

am endeavouring to carry out, I shall be able to establish Tawhiao here; and then I shall be able to look after my interests outside. When this boundary is defined, there will be a house for Tawhiao to live in for ever. The boundary from Whatiwhatihoe to Wairaka Stream is for Tawhiao; from that to Mangere is for me. Do not blame me. My object is to secure this land—that reserve upon which we may remain undisturbed. You say that Waikato has suffered calamity, but the people did not bring this calamity upon themselves. The calamity was brought about by the fact of our electing a King. I said that I put up the King. This is not a new thing on my part. It is an old matter, this boundary line of mine. It is the same as I handed over to Potatau. This is the fourth time I have endeavoured to have my boundary defined. [Rewi then said he intended to go on with the Mokau Court, that being part of his policy, as indicated above.]

*Te Ngakau* said: I confess my fault—Maungatautari survey. I will now adhere closely to Tawhiao. Let others do the same.

*Major Te Wheoro, M.H.R.*, said that certain land in Waikato had been granted to the Ngatihaua Natives, at Maungatautari. Tuahueki and a number of the King party who had claims to the land were ignored because they did not appear at the Court. He wished the Ngatihauas to explain in a document the case, and sign their names, so that a petition might be presented to Parliament praying for the abrogation of the Crown grant, so that the rightful owners might be admitted. As to his mission, *Major Te Wheoro* said: If you intend to carry on your leases and surveys, as heretofore, I must refuse to convey to the Parliament the points mentioned by Tawhiao.

*Rewi* said: I suppose the question of extending the King boundary, as suggested by Aihene Kaihau—namely, that it should extend to Manukau, I can settle that matter with you some other day. At present I have one thing to look after—namely, my [the King party's] interests in regard to the leases. We have assembled here that we might come to a decision relative to the boundary line, but if we extend it to Manukau, no decision can be arrived at. Now, that you are all assembled here, let the boundary line of the King party be determined—this boundary line of mine that I have been trying to carry out for so long a time.

*Whitiora* said: Your wrangling about your boundary lines and other things seems to me to be out of place. I have no land, and what do I want to know about your discussions in regard to these things? I want the other questions settled. You have sold all your land, and come here to wrangle about it. [Addressed to the people.] I am the one left to Waikato, although I smashed the jaws of the white people. [There were exclamations of applause at this remark. *Whitiora* commanded the Maoris at the fight of Rangiriri.]

*Tawhiao* said: I rise to say, proceed with your discussions; put forth anything you like; and after your discussions are over I will speak.

*Wahanui* said: It is the old talk of the March meeting—namely, first, that one man should traverse the country from north to south, and from east to west, to look after all the lands with Tawhiao; second, it was decided that the chiefs should assemble in the month of December to discuss the various points regarding the action of the King party. If my word had been attended to, our deliberations would have been amicably carried through—namely, the deliberations of the chiefs. From the 7th December up to March one person was to have gone through the whole of the districts. Look at these two propositions. The third point I speak of is the circular boundary. Because we are at Whatiwhatihoe, put forward your views. Let your ears be open to listen, and let your hearts be open to receive facts; and do not wrangle over these matters. Do not let us be trifling with these important matters, and let a decision be come to.

*Whiti Patato* said *Rewi* was bringing trouble by his persistency in the matter of his boundary lines.

*Karanama* said he would have come in December if he had known Tawhiao had taken this residence at Whatiwhatihoe, and sang a song in commemoration.

Several speakers then urged that Tawhiao should traverse the country, not be kept in Waikato, as had been the case up to the present time, but *Rewi* objected to this.

*The Rev. S. Williams*, of Te Aute (Napier), said that hearing that the road to Waikato was open he came, being anxious to visit the old Maori friends of his late father, whom the Maoris knew had always a kindly feeling towards them. The speaker said he had heard much about the bad qualities of the pakeha, and he was not going to say they were all that was good. He knew they were like others, not without faults; but he would ask them to consider if the Europeans had not many good qualities. Supposing any one of the tribes here present had the same power as the pakeha, the same command of men, arms, and ammunition, would they have shown the same consideration to the neighbouring tribes as they had received at the hands of the pakeha? He feared they would, as they had done before, have made slaves of them. He therefore spoke of the goodness of the pakeha as shown this day. [The Natives admitted the justness of these remarks.] He would say to them, "Now that you have made peace with the son, do so with the father:" and before bidding them good-bye would say that the Europeans had many kinds of food—some good, others bad; since he had been in Alexandra he had noticed with regret that many of them had given way to drink, that was food of the bad kind, which he trusted they would avoid, and patronize those kinds not likely to be injurious to them.

*Mr. C. O. Davis* expressed his sympathy with the Natives of New Zealand generally, and called to memory the great many who had passed away since he had first made their acquaintance, and wished the assembly success in all that was wise and good. *Mr. Davis* sang a Maori lament for the dead, and a Maori song.

*Tuohenua* (Ngatihaua): I am a man whose lands are all passed through Court, and are now leased; roads are made through them by Europeans. I am a European and appreciate good roads. It is not my place to interfere with these matters; you, Tawhiao, can see these Europeans. If they choose to agree to your request, it is nothing to do with me. I am not in a position to consent to you.

*Potangaroa* (of Wairarapa), and *Hoani Puihi* (of Horowhenua), upbraided Waikato for keeping the King to themselves, saying it was through this that the people quickly became lukewarm with the