

and Mr. Sheehan. The message says that we are engaged in a very good work in this Parliament, to call the tribes together and talk about matters affecting the welfare of this Island. The Ngatiwhatua was the tribe that upheld the law, and it has maintained peace from the first arrival of the Europeans in this Island. There are a good many other good words that I see in this telegram, but I will not refer to them now. There are a number of tribes that have always been loyal to the Government, and now I hear some of them say that they will not go with Grey. Sir George Grey and Mr. Sheehan did not refer to other tribes in that telegram; but I, who belong to another tribe, agree to what Sir George Grey said. I think the Ngatiwhatua are very wrong in what they say. The Ngatipaoa are quite willing to go to Te Kopua, and, though they were not invited, they will take it as being for the whole tribe. You have heard what Paitaki said. I agree with it. If Sir George Grey and Mr. Sheehan will sanction the train and steamer passages being provided we will go. Let them provide means of going and returning for all the tribes that are to assemble there.

Te Tatana: I have got up to support the words that I have heard. I heard what was said by the other side, and I am against the words of Te Keene and Eruena. I think we should go to Te Kopua. They sent invitations, and they should provide conveyance to take us there and bring us back. I wish to ask whether this is a Maori house in which we are now assembled as a Parliament, so that the three tribes may know that they are at liberty to discuss matters as they like. I condemn what Te Keene said. One carpenter can build a house. The days that will be occupied at Te Kopua will not be many, and the work of building the Parliament house at Kaipara can be commenced when we return. I speak for all the tribes, and I am in favour of their all going.

Eramiha Paikea: I am pleased with what the Chairman said about lighting fires and the claims to land by conquest. Let those questions be postponed for the consideration of the next Parliament. I am also pleased with another word of Paul's. Let the subject of the lands be left over until the next Parliament. I say, let us all go up to Te Kopua, that Sir George Grey and Mr. Sheehan may find us men. If every man is to carry his own paddle, that will be too much trouble. Let the Government find us paddles and we will pull.

Paul: I do not wish this discussion to be continued any longer. Let us ring the bell and decide by vote on the question of going to Te Kopua.

The bell was then rung, and all the men in the settlement mustered. The building was crowded.

Paul: I wish now to put to you the question that has been discussed. We cannot finish matters here completely without going to Te Kopua, and therefore I am of opinion that we should go. Grey and Sheehan have asked us to take the words of this Parliament up there, and these are the reasons why we should go. Te Keene says he wants to return in order to build a house for the Parliament at Kaipara the year after next. I was not twelve months building this house. It did not take six months. Now, some of the Ngatiwhatua say that it will take them two years to build a house. It took me only six months to bring the Parliament here. You will remember that from the time we returned from the Parliament at Otamatea it was only six months until I got this building up and the people assembled here. That is my reason for asking all the tribes to come in and vote for those who are to go to Te Kopua and those who are to remain. I think that those people who say that they do not wish to go want an excuse to return home. As for the conveyance, I can find you that. I have a telegram that you are to be ready to go when you get notice. I have had a message from Tawhiao that you are to remain until you get the notice to go up. I replied this day, "If you do not send us your telegram this week this assemblage will disperse and return home." These are points to which you must look. Do not get ideas of your own in order to raise up excuses for returning home. I will now put the question: Shall this meeting go up to Waikato?

Loud cries of "Ae."

Paul: Some of you do not appear to hear what I say; so I will put the question again: After notice reaches us this meeting will go up to Te Kopua?

A unanimous "Ae" was the response, and all the Natives present held up their hands in token of assent, some holding up two hands.

Paul: All the tribes represented in this Parliament?—Unanimously assented to.

Paul: And the name of this tribe there shall be Ngatiwhatua?—Unanimously assented to.

Paul: And you all support the words of Te Hemara, that you will go if the Government will find conveyance?—Unanimously carried in the affirmative.

Paul: And the Government must provide conveyance to Te Kopua and back?—Unanimously carried.

Paul: And every one here present will do his utmost to aid the work that Grey and Sheehan are doing for the welfare of both races of this Island?—Carried unanimously, amidst loud cheers.

The Conference adjourned at 1 p.m., and reassembled at 2.30 p.m.

Paul: Now listen. I am going to read to you the letters of those who have not been able to attend this Parliament.

The Chairman then read letters of which the following are copies:—

Ki a PAORA TUHAERE.

Waionio, Pepuere 11, 1879.

E hoa, tena koe, kua tae mai to reta ki au kei te whakahonore atu ahau mou i runga i to whakaaro rapu ritenga mo nga iwi Maori e noho ture kore nei i runga ano i to te Maori ritenga. Na e hoa kia rongo mai koe, hanga mai etahi ora mo te iwi Maori, mehemea ka taea he otinga e tupu ai te pai ki te iwi Maori ka ora tatou te Maori, ara ka whai ture te iwi Maori. Ka tika te tapiri atu ki te ture nui o Kuini, e hoa kihai nei i taea e au e Ngapuhi taua kupu e mahia nei e au ki roto i a te porowini tenei whare he rapu i enei kupu i a te kimihanga, i a te hahauanga i a te rapunga, kihai i taea e Ngapuhi. Heoi tenei. E hoa, e Paora, kei riria mai e koe taku ngaronga i roto i to hui. Ahakoa i ngaro mai ahau ko aku kupu ia hei korerotanga mau. Koia tenei kia kaha koe e hoa ki te whakaara i te iwi, tenei te maramatanga ko te Rongopai i puta mai kia taua ka ora te tangata, ko te Kawanatanga ka rua ko nga kino o a tatou matua e tika ana a ratou kino o mua i te mea kihai ratou i kite i nga taonga nui i te iwi o te matauranga nui ko nga ture. E hoa e Paora koia taku kupu ki a koe kei waenganui taua i te ture ko nga kino o o taua matua kia takahia inaianei kia kotahi kia araia nga