

Pohau: H. K. Taiaroa claimed to succeed to part of Pohau's interest; he was the son of Taiaroa's sister Te Pauire. Tutu is the child of Pohau. Taiaroa bases his claim to part of the share because Pohau was the son of his aunt, from whom the interest was derived.

Hana Weller (Mrs. Ellison) claimed to succeed to part of the share, but is willing that Tutu the child of Pohau should take it; but if H. K. Taiaroa gets a part she claims also to share through Te Parure her grandmother.—Tutu of Taumutu to succeed.

Kahuti: Tare Wetere te Kahu states that he is not aware of Kahuti having a claim, without he had a right through Ngatimoki. Koroko the father of Taiaroa gave Kahuti's father land at Pikiwhara (Sandy Mount). I am unable to describe Kahuti's *take whenua*, nor the reason why Koroko gave Kahuti's father land at Sandy Mount.

Ellison furnished *wakapapa*, showing that the undermentioned persons were children of Kahuti—viz., Katarina Hape, Hone Kerei Kahuti, Irihapeti Rarakatu. Tumohua the grandmother of Kahuti belonged to Ngatiwairua and Ngatiraki, and it was probably through this the right was derived.

Tare Wetere te Kahu states that Tumohua was the cause of the people coming to Waikouaiti, but not beyond.—No right can be derived through that channel; Kahuti had no *take* to the Otago Block.

Kurukuru: Tare Wetere te Kahu said this person is on the same footing as Kahuti. Land was given by Koroko to Kahuti, and this was the cause that led Kurukuru to settle there with him. Ellison furnished Kurukuru's descendants—viz., Katarina Turora, Rawiri Taukoro, Mata.

Katarina Hape stated that neither Kahuti nor Kurukuru had any *take* to the Otago Block.

Tutewaiao: Riria Potiki stated that Tutewaiao used to live with Karetai and Pitoko; was with them when the Otakou Block was sold in 1844, and remained with them till he died in 1848. Believe he was a relative of either my father or mother, but cannot speak positively; others may possibly be able to corroborate this. Am unable to trace his descent.

Timoti Karetai said that Tutewaiao lived with Karetai, but he was unable to trace his descent; believes he belonged to Ngatimamoe.

Tare Wetere te Kahu could not trace Tutewaiao's descent, nobody present could do so; believed he was a relative of Pitoko.

Inquiry adjourned. Descent subsequently ascertained.

Papakawa: Tare Wetere te Kahu states that Papakawa had a *take* to the Otago Block from Ngaitaoka and was a *teina turanga whanau* to him on the mother's side.

Hoani Matiu stated that he could trace the descent of Papakawa on the father's side. He was descended from Ngatimamoe and Ngatihuirapa and also from Ngaitaoka. The part that was occupied by Papakawa and others was inland (*he tangata tuturu na Ngatimamoe*). He was related to Tare Wetere te Kahu on the mother's side.—The persons entitled to succeed according to Hoani Matiu's evidence are: Teone Paina, Tiriati Maiharoa, Margaret Cooper and others, Kukuwero (Mrs. Tarawhata), Herewine Kaipuke, Wiremu Pori, T. Pratt and others, Iharaia Parahu, Amiria Matiu, James Apes and others, Rawiri te Maire, Merekihereke Hape, Mere Karara, Pahi Titama and others, Ropoama Takitakitū's descendants, Hinewaiari's descendants.

Rawiri te Maire states that Papakawa had *he take* to land at the Molyneux, but that Kahuti and Kurukuru had no claim to land in the Otago Block.

Adjourned, to furnish Tare Wetere te Kahu's part of the *wakapapa* (since furnished).

Te Haki: Tare Wetere te Kahu states that he does not know any person of that name who took part in the sale of the Otago Block. There was a woman named Te Haki, but she lived at Ruapuke; Horomona Pohio was known by the nick-name of Horomona te Haki about the time of the sale in 1844.

Timoti Karetai says that there was only one person of the name of Te Haki, and that was a woman. There was a place called "Te Mimi o Te Haki."

Tame Parata states that he never heard Horomona Pohio called Horomona Te Haki, but he may have been so called. Horomona's wife was Wikitoria. Te Haki, the mother of Te Haereroa, was at Ruapuke about the time of the sale, and perhaps Tuhawaiki put the name in the deed.

Teone Topi Patuki said Te Haki was a woman, and lived at Ruapuke; was there in 1844, and died there.

Tare Wetere te Kahu said Te Haki was a *matua* of mine, but was dead before the sale. Te Haki was the nickname that Horomona Pohio was known by. He was often addressed by that name. Te Haki died before 1844.

Katarina Hape says that she never heard Horomona Pohio called Horomona te Haki.

Rawiri te Maire states that he was present at the sale of the Otago Block, in 1844. There was no person there named Te Haki. Confirms Tare Wetere te Kahu's statement that Horomona Pohio was known as Horomona te Haki. Te Haki was an old woman in 1844. She died at Ruapuke.

Ihaia Whaitiri, of Rapaki, states that he is aware that Horomona Pohio was called Te Haki.

Rakiwakana: Tare Wetere te Kahu said he knew Te Rakiwakana. He was at Otago at the time of the sale, but I cannot say if he had a *take* to the land. He belonged to Taumutu, and used to go about with Taiaroa senior. He lived with Te Parure after Mokai's death, at Purakaunui, and afterwards at Otago Heads.

Adjourned for further inquiry. Descent subsequently ascertained.

Te Raki No. 2: John Connor, of Taieri, claimed relationship with Te Raki. He lived for many years at Taieri. Traced descent. The reason why Wi Naihira was admitted to share in the Taieri lands in 1867 was owing to his being married to Tuarea's aunt. Te Raki came when a young man from Kaiapoi to Taieri, and settled there. Tawhirimatea came with Te Kaihaere on his return from the North, and Te Raki came afterwards. Te Kaihaere was a wanderer. His abode was at the Molyneux. He was the father of Tuhawaiki. Te Raki was related to Te Kaihaere.