

misinterpretation. Now, with regard to this question that has been raised by Mr. Thomson about chiefs and inferior people. I did not raise the question; I did not say anything to provoke jealousy between the chiefs and the inferior people, as he calls them; I should never think of doing so. If I wanted to create divisions amongst people, and to work out ends which would not be for their benefit, that might be the course I would take. That responsibility is upon the speaker. Now, let us look at the legislation of the past, and see whether any distinction has been drawn between the chiefs and the inferior people. For your representatives in Parliament every man has a vote. Where is the distinction there? For the election of your Committee every man has a vote. Where is the distinction there? You will see that the speaker himself made the distinction, and tried to create a jealousy that should not exist. Further, he has produced an "Act" which really never has become law at all. He tried to frighten you by telling you that the Act had passed. I tell you that there is no such law. It is true that there was a Bill brought in last session containing some of these provisions; but who opposed those provisions and tried to prevent them from becoming law? Why, one of the very chiefs of whom he seems to be jealous—namely, Wahanui. [Applause.] Where is the cause now for any jealousy between the chiefs and the others? I have not raised the question; upon his head must rest the responsibility.

*James Thomson:* I did not say that an Act had been made for the benefit of the chiefs, and another for the inferior people; but what I did say was, "Look out and do not do it in future. I did not say that it had been done, but what I did say was, that it should not be done in the future. You came here for the purpose of seeing the chiefs. You did not come here for the purpose of seeing the inferior people; therefore I said to you, "If you come here again, come to see all of us."

*Mr. Ballance:* I have only to say that the statement which has just been made is equally as untrue as the first statements. I did not come to see only the chiefs and not the inferior people; I came to see all the people and speak my sentiments unreservedly to them. He admits that he did not say that distinction had been made in the past, but he warned me that it should not be done in the future. I say the distinction never has been made in the past. Judging by the past, then, why should he think it would be done in the future? You will see he had not considered the question carefully when he spoke. [Applause.]

*Manga* said that he could not let the Minister go to-morrow, as there were other subjects to be brought forward.

*Mr. Ballance:* I have heard what Rewi has said about not going to-morrow. I should like to remain if there is any more business to be brought before me, but I have other meetings in different places, and my time is very short. If there is any other important business of course I will wait for it.

*Manga:* Where are you going to-morrow?

*Mr. Ballance:* I was going to-morrow to Whatiwhatihoe, by invitation.

*Manga:* I will not agree to your going. As soon as we are both of the same mind, then I will let you go; when you have settled everything, you can go to see Tawhiao. When we have finished I will accompany you to Whatiwhatihoe.

*Mr. Ballance* said he should be glad if Rewi would accompany him to Whatiwhatihoe, but he thought that most of the important questions had been settled.

*Wahanui* said that some of the most important things were to be gone into on the next day.

It was then arranged that the following morning should be devoted to business, and that in the afternoon Mr. Ballance should leave for Whatiwhatihoe.

The meeting was continued on Thursday, the 5th February, 1885.

*Wahanui:* When I was in Wellington Mr. Ballance asked me to give up a road for the railway-line to be made. I replied to Mr. Ballance and said, "I will not discuss the matter now; it is left for the whole of the people to settle, and everything in connection with it is to be settled by the people themselves." I have come to the people who are on one side. I have not been able to see all the people; only the ones that I have seen are in the house at the present time—that is, Ngatimaniapoto and Ngatiraukawa. There are some from Whanganui here present. Those who are not present are Ngatitawharetoa. I do not wish you to consider that what I am now saying is in the light of keeping back the railway-line, but what I am anxious for is that I should be able to see those people who are absent, after I have seen you, after this meeting. After those people have been seen by me then the final settlement will take place. Although they may not pay any attention to what I say, still the fact of my having seen them will be sufficient, in accordance with the statement that I have already made, that the matter will be left for the people to settle, because the timber country through which the line passes, and other things in connection with the line, are all in the vicinity of the land owned by these people. I want to discuss with them the matters that were gone into yesterday. Yesterday you did not refuse to us the things that have been refused by two or three previous Governments. Neither is this action of mine withholding from you the thing which you are most anxious to obtain. The only reason we adjourn the matter from this day to some other is because of the road from Kawhia. Now, we wish you to turn that road into the Alexandra Township, not to come across the Waipa, but leave that till we have time to breathe over it—consider it. We wish that road to go from Kopua into Alexandra, instead of touching the railway-line. After the first matter is settled, then there will be time to go on with the second matter. Do not be dark at what I am telling you to your face. Leave us to see each other and discuss about this road during the next few days. I shall conclude what I have to say now.

*Te Rangituatea:* I now greet you for the first time that you are appointed Native Minister. You are called the Minister for the Native race; that is right. I therefore greet you. Come in accordance with the talk. Come to see us. You are the person to whom all the talk is made fast, things pertaining to mankind are made fast, things pertaining to the land are made fast. Another of my words to you is—let Ngatorihangi's fire still burn on and run through the country. I am