

is a large one; Ngatihaua and Ngatikoroki would like to have a claim, but they have none whatever; all the Waikatos are not interested in it. I wish the line to run this way; Puhirua is the centre point of Mongorewa Road, and that of Te Papa also. If the proposed line is opened in a direction other than that I have laid down I will be troubled, and if it goes by another line it will be disallowed. The line must go direct through from this. I am desirous that this should be carried out, as it will be for our mutual benefit. I have been living a lonesome life till now, as I see the pack-horses travelling to and fro, and see the wheel-marks on the ground, and I can travel much quicker than I formerly did. Look at our sadly diminished numbers, and see how we have suffered through Waikato. That is why I wish the road carried right through to Waikato. I indorse what Wiremu Maihi said.

*Mr. McLean*: What you say about roads is clear, that they should not be carried over the lands of other people; it is this interference with other people's land that has given rise to ill-feeling amongst the Maoris; but an accurate survey must be made of any proposed line, that the best may be selected. With respect to the other matters that you spoke about, I will give them my consideration, and give you a reply by letter. I have no time at present to do so, but will let you know as soon as I possibly can.

*Mr. Clarke*: I will second what Mr. McLean has just said; let all your requests be written down, that they may be laid before us in a proper manner.

*Hori Karaka*: Ngatirangiwehewhi have heard that the Arawa generally wish to sell and lease land, and that they wish to see you for that purpose; that Ngatiwhakaue, Uenukukopako, and Tuhourangi are negotiating about land. This is Ngatirangiwehewhi's word, from Ohinemutu to Otuhuia is said to belong to Uenukukopako; we object to this because it belongs to us.

On the next day Mr. McLean arrived at Ohinemutu, where he was welcomed by a large number of Natives, being met about a mile away from the village by many Natives, headed by Arekatera, carrying a large English ensign. The party, still led by Katera with his flag, then escorted Mr. McLean to the new carved house lately erected at Ohinemutu, and called Tama te Kapua.

Speeches were made, of which the following is a report:—

NOTES of MEETING held in Tama te Kapua, Ohinemutu, between the Hon. the NATIVE MINISTER and the NGATIWHAKAUE TRIBE, 18th December, 1873.

*Te Muera Amohau*: Welcome, Mr. McLean, you who assist the various tribes resident in this island; *homai to tohu*. This is the day that we have been honored by your presence, and our unity has now become more firmly established. A covenant was entered into during the time of Governor Fitzroy, and we now see you, the person who uphold the said covenant. Welcome! welcome to bring that word hither. [Song, "*Homai taku toki*," &c.]. Come and bring the words of old with you, which have been disseminated north and south. I this day have an opportunity of seeing you. Come and listen to what the Arawas have to say. Mr. Clarke will be fed this day; our talk will have reference to man, to the *Waka*, and to land. My friend, you are now present in our midst. Long may man, power, and the law enjoy prosperity! Welcome Ngapuhi, and all the people of note brought hither by Mr. McLean. Come to see the land and the people; come to the Arawa. [Song, "*Hoki mai e te au*," song of welcome addressed to Mr. McLean.]

*Ngahuruhuru*: Welcome, Mr. McLean. I am present. [Incantation expressing a desire for unity.] Let us have proof of your love. Welcome to Tama te Kapua, to the house on which these tribes have been employed in building. Welcome to Rotorua, the protecting fence of the tribes, and your *taiepa*. Welcome, Ngapuhi; there is nothing to say. We bid you welcome to dispel all evil.

*Te Amohau*: Welcome to the men of New Zealand. [Song, "*Piki mai, kake mai*," welcoming the Europeans.] Welcome, the Minister of the Government, come that you may have an opportunity of seeing this land. [Song, "*Pere! Pere! rua, Pere waho!*"] Come and establish what is good on a firm basis, and do away with the evil. Come to those who are now assembled before you; come and give expression to the good feeling you have for us. My relatives, my friends, welcome! Come, the representative of the Queen's authority, as expressed at Kohimarama. Come, the friend of those who have departed, and who desired that we should be one under one law. Welcome to Rotorua, the *putake o nga ki*.

*Te Waru*: Welcome, Mr. McLean. [Song.] I have much pleasure in giving expression to my friendly feeling towards you for having saved my life. I have nothing to say, nothing beyond the pleasure it affords me to see you. I have always kept what would tend to benefit man. [Song.]

*Te Wai Atua*: Welcome! welcome to establish peace. Your appearance here has cleared all dark clouds away, and now the sun shines once more. [Song.] Welcome to Ngatiwhakaue; welcome the man who has always advocated peace.

*Ropata Korokai*: Welcome your Pakeha friends of other days, who have been welcomed here. Welcome to Rotorua, the "*puna o te ki, o te Arawa, o te korero*." You have entered the house of this man and that man, and heard what they had to say; though I may be wrong, you are right. [Song of affectionate greeting.] Welcome the person to whom the applications of the man of influence, the man of no standing, the widow, and the poor are addressed.

*Mr. McLean*: Thanks, te Arawa, for your welcome; it is in answer to your earnest wish that