

25. Do you know anything about any investigation of their claims?—I have been positively assured that no investigation whatever had been made at Waikanae.

26. Do you think that any of these claimants would now refuse to sell their interest in the block of land under dispute?—I think that some would now refuse to sell their claims; my reason for thinking so is, that one of them, Hohepa Ngapaki, a nephew of the late chief Te Hāwe told me so. He further stated that when the Chief Commissioner was in Cook's Straits he appeared to express surprise at his having a claim, and said that the Government would compensate him for it. He (Hohepa) replied that he was not prepared to take compensation—or be forcibly driven from the land, which he had inherited from his father.

27. Can you say what proportion of the disputed land belonged to those who have agreed to the sale of it?—I understand the question to mean the proportion of the individual rights as distinct from the tribal rights. I believe that those individuals who sold the land owned about one-fifth of the block, and that four-fifths were the actual property of those who refused to sell, or whose claims were never investigated.

28. What do you conceive would be the effect on the native mind of commencing the survey of a block of disputed land?—I have no difficulty in answering this question—such an attempt to survey the land in dispute was a taking possession of the land according to the native view, it being quite analogous to a custom of their own, when they want to take possession of disputed land they go and set up a post upon it; this is often done when they want to force on a collision between tribes.

29. Had the survey of the block of land at Waitara alleged to have been sold by Teira to the Government, been delayed for six or twelve months, is it your opinion that these claimants might have been then more favourably disposed to part with their interests in the block?—My only reason for not giving a distinct answer in the affirmative to this question is my knowledge of the existence of the promise given by William King to his father that he would not alienate any portion of Waitara. With the exception of that, I have no reason to suppose that any other claimant, if proper time for investigation had been given, and the feelings of discontent which had been caused by the manner in which Taylor had persevered in his endeavour to dispose of the land had been allowed to subside, would have objected to the sale or that the consent of the whole tribe would have been withheld.

When I was at New Plymouth, at the request of Mr. Parris I had a conversation with William King. He came into the town where he had not been for two years before, and spent the night at the inn with me. He then stated that he really had no objection to the Pakehas getting land; if they would only allow them (the natives) to settle their own differences and define their own boundaries, he would be prepared to negotiate with them for the sale of the land. I stated the result in the morning to Mr. Parris with the understanding that it was William King's wish that this intention of sale should not be made publicly known, I have however no doubt that had six or twelve months been allowed to elapse without molestation a sale might have been effected with general consent.

30. Here is a letter signed "Riwai Te Ahi," do you know the handwriting?—I do know the handwriting.

Otaki, Hune 23rd, 1860.

E te HUPERITENETE,—

Tena ra koe, tenei taku korero ki a rongo koe, he roa noa atu, tena pea koe e hoha ki te korero, i tuihuhia ai e au ki a roa, he rongo tonu noku i te rere ke o nga korero mo taua whenua i Waitara, mo Wiremu Kingi, a, kei whakaaro iho koe, he whakatakariri noku ki a te Teira i kumea ai aku korero kia roa, a he tangata ke ranei a te Teira ki a au, ko Wiremu Kingi pea te mea i tata ki a au. Kao, he whakataki ano naku i nga tikanga o tera whenua, me nga hapu, me nga tangata nona taua whenua ki a mohio ai koutou, no te mea kua nui haere te he. Ko te Teira te mea i tata ki a au, ko Wiremu Kingi ia e matara atu ana i au.

Na, ki ta matou nei whakaaro, ekore e rere ke nga whakaaro o tenei Kawana i o era Kawana o mua i a ia. He muremurenga tera whenua na ratou, Katahi te whakaaro ka pohehe ake, E! he tikanga hou ano enei na to tatou Kuini, otira, e whakaaro ana matou, na te Teira pea ratou ko ona hoa, me ana kai hoko whenua o Taranaki a te Kawana i tinihanga, na reira, ka hohoro tana unga atu i ana hoia ki Waitara hei whakawehiwhi i nga tangata katoa me nga wahine i pana atu ra i ana kai ruri i runga i o ratou whenua tupu me o matou. kia tangohia noatia atu. Ino hoki tetahi o nga kupu a C. W. Richmond, Taranaki, Maehe 1, 1860, kua rangona nei e te katoa, "Kua ata kimihiia mariretia to te Teira take ekenge ki taua waki, he tika tonu, kahore kau te tangata hei whakahe i tona take." Ae, e tika ana, ki ana mara ano tonu ekenge i roto i taua whenua, E rua taupa, e toru, he penei tahi ano hoki te tika o matou ko era kua pana atu ra i runga i taua whenua, e rua taupa, kotahi, e toru e wha, a tena tangata, a tena tangata i roto i taua whenua.

He penei ano hoki ta Wiremu Kingi kupu i kawea ketia ra e te kai hoko whenua o Taranaki "I whakahe ano a Wiremu Kingi no te Teira anake taua whenua" na tona ngakau tohe ki te tango maori i te whenua, me tona kuare ki te reo maori, i kawea ke ai i te kupu a Wiremu Kingi. Ki ta matou nei whakaaro ki tenei kupu a te C. W. Richmond, ko te taha anake ki a te Teira ma i kimihiia, i whakarangona hoki nga korero e aua kai hoko whenua o Taranaki, a whiti atu ki Arapawa e kimi ana. Ko te taha ki a Wiremu Kingi ma, kahore i kimihiia, kahore hoki i whakarangona atu a ratou korero. Ina hoki te kupu o te reta a Wiremu Kingi e ki nei "Ko tetahi kupu hoki ana, kahore ratou nga pakeha e whakarongo mai ki aku kupu" na te kai hoko whenua o Taranaki taua kupu ki a ia, (tenei ano taua reta te takoto nei), Otira, kihai au i whakapono ki ana kupu katoa i tuihi mai ai i tera tau, I mahara hoki au, ekore e pena rawa te mahi a te Kawanatanga.

Kahore hoki i tae mai te kimihiia tahitia, mei whakarangona atu a ratou korero, a tae noa mai ki a matou e kimi ana, na, kua kitea te he o ta te Teira ma, E! e takoto