

see him after that up to the time that he went out of office. After that I saw Mr. Bryce; it was in 1882, in the month of January. I laid the matter before him at Ohinemuri, and he told me that he would let it stand over till he got to Wellington. After he got to Wellington I waited to hear from him. After a long delay I wrote a letter to Mr. Wilkinson, saying that I was waiting for Mr. Bryce's reply. Mr. Wilkinson sent that letter to Mr. Bryce, and Mr. Bryce replied. There is a statement in that letter that Mr. Bryce will go into it when he comes north. When I heard that he had arrived in Auckland I went to see him, but he would have nothing to say to me. I saw in *Hansard* a statement by Mr. Bryce that all applications for compensation for Waikato lands should not be considered. Therefore I consider that Mr. Bryce has dealt treacherously with me. Therefore I apply to you to give effect to my application. The writings in connection with it are in Mr. Wilkinson's possession, or in somebody else's.

*Hapi Rewi* said that he had forgotten to mention that there was another *tapu* on the Ohinemuri No. 7 Block. It has been through the Court; five acres was laid off for the *tapu*. A saw-mill has been erected on this *tapu*.

*Tukukino* said he would commence from the time of Sir Donald McLean. Sir Donald McLean said to him, "I will leave the land to you and to Te Hira; all I want is the gold—that is for Europeans. If they do not find any gold they go away. All they want to do is to go and search for it. If there is any they will remain and dig." The reason he was in opposition to the Government was on account of land. That is why he obstructed in those days. The Government showed him no consideration when he at last gave up to Mr. Wilkinson. My application to you now is that the place where my ancestors are buried should be given back to me; that place is where the steamer lands on the bank of the river. What I would like would be to have the portion given to me from where the steamer goes on shore to the Komata River. You are the Minister for the Natives, that is why I speak to you about this matter. If you will agree to that will you put it in writing? All I ask for is ten acres there. There is another matter I want to speak about—namely, the European who is living near me. At last I find out how bad an European can be. Had it not been that I [addressing Mr. Wilkinson] considered the way you and I had arranged matters we should have come to blows. The pakeha's name is White. This European killed all my pigs without any reason, but I instructed my people not to molest him because it had been said that if any trouble were to occur in Hauraki *Tukukino* would be the cause of it. [*Tukukino* thought that trouble of that sort should be done away with and that the European should be done away with. *Tukukino* then referred to the timber within the gold fields, at a place called Waitekauri, and said he had a promise from Sir Donald McLean that it should be left for him personally, and he still holds to his claim, as he has never received payment for it, and the timber on the land here has all been paid for and cut; but the timber in the Ohinemuri Block, extending as far as Hikutaia, has never been paid for. He asks that the Government should give him payment for it. It is at a place called Waitekauri, at Ohinemuri. Maritoto is close to it. He includes them both in his remarks. He has often referred to this matter before, and will persist in his claim until he gets some satisfaction. Another matter refers to the stones in the Komata Creek. The Europeans take them out of the creek without giving any recompense for them. When they first commenced to take the stones they took them from the land owned by Te Moananui, and they (Europeans and Maoris) quarrelled about it. They assaulted each other, and the Natives took the stones that the Europeans had got in a cart, and threw them all out. The owner of the stones did not arrange with the Europeans about them, but some other people took upon themselves to make the arrangement. After they had made this arrangement they took payment on account.]

*Haora Tareramui* said that he would explain what *Tukukino* meant. These lands are not passed through the Court; the arrangement was made by some Natives who professed to have a claim to the land. Moananui said that had the land been through the Court it would have been all right for the people who claimed it to sell the stones. So the interpreter was told that they should go and buy stones from land which had been through the Court and of which the owners are known. The stones were wrongfully purchased, extending up to a place called Kurere, which is not through the Court. The trouble is that some Maoris give up the stones and others refuse to do so. The arrangement that he (*Haora*) wants to make is, that the contractors should get the stones and not pay any of the purchase-money, but an arrangement should be made between the people who sell the stones and the people who do not want to sell them that the money should be paid into the bank. The interpreter got some friends on the part of those who wanted to take money for the stones, and they arranged it by taking money on account. The reason *Tukukino* referred to it was because he was afraid that the principle should continue to be in existence. At the time of the quarrel with the Europeans Mr. William Nicholls, the interpreter, said there was no law about the matter at all. Here a Native said to Nicholls, "If there is no law about it I can shoot you, and there will be no trouble about it."

*Mr. Baillance*: I have heard the speeches which you have all made upon a great number of subjects to-day. You have gone into a great many matters of detail with regard to roads and reserves. Many of these details are not known to me, and will require that they should be carefully inquired into before any decision is arrived at. The first speaker referred to Komata, which is held under Crown grant. He must be aware that a Crown grant cannot be easily disturbed; in fact, it cannot be disturbed at all. *Tukukino* claims to have some right to the land on the ground that it is a *tapu*, or sacred place. Why was the land sold in the first instance; and why did he not put in his claim at the time? However, that shall not prevent inquiry for the purpose of ascertaining whether *Tukukino* has any just claim to the land. I am sorry to hear that *Tukukino* cannot live on friendly terms with his neighbour, and that he has met with the worst European in the land. *Tukukino* may be slightly prejudiced in this case, and has measured the badness of the man by the strength of his own convictions and claims. I am glad, however, to hear that *Tukukino* did not fight the European when he threatened him. In that instance the Maori showed himself much superior to the pakeha; and I admire *Tukukino* greatly for his forbearance, for that is a