

instruct me at that time. He turned his eyes to the land. After that the pakehas increased their consideration for me. They increased the payment to this size (holding up his hand). Next, Mr. Turton came to my place at Raglan. He said to me, "Let me buy your land from you." I replied, "I will not let you have my lands." He said, "If you do not let me have them I will take them from you without payment." It was thus through my fear that the land was given up. I say now that was the evil that you and the Government did to me. Thirdly, I had a piece of land at Whatawhata, upon which the town now stands, and that land was taken during the time of the war, though I was loyal to the Queen. I did not lift arms against her that they should have cause to take my land from me. I have written letters to Mr. Kemp in reference to this piece, but I have not received a reply. I asked the Government to give me compensation in money, or to give me some acres in that town. Therefore I say that this is another injustice that the Government has done to me. The love of the pakeha to us Maoris I will compare to the plough. The tongue of the ploughshare is sharp. The mould-board is on the surface. When the plough goes along the ground I can see the mould-board, but I cannot see the share turning the soil over. That is like the thought of the pakeha that goes along under the soil. Your love is above the soil which is turned over by the share. That is all I can see in it. I will not say that you, the Government, are good people. You introduced these things to delude me. But your thought goes along under the soil all the time.

Manihera (Uriohau): Your Chairman has said we should address ourselves to the subjects mentioned in the address. Let the opinions of each person be expressed in this house. I agree to that, and therefore I intend to express my opinions. There has been a great deal said about our Christianity and our loyalty, but I intend to speak of our troubles and adversities. Our first parent is God, the second is the Governor—that is, the Queen—and the third is the law. The Divine Law in which we were instructed says, "Do not worship any other Gods but Me." I know that there are ten commandments for our guidance. But after we had been instructed in the laws of God, I wanted to be instructed also in the laws of men—that is, the laws of the Queen of England which are in force in this colony. The great word which our parents taught us was, "Love the Lord thy God with all thy might." This is the first great law. The second is like unto it, "Love thy neighbour as thyself." Your neighbour is the Governor. He is your affectionate friend, your loving parent. That is all I have to say in reference to that. I will now speak about the adversities that have arisen from the law. The first Parliament that was held at Otamatea was similar to this. It was said there that the people should follow the new law—that is, the law of the Government and the Divine Law, and that questions about land should be left in abeyance altogether. The proceedings of that Parliament were then sent to Wellington in order that people might receive justice. But all the talk that took place there was without result. Then those people who had expressed a desire that the question of land should be left in abeyance went back on their word, and sold Okahukura. This land was negotiated for during the administration of the present Ministry, and under their laws. I say that the wrong was partly ours and partly the fault of the law. Subsequently another Parliament was held. The people desired that the subjects which had been discussed at the first Parliament should be discussed over again, but they were not so discussed. The Maoris reverted to that matter which it had been determined should be left alone—viz., the sale of Pukehuia and Otamatea. These lands were wrongly sold after these new laws came into force. That is a grievance of mine. This is another, the third Parliament. We have been told that we should seek to obtain justice in regard to our lands. If we do not succeed another block of land will soon be sold, called Hukatea, because the owners wish to sell this block of land to the Government. These are the grievances that I know of. Such things as these will cause trouble among us, and will cause our deliberations here to end in nothing. I think that we Maoris are to blame, and the laws of the Government are also to blame, for the manner in which our lands have been wrongly alienated from us. I approve of sales if they are properly conducted. The only grievances we Maoris have are in connection with the lands that were purchased by the first Government and subsequent Governments without having been properly adjudicated upon. I think that all the lands wrongfully purchased since the first Government should form the subject of an inquiry, and I shall condemn these laws that are in existence unless we get justice. I will not acknowledge that these new laws are just laws unless I get compensation for my claims to those lands, for my interests in which I have not yet received any payment. I have finished.

Paul Tuhaere: I have already told the people that you should not wander away from the subject. My opinion is, that you are preaching sermons like a lot of clergymen, in your referring so often to Christianity. This is not a religious discussion, but a parliamentary talk. People appear in this house to think it necessary to talk like ministers. I told you this morning that people should come in here, and discuss matters from the commencement. Some of you remain away, and you do not hear what takes place before you come in. These wrongs of which Te Manihera has spoken: this is not the proper place for them to be heard. They are things of the past. As to the wrongs in connection with lands of which you have spoken, these lands were not purchased by the Government. You are partly to blame, and so are the pakehas. You consented to sell the land, and the pakehas gave you the money. The lands that have been dealt with in that manner, leave them out of this discussion. The only lands you should speak about in this house are those which have been taken by the Government without money having been paid for them, and lands that have been taken by private individuals without having been paid for. Such questions as these it is right to discuss here. There is another grievance, in respect to lands that were taken by the Government previous to the Treaty of Waitangi. I think those lands should be discussed here to-day; but the other matters should be left on one side. Do not let us preach like ministers. I have been talking to you now for four days, and you have not arrived at any proper course. Let the people speak to the point. Let each one express his own opinion. If he does not know how to express himself, he should not get up to speak. (Applause.)

Tiopera Kinaki: Salutations to you, Mr. Chairman, and to your friend, Mr. Kemp. Long life to you. Salutations to you, Mr. Sheehan, and our father, Sir George Grey, who are working for our good. May your Government live long, so that you may protect your Maori people! I will make some remarks in reference to the Treaty of Waitangi. I say that justice came from it, and that misfortune came from the Crown grants and the County Councils. The work of these Councils is to