

give money to the Queen, but none of it is given to the Maoris. The Queen also said that the Maoris should retain their *mana* over the game in the lakes; and from this, also, have I seen trouble arise. People have to obtain licenses from the Government to shoot, and the Government receives all the money. The Queen said that the Maoris should retain the *mana* over their lands. I have seen trouble arising from this. If a Maori has 10,000 acres of land, and he sells to the Government 1,000, the Maori is not at liberty to sell the remaining portion to any Europeans he chooses, but the *mana* of the Government extends over the 9,000 acres as well as the 1,000 acres, and none of the land can be sold to private individuals. With regard to the licenses, I think the Government should pay those for pheasants and pigeons, because they introduced the pheasants. Another complaint of mine is about the oysters. I have heard that people must take out a license to gather oysters.

Paul: I will now adjourn the meeting until to-morrow. I do not want to hurry the people at Te Kopua. We have plenty of time before that meeting comes off.

The meeting adjourned at 3 o'clock until 11 o'clock next day.

FOURTH DAY.—28TH FEBRUARY, 1879.

The proceedings were opened with prayer.

Paul Tuhaere: I would like the people to be present at the opening of the proceedings. People wander in their speeches, because they come in late and do not know what has gone before. The object in building this house was to provide a place for you to meet and talk over your grievances against the Government, or private Europeans. If there are any such grievances, let them be made known to-day. I invited you yesterday and the day before to make known your grievances and wishes. You ought not to talk over those matters that have been adopted by us, Christianity and loyalty, because these things are well known. I am now speaking to you as an officer of the Government; and if you have any complaints which you desire the Government to redress, make them to me. I will not be angry with you if you make any complaints against the Government in this house. You have had already put before you the subjects which are to be discussed here. I therefore wish you to keep to the point. I wish you to confine the discussion to the subject of the treaties, and to say whether the troubles that have been brought about have been produced by the Natives, the Government, or by private Europeans, and whether the fisheries and pipi-banks should be restored to you. I think it is wrong for you to enter this building singly, as you do. Some of you come in late, after matters have been discussed, and when you get up to speak you do not know what has gone before. There will be no sitting to-morrow (Saturday), but it will be a day of rest for you to go where you please.

Waata Tipa resumed his speech, which had been interrupted by the adjournment yesterday. He said,—I have seen others wander from the subject under discussion, and therefore I think I ought to be allowed to do the same. I made complaints against the Government yesterday, and I intend now to find further fault with the Government. I did not fully explain what are the faults of the Government in respect to land. If a person sells of his own accord, it is not considered a valid sale. The land must first be surveyed and then adjudicated, and a Crown grant issued, and then the sale will be valid. The wrong which the Government commits, in my opinion, is in selling land that has not been adjudicated upon. Another wrong of the Government is this: If I and a Government Commissioner meet to talk over a piece of land which is perhaps far away, and I were to say to him, "I wish to sell a piece of land; such-and-such is the name of the block," he would ask me, "How many acres are there in the block?" I would answer, "It has not been surveyed." He then gives me a deposit on it; and even if the block were a large one, the payment of that deposit gives him a claim to it. I condemn that system of the Government. Let it be abolished in our district, because I think it will bring trouble upon us. I saw last year that if a bush is set on fire, the person who set it on fire will be apprehended, even if the land is his own. My opinion is, that should not be permitted. That is all I have to say with regard to the Government. Some of the speakers yesterday found fault with the Native chiefs. The statement that was made by those people, I think, was quite true. The Government is not alone to blame for the troubles that have been brought upon us. They were chiefly brought upon us by the Natives themselves. That is all I have to say.

Te Waru Taikorekore (Ngatipaoa): I salute you, the head of this Parliament, you who have brought about this meeting for the purpose of discussing the questions affecting our welfare and adversity, and so that we may seek out the *mate* and the *ora* from the Treaties of Waitangi and Kohimarama. Though I did not see what was done at Waitangi, I will refer to that subject to-day. That treaty asked me, "What have you come for?" My reply was, "I have come to see those two children, *Mate* and *Ora*." The Treaty of Waitangi then said to me, "I died in my childhood; I never reached maturity." I then came back to the Treaty of Kohimarama. Then I found one thing there which was mentioned by Te Keene yesterday. I went to Wellington, and on my arrival there I found the Maori members sitting in that House. I saw that those members had no pens in their hands. I asked them, "Are you sitting idle?" They replied, "Yes, we are idle. What do we care for the four corners of the earth?" My object in going to them was about a piece of land belonging to me at Waitakaruru. I was one of the owners of that land. Tamihana te Kerei is another, and there is a third. That land was leased to O'Keefe. We received £70 from him. He leased the right to cut flax. Afterwards the Government refunded the money to O'Keefe. It was given to O'Keefe without my knowledge. I did not see it paid. My land has been taken by the Government; they have defrauded me of that land, and have given me no payment for it. This is one complaint that I have to make against the Government.

Poibakene: I am nephew to Te Awataia, and my place of abode is Raglan. Salutations to the Chairman of this Parliament, you who have revived the Conference of Kohimarama. I will speak of the good feeling that existed between the two races in this country when the pakehas first came to this Island. The pakehas brought their goods with them to this Island. They found the Maoris living in ignorance. They gave us the Testament and the ministers. The pakehas said to us, "Give us something, and we will pay you for it." I gave them so much (raising his hand to his chest), and the payment I received was this size (measuring one joint of his finger). My friend the pakeha did not