

6th. While conceding to the Natives the fees arising from miners' rights or mining-leasing rents, arrangements should be made with the Natives under which the surface rents could be commuted into a fixed annual sum, irrespective of the use to which the leaseholder might put the lands, or the rental accruing from the same.

7th. When legislation is entered upon, the claims of the parties who have pegged out ground on the fore-shore should be equitably considered.

WM. T. SWAN.

4. By Mr. Studholme.

THE Committee being of opinion that the prerogative rights of the Crown extend over the fore-shore, think that it would be inexpedient to legislate in the matter until the authority of the Crown had been obtained to deal with it, and recommend that the authority of the Crown for that purpose should be obtained before next Session.

They also recommend that no agreements made between the Natives and private persons should be recognized, but that the Government should arrange with the Natives for the cession of any rights they may possess; no person in the meantime being allowed to mine below high water-mark.

There would be no difficulty in making some such terms with the Natives,—namely, that they should receive the premium given at auction for the right to mine, together with miners' fees, the Government reserving power to lease or sell the surface.

JOHN STUDHOLME.

(E.)

PETITION of TANAMEHA TE MOANANUI and others.

Pukerahui, 5th August, 1869.

Go, O our messenger, on the ripple of the sea, to Wellington, to the Governor, to the General Assembly of this Island who are making laws for the Europeans and the Maoris.

O friends the Assembly of Chiefs, salutations to you all. Our reason for writing to you is shown here, but do you give careful heed to our words, and do you give effect to our voice in respect of what we know. The word has come to us that you are about taking our places from high water-mark outwards. The word has come that the Governor says that he is to have those parts of the sea. O fathers, great is the grief, great is the sorrow, great is the objection, great is the searching, great is the considering of the heart on the subject of that work of yours. We have heard that you are a tribe of chiefs searching out good for this Island. That is not the work of chiefs, nor is it just work.

You, the Government, have asked for the gold of Hauraki; we consented. You asked for a site for a town; you asked also that the flats of the sea off Kauwaeranga should be let; and those requests were acceded to. And now you have said that the places of the sea which remain to us will be taken.

O friends, it is wrong, it is evil. Our voice, the voice of Hauraki, has agreed that we shall retain the parts of the sea from high water-mark outwards. These places were in our possession from time immemorial; these are the places from which food was obtained from the time of our ancestors even down to us their descendants. Why do you desire to seize heedlessly upon these places? What fault of ours has been discovered by you? It was thought that the taking of land by you ceased at Tauranga and other places; but your thought has turned to Hauraki, to the noble land the sea of which has no ripple. The waves of other places are being lashed up, but all is calm at Hauraki. The sun rises from behind Tawauwau.

O friends, our hands, our feet, our bodies, are always on our places of the sea; the fish, the mussels, the shell-fish are there. Our hands are holding on to those, extending even to the gold beneath. The men, the women, the children are united in this, that they alone are to have the control of all the places of the sea, and that the Europeans are to have nothing to do with them.

O friends, give effect to our request. Leave to us our own, the places of the sea. Act justly towards the good tribe, because the searching for justice is with you. Take your evil to the tribes that are fighting; do not crush in Hauraki, but let affairs in reference to Hauraki be carried on properly.

The word to you ends. From all Ngatimaru, Ngatitamatera, and Ngatiwhanaunga.

TANAMEHA TE MOANANUI,

and 26 others, and many more.

PETITION of PERAHAMA TE REIROA and others.

A WORD TO THE ASSEMBLY OF WELLINGTON,—

Hauraki, 5th August, 1869.

O friends, salutations. O friends, hearken to what we have to say. We did not give Waiotahi—from Tarawhati thence to Waiotahi on to Tararu, and thence out to the sea. These pieces were not given to the Governor; we still hold them. What was given was the mountain. The line for you has been laid down. Our sea and our places were left to us as places where we could obtain food. That was not given up to the Governor. Well, why have they been taken? Tell us the reason, our fault, on account of which you have taken them. We have been living quietly, and you also. Now, for the first time, we know that you are evilly disposed towards us. Is not the taking of land a cause of evil? And when evil comes, you judge it and say that the Maoris are wrong; and you write to other countries, saying that the Maoris are an evil race; but it is on account of that work of yours, and not the fault of the Maoris.

Now, O friends, leave to us the disposal of our pieces, Tarawhati, Waiotahi, and Tararu. Mr. Mackay knows what we have said from the commencement up to this day. We have not given up these pieces to the Government; therefore we say to you work correctly, for the Hauhaus are laughing at us. They say, "It serves you right to be troubled by the Government; you gave up the gold to the Europeans." Therefore we said, "Who suspected that evil would come of it?"

Now, we rejoiced at first; at present we are very sad on account of your work. Friends, there is no cause for this work. This work of yours towards us is very wrong.

Sufficient. From the Assembly of Ngatimaru.

PERAHAMA TE REIROA,  
and 11 others.

To you, to the Assembly of Wellington.