Kingi and Ngairo had no *take* to the lakes. The chiefs and hapus who owned the land on the banks of the lake had also a right to a portion of the lake opposite their respective localities. Wi Kingi had *he take* in the land at Okoura, and his right to the land would extend to a right in the lake as well. Ngairo had *he take* in the land at Tauanui, and had also a right to the lake as well.

*By Mr. Pownall :* We did not use to ask Hiko's permission to fish at the mouth of the lake—at least my hapu (Ngaitahu) did not. Some hapus had a direct right and some had only a right through others. Hiko's hapu had a direct right, Te Kai o te Kokopu's had, and so had mine. Heard that £400 was paid to Wi Kingi in 1876, but did not hear that he threatened to stop the sale of the lake if he were not paid this sum. Heard that Tutepakihirangi was instrumental in establishing peace between Ngatiawa and the Ngatikahungunu; that is a circumstance that is well known. Tutepakihirangi was a man of importance, and his prestige was increased by making peace with Ngatiawa; Te Hamaiwaho was another chief who took part in the matter, and gained credit for his action. Wi Kingi gained fame for his action in establishing peace, and Te Kai o te Kokopu for his gift of Okourewa. Hiko had no distinct fishing-place from the others; all the people fished together at the mouth of the lake, but it was a different matter in the creeks and rivers; each hapu had their own rights to these places.

*John Alfred Jury* (Te Watahoro) recalled on his former oath, stated: There is one matter that I omitted to mention relative to the Turanganui Block, and that is, that Tamihana Hiko told me that he was vexed with Raniera te Iho in regard to his action about the sale of the Turakirae Block, and for that reason he included all Raniera's settlement in the sale of the Turanganui Block. Raniera was *pouri* at this, and pointed out to Mr. McLean the boundary of the part he claimed at Turanganui and up that river to the Waipatupatu, from there his boundary went to a place called the Tutuki o Terehunga on the coast, thence to Okihi to a bluff near Okourewa, from there it ran along the shore of the lake to Turanganui. Raniera stated that this was all his land, and asked that the block be omitted from the sale. Mr. McLean agreed, but persuaded him to leave the land within the Turanganui Block and he would cause a Crown grant to be issued for it. This is what Tamihana Hiko told me about Raniera's land. I was present at Ponoke (Wellington) when the sale was made by Hiko in 1876, and heard what was stated relative to the matter, but did not hear what was arranged about the price to be paid, but was present when an arrangement was made by Hemi te Miha about an advance to be made by the Government. The amount was £20. Mr. Maunsell wanted me to sign the voucher for this sum as a token that it was part payment of the lake purchase. Manihera te Rangitakaiwaho and Komene Piharau agreed to do so, but I declined for the reason that it would be equivalent to giving my consent to the sale of the lake. Raniera te Iho afterwards went to Wellington and petitioned against the sale of the lake. I attended before the Parliamentary Committee to give evidence about our claims; Raniera te Iho, Manihera, and Meiha Keepa also attended. The Native Affairs Committee recommended that the Native Land Court should investigate the matter, and the Natives concurred. The Natives wanted the Government to produce all the deeds and plans before the Court. Did not hear that it was ever necessary to ask Hiko's permission before the lake could be opened. With reference to the amount paid to Wi Kingi Tutepakihirangi at the time of Hiko's sale Wi Kingi suggested to me that we should join in it, but I declined to do so. He urged me several times to do so, and pointed out that this was the only chance of our ever receiving anything for the interest in the lake derived from our Tipunas. After I declined, Wi Kingi said that he would join, and he wrote to Hiko and Hemi te Miha in my presence to divide the amount equally, one part for him, and the other part for themselves, he did not read the letter out to me, but told me that this was the subject of it. About two weeks afterwards he wanted me to consent to receive £50, as Hiko had consented to pay him £400, but I would not consent—" *E maha ana Korero kino wakahe moku i reira.*" I did not hear that the £400 paid to Wi Kingi was paid to him for the reason stated by Wi Hutana, but for his *take* to the lake derived from Tumai te Uru, and Muratu, te Hihi's gift to Muratu was one of Wi Kingi's *take* and the other *take* was from Tumai te Uru. Another *take* was from Rakairangi. These were his principal *takes* to the lake. That is all I have to say about the payment of the £400 to Wi Kingi. I can describe the hapus who owned the land and fishing rights in the lake. From Otairua to Pekehounia was owned by Ngaitukoko; the principal men were Raniera te Iho, Hemi te Miha, Hohia te Rangi, Piripi te Maari, Ngairo Rakaihikuroa, and Wi Tamihana Hiko; these are all I remember at present. Ngaiteangarakau was another hapu who owned that locality; Manihera Rangitakaiwaho was the leading man. From Pekehounia to Ohinehunga near Kiriwai, the hapu who owned that part was Ngatihineraumoa. The leading chiefs were the same as those previously named as leaders of the Ngaitukoko; Hiko and Ngawhawha ki te Rangi were also members of the Ngatihineraumoa hapu. Another hapu that had a right to that part was Ngaitahutawhanga; the chief of that hapu was Wheteriki Tuhirae; another hapu was Ngatiwhaitongarerewa; Kereopa and his elder brothers were the chiefs of that hapu. From Ohinehunga to Totarahapuka to the east of Kiriwai was owned by Ngaite Rangitawhanga, Hiko and his *matua's* Mitai te Wehewehe (Ponoke) were the persons who fished there. From Totarahapuka to Te Peke belonged to Ngaitumanuhiri; Raneira te Iho was the chief. From Te Peke to Okihi, I do not know the hapu who belonged to that part; but the chiefs were Te Kai o te Kokopu, Ngawhawha, Hiko, Hemi te Miha, and Maraea Toatoa. Okihi is on the east side. From Okihi to Turanganui, the hapu belonging to that part was Ngaitumanuhiri; Raniera te Iho was the chief of that hapu. From Turanganui to Rahoruru, the hapu belonging there was Ngaiterangitawhanga; the principal persons of that hapu were Hiko, Arihia, and Hemi te Miha. Another hapu belonging to that locality was Ngaitukoko; Ngairo and Wi Tamihana were the principal chiefs. From Rahoruru to Matainoke belonged to Ngatirakairangi; the chiefs of that hapu are Piripi te Maari, Hoani Paraone Tuniuarangi, Wi Kingi's family, and Purakau Maika. Matainoke to Te Kumenga, Mitai Ponoke was the chief. Heard that the Ngatirangita-