

would invite Sir George Grey to meet him. Up to the time of the meeting at Wakairoiro, Sir George Grey said, "The tree is growing; it cannot be pulled down." I am speaking of what he said when he had the conference with Tawhiao. Tawhiao said that the making of roads must cease, that leases must cease, and surveys of land must cease. These were the words uttered by Tawhiao in former days. He said, "Even if all the people go over to the Government—if only 150 or 12 should remain with me, I will save the Island." The reason I have mentioned these things is that you should consider them.

Te Keene: O people! O friends! listen. I will repeat what Governor Browne said at the Kohimarama Conference: "What I desire is that these Conferences should be held every year at this or at other places." But these words of Governor Browne have not been followed. Sir George Grey succeeded Governor Browne, and that promise was not fulfilled by him. Governor Bowen came next, and he did not carry out that promise. After Governor Bowen came Sir James Fergusson, and he did not carry it out. And after that Governor was the one who has just departed; but that saying of Governor Browne was not carried out by any of them. Now the Maoris have taken upon themselves to hold a yearly Conference in a sort of way, and this is one of them. It was our friend Paul Tuhaere who found out this plan, and he built this house for the purpose. The promise of Governor Browne was lost sight of by those Governors—it disappeared altogether from their notice; but Paul Tuhaere said the Conference of Kohimarama should be renewed. That is all I have to say upon that head. I shall now speak on the subject of the Treaty of Waitangi. (The speaker quoted from the treaty). That treaty is just; but it was violated. I shall show that it was violated; and it was not our fault—the fault was with the Queen. The fault was when this came (holding a copy of "The Native Lands Act, 1862," in his hand). The wrong was when the pakehas of the Bay of Islands sent that treaty to the Queen, and she sent back this. She consented to the treaty, and then the pakehas asked her to send some token of her love towards her friends, and this is what she sent. I am one of those upon whom her love was bestowed. I was appointed an Assessor. Out of this Act came the Crown grants. The cause of the *mate* was the European Judges and the Maori Assessors. We were to blame.

Patoromu: Salutations to you, the person who revived the sayings of the departed. This is what I have to say in reference to these matters which you have invited us to discuss. My opinion is, that our misfortunes arose from the Treaty of Waitangi, but there was trouble before this treaty was made. The people who live here and those who live in the South were not the cause of this evil. It was the Treaty of Waitangi that brought trouble upon the Island. Let me explain my reason for saying this. The Ngapuhis were the first who became possessed of guns, and they came and slaughtered the people throughout the Island. Secondly, the Ngapuhis were the first to embrace Christianity. After the Ngapuhis had embraced Christianity, they asked the missionaries to preach the Gospel throughout the whole Island. When the treaty was made, the Ngapuhis said they would enter under the shadow of the Queen, and all the chiefs of the North submitted to the authority of the Queen. These things came from there and extended to other parts of the Island. After that came the Native Land Courts and the Crown grants. Then the Ngapuhis saw that evil had come from the appointment of those Governors, and they told the Governors to go away. The reason was, they saw that trouble would come from these Governors upon the whole Island. Then we invited the Governor to come here. The reason I placed the Governor here was in consequence of what you said yesterday, "Come, my friends; come, my relatives." This is my wrong. It was I that brought the Government here, and through that we have been deprived of our *mana* over the land, and over those fisheries that have been spoken of. Now, in my opinion we should apply to the Government to restore our *mana*, and that all our fisheries be returned to us.

A Ngapuhi said, — The reason I stand up to speak is, that the Treaty of Waitangi was trampled under foot by the Ngapuhis. There was no trouble in the treaty itself. All treaties are fair. Misfortunes do not come out of treaties. Which misfortune is it that you wish to discuss? The only troubles I have seen have originated from men. I do not think the *mate* came from the Queen, because she promised to protect us against foreign nations. This treaty was made by the old people. The missionaries were the first cause of the trouble, and the Government was the second cause, and the third cause was the Maori chiefs themselves. The trouble arose about land. I do not believe that the trouble came from the treaty. All the troubles have arisen in connection with land. Therefore I say that the Maoris should ask Mr. Sheehan to investigate those claims to land which the Maoris think they have. Their grievances are the sea and the fisheries. These were the great possessions of ours. The payment for vessels anchoring goes to the Queen; we do not get any of it. We should speak to Sir George Grey and Mr. Sheehan about these matters, in order that they may give us some consideration for the loss of our *mana* over the sea-fisheries. I think that Sir George Grey will be willing to redress any of our grievances. Another thing is, that if the Queen were to say that we, the Maori people, are to be destroyed, we should be destroyed; but if she said that we should live, it would be so.

Paul Tuhaere: The Queen has no desire to destroy the people. She has granted her protection to the Maoris in order to prevent their destruction.

Wirihana: I am one of the survivors. I am one of the old people, who lived at the time of those old people who have been mentioned to-day. I think that adversity has been brought upon us by the Treaty of Waitangi. The treaty made at the Conference at Kohimarama was good and just. The only trouble is in the Crown grants and the Road Boards. In regard to railways passing through our lands, I think the Queen should only have the space taken up by the sleepers—that is, the line. As to talking about my being loyal to the Queen, I have always been loyal. I am not a bad person. My people have departed, but I am still here, true to my allegiance. I have not committed any offence against the Queen. My relative, Wiremu Reweti, and I are still living, and we have done no wrong. Our troubles have arisen from the Road Boards and the Crown grants. That is all I have to say.

Hamiora: I approve of a portion of what you say. I belong to Te Arawa, and you belong to Ngapuhi. I approve of what you say about the lands. Listen, Ngatiwhatua. My word is, that you