

This clause also states that the Queen “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.” And this pledge has been strictly observed. In no single instance has your land been taken from you. It is only when you are disposed to sell, and not before, that the Governor gets possession of your lands. Where is the man who has been deprived of any of his land?

*4th Clause* speaks of the Treaty of Waitangi. Some have said that this Treaty was confined to the Ngapuhi. I maintain that it was not a treaty with Ngapuhi only, but a general one. It certainly commenced with the Ngapuhi. The treaty is binding on the whole. And further, I believe that it has been a great boon to you; and one, therefore, which you should not lose sight of, nor disregard.

*5th Clause* states that the Governor has been instructed to maintain all the stipulations of the treaty inviolate. Now, if in the opinion of this Conference the Governor has violated any of the terms of this treaty, you have an opportunity of telling him so. If any one here has any grievance, let him make it known at this Conference, and not carry it back to his home with him.

*6th Clause* :—If you should decide upon writing replies to the Address, this clause will be a guide to you.

You observe that the Governor requests you to confer with him frankly and without reserve.

*7th Clause* :—This has direct reference to the Maori King movement. You should freely express your opinions on this subject.

The movement did not possibly, originate in any evil desire. With some the motive may have been a good one, but it involved the idea of establishing a national independence. The old Chief Potatau (who has just died) professed no feeling but that of kindness and good-will to the Pakeha. Therefore, it would not, perhaps, be just to treat the matter with great severity. But this I may say to you, that while this movement lasts, it will prove a great hindrance to the establishment of peace, and the success of beneficial measures for the two races.

The protection of England has been solicited and accepted by this country, and it is therefore wrong to talk about any other sovereignty.

The Governor invites you to state your views and opinions on this matter very plainly.

*12th Clause* :—It is not intended to hide from you what you may hear from other sources, namely the fact, that the English in former times often invaded other countries. Their ancestors, when they took possession of a place, frequently destroyed its inhabitants. But when Christianity obtained a greater influence amongst them, wise men began to reflect on the sin of destroying human beings created by God to live on the earth. The Queen directed her Parliament to consider the subject, when it was proved that wrongs had been committed. The evidence adduced confirmed the fact that aboriginal subjects had been ill treated. This occasioned much shame to many good people in England, and it was determined in Parliament that such proceedings should not be permitted in future.

About this period attention was directed to New Zealand as a field for European settlement, and it was decided by the Queen and her Ministers that in occupying this country, the New Zealanders should be treated with kindness, and a humane policy pursued towards them, with a view to their becoming a prosperous people and united with the English.

There is no desire to conceal from you the wrongs which have been committed elsewhere, but Christian principles have ruled the conduct of the British Government in these Islands. The policy pursued has been one of uniform kindness, and in accordance with the precepts of Christianity.

*13th Clause* :—This clause refers to the difference of language as the chief obstacle to your participation in English Councils.

This is a disadvantage to both races. The Maori does not understand the Pakeha, and accuses him of saying what he did not mean; and the Pakeha, on the other hand, imagines something very different to what the Maori has said. From this cause they differ with each other, and misunderstandings arise. Now if the language in common use was the same, these difficulties would disappear. Hence the desirability of educating your children in the English tongue.

*16th Clause* :—The Governor tells you that the Queen will afford you protection against dangers from without, but she cannot, without your co-operation save you from internal feuds. It is therefore the duty of every man to help, that peace and good order may prevail.

*Last Clause* :—This ends the Governor's Address to you. He concludes with a prayer to God for His blessing on your deliberations.

You must carefully examine the Address yourselves, and then let each *hapu* consider a reply to it, that the Governor may become acquainted with your opinions. His object and earnest aim is to induce you to adopt European customs. Let each tribe give utterance to its opinions, whether for or against, and let this be done soon, in order that you may proceed to the consideration of other important subjects.

Speeches were delivered by the following Chiefs :—

Henare Pukuatua,  
Paora Tuhaere,  
Eraera Kahawai,  
Tohi Te Ururangi,  
Tamati Waaka Nene,  
Tukihauene,  
Te Riri Tuku,  
Te Kihirini.

Meeting adjourned to 16th instant.