

(the Speaker) asked where they were now? Where was Taekata? Where was Kaingarara? Where was Hakaraia? They were all gone, and most of their followers with them—the last (Kereopa) went the other day. They thought they knew best; they would have their own way. But here are we, the tribes who came on board the Arawa canoe. We have safely reached the shore. Now, on this occasion, we have invited you again to be present on a similar occasion—the opening of the house called after the principal man who came in the Arawa canoe. Look round you at the carvings, they represent our *Tupunas*. Look overhead, that is the ridge-pole, the Queen, and her laws. She is over all, and it is under her shadow all the others abide. We ask you to unite with us in devising some measures for benefiting ourselves. Here Temuera sat down. Evidently some of his remarks told upon many of his hearers, who had been followers of Hakaraia and other disaffected chiefs.

After a few remarks from Wiremu Maihi, and Aporo, of Tuhomangi, as to who were to take part in the *korero*, Temuera said: "I wish all the visitors to take part in the discussions of this day. I will point out to you first a few facts. The King has not been put down; his voice still comes across the hills, and over your country. We hear him say, no roads, no telegraph, no surveys, no selling of land, and no leases. I ask you, are we united, or are we divided? I have said this house represents Tamatekapua, and our ancestors; but the ridge-pole is the Queen and the law. The Maori King is using every effort to gain adherents, and an influence over other tribes, but you are idle. This house has been erected to stimulate your exertions, and to create unity."

Perenara then addressed himself to Ngatiwhakaue. He said: "We heard at Taupo that the determination to erect this house was come to after Petera's return from the King, and that it was the result of an interview with Tawhiao; that it was the intention of Petera to bring the King's *mana* to Rotorua. Your explanation is quite different. I quite concur in the views you have expressed."

Unimportant speeches were made by Aporo and Himiona, of Tuhourangi.

Matene Te Huaki then got up, and stated that in his opinion the discussion was not so warmly taken up as it should be, because there were so many strangers present. He then alluded to Perenara's speech, and repeated Petera's song to the "Maori King," of which so much has been said; and added, "Arawa, I thought when I heard the account of Petera's visit to Tawhiao, and the song that I have just repeated, that you were indeed broken up, but I am pleased to find that in putting up this house you have a good intention. I will now suspend my judgment regarding you, but I shall watch you till your house is completed."

Petera Te Pukumatua evidently expected that some allusion would be made to his visit to Waikato and came prepared. He read the minutes of the meeting with Tawhiao, and laid particular stress on that part of his speech in reply to Tawhiao when he counselled him to have a care to the "kumara" in his "rua," that if he should find any of them getting rotten he was to throw them away lest they should cause all the "kumara" to go bad, that if he had any difficulty in carrying out this system he was to apply to Ngatiwhakaue for assistance. He explained that this was the purport of the song.

I was very glad to find that the other Arawa had taken up the subject so that Petera might have an opportunity of publicly explaining the matter. Much capital was made of the supposed defection of the Ngatiwhakaue when the rumor was put in circulation more than twelve months ago, it found its way into the public prints of the Colony, and was used for political purposes.

Temuera then went on to explain the other subjects proposed for discussion. Land disputes and the mode in which it was suggested that they should be settled provoked much discussion.

The Honorable the Native Minister is aware of the dissatisfaction expressed by the Natives generally in this district as to the working of the Native Lands Act. They not only complain of the expenses of the Court, but the heavy expense of the Surveys, and also of the disputes that arise amongst themselves. They gave prominence to the fact that a clever schemer who had money could set up a claim against any poor man who had not the means of paying a Lawyer and the Court and survey expenses. They suggested that a permanent *Runanga* should be elected by themselves, who should take cognizance of all land disputes and who should finally settle them. But the question was, who were to be the individuals, and how were they to be paid. Here the matter stuck.

I explained with regard to the Native Lands Court Act that a new one was brought in, but from the press of business it could not be carried through the Assembly last year, and that it was the intention of the Government to introduce a new Act at the next Session of Parliament.

With regard to a *Runanga* to settle the Land disputes, I informed them that my own idea was that it would be a very good arrangement provided that the disputants would bind themselves to abide by the decision of the Arbitrators or *Runanga*, and I also suggested that rather than have a permanent body of men, that the Civil Commissioner or the Resident Magistrate should nominate chiefs of well known standing and influence to assist them in settling these troublesome disputes. I then appealed to them whether they would adhere to the decisions of such a *Runanga*. This caused further discussion and it was decided that Ngatiwhakaue as the proposers of the scheme should first give their consent. This they did unanimously.

Ngaiterangi then followed but Hori Ngatai said he would not call upon his friends to decide. "Rauru ki tahi" was their tribal *Whakatauki* and he would answer for his people.

Enoka Te Whanake then arose to speak to the subject of the East Coast District and its member. He said he had on two occasions urged this matter, once at Whakatane, and once at Tauranga. He said he had applied to have the boundary altered. He could not see the reasonableness of cutting "Matatua" in two. The stern to vote with the East Coast Natives and the head with Tainui (Waikato). That at the last election they would not give a single vote because they were asked to vote for a person on the West Coast.

I would respectfully request the Honorable the Native Minister to consider this matter and grant the unanimous wish of these people to have the boundary of the East Coast District so altered as to include the Tauranga District.

At this stage of the proceedings I left the meeting as it was necessary that I should return to Tauranga that day to attend to my Resident Magistrate's duties. I then addressed a few complimentary