

*Case of Rawiri Rota—continued.*

RARAKU HUNIA's examination in chief continued.

*Witness:* I do not understand maps sufficiently to point out the positions of places I have mentioned. My brother can do it. Te Koropu was Potangotango's permanent kainga; he was born there. Tiroe te Riunga, Te Ruatapu, and Te Koa were all born at Te Koropu. It is near the Hokio Stream, and on the banks of the Horowhenua Lake. This family dug fern-root at Weraroa, near where the gravel-pit now is; they also collected tutu there. Te Mai: Fern-root ground between Te Mai and Te Kope; used by my ancestors and elders. I have dug fern-root there. Te Riunga's pa was at Papaitonga. She went there to live. That place belongs to her descendants now. I cannot trace them now. Kemp is one of them. Te Riunga's brothers assisted her when she was attacked, and she and her people aided them when they needed help. Tokouru, of Ngatikahungunu, and his people came to Papaitonga to take the land from Riunga. Her brothers went there and attacked them. They dragged their canoes overland to Papaitonga; when they reached there they attacked Tokouru and people. Te Riunga was angry, and sheltered some of them in a house, and the attack was called "Te Wharetutaki." Te Angimua, a younger relative of Tokouru, was spared with others. Her descendants intermarried with those of Te Riunga. Whiterea, daughter of Te Rangihikaka, married Kahoro, who was killed by Ngatikahungunu. They also drove his people away. The killing of Kahoro was avenged by Ngatiapa and other West Coast tribes, but I cannot give particulars; Kemp will. After the attack at Papaitonga Tokouru fled southward with the survivors of his party. They were again attacked and defeated at Te Pitopito-o-pitorea, somewhere near Waikanae. Some of the Muaupoko were living at Waikanae at that time—the descendants of Tamairangi and others. These were the people who occupied Porirua, the land round Wellington Harbour, and the southern coast of this Island. It was owing to the intermarriages I have spoken of that the Ngatipariri were allowed to live on this land with us. Hinearariki was a Hamua woman. Rangitane brought her here as a slave, and became the progenitor of some of the people who live here. She had no right here. Hikaotaota married Ngataitoko: she was a Hamua, and came here as a slave. She lived south of this, at Waitawa—not on this land. Ngataitoko had pas also at Waikanae and Pukerua. He and Hikaotaota never lived at Horowhenua. Tupatunui came from Taikoria, north of Manawatu; that was his kainga; but he fled south through fear of Ngatiapa, and took up his abode at Paikakariki. He was killed there, as related by Wirihana. All Muaupoko have joined now. Wirihana claims from Pariri because he wants to take all the land and keep us out. Kawainga, Rongopataki, and Pariri are not descendants of Puakiteao, but their descendants have become mingled with those of Puakiteao by intermarriages. Their kaingas were south of this place until the intermarriages took place. They were driven northwards to Horowhenua by Rauparaha. In Taueki's, Kahukore's, and Tapuwae's time Tukorehu, with his war-party of Ngatiwhatua, came by way of Wairarapa to this district, and attacked the Muaupoko at Te Koropu. My ancestors were at Te Namuiti, where they had gone for safety. The Ngatiwhatua followed them there. Ngatihine, Ngaiteao, Ngaitamarangi, and Ngatipuri were the hapus in the pa. They were all Muaupoko. The descendants of Te Riunga were there also. The Muaupoko left the pa and attacked Tuwhare. Many of the Muaupoko were taken by the enemy. The women left in the pa embarked in canoes in the evening, and the enemy, thinking that Muaupoko were being reinforced, fled away, leaving their prisoners. Tapuwae, father of Taueki, was killed. He is buried on the land; my ancestors—Kahukore and Taueki—also. When Rauparaha came to this district he attacked Muaupoko, and most of the people fled to Arapaoa and other places; some were taken prisoners. After this Te Whatanui arrived, and he and my ancestor Taueki made peace and lived together amicably. When the people heard of it they returned to the land. Rauparaha never interfered between Whatanui and Taueki after they had made peace. The people who were with Taueki when peace was made are all included in my list of names: Tawhati-a-tai, Te Atua, Tomo, Mahanga, Te Maro, Wi Perahama, Matene Pakauwera, Pirihiha Hautapu, Te Rau, Motai Taueki, Haerepo, Te Waitere Kakiwa, Tawhati a Tumata, Pitawai, Te Raorao, Te Aweawe, Wereta, Himiona Taiweherua, Pirihiha te Arahura, Tohu (father of Te Hapimana), and Tanguru, Tori, and Tarawahi. I cannot recollect any others who were with Taueki when he made peace. Ihaka te Rangihouhia was not taken prisoner, but he followed Kaewa to Rangitikei when she married Te Hakeke. He was one of those who were driven here by Te Rauparaha. He did not live here permanently; died at Rangitikei. I object to some of the descendants of Ruatapu because they ran away and left me to defend the land. Kotuku suggested to Taueki that they should go to Arapaoa when Rauparaha invaded this district, but Taueki declined. He remained here, and Kotuku went to the South Island with others of the Muaupoko. Taueki said he would take shelter among the rata-trees on his own land, and he did so until Whatanui came, and they made peace. Then the others came back and claimed a share in the land that my ancestor had held against his enemies. It is to the descendants of those that I object. I have nothing to say about the land south of that given by Taueki to Te Whatanui. Pakauhokio, Ohita, Ngararanui are eel-swamps; they belonged to our ancestors. Ngatipariri never went to catch eels there. Ngakawau is another small lake, where eels were placed by my ancestors to fatten. There are many others, but I forget their names. Mairua and Opai are cultivations; they belonged to my ancestors, and are used by us now. We have cultivations also at Te Kawiu. We run stock all over the land. None of the Ngatipariri do. Pene Tikara is the only Ngatipariri who does, and he married a daughter of Te Wirihana Tarewa. The fruit-trees growing at Te Kawiu and Te Rimu belong to the descendants of Puakiteao and Temou. Fruit-trees at Hopuhopu belong to Te Raorao, a descendant of Potangotango. Cherry-orchard above Te Rimu belongs to Tomo and Tawhati. No pure Ngatipariri have any cultivations or stock on this land; nor have Bihipeti or Te Paki. Fruit-trees at Te Puapua belong to Himiona Taiweherua. The karaka-trees growing along the banks of Hokio Stream belong to Tomo and