

*Turahoe* said: The last speaker spoke truly with regard to the flag that is flying here, and I repeat his request that you will supply us with one, that it may be known that we are loyal to the Queen; that she may be for the future our benefactress, and that we may have the protection of God, whose servant she is.

*Mr. Ballance*, in reply, said: My friends, the people of Pipiriki, I am glad to meet you here and receive the expression of your friendly sentiments. I have heard what you have said regarding the past, and also with regard to the future. I think the past should be forgotten, and that in the future we should be friends. This is one of the reasons I am here to-day—to see the people, and to express my friendship for them. As Native Minister it is my duty to assist, to the best of my ability, all those who are loyal to the Queen. You have expressed your loyalty, and that is sufficient for me. The request to have a flag in token of your loyalty is a very reasonable and proper one, and I shall have great pleasure, on my return to Wellington, in sending you one as a token of our friendship. An expression has been made by Karaetinaï about being a wild man. I think it is only a figure of speech. Whatever he may have been in the past, he does not look like a wild man now; the reason being, no doubt, that he is friendly to the Queen. My friends, I wish you to prosper; I shall be happy to assist to insure that prosperity in the future. You have all seen what war has brought you to. You are few in numbers; but for war you might have been strong to-day. There is time yet to strengthen your position by living in friendship with the Government. The Government is strong enough to insure justice to all, and will take care in the matter of the Maoris to see that justice is done.

The Native Minister, after some conversation with the principal Natives, then returned to Wanganui.

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NOTES of a MEETING between the Hon. Mr. BALLANCE and Te KOOTI and his People at Kihikihi, on the 3rd February, 1885.

*Te Kooti*: Welcome, friend, welcome. Although every one else has remained away, welcome to you who have come, the person who takes care of the land and of the people; the person who saves from trouble the sinful man and the wicked man. Come and spread good over the people who are evil, over the whole earth. [Te Kooti and his people here sung a song, and Te Kooti presented the Native Minister with a dogskin mat and a whalebone mere.]

*Mr. Ballance*: Te Kooti and friends,—I thank you for your kind expression towards me to-night. I know that your words are good, and I take it that your heart is with your words. When men speak good of others they should not entertain evil in their hearts. I therefore believe, from the way you have expressed yourself to-night, that you entertain nothing towards the Government and towards the Queen but friendly and loyal feelings. The Government of the colony is great enough to shelter all the people of the colony, to protect them, and to defend their land and their liberty and their lives. Some time ago my predecessor extended an amnesty and forgiveness to Te Kooti and to others who had committed offences in the eyes of the law. To-night I register that amnesty. In this respect one Government does not undo what the previous Government has done. The forgiveness was complete, the pardon was also complete. We therefore expect that in the future Te Kooti and the Government will understand each other, and we shall expect loyalty from Te Kooti and his friends. His words to-night, as well as the presents which I accept, are a pledge of loyalty to the Government. The Government and the institutions of the colony allow the fullest latitude to all the people of the colony to do what they please, so long as they do not injure others and break the law. You may preserve your own institutions and your own religion intact. We have no right to, and we do not, interfere with you in the exercise of these rights. It is our duty to defend you and to protect you, and to make no distinction between you and the rest of the Native people or the Europeans of the colony. It is my earnest desire that in future we shall all be one people—that is to say, that we shall live together in peace with our neighbours and cultivate our own lands, without interference from others. If you have any grievances you have only to make them known and the Government will redress them. It is my duty as Native Minister to listen to every grievance, and, if possible, to remove it, and place you in a position so that your rights will not be invaded. In addition to the friendship which has been expressed to the Government and to myself as the representative of the Government, I hope to hear, before this meeting is ended, the expression of your views upon all those subjects to which I have referred. I am unreserved in my speech, and I hope you will also be unreserved in your speech. I think it best to be candid with you and tell you what I mean. I shall not speak words to you and entertain sentiments different to the words. Again I thank you for your expression of good will, and hope now that you will express your views openly.

*Te Rangihiroa*, of Tarawera, said: May you and your assistant enjoy good health, Mr. Ballance; you who occupy the place that Mr. Bryce occupied to carry out the laws of the colony of New Zealand. My word to you, in reply to your suggestion that we should talk about the lands, is this: I have something to say about the land which Mr. Bryce gave to us, known as Orakau. The piece which was given to us is the same as if it were out at sea—that is, it is under water, and we would like to have a piece given to us inland in the vicinity of Orakau, in the same place, but not in the same position. Am I an eel that I should have been placed by Mr. Bryce in the water to reside? We have heard what you have said about your love to the people, and carrying out the laws and showing affection for them with regard to their lands, and we would ask you now that you would give us some land at Orakau—that is, dry land. That is the block of land that I want to speak to you about to-night. That is, the block of land that the Government promised to give to us, was 266 acres altogether. Now, I ask that you give us the whole of it, including the portion of the Government land where the blockhouse at Orakau now stands—about forty acres, more or less. My only means of subsistence that I have in the Waikato is through your affection towards me. The only land that I have a right to reside on in the Waikato is the land which has been given to