

226. What I understood you to say was that they were all present?—So far as I recollect.
 227. *The Chairman.*] Do you hold that on the part of the tribe all who executed the deed are bound by it?—Yes, certainly, so far as I know, provided they signed it according to law.
 228. So far as technical requirements are concerned?—Yes.
 229. *Mr. McDonald.*] How many of the sixty were present at the meeting you spoke of?—I should say pretty well all that signed.
 230. *The Chairman.*] Was old Noa's brain clear up to the time of his death?—Yes, as clear as you or I.
 231. Was his memory good?—Yes, very good—his memory and bodily structure. He was as strong as a bullock up to the time he died. It was only from neglect that he died.
 232. He was in possession of all his mental faculties up to shortly before his death?—Yes.

RARAKU HUNIA examined.

233. *Mr. McDonald.*] You live at Horowhenua?—Yes.
 234. Where were you born?—At Rangitikei.
 235. Your mother is Heriora, sister to Ihaia Taueki?—Yes.
 236. And she is of the Muaupoko Tribe?—Yes.
 237. To which subdivision does she belong?—Ngatihini.
 238. But Ihaia and your mother have various hapus, have they not?—Yes; that is, from their ancestors.
 239. Ihaia Taueki is son of Taueki, the friend and companion of Te Whatanui?—Yes.
 240. How old are you?—Twenty-three.
 241. Have you been taught anything of the law of your ancestors?—Yes. I have heard something of that from my father; some things I know, and some I do not.
 242. You know Kerehi te Mitiwhaha?—Yes.
 243. He told us that Makere te Rou was a chief person now of Ngatihini; is that so?—No; my grandfather was the chief of that hapu—Taueki, and his wife Kahikuri. The woman who sung the lament was my mother.
 244. Te Rangimairehau told us that song was composed and sung on the occasion of an attack by Muaupoko, who were besieged by Tukorehi?—Yes.
 245. And your mother made that song and sung it?—Yes; my ancestor: she was a chieftainness of those hapus.
 246. Do you say that your grandfather, Taueki, was chief both of Ngatihini and of Ngaitamarangi?—Yes; Kahikuri was chieftainness as well.
 247. Who was the chief of Ngatiao, in your opinion?—I heard it was Rangirurupuni and Kerehi and others.
 248. Is this what you wish us to understand—that when Taueki and your grandmother were chief of these two hapus Rangirurupuni was chief of Ngatiao?—Yes.
 249. Who was chief of Ngatipariri at that time?—I never saw Taueki, and could not say whether they were alive at the same time.
 250. You have heard that they were alive at the same time?—I could not say.
 250A. Did your mother tell you who was chief of Ngatipariri when Rangirurupuni was chief of Ngatiao?—She did not say anything about that to me; I have heard that Rangihioia was chief of that hapu.
 251. But you do not know much about them?—No.
 252. Do you consider that you know all about your own hapus?—Yes; I have heard it always spoken of amongst us.
 253. Where does Kemp come in these hapus?—I do not know; he has never told me.
 254. Did your mother not tell you?—No; she only told me about herself, and some of what she said I do not remember; there was no trouble in those days for her to explain these things to me.
 255. You are one of the successors of your father, Kawana Hunia, in No. 3?—Yes.
 256. You are also one of the successors of your mother, Heriora?—Yes.
 257. Do you claim any interest in Block 11 now?—Yes.
 258. By what right do you claim there? You are the successor of your father and mother—under which of those two do you claim?—Both of them.
 259. You also believe yourself to be one of the forty-four in No. 6?—Yes; my name is in the certificate.
 260. Do you claim anything in No. 11 in respect of your original right as one of the *rerewahos*?—Yes.
 261. Do you claim in respect of your interest in 6 in No. 11?—I had a claim in both before it was divided.
 262. Rangi Mairehau said it was for Major Kemp to allot land in No. 11: do you agree with that?—No.
 263. What do you propose to do; how do you propose to get into No. 11?—He said he was put in there as a caretaker; but why should he have all the say in it? I do not consent to his having it, and when he dies that it should be given to his descendants.
 264. You say he is a caretaker?—He is not a caretaker; but, when he dies, the land will go to his descendants.
 265. Do you say he is a caretaker as long as he lives?—Yes; of my land.
 266. Supposing he does not give you any; what are you going to do?—Then I shall say he is a most untruthful caretaker; if he does not give me any land he has not fulfilled his position as a caretaker.
 267. Your mother was alive when the Court of 1886 sat, was she not?—She was dead before then—just before the Court. I do not know what happened at the Court at Palmerston; I was at school at Rangitikei.