

SESS. II.—1879.
NEW ZEALAND.

PAORA TUHAERE'S PARLIAMENT AT ORAKEI

(REPORT OF PROCEEDINGS AT, AND EXPENDITURE IN CONNECTION WITH).

Return to an Order of the House of Representatives, dated the 17th July, 1879.

"That a copy of all vouchers for moneys expended in connection with Paora Tuhaere's Parliament at Orakei be laid before this House, and printed, together with the papers on the same matter that are already on the table."—
(*Mr. Sutton.*)

No. 1.

Mr. H. T. KEMP to the UNDER SECRETARY, Native Department.

SIR,—

Civil Commissioner's Office, Auckland, 29th March, 1879.

I have the honor to forward herewith, for the information of the Hon. the Native Minister, a summary of the proceedings—also a copy of the notes in detail, taken by Mr. C. O. Montrose—at the late Native meeting at Orakei.

I have, &c.,

H. T. KEMP,
Civil Commissioner.

The Under Secretary, Native Department, Wellington.

Enclosure in No. 1.

SUMMARY OF THE PROCEEDINGS OF THE MAORI MEETING AT ORAKEI.

FIRST DAY.—25TH FEBRUARY, 1879.

THE Maori Parliament was opened in the hall at Orakei named Kohimarama, in commemoration of the Conference at Kohimarama in 1860. Paul Tuhaere presided.

Representatives of the following tribes and hapus were present:—Ngatiwhatua, Te Mangamotu, Ngatirango, Ngatihi, Te Taou, Ngaoho, Ngatipo, Uriohau, Ngapuhi, Te Rarawa, Ngatipaoa, and Ngatiteata.

Representatives of the Waikato (Kingites) were also present from Hikurangi. Mr. Commissioner Kemp, many influential Europeans, G. Von der Heyde, Esq., Consul for the North German Confederation, and the officers of H.I.M. ship "Ariadne" were present at the opening ceremony.

Mr. Brown, of the Native Department, officiated as interpreter, and Mr. C. O. Montrose as shorthand-writer for the Government.

The visitors were received with the usual ceremonies.

There were about 300 Natives present, and the proceedings were opened with prayer.

The Chairman then read an opening speech, directing attention to the Treaty of Waitangi and the proceedings of the Conference of Kohimarama in 1860, and to the advisability of Maori members of the Legislature being in future elected at similar conferences of the tribes to that now assembled. He also invited the attention of the Conference to the meeting about to be held at Te Kopua. He then read the address delivered by Governor Browne at the Kohimarama Conference, and the Treaty of Waitangi.

Mr. Commissioner Kemp then read an address from Sir George Grey and the Hon. John Sheehan, which was received with cheers.

Three cheers were given for the officers of H.I.M. ship "Ariadne," Sir George Grey, the Hon. John Sheehan, Paul, and Commissioner Kemp.

Captain Von Werner, of H.I.M. ship "Ariadne," thanked the Natives, through Mr. Kemp, and called for three cheers for Paul and the chiefs and people, and a hearty response was given.

The Conference was adjourned at 4 p.m. until 10 a.m. next day.

The Europeans were hospitably entertained by Paul Tuhaere at his own residence.

SECOND DAY.—26TH FEBRUARY, 1879.

The proceedings were opened at noon with prayer, Paul Tuhaere presiding.

The Chairman opened the proceedings by impressing upon the Natives the necessity of orderly and temperate discussion, and inviting all to express their opinions freely.

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.

Te Tatana said the Native chiefs were responsible for the misfortunes. The Government acted rightly in appointing magistrates. Misfortunes were produced by selling blocks of 6,000 and 10,000 acres. They had better wait, in order to see what Sir George Grey and Mr. Sheehan would do. The Maoris should cease selling lands.

Kiwaro te Rongo: The troubles were not caused by the Treaty of Waitangi or the Kohimarama Conference, but by the Maoris themselves and by the late Government. The desire for surveys and sales of land began with the Natives. He desired that Sir George Grey and Mr. Sheehan should redress his grievance in regard to a block of 3,300 acres, upon which £300 was paid through Mr. Nelson.

Wiremu Paitaki said the Queen was responsible for the meddling with land by the missionaries. He complained of land having been purchased with iron pots, spades, axes, needles, and pipes; also that a piece of land of his at Piako had been improperly included in a block sold to the Government. He urged the Maoris to elect their members at the annual Parliament.

Te Otene: The Maoris were the cause of trouble. They scaled this fish, New Zealand, by selling land. He would not pay road rates and mortgagees. He would have nothing to do with the Land Courts, but would live under the Queen.

Tamihana: The descendants of the old chiefs would hold fast to the Treaty of Waitangi and Covenant of Kohimarama. The settlement of all difficulties should be left with Sir George Grey and Mr. Sheehan. Maori members should be elected at these Parliaments. They should have a member for Kaipara.

Hori Winiata would submit to the authority of the Government.

The Chairman said the Maoris formerly sold their lands of their own will, and now complained. Neither the Queen nor the Government was to blame.

Wiremu Reweti desired that Paul Tuhaere should represent the district in Parliament. He should communicate the wishes of the Natives to Sir George Grey and Mr. Sheehan.

Herewini (Kaipara) supported the Treaty of Waitangi. He desired that his *mana* should continue over his 7,000 acres not yet surveyed. Paul should be elected as their member.

Kipa wanted Sir George Grey and Mr. Sheehan to restore his land called Tehepekapeka, for which he had applied to the late Sir Donald McLean.

Waata Tipa would not condemn the Ministers, because they do not buy land. He complained that none of the money received as dues from ships was paid to the Maoris, to whom the Queen had granted the *mana* over their sea fisheries. She guaranteed the *mana* over the forests; but the Maoris had to pay licenses for shooting. He complained that the Maoris suffered from the pheasants, and that laws were passed against taking oysters at certain seasons.

The Conference adjourned at 3 p.m.

FOURTH DAY.—28TH FEBRUARY, 1879.

The Conference resumed at 11 a.m. The proceedings were opened with prayer. Paul Tuhaere presided.

The Chairman again urged the Natives to cease speaking of religious subjects and reiterating expressions of loyalty, requesting them to freely make known their grievances.

Waata Tipa complained of land being sold before adjudication, condemned deposits on unsurveyed lands, and the apprehension of Natives for burning bush on their own land. The Natives themselves were to blame for their misfortunes.

Te Waru Taikorekore (Ngatipaoa) complained of the inactivity of the Maori members of Parliament. He complained, also, that a piece of land at Waitakarutu, leased to Mr. O'Keefe for £70, had been wrongfully taken by the Government without payment.

Poihakene (Raglan) said Mr. Turton had frightened him into selling land at Raglan by a threat that it would otherwise be taken without payment; also that a piece of land at Whatawhata was taken from him during the war, though he remained loyal. He compared the law of the pakeha to a ploughshare, that goes along under the land.

Manihera (Uriohau) said the proceedings of the last Parliament before at Otamatea had been sent to Wellington, but had produced no result. The lands at Ohukuru, Pukehura, and Otamatea were sold after the Parliament had agreed that land-selling should cease. If they did not now succeed Hukatea would be sold. He approved of sales if properly conducted.

Paul said the wrongs of which the last speaker had complained belonged to the past, and should not be again discussed.

Tiopira Kinaki saluted Sir George Grey and Mr. Sheehan, "who are working for our good. May your Government live long, so that you may protect your Maori people!" Misfortune had come from Crown grants and County Councils. He complained of having to pay for roads. The Government were not to blame for these Councils, but the Maoris who agreed to them. Perhaps Sir George Grey and Mr. Sheehan would remove the grievance which the Natives suffered through the Road Boards.

Arama Karaka complained that Crown grants rendered the Native owners liable to taxation; also, of deductions from purchase-money by private purchasers for fees payable to the Government.

Paraone Ngaweke said it was for the new Government to protect the Maoris. The troubles were produced by private purchasers of land. "My opinion of Sir George Grey and Mr. Sheehan is, that they are now protecting this Island. It is for them to look into the grievances of the Maoris." The speaker complained that a piece of land called Waipiri was wrongfully taken from him by Dr. Pollen, who bought it from other Natives. He complained also of the destruction of pheasants, of his being compelled to take out shooting licenses to collect oysters.

Paul read a Maori translation of the message from Mr. Sheehan, which was received with cheers. He distributed printed copies of the message, and invited discussion thereon.

Pairama wanted the telegraph extended from the pilot station at Kaipara Heads to the Township of Wairoa. It was through Mr. Sheehan that the Kaipara Railway was made; and he should also make

a road from Kaipara. He was pleased that Sir George Grey and Mr. Sheehan are making new laws for the Islands. He urged the education of Maori children.

Te Ngawe thought Natives should elect Judges of the Land Courts, they paying the salaries.

Te Hemara said Sir George Grey and Mr. Sheehan were right in referring to the Kobimarama Conference. Their words would be concurred in by the chiefs who would go to Te Kopua.

Paikea—The Government should restore the land that was formerly bought with fish-hooks. The Maoris should employ Native surveyors, and stop surveys by Europeans.

Tare said he was a nail in the Governor's boot until Governor Grey came. He complained that the fisheries had been taken. The Treaty said that no foreign nation should destroy the Maoris, but the Queen had injured them herself. The Treaty promised that the Queen would protect the Maoris in the possession of their lands, but she is continually paying deposits on them. She had also taken the fisheries.

Watene Tautari supported Te Hemara's remarks about Grey and Sheehan. "May their Government live long!" He hoped the Maori Parliaments would be held annually.

The Conference adjourned at 4 p.m.

There being about a hundred Europeans present, the Natives sang a song and performed a *ngeri*.

FIFTH DAY.—3RD MARCH, 1879.

Proceedings commenced at 11 a.m. with prayer; Paul, Chairman.

The Chairman explained that the charges upon vessels were made to pay the expenses of pilotage, harbour lights, and improvements, and that the money did not go to the General Government. Sir George Grey and Mr. Sheehan were now endeavouring to arrange a meeting with Tawhiao for the good of all, and the Conference should discuss the subject.

Arama Karaka Haututu complained of surveys and Crown grants. The balance of land unsurveyed should not be sold. Maoris should be allowed to shoot over their own lands without licenses. He complained also of surveyors going upon his land without permission; also of the low price paid by the Government, which ought to return part of the profit realized from Native land purchases. Sir George Grey should restore the foreshores to the Natives.

Te Rewete defended the game laws: they must allow the pigeons to breed. Maoris ought to be allowed to shoot pheasants at all times, in order to kill them off. It was very disheartening to the Maoris to have to watch their plantations. Road Boards should not be allowed to levy taxes on Native lands. A demand had been made upon him by the Waitemata County Council. He desired that Sir George Grey and Mr. Sheehan should stop this, and the taxes on cattle, horses, and dogs. His pigs were killed by the trains, and when he applied for compensation the manager of the railway laughed at him.

Te Keene had thought that by being Assessor he would get back some of his lands, but, in place of that, it had caused new trouble. The Crown grants took the *mana* of his land. In September last his land was taken from him.

Te Tatana urged the Natives to cease selling land. He approved of the endeavours of Sir George Grey and Mr. Sheehan to form a bond of unity between the two races.

Tamihana complained of his mussels being taken by Europeans, and of a portion of his land being wrongfully included in the confiscated boundary.

Puhata Rawiri complained of deprivation of foreshores and fisheries, and interference with private purchases.

Ihaja complained of his land at Awhitu having been sold without his consent to a private purchaser.

The Chairman pointed out that the Natives were complaining of wrongs committed under former Governments, before the present Government took office.

Te Hemara said his land at Mahurangi was improperly taken. He objected to Road Boards and land taxes. He complained that Natives were anxious to sell reserves made by the Government for their benefit. He urged the chiefs to go to Te Kopua, and assist the work of Sir George Grey. He believed Grey and Tawhiao would arrange terms. Then all difficulties would be settled.

Te Hira Kawau: The troubles of the whole Island would now rest with Sir George Grey, Mr. Sheehan, and Tawhiao. They should support Sir George Grey, and go with him to Te Kopua.

Eramiha: The fisheries should be restored, the authority of Road Boards and County Councils over Maori lands abolished, the person who introduced pheasants be punished, and shooting licenses remitted.

The Chairman: Maori members only went into the Parliament to make money. This Parliament desired to suggest subjects for the European Parliament to discuss.

Arama Karaka again complained of the low price offered for Maori lands. If Government received £1 an acre for land, they should pay back 10s. to the Maoris. He opposed road and county rates.

Tautari said, at Otamatea the Maoris had agreed to the Road Boards, which they now condemned.

Te Hakuene: It was not right to charge the Government with trading upon the Maoris; the same law applied to both races. He approved of the Government schools, but condemned Road Boards and County Councils. All the Maori members wanted was the honorarium.

Apihai Te Kawau objected to the gazetting of his land at Wharepapa. He was not certain whether the Government or private persons were interfering with his lands. He claimed the fisheries also.

Te Hemara Karawai (Kaipara), a Hauhau, opposed the extension of the Road Boards from Oruawharo to Makarau.

Henare Reweti complained of the low price given by the former Government for his land at Matakana and Matakohē. He opposed Road Boards and the further sale of lands. The speaker also desired that the attention of the Government should be called to the fact that the creek at

Makarau is being damaged by ballast thrown into it from European vessels. He approved of the meeting between Sir George Grey and Tawhiao.

Kipa Paenga: The new Government will find a way to save the tribes. He approved the locking-up of lands, and preventing the operation of Road Boards over Maori lands. If a Maori lost a button off his trousers, he would sell land to buy new ones.

Te Hemara: They could not stop the selling of land. Let them all unite to aid the Government in carrying out their plans; let them aid Sir George Grey in giving effect to his views. Let them not go against him and bring trouble on the Island. There were three kings—the Queen, Sir George Grey, and Peace.

Reweti complained of Maori horses and cattle being killed by the trains, without compensation. The pheasants should be killed off.

The Chairman explained the law with regard to the cattle killed by trains; also, that pheasants were valued by pakeha gentlemen for sporting purposes. Europeans also suffered from the destructiveness of those birds.

Eramiha Paikea: Deposits on lands should cease. Let the sale of lands cease when the blocks under adjudication are disposed of. The speaker, in conclusion, urged the Natives to assist Sir George Grey and Mr. Sheehan to settle terms with Tawhiao.

Mihaka (Kaipara) condemned the Land Court and the appointment of Assessors. They should ask the Government to restore their rights to the foreshores. Further surveys should cease.

Conference adjourned to next day.

SIXTH DAY.—4TH MARCH, 1879.

Proceedings opened at 11.30 a.m. with prayer; Paul Tuhaere, Chairman.

The Chairman put a series of resolutions to the following effect, which were carried unanimously:— That the chiefs and people would always remain loyal to the Queen and friendly to the Europeans; that they would not be connected with war; would adhere to the Treaty of Waitangi and the principles of the Conference of Kohimarama; would retain the *mana* over their lands, fisheries, shooting-places, &c. The Chairman then directed the attention of the meeting to the questions of land purchase, Land Courts surveys, Maori land claims, and Crown grants, &c.

Hori Taurau complained that this canoe, Te Toki O Tapueka, had been broken by the Queen's subjects, and that his pipi-grounds in the Manukau had been taken by the Government. He was much pleased with the words of Sir George Grey and Mr. Sheehan, and thought they promised much good. He approved of the Te Kopua meeting.

Mangonui Kerei said he would build another Parliament. The Maoris should remain loyal to the Queen and Sir George Grey.

Te Wikiriwhi (Kaipara) complained that a reserve out of land sold at Okahukura to Mr. Fitzgerald had not been surveyed, as promised.

Hami Tawaewae warned any Natives against receiving deposits upon his land at Takanane and Pahehekeheke, leased to Mr. W. Young as a cattle run.

Henare Reweti also complained of the action of Mr. Fitzgerald, who had wrongfully taken a block called Pairimangu.

Wiremu Paitaki condemned Land Courts, surveys, Crown grants, and the highway rates.

Hoeta Waihi supported Hami Tawaewae.

The Chairman said Native lands were only surveyed at the wish of the owners.

Eruena complained of the Maoris being able to sell lands held under Crown grants. The Parliament should pass a law prohibiting further sales of land.

Te Paraone Ngaweke: What would save the Maoris was the advice of the Government, to reserve lands to live upon. He complained of Europeans taking shells from Otea without sufficient payment. He wanted £5 for each cargo. He complained that his name was not included with Te Keene's in the grant for a reserve at Waioneke. He thought the aged Assessors should be replaced by younger men.

Rapana Takerei warned Europeans against making advances on lands at Pahehekeheke and Takanui.

Hori Kingi Te Pua condemned control over Native land by Road Boards, and complained that European cattle are running over his land at Te Buranga and Makarau without his permission. He complained of Maori timber being cut at Makarau.

Eparaima wished Sir George Grey and Mr. Sheehan to maintain peace and love. He complained of Crown grants.

Hauraki Paora complained of his cattle being killed by the railway; also that several acres had been taken for railway stations, which should be paid for, as only one chain wide was given for the line.

Te Rua Rauroha complained of the hardships of Land Courts, surveys, Crown grants, and Road Boards. Duthie, a European, had wrongfully included his reserve in certain lands, and the old map had been lost.

Tamihana Machewa complained of the Road Board cutting through his land at Puatahi for a road, without his permission.

Neha Makoare thought that as that bad old Government had fallen, the present Government should abolish the Native Land Courts. His only hope was in Sir George Grey and Mr. Sheehan. It was the old Government that caused the lands at Wairoa to pass away. The old Government encouraged awarding of land to wrongful claimants. He thought claims should be reinvestigated where new claimants come forward.

Eramiha Paikea condemned Native claims founded on conquest, and lighting a fire on land; also Road Boards, deposits on lands, and claims by Government to land down to low-water mark.

Mihaka Makoare advocated the discontinuance of sales of unsurveyed land, the abolition of Land Courts, surveys, and Crown grants,

Hira Kawau: There were two persons doing good in the Island—Sir George Grey and Tawhiao.

Waata Tipa condemned claims founded upon conquest, and lighting fires, and cultivation. The sale of lands could not be stopped, because a man would claim the right to sell his own.

Te Tatana: Do not let the land be sold that has not passed into the possession of the Government. If they did they would soon be without a dwelling-place.

Arama Karaka: Let their griefs and sorrows be placed before the new Government. The Maoris should retain their reserves, surveys should cease, and no further lands be sold. Road Boards and County Councils should be abolished. He thought Sir George Grey and Mr. Sheehan meant well to both races. He complained of the large interest charged upon deposits on land.

The Conference adjourned at 5 p.m. to next day.

SEVENTH DAY.—5TH MARCH, 1879.

The Conference was resumed at 11.30 a.m.; Paul Tuhaere in the chair.

The Chairman put a series of resolutions, which were carried, to the following effect:—That surveys, Land Courts, and Crown grants should cease; that the Maori *mana* should remain over lands not surveyed and adjudicated; that private purchases should be permitted; that Road Boards and County Councils should not deal with Maori lands, except in the case of lands leased to Europeans; that reserves should be inalienable; that deposits on land and mortgages should cease.

The Chairman directed the attention of the meeting to the question of the meeting at Te Kopua. He thought they should go and assist Sir George Grey.

Te Hemara complained that lands at Mahurangi were sold wrongfully, and described the boundaries. Sir George Grey and Major Nugent promised him compensation. He had waited thirty years, but had received no money. The lands at Mangawhara had been secretly surveyed. Let the Government reserve his land at Whangateao.

The Chairman said Te Hemara's lands were taken at the Treaty of Waitangi. He thought the Maori Parliament should suggest subjects for the Parliament at Wellington. Let them work together for good.

Eramiha said they would attend Mangonui's Parliament when prepared.

Mata Tukuwa complained that the land at Mangawhara was wrongfully included in the survey of Pakiri. A road had been taken five miles through his land without his leave.

Pairama: If the Ngatiwhatua returned a member to Parliament at Wellington, it would be only for money. Wellington is too far away. The Maoris have established Parliament on the spot. They should support Sir George Grey, and accompany him to Te Kopua. Orakei would be the most convenient site for the Maori Parliament. The Maoris should not keep all their land, but sell some and reserve the rest. Sir George Grey should pay him for timber taken from his land at Kaipara.

Renata thought the Maori members should be continued. The Parliament at Wellington would do good for the Maoris if they were properly represented; but the Maoris should pay their own members, so that they could remove them at will. Kaipara should return a member.

Wirihana Huhu spoke in favour of Crown grants. He complained that Adam Clarke had Kakariki at Otaotea.

Te Tatana: If the Government paid Maori members they would not be independent. They should leave their complaints about Mangawhara to Sir George Grey and Mr. Sheehan.

Arama Karaka: The Maori Parliament could do more than any member sent to Wellington, because it gave every man an opportunity to express his grievances. He had seen the evils of sales to private purchasers. The next Parliament should be at Orakei, being the most central place.

Hemara: A piece of land called Kaherutahi was wrongfully taken by the Government.

The conference adjourned at 1.30 p.m., and resumed at 3 p.m.

Te Keepa complained that a sum of £100, received by Manukau, a Native, had been misappropriated. He wished to sell a piece of land called Wakatere.

Wiremu Paitaki had seen, from the words of Sir George Grey and Mr. Sheehan, that they would soon witness the rising of the sun. It would rest with them to redress the grievances caused by the action of the late Government. The Ngapuhis sold Mahurangi wrongfully. Let the people of Kaipara return no member to the Parliament at Wellington. Let Paul Tuhaere be member.

Te Hemara approved of the Maori Parliament being at Orakei as a central place.

Parata Mate knew that the present Government would do justice to the Maoris. He complained that Mr. Fitzgerald was running cattle on his (Parata's) land at Kakaraia. Let Fitzgerald fence his land, or evil would happen.

Wiremu Tarapata opposed election of members. Ngapuhi had been loyal to the Queen, because she did not confiscate land for the war.

Puhata Rawiri desired that a piece of land reserved at Paparoa (Howick)—reserved by Sir George Grey for the Maoris—should be given to them.

Paraone Ngaweke thought the Government should pay something for the lands formerly sold from Tiri Tiri Matangi to Mangawai.

Eramiha Paikea complained that his land at Wairoa was awarded to persons who claimed on the ground of having lighted a fire on the land.

The Conference adjourned at 4.30 p.m. till next day.

EIGHTH DAY.—6TH MARCH, 1879.

Conference assembled at 11.30; Paul Tuhaere in the chair.

The Chairman explained the European law with regard to the confiscation of territory as war indemnity. He then put a series of resolutions to the following effect, which were carried:—That they would attend the Ngapuhi Parliament at Waitangi; that the Government ought to pay for the Mangawhia Block; that Kaipara, Auckland, and Hauraki shall not elect a member; that this runanga will do its utmost to support Sir George Grey and Mr. Sheehan in carrying out their plan for the settlement of all the difficulties between the two races."

The Chairman then directed the discussion to the subject of the meeting at Te Kopua.

Te Hemara said he would attend if the Government would provide conveyance.

Te Keene could not go because he would be engaged in building a Parliament-house.

Te Hemara condemned Te Keene's statement as an excuse for returning home.

Wiremu Paitaki supported going to Te Kopua. They should strengthen the work of Sir George Grey and Mr. Sheehan.

Eruena Pairama coincided with Te Keene.

Te Hemara: If the rest of the tribe stayed away he would go and represent it.

Te Keene deprecated Te Hemara's anger.

Te Hemara: Sir George Grey is your parent.

Te Keepa supported Te Hemara.

Maihi te Kapua, Te Tatana, and Eramiha Paikea supported Te Hemara.

The Chairman put the question, having assembled all the Natives by causing the bell to be rung.

The meeting voted unanimously in favour of going to Te Kopua if the Government provide conveyance and pledged themselves to do their utmost to support Sir George Grey and Mr. Sheehan.

The Chairman read letters from Maihi P. Kawiti, Hori Kukutai, Wiremu Pikahu, approving of the Conference; from Tukaroto Tawhiao, excusing his absence; from Mitai Ngapuhi, stating that Heta te Haara and Mangonui would represent Ngapuhi; and from Karini (*Waka Maori*), begging the Natives to collect money for his paper.

Pairama advocated that the Conference should meet annually at Orakei.

The remainder of the afternoon was occupied with a discussion on the letter with reference to raising money for the *Waka Maori*.

NINTH DAY.—7TH MARCH, 1879.

The Conference met at 11.30.

The Chairman read letters from Waata Tipa, from the runanga of Taou, and others. He then put the following resolution, which was carried unanimously:—"That this Parliament is not in favour of collecting any money for the *Waka Maori*." Paul then addressed the meeting at considerable length with reference to the site for the Conference. After considerable discussion, a resolution was carried by 30 to 14 that the Maori Parliament should remain at Orakei.

The Conference then discussed the subject of the taking-away of a Maori woman, named Paea, by Haki Whangawhanga, and the detention of her daughter by Ngapuhi. A letter was read, stating the circumstances. It was alleged that Haki Whangawhanga had paid £10 to the person in charge of the school at Whangarei, to induce him to surrender the girl. At the suggestion of Paul, it was agreed that Tukua should lay matters before the Hon. J. Sheehan.

The proceedings of the Conference closed with three cheers for Sir George Grey, the Hon. J. Sheehan, Mr. Kemp (Civil Commissioner), and Paul Tuhaere.

On the 8th of March the Natives were photographed in two groups—one as they sat in Conference, and another of the whole of the people assembled beneath the flagstaff, with the British Union Jack flying over them.

In the afternoon the Natives gave a dance and a *haka*, in honor of the European visitors, to the number of about five hundred, from Auckland and adjacent districts.

The Europeans were throughout most hospitably and courteously entertained by Paul.

In conclusion, the shorthand-writer for the Government desires to express his thanks for the uniform courtesy and kind assistance which he experienced throughout the performance of his duty, from Mr. Kemp (Civil Commissioner), Paul Tuhaere, and Mr. Brown (interpreter).

The proceedings throughout were conducted with remarkable order and decorum.

PROCEEDINGS OF THE MAORI MEETING AT ORAKEI.

FIRST DAY.—25TH FEBRUARY, 1879.

The Conference of chiefs and Natives at Orakei was opened at 3 p.m. this day in the new wooden hall named Kohimarama, in memory of the great Native meeting held at Kohimarama in 1860.

The chiefs who were present at the opening of the Conference were the following:—Paul Tuhaere (Ngatiwhatua), Te Keene Tangaroa (Te Mangamotu, Ngatiwhatua), Te Hemara Tauhia (Ngatirango, Ngatiwhatua), Te Otene Kikokiko (Ngatibi, Ngatiwhatua), Nopera te Waitaheke (Te Taou, Ngatiwhatua), Te Hira Kawau (Ngaoho, Ngatiwhatua), Tautari (Te Taou, Ngatiwhatua), Eruena Pairimu (Ngaoho), Te Rakato (Ngatiwhatua), Te Retima Waiho (Ngatipo), Eramiha Paikea (Uriohau), Toko Parawau (Ngapuhi), Te Ngawe (Rarawa), Heta te Haara (Ngapuhi), Paratamate te Uringahu (Ngapuhi), Te Hemara Karawai (Ngapuhi), Te Paki (Ngapuhi), Henare Rawhiti (Ngatirango, Ngatiwhatua), Ngakuru (Ngapuhi), Rehuri (Ngapuhi), Maihi te Hinaki (Ngatipaoa), Waata Tipa (Ngatipaoa), Tamihana Tukeri (Ngatipaoa), Hori Tauroa (Ngatiteata, Waikato).

The Europeans present were: Mr. Commissioner Kemp; Mr. J. Bryce, M.H.R., Whanganui; Mr. R. Hobbs, M.H.R., Franklin; Mr. R. Graham; Rev.—Gittos; Mr. Kohn; Mr. G. Von Der Heyde, Consul at Auckland for the North German Confederation; Mr. D. B. Cruickshank, of Auckland; Mr. Armstrong, solicitor, of Auckland; Mr. Howard, Inspector of Cattle; Mr. Hardington, of Onehunga; Mr. Cheeseman, of Auckland. Hon. William Swainson was also present during the latter part of the proceedings.

The following officers of H.I.M. war-ship "Ariadne," who came down in the ship's steam-launch and a gig, were present: Captain Von Werner, Captain-Lieutenant Geisler, Captain-Lieutenant Horung, Captain-Lieutenant Cossman, Captain-Lieutenant Von Tynlon, Captain-Lieutenant Krieg, Dr. Bendt.

The following ladies were present: Mrs. Von Der Heyde, Miss Von Der Heyde, Mrs. Chamberlin, Miss Chamberlin, Mrs. Lawford, Miss Lawford, Miss Shayle George, Mrs. Collins.

The visitors were received with the usual welcome.

The Natives were mustered by the ringing of a bell.

A new Union Jack was hoisted in the centre of the village, on a flagstaff specially erected for the occasion.

The Natives assembled in the hall to the number of about three hundred.

Arama Karaka opened the proceedings by giving out a hymn, which was sung by all present in the Maori language.

Prayer was then offered up for the success of the Conference.

Arama Karaka then delivered a brief sermon.

Paora Tuhaere then read the following opening speech :—

[*Translation.*]

Welcome to the chiefs of the different districts, who are invited once more to meet together and to listen to the farewell words handed down by your ancestors—but who, alas! have been removed from our sight for ever—that so the words spoken by them may be revived and remembered afresh by us, and by those who may come after us. It is now thirty-nine years since the Treaty of Waitangi was signed, including the time at which the great Conference of chiefs was held at Kohimarama, presided over by Governor Browne, who was then the Governor of New Zealand, when the articles of that treaty were repeated and confirmed by him, as the Queen's representative, in the presence of your elders and friends, who, as I have said before, have gone to their long rest. It is with a view to bring those words to living remembrance that they have been submitted on this occasion for your consideration, and for the benefit of your children after you; having failed on my own part to understand the real intent and meaning of the terms of that Treaty.

No other object, however, is in view than that of truly comprehending its details on behalf of our children and successors hereafter, who, I feel assured, do not understand it aright. It will be well, therefore, for the chiefs of this assembly to consider carefully the words which were delivered by Governor Browne at the great Conference which took place at Kohimarama. Let me read them aloud to you, and then let each member of this assembly think over well in his own mind the points of the question now put before you. Special occasion has been taken to revive these things, inasmuch as Sir George Grey and Mr. Sheehan have assumed the reins of government in the interests of both European and Native races, so that the people throughout these Islands may witness these our deliberations; and I trust at the same time that our friends of the Ngapuhi tribes, by whom the treaty was first signed, will not think this an attempt on our part to take from them that to which they have a prior and a better claim.

It is with the spirit only of the Treaty of Waitangi we now wish to deal. A word for our Maori member now sitting in the Colonial Parliament may also be in season, for those especially who are without energy to bring these things into life and activity.

To remedy this defect it is recommended that for the future members for each Native district should be chosen and returned by an assembly such as the one I am now addressing, whose vote shall make the only good and true election.

Finally, I wish to bring before you the invitations which have been sent round, inviting the chiefs, with the Europeans, to attend our important meeting at Te Kopua, on the Waipa, Waikato. There also will your new and younger kinsman, Tawhiao (the Maori King), and Sir George Grey meet together. The chiefs of this assembly should also go, and should be present to hear and assist in the arrangements which may then be proposed and made on either side for the general good of the country and people.

The chief, Paora Tuhaere, then read in Maori the following speech, delivered by His Excellency Governor Browne at the Kohimarama Conference, on the 10th July, 1860:—

My friends, chiefs of New Zealand,—

1. I have invited you to meet me on the present occasion, that we may have an opportunity of discussing various matters connected with the welfare and advancement of the two races dwelling in New Zealand.

2. I take advantage of it also to repeat to you, and, through you, to the whole Maori people, the assurances of goodwill on the part of our gracious Sovereign which have been given by each succeeding Governor, from Governor Hobson to myself.

3. On assuming the sovereignty of New Zealand, Her Majesty extended to her Maori subjects her Royal protection, engaging to defend New Zealand and the Maori people from all aggression by any foreign power, and imparting to them all the rights and privileges of British subjects; and she confirmed and guaranteed to the chiefs and tribes of New Zealand, and to the respective families and individuals thereof, the full, exclusive, and undisturbed possession of their lands and estates, forests, fisheries, and other properties which they may collectively or individually possess, so long as it is their wish to retain the same in their possession.

4. In return for these advantages, the chiefs who signed the Treaty of Waitangi ceded for themselves and their people to Her Majesty the Queen of England, absolutely and without reservation, all the rights and powers of sovereignty which they collectively or individually possessed, or might be supposed to exercise or possess.

5. Her Majesty has instructed the Governors who preceded me, and she will instruct those who come after me, to maintain the stipulations of this treaty inviolate, and to watch over the interests and promote the advancement of her subjects without distinction of race.

6. Having renewed these assurances in the name of our gracious Sovereign, I now ask you to confer with me frankly and without reserve. If you have grievances, make them known to me, and if they are real I will try to redress them. Her Majesty's wish is, that all her subjects should be happy, prosperous, and contented. If, therefore, you can make any suggestions for the better protection of property, the punishment of offenders, the settlement of disputes, or the preservation of peace, I shall gladly hear them, and will give them the most favourable consideration.

7. The minds of both races have lately been agitated by false reports or exaggerated statements,

and, in order to restore confidence, it is necessary that each should know and thoroughly understand what the other wishes and intends.

8. There is also a subject to which I desire to invite your special attention, and in reference to which I wish to receive the expression of your views. For some time past certain persons belonging to the tribes dwelling to the south of Auckland have been endeavouring to mature a project which, if carried into effect, could only bring evil upon the heads of all concerned in it. The framers of it are said to desire that the Maori tribes in New Zealand should combine together and throw off their allegiance to the sovereign whose protection they have enjoyed for more than twenty years, and that they should set up a Maori king and declare themselves to be an independent nation. Such ideas could only be entertained by men completely ignorant of the evils they would bring upon the whole Native race if carried into effect.

9. While the promoters of this scheme confined themselves to mere talking I did not think it necessary to notice their proceedings, believing that, if allowed time to consider, they would abandon so futile and dangerous an undertaking. This expectation has not been fulfilled. At the recent meeting of Waikato some of the leading men proposed that Wiremu Kingi, who is in arms against the Queen's authority, should be supported by reinforcements from the tribes who acknowledge the Maori King; and armed parties from Waikato and Kawhia actually went to Taranaki for this purpose. These men also desire to assume an authority over other New Zealand tribes in their relations with the Government, and contemplate the forcible subjection of those tribes who refuse to recognize their authority.

10. Under these circumstances I wish to know your views and opinions distinctly, in order that I may give correct information to our Sovereign.

11. It is unnecessary for me to remind you that Her Majesty's engagements with her Native subjects in New Zealand have been faithfully observed. Your lands have remained in your possession, or have been bought by the Government at your own desire. Your people have availed themselves of their privileges as British subjects, seeking and obtaining in the Courts of law that protection and redress which they afford to all Her Majesty's subjects. But it is right you should know and understand that in return for these advantages you must prove yourselves to be loyal and faithful subjects, and that the establishment of a Maori king would be an act of disobedience and defiance to Her Majesty which cannot be tolerated. It is necessary for the preservation of peace in every country that the inhabitants should acknowledge one head.

12. I may frankly tell you that New Zealand is the only colony where the aborigines have been treated with unvarying kindness. It is the only colony where they have been invited to unite with the colonists, and to become one people, under one law. In other colonies the people of the land have remained separate and distinct; from which many evil consequences have ensued. Quarrels have arisen, blood has been shed, and finally the aboriginal people of the country have been driven away or destroyed. Wise and good men in England considered that such treatment of aborigines was unjust and contrary to the principles of Christianity. They brought the subject before the British Parliament, and the Queen's Ministers advised a change of policy towards the aborigines of all English colonies. New Zealand is the first country colonized on this new and humane system. It will be the wisdom of the Maori people to avail themselves of this generous policy, and thus save their race from evils which have befallen others less favoured. It is your adoption by Her Majesty as her subjects which makes it impossible that the Maori people should be unjustly dispossessed of their lands or property. Every Maori is a member of the British nation; he is protected by the same law as his English fellow-subjects: and it is because you are regarded by the Queen as a part of her own especial people that you have heard from the lips of each successive Governor the same words of peace and goodwill. It is therefore the height of folly for the New Zealand Natives to allow themselves to be seduced into the commission of any act which, by violating their allegiance to the Queen, would render them liable to forfeit the rights and privileges which their position as British subjects confers upon them, and which must necessarily entail upon them evils ending only in their ruin as a race.

13. It is a matter of solicitude to Her Majesty, as well as to many of your friends in England and in this country, that you should be preserved as a people. No unfriendly feeling should be allowed to grow up between the two races. Your children will live in the country when you are gone, and when the Europeans are numerous. For their sakes I call upon you as fathers, and as chiefs of your tribes, to take care that nothing be done which may engender animosities, the consequence of which may injure your posterity. I feel that the difference of language forms a great barrier between the Europeans and the Maoris. Through not understanding each other there are frequent misapprehensions of what is said or intended. This is also one of the chief obstacles in the way of your participating in our English councils, and in the consideration of laws for your guidance. To remedy this, the various Missionary Bodies, assisted by the Government, have used every exertion to teach your children English, in order that they may speak the same language as the European inhabitants of the colony.

14. I believe it is only needful that these matters should be well understood to ensure a continuance of peace and friendly feeling between the two races of Her Majesty's subjects, and it is for this reason, and in a firm hope that mutual explanations will remove all doubt and distrust on both sides, that I have invited you to meet me now.

15. I shall not seek to prove what you will all be ready to admit—that the treatment you have received from the Government since its establishment in these Islands down to the present hour has been invariably marked by kindness. I will not count the hospitals founded for the benefit of your sick, the schools provided for the education of your children, the encouragement and assistance given you to possess yourselves of vessels, to cultivate wheat, to build mills, and to adopt the civilized habits of your white brethren. I will not enumerate the proofs which have been given you that your interests and well-being have been cared for, lest you should think I am ungenerously recalling past favours. All will admit that not only have your ears listened to the words of kindness, but that your eyes have seen and your hands have handled its substantial manifestations.

16. I will not now detain you by alluding to other matters of great importance, but will commu-

nicate with you from time to time, and call your attention to them before you separate. Let me, however, remind you that, though the Queen is able without any assistance from you to protect the Maoris from all foreign enemies, she cannot, without their help, protect the Maoris from themselves. It is therefore the duty of all who would regret to see their race relapse into barbarism, and who desire to live in peace and prosperity, to take heed that the councils of the foolish do not prevail, and that the whole country be not thrown into anarchy and confusion by the folly of a few misguided men.

Finally, I must congratulate you on the vast progress in civilization which your people have made under the protection of the Queen. Cannibalism has been exchanged for Christianity. Slavery has been abolished. War has become more rare; prisoners taken in war are not slain. European habits are gradually replacing those of your ancestors, of which all Christians are necessarily ashamed. The old have reason to be thankful that their sunset is brighter than their dawn, and the young may be grateful that their life did not begin until the darkness of the heathen night had been dispelled by that light which is the glory of all civilized nations.

Earnestly praying that God may grant His blessing on your deliberations, and guide you in the right path, I leave you to the free discussion of the subjects I have indicated, and of any others you may think likely to promote the welfare of your race.

THOMAS GORE BROWNE, Governor.

Paul also read the Treaty of Waitangi, as follows:—

Her Majesty, Victoria, Queen of the United Kingdom of Great Britain and Ireland, regarding with her Royal favour the Native chiefs and the tribes of New Zealand, and anxious to protect their just rights and property, and to secure to them the enjoyment of peace and good order, has deemed it necessary, in consequence of the great number of Her Majesty's subjects who have already settled in New Zealand, and the rapid extension of emigration, both from Europe and Australia, which is still in progress, to constitute and appoint a functionary, properly authorized, to treat with the aborigines of New Zealand for the recognition of Her Majesty's sovereign authority over the whole or any part of those Islands. Her Majesty, therefore, being desirous to establish a settled form of civil government, with a view to avert the evil consequences which must result from the absence of the necessary laws and institutions, alike to the Native population and to her subjects, has been graciously pleased to empower and authorize me, William Hobson, a Captain in Her Majesty's Royal Navy, Consul and Lieutenant-General of such parts of New Zealand as may be, or hereafter shall be, ceded to Her Majesty, to invite the confederated and independent chiefs of New Zealand to concur in the following articles and conditions:—

Article the First.—The chiefs of the confederation of the united tribes of New Zealand, and the separate and independent chiefs who have not become members of the confederation, cede to Her Majesty the Queen of England, absolutely, and without reservation, all the rights and powers of sovereignty which the said confederation or individual chiefs respectively exercise or possess, or may be supposed to exercise or to possess, over their respective territories, as the sole sovereign thereof.

Article the Second.—Her Majesty the Queen of England confirms and guarantees to the chiefs and tribes of New Zealand and to the respective families and individuals thereof, the full, exclusive, and undisturbed possession of their lands and estates, forests, fisheries, and other properties which they may collectively or individually possess, so long as it is their wish and desire to retain the same in their possession; but the chiefs of the united tribes and the individual chiefs yield to Her Majesty the exclusive right of pre-emption over such lands as the proprietors thereof may be disposed to alienate, at such prices as may be agreed upon between the respective proprietors and persons appointed by Her Majesty to treat with them in that behalf.

Article the Third.—In consideration thereof Her Majesty the Queen of England extends to the Natives of New Zealand her Royal protection, and imparts to them all the rights and privileges of British subjects.

W. HOBSON, Lieutenant-Governor.

Now, therefore, we, the chiefs of the united tribes of New Zealand, being assembled in Congress at Victoria, in Waitangi, and we, the separate and independent chiefs of New Zealand, claiming authority over the tribes and territories which are specified after our respective names, having been made fully to understand the provisions of the foregoing treaty, accept and enter into the same in the full spirit and meaning thereof, in witness of which we have attached our signatures or marks at the places and the dates respectively specified.

Done at Waitangi this sixth day of February, in the year of our Lord one thousand eight hundred and forty.

Paul then resumed his seat on the raised platform amidst applause.

Address from the Hon. the Premier and the Hon. the Native Minister.

Mr. Commissioner Kemp then read the following address from the Hon. the Premier and the Hon. the Native Minister, specially telegraphed and conveyed to Orakei by Sub-Inspector Purdy, A.C., accompanied by two troopers:—

To PAUL TUHAERE,—Friends, salutations to you, and to our tribe Ngatiwhatua, and the chiefs and people who are now assembled by your invitations at Orakei.

This work of yours is good. It is well that the call to the tribes to discuss the affairs of the Island should come from Ngatiwhatua. Our tribe, Ngatiwhatua, has been an upholder of the law and a preserver of the peace since the first coming of the pakehas to the Island. It was our tribe, Ngatiwhatua, which led the first Governor and the first Europeans from Kororareka to the banks of the Waitemata. Afterwards, when evil came upon the land, and strife arose between the two races, though the words spoken at that meeting did not take root in Waikato, yet they flourished and bore fruit in many other parts of the Island. Therefore it is well that once more the tribes should meet at Kohimarama. Although the war in Waikato finished in 1864, yet the evils which it engendered did not disappear, and also a large section of the Maori people went forth, as it were, into a desert, to dwell there with their faces averted from their European brethren. Your work, Paul Tuhaere, during these

long dark years which have intervened is well known to the Government and to the Europeans. Of the many chiefs who assembled at the first meeting at Kohimarama how few remain! It is well that you have been spared to see the dawning of better days. It is well that you should live to see the completion of the work in which you have had so large a share.

This is a word of ours also to you, the chiefs and people who have assembled at this meeting at the bidding of our friend Paul Tuhaere: We are glad that you have come together for the purpose of talking over the affairs of the Island. We trust you will discuss the questions that will come before you in an enlightened and liberal spirit, that all purely personal considerations will be set aside, and that all will unite heartily to discover a solution for the troubles which still remain. Let the result of your work be to establish the old order of things, when the European and the Maori dwelt side by side in peace, and the poorest and the meanest of either race could traverse the length and breadth of the country, protected by the hand and cherished by the hospitality which has given the Maori people a reputation wherever the English language is spoken. And when your work is done, let some of you be the bearers of comforting and kindly words to Waikato—words which will strengthen them in their desire to re-unite with yourselves and the Europeans, and induce them once more to re-establish or be governed by the words of that wise and good old man, Potatau te Wherowhero—that is, “Ko te aroha, Ko te pono, Ko te ture.” Sufficient.—From us, from your loving friends, HORI KERI, HONE HIANA.

The Europeans present received the address with loud applause.

Mr. Kemp, Commissioner, then read the address in the Maori language, which was the signal for renewed applause.

Mr. Kemp: I am requested by Paul Tuhaere and the chiefs to say that they wish to express their thanks to the officers of H.I.M.S. “Ariadne” for their presence by giving three cheers.

Paul Tuhaere then called for three cheers, which were given in English style, and with great warmth.

Cheers were also given for Sir George Grey, the Hon. the Native Minister, Paul, and Mr. Kemp.

Captain Von Werner: I wish to say that we are very thankful for the kindness of the chiefs and people to-day, and will mark our sense of it in the same way. [Mr. Kemp interpreted.]

Captain Von Werner then called for three cheers for Paul, the chiefs, and people, and an enthusiastic response was made.

The Conference was adjourned at 4 p.m. until 10 a.m. on Wednesday, 26th February.

The Europeans were hospitably entertained by Paul Tuhaere at his house.

SECOND DAY.—26TH FEBRUARY, 1879.

The Conference in the Orakei Hall was resumed at noon, Paul Tuhaere presiding.

Hauraki, a Native student at the Three Kings College, opened the proceedings by reading the 35th Psalm and offering up a prayer.

Paul Tuhaere first addressed the meeting. He said: The questions that we are to discuss to-day are those that were submitted to you yesterday. Let the people speak, and the meeting will listen to the discussion. Let each one express his own opinion in relation to these matters. Do not let any speaker enter into extraneous questions. Let them keep to the point. It will also be right to discuss any questions which arose in the speech which I delivered yesterday. Let our deliberations be conducted in the same manner as those of a European Parliament. Do not import angry feelings into the discussion; let there be no malice. We want to revive the sayings of our forefathers which have been in abeyance. Some people say that we did not participate in the Treaty of Waitangi, but I contend that we did take part in it. They say that blankets were given to some people to induce them to sign the treaty; but I say that the treaty was ratified by all of us, and we also ratified that treaty that was made at Kohimarama. Chiefs from all parts of the Island were there. Therefore I say, let our discussion be clear, and let each person express his opinions openly. Sufficient.

Te Hemara: I will speak upon what Paul has been saying; I will refer to the good words that have come down to us from our fathers. In the paper that was read yesterday it was stated that the people were asked to give effect to the words of our fathers. This is a renewal of the words of our forefathers who have gone before us to the other world. This is the reviving of their words which have been asleep. In my opinion we ought to follow their advice. These words of theirs were sealed up by them in our minds, and then they departed. The reason they gave us that advice was that the pakehas had come to this country. Therefore they said that we should submit to the authority of the Queen, and that she should be the Sovereign over this Island. It was through the teachings of the Gospel that they gave us that advice. It is not through Maori law that we are enlightened to-day; it is through the Gospel. After the Gospel came the Treaty of Waitangi, and subsequently the Treaty of Kohimarama. These are the great treasures that have been given to us since the Gospel came, and, even though they have been broken, they remain still. We have followed the advice of our forefathers up to the time of the present Ministry coming into office—until we got Sir George Grey and Mr. Sheehan. Therefore, as Paul has said, we should revive the words of our forefathers. Do not let us forget them. I am very greatly pleased that Sir George Grey has reminded us of those words. I have nothing more to say in reference to that matter.

Arama Karaka: I am of opinion that every chief here should express his opinions, so that our views may be known. It was arranged at the last meeting that the next meeting should be held here. Then your son Paul invited all the chiefs and people to meet here, so that your opinions might be expressed and discussed. Perhaps I may weary you with the length of my speech; but if I do, say so, and I will cease. (Cries of “Go on”) I will not look lightly upon the subjects that may be discussed here. I say that the Treaty of Waitangi was a proper treaty. Do not let us disregard that treaty, because it is through that we are in the position in which we are placed to-day. Although we did not hear the words of that treaty, we signed it, and received blankets and sticks of tobacco. After the Treaty of Waitangi the Government came to the Bay of Islands to carry out the words of Hongi and the Queen, that the two peoples should be united. When the Government came to the Bay of Islands the Ngapuhi hoped to be united with the pakeha, as was agreed upon between Hongi and the Queen;

but the Ngapuhi wished that Hongi should have the same power as the Queen. I who am addressing this Parliament here am very small in the eyes of other people. I am like the dust under their feet, but I rise up. After the treaty the people whose names are mentioned in this Proclamation were induced to come to Waitemata. The Governor who was induced to come here was Governor Hobson. Then our ancestors and fathers who have departed stood up and said, "Come, friends." These were the words of welcome your ancestors and fathers gave Ngatiwhatua. I then came out of the dust from under the feet of other hapus. At the last Parliament we held at Otamatea, I called myself an Englishman, though I was a Ngatiwhatua. Then there was a meeting held at Kohimarama, and people were invited from all parts of the Island, in order that the Government might know the thoughts of each hapu and of each man. People came from both Islands; the words at that meeting are in the possession of all the tribes. A great many subjects were discussed at that Conference, and I shall now repeat what I said to Mr. McLean:—"I shall cease now to go in the Maori canoe. My canoe in future will be a ship. The persons to steer the vessel will be three. Te Kawau will be steersman. If he does not steer properly I shall say to him, 'You sit down, let Te Tinana steer;' and if I find that he does not guide the vessel, I will say, 'You sit down, let Paikiha steer.' Then, if he does not steer properly, I will say to him, 'You sit down, I will hold the helm myself.'" These are the words I uttered at Kohimarama. Therefore I still bear love towards the Ngatiwhatua, and that is the reason I have referred to the advice of your ancestors and fathers. Before that Conference was concluded Pirikawau and McLean went to Taranaki, for war had commenced there. Some one said to Pirikawau, "Are you going away?" He replied, "Yes, myself and McLean." He said, "Will you see Wiremu Kingi, Te Rangitake?" He replied, "Yes." "Then, will you take my word to him, if he has broken the wing of that bird, let him cease. If the war goes to Waikato let it stop there; let him not bring war into this place. This is my house, and I will not allow it. I will remain in my house. Do not suppose that I will allow the war to be brought here, because I am sitting firmly in my house." I will now refer to the Gospel that was introduced in this Island. The seeds were distributed among other tribes; but one of them I picked up: I planted it, and a tree grew up. Others looked at this tree and it disappeared; but now I hold it in my hand. Then there was a decision arrived at by the Ngatiwhatua. That makes another treasure which I hold in my hand. Then my father died, but said, "Adhere to the Gospel and be kind to the Europeans." I did not forget these words. I have hung them up. These words are all preserved and tied up. Then an offence was committed by Ngapuhi. Maketu committed a murder, and trouble arose in this Island. I saw Te Hemara, and I advised him to go to the Governor and to ask him to make peace with Te Rangitake, and I offered to give three thousand acres of land at Kaipara in payment for Te Rangitake's offence. When the Governor went to Waitara he succeeded in making peace. I am of opinion that the subjects that were discussed by us at the last Parliament should be discussed here: I refer to Crown grants. I intend to follow the advice of our forefathers, and to adhere to the Gospel, the law, and the Queen. I am determined to do so, and I hope my descendants will do the same. Let me plant one seed here. Do not let us worship any other God. They worshipped another God in Waikato, and misfortune came upon them. We should not worship two Gods in the land of the Englishman. Let us also be called Englishmen. If you disapprove of what I say, say so. I do not intend to deviate from God, the Queen, and the law.

Paul: I will explain what our father Paikeha said. Even if it is wrong, let the truth be spoken. I was small till the law came. I then thought that I had better turn to the Gospel and worship God. I was an orphan then. It was through the law that I was saved. I then embraced Christianity. My people wanted to ignore me, but I adhered to the Queen. I went under her wings.

Wiremu Tipene: With reference to what this old man said. My *mana* was broken which would have protected me, but this is the day for my salvation. When the Gospel was brought I embraced the word of God for my salvation. Then the law of the Queen was brought here, to protect me and my tribe. I was protected by the law of God and the law of the Queen from danger. I say that it was for the protection of this Island. The word of God was for the preservation of the soul, and the law of the Queen for the protection of the body. I shall continue to adhere to these. I object to the *mana* Maori. I shall live under the word of God and the law of the Queen for ever. These were the words of the chiefs of Uriohau who are dead: "The pakehas shall be our parents."

Te Otene Kikokiko: My opinion is, that every morning and evening we should pray to God. I will now address the new Governor, even though he is not here in person, because he is represented here to-day. I will say, "Welcome, Governor, even though you are at a distance. I will address you as if you were now standing in this house." That is all I have got to say to him. These are the words I heard from Governor Browne: "To you remains the *mana* of your land, the control of your forests and of your fisheries." Governor Browne used these words at Kohimarama. I do not object to the Treaty of Waitangi. Both these treaties (the Treaty of Waitangi and the Treaty—resolutions—of Kohimarama) were made in this Island. I shall adhere to them. They must be carried out by both races. God is one and the Governor is the other. These are the only two I have acknowledged in past years.

Paul Tuhaere: Let any one who desires to speak stand up. Do not keep your thoughts in secret. Get up and speak. Do not be afraid to express your views, even if they are unfavourable. Let both good and bad be expressed. Do not be afraid to express your opinions freely here. Do not be afraid of the Government hearing you. If you have anything unfavourable to say, let it be uttered.

Renata Paraire Kawatupu (Ngapuhi): Salutations to Ngatiwhatua. Even if I am the only person here to represent Ngapuhi, I will speak in reference to the words of our fathers. I will read my speech, which is here in writing, and it will afterwards be handed to the secretary: O chief of the runanga! I have something to say now about the Treaty of Waitangi. It has been placed before us to-day to discuss and inquire into. The Treaty of Waitangi bound these two races—the pakeha and the Maori—together. The words of the treaty are just and clear when explained; but they are not well defined. Some of the words are ambiguous. I will speak in reference to certain portions of the Treaty of Waitangi. There are two principal clauses: the first part is by the Queen, who was repre-

sented by Governor Hobson; and the second part is by the Maoris. The Queen of England secures to the chiefs and tribes of New Zealand the right to their lands, their forests, and their fisheries, and other property which they may possess, for such time as they may desire to hold them. "Her Majesty the Queen of England extends to the Natives of New Zealand her Royal protection, and imparts to them all the rights and privileges of British subjects." Now, friends, these are the words which we should discuss here to-day. I have two questions to ask: What is meant by the rivers in which fish are caught? and which are the fish? Do the words of the treaty mean fresh-water rivers, or the sea? When a Maori says "*ika*," we know that he means fish—that he means those animals that have breath in the sea. Now, do you suppose that we still possess those fisheries that were to remain with us by the words of that treaty? I think not. They have been taken away, in spite of the words of this treaty. I do not know how they went. They are not like lands or forests. You have to make an agreement before they can be handed over or taken. Mr. Chairman and chiefs of the assembly, I have something further to say in reference to the Treaty of Waitangi. There is one portion which says that the Queen alone is to purchase the lands of the Natives. Now, friends, there is great injustice done to the Natives in consequence of this clause, which prevents private pakehas from purchasing lands. Now, when the Government only purchases lands under this treaty, the chief is the only person who is to appear to receive a deposit on the land; and if his co-owners or claimants are inferior men, when the land is passed through the Court the Judges of the Court hear that chief, but the co-owners or claimants are thrown out. They are not allowed to prefer their claims to the land through their inability to talk with regard to those words: "The Queen of England extends to the Natives of New Zealand her Royal protection, and imparts to them all the rights and privileges of British subjects." These words are very good; but in some instances they are disregarded, and the promise is not carried out. I think all those original promises should be fulfilled.

Ngakuru (Rarawa, Hokianga): I have something to say in reference to the Treaty of Waitangi, and to the words which were uttered by our forefathers. My parents first embraced Christianity, and, secondly, they made the Treaty of Waitangi; and my parents adhered to those two things. The first offence committed after that was by Maketu, as referred to by Arama Karaka. I have been loyal ever since then up to the time of the last Governor, and I should like to see what benefits we ever got from them. The first time that injustice was done was when this last Governor came. We adhered to the Gospel up to the time that the Treaty of Waitangi was made, but misfortune came with the first Governor. I wish to know how we are to get justice.

Paul Tuhaere: Perhaps it is because some of you who are present do not approve of these subjects that you do not get up and speak. Presently the people who have already spoken will be getting up again, and you will object to them.

Nopera te Waitaheke: Listen, chiefs and people. This is a cry over the words left by our parents to us. They were not left to be disregarded. Those words are still in existence, though the bodies of those who uttered them have decayed. Do not let us depart from those words, either to the right or to the left. I did not take any part in the treaty. I was isolated. I was living at a distance. Listen, people. We are here for the purpose of joining our words with those of our ancestors. They will be fastened to theirs, and will never be separated. Now, my grandchildren and friends, let us go under the protection of the shadow of the Queen and the Governor, because we are now only a few in the world. We are like the seeds of the wild turnip. When the hand of man touches them they fall off on to the ground and grow up; the leaves come out, and the flowers. This is a metaphor of mine. The children will show their love for their father to-day and to-morrow. We are now showing our love for our parents. We are now covered with the love of our parents. We have now through that Gospel, love, peace, and kindness; and we behold the clouds and the sea. This is a renewal of those words of old. We have here the nails of the Government boot—that is, Kemp. I think we should remain under the shadow of the Queen and the Governor, so that we may all be united. Let us be married to those words of our fathers. This is the marriage, that we should be united for ever to the pakehas.

Wi Pani: I have a word to say in reference to the Treaty of Waitangi. I was very ill at the time that treaty was made. I greatly approve of what has been said. I shall not differ from that opinion. I commenced to adhere to the pakeha from the first. They first introduced the Gospel. I am embracing it, and I also embraced the Treaty of Waitangi. When the tribes assembled there was a cry like that when a king is having his hair anointed. After the Treaty of Waitangi came the Treaty of Kohimarama, but the other was the principal one. Do not let the people suppose that we forget the dead. I still bear them in mind. When the war began in the North I thought the Treaty of Waitangi had been broken. Then our parents induced the pakeha to come here. You stretched out your hands to the Europeans and brought them here. When the Treaty of Waitangi was made I took part in it. Although those old chiefs have disappeared there is still some good remaining to us. I will never forget the authority of the Queen. I have always held on to the words of our forefathers from the commencement. I am alone here. I am giving expression to my own opinions. Your parents said, "Be kind to the Europeans." Therefore I say, let us adhere to their words. Let us not forget the words of our forefathers.

Paitaki (Ngatipaoa) said,—Salutations to you, the Chairman of the Parliament. May you live for ever! I wish to refer to a portion of this proclamation. Even if I were a young person at the time of the introduction of Christianity, I know what the Gospel is now; and, even if I were an ignorant person, I possess knowledge now. Christianity was the first thing introduced in New Zealand. Next came the Governor, and after that the Treaty of Waitangi. After that came the war at the Bay of Islands. Then it went from Kaipara to the Thames, and came to this place from the Bay of Islands. War came near Kaipara. After that, the Governor came to Auckland. Then the Government was removed to Auckland, and a treaty was made at Kohimarama. The chiefs of all the tribes assembled at Kohimarama. The wrongs that have arisen in this Island have not been caused either by the Treaty of Waitangi or the Treaty of Kohimarama. The wrongs have been caused by disputes between the Europeans and the Natives about lands from the commencement. Our ignorance came from our original

ancestors; but our fathers were endowed with the knowledge of the pakehas. Now we also are seeking knowledge and salvation. When Christianity was introduced, we sought for the safety of our souls, and all the tribes embraced it, and all submitted to the authority of the Queen. The words in Paul's address are correct. That is a record of the words of our forefathers. My parents died under the law of the Queen. Hori Tipa was loyal to the Queen, and worshipped God. Patene Poutata was the same; and we, their descendants, are living under the law. I have not forgotten those words since our fathers died. I still adhere to the Government and the Gospel.

Matai (Orakei): Let this be the subject for discussion. (Song.) Arama Karaka has explained all about the law and the Gospel, and there is no other subject to talk about.

Pairama Ngutahi: I have heard what has been said to-day, and it is quite true. You have spoken of the Gospel and the treaties. I will support what the preceding speakers have said on this subject. These treaties were made by the whole Island, including ourselves. They are covenants. First the Gospel, then the treaties, and next the Government. Then the schools; so that the children may be educated, and married to European women — likewise European men married to Maori women when they grow up. Now listen. I shall go to the pakehas altogether. I am a pakeha. This is not the first time that Sir George Grey has been kind. He commenced many years ago, when he was Governor. I am greatly pleased that he is in the Government with Mr. Sheehan, because I know that the high and low people, amongst the Europeans and Natives, will get justice now. It was Sir George Grey who gave us justice in the years gone by. It was he who cleared away the fogs. In the olden days the throats of people were cut by our ancestors on account of land, and also on account of fisheries. In those days if an unauthorized person fished in my shark-fishing place his neck would have been cut. But now there is a different state of things, since the law of the Queen and the Gospel has been introduced. I also have fisheries. Let all these questions be discussed by us. Another subject that we should discuss is the lands that were sold for money. They were sold without being surveyed or passed through the Court. The question of leases should also be discussed. Another matter is that we have elected a member of Parliament, whose district extends to the North; but what has he done? When William Katene was our member, he had roads made. But what has Hori Tawiti done? The reason we elected this last member was in order that roads should be made from the Wairoa to Mangonui. But he has been asleep. I thought he died when he was at Wellington in the Parliament. I think we ought to get Sir George Grey and Mr. Sheehan to have roads made in that district.

Paul Tuhaere: What lands do you refer to that were sold without being surveyed?

Pairama: The lands I refer to are from Waitemata to Kaipara and Hokianga.

Paraone Ngaweke: The people do not appear to get up to talk, though they are here for that purpose. Listen, all my loving friends. Salutations to you, the representatives of the Government that were brought to this island. I have a word to say about the Treaty of Waitangi. Busby was the first Governor. The Ngapuhis assembled at Waitangi. Ngatiwhatua went there too. It was a meeting of Ngapuhi and Ngatiwhatua together. The Ngatirongo were there. At the Treaty of Waitangi their chief was Hurupainga. The chiefs were our people who took part in that treaty. That has been left as a treasure for both the Ngapuhi and the Ngatiwhatua. That was the first covenant that was made. That was the treasure that Ngatiwhatua brought to Kaipara. Two hundred of them brought it. At that time the Ngatiwhatua embraced Christianity. The glory of God had been let down upon us. The next covenant was Kawiti's, but that was amongst the Maoris themselves. Kawiti expressed his words to one of the Ngatiwhatua chiefs. We all came to Kaipara. Te Kawanu and Te Tinana came here at that time. This was the time the Governor came. He had been left by Ngapuhi. He was turned away, and came here. When the Ngapuhis turned the Governor away he was invited to come here by Te Tinana and Te Kawanu, and those two old chiefs gave him land as the Governor. For the treasure which the Europeans brought here all the land from Auckland to the Manukau Heads was given to them. Afterwards the town was established. The Treaty of Kohimarama and the words spoken at that Conference are those which Paul has read. We now adhere to God and the Queen, and they can never be separated.

Hori Tauroa: The words that were spoken at Kohimarama have been trodden under feet. I approve of what Paul has said in this Parliament. These matters should be revived. It is on account of the advice given by the old people that I have come here. These matters had disappeared under the ground, but now they are being disinterred. I approve of the words of our parents who invited the Europeans to come here as parents for all the Native people. All the people took part in inviting the pakehas to come here, and also in acknowledging the Queen as our sovereign and parent. We are their children; we are like the young birds, with the Queen's wings over us. But the words of the old people have been forgotten. The words of Potatau were, "Be kind to the Europeans; live in peace with them." He laid down the law of truth and love. We brought the Europeans here to occupy the land, and they are now with their wings spread over us. The chiefs of Ngatiwhatua and those of Hauraki induced the Europeans to come here. The Queen is now the bird that has her wings spread over the people from one coast to the other. I approve of the words of our fathers being brought up again at this meeting. Let us adhere to them, lest they disappear. It is through Paul that they have been brought to light now. All the Governors are the Queen's representatives. Now that we have Sir George Grey and Mr. Sheehan, it will be for them to examine into the diseases of their children. Some of the young birds have had their legs burnt, and others have run splinters into their feet; some have scalds. The last Government did not do it, but it is for this Government to examine into their injuries, and prescribe remedies for them. I congratulate this Parliament that these words of our fathers have been revived.

Te Tatana Kaiheke: (Song.) What you say, Jacob, is right. Others have spoken about the Gospel and the Treaty of Waitangi. Let us approve of Sir George Grey when we see what he has done for us. Let us ascertain who is our parent. Let us adhere to the words of our ancestors. Do not let us listen to the words of other people. The words of our fathers are still borne in mind. I have always adhered to them, and carried out their advice. I have always lived in unity with the Europeans,

and fulfilled the law. If we see a word that is good, let it be borne in mind. I am very strong in Kaipara to carry out the law. Let all our opinions be openly expressed here in the presence of the Government, and if we see anything that will benefit us, let us hold on to that firmly. I have a pain here (pointing to his head); I feel it in Waikato. But let us adhere to the law of the Queen. Let us follow the words of Solomon, and we shall be raised up. After I have uttered my words I shall still bear them in mind.

Paul Tuhaere: With reference to what has been said about Ngatiwhatua being only small in this country, do not say anything more about that. The Ngatiwhatua were a powerful tribe in their own district, Kaipara, and in Waitemata. They were the principal tribe in these two places. No other tribes had any *mana* in these districts. There is a meaning in the *ngeri*, though the pakehas think there is not.

Waata Tipa (Ngatipaoa): I congratulate the chiefs of this Parliament. I congratulate all these elders and young chiefs who are present. Friends, salutations to you. May God protect you and us! My object in rising is to express my approval of the subjects that have been discussed in this house in which we are now assembled. I approve of this discussion about the Gospel, and the Treaties of Waitangi and Kohimarama. When the former treaty was made I was very young. I knew nothing about Christianity or that treaty. When the Conference was held at Kohimarama I heard of it; but when I grew up to manhood, I heard that these treaties had been broken. I heard it said that the Maoris had not adhered to the Gospel and the Queen as their parents. Now, friends, there is no old chief here of the Ngatipaoa; the chiefs are all young men. But the old men gave advice to the young men, and we have not forgotten that advice. The advice that was given by our fathers at Kaipara is being followed by their descendants. That advice was given before the pakehas came to Auckland. Listen, all who are assembled here. My advice is, do not go under the wings of any other person than the Queen. When our forefathers departed they said, "Adhere to the Governor, who will be your father. Hold fast to the law; it will protect you. Hold fast to the Gospel as your parent." We began to follow in their advice then. It is not recently, during our time, that our parents were joined to the pakeha. It was when Christianity was first introduced. There are two things for us—to adhere to God and the Queen. There has been no war in Kaipara or Hauraki. There has been no mismanagement in these districts, or misconduct. If there had been none in the other places there would have been no fighting. I think it is owing to such meetings as this that we are now dwelling in peace. I think if we adopt any other plan trouble may come upon us; but, if we follow the teachings of the Gospel, and adhere to the law, no trouble or misfortune can ever happen to us.

Te Poihakene (Ngatipaoa): I am a young man. Salutations to you, the chiefs who are present, and to the Chairman who convened this meeting. I shall explain why I adhere to the Queen. When the pakehas first came to this Island I submitted to the Queen. I adhered to the Government up to the time that the treaties were made. All the old chiefs submitted to the Queen when the Government was established in this Island, and they adhered to the Queen up to the time of the war in Waikato. The first who showed love to the pakehas were still living after the pakehas came to Auckland, but they departed before the Waikato war. Te Awataia has gone, but his descendants are still living. I will repeat his parting words. These were his words to the chiefs he left behind: "When I am gone, adhere to the law." These words are on his tombstone; and I still adhere to them. He showed his love to the Queen long ago; also his love for the Gospel. Now, it is through Sir George Grey that the road is being made to Raglan. I have held the shovel and the wheelbarrow in my hand. I did not think of the troubles among the tribes. I followed the advice of Te Awataia, that I should adhere to the Queen. His great word was, "Adhere to the law." Therefore I have opened this road to show my love to the Queen.

Tamati (Tauranga): Listen, the meeting assembled in this house. Even if the words were uttered years ago by our parents, do not let us forget them. They will not be forgotten. We are still reminded of our parents by the law which is over us. The Gospel and the law of the Queen were brought here by the missionaries. These treasures were brought here to relieve the sufferings of the people. Waitangi was the seed that was planted by the Queen; but it did not grow. Why did it not grow? Because of the dry weather. But the seed that was planted at Kohimarama grew. I took a part of that seed—I, Te Arawa. It was the Treaty of Waitangi that brought me here to Auckland. My parents were welcomed here by Tawhiri. That was when I entered under the *mana* of the Queen. I had embraced the Gospel long before that. That is my canoe now. The Queen is over me. I approve of what has been said. I planted some of the seeds; but the seeds that some others planted were like the Scotch thistles. It is through the good administration of the Queen that we enjoy the benefits we now have. But there are some things that I disapprove of: the presence in the Court of persons who have no land, and who get land awarded to them, while the persons who have good claims, but do not know how to express themselves, lose their land.

Maihi te Kapua: Salutations, the Chairman and the people who are now assembled. I have not much to say. I have only to express my approval of what Arama has said. I do not want to wander from the subject. Not only am I loyal now, but I have been loyal since the Queen's sovereignty was established in the country. My advice is, Adhere to the Gospel, to Christianity, and respect the law.

Kipa (Otao): I shall first salute the Government. Salutations to the people who are assembled here. Salutations to the Chairman of this Parliament. Anything that has been done in the past may be revived now. I will speak about the advice given by the old people. Formerly the people were in the mud. They embraced Christianity and submitted to the Queen's laws, and they are now living. The words of our ancestors have not been forgotten.

Paul Tuhaere: I will read you the words of Tamati Waaka Nene, to which reference has been made to-day. These were his words at Kohimarama:—"These are my words: I shall now have something to say. What has been said before was unimportant—merely a first attempt. We have not arrived at anything definite. For a fortnight past we have been talking. To me the time has seemed two months. Our first speeches were correct. I stand partly in doubt of you, the chiefs of this Con-

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

we are deprived of our *mana*. I say that these evils arose from the Treaty of Waitangi. First came the treaty, then the Native Land Courts. Was it the Queen who set up these Courts, or was it the Government? I say it was the Government. I do not think that it is the fault of the Government that these Courts are not good. The Maoris are responsible for part of the fault. Listen, all the people in this house. I say that the fault of the Maoris is, that where there are a number of claims to a block of land, they get some of them thrown out.

Paul Tuhaere: That was according to the first Native Lands Act. Under that Act only a certain number of claims were allowed to be inserted as owners in the Crown grants. The number was limited to ten, but now the whole of the names are inserted in the Act.

Eruena: When claimants get up in Court who have no claims to the land, and make statements, the Judges take those statements down in writing, and say these men are speaking the truth. These are the wrongs committed by the Natives that I have seen.

Te Hemara: I support what the Chairman said; and I also endorse a portion of what the last speaker said. But I do not agree with the other portions. With reference to the Treaty of Waitangi, I was present when it was signed. All my fathers were there also. Also Pomare, Tako, Kiwi, and Kawiti were there. I saw the making of that treaty, in the days of Busby. When Governor Hobson came there was a great deal of talking. This was the word of Ngapuhi from the Bay of Islands to Ngapuhi and the North Cape, "Welcome, pakehas." The Ngapuhi were the first friends of the pakeha, from the time that the chief Hongi went to England. Therefore the Ngapuhis decided to enter into that treaty at Waitangi. The chiefs of the North went there, but the chiefs from the south part of the Island did not assemble at Waitangi. The Ngapuhis gave their sovereignty to the Queen. They placed all their thoughts before the Queen, and left them for her to consider, and to devise measures for their benefit. The words of the Queen were that the *mana* of the chiefs would be left in their possession, that they were to retain the *mana* of their lands, fisheries, pipi-grounds, forests. These were the stipulations of the Queen in reply to the terms agreed to by Ngapuhi. Another promise of the Queen was that she would protect these Islands, lest foreign nations should come and fight against the people of these Islands. These were the only words of the Queen that I heard. I will speak now as to the disadvantages arising from the treaty. The disadvantages began with the Gospel; they came from the ministers. I will explain that to you. The word of that old lady the Queen was clear. The word of the ministers was, "Worship God." The whole Island then turned to worship God. The people turned their eyes up towards heaven. None of them looked down. Let the faults of the Maoris and the pakehas be made known. The pakeha ministers said, "Be strong in worship for eight years." The Maoris then all turned to the faith of the ministers. But the ministers did not bear in mind the words of the Queen. They said to the Maoris, "What is the price of these lands?" The Maoris had their eyes turned towards heaven; but they just looked down and saw the iron pots, the fish-hooks, the packets, needles, blankets, and white shirts. These were the articles that were paid for this Island. That is the cause of our grievances to-day. The Maoris accepted these articles as payment for their lands. They did not know what use to put their lands to at that time. That is the cause of our misfortune. The whole of the Bay of Islands was purchased with those worthless articles. The sight of money was not seen. The Divine Law was taught, but the law in regard to man was not taught. Then the Government was established here. Then, when the land had gone from us, they saw our misfortune, and they produced the words of the Queen from their breasts. Then the Ngapuhis trembled under the feet of the stipulations they had made with the Queen. Then came the misfortunes which were produced by the fighting of Ngapuhi against the pakehas. When these misfortunes were perceived the Conference of Kohimarama was held. It was held after war had commenced, when guns had been fired. But the Treaty of Waitangi was made when the sun was shining. Even if this Treaty of Kohimarama was made during war, still some good arose from it. The people sent there were chosen like the people who are sent to Parliament; they were elected to vote. All the chiefs of the Island were present at Kohimarama. The Conference at Kohimarama was held for the purpose of suppressing the King movement and the war. After all these things the Native Land Court was established. Then we perceived our misfortunes when it was decided that pakehas should be Judges of the Court. What did the pakehas know of Maori customs that they should be appointed Judges? Sometimes in these Courts a chief would get up and claim the land; but a man of inferior birth would also claim. The land was awarded to the chief, and the man of inferior birth got nothing. These are the subjects which ought to be discussed here together. But, listen. The pakehas are not to blame; all the Natives in this Island committed part of the fault. The only fault of the pakehas is that they have taken the *mana* of the whole Island. They do not leave any *mana* over the land or the sea to the chiefs. There was no reason for depriving the chiefs of their *mana*. Therefore the people should be strong in talking these matters over here to-day.

Te Retimana Waiho (Hikurangi): This is my time. I will speak of this Treaty of Kohimarama. I will not speak of the old treaty, because the words I heard were spoken here. If our fathers are gone, their words still remain. I will cease to speak of the old people who have departed. I will speak of the words of the Queen that were sent to this Island. She said to Potatau, "I will send pakehas into your midst: whether they be chiefs, men of inferior birth, slaves, or destitute persons, I will send them to you." Potatau replied to that and welcomed the Europeans. The Queen said that his words showed great affection for her. Then the Governors were sent here. Governor Hobson came; then Governor Fitzroy. The words of that man were, that the Maoris should retain their own *mana*. This was his firm promise, that the Maoris should not be deprived of their *mana*. No, I am wrong; these were the words of Governor Browne: there have been so many Governors that I forget. But not long after these promises wrong was done to us. Wrong was done to me. I will not speak of the wrong that was done to others, but only of the wrong that was done to me. On that day when wrong was done to me, Tawhiao said, "Come, all the wise people; come into my presence." When they did not come, Tawhiao said, "Well, I will build my own house." The posts were mahoe and matai, and the ridge-pole was made of hinau (of inferior timbers). Tawhiao also said that he

would invite Sir George Grey to meet him. Up to the time of the meeting at Wakairoiro, Sir George Grey said, "The tree is growing; it cannot be pulled down." I am speaking of what he said when he had the conference with Tawhiao. Tawhiao said that the making of roads must cease, that leases must cease, and surveys of land must cease. These were the words uttered by Tawhiao in former days. He said, "Even if all the people go over to the Government—if only 150 or 12 should remain with me, I will save the Island." The reason I have mentioned these things is that you should consider them.

Te Keene: O people! O friends! listen. I will repeat what Governor Browne said at the Kohimarama Conference: "What I desire is that these Conferences should be held every year at this or at other places." But these words of Governor Browne have not been followed. Sir George Grey succeeded Governor Browne, and that promise was not fulfilled by him. Governor Bowen came next, and he did not carry out that promise. After Governor Bowen came Sir James Fergusson, and he did not carry it out. And after that Governor was the one who has just departed; but that saying of Governor Browne was not carried out by any of them. Now the Maoris have taken upon themselves to hold a yearly Conference in a sort of way, and this is one of them. It was our friend Paul Tuhaere who found out this plan, and he built this house for the purpose. The promise of Governor Browne was lost sight of by those Governors—it disappeared altogether from their notice; but Paul Tuhaere said the Conference of Kohimarama should be renewed. That is all I have to say upon that head. I shall now speak on the subject of the Treaty of Waitangi. (The speaker quoted from the treaty). That treaty is just; but it was violated. I shall show that it was violated; and it was not our fault—the fault was with the Queen. The fault was when this came (holding a copy of "The Native Lands Act, 1862," in his hand). The wrong was when the pakehas of the Bay of Islands sent that treaty to the Queen, and she sent back this. She consented to the treaty, and then the pakehas asked her to send some token of her love towards her friends, and this is what she sent. I am one of those upon whom her love was bestowed. I was appointed an Assessor. Out of this Act came the Crown grants. The cause of the *mate* was the European Judges and the Maori Assessors. We were to blame.

Patoromu: Salutations to you, the person who revived the sayings of the departed. This is what I have to say in reference to these matters which you have invited us to discuss. My opinion is, that our misfortunes arose from the Treaty of Waitangi, but there was trouble before this treaty was made. The people who live here and those who live in the South were not the cause of this evil. It was the Treaty of Waitangi that brought trouble upon the Island. Let me explain my reason for saying this. The Ngapuhis were the first who became possessed of guns, and they came and slaughtered the people throughout the Island. Secondly, the Ngapuhis were the first to embrace Christianity. After the Ngapuhis had embraced Christianity, they asked the missionaries to preach the Gospel throughout the whole Island. When the treaty was made, the Ngapuhis said they would enter under the shadow of the Queen, and all the chiefs of the North submitted to the authority of the Queen. These things came from there and extended to other parts of the Island. After that came the Native Land Courts and the Crown grants. Then the Ngapuhis saw that evil had come from the appointment of those Governors, and they told the Governors to go away. The reason was, they saw that trouble would come from these Governors upon the whole Island. Then we invited the Governor to come here. The reason I placed the Governor here was in consequence of what you said yesterday, "Come, my friends; come, my relatives." This is my wrong. It was I that brought the Government here, and through that we have been deprived of our *mana* over the land, and over those fisheries that have been spoken of. Now, in my opinion we should apply to the Government to restore our *mana*, and that all our fisheries be returned to us.

A Ngapuhi said, — The reason I stand up to speak is, that the Treaty of Waitangi was trampled under foot by the Ngapuhis. There was no trouble in the treaty itself. All treaties are fair. Misfortunes do not come out of treaties. Which misfortune is it that you wish to discuss? The only troubles I have seen have originated from men. I do not think the *mate* came from the Queen, because she promised to protect us against foreign nations. This treaty was made by the old people. The missionaries were the first cause of the trouble, and the Government was the second cause, and the third cause was the Maori chiefs themselves. The trouble arose about land. I do not believe that the trouble came from the treaty. All the troubles have arisen in connection with land. Therefore I say that the Maoris should ask Mr. Sheehan to investigate those claims to land which the Maoris think they have. Their grievances are the sea and the fisheries. These were the great possessions of ours. The payment for vessels anchoring goes to the Queen; we do not get any of it. We should speak to Sir George Grey and Mr. Sheehan about these matters, in order that they may give us some consideration for the loss of our *mana* over the sea-fisheries. I think that Sir George Grey will be willing to redress any of our grievances. Another thing is, that if the Queen were to say that we, the Maori people, are to be destroyed, we should be destroyed; but if she said that we should live, it would be so.

Paul Tuhaere: The Queen has no desire to destroy the people. She has granted her protection to the Maoris in order to prevent their destruction.

Wirihana: I am one of the survivors. I am one of the old people, who lived at the time of those old people who have been mentioned to-day. I think that adversity has been brought upon us by the Treaty of Waitangi. The treaty made at the Conference at Kohimarama was good and just. The only trouble is in the Crown grants and the Road Boards. In regard to railways passing through our lands, I think the Queen should only have the space taken up by the sleepers—that is, the line. As to talking about my being loyal to the Queen, I have always been loyal. I am not a bad person. My people have departed, but I am still here, true to my allegiance. I have not committed any offence against the Queen. My relative, Wiremu Reweti, and I are still living, and we have done no wrong. Our troubles have arisen from the Road Boards and the Crown grants. That is all I have to say.

Hamiora: I approve of a portion of what you say. I belong to Te Arawa, and you belong to Ngapuhi. I approve of what you say about the lands. Listen, Ngatiwhatua. My word is, that you

should not reproach us with your wrongs or grievances. Salutations to you, the Chairman of this Parliament. I approve of your remarks. The reason these meetings are held is, that you have adopted European laws. I am glad that I am permitted to take part in this discussion about our future welfare. I greatly approve of the work of the Ngatiwhatua. I should be glad if this Parliament were to succeed in getting back the Native *mana* over the fisheries of the Island. Some of these subjects were discussed at other meetings in the North. I shall adhere to the Queen for ever. That is all I have to say.

Te Tatana: I salute you, the Chairman of this meeting, and the people here assembled. I agree with what my son who stood up here said. We were not aware of it when we were invited hither. When we got out into mid-ocean we saw the waves, and we were afraid of the canoe being upset. We did not know which way to go—whether to turn back or to go on. I shall not speak against the ministers of the Gospel, nor against the Treaty of Waitangi. These are a long way behind. These are things that happened years ago. Nor will I speak against the Queen and the Governor. But perhaps I shall say something against the Native chiefs. The Native chiefs were themselves the cause of the trouble that has been brought upon us. The Government acted rightly when they appointed magistrates. It was after that that trouble came upon us. It is through selling blocks of 6,000 acres and 10,000 acres that trouble has come upon us. Therefore, my friends, I do not perceive any way of getting these grievances redressed. Who is the person who has had his land returned to him? If any person has a good claim to land he ought to get it. By the Treaty of Waitangi the lands, and fisheries, and forests were guaranteed to the Maoris; but you do not possess these rights now. But now we had better wait in order to see what Sir George Grey and Mr. Sheehan will do for us during the forthcoming days. I am of opinion that we should retain all the lands we now possess. Let us cease to sell any more, so that we may be at liberty to look into the grievances of which you now speak, and that we may have a place to rest our table upon.

Kiwaro te Rongo (Ngatiwhatua): I am from Babylon, Kaipara. I stand up to support what Ngakuru has said. The troubles that have come upon the Island have not been caused by the Treaty of Waitangi or by the agreement at Kohimarama. They gave protection to the lives of the people and the land. The troubles about land were caused by the Maoris themselves. They were caused by the former Government and by the Maori chiefs. When the Queen granted her protection to the people of New Zealand she did not take the land from us. The desire to sell the land came from the Natives. It was not the Queen that deprived the people of the *mana* over their lands. The desire for surveys came from the owners. I still retain my lands under the old *mana* of my ancestors. It was ascertained by a trigonometrical survey that the land contained 7,000 acres; and I intend to retain that land for myself and my descendants for ever. But I also have a grievance against the Queen and the Government, if the Chairman will allow me to explain it. [Paul intimated that the speaker was at liberty to proceed.] There is a piece of land in which I am interested, containing 3,300 acres, for which the Government only gave £300. The money was paid first, and the survey was made afterwards. Mr. Sheehan was present in Auckland when we were negotiating for the sale of that land. When the money was paid, I stood up before Mr. Kemp and Mr. Preece, but I did not get satisfaction. The Government officer who first entered into negotiations for the purchase of that land was Mr. Nelson. I am desirous now that Mr. Sheehan and Sir George Grey should redress that grievance.

Paitaki: I agree with a portion of Te Hemara's speech, in regard to the missionaries having commenced the trouble. They were sent here by the Queen. They brought the Gospel into this country. When they reached this country people turned to worship God. The missionaries then meddled with the land; and, as they were sent by the Queen, she is responsible. The Chairman has invited us to state our grievances, and to discuss the causes of them. I say the Queen was the cause of the misfortunes that came upon this Island, because she is above the missionaries. The Queen asked the people of this Island to cede the sovereignty to her—that the Maoris should submit to her—and the chiefs assented. After this the Queen exposed to our view all the pretty things, and we were so pleased that we gave her our land as payment. That was the cause of our land going. These things were shown to our fathers and forefathers. They were iron pots, spades, axes, needles, and pipes. Our lands were sold for these things. Our lands are now paid for with the Queen's head. Now we see the wrong by which trouble came upon us in days past. There is a block of land at Piako belonging to me—Ngatipaoa. Waata Tipa was the principal owner of that land; and I am also one of the persons interested. A portion of that land was purchased by the Government, including those portions which belonged to me, and the *mana* of the Government now extends over them. I say, let the *mana* of the Government be on their piece, and my own *mana* be over mine. I should like this to be made known to the Parliament. I object to this law of the Government, and I object to their *mana* over my land. With reference to the Parliament which is held at Wellington, I have decided not to vote for any more members. The Queen is the cause of all these troubles; hence these laws are made over the land owned by Natives. Listen, all the people here assembled. Do not elect any more members. Let our elections be in connection with such meetings as this, because all the members we have sent to Parliament have brought trouble upon us. The Government has never shown any love to us from the commencement up to the present time.

Te Otene: Salutations to you. I intend to support the Treaty of Waitangi. The Government was not the cause of the troubles, nor the missionaries. The New Zealanders themselves were the cause of the troubles which have been brought upon us. The Maoris themselves committed wrong. The Maoris scaled this fish, New Zealand. It was not the pakehas. The Maoris scaled the fish by selling the land to the pakehas. You see me. I am an old man. I do not pay road rates. I would not pay mortgages. I shall have nothing to do with the Courts, but I will come to meetings like this. I hope I shall die under the shadow of the Queen.

Tamihana: I think those people who spoke yesterday should not speak to-day. Paul, you are the person who erected this building. I am pleased that you have done so for the purpose of seeking redress for the widow, or life for the orphan and the destitute. The conclusion we have arrived at in reference to the first subject—viz., the Treaty of Waitangi—is, that the benefits at present enjoyed by the people of this island emanated from that treaty, because it was made during the time of peace.

Then there is the advice of the great people who are dead, Apihai te Kawau, Potatau te Whero-whereo, Ihikiere te Tinana, Paikea te Hekeua, and Te Waaka Nene, and all the chiefs. We their descendants will hold fast to the covenant of the Treaty of Waitangi and Kohimarama—that is, to all that was laid down by Governor Hobson at Waitangi, and the words spoken by Governor Browne at Kohimarama. He expressed his wish that the pakehas and the Maoris should be united. We intend to abide by this advice of the Governor. We are also of opinion that the settlement of all difficulties should be left to Sir George Grey and Mr. Sheehan, who will redress all our grievances, and allow the *mana* Maori to remain over our lands. We also ask that the member for this district should be elected at this meeting. This is from the runanga of Te Taou, of Ngatiwhatua.

Paul: My opinion is, that the people who approved of that document which you have read should have signed it.

Tamihana: I shall refer to what Te Otene has said about the Treaty of Waitangi. I say that treaty is not wrong. The wrong was brought about by men. The treaty was entered into in a time of peace, not in a time of war or evil. I think a member of Parliament should be elected for this district, in order that he may make known our wants. I want a member belonging to our district of Kaipara, one of our own people, in order that he may understand the questions that affect us. It should not be allowed for a foreign person to sit in judgment. I am very strong in my desire that a member should be elected for the Kaipara and Waitemata Districts. Then our wishes would be carried out. That is all I have to say.

Hori Winiata: Salutations to you who convened this meeting. Our friend Mr. Kemp, the Commissioner, salutations to you also. Welcome. Come here, people, from each side, that you may see the treasures this day. I shall submit to the authority of the Government now. When the Government came to Waitemata I was loyal, and I am still loyal.

Paul: We fully discussed this question yesterday. Let us now discuss the Treaty of Waitangi. As to what has been said about the lands, it is quite right in some instances. Formerly people sold their lands because they desired the pakeha to buy them, and now they complain. They sold their lands of their own will, and now they come to this Parliament and complain. Neither the Government nor the Queen are to blame. The Maoris themselves are to blame for this state of things. We are guilty of a great wrong when we accuse the Government of having been the cause of these misfortunes. Why, the Maoris brought these troubles upon themselves by opening their mouths for money. They sold their lands to the Government, and when they had spent the money they began to make these complaints.

Te Wiremu Reweti: Salutations to you, my father who erected this Parliament House during the Ministry of Grey and Sheehan. You erected this house in order that we may meet and look into our troubles. If anything is decided by this Parliament the resolutions will be submitted to Sir George Grey and Mr. Sheehan. With reference to what has been said about a member for this district, my desire is that Paora Tuhaere should be our member to carry out these things. He should make known the resolutions of this meeting to Grey and Sheehan, because by writing it would be very difficult to explain it all to them. I think that Paul Tuhaere should speak to them first. I am not speaking of the stipulations in this Treaty of Waitangi. I do not think I was born at that time. I wish Paul to be our member in order that our grievances may be made known and redressed. The other people never thought of convening meetings like this for that purpose. They discussed the matters in this document about the advice given by the old people and the Treaty of Waitangi. It was Paul who first thought of meetings like this. He then decided to build this house. Therefore I say that he ought to be the member to lay the resolutions before Sir George Grey and the Parliament. That is all I have to say.

Herewini Mauwi, of Ngatiwhatua, Babylon, Kaipara: Salutations to you, Paul Tuhaere, Chairman of this Parliament. Salutations to you and your runanga. I intend to support what the Chairman said in reference to the Treaty of Waitangi. With regard to the Treaty of Kohimarama, life and death came out of that treaty. The death was brought about by the Maoris themselves, and the life by the Maoris also. The cause of the death was the surveying of land and the issue of Crown grants. I possess my own piece of land, 7,000 acres, and my object in coming to this Parliament was in order that you might hear about my acres—that my *mana* should remain upon them, because this land has not yet been surveyed. Therefore I determined to bring the matter before this House. Let me have the *mana* over that land alone; also, over the fisheries and pipi-grounds therein. I will now speak of the words of the last speaker—that we should elect some member at this meeting to represent us in the Parliament at Wellington. I am of opinion that our member should be Paul Tuhaere. He is the member to convey my words to Grey and Sheehan in order that I may get a reply.

Kipa: Salutations, my father, the person who has revived the old tikangas by erecting this house for a similar purpose to that of the Conference at Kohimarama. I support what Te Hemara says. I support that, because I think it is right. With respect to our grievances about the fisheries, the forests, and the lands, let Paul have the *mana* over all these things. I once applied to the late Sir Donald McLean for a piece of land called Tehipekapeka. That piece of land I want Sir George Grey and Mr. Sheehan to restore to me during the time of their administration. Therefore I say, let the resolutions of this meeting be given effect to by the Chairman. That is a confirmed word of mine.

Waata Tipa: My reason for getting up is to say a few words on the subjects mentioned by the Chairman. He said there were three matters which we are to discuss to-day; but since we have been here the people have been talking on several other subjects. They spoke of the ministers; but I do not condemn them. The reason that I do not condemn the ministers is that they do not buy land; it was granted to them by the Committees. I am a loyal subject; but I will tell you some of the faults of the pakeha. With regard to what the Chairman said, that the Queen in the Treaty of Waitangi promised that the Maoris should retain their *mana*, that word is correct, because the Queen accepted us as her subjects, and she said to the Maori belonged the *mana* over his pipi-grounds. I have never seen any trouble arising from this. The Queen also said that the Maoris should retain their *mana* over the sea; but I have seen trouble arise from this. When vessels anchor they have to

give money to the Queen, but none of it is given to the Maoris. The Queen also said that the Maoris should retain their *mana* over the game in the lakes; and from this, also, have I seen trouble arise. People have to obtain licenses from the Government to shoot, and the Government receives all the money. The Queen said that the Maoris should retain the *mana* over their lands. I have seen trouble arising from this. If a Maori has 10,000 acres of land, and he sells to the Government 1,000, the Maori is not at liberty to sell the remaining portion to any Europeans he chooses, but the *mana* of the Government extends over the 9,000 acres as well as the 1,000 acres, and none of the land can be sold to private individuals. With regard to the licenses, I think the Government should pay those for pheasants and pigeons, because they introduced the pheasants. Another complaint of mine is about the oysters. I have heard that people must take out a license to gather oysters.

Paul: I will now adjourn the meeting until to-morrow. I do not want to hurry the people at Te Kopua. We have plenty of time before that meeting comes off.

The meeting adjourned at 3 o'clock until 11 o'clock next day.

FOURTH DAY.—28TH FEBRUARY, 1879.

The proceedings were opened with prayer.

Paul Tuhaere: I would like the people to be present at the opening of the proceedings. People wander in their speeches, because they come in late and do not know what has gone before. The object in building this house was to provide a place for you to meet and talk over your grievances against the Government, or private Europeans. If there are any such grievances, let them be made known to-day. I invited you yesterday and the day before to make known your grievances and wishes. You ought not to talk over those matters that have been adopted by us, Christianity and loyalty, because these things are well known. I am now speaking to you as an officer of the Government; and if you have any complaints which you desire the Government to redress, make them to me. I will not be angry with you if you make any complaints against the Government in this house. You have had already put before you the subjects which are to be discussed here. I therefore wish you to keep to the point. I wish you to confine the discussion to the subject of the treaties, and to say whether the troubles that have been brought about have been produced by the Natives, the Government, or by private Europeans, and whether the fisheries and pipi-banks should be restored to you. I think it is wrong for you to enter this building singly, as you do. Some of you come in late, after matters have been discussed, and when you get up to speak you do not know what has gone before. There will be no sitting to-morrow (Saturday), but it will be a day of rest for you to go where you please.

Waata Tipa resumed his speech, which had been interrupted by the adjournment yesterday. He said,—I have seen others wander from the subject under discussion, and therefore I think I ought to be allowed to do the same. I made complaints against the Government yesterday, and I intend now to find further fault with the Government. I did not fully explain what are the faults of the Government in respect to land. If a person sells of his own accord, it is not considered a valid sale. The land must first be surveyed and then adjudicated, and a Crown grant issued, and then the sale will be valid. The wrong which the Government commits, in my opinion, is in selling land that has not been adjudicated upon. Another wrong of the Government is this: If I and a Government Commissioner meet to talk over a piece of land which is perhaps far away, and I were to say to him, "I wish to sell a piece of land; such-and-such is the name of the block," he would ask me, "How many acres are there in the block?" I would answer, "It has not been surveyed." He then gives me a deposit on it; and even if the block were a large one, the payment of that deposit gives him a claim to it. I condemn that system of the Government. Let it be abolished in our district, because I think it will bring trouble upon us. I saw last year that if a bush is set on fire, the person who set it on fire will be apprehended, even if the land is his own. My opinion is, that should not be permitted. That is all I have to say with regard to the Government. Some of the speakers yesterday found fault with the Native chiefs. The statement that was made by those people, I think, was quite true. The Government is not alone to blame for the troubles that have been brought upon us. They were chiefly brought upon us by the Natives themselves. That is all I have to say.

Te Waru Taikorekore (Ngatipaoa): I salute you, the head of this Parliament, you who have brought about this meeting for the purpose of discussing the questions affecting our welfare and adversity, and so that we may seek out the *mate* and the *ora* from the Treaties of Waitangi and Kohimarama. Though I did not see what was done at Waitangi, I will refer to that subject to-day. That treaty asked me, "What have you come for?" My reply was, "I have come to see those two children, *Mate* and *Ora*." The Treaty of Waitangi then said to me, "I died in my childhood; I never reached maturity." I then came back to the Treaty of Kohimarama. Then I found one thing there which was mentioned by Te Keene yesterday. I went to Wellington, and on my arrival there I found the Maori members sitting in that House. I saw that those members had no pens in their hands. I asked them, "Are you sitting idle?" They replied, "Yes, we are idle. What do we care for the four corners of the earth?" My object in going to them was about a piece of land belonging to me at Waitakaruru. I was one of the owners of that land. Tamihana te Kerei is another, and there is a third. That land was leased to O'Keefe. We received £70 from him. He leased the right to cut flax. Afterwards the Government refunded the money to O'Keefe. It was given to O'Keefe without my knowledge. I did not see it paid. My land has been taken by the Government; they have defrauded me of that land, and have given me no payment for it. This is one complaint that I have to make against the Government.

Poibakene: I am nephew to Te Awataia, and my place of abode is Raglan. Salutations to the Chairman of this Parliament, you who have revived the Conference of Kohimarama. I will speak of the good feeling that existed between the two races in this country when the pakehas first came to this Island. The pakehas brought their goods with them to this Island. They found the Maoris living in ignorance. They gave us the Testament and the ministers. The pakehas said to us, "Give us something, and we will pay you for it." I gave them so much (raising his hand to his chest), and the payment I received was this size (measuring one joint of his finger). My friend the pakeha did not

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 (Urichau): 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

make carriage roads, and I find fault with them because I have to pay for those roads. I will not find fault with the Government because of these Councils. They were not forced upon us. They were offered to us to carry out if we wished. It was for us to approve of them or to reject them. I do not blame the Government for taking the land; the blame rests with the people who sold the lands. They offered to sell, and the Government accepted their offer. Therefore it was not the fault of the Government. The only fault I find with the Government is the establishment of these Road Boards—the Road Board on the West Coast, from Wairoa to Hokianga. I was always in the habit of using the road that has been there, but now the Road Board want to make me pay for using that road. I am grieved about that. Perhaps Sir George Grey and Mr. Sheehan will remove this wrong, and carry out this road out of the Government funds without asking the Maoris to pay rates.

Arama Karaka: The first word that I have to say to-day is, that we are adherents of the Queen, and living under the shadow of her laws. These days are set apart for us to make known our grievances. I am like a man that has been married to the Queen for ever. (Song.) For the last three days we have been talking about grievances. The Queen sent the Governor to protect us, so that we might become her subjects. When the Queen's laws came here we agreed to them. We did not know adversity then, but we saw it afterwards. I shall support what the Ngatipaoa said in reference to that block of land. A law was made by the Governor that the lands should be surveyed and adjudicated upon, and then that a Crown grant should issue in order to secure the land to us. I approved of having my land surveyed in order that I might get a Crown grant, but after that I found that there was *mate* for me in the Crown grant, because I found that it rendered me liable to be taxed every year by the Road Board. That is one of the grievances that I have to complain of, because the land belongs to me, and I ought not to be taxed for what belongs to myself. I have another grievance. I own a piece of land, and a pakeha asked me to sell it to him. I agreed to sell it for a certain sum, but the pakeha said to me, "I shall have to pay a certain amount of duty out of the purchase-money to the Government, and that will have to be deducted from the amount which I have to pay to you." For this reason I think it is better you should retain the land under the original Native title, because no trouble will then come upon it. I think of the first word that was taught us when the pakehas came here, that we should love God with all our soul and might, and that we should love our neighbour as ourself. God and the Gospel first; then the Government. I have experienced some of these grievances, and therefore I approve of the remarks that have been made by you.

Paraone Ngaweke: I approve of what the Chairman has said as to the questions for us to discuss here. I do not approve of people wandering away from the subjects that we ought to discuss. I am glad that Paul has made a rule for our guidance. I have a word to say to Sir George Grey and Sheehan, our fathers who have been appointed to take care of us and our lands. Although Sir Donald McLean has departed, his words still remain in this world. We still follow the policy of Sir Donald McLean. It is for the new Government to protect the Maori race. The troubles that afflict this Island have not been caused by the Government, but by the Maoris, the Government, and private individuals. It was you, the Maoris, who sold your lands to the Government and to private individuals. The Government have been accused of having been the cause of those troubles. They were produced by private purchasers. I do not know whether it was by the direction of the Queen or not. I refer now to the reduction in the price of land. The greatness of my love for the Government was proved when I sold them some of my lands. The Queen has given us our love in return for that land because we have derived many benefits from the railway that runs to Kaipara now. My opinion of Sir George Grey and Sheehan is, that they are now protecting the people of this Island. It is for those two to look into the grievances of the Natives. The Government have shown great love for the Natives by appointing magistrates. There is a piece of land which was taken from me by the pakehas without my permission. The name of that land was Waipiro. It was not purchased by the Government, but it was taken by Dr. Pollen, who bought it from some other Natives, my claim being ignored. I will not speak of that to-day. Paul was always a great man up to the time the Europeans came, and he is a great man now. It is through him that we have been invited to come to this house to discuss our grievances. We never did any wrong. All the troubles that have come upon us have been caused by Europeans. The wrong of the Government is, that they have the lands surveyed without passing through the Court, and afterwards Crown-granted. Formerly only one person's name was inserted in the Crown grant, and the other owners' names were left out. This law came from the Government of England. Another grievance I have is this: I live in the bush, and I want to find out who it was that introduced the pheasants here. That is a most destructive treasure that the pakehas have introduced into this country. I think the law ought to find out the person who introduced that bird into this country. I suffer great loss through this bird. I am obliged to go out and watch my kumara beds with a gun. I had a cat beside me when a certain bird came. The pheasant took up my cat and flew away with it. That cat was named after me, "Koropiko." The pheasant carried my cat up so many feet and then let it go. I do not know how many feet. Another grievance is, that I am compelled to take out a license to shoot pigeons and to collect oysters. I think I ought to be allowed to shoot that bird on my own land, though it is only right that a person should take out a license to shoot on Government land. I shall finish my speech with a song. (Song.)

The meeting adjourned at 1 p.m. until 2.30 p.m. for dinner.

The discussion was resumed at 2.30 p.m., when the building was crowded. About a hundred Europeans were present, a steamer having been laid on to make trips from Auckland. There were several ladies amongst those present, who were accommodated with seats near the platform.

Paul Tuhaere then read a Maori translation of the address sent by Sir George Grey and Mr. Sheehan. At the request of the Natives present the speech was read a second time, amidst great applause. He then said, "It is for you to express your opinions on this speech. To-day we have plenty of work before us, as this telegram will afford many subjects for discussion. [Printed copies of the speech were then distributed amongst the Natives.]

Pairama: Salutations to you, Paul and Henry Kemp. My word in reference to this Treaty of Waitangi is, that the good and the evil were ours. It was agreed to by our ancestors who are dead. They accepted the *mate* and the *ora* for the land. It was done by that Parliament. If the tree had

been sacred its branches would be sacred now. If the root had lived all the branches would have still been alive. But the right and the wrong were done by Adam and Eve long before this treaty was made. If they had remained good their descendants would have been good. But after that Treaty of Waitangi the good advice was given by the old people, and the Government was introduced to this Island. Afterwards the Parliament was held at Kohimarama, and hence this meeting. All the grievances of which the people now complain were brought about by ourselves. I will support what Tiopira said. I will express my love for the pakeha. The line of telegraph from the pilot-station at Kaipara should be extended to the township at Wairoa, in order to give notice of danger to vessels, so that we may have timely notice, and that pakehas may come quickly to assist at any wreck. I am the person who takes care of pakehas who are saved from the sea. It was through Mr. Sheehan that the railway was made from Riverhead to Kaipara, and it is for him to have the road made from Kaipara. This is another word of mine. Listen, you pakehas. All the old chiefs who took part in the old Parliaments are dead, and we that remain are orphans. Great is my regard for Te Aopouri (place of departed spirits). Great is my love for Te Rarawa, Ngapuhi, Ngatimaru, Ngatiwhatua—for the pakehas and Maoris. My love also for the pakehas and the Maoris of Waikato is great. I hope we may have new laws made for our future welfare. I am greatly pleased at this invitation to come here, and with Sir George Grey and Mr. Sheehan. Let new laws be made for the welfare of both races, pakehas and Maoris, so that the good work of the old people may not be lost. The Scriptures say that if one part of the body is in pain, the whole body is affected. Therefore I say that we ought to make laws for the benefit of all; and the chiefs from Ngapuhi, Te Aopouri, Hokianga, and other places, should meet to inaugurate a new state of things, so that we may establish a Parliament for our children who are attending the schools, and that our children may be saved from straying into thorny paths. It is for Mr. Kemp to see that the children are educated, so that the Maoris may have light, and that the people in all parts of the Island may be instructed. If some more of the Ngapuhi chiefs had attended this meeting, some plan would have been settled, and knowledge would have been spread among all the tribes.

Te Ngawe: Salutations to you, my parent, the Chairman of this meeting, and to Major Kemp. The object of erecting this house in which we are assembled is to seek out some rule which will benefit this Island, some means which will conduce to the welfare of the Europeans and the Maoris. Paul was the first to discover a scheme by building this house. In my opinion, the questions that ought to be discussed in this house should not be matters of small moment, but those which will be of general advantage to the whole colony. Those questions about lands that have been surveyed can remain until we go to the Land Courts. All the lands that have been mentioned in this house have already been referred to in the Courts. My opinion is, that we should select some one from among the Natives themselves as a Governor for the Natives, to act as Judge over the Land Courts. It has been stated in this house that the Governor was the cause of the trouble that has been brought upon the Natives of the Island. I say these troubles have arisen from the ignorance of the Natives themselves; but I suppose if a Maori were appointed to adjudicate in the Courts, they would be considered right. Let there be such a Judge appointed, and the Natives pay his salary. If these matters are left to the Government the Natives will be worsted.

Te Hemara: I have also something to say on these matters. I will speak on matters contained in the telegram which has been read to you to-day. Salutations to both of you, Grey and Sheehan. You have come and stood in this house. You have expressed your approval of the work of Paul Tuhare, your friend, and of all the Ngatiwhatua and people of Kaipara. What you say in reference to that tribe is true. The Ngatiwhatua have always been loyal. They did not take part in the war in this Island. The chiefs who have departed, and all the people, were strong in holding fast to the law of the Queen and the law of God. They put a barrier round their district to prevent communication with the disaffected parts. There was a boundary from east to west. This was done by our fathers Apihai to Kawau, Paikea, and Te Tinana. These were the posts that they erected to prevent the Ngatiwhatua from joining in the war. Maketu and Ruarangi were surrendered to be punished by the law. We did not seek revenge for those people, because they were murderers. My revenge was, that the pakehas and the Ngatiwhatua should be more closely united than ever. This is my reply to you, Sir George Grey and Mr. Sheehan. You are right in referring to the Treaty of Kohimarama. We are now discussing the words uttered by our old people, the word of Governor Browne, and of the chiefs of the Island, the words of Potatau that he left when he died, and which he charged us to remember after his death. All the people are willing that these words should be taken into the presence of Tawhiao. These words of yours will be concurred in by the chiefs who are attending this meeting. The only thing that the chiefs grieve about is the want of paddles for the canoe. But we will go to Te Kopua with you. Listen, chiefs here assembled. We will not discuss to-day questions affecting the interests of Kaipara alone, but questions affecting the welfare of the whole colony.

Paikea: I shall refer to the words of the old people, because I am descended from some of them. They are now being disinterred in this Parliament. This is a disinterment of their words. According to our ancient custom, when the bones of the dead were exhumed we showed respect for their words. We are told that the shadow only of the Treaty of Waitangi is over the people. I only heard the words of that treaty by hearsay. The treaty says that the Maoris are to retain possession of their forests, and fisheries, and pipi-banks. The only right that the Queen took was the right to anchor, and the sea as far as low-water mark; but I did not hear that these things were stipulated in the Treaty of Waitangi. I do not know of any misfortune having happened through the acts of Hone Heke. But there was the raising of the Queen's flag; and, according to Maori custom, if any one put up a flag to claim the *mana* over my land, I should do right in throwing that flag off. It has been said that the missionaries caused the trouble about the lands. That is true. Some of the lands were bought with fish-hooks, and they ought to be restored; and it is for this Parliament to represent those matters to the Government. The lands that were sold clandestinely in every part of New Zealand, let the Government restore them. It is for this Parliament to show its usefulness by urging these matters, and to inquire into the lands which the Government have obtained wrongfully. I have one remark to make respecting the surveyors. After this I think European surveyors ought not to be allowed

to survey Native lands, but the Maoris should conduct the surveys of their own lands; because there are many Natives who know how to survey lands. Do not let the pakehas survey any more lands of the Maoris throughout this Island.

Tare: Salutations to you, Paul. The whole of the people respect you. Salutations, Mr. Kemp. May God protect you! The Ngatiwhatua were the people who first brought the Europeans to this part of the Island. Do not take up time by discussing our grievances in connection with those lands that were sold by our fathers who are dead. Let us discuss matters conducive to our future welfare. Let our present grievances be made known. I first came here in the time of Governor Hobson, and I was here during the time of his successors. I took the part of the Government in fighting against Hone Heke and Te Rangihaeata. I have a bullet in my body which I received during that fighting. Though the Treaty of Waitangi was made, blood was shed afterwards. I was present at the signing of the Treaty of Waitangi. Wrong was very nearly committed there. I was a nail in Governor Hobson's boot at that time until the time that Governor Grey came. The nails of Governor Hobson's boot stuck into my head. (The speaker quoted from the Treaty of Waitangi.) That was the oath we took there. But the cutting-down of the flagstaff at Maiki, that was outside the treaty. We do not know that the setting-up of the flagstaff would come after the treaty. When the Maoris saw the flagstaff they said, "This is a means of taking the whole of our land," and evil arose out of that. But when peace was made the Maoris assisted to re-establish the flagstaff at Maiki, and called it "Unity;" and we submitted to the authority of the Queen from that time up to the present. I shall now speak of the wrongs committed by the pakeha which were pointed out yesterday. By the Treaty of Waitangi the fisheries were secured to the Maoris, but they are now in possession of the Queen. Therefore, as we returned to the oath we had taken under the Treaty of Waitangi, I think those things which were taken from us should be restored under that treaty. The treaty said that no foreign nation would be allowed to destroy the Maoris, but she has injured them herself. It is right that the parent should punish the children who turn upon him; but when those children are sorry for their disobedience and return to their parent, they should be pardoned and restored to his favour. The treaty also says that the Queen is to protect the Maoris in the possession of their lands, but she is continually paying small deposits on these lands in order to secure them for herself. These are the grievances of which I complain, and they have emanated from that treaty. They are all caused by the pakeha. I wish these wrongs redressed. The fisheries in the sea have been taken from us by the Queen. If this was done under the treaty let these conditions be expunged from it; and if the pakehas have wrongfully taken these fisheries against the treaty let them be restored, so that our descendants may receive that which is theirs. It is for Sir George Grey and Mr. Sheehan, the new Government, to support these claims of the Natives.

Te Watene Tautari: I approve of the Chairman of this runanga and his friend, Mr. Kemp. I support the remarks made by Te Hemara about Grey and Sheehan. May their Government live long! I approve of their words in one part of this speech—that is, that this work by the Parliament of Ngatiwhatua should be a permanent work. I hope these Parliaments will be held annually.

Paul: It is now four o'clock, and we will therefore adjourn until to-morrow; but before we go away we should sing a song in reply to this wire, and let all join in.

The Natives then sang the following song:—

Ka mate, ka mate, ka ora, ka ora,
Tenei te tangata puhuruhuru,
Nana nei i tiki mai,
I whakawhiti tera,
Hupane, kaupane,
Whiti te ra.

A *ngeri* was then given, and the Natives dispersed to their houses.

FIFTH DAY.—3RD MARCH, 1879.

The Maori Conference reassembled at 11 a.m. this day, Paul Tuhaere presiding.

Hamiora opened the proceedings with prayers.

Paul Tuhaere: We have to go over what was said the other day. Some of you complained about the money for the anchorage of vessels going to the Government, but I now tell you that there is no wrong in that. The money that is received from the vessels is paid for harbour lights, wharves, pilotage, and other matters. It is to prevent vessels getting into danger and going ashore, and therefore you ought to drop your complaints about that matter, because the dues are for the good of all. What you are to bring up for discussion now is the grievances under which the Island suffers. It has been stated that the Treaty of Waitangi was the cause of the trouble. I wish you to come to the point, and not bring up things that do not concern us. If you keep going from one thing to another, the discussion will never come to an end. We have a great deal yet to attend to. There is still the Treaty of Waitangi to discuss, and afterwards this wire from Sir George Grey and Mr. Sheehan. Sir George Grey's telegram is to benefit you all, and enlighten you in matters concerning this Island. It is for you to take into consideration what Tawhiao is doing at the present time. Sir George Grey and Tawhiao are now trying to arrange for a meeting at Te Kopua. It is for the good of all, and to unite the two races for ever. Although Tawhiao may have a plan of his own, we must let him know what we have decided. Now, let us confine our discussion to one subject at a time, and when one subject has been settled then we can commence another, and so on each day until the end of the Parliament.

Arama Karaka Haututu: What you say is quite correct. Let me bring before the tribes the grievances I have to speak about. It is quite true that the evils from which the Island suffers are not wholly the fault of the Government; but I will tell you what my heart is dark about—that is, the surveys and Crown grants. I have been thinking over all these matters; and I will tell you what I think about them. I will give you my opinion of the new Government—that is, Grey and Sheehan. They will see the darkness of my heart, and of all the people. We have seen the evil that the surveys and the Crown grants have brought upon us. I consider that it would be well to leave it to the

Natives to hold the Courts, and that the balance of land remaining unsurveyed should be left in its natural state. There has been a law passed to prohibit the shooting of pigeons, and I approve of it. It is quite right to prevent persons from shooting on the land of other people; but I think that the Maoris should be allowed to shoot over their own lands without being compelled to pay licenses. There is another thing that I have been considering. I own a piece of land adjoining a block of the Government, and I have seen that the surveyors have been over my land without my permission to do so. I said to the surveyors, "You leave this." They said, "It is not your land; it belongs to the Queen." I said, "I do not agree to that. Let the Queen take her own piece that she has bought; but leave my land alone." I say these surveys are causing trouble which will lead to something serious. I have felt inclined to go and take away the surveyor's instruments, because he is bringing trouble on my land; and I have already referred to the evils which arise from the Crown grants. I think the Government is wrong in encouraging us to have our lands surveyed, and in thus bringing trouble upon us. When the survey is finished, then I ask the price of the land, and the Government reply that they will give me 6d. or 7d. an acre. It was said that the Queen established Government here to protect the lands of the Natives. Private persons have come and asked me to have a survey of a piece of land which was said to contain so many hundred acres. I said, "Very well; you shall have it." But the pakeha answered, "We must have it surveyed." I said, "My price is £1 an acre." They said, "No; I will give you 10s. an acre;" and then I saw the difference between the price offered by the Government and that of private purchasers; and yet these Europeans say they will pay the Government duty, and will pay the fees on the Crown grant. I say the Government does wrong in compelling us to sell our lands at such a low price. They should give us back part of the profit they get when they sell the land again. If they get £2 an acre for what cost the Government only 6d. or 7d., they should give us back one-half. I have been to the Government and asked them to let me have some of the land which they had bought for 7d. and 8d. an acre. They said, "Our price is 10s. an acre." I do not blame the Government for getting the land; but I blame the chiefs for letting them have it at such a low price. I think, now that we have Sir George Grey and Mr. Sheehan as a new Government, they will look into this matter, and will return us part of the money they have got for our land. Another complaint that I have to make is with reference to the deduction of money for surveys. Let the Government hold the land that has been sold to them, and let private persons do the same; but let us keep the balance of our lands to ourselves. That is my request to all of you. Let the Government have the large rivers and the seas, but not all the creeks. I have been told that the Government claims all the creeks where the tide rises up, but I think Sir George Grey should restore the foreshores to us. Unless he gives us back the land that we are entitled to, I shall say that this Government is a bad Government, like the others.

Te Reweti: I have not much to say. I will just pick out a few things. You say, Adam Clark, that you desire the Government to restore to you the parts of the foreshore where you fish and drag your nets, and you say that you ought to be allowed to shoot pigeons on your own land; but I tell you that you must allow the pigeons to breed—you must not kill them during the breeding season. With regard to the pheasants, I say the Maoris ought to be allowed to shoot them at all times in order to kill them off. When they become numerous, they turn upon us and ruin our cultivations. If we do not keep them from breeding, the young ones will grow up and destroy our crops. It is very disheartening and wearying to have to watch our plantations. That is all I have to say in reference to the remarks of Adam Clark. Now, I have to refer to another matter for the benefit of the Natives of Kaipara. The Road Boards should not be allowed to levy taxes on the Maoris. The reason of my bringing this matter before you is, that I have had a demand made upon me by the County Council of Waitemata; and Mr. Seaman, of the North Shore, has made a demand upon several of us Maoris that we shall pay so much a year for our lands, which are our own, and do not belong to the Council. My opinion is, that Grey and Sheehan should stop this. There is another matter that has been discussed here that I desire to allude to. It is in reference to our cattle, and horses, and dogs, upon which we are to be taxed. I desire that Grey and Sheehan should prevent our being taxed in that way. I have one other matter to bring before you. My pigs were killed by the trains, and I have not been paid for them; also my cattle and horses. I have demanded payment from the manager of the railway for them, but I have received nothing. The only payment that I received was that he laughed at us. The Government should pay us compensation for these injuries.

Te Keene Tangaroa: I have one word to say about Sir George Grey's telegram. Grey says we must be strong to work for the good of the Island; but I do not think it is in our power to settle Grey's terms. The Europeans are constantly bringing trouble upon the Maoris by the different laws they have passed. Another thing Grey mentions in his telegram, that we have seen the rising of the sun. I see what he means by the rising of the sun. That was after the war was finished in Waikato. I think Sir George Grey's telegram has been answered by the old men. Their word is, "Be good; be strong in adhering to the Government." This was the dying request of Apihai Te Kawau, Te Tinana, Paikea, and Te Hekeua. It is on account of their words that Paul Tubaere built this house for the runanga, and he welcomed the chiefs from all places. He said, "Come here and listen to the dying words of your forefathers, and your fathers and relations. They will be raised again from their sleeping-places." This is about the thirty-third year of the Treaty of Waitangi. I have something to say on behalf of the people of Ngapuhi and Rarawa, and those who have passed away from us. By the Treaty of Waitangi we were to continue in possession of our lands, and fisheries, and forests. I ought to have the *mana* over my fishing-grounds; but I am told by Arama Karaka that it was our sales of land that brought trouble upon us. I, for one, have had lands surveyed and sold, and so have a great many of us; and there is the trouble. I am an Assessor appointed to try claims about lands. I thought that by that appointment I should be able to get back some of the lands of which I have been deprived; but in place of that, it has brought new trouble on me. When my lands have been surveyed, I have thought: "Well! now I will have them to myself; they will always belong to me." After that came the Crown grants; and when I got that I thought "The land is mine for ever." But now I find that the *mana* of that land has departed. Listen! This is the trouble that has been

brought upon the Maoris. In September last my land was taken from me. Perhaps that is what is meant when I am told that I saw the sunshine. I think these things will bring great evil upon the country. It was a lawyer that came over and demanded my land from me. That is all I have to say.

Paul: I wish this Parliament would discuss definite subjects, and not continue to discuss matters that have been already gone into by the Parliament.

Te Tatana: What is the good of your continually referring to the Treaty of Waitangi and the Treaty of Kohimarama? Let us stick to one subject, and not go round about. Let us look into the evils that have been brought upon the Island. If we only stick to what the Government has done, perhaps by-and-by we shall perceive that the Government has done good for us. We shall then discover the love of the Government towards us. I say to all the chiefs here assembled, "Stop from this time forth selling land: do not let any more be sold." At Wade and Wairoa we see now persons are going round giving deposits upon the land, and from this evil will result. I say that we should stop selling land for the future. What I like in Grey and Sheehan's telegram is, that he asks us to come forward and form a bond of unity between us.

Wi Tamihana Tukere (Ngatipaoa): The Treaties of Waitangi and Kohimarama are correct. I will now answer what Arama Karaka said. I object to the Europeans taking the fisheries where the flounders were caught, and stealing my mussels. Some of the confiscated land was wrongfully taken from us. The land I allude to is within the confiscated boundary. I think that a portion of that land should be returned to me. That confiscation of land is a cause of trouble all over the Island. I have been loyal to the Government up to this time; I kept away from the war, and I refused to take up arms. It was one of my forefathers, Haora Tipa, and Tangi te Ruru who requested that I should remain true to the Government. We took an oath that we would remain loyal. I say, therefore, that the Government did wrong in confiscating my land, and they ought to return it.

Puhata Rawiri likened Paul to Solomon, who built a temple. This house is intended as a meeting-place for the tribes to consider measures for the good of the whole Island. We know that trouble has been brought upon us by our not having control over our own lands. I think we ought to have authority over all our lands, as well as the foreshore, and over all the fisheries. The meddling of the Government with those things has brought trouble, not on me alone, but on all the Island. I have always looked to the Government; but I now see it is turning upon me. I see the troubles that are coming upon us. I condemn the Government for taking my lands without my sanction. When I try to save my lands, the Government say, "No, we will take it from you." I think if private purchasers offer me a higher price for my land, I ought to be allowed to sell. But the Government will not allow me to sell my own land, even when I am offered £1 an acre for it. The Government say, "We only must purchase the land, and we will give you 2s. 6d., 3s., or 3s. 6d. at the most, per acre." I say such work on the part of the Government is wrong.

Ihaia: The reason of my getting up is that I also have been wronged. I can corroborate what Adam Clarke has complained of. The land to which my grievance relates is named Awhitu. My land was taken and sold by Hori Tauroa and others, without my consent. It was taken wrongfully. It was sold without my knowledge, but the Government have paid me no recompense. The Government did not take it. It was sold by the Natives to a private pakeha. I received £50 for the inland portion of it. I think Mr. Sheehan should restore that land to me, or should give me compensation.

Paul: No doubt what you state about your lands is correct, but I must request you to stick to certain points. The lands referred to were not taken by the present Government, but by a former Government. If you know of any lands that were taken by the present Government, point them out; but the existing Government must not be blamed for the acts of their predecessors. It is better that you should refer to matters which the present Government will be in a position to attend to.

Te Hemara Tauhia: This is the third day we have been talking, and there is nothing settled yet. I wish now to leave the Treaty of Waitangi on one side, and to refer to other matters. What Arama Karaka has said is quite correct. I have complaints to make in reference to my land at Mahurangi. Those lands were taken by the Government. Another thing that requires to be looked into is the Road Board and the land-tax. We agreed to the Road Boards and the Land Courts, and now we see the evil of them. As regards the land sales, the pakehas asked us to sell, we consented, and they paid us the money. Now, when we see that very little land is left, still some of our people say, "Let us sell more." The Government wishes us to reserve land for ourselves, but we do not listen to that. We say, "Let us sell to the Europeans," and they are willing to buy. The Government reserve lands for our children, and we sell those lands. I am referring now to the Kaipara lands. There is very little land now left for the Natives; but, though the Government know we have very little land left, they still allow the Road Boards to levy a tax upon it, and these Boards threaten if we do not pay the rates that they will sell our lands. I see now another trouble coming, for the Government say we must pay a tax on our horses and cattle. I say that the Natives should make up their minds to resist the payment of these taxes. Let the Government satisfy these claims. The lands that are under negotiation, let them be sold; but the lands that we desire to reserve for our children, these we will retain. The meaning of the telegram that Sir George Grey and Mr. Sheehan have sent to this Parliament is, that we should go up to Tawhiao's meeting at Te Kopua. Let us arrive at a decision here in order that we may speak there. Let so many from the Kaipara, Ngapuhi and the Thames accompany Sir George Grey. He tells us that it was Ngatiwhatua who saved the Island and the laws. Therefore I think we should all go to Te Kopua and show the influence we have. Sir George Grey says that the Maoris have not been able to recover from the evils of the Waikato war; but I think now that Sir George Grey and the King will come to terms. If they succeed they will confer great benefits upon the whole Island, but the Road Boards and the taxes on Native lands must be abolished. If Sir George Grey and the King come to an agreement, then all these difficulties will be settled. The troubles of the Island are in these things that I have mentioned, but all the troubles now rest on Grey and Tawhiao.

Te Hira Kawau: I am going to speak on the subjects introduced by Te Hemara and Paul Tuhaere. I am not going to speak about the land or the sea. I am going to speak about the troubles

of the whole Island. They now rest with Sir George Grey and Tawhiao. I think now all we have to do is to settle with regard to those two. I remember the words of Grey in his telegram, that the Ngatiwhatuas were the tribe who brought the pakehas to Auckland. All I have to say is, that you should support Sir George Grey, and go with him to Te Kopua.

Eramiha Paikea : I wish to refer to what Te Keene said about the requests of the old chiefs who have passed away, but which have now been revived. Their words are still binding. There have never been any troubles since they passed away. The words of Governor Browne were, that the Island was not to be stained with blood; but that word was broken. It has been said that Ngatiwhatua was the tribe that brought the pakehas to this part of the Island. There has never been any trouble since they were brought. I say that the money for the anchorage of the ships should be paid to the Maoris. All the beaches where wharves have been erected by the Maoris should be returned to us. The foreshores should all be given up to us. Another cause of trouble is the taxes of the Road Boards and County Councils. The authority of the Road Boards and the County Councils over Maori lands should be abolished. Now I have something to say regarding the pheasants. I approve of what Paraone Ngaweke said about these birds. We should find out the person who brought the pheasants to this Island. These birds have committed great destruction of the properties of Europeans and Maoris. I think it is wrong to issue licenses for shooting pigeons. The food for the pigeons is being destroyed by the pakeha, and now these birds subsist upon our cultivations. I think the promise of protection which the Queen made to us has passed away. Since I was a child I have always heard it said, "Whip the child for his wrong-doing; but do not blame the innocent."

The meeting was adjourned at 1.30, and reassembled at 2.30 p.m.

Paul Tuhaere (reading the address of Governor Bowen to the Natives) : Now, listen. The Governors have still the same opinion of you, and their opinion will never change, because you commenced to do good for the whole Island in the beginning, and you have continued to do good. We wish to carry out the good rules we have established, and to benefit the whole Island. This will open up a way for us to do good, and to get our members into the Parliament with the Europeans. This runanga is not held for the purpose of removing those matters out of the Parliament, but to enlighten the Maoris in the management of their own affairs. If we continue to work energetically in future years we shall get what we want. Not that I wish you to go into the European Parliament; but to continue to have a Parliament of our own. The cause of men going into the European Parliament is not for the sake of doing good, but to get money. Our work here is not to make money for ourselves. We do not want to do away with the European Parliament, but to suggest subjects for them to discuss, and to search out the grievances of the Maoris, so that the Parliament at Wellington may redress them; also to find out the things that will do us good. You have this day brought up several subjects that will lead to good. Continue to-day with the same discussion, and to-morrow we will pass on to another subject.

Arama Karaka : I am anxious to know now what we are to do. We had not finished the subjects we were discussing when we received the telegram from Grey and Sheehan. We must now decide definitely on some of these subjects that we have been discussing. Therefore, if any of us have any complaints to make, they should be made. Every man has mentioned his own grievances. When I have finished, then we will go into the contents of the telegram. The reason of my saying that the Government is acting wrongly in respect to the surveys and the purchase of lands is, that the Government has brought the price of land down to 6d. per acre. I know that to be the case, because it is the price that has been paid for my lands at the Kaipara, extending up to Wairoa. That was the price that was paid, though we objected to it. Since selling the land for 6d. an acre, I wanted to purchase back a portion of the land at the same price as I received; but the Government asked me 10s. an acre for land for which they only gave 6d. to 7d. That is one of the evils for which I blame the Government. I think, if the Government get £1 an acre for the land they purchased from me, they should give me 10s. an acre and keep 10s. Friends, let us deal with this matter, and then consider the contents of the telegram. At the Parliament at Otamatea I said I did not approve of the Road Boards and the rates, and I am still opposed to paying taxes to Road Boards and County Councils. I am glad to hear that the matter has been brought up to-day by my younger brother. You have all heard what I have said during the last three days: now I wish you to study these matters, and make known your views. I feel that I have been imposed upon in regard to these lands.

Tautari : I agree with what Arama Karaka has said. Although I have no lands of my own, I support your statement. Although I allowed the Government to have all my lands, I will listen to what you have to say. What has saved us Maoris is, in the first place, religion, and in the second place, loyalty to the Queen. If it had not been for these two things we should not have been alive. You have only two masters—they are religion and the law. I have heard what Adam Clark said about the Road Boards, but I do not know whether he is right or wrong. At Otamatea forty or fifty persons agreed to his statements. At that place they agreed to the Road Boards, but now they see that these things are wrong. There are a great many of us assembled here, but we do not keep to one subject, we keep wandering from one subject to another. That is the reason we do not arrive at anything definite. No doubt some are inclined to make long speeches when they ought to sit still and listen.

Te Hakuene : It was Ngatiwhatua that brought the pakeha from the Bay of Islands. It was Apihai, and Ihikiera, and Reweti who brought the pakehas thence. They brought the pakehas to Waitemata. They allowed the pakehas to light their fires in the Waitemata. The smell of that fire was felt by the Natives of the whole Island. All the tribes assembled at Waitemata. It was my fire that brought them all, and the fire of Governor Hobson. All the tribes got to hear of it. I was living in darkness in the house of my ancestors, and though, perhaps, my body was living with the slaves, still my thoughts are clear. When the old men were passing away they left their words with us, "After we are gone be kind to the Europeans." I do not believe that the Government are in the wrong. It is not right to say that the Government are treading upon the Maoris. The same law applies to both. If the Government does little for the Maoris, it does little for the Europeans also. If it was only the Maoris that were being trodden down by the Government there would be cause for complaint. There are three schools which the Government have put up to enlighten us—one at Orakei,

and two in Kaipara. But I do not approve of the Road Boards, or the County Councils. My Road Board is the Kaipara Railway. When I got the railway I paid money for travelling. My County Council is the steamer that runs every week. Te Tinana and other Natives did their part by sanctioning the giving of land for the railway. That was his last gift to the Government—the sanction of all the Ngatiwhatua tribe of Waitemata and Kaipara. The object for which we elected members to the Parliament at Wellington was that they might do good for the Maori people, but they have neglected doing anything for the tribes. All they want is the honorarium. This Parliament must now be our member, with other tribes that may join us.

Apihai te Kawau: I stand up now to complain of grievances. I complain of my two acres of land that the Government have taken, and my house where I am living. I have just seen a *Gazette* with my acres in it, and I think that the Government is behaving wrongly in acting in this way towards me. I wish to have the control of my own land. Wharepapa is the name of that piece. I am not certain if it is the Government or private Europeans who are taking my lands.

Paul: Unless you are certain that it is the Government that has taken your lands, you ought not to blame them.

Apihai: I only condemn the person who is taking my land. I will now refer to the fisheries. It was only the land that I gave over to the pakehas. The sea I never gave, and therefore the sea belongs to me. Some of my goods are there. I consider the pips and fish are my goods. I have always considered them my goods up to the present time.

Hemara Karawai (Kaipara): I live at Makarau, Kaipara. My tribe are Hauhaus. This Parliament has already gone into the Treaty of Waitangi. That is over. This house was built for a Parliament. Paul had it built for that purpose, so that all the tribes of the Island may come here and express their grievances. I am still in ignorance what this Parliament is for. I do not know the foundation of it. It was said that it was to inquire into troubles and grievances, but they have been settled. I now come to the question of the Road Boards, commencing at Oruawharo, and they are coming now to Makarau. The Europeans say that the Road Boards are coming over all our lands, and that we are to be taxed. I oppose that. I will stick out against it. Let them tax Government lands and the lands of Europeans. Tawhiao has said that the Road Boards must not extend over the lands of the Maoris. He says he is against any land being leased or sold. He is against allowing roads and telegraphs through our lands. He will not approve of Crown grants. I am of his opinion. This is my word: If all the assembly adopt the words of Tawhiao, then this Parliament will stand, for Tawhiao is holding the Island. Grey says that the Parliament at Te Kopua is for him and Tawhiao.

Henare Reweti: I have one trouble to speak of in connection with my land at Matakana, extending over to Matakoho. The money which was given me was 6d. an acre. The Government informed me that was the price they gave for land; but I found that they sold the land for a great deal more. That was the first land I sold in New Zealand. I have not sold any since up to this time. Some other lands of mine have been sold lately, and my name was put in the deed by other Natives. I see now that the Government wronged me in that first sale. They gave a much higher price to others than they gave to me. I say that the new Government must see into this. I am opposed to Road Boards in the District of Kaipara. I am against selling any more lands. I have also to complain that vessels are filling up the creek at Makarau by throwing in the stone which they bring up as ballast. These stones smash the boats of the Natives and Europeans. This new Government should have those stones removed. I am willing that Sir George Grey should go to meet Tawhiao. Let him go and see for himself.

Kipa Paenga: I am delighted with what Arama Karaka said in reference to locking up the lands, and Road Boards and Councils. Let those wrongs rest with Mr. Sheehan. I agree to what Te Hemara said, and I will assist in carrying it out. The new Government ought to look into our grievances, and find a way to save the tribes. Let the Road Boards be abolished and the sale of land cease. These evils are not only the fault of the Government; it is the Maoris' fault also. If the Maoris find a button off their trousers they seek to sell land to buy more. The Government only take the land when it is offered to them.

Te Hemara: I wish to enlighten you with regard to doing away with the Road Boards. I think, as my friend said, that the railway and the steamers to the Wairoa River are sufficient expense to us. I condemn this continual anxiety of the Maoris to sell lands, by which we shall die. But you may bring up the sale of lands, and you cannot stop it. Only when the Courts are abolished can we attempt to stop the sale of lands. There are troubles upon all the Island through these Land Courts. We are to blame as well as the Government. The only fault committed by the Government is the smallness of the price which it pays for the land, while private purchasers give a fair price. Now, what I have to say about Tawhiao and Grey is, that when this house was built Grey and Sheehan came into this house and stood here (by sending their speech). Sheehan said, "Refer to the words that were spoken by the old chiefs, and let them be carried out, so that the road may be clear for us." Ngatiwhatua is the tribe that has preserved peace in the Island. Let us all unite to carry out the plans of the Government. Let us endeavour to give effect to Sir George Grey's views. Do not let us go against him and attempt to bring trouble all over the Island. I stand here by myself to uphold the words of our ancestors. I have three kings—the Queen, Sir George Grey, and peace.

Reweti: I wish to speak of a matter which concerns the Ngatiwhatuas who lived near the Kaipara Railway. Our cattle, horses, and pigs are killed by that railway, and we ought to be paid for our losses. I think also that the shooting of pheasants ought not to be prohibited. I think all the tribes will agree with me that the pheasants should be killed off.

Paul Tuhaere: I will answer you in regard to what you say about the killing pigs and cattle by the railway. It is a law with the Europeans that pigs, horses, sheep, and cattle will not be protected. If they stray on the railway lines and get killed the owner will not be entitled to compensation. It is owing to your bringing this matter up a second time that I now rise to tell you that there is no compensation. Now, as to the pheasants, they are birds that are very much valued by the Europeans. It is a bird they use for sport during the season that they are allowed to go out to shoot them. It is not the Maori cultivations alone that are injured by the pheasants; the Europeans also suffer.

Eramiha Paikea: The Chairman says that this Parliament is to look into grievances all over the Island. I should say then that the borrowing of money on the land should cease. The lands that have been surveyed for sale, let them be sold; but the lands that have not been surveyed, let them remain so. The lands that are to be adjudicated in the Land Court, let them be investigated and sold. Let the Court sit to pass the lands that have been gazetted for investigation. But at the end of the sitting of the Court let the sale of lands cease. With regard to what Grey and Sheehan say, let some of us go up to the meeting at Te Kopua.

Mihaka Makoare (Kaipara): I have listened attentively to what has been said—viz., that the Queen sent out her instructors for the benefit of the people of New Zealand. I have also heard what has been said about our remaining loyal to the Queen and to the laws that have been introduced into this country. I approve of that. The only thing that I condemn is the Land Court. That is the great evil we complain of. I have seen that the Court has been the cause of part of the trouble. That is not the only fault of the Government. They have also appointed Assessors from various tribes throughout the country to carry out the laws. I think that has been the cause of a great deal of mischief to the people of this Island. The Government does wrong in appointing these chiefs to settle claims. We have lost a great deal of our lands through the laws that have been made. Now we have a new Government in office to administer the law for us. I think if this Government were to select chiefs from the different tribes, and allow them to investigate and settle the land claims, that matters would be more satisfactory. I think we should ask the Government to allow us to retain our claims over the fore-shore. I have seen for the last two years that the Europeans at Kaipara have gone over our lands, and have taken our fish, shells, and oysters without our permission. We only look on. I think that every tribe should watch carefully what this Government will do in regard to these things. I say, Let us all agree that the lands which have not been surveyed should remain so.

The meeting adjourned at 4.45 p.m. until 11 o'clock on Tuesday.

SIXTH DAY.—4TH MARCH, 1879.

The proceedings were opened at 11.30 a.m. to-day with prayers; Paul Tuhaere in the chair.

Paul Tuhaere: I said yesterday that we were to confine ourselves to the immediate questions under discussion, and to deal very briefly with matters that have been already considered. If any more matters are to be brought up about the Treaty of Waitangi, let it be settled this day and to-morrow. To-day I should like you to come to a decision upon the matters discussed. I wish you to state to-day what parts of the Treaty of Waitangi you approve, and what parts you condemn, and what grievances you have. I will call for a show of hands on each of the questions that I shall put to the meeting.

1. That this Parliament will always remain friendly to the Europeans.—Carried unanimously.

2. That the chiefs and people here assembled will always remain loyal to the Queen for ever.—Carried unanimously.

3. If any trouble arises—if war should break out—the chiefs and people of this Parliament will not have anything to do with it.—Carried unanimously.

4. That the chiefs and people of this Parliament will adhere to the terms of the Treaty of Waitangi and the Conference of Kohimarama for ever.

Hori Tauroa: There are some things that I agree to; but I do not agree with all.

The rest of the Natives present voted in the affirmative.

5. The chiefs and people of this meeting will always adhere to the terms of that treaty, and will endeavour to carry them out.—Carried unanimously.

The following resolutions were also carried unanimously:—

6. Ma tenei runanga e whakamana kia tuturu tonu te mana rangatira o nga iwi o enei motu kei ngaro i o tatau uri.

7. Ma tenei runanga e whakamana ko nga mahinga ika me nga kopua mango kei nga iwi Maori ano te mana.

8. Ma tenei runanga e whakamana ko nga mahinga patiki, tuna kei nga iwi Maori ano te mana.

9. Ma tenei runanga e whakamana ko nga tahuna pipi, toka tio, kutai, paua, kina, tipa ki nga iwi Maori ano te mana.

10. Ma tenei runanga e whakamana ko nga parera, kuaka, titi me tahi atu ki nga iwi Maori ano te mana, kua te raihana ki nga whenua Maori.

11. Ma tenei runanga e whakamana ko nga mahinga patiki, tuna kei nga iwi Maori ano te mana, kua te raihana ki nga takiwa Maori.

Paul Tuhaere: Now we have finished those matters, do not bring them up again in the discussion. What has been discussed and agreed to do not repeat. We have something else to talk about now. I will commence it that you may be able to discuss it. The Treaty of Waitangi says that you are to retain possession of your own lands. You are to commence with that subject, and when it is finished pass on to another. You have all stated that it has brought a burden upon the Island. From the time of Governor Hobson down to the arrival of Sir George Grey, it has been the Government alone that has purchased the lands of the Maoris, according to the Treaty of Waitangi. The Natives then had authority over their own lands, but after the treaty the Maori Land Courts were established. Then a law was passed that all the Native lands should be passed through the Court, and that they should be surveyed. In former times the Maoris drew the boundaries of their own lands. When the Native Lands Court was established, then Maoris went to the Court and set up claims to lands on the ground that they had planted food thereon, or that they had lighted a fire. This, you will all agree, has been one of the troubles all over the Island. I wish now to enlighten you on this subject, so that you may be able to think it over, and come to a definite conclusion. It was the Native Land Court that took away the authority over the land from the owners, and put the authority in a Crown grant. Owing to the issue of those Crown grants all classes of Europeans have been seeking to purchase land. If the lands had remained under the old authority of your fathers there would have been no Crown grants, and your lands would not have been wasted. You saw that the price that the

Government gave was 3d. to 6d. per acre, and then the Government sold to private Europeans at from £1 to £5 per acre. That is why I say you should discuss that part of the treaty that has authorized the sale of Maori lands. (Applause.)

Hori Tauroa: I get up to tell you why I came to this Parliament. I am very glad, in the first place, that Paul has built this house for the purpose of enabling us to meet and discuss the troubles that exist in this Island. I think that all the troubles have been brought about by the Treaty of Waitangi. I think the treaty alone has been the cause of all the trouble. All the Natives signed that treaty, giving the Queen power over all this Island. That is all I have to say about the treaty. I will now refer to the words of Grey and Sheehan. I will show now where I have been left by the Government. I remember the Government promised in that treaty to protect my land and goods, and to protect me in peace. It was promised that those who were loyal to the Queen would be protected in their person and property; but those who made war against the Queen, and killed her soldiers, were to be punished by the confiscation of their lands. I remained loyal to the Queen, but my goods were taken by her subjects; the most valuable part of my property was taken. Te Toki-a-Tapiri was taken and broken. It remains now broken into fragments. Now that Grey and Sheehan represent the new Government, let them think of this, because it was the old Government that was to blame. Another matter in respect to which I say that the Government did wrong was the Manukau. I was not aware of the Government taking all my large pipi-banks and shoals in the Manukau. Those large banks have all gone to the Government. I was not told why these were taken. I wish to know now whether they belong to the Queen or remain my property.

Paul Tuhaere: Listen, all who are assembled here. I told you yesterday not to bring up what had already been discussed and agreed to. We agreed in the resolutions to represent to the Government that these things should remain with us. We had a show of hands on this subject. To-day I wish you to bring up new matters. This last speaker I allowed to go on because I wanted to hear what he had to say; but if I hear any other speaker go into those old subjects I shall stop him.

Hori Tauroa: Let me finish what I have to say. Listen quietly, and then I will end. These are the only two wrongs that the Government have done to me. I have other things to mention; but those are the main points. You must allow me to go into these matters. I am much pleased with what Grey and Sheehan have written about opening this house. Sir George Grey says he is glad that Paul has discovered a way to bring the people of Ngatiwhatua together, and to agree upon the troubles that have afflicted this Island. I think that those words of Sir George Grey and Mr. Sheehan promise much good for the Natives of this Island. They tell all the people who are assembled from all parts of the Island to be united and to be kind to the Europeans. I approve of this plan of seeking new ways of uniting the Maoris and the Europeans; and I say it is right that Sir George Grey and Mr. Sheehan and the people of this runanga should seek some way of arranging all our difficulties. Let them prepare a plan for the Te Kopua meeting. I am very anxious that the whole of the people here assembled should go to Te Kopua and discuss matters there.

Mangonui Kerei (Ngapuhi): Long life to the chairman. My father and my grandfather, Te Waaka Nene, are dead. Wiremu Kaitaia is dead. I only remain. I was present at the Treaty of Kohimarama. (Song.) That is my song for the dead. I hold a copy of that treaty. Now that this Parliament is opened I will open another. We are now building the house for it. Listen to me, all you tribes that are inquiring into the troubles of the people. Paul has got up one Parliament, and I will have another. I am a man without land; but, although I have no land, I have got a small garment. That will remind us of the Treaty of Waitangi. The child of the Treaty of Waitangi was the Treaty of Kohimarama. And, though I have no land, I have a small relative in the Treaty of Kohimarama. I have a house now building which will show what has been born of that treaty. Now I have brought my garment into this house to join in with what Paul says. I agree that we should all remain loyal to the Queen and Grey.

Te Wikiriwhi (Kaipara): What I have to say is, that my father and I have been wronged. Some time ago there was a deposit given on our lands. The name of the land was Okahukura. The person who paid the deposit was Fitzgerald. After that the land was surveyed. My father was not willing that the land should be surveyed.

Paul: You are aware that the land was sold?

Te Wikiriwhi: I am; but there was a certain portion to be reserved for me. My father has written two letters to the Government asking them to send surveyors down to cut the portion off for my father and myself, but the Government has not sent any surveyor. Now Fitzgerald says I must have the land surveyed. My father replied that the Government ought to send a surveyor, but Fitzgerald now says that unless the land is surveyed he will turn us off. These are the troubles that are brought upon my father and me. My father thinks a great deal of that land, because his children are buried there. My father says he will not give up that portion of the reserve, though he may be put in gaol. I bring this matter before you in order that you may know all about it in case Fitzgerald brings this case before the Government. I am anxious that the Government should send a surveyor down to cut off my reserve; and when the land is surveyed then the surveyor will be paid. Unless a surveyor is sent down, trouble will be brought upon my father and me.

Hami Tawaewae: What I have to talk about is my lands. The name of one place is called Takanene, and Papehekeheke is another. This land has not been surveyed, nor Crown-granted. The boundary to the south is Government land at Babylon; the boundary to the west is Onerangatira; the line to the north-west is Paparoa; the boundary to the east is the River Kaipara, and it ends at the Government land at Babylon. Our claim to this land is from our ancestors. We are not willing to have any survey upon that land. I will hold possession of it for myself and descendants. The reason of my bringing this matter before you is to prevent any chiefs taking deposits upon that land. If any Europeans wish to buy that land, let them come to us. But we will not let that piece of land pass into the possession of Europeans. The cattle of a European named William Young are running on that land, but I gave him permission. He has not a lease like the Government leases, but only a right of run. There is no fence on that land, but he pays for his cattle grazing on the land.

Henare Reweti: Allow me to say a word. I have listened to the words of my younger relative I think that that young man, his father, and twenty others, have been injured. Altogether this hapu numbers thirty. The trouble is that which he has mentioned. All the land that remains to them is that piece. My elder relative, Hemara, has been driven off his land by that European Fitzgerald, but it was the fault of Te Hemara, Pairama, Paul, and Arama Karaka.

Paul: Why not mention yourself? Say it was you who brought that sale about.

Henare Reweti: There was a piece of this block surveyed called Parimangu, belonging to me. That piece is not gone. Hemara asked Fitzgerald's permission to be allowed to remain on that land, but he has now been driven off. This is the cause of trouble. I will finish now.

Wiremu Paitaki (Ngatipaoa): I live at Wharekawa, Thames. The reason of my rising to speak is what Paul said to-day. First, the courts; second, the surveys; third, the Crown grants; fourth, the lighting of fires; fifth, the cultivations; sixth, the Road Boards. These are the subjects which the Chairman of this meeting brought up for us to consider. I will commence by referring to the Treaty of Waitangi. That was the cause of the troubles of this Island. I understand the evils of this Island—they are the Land Courts, surveys, Crown grants, Road Boards. The Courts cause trouble to men and to the land. Though I had a good claim to lands my claims have been thrown out and the land has been awarded to other people who had no claim. That is one of the wrongs that the Government have done to me, and another wrong is the Crown grants. When the inquiry at the Courts is finished then these Crown grants are issued. I thought that a Crown grant was so binding that there will never be any trouble about it again. But the Crown grant enables the Road Boards to levy taxes. We Maoris do not understand the meaning of these Road Boards. Our ignorance of these Road Boards causes us to be put in gaol for taxes that we do not pay. Therefore I say the Courts, surveys, and Crown grants should be abolished by the Government.

Hoeta Waihi: I support what has been said by Hami Tawaewae. One boundary of the land that was mentioned is Kawau. The second boundary is Wiritoa. To the east is the sea. This land has not been sold to the Queen. We hold that land from our forefathers. I am determined that there shall be no survey of that land. We alone shall have authority over that land. The boundary was measured by our ancestors. Let no deposits be paid on that land. We wish to keep that land in reserve. Let no person be allowed to issue any Proclamation in the *Gazette* with reference to that land. Let no person press deposits on that land; and if any European endeavours to pay deposits let them be refused.

Paul: I wish you to take notice of this: that it is not Europeans who urge you to have the land surveyed. If the owner of the land wishes it, then it will be surveyed, and if the owner wishes to sell it, then a deposit will be paid. Europeans will not survey it except by instructions. They will not take upon themselves to survey the land without your authority.

Wiremu Reweti: I uphold the words of Wiremu Paitaki, of the Thames. Let that land not be surveyed. Secondly, let this Parliament decide that the land shall not be sold, and when the leases expire the land shall revert to the Maoris. The lands that we have agreed to sell to the Europeans, let the sale of them be completed.

Eruena: I support the words of Wiremu Paitaki and also of Wiremu Reweti, because the Chairman wished us to bring these matters forward for discussion. I think those two speakers were quite right in what they said. I think that the Maoris only should have authority over the lands that have been reserved for the tribes. The *mana* of the land has been taken by the Crown grants. I thought that the Crown grants would bind the land, but I see that the Maoris are selling the lands held under those grants; and therefore I think that the Crown grants are of no use. They do not prevent the sale of land. I agree that the sale of land should cease. If this Parliament resolve that land shall not be sold in future by the Maoris, it will not be sold; and I think this runanga should come to that decision. If any one sells land in future, let the censure of this Parliament be brought down upon him. Now, if you all consent to what I say, all future trouble will be averted.

Te Paraone Ngaweke: I have two or three words to say. I think that what that young man of Ngatipaoa said is right. What he says about the sale of land is correct, because we have no more land that we can sell—there is very little left. What will save us is the words of the Government that we should reserve a portion of our land for each tribe to live upon. I am not going to bring up anything more about the treaty of Waitangi and that piece of land. That is all settled. I have to complain that the Europeans take away my shell from Aotea. They are taking it away by the cargo, and only pay me 10s. That land at present is reserved for us Maoris. That land was sold, and £100 paid on it as a deposit; but Arama Karaka returned £130 to Charles Nelson, in order that the land might not pass away from us. I wish to give notice to Europeans that they must cease taking my shells away without my authority. They should pay me £5 for the cargo, and then I would be satisfied. I have now to mention about my land known as Waipiro.

Paul: You have already brought that up on another day.

Te Paraone: The area of that block is 1,670 acres. This matter will be brought up at a future time. Yesterday I heard that Te Keene had brought a European down and intended to sell that land to him. I am opposed to his doing so. The first block that Te Keene sold in the Kaipara was Okaka. We were there at the time. The second land he sold was Mairitahi. I was there also when that was sold to the Government. I then thought that I should sell some of my own land, and I did so. Waioneke was the name. It was sold to the Government, but a piece was reserved, belonging to both myself and Marunui. Papanoa was surveyed, and Te Keene's name was put into the Crown grant. I was left out. Now he claims that land. Let it remain so. I will now refer to the Government Assessors of Kaipara, Ngapuhi, and all the Island. The Government appoint Assessors of other tribes to look after our interests—the interests of Ngatiwhatua. These Assessors were appointed by the Government to inquire into the complaints of the Maoris. Te Keene is the oldest of the Assessors. He has become an old man. I think that these old Assessors should be removed, and younger men appointed. I can see that the old men do nothing but sit in the Court without saying anything. They do not understand what they ought to do.

The meeting adjourned at 1.30 p.m. for dinner, and was resumed at 3 o'clock.

Paul Tuhaere (Chairman): This afternoon is set apart for those who have not spoken. Some members have not spoken, and those who have addressed the meeting should not stand up again to-day.

Rapana Takerei: Salutations to you, Paul, that have raised us from the dust. My place is Takanui, Te Pahekeheke. I approve of what Wiremu Paitaki has said. What he says about Road Boards is true. Secondly, there is the place that I am living at. I will support what Hami said to-day, that people must not receive any deposits upon this land. That land must be left to my control. Do not let any one, though he may be a chief or common person, interfere with that land. Leave to me the *mana* that was left to me by my fathers. If I could see any good in that law of the Government, then I would let my land go.

Hori Kingi te Pua (Makarau): I am going to support what has already been said. Stop the roads from being made through all these lands, because I can see that there will be trouble in them. This is another matter: I am against the Road Boards. Where the Maoris hold land adjoining the Road Boards the Boards should not have any control over them. I have to complain about the European cattle running over my land at Te Rurunga and Makarau. I wish the Government to examine into the state of this thing. Those cattle are running there without my permission. I am now going to refer to what Henare Reweti said. That land at Makarau is being worked by a European. He has been there for some time. I am alluding to the timber that is being cut outside the Government line. As for that, the Government should examine into it.

Eparaima Rukuwai: I wish to say something about Sir George Grey's and Mr. Sheehan's telegram. I wish them to adhere to the old form of things—to the maintaining of peace and love. The contents of the *kete* of the Treaty of Waitangi were the *mana* of the Maoris; but the fastenings of the *kete* have been loosened, and the unsurveyed land is being sold. It is not now that these things have come to my memory. They were from the commencement. There were three children, Shem, Ham, and Japhet; and Noah had regard for each of them. If he had regard for Shem he would also have regard for me. The covenant was, that the land should be ours for ever and ever—for Noah's children down to myself. That was the *mana* that was left to me up to the present day. I come from Shem. I am one of his descendants. The children of Noah said to him, Divide a portion of the land for each of us. My child also asked me to divide a piece for her. I sent for a person to part it off and tell me the contents of that piece. It was found to be one acre. My child was then christened afresh. The name that I gave it was Crown Grant. The old name of the land was put aside. It was said, "Your land shall remain to you for ever and ever. It will never go to any other person." But this name, Crown Grant, did not protect my child. My child was made to work as a slave for this Crown Grant—to carry burdens from day to day. The Crown Grant whipped my child with whips. I said to my child, "Go hard to work. You must work hard. If you are lazy you will be turned off." I am *papa-tupu*, and love to sleep.

Hauraki Paora: I am going to refer to what Wiremu Davis said yesterday when the Chairman objected to it—that is, about the railway. I have demanded payment for my pigs, horses, and cattle that have been killed by the train. It was said yesterday that the land for that railway was given by Te Tinana and Apibai to the Government as a gift. It was arranged afterwards that land was to be given by Reweti and Wiremu for a railway line. Therefore I have not made any claim for compensation. If I did I should consider that I was going away from the words of my ancestors. The Parliament has said that we are to adhere to the things that the old men agreed to. But what I have to complain of is, that acres have been taken for a station. I did not hear at the commencement that this land was to be taken for a station. If any person knew that these acres were to be taken, or that the land was given, let him say so. If not, I say now, Let the Government pay us for that land. It was understood at the first meeting at Pitoitoti that one chain wide only should be given for the railway. I think the Government should fence in each side of the line, so that cattle and horses should not be destroyed by the railway.

Te Rua Te Rauroha (Ngatipaoa): I am a stranger. I approve of what Wiremu Paitaka said about the Land Courts, surveys, Crown grants; and I condemn the Road Boards. The cause of my condemnation of these things is the wrongs I have experienced from them. The Government determined that my land should be surveyed. Mr. Mackay was the person who did it. The land was surveyed and passed through the Court, and it was awarded to me. Part of the land was put aside for a reserve, and part was to be sold. There was a portion cut off for a European named Duthie. It was agreed that 600 acres should be sold to him, but when the land was surveyed that 600 acres turned out to be 1,000 acres. After that the Government demanded a road for the European, and I consented. The Government said, "We are the persons to protect the land that was reserved." Last year Duthie's land was again surveyed, and he has taken in the part that the Government reserved for me. The former maps of the survey are not to be found in the office. The new map that has been made takes in all the land that was sold, and also the reserve that was set aside for me. Duthie has also taken the road that I gave to the Government. I do not know how that land was taken from me. That is why I condemn the Government. I have seen the cause of these troubles that have come over me. I also condemn the taking of Maori lands by Road Boards for rates.

Tamihana Maehewa: I belong both to Ngatiwhatua and Ngatimoe. I greet you, the assembly. For the last four years I have seen the troubles that have been brought over me. During my absence from Puatahi at Makarau a survey was made over my land. It commenced at Putaki, and ran on to Puatahi. The line that was struck came through the centre of my house, and thence through another house, and thence through my plantation of kumaras. On my arrival there, I found they were just finishing the survey. I stopped them. What I say now is said so that all persons may hear. It is in reference to what Hori Kingi said about Road Boards. It is a very small piece of land we have. We do not belong to the place; we belong to Ngapuhi. The piece of land that I am referring to was given to me by a chief of Ngatiwhatua, Te Tipene, who is dead. I complain of the Road Board cutting through that piece. It was given to us by our relative of the Ngatiwhatua tribe. I have held it up to the present day. We do not wish the road to go through it. That is all I have to say to you.

Neha Makoare: What I am now going to say is the continuation of what I commenced with. It is about the lands from the commencement of last year up to the present time, whether claimed by the Government or by private Europeans. These lands were investigated by the Native Land Court, and I see the wrong that was done. I think that, as that bad old Government has fallen, the present Government ought not to continue the Native Land Court. The only hope I have is in Sir George Grey and Mr. Sheehan. They now represent the new Government. Let their laws be new, because the laws of the former Government caused the lands at the Wairoa to pass away from us—the lands of our ancestors, Te Tirarau and Parore. The old Government has passed away, but the Native Land Court still exists. Let the Courts and the Judges, which are the causes of the troubles of the Island, be done away with. Let us have new laws for the Courts and Judges. The wrongs of the old Government were in upholding this Land Court, which awarded the lands belonging to us to other people who had no claim. The right owners were thrust aside; the wrongful claimants received the land. That was the wrong of the Native Land Courts. This is another: the applications for hearing. In the Proclamation it says that when the land has been passed the Court, and a Crown grant is issued, it will be binding, and the land can never pass away. It also says that the land cannot be brought before the Court again. Now, this is the cause of great trouble, because we are often defrauded of our lands by persons who have no claim, because we cannot have the claims heard a second time. I should say that, in cases where another claim comes in, the Government should allow the case to be investigated over again. The Courts should not decide and close the case until all the claims have been heard. The Court should keep open until it has ascertained all the right owners. What I have heard persons in this runanga say is good. I agree with it. These are the troubles that will turn away those people who are loyal to the Queen. I hope the new Government will inquire into my grievance, and grant me a remedy, and then their administration will be approved.

Eramiha Paikea: I support what Wiremu Paitaki said. The first evil is the surveys, the next the Court, third the Crown grants. I will show you now. I have seen the evils that have come upon us. This is one of them; they have to put ten names in one Crown grant. Another matter is the cultivations; and the claims for lighting a fire another. The next is the claim by right of conquest. People have founded their claims to land upon these things, and I consider they will bring trouble upon the land. The County Council is another of the evils that we Maoris suffer from. The Road Boards are another. These troubles have all been brought upon us by the Government. I say they should be done away with. I say, Cease giving deposits upon our lands. Let those deposits which have been taken by the Maoris be returned. I speak of *tamana*. Let the foreshores be left in the possession of the Maoris. I have heard that the Government claim the land down to low-water mark.

Paul Tuhaere: I explained to you this morning about the anchorages and wharves. I have told you that the moneys received from these things do not go to the Government. They are for paying pilots, building wharves, and for the other works of the harbour. The Government have nothing to do with these things; it is the Harbour Board. They are for the benefit of the whole place.

Mihaka Makoare: I rise to say a word about something that was said by one young man belonging to Ngatipaoa. That was Wi Paitaki. Now, all who are assembled here have seen and heard of the causes of the troubles. I have got up to refer to what has been said on this subject by previous speakers. The worst thing that I can see is the Government Land Court. Then come the surveys, Crown grants, and the deposits paid on the land. I wish all assembled here to come to a decision to stop the survey of blocks of land that have not passed away from us. Let us decide that the Native Courts shall be done away with, and the surveys and Crown grants abolished. The best thing the Government can do is to protect us in the possession of our lands. I think it is a good thing for the Government to appoint Magistrates and Assessors, but we have all suffered by the laws that the Government have made for the Land Courts, and the Crown grants. There are thousands of people who have suffered by these laws. Therefore I say, Let us all decide to do away with the Native Land Court. Let the Government protect the Maoris and keep away disaster from us. Let them save us from the wars that have afflicted this Island. I say again, Let all who are assembled here agree with me that the Native Land Court should be abolished.

Te Hira Kawau: I will repeat what I said yesterday. There are two persons that are doing good in this Island—Sir George Grey and Tawhiao. Now, I wish all you who are assembled here to tell me what you think of these people. If you have anything to say about them, speak it out. If you think that one of them is good and the other bad, say so. It is right to discuss matters connected with land. I agree with what has been said.

Waata Tipa: I get up to express my approval of the talk of William Paitaki with regard to the surveys, the Land Courts, Crown grants, and the Road Boards. I think people should leave off making claims to the lands of others. It ought not to be allowed that because a person once lighted a fire on a piece of land, that therefore he should be allowed to claim it. I think a person should claim from his ancestors down to himself. Now, what I say with regard to the claim of land by conquest is, that where one man goes to war with another, and conquers him or kills him, or drives him off his land, that then he is entitled to it, and let him keep it. But the claim to having lighted a fire on the land, having sat down on it, or cultivated a bit of it, do not let that be considered a good claim. If one chief goes to war with another, if many are killed and few only remain, let those that remain be entitled to the land and hold it. The laws that God gave to us were ten in number, and one of these commanded us not to kill; but those laws are not kept. What I say now is, Stopping the sale of land cannot be done. It will never be stopped, because a man will sell what he considers to be his own. I speak for myself; I do not speak for all. That is all I have to say.

Te Tatana: One side of the house have had their say; now I will have my say. I will refer to what Pairama said. We have been discussing for a long time about the Crown grants and survey. Now let us finish it. Do not let the balance of the land which has not passed into the hands of the Government be sold. It has been our cry from week to week. David went to inquire of God, but he only got half-way; but he said his misfortune was sent to teach him. Like him, when we see troubles we cry out. If we allow this land-selling to continue, we shall soon be without a dwelling-place. Do not delay. Now is the time for these things to be settled. Let us see what our parents, Sheehan and

Grey, will do for us. I shall then be able to say whether they are men who act rightly or wrongly. Let your prayers be strong, and we will see then how things will turn out.

Arama Karaka: The subject of our troubles has been brought up over and over again. It is now before all the chiefs assembled in this house. We have discussed all the troubles that commenced with the former Government and continued down to the time of the present Government. Let your griefs and sorrows be placed before this new Government. This is the day for it to be fully discussed. Now that these matters have been brought up to-day, do not let us forget them; do not let us tread upon those things to-day. That is all that Te Kawau said. I will not remark upon that yet. Let it remain. If we see that the surveyors have been the cause of the evils, then they are the root of all the mischief that has come upon us. From the survey the result is the Court, and by the Court is brought up those matters about the lighting of fires on the land. It was the Land Court that brought up that idea that the land was to be taken down to low-water mark. We have all agreed that we will look to the Government for protection. Let us ask Sir George Grey and Mr. Sheehan to inquire into our troubles. In reference to what was said about our lands I say that the lands that have been reserved to us should be retained. The Government is not to blame. We are as much in fault as the Government. I agree with what the chiefs said to-day, that we should reserve all the lands that have not been surveyed; and if this Parliament says that the surveys shall be stopped, let it be so; and if we agree to stop the Crown grants, it will be for us to carry it out. I agree to what has been said, that all surveys should be stopped, and that lands now in our possession should be retained. Let the lands that have been wrongfully taken by the Government be returned. If half of a person's land has been taken wrongfully, let it be returned. I think also that the Road Boards should be done away with; also the County Councils: for we shall die through them. Those lands that have been surveyed and leased to pakehas, let them remain to the end of the term. That is correct. When the time is expired we shall know what to do. Now, why do we not all come to a decision at once; not let these things continue until evil comes to us in the end? I think that Sir George Grey and Mr. Sheehan will look into these matters for us, and return us what we ask for. This speech of Sir George Grey and Mr. Sheehan says that we are to be upright in our thoughts and actions. I cannot understand what they mean by this. We all know that it is our troubles that have brought us here now. This speech says that if our actions are good then we shall see the rising of the sun. What I suppose this to mean is, that when this Parliament is over, then Sir George Grey and Mr. Sheehan will inquire into our grievances. I think they mean well to both races. I have gone over that part of the speech again and again, and I say that it refers to the troubles that have brought us to this house. It is also true what they say in that speech about the kindness of the Maoris. I know that the news of this has gone all over the world. It tells us, also, to be careful to carry out the things that are mentioned. Now, I say that refers to the statement that we should all unite and be one. We will let them explain to us the meaning of it. There is no reason for us to delay matters. Let us all agree, and not tread upon what has been said to-day. Let us all unite in condemning what is wrong, and if any man has received money for land which does not belong to him, let that money be returned. Interest will be charged upon deposits until it will amount to a very large sum.

Paul: To-morrow we will meet and pass resolutions upon what has been discussed to-day. The meeting is finished for this day.

The Conference adjourned at 5 p.m. until 11 a.m. next day.

SEVENTH DAY.—5TH MARCH, 1879.

The Maori Parliament at Orakei was opened at 11.30 this morning, Paul Tuhaere in the chair.

Paul: The subjects that were brought up yesterday will be put to the vote to-day, and it will be for you to give your decision. I will ask those who vote in favour of the resolutions to hold up their hands.

1. Ma tenei runanga e whakamana ko te ruri me te Kooti Whenua me te Karauna karati i mate ai nga iwi Maori me mutu.—Carried unanimously.

2. Ma tenei runanga e whakamana e whakakore ranei ko nga whenua kahore ano he ruri, he Kooti, he karati me tau te mana o nga iwi Maori ki enei.—Carried unanimously.

3. Ma tenei runanga e whakaae e whakahe ma te Kawanatanga ranei e hoko nga whenua ma te pakeha ranei.—The first part of the question was put, but no hands were held up in its favour. The second part was agreed to unanimously.

4. Ma tenei runanga e whakaae e whakahe ranei kia oti nga whenua kua ruritia te whakawa me mutu te Kooti Whenua mutu rawa.—Carried.

Paul: If any of this meeting are desirous that the Court should continue, hold up your hands.

Te Hemara, Tiopira, and four others here held up their hands.

5. Ma tenei runanga e whakaae e whakahe ranei ko nga Rori Poati takiwa me te Kaunihera me kore ki nga iwi Maori. Te Wirihana Huhu was the only Native present who voted in favour of Road Boards and Councils. All the others voted against them.

6. Ma tenei runanga e whakaae e whakahe ranei ko nga whenua reti me tau te mana Rori Poati ki reira.—The question was carried in the affirmative, only two hands being held up for the negative view of it.

7. Ma tenei runanga e whakamana ko nga whenua i herea e te Kawanatanga mo nga iwi Maori me tino here me wewete ranei.—The question was carried in the affirmative, only Tiopira and another voting in favour of the sale of reserves.

8. Ma tenei runanga e whakamana kua e tango tamana mokete nga iwi Maori mo nga whenua papa-tupu.—Carried unanimously.

Paul: This is the end of the matters to which you have agreed, and which were discussed yesterday. It remains now to consider whether or not any of the chiefs of this Parliament shall go to the meeting at Te Kopua. Sir George Grey is desirous that some of you should go up and express your opinions at that meeting. My opinion is, that we ought to go up and assist him in carrying out his views. Perhaps some of you present may not have had an opportunity yesterday of expressing your views. If so, I am ready to hear you now.

Te Hemara: I am willing to agree to the views of this meeting with respect to the lands that have not been surveyed: that they shall remain unsold, and that any deposits on that land shall be refused. The lands in the Kaipara that have not been passed through the Court, let them remain as a dwelling-place for our children; but the lands that are already before the Court, let them be investigated until they are finished, and let any of you who are desirous of selling that land do so. I am against the desire of the Government that all the land should be sold to them. Let the Government purchase, and let private persons also purchase. That is fair. The Government ought not to stop the sale of land to private persons. I wish now to bring before this Parliament a cause of complaint: I refer to my lands at Mahurangi that have been taken from me by the Government. It was not through me that those lands were sold. Those lands were sold wrongfully by some of the persons who are now present at this Parliament—namely, by Ngatipaoa. I think the Government should return to me part of my lands at Mahurangi, because Sir George Grey and Mr. Sheehan are now appointed the heads over this Island. I therefore now disclose my complaint, and the evils of the Island before them. The boundary of that land commences at Te Toroa, thence to Okura, the Wade, Wangatura, Tiri Tiri, Matangi, Orewa, Otamarua. I have never received the money paid on account of them. The lands are at Mahurangi, Puhinui, Matakana, Whangateao, and Te Kawau. I wish this matter to be investigated, because I have not received the money for this land. These are the wrongs that the Government have done to me. They purchased that land without any survey having been made, in its natural state. It was not measured. Sir George Grey and Major Nugent promised to return to me all my lands at Mahurangi. The word of Sir George Grey was, "What is your opinion with regard to that land that the Government claim?" I said, "It ought to be returned to me." Grey said, "Very well; by-and-by you will be paid for that land at Mahurangi." It is now thirty years since that promise was made, but up to the present time nothing has been done. Therefore I make known my grievance in this matter. I have waited up to the present time, but no money has been paid to me. I now ask the Government to give me compensation. I am not now mentioning about the Little Barrier. Those lands belonged to our ancestors. I am now going to bring these lands under inquiry, and to have them before the Court. When I get them passed through the Court I will then sell them to the Government, if they will give me a fair price for them; but if they will not give me a fair price, I will sell to private purchasers. I will now ask the Government to pay me for the land at Mangawhara. We were not aware of that land being surveyed. The Government have been keeping this matter secret. There is another piece that belonged to my ancestor Tawhiti; let the Government reserve my piece as a dwelling-place for me. This piece is at Wangateao. This old land I have sold. We parted with that piece; but let the other piece be returned to me. I have brought this grievance before the Chairman and you because I wish the Government to inquire into it.

Paul: I will enlighten the meeting on what you say. Let these things be made clear. That is a matter that I am going to refer to, that you perhaps are not aware of. The Government has said in the Parliament of New Zealand that the Government only shall purchase the land belonging to the Maoris. We have not seen this Proclamation; but I wish you to consider this matter. You have said that private purchasers should be allowed to purchase lands; but the Government have put a stop to it by that Proclamation. Perhaps the Government will not understand what Te Hemara's complaint referred to with regard to the old grievances. Those lands were taken at the time of the Treaty of Waitangi. That has been brought before this House already, and it will be brought here again and again. Te Hemara is right in bringing these matters before the Parliament, because they will be brought up again at some future time. The things that we have agreed to at this Parliament it will be for the great Parliament of the colony to consider. The matters that we have travelled over we can carry out; but the matters that affect both the Maoris and the Europeans, it will be for the whole Parliament of the colony to give effect to. I think if this Parliament continue to act like a European Parliament, it and the European Parliament at Wellington will work together. This Parliament will first consider these things, and the other Parliament will deal with them afterwards. They will have to consider these things after us. They will have to consider what has been already dealt with by us. I wish you to make clear this day what is to be done by the Parliament of New Zealand. I am anxious that to-morrow or the day after shall be the last day of the Parliament. Perhaps some of you are anxious to return home.

Eramiha Paikea: I rise to speak about the lands that are now under proclamation, and that have been passed through the Court. I wish those lands to be settled up. I will now mention the word of Te Kerei (Mangonui). He said: "I came to bring my garment over the land that has been surveyed." He also said that Ngapuhi will hold a Parliament. This is my answer: If his child is born, we will then take our garments down to his Parliament, which he is now preparing.

Mata Tukuwa: I have got up to support what Eramiha said. Mangonui said he brought his lands to this Parliament to decide whether or not they should be sold or whether they should be leased. If we get news from Mangonui that his child (the Ngapuhi Parliament) is born we will go and see it. The second subject that I shall speak on is the remarks of Te Hemara about continuing the sale of lands that have been passed through the Court. I agree with him. The other subject is about the land at Mangawhara. That land was taken in in the survey of Pakiri. We knew nothing about it until it had been sold. Let the Government restore it to us. Then they will be acting right. I have a complaint to make about the Government carrying a road through my reserve without any notice being sent to me that they were going to make that road. That road runs five miles through a piece of land that has not been surveyed. I think this Parliament should all agree with me that the Government ought to pay me compensation for that road. That is all I have to say in this house.

Pairama Ngutahi: My first word is to express my concurrence in the word of this Parliament that the chiefs of Ngatipaoa, Ngapuhi, and other tribes, reaching even to Waikato, shall bring their grievances forward, in order that they may be represented in the Parliament at Wellington. If the Ngatiwhatua appoint a member to represent them in the Parliament at Wellington, he will only go for the sake of the money he will get there, and he ought to be disowned by us. He will not be able to carry out the views of the people of Kaipara, because he is only one to represent all of us. I say that Sir George Grey and Mr. Sheehan have left us and gone to Wellington. We must now establish our

own Parliament on the spot, and state our grievances from the commencement. Wellington is too far away. Let us state our grievances at this Parliament and at the other Parliaments that are to come. Let the Ngatiwhatua chiefs all stand up and appoint their members for this Parliament. One single man is not able to compete with a number. One man cannot make a canoe or finish a cultivation. Therefore I think we should all agree to continue this Maori Parliament. It is like a bank to save the land. I think we should all support Sir George Grey, and go with him to Te Kopua to help him to carry out his work with Tawhiao. I think it would be right for the European to unite with us in carrying out our views. I do not think it would be right to hold Parliaments at Kaipara, because the Europeans might think there was something secret in the Parliament. The Ngatiwhatua welcomed the Europeans to Waitemata; therefore let us hold our Parliaments here. I am very glad that it was decided to establish a Parliament in Auckland, as it will be near for all the Europeans to attend and see how they go on. I do not agree that all unsold lands should be reserved. I think we should reserve some and sell some. Those lands which were set aside, and have been leased to Europeans for twenty-one and twenty-two years, at the expiration of that time let them be reserved for our children. I shall now refer to the land at Mangawhara. It was taken in with the survey of Pakiri. That was done by John Sheehan. He had the management, and he did it. I have seen one or two petitions to him asking him to enlighten us as to why Mangawhara was taken, but we have never had any answer. I think we ought to go to the Parliament of Ngapuhi. When it is ready we will all go there. I will now state a grievance I have with reference to Kaipara lands. That land was surveyed, and the timber taken by the Government. The money that I agreed to give to Te Kaukau was the trees. I think Sir George Grey should pay me for the lands from which the timber has been taken off. Last session, when I returned from Wellington to my place I tried to make my dog eat part of my food with me; but when he looked down to the plate the contents were gone. Therefore I said that if we were to return one of our own children to represent us he would turn round upon us and eat up the land. Things have always gone right in Kaipara without a member; therefore let it remain as it is. I will now refer to a remark that the chairman made.

Paul: Let me know who you were referring to, Te Hemara or myself?

Pairama: It was to you. Let us finish what we are at now, and then we will consider our wrongs with respect to the Kaipara. These matters are not to be dealt with in one day. It takes time.

Paul: I wish to bring up again what I said yesterday. I think if we keep referring to the same things over and over again the discussion will be too long.

Renata: I have got up to refer to what Pairama said about the Maori member. He said there was to be no member. I think it would be good for us to have a member in the European Parliament at Wellington, and I am very anxious that a member should be appointed for this district to manage matters for us, and I will endeavour to have this matter discussed at every future Parliament. I think that the Parliament at Wellington will do us good if we are properly represented. We should have a member for this district, and one for every other district. I think we are right in saying that the Maori members only go for the money that they get from the Government. Let the Maoris pay their own members, and then if we see that they act wrong we can put them out. Let us put in one member for our district. I shall press this matter upon the Parliament.

Wirihana Huhu: I have got up to refer to what Te Hemara said about Crown grants. I think if I had received a Crown grant for my land it could never have been taken away without my leave. Te Paraone said the same yesterday. He sold my land; but if I had a Crown grant I should have been able to protect it. Therefore I say, Let my land remain in the Court. This is another matter: There is a piece of land called Kakariki at Otaotea. That piece was given to me by Adam Clark, and then he turned round upon me and sold it.

Te Tatana: I agree with what Eramiha Paikea said to Mangonui. We are all of one opinion. I agree with what has been said about the Crown grants, and the land that has been surveyed. I also agree with what has been said about reserves. We should retain the lands that have not passed through the Court. The branches of the tree have all been cut off, but we will not allow the trunk of the tree to be felled. I support what Pairama says, that we will do without a member for our district, because if we appoint a member it will be out of our power to keep him supplied with money, and if we allow the Government to supply him with money he will not act independently for us. He will turn against us. If we appoint a member and are not able to satisfy his demands, we shall not be able to control him, and the Government will use his vote as they like. Therefore I say, Let us be guided by the views of this Parliament of our own. This Parliament will be a member for us. This is also another matter: That piece of land at Mangawhara mentioned by Pairama and Te Hemara has been brought forward four different times before the Court, and it has never been settled from that day to this. I think now it would be right to leave it for our parents, Grey and Sheehan, to investigate it.

Arama Karaka: Listen, all you chiefs assembled in this Parliament. Let us finish what we have already brought up. There is one more matter to be brought up now. We must not appoint any member for the Parliament at Wellington. I have seen the evils of the members that have been sent to that Parliament. This Parliament can do more good for us than any member we send to Wellington, because all our grievances can be heard in this Parliament. I say in regard to the sale of land, that we can sell as we think proper, and not be compelled to sell to the Government. But I have also seen the evils brought on by private sales. The private purchasers have had lands surveyed, and then passed them away to the Government, which gave them a larger price than they paid us. I say this because it comes from my heart. We have all made this promise in the presence of our God. I say that the Government should satisfy the people that they have wrongfully taken land from, by restoring that land. Why I am opposed to appointing a member to represent us in the Parliament at Wellington is, that I have seen the evils that have resulted from it. They have not acted fairly towards us. If we elect a member we shall have to collect money to pay him. If we do that he will act right. I will now support what Te Hemara said about the lands that have been wrongfully taken by the Government. He said we should leave it to Grey and Sheehan to recompense us for the lands that have been wrongfully taken, and then, as they mention in their proclamation, we shall see the sun rise. I agree with what Pairama said about Mangawhara. I say, Let us settle all our grievances to-day. I think we

are delaying the Parliament by discussing matters that have been talked about year after year. If I have any grievances which have not been discussed by this Parliament, I will bring them forward at the next. I wish you all to sanction that the next sitting of the Parliament shall be held at this place, because I think it will afford an opportunity for all of us to bring forward our complaints. This Parliament will bring our complaints close to the bosom of the Government. Let us cease holding Parliaments at any other place than this. My father Paul will suffer by having to provide food for all of us, but he can leave that to our hearts to consider. This place is the most central for all the tribes to assemble. I have said all I have to say at present, but by-and-by I will refer to the telegram from Sir George Grey and Mr. Sheehan.

Te Hemara: I wish to allude to a part of Adam Clark's speech, where he said that every one should express his grievances. I wish to mention now about my piece of land, called Kaherutahi, in the district of Whangarei. This land was taken wrongfully by the Government. It was taken in a manner like stealing. That land should be returned to me. If this Parliament does not settle that case, I will bring it up again at the next.

The meeting was adjourned at 1.30, and reassembled at 3 p.m.

Paul: Let us finish our discussion to-day, and come to a definite conclusion. If any person brings up two or three new subjects, some of them will have to remain over for another day. You had better finish one subject at a time.

Te Keepa Matu: I have got up to support what Pairama said to-day. I also agree with part of what Te Tatana said, and Adam Clark, and Te Hemara. I have a complaint to make about a block of land called Wakatere. Pairama from the first acted straightforwardly during the time of our forefathers. After their death he carried out things in a satisfactory manner. He gave Ngatiwhatua £100, but Manukau made use of the money. He bought a boat with it. Manukau deceived us. He said he would hand the money to Ngatiwhatua, and on that account Pairama handed the money over to him. That money was received on account of part of the Unuhau Block. That has been a grievance of mine for some years past. Now that this house is opened near Auckland, I shall be able to seek redress. That land belonged to all of our ancestors. Now, I am desirous that the money should be made good by the other tribes. I think Sir George Grey and Mr. Sheehan should inquire into these complaints. I have also to refer to another subject. There is a piece of land belonging to Rihari, known as Parekura. He is anxious to sell that piece, because it is close to other lands belonging to Europeans. This land has been handed over to De Thierry for sale, because Oneone has been sold to the Europeans. I wish to sell it because there is no use in keeping a small piece of land that would be interfered with by Europeans. What I have said about Wakatere I intend to refer to again at other Parliaments.

Paul: I have already asked you to speak about one thing at a time, and not travel from one thing to another. Do not think this house was built for that purpose; that this Parliament was intended for you to come here to fight amongst yourselves. It is intended that you should state your grievances, in order that the Government may inquire into them; but if you have nothing more to say than what you have said just now, you had better sit down. If you come here to make disturbances you had better stay away. I have told you day after day to make things clear, but owing to your stubbornness there is continual repetition. You heard what was said at the opening of our Parliament. If you wish to carry out what Eramiha said, do so; and if you wish to find fault as Te Hemara said, do so also; and if you wish to go by what Adam Clark and Pairama said, do so. Because they are not small points. They are matters that should be gone into. If you continue going on as you have been doing the meeting would never terminate. If you fly from one subject to another no subject will be settled. Though I now speak as I am doing, perhaps you will continue to talk as you have been doing. But it is coming to the time when this Parliament will be over.

Wiremu Paitaki: I get up to support what Te Hemara said, because I have seen from the words of Sir George Grey and Mr. Sheehan in the telegram that we shall see the rising of the sun. There is another matter in the telegram of Grey and Sheehan. He says we are to unite the two races in this Island. I will explain the meaning of that. The Government are to carry out the laws of this Island. Another part of the telegram is, that we are to go back to the things of former times. With regard to what Te Hemara said about redressing the grievances caused by the old Government, that is for the new Government, Sir George Grey and Mr. Sheehan, to do. The lands that the former Government negotiated for, and that were regularly surveyed, let the new Government settle. They are the parents of the Maori tribes in this Island. I agree with part of what Te Hemara said. It would rest with me and Hetaraka Takapuna with regard to these lands mentioned by Te Hemara, and the upper part of Mahurangi. Te Hemara and Hetaraka Takapuna were the owners of that land. Te Hemara was quite right when he said that the Ngapuhis wrongfully sold Mahurangi. That finishes what I have to say about Te Hemara. I will now return to Pairama's remarks. I support what he said, that we should not have a member for this district in the Parliament at Wellington. I mean the district commencing from the Kaipara, extending down to Mahurangi and to Ngatipaoa. Let Paul Tuhaere be the leading man for that district, and continue so.

Te Hemara: I rise on account of what I heard. I am against any member being appointed for the Kaipara. Let the Ngapuhis have their own members, as they have had up to this time. Their members have never done any good, or we should have seen it. The member I agree to is the three words that our forefathers left for us. They were Te Kawau, Ihikiera, and Paikea. Let them be our member. Their words were, "Stick to the Europeans." It is not the members of the Parliament at Wellington that have done us any good. We have done it all by ourselves. Let this finish the talk about members. My father Paul said to-day that the Government are our fathers, and that we should assist them. What Adam Clark said also is right. Let us adhere to the Europeans. I agree with Adam Clark that this Parliament is a central place, near from all sides—from Auckland, Kaipara, and Ngapuhi. Let the Parliament be fixed at this place. I support Tautari and Paitaki. (Song.)

Parata Mate: I support you in all you have said to-day, that we should all unite together. I know that the new Government will see that the Maoris are justly treated. This house has been

built by Paul for the good of us all. I have a grievance in respect to the land that a person named Fitzgerald has. It is known as Kakaraia. He is running his cattle and sheep on my land. I wish him to fence in his land that he may look after his own cattle, horses, and sheep. I have no cattle upon my land. You must not be astonished by-and-by if you hear that I do wrong because of the conduct of that man in respect to my land. I am against his compelling me to fence in my land. Let him fence in his own boundary line. That is all I have to say.

Wiremu Tarapata: I rise to support Te Hemara's words and three others. Te Hemara was quite correct in what he said about the three blocks of land. The words of our forefathers left chiefs to look after us—men, women, and children. I will not go away from what our forefathers said. The words of our forefathers are fastened up in a *kele*, that we may be guided by them. Therefore I am opposed to any members being appointed. The members that I agree to are the words of our forefathers and the Queen. They will bind us for ever. I shall never let them pass from me. Although some people may say that they brought death, I think that life is above death, not death before life. Death can never put down the present laws. I will never forget the words of the Queen. At the time of Ohaeawai, the word of the Queen to the Maoris was that it was good to fight those that fight against us, but that their lands should remain. Those lands still remain. They were never taken from us because of the words of the Queen. These lands were Mapere, Ohaeawai, and Ruapekapeka. Therefore I say that the Queen's love is very great over this land. She did not allow land to be confiscated by the pakeha because of the war. Therefore all the men in Ngapuhi have supported the Queen's laws. I will be always loyal to the Europeans, on account of the words of the old men. Tamati Waaka said, at the time of the war in the Waikato, "My head place is Auckland. My head is the Europeans. If any one here touches my head I will rise up." The words were, that Auckland should be the boundary for the North Island. Therefore I say that death is not stronger than law. The law will put down everything. The old men are dead, but the law still lives. I will never forget those words of the Queen and of our forefathers as long as I live.

Waata Tipa: I rise to support Te Hemara's speech. The lands were sold for needles, iron pots, blankets, and tobacco. There was a piece of land belonging to my grandfather, which was included in the land mentioned by Te Hemara. I will now refer to my relative, Hetaraka Takapuna. He is dead, and we are the young men who survive him. I agree with what Adam Clark, Pairama, and Te Tatana said.

Te Wirihana: I rise to support Te Hemara, Adam Clark, and the others. I agree that this Parliament should be fixed where it is. I think this is the best place for a Parliament.

Eruena Pairama: I am one with Te Hemara, and also with what the Ngapuhi said. The parts of Mahurangi that were improperly taken should be returned to the Maoris. The land belonged to Te Kawarau, Ngaoho, and Ngatitai. I agree with what Ngatipaoa said in reference to the claims. Te Hemara belongs to Ngatirongo. He is living on part of his land at Mahurangi. I would not be in favour of the next Parliament sitting here until I hear the decision on the other matters that are to be decided.

Puhata Rawiri: I rise up to support what I heard Te Hemara say. My land was sold for needles, tobacco, and axes. I think the new Government should give us compensation. I have heard what the other chiefs have said, and I side with them. I am now going to speak about other land, and if you think I am wrong you can tell me to sit down. The land I speak of is at Howick, known as Paparoa. Formerly it was given to Grey; but I am not referring to the part that was given to Grey, but another piece. William Hoete gave that piece of land to Grey at the time he was Governor. But the piece I am alluding to now was a piece that was cut out of the block for us. I wish that the piece that was cut out of the block—that was reserved to us—should be given up to us by Sir George Grey.

Paraone Ngaweke: I heard what Te Hemara said with reference to Tiri Tiri Matangi. That land was arranged for by the first Government. The land was sold by us; but we got very little payment for it. The land was sold by the Maoris, commencing from Tiri Tiri Matangi and running down to Mangawai. The land belonged to Ngatiwhatua, Te Kawarau, and another *iwi*. Te Hemara was quite right in what he said. I think that the Government should give us some payment to be divided amongst the claimants. Let Sir George Grey and Mr. Sheehan judge whether we are right or wrong. There is another block of land called Hauturu. It was newly surveyed by a man-of-war. What I have heard in this Parliament is very good and correct.

Eramiha Paikea: I agree with what Te Hemara said about the lands that have not been surveyed in all places. Let the benefit of those lands be returned to us. This is another subject. I am going back to the part where I was stopped by the Chairman,—that is, about claims based on some one having lighted a fire on the land. The reason I bring this forward is, that one of the blocks of land belonging to me was taken by a claim of that kind. The land was Te Wairoa. That sort of claim should not exist now. Te Hemara says there will be three members to represent us, and that these members will be the words of the old men, Aphiai te Kawau, Paikea, and Te Tinana. Our member will be this Parliament. That will be a member for us from year to year.

The meeting was adjourned at 4.30 p.m. till 11 a.m. next day.

EIGHTH DAY.—6TH MARCH, 1879.

The Parliament assembled at 11.30 a.m. Paul Tuhaere presided.

The proceedings were opened with prayer.

Paul: Be attentive to what I am about to say. The matters you discussed yesterday will not be referred to to-day. Those things that were discussed yesterday are finished until next Parliament. It was stated yesterday that the chiefs had neglected some matters that ought to be brought up. There was a discussion about claims to land resting on the lighting of fires, which I thought best should be left over. According to the European idea about land, if a man has peaceable possession for a certain period he is entitled to it, and no one can turn him off. The confiscation of land taken by conquest is a law of the Europeans in all parts of the world. If one tribe is at war with another, and one tribe conquers, the conquerors take possession of the land of the defeated. That has been a law from former

days both with the Europeans and the Natives. Therefore I am opposed to these matters being brought up now. It would be better to allow them to stand over until next Parliament, so that the Natives of the Island may discuss them then. They have already been discussed in this house, and now let them remain as they are. As to what was said about Te Hemara's speech, my idea is that this house was erected for the discussion of those matters. I think that the matters that were introduced yesterday are a cause of trouble among the Natives of this Island, and the origin of grievances, because those lands have been standing for a long while under the Treaty of Waitangi. Now, listen attentively to the three articles of the Treaty of Waitangi. (The speaker here read the Treaty.) Now, I think you should not introduce these matters in this Parliament. Let these things remain. Te Hemara, Pairama, Adam Clark, and others said that the Parliament should remain here. This will not be the last Parliament. There will be another Parliament, and therefore I think it is best that some of these matters should remain over until the next Parliament, held here or at such place as may be agreed upon. The matters for you to discuss to-day are those which you commenced yesterday. I will now put a resolution to the vote:—

“That this Parliament will agree to uphold the Parliament at Waitangi, and that the chiefs and people will attend that Parliament when it is held.”—Carried unanimously.

“This runanga agrees to request the Government to pay for Mangawhara, that was taken wrongfully in the survey of Pakiri.”—Carried unanimously.

“That this runanga decides not to have a member in the Parliament at Wellington for Kaipara, Auckland, or Hauraki, and that our representation shall be the Maori Parliament.”—Carried unanimously.

You that agree to vote to have a member in the Parliament at Wellington, hold up your hands.—No hands were held up.

“That this runanga will do its utmost to support Sir George Grey and Mr. Sheehan in carrying out their plan for the settlement of difficulties between the pakehas and the Maoris.”—Carried unanimously amidst loud cheers.

Paul: This is the end of the things that were discussed yesterday. I now consider those things settled. The subject for discussion this day is the telegram sent by Sir George Grey and Mr. Sheehan, and also the question of the place for the next sitting of our Parliament.

Te Hemara Tāuhia: I wish first to discuss my own grievances, and let the telegram stand over for a while. I noticed that some of the assembly on this side of the house did not put up their hands in favour of demanding the money for Mangawhara. I say that the member for the Natives of all parts of the country shall be this runanga. It was said that this matter should be tried for two years, and that then, if we saw that it was wrong, we should let the branches fall to the ground. Let all people in all parts of the Island unite with Paul in keeping this house up, or say that it is wrong; but do not be in a hurry to condemn it. Do not use the Maori custom of condemning a thing hastily. I will now proceed to discuss the telegram from Sir George Grey and Mr. Sheehan. I will never go back from what I said. If Sir George Grey will find us conveyance by train and steamer, let us all go to Te Kopua. I say that it was not by our request that the meeting is held at Te Kopua; it was Sir George Grey that first requested us to go. Listen, all who are assembled here. When Sir George Grey and Mr. Sheehan go, then we will get up and go with them. The flag of this Island will lead us to the King—that is, Grey—and he will return us to our settlements. Let us all go to Te Kopua with Sir George Grey and Mr. Sheehan. (Cheers.)

Te Keene: I wish to uphold what Te Hemara said about this Parliament. There shall be another Parliament next year, and after that I wish to have a Parliament at Kaipara. I wish to refer to one word of Sir George Grey's in the telegram. At the end of this discussion some of you will go to Waikato, but I have to say that I cannot go to Waikato. The reason is, that I shall have too much to do. I shall have a Parliament the year after next, and I shall have to cut timber for the house, and to collect money for the Parliament.

Te Hemara: I have a few words more to say about Te Keene's saying that he cannot go to Waikato. If the Ngatiwhatua, Mangamotu, and Te Taou remain away from the meeting, we had better take the names of those tribes away, and give them to us. I think Te Keene is not acting right towards Sir George Grey and Mr. Sheehan. I say that those tribes should go, as they were mentioned in the telegram. Te Keene's statement is only an excuse for some of you to go home to your settlements.

Wiremu Paitaki: I get up to support Te Hemara. The words of Grey and Sheehan came to Paul Tuhaere and all this meeting. They asked us to take the words of this Parliament to Waikato. The tribes assembled at this meeting are Ngatiwhatua, Ngapuhi, Ngatipaoa, and Waikato, and it is for them to carry the words of this Parliament to Te Kopua. We should all give strength to the words of Grey and Sheehan. Te Hemara was right in what he said about conveyance—the train and canoes to take us up. We and the Ngatipaoa can return to the Thames, because we have a railway station at Mercer. We can go from Wakatiwai to Point Russell to assist in the work of Grey and Sheehan. I speak for all the Ngatipaoa.

Eruena Pairama: I agree with Te Keene. The reason is, that his Parliament for the three tribes will be held at Kaipara. We have to return to Kaipara, and to commence collecting money; but some of the tribes will go with Grey.

Te Hemara: Listen, Ngatiwhatua. I represent the whole tribe. I will go up myself if the rest of the tribe do not go. I will be the representative for the whole.

Te Keene: What have you got angry for? I did no harm to Grey, and he has done no harm to me.

Te Hemara: He is your parent.

Te Keene: I only spoke of the trouble we shall have in erecting the new Parliament house. I do not see, Te Hemara, that you should be angry at what I said. You are wrong in doing so.

Te Keepa: I have got up to support Te Hemara about going to Waikato at the invitation of Grey and Sheehan. That is all I have to say now.

Maihi Te Kapua Hinaki: I rise to support the words of Te Hemara, though I belong to Ngatipaoa. But I also belong to Ngatiwhatua. I wish to refer to the telegram from Sir George Grey

and Mr. Sheehan. The message says that we are engaged in a very good work in this Parliament, to call the tribes together and talk about matters affecting the welfare of this Island. The Ngatiwhatua was the tribe that upheld the law, and it has maintained peace from the first arrival of the Europeans in this Island. There are a good many other good words that I see in this telegram, but I will not refer to them now. There are a number of tribes that have always been loyal to the Government, and now I hear some of them say that they will not go with Grey. Sir George Grey and Mr. Sheehan did not refer to other tribes in that telegram; but I, who belong to another tribe, agree to what Sir George Grey said. I think the Ngatiwhatua are very wrong in what they say. The Ngatipaoa are quite willing to go to Te Kopua, and, though they were not invited, they will take it as being for the whole tribe. You have heard what Paitaki said. I agree with it. If Sir George Grey and Mr. Sheehan will sanction the train and steamer passages being provided we will go. Let them provide means of going and returning for all the tribes that are to assemble there.

Te Tatana: I have got up to support the words that I have heard. I heard what was said by the other side, and I am against the words of Te Keene and Eruena. I think we should go to Te Kopua. They sent invitations, and they should provide conveyance to take us there and bring us back. I wish to ask whether this is a Maori house in which we are now assembled as a Parliament, so that the three tribes may know that they are at liberty to discuss matters as they like. I condemn what Te Keene said. One carpenter can build a house. The days that will be occupied at Te Kopua will not be many, and the work of building the Parliament house at Kaipara can be commenced when we return. I speak for all the tribes, and I am in favour of their all going.

Eramiha Paikea: I am pleased with what the Chairman said about lighting fires and the claims to land by conquest. Let those questions be postponed for the consideration of the next Parliament. I am also pleased with another word of Paul's. Let the subject of the lands be left over until the next Parliament. I say, let us all go up to Te Kopua, that Sir George Grey and Mr. Sheehan may find us men. If every man is to carry his own paddle, that will be too much trouble. Let the Government find us paddles and we will pull.

Paul: I do not wish this discussion to be continued any longer. Let us ring the bell and decide by vote on the question of going to Te Kopua.

The bell was then rung, and all the men in the settlement mustered. The building was crowded.

Paul: I wish now to put to you the question that has been discussed. We cannot finish matters here completely without going to Te Kopua, and therefore I am of opinion that we should go. Grey and Sheehan have asked us to take the words of this Parliament up there, and these are the reasons why we should go. Te Keene says he wants to return in order to build a house for the Parliament at Kaipara the year after next. I was not twelve months building this house. It did not take six months. Now, some of the Ngatiwhatua say that it will take them two years to build a house. It took me only six months to bring the Parliament here. You will remember that from the time we returned from the Parliament at Otamatea it was only six months until I got this building up and the people assembled here. That is my reason for asking all the tribes to come in and vote for those who are to go to Te Kopua and those who are to remain. I think that those people who say that they do not wish to go want an excuse to return home. As for the conveyance, I can find you that. I have a telegram that you are to be ready to go when you get notice. I have had a message from Tawhiao that you are to remain until you get the notice to go up. I replied this day, "If you do not send us your telegram this week this assemblage will disperse and return home." These are points to which you must look. Do not get ideas of your own in order to raise up excuses for returning home. I will now put the question: Shall this meeting go up to Waikato?

Loud cries of "Ae."

Paul: Some of you do not appear to hear what I say; so I will put the question again: After notice reaches us this meeting will go up to Te Kopua?

A unanimous "Ae" was the response, and all the Natives present held up their hands in token of assent, some holding up two hands.

Paul: All the tribes represented in this Parliament?—Unanimously assented to.

Paul: And the name of this tribe there shall be Ngatiwhatua?—Unanimously assented to.

Paul: And you all support the words of Te Hemara, that you will go if the Government will find conveyance?—Unanimously carried in the affirmative.

Paul: And the Government must provide conveyance to Te Kopua and back?—Unanimously carried.

Paul: And every one here present will do his utmost to aid the work that Grey and Sheehan are doing for the welfare of both races of this Island?—Carried unanimously, amidst loud cheers.

The Conference adjourned at 1 p.m., and reassembled at 2.30 p.m.

Paul: Now listen. I am going to read to you the letters of those who have not been able to attend this Parliament.

The Chairman then read letters of which the following are copies:—

Ki a PAORA TUHAERE.

Waionio, Pepuere 11, 1879.

E hoa, tena koe, kua tae mai to reta ki au kei te whakahonore atu ahau mou i runga i to whakaaro rapu ritenga mo nga iwi Maori e noho ture kore nei i runga ano i to te Maori ritenga. Na e hoa kia rongo mai koe, hanga mai etahi ora mo te iwi Maori, mehemea ka taea he otinga e tupu ai te pai ki te iwi Maori ka ora tatou te Maori, ara ka whai ture te iwi Maori. Ka tika te tapiri atu ki te ture nui o Kuini, e hoa kihai nei i taea e au e Ngapuhi taua kupu e mahia nei e au ki roto i a te porowini tenei whare he rapu i enei kupu i a te kimihanga, i a te hahaunga, i a te rapunga, kihai i taea e Ngapuhi. Heoi tenei. E hoa, e Paora, kei riria mai e koe taku ngaronga i roto i to hui. Ahakoa i ngaro mai ahau ko aku kupu ia hei korerotanga mau. Koia tenei kia kaha koe e hoa ki te whakaara i te iwi, tenei te maramatanga ko te Rongopai i puta mai kia taua ka ora te tangata, ko te Kawanatanga ka rua ko nga kino o a tatou matua e tika ana a ratou kino o mua i te mea kihai ratou i kite i nga taonga nui i te iwi o te matauranga nui ko nga ture. E hoa e Paora koia taku kupu ki a koe kei waenganui taua i te ture ko nga kino o o taua matua kia takahia inaianei kia kotahi kia araia nga

kino o te iwi ko te ara e tutaki nei nga iwi kei te ture anake kahore ano i tutakina e tatou, koia taku kupu kei roto nei tatou i te matauranga nui me karanga te tutakinga mo nga iwi Maori, kia ara te rua o aku kupu kia whakatakoto ture te iwi Maori hei whakahaere i te iwi Maori, a ki te rite enei i te Maori ka tuku atu ai ki te maru o te ture o te Kuini. Heoi ano aku korero ki a koe, e whaka-whetai atu ana ahau ki a koe e Paora mo to hui. E hoa he raruraru kei au e kore au e tae atu.

Ki a PAORA Tuhaere.

Na MAIHI P. KAWITI.

Ki a PAORA.

Kaitangata, Pepuere 18, 1879.

E hoa, tena koe. Kua tae mai to pukapuka ki au kia haere atu. Ka nui ano taku hiahia ki te haere atu ki te whakarongo mehemea kaore taku mate, tetehi hoki ko taku mokopuna ka nui te mate. Ko te mea tenei i noho ai au i to kupu mai, mei haere atu au katahi etehi ka tae atu i runga i taku nohoanga kaore e kaha etehi ki te haere atu. E hoa kia kaha te mahi i nga ritenga ma te iwi. Heoi.

Na to hoa,

HORI KUKUTAI.

Paora Tuhaere, Okahu.

Ki a PAORA TUHAERE.

Taipā, Pepuere 20, te tau 1879.

E hoa, tena koe. Kua tae au ki Mangonui i te rua-te-kau o nga ra o Pepuere ki te tatari i aku hoa i nga tangata i poroki mai iho kia kake atu kihai i tae maih, e rapu no matou ki te tikanga o te rori e kake atu ai matou. E hoa ka nui taku hiahia ki te kake atu mehemea tena ano to hiahia poroki iho tuhituhi mai ano kaore tuhituhi mai ano. Heoi ano ka mutu. Na to hoa aroha i roto i te Ariki.

Na te WIREMU PIKAHU HAKAKAI.

Ki a MANUHIRI.

Kawhia, Hanuere 9, 1879.

Tena koe. Kua tae mai to pukapuka kua mohio au ki te kupu a Paora, mehemea ko taua ki mua e pai ana e marama ana mau e hamumu atu ki to teina. Heoi ano.

Ki a Manuhiri.

Na TUKAROTO.

Ki a PAORA.

E tai, tena koe. Kaore au e tae atu. E raruraru ana au ka nui taku mate. Heoi ano.

Ki a te Tinana.

Na TUKAROTO.

Ki a PAORA TUHAEREROA.

Ohaewai, Pepuere 18, 1879.

E te hoa aroha. Tena koe. Kei awangawanga to whakaaro ki toku ngaronga mai i ta tatou hui. Ko nga tangata tenei i whiriwhiria e o matou hapu, ko Heta te Haara, raua ko Mangonui. Heoi ano.

Na MITAI.

Ki a PAORA TUHAERE, Orakei.

Turanga, Pepuere 15, 1879.

E hoa, tena koe. Tenei kua tae mai to reta ki au i tuhia mai e koe i te Tari Maori i Akarana. Ka nui taku whakapai ki a koe mo to whakaaetanga mai ki taku korero. E whaka-whetai ana toku ngakau ki a koe, kua ora ake toku ngakau i to korero, ara tetahi wahi. He nui o aku moni ake ano kua pau i runga i tenei mahi i te perehi i te Waka hei taonga mo nga iwi—a i pouri au kei tahuri ta taua Waka, no te mea kaore i manaakitia nuitia e nga iwi o te motu nei; taku mahi he kimi moni kei utu i nga kai mahi o te perehi. Ko tenei kua ara tetahi wahi o toku ngakau i o kupu. He rangatira hoki koe, tera e pono o korero. E mea ana au kia waiho te Waka hei panui i a koutou mahi katoa ki te ao. Ahakoa whakahe koutou ki tenei Kawanatanga, whakapai ranei, tukua mai ki ahau, maku e panui. Ko au nei kaore au e pai ana ki tenei Kawanatanga, otira he aha kei au. Kei a koutou te whakaaro—ka waiho te Waka hei utauta i a koutou korero, ahakoa pai, kino ranei. Engari kia mohio koe. Ka tu to hui, te Tiriti o Kohimarama kia kaha koe te korero ki nga iwi kia manaaki ratou i to taua taonga. Me tonu koe kia kohikohi tonu ratou i reira ano, ia hapu ia hapu, me homai a ratou moni ki to ringa tonu, kei waiho i te whakaae kau, hei te hokinga ki o ratou kainga, ka wareware, e kore e homai. Mau e ki atu ko te 2 herengi a tena tangata, ko te 3 a tena, ko te 5 a tena, ko te 10 a tena, ko te pauna a tena, muri iho mau e tataui nga moni a ka tuhi mai ki au te whakatu kia hia ranei waka ki ia hapu ki ia hapu, a maku e tuku atu. Engari mau e whakaatu mai nga ingoa me te kainga o nga tangata hei taenga atu mo te nupepa. He tangata matau koe e mohio ano koe ki te tikanga o tenei hanga o te nupepa. He mea pai kia puta te reo o nga iwi ki te ao; he mea ia e whai mana ai te tangata.

Ka mutu aku korero ki a koe inaianei. Kei a koe te tikanga. Mau e mahi atu. Tena e mana to reo i roto i te hui. Me korero pea koe ki e tahi o ohoa rangitira hei tuara mou ki taua mahi, tuhia mai tetahi kupu ki au. Na to hoa tawhito,

Na te KARINI.

Paul: If any man is anxious to make any remarks with reference to these letters, let him do so.

Pairama: The first thing I have got up to say now is about the house in the Kaipara. Te Taou, now listen to what I have to say. Some of you may say that I am lazy, or that I am afraid, but I am not. Why I am anxious that this should be the only Parliament is out of consideration for the whole of the tribes of New Zealand. The places are the same, but the *mana* of all the chiefs has been sent here to Paul, both Europeans and Natives. I am pleased that this house is standing. I think the verandah should remain. If I were to have a Parliament at Kaipara, my words would only be heard there, and would die there. I have trees, and I have a house already at Kaipara, at Adam Clark's place, 53 ft. long, and well joined, and I will put a verandah to it. The width of that house is the same as this. The plan has been made by a carpenter. It will have a gallery all round, and the Natives may sit up in that gallery, and look on. I have already paid the carpenter £300 towards that house. But now that this house has been built for a Parliament I am very greatly delighted, because it is near the Europeans. Now, listen to what I say. If I say that this shall be the Parliament for all the tribes, it will be so for this part of the country; but if I say "No," we will have another one. Do not think, if I abandon the other place that I am building, that I am sick of it. The cause will be, that I shall be pleased to think that all the Northern tribes can come down to this house. Now, I say to you, let this remain a Parliament for us all. This was the place that was first established by our forefathers, and the sun shone on it. Let it remain. When I get too old to attend here let the young men come in my place. This place is the most central, because it is near to the railways.

Arama Karaka: Listen, all of you assembled here. If you wish me to talk I will talk for two

hours. My first words will be addressed to the Natives of Kaipara. I have been in ignorance of the thoughts and meaning of the Natives in other parts of the Island. When Paul and his son Pairama went to Wellington they saw the work of the Natives of that part of the colony, and when they returned they told us all they had seen and heard of the work of the Maoris of the South. They thought that they should do something that would be an example to the Natives of the southern part of the Island, and they decided to have a Parliament. Pairama proposed that these things should be shown to the Natives of Kaipara. When he proposed this Parliament to me I said, "Very well; it will be good. It is a waste of time, your listening to the talk of other places, and the talk of the newspapers. Now, leave it to me. I will have the first Parliament at Otamatea." I thought then that it would bring good to the place, so I christened the Parliament "The House," or "The Child." I said then, "We must clothe this child," and we must nurse it; and afterwards I said, "We will carry it in our arms to Waitemata." Now, here it is. This is the third year that we have had this Maori Parliament. I see now that this house has brought the tribes together, and I look round and see Heta Te Haara and Mangonui here amongst us. That is why I said yesterday that I was glad the Parliament had been brought so close to Auckland, and under the armpits of our friends the Europeans, and that the reports of our discussions can be published at once. That was the reason of my introducing the subject yesterday. I wish now if any of you are against this Parliament being here, to say so. Say so at once if you have any objection to it, and I will speak to you outside after the Parliament is over. Perhaps what I said yesterday has been troubling some of you up to the present. Te Hemara and Te Tatana agreed to support me. There was something said yesterday against Ngatiwhatua, Te Taou, and Mangamotu going to Te Kopua. I was very much grieved to hear that. I think that if those persons who opposed it had spoken to me about it that would have been better, and things would have been finished quietly and satisfactorily. Pairama has said that this shall be the only Parliament house, and I agree with him. That is all I have to say on that point. Now, I wish to say a word about Marsh Brown Kawiti's letter. Listen, all of you assembled in this house. My heart is pleased at Marsh Brown's letter, because he says to Paul, "I leave it for you to look out for some rule for us, and to inquire what are the grievances of the Maoris. Marsh does not wish to go to Waikato, because of the old fighting between the tribes; but he leaves Paul to settle the disputes and old grievances. I am glad that he desires that we should be united throughout the Island. The opening of this Parliament at Okahu has brought lightness to my heart. I am desirous that all matters should be directed on to the road I am travelling. There is a road for us to go from this Parliament to another Parliament. If only a few of us can go we will be present at Te Kopua. I think Marsh means that Ngapuhi shall be on one side and Ngatiwhatua on the other, and I shall stand between them. If the Ngapuhis have anything against us, let them bring it before the Government, and if we have anything against them, we will do the same. But we will all be one. That is why I say this is a good place to meet at, so that the Ngatiwhatua tribe may be able to attend. That is the reason we ought all to be attentive to Christianity, because, though we may belong to different creeds, we are all of one religion. Let the old grievances be brought up now, and then be buried in the Parliament. Let us have one law to protect us. Now, I have not said one word with reference to that letter from the *Waka Maori*. It asks Paul to appeal to all the Maoris for money, from 2s. up to £1. I think you should not be long in coming to a conclusion as to the meaning of that letter. It means that we should send our talk to them and theirs to us.

Waata Tipa: I have got up to speak on the letters which have been read to us to-day. I think that the persons who praised Paul for erecting this house were right. I agree with that person who wrote the letter about the *Waka Maori*. I agree with that portion which asks people to make a collection. Why I agree with him is, that I desire the words of this Parliament to be preserved for future years. I agree with that portion of the letter which asks the people to subscribe money before they return to their settlements, lest they forget all about it. I will retire to my house outside, and collect money for the *Waka Maori*.

Rawiri Puhata: I am pleased with what I heard Adam Clark say, that the Parliament should remain here. I greatly approve of that, and I will support it. The reason of my approval is, that it is a central place for all the tribes to assemble at. I am also pleased with the words of the chiefs who have written letters to Paul. Their letters and greetings are good. I will say a few words now about the *Waka Maori*. I agree to the collection of money, because I do not think it would be right that the Government should pay the expenses of the Maori Parliament.

Renata Paraire Kawatupu: I wish to refer to the last letter, about the *Waka Maori*. I am one of the paddles that will pull in that canoe. I think that letter concerns all the Natives assembled. Though I am perhaps the only man of Ngapuhi present, it is right that I should express my opinions. I agree with what the two last speakers said. Let us make a collection. I have heard a good deal of talk in this House against the last Government, and I think it is good that we should subscribe money in order that our talk may be printed in that paper, the *Waka Maori*. It was mentioned by Te Hemara on the first day of the meeting in this house that a subscription should be got up, and when Commissioner Kemp heard what Te Hemara said he replied, "No; leave to the Government the expense of printing your talk;" but if we leave it to the Government, perhaps they will not print what is said against them. I do not think it would be right to throw the expense of the printing upon the Government. I think we should collect money, and leave it to the chiefs in this house to decide how it should be spent. But I do not think the writer of that letter about the *Waka Maori* seeks to print your talk for your own good. No; it is only for the sake of the money that he would get for it. He does not desire to do the Maoris any good. It is the money alone that he is looking for. If it rested with me, I would not give him anything.

Te Hemara: Mr. Kemp said that the cost of printing the words of this Parliament would be borne by the Government. I think the last speaker was correct. The letter from that person about the *Waka Maori* was not for the good of the Maoris. It was Paul that first proposed that each tribe should make a collection to print the words of this Parliament, and Mr. Kemp said the Government would undertake the expense. I then went and informed the people of what Mr. Kemp had said, that Mr. Kemp heard there was going to be a collection and he stopped it. Mr. Kemp said, "Paul, you leave that

to me. I will send the news of the Parliament, and I will pay for it." Paul then said to me, "You go to all the tribes and tell them not to make any collection." I said, "Very well;" and I went and told them. The man that wrote that letter about the *Waka Maori* had no knowledge of these matters. He is not present here.

Maihi te Kapua: I have got up to speak about the *Waka Maori*. I wish to put a question to the Chairman.

Paul: Put your question.

Maihi te Kapua: Did you write a letter to the *Waka Maori*?

Paul: A letter was written to me asking me if I would be willing to collect subscriptions for the publication of the reports of the Parliament in the *Waka Maori*. I replied that I would let all the tribes know what he said. At first I did not know that the Government were going to defray the expenses. Mr. Kemp did not inform me at first about that. That was why I proposed to collect money to pay a reporter to come here. Then Mr. Kemp came here, and I told him about it; and he was angry, and said, "No; the Government will pay all the expenses of the reporter, and of printing the proceedings," and he said he would send us copies. I then told Te Hemara to inform the people that no subscription would be required. That is all I have to say now on this matter. To-morrow morning we will meet and finish our discussion.

The Conference then adjourned until 11 o'clock next day.

NINTH DAY.—7TH MARCH, 1879.

The Conference was resumed at 11.30 a.m., Paul Tuhaere in the chair.

The proceedings were opened with prayer.

Paul: The subject of discussion to-day is the letter about subscriptions for the *Waka Maori*. When that is finished there are two other subjects to be brought forward, and then this Parliament will finish to-day. We have to decide whether or not the Parliament shall continue here, and what Ngapuhi said about the child of that tribe. We will first discuss that matter about the *Waka Maori*; but I will begin by reading some letters.

Ki a PAORA TUHAERE.

Okahu, Mache 6, 1879.

E hoa, tena koe. He kupu ta matou ki a koe ara ki nga rangatira o tenei Paramete. Kua whiriwhiri matou i nga kupu e rua i roto i te Paramete nei i te pukapuka a te *Waka Maori* i te kupu a te Kawanatanga, ta matou i kite ai ma katou e whiriwhiri ara ma nga rangatira o tenei Paramete ki te oti i a koutou ka tomo atu ta matou ki roto i te mea i kitea e koutou.

Ka huri iho nga kupu nei.

Na WAATA TIPĀ,

Ara na Ngatipaoa katoa.

Ki a te Tiamana o te Paramete, ara ki a PAORA.

Okahu, Mache 6, 1879.

Tena koe. Tenei ta matou i whiriwhiri ai mo te kupu a te *Waka Maori* i panuitia nei e koe i tenei ra ara mo te tono a te *Waka Maori* ki a tatou. Tenei ta matou kua oti i a koe te ki kia koha moni tenei hui mo nga mahi katoa o tenei Paramete a i whakaaetia ano e tenei hui taua ki heoi i te ra o Te Keepa i ki ano ia ma te Kawanatanga e utu nga tikanga katoa i mahia e tenei Paramete. Ko ta matou kei ta Te Keepa i ki nei ara kei te hui katoa te tikanga. Heoi ano.

Na te Runanga katoa o te TAOU.

Ki a PAORA TUHAERE.

Okahu, Akarana, Mache 5, 1879.

Tena koe. Tenei ta matou i whiriwhiri ai mo te kupu a te Uriohau e ki nei kia whakatuturutia te Paramete ki konei, kia rongu mai koe, e kore matou e pai, ki ta matou e pai ai kei to kupu ano i whakatakoto ai i te timatanga kia rua tau ki konei i te toru o nga tau me hoki ki uta. Heoi ano.

Na NGATARU,

Ara na nga hapu e wha.

Paul: I have read these letters to you; and if you agree to what I say, do not collect any money for the *Waka Maori*. I will now put the question to you: This Parliament is not in favour of collecting any money for the *Waka Maori*.

Carried unanimously.

Paul: (2) That this Parliament will leave it to the Government to pay the cost of printing the proceedings of the Parliament.

Carried unanimously.

Paul: There are now two other matters to discuss, and then the Parliament will finish. I will wait this week for a notice to attend the meeting at Te Kopua, and if we do not get any notice before the end of next week, then you will return home. I will now get down and let Te Keene take my place for a while, because I wish to make a speech in reply to what Adam Clark said yesterday; and when I have finished, then I will resume the chair. I wish you to consider the letter, dated the 5th of the month, with reference to the place for the Parliament.

Paul then vacated the chair, which was occupied by Te Keene.

Paul: I wish to refer to the speech of Adam Clark yesterday. He said that when Pairama and I went up to Wellington, and when we had seen the doings of that place, we brought these things here. I did not say that. With regard to this work and the letter of Marsh Kawiti, I thought all the Maoris and myself should go to his meeting. At the Land Court at Kaihu the words of Ngapuhi were brought up, and then about Ngatiwhatua and Kaipara. There were some bad words mentioned in the Native Land Court by Ngapuhi; but I will not mention them. They were very bad. They referred to Ngatiwhatua. Taonui said then that the tribes of Kaipara should go with him to the Parliament of Maihi Kawiti. These tribes, Te Taou, Uriohau, Roroa, and Ngatiwhatua, were all grieved at the bad words that were mentioned at the Court. All the tribes of the Kaipara were anxious to fight for Te Maunganui; but, owing to the interference of the Government Commissioners, the fighting was stopped. The Commissioners were Kemp and Preece. I spoke in the presence of all the tribes about those words that were mentioned. I got up to oppose what Taonui said. I said, "Kaipara will

not go to your meeting to increase it. Let you look after your tribes, and I will look after mine." That was the cause of my saying that I would get up a Parliament for this place. The Parliament was held at Otamatea. I knew nothing of what Pairama had said to Adam Clark. That is all I have to say. I got up this Parliament, and here it is.

Paul then resumed the chair.

Eruena: I support Paul in what he said. His statement is correct. When we assembled at Te Awaroa it was discussed about a meeting being held here. I introduced it. Pairama then got up and said, "Let the Parliament be taken to Otamatea." I replied, "Let us take it to Auckland." Pairama said, "Very well; that is correct." Adam Clark then rose up and said, "Let us take it to Otamatea." I said, "No; let us take it to Auckland." Adam Clark said, "It will not do there. That is a strange place for us." I said, "I have nothing to do with that. There is a church here, but there is no church at Orakei; but never mind, the sky will be our church." Adam Clark was strong, and he got the Parliament to Otamatea. We all assembled there, and matters were discussed about the foundation of this house. At that time our words were not agreed to by Adam Clark. He took upon himself all the business of the Parliament. The first subject was about the coming of our ancestors from Hawaiki. At the close of the Parliament at Otamatea it was agreed that it should continue there, and that was agreed to by all. It was to be there for two years. The second year we went back again to Otamatea. What was discussed then was the same as has been discussed by this Parliament. It was agreed there that the Parliament should be brought to Orakei. I then said that we were overcome; and the Parliament was brought hither. Then Paul sang a song there. He was the Chairman of that Parliament at that time. This is the song that he sung. (Song.) Then the Parliament was brought here. Now listen, all you tribes. This year the Parliament shall be here, and the next; but in the third year we will have it returned to Kaipara. It shall be at Reweti's station, and it shall remain there and never be moved to any other place. When the house is built there, if the Government say it is a wrong place, and appoint some other place for it, then it will be moved. Then perhaps it will be brought back again to Orakei, and remain here for ever. Do not suppose that if a house is built at Reweti's station the Maoris and the Europeans will remain away from it. No; they will all go there, because this is the work of the Government and Paul, and of the chiefs of Kaipara. I think that there should be no dispute about what I say.

Paraone Ngaweke: I agree with the letter of Marsh, Kawiti, and the chiefs who are here. The trouble between the Ngapuhi and Ngatiwhatua was about the Land Court. Let those troubles now be put on one side. This is a different matter; all the tribes are now one under the Government. The letter of Marsh is good. It is a letter of greeting to this house to look for some measures that will benefit all the tribes. Paul says, Let one tribe look for its good and let us look for ours; but I say, Do not put Ngapuhi on one side. Let us be one. Let the Ngapuhis side with Paul, because he is working with the Government. If we Maoris have anything to say against Ngapuhi, let us say it. But that has nothing to do with the Government. Do not let us bear malice against them, nor they against us. With reference to this Parliament, I think it should remain here from year to year. I agree with what Eruena said, because it was agreed by all the Uriohau that the Parliament should remain here for two years. I consider this the best place for it, because people can come here from all parts. It is near to the town and to Hauraki and Kaipara. It is true, as Eruena said, that the Government and the Maoris can all attend at the Kaipara Parliament, but we do not know that the Government will always provide conveyance for us by steamer and railway. There is one thing that I look at: the European Parliament always sits in one place; it does not come to Auckland and then go to another place. There will be time enough during the next two years to decide upon the place where we will sit next. I do not know whether we ought to vote now as to the place for the Parliament, because many of the chiefs are not present to-day.

Adam Clark: There are sufficient here to decide that question.

Paul: I will now put the question, Those who are in favour of taking the Parliament to Reweti's station, hold up your hands.

Fourteen hands were held up.

Paul: Those who are in favour of the Parliament remaining here, hold up your hands.

Thirty hands were held up.

Paul: It is carried that the Parliament shall remain here.

Te Mangonui: I rise to speak about the vote just given. I have now lifted my hand, and I represent Ngapuhi. I agree that the Parliament shall remain here, because there is a steamer to bring me straight to this place, and I cannot go overland to Kaipara. If this is only a Parliament to talk, I will not attend; but if it is to carry out the Treaty of Waitangi, I will attend. I have heard what that Parliament is like at Wellington. If the younger brother should fail, let the elder brother look after him. This Parliament shall be the younger brother. All the Ngapuhis will agree to that.

Paul: That has been settled by the vote. Stop the discussion on that question.

Maihi Te Kapua: With reference to that letter that was received from the *Waka Maori*, let us leave the matter to the Government. Let the Government give us notice when the printing is completed. This is another word that I have for this meeting: Let the Government print all the remarks of this Parliament, whether they are in favour of the Government or against them. I wish the Government to publish everything, that it may be all read. I have one other matter to bring up in reference to what the Chairman said. That is about the woman that was stolen away by Haki Whangawhanga. That man is from Ngapuhi; the woman was the sister of Te Rahuroa, a daughter of old Te Rahuroa. She was stolen away to Whangarei; she lived there with him for three years as his wife. Then they both came up to Hauraki. We were all angry at Paea for taking this man. But when they came to us we thought better of it, and our anger ceased. We allowed them to live as man and wife. When they returned to Whangarei, Haki Whangawhanga took away with him the daughter of Paea by her former husband. He took the girl against the mother's will. The name of the father of that girl was Hohi Paturuhinga. When they lived at Whangarei, the girl was put to school. A short time ago, during the month of December, Haki Whangawhanga had a fight with another man called Hatama, and Haki Whangawhanga was beaten by him. After the fight, Hatama brought the girl away, and the mother,

Paea, was brought to us at Hauraki. We had nothing to do with her going away with any man. We thought that as she had returned to us, that would end the matter. Then Riwi Kaitawa and others wrote this letter to us :—

Ki a TUKUA.

Maruata, Whangarei, Tihema 18, 1878.

E koro, tena koe. He whakatu tena ki a koe kua oma atu a Paea raua ko Hatama, ko te take kua patua a Haki e Hatama me te Kawana ko Peru tetahi ona ingoa, mo Paea ano te take ki te tae atu raua ki kona me whakahoki iho me hopu ranei e koutou a Hatama. He mea huihui e matou katoa tena kia hopukia e koutou taua tangata ka whakahoki iho ai me tuhi iho ranei e koutou, ka nui te kino o te mahi o taua tangata ki a Haki ora iti kua mate rawa a Haki, ko te kotiro nei kei te noho pai. Heoi ano. Na to matua aroha, ara na matou katoa,

RIWI TAIKAWA,
ERU NEHUA,
HAKI WHANGAWHANGA,
Me te iwi katoa.

When we received that letter the Ngapuhis assembled, and the man and the woman, who were prisoners. We looked at the words in this letter, where they told us to apprehend them and to return them. We considered the matter, and decided upon writing a letter to those who had sent us that letter I have read. When they received our letter, they did not reply. I forget the words of our letter to them, but I can remember some words of it. I remember that we said, "Let Rewi Taikawa come up and take them away—that is, the woman and Hatama. The sea is smooth. The road is open. This is summer." And the end of the letter was, "If you come up, bring the girl with you." When they received the letter, the Ngapuhis considered it, but they did not answer it. They sent up a messenger to say that they would give back the girl that was at school. The Natives told us in Auckland that Haki Whangawhanga went to the person that was in charge of the girl, but he declined to give her up to him, and Haki paid the person who was in charge £10, and took her away to a Native settlement. The Ngapuhis said that girl should be payment for Paea that was stolen away. The Ngapuhis say, if we will send back Paea they will give up the girl. We considered that it would be wrong for us to do so, as the woman was stolen away from us, and was then taken by one of Haki Whangawhanga's people, and brought back to us. If we knew that it was one of our own people who stole the girl, and took her to Ngatipaoa, then we would consider that Haki Whangawhanga was right in demanding her back. Therefore we have brought the matter before the Chairman of this Parliament, and before the chiefs of this Parliament, to say whether it is right or wrong. You can see by the contents of the letter that it means, if we go down to take the child, there will be trouble.

Paul: Have you anything else to bring up? Have you sent a letter about this to the Native Minister?

Maihi: No, I have not.

Paul: Have any of you spoken to the Native Minister about it?

Maihi: No.

Paul: Then I will tell you what you should do. You know that Mr. Sheehan is going to that place—Whangarei—in a short time. My idea is, that Tukua should go with Mr. Sheehan and get the girl back. If you had written to the Government and they had declined to take action, then it would be right for this Parliament to deal with the matter; but as it is, I advise you to see Mr. Sheehan, talk it over with him, and he will get the child. If the meeting agrees with what I say, hold up your hands.

The meeting voted unanimously in favour of Paul's proposal.

Paul: That matter is finished. It is settled that Tukua shall accompany Mr. Sheehan. I do not see that there is anything more for us to discuss at present. This will be the end. The Parliament is over now; but there will be a ball on Monday, and the meeting will collect a little money to moisten the mouths of the dancers with ginger-beer. I declare this Parliament now closed.

The Natives present then stood up and gave cheers for Sir George Grey, Mr. Sheehan, Mr. Commissioner Kemp, and Paul.

The proceedings terminated at 1 o'clock.

SATURDAY, 8TH MARCH, 1879.

To-day the Natives were assembled by Paul outside the runanga house, and arranged as nearly as possible as they sat during the discussion inside the building. Paul sat in front, with Mr. De Thierry and Mr. C. O. Montrose, at a table, and immediately behind the principal chiefs were seated on the benches. An excellent photograph was then taken of the assemblage by Mr. Stuart, photographer.

A second view was taken of all the Natives in the settlement—men, women, and children—arranged in a picturesque group under the flagstaff, with the British union jack flying over them, and the settlement in the background. It is worthy of mention that even a number of the Hauhaus sat in this group. In the afternoon the steamer "Takapuna" made several trips to Orakei with passengers from Auckland, amongst whom were many of the leading citizens. Many of the settlers from all the surrounding districts also came in vehicles and on horseback. There were nearly five hundred present at half-past three o'clock.

The Natives then gave a grand war-dance in honor of the Europeans, followed by a *haka*, and at the conclusion a subscription was made up by the visitors, in order to provide refreshments for the Natives.

Throughout the proceedings of the Parliament the Europeans and Government officials who visited Orakei were most hospitably entertained by Paul Tuhaere.

Mr. Gittel, of Parnell, had a licensed refreshment tent on the ground during the meeting, but the proceedings throughout were most orderly, and there was no drunkenness.

The Rev. Mr. Gittos frequently visited the Natives, and held Divine service.

The supply of food appeared to be abundant.

Almost all the Natives were decently clothed.

Dances were held on several evenings in the hall, and were conducted with strict propriety in European style.

Mr. Commissioner Kemp paid frequent visits to the meeting, and appeared to be held in high respect by all the Natives present.

Mr. Brown, of the Native Department, was the interpreter during the meetings of the first week; but, owing to his presence being required at the Bay of Islands, the work was taken up during the remainder of the period by Mr. De Thierry.

The Government reporter desires, in conclusion, to express his thanks to the department for the courtesy uniformly received throughout the meeting.

The proceedings were open to the Press, and were attended by representatives of the *New Zealand Herald* and *Evening Star*, both of whom were courteously treated by the Native Department and the Maoris, and obtained every facility for reporting the proceedings.

COPY OF VOUCHERS FOR EXPENDITURE IN CONNECTION WITH PAORA TAHAERE'S PARLIAMENT
AT ORAKEI.

NATIVE DEPARTMENT, Dr. to CHARLES OTTO MONTROSE.

1879.			£	s.	d.
Mar.	10.	Services as shorthand writer at Orakei Conference, 24th February to 8th March, inclusive, at £1 ls. per sitting	12	12	0
Feb.	25.	Transcribing 52 folios	2	12	0
"	26.	" 95 "	4	15	0
"	27.	" 92 "	4	12	0
"	28.	" 90 "	4	10	0
Mar.	3.	" 89 "	4	9	0
"	4.	" 99 "	4	19	0
"	5.	" 98 "	4	18	0
"	6.	" 95 "	4	15	0
"	7.	" 75 "	3	15	0
		Summary of business, 87 folios	4	17	0
			<hr/>		
			£56	14	0

NATIVE DEPARTMENT, Dr. to G. W. HARDWICK.

1879.			£	s.	d.
Feb.	24.	1 tin biscuits	0	17	6
"	24.	1 tin ginger nuts	0	5	0
"	24.	1 tin water biscuits	0	3	0
"	26.	Biscuits, 720 lb. at 4d.	12	0	0
"	26.	Sugar, 720 lb. at 4d.	12	0	0
"	26.	Rice, 960 lb. at 3d.	12	0	0
			<hr/>		
			£37	5	6

NATIVE DEPARTMENT, Dr. to F. QUICK.

1879.			£	s.	d.
Feb.	25.	Carriage, taking Mr. Kemp and interpreter to Orakei meeting, and returning with them	1	10	0
"	26.	Ditto ditto ditto ditto ditto	1	10	0
"	28.	Ditto ditto ditto ditto ditto	1	10	0
Mar.	1.	Ditto ditto ditto ditto ditto	1	10	0
"	3.	Ditto ditto ditto ditto ditto	1	10	0
"	4.	Ditto ditto ditto ditto ditto	1	10	0
"	5.	Ditto ditto ditto ditto ditto	1	10	0
"	6.	Ditto ditto ditto ditto ditto	1	10	0
"	7.	Ditto ditto ditto ditto ditto	1	10	0
			<hr/>		
			£13	10	0

NATIVE DEPARTMENT, Dr. to M. J. WHITTINGTON.

1879.			£	s.	d.
Mar.	14.	For services rendered as cook, &c., during the Native meeting at Orakei	1	0	0
			<hr/>		
			£1	0	0

NATIVE DEPARTMENT, Dr. to RICHARD DE THIERRY.

1879.			£	s.	d.
Mar.	3	Engaged as interpreter at Native Parliament, Orakei, in the place of Mr. Brown, seven days at 21s.	7	7	0
		to 9, inclusive. Expenses paid by me for boat, &c.	0	12	6
Mar.	13.	Translating the resolutions into the English language, 21 folios	1	1	0
			<hr/>		
			£9	0	6

NATIVE DEPARTMENT, Dr. to L. PROBERT.

1879.		£	s.	d.
Feb. 24.	To goods supplied to Paul Tuhaere for Native meeting at Orakei, by authority of Hon. Native Minister, as per account attached:—			
	2 doz. wine-glasses at 9s.	0	18	0
	1 doz. tumblers	0	6	0
	2 corkscrews at 1s.	0	2	0
		<hr/>		
		£1	6	0

NATIVE DEPARTMENT, Dr. to BENJAMIN WILLIAMS.

1879.		£	s.	d.
Feb. 23.	Boat hire, conveying Civil Commissioner to and from Auckland and Orakei at the commencement of the meeting			
			1	0
		<hr/>		
		£1	0	0

NATIVE DEPARTMENT, Dr. to J. HUNT.

1879.		£	s.	d.
Mar. 8.	Conveying Mr. Kemp to and from Native meeting at Orakei			
			0	15
		<hr/>		
		£0	15	0

By Authority: GEORGE DIDSBUY, Government Printer, Wellington.—1879.