

65. Have you any tribal reasons?—No

66. *Mr. Quick.*] You know that Albert Hini sent his boy to Te Aute: would you not send your boy to Te Aute?—I could not tell you why he sent his son there. He was only one instance out of a large number of the Ngatiraukawa.

67. But there are several who have gone there from here?—Perhaps they came from Ngatiapa and Whanganui.

68. *Mr. Wardell.*] Do you know of any yourself?—I know of three of Rawiri's children who go there because Archdeacon Williams is there. In fact, Archdeacon Williams asked for them to be sent there, and came and took them away; they are almost like his own children. But if Archdeacon Williams had not been there they would not have gone.

69. *Mr. Quick.*] Do you know in the old days children used to go to St. John's in Auckland to be educated?—I have heard that; there were not many; it is a long time ago.

70. They were some of the best men?—Yes.

71. Why should you not do as your ancestors did?—Those are different times; the law was different; the Maori was in a different position.

72. *Mr. Stafford.*] Do you think it proper that the trust fund should go in a manner in which the Bishop wished it to go—to the Wairarapa?—We object to that, and so do the European residents here; they tell us they would not do such a thing.

73. Do you not think the wants of the West Coast require a school to be here instead of in the Wairarapa?—Yes; this is just as large a district as the Wairarapa.

74. *Mr. Quick.*] Do you understand that not a farthing goes to the Wairarapa except with a West Coast boy?—I am not aware of that.

75. It is so?—That may be so; but we are told so many things that I do not know what the position is.

76. It is time you were told the truth?—Then was not what the Bishop stated the truth—making a promise to re-establish a college here?

77. *Mr. Stafford.*] Do you know of any Ngatitōa or Ngatiraukawa from this coast that have been sent to the Wairarapa school?—No, I think not.

#### TAUTANA WHATAUPOKO examined.

*Witness* (to Mr. Stafford): I belong to the Ngatitōa tribe. I am a chief. I live at Porotowiaho, near Levin, where Rangihaeata and other Ngatitōa chiefs are buried. I and the Ngatitōa want the moneys from Whitireia endowment and the Otaki endowments added together to establish a school. If it is found that Porirua is unsuitable I should like the school to be at Otaki.

78. Why do you think Otaki the best place?—It is centrally situated for one thing, and on account of the population; and it would be closer to the people of Ngatiapa and Whanganui if they wish to send their children there.

79. What do you think about the idea of sending the money to Wairarapa?—I will not consent to that; I object to it.

80. *Mr. Wardell.*] Would children from this Coast go to the Wairarapa, in your opinion?—No; they would not.

81. Why?—Their elders would not allow it.

82. For what reason?—We have land here set aside for educational purposes on which to erect a college.

83. Is there not any objection to sending your children to the Wairarapa?—Yes, we have; who is to pay the expenses of them going there?

84. We have been told there is a feeling of animosity towards the Ngatikahungunu which prevents the Ngatiraukawa sending their children there?—I have nothing to do with that.

85. It is merely on the ground of distance?—Yes; and the thing is here, given for this purpose, and we want it used for that purpose.

86. *Mr. Quick.*] Supposing the train fare was paid by the trust and the children got a better education for nothing than they got here, and they were maintained for nothing, would you have any objection?—Well, I object to this; the money would be better spent in this district.

86A. But how is it some children go to Te Aute?—Because there is no college here.

#### THOMAS BEVAN examined.

*Witness* (to Mr. Stafford): I am sixty-nine years of age. I reside at Manakau. I have lived amongst the Ngatiraukawa for sixty years. I know their lands and their customs. I arrived here in 1846, when they brought Te Rauparaha back to Otaki, and some thousand Maoris met him at the mouth of the Otaki. In 1848, Tamihana Rauparaha and Matene te Whiwhi, Rawhiri of the Ngatitōa, and other Natives of the Ngatiraukawa all agreed to give two blocks of land for the education of their children. I could not say whether the agreement about both blocks was at the same time. They were given for the education of Ngatitōa, Ngatiawa, and Ngatiraukawa children. The present school reserve and 500 acres at Whitireia belonged to the Ngatiraukawa and Ngatitōa Tribes in both instances. I am speaking from my own knowledge at the time. This was the first college put up on the reserve just after the gift—a college and school—and Te Rauparaha built the church.

87. Was the administration satisfactory for a number of years?—The college was established, and there were about one hundred and fifty or two hundred boys at it. It went on in a most thriving way. At that time Archdeacon Hadfield was the manager and the Rev. Mr. Williams. It was a boarding-college. Before that the Government had allowed the college about £1,300 or £1,500 a year.

88. *Mr. Wardell.*] Are you certain you are speaking accurately as to this money grant?—I am not certain of the amount; but they received a subsidy of either £1,300 or £1,500 a year. The college