

you in connection with that place. To my own certain knowledge you lived at Waikare, and I am of opinion that you had much better remain there. Let this boundary, to which you set up a claim—namely, Mangapapa, Whataroa, and Erepeti—be relinquished by you. You will find that it will be judicious for you to do so. From the time the first spark was ignited upon that land by my ancestors down to the present moment it has never been extinguished. The fires are still burning upon the land. The Urewera never ventured upon that land. Now that the sky is serene we behold their visages; but when the days were overcast, and obscurity prevailed, we beheld them not.

*Hapimana Tunupaura* (Ngatikahungunu): I address myself to that portion of you, the Urewera, who are remnants of Kahungunu and Ruapani. You, the descendants of Ruapani, are being effaced by the Urewera. If you will but act sensibly the whole difficulty will be settled. If your claim is the same as that of the Urewera, we should like to hear what they have to say. I welcome you to my arms, the arms of the Government. Do not be led into the paths of error. The Government boundary is at Waikare; mine is at Huiairau. You must not of your own accord become located upon this land. Come to me, and I will help you to the utmost of my power for you, those whose right to land entitles them to be so dealt with. I pay no heed to the words that have fallen from Makarini te Wharehuia. His remarks apply to Waikare only. He cannot enumerate his victories in connection with this land. All that I need now say is that it is better for your own sake to cast aside all opposition at present in the way of an amicable settlement of these boundaries. In the Court the same success will attend us that we have elsewhere obtained. If I am to continue addressing you it will be necessary for me to partake of some intoxicant, so as to place myself on an equality with you, the Urewera, who talk like drunken men.

*Winitana* (Ngatikahungunu): I only require that you will restrict yourself to such matters as affect your own land, and I will do the same with mine. You never placed me upon the land. Tuhoë can make that assertion with some truth, but not you, for they have defeated us, but you never have. I am quite ignorant of the claims you attribute to all the ancestors named by you.

*Tuhoë* (Urewera): Europeans, listen to what I have to say to you. I am the only one who should have the handling of this question of the boundaries of Mangapapa and Huiairau. Pukenui is right in what he says in support of his claim to the land. Without him Ngatikahungunu must be silent with regard to Waikare. I have to say of Hapimana's remarks about placing me upon the land, that it is altogether wrong.

*Toha* (Ngatikahungunu): State definitely what your claims are.

*Winiata* (Urewera): Others who are now present will do that.

*Raharuhi te Kura* (Urewera): The people of the Urewera have a claim to Putere and Waiau.

*Toha* (Ngatikahungunu): If you were a chief a fire would never have been lighted over the head of your ancestor. (An animated discussion here ensued between Raharuhi and the speaker.) Your progenitor Taraparua was food for my ancestor.

*Raharuhi te Kura* (Urewera): These Natives are not to be listened to. "*Tahuna mata roa*," was a proverbial saying of my ancestors with regard to the Putere. You, Toha, asked me to change my position and take up your side, but that I will never do. I not only claim Putere, but my claim also extends to Ruatahuna and the whole of Waikare. My claim is based on my descent from our ancestor Tamore. He established Waikaremoana and those other places mentioned. Then, again, Manono was another from whom I claim descent, and after him a place at Putere is called Tihi-o-Manono.

*Heremia te Whakatoko* (Ngatikahungunu): I pass your claim over altogether. Your statements are not in accordance with truth. Huiairau was always a portion of my ancestral boundaries. (The speaker here enumerated the different leading places on his boundary lines, giving Te Hoe, Haupatunga, and on to Mohaka, on the Mohaka side; and also named Ngapukekore.) I am quite unacquainted with this boundary laid down by the Urewera. No division of the land was ever occasioned. For many generations my ancestors have dwelt on this land, and still their fires burn upon it. A partitionment might have taken place of the food we obtained from the land, but no subdivision of the land ever took place in the manner you have described. Pukehori is the ancestor through whom I claim.

*Hori Wharerangi* (Urewera-Ngatiurapani): You cannot lay claim through your descent from Pukehori: he was my ancestor. You may be an ancestral connection of mine, through Ruapani perhaps, but you have really no power whatever over any portion of the land.

*Toha Rahurahu* (Ngatikahungunu): You have no land at Mohaka, Putere, or Rotokakarangu. You may have a claim in connection with ours, but independently of us you have no claim. I am prepared to admit that Raharuhi has a claim, but I will not concede the right of the whole of you to be admitted over that land. Raharuhi is connected with both sides, but his strongest claim is on the side of the Urewera.

*Makarini te Wharehuia* (Urewera): You say my claim has lapsed—that it is cold. I contend for the very opposite. At Kakaonui we were defeated, and I was the only survivor, and from that time forward have I stayed at the Putere. Formerly our lands were not taken as the Government takes them. Listen then to me, you the people of Mohaka. Do not talk to me, Heremia, about the lands at Mohaka. I am fully aware of all circumstances in connection with them.

*Karaitiana Taungakore* (Ngatikahungunu): As Mohaka is mentioned, and as I come from that place, I stand up to represent it. I want to know who it is of you here assembled that lays claim to Mohaka. Have you a claim to Mohaka? Have you a claim anywhere?

*Hoani Wainoho* (Ngatikahungunu): Explain to me, Raharuhi, about Kahu-o-te-Rangi, of whom you have made mention.

*Raharuhi te Kura* (Urewera): He was met when travelling over these boundaries by my ancestor.

*Hoani Wainoho* (Ngatikahungunu): At Te Waho-o-te-Rangi, an ancestor of mine, by name Kahu-o-te-Rangi, had a pole placed in the ground, and established a *rahui*. That fact you cannot gainsay. Another similar mark was placed at Hinepaka, where he met Kapu-a-Matotoru, an ancestor also, who at this period was making an excursion over the land with a view to fixing upon divisional lines. Even too were presents made by those from whom I have descended to your ancestors, but tardy indeed has been the acknowledgment. I cannot consent to any claim you put forth to Mohaka, on the land of the Kahu-o-te-Rangi.