

42. Then we may presume that the direction of the Court to the Natives living at that time was a direction to the remaining head of the several sections of the tribe to fix the list of owners?—Yes.

43. *The Chairman.*] Uruamo was your grandfather?—Yes.

44. You claim that he was a man of importance and that he went journeys to other parts of the country on behalf of the tribe?—Yes.

45. What year did Judge Fenton hear the case in?—1869.

46. Uruamo died previous to 1869?—Yes.

47. But no one appeared at this Court to claim on behalf of the children of Uruamo?—Aperahama stood up and made a statement in the Court, and put forward his claims on the same ground as put forward by Watene Tautari.

48. And Judge Fenton did not recognize him?—No, I cannot say that it was at Judge Fenton's instigation that the names were left out, but it may have been the result of the arrangement made outside, about which the Hon. Sir J. Carroll examined me—as between the heads of the families to submit the names to the Court.

49. Still, the Judge must be responsible for the judgment of the Court?—I maintain that because the Judge saw that certain proper owners had been left out he therefore placed a restriction upon this land so that it could not be alienated, and that it was to be held for the benefit of the tribe at all times.

50. Would that give Uruamo and his family the right to live upon it?—Yes, it being restricted land.

51. You as the descendant of Uruamo have no interest in this land?—None of the family of Uruamo were included in the original title, but some have come in as descendants of the interests of Hori Winiata.

52. It is not a question of your right to live on the land, but it is a question of a right through your ancestor not being recognized?—I do not ask for a large interest. I claim that we should all have equal division.

53. Do you object to any of this land being alienated from the Maori people?—I entirely object.

54. *Hon. Dr. Pomare.*] You say there were thirteen trustees appointed for the people?—Yes, that is right.

55. What is the sex of those people?—They were all males.

56. Were not any women with equal rights to that land with those that were included in that title?—Certainly there were—mothers.

57. Why were they not included?—When the list of names was arranged they kept them out.

58. Then you hold that this land was practically held in trust for the whole tribe?—Yes.

59. In equal shares?—Under the ancestor Tuperiri.

60. Then you would be agreeable to have all those who were left out participate equitably—all the tribe?—Yes.

61. *Mr. Bell.*] Is your object to retain to the tribe all the land which has not been already alienated and make it absolutely inalienable?—Yes, I say that with regard to the whole of the block, because these sales were wrong sales: they were made through thieving.

62. You do not want any sales or leases to take place in the future of this particular land?—It would be quite desirable to lease. The report of the Royal Commissioners contains their remarks in regard to the leasing of the land, and I am quite satisfied that the land should be so leased under the terms and conditions of that report. The Commission recommended that the land should be cut up into one acre, half-acre, and quarter-acre and small sections, and put upon the open market for lease, in order to obtain the highest rent—to be dealt with in the same manner as the land was dealt with at St. Helier's Bay. The people who purchased this land, Messrs. Earl and Kent, purchased a piece of land called Pukapuka, and they paid £90 per acre, and now they are selling it at £700 per acre.

63. This Orakei Block has not been partitioned?—It has been partitioned, and that partition is objected to by the Royal Commissioners in their report.

64. *Hon. Mr. Herries.*] You told the Hon. Sir J. Carroll that nothing was done to remedy the evil you complain of since 1869 until the petition was sent in in 1904, except an application to the Equitable Owners Court?—Yes.

65. You did not give the reason for that: what was the reason?—Simply ignorance. I was simply a labouring-man away in the bush, working for Europeans, and as I now stand I am one of the most expert contractors among the Maori people. When my parents died then the mana fell upon me to carry out these affairs, in order to provide for the interests of the children who are now living at the kainga—about one hundred of them.

66. When did you first discover that you were wronged?—Well, I simply heard it casually, as my years grew from time to time, from my elder brother, but finally ascertained the whole ins-and-outs of it in 1904.

67. But none of the thirteen petitioners over discovered it before?—They were all young people; I am the oldest one of the number at the present moment.

68. You ask us to believe that none of you discovered it until 1904?—Yes.

69. *Mr. F. H. Smith.*] You were born in 1870?—Yes.

70. *Mr. Parata.*] You said there were thirteen men put into the title?—Yes.

71. Did they have any sisters left out?—I mean full sisters?—Yes, some of them.

72. And did they have any brothers left out?—Yes.

73. And they are not in now?—No. That is why I am bringing forward this petition.

74. *Dr. Te Rangihiroa.*] With regard to the thirteen being all males, what sex is Paramena Nganahi?—Male.