

Te Aute and was educated there. He returned and acted as manager of Waikura Station. He stayed there till he married, and then left. He then returned to Orete to live. I did not see him living at Orete with Taki: I was too small. I saw Karauri living with Taki. It was because of her deceased husband that Taki took Karauri. Tiweka was the one who was taken as a *tamaiti whangai ma rava*. He was taken because of Tiweka I's *aroha* to him. Don't know when Paretio went to live with Taki. I was a child at the time. Paretene Hiia was, I have heard, the second husband of Taki. He was related to Paretio, but I cannot give *whakapapa*. Tamatawhai was the common *tipuna*. No relationship between Paretio and Taki. Te Miro Paratene was a relation to Taki through Te Apaapa. I saw her living with Taki. It is true that she was taken by Taki under her relationship as a *mokopuna*. I know Kahu Poai; also lived at Raukokore. He never lived permanently with Taki, but used to go backwards and forwards—three miles separated his home from that of Taki. He would return to his parents, who lived there. I also lived about three miles from Taki's house. I frequently saw Takimoana. Never heard her say that any of the five persons was her adopted child.

*Examined by Karauri.*] I heard what I have said from my *pakeke*. I am twenty-four years of age. I can only repeat that it was Tiweka I who took Tiweka II, not Taki. I can't say how long after Tiweka II was taken that Tiweka I died. I was not born then. I know of land in which Taki has included certain of alleged adopted children: that was done out of *aroha*. It is true that these interests came from Taki, but, as I say, it was out of *aroha*. I cannot deny that I may have said I would give up a share to "one of the *tamaiti whangai*." I was at Raukokore when Taki died. I never assisted the old lady because I knew she was drawing large rents. I know nothing of her debts. I did not see deceased while she was ill. It is customary to see a person when ill. I went to the *tangi*; also did Popata. Popata and I were only relatives there.

*To Court.*] I did not assist in having the will set aside. I was at Tuparoa when will dealt with. My mother, however, was present.

WEIHANA: If Ngamotu does not propose to give evidence I will call him.

NGAMOTU TUKAKI: I propose to give evidence.

WEIHANA TERAMEA (sworn): When Paretio applied first for grant of probate of Taki's will (Court sat at Opotiki. Ngamotu, Manihera Waititi, Popata Mio, and Mrs. Appleton were present of deceased's relatives. There were others also, but of a more remote relationship. Tiweka came from Rotorua. He came about deceased's personalty. The relatives, myself, and Tiweka had a meeting, and it was there arranged that I should act in opposing the will. Case did not proceed at Opotiki sitting. Case called on again at Te Kaha. I wired that I would be in attendance. When I arrived I found that Ford, solicitor, was acting against the will. I assisted him. I asked Tiweka what Ford was to be paid. He said, "*Kei te pai noa iho*." Since then I have acted for the next-of-kin. I again attended at Rotorua, when I saw Mr. Ford's bill.

*Examined by Karauri.*] Next-of-kin instructed me to oppose will. Your father concurred. I stated to Court at Opotiki that I was opposing will.

*To Court.*] I cannot say about the others, but the term *tamaiti whangai* was applied to Tiweka for certain.

NGAMOTU TUKAKI (sworn): It is true that we, the next-of-kin, met at the Courthouse at Opotiki when first notification of application for probate made. Tiweka was present. We decided that if case was to proceed, then Weihana would act for us. Case did not proceed at that time, but it was understood by us all that Weihana would act. When case set down for Te Kaha, Weihana absent, and Tiweka's friend Ford took the case in Weihana's absence. Tiweka was disappointed because everything was willed to Paretio. He said if will was defeated I should show *aroha* to him. I agreed. The extent of the *aroha* was not stated. After will defeated we came to the determination of the next-of-kin of Takimoana. I received share because of my relationship to her; others also received shares. Although I was aware that he was not the *tamaiti whangai* of Taki, I had agreed to show *aroha* to Tiweka. I may have said he was a *whangai* of Taki, but that is a common term. Tiweka I, husband of Taki, married her and lived at Te Kaha. They had no issue, and sought about for a child to adopt, so they took Tiweka II as their adopted child. Tamati and Taki committed adultery and ran away, leaving Tiweka at the *kainga*. After a time the people brought Tiweka I and Taki together again, but sent them to Whangaparaoa to live. They took Tiweka II with them. Brown, manager for Douglas, married to a Native woman at that time. The Native woman saw that Tiweka and Taki were not getting on well together, and got Tiweka II to visit her. Ultimately Tiweka went to Brown, and was sent by him to school at Napier, subsequently returning to manage Brown's place at Waikura. Brown would not agree to Tiweka's marriage, so Tiweka left. Tiweka worked Taki's lands; subsequently he went away to other employment. Where Tiweka's children were born was not on Taki's land, but at a general settlement. Tiweka I died, and Taki married Paratene. Still they had no children. Paratene brought Paretio as *tamaiti ma rava*. She was brought under the *tika* of Paratene. Te Miro was asked for by Taki; she was a *mokopuna*. Kahu Poai was a *tungane* of Taki's. His name given to present Kahu Poai, who did not live with Taki but only visited her.

*Examined by Weihana.*] If I were to bring a child and adopt it, it would be said that I and my wife had adopted it, although it was really only myself who had done so. Same applies to other alleged adopted children I have spoken of. Tiweka I and Taki were separated for a year, so I have heard. While they were separated Tiweka II lived with Tiweka I.

*Examined by Karauri.*] It was because of my *aroha* to Tiweka that I included him in my list. I know of no land given me by Taki. I don't know of any land in which Taki included her *tamaiti whangai*. I am forty-two years of age. What I have said about earlier events I heard from others. I have a *tamaiti whangai*, but not registered. Don't know of any registered adopted children in this district.

(To stand over till to-morrow.)