

sented by Governor Hobson; and the second part is by the Maoris. The Queen of England secures to the chiefs and tribes of New Zealand the right to their lands, their forests, and their fisheries, and other property which they may possess, for such time as they may desire to hold them. "Her Majesty the Queen of England extends to the Natives of New Zealand her Royal protection, and imparts to them all the rights and privileges of British subjects." Now, friends, these are the words which we should discuss here to-day. I have two questions to ask: What is meant by the rivers in which fish are caught? and which are the fish? Do the words of the treaty mean fresh-water rivers, or the sea? When a Maori says "*ika*," we know that he means fish—that he means those animals that have breath in the sea. Now, do you suppose that we still possess those fisheries that were to remain with us by the words of that treaty? I think not. They have been taken away, in spite of the words of this treaty. I do not know how they went. They are not like lands or forests. You have to make an agreement before they can be handed over or taken. Mr. Chairman and chiefs of the assembly, I have something further to say in reference to the Treaty of Waitangi. There is one portion which says that the Queen alone is to purchase the lands of the Natives. Now, friends, there is great injustice done to the Natives in consequence of this clause, which prevents private pakehas from purchasing lands. Now, when the Government only purchases lands under this treaty, the chief is the only person who is to appear to receive a deposit on the land; and if his co-owners or claimants are inferior men, when the land is passed through the Court the Judges of the Court hear that chief, but the co-owners or claimants are thrown out. They are not allowed to prefer their claims to the land through their inability to talk with regard to those words: "The Queen of England extends to the Natives of New Zealand her Royal protection, and imparts to them all the rights and privileges of British subjects." These words are very good; but in some instances they are disregarded, and the promise is not carried out. I think all those original promises should be fulfilled.

Ngakuru (Rarawa, Hokianga): I have something to say in reference to the Treaty of Waitangi, and to the words which were uttered by our forefathers. My parents first embraced Christianity, and, secondly, they made the Treaty of Waitangi; and my parents adhered to those two things. The first offence committed after that was by Maketu, as referred to by Arama Karaka. I have been loyal ever since then up to the time of the last Governor, and I should like to see what benefits we ever got from them. The first time that injustice was done was when this last Governor came. We adhered to the Gospel up to the time that the Treaty of Waitangi was made, but misfortune came with the first Governor. I wish to know how we are to get justice.

Paul Tuhaere: Perhaps it is because some of you who are present do not approve of these subjects that you do not get up and speak. Presently the people who have already spoken will be getting up again, and you will object to them.

Nopera te Waitaheke: Listen, chiefs and people. This is a cry over the words left by our parents to us. They were not left to be disregarded. Those words are still in existence, though the bodies of those who uttered them have decayed. Do not let us depart from those words, either to the right or to the left. I did not take any part in the treaty. I was isolated. I was living at a distance. Listen, people. We are here for the purpose of joining our words with those of our ancestors. They will be fastened to theirs, and will never be separated. Now, my grandchildren and friends, let us go under the protection of the shadow of the Queen and the Governor, because we are now only a few in the world. We are like the seeds of the wild turnip. When the hand of man touches them they fall off on to the ground and grow up; the leaves come out, and the flowers. This is a metaphor of mine. The children will show their love for their father to-day and to-morrow. We are now showing our love for our parents. We are now covered with the love of our parents. We have now through that Gospel, love, peace, and kindness; and we behold the clouds and the sea. This is a renewal of those words of old. We have here the nails of the Government boot—that is, Kemp. I think we should remain under the shadow of the Queen and the Governor, so that we may all be united. Let us be married to those words of our fathers. This is the marriage, that we should be united for ever to the pakehas.

Wi Pani: I have a word to say in reference to the Treaty of Waitangi. I was very ill at the time that treaty was made. I greatly approve of what has been said. I shall not differ from that opinion. I commenced to adhere to the pakeha from the first. They first introduced the Gospel. I am embracing it, and I also embraced the Treaty of Waitangi. When the tribes assembled there was a cry like that when a king is having his hair anointed. After the Treaty of Waitangi came the Treaty of Kohimarama, but the other was the principal one. Do not let the people suppose that we forget the dead. I still bear them in mind. When the war began in the North I thought the Treaty of Waitangi had been broken. Then our parents induced the pakeha to come here. You stretched out your hands to the Europeans and brought them here. When the Treaty of Waitangi was made I took part in it. Although those old chiefs have disappeared there is still some good remaining to us. I will never forget the authority of the Queen. I have always held on to the words of our forefathers from the commencement. I am alone here. I am giving expression to my own opinions. Your parents said, "Be kind to the Europeans." Therefore I say, let us adhere to their words. Let us not forget the words of our forefathers.

Paitaki (Ngatipaoa) said,—Salutations to you, the Chairman of the Parliament. May you live for ever! I wish to refer to a portion of this proclamation. Even if I were a young person at the time of the introduction of Christianity, I know what the Gospel is now; and, even if I were an ignorant person, I possess knowledge now. Christianity was the first thing introduced in New Zealand. Next came the Governor, and after that the Treaty of Waitangi. After that came the war at the Bay of Islands. Then it went from Kaipara to the Thames, and came to this place from the Bay of Islands. War came near Kaipara. After that, the Governor came to Auckland. Then the Government was removed to Auckland, and a treaty was made at Kohimarama. The chiefs of all the tribes assembled at Kohimarama. The wrongs that have arisen in this Island have not been caused either by the Treaty of Waitangi or the Treaty of Kohimarama. The wrongs have been caused by disputes between the Europeans and the Natives about lands from the commencement. Our ignorance came from our original