

He wahi whenua ano o matou kei Waitara, kei roto i te whenua i hokona hetia atu ra e te Teira kia te Kawana; o matou tahi ko era kua pana atu ra i runga i taua whenua, no matou tupuna katoa. Kahore matou i rongo ake ki nga kaumatua kua ngaro ake nei, no Ngatituaho anake raua ko Ngatihinga taua whenua, no nga tupuna ranei o te Teira ratou ko ona hoa i whakapapa nei, no tona matou ranei, a tukua mai ana e tatou ki o matou tupuna, me o matou matua hei hunga mahi kai atu ma nga tupuna o te Teira ratou ko ona hoa, ma tona matua ranei, ratou ko nga matua ona hoa.

E hara hoki a reira i te whenua kite hou na te Teira, na tona matua, na ona hoa ranei, e pohehe ai a matou korero; e tau ai te whakauaua rawa i te korero mo taua whenua, kia tika ai te whakakorenga i a matou ko era kua oti ra te pana maori atu, kao, he whenua tawhito tera no nga tupuna.

Na, kua rongo matou i te kupu whakatikatika mo te mahi he a te Parete ki o matou wahi whenua i reira, E ki nei "Na, ka tukua ki a roa noa te wa e pahemo, kahore he kupu mo te whenua ki a puta, na ka rapu marire a te Parete. Kai whakarite whenua o Taranaki kia tino kitea ai nga tangata nona taua whenua i tukua mai ra, kimi ana, ka mutu, na ha tino kitea e te Parete."

Hei kupu whakamiharo enei ma nga tangata katoa, ki a kiia ai he pono tana kimihanga. Whakarongo mai, I Waikanae ano matou e noho ana, i Otaki tetahi, na, kahore a te Parete i haere mai ki te kimikimi ki a matou mo matou whenua i reira, mo te korenga ranei, (kahore hoki ona hoa mahi pera i haere mai ki te patai) kahore ana reta patai i tuhia mai, kahore i taia ki te Nupepa ana korero kimi i nga tangata nona taua whenua i roto i taua tau, korekore rawa.

Whaia ketia ana te kimi ki etahi o Arapawa e tetahi o nga kai hoko whenua; kapea iho te ai mai ki a matou.

Rongo rawa ake matou, ko te wa i riro ai nga moni i a te Teira, (Heoti, kihai matou i manawapa ki o matou whenua kei riro, no te mea e rongo tonu ana matou ki te kaha o te kupu a Wiremu Kingi ki te pupuru mai i o matou whenua, ko ia hoki to matou rangatira, hei maru mo matou whenua i reira).

Te tuarua, ko te haerenga o nga kai ruri.

Te tuatoru, kote tukunga atu i nga hoia hei tango. Me pewhea e whai kupu ai? No te nuinga o te he, katahi ka ta kau a te Parete i tana kimihanga ki te Nupepa.

Tenei ta matou kupu patai. Me pewhea ra matou nga tangata e ata noho ana kahore nei e taru ana ki te whawhai, me ka tangohia hetia atu o matou whenua e te Kawana, me kimi ra e matou ki whea tetahi huarahi hei whakahokinga mai kia matou i o matou whenua? Kia te Kuini ranei, ki a wai ranei, Hua noa matou, ma te Ture e whakatika nga he, kei te rapurapu noa iho o matou ngakau e noho nei. Me mutu i konei.

Na matou na etahi o Ngatiawa nona taua whenua i Waitara.

Na Hohepa Ngapaki
Kiripata Pake,
Patihana Tikara,
Epiha Paikau Tupoki, x
Pinarepe Te Neke, x
Henere Te Marau, x

Na Paora Matuawaka,
Hutana Awatea,
Wiperabama Putiki,
Teretiu Tamiaka,
Riwai Te Ahu.

Tera ano etahi, kahore i konei, a Herwini ma, meikonei kua tuhituhi.

35. Who are the writers, and how long have you known them?—I have known them all from my first acquaintance with the tribe—there is not one of them under 40 years of age.

36. What do you know about them?—Two of those spoken of, I esteem as being honest and straightforward men, incapable of any want of veracity. But I have no reason to doubt the verity of any of them.

37. Will you be good enough to compare this translation of that letter with the original, and say whether it is in your opinion a correct translation, and if not, in what part and particular it is incorrect?—I believe it to be a fair and honest translation of the letter.

Letter read.

[Translation.]

HOHEPA NGAPAKI AND OTHERS.

Waikanae, June 29, 1860.

Mr. SUPERINTENDENT,—

Greeting—Listen—We wish you to declare these words in the presence of the Governor. We have portions of land at Waitara within the boundaries of the land which Teira wrongfully sold to the Governor; this land belongs to us, and to those who have been driven off that land; and belonged to the ancestors of us all. We never heard from the elder men, who are now dead, that the land belonged to Ngatituaho and Ngatihinga only, or to the ancestors of Teira and those, whose pedigree he has published with his own, or to his father; and that they gave it to our ancestors and our fathers to cultivate food upon for the ancestors of Teira and his party, or his father, and the fathers of his party.

This is not land newly discovered by Teira, or his party, or his father, that there should be any doubt about our statements (in reference to it) or that they should pretend to such an undoubted claim to that land or should justify the denial of our claims, and that of those who have been forcibly driven from it. It is not so. The land is an ancient possession transmitted from ancestors.

We have heard the justification (put forth in defence) of Mr. Parris's wrong act in reference to our portions of land. It is as follows—"A long time was allowed to elapse; no objections were made to (the sale) of the land. Mr. Parris, Land Commissioner at Taranaki carefully inquired in order to