

49. You remember the proposal that was written in Wellington about the township—that they were to get certain quarter-acre sections?—That was spoken about, and Mr. Ballance did away with it.

50. Do you remember that you were to furnish the names of the persons to whom the quarter-acres were to go?—I did not furnish it.

51. Will you give a list now of those persons to whom the quarter-acres should have been returned?—No; Mr. Ballance did away with all that.

52. You have given a list of four persons that you say have a right in No. 14. Were there any more?—What I said was this, “Do you mention this piece of land to try and get into my thoughts.”

53. Are these the only persons whom you admit have a right to this land?—I said to you, “This land is mine, absolutely mine, and if I choose to put certain people in, I will put in those I choose.” I mentioned the four that I had thought of—Waata Tamatea, Ngahua, descendants of Arihia and Raniea te Whata. It rests with me, not with you, to say who is to be put in. It entirely rests with me. I mentioned these four persons who I had in my heart.

54. But are those all you have in your heart?—If in the future I think I will put in so-and-so, it is my own business; the land is mine.

55. You deny the right of any person at all, excepting those you choose?—I am not going to give you all my thoughts. The land is mine absolutely, and I planted a *tiki* on the land.

56. But not all the descendants of Riunga have an equal right to your own?—Those who I choose to let in will come in, but I am not going to tell you anything about it. All the chiefs sprang from Riunga.

57. How did you get a right to this land as a descendant of Riunga to the exclusion of the other descendants?—I know myself.

58. Will you explain how it is that you, the single descendant of Riunga, obtained the exclusive right to this land?—Some have descended from those I have named. Your people are not contained in it at all. If they had had any claim in it, they would have spoken in 1873. At the time I spoke about it, Kawana did not make any claim or give any reason for a claim to this portion.

59. A witness before the Commission gave his descent from Te Riunga?—I gave that *whaka-papa* to the Court in Palmerston—the one that Te Paki gave; afterwards he went over to you. I said, “He is a man who has a right there.”

60. A right in No. 14?—No, not in No. 14. I am going to put in those whom I choose to put in. Te Paki deserted and went over to you, because you taught him deceitful words, and all the people you have brought up here are telling lies.

61. There are certain persons claiming as descendants of Te Riunga, but you insist upon it that you have the exclusive right to the section?—None of them have come to me about it, but you have gone to them, and told them to do this. They would not have gone and spoken to you.

62. Do you claim the exclusive right to this section, Waiwiri?—Yes; it does not belong to anybody you have got.

63. Did the Muaupoko ever agree that it should be yours only?—How many have spoken to you about it? You cannot find anything else to do, and you are trying to get something out of this. Go and get what you want from your own witnesses; they can tell their lies.

64. Do you remember that you divided the people into certain classes in 1886. You put certain persons up on the hills, and put certain other persons into No. 3, giving them 105 acres each?—Yes, that was assented to by the whole. The land was proposed to be divided that way among the people on the east side of the railway. Then, there was a piece cut off for Sievwright; but, when the land came to be surveyed, the areas would not fit in, and so the surveyors took it across to the west side of the line, and, in consequence of this, No. 14 was brought up to the Waiwiri Lake. That was done without the knowledge of the Natives.

65. When did you learn that the lands had been taken across the railway?—Mr. Palmerston told me at the time of the Court.

66. Why did you put these thirty persons into No. 4?—Where else could I put them?

67. But why have they a very small portion?—They were *haunia*. Their right was less than that of those in No. 3. There was not room for them in the other lands so I put them all there. Some of them had no claim.

68. Then there is Subdivision 5 of 4 acres which was given to two persons—Tamati Taopuku and Topi Kotuku. Why did you limit those two persons to 2 acres? Was it because their right was small?—Yes.

69. Then you gave No. 7 to Waata Tamatea, Peeti te Awe-awe, and Hoani Meihana. Why did you put them up there because they are very nearly the same area?—There was not room for them elsewhere.

70. Was the right of these three persons equal to the right of those that you put on No. 3?—It was so settled by me. They had their claim and they will not say anything about it. I am here, and there is no murmuring about it.

71. Have they any right of their own to any part of the block?—They will not say anything about any claim that they may have. They will leave it to me.

72. *The Chairman.*] Apart from your own kindness to them, have they any absolute right in No. 11?—They have a claim in it, but they have left their claim entirely to me, and they will not say anything about it. They gave me 1,200 acres in the Rangitane lands, and I did not advance any claim. I had a claim there but they gave me a thousand odd acres, and they also gave me land in the Mangatainoka Block. You never saw Kawana getting any of the lands at Rangitane.

73. *Mr. McDonald.*] Do you say that this was given to you absolutely for yourself?—They knew I had no claim, and they gave me this land.

74. Did you give them this land in return for the 1,200 acres?—I gave them that before.