

Whatanui collected food at Rakauhamama. Haere Wharara and his son Horomona collected food there. Ngatihikitanga lived at Otawhaowhao and collected food there. Ngatiparekowhatu and Ngatipareraukawa got food there also. These people cultivated as far south as Waiwiri Stream. I mean the descendants of Tuainuku. I have heard of Aperahama te Ruru; he was a relative of Tuainuku, and worked on this land. Matene te Whiwhi used to come from Otaki to the people on this land. I heard that Topeora used to live there also at times. Horomona had a pa at Rakauhamama called "Papatutaki," on the boundary between his hapu and Whatanui's people. Whakamaungaariki eel-pa is on Waiwiri Stream. It belonged to Haere Wharara and Horomona. I never saw any houses at Mahoenui, but I have heard that it was a large place, and belonged to Ngatihikitanga, Ngatipareraukawa, and Ngatiparekohatu. I was living at Waikawa at time of dispute in 1873. I went to Horowhenua. About a hundred and forty of us went armed. Te Puke and his people accompanied us. They came from Mahoenui. They were armed. Rakera was living at Mahoenui at the time. She went with Te Puke's people to Tawa. I might explain that the people who resided on this land went away at times, but always returned to keep their fires alight. I never saw or heard of any Muaupoko working south of Mahoenui boundary. The reason we went armed to Horowhenua was to attack Muaupoko, because we were dissatisfied with the judgment of the Court awarding this land to them, and the Government refusing to allow a re-hearing. Sir Donald McLean sent a message to us urging us not to fight, and we stopped. My claim commences from the mouth of Waiwiri Stream, then follows the stream to Whakamaungaariki Pa, and on to Whakamate; turns northwards, and runs to Whatanui boundary, turning westward to Te Papatutaki, and on to the ocean, and by the ocean to the commencing-point. These are old boundaries.

Cross-examined by Mr. J. M. Fraser.

*Witness*: I claim for my client and another. Their names are Hunia Arona and Te Rei Paehua. These are the persons I appear for. They can supply the list of names; I cannot. I cannot give the genealogy from Kahoro down to Hunia Arona and Te Rei Paehua. The descendants of Te Whatanui are in the agreement as such. I heard that the whole of the £1,050 was paid to the people who signed the agreement. Horomona told me. I heard that Te Puke received £700 out of the £1,050. [Horowhenua Commission, page 236, question 367, read.] I heard from Horomona that the descendants of Whatanui took the money. [Horowhenua Commission, page 236, question 371, read out.] That is true. I said it, and say so now. When Horomona returned from Wellington in 1874 he said that Sir Donald McLean had given back Te Whakamaungaariki and Te Papatutaki to him, and that Ngatihikitanga and the other hapus were to have their pieces. [Horowhenua Commission, page 236, question 370, read.] I spoke to Major Kemp the first day the Commission opened last year about the reserves. Hunia Arona asked him about them in Wanganui in 1886, and he said, "Go and live on your land." I heard from Te Puke and his people, when we went armed to Horowhenua, that they came from Mahoenui. We did not all leave Horowhenua together. Some remained after our division left. I cannot say whether any members of the four hapus remained. The land within the boundaries I have given belongs exclusively to Ngatikahoro. They were the sole occupants. The other three hapus did not occupy it.

Cross-examined by Mr. McDonald.

*Witness*: Horomona Toremi got a reserve at Maramaihoea. Not because he had occupied it permanently from before 1840 down to 1866, but because he assisted in the purchase by the Crown. His permanent kainga at that time was Otaki. Haere Wharara went to Rangitikei from Waiwiri, and left Horomona here. Most of Ngatikahoro went to Rangitikei. I was not at Palmerston Court in 1886.

Re-examined by Mr. Morison.

*Witness*: I cannot point out on map the boundary of land I claim for Ngatikahoro. It was not formally laid down, but was acknowledged by all.

*To Assessor*: I heard that Horomona lived on Whakamaungaariki ridge when he worked the land I claim for his hapu. After Christianity he went to Ohau. Wiremu te Pea and Tamihana te Hika remained to work the pas. Hunia and Arona also remained till 1877, when the land was abandoned, because of the hostility of Muaupoko. I have seen a kainga of Ngatihikitanga at mouth of Waiwiri Stream, on south side, but within the boundaries of Horowhenua. Ngatihikitanga and the other hapus had lived together, but each hapu had separate *mahinga*.

*To Court*: I will hand in list of names of Ngatikahoro as soon as Hunia Arona arrives. I do not propose to call any witnesses.

*Mr. Morison* said he admitted the right of Horomona Toremi, but if Ransfield intended to admit others they must go into Horomona's share.

*Mr. Ransfield* admitted that this was fair.

*Mr. Morison* put in vol. ii., pages 50 to 52, and vol. i., page 31, and asked that the closing of his case might be postponed till Monday. It might be necessary to call Erenora Tungia.

*Mr. Ransfield* handed in his list of names.

The Court adjourned till the 12th instant.

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LEVIN, MONDAY, 12TH APRIL, 1897.

The Court opened at 10 a.m.

Present: The same.

Horowhenua No. 11 resumed.

*Mr. Morison* said he would call Erenora Tungia. Her evidence would be short.