

Ihaia Potiki stated that he did not object to divide the land with the other relatives, but he had not derived any benefit from the others. Miaka and others had the same right as Potiki. Would be willing to give these people a share.

Pohata: Riria Potiki says that he was the younger brother of Makaia, he left no issue. The nearest of kin are Kahu's grandchildren, Pitoko's children and grandchildren, Ruru's children and grandchildren.

Pokihi: H. K. Taiaroa states that his father, Taiaroa, put Pokihi's name in the deed, but he is not aware that he had any right to the land. His claim was at the Taumutu, and from there to Kaiapoi.

Tare Wetere te Kahu confirmed H. K. Taiaroa's statement. Pohika had no *take* to the Otakou Block. He was an elder relative to some of the people, and that was the cause of his coming. When he died, Wikitoria Mutu, of Kaiapoi, sent *hei putea* to pay the expense of his burial.

Hoani Matiu states that Pokihi was descended from Puneke. Rawiri te Maire, of Waitaki, probably knows the *wakapapa*. Pokihi is said to have belonged to the Ngatimahu hapu. He had a *take* to land at Waitaki. Came to Otago Heads before the sale of 1844, but the cause of his going is not known. Adjourned for further inquiry.

Pokene: H. K. Taiaroa states that Pokene belonged to Kaiapoi. He was present at the sale of the Otago Block in 1844. He had no *take* to the land. Was descended from Te Hautapanuiatu. His nearest of kin was his grandson, a half-caste, named Harry West, of Stewart Island. Pokene belonged to Ngaituahuriri.

This completed the inquiry about the vendors as far as it was possible to proceed.

H. K. Taiaroa stated that he wished to call evidence relative to Hoani Wetere Koroko's position and rights in respect of the Otago Block. He called Hakumanu, who testified that he knew Hoani Wetere Koroko. He was originally known by the name of Koroko, after Taiaroa senior's father. Saw Hoani Wetere Koroko at Koputai (Port Chalmers) in 1844. He wanted to fix the boundary of the land to be retained by the Natives at Pariakaumia (Portobello). He was attacked by illness, and taken to Waikouaiti to Mr. Creed, the missionary there, to be doctored. The sale of the block was adjourned, owing to Hoani Wetere Koroko's illness. Was sent afterward by Taiaroa senior to fetch Hoani to attend the completion of the sale. Five of us were sent in a boat—self, Meihana, and others. We went to Waikouaiti in the night, and Meihana told Hoani that Taiaroa wanted him to return. He said he was unable to do so as he had not recovered, but he would write a letter, which he did; it was about seven pages in length, and he sent us back with it to Taiaroa. We then returned to Koputai. Mr. Wakefield, Taiaroa, Karetai, and others were waiting for our return. Taiaroa came to meet us. Meihana gave the letter to him, and the proceedings relative to the sale were continued and completed. I saw the money standing in bags on the table in the tent, and Tuhawaiki standing at the door of it. He seized a bag of money and distributed it amongst his people. Taiaroa took his and put it into his handkerchief, and on reaching the Rae o Paaka he gave self and Meihana £5 each. It was several hours after we returned from Waikouaiti with Hoani's letter that this purchase-money was paid. I judged that Hoani Wetere Koroko was a man of importance, because we were sent especially to fetch him from Waikouaiti.

Tare Wetere te Kahu cross-examined: I know about the *rohe* at Parihaumia (Portobello). Karetai, Taiaroa, Tuhawaiki, and others were disputing about the boundary being fixed there. Hoani Wetere Koroko went to Waikouaiti after he was attacked by illness. Mr. Wakefield and the Natives were at Port Chalmers. Taiaroa sent us to Waikouaiti to fetch Hoani, and we returned the same night bringing back a letter of seven pages for Taiaroa. The "Humpback" was the name of the boat. Meihana took the letter to Taiaroa, and after a while the purchase-money was paid. Taiaroa went to the Heads with us in our boat. Did not hear what transpired the following day, or what Mr. Clarke said. Did not hear what was said at the division of the money. Mr. Creed took Hoani Wetere Koroko's share to Waikouaiti.

Commissioner examined: I did not see the person known as Koroko-nui there. There was a large number of persons present, about a hundred.

Henare te Maire cross-examined: Self and Meihana went to fetch Hoani from Waikouaiti. Do not know what Hoani's letter to Taiaroa contained; could not read it. I saw the money in the tent. Taiaroa and Meihana went first, and afterwards self and another went also. Did not hear or know what was in the letter. I was left to look after the boat while Meihana went to deliver the letter to Taiaroa. A large number of the people present belonged to Waikouaiti and Otago, Horomona Pohio was present, but I did not notice the others. I saw some pakehas there—viz., Messrs. Symond and others. The Maoris were not occupied about anything that I saw. I did not go into the tent, but I looked in as I passed by and saw the money on the table, at least I supposed it was money.

Hare Kahu cross-examined: Hoani Wetere Koroko did not want to sell (*i tohe kia kaitia e hoko te whenua*). He was taken to Waikouaiti after he became ill. Rawiri te Maire was present at the sale in 1844.

Katarina Hape states that she can confirm Hukumanu's statement that Hoani Wetere Koroko was sent for. The evidence that he has given is quite correct. Meihana Hakumanu and others came to our house at Waikouaiti where Hoani was, and told him that they had been sent to fetch him. The persons present in the house were self, Miria, Hoani, and Ria Moheko. Hoani wanted us to prepare food for Meihana and his party, but they would not wait as they were in a hurry to return. Hoani Wetere Koroko told Meihana that that he was not well enough to return.

H. K. Taiaroa stated that his object in calling evidence as regards Hoani Wetere Koroko was to show that Hoani was a man of importance in regard to the sale of the block, and in fact the proceedings had been delayed in consequence of his absence. The question *re* the identity of the Koroko whose name is attached to the deed was adjourned for further inquiry.