

Ouri and Taungatara, and which has already been referred to to-day. My desire is that this land should be granted to me and my relatives. It extends from the bush to the sea.

65. *Te Wharerata*, of Mawhitiwhiti, said: I salute the Commissioners appointed on behalf of the two races for the purpose of establishing good between them. I lay claim to certain land on this side of the Waingongoro, commencing at Waiharete and extending to the Waingongoro. The whole of that land has been confiscated. One piece (500 acres) at Karehe has been restored to me for the tribe or family; and for this land I desire that a grant should be issued.

66. *The Commissioners*.] Can you show the boundary of the 500 acres?—It has been surveyed, but the Crown grant has not been issued. I shall have something to say with regard to land on this side of the Waingongoro, which commences at Waingongoro River and extends to the Kapuni. This was land belonging to me. I cannot name the Natives having claims to this land; they are so scattered; some of them are here, but others are at Parihaka. The Commission is aware of how Native lands are held by the Natives. There is another piece of land, commencing at Otakeho and extending to the boundary fence of Hone Pihama, which belongs to me. These lands extend from the seaboard to the mountain (Mount Egmont). I cultivate the lands towards the sea.

67. *Te Karere Omauru* said: I live at Mawhitiwhiti, and have come to see you. I shall leave what I have to say as to land on the other side of the river, and shall speak at Hawera instead of here. I shall now simply explain the request I wish to make in regard to certain land on this side of Waingongoro. My first request was to Mr. Richmond to this effect: "Friend, Mr. Richmond, give me back my lands," that is, my lands on this side of Waingongoro. His reply to my request was to this effect: "Lands will be given to you on the other side of the Waingongoro, in exchange for lands on this side." The southern boundary is the Waingongoro, and the northern Kapuni stream. My brother applied to Mr. Booth for Te Ngutu-o-te-manu. My request to Mr. Booth was, "Friend, give me back my flesh and blood." This is simply to explain that my request was made on behalf of all the Natives, or the whole of the tribe. It was only lately that the portion I claim was restored to me. It lies between Waingongoro and Te Aurara. I have nothing further to say to-day; it would interfere with what I have to say at Hawera.

68. *Kaitana*, of Okahu, said: Greetings to you. I have nothing to say with regard to lands on the other side of Waingongoro. That has been settled. I refer now to lands on this side of Waingongoro. What my parent, Manaia, has said is correct, because he and Titokowaru are one. Their words are the same. But what I am going to say now comes from me alone. My land commences at the bridge at Waingongoro, and extends to Rangitoto; that is, up the boundary where the trig. station is. This piece belonged to my father-in-law, Haurake. It was for this reason I asked Manaia to stay here and listen to what I had to say. I now intend to refer to another piece altogether. It belongs to myself, and commences at the trig. station and extends to Kopehuhu, where the boundary ends.

69. *Katene*, of Weriweri: I intend now to speak of land at Okahu. I will not refer to lands belonging to the tribe, but simply land which I have placed my foot upon and which belongs to myself. There are two canoes, one belonging to the Government and the other to Te Whiti. The Europeans are embarked in one canoe and the Maoris in the other. The Government and their Natives are in the Government canoe, and Te Whiti and his Hauhaus are in Te Whiti's canoe. The whole tribe is with Te Whiti. Had Te Whiti called this meeting and appointed the Commission, you would have seen what a large number of Natives would have attended. As it is, there are only the Natives you see here, they who are embarked in the Government canoe. Therefore it is that I say that I will not introduce the question of lands belonging to other Natives, but leave that for Te Whiti to determine. I am endeavouring to find means of benefiting my people, and this is why I am following my parent the Government. I took part in all the fighting, and in everything else against the Government in former times. But I failed to see any settlement of affairs result. I have heard the predictions of the prophets, but, so far as I have seen, no end or settlement comes from prophets such as Te Whiti, Te Ua, and others. As I said before, I will not refer to their lands. They did not ask me to listen to them nor do anything in their behalf. I have left my evil-doing behind me, and I do not intend to return to it. I shall now speak of lands in which I have an interest. My mother belongs to the Ngatiawa; her name is Piniua. I do not wish to refer to lands which have been taken or set apart, divided, or given away by Mr. Parris, as Commissioner, nor to ask for them. I merely wish to have some in return given me in my wife's district. The name of my *hapu* is Whatemaru. I will explain that my father belonged to the Ngatiruanui, and his name was Korere. According to the custom of the Ngatiruanui, the lands were divided amongst his descendants. The land divided in this way commenced at Ketemarae and extends to Omuturangi. The piece to which I refer is that on which my fires and the fires of my ancestors were lit, and commences at the bridge at Waingongoro, Ruatahi, and runs on to Rangitoto. This is the piece I shall ask your consideration for. Another piece I claim is inland of Kaupukunui. My younger brothers are with Te Whiti, but they also have claims to that land which is now in my possession. These lands are to the seaward; and, as I said before, I will not refer to other lands than those on which the fires of myself and ancestors were lighted. I apply to you for Weriweri. There are a great many claimants to this piece, but they are all related to me: I am now cutting out that portion to which I lay claim. It is called Ngaere, and is inland of Weriweri. Pukapoto is another piece, but I will not refer to it, except such portion as I myself claim. It is to seaward of Tawaroa, inland of Waingongoro Bridge. These are the portions of land with regard to which I ask the consideration of the Commissioners, and hope they will look into the whole matter. I am naming all those portions of the land which are claimed by people now with Te Whiti, but which I consider I have a right to. I will not say anything with regard to lands on the other side of Waingongoro, leaving it for the people on that other side. In referring to this piece, I ask whether the Government will not show me some consideration: not to me alone, but to my relations as well, though they are not here. My place of abode is called Koetuku, where the metal was obtained when the road was metalled: the people living there turned off those who were getting out the metal, a couple of years ago; but my wife remonstrated with the Natives and told them they should allow the metal to be taken away from there.