

Paul Tuhaere (Chairman): This afternoon is set apart for those who have not spoken. Some members have not spoken, and those who have addressed the meeting should not stand up again to-day.

Rapana Takerei: Salutations to you, Paul, that have raised us from the dust. My place is Takanui, Te Pahekeheke. I approve of what Wiremu Paitaki has said. What he says about Road Boards is true. Secondly, there is the place that I am living at. I will support what Hami said to-day, that people must not receive any deposits upon this land. That land must be left to my control. Do not let any one, though he may be a chief or common person, interfere with that land. Leave to me the *mana* that was left to me by my fathers. If I could see any good in that law of the Government, then I would let my land go.

Hori Kingi te Pua (Makarau): I am going to support what has already been said. Stop the roads from being made through all these lands, because I can see that there will be trouble in them. This is another matter: I am against the Road Boards. Where the Maoris hold land adjoining the Road Boards the Boards should not have any control over them. I have to complain about the European cattle running over my land at Te Rurunga and Makarau. I wish the Government to examine into the state of this thing. Those cattle are running there without my permission. I am now going to refer to what Henare Reweti said. That land at Makarau is being worked by a European. He has been there for some time. I am alluding to the timber that is being cut outside the Government line. As for that, the Government should examine into it.

Eparaima Rukuwai: I wish to say something about Sir George Grey's and Mr. Sheehan's telegram. I wish them to adhere to the old form of things—to the maintaining of peace and love. The contents of the *kete* of the Treaty of Waitangi were the *mana* of the Maoris; but the fastenings of the *kete* have been loosened, and the unsurveyed land is being sold. It is not now that these things have come to my memory. They were from the commencement. There were three children, Shem, Ham, and Japhet; and Noah had regard for each of them. If he had regard for Shem he would also have regard for me. The covenant was, that the land should be ours for ever and ever—for Noah's children down to myself. That was the *mana* that was left to me up to the present day. I come from Shem. I am one of his descendants. The children of Noah said to him, Divide a portion of the land for each of us. My child also asked me to divide a piece for her. I sent for a person to part it off and tell me the contents of that piece. It was found to be one acre. My child was then christened afresh. The name that I gave it was Crown Grant. The old name of the land was put aside. It was said, "Your land shall remain to you for ever and ever. It will never go to any other person." But this name, Crown Grant, did not protect my child. My child was made to work as a slave for this Crown Grant—to carry burdens from day to day. The Crown Grant whipped my child with whips. I said to my child, "Go hard to work. You must work hard. If you are lazy you will be turned off." I am *papa-tupu*, and love to sleep.

Hauraki Paora: I am going to refer to what Wiremu Davis said yesterday when the Chairman objected to it—that is, about the railway. I have demanded payment for my pigs, horses, and cattle that have been killed by the train. It was said yesterday that the land for that railway was given by Te Tinana and Apibai to the Government as a gift. It was arranged afterwards that land was to be given by Reweti and Wiremu for a railway line. Therefore I have not made any claim for compensation. If I did I should consider that I was going away from the words of my ancestors. The Parliament has said that we are to adhere to the things that the old men agreed to. But what I have to complain of is, that acres have been taken for a station. I did not hear at the commencement that this land was to be taken for a station. If any person knew that these acres were to be taken, or that the land was given, let him say so. If not, I say now, Let the Government pay us for that land. It was understood at the first meeting at Pitoitoti that one chain wide only should be given for the railway. I think the Government should fence in each side of the line, so that cattle and horses should not be destroyed by the railway.

Te Rua Te Rauroha (Ngatipaoa): I am a stranger. I approve of what Wiremu Paitaka said about the Land Courts, surveys, Crown grants; and I condemn the Road Boards. The cause of my condemnation of these things is the wrongs I have experienced from them. The Government determined that my land should be surveyed. Mr. Mackay was the person who did it. The land was surveyed and passed through the Court, and it was awarded to me. Part of the land was put aside for a reserve, and part was to be sold. There was a portion cut off for a European named Duthie. It was agreed that 600 acres should be sold to him, but when the land was surveyed that 600 acres turned out to be 1,000 acres. After that the Government demanded a road for the European, and I consented. The Government said, "We are the persons to protect the land that was reserved." Last year Duthie's land was again surveyed, and he has taken in the part that the Government reserved for me. The former maps of the survey are not to be found in the office. The new map that has been made takes in all the land that was sold, and also the reserve that was set aside for me. Duthie has also taken the road that I gave to the Government. I do not know how that land was taken from me. That is why I condemn the Government. I have seen the cause of these troubles that have come over me. I also condemn the taking of Maori lands by Road Boards for rates.

Tamihana Maehewa: I belong both to Ngatiwhatua and Ngatimoe. I greet you, the assembly. For the last four years I have seen the troubles that have been brought over me. During my absence from Puatahi at Makarau a survey was made over my land. It commenced at Putaki, and ran on to Puatahi. The line that was struck came through the centre of my house, and thence through another house, and thence through my plantation of kumaras. On my arrival there, I found they were just finishing the survey. I stopped them. What I say now is said so that all persons may hear. It is in reference to what Hori Kingi said about Road Boards. It is a very small piece of land we have. We do not belong to the place; we belong to Ngapuhi. The piece of land that I am referring to was given to me by a chief of Ngatiwhatua, Te Tipene, who is dead. I complain of the Road Board cutting through that piece. It was given to us by our relative of the Ngatiwhatua tribe. I have held it up to the present day. We do not wish the road to go through it. That is all I have to say to you.