

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