

to Te Pehi, and he sent for his tribes in Taranaki and elsewhere to come down and locate themselves on the land with the tribes of Te Rauparaha. The Ngatiawa, and Taranaki, and Ngatiruanui then came. Te Pehi was the man who lost his son at one of the fights, and afterwards went to Sydney to get guns. He was of Ngatitooa, and Taranaki, and Ngatiawa. Then the Ngatiawa came down to Kapiti, and he planted his tribes down from Waikanae on to Wellington. Then the Ngatiraukawa came to Kapiti, and joined with Ngatitooa. Then they attacked a pa belonging to the Muaupoko, and the Muaupoko were defeated. The name of the pa was Papaitonga. The chiefs killed on the side of Muaupoko were Paipai and Takarei, brothers; they are ancestors of mine. They were killed at Papaitonga, where Sir Walter Buller's place is. After that fight Te Whatanui led an expedition down, and came to the Manawatu to a place called Karikari, and they attacked the Muaupoko there, and the Muaupoko were defeated, some being killed and some taken prisoners. Those who were captured were saved alive by Te Whatanui. Te Hakeke had heard that the expedition had reached Karikari. He went to visit Te Whatanui, and when he got there peace was made between Te Whatanui and Te Hakeke. Te Whatanui then released the women prisoners of Muaupoko, and let the remains of the tribe that had been scattered, owing to Te Rauparaha's fighting, collect at Horowhenua, and sent to the Muaupoko to say that peace was made. Te Whatanui's expedition came on, and came down to Horowhenua, and Te Whatanui found that Muaupoko had assembled, and he told them peace had been made. He said he had made peace with Te Hakeke and others, and had ceased to disturb Muaupoko. He would leave the killing of men to Te Rauparaha; he was not going to fight any more. "I will cherish men, instead of destroying them." Te Whatanui remained at Horowhenua, and made it a permanent residence; he remained to take care of and protect Muaupoko. Te Rauparaha was not satisfied; he still wished to get more revenge for the death of his children, and started again to fight Muaupoko. Te Rauparaha went to Ngatiawa to assist him. He told them to get a large feast for Muaupoko and Rangitane, and to invite them to this feast at Waikanae, and when they came on their invitation to murder them. The Ngatiawa started to prepare this feast, and sent word to Muaupoko that they had got a new food—"all red inside"—which was very nice. Then the Rangitane and Muaupoko went down to partake of this feast, and when they got to Waikanae the Ngatiawa slaughtered them. Four hundred of the Muaupoko and Rangitane were killed on that occasion. When Muaupoko and Rangitane got to Otaki on that occasion, Te Whatanui cautioned them not to go on to Waikanae, as treachery was intended; but they did not pay any attention to what was said and went on, with the result that 400 were killed. That was the end of the fighting of Te Rauparaha. After the death of Paipai, at Papaitonga, they had not been able to achieve any success as against their defeats by Ngatiraukawa, except once. The only revenge they got was the death of a man called Hautoki, belonging to Ngatiraukawa, who was killed by Te Rangihiaha, an ancestor of mine. This ended the fighting between Muaupoko, Ngatiraukawa, and Ngatitooa. The Ngatiawa and Ngatiraukawa occupied the land between Manawatu and Wellington, none of the Muaupoko then remaining on the south part of these lands. There were no Muaupoko up by the Manawatu, but they had all gathered together at Horowhenua. Others had gone away to Rangitikei during the time that the fighting was going on; others had gone away to take revenge with the Rangitane. At the time of these fightings, Tanguru had gone away with his people to Rangitane and Wanganui to rest with his wife's people. The others of the Muaupoko stayed here. Others of the Muaupoko had gone to Arapaoa, on the other island; they were so frightened by Te Rauparaha.

8. Were they assembled afterwards?—Te Rauparaha and others followed them to Aparoa, and fought them there. Some were killed there, and some brought back by Te Rauparaha.

9. If they all went away, how did they become assembled where they are now at Horowhenua?—After Christianity came to the land, then the Muaupoko—some of them—returned here, because peace had been made in consequence of Christianity being amongst them.

10. During all this fighting, what part did Te Hakeke take? Which side did he assist, or did he assist at all?—Te Hakeke joined issue with Ngatiraukawa and Ngatitooa.

11. Did he take any part in bringing about peace between Ngatiraukawa and Muaupoko?—Yes; he and Taiwhererua assisted in bringing about peace.

12. Your father, Kawana Hunia, was born where?—Inland, near Rangitikei.

13. You had an uncle, whose name was Wirihana, had you not?—Yes; Kawana's brother.

14. Where was he born?—On the battle-ground, the other side of Horowhenua Pa.

15. Which block is it on?—No. 11.

16. About the time the Muaupoko were dispersed, did Te Hakeke compose a song relating to your father?—Yes; he composed a lament.

17. What was the general intention when he composed this song? What did it relate to?—It was composed partly in consequence of the fighting between Ngatiawa and Rangitane. Kawana was born, and he said that all these tribes belonged to him, and he would bring all the fighting to an end, and also that the child that was born was to take charge of all these tribes—to take care of them. It was to look after his lands, and to reclaim those taken from them by Te Rauparaha. That was partly the reason of this song.

18. Did he take possession of the lands?—Yes; he kept all the promises that had been made in his name by his father. If it had not been for Hunia this land would have been still retained by Ngatiraukawa, and their power would still be exercised over these lands. But the southern portion he did not get back, for the Ngatiraukawa were there; but all up to the Tararua Ranges Kawana recovered possession of this land here. If it had not been for my father, Kemp would have had no claim on these lands. There would have been no place for him. There are present here some chiefs of Ngatiraukawa who know that what I say is correct. I can tell the Commission, before whom I am speaking, and before the Ngatiraukawa chiefs, that, if it had not been for my father, neither Kemp nor Muaupoko would have had any hold at all over this country.