

134. Then why did you and Kawana arrange a marriage between your daughter and his son?—My daughter ran off and married him. It was an elopement.

135. Was it not a compact entered into between Wirihana's father and you?—No; my sister and I did not agree to it, but the girl would have her own way.

136. Did not J. M. Fraser conduct your business at the Court at Palmerston?—It was after I had sent Baker about his business, when I found that he was swindling me.

137. How long did Fraser continue to act for you?—He continued working for me for some time, and after some years he left me and I went elsewhere. I and Sir Walter Buller went to Mr. Cadman. I came and said, "I have come to speak to you about Horowhenua." He took up a paper and said, "This is your letter." The letter was written by Mr. J. M. Fraser. I was very angry. It was a letter saying that I had agreed to arbitration, whereas I had never agreed to anything of the kind. It was Mr. Bell's proposal, and I said I would never consent; the only thing I would consent to was to take it before the Native Land Court. I turned to Sir Walter Buller and said, "This is destroying me altogether." I was very angry. I said, "There is one thing I like about you Mr. Cadman, that is your showing me this document." Mr. Cadman said, "I was rather surprised, because I did not think you would consent." Then Sir Walter Buller stayed to help me out of my trouble.

138. At what time was this?—I do not know.

139. Was it before your case was dealt with by the Native Affairs Committee in 1892?—I think so.

140. Did Fraser continue to perform his service for you after you discovered this letter?—No; he came to see us, but he went back to some Court at Marton.

141. Did you consider Fraser a trustworthy agent?—Yes, with the exception of this letter about the arbitration business; but I considered from that that I was in danger from him.

142. Fraser made a proposal for arbitration, and you objected to it?—No; he said I had consented to it, and that made me angry.

143. How long altogether was Fraser acting for you?—I do not know; it was longer than a month.

144. You have said you admitted Warena because he was a nice young man. Can you say why you authorised Mr. J. M. Fraser to offer Warena or Wirihana £12,000 for his individual interest in this block?—I do not know anything about that, that is another swindling thing. I never said anything of the kind.

145. But you offered 3,500 acres to Warena?—I did offer before to give that, and that came to nothing.

146. Why did you say that Warena Hunia had no right—that is, that his right was not equal to yours—if he was entitled to this consideration?—I do not know anything of the kind. What can you bring forward to prove that? Why should I have offered the £12,000? It is not so. I have never said anything to Fraser of the kind. The 3,000 acres is all right enough; but as for telling Fraser to offer £12,000, I never did anything of the kind.

147. You remember the building of Kupe?—I heard of it. I was fighting at the time.

148. That was in the seventies, was it not?—Yes; I was not here.

149. Do you know who erected the house?—The Muaupoko.

150. Was it not at the instance of Kawana?—I do not know; I was not there.

151. Do you remember where Wirihana, the brother of Kawana, died?—No; but Kawana would have nothing to do with him. He was a bad man.

152. But he was his brother?—Yes, he was a younger brother of his, but there was no affection between them.

153. Do you not know that he died at Te Wharangi?—I do not know where he died, nor anything about the house Kupe.

154. Do you know whether he is buried on the Horowhenua?—I was not here.

155. You know where Kaewa was buried. Where has her head been buried?—She was buried at Rangitikei, but her head was brought down for her father to cry over, and then it was buried.

156. According to Native custom, they took up the bones and buried them on her land?—Her bones were buried or burnt at Parawanui, and the head alone was brought here.

157. For the purpose of being buried on her own land?—Only to cry over, and when they finished it was buried. It is no use trying to lay a claim to the land by the head being brought here. It was buried at Waitawa.

158. The *waiata* had not the proper effect then? It was to have her buried at Waitawa?—No; it was made because her father lives at Waitawa.

159. But the head was buried here?—Yes, in the same way as after any one dies he is put in here.

160. Now, with regard to the moneys you have received for timber, how much have you received for the timber on the block?—First of all, I received £500, and the rent was £500, and I gave that £1,000 to the people.

161. Then it was not £1,800 you received for rent, but £1,300?—There was £400 for rent; then the other was £500, and the timber was £500. That was the money I gave. That was the £1,000 I referred to before.

162. Is that £500 all you have received in respect of timber on the block?—No, there was another £500 from the other side of the block.

163. With regard to Block No. 2, when that was cut off and put in your name was it in trust for the people or absolutely for yourself?—It was put in my name.

164. For any purpose, or to do absolutely as you wish with it?—It was given to me, and I sold it to increase the value of the surrounding lands.