

ment and Parliament, with a view to having them approved. If he was unsuccessful, he was to resign." This speech was made in paragraphs, each of which terminated with one of the following expressions: "Kia tirotirotahi," "Kia whawhatahi," "Kia hamuhamutahi," "Kia koni atu." These expressions in their ordinary and literal sense do not bear the same interpretation; but I am of opinion that they were used by Tawhiao on this occasion with a view to avoid tautology, and that he intended them to bear the same meaning—namely, that all these matters should be left in abeyance until he was in a position to participate with them, and have a voice in their disposal.

When it is considered that the Kingite faction do not admit the right of those tribes who originally ceded their lands to Potatau to sell or lease them, arguing that they have never handed back those lands, or given permission to them to dispose of them, I cannot see what other interpretation can be placed on these words than that given above.

Rewi also, in his speech, tells the people, "I do not know under what ancestor you claimed these lands; they have never been returned to you from the time you gave them over to Potatau; they are still in our hands." Rewi no doubt means by this that the land the people passed through the Court, claiming it through their different ancestors, was surreptitiously obtained, as the claim of their ancestors had been ceded to Potatau, therefore any claim after that cession should be made through Potatau, he having become the general ancestor of all the tribes who acknowledged him at the time he was made king.

It will be observed, on reference to the speeches, that at last the idea of claiming the return of Waikato has been abandoned, and that the discussion on this occasion has been strictly confined to the Native side of the confiscated boundary, Paora Tuhaere stating in his speech that he was going to speak of the land outside of the confiscated line—that about Taupiri, and other parts of Waikato, had been numbered by the surveyors [*i.e.* gone from them]. The meeting was consequently confined to this boundary, one speaker only going outside of it—namely, Aihepene Kaihau, who was called to order by Rewi.

Rewi subsequently pointed out two boundaries, the first from Whatiwhatihoe to the Wairaka Stream [this stream is between Wharepapa and Maungatautari], saying that this was to be for Tawhiao. The second one was to commence from this stream to the Mangare River, which falls into the Waikato River, and then on to Tongariro; within this boundary Tawhiao's mana could not have sway, that that was for him. I took his meaning to be that the lands within the former boundary were free from leases, &c., but that within the latter they were not; that he desired to ascertain the exact position of the lands within his boundary; hence his survey, which was to include the whole of his boundary, even to Mokau—namely, the whole of the country he ceded to Potatau.

Major Te Wheoro pointed out that if they desired his mission to be successful they must strengthen his hands by discontinuing these objectionable practices for the time; unless they did so he could not hope to succeed. They must therefore give up these things; and he would commence on behalf of Waikato, by saying that the bridge now in course of construction should come no further than this side of the river; it should there stop for the present. That Te Ngakau had promised to discontinue his surveys, and there remained nothing but for Te Rerenga to forego his Court for Mokau.

Te Rerenga agreed to postpone the Court, after stating that he had been compelled to take the step he had in consequence of the action of Ngatitama, who were taking money upon lands in that locality to which they had no right, and that he had interviewed the Hon. Mr. Rolleston with respect to a payment of £300 which Ngatitama were endeavouring to obtain, and which he had prevented. That the Hon. Mr. Rolleston had pointed out the advisability of settling the question in the Native Land Court, to which he had agreed; he was, however, willing to postpone the Land Court for a short time, if that would assist in settling their difficulties.

Subsequently Rewi stated that he would not forego the Mokau Court, as that was a part of his policy.

During the first three days of the meeting many shades of opinion were expressed by the different speakers; but it was ultimately agreed that they should unite in strengthening the hands of Major Te Wheoro, giving him their support, and also requesting their members to co-operate with him, so that he might successfully carry out Tawhiao's views as expressed in his speech.

The question of Kawhia, alluded to in Tawhiao's speech, arose out of an application made by an European to him to be allowed to occupy certain land there, which he had leased from Mr. Nathan, at Takatahi, South Kawhia. It is argued by the Kingite Natives that Kawhia, being outside the confiscation boundary, is still theirs; the Waikato lands within the boundary having been taken from them and occupied by us, while those at Kawhia had been in their occupation ever since they drove the European residents away at the time of the war, who had never re-occupied it or obtained possession of it since—a *fortiori* that was theirs on the same principle that Waikato was ours.

The reference to Mokau is a direction, in my opinion, to Ngatitama not to interfere. It appears that these people have given some Europeans permission to prospect for gold, who are now to be turned off. My reason for putting this interpretation on this part of the speech is a statement of Wahanui's made to the meeting—namely, that Ngatitama, on their return from the South, asked for permission to occupy part of these lands; he acceded to their request on condition that they would simply live there and cultivate, without attempting to exercise any right of ownership.

The gold question arose out of some of the Kaimai people requesting permission to throw open their lands to prospectors.

The request for the Parliament to be moved to Auckland, he tells us, emanates from himself. On this point he is a great deal more persistent than on the others. It would appear from what he said, when closing the meeting, that his object is to be permanently there—namely, "I shall then be able to get up and contradict statements which are made about me which are untrue; and, if true, I shall be able to say, 'Yes, that is true.'" This refers to his people committing acts to which he is opposed, and who, to strengthen themselves, say it is done by his orders. Years ago he cautioned me never to believe what Natives said in his name; if he had anything to say, or objection to make, he would speak to me himself, and that I was not to listen to any one else, as they only made use of his