

not go to your meeting to increase it. Let you look after your tribes, and I will look after mine." That was the cause of my saying that I would get up a Parliament for this place. The Parliament was held at Otamatea. I knew nothing of what Pairama had said to Adam Clark. That is all I have to say. I got up this Parliament, and here it is.

Paul then resumed the chair.

Eruena: I support Paul in what he said. His statement is correct. When we assembled at Te Awaroa it was discussed about a meeting being held here. I introduced it. Pairama then got up and said, "Let the Parliament be taken to Otamatea." I replied, "Let us take it to Auckland." Pairama said, "Very well; that is correct." Adam Clark then rose up and said, "Let us take it to Otamatea." I said, "No; let us take it to Auckland." Adam Clark said, "It will not do there. That is a strange place for us." I said, "I have nothing to do with that. There is a church here, but there is no church at Orakei; but never mind, the sky will be our church." Adam Clark was strong, and he got the Parliament to Otamatea. We all assembled there, and matters were discussed about the foundation of this house. At that time our words were not agreed to by Adam Clark. He took upon himself all the business of the Parliament. The first subject was about the coming of our ancestors from Hawaiki. At the close of the Parliament at Otamatea it was agreed that it should continue there, and that was agreed to by all. It was to be there for two years. The second year we went back again to Otamatea. What was discussed then was the same as has been discussed by this Parliament. It was agreed there that the Parliament should be brought to Orakei. I then said that we were overcome; and the Parliament was brought hither. Then Paul sang a song there. He was the Chairman of that Parliament at that time. This is the song that he sung. (Song.) Then the Parliament was brought here. Now listen, all you tribes. This year the Parliament shall be here, and the next; but in the third year we will have it returned to Kaipara. It shall be at Reweti's station, and it shall remain there and never be moved to any other place. When the house is built there, if the Government say it is a wrong place, and appoint some other place for it, then it will be moved. Then perhaps it will be brought back again to Orakei, and remain here for ever. Do not suppose that if a house is built at Reweti's station the Maoris and the Europeans will remain away from it. No; they will all go there, because this is the work of the Government and Paul, and of the chiefs of Kaipara. I think that there should be no dispute about what I say.

Paraone Ngaweke: I agree with the letter of Marsh! Kawiti, and the chiefs who are here. The trouble between the Ngapuhi and Ngatiwhatua was about the Land Court. Let those troubles now be put on one side. This is a different matter; all the tribes are now one under the Government. The letter of Marsh is good. It is a letter of greeting to this house to look for some measures that will benefit all the tribes. Paul says, Let one tribe look for its good and let us look for ours; but I say, Do not put Ngapuhi on one side. Let us be one. Let the Ngapuhis side with Paul, because he is working with the Government. If we Maoris have anything to say against Ngapuhi, let us say it. But that has nothing to do with the Government. Do not let us bear malice against them, nor they against us. With reference to this Parliament, I think it should remain here from year to year. I agree with what Eruena said, because it was agreed by all the Uriohau that the Parliament should remain here for two years. I consider this the best place for it, because people can come here from all parts. It is near to the town and to Hauraki and Kaipara. It is true, as Eruena said, that the Government and the Maoris can all attend at the Kaipara Parliament, but we do not know that the Government will always provide conveyance for us by steamer and railway. There is one thing that I look at: the European Parliament always sits in one place; it does not come to Auckland and then go to another place. There will be time enough during the next two years to decide upon the place where we will sit next. I do not know whether we ought to vote now as to the place for the Parliament, because many of the chiefs are not present to-day.

Adam Clark: There are sufficient here to decide that question.

Paul: I will now put the question, Those who are in favour of taking the Parliament to Reweti's station, hold up your hands.

Fourteen hands were held up.

Paul: Those who are in favour of the Parliament remaining here, hold up your hands.

Thirty hands were held up.

Paul: It is carried that the Parliament shall remain here.

Te Mangonui: I rise to speak about the vote just given. I have now lifted my hand, and I represent Ngapuhi. I agree that the Parliament shall remain here, because there is a steamer to bring me straight to this place, and I cannot go overland to Kaipara. If this is only a Parliament to talk, I will not attend; but if it is to carry out the Treaty of Waitangi, I will attend. I have heard what that Parliament is like at Wellington. If the younger brother should fail, let the elder brother look after him. This Parliament shall be the younger brother. All the Ngapuhis will agree to that.

Paul: That has been settled by the vote. Stop the discussion on that question.

Maihi Te Kapua: With reference to that letter that was received from the *Waka Maori*, let us leave the matter to the Government. Let the Government give us notice when the printing is completed. This is another word that I have for this meeting: Let the Government print all the remarks of this Parliament, whether they are in favour of the Government or against them. I wish the Government to publish everything, that it may be all read. I have one other matter to bring up in reference to what the Chairman said. That is about the woman that was stolen away by Haki Whangawhanga. That man is from Ngapuhi; the woman was the sister of Te Rahuroa, a daughter of old Te Rahuroa. She was stolen away to Whangarei; she lived there with him for three years as his wife. Then they both came up to Hauraki. We were all angry at Paea for taking this man. But when they came to us we thought better of it, and our anger ceased. We allowed them to live as man and wife. When they returned to Whangarei, Haki Whangawhanga took away with him the daughter of Paea by her former husband. He took the girl against the mother's will. The name of the father of that girl was Hohi Paturuhinga. When they lived at Whangarei, the girl was put to school. A short time ago, during the month of December, Haki Whangawhanga had a fight with another man called Hatama, and Haki Whangawhanga was beaten by him. After the fight, Hatama brought the girl away, and the mother,