

56. What proportion, a bare majority?—I cannot say. It would depend on the locality, the people, and the boundaries.

57. Then the sum of your evidence is this: That there are no settled rules or principles guiding alienation of land, and that in such matters the exception is wider than the rule?—The Natives have no fixed rule. The custom varies in different districts.

58. What are the rules of alienation in the Ngatiawa tribe?—In the Ngatiawa a family of three or four people has been regarded as empowered to dispose of its common property.

59. Have they long enjoyed this right?—It has been so for the last eighteen years.

60. Did either yourself or Mr. Parris make any official report on the validity of Te Teira's title, previous to the Taranaki war?—Mr. Parris did make several reports during the progress of the purchase. I did not make any. He reported on the validity of Te Teira's title.

61. Will you produce that report?—I will.

62. Did you ever receive a letter from Witikau informing you that the signatures to a certain letter written by Ropoama Te Once were surreptitiously obtained, or written without the owner's knowledge?—I wish to know the date of the letter. [Mr. Fox: About the time of your visit to Queen Charlotte's Sound.] I have received a letter from Inia objecting to certain signatures which were put to a letter by Ropoama.

Aperira 10, 1859.

E koro, e te Makarini, tena ra korua ko Kawana Paraone, he kupu taku kia rongo koe, kahore a matou katoa tikanga ehara i a matou ena ritenga i te iwi katoa ena kupu i te pukapuka a Ropoama, he mea tito noa atu nana matou ki roto i tana pukapuka, engari nana anake tona kupu; ta matou i pai ai, kia hu katoa mai: i nga tangata katoa e nobo ana i Waitara te tikanga: na Te Teira anake tena tikanga ratou koonā matua, kahore a Wiremu Kingi ritenga, no te mea kei a ia te ritenga ko Waitaha to runga, ko Mokau to raro: ekore hoki matou e pai kia mahi atu i muri i a ratou, no te mea kua he hoki era ritenga i mua ra; ko Rawiri Horoatua: i kainga atu hoki i Poneke nga moni o Puketapu; kei pera hoki tenei. E Ma, kua mohio koe kei kiia na matou i wakahe ratou, ka mutu ano to ratou mahi ka waiho hoki ratou kia wakahe i te mauui i o ratou pakihikiwi i te amohanga i a ratou pu; he aha te pai kia wakatupuria tonutia te he? engari, kia rite katoa, ka pai. Heoi ano. E mea ana au kia homai te mapi o Waikawa ki a maua ko Hopa kia mohio ai maua; o te Ruakaka hoki, kua tae mai hoki te pukapuka a Wiremu Kingi ki a maua ko Hone Tuhata mo Waitara kia purutia. Heoi ano, E Ma.

Na tou tamaiti,

Na INIA TUHATA.

Tuhia mai te tahi reta ki au kia rongo hoki au i tau kupu me ka tae atu kia koe.

No WAIKAWA.

Translation.

April 10, 1859.

FRIEND MCLEAN,—

Salutations to you and Governor Browne. I have a word which you must hear. We, all of us, have nothing to do with the words of Ropoama's letter, they are not those of all the people, but they are his own invention. Our names are in his letter, but the words are his own only. What we desire is that all the people who live at Waitara should assemble. That arrangement is Te Teira's only with his relations; William King has nothing to do with it, for with him the arrangement is that Waitaha is the (boundary) on the south and Mokau on the north.

We are not going to follow up their work, for in time past similar proceedings have been wrong (as in the case of) Rawiri Horoatua. The money of Puketapu was consumed at Port Nicholson, and (we fear) lest the case be similar now. Mr. McLean, you understand the matter; let it not be said that it is we who condemn them. When they have finished their work, they will be left to rest their shoulders, tired with carrying their guns. What is the good of perpetually causing evil to grow; rather let us all agree; then it will be well. This is all.

I wish the map of Waikawa to be given to me and Hopa for our information, also that of the Ruakaka, for a letter from William King has come to me and Hone Tuhata about Waitara, that it is to be held. This is all, McLean.

From your Son,

(Signed) INIA TUHATA.

If this reaches you, write me a letter that I may hear your word.

WAIKAWA.

I might be allowed to remark that the only letter I received from Ropoama was in reply to one I sent to him from Cloudy Bay. I afterwards had a meeting with him at his own place, when the Waitara question was openly discussed, and at which he stated that some of the claimants were absent at Waikanae and elsewhere, but that he should confer with them about the sale of the land after their return. The father of Inia (the writer of the letter just read by me) is one of the most prominent land sellers to the Government.

63. Will you read the letter from Ropoama?—I have not got Ropoama's letter: it was sent as a record to the District Commissioner at Taranaki. I can obtain it.

64. Did not Patukakariki protest repeatedly three or four times at public meetings against the sale of the disputed block?—Never against the sale of the block in question; but he has protested against the sale of other land.

65. Has he claims within the block?—I stated that he may have claims, he has never proved any title.