

How long after this was it that you were banished?—The fight took place in the afternoon, and the next morning the village chiefs met and decided to exclude this family from the village affairs. About a month after that I was banished.

What part did you take in this trouble?—I only endeavoured to settle it.

You were one of the chiefs, then, who was trying to keep the peace?—Yes.

Were there by any chance any old-standing grievances against you by the Faipule?—Yes.

Who was it that actually banished you—who signed the order?—The Administrator.

Did you talk to the Administrator about it before the order was made?—No.

Did you talk to anybody else but the Faipule?—No; only the Faipule.

Was there only one Faipule?—No; two.

Was there only one talk?—Yes.

And at that talk did you have your say?—Yes, I made a statement.

And did the other people of the other side have their say?—Yes.

And how many people on the other side spoke?—Laupue, late clerk of the Native Affairs Department, was the chief opponent.

Was there anybody else?—No, only the two Faipules besides myself who spoke.

Did you try to get anybody to help you or to back you up?—Yes; as I said before, all the people in our village endeavoured to quieten the trouble.

Did they stand beside you in front of the Faipule?—Yes.

And did they tell their story?—Yes.

How many of them were there?—Three supporting me.

And did they put the blame on you or not?—No, they took my part.

*Mr. Meredith.*] Laupue was chief of the family?—Yes.

And it was he who made a complaint against you, and Soalo-Tini and Pepe-Iere?—Yes.

And he complained that they were attempting to usurp the rights of Laupue and causing disturbance in the village?—Yes.

Was there not an inquiry before the Resident Commissioner of Savai'i, two Faipules, and two *pulenu'u*?—No.

I will give you the names. Was not Tapusoa there?—Tapusoa was there, but not the Resident Commissioner.

Is Tapusoa the Faipule of your district?—Yes.

Was Mala'itai there?—Yes.

Is he not a Faipule, too?—He is the Faipule of another part of the district.

Was not Mauai there?—Yes.

Is he not a *pulenu'u*?—Yes.

Of what village?—Of my village.

And was Fuimaono there?—Yes.

Is he not a *pulenu'u*?—Yes.

Why did you say there were only two Faipule there?—Because they were the only ones who spoke. The *pulenu'u* were present, but had nothing to say.

Did you receive notice to attend before the inquiry?—Yes.

And the other two men, Soalo-Tini and Pepe-Iere, got their notices, too?—Yes.

And the other two attended with you?—Yes.

And you and the other two all gave evidence on what they had to say?—Yes.

*The Chairman.*] What happened to the other two?

*Mr. Meredith:* Soalo-Tini was ordered to remove from Samauga to Faga, and Pepe-Iere to remove from Samauga to Satupaitea, for twelve months. (To witness:) You were ordered away. You knew you were banished for twelve months?—Yes, I understood that from the order.

Did you want to go back to your village at the end of twelve months?—Yes; but I did not receive the revocation of the order.

Did your family want you back at the end of twelve months?—Yes.

Were they not still angry with you?—No.

*Judge MacCormick:* His own family?

*Mr. Meredith:* Yes.

*Mr. Slipper:* Was either of these Faipules related to the family of the man Laupue who was against you?—Both were related to our family. We are all related: the two Faipules and the people on all sides are related.

*The Chairman:* We know these are community families.

*Mr. Baxter.*] We have heard about the cancellation of "fine mats" custom. Do you want to tell their Honours about that?—I am not satisfied with the restriction on the "fine mat" presentation, because it is against Samoan custom. It is to bring the chiefs and orators together and preserve good fellowship among chiefs.

Anything else?—The "fine mat" custom is quite good to Samoans: it is their wealth.

Have you anything else to say, about the medical tax?—Yes, we are not satisfied with the medical tax, because there are a lot of villages far back and a long way from hospitals.

What about the scheme to divide the Native lands?—I am not satisfied with that, because the Government are endeavouring to exercise control over Native lands.

In what way?—Because the Faipules have issued instructions that the land shall be divided, and each person shall receive a section.

Do you wish to say anything about the Faipules?—Our complaint against Tapusoa is that we have put matters before him to bring before the Fono of Faipule and he has not done so.