

6. Is it customary for a chief of Whatanui's dignity and rank to live always in one place, or had he, as a matter of fact, various places in the district where he lived?—He had settlements at Manawatu, Horowhenua, and Otaki.

7. Will you give shortly your genealogy, showing the people represented by Mr. Davies and the people whom you represent?—[Genealogy produced and marked "N."]

8. With regard to the disputes on the land previous to the Court of 1873, between whom were the disputes?—Between the Whatanui people and Muaupoko.

9. How far back can you remember?—As far as 1861 or 1862.

10. Who were living on this land as far back as you can remember—Raumatangi and the neighbourhood?—Watene and his wife, Whatanui Tutaki, Heni Puororangi, Caroline, Hitau and her husband, Ranginui, Waratini te Maianewa and his child Tuainaku, Te Manae, Horina and her husband Mimaiaapa, Te Wiiti, Kotia, and others.

11. Did these people come from Maungatautari Waikato with Te Whatanui?—Yes.

12. Will you state shortly what led to Te Whatanui coming down?—It was in consequence of a call from Waitohi, sister of Te Rauparaha. She said, "I want them to come here, they are as the hairs on my feet." That was the expression she used. That was how Te Whatanui came down here. Then, when he came down here, Te Rauparaha gave him this land, from Kukutauaki to Rangitikei.

13. Then Whatanui and his people had other lands than Horowhenua to the south of Manawatu?—Yes, both north and south.

14. To whom did the Native Land Court award the other land of Te Whatanui?—They gave it to the people who were left on the land.

15. Who were these people?—The land was given to the children of his sister Caroline, and others.

16. Did the people whom you are now representing get the whole of the land of Te Whatanui awarded to them by the Native Land Court?—Yes.

17. Was any claim made by Pomare to any of this land at all?—No; the custom was this: those sections of the tribe which did not come here at the time of Te Rauparaha had no interest in the land; it was only those who came here. People who left Mangatautari to come here had, by coming here, lost their claim to that place. If their relatives at Mangatautari chose to let them into that part of the land, well and good; but otherwise they had no claim.

18. They put them on it out of consideration, did they not?—Yes, and the same here.

19. You remember Watene, as far back as 1861, on this land?—Yes.

20. So far as you heard from your people, he had resided constantly on it up to that time—from the time when he came from Waikato?—Yes.

21. Did he remain constantly on this land from 1861 up to the time of the Court?—In 1865 there was a fight at Omaranui, when the Hauhaus were fighting the Europeans, and he went there to fight.

22. When did he return to this land?—When the end of the fighting came, about 1869.

23. Your father was a sheep-farmer on this land, was he not?—No, it was my uncle.

24. Where did your uncle live who afterwards married your mother?—He went and lived at Porokaiaia, where he had leased some land in 1864; just before that he was at Horowhenua.

25. The land he leased at Porokaiaia was also part of Te Whatanui's people's land?—Yes.

26. The land in which your father was afterwards put as owner?—Yes, and also in the land at Porotawhao.

27. Did Te Whatanui, during the time your father lived there, go and reside there?—Yes, it was one of his principal residences.

28. And did your mother go and live occasionally at Horowhenua with him?—Yes.

29. Where did Whatanui Tutaki die?—At Wharekawa, in the Oturoa Block.

30. What were the circumstances under which he died? How did he come to die there? Was he brought there by anyone?—He went up from Horowhenua to that place with his children and died, and then he was brought back and buried at Horowhenua.

31. When were the first disputes about this land? Who was it that instigated the disputes with regard to your people on this land?—It commenced amongst ourselves with Riria. That was the disturbance that was the cause of Hector McDonald's sheep being driven off.

32. Was that after Te Whatanui's death?—Yes.

33. It resulted in Hector McDonald's sheep being driven off the land at Hokio?—Yes.

34. What was the next difficulty that arose?—The second disturbance was in connection with the house Kupe.

35. What led up to that? Who instigated that disturbance?—Kawana Hunia and the Muaupoko.

36. Is it not a fact that Kawana had been trying for some time to drive the Ngatiraukawa down to Otaki?—Yes; he began that when we were at Rangitikei.

37. That was before the Court of 1873?—Yes, it was in 1870.

38. Was there any quarrelling about the building of Kupe?—Yes; Watene said to Kawana that he had better not build a house, but Kawana would not take any notice. The building of the house was a defiance. When the house was finished, Kawana summoned all the tribes round about to assemble at it, and a committee sat there to consider the boundary called Tauateruru.

39. The whole of these disputes between Kawana and you were over the boundary claimed by you and the boundary claimed by him?—Yes.

40. The dispute was over the boundary running from the sea-coast at Teuamairangi, running across to Tauateruru?—Yes.

41. That was really the first disturbance between you and Muaupoko at that time?—Yes.

42. Did that disturbance go on for any length of time before the Court? How long before the Court of 1873 was Kupe built?—About three years.