

What happened at Oeo, when the first word that was spoken there by Te Ngohi was to ask whether it was still quite clear that the reserve made in past years for Wiremu Kingi Te Matakatea and Arama Karaka should remain; and also the second word, with respect to reserves that were made for Te Ngohi himself? It is all part of the same law, only it takes a long time to carry the law through from its beginning to the end. This is the foolishness that there has been on the part of the Natives: that they want the law to be preserved where it secures to them their reserves, and want it to be given up where it takes their land. You will see the same thing with the reserve which was made from Waiweranui up to Hangatahua, for the Ngamahunga. All these things are written down and a record of them kept from time to time: they were all done under the same law, and are part of the same word that was spoken then. Therefore you must not think that that word will ever fail: neither for the good nor for the evil which it brought. And so the strong people go quietly. First they take a step; then they are met with opposition. They quietly wait and consider it over before they do anything. But they are not like foolish people without knowledge, who give up what they are doing when they are opposed. They wait; but they still go on pressing quietly until they carry out what they said. Consider what this Commission has come for. This Commission has not come to destroy any part of that law; it has to maintain it all. We look back to what was said when the Waimate Plains survey was first begun, long ago, when the surveyors began to be sent across, as Takiora said to-day. What happened then? Mr. Parris then proposed to the Natives that they should have a large reserve made for them between Waingongoro and Inaha, exactly as Arama Karaka and Matakatea had a large reserve made for them between Taungatara and Moutoti. Well, they did not listen. The chiefs of our people were not offended because they did not agree, but said, "Presently they will think better of it." Then the Government began the survey. Now at that time there was no clear proposal about the reserves or boundaries: but nevertheless it was clearly promised that all the cultivations, settlements, fishing-places, and burial-grounds, whether they were in the bush or at the sea-side, should be reserved for the Natives whenever the English people came to settle upon the ground. The English people never wanted to take away your cultivations, or to interfere with your settlements: and you know quite well that this has always been the case on the occasion of every purchase, either by Mr. Parris, Major Brown, or any other officer of the Government. In that respect the English people always look to the whole tribe exactly in the same way: all are alike. But they do not look upon the people who have adhered to the Government side during all these years in the same way that they look at those who have opposed the Government; and at the proper time the latter will be remembered and borne in mind by the Government, just as surely as the sun is shining in the sky. Otherwise the English people would be false, and it would be said they deserted their friends. At last the people on both sides of the river, who are related to each other and belong to the same people, must know what the meaning of the English side is. And do not let them follow after foolish ideas. Do not let them ask, with one side of their mouth, that the rights which they have got should be preserved to them, and then, with the other side, talk nonsense about all the confiscated land being given back to them. They must take the law as it was from the beginning, and they must know that it will be just the same to the very end. That is why the people who are living on this side of the river ought to help in getting a peaceful settlement with their friends on the other side. It does not signify whether it takes a short time or whether it takes a long time, because the English people is like a river which is always flowing. It is quiet and it is deep, and it flows from its source to the sea, straight on; and when people put a dam in it, unless the dam is for some good purpose, the water goes over it and presently carries it away. Whereas the Native people is like a sieve with small holes at the bottom of it; it looks for a moment as if it were full of water, but if you look at it next day you will see that the level is lower, and the following day the level is still lower, and the next day lower still. And where is the river that is to pour in to fill it up again? We listened patiently to what Ngahina said, but he must once for all understand that it is nonsense about all the land on the other side being left for him and his people. Exactly the same thing will be done on that side as on this. Presently we shall lay out the reserves on the other side of the river, and we shall take care that there is plenty for the people who are alive, for their children and all their people; and we shall try to act justly and fairly by them. The chief who is standing in the way of that being done, is just like a child standing on the shore of a river and striving with pebbles and sticks to prevent the flood coming down. It is true that he says that the water shall not again be discoloured with the blood of either race. We say so too: let us all see that it flows clear and quiet. And let all the people who are living here quietly among the Europeans take care that there is no colour in the water in the days to come. That is all. We have done the work which we had to do here.

---

AT WAITARA, FRIDAY, 5TH MARCH, 1880.

272. *Teira Manuka-Kaitoa* said: I will begin by speaking of the land from Parikino to Taranaki, and from Taranaki to Tahoroparoa. The line from Mount Egmont to Tahoroparoa was taken by Rawiri Pukere, who is dead. That was the line that was laid out dividing the land which remained to the Natives from the land which was taken by the Queen. That line was not made by the Europeans. The European boundary line is at the junction of Wanganui and Waitara, inland. These lands were set apart by the Government for us who had remained loyal. The land beyond Parikino was to remain with the Hauhaus; we were not to have any of that. Subsequently the Hauhaus came on this side. The Government saw them, and the Hauhaus also saw the Government people. The Hauhaus people then sold this land which had been reserved for the friendly Natives. It was sold to the Government. The Government bought the land which they had formerly reserved for us. That was how we lost all our land. The Europeans occupied it, and we have only the quarter-acre sections in the towns to live on.

273. *The Commissioners.*] When you say that the Hauhaus people sold the land, to what land do you refer?—Taranui, inland of Waitara, and Manganui.

[Copies of the original agreements made by the Waitara Natives for the surrender of their claims to the Government were produced, and read in Maori. See Appendix.]