

point of view of the rights of parties.) Horowhenua Commission, pages 221, 222, Heni te Rei [read]; page 222, Nicholson to Chairman [read]; pages 222, 223, Raiha Puaha [read]; page 235, Ropata Ranapiri [read].

The Ngatiparekohatu appear on Horowhenua Commission, page 116. I will read my list of names:—

Ngatiparekohatu: Wirihana (d.), Heni te Rei, Ruiha (d.), children of Matene te Whiwhi. Wirihana is dead, and leaves two children—Rangihaeata Wirihana and Riria Wirihana. Ruiha is also dead, and left six children, viz.: Pani Rene, Mere Pitiera Taipua, Hara Ngawati, Pipi Nga, wati, Ani Ngawati, and Erana Ihaka. The children of Heni te Rei are Wirihana te Rei, Pipi te Rei-Matene te Rei, and Wani te Rei. Heni te Rei wishes her four children to go in with her. Raiha Puaha, Rawiri Puaha (son of Raiha), Hakaraia Tuatete, Inia Tuatete, Mohi te Rauparaha, Erenora Tungia, Wi Neera. These are all of Ngatiparekohatu.

Ngatihikitanga: Matenga Moroati, Hihira Moroati, Rakera te Paea, Matilda Morgan (daughter of Rakera), Perawiti te Puke. Children of Perawiti te Puke: Nerehana Perawiti, Te Puke Perawiti, Whakarau Perawiti, Te Kaharunga Perawiti, Maikuku Perawiti, Hitau Perawiti, Mereana Perawiti, Rangihuiua te Puke (sister of Pera), and Hura Ngahue. The last named has always lived with Te Puke, and will go in with Perawite te Puke.

Ngatipareraukawa: Tauteka, Kararaina, Hitau, and Wharetini claim from their uncle, Aperahama te Ruru.

I know nothing of Ngatikahoro.

I will call Neville Nicholson.

NEVILLE NICHOLSON SWORN.

Witness: My Maori name is Te Aohau. I claim descent from Pareraukawa, but he is not the "take" to this land. The Ngatipareraukawa have rights to land south of Mahoenui boundary. Their claim is through Aperahama te Ruru, elder brother of their father, Tuainuku. Aperahama te Ruru is descended from Wahineiti, elder brother of Pareraukawa. Can give genealogy [does so]. Nerehana te Paea had no children of his own; he adopted two—Kinewe Roera and Hautawaho. Aperahama te Ruru lived at Waiwiri. Tauteka had no children. Kararaina's children are—Kararaina, Neville Nicholson, Ema Nicholson, Howard Nicholson, and Eruera Nicholson. Hitau had no children. Waretini had—Hukiki, Tiaria, Hautawaho (adopted by Nerehana), and Heni. I was grown up at time of disputes in 1874. Te Puke, Nerehana, and Waretini (the sisters of Te Puke and Rakera Rangiuia) occupied the land between Waiwiri and Mahoenui in my time, up to the time of the disputes. I heard from Te Puke, Roera, and Watene that Topeora, Rangihaeata, and Te Paea lived there formerly. When I was very young many people lived there, but some returned north. Matene te Whiwhi, Tauteka, and Aperahama te Ruru used to come to Waiwiri to fish for eels. Erana Rauparaha lived at Mahoenui and Waiwiri when I married her. Her father was Rauparaha II. Kinewe and Te Hautawaho lived with Nerehana te Paea permanently on this land. I know Hura: he lived with Te Puke and others at Mahoenui and Waiwiri. I heard that Topeora, Te Paea, Te Whatanui, and Maianewa laid down the Mahoenui boundary. The Muaupoko did not occupy south of Mahoenui boundary before 1873, nor have they since, unless they have gone there recently. I lived at Horowhenua and Otawhaowhao permanently at time of disputes. None of the Muaupoko ever cultivated or collected food south of the boundary in my time; they may do so now. Aperahama te Ruru gave his rights at Muhunua to his sister Paranihia. Muhunua to Waiwiri was all one land formerly. After Horowhenua was heard it was divided. Waretini was the only descendant of Tuainuku who got into Waiwiri; his sisters gave their rights to him. The post denoting Mahoenui boundary is still standing on the coast. Te Rua-o-te-whatanui, another point on the boundary, can be seen now. Mahoenui is the most suitable place in the locality for cultivation and residence. There are also kaingas at a place called Waiwiri, near the sea. The Mahoenui boundary runs through Mahoenui and Otawhaowhao. The country is sandy near the beach, opposite Waiwiri Lake.

Sir W. Buller: No questions.

Mr. J. M. Fraser: No questions.

Cross-examined by Mr. McDonald.

Witness: The whole of Manawatu-Kukutauaki was before Court of 1873 in one block. The whole of this territory was awarded to Ngatiraukawa except Horowhenua and Tuwhakaturua. The boundaries of Horowhenua were not defined in judgment, but they were set out in the claim. The Court sat immediately after, I think, to ascertain the nominal owners of Horowhenua. I did not give evidence. Waretini did, and other elders of Ngatiraukawa. I think they claimed the land by gift from Te Rauparaha, not from Whatanui. One hundred acres awarded to them. I think the Mahoenui boundary was mentioned in Court. Our elders did not know at time of that Court that Muaupoko claimed to Waiwiri. Watene and Waretini opposed the survey of southern boundary of Horowhenua until 1878, when they withdrew their opposition on Kemp telling them that the reserves could not be defined until the survey was complete.

To Court: Waiwiri and Mahoenui were the only cultivations between Mahoenui boundary and Waiwiri. In my time the Waiwiri cultivations were south of southern boundary of Horowhenua, but I was told that in olden times north of Waiwiri Stream was cultivated. Mahoenui, Waiwiri, and Rakauhamama were worked up to time of disputes in 1873. In my time we only fished at Rakauhamama. I was one of those who signed the agreement mentioned by Mr. Morison this morning. I knew the contents of it when I signed it. Sir Donald McLean explained it to us. I remember the contents now. We signed it after the meeting between Sir Donald McLean and ourselves, when he told us that Kemp had agreed to give us 1,300 acres. He then turned to Te Puke and said, "Your land has been sold by your father and Te Hukiki. I will now pay you £1,050 as the balance of the price." Watene said he had thought that all his land would have