

fighting. The same word is spoken on our side. As to that word of his which has been spoken in this very day, that the people must not come before the Commission, we see that he has withheld all those who listened to him. That is his answer to the letter we sent to the tribe. He repeats the same word, "that in his hands lies the decision to be come to." We also see that the majority of the people still believe that word of his to be true, and look upon it as the word of a prophet. But there have happened many things which must have shown you that this is a delusion. The Governor did not ask the consent of Te Whiti to the confiscation after the war, yet the confiscation remains. Nor to the survey, yet the survey remains: though the pegs may be removed, once the chain has been taken over the ground, its mark cannot be effaced. Nor to the road, yet the road is being made. When Te Whiti gave that foolish order to remove the surveyors, it was perhaps supposed by those who listened to him that their removal would end the matter. But it was not so. The Europeans do nothing in haste. But, while the Government and the Parliament were quietly considering that trouble, Te Whiti sent his people to plough the land. Then it was necessary to be seen by both races whether his word would prevail. And what happened? The people he sent were taken prisoners, and that work of his was stopped at once. Then it became necessary for it to be plainly shown to you that the word of Te Whiti could not stand. The first step to make this clear was, to make the road, in order to show that the Governor still kept the confiscated land in his own hand; and this work of road-making will go on till it is finished. The next step will be to divide the land and make ample reserves for the Natives; so that trouble may not arise between the Natives who are quietly living on their land given back to them, and the settlers whom the Governor will place upon the open country. This will be done by the Governor's word alone. It will all be done quietly by the Governor, without haste, in the daylight, and before the eyes of the two races. It will not be done by asking the consent of Te Whiti to it. And when all this has been completed in the Ngatiruanui district, then it will be seen that it is the word of the Governor that prevails on both sides of the Waingongoro. It is of no consequence that the people have not attended the Commission to-day, and that they remain at Parihaka. Let them stay there if they like, but the work which the Parliament has given to the Commission to do will go on all the same. We look upon their absence as foolishness, which will give place one day to better counsels. Their land will not be taken away because they are not here; so long as they remain at peace with us, and do not interfere with the work of the Commission, it is the same as if they came before us. But the Europeans will not agree to that word of Te Whiti, that he is to settle the matter. It is for the Governor to do as was done on the other side of the Waingongoro, to settle that question. The tribes there are satisfied with the large reserves the Government have given them. They live there in peace on their own reserves, and the Europeans live on the rest of the land. The Governor will be advised by us, the Commissioners, to act in the same way in this district. Then will come the end of these troubles, and the land of the Maoris, which the Government will give them, will be safe to them for ever, so long as they and their children live there in peace.

87. *Tutahanu* said: I belong to Parihaka, and have just come from there. I have only this to say to you, in answer to the statement you have just made. You throw all the blame upon my side (that of Te Whiti). The wrong you have done you say nothing about; you blame us for everything. That is all I have to say to you upon this. The land is still lying quiet, and there is no one to say anything about it. The dispute between yourselves and Te Whiti is on the question of your chieftainship or superiority. I have nothing further to say to you or before you, the Commission.

88. *Katene*, of Mawhitiwhiti, said: I have a few words to say in reply to that portion of your statement where you refer to the small number who have come forward to give evidence. Though few have come before you here, those who have come were ripe for it. Let those who have come continue to be with you. Do not send them back. I therefore say to you, the Commissioners, give effect to the requests made by me and my people. They, my people, who have appeared before you, are those who have left Te Whiti's canoe and embarked upon that belonging to the Government. The outside portion of the tribe have given in their adhesion to Te Whiti, and are under his guidance. It would be as well that you should take down the names of all those who have come before you to establish their claims. At the present time there are two persons: one is following in the straight path, and the other in the crooked. It is those who are following the crooked path who are endeavouring to mislead those who are following in the right path. This is all I have to say until we meet at Hawera. Those of my people who I told you would come before you have done so. I am still desirous, however, of saying something to you concerning lands confiscated on the other side.

89. *Hone Pihama*: Your words in reply to mine in respect to my lands about Oeo are very satisfactory; but I have still this to say to you: It will be for you to carefully consider my words in relation to other lands in which I am interested. The promises made in the days of Sir Donald McLean and Mr. Sheehan were so far satisfactory. But now I have come before you with my case for your consideration, I shall not be disappointed if you cannot give me an answer immediately to the further requests I have made. I shall be quite satisfied if you can do so when we meet at Hawera. My great desire is that you should settle this matter while you are in the district, as it is impossible to say what may happen to prevent a settlement hereafter. I shall reserve anything further I have to say until we meet at Hawera.

90. *Tawhaki*, of Kaipokonui, said: I, together with Hone Pihama, Katene, and others, went to Mr. Sheehan and asked him to return me my lands, as I was an old adherent of the Government. The land in question is situated between Kaipukanui and Otakeho, and extends from the seaboard to the mountain. I now renew that application, and ask you, the Commissioners, to restore me that land. There have been four hundred or more of my ancestors buried in this block. All the dead of my tribe were interred there. I have nothing further to say, except that this land should be restored to me.

AT HAWERA, TUESDAY, 24TH FEBRUARY, 1880.

91. *Te Wharerata*, of Mawhitiwhiti, said: In the years 1866 and 1867 Mr. Richmond made certain reserves. Rangatapu was one; it was the block on which we were to live. I do not know how many acres it contained. Okahu was another block; it comprised 280 acres. Te Rauna was another block;