

By Mr. McDonald: My sole claim to Pukekura is by conquest. Had I been killed it would have been lost.

*Ihaia Tioriori* (by Major Mair): I belong to Ngatikoroki and Ngatihaua, but principally Ngatihaua. I am equal in these tribes. I know all about Pukekura. At the battle of Kaipaka, Wiwini and Ngatikauwhata left Pukekura. Wiwini and Ngatikauwhata fled from Pukekura through fear occasioned by the battle of Kaipaka. They took up their quarters at Maungakawa. Before the battle of Kaipaka they lived on friendly terms with Marutuahu on Pukekura. After they went to Maungakawa a fight took place between Ngatihaua and Ngatimarū. One person was killed on each side. After this Marutuahu came to us at Maungakawa and we killed and flayed four persons. Peace was made. After this an army of Waikatos went to Haowhenua. Waikato was defeated. Te Waharoa assembled the people against Marutuahu in Haowhenua. Ngatihaua was defeated. Our heads, the heads of our slain, were brought here and put into the Marutuahu *hangi* and stood up as spectacles. Then we turned and killed Takurua and 1,000 of Marutuahu. Marutuahu then returned to avenge the death of Takurua, and suffered another defeat. We fought another battle, and Marutuahu was fought also; then came Taumatawiwi, when we retook Maungatautari, Pukekura, and the surrounding country. Ngatikauwhata returned to live at Pukekura, and we lived on Maungatautari and adjacent parts, and also on Pukekura. The rights of Ngatikauwhata emigrants were preserved by the resident Ngatikauwhata, and because they left peaceably and were invited to return by Wi Tamihana, who provided a vessel for them to come in. The Ngatikauwhata who went to Kapiti make their claim justly. Kariaruhe is at Maungatautari, in that block, a part of Pukekura. I was here at the adjudication of Pukekura. I did not bring forward any interest of Ngatikauwhata to Pukekura, but Wi Tamihana did—that is, Tamihana's word. Ngatikauwhata who resided here did prefer the claim of their friends. The answer sent to Tamihana's invitation was that they would return by-and-bye.

The Court adjourned.

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SATURDAY 5TH FEBRUARY, 1881.

*Major Mair* applied for the adjournment of Pukekura, to enable him to produce evidence which he could not obtain sooner than Monday next.

*Mr McDonald* said he would not object, provided the next case should not be Maungatautari.

*Hori Wirihana* said: I wish Pukekura to be concluded before another case is called. I am a grantee.

*Te Raihi* said: All the people are here for Pukekura, let it be finished first.

*Te Ngakau* said: It would be well to adjourn the Court until Monday, rather than commence a new case such as Puahoe. We should thus have an opportunity of refreshing ourselves.

*The Court* informed the Natives that the decision in any case which comes before it will be communicated to Wellington. This was explained, to remove an impression which *Major Mair* thought was commonly entertained, that a decision would be announced at the close of each case, as is the practice of the Native Land Court.

Court adjourned.

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MONDAY 7TH FEBRUARY, 1881.

*Piripi Te Whanatangī* (examined by *Major Mair*), sworn: I am a grantee in Pukekura. I belong to Ngatikoroki and Ngatihaua. The parts of Pukekura I claim are Rua-o-Hineruru and Kariaruhe. The ground of my claim is conquest. It was adjudicated on in 1868, on this ground of conquest. Ngatiraukawa, headed by Parakaia, opposed our claim. When it was retaken from Ngatimarū I resided on it, and have lived in undisturbed possession ever since. Te Wiwini and Ngatikauwhata who remained from the exodus have resided also on Pukekura up to the present day.

By the Court: I do not know the reason of Ngatikauwhata exodus to Kapiti.

*Major Mair*: Wiremu Tamihana succeeded to Wiwini's authority in Ngatihaua and Ngatikauwhata.

Examined by Mr. McDonald: I am of Ngatikoroki. Te Whata Kaupeka was killed at Kariaruhe and Rua-o-Hineruru, so they came to me. We lived peaceably with Wiwini. I heard Wi Tamihana's invitation to Ngatikauwhata to return—Wiwini's also. I never heard them recall or rescind that invitation. It is not Maori custom that children of chiefs should fail to carry out promises of fathers. The names of ten persons were put in the certificate and Crown grant.

By the Court: We did not do that. Ngatiteao, Ngatikahukura and Ngatihinepare, and other sub-sections of Ngatihaua were living here at the time of the first Governor. These with Ngatikauwhata were recognized as Ngatihaua. They had all been engaged in retaking the land. I heard of the Ngatikauwhata emigration. I did not see it. I lived at a different place from that of their departure. Ngatikauwhata made themselves distinct from Ngatihaua by their going away. I heard the names Ngatiraukawa and Ngatikauwhata; they were then one. They were generally considered one people. Te Waharoa being the great authority here, and Wi Tamihana invited those people to return. Kauwhata could not have returned without the invitation of Waharoa and Tamihana, because it was through my side and our bravery that the land was retaken. Ngatikauwhata emigrants could have no claim to this land but for the invitation of Wi Tamihana and Te Waharoa. Our bravery got it back. Waharoa would not think of telling the remnant of Ngatikauwhata to go and join their friends at Kapiti.

*Mr. McDonald* said: I admit that if the emigrants had never been invited back by Tamihana and Waharoa, then the land had gone to the conquerors, and rightly so.

*Major Mair* said: Attention of Court should be directed to the fact that the Kauwhata going were known as Ngatiraukawa, while Kauwhata, who remained, were known as Ngatihaua.

*Piripi* (examined by the Court): Those who remained of Ngatikauwhata became intermingled with Waikato. The south boundary of Waikato tribes was in the line of Maungatautari and Maunga-