

Enclosure A.

EXTRACT FROM PROCEEDINGS OF NATIVE LAND COURT.

PUKEKURA.

25TH NOVEMBER, 1867.

CLAIM READ.

Te Raihi said—I claim this land; there are many other claimants—the whole of Ngatikauwhata.

Parakaia—This is land for which I have asked for an adjournment.

Captain Wilson stated that he appeared as agent for Ngatihaua, who wished to claim expenses on account of the investigation of their lands being adjourned. The Court granted an adjournment for the same reason as in the case of Maungatautari. It was explained that the Waikato tribes had asked for expenses.

3RD NOVEMBER, 1868.

Te Raihi—I recognise this plan—Mr. Campbell made the survey.

Mr. Campbell, sworn—I produce this plan, it is mine. *Te Raihi* and others authorised me to make the survey; *Hote Tamihana*, *Parihi*, *Tamati Pou*, *Parakaia*, and others pointed out the boundaries; the difference with respect to the confiscated boundary has not, I believe, been determined; the area inside the colored line (pink) is 8395 acres; there was an opposition made to the survey by *Tima* and *Mohi*; *Tima* is, I believe, a relative of the claimants; his opposition was made when I made the internal divisions of the block, that they might ascertain how much each one was to receive of the rent; *Mohi*'s objection was that the land ought not to be surveyed, as the block was outside the Government boundary. The boundaries of the land are—Commencing at a heap of stones and a pole, on a hill called *Takanga Wairua*, on the summit of the *Pukekura Range*; thence by a line bearing $17^{\circ} 54'$, 184 chains 20 links to the *Waikato River*; thence up the *Waikato* to its junction with *Hauwira Creek*; thence by that creek to a place called *Paukira*, near its source; thence by a line $45^{\circ} 45'$, 40 chains 12 links to *Pukeukui*; thence by a line 207° , 85 chains 71 links to *Pa Hape*; thence by line $54^{\circ} 45'$ 68 chains 89 links, passing *Te Koukou* to *Te Karawha Creek*; thence by that creek to its junction with the *Mangapiko*; thence by the *Mangapiko* and by a line bearing $211^{\circ} 21'$, 225 chains 48 links, to the point of commencement.

Te Raihi recalled—I know this land; *Ngatikauwhata*, of *Ngatiraukawa*, owned this land; it now belongs to myself and others; their names are—myself, *Piripi*, *Horomona*, *Hakiriwhi*, *Irihia*, *Hori Wirihana*, *Hemi Kokako*, *Parakaia*, *Maihi Karaka*, *Te Waata*, *Te Reweti*, *Te Hura*, *Te Ngrangira*—these are *Ngatihaua*. The present claimants to the land belonging to *Ngatikuwhata* are—*Huka*, *Te Waka Ngai*, *Meretana*, *Hori Puao*, *Harete Tamihana* *Te Waharoa*—these are residents. These are all the claimants I recognise; we claim this land; *Ngatikauwhata* went to *Kapiti*, and the land became mine; I am also related to *Ngatikauwhata*, being descended from *Kauwhata*; I call upon *Hori Puao* as witness.

Hori Puao, sworn—I know this land; I am of *Ngatihaua* and *Ngatikauwhata*; I was born at *Tamahere*; I did not hear the names mentioned by *Te Raihi*; *Ngatikauwhata* owned this land formerly; I claim the land through *Ngatikauwhata* having given it up to myself and *Te Raihi*; *Te Wharepakarau* was the person who gave the land; the cession was made at *Pukekura*; I was a boy at that time, and I have lived there ever since; I am now an old man; the reason the land was given to us was on account of our relationship; after they did this they left the land and went South; the reason of their going was they were afraid of *Ngatimaru*, *Ngatipaoa*, *Ngatitamatera*, and *Waikato* tribes; we have cultivated here from that time to the present day; *Ngatikoroki* cultivated on the other end of the hill; I have lived on this land from my childhood, and have now grand-children living there; we claim this land through gift and relationship.

Te Hakiriwhi, sworn—I claim this land in two ways—one from conquest, the other from descent; this land belonged to *Kauwhata*; I destroyed the persons who lived at *Pukekura*—myself and *Ngatimaru* did; the other side went away to *Kapiti* from fear of being killed, and the land was left without an occupant; the *Raepakaru* then remembered that there were descendants of *Kauwhata* living amongst *Waikato*; *Te Raepakaru* gave the land up to me; I then occupied the land at *Pukekura*; I was a child when I first lived at *Pukekura*, I have occupied it ever since; I was a child when *Ngatiraukawa* went South; if there was any person who could judge my age I could tell how many years we have occupied the land at *Pukekura*; *Ngatikauwhata* have not returned to live upon the land.

Irihia Te Kauae, sworn—I am a *Ngatihaua*; I am also related to *Ngatikauwhata*; I claim the land—*Pukekura*; I have a claim over the whole block; I claim the land through *Ngatikauwhata*, also on account of the *Wharepakaru* having given it up to us; *Ngatiraukawa* went South; one portion of *Ngatikauwhata* went South, the other portion remained—that is ourselves; *Ngatimaru* and *Ngatipaoa* made a raid on the land and took possession of it; they might have held it, but they interfered with