

ascertain who were the owners of the land offered to him. Mr. Parris made inquiry and was satisfied as to the right." We presume this statement is put forth that all men may wonder at the carefulness of his proceedings; that people may be led to believe that he did really make inquiries! Listen. We are living at Waikanae—one at Otaki. Mr. Parris never came to make inquiries of us as to whether we had lands there or not (nor did any of his fellow Land Commissioners come to make inquiries). He did not even write to inquire. He did not during the whole of that year advertise in the newspaper his wish to ascertain what claimants there were to that land. He did nothing of the kind. One of the Land Commissioners inquired of some persons in Queen Charlotte's Sound; but he passed us by and made no inquiries of us.

The first we heard, was the payment of money to Teira. But we had no doubt or anxiety about our lands—we had no fear that we should lose them, because we were distinctly informed of William King's determination to keep possession of our lands—he being the chief to *protect* \* our lands there.

The next we heard, was the survey, and the arrival of troops to take possession. What opportunity had we of speaking? When there was actual war, then Mr. Parris published a statement, saying that he had made full inquiries.

What we wish to ask is this—What are we to do, who are persons living quietly, and take no part in war,—when the Governor wrongfully takes away our lands? Should we look to the Queen? or to whom? We had always thought that the Law afforded protection from wrong. We are at the present time wholly at a loss as to what course to adopt.

We conclude here.

This is from some members of Ngatiawa to whom the land above referred to belongs.

(Signed)	Na Hohepa Ngapaki	Na Patihana Tikara,
	Epiha Paikau Tupoki x,	Pinarape Te Neke x,
	Henere Te Marau x,	Paora Matuawaka,
	Hutana Arawatia,	Wiperahama Putiki,
	Teretui Tamaka,	Riwai Te Ahu.
	Kiripata Pake,	

[Here Mr. Fitzherbert with the leave of the Committee put in the following translation of a Maori letter, the original document being missing.]

(Translation.)

R. N. WHITIKAU.

Waikanae, July 9, 1860.

This is a letter in explanation of one which Ropoama wrote to Mr. McLean and to which he clandestinely attached our names to make it appear that a large number of people assented to the sale of Waitara.

These men whose names were written in that letter did not consent to have their names written down, nor did they see the letter written which contained their names, Ropoama Te Onee wrote it quite clandestinely in order to have a number of names affixed to his letter to Mr. McLean.

I, Ropata Nutana Whitikau, did not see that letter written or my name written, I was here at Waikanae, when I returned to Queen Charlotte's Sound I asked Ropoama about this letter and he gave me no answer, I was very sad.

When Inia and others at Queen Charlotte's Sound heard that Ropoama had written their names without their consent in his letter to Mr. McLean. Tuia Tuwhata also wrote a letter to Mr. McLean to have their names erased from Ropoama's letter to him. The Rev. Mr. Butt took their letter and gave it to Mr. McLean and he received this (that is Tuia's) before he received Ropoama's.

The names of fifty people were written by Ropoama without their consent in his letter to Mr. McLean, even the names of people living at Waikanae were written by Ropoama in his letter.

This is ours,

(Signed) ROPATA NUTANA WHITIKAU,  
WIREMU TE HONO.

Witnessed. RIWAI TE AHU.  
HOHEPA NGAPAKI.  
ANARU MAWETO.

38. Who is the writer and how long have you known him?—R. N. Whitikau. I have known him a long time. He is a leading chief at Queen Charlotte's Sound. I have not had such personal acquaintance with him as with some of the others whose names have been just mentioned. He is a man of considerable note among his tribe. I have no doubt but he was the author of that letter, judging from the names of the witnesses attached.

39. Where does he now reside?—He was lately at Waikanae, when I left Cook's Straits. He usually resides in Queen Charlotte's Sound, where, with the exception of an occasional visit for a few weeks to Waikanae, he has been residing for twenty years.

40. In what sense, so far as you know, did the Natives understand the Maori proclamation of Martial Law?—There could be but one opinion as to the effect upon the Native mind of the proclamation of Martial Law, as published in the Native language. The interpretation so put upon it by all Natives who have come under my notice was the same. They were all in a great state of excitement. They looked upon it as a declaration of war, on the part of the Government, against all the Natives of

\* Literally that which affords "shade" in protection as the Rata tree to the underwood beneath it.