

Neha Makoare: What I am now going to say is the continuation of what I commenced with. It is about the lands from the commencement of last year up to the present time, whether claimed by the Government or by private Europeans. These lands were investigated by the Native Land Court, and I see the wrong that was done. I think that, as that bad old Government has fallen, the present Government ought not to continue the Native Land Court. The only hope I have is in Sir George Grey and Mr. Sheehan. They now represent the new Government. Let their laws be new, because the laws of the former Government caused the lands at the Wairoa to pass away from us—the lands of our ancestors, Te Tirarau and Parore. The old Government has passed away, but the Native Land Court still exists. Let the Courts and the Judges, which are the causes of the troubles of the Island, be done away with. Let us have new laws for the Courts and Judges. The wrongs of the old Government were in upholding this Land Court, which awarded the lands belonging to us to other people who had no claim. The right owners were thrust aside; the wrongful claimants received the land. That was the wrong of the Native Land Courts. This is another: the applications for hearing. In the Proclamation it says that when the land has been passed the Court, and a Crown grant is issued, it will be binding, and the land can never pass away. It also says that the land cannot be brought before the Court again. Now, this is the cause of great trouble, because we are often defrauded of our lands by persons who have no claim, because we cannot have the claims heard a second time. I should say that, in cases where another claim comes in, the Government should allow the case to be investigated over again. The Courts should not decide and close the case until all the claims have been heard. The Court should keep open until it has ascertained all the right owners. What I have heard persons in this runanga say is good. I agree with it. These are the troubles that will turn away those people who are loyal to the Queen. I hope the new Government will inquire into my grievance, and grant me a remedy, and then their administration will be approved.

Eramiha Paikea: I support what Wiremu Paitaki said. The first evil is the surveys, the next the Court, third the Crown grants. I will show you now. I have seen the evils that have come upon us. This is one of them; they have to put ten names in one Crown grant. Another matter is the cultivations; and the claims for lighting a fire another. The next is the claim by right of conquest. People have founded their claims to land upon these things, and I consider they will bring trouble upon the land. The County Council is another of the evils that we Maoris suffer from. The Road Boards are another. These troubles have all been brought upon us by the Government. I say they should be done away with. I say, Cease giving deposits upon our lands. Let those deposits which have been taken by the Maoris be returned. I speak of *tamana*. Let the foreshores be left in the possession of the Maoris. I have heard that the Government claim the land down to low-water mark.

Paul Tuhaere: I explained to you this morning about the anchorages and wharves. I have told you that the moneys received from these things do not go to the Government. They are for paying pilots, building wharves, and for the other works of the harbour. The Government have nothing to do with these things; it is the Harbour Board. They are for the benefit of the whole place.

Mihaka Makoare: I rise to say a word about something that was said by one young man belonging to Ngatipaoa. That was Wi Paitaki. Now, all who are assembled here have seen and heard of the causes of the troubles. I have got up to refer to what has been said on this subject by previous speakers. The worst thing that I can see is the Government Land Court. Then come the surveys, Crown grants, and the deposits paid on the land. I wish all assembled here to come to a decision to stop the survey of blocks of land that have not passed away from us. Let us decide that the Native Courts shall be done away with, and the surveys and Crown grants abolished. The best thing the Government can do is to protect us in the possession of our lands. I think it is a good thing for the Government to appoint Magistrates and Assessors, but we have all suffered by the laws that the Government have made for the Land Courts, and the Crown grants. There are thousands of people who have suffered by these laws. Therefore I say, Let us all decide to do away with the Native Land Court. Let the Government protect the Maoris and keep away disaster from us. Let them save us from the wars that have afflicted this Island. I say again, Let all who are assembled here agree with me that the Native Land Court should be abolished.

Te Hira Kawau: I will repeat what I said yesterday. There are two persons that are doing good in this Island—Sir George Grey and Tawhiao. Now, I wish all you who are assembled here to tell me what you think of these people. If you have anything to say about them, speak it out. If you think that one of them is good and the other bad, say so. It is right to discuss matters connected with land. I agree with what has been said.

Waata Tipa: I get up to express my approval of the talk of William Paitaki with regard to the surveys, the Land Courts, Crown grants, and the Road Boards. I think people should leave off making claims to the lands of others. It ought not to be allowed that because a person once lighted a fire on a piece of land, that therefore he should be allowed to claim it. I think a person should claim from his ancestors down to himself. Now, what I say with regard to the claim of land by conquest is, that where one man goes to war with another, and conquers him or kills him, or drives him off his land, that then he is entitled to it, and let him keep it. But the claim to having lighted a fire on the land, having sat down on it, or cultivated a bit of it, do not let that be considered a good claim. If one chief goes to war with another, if many are killed and few only remain, let those that remain be entitled to the land and hold it. The laws that God gave to us were ten in number, and one of these commanded us not to kill; but those laws are not kept. What I say now is, Stopping the sale of land cannot be done. It will never be stopped, because a man will sell what he considers to be his own. I speak for myself; I do not speak for all. That is all I have to say.

Te Tatana: One side of the house have had their say; now I will have my say. I will refer to what Pairama said. We have been discussing for a long time about the Crown grants and survey. Now let us finish it. Do not let the balance of the land which has not passed into the hands of the Government be sold. It has been our cry from week to week. David went to inquire of God, but he only got half-way; but he said his misfortune was sent to teach him. Like him, when we see troubles we cry out. If we allow this land-selling to continue, we shall soon be without a dwelling-place. Do not delay. Now is the time for these things to be settled. Let us see what our parents, Sheehan and