

Teo Tipa: My father—Pita Tipa, and his wife Erihapeti Tipa—never received any benefit from the sale of the Ngaitahu Block. Their rights were sold by others. They were at Kaiapoi at that time. They did not benefit from the hospitals or schools, &c., that were promised to the people. Pita Tipa has only recently died. If hospitals and medical attendance had been available he would probably be alive now. Have six relatives; my wife and myself make eight, and the area of the land we possess is very limited, altogether insufficient for our wants. Am about thirty-nine years old, but have received no benefit from schools, and am ignorant of the pakeha's customs and knowledge. Would have been much improved had I received the advantage of education. Have to obtain outside aid by work to enable me to maintain my family; but it is difficult to obtain work, as I am not a skilled workman. Taiaroa's and the other meetings have caused a heavy expense to the Natives, as well as seriously impoverishing them, as they had to sell their stock and draw their rents in advance to enable them to procure money for the purpose. We have a very little land in cultivation at Moeraki, the most of the reserve has been let to defray the cost of fencing in the sections. It has cost the people over £400.

Wi Poukuku: In olden days the Natives had plenty of food: birds, fish, roots, and berries; but after the land was sold then the *mate* commenced—the sale of the land with all its privileges by one set of people over the heads of other (“*Ka hapa nga tangata i reira ka haere mai ta matou mate*”). My relatives did not get any land allotted them, which was a loss both to them and me. No one can live on the land owing to its limited area. It can be seen from the list of areas belonging to self and family that the acreage is very small. Have not benefited by schools or hospitals, and have not participated in any advantage that others may have had by free trips by steamers or trains. I can produce an account of the moneys expended at the meetings held by Te Maihara. Consider it would be a great advantage if Government would consent to concentrate the acreage held by the Natives. At present it is scattered about, and is consequently of little benefit to the owners. Receive a small income from rents—viz., 3s. from land on the West Coast, and £14 from Kaiapoi. The Natives at Moeraki own a few sheep and horses, but the most of the stock on the reserve belongs to Europeans, to whom the land has been let to defray the cost of fencing the sections.

Tikini Pahau: I corroborate the statements made by other speakers relative to the *mate* of the people. I have no land, and only obtain a living by work. Some of the people are better off than others.

Reita te Pae, for Miria Papako: Miria complained that she did not get rent from her land at Poutini; she was also seriously affected by not being able to recover the expense incurred by Matiaha Tiramorehu in trying to establish the Native claims and obtain a settlement of them. Miria is very badly off, only receives a small rent from her land on the West Coast, quite insufficient to support her (“*me titiro te Kawanatanga ki a ia*”). Has to gather shell-fish on the beach to live on.

Hira Mauhara states that she has an insufficient quantity of land. Wants her quantity increased by 300 acres. My relatives, who are dead, were unprovided with land. I was born at Kaiapoi, and belong there (“*Me kaue atu ki Kaiapoi aku hapa me aku tupapaku*”).

Anaru Pori: I have suffered this same *mate* that others have experienced. Had no land, but got one acre in the reserve, but it is too small for myself and family. Spoke about his hapu land being insufficient for use. Have two children, and they have no land. Cannot live on the small piece I have. I succeeded to 5 acres, but have only one of my own.

Proceedings closed. Commission adjourned to Waitaki.

WAITAKI, WEDNESDAY, 18TH MARCH, 1891.

Commission opened at Waitaki.

Rawiri te Maire said that the people had not much to add to what had been stated at Moeraki. Had heard the Commissioner's explanations.

Tare te Kahu stated that all the people had to do was to furnish a list of people who had been omitted in Mr. Mantell's list of 1848; all the rest of the business had been discussed at Moeraki.

Takana Tohitu saluted the Commissioner. Had nothing particular to say in addition to what had been stated at Moeraki. Alluded to the 500,000 acres that the Natives had formerly demanded should be set apart for them as compensation for the loss they had sustained.

Tamati Tiwi had nothing to say beyond alluding to the 500,000-acre claim. A number of persons were unprovided with land.

Raniera Matenga: There was no mention made of 500,000 acres or additional land in Te Maihara's time. Government in those days did not offer to set apart land for the Natives.

Rawiri te Maire stated that the land was insufficient for their use, as it would not support the people. Had only a few acres to grow potatoes on. All former sources of food-supply were cut off. If they went fishing they were threatened to be put in jail, and if they went catching birds they were turned off. The winter was the most suitable time to catch the weka, and the Maoris in olden times used to set up a *rahui* to protect the birds. The Europeans will not allow the Natives to kill the woodhens now, as it is said they are useful to kill the young rabbits. The tuis and all other birds are gone, and the roots of the *kauru* and the fern have been destroyed by fire. The Waitaki and all the other rivers have imported fish in them, consequently the Natives are prevented from eeling or catching whitebait in season. Can only get meat now by paying for it, and the Natives have no money for the purpose. If some place were reserved where the Natives could procure fish without being molested it would aid them in procuring a living, but there is no place they can go to now. The reserves are too small to run stock on and cultivate as well. In 1848 there was plenty of fish and other food, but after the land got settled the people gradually got hemmed in and prevented from obtaining the food that was available in former times. Used to obtain fish in season and dry it for future use, and other kinds of food were dealt with in this way. Wekas and other birds were also preserved, to be used during the period while the preserves were protected. The people did not