

brought upon the Maoris. In September last my land was taken from me. Perhaps that is what is meant when I am told that I saw the sunshine. I think these things will bring great evil upon the country. It was a lawyer that came over and demanded my land from me. That is all I have to say.

Paul: I wish this Parliament would discuss definite subjects, and not continue to discuss matters that have been already gone into by the Parliament.

Te Tatana: What is the good of your continually referring to the Treaty of Waitangi and the Treaty of Kohimarama? Let us stick to one subject, and not go round about. Let us look into the evils that have been brought upon the Island. If we only stick to what the Government has done, perhaps by-and-by we shall perceive that the Government has done good for us. We shall then discover the love of the Government towards us. I say to all the chiefs here assembled, "Stop from this time forth selling land: do not let any more be sold." At Wade and Wairoa we see now persons are going round giving deposits upon the land, and from this evil will result. I say that we should stop selling land for the future. What I like in Grey and Sheehan's telegram is, that he asks us to come forward and form a bond of unity between us.

Wi Tamihana Tukere (Ngatipaoa): The Treaties of Waitangi and Kohimarama are correct. I will now answer what Arama Karaka said. I object to the Europeans taking the fisheries where the flounders were caught, and stealing my mussels. Some of the confiscated land was wrongfully taken from us. The land I allude to is within the confiscated boundary. I think that a portion of that land should be returned to me. That confiscation of land is a cause of trouble all over the Island. I have been loyal to the Government up to this time; I kept away from the war, and I refused to take up arms. It was one of my forefathers, Haora Tipa, and Tangi te Ruru who requested that I should remain true to the Government. We took an oath that we would remain loyal. I say, therefore, that the Government did wrong in confiscating my land, and they ought to return it.

Puhata Rawiri likened Paul to Solomon, who built a temple. This house is intended as a meeting-place for the tribes to consider measures for the good of the whole Island. We know that trouble has been brought upon us by our not having control over our own lands. I think we ought to have authority over all our lands, as well as the foreshore, and over all the fisheries. The meddling of the Government with those things has brought trouble, not on me alone, but on all the Island. I have always looked to the Government; but I now see it is turning upon me. I see the troubles that are coming upon us. I condemn the Government for taking my lands without my sanction. When I try to save my lands, the Government say, "No, we will take it from you." I think if private purchasers offer me a higher price for my land, I ought to be allowed to sell. But the Government will not allow me to sell my own land, even when I am offered £1 an acre for it. The Government say, "We only must purchase the land, and we will give you 2s. 6d., 3s., or 3s. 6d. at the most, per acre." I say such work on the part of the Government is wrong.

Ihaia: The reason of my getting up is that I also have been wronged. I can corroborate what Adam Clarke has complained of. The land to which my grievance relates is named Awhitu. My land was taken and sold by Hori Tauroa and others, without my consent. It was taken wrongfully. It was sold without my knowledge, but the Government have paid me no recompense. The Government did not take it. It was sold by the Natives to a private pakeha. I received £50 for the inland portion of it. I think Mr. Sheehan should restore that land to me, or should give me compensation.

Paul: No doubt what you state about your lands is correct, but I must request you to stick to certain points. The lands referred to were not taken by the present Government, but by a former Government. If you know of any lands that were taken by the present Government, point them out; but the existing Government must not be blamed for the acts of their predecessors. It is better that you should refer to matters which the present Government will be in a position to attend to.

Te Hemara Tauhia: This is the third day we have been talking, and there is nothing settled yet. I wish now to leave the Treaty of Waitangi on one side, and to refer to other matters. What Arama Karaka has said is quite correct. I have complaints to make in reference to my land at Mahurangi. Those lands were taken by the Government. Another thing that requires to be looked into is the Road Board and the land-tax. We agreed to the Road Boards and the Land Courts, and now we see the evil of them. As regards the land sales, the pakehas asked us to sell, we consented, and they paid us the money. Now, when we see that very little land is left, still some of our people say, "Let us sell more." The Government wishes us to reserve land for ourselves, but we do not listen to that. We say, "Let us sell to the Europeans," and they are willing to buy. The Government reserve lands for our children, and we sell those lands. I am referring now to the Kaipara lands. There is very little land now left for the Natives; but, though the Government know we have very little land left, they still allow the Road Boards to levy a tax upon it, and these Boards threaten if we do not pay the rates that they will sell our lands. I see now another trouble coming, for the Government say we must pay a tax on our horses and cattle. I say that the Natives should make up their minds to resist the payment of these taxes. Let the Government satisfy these claims. The lands that are under negotiation, let them be sold; but the lands that we desire to reserve for our children, these we will retain. The meaning of the telegram that Sir George Grey and Mr. Sheehan have sent to this Parliament is, that we should go up to Tawhiao's meeting at Te Kopua. Let us arrive at a decision here in order that we may speak there. Let so many from the Kaipara, Ngapuhi and the Thames accompany Sir George Grey. He tells us that it was Ngatiwhatua who saved the Island and the laws. Therefore I think we should all go to Te Kopua and show the influence we have. Sir George Grey says that the Maoris have not been able to recover from the evils of the Waikato war; but I think now that Sir George Grey and the King will come to terms. If they succeed they will confer great benefits upon the whole Island, but the Road Boards and the taxes on Native lands must be abolished. If Sir George Grey and the King come to an agreement, then all these difficulties will be settled. The troubles of the Island are in these things that I have mentioned, but all the troubles now rest on Grey and Tawhiao.

Te Hira Kawau: I am going to speak on the subjects introduced by Te Hemara and Paul Tuhaere. I am not going to speak about the land or the sea. I am going to speak about the troubles