

Hoani Tikao Wira: The Natives have suffered since 1848 (the date the land was sold) in the loss of their *mahinga kai* and other privileges. Prior to that they were able to procure all their old descriptions of food. Now the rivers are stocked with trout, and the lagoons and lakes are dried up, their fish killed, and the wekas and other birds destroyed by the progress of civilization. Some got land in 1848, but a large number were omitted. The fishery easements that were set apart by the Court are for the most part destroyed. In 1887 the persons in Mr. Mantell's list of 1848 who were overlooked in 1867 were admitted to share in the reserve. In former times their storehouses were full of food, but they had no use for *whatas* now. Have to obtain our supplies from the storekeepers now, which causes us to incur debts, as we are unable to maintain ourselves off the land. Another drawback is that we have now no room for our stock, which get impounded.

Hira Tarawhata confirmed the statements made by former speakers relative to the insufficiency of the land to provide for their wants.

Rawiri te Maire stated that the expense incurred in connection with the meeting held to consider the best means of establishing their claims to further consideration had impoverished the Natives. Large sums of money had been contributed for the purpose, and a great deal was expended by individual members of the community in travelling to and fro to attend these meetings.

Hoani Korehe Kahu: Some of the Natives received a share of the purchase-money, but many did not who were equally entitled. Tiramorehu and Te Maiharoa urged the people to obtain justice. The Court was sent in 1868 to adjust the title to their reserves, and while this matter was under consideration, the question was raised about the terms of the deed, and the subsequent action taken thereon has operated detrimentally to the Natives. Meetings were held in 1873, and a large expense incurred in trying to place our claims on a satisfactory footing. Eleven pounds was expended for provisions at one meeting held at Temuka, at the house called "Te Hapa o Niu Tireni." Wi Pokuku has a list of the expenses incurred at the meetings. Since the reserves have been divided by the Court, the smallness of the area held by each individual is very perceptible. All the old kinds of food are lost through the loss of our *mahinga kai*, and we have nothing to live on but our small parcels of land, and many of these are scattered in various localities, which is a serious inconvenience. Those who have no land have to work on other people's.

James Rickus: Mereana te Herekau, although in Mr. Mantell's list of 1853, has no land. She had a *take* to land at Temuka, but did not get any there. Has a family of four children who live on her late husband's land (Whatuira Tarawhata).

Hare Kahu was of opinion that 200 acres would be none too large to allot per individual, especially now that good land was difficult to procure. Land like the Kaiapoi Reserve was unobtainable.

Parahu Tira confirmed previous statements about the insufficiency of the land and the impossibility of getting a living off it. He considered that Government should deal favourably with the Native claim, as it was deserving of attention when all the circumstances were fully considered.

Teone Tikao Wira stated that a small area of hill land would be useless, as the Natives could not occupy it. He did not consider that 400 acres would be too much.

James Rickus stated that Mrs. Fowler had twelve children, of whom eleven were alive, and none of them had any land. The mother owned some land, but it was very much scattered.

Hare Kahu considered that something should be done for helpless women, as they had no one to support them, and were dependent on the goodwill of their relatives. Men were more independent and could help themselves.

Henare Kokoro supported the statement about the insufficiency of land for their present wants. Land at a distance would be of no use to the Natives. Four hundred acres each would be little enough to allot them.

Teone Tikao Wira did not think that the *atawhai* of the Government had extended beyond Kaiapoi. There was no medical attendant at Temuka now, and a doctor is badly wanted, as many persons die for want of medical assistance.

Hoani Korehe Kahu stated that they were charged from 7s. 6d. to 10s. for medical attendance exclusive of medicines. Dr. Cummings was the last medical man they had; he ceased about 1881. After Dr. Cummings ceased we made application for a doctor but did not get an answer. Dr. Hay and Dr. Blondon are both practising at Temuka; the latter understands the Maori language. No Government aid was received, excepting now and then an order was given in favour of four people for one pair stockings, one blanket, and one flannel each. This was the only assistance rendered.

Henare Kokoro was of opinion that Dr. Hay was the most suitable man for the Natives.

Miriama Kahuti wants separate grants for her land at Temuka and elsewhere. Asks that the succession order for her deceased relatives dealt with at Waikouaiti be looked into to ascertain why her name has been omitted.

Hirini Taoraki wants information about Epapera's land at Kawatiri (Buller).

Henare Koroko wants information about his certificate at Kapunatiki.

Teone Tira Mi wants a list of Huruhuru's land.

Henare Rehu wants a list of Teone Rehu's land.

James Rickus wants the compensation that may be coming to him to come in the shape of land.

Makarini Mokomoko states that Hera Kirihauka and her husband, Tiaki, are badly off. Hera belongs to the district, but Tiaki came from Wanganui. Pekamu, of Ngatiporou, is unable to work through asthma.

Kiti Kahu has only 8 acres to support herself and four children on. All the children are under age and cannot earn a living. There are three girls and one boy (the youngest), the children of Mohi te Aika, who died about seven years ago.