

Rora Henare Tawha looks after Mere now, but she has her own family and other claims upon her. Maraea has 7 acres, of which three are used for a cricket-ground, bringing in £12. Mere has 8 acres, all let at 12s. 6d. an acre, about £5.

Paurini Hiraweia wants to give 1 acre to the Catholic Church off his share at Wairewa, in subdivision No. 16.

Metapere Karetai is a widow with four children. Has no land; is living on her parents' land. One of them has been ill about three years. If the parents who are supporting her were to cease to do so she would have nothing to live on. Her father is an invalid and unable to work, and the support of the family devolves on the mother. The matter is not confined to the persons alluded to, but extends to all the relatives, who have to contribute.

Mereana Pitini has a large family, and only a small parcel of land, about $4\frac{1}{2}$ acres; gave 1 acre to her son to build a house, as he had just married. Six acres were awarded him by the Court.

Hopa Paura says that the quarter-acre belonging to him, which has been cut off, he will give to the persons in that block.

Rawiri te Ito spoke about his *hapa* at Kaiapoi: "My right to the Kaiapoi land is through the father's side, and to Wairewa on the mother's side. If any application is acceded to, I would like to have my land here." Ngatiterangiamoa is my hapu.

H. K. Tikao stated that some of the people were able to procure work shearing or harvesting; this is some of the principal work. Some get a job of felling bush to supplement their living. Some have let their land and obtain a small rent, about 12s. 6d. an acre.

George Robinson says that the land that is let was the portion covered with manuka, that was the cause of letting it. It was found from experience that it was impossible of late years to grow the same crop two years running—formerly this could be done. Some of the people who are unable to work—the women especially—had to keep their land to crop it for a living, to grow cocksfoot for sale. Land is too limited to enable people to grow crops and keep stock on it as well. During the grass season all the people who are able go to gather cocksfoot for the Europeans, to earn money to obtain requisites with. Owing to the limited source of livelihood the people incur debts and are frequently summoned. The money obtained by growing cocksfoot and performing other labour for the Europeans all goes to discharge debts previously incurred.

Irai Tihau says that the *mate* spoken of by G. Robinson is correct. The land along the Wairewa Stream was a good deal damaged by the flood of 1887, and is liable to be flooded and their crops destroyed. The practice of the Natives is that, if one ploughs a piece of land for a crop he allows all his friends to plant such portions as they desire to use. Some of the people obtain work gathering cocksfoot, but during their absence their wives contract debts for food at the stores, and on the return of the husbands they are sued for the debts incurred by their wives.

Wiremu Pouhawaiki has a claim at Kaiapoi; his hapu is Ngaitahupotiki. He applied to the Kaiapoi people to admit him, but they would not consent. He had a small parcel of land, but it is insufficient to produce a living.

G. Robinson stated that the Natives had been put to a great deal of expense.

Hera Tikao stated that she had applied for a continuance of the pension previously paid to her husband, Tamaiti Tikao, but her application received no attention.

Harihona wants the orders for Onuku and Opukutahi issued.

Merehana Pitini alluded to the difficulty of getting timber, for fencing off the section allotted to Irai Tihau.

The Commissioner stated the subdivision of the land did not interfere with the arrangements made at the sitting of the Court; that the timber standing on any portion of the land was to be available for all the residents, and this understanding must be adhered to.

Commission adjourned to Kaiapoi, to open there on the 2nd April.

KAIAPOI, THURSDAY, 2ND APRIL, 1891.

Commission opened at the Whare Rununga, Kaiapoi.

Paratene te Uki mentioned that the Kaiapoi Runanga had not taken any action in regard to the matter the Commissioner left in their hands to complete.

Wi Naihira explained that the Runanga had not completed the list of names because they were uncertain whether any good would result from it. The same information had been furnished so often without anything resulting that they were wearied of the matter, and were resolved not to take any action until the Commissioner returned.

Natanahira Waruwarutu stated that he wanted to speak about the manner in which the various sales had been conducted. The Natives considered that the terms of these sales had not been carried out as intended, in consequence of the interposition of the Native Land Court in 1868, which had changed the condition of affairs entirely, to the detriment of the Natives. The Natives had sold to the Government a vast estate comprising millions of acres, for a trifle, on the understanding that certain arrangements then agreed upon would be faithfully performed, but in this the people had been sadly disappointed. The better plan would be for the Government to say once and for all that they did not recognise the claims of the Natives; it would seem, however, that the Government were not of opinion that the Natives had no claim, inasmuch as Commissioners were appointed from time to time to inquire into these claims.

The Commissioner pointed out that it was fruitless to discuss the matter alluded to by Tana-hira, as the whole subject relative to the several purchases had been fully reported on for the information of the Government and Parliament. The information now needed was of a different character; it would be advisable to confine the proceedings to that only, in place of diverging into a discussion relative to matters that were not under consideration.

Taituha Hape stated that they had already furnished lists of names on former occasions, and perhaps the information then furnished would be sufficient.