

Te Hemara advocated adherence to the Treaty of Waitangi and the Gospel, and expressed pleasure that Sir George Grey had reminded them of the words of their ancestors.

Arama Karaka expressed approval of the Treaty of Waitangi. He traced events subsequent to that treaty, and referred to the consistent loyalty of his tribe. He would adhere to the Gospel, the law, and the Queen. The Waikato worshipped another God, and brought misfortune.

Wiremu Tipene would adhere to the Gospel and the law. He objected to the *mana* Maori.

Te Otene Kikokiko welcomed the new Governor. He would adhere to the treaty, and to the agreement at the Kohimarama Conference.

Paul (Chairman) again invited all present to express their opinions, whether favourable to the Government or otherwise.

Renata Paraire (Ngapuhi) complained that the Treaty of Waitangi had been violated by the deprivation of the Maoris of their fisheries, and that injustice was done by the prohibition of private purchase of lands, and also that the claims of the inferior owners are ignored by the Land Courts.

Ngakuru (Te Rarawa) said misfortune had come with the first Governor.

Nopera te Waitaheke urged loyalty to the Queen and unity with the pakeha.

Wi Pani followed in the same strain, and urged the Natives to bear in mind the words of their ancestors, "Be kind to the Europeans."

Paitaki denied that any of the misfortunes of the Maoris had been produced by the Treaty of Waitangi, and attributed them to disputes about land. He would adhere to the Government.

Pairama Ngutahi said the treaties were covenants. He approved of the Native schools, and advocated an amalgamation of the races by intermarriages. Sir George Grey had been kind to the Maoris from the beginning. Now that Sir George Grey and Mr. Sheehan were in office, the Natives would get justice. It was Sir George Grey who cleared away the fogs. He complained of lands having been wrongfully sold in former days, and also of the uselessness of their member, Hori Tawiti.

Paraone Ngaweke referred to the bringing of the Europeans from the Bay of Islands by Ngati-whatua.

Hori Tauroa said the Maoris were like young birds, with the wings of the Queen over them. He urged adherence to the words of Patatau, "Be kind to the Europeans." It would be for Sir George Grey and Mr. Sheehan to cure the diseases of the Maoris. The last Government had not attended to the ailments of the Natives.

Te Tatana Kaiheke would support the law. He had a pain in his head in Waikato.

Waata Tipa said the young men who had descended from those who signed the Treaty of Waitangi would support it. They should adhere to God and the Queen. He approved of their conferences.

Te Poihakene repeated the last words of Te Awataia, "When I am gone, adhere to the law." It was through Sir George Grey that the road was open to Raglan, and he (the speaker) had used a shovel on that road in order to show his loyalty.

Tamati (Tauranga) said the Gospel and the Treaty of Waitangi were his canoe. He disapproved of land being awarded by the Courts to Natives who have no valid claim.

Maihi te Kapua had always been loyal, and would continue so.

Kipa: Formerly the Maoris were in the mud; but they had been raised by the Gospel and the law.

Paul (Chairman) quoted from the speech of Tamati Waka, at Kohimarama, condemnatory of the King movement.

The Conference adjourned at 2.30 p.m. until next day.

THIRD DAY.—27TH FEBRUARY, 1879.

The Conference was resumed at 11 a.m. Paul Tuhaere presided. The Hon. W. Swainson was present.

Paul (Chairman) desired the Natives to cease discussing religious questions, and to discuss political matters. He directed their attention to the Treaty of Waitangi. He said Sir George Grey desired them to freely express their opinions.

Eruena Pairimu spoke of the benefits derived from the Treaty, and the disadvantages—loss of *mana*, of lands, forests, and fisheries; Land Courts, Crown grants. It is not the fault of the Government, but of the Maoris.

Te Hemara complained that the missionaries had directed the eyes of the Maoris to Heaven, while taking their lands. They complained that pakeha Judges of the Land Courts awarded land to people who possessed no real claim. The Natives themselves were to blame. The fault of the pakeha was in depriving the chiefs of their *mana*.

Te Retimana (Hikurangi) referred to the origin of the King movement, and the meeting between Sir George Grey and Tawhiao at Whakairoiro.

Te Keene said Governor Browne's promise that the Kohimarama Conference should be repeated annually had not been fulfilled. Now the Maoris had revived it in a sort of way. He attributed misfortunes to "The Native Lands Act, 1862." The European Judges and Maori Assessors were to blame.

Patoromu attributed their misfortunes to the Treaty, which enabled Ngapuhi to obtain guns, and produced Native Land Courts and Crown grants. The Maoris should ask the Government to restore their *mana*, and their lands and fisheries.

A Ngapuhi said the troubles had arisen about land. The Maoris should ask Mr. Sheehan to investigate their grievances. He thought Sir George Grey would be willing to redress their grievances. He complained that dues were exacted from ships, and were not paid to the Maoris.

Wirihana complained of Crown grants and Road Boards. He thought the Queen should only have the space between the rails on the railroads. He had always been loyal.

Hamiora would be glad if this Parliament could restore the Native *mana* over the fisheries.