MINUTES OF EVIDENCE.

THURSDAY, 28TH JULY, 1910.

KEREOPA POTAKA examined. (No. 1.)

1. *Tuta Nihoniho.*] You heard the letter read out just now?—Yes.

2. Who wrote it?—I did.

3. Will you explain your object in writing that letter regarding this land? That part of your letter which says you want another hearing of the land—is that correct?—That is what I wish.

4. You are a member of the Whanau-a-Iritekura Hapu: who is possessed of most knowledge of the members of that hapu in reference to this land?—My father Eru Potaka.

5. Why do you desire a further hearing of this land?—Because I consider the award was wrong.

6. *Hon. Mr. Carroll.*] Can you explain to the Committee how it was wrong?—Some portions of this Waipiro Block which were awarded to the Whanau-a-Iritekura Hapu should not have been awarded to them. They had no right to them.

7. Can you indicate clearly the portions that should not have been awarded to them, and why?—Yes. Te Matai is one piece that was wrongly awarded to them.

8. Does Te Matai form portion of this Waipiro Block?—I believe so.

9. Do you not know?—I may be mistaken, but that is my impression—that it was awarded to Te Whanau-a-Iritekura.

10. Are you prepared to show why it was wrong to award it to Te Whanau-a-Iritekura and not to some one else?—There are a number of hapus outside the Whanau-a-Iritekura Hapu. There is the Kahukuranui boundary, which runs right through that piece.

11. Does the Kahukuranui boundary limit the possessions of Te Whanau-a-Iritekura?—Yes.

12. Then to whom should this Te Matai Block have been awarded, according to your idea?—That would have to be settled by a hearing.

13. At the previous investigations was any evidence submitted to show that the Whanau-a-Iritekura should not exceed the boundary of Kahukuranui?—I am not certain as to that. I only became possessed of knowledge in connection with this matter subsequently.

14. From whom did you get your knowledge—your father?—Most of it, yes.

15. Did your father tell you that that award was wrong?—He did not say to me whether it was right or wrong.

16. Did your father give evidence at the previous hearing?—Yes. He was the only witness on behalf of Te Whanau-a-Iritekura.

17. Who was he witness for?—Whanau-a-Iritekura.

18. Did he mention anything at all about the boundary of Kahukuranui and the limitation of the area of Iritekura?—He did not mention that. I did not hear him say anything about it.

19. You say that you want a reinvestigation because a certain portion of the Waipiro Block called Te Matai was awarded wrongfully to Whanau-a-Iritekura?—Yes.

20. The only reason you have given so far in support of that contention is that the boundary of Kahukuranui runs through the block, which limits on the one side the ownership of the Whanau-a-Iritekura Hapu?—That is one of the reasons.

21. Give us every possible reason?—Some of the descendants of Iritekura have been left out.

22. Have they rights to the land?—As I look upon it, they have rights. They have much better rights than others who are put in there simply through *aroha*. They have no descent from Iritekura.

23. That is a second reason. What other reason have you got?—I think that Tuta should be put into the land because *aroha* has been shown to other people. He is a descendant of Pakanui, the man who fought for this land.

24. Do you mean that that gives a right of conquest?—Yes.

25. Do you say that Tuta was wrongfully left out of the land?—That is my opinion.

26. Can you say what part of the block Tuta is entitled to?—I am the only member of my hapu who is advancing this claim.

27. You say that Tuta was wrongfully left out: that means that he has right to get in. On what grounds? You say conquest. Then conquest must be identified with some portion of the block?—It is a difficult question to reply to. This land first of all was conquered by Pakanui and Tuwhakairiora, who conquered Te Waihineiti Tribe, the original owners of the land.

28. Then, as a result of that conquest the land became the property of Pakanui and Tuwhakairiora?—Yes.

29. Did they hold jointly, or was it divided between them?—I heard of no division.

30. Then how did it come into the possession of Iritekura—by descent or otherwise?—I heard that it was a gift.

31. By whom?—By Tuwhakairiora and Pakanui. The gift was made to Iritekura herself.

32. Was all the land embraced in the conquest given to Whanau-a-Iritekura?—That is what I heard. There were other portions outside which were given to others.