

gave me any money for Pukekura let him say so. I did not accept that money as payment for my share. It was owing to Tawhiao that I did not attend the Court. I was at that time the conductor of all matters relative to all the natives around. We did not attend the Court of Turangaomoana. It is in subsequent affairs that I have taken my part in the adjudication and sales of land.

*Tuna Te Waharoa* said: I would like to say that if Pukekura were being adjudicated upon by itself I would say that the people of Tapa have a right to it, but their rights in other parts outside are in my hand alone. What I mean is that in Pukekura Tapa has a right, but at Maungatautari, Manukatutahi, and Aratitaha he has no right. No other persons have a right but myself, they are in my hands alone. Outside Pukekura Ngatikauwhata have no claim. My ancestors said Ngatikauwhata had a right to Pukekura. I have heard my father say that he had invited them to return to it from Kapiti. I know that Ngatikauwhata are relatives of Ngatiraukawa, but I look on them as two distinct tribes. They are all called Ngatiraukawas.

*Mr McDonald* said: I have no more witnesses to call relative to the interest of Ngatikauwhata in this land. Witnesses are to be obtained relative to proportionate interest with others, but I am content to wait until the attendance of these persons can be compelled. At present it would be impossible to get a meeting of the tribe which would effect this or value of interests without the authority of law. Those on whom we relied are beyond the influence of my people.

Court adjourned.

WEDNESDAY, 9TH FEBRUARY, 1881.

PUAHOE.

*Harete Tamihana* said: I and others who have given evidence *re* Pukekura desire to hear the decision of the Commissioners before proceeding with Puahoe.

Commissioners informed her that their duty was to report their decisions to the Governor, and that if she and others declined to go on with their claims they could only report the matter so to the Governor.

*Te Ngakau* followed in a similar strain to Harete.

*Mr. McDonald* said: Ngatikauwhata from Kapiti have given their evidence *re* Pukekura, now the Commissioners will take the Puahoe Block. The boundary given by Ngatikauwhata is the great boundary of a tribe. The subdivisions of the several blocks laid off are not those boundaries recognized by the Maoris, but by the Court. I shall give [produce] the same evidence in Puahoe as I did in Pukekura. The witnesses in Puahoe are Porokoru, Haunui, and Potatau. Should it appear that they are dead, I shall call their children. If they give evidence against me, I shall have nothing to say afterwards. If they prove me to be right in my opinion I shall be right. I call—

*Hoeta te Kahuhui* (by Mr. McDonald), sworn: I am of Ngatikauwhata. I am from Kauwhata by my father and my mother. My father's name was Kahuhui. He was one of the emigrants to Kapiti. He left his lands here in Waikato undisturbed. I have seen my father, Kahuhui; he has spoken to me about this land. It was he who told me he had left this land well. There was no disturbance when they left. They did not leave because of any fighting. There were people on the land when they left it; they were their relatives. I never heard that they were not to come back, nor have I heard that I was not to return or come back to this land. I have heard that I may come back. Potatau was the first person who invited us back; he himself went to Kapiti. His word was, "Let Ngatikauwhata return to Maungatautari and Rangiaohia—their own lands. This was a long time before the Native Land Court (about 1846). Rauparaha was alive then. After Potatau, Porokoru, and Haunui came to my settlement and said the same words (in our house called Te Rere-o-Waikato) to all our people. Rauparaha was then dead (1852). Ngatikauwhata replied and consented. My brothers came here after that. I have forgotten the year; it was some time before the Waikato war with the Pakeha. I heard from them after their arrival here. I heard of the Whakawa (Court) here in 1868. I did not come to it because of Rangitikei Manawatu Court. A notice from Ngatikauwhata was received by the presiding Judge of that Court. The land was heard notwithstanding our remonstrance. I was very angry, and sent a petition to the Government. This Commission is the result of that petition, and I stand here and say I have a right to Puahoe, and the right extends to all Ngatikauwhata as well as to me.

Major Mair: You say your father went to Kapiti, what was the reason?—Because there was food and guns and Pakehas.

Who were the relatives you left here?—Ahukaramu, Ngata, Reweti Waikato, and others; Te Hape also. These are all.

To what tribe is Ahukaramu?—To Werokoukou hapu.

What tribe is Ngata?—To Ngatikauwhata.

To what tribe is Reweti Waikato?—Ngatiruru.

What tribe is Hape?—Ngatihinetu.

Are these the people your fathers left in charge of the land?—Yes, these are they; and also other members of Ngatikauwhata Tribe.

Did any of your people come on Potatau's invitation?—We assented, but no one returned.

Who came to Porokoru's invitation?—Hoera did. He came and then returned to Kapiti, and told us that the whole of the land had been given to us, and twenty of us came back.

What land was given to you?—Rangiaohia, and on to Whanake. Whanake is within Puahoe.

Who were the twenty people?—They were Ngatikauwhata. Their names are Teretiu, Pukarahi, my uncle, and their wives, children, and grandchildren.

Were they not Ngatiraukawa?—No, they were full Ngatikauwhata.

Are Kauwhata a distinct tribe from Ngatiraukawa?—Yes, a distinct people.

Where did the twenty people settle?—First they lived at Rangiaohia, and after at Te Whanake.

When did they come?—Before the Waikato war. They were pursued by the soldiers, and fled to Taupo.