

she might go and see Sir Donald McLean about a piece of land for herself and her cousin, my wife. She saw Sir Donald McLean, who promised that she and my wife should have 50 acres each, near Normanby. They have received the Crown grants for these pieces. In reference to the document which Mrs. Dalton speaks of as having been given by Sir Donald McLean, that is quite true; it was given to me to look at, and I read what was contained in it. I said, "Be careful lest we be deceived by Wharerata and Heke." That is all I know.

264. *The Commissioners*: It seems that the promise of Sir Donald McLean, so far as regards the land on the other side of the Waingongoro, was for yourself and Wharerata and the tribe; and therefore you must let the matter lie until the question of the general reserves has been determined, although your case will be recorded. The promise is admitted, from the evidence of it we have received.

265. *Lucy Takiora Dalton*: I am quite satisfied with that, so long as my tribe are all right.

266. *Major Brown*: With regard to Mrs. Dalton's evidence, I wish to add the following statement: Mr. Sheehan promised Mrs. Dalton, on her application for it, one town section at Stratford, leaving me to allocate it. It has not been allocated, because it was just about the time the sale took place, and all the best sections were gone. It was the same with Hone Pihama's and the others' sections.

267. *The Commissioners*.] Would there be any difficulty on your part in naming the section you would recommend to be granted to Mrs. Dalton?—There would be no difficulty, as soon as the map of this side is made out. This side of the Patea River has not been dealt with.

268. And it is on this side of the Patea River that you propose the section should be allocated to her?—Yes.

269. And Hone Pihama's section, too?—Yes; they were all shut out together. There is one for Hone, one for his wife, and one for each of his two daughters.

270. *Ngahina* said: I wish to answer some of the statements made yesterday and to-day about the Waimate Plains. In 1878 Hone Pihama, Taurua, Tuwhakaruru, Karere, Ture, Parone Tutere, Rukekato, Takiora Dalton, and myself went to Wellington and saw Mr. Sheehan. Karere spoke first. He made the same statements with regard to the other side of the Waingongoro as he did yesterday before the Commission, and he carried his boundary line to Inaha. When he had spoken I got up to answer him. I said to Mr. Sheehan, "Do not listen to what these people say, but come to Hawera and talk about the other side of the Waingongoro." I then said to Karere, "You have no lands between Waingongoro and Inaha. You must come back to this side of the Waingongoro, on to Okahu and Turangatapuae." Karere did not answer me there before Mr. Sheehan, but he spoke about Turangatapuae. That was all I said about that to Mr. Sheehan. Then Rukekato spoke to the same effect that I had done. After that Tuwhakaruru said, "It is quite right; we must go back to the tribes before we can speak." That finished what we had to say to Mr. Sheehan; and Mr. Sheehan agreed to it. I am now going to refer to a different subject. I heard what Wiremu Pokiha said yesterday. He has tried to get satisfaction for two pas, for Kanihi and Kahotiti. I now see that all the troubles of the land and the people have come on to us because you pakehas are not clear about this name "Waimate." The ancient boundary lines of our people are distinct to us. The Kanihi Pa boundary line goes inland to the Waingongoro Stream. The boundary line of the Kahotiti Pa also goes up to the Waingongoro River. The land of the Kopanga Pa extends to Waimate; this belongs to Titokowaru. Mangoporu (at Kauae) belongs to Manaia and myself; the land belonging to this pa extends to Waimate. The tribe is the Ngatitu, and Manaia is the chief of the tribe. He and all his tribe came in together with Hone Pihama to the Government. At the time when the Waikato, the Taranaki, and the Ngatiruanui were assembled at Kauae we caught a pakeha; he was a trooper. A flying column of troops, consisting of Europeans and Maoris, came up from Wanganui under Colonel Weare. Another column under Colonel Warre came from Taranaki. They travelled by the sea-side, and we, the Hauhaus, were inland and assembled at Kauae. Our Maori forces then went out towards the beach. We then saw a pakeha who was following up behind, and we caught him. We did not kill him, but brought him away with us. I was one of the directors of our people, and the assembly of chiefs announced that no blood was to be shed: that the shedding of blood should not go beyond Waingongoro, because Hone Pihama and Manaia had been settled there as mediators between the Government and ourselves. There were about 800 Natives there, who all agreed to this. The people told us to take back the pakeha to the camp of Colonel Butler. We took him to the camp, and Mr. Parris accompanied us. Food was supplied in the camp by Colonel Butler and Mr. Parris. We then returned to our people. I wish the Commission to understand that the papers now handed in by Takiora Dalton to them were not sent in with the knowledge of the tribes, but were sent in stealthily. I will not attempt to get any benefit simply for myself because the land is mine; but, if my parents and relatives are to be without land, I am content to be without also. If you take the land by force, well and good, I cannot prevent you. If I cannot keep the land for my people, I am willing to let it go; I will not try to keep it for myself alone. I have seen my lands taken by the Government at Waitotara, Whenuakura, Patea, Tangahoe, and up to Waingongoro, and I say that is sufficient. The European officials told me when I came amongst the pakehas that I was to remain quiet: that my lands would not be taken from me. Since that the Government have treated me, who remained quiet, in the same way as those who behaved badly. That is all I have got to say in answer to what has been said.

271. *The Commissioners*: There is one word we must say in answer. It was the same law that took the land from Waitotara to Waingongoro, which took the land from Waingongoro right up the coast. It was the law that was made at the time of the original insurrection, when the troops were killed at Wairau in the ambushade; and it is the same law under which the Natives obtained the reserves which were given to them on this side of the river. If they say that this law is not right, the first thing they must do is to give up the lands which have been reserved for them; because they cannot ask for a thing under the law, and then say the law is not good for what it takes as well as for what it gives. There is no reason why the people should not be treated on one side of the river exactly the same as they are on the other. And what does it signify to the Europeans that a few years pass over? It is nothing to them. They wait quietly until they see the finishing of their work.