

Takerei.

30 Oct. 1860.

1703. Did you yourself go to Mangere?—I said to Mr. Fenton “I am going to Mangere;” when I arrived at Mangere I did not hear him say a word imputing blame to Mr. Fenton.

1704. What then was your conversation with Potatau?—Why should I tell you of that conversation?

1705. Did Potatau tell you what Mr. McLean had said to him?—He did not tell me that, that is concluded. Now commences another subject. After Mr. Fenton’s detention by the Governor, Mr. Turton was sent as Magistrate for Waikato. When the people all heard, they did not approve of Mr. Turton, because his work was different. At the time of his first coming to New Zealand, his work was preaching the Gospel to all the people. He left the people he had been instructing in the work of the Gospel, in the works that save both body and soul, and took up a different work, that of Magistrate. We do not approve of Mr. Turton as Magistrate for us. Let him come in the performance of his own duty to teach the men, the women, and the children, the old men and the young men. We do not approve of Mr. Turton as Magistrate for Waikato, for all the tribes of the West, East, and South, and throughout all its boundaries.

1706. What would the feelings of the Waikato people be now, with respect to the introducing of a European Magistrate and the establishment of Law in the district?—They would object.

1707. Why would they object?—Because of the Governor, because of the detention of the first Magistrate agreed to by the Governor for Waikato.

1708. Would they continue still to object to a Magistrate?—Yes.

1709. Then how would they purpose to establish laws for themselves?—It would be for them to search carefully.

1710. When peace is made, would there be the same objection?—Has there not been an error in the first instance, and afterwards a second in regard to Mr. Turton, and then a third in regard to Mr. Halse? The fault in the word was at the commencement in holding Mr. Fenton.

WEDNESDAY, THE 31ST DAY OF OCTOBER, 1860.

PRESENT :

Mr. Hunter Brown,
Mr. Fox,
Mr. Heale,
Mr. Williamson,

Mr. Dillon Bell,
Mr. Domett,
Mr. King,
Mr. Forsaith,

Mr. Sewell in the Chair.

Reweti called in and examined.

Reweti.

1711. *Chairman.*] What is your name and tribe?—Reweti, of Ngatiruru.

1712. You heard the evidence given by Takerei yesterday: do you agree with him?—My thoughts are the same as Takerei’s.

1713. Are you an Assessor?—I am: I was appointed by the Government.

1714. Have you any other statements to make?—This that Takerei has already stated.

Taneti called in and examined.

Taneti.

1715. What is your name and tribe?—Taneti, of Ngatimahuta.

1716. Do you agree to the statements made by Takerei?—I agree with what he has said. If I speak, it will only be to repeat the same thing.

1717. Are you an Assessor?—I am: I was appointed by the Government.

Hopa called in and examined.

Hopa.

1718. What is your name and tribe?—Hopā. I am of two tribes: the Ngatimaniapota and Ngatimatakore. Tūāahu is the name of my place.

1719. You heard what Takerei said yesterday: do you agree in it?—Yes: our thoughts are the same as Takerei’s.

Takerei called in and further examined.

Takerei.

1720. Will you now make the further statement you desired to make yesterday?—Yes, but my statement will be long. I will not hide my own faults, nor will I conceal the faults of you Pakehas. I will commence with my thoughts of times past. In the old system there were no elder brothers or younger brothers, no children no parents. Their saying was, “The nephew stands on the other side of the stream.”* This proverb was used in time of war. On the introduction of Christianity we were instructed by the Ministers, and then we learned that God made the earth, man, and the sea. We were shewn in the Scriptures that this world was for the body, and the other for the soul. After Christianity had gained ground, Governor Hobson arrived. We heard

* Meaning, that in time of war, relative fought against relative.