

Te Oriori : Ruihana's proposal is not yet disposed of—viz., that we send a deputation to investigate the dispute between Teira and Te Rangitake. One part of it is decided, viz., that some of us go to the Governor: but the other is yet open. I intend to attend the meeting [Conference] that has been summoned by the Governor, that I may learn his intentions. But the Maori side of the question lies open still, let that be settled.

NATIVE SPEECHES,
&c.

Speech at Ngarua-
wahia.

Ruihana : True, one side is disposed of but the other is like this *kete*, (taking a native basket in his hand, holding it up and asking,) what does this *kete* contain? There is something inside, and a dog is biting away outside wanting to get at the food it contains. He does not know whether it is eel, or fish, or pork, but he bites his way through and finds it is only a bit of fern root. We are just like this dog; here we are biting away outside the *kete*, I want to get inside, to see what it contains, whether fish, or eel, or dung. I want to know who is right and who is wrong, whether the wrong is Governor's or Te Rangitake's, and what all this agitation is about. Perhaps when the basket is open it contains nothing after all. But let us see, and if the Governor be right, all is plain, it is soon disposed of. But if Rangitake be right what then? Why the burden will fall upon the Queen, and upon our Ministers. I appeal to you Ministers, and Queen's men, and pakehas all, I say you go to the Governor, and let Tarapipipi go to Taranaki and see what this basket contains. We pray to God and say God be merciful to me a sinner, but we pray in vain while this state of things continues. Your words Mr. Buddle, and the words of all our Ministers are right, on this subject; and therefore I say let us have this disturbance brought to an end.

Heta Ngatihaua (the young man who made the flags that were sent to Taranaki): Press your words Ruihana, send a deputation to Taranaki, let us know when that land was paid for; before our mana reached it or after. If our mana was first then we do not let it go, but support Rangitake in his right. This shall decide his claim. The money second, the mana first, we hold it fast.

Te Atua (Ngatipo): It cannot be made right by the money. The money was not paid before the land was under our mana. The money on that land is the mara that rests upon it.

Kopara Ngatihinetu : All subjects are disposed of but one. The question is, was the flag first or the money first? If the land was paid for before the flag reached it, the Governor is right: if not, then the matter cannot rest where it is. If the mana and flag went before, we must contend for our land. Our flags have been sent in reply to the applications that come to us. Letters have reached us from many places, saying "Give me a flag as protection for my land." And I have sent the flag of King Potatau; I have sent it to Taranaki. Wi Tako, Hapuka, the men of Heretaunga, Rangitake, and others have come or sent, saying, "Give me a flag." We have replied, "Here it is." And now it is planted along the Island to Wairarapa. Don't say, I invited those tribes to come for it. No, they came of their own will to seek protection for their land against the white man's encroachment. Let us have patience till our friends who have gone to Taranaki shall return, then we shall know the merits of the case. When we know how matters stand we shall form a second expedition. They may be here to-morrow.

Te Wetini : I wish to reply to one question. If the Governor's money was laid down for the land at Waitara before it came under our law then he is right. But if it was paid for after the land was handed to us, I do not say what we shall do. That we keep in our pockets; I open not my mouth on that subject; but I can see the depth and height, the length and breadth of that. I lean on our flag; on the whip (a long streamer they hoist, which they call the whip.) The wrong committed on the Queen's side, it is for the Queen to adjust. The bond of union has been cut, and God and the Maories only now remain in the union. If the land was purchased after it became ours, then I shall shew my love to Rangitake. (Here he recited a native tangi, see p. 17, of Sir George Grey's collection).

Tamati (Ngapaoa) : Te Heuheu, will you give that piece of land to me? (meaning Waitara.)

Patene : If I give up that, another piece will be purchased by and bye. How then?

Tamati : Leave that to me; am I not your father?

Patene : I do not consent, for this reason; that if I should, the same thing will occur again and again.

Tamati : Shall I consider you as the father?

Patene : All that I have done is this. I have received letters from all quarters handing over land to me. I have not gone and taken unauthorised possession of any man's land. I have coveted no man's property, nor said, hand over to me the lands of any tribe. When requested to accept land by letters which have come to me, I have done so, and on this ground I claim a right over those lands, and call them mine.—[Pamphlet by Rev. T. Buddle, 1860.]

2. Extracts from Speeches of Chiefs at the Kohimarama Conference in July and August, 1860.

Wiremu Tamihana Te Neke, (Ngatiawa,) Waikanae : Listen Pakehas ! Listen also Chiefs of the Runanga. I will answer the public statement made by Mr. McLean on Thursday of last week (speech on the Waitara question), respecting the assent given by Te Awe, Wiremu Kingi, and Wi Tikao to the sale of Waitara to the Pakeha. I do not understand this. I did not hear the assent given for the sale of Waitara. I remember when Wiremu Kingi, Mohi Tohiroa, and Tuarau went to Aropaoa. The "Tory" [Colonel Wakefield's vessel in 1839] is the name of the vessel they went in from Kapiti. We, Tohiroa, Tuainane, and Te Matoa remained at Tahoramorea in the presence of Rangihaeata and Te Rauparaha. Why did not Wiremu Kingi and Te Awe declare publicly their consent to the sale of Waitara, in order that all the chiefs residing at Waikanae who had claims at Waitara might hear? I never heard of that consent of theirs : the only thing I heard of was Col. Wakefield's purchase; that I did hear about. The second thing I heard of was Potatau's sale; also the dispute between Wi Kingi and

Speeches at the Conference at Kohimarama.