

ference. It is well that you should speak your sentiments. You are from the South; I am from the North—from the tail-end of our Island. The reason I now stand up to speak is that I see strangers here, who have newly arrived. I am searching for the cause which has brought us here. Is it Te Rangitake, or is it the King movement? Te Wherowhero was my friend in time past. I am here; Te Wherowhero there. My friend has been taken from our midst, and from the presence of the Governor. What is it that has taken away my friend who is now gone? Was it you who took him, or who? My friend was taken away and called a king. When Te Rangitake heard this he thought, 'I have now a king: I will join him.' Accordingly he proceeded with his work. I had thought that, amongst all our tribes, Waikato was the only one that held an independent position. The other tribes have lost their position. All kinds of European goods have been taken into Waikato; there is nothing that has not found its way there. Ploughs and all kinds of useful things have, through the Governor, been introduced into Waikato; there is nothing which he has not sent to the chiefs of this land. When the Governor came we began to cast about, and to think 'Perhaps we shall lose our lands;' but—no; the pakehas said, 'Friends, let a portion of your lands be for us.' The land has not been put on board their ships and carried away. It is still here with us. Perhaps the taking-away of my friend is connected with this. If they (the Europeans) had gone and fetched Tamati Waka or Porutu to clear the land for them, then I would have said 'This is an evil Governor.' But the pakeha came with his own spade; therefore I say no wrong has been done to us. According to my notion, now that Potatau is dead, the work of Waikato should be put an end to. He uttered no evil words, nor any words about fighting. His only word was goodwill and kindness. This was his word: 'Wash me, that I may be clean.' Hence I say, let that name be washed out; let each tribe cherish its own pakehas. You say the Governor is doing wrong in taking the land. My opinion is, that it is Te Rangitake who was wrong. He desired the things which were given as a payment for Taranaki. You talk about the Governor's wrong. Listen, all of you. The payment given for my land was scissors and pipes. These lands (at Taranaki) I hear were paid for in silver. Perhaps this Conference is now thinking,—'Pshaw! His talk, indeed! What is the talk of this man brought here for?' This is the way I propose to destroy evil: by kindness, kindness to the pakeha even to the end, even as I cherish my pakehas. That is all I shall say. My words are but desultory." Paul then resumed: I think we should adjourn now. We have had enough of talk about the Gospel. That question was discussed long ago. We ought to discuss political questions that affect us, and leave the religious matters for the services. To-morrow we will commence with the Treaty of Waitangi. (Applause.)

The meeting adjourned at 2.30 p.m. until 11 a.m. next day.

THIRD DAY.—27TH FEBRUARY, 1879.

The Maori Conference at Orakei was resumed at 11 o'clock this morning.

The number of Natives present was increased by new arrivals of Ngatipaoas, and the assemblage in the hall now amounted to fully three hundred.

Among the Europeans present was the Hon. W. Swainson.

The proceedings were opened with the Fourth Hymn and prayer.

Paul Tuhaere (Chairman) then addressed the meeting. He said,—I told you yesterday to cease talking about adhering to God and the Queen. Those two subjects are of long standing. They have been fully talked over by the whole people long ago. But this day is set apart for looking into questions affecting the temporal welfare of the Maori people. When the Queen established her authority in this Island she promised that the chieftainship of the Maori people should be preserved to them. She has not deprived the chiefs of their *mana*. She left a share of the *mana* of the Island to the Native chiefs. That Treaty of Waitangi left the rights of the soil with the Maori chiefs. She also left the fisheries to the Maoris. She did not deprive us of those. She also left us the places where the pipis, mussels, and oysters, and other shell-fish are collected. It is for you to discuss these matters to-day, and not wander away from the proper subjects. It is for you to say what benefits the Maoris have received from that treaty. These are not unimportant matters that I have mentioned. Do not be afraid to express your opinions freely on these matters. Do not be afraid that Sir George Grey or the Government will be angry with you for freely expressing your opinions. They desire you to make your views known to them. Do not hesitate. Let your opinions be clear, because there are many grievances in this Island, and it is for you to suggest some means by which they may be redressed. Let us see whether the stipulations made in the Treaty of Waitangi are still in force or not. Do not let our grievances be attributed to the wrong cause.

Eruena: Salutations to you, the Chairman of this meeting. It was you who had this house erected; and I quite agree with what you say. All the chiefs have told us about the advice given by the old people. I think we should cease to talk about the Gospel and our loyalty to the Queen, because it is known to all the tribes that the Ngatiwhatua are still loyal to the Queen. All the people who are here, whether they belong to Waikato or other places, may take part in this discussion. That is all I have to say on this subject. There were three subjects discussed yesterday. First, the advice which was given by the old people, the Treaty of Waitangi, and the Conference at Kohimarama. I will speak on the subject of the Treaty of Waitangi. My opinion is, that there is both life and death in that treaty. I will first speak of the *ora*—the benefits that we received from that treaty. It is through the good influence of that treaty that we are able to assemble in this house to-day and discuss our grievances freely, and that we are protected from attack by people of foreign lands. Had it not been for that treaty, this Island would have been occupied by foreigners, and we should have been destroyed. Secondly, it was through that treaty that the wars between the Native tribes ceased. These are the only benefits that I can see that we derived from the Treaty of Waitangi. I will now speak of the disadvantages that arose from that treaty. The Queen stipulated in that treaty that we should retain the *mana* of our lands; the *mana* of our forests, fisheries, pipi-grounds, and other things should be retained by the Maoris: but now these words have been overlooked. We have not received any of those benefits; but I think the Queen was not the cause of this—it lies with the Government of New Zealand. Another disadvantage is the Native Land Court and the Crown grants. By those Crown grants