

mise carried out. With regard to what Marata has said I may say this: that these rehearings are in the hands of the Commissioner; he will hear both sides, and decide fairly. Reference has been made to a sale of land to Mr. Gill. I do not see how the Government can interfere in this case. Reference has been made to the promised provision for the children of Ngari. It is quite clear that Te Moananui had a Crown grant, and therefore had a right to sell the land. He had a legal right to sell the land, and he sold it, and Mr. Gill got a title. I think that the act of Te Moananui was wrong; but who is responsible for that? If a chief sells land which he ought not to sell, and appropriates the money to himself, that is the fault of the chief. Therefore no one is to blame in this case but Te Moananui. The one thing that I have pleasure in hearing is, that the children have received their land; and I am afraid that nothing more can be done. If you are ready to sell your land, that is the fault of those who sell it; but I hope that the law will be so amended as to give the people generally more control over their own lands, in order that abuses of this kind may be prevented. Now, I have discussed all these private grievances with you; there are many others, no doubt, but I hope you will excuse me going into them. Most of the questions relating to land are dealt with by the Commissioner and by the Land Court. If there are other questions which you wish attended to, if you send me letters upon the subjects I will answer them. I am very glad that we have been able to go through all the business that you have brought before me. I shall now finish by saying that I wish the tribe great prosperity, and that it may become strong again; and I wish you good-bye.

NOTES of a MEETING between the Hon. Mr. BALLANCE and NATIVES at Whakato, near Gisborne, on the 24th February, 1885.

*Hirini te Kani* said: Welcome to see the people. They are here before you. Come and show us your work. It is on account of the Government work, the Land Court, that there are no people to welcome you to-day. Come to greet us, and to hear our greeting. We have not seen a Native Minister for many years. Come to us in remembrance of Sir Donald McLean, to see your people. We like you to come and see us, as you are the Native Minister.

*Tamati te Rangituawaru*: Salutations to you. Come to see us, in remembrance of Sir Donald McLean, who has shown love to the Native people; come to us in the same spirit. It is very good that you have come to see us. Come to see the people, and to see the land. It is for you to say whether we are to live or die.

*Arapeta Potae* then addressed those of the Ngatiporou who were present, and sang a song of welcome.

*Maraki te Koari*, of Wairoa, said: No Minister has come to see us since Sir Donald McLean, who brought prosperity to us. Since he died I have had no help.

*Hapimana Tinipaora*: Welcome, the Government of New Zealand. Come and see the people. Come and see the griefs of the people. Come and examine into the troubles of the people. Come, the Native Minister. Come, my father; come, my friend, that I may show you the troubles under which I labour. Come to bring us help. [Song.] Come, my friend, perhaps you will be a Native Minister in reality, and not in name only. Come to see the Native people.

*Ruitene*, of Tologa Bay: Come to bring us relief. Where were you in all the past troubles, that you did not come to see us sooner. Come to see us; come to see the land spread out before you. Who was it that consumed the land? It was you. Salutations to you the devourer of the land. Will you be strong enough to save us? I am afraid not. Can you save us or can you not? Come to see us.

*Wi Peri* said: Welcome, the Native Minister; welcome to come and see us, in terms of the invitation which the Natives of this district offered you. This word of invitation went out from their mouths, calling you to come to see them, as you have never seen them before. The last Native Minister, they say, was Sir Donald McLean; you are the next one to come and visit them. You are called the Native Minister—that is, the Minister for the Native people. It is very good that you have come to see us. These are all the words that will be spoken to you to-day. The only proceedings to-day are welcoming you. This is a day of pleasure, a day of amusement. My young people will indulge in amusement before you. The tribes will not speak on important subjects to-day. To-morrow the words will be spoken. Welcome to see the East Coast Natives. This is our word to you to-day. We hope that benefit will result from your having come to see us; benefit to both tribes, Europeans and Maoris. This ends the greeting to you. It is for you to reply, if you wish to do so.

*Mr. Ballance*: My friends of the Native people, in the name of the Government of the Queen, which I represent, I thank you for your words of welcome to-day. When I first received the invitation to visit the people of this coast on the present occasion I at once assented. One of my reasons was this: I considered that the Native Minister should be a Native Minister in reality, and not in name only. I thought that it was the first duty of the Native Minister to make himself familiar with the wants and aspirations of the people. Acting upon that, I have visited various parts of this Island, and have come in contact with many of the tribes of the Native race. I have tried to understand their wishes, and, as far as lay in my power, to promote their prosperity. You have expressed the sentiment that I am come in the spirit of the late Sir Donald McLean. I know the confidence placed in Sir Donald McLean by the Native people. It is in that spirit, therefore, that I have come amongst you, earnestly desiring to do something to promote the prosperity which he sought to bring amongst you. I have appreciated the loyalty pervading the people to-day. I have heard that loyalty expressed in your songs. You have given expression to the loyal sentiment that the canoe should be fastened to the Governor. That is a just sentiment, and one that will be attended with great benefit to the Native people. The Government and the Parliament are sufficient in themselves to provide for the lasting welfare