

affairs there, telling him to remain there quietly, and manage properly. Te Rerenga is the man in charge there. What is there at Kawhia? I am the person of that place [in charge of it]. That is all on this point. From Whanganui to Tongariro I own all the lands [*i.e.*, these lands were placed under Potatau's *mana* by the owners, and are now under mine]. There are persons in charge at those places. Let things remain quietly until the whole have been put through the sieve, and the husk and decayed matter separated from the good. These are all my words. I will not say they will end, but they are laid before you [proposed].

Te Wheoro: If you have these things written out it will be well for you to read them out, and explain them to the people assembled.

Wahanui: This is the meaning of Tawhiao's words: (1) With respect to leases, he is speaking to both Europeans and Maoris, requesting them to discontinue it until he is in a position to join in with them. (2) Surveys, (3) roads, (4) Land Court, same as before. (5) Gold, the same as before with this addition: The one asks for permission to prospect, and the other gives consent. (6) Kawhia. Tawhiao refers to those Europeans who say they have land there, and says he will carefully consider; give time for consideration, do not go there until permission is given. (7) Mokau and Whanganui, &c., same as Tawhiao's speech. (8) Refers to yourself, Te Wheoro. You are to lay these matters before Parliament; if they are not entertained you are to resign your position and return to us.

Te Wheoro also said, appealing to myself and other Europeans, that we must assist him in carrying out Tawhiao's wishes.

Te Ngakau said: I agree to discontinue further surveys. I have been surveying, but will discontinue it. My idea is that all these matters should be settled here; there is no occasion to take them elsewhere.

Hote te Waharoa said: Tawhiao is mine; Waikato is mine; land leasing and selling are mine [referring to his father, William Thompson, who made King, &c., and was the first to lease land]. I want money; how am I to get it without leases and sales? [Here this speaker was interrupted by his own people, and sat down.]

Mr. A. McDonald (to Te Wheoro): It will at last be said that you are a Native member. Yes, I have only one word to say. Be clear in laying these matters which Tawhiao desires before Parliament. Be clear, you are at last a chief; be clear in laying it down; above all be clear in expressing Tawhiao's words. If they are entertained we shall be saved and linked together, as suggested by Muaupoko; but if they are not noticed do not be grieved, but be patient and return to him without sorrow.

Paora Toki, Te Raihi, Paora Tuhaere, and Karanama spoke a few words, saying that they had come to hear.

It commencing to rain at this time, Wahanui proclaimed the meeting adjourned to next day, which, however, being Sunday, nothing was done until the following morning.

MONDAY, 15TH MAY, 1882.

Paora Tuhaere: I get up to request that whatever is said to-day should be in plain language, such as men can understand, and not in that of gods or kings.

Hauauru: What you say is correct. The talk is for men, and plain words only will be used.

Wahanui, after enumerating the boundaries, stated that the proceedings closed on Saturday at Mokau, Te Rerenga being the person mentioned; to-day would be commenced with Whanganui, Okurukuru, Kiritaha, and Tararua. He then said: It was said the other day that all the things then mentioned were to cease. I am now going to introduce a new matter, which refers to Te Whiti, Tohu, and their companions; let me have a voice about them. This is the day of unloosening everything between us. I say to my friends who are sitting there [Europeans?] unloosen the leases and sales from our lands. This word of mine refers to Te Whiti and his companions. This is the day for untying everything with respect to people and land [condoning?]. If this can be brought about by us, we shall then know to-day that we have a God in Heaven, and that we are influenced by his Divine will here on earth. I would say to the people, let one person be appointed to go about and consider the word. The person meant is not at another place; he is in our midst, living with us, going about with us, and eating with us; we all know this.

Karanama said that all the people assembled were aware of all the old talk; they had not heeded it. He then read the invitation to the meeting, and suggested that the discussion should be confined to the object for which the meeting was called.

Waaka (Wellington, Ngatiraukawa): We have heard the subjects mentioned. To-day is the day to reply. You have often spoken to us, but we have never taken any notice. Rauparaha cut the throat of the land. Wi Tako sold Wellington; Potatau was alive at this time. In consequence of this work no notice was taken of you. Your teachings were not listened to; but I preferred the man with money. Do not speak of the land, but of the people. The land is all gone; the people only are left.

Paora Toki (Ngatikahungunu, Napier, a Chatham Island prisoner): What you say is correct. Old and young participated in the King movement. I am not selling land now; but I have a sword hanging over my head. I am waiting to see what is to be my end. I am like the remains of Matakiki Pa, and I came to-day out of the midst of the sea. I have no land. I am floating in the sea. All I have are the people. I shall not be lost to-day or to-morrow. I said one word when I came to Rangiaohia with Hapuku. It was, give me Waitara. You would not agree, but set fire to the country. If my wishes are gratified, I will throw my hat down in front of you.

Manga: Karanama, you asked for something new. I will speak it to you. It is that you remain at Whatiwhathoe. You say there is no land, but you are my land, and are in my heart. I will consent to you becoming my land, and that you should stay to assist us in our councils. Paora Toki, I will now reply to you. You say you are floating in the sea with a sword over your head. I say you have two swords over your head; mine as well as the pakeha's. You say you have no land. I answer yes, you have; remain at Whatiwhathoe. I will look for it. You remain here.