

wished to withdraw their applications, I sent for Topia's son, and asked him to give a clear explanation of the matter, whether it was Topia's own doings, or whether he had been asked to do it. When Kingi Topia arrived, he told us that it was Dr. Buller who had asked them to do it—to send in this withdrawal of the application.

797. *The Chairman.*] Did you speak to Dr. Buller yourself upon it?—Yes; I had some very high words about it. I had a mind to strike him. I did not care if I lost £5 as long as I could have struck him; I felt so angry with him.

798. What did Dr. Buller say about having given this money: did he say he had given it, or deny it?—He said that he did not give it to them, but Topia and they said he had given it to them.

799. *Mr. Stewart.*] Was Topia present when he denied it?—Topia was not present when Dr. Buller and I had a conversation on the matter. He was at the place, but was not present when Dr. Buller and I were having a conversation about the matter.

800. Did you see any money that these parties represented as having got from Dr. Buller?—I did not see him give it to them.

801. *Hon. Sir R. Stout.*] Do I understand that your people never consented to withdraw?—No; they never agreed to it.

802. *Hon. Mr. Bryce.*] Did Kingi Topia allege that he had seen this money given to Topia and the others?—No; Dr. Buller merely went to see them first, and asked them to give their consent, and to come to him to receive the money.

803. But did Kingi Topia say that he had seen the money paid to the others, or did he merely get that from some other person?—He heard it from his father.

804. *Mr. Stewart.*] Did Dr. Buller admit having asked these parties to withdraw the application for rehearing?

Hon. Sir R. Stout: He admits that in his letters.

805. *Mr. Seddon.*] Did Dr. Buller offer your people any money to withdraw?—No; Dr. Buller made no offer to my father or yet to my own tribe. When the first Court was held about it, Renata brought forward Whitikaupaka, as his ancestor, in claim to the land.

806. *Hon. Sir R. Stout.*] Was Whitikaupaka his ancestor?—He was his ancestor, but had no claim to the land from his time down to Renata himself. He also laid claim to the blocks by an ancestor called Te Pokaitara, who never had a claim. When the division was made he gave up his claim through these ancestors, and then claimed through Te Hono Mokai. That is, when the division took place.

807. *Hon. Mr. Bryce.*] Do you know anything about the block called Otamapukua?—Yes; I am acquainted with that block.

808. Did Renata establish a claim through his ancestors to that block?—Yes; he did.

809. Does it not lie more towards the West Coast than even this block in question?—Yes; it is some distance off.

810. To the westward?—Yes.

811. I was going to ask you, then, how Renata could have a claim to land lying to the westward when he would have to pass over the block in question, without having a claim to that block?—It was through negotiations being carried out through the Ngatiwhiti, who stated that it did not matter whether they lighted fires or not. He still had an interest in it.

812. Then, the Court recognized Renata's claim to Otamapukua, although he had not lighted fires upon it?—It was the tribe that consented to his being allowed to have his name put in as a claimant.

813. In that case his claim to the blocks in question would be somewhat the same as his claim to the Otamapukua Block?—No; he will not have the same interest.

814. What is the difference?—Because my tribe does not believe in his having a claim in the blocks.

815. Would not your tribe consent to Renata having some claim in the block in question, either great or small?—My people agreed that he has an interest in the Owhaoko Block.

816. *Hon. Sir R. Stout.*] But not in the other block?—No; not in the other two blocks.

817. *Hon. Mr. Bryce.*] Then, how does Renata derive the claim which your tribe would be willing to admit to the Owhaoko Block?—Because by the time my tribe arrived at the Court judgment had been given in the block.

818. You say the tribe would admit Renata to a small claim in this block, why would they recognize it—what is the reason?—It is because some of Renata's people occupied a place called Te Rinopuanga, which is part of the Owhaoko Block.

819. Had they occupied this from ancient time, or is it only a modern occupation by Renata's people?—His ancestors occupied it formerly. When Renata was admitted to a claim of the Oruamatua Block he received £250 of the rent. That is why I think there was a wrong award in these blocks of land.

820. *The Chairman.*] Can the other Maoris present give any evidence?—I think they will say nothing different to what I have said.

821. Do they wish to be examined?—You might ask them; but I think they will only give the same evidence as I have myself.

KARAITIANA TE RANGO was examined.

822. *The Chairman.*] Your name is Karaitiana te Rango?—Yes.

823. And you are a part owner of the Owhaoko and Kaimanawa Oruamatua Blocks?—Yes.

824. Where do you live?—At Patea.

825. Do you live on either of these blocks?—Yes; I am residing on one of the blocks.