

*Hohua* : Welcome, Mr. McLean! Welcome, Mr. Clarke! Welcome, the stake to which the *Waka* is secured. I say you are the stake to which the *Waka* is firmly fixed. "*He iwi kino au te Arawa.*" Welcome, Mr. McLean; this island is yours, and we are your children, and though some of us may be distant from you, still we hear of you.

*Manihera* : You must return to us like the butterfly every year, for I consider that I am a great tribe, and firm in my adherence to the Queen. I was the first to embrace Christianity among the tribes, as I was the first to join the Queen. I consider that your visit to us should be as the flight of a bird; other tribes have received many visits from you. I think that you should make us a special visit, for this tribe has always supported you. I therefore say you should "*haere e manu mai.*" There are two elements among us, the one evil, and the one good.

*Himiona* : We greet you, who have now for the first time visited the land that has been overlooked (*hapa*) by you; you visit all the tribes, and are not seen among us, who bear no animosity to the Pakeha. I am therefore justified in saying you should visit those other tribes less frequently, and come and see your own children, who desire to see you, year by year. Your former companions are all dead, and a new generation has sprung up, whom you now see before you. Tuhourangi have some matters of importance requiring consideration, which will presently be brought before you.

*Petera* : Mr. McLean, "*te whitiki o te ki*" (we have had our troubles, they are now over). During the time of trouble you were not present among us. Now that all is quiet, you come to visit us. Welcome, in the name of the Treaty of Waitangi, welcome!

*Renata* : So far what has been said has been of no importance. Welcome the *rangatira* of the island. Welcome to the people whom you now see for the first time; if there is anything to be laid before you, it is time it was brought forward (*puta*). I am pleased that we have this opportunity of seeing you, for you are a "*tangata ingoa nui.*" Welcome, Mr. McLean; as you wish us to proceed to business, we shall.

*Wi Katene* : It is right that you should give Mr. McLean a cordial welcome; all the land unites in welcoming him; all that there is for me to do is to listen to what you have to say to Mr. McLean. Your words are very good. As a member of the Ministry, it is my duty to visit those I represent, and the Pakehas in various districts express their desire that Mr. McLean should visit them. I thank you very much for your words of friendly greeting; these sentiments expressed by these your tribes are very good; if you have anything to bring forward, do so.

*Aporo* : Welcome, Mr. McLean, and the Minister who accompanies you. This is a *ra-tapu*, a holiday with us. What I say is, this is a good opportunity of giving expression to any grievances that we may have, and we will make the most of the opportunity. There are three great subdivisions of the Arawa—namely, the Ngatipikiao, the Ngatiwhakaue, and the Tuhourangi. We have already given expression to our greeting, and I will now proceed to business (*whakaputa putake*).

1st. The tribal boundaries which were laid out long ago: twelve people have been selected to take the charge of (*kaitiaki*) those boundaries, and protect our interests from the Pakehas, who were wishing to negotiate for the purchase or lease of land within the same, and from the encroachment and interference of outsiders. If you would like us to give you this in writing, we will do so.

*Mr. McLean* : I would prefer it in writing. I have seen Wikiriwhi, who informed me that you wished to define the tribal boundaries, and subdivide them afterwards. When this is done, let me have it in writing for the information of the Government agents, if they desire to enter into any negotiations with the appointed twelve.

*Aporo* : The second *putake* is the mill at this settlement, which we wish to have repaired; it got out of order when we were forced to leave the place during the time of fighting. Our wish is that the mill and the church also should be repaired.

3rd. When Dr. Nesbitt was removed from this district, the adjudication of the Court ceased here; two assessors were appointed for this place, one of whom, Te Keepa, still holds that position, but he lives at Te Awa-o-te-Atua. I said to Mr. Hamlin, Let you and I investigate the offences of my tribe. He replied, "I am very *rururu*; you assessors can decide minor offences up to £5, and I will settle those of greater importance." There has been no magistrate to visit us. What we say is this, let two assessors be appointed, and policemen also. This is the request of Tuhourangi, namely, that you give them two assessors.

4th. Respecting maintenance of the old and infirm men among Tuhourangi.

5th. The road from Maketu to Tauranga is now made, but we have no carts.

6th. Tuhourangi have given their consent to the construction of a road from Ruatahuna to Cambridge and Horohoro.

7th. A meeting is to be held at Horohoro, which Arekatara wishes should take place at Parekarangi, and we wish Government to give us a supply of food for the occasion. [*Aporo* here presented the list of *putake*.]

*Hoani Te Whati*, on behalf of the Ngatitama, a subdivision of the Arawa, here read a list of *putake* which, he said, the Hon. the Native Minister could sift: 1. That the sale of spirits should be stopped. 2. Objecting to the erection of trig. stations. 3. The Commissioners in Native districts should be done away with. 4. That the clergymen should hold service and *whakawa* (adjudicate).

*Hohepa Tamamutu* : Let all you have to say be laid before Mr. McLean.