

LEVIN, MONDAY, 10TH MAY, 1897.

The Court opened at 10 a.m.

Present : The same.

Horowhenua No. 11 resumed.

No. 4, Keepa te Rangihiwini and others, claiming to be beneficially interested.

*Case of Rawiri Rota—continued.*

RARAKU HUNIA'S cross-examination by Mr. McDonald continued.

*Witness :* Te Uira was murdered by descendants of Hikaotaota. I did not hear that Tupohonui, ancestor of Rhipete, saved the life of Temou. I have not heard that Tupohonui took the child away to its relatives at Tamaki, or that Temou never returned to Horowhenua; that is an invention of your side. Temou married Puakiteao at Horowhenua. [Vol. 14, pages 118 and 118, Kemp's evidence, read.] I have already told the Court that it was a family quarrel; the Ngatipariri did not take part in it. Potangotango was not stealing the eels; he did not go away afterwards except to fight his enemies, after which he returned to Horowhenua; he did not remain at Pahiatua, although he put up a post there. Tapuwae did not live at Hotuiti; that is another invention of yours; he lived and died at Horowhenua; he was killed at Horowhenua by Tukorehu's war-party. Tangaru was partly a Ngatiapa; that is why he went to Arapaoa sometimes. The Muaupoko and Wanganui Tribes were beaten at Waiorua. [Vol. 13, page 162, Kemp: "Ngatitoo did not fight against Muaupoko again," &c.] That is Kemp's story. I am telling my own. Ngatitoo and Ngatiawa did fight against Muaupoko after Waiorua. I have heard of the making of peace at Karekare, but it was broken afterwards by Ngatitoo. I have heard of the massacre at Waikanae. [Vol. 13, fol. 164, Kemp, read: "There were about four hundred Muaupoko went," &c.] I heard that Te Whatanui tried to prevent them going; this was an indication of his good faith. The peace between Whatanui and Taueki was about Horowhenua, not Karekare. Ihaia Taueki was taken prisoner by Ngatituharetoa, and his father fetched him back on to the land. Muaupoko did not prevent Hereora building a house near Kupe. It was a quarrel between Te Kiri and Hereora over their cultivations. Some time afterwards Hereora went away and died at Whangaehu. Hereora built her house, and I lived in it. She did not go to Whangaehu until I was grown up, and then because she disapproved of Kahukore marrying a Ngatihua she took her away with her. I have built a house near Kupe since Hereora died. Muaupoko did not object to my building it, on the ground that Taueki had no land at Horowhenua except one small clearing. I do not know whether the boundary between Whatanui and Taueki followed the Hokio Stream. I do not know that Te Uamairangi came here on the invitation of Te Kotuku, or that Te Taumata-o-te-Uamairangi was called after him, because he was taken to the summit of the hill to see the South Island. That is another story. I have heard that Kahoro's death was fully avenged.

Cross-examined by Mr. Knocks.

*Witness :* I am a chieftainess of Muaupoko. Makere te Rou has good claims to No. 11 from Potangotango, through Tawhati a Tumata, and also through her mother. She has the same rights as I have from ancestry and occupation. Mere Mionga has an ancestral right, but no occupation. I do not know where her father died. If it is found that he died at Horowhenua I think she should be admitted into No. 11. She has had 105 acres already, whereas I have had nothing. I think the 105 acres is sufficient for her, as you ask my opinion. I do not know whether her 105 acres, or any part of it, is fit for cultivation, or at whose instance it was awarded her where it is. I know that Manihera te Rau lived permanently at Horowhenua. He has had 105 acres. I will consider him, and will *rahu* his houses and cultivation. The land south of Hokio belonged to Potangotango and Ruatapu. Waiwiri belonged to Te Riunga. She went there to live after her marriage, and occupied it; no one interfered with her. The land south of Hokio should be awarded to the descendants of these ancestors who have occupied. I do not know the names of the persons who were at Karekare when peace was made. The next peace I heard of was that between Whatanui and Taueki. Te Whatanui came first to Te Kawiu. His slaves made the clearing at Tawatutuwa. The slaves were Ngatiupokoiri. Te Whatanui came with his party *via* Te Manawa-o-Hipara from Karekare. Taueki and his people were at Te Kawiu when Whatanui arrived. They lived together amicably. I did not hear that Manihera te Rau came with Whatanui. I heard that Muaupoko and Ngatiapa were defeated at Karekare by Ngatiwhakaterere and others. Te Whatanui and his people took part in the fight. I was born at Rangitikei, but have lived here all my life. I know Pirihira te Arahura's cultivations at Te Waitahi. Manihera te Rau cultivated with her. We all worked at the same place. Taueki, Himiona te Hopu, Tawhati-a-Tai, Te Raorao, Mahanga, Tomo, and others I have forgotten formerly cultivated at Te Watutua. It is a sheep-run now. Pitauai, Tawhati-a-Tumata, Tori, and Matene Pakauwera, Himiona Taiweherua, Wereta (father of Paranihia), Tarawahi, and Wi Perahama also cultivated there. Manihera te Rau has sheep running at Te Kawiu, on his wife's right. Many others have sheep grazing there. If I were you I would leave Manihera to be considered by the Muaupoko, and not claim anything as a right. Te Whatanui first leased Horowhenua to McDonald. Cannot give date of lease. It comprised the land south of Hokio. The Muaupoko bought the sheep they graze on Horowhenua. They procured their first sheep in the same way. If Manihera te Rau leased the land north of Hokio before 1873 he had no right to do so. Himiona te Hopu was a minister; never heard that he was a chief; he may have been. "*Ahika*" means continuous occupation by right of ancestry. If a person lived for fifty years upon a block of land in olden days any right he acquired would be respected. Manihera te Rau adopted two of the children of Ihaia Taueki. He gave all his stock