

*Maihi* (turning to Arawa) : There is truth in what he has just said.

*Te Raihi* (Ngatihaua) : That flag hoisted there has been the cause of all the troubles. At the time it was first hoisted it was not intended for war, but merely a flag for the people. No investigation has ever taken place ; therefore I cannot say that I am right. The only appeal that has ever been made, was one to arms ; this will never bring matters to a satisfactory conclusion.

*Rewi* (Maniapoto) : If an evil has been committed, I am the person who caused it. I brought the war into Waikato, and I alone am to blame for that. I went to Waitara and asked the Government to assemble there for the purpose of settling that business on the spot. They would not heed me, and the consequence was the war in Waikato.

*Te Auwatu* (Ngatihaua, son of Te Pakaroa) : Speak out plainly ; do not conceal our thoughts any longer.

*Te Ngakau* (Ngatihaurua) : This day was set apart to enable all the chiefs to express their opinions, and agree one with another. "Whakatauki—Marama kikohure."\*

*Te Raihi* (Ngatihaua) : This flag is only for the lands in your possession, and has nothing to do with that which has been taken by the Government or sold by us. Waikato, listen, your name is Waikato "Taniwha rau." It is in consequence of your having so many different opinions that all this evil has been caused.

*Rewi* (Maniapoto) : Waikato "Taniwha rau" was not the cause of it. I am the person to blame for it—the war in Waikato.

This ended the first day's proceedings.

Saturday, 25th January 1873.

*Te Ngakau* (Ngatihaurua) : I do not approve of the temple of my ancestors becoming a matter of sale, and the house of my fathers shall not be a subject of barter. This (the land) was the stone which was split and given to the children of Israel (them). The land is the sole source of my troubles, I mean to speak of it. Man dies and returns from whence he first came (earth), but the land does not ; therefore I say the land is the first consideration.

*Te Raihi* : If you talk in this way nothing will be settled. I can only repeat what I said yesterday, viz., that that flag was not made for the land, but to preserve the people. Remember the words of Potatau—*Te Aroha, te Pono, te Ture*. I say you Waikato parted with land first. I was a looker on ; and when I found you had parted with so much, I became alarmed, and said if I do not make haste and sell some I shall get none ; consequently I followed in your footsteps, and parted with it. I did this as I was afraid lest you would part with more.

*Te Ngakau* : That stone which was split was the land which God gave to my forefathers. Turn up your hands and see whether the contents are red, black, or white.

*Hakiriwhi* (Ngatihaua) : I say that you all have done wrong in parting with land ; none of the tribes are free from this sin but the Arawa.

*Te Ngakau* : *Te Raihi* says I parted with land first, and then he sold. My reply is, look at your hand and see whether it is red, black, or white.

*Te Raihi* : Is this the talk of the whole country or not ? Place before us the topics for discussion. I am tired of this kind of thing. If it is good we are prepared to support you ; if otherwise, we will have nothing to do with it. Do not talk about the land, that is of little consequence, but discuss some means by which a permanent peace may be established, and both races live together in compliance with the wish of Potatau.

*Te Ngakau* : In my opinion, the land is the chief ; when we have settled that question, then we can consider the people. Clever people like you say the land is of no consequence, but I the ignorant say otherwise. This is the split stone which God gave me. If you know of anything of greater importance, let us hear it.

*Te Raihi* : Yes, the heart of one side bears malice, and as long as that spirit lasts nothing will be done. Put away all malice, then we shall settle something that will be advantageous to us all.

*Te Ngakau* : What you say is good. Let us discuss it. This land is the head of all my grievances. This is the subject upon which I mean to speak to every one.

*Te Ranapia* (Ngaiterangi) : I do not concur in what you say. The time for speaking about land has long since passed. There are two races now living in this country ; let us devise some means by which they can live peaceably together. What is the good of throwing obstacles in the way of sales of land, &c. I cannot countenance you in these measures.

*Te Ngakau* : I do not mean to be put down with respect to what I have to say. Do you imagine because I am small that I am to be pitched into the scrub ? Am I a child that I should be treated in this way ? I do not acknowledge to having parted with any land.

*Maihi Te Rangikahaheke* : Let us discontinue this useless talk, and turn ourselves to discover some means by which our race can be preserved. It was said that Potatau was made King to protect both races, and uphold the law. Who is interfering with your father's house ? Why, you yourself. Let me ask you which of you has a clean hand. I saw £300 paid with my own eyes yesterday for land at Huriwera ; this money has been spent in supplying food ; that was some of it which you received yesterday. Therefore I say there is no one amongst you who has not participated in parting with land. I am the only person who has not ; I did not refrain from doing so because of you, but in consequence of having so little of it. Had I as much as you I should have done so. You ought to have clean hands yourself before you try to make ours so. If you persist in talking of your *mana*, and king, nothing will be done. I do not recognize either. You follow in my footsteps, and then some satisfactory settlement will be arrived at. Had it not been for my good heart I should have followed Kereopa, Hakaraia, and Te Kooti even to your settlement. If you persist in this state of affairs—"Ka toto to ihu au apopo—I shall make your nose bleed to-morrow.

Maihi here twitted *Te Ngakau* with having received money on account of a run at Manukatutahi.

\* Do not know whether these were the words ; sounded like them.