

and some of which have not been before the Court at all. Then, seeing that the Maoris have spent money on these surveys, we can ask them, if they can, to make these plans available—that is, if they are sufficiently useful for the Native Land Court. Of course, we do not say that they will do so.

*Hori Whiu* : I wish to speak first of all about the Native Land Court. A sitting of the Court was held in this building in September, 1890. One of our claims was dealt with, but no judgment was given. Another claim was heard. The Judge said that if the Natives in the second case would be the same as in the first case he would give his decision. A lot of cases were heard, and they remained in the same position, without a final decision being given in them. In the first case the judgment was, I think, that he would wait until certain other cases were investigated. Now with regard to the second matter: When the case was heard the Judge said that those who were claiming the land should select who were to go into the different parts of it. I said to him that it was not for us to do that; that it was he who should decide who the owners were. He became alarmed at what I had said, and then we eventually fixed who were to go into the different blocks. But he was not able to give judgment. I have seen a good deal of the Native Committees, and I believe that they are far better than the Land Court. Their decisions are more effective. I have listened to the person who said before the Commissioners to-day that the Maori Committee is wrong. I say that that is a wrong thing to state. I am one who has had a good deal to do with Native Committees, and I have seen that their decisions were always right, whether it was a chief or a low-born person they were dealing with. I therefore say that the Native Committee is better than the Court. That is all I have to say about that. There is a piece of land in our district that was surveyed a long time ago. I cannot recollect in what year it was that the survey was made. The name of the person included in the large portion of the land was Mitai, and Heta te Hara was the name of the person included in the small portion of the land outside of and adjoining this block. Mitai got into some trouble with the Government, and his portion went to them. The Government sent their surveyors to the land. This was the second survey; and Heta te Hara's piece of land was included in it, and the whole of the land then went to the Government. We do not know how it is that the smaller portion of land came to be included in the land that went to the Government, seeing that it was quite outside of Mitai's portion.

*Mr. Rees* : The Commissioners can hardly take notice of anything of that sort, but Heta te Hara might send a petition to the General Assembly, and they would rectify any wrong. We can report that there are complaints of various sorts about the surveys. If Heta te Hara sends in a petition along with the other petition that Hone Peeti was speaking of, it will strengthen the case before the Native Committee of Parliament. That is all the Commission can do.

*Tane Haratu* : There are a great many of us who have a great deal to say, but it would be the same as Hone Peeti and Wi Katene have said; and there are also some troubles with regard to our lands like those which Hone Peeti pointed out. In a particular case that I am concerned in, we discovered in 1889, for the first time, that the hand of the Government was on our land. These are the matters that are affecting all of us; and I wish to support, therefore, what has been said by those speakers whom I have mentioned. It is no use my taking up the time of the Commissioners by going over the same ground that the others have traversed. We understand your suggestion about the surveys, and we will send a petition to Parliament as you have recommended.

*Mr. Rees* : You support what Hone Peeti and Wi Katene have said. Can you state—and will the other people who are here state—that what those chiefs said is a fair representation of the feelings of the majority of the Ngapuhi people?—Yes. I have said I support what they say. I should have liked the Commissioners to have attended the large gathering of Natives that is about to take place.

Our difficulty is want of time; we cannot do it. We have a meeting at the same time at Otorohanga with the Ngatimaniapoto and Ngatiraukawa?—I can say for all of us who are here to-day that we indorse what has been said.

*Kingi te Nahuru* : I wish also to support what has been said. I support what Wi Katene and Hone Peeti have said; and with regard to these lands of ours that are taken by the Government, I also have land that has been taken by the Government. I applied to the Survey Department for a surveyor to survey these lands, and I am to get them surveyed. Some European has sent a surveyor to survey for him the land that belongs to me, and the surveyor has gone upon my land to survey it for the pakeha. I have gone forth and protested against the survey. The surveyor said, What did it matter to him? he would still go on with the survey; that I could go on with my survey notwithstanding; and if it is seen when the case is tried that the land belongs to the Government, very well; if it is seen that it belongs to me, well, all right—it won't matter whether he surveys it or not. That is all I have to say to the Commissioners.

TE AHUAHU (BAY OF ISLANDS), FRIDAY, 3RD APRIL, 1891.

The Commission sat in the Travellers' Rest Hotel at 9.50 a.m. Present: Messrs. W. L. Rees, M.H.R., and Thomas Mackay.

*Hirama* : The reason why we have come this morning to see the Commissioners I will explain. First of all, you will recollect the map that Karama Puhi showed the Commissioners yesterday in the Courthouse. I will ask the Commissioners to call to mind the circumstance that the map was placed before them. Karama Puhi and Hone Peeti explained that the map was not accepted, and they wished that it should be accepted as an authorised map. Myself and friends wish to explain that that map is a map of the land in respect to which trouble exists between ourselves, the Natives. We who are here wish to explain that that is a wrong map, and a map that steals our land from us. We object to that map being accepted as correct. We, the Natives assembled