

1874.

NEW ZEALAND.

NOTES OF NATIVE MEETINGS

(EAST COAST AND BAY OF PLENTY).

Presented to both Houses of the General Assembly by command of His Excellency.

MEETING held in COURT HOUSE, NAPIER, 29th November, 1873.

Present—Hon. D. McLean and Chiefs Tareha, Ihaka Whanga, Hamana Tiakiwai, Te Muera.

Mr. McLean to Ihaka: I do not think you were present when I spoke to the Napier Natives relative to the partition of the Patutahi Block between the Government, Ngatiporou, and Ngatikahungunu; it was then stated that the land had not been surveyed. Since then it has been done, and the Ngatiporou share has been decided. Ngatiporou have disposed of their share to Government for £5,000; what remains is between you, Ngatikahungunu, and Government. At the meeting at Waiohiki I offered to give the Heretaunga Natives money instead of land, which they refused. They would wait until the survey was completed. Tareha is now present as the representative of the Napier Natives. Since then the Commission has sat at Poverty Bay, to decide claims to confiscated land which was to be returned to the resident Natives of Poverty Bay, who were frequently remonstrated with, and warned not to take up arms against the Pakeha; notwithstanding which they persisted in their defiant attitude, and now it is hopeless to expect this Patutahi block of land will ever be returned to them.

Mr. McLean to Hamana: This is a word to you about Hapimana's demand to me at Wellington for land to be returned; this cannot be acceded to, especially when demanded as a right in an angry manner; not one acre will be obtained by such an attitude. Those people persisted in their evil course, and the result was they lost both men and land. Waikato and Taranaki acted in the same manner, and suffered accordingly. It is no wish of mine that the people should be sufferers by their folly, and I hope they will not be so in future; you know I am using my best endeavours to initiate a better state of affairs.

Tareha: I support a portion of what you have said. In the first place, the Natives were looked down upon by the generality of Europeans, who said our skins and thoughts were both dark, and not clear like theirs. It was you who first recognized our position, and made it your duty to assist them to the utmost of your power. It was through your exertions that we were represented in Parliament; myself and Karaitiana have both been returned for this district, and I was under the impression that you ought to be supported by those whom you had raised to that position. While I was a member I gave you my hearty support, and we always discussed Maori questions. I resigned my seat of my own free will. When the former Government were defeated, and you took office, I said to you that you were to be careful how you followed the example of the former Government, which slew the people and took the land. After you took office the fight at Taupo took place, where the people were punished for their crimes, but the land was not taken as it was in Waikato and other places. What you say, that nothing would be gained by a defiant demand for land to be returned, is good, and we will talk the matter over quietly.

Mr. McLean: I spoke to Hamana that he might understand that nothing was to be gained by "bounce;" the land referred to was taken by former Governments. I have not been instrumental in taking land. The Taupo and Ureweras, with whom we fought, were not deprived of any land. Natives have been punished for their faults. Tareha, although you have retired from Parliament, your suggestions have been attended to; you should still, as a chief, endeavour to act for the general good and welfare of the Maori people. You and I have always worked together, and done what we thought best for the benefit of both races.

Tareha: A word about what you said to us about Turanga when in Wellington. There were three of us of this place and Wikiriwhi, and you said one portion was to be for the Ngatiporou, one portion for Ngatikahungunu, and one portion for the Government. Since then reports state that Ngatiporou were to have all the land.

Mr. McLean : No ; they had their share—no more.

Tareha : When we held our meeting at Waiohiki this was explained to us, and you offered us money for our portion, to which we said, No. We understood that it was the land we were to have, so let yours remain with you. You proposed to return the land to the Poverty Bay Natives. I said, Return your share if you wish to do so ; give us ours. You said, " Wait until the survey is completed ; " and we have done so.

Mr. McLean : The survey has only very lately been completed. I proposed to return lands beyond certain boundaries. Those have been returned by the Commission.

Tareha : Now that the survey is complete, we find that Ngatiporou, who are Poverty Bay Natives, and Mokena, are disposing of the land, and we think we might as well do the same.

Ihaka Whanga : Let the talk be short. I appear here as the representative of the Wairoa portion of the Ngatikahungunu, who have sent me to receive the money for their share of Patutahi. I said I would go in a straightforward way to Tareha, and then go with him to meet the Europeans. I have now come for the money. There is one question I want to ask : Do Ngatiporou receive both money and land ?

Mr. McLean : No ; but while the arrangements were pending, they said the land was to be set apart for school purposes. After this they decided to receive money instead of the land, and to have a certain portion set apart for school purposes. They have lately paid about £267, a balance of Patutahi money, for school purposes. You are mistaken in supposing they received both money and land. Was Ihaka Ngarangione with your people ?

Ihaka Whanga : No. He belongs to Turanga, and went with Ngatiporou. Let him look to them for his money.

Tareha : The best plan will be to divide the money, one portion for Ihaka and them commencing from Wairoa to Table Cape, and the other portion for us Napier Natives.

Ihaka Whanga : With respect to the payment of this money, I would suggest that you write to Mr. Burton to come and fetch the money and pay the Natives, as I cannot divide the money. You, Mr. McLean, have the list.

Mr. McLean read list of numbers of different hapus who were engaged in fighting at Poverty Bay.

Ihaka : Let the money for each individual be explained clearly.

Hamana : Your remarks to me about what was said by Hapimana to you in Wellington are good. My idea is, that when he made that demand it was not done intentionally in an obnoxious manner. It was not right to suppose that that land would be returned. It is gone for good. When Mr. Locke reached the Wairoa, we knew that the land question was to be settled. We were told to trace our claims by ancestry, at which I and other soldiers complained about our wasted labour in fighting against the Hau Haus. Hapimana got all his people, who were chiefly Hau Haus, inserted in the deeds ; while only four of us, Ihaka, Maraki, Paora, and myself, were nominally inserted in the deeds.

Mr. McLean : The land is vested really in you, the chiefs. The names of Hau Haus are inserted, but you hold that land for their benefit. There is one question which ought to be settled, that is, the boundary between you and the Urewera ; it ought to be done, if possible, this summer. I have appointed Tareha, who is related to both parties, on behalf of the Government, to adjust the matter.

Temuera : What acreage are the people to have ?

Mr. McLean : If Ngatiporou had received land, they would have received 10,000 acres. Your people would have received the same.

Ihaka : Mr. Burton proposed the chiefs should have a larger portion than others ; but we objected, and said that all should be equal.

Mr. McLean read off list. Ihaka's party, 319 men ; Heretaunga party, 223 men ; Ihaka's party to receive £2,942 15s. 6d.—each man at rate of £9 4s. 6d.

The same day Mr. McLean left Napier, and arrived at Poverty Bay on the 30th. The next day a number of Natives assembled in the Court House, and met him there. One of the requests brought forward was for leave for the Hau Haus now living at Torere to return to their old friends. As, however, it appeared that some had come away without permission, they were ordered to return at once.

The following is the report of the meeting :—

The Hon. the Native Minister had an interview with the Turanga Natives in the Court House, Gisborne, on Monday last. Mokena, Ropata, Henare Potae, Ihaka Whanga, and others were also present. Mr. McLean having invited them to state their grievances, the following interesting proceedings took place.

Paora Kati : We have nothing particular to say ; we come here to listen to you.

Matenga Tote : We wish the Hau Haus of the Ai tanga a Mahaki, that are in Wiremu Kingi's charge at Opotiki, returned to us.

Wi Haronga : Te Ai tanga a Mahaki welcome you here. If you intend to return land to them and Rongowhakaata, and to give them the power of administering their own affairs, it is well. Let chiefs from other places cease from administering our affairs ; no matter though they may be Hau Haus, let them give expression to their sentiments. Perhaps some one here will have something further to say on the subject.

Mr. McLean : Will you explain what you mean by your reference to chiefs from other districts administering your affairs ?

Wi Haronga : I refer to Henare Potae, Meiha Ropata, Mokena Kohere, and Paora Te Apatu.

Wi Pere : Salutations ! I have just returned from Wellington, where I went to see if I could make arrangements for getting some of our lands returned to us. I saw Mr. McLean, who said "Return and stay quietly ; a new law is being made which would simplify and adjust all such matters." After my return, I conferred with Mr. Locke, on his arrival here, and was satisfied with the arrangements that were made about the land. There are two or three matters which I wish settled : Give us back our burial-grounds at Patutahi, at Wahanui, and at Kaikaitaratahi. Secondly, Let the Hau Haus of Te Ai tanga a Mahaki, who are in Wiremu Kingi's charge at Opotiki, be returned to us. And, thirdly, We should also participate in the Patutahi money, and receive £5,000.

Panapa Waihope : Salutations ! I second what Wi Pere says respecting the restoration of the burial-grounds. Secondly, We wish the Hau Haus at Opotiki to be returned to us ; some of their number have already returned and are among us, as Mr. Locke knows ; let us also receive money for Patutahi.

Pita Te Huhu : [Karakia, incantation.] I approve of your administration, Mr. McLean. I approve of what Wi Pere said about the restoration of the burial grounds ; let that be done. I wish the Hau Haus at Opotiki returned, and some of the money for Patutahi.

Hoani Ruru : The land belonging to Rongowhakaata was taken by the Government for the crimes of all the Hau Haus of Turanga, and but a small portion of that belonging to Te Ai tanga a Mahaki ; Ngaitahupo did not lose any land, Paora Te Apatu and others had made application for the adjudication of lands within the "*rohe potae*;" Rongowhakaata did not, as their land had all been taken. I wish you to give me back a portion. Do you carefully consider this matter.

Paora Kati : If you have any complaint to bring forward, do so now. You are wrong in objecting to Ropata, Henare, and Mokena, for it is through their administration that we have benefited. Money is now asked for Patutahi. If I receive any of the Patutahi money, I shall not go there ; if I do not receive some, I will not go there. I wish for some of the Patutahi money. Raharuhi's Crown grants, twelve in number, have not been properly conveyed by him to his relatives, consequently they revert to the whole tribe. Raharuhi signed a document drawn up by the Natives, but the lawyers say it is of no use. I asked Mr. Skipworth to prepare a document conveying his (Raharuhi's) interests in the different blocks to me ; he said, *Taihoa*. I also saw Captain Porter, but he did not arrive till Raharuhi's death, when it was too late. I was very *pouri*, about these Crown grants and could not sleep.

Wi Pere : Patutahi was taken and divided amongst Ngatiporou, Ngatikahungunu, and the Government. Those tribes said they would give the land back to us as an act of grace (*tohu rangatira*) ; this has not been done, for the land has been divided amongst themselves, therefore we do not want their interference with our affairs.

Paora Parau : You see the remnant of Turanga and Rongowhakaatu before you ; some perhaps were too lazy to come, while others may have been ashamed or afraid of you. Let the request for the burial-places be granted, and let the Hau Haus under Wiremu Kingi's charge be returned to us. With respect to people from other places coming to administer affairs amongst us, let them attend to the affairs of their own settlements.

Mr. McLean, in reply, said : You, the people of Turanga, have not hitherto shown yourselves capable of managing your own affairs, although you talk largely of your powers. You could not do it even when your old chiefs of authority were alive ; and you have always evinced a fickleness and a desire for change, without considering the consequences which would follow. When the Hau Hau doctrine came among you, you readily adopted it, and you were completely led away ; now you express your jealousy because other chiefs are desired to come here. If you refer to the Ngatiporou chiefs, I tell you they have a right to come here at any time, and will do so whenever requested. I have asked them to come here, and will do so again when I consider it necessary. You have no chiefs to whom any attention is paid ; and the old proverb holds good, "*Turanga tangata rite*;" or, Chiefs and all are of equal standing at Turanga. The land question has been already satisfactorily settled by the Commission which has recently sat here, and I am not prepared to make any further concessions in either land or money, as you may consider yourselves liberally treated. I told some of you lately in Wellington, when you spoke to me on the subject of your lands here and at Wairoa, that you would not have met with so much consideration had you assumed a defiant attitude ; and I tell you so again. I have always warned you that you will get your grievances redressed and claims recognized more readily by bringing them before the Government in a friendly and proper spirit, than by adopting an opposite course, by which you would gain nothing. No attempts at unfair exaction on your part will be to your advantage, however much you may at times be led to think they are. Some of you have asked for the return of the Hau Haus residing with William King at Opotiki ; and I hear that Wi Pere has advised them to come away stealthily. If such means are employed, you cannot expect me to assent to your wishes. Had a frank request been made for their return, and security offered for their good behaviour, the Government might have entertained the application ; as it is, they will not be permitted to return. In reference to certain burial-grounds you have asked for, that

at Patutahi, which is in the possession of the Government, will be reserved for you ; with regard to the others, I can make no promise. You are living in the midst of an increasing and prosperous community of Europeans, by whose example you should profit. I hope you will learn from them their habits of industry which you see they possess, and which you will find will be much more beneficial to you than fruitless agitations. You should bear in mind that Europeans are an increasing people, and that it will be greatly to your advantage to avoid unnecessary contentions, and to dwell with them on peaceable and friendly terms.

Wi Pere : The charge against me is unfounded ; there is some one here from Wiremu Kingi's place ; we are going there and can have the matter cleared up. When Te Muhunga was taken, it was arranged with Mr. Atkinson that he was to have 5,000 acres, with the understanding that we were to have the balance, if any ; on survey, it was found to contain 5,390 acres ; the balance he refused to return. You are not to blame for this.

Mr. McLean here read from notes that, according to the wording of the agreement, it was 5,000 acres, more or less.

Wi Pere : If it was over, it was to be returned ; if under, it was to be made up.

The Hon. Mokena Kohere : Friend Wi Haronga, I rise to answer your objections about us chiefs from distant parts having the administration and management of your lands at Turanga. This is my word to you. You had the opportunity of dealing with your lands, but you threw it away. You have had your lands given to you ; my hands are clean ; take your land.

Meiha Ropata : Wi Haronga, there is one mistake you make with regard to us chiefs from other districts administering matters connected with your lands at Turanga. If the Government had seen any fault in our administration, they would have told us to cease ; it is not for you to dictate to us. In 1865 the troubles commenced here, and they have existed ever since, and we, chiefs from other districts, have done our best to prevent matters being worse with you. and we have succeeded to a certain extent ; if it had been left entirely to the people of Turanga, you would never have succeeded in anything for your benefit ; if the troubles of this place had ended, we should have ceased to visit you.

Ihaka Whanga : I do not agree with what Wi Haronga has said about us strangers having the management and making arrangements about land at Turanga. It has been plainly seen that Wi Haronga and his people have not been able to manage their own affairs properly, or the troubles would not have come on them. If Wi Haronga is competent to administer affairs among his people, why did he not prevent these troubles ? When Kereopa came here with his mischief, you were eager to support his cause, and that was the commencement of your downfall. We (the Government) have rescued you from those evils. We have given you your land and taken some for the misdeeds of your Hau Haus ; and what land has been given to you you have either sold, mortgaged, or disposed of in some other way ; and now you are dissatisfied ; you should be glad to welcome a state of peace, and show a good feeling towards the Government.

Wi Haronga : I am found fault with and blamed for not exerting my influence in restraining my people ; if they had listened to my advice they would now be in different circumstances ; they are easily led away, and when Henare Matua came here they followed him. I was sorry, but was not listened to ; the blame of all is thrown upon me. Let my words be proved by each hapu looking after its own affairs ; it would then be seen how such were administered, and they would each become responsible for their own conduct.

Henare Potae : What you have said, Wi Haronga, about our coming to Turanga and taking the management of your lands is correct, but we have never come among you yet without being first asked to do so. The Government saw that you were unable to manage matters by yourselves, and they asked us to assist you. However, in future you can conduct your own affairs yourselves, and we shall then see whether you are capable of administering for yourselves.

Anaru Matete : Salutations to you, Mr. McLean ! May you live long ! I did not go to Wellington with Henare Matua with any intention of doing wrong, but to try and get a hearing from you about my troubles. One of my troubles was that I had been cursed by Paora Kati, and I did not feel satisfied until I had seen you, for you to tell me that I was safe (or not). You told me when you were last in Turanga that I was to remain quiet. I have at last made up my mind to tell you that my lands have all been leased by the Government Natives ; my relatives have participated in those leases, and none of them have handed to me any moneys accruing from these rents. I am agreeable to lose the greater portion of my lands for joining the Hau Haus, but I think I am entitled to a portion of land besides what has been given up to the Government. I do not ask for a portion of land that has been sold or confiscated ; all I ask for is a portion of the land that is leased.

Mr. McLean : I think you and Paora Kati had better meet and settle matters between you ; also your relative Tamihana, who is not present.

Wi Pere : It was proposed that a committee of twelve should be appointed to adjust the surveys, which were a constant cause of irritation. Ropata was named as one of the committee.

Mr. McLean : There will be no cause for such complaints under the new law enacted by the Government, which will remedy all such ; and no lands will be brought before the Court for adjudication that are of a questionable nature. (The Native Minister here read the names of several Hau Haus who had been sent to Opotiki, some of whom had returned to Turanga, and some had died.)

The meeting then broke up.

Wharekahika, Hicks' Bay, 12th April, 1873.

NOTES of INTERVIEW between the Hon. D. McLEAN, Native Minister, and IHARAIRA TE HOUKAMAU, on board the p.s. "Luna."

Iharaira Te Houkamau: Welcome to Mr. McLean and your friends of Rongowhakaata, Ngatikahungunu, and Ngatiporou. You have received a letter casting aspersions on you, purporting to come from me and signed with my name. I know nothing of it. When you first visited this place you assigned me certain duties to perform, which I have carried out to the best of my ability. I did not write to you, as some allege, asking for flour, or anything else, nor did I sign my name to a letter casting aspersions on you. My time has been otherwise occupied in attending to the duties assigned me. When troubles and disputes arose, I went to adjust them. A serious dispute occurred at Waiapu, which resulted in the death of one individual. I went there to use my influence in settling the question. Whanau-a-Apanui and Ngaitai were nearly coming to blows about a road, and I went there to see them and adjust the question. This is the work that you gave me to do; but as to casting aspersions on you, I did not do so. Why should I change in my regards and adherence to the Government?

Mr. McLean: I knew very well that you would not be guilty of such indiscretion, and I concluded that it was written by some of the younger men, who signed your name to it to give it weight.

Henare Potae: What Iharaira says is quite true; he did not write it. I charged Wikiriwhi publicly with having done so, and he was found in the wrong.

Mr. McLean: I thought at the time that the *kaumatua* had very suddenly altered his opinion, and did not attach weight to the reports.

Henare Potae: He was very angry with Wikiriwhi at that time.

From Hicks' Bay the "Luna" went to Torere, and anchored for the night off Opotiki, which was entered the next morning. Here were numerous Natives waiting the sitting of the Native Land Court, and Mr. J. A. Wilson was on the spot. The Native Minister had an interview with the Natives, of which the proceedings are attached.

NOTES of MEETING held at OPOTIKI between the Hon. D. McLEAN, MEIHA ROPATA, IHAKA WHANGA, IHAKA NGARANGIOUE, and the NGAITAI, WHAKATOHEA, WHANAU-A-APANUI, and a portion of the UREWERA, December 5, 1873.

Rewiri: Welcome, Mr. McLean! Welcome, Ropata! Come and see your people, those who are living on the land that the Government have given to them, and who are living rightly or wrongly, as the case may be. The Government have evinced a desire to become possessed of the land they gave me. I do not know what land has been given to me. Welcome, Mr. McLean and Ropata: it was you who counselled us to adhere to the Pakeha, who would be as a parent to us, which advice we have followed. It is right that you should come here to visit us, and I am pleased to welcome you here; you it is who all the tribes have selected to administer affairs among them.

Mr. McLean: I came hither to see you. I told you when I last visited you that if you lived peaceably you would benefit by it, but if you did not you would be punished. I am pleased to see that you have followed my advice, and are living quietly. I have heard no complaints, nor have I seen any wrong committed by you since Ropata and I visited you. Ropata was instructed to counsel and direct you, and I am pleased to find that the Opotiki people have conducted themselves so well. I am glad to hear such a good report of you from your magistrate (Mr. Brabant), who tells me that your conduct is very good. With respect to what you say about the lands, the Government do not wish to deprive you of what has been given back to you; but if you lose your land through misconduct or folly, it is you alone who are to blame. If you conduct your affairs in a clear and open manner, they will be clear; and if you mismanage them, difficulties will arise as a natural consequence.

Haimona: Welcome, greeting; the authority of the Government is now established here; our visitors, welcome! Welcome Ropata, who has brought you hither to see the land and the people living on it. Welcome Mr. McLean, and the Chiefs of the East Coast who accompany you; we are glad to welcome you here. Come and see your people whether their actions be good or evil; though you took the land as payment for the evil we committed, we are glad to see you and Ropata visit the people whom you left here.

Te Ua-o-te-Rangi: Welcome! Mr. McLean and Ropata. Welcome, to see your people living at Opotiki. Come and establish what is right, good, and life-giving. [Song.]

Te Awanui: Mr. McLean, greeting. Great is my love to you the parent of all. When you speak it is for us to listen. I have heard of you before, but it is now for the first time that I see you. I have heard of the advice and directions that you have given us, and have endeavoured to follow it. It is you have saved (*whakaora*) us in these times. You told us if we had any grievances we were to bring them before you. I am in possession of your words. Welcome here to visit your children.

SONG.

E pa to hau he muri raro,
 He homai aroha kia tangi atu au i konei
 He aroha ki to iwi ka momotu,
 Ki tauhiti ki Paerau.
 Kowai e kite atu,
 Kei pea aku hoa i mua ra
 I te tonuitanga
 Ka haere mai tenei
 Ka tau wehe, ka raunga iti au.
 E ua e te ua,
 Ka heke koe i runga ra
 Ko au ki raro nei riringa ai
 Te hua o aku kamo;
 Moe mai e Wanoi, i
 Tirau te pae ki te whenua
 Ki te wa tutata ki te kainga
 Kua hurihia.
 Tenei matou kai runga
 Kai te toka, ki Taupo
 Ka paea ki te one ki Waihi
 Ki taku matua nui ki te konei
 Ki Tongariro o mua iho nei
 Hoki mai e roto ki te puia nei
 Ki Tokaano, ki te wai
 Tuku kiri o te iwi
 E aroha nei au i.

Come, breeze from the north,
 Bringing sorrow.
 Here let me weep in sorrow
 For parted friends gone to Paerau (Hades).
 Who may see them there?
 Where are my old companions
 Who were with me in my greatness,
 But now that I am feeble
 They are absent—distant too.
 Rain on, O rain!
 Descending from thy heights,
 While I beneath thee sit
 Raining out my tears the while.
 Sleep on, O Wanoi! yonder,
 While between us rises up
 The land of Tirau,
 Which, though near, separates us
 From our home.
 Here are we upon a lonely rock
 At Taupo, or driven or cast
 Upon the sandy shores at Waihi,
 Or sought shelter 'neath
 Our parent mountain Tongariro.
 Come back, my inmost soul,
 To the sulphurous springs—to Tokaano,
 Where the people bathed,
 The scenes that still I love.

Welcome the chiefs of Ngatikahungunu, you who bear the same name—that of Ihaka. Welcome our parent, Mr. McLean. It is now that we have an opportunity of seeing you. We are now clothed with one garment—namely, the law; let us all wear it. I will now address Ngatiporou, whom I bid welcome to Opotiki. Welcome Tuwhakainira, now treading the land with which your ancestors were familiar. This is the land of your birth. Welcome Hine-te-hou, who composed this Hari-hari. Welcome Ropata, who came hither to direct us, and by whose advice we profited. The Whakatoheas are now present before you. I possess no land.

Te Keepa (Urewera): Welcome, Mr. McLean! Those are the Whakatohea, and these here are the Urewera *Kaitangata*, the tribes whom you have rescued from death. Welcome, my parent! You sent Ropata to Ruatahuna to save them from death (*whakaora*), and he succeeded. The Urewera have many subjects to bring before you if you would visit their districts. It is only through my meeting you accidentally to-day that I have had an opportunity of seeing you the parent of the people. Welcome, Ropata! You who caused the sun to shine at Ruatahuna. It was through the able manner in which you administered affairs among us that we benefited.

Rawiri Te Makaue: Welcome Mr. McLean, my parent, welcome. "*Te ra te po pango*," &c. Welcome Mr. McLean, who caused the sun to shine once more on us; welcome the chiefs who accompany you; you see the remnant of the people now before you.

Ihaka Whanga: It is right that you welcome Mr. McLean and Ngatikahungunu with words of greeting. I have nothing to do with making arrangements about your lands; it rests with Mr. McLean and Meiha Ropata. You have spoken about you not having any lands; what was confiscated is for the Government to deal with as they deem best; what the Government have given you is for you to deal with. What was taken by the Government was taken as a punishment for your evil deeds. When you murdered Mr. Volkner, you were punished by the Government; and it is for them to better your present position (*whakaora*) if they please to do so; do not be too presumptuous (*whakahi*); they have the power of life and death. My words are now ended.

Ihaka Ngarangioue: You greet Ngatikahungunu, who now visit you; we come here at the request of the Pakeha. You are right in saying we bear one name; our paths, too, are one. You are right to welcome us here; I greet you. The land that is dead is dead; what is alive, and which was given you by the Government, is still alive. I think it is right that you should lose a portion of your land, for it was here that the troubles arose which afflicted us all. You received no more than your deserts. We have but one parent to whom we should look for guidance and advice,—namely, Mr. McLean, who is the director of all, and he alone it is who has the disposal of all questions in which we are interested. Your allusions to your ancestors are of no moment. If you are a son of Te Aporutanga, I know his sentiments. If you are a grandson of Te Makaue, I know his sentiments. Let us hear no more about the land, because it was through the evil committed by you that all the different parts of the island were drawn into trouble.

Meiha Ropata: It is right for you to welcome Mr. McLean, our parent, who has come here to visit you, the tribes of this coast. You are fortunate in having an opportunity of giving expression to your thoughts, inasmuch as you see him with your eyes, and listen to what he has to say with your ears; and he has caused your hearts to be filled with joy. While the tribes that we left behind did not have an opportunity of seeing Mr. McLean, their guns were loaded and were not fired off. (They were ready to meet him, but had no opportunity of giving expression to their sentiments.) It is right to welcome the Ngatikahungunu chiefs, who came to bring the Native Land Court here, according to your wish, to adjudicate your lands; if there is no trouble, your wishes will be carried out. You have heard of the trouble at Turanga, owing to the main tribe

not being careful in administering their affairs, which resulted in one individual effecting a sale, another a survey, another keeping back the land, all making separate arrangements respecting the one block instead of all working together; that is the cause of the trouble in that district. Do not let this district be like that; if you have any troubles respecting land, let them be settled out of Court. Do not bring them into Court for adjustment and then blame the Government. Whakatohea, your request to Mr. McLean for a small portion of land to cultivate food has been acceded to, because you have behaved well and have regarded the directions of the Government. You have followed the direction of the Government. It is well; follow the road that is most beneficial to man; do not be taken in by offers of food or money that may be made to you by people of other tribes who come to look at land. These are only tempting you, that they may get possession of the land; and you will suffer, and will become a laughing stock to those who manage their affairs properly. Farewell, Whakatohea; you have heard words of advice and direction from the Government to-day which are good. This is now the third year that there has been no trouble among you, since you first received instructions for your guidance according to the law. Whakatohea, farewell.

Hakaraia: Salutations to you, "*te kai whakaora o nga mea katoa*." Welcome, the chiefs from the South. I salute you who are the chief authority among all people. Come and see those whom you have preserved from destruction. Visitors, we bid you welcome. Some of those who have borne arms against you, you have raised to a responsible position, while I who have also borne arms against you have not had the same honor conferred on me; my Pakeha, Te Wiri-hana, has not given me any intimation of my filling such a position. I made an application to the Government, but have received no reply to it.

Eru Nopenope (a returned prisoner): Welcome, my parent; come and visit your people now living here; some of those whom you have treated leniently are here. When you took me to Wellington you treated me well, and when you gave me permission to return, you said, "Go, but live quietly," which we are doing. This is a word of mine to you: do you give me a piece of land in this township, where I may light my fire.

Mr. McLean: Our words to you will now cease; we will now bid you farewell, and rest ourselves this evening before we leave. I am very much pleased to see you living so peaceably. If you require some land, Mr. Wilson is here; you can represent the matter to him, and he will look into it; 20,000 acres at Opepe were given to Whakatohea. I have seen how industrious Te Hira is, and would like to see you follow his example. My wish is that you and the Pakehas should live as one people. Farewell.

Mr. McLean was "interviewed" by the Ngaiterangi Tribe in a body on Monday morning. The Court House and all the available space was literally crammed. The principal chiefs present were—Hori Tupaea, Hori Ngatai, Hamiora Tu, Enoka Te Whanake, Hohepa Hikutaia, Wi Parera, Raniera, Te Hiahia, Te Kuku, Akuhata, Harawira, Tareha, Maihi, Pohepohe, Menehira, Ranapia, beside a great number of men of lesser note. We also observed Major Ropata, Henare Potae, Ihaka Whanga, and some other chiefs who accompanied Mr. McLean, and who appeared to be much interested in the proceedings.

Hamiora Tu was nominated as spokesman to welcome Mr. McLean, which he did in a few appropriate words, at the same time intimating that he hoped Mr. McLean still came amongst them as a friend.

Wi Parera and *Hori Ngatai* explained the allusion made by the former speaker. That through the specious statements of Karaitiana they had been led to write a letter telling him that they would adhere to Mr. Stafford's Government. They were afraid that perhaps Mr. McLean still had a feeling against the Ngaiterangi for the apparent ingratitude they had shown. Hori wished it to be understood that the promises held out were so tempting that it was unnatural for any one to expect that they would turn a deaf ear to the inducements held forth. The restoration of confiscated lands was a matter in which Tauranga Natives were interested. When they heard that confiscated lands were to be restored to the original owners, they, without giving the matter consideration, said they would support any Government who would give them back their lands. Again they were told that Mr. McLean was no longer at the head of affairs, and they thought that the best they could do was to make friends with the powers that be.

Hohepa Hikutaia read Karaitiana's letter.

Mr. McLean replied that he had heard that they had written a letter to Karaitiana, in which they had expressed gratification at his accession to power, and that he had seen a copy of the letter. He warned them against any promises made under political pressure or for political purposes. That it was frequently the case that such promises were only intended for an object, and that the persons who had made them would be the parties to oppose them when brought before Parliament. That, with regard to his own feeling towards the Ngaiterangi, it was unchanged. He always liked the tribe, and he only pitied them for being so easily misled. That he had never come to them to ask them to support him simply because it was useless to do so. No possible good could result from any such proceeding. It was not for outsiders to say that a Government shall stand or fall. It was a matter entirely in the hands of the representatives of the people. That with regard to the question of confiscation of lands, it was not the act of any Government of which he had been or was a member. That when he became Native Minister the lands had been confiscated, and it was not for him or any Government to annul what the Legislature had ordered. That Ministers were simply the Executive of the Governor and Parliament.

That the Natives had no cause to complain. They were plainly told that if they went into rebellion, and fought against the Queen's Government, their lands would be taken from them. They did go into rebellion, and their lands, or part of them, were taken from them. Therefore, he said that they had no cause to complain. That, with regard to their own grievances, he advised them to lay any cause of complaint they had before the Government through the proper channels, and they would always receive attention. That if they made any application through their aged chief Tupaea it would be respected. But when it was seen that they sought aid through other sources, and tried to bring pressure upon the Government by political influences, they could not be surprised if they could not get the relief they sought. He (Mr. McLean) again stated that he had no feeling against Ngaiterangi.

Enoka Te Whanake then said : We are satisfied with your assurance that you have no sort of ill-feeling against Ngaiterangi. There is another subject that is uppermost in our minds, and that is the representation of this district in Parliament. We have been told by a Superintendent that we are not fairly represented. We are aware that it was the intention to create a fresh district, but that it was not carried in one of the Houses of Legislature ; but for what reason we are not aware. What crime have we committed that we should be treated in this way ? All I ask for on behalf of Ngaiterangi is, that we may be informed whether the Government are going to take up the question. We do not mind waiting even for another year, so long as we know that we are not to be neglected.

Ranapia said that he thought the General Assembly should be composed of one half Maoris and the other half Pakehas.

Mr. McLean explained that, with regard to Native representation, he had taken a great deal of personal interest in the question. He had always felt that the Maori race should have a voice in the laws affecting themselves. That the Act providing seats for four Maori members had been introduced by himself, and, after a good deal of discussion, it was carried. The Pakeha representatives considered, by giving the Natives four members (three for the North Island and one for the Middle Island), they were doing them substantial justice in proportion to the number of the Native inhabitants. It was calculated that the number of Maori inhabitants in the two islands was not over 40,000, whereas the Pakehas numbered some 270,000. That he could give them no hope that the Legislature would give them another member ; but that there was no reason, should they be so inclined, why they should not nominate a man of their own choice, and invite the co-operation of the other tribes. Of one thing he could assure them, that so long as he remained in the Parliament they would not want an advocate. (Applause.)

Hori Tupaea gave Mr. McLean a hearty welcome, and, amongst other matters, observed that Mr. McLean was now talking and giving the same advice as he used to do ; which advice, if it had been taken, would have saved the various tribes from the troubles that had since overtaken them. That, with regard to Ngaiterangi, it was a characteristic of the tribe that they took up ideas without giving them sufficient consideration, which afterwards led them into trouble. *Hori Tupaea* addressed a few words to the chiefs who accompanied Mr. McLean, which were suitably replied to.

After some other chiefs had spoken, Mr. McLean informed the meeting that he had appointments to keep with their Pakeha friends ; but that he would be glad later in the day to see any of them who might have subjects to bring under his notice.

The meeting then separated.

A number of the Pirirakau came in to see Mr. McLean, headed by Pene Taka ; but as they still had a jealousy of the Ngaiterangi, it was agreed that the interview should take place at Te Puna, and the "Luna" the next day steamed to that place. The interview took place, and appended is the report, which shows that the telegraphic intelligence sent up that Mr. McLean had offered them £7,000 as compensation was false.

MINUTES of MEETING held by the HON. D. McLEAN, Native Minister, at Raropua, Tauranga, with the PIRIRAKAU (Hau Hau), 10th December, 1873.

Ropi : Welcome, my friend Mr. McLean ! Come and see, and come and be seen. We are glad to see you, who are the cause of both evil and good ! Come and see us to-day, we are both human beings. Welcome, the Arawa, Ngatiporou, Ngatikahungunu ! Welcome to Waikato, the origin of all thoughts and actions. My Pakehas, come and see this bad man : however, I am not bad but good.

Te Riri : Welcome Ngaiterangi, with Mr. McLean and your other visitors. There is no one here to bid you welcome. Welcome to the tributaries of Tauranga : our land echoes welcome ! Welcome, Mr. McLean and Mr. Clarke. We have nothing beyond this to say to you, Bring back the dead that have passed away during the time of trouble. Welcome, Mr. McLean and Mr. Clarke. When we last met at this place it was as foes : it is a satisfaction to us to see you here to-day. I also say welcome to your visitors, but, alas, there is no one here to wave to them.

Hohepa Tamamutu : Thanks for your greeting and welcome to the man who brings sunshine, even to Mr. McLean ! [Song, expressing a desire that all differences should cease.] I must put straight the first statement that was made, namely, "Welcome the man who causes evil ;" you should have said, "Welcome to us the man whose deeds are good ; come and see us, the doers of evil." It is because we are inferior in knowledge to the Pakehas that we accuse

them of being the perpetrators of the evil. It is right that you should welcome Mr. McLean, for he is the one to make or unmake us.

Rota Te Ripa : Welcome, Mr. McLean ! Come and see me, the man that is full of ignorance. Welcome ! the man who is full of knowledge and light. Come and see me on this new bright day. The day of darkness has disappeared, the day of ignorance has passed away. [Song expressive of the past—“*E tama tangi kino.*”] Come and see your old friends who have once more taken their place in your love. Come, and let us see each other face to face. In the day of the past, when there was strife between us, I would not see you. I again say welcome to your visitors.

Kiharoa (Arawa chief) : Salutations, O Arawa ! [Song.] Yes, friends, talk to our friend Mr. McLean, and to me also, who am of the Arawa. Greeting to you, O Ngaiterangi, and to the people of our island. Greeting, O my elder and my younger brethren ! Why should we quarrel like the shark and the lizard in the fable ? Talk this bright day to your friend. Talk also to me, for I was one of those who bore arms against you, it is true. Let the past be forgotten. [Proverb about old Uenuku Kopako.] My second word to you is, Return to your own lake (Rotorua), and to your old canoe the Arawa. Go and take your places. You must return to your old canoe upon this invitation. Some of our friends have departed. Welcome, Tauaro (lately returned from Wellington). Welcome to the soil. It is here that your elders have their home. You were a prisoner at Wellington—[addressed to Arawa Hau Haus living since the war with the Pirirakau]—it was through my interceding for you that you are now at liberty, not through your own. As it is, now return to your canoe, the Arawa.

Kiore : Welcome, the great authority of the island. Welcome to the Europeans who were born in England. Welcome to Mr. Clarke, who was born in New Zealand. Come and see me, the Hau Hau. Come to Tauranga. Come to Waikato, who caused the people of the island to be disunited, my relatives with your guests. Welcome ! It is Mr. McLean's wish that we should be united as one people ; it is good. I went to Mr. Clarke, but he did not say anything. Welcome, the Arawa ! Welcome, Hohepa Tamamutu, though you are from Taupo, still you are an Arawa. I was the propagator of evil, but it did not originate with me. Raukawa, Kihene, and Te Otene were the beginners of the evil.

Tauaro (a released prisoner) : Welcome, you who have brought the famous man of the world, the man who is famous for the clearness of his administration. Come and see me, this bad man. I am not the only bad man—there are two. Welcome, Mr. McLean, and those who accompany you. Welcome, you who are appreciated by all ; bring peace and prosperity with you. Peace has now been established on earth. Welcome, all of you.

Tupara here addressed his own party : We have now given utterance to our complimentary speeches, and we have seen each other. Now we had better state our grievances.

Parata : War is what separated us ; we have now met on friendly terms ; many have departed, but it is useless to lament them, as they cannot be brought to life again. Welcome, Mr. McLean, welcome !

Tupara then said : Mr. McLean will now address us Hau Haus.

Mr. McLean : Salutations to you, with whom the Pakeha met in arms : we have now met and exchanged compliments. Do not say that the evil originated with us only ; perhaps we were both wrong. The mist has cleared away, the sun is now bright and clear. I have nothing to suggest to you ; it is for you to introduce any subject for discussion. I responded to your invitation, and the bad weather did not deter me from coming to see you. This discussion of ours is a legacy of the war. Let us now turn our attention to fighting with the land, and get as much under cultivation as possible. You remember the old proverb, “The fame of a warrior is short-lived, while that of a man strong to cultivate food is lasting.” Turn your strength to the soil : overcome it, that the women and children may laugh at the sight of plenty. I would suggest that you select some of your number to go to Te Papa, where I shall be very glad to hear what you have to say through chiefs delegated by you for that purpose.

Henare Potae : Thanks for your welcome to Ngatiporou. It is because we come as Mr. McLean's guests that you now see us at Tauranga, which is beautifully surrounded by its waters. You yourselves inform me that formerly we were enemies. I was not aware of it. We are come here by your invitation. Hakaraia, we will speak before the threshold of your house, perhaps I will prove the stronger. Do not let us act in accordance with the customs of our ancestors ; but let us seek some new method of administering our affairs, and in future turn our attention to the cultivation of the land, and to the furtherance of those objects that tend to our prosperity. What you say about the evil brought by the Pakeha is correct, for they introduced guns, but you were the cause of it. Thanks for your welcome to us who have now come to visit Tauranga.

Pene Taka : Welcome, Ngatiporou ! I did not call you here to instruct me, you followed the Pakeha. Welcome, Hohepa ! Welcome, Te Kani-o-Takirau ! Tuwharetoa was anxious that I should go to Taupo. Come and listen to the words of Mr. McLean. He says we are to cultivate largely. How am I to do so, when I have no land. Yes ! We will cultivate largely ; our plough shall reach from this to Otumoetai. Mr. McLean, you have only to say the word, and I will commence at once. [Song of welcome.] You see what I have done. I have enchanted Mr. McLean and his steamer here.

Tupara : This next year my plough will go as far as Otumoetai : it is settled.

Kiharoa: Tama-te-Kapua (a large meeting-house) has now been erected. I am here to draw you to that place. The final settlement of the island rests with me. Now, about the ploughing, I say, Yes, plough from here on, on, on, until you reach Wairakei, then turn back again. The evil is not with the land, but is occasioned by man. It is not for you to speak, but it is for me, the offspring of Tiki. "Man's valour is recognized as is that of the 'Kaeaea,'" I invite you to the meeting, but bring your own food with you.

Rawiri Tangitu: Welcome to all, no matter though they are Pakeha or Maori, that we may see each other face to face. [Song, "*Kahore ra aku ngakau atu.*"] You ask me to go with Tupara and others to Te Papa. I will not go. We have met this day; that is sufficient.

Mr. H. T. Clarke: Friends, salutations! I rise to reply. Thanks for your warm greeting of Mr. McLean, who has spread peace throughout the island, which he has always tried to maintain. You must have something to say to him. My word to you is, accept Mr. McLean's invitation, and come to Te Papa. Mr. McLean did not hesitate to come and see you. I therefore say, select some of your number to go to Te Papa.

Tupara: Listen, every one! Mr. McLean has invited us to go to Te Papa. Tangitu's invitation was to go inland. What are we to go to Te Papa for? It is for Tangitu to decide. I will abide by his decision.

Hori Tupaea: Your talk is good, very good. I am gratified to hear your words to Mr. McLean. It is a very good suggestion to go to Te Papa. Mr. McLean cannot reach inside your house; your countenance alone is to be seen. I support what Mr. McLean says: my word to you is, Go to Te Papa. Internally evil still exists, but outwardly things look bright. "It is possible to search the corners of a house, but the corners of the heart are unsearchable." Peni, you talk about the plough going to Otumoetai. It has gone much further than that; it has reached as far as Katikati; the plough has gone all over the district.

Peni Taka: What I say is correct, my plough must go as far as Otumoetai. Mr. Clarke and I have often quarrelled about this land. Mr. Clarke had no right to locate settlers here. Remove the Frenchman away from this place, lest I should become a second Purukutu, because with the Europeans it is a word followed up by a blow. I object to the land here being given to people from other places. Do not locate any one here, either Pakeha or Maori. Enoka and Hori Kingi have asked for half the land to be given back to them. Do not listen to him, Mr. McLean; he has got plenty land; do not give him any more.

Enoka: What I say to you, Tangitu, is this,—Go to Te Papa, and do not talk at random in the way you are doing now; you have nothing to fear at Te Papa.

Rotohiko: What Mr. McLean says about cultivation is good; he and Tangitu can play at marbles, and be quiet.

Rawiri Tangitu: I have considered your invitation to Te Papa. What is going to be done that should take me there; if you have anything to say, let it be said here. I shall not go to Te Papa. It is not fear that keeps me back, no harm would happen to me there. If I wish to go I will go of my own free will; what we have to say can be settled as well here as there.

Mr. McLean: I will not a second time ask you to go to Te Papa; you are just as safe there as here. I wish to make it clear to you about what I meant with regard to cultivating the soil. I do not wish you to suppose that I gave you leave to cultivate any other than those lands that have been allotted to you by Mr. Clarke. I have heard that large and valuable reserves have been made for you. There is much more land than the Pirirakau can ever use. You must not, therefore, expect more land.

The Native school at Wareroa was inspected, and was found to be in very satisfactory order. Instructions were given for games and matches to be played with Maketu school.

Messrs. Mitchell and Davis came up from Maketu and reported their progress. With respect to the boundary between them and Mr. J. A. Wilson, it was settled this should be the Rangitaiki. Generally they reported good progress, but mentioned the difficulties raised by Natives having signed promissory notes, instancing Henare Pukuatua, who had signed for an amount of some £500, and had received only £2 cash. Mr. Brissenden subsequently saw Mr. Fitzgerald's lawyers, who have written to say their client will withdraw if he gets from the Government something like the sum he has expended on surveys.

The Volunteers were informed that they should in future have two consecutive drills in the year, of seven days each. The A.C. at the post were inspected by Mr. McLean, who went through the barracks, &c., and saw the men put through some skirmishing drill.

On the 16th December Mr. McLean left Tauranga for Rotorua, *via* the Bush road, with which he was much pleased. Arrived at Te Awahou, he was received by the Ngatirangiwehehi and some of Ngatipikiao, who had assembled to meet him.

The following is the report of the speeches and proceedings:—

NOTES of MEETING held between the Hon. the NATIVE MINISTER and NGATIRANGIWEHEHI and NGATIPIKIAO TRIBES at Te Awahou, Rotorua, 17th December, 1873.

Waata Taranui: Welcome, Mr. McLean! welcome to Rotorua and to the Arawa! Come to Mangorewa. Come to the Arawa, to the memory of the departed! Come to Rotorua, the source of good and just deeds! [Song—Partly in approval of, and partly objecting to, the action of the Government with reference to lands.] Welcome, Mr. McLean! Welcome, Ngapuhi!

Wiremu Katene: [Song.] Come and assist your people. Welcome *Te Kotuku rerenga*

tahi. I felt humiliated by the action of other hapus of the Arawa; it was that that made me return to my allegiance. I invited Governor Grey to come here, and he came to see us. To-day my shame has departed from me. You were not invited to Ngatirangiwehī, but to Puhirua. I feel relieved by your presence; formerly I was Hau Hau, now I am Government. Come to the land of my forefathers; there is no one here to bid you welcome; the people have all departed, some to Auckland, some to Ohiwa, and some to their long home; notwithstanding, though we are few in number, we give you a cordial welcome.

Wiremu Rupa: Welcome, Mr. McLean! Welcome, [an ancient incantation was here recited, acknowledging receipt of a valuable present, Mr. McLean being the *taonga* or gift,] Mr. McLean! Welcome to Rotorua, to Ngatirangiwehī. [Complimentary song.] Welcome to Ngatirangiwehī, to the Arawa. It was I who drew you hither; though the hapus of the Arawa are many in number, you listened to me, and it was I who brought you hither. It was by my invitation that Governor Grey came here. [Song.] I feel mortified at the small number of people present here this day. It is right that you should come here, for I have by my exertions opened up the country. Welcome, Ngapuhī, to Rotorua and Ngatirangiwehī. Puhirua is before you, but our numbers are sadly diminished. [Song—Lament for departed friends killed by Hau Haus at Te Ranga.] Come and see us, for you bring to memory our departed friends. Welcome, Mr. McLean and Mr. Clarke! Welcome to the Arawa, the great and powerful tribes. Ngatirangiwehī alone are lost (*ngaro*). Where are they? Welcome, the parent of all, no matter what their condition, be they small or great, rich or poor! Welcome, Ngapuhī! welcome to Rotorua, where I give expression to my thoughts.

Te Awamutu: Welcome! welcome to Rotorua! It was by my invitation that you came here. Though many called you, you listened to me. Welcome, the man of peace, who established all good, thereby enabling the people to travel to and fro. Welcome, the parent of the small, the orphan, and the widow! Parent of the Islands, welcome!

Hon. Wi Katene: I thank you for your welcome, Arawa and Rotorua. We have come for the purpose of seeing you. I met Mr. McLean at Tauranga, and as he was coming inland I accompanied him, which gives me the opportunity of seeing this district, it being new to me. Your words to Mr. McLean will not be forgotten: he remembers them. Thanks for your welcome. [Song of love.]

Ereata: Welcome to Rotorua and Ngatirangiwehī! We welcome you, who came here at our invitation. Your coming is like that of the *Amokura*—from the sea. It is through their exertions that the Arawa have attained their present prominent position. Hence our invitation to you, for my heart yearned for you. For many years past your voice has not been heard here. The desire of my heart is, that you should reinstate me in my former prosperity (*whakahoki mai i taku mana*). I held this land by my strength, hence my desire that you should visit us. I was detached from the King. The Mangorewa Road was thrown open through us, which is another proof of the loyalty of Ngatirangiwehī. Come and see them. If there is any wrong, do you inquire into it. [Lament for their diminished numbers.] Welcome, Ngapuhī; come and see Rotorua, and this tribe the Arawa.

Mr. McLean: Greeting, Ngatirangiwehī and Ngatipikiao. I received your invitation when in Wellington, and in fulfilment of my promise you see me here to-day, come to visit you, the members of the Arawa canoe. I am well aware of your adherence to the Government, and your continued loyalty. Though you are diminished in numbers, let your thoughts and actions be one. Though some of you were once detached from the Arawa canoe, you have all returned to it again. Te Amohau, Winiata, and others are dead, but let their words live in the remembrance of their children. The Government, in consideration of the services rendered by the Arawa, never confiscated an inch of Arawa land. The course of action pursued by you with respect to roads is good, and will be of benefit to all. I am by birth a Scotchman. My people made use of the same plea as has been raised by the Maoris, when it was proposed to make roads in their country; but their objection did not last long, as they soon saw what advantages were to be gained by roads—how they were the means of ending war and strife, and of giving increased prosperity to the people of the North of Scotland.

Hori Karaka: Welcome, Ngapuhī and Mr. McLean, to Rotorua and Te Arawa—to the land of our ancestors! Welcome to Ngatirangiwehī! Welcome, the *mana* of the land and the *mana* of the people! Look at our diminished numbers! This is a source of grief to us. Welcome, the Pakeha! I wished to increase my importance by inviting you here. If you had not come, I would have known I was a tribe of no consequence. Now I consider that I am great, because you are present here to-day. Welcome to Mangorewa! The word of Ngatirangiwehī is, that they give the road to exalt them, that their name may be heard hereafter. We consider that they are of some importance by the confidence you have reposed in them by coming hither; and they will endeavour to exalt themselves still more. To enable them to do this, do you give some property of value and beauty. Do you apply to the Queen for it.

Wi Maihi: It is right, Ngatirangiwehī, that you should welcome Mr. McLean here; it is by your invitation that he is here; and your superiority is therefore acknowledged; though you were chiefly instrumental in getting Mr. McLean here, still all the hapus of the Arawa had a share in asking him to come here. It is through him that the weapons of war had been laid aside, and people clothe themselves once more with *raukura* and dress of rejoicing, and now all classes live peaceably. Other Ministers have not been able to accomplish this. You therefore act rightly in

welcoming him here. It is our good roads that have enabled him to visit us, and it was through the assistance rendered by us that the roads were carried through. The clouds have now dispersed, and our road is of use to the Pakeha. You now see the *upoko of the motu*—the head of the island. Welcome to Ngatirangiwehewhi, to Puhirua the source of all the talk of the island, and the starting point of all the wind. I had no *hiku*, and had to do battle with my hand, which has been felt all over the island. Hongi Hika's hand alone was pressed heavily on me. Te Wera and Pomare will bear me out in what I say. It is Mr. McLean who says that sea is a sea, and that *Waka* is a *Waka*. It is Ngatirangiwehewhi who invite you here; come to our carved house, that of our *tupunas*. Other tribes have a carved house at Tama te Kapua where we will meet. Our meeting here is held in the fern. Welcome to Ngatirangiwehewhi, welcome to Mangorewa. It was Ngatirangiwehewhi invited you to come here. I will make you a present of a *taonga*. This is what I will give you, viz. 1,000 acres on one side of the road at Mangorewa, as a gift of love.

Mr. H. T. Clarke: You are right in saying Mr. McLean came here by your invitation; but you must not take all the credit to yourselves. Have I not always told you that you were, from your position, the least of the Arawa hapus, but that if you were to open the Mangorewa road, that you were then become the foremost? This is another proof that what I then told you was true. I did not ask for this for the benefit of the Pakeha, but for yours, as traffic on the road would increase, and you would benefit thereby. Look at that *Mokihi* (pointing to carriage); you would not have had that here to-day if you had not yielded to my advice. Mr. McLean has come here to-day for the purpose of seeing you and hearing what you have to say; it is true that certain portions have become detached from the Arawa canoe, but they have been united once more. To expedite the business, I would suggest to you that you commit to writing any subject you may wish to submit for Mr. McLean's consideration, and a reply will be given you in writing.

NOTES of MEETING held at Te Awahou, Rotorua, between the Hon. the NATIVE MINISTER and NGATIRANGIWEHEHI and NGATIPIKIAO TRIBES, 17th December, 1873.

Te Pere Tatana: Hearken! I will now bring under your notice various subjects that we wish to talk over with you. 1st. The Kaharoa road extending from your right, through to Waikato; from Ohau to Mangorewa has been given up to you. We now make a request to you (*tangi kai*), this is the first time we have done so. First, we want a plough for Ngatirangiwehewhi, and secondly, carts. Arawa have made applications of this nature which have been acceded to, but we have not. Thirdly, that you should give us some mark of distinction or honor. I will not tell you what it is to be, but will simply make known our desire to you, and ask you to give effect to it. I wish you to give us a "bus," for the Government have told us that we are to benefit by the opening of the road, and we wish to put it to the test by having our own vehicles on the road. Fourth, do you give Ngatirangiwehewhi a quarter-acre section at Te Papa, Tauranga. Fifth, give them a piece of land at Oropi; and sixth, let the Government *whangai* (consider them by granting them pensions or salaries) five of the principal chiefs of Ngatirangiwehewhi. That is all.

Te Matenga: I will say a few words with reference to the roads. If the line of road is carried where it is desired, there will be no trouble, and if it is opened up within our boundaries it will be right. I think it better that I should explain this, that you might be clear about the nature of the proposed line.

Hori Karaka: Ngatirangiwehewhi wish the road to be taken from Puhirua to Waikato; they do not wish Government to alter the proposed Puhirua road from Kaharoa to Waikato. Ngatirangiwehewhi open up the road to the Government, and they wish them to follow it, that it should not be carried over the land of any other hapu; no matter how steep or long the road, let it be carried through the boundaries of the Ngatirangiwehewhi, till it reaches the Ngatiraukawa country, Waikato.

Ereatara: We will have the proposed line of road carried through land belonging to us; no matter how steep or difficult it may be, let it be carried through our boundaries alone; let it go from Puhirua to Tapapa.

Te Awamutu: Kaharoa (road) has not been offered to you for the first time; this is the last time the offer will be made. The line, as tried before, did not pass, and if the present line were followed, there would be no objection raised to it. This side as far as Tapapa belongs to me; beyond that to Ngatiraukawa. Ngatirangiwehewhi objected to the other line proposed because it was a division of the land of other tribes, and took the road in another direction.

Te Retimana: Ngatirangiwehewhi have already given the Government one *honore*, in the Mangorewa road, and to-day there is a second, namely, the Kaharoa road, which has been made known to you from Puhirua right through to Waikato, and from Puhirua to Ohau. These are their *honore* to you; they travel in different directions, Puhirua being the starting point of these lines of road. When our line stops at Waikato, Ngatiraukawa take it up.

Wi Katene: Wi Maihi has given you 1,000 acres at Mangorewa, which we agree to a *taonga*. I will explain what Ngatirangiwehewhi have said with reference to the road (hes our drew plans on the ground with a stick). Puhirua is here and Waikato there, and a roadre he here by way of Arawaere; we heard that Kaharoa was closed; the Ngatirangiwehewhi an runs Ngatiraukawa are the tribes through whose lands the proposed line runs. The name of Waikato

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 Ngatiwhakauae, 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 NGATIWHAKAUAE 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 Ngatiwhakauae; 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

I come here to see your *Waka*. You gave in your allegiance to the first, second, third, and fourth Governor, and you have remained firm. I quite remember the assurances that were made at Kohimarama by your chiefs Te Amohau and Pekamu; the Government and the Arawa there made a compact which has never been broken. My object in coming now, is to renew the assurances made to your old chiefs, who are now no more, and to see that the Arawa canoe is kept in good repair. You may not quite understand the reason for my long delay in coming from Tauranga, which I will now explain. There is an old dispute respecting the ownership of a place called Horowhenua, between Ngatiraukawa and Muaupoko, which has lately been revived through the foolish doings of Kawana Hunia. The Muaupoko, at his instigation, burnt down some houses belonging to Ngatiraukawa, and destroyed some of their cultivations; the Ngatiraukawa retaliated. I remained at Tauranga so as to be near the telegraph office, to communicate with the chiefs of both parties, and to prevent the spread of the quarrel. The news I last had was that both parties were better disposed, and that that reckless man Kawana Hunia was unsupported. This is a meeting for the exchange of friendly greetings, and to call up old remembrances. If any of you have any question to bring under my notice, I will be glad to attend to them.

Korokai: [Song, "Light now dawns on us once more."] Welcome, my friends, welcome to Rotorua, the land of Ngatiwhakaue, which is all water; the old people have passed away. We have nothing to say, further than to bid you a cordial welcome. Your old companions are gone, and you are their spirit. Welcome, Ngapuhi, bring good and knowledge into our midst; there is nothing more to say.

Hon. Wi Katene: Thanks for your welcome to Arawa. I was brought hither by your parent Mr. McLean, whom I met at Tauranga, and who wished me to accompany him to see you. It is good that I should have an opportunity of thus seeing you. It is my duty as a member to visit those whom I represent, and it is still more so as a member of the Ministry. I was greatly delighted when Mr. McLean proposed that I should accompany him here. [Song, complimentary to the people living at Rotorua.]

Petera Pukuatua: Welcome to your people. Parent, welcome to your people the Arawa. There is nothing to say, our words are ended. Come to the "*tangi o te Arawa*," who are *kimi noa*. Welcome to the house in which you are now seated. Come and let us hear something from you, for you are the person who is able to supply us with information. Welcome to "*te tangi o Aitua*." Welcome to Rotorua, the source of all understanding from olden time. You were at Puhirua yesterday, now you are at Tama, where the winds from the east and west have met. What are we to give you to eat? You so long delayed your coming that we could not feast you after the fashion of our forefathers. Welcome from the other tribes whom you have visited, and have now arrived among us here; this is my *rua*, which I have derived from my ancestors. It is well that you have come, and I am glad to see you. Come to the land of my forefathers. My invitation was that you should come hither and be fed in the house erected to the memory of my ancestor Tama te Kapua. [Song.]

Hori Haupapa: Welcome the man of importance, welcome. [Song, "Welcome, breeze from the west." Incantation. *Karakia Kumara*.] Welcome with your friend, welcome.

Te Muera: There is no food for you, and no gifts. I have a quarter-acre section at Maketu, that I will give you. Tama te Kapua is the name of the house, and Arawa of the land, that is for you.

Mr. H. T. Clarke: Ngatiwhakaue, I have to inform you that Mr. McLean intends going on to see Tuhourangi, and on his return he will hear what you have to say. If you have any subject of importance to bring under his notice, you had better give it to him in writing, and replies will also be given in writing.

Paora Te Amohau: Welcome the "*Kotuku rerenga tahi*" (*rara avis*). Welcome to Rotorua; it is only now that you have visited us. You have been to all parts of the island, and it is only now that you are seen here. Do not be anxious to take your departure, but make up your mind to spend a week here.

From Rotorua Mr. McLean went on the next day to Wairoa, where he met the Tuhourangi. Here every demonstration of welcome was made. Speeches and songs of gratification at the visit were uttered, and were succeeded by war dances and chants. Then came a meeting, a report of which is given below.

NOTES of MEETING held at Te Wairoa Tarawera, between the Hon. the NATIVE MINISTER and the TUHOURANGI, 19th December, 1873.

Tuhoto: Welcome to the Pakeha; the people whom you have honoured by this visit welcome you here. Each tribe has its own chiefs. [Incantation. Duet between himself and Taranui, "*Te kotuku, te kotuku e*." Chorus.]

Parakaia: Welcome, friend. Welcome, Ngatiwhakaue, Ngapuhi, Arawa. A welcome to all who are escorting the pakeha hither. My *tuakana* (W. Maihi), welcome. Welcome, Mr. McLean, we expect you to stay with us one night, two nights, though you have one foot in the stirrup and one on the ground, and shall expect you to *tapahi* my *kaki* sooner than you should depart in a hurried manner. Welcome to our *waka*. We will not be satisfied by your paying us a flying visit, for we have much to say to you, and cannot be *ora* in two days, one day, or half a day (*e kore e ora*). We cannot be satisfied; it is for you to remove all doubts and heartburnings existing among us. [Song. *Haka*.]

Hohua : My parents, welcome. Welcome the parent of all the people. Parakaia and I are of the same way of thinking. Do not stop on your horse, but dismount. I object to your returning to-day.

Tamati : Welcome! and stay with us awhile. Do not think of returning to-day. If you do go back, you may as well *tapahi* my *kaki*. You had better make up your mind to remain.

Himiona : My parent, welcome! All the tribes of the island welcome to me, the tribe of the day. My hand has not been stained with the blood of the Pakeha. Welcome to Tuhourangi. None of the tribes, with the exception of me, are stainless of Pakeha blood. I have always been firm in my adherence to the Queen. My parent, you would treat me but lightly if you were to make a short stay with us.

Hohepa Tamamutu : Thanks for your welcome. Let your welcome to Mr. McLean, who is now visiting Tuhourangi, be an unreserved and frank one; he is your visitor to-day: you are not like me who wish him to go to my place, Taupo, but I cannot welcome him here, for he is a "*kotuku putanga kotahi*," now taking his flight among the people; let your welcome be a very cordial one. Keepa is not here to bid him welcome, and you must act for him; if there is anything of importance that you wish to lay before Mr. McLean, do so.

Kerei : Welcome, the chief authority of this island; welcome, the parent whose children are now assembled together to do her honor; welcome. This is the word; do you stay with us and evince a friendly spirit towards us; this you can show by staying with us awhile, that it may be known that you came hither to make a lengthened stay with us. Come and see the land and the people; we have nothing of any value to give you. [Presented mat.]

Mr. McLean : Thanks for the welcome you have given to our visitors; we came here to see the people, not to receive presents; the thoughts and feelings of the people are of more value than any presents. Your invitation for us to spend the night is good, we will sleep here. If you have anything of importance that you wish to bring under my notice, it is for you to say so after the words of friendly greeting have been exchanged.

Tamati : Our reason for addressing you as we have is, that we understood that you were only going to pay us a flying visit, that you would not get off your horse, but that you would say a few words to us, and pass on.

W. Maihi : My younger relatives, I thank you for the cordial greeting you have this day given Mr. McLean and the friends who accompany me. Tuhourangi is an important tribe, with chiefs who do honor to the house erected to the memory of our ancestor; it is from those from whom they derive their origin that people get their standing, and are looked upon as a tribe of distinction. It is right that you should welcome Mr. McLean, who administers the affairs of the Government; welcome the Minister who accompanies him; he (Mr. McLean) is the "*putaki o te ki*;" he is the parent and we are his children. What you say, my younger relative, about *momotu* (your isolation) is good; it is right that Mr. McLean should come here to visit you. I am inclined to disapprove of the expression that has been made use of—viz. to come and see the complications that have arisen with respect to the boundaries; it is right for you to welcome the man who has caused the sun to shine as it does now.

Hori Taiawhiao : Welcome, the Maori chiefs who escort Mr. McLean hither. Mr. McLean is the Minister for Native Affairs; we therefore delight to do him honor. I have no present to offer, all that I can give, in addition to the *Ihupuni* that has been given, is the Tumu (a block of land), which I place in your hands. The Arawa is subdivided into three great divisions; namely, Ngatipikiao, Ngatiwhakaue, and Tuhourangi. [Song.]

Manihera : I will lament the memory of those of Tuhourangi who have departed. Mr. McLean, welcome to Tuhourangi of diminished numbers. [Song, "Bring relief to Tuhourangi."] Here lies my offering to you, the "Tumu" (a block of land).

Taranui : Welcome. [Song.] My parent, welcome. You have seen Tuhourangi, welcome to me. [Song.] Mr. McLean come in person, that you may see my works. [Song.] I am of no importance, for the man who has done wrong cannot be said to hold a high position.

Renata : My parent, Mr. McLean, we should not do away with the words of the *Kaumatu* all that I can say is, that I am pleased you have signified your intention of staying with us. The "Tumu" is what has been given in addition to the mat. Do not suppose that our talk is now ended; we have much to say to you, the *putake* (heads) of which will be laid before you. [General Haka.]

NOTES of MEETING held in Tarawera School House to discuss questions brought forward by TUHOURANGI for consideration of the Hon. NATIVE MINISTER, 19th December 1873.

Tamati : Welcome, to these your sheep, Mr. McLean. You have sheep in many paddocks, over all of which you are captain, and in this especial case Mr. Clarke is the person whom you have appointed *kai-tiaki*. I bid you welcome! Mr. Clarke, when he pays visits in this part of his district, comes as far as Ohinemutu, and then returns. This is a large section of the Arawa, which is unvisited. We therefore ask you to come and visit us. There are three great subdivisions of the Arawa, who are entitled to equal consideration. If you had returned from Ohinemutu, we would have known that it was Mr. Clarke's doing. I hear of visits that you make year by year to different tribes. It is now for the first time that you have come here. My word to you is this—visit all your sheep.

Hohua : Welcome, Mr. McLean! Welcome, Mr. Clarke! Welcome, the stake to which the *Waka* is secured. I say you are the stake to which the *Waka* is firmly fixed. "*He iwi kino au te Arawa.*" Welcome, Mr. McLean; this island is yours, and we are your children, and though some of us may be distant from you, still we hear of you.

Manihera : You must return to us like the butterfly every year, for I consider that I am a great tribe, and firm in my adherence to the Queen. I was the first to embrace Christianity among the tribes, as I was the first to join the Queen. I consider that your visit to us should be as the flight of a bird; other tribes have received many visits from you. I think that you should make us a special visit, for this tribe has always supported you. I therefore say you should "*haere e manu mai.*" There are two elements among us, the one evil, and the one good.

Himiona : We greet you, who have now for the first time visited the land that has been overlooked (*hapa*) by you; you visit all the tribes, and are not seen among us, who bear no animosity to the Pakeha. I am therefore justified in saying you should visit those other tribes less frequently, and come and see your own children, who desire to see you, year by year. Your former companions are all dead, and a new generation has sprung up, whom you now see before you. Tuhourangi have some matters of importance requiring consideration, which will presently be brought before you.

Petera : Mr. McLean, "*te whitiki o te ki*" (we have had our troubles, they are now over). During the time of trouble you were not present among us. Now that all is quiet, you come to visit us. Welcome, in the name of the Treaty of Waitangi, welcome!

Renata : So far what has been said has been of no importance. Welcome the *rangatira* of the island. Welcome to the people whom you now see for the first time; if there is anything to be laid before you, it is time it was brought forward (*puta*). I am pleased that we have this opportunity of seeing you, for you are a "*tangata ingoa nui.*" Welcome, Mr. McLean; as you wish us to proceed to business, we shall.

Wi Katene : It is right that you should give Mr. McLean a cordial welcome; all the land unites in welcoming him; all that there is for me to do is to listen to what you have to say to Mr. McLean. Your words are very good. As a member of the Ministry, it is my duty to visit those I represent, and the Pakehas in various districts express their desire that Mr. McLean should visit them. I thank you very much for your words of friendly greeting; these sentiments expressed by these your tribes are very good; if you have anything to bring forward, do so.

Aporo : Welcome, Mr. McLean, and the Minister who accompanies you. This is a *ra-tapu*, a holiday with us. What I say is, this is a good opportunity of giving expression to any grievances that we may have, and we will make the most of the opportunity. There are three great subdivisions of the Arawa—namely, the Ngatipikiao, the Ngatiwhakaue, and the Tuhourangi. We have already given expression to our greeting, and I will now proceed to business (*whakaputa putake*).

1st. The tribal boundaries which were laid out long ago: twelve people have been selected to take the charge of (*kaitiaki*) those boundaries, and protect our interests from the Pakehas, who were wishing to negotiate for the purchase or lease of land within the same, and from the encroachment and interference of outsiders. If you would like us to give you this in writing, we will do so.

Mr. McLean : I would prefer it in writing. I have seen Wikiriwhi, who informed me that you wished to define the tribal boundaries, and subdivide them afterwards. When this is done, let me have it in writing for the information of the Government agents, if they desire to enter into any negotiations with the appointed twelve.

Aporo : The second *putake* is the mill at this settlement, which we wish to have repaired; it got out of order when we were forced to leave the place during the time of fighting. Our wish is that the mill and the church also should be repaired.

3rd. When Dr. Nesbitt was removed from this district, the adjudication of the Court ceased here; two assessors were appointed for this place, one of whom, Te Keepa, still holds that position, but he lives at Te Awa-o-te-Atua. I said to Mr. Hamlin, Let you and I investigate the offences of my tribe. He replied, "I am very *rururu*; you assessors can decide minor offences up to £5, and I will settle those of greater importance." There has been no magistrate to visit us. What we say is this, let two assessors be appointed, and policemen also. This is the request of Tuhourangi, namely, that you give them two assessors.

4th. Respecting maintenance of the old and infirm men among Tuhourangi.

5th. The road from Maketu to Tauranga is now made, but we have no carts.

6th. Tuhourangi have given their consent to the construction of a road from Ruatahuna to Cambridge and Horohoro.

7th. A meeting is to be held at Horohoro, which Arekatara wishes should take place at Parekarangi, and we wish Government to give us a supply of food for the occasion. [*Aporo* here presented the list of *putake*.]

Hoani Te Whati, on behalf of the Ngatitama, a subdivision of the Arawa, here read a list of *putake* which, he said, the Hon. the Native Minister could sift: 1. That the sale of spirits should be stopped. 2. Objecting to the erection of trig. stations. 3. The Commissioners in Native districts should be done away with. 4. That the clergymen should hold service and *whakawa* (adjudicate).

Hohepa Tamamutu : Let all you have to say be laid before Mr. McLean.

Himiona : We wish to have Rotomahana adjudicated on. Some of the hapu of Tuhourangi are desirous of appointing certain chiefs to undertake the management of that place.

Petera : Do not listen to that *putake*. Tuhourangi do not wish to have it adjudicated on.

Hohepa Tamamatu : Do not quarrel here ; the subject brought before Mr. McLean is the question of tribal boundaries, not of subdivision. I agree to the tribal boundaries of Tuhourangi ; the subdivision of the same can be laid before you at some other time. The hapu who are troubled are Ngatiwhakaue, for people who have no right to land within their boundaries have been encroaching, and consequently there has been trouble among Ngatiwhakaue. I will return from this to Taupo, and will now bid you farewell. I wish to return to Taupo, and I am sorry that you are prevented by troubles that have occurred in another place from accompanying me. I would urge you to go with me to Taupo, that we might have an opportunity of discussing questions relating to our lands, &c., with you. Do you consider (*whakaaro*) when you will visit Taupo. I will now bid you farewell. Let any negotiations respecting the disposal of lands be done publicly, and there will be no further trouble. I consider that Mr. Davis is to blame, not Mr. Mitchell.

Hori Taiawhio : Do you understand the boundary, or shall I explain the nature of it to you ? I will do so, that you may understand it. That boundary was defined in Governor Grey's time, and though a person was outside and had a title to land inside the boundary, his title was recognized, for Tuhourangi considered that their *mana* should be over the land. Individuals have been disposing of land, by leasing or otherwise, which Tuhourangi have not ; what has been sold should not be charged against Tuhourangi. Tuhourangi are very well aware that other parties have been endeavouring to dispose of their land. This is wrong. Parakaia is an old man, and his children are at Kapiti, and he wishes you to give him and his companions a passage there.

Mr. McLean : That can be done for Parakaia.

Manihera Ngahiwi : This arrangement respecting the tribal boundaries is not of to-day ; it dates from Governor Grey's time, as you are well aware.

Mr. McLean : I simply say this lest it should be thought that we were trying to impose upon you.

Himiona : I rise to reply to Petera's statement ; he is the representative of one hapu, while I represent two, and this is why I said what I did with reference to Rotomahana.

Pauru : I will say a few words respecting the boundary line. Tuhourangi's *mana* is over those lands which are being treated for with individuals ; formerly Government entered into negotiations with the whole tribe, now they treat with individuals, which is a very objectionable proceeding. Tuhourangi now wish each individual to return the money that he has received. These difficulties about the disposal of lands have arisen through the action of Pakehas ; if you wish to *tupahi* the *kaki* of Tuhourangi, do so ; Tuhourangi have nothing to do with money paid to individuals.

Mr. McLean : Tuhourangi, I thank you for the cordial welcome you have given me ; you have now had an opportunity of giving expression to your grievances respecting land questions. You are right to welcome Katene, who I am pleased to find was able to accompany me here ; and I thank you for the sincerity of your expressions of goodwill, for you have always supported and helped the Government. With respect to the land and the tribal boundaries, I cannot give you an answer now, for it is a matter that requires consideration. You are right in saying that negotiations about land should be entered into publicly ; a new Act was passed last Session which will thoroughly investigate and decide the question of ownership of land, and no land questions will be entertained until thoroughly investigated. The *putake* or subjects brought before me to-day will be considered by my friend Wi Katene, Mr. Clarke, and myself this evening, and what we think correct will be done. I have often heard of you, but it is only now that I have seen you at your own home. I again thank you for your welcome.

Himiona : My reason for speaking is that we wish an officer to be appointed for the Arawa district ; we heard that you were coming here, and we decided upon bringing the matter before you.

Aporo : I will address what I have to say to Hoani, who wishes that the Commissioners should be removed : this is for the Pakeha to *whiriwhiri* ; he does not speak for Tuhourangi, he speaks on behalf of his own individual hapu, when he proposes the removal of the Commissioners, trig. stations, &c. I explain this that you may know we have nothing to do with it.

Mr. H. T. Clarke : I will first say a few words with reference to a statement made by Tamati to the effect that I never visited this place. I came here in March last, again in April, and again in June, and I now tell Mr. McLean that you are very much scattered, some being in the bush, and some in various places, and that there is no work for the Magistrate when he does come to visit you ; if you were all assembled together, Aporo's proposition could be carried out. What Aporo has said about the mill is true ; the place was abandoned during the time of fighting, and that occasioned the necessity for repairing the mill, which was neglected during that time. I will now say a few words about the *Rohe Potae* (tribal boundary). You know quite well that it is an easy matter for people to describe large boundaries, which invariably on investigation prove to be incorrect, other people being found to be better claimants ; therefore, it will be impossible for the Government, before investigation, to recognize the *Rohe Potae*. I will not say anything with reference to the action of the Government agents ; you have already been informed by Mr. McLean that I am to have the supervision of such negotiations. I will speak a few words with

reference to what Hoani has said about putting a stop to the sale of spirits. I heartily agree with him; I have always held the Tuhourangi up as an example of temperance to the other hapu of the Arawa, but I am sorry to hear that Tuhourangi are imitating the other hapu in drinking to excess. I warn you that if you persist in drinking, and set such a bad example to your children, you will become a degraded people, and lose the good name you possess.

Te Watene: The repairs for the mill for Tuhourangi have now been sanctioned. Do you now grant us some assistance towards repairs for our mill at Waitangi.

Mr. H. T. Clarke: You must not suppose from what I said that the application for a grant to repair the mill has been agreed to; that is for Mr. McLean to decide. I simply said that I was aware of the truth of the statement.

Aporo: I and my friends are pleased about the mill.

Tamati: I must explain what I said about the Magistrate's not visiting the place: what I meant to say was that no notice of a Court being held here was given, and if we were obliged to go to Maketu to attend Court we would have nothing to eat. No case has ever yet been tried here.

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