

Nga Tikanga Korero, Hei Rapurapu Ma Te Hui, A Nga Iwi, I Te Hui I Pakowhai, A Te 31 O Mei, 1876.

- Kia tino kiia nuitia, a kia tino pono te pumautanga o ta tatou whakamana i a Te Kuini mo tatou. A kia tino whakina e tatou, te pono a o tatou whakaaro, kia mana, kia whakaaetia, kia mahia e tatou i nga wa katoa, i nga ra katoa ana Ture.
- He mea tika, he mea tino pai rawa ki to matou whakaaro, kia whakakotahitia nga Iwi o Nu Tireni; a kia huihui matou, kia kite matou i a matou; kia korerotia o matou mate; kia kohikohi matou, i nga korero e pai ana, kia tukua ki te Paramete Nui, o tenei Koroni; hei take korero, mo taua Paramete.
- E ki ana matou, e tika ana, kia tu tetahi Hui o nga Rangatira o nga Iwi; i ia tau, i ia tau, kia korerotia nga mea katoa, e pa ana, e whai mana ana ranei, kia matou; kia kimihia a matou mate; kia ata korerotia nga mea e pai ana, kia tukua ki te aroaro, o te Paramete Nui, o te Koroni. Ma te Hui e whakarite te kaainga hei nohoanga mo te Hui, o te tau i muri iho o taua Hui.
- Me Whiriwhiri e matou, inaianei, nga tangata e pai ana kia tu ratou hei Komiti whakahaere, i nga mea katoa, kua whakaaetia i roto i nga kupu Tuarua, Tuatoru, o enei korero.
- E mea ana matou, kia whakakahoretia te Ture whai mana i enei ra, mo nga Mema Maori o te Paramete; ara, ko te Ture, e mea ana, kia tukua ki taua Paramete nga Mema Maori tokoitia, mo nga tau e rima: me hanga tetahi Ture hou, Ture tuturu, kia riterite nga Mema Maori, mo nga tangata Maori, ki nga Mema Pakeha mo nga tangata Pakeha; a, kia whakarerea, nga Takiwa Pooti o naianei: me whakarite nga rohe o nga tino Iwi, hei rolie, mo nga Takiwa Pooti hou.
- E mea ana matou, ko nga whakahaerenga, o nga hoko, o nga whenua Maori: i runga, i nga ritenga, e whai mana ana inaianei; ne mea whakapohehe, he mea kino: a me mutu te hoko, i runga, i aua tu ritenga; kana te whenua, e hokona i te Takiwa, e takoto papatupu ana; Mehemea ka whakaae te tokomaha, kia ruritia, kia kootitia te whenua; katahi, ka tika, kia ruritia, kia kootitia; Mehemea, ka whakaaetia, e te tokomaha, kia hokona te whenua: kutahi, ka tika kia hokona. I te takiwa, kahore ano i whakaaetia te hoko kua he moni, e puta atu ki nga tangata, na ratou te whenua, me mutu hoki te haere pokanoa, a nga Apiha o te Kawanatanga, ki nga takiwa Maori, ki te tohe ki nga tangata Maori, kia tukua o ratou whenua, kia ruuritia, kia kootitia ranei. Me waiho te whakaaro, ki aua tangata, mo te ruuritanga, mo te kootitanga ranei, o a ratou whenua.
- E mea ana matou, kia whakakahoretia te Ture, i whai mana ana inainei e whakamana ana, taua Ture i te Kawanatanga, ki te pupuri, i nga whenua Maori; kia kua aua whenua, e hokona, ki nga Pakeha noa atu.
- E mea ana matou, ko nga Ture nana i whakamana nga Kooti Whakawa whenua o naianei; kia whakakahoretia. Me homai e te Paramete o te Koroni tetahi Ture marama, Ture whakahaere tika, i nga whenua Maori. Me ki taua Ture, kia rite nga kaiwhakawa, o nga Kooti whakawa whenua Maori; ki nga kai whakawa, o etahi atu Kooti Tuturu. Kia kua te Kawanatanga, e whai mana, ki runga ki aua kaiwhakawa whenua Maori.
- E mea ana matou, ko tena Kawanatanga, i whakaturia i te tau, 1869, he Kawanatanga kino; kahore ona mahi tika; kahore ona whakaaro pai, mo te Iwi Maori. Ma te Paramete e turaki taua Kawanatanga.
- Me tuhituhi e matou, he Pitihana korero pai, ki to matou Kuini tonono ki a ia, kia tukua mai, tetahi tangata korero pono, mahi tika, hei kimi i a matou mate, hei tuhituhi, i a matou korero, kia kitea e to matou Kuini.
- E ki ana matou, kia kua e whakahengia, e turakina ranei. te Pooti mo te Mema Maori, mo te takiwa, o te Tai Rawhiti, ko nga Apiha, o te Kawanatanga anake, me whakahe, me turaki, aua Apiha Kawanatanga anake.

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THE PLANS AND THE DISCUSSIONS FOR THE GATHERING OF THE TRIBES TO ASCERTAIN AT THE MEETING AT PAKOWHAI ON 31 MAY, 1876.

- The constancy of our respecting our Queen is very true and should be openly stated. The truth of our

thoughts to respect, to uphold and to act upon her laws in all places and at all times should be made known.

- In our opinion it is a very correct thing, a very good thing that the tribes of New Zealand should be united, and that we gather to see one another, to speak of our troubles, and to gather matters we agree to send to the new Parliament of this Colony to be subjects for discussion for this Parliament.
- We say it is right that a Meeting of the Chiefs of the Tribes should be set up each year to discuss all matters affecting or having power over us. We should seek out our troubles, we should discuss carefully the matters we agree should be sent to the new Parliament of the Colony. The Meeting will arrange the place for the meeting to be located for the year after that meeting.
- We must select now the men agreeing to stand as organising Committee for all the matters which have been agreed within the headings Second, Third of these discussions.
- We say the law having effect now for the Maori members of Parliament should be abolished; that is the law saying the few Maori members should be sent to that Parliament for five years. A new law should be framed, a permanent law to make the Maori members for the Maori people the same as (equal to?) the Pakeha members for Pakeha people; and the electoral districts of today should be discarded and the districts of the tribes be established as the areas for the new electoral districts.
- We say that the organisation of the sale of Maori lands under the custom now pertaining is something confusing and evil. And the sale should end under those customs. Land should not be sold in the areas being Maori land not having European title. If the majority agree it should be surveyed and put through the Land Court then it is in order for it to be surveyed and put through the Court. If the majority agree the land should be sold, then it is in order for it to be sold.

In the areas where sale is not yet agreed to, do not put out money to people whose land it is. An end must be put to Government Officers wandering about in Maori areas to argue with Maori people to let their land go, to survey or put it through the Court. The decision should be left to those people concerning the survey or the court transaction of their land.

- We say that the law should be abolished which now has effect to empower the Government to hold Maori lands. Those lands should not be sold to any Pakehas.
- We say that the laws which give effect to the Land Court of today should be abolished. The Parliament of the Colony should give a clear law, a law which would organise Maori land properly. In that law the judges of the Maori Land Court should be the same as the judges of other permanent courts. The Government should not have power over those judges of Maori land.
- We say that the Government set up in 1869 is an evil Government. Its work is not correct, its ideas are not good for the Maori people. Parliament will overthrow that Government.
- We should write a well-phrased petition to our Queen to ask her to send here a person who speaks truthfully and works correctly to seek out our troubles, and to write our discussions to be seen by the Queen.
- We say the Election for the Maori member of Parliament for the district of the East Coast should not be condemned or overturned. Only the Officers of the Government should be condemned and overthrown, those Government Officers.