

Huihuinga o Nga Rangatira Maori

(He mea tango mai enei korero e roto i te Iwiningi Ta o Akarana nupepa o te 29 o Maehe, a he mea whakatikatika etehi kupu.)

KI ORAKEI e tata ana ki Akarana; ko nga tangata i taua Hui, no Ngatiwhatua, no Ngapuhi, no Ngatitamatera, no Ngatipaoa, no Ngatimahuta, no Ngatitahinga, no Ngatimanapoto, no Ngatiawa, no Whanganui, no Ngatitaoa, no Ngatiraukawa, no Te Arawa, no Te Rarawa, no Te Aupouri, no Te Whakatohea, no Ngatikahungunu, no Ngatimaru, no Taranaki, no Ngatirangiwehewehi, no Ngaiterangi, no Ngatiporou. Katahi ano ka kitea te whakaminenga Rangatira rongu nui ki tenei wahi.

No muri tata o te 2 o nga haora o te awatea i te Taite, i te 28 o nga ra o Maehe, 1889, ka tu ano taua hui ki Okahu i Orakei, ki te korero ki te whiriwhiri i nga ture mo te taha Maori me o ratou whenua, ka whai korero a Paora Tuhaere, a Meiha Keepa te Rangihiwini, a Te Miterehana (Minita mo te Taha Maori), a Ta Pererika [unclear: Witika] (Tino Roia o te Kawanatanga), me H. Eitikena Kanara raua ko Wiremu Turipona he Minita Karakia no Hauraki.

Ko te whakarapopotanga tenei i raro iho nei o te whai-korero a Te Eitikena Kanara:—

I ki ia no mua iho tana ngakau nui ki nga tikanga whakahaere o te taha Maori ki nga tikanga hoki mo nga whenua o te Maori, a i te mea ka kaha te hurihuri o tana whakaaro ki runga ki aua tikanga ka kaha hoki tana kite he tino mahi whakauaua rawa atu te mahi e taea ai tetei tikanga pai e tika ai. No mua tata ake nei ka tae mai te pukapuka a Tawhiao ki a ratou (ki nga tangata o taua hui), na mehemea e tika ana tana (ta Te Eitikena Kanara) whakamaoritanga i te tikanga o taua reta, ko tana whakaaro tenei [unclear: ne] tangata tino matau rawa atu a Tawhiao. Ki tana (ki ta Te Eitikena Kanara) mohio iho ki a ia ano ehara ia i te tangata kuare, na rite tonu tana whakaaro ki to Tawhiao e mea mai nei ko nga tikanga pakeke, taimaha, kaua e tino takahetia rawatia e nga iwi Maori te rapunga i te mea hei whakaora, natemea hoki he maha nga ngaru nunui kei mua o to ratou waka kei tahuri, engari ko te mahi pai ma ratou me ata whiriwhiri marire ratou i te tikanga, me ata korerorero marire, me ata kimi marire, kaua e takanititia te whakatakoto i te tikanga. Ko te he nui hoki o te mahi whakatakoto ture, ahakoa he ture mo te taha Pakeha, ahakoa he ture mo nga mea Maori, ko te kaika tonu o te mahinga a o tatou kai-hanga ture kia wawe te oti. Ko te tino he ki tana (ki ta Te Eitikena Kanara) Whakaaro a o tatou Kai-whakatakoto ture mo te taha Maori, mo te whakahaerenga hoki o nga tikanga o te taha Maori, e whai ana kia tere tonu te rere ke o te ahua o te iwi Maori (ara, te haere i runga i nga tikanga Pakeha anake), a ko te tukunga iho o taua tu mahi, e tata ana te Maori ki te mate. He ture hoki kua oti i Te Atua te whakarite mo te tangata, (ko nga iwi e mau tonu ana nga tikanga o ratou tupuna mai) ekore tonu e tere te whakamea kia haere i runga i nga tikanga rere ke. Engari mehemea e hiahia kia tupu haere te iwi pera i runga i te pai i te ora kia mohio haere ki nga matauranga ki nga tikanga me nga whakaaro (o nga iwi kua noho i runga i nga tikanga o te maramatanga) me ata mahi, me ata whakahaere marire katahi ka taea.

Tera pea nga tangata o tenei Hui e pai ki te whakarongo mai ki tenei korero, na i te takiwa i puta mai ai a Ihu Karaiti ki ao nei kahore nei ano i tae ki te 1,900 nga tau i taua putanga mai, erua nga iwi e noho ana i taua wa ki nga moutere o Kereti Piritana o Airana, i ahua penei ano me o te Maori nga tikanga. Ko aua iwi he Hereti, he Piritana. Ko o ratou atua he whakapakoko kihai ratou i mohio ki te Atua pono. E wha, e rima ranei nga whakatupurangaimuri mai o taua wa ka tae ake tetei iwi kaha ki whawhai, penei ano me te Maori nei, ko te ingoa o taua iwi he Tiutona, i haere ake i Oropi ka hinga nga Piritana i a ratou. Ko taua iwi he iwi tino patu kino tukino rawa i te tangata, i hoe ake ratou i runga i o ratou waka-taua, a he mea whakanoinoi haere o ratou whakapurutao ki nga niao o o ratou waka. Ekaiana ano taua iwi i te waipiro, he miere, he mea mahi hei waipiro, ko a ratou ipu inu i taua waipiro ko nga papapa o nga angaanga o o ratou hoa riri. Ki te ki a taua iwi he kainga haupapa tonu a Te Reinga, a ko Pararaihi he kainga tera e kai tonu ai ratou i te waipiro o roto o nga angaanga o o ratou hoa riri. Hanga ai e nga tangata o Kereiti Piritana o mua i te atua whakapakoko tona nui na, he mea raranga ki te aka rakau, whawhao ai he tangata ki roto ka ki katahi ka tahuna [unclear: oratia] aua tangata ki te ahi. Na rite tonu ta ratou mahi kino ki ta te Maori o mua, heoi ano te mea i rere ke kahore ratou i kai tangata. Ko aua iwi ra, ko ona tupuna tonu ere (ko o Te Eitikena Kanara), na te-kauma-wha rau tau e whakatupu pai ana, e mahi ana, e whakahaere ana te Ingirihi i ratou, mai o aua tupuna ra tae mai ana ki tenei ahua o te Ingirihi e noho nei. Ki te mahara hoki o nga pakeha kuare ma te hanga ki tetei ture ka taea noatia e ratou i roto i nga tau tata nei whakarere ke i te ahua o te Maori kia pera ano me ratou te mohio ki nga tikanga me nga huarahi o te maramatanga, Ekore rawa tena e taea, ahakoa pire pehea pehea ranei. Ki tana whakaaro ki ta Te (Eitikena Kanara), kia wha, a kia ono pea, kia whitu ranei nga whakatupuranga a mua ake nei te rite ai te ahua o te Maori ki te ahua o nga Pakeha e noho nei i enei moutere (ara, te mohio ki nga tikanga me nga whakaaro me nga mahi Pakeha katoa). Otira he pai ke etehi o nga ritenga a te Maori i etehi o nga ritenga a ona tupuna (o te Pakeha), mehemea ka ata whakaahurutia aua ritenga pai a te Maori tera pea e puta atu te Maori hei iwi pai atu i te Pakeha

a mua. Ki tana titiro kia rua nga wahanga nui o nga mea e pa ana ki te taha Maori. Ko tetehi o aua wahanga ko nga ture me nga tikanga whakahaere mo te iwi Maori kia ora ai, kia tupu haere ai i runga i te pai me te matauranga, kia kake haere ai hoki. Na, ko tetehi o aua wahanga ko te tikanga mo nga whenua o te Maori, me nga ture hoki mo nga hokonga me era atu tukunga o aua whenua. Ka korero roa a Te Eitikenā Kanara i konei ka tatakina e ia nga he o te Paremete i runga i a ratou whakatakotoranga ture he mea na ratou kia akina tonutia atu nga tikanga me nga whakaaro Pakeha ki runga ki te iwi Maori, me te ki ano (a Te Eitikenā Kanara) ki tana mohio ekore rawa tera tu whakahaere e tika, engari ka he. Ka kaha tana tautoko i tetehi tikanga, mehemea e mahia ana, kia waiho ma etehi Kooti Maori ano, e whakawa nga raruraru katoa me nga hara me era atu mea a nga Maori ki a ratou whaka-Maori ano, i runga ano i nga tikanga Maori, engari me kape ki waho nga mahi patu tangata me era atu mahi kino e mahia ra e Maori i te mea kahore ano i tae mai te Whakapono ara, hei tangata Maori anake nga kai-whakawa mo aua Kooti. Engari i tino kaha rawa atu tana ki ki tana mohio ko nga hara katoa me nga raruraru katoa a te Maori ki te Pakeha, a te Pakeha ranei ki te Maori, ma nga Kooti Pakeha anake e whakawa i runga ano i te tikanga o te ture Pakeha. E tino whakahe ana ia ki nga Kooti whakauruuru he Pakeha he Maori. Kahore ano hoki i tino mohio noa tetehi Maori ki nga matauranga ki nga whakaaro Pakeha e tika ai tana whakawa i nga raruraru e uru ana te Pakeha. Ehara i te mea e hiahia ana ia kia whakaaetia e te taha Maori ma nga Kooti Pakeha e whakawa aua tu raruraru he mea nana kia tika ai ko te taha Pakeha kia he ai te taha Maori, kahore, nateme ekore e pere, engari ka tika tonu te mahi a te Kooti Pakeha ki a ratou. Ko ia tonu tetehi ekore rawa ia e whakaae ma tetehi tangata o te iwi Maori e whakawa tona raruraru. Na, mo te taha ki nga whenua Maori, ka whakahaerea i konei e Te Eitikenā Kanara nga take i tupu ai whawhai ki Waitara he he no te Kawanatanga. kahore i tirohia kahore i whakaaro ki nga tino tikanga a te Maori mo runga i tera hanga i te whenua. Mehemea ka rere a manu tatou ki tetehi takiwa Maori kahore ano i takahia e te waewae Pakeha, e takoto papatupu ana, ka kite tatou e mau tonu ana to mana Maori me nga tikanga Maori i runga i taua whenua. Ko taua whenua he whenua nui wakarahara, e tae pea ki te Kotahi ki Rua ranei miriona eka, ko taua wahi no tetehi iwi nui pera pea me Ngatimaniapoto, me Waikato ranei, me Ngatitūwharetoa ranei. Ko etehi wahi o taua whenua nui ka kiia no etehi wahanga ano o taua iwi, no te hapu kotahi no nga hapu o hia ranei, na ki te haere atu tatou ki te titiro i nga kainga me nga mahinga ka kite tatou e waiho ana e te iwi kia nohoia motuhaketia e te tangata kotahi, e tetehi tangata ranei ratou ko tona whanau, nga wahi ririki e mahia ana e ia ki te kai. A ka kiia no taua tangata anake aua wahi, engari ki te tino tikanga Pakeha ehara i a ia te tino tuturutanga o aua wahi. E tino whai mana ana ano te iwi nui tonu ki runga ki aua wahi, a ekore e tika te hoko a te tangata kotahi ra i aua wahi mehemea kahore e whakaaetia e te iwi. Na i hokona e te kawanatanga te whenua o Te Teira i Waitara no te meatanga atu a te iwi, ara, a te Rangatira o taua iwi, a Wiremu Kingi ki te Kawanatanga kei a ia ke te tikanga mo taua whenua, kihai i whakaaro te Kawanatanga ki te mana o te iwi ki runga ki taua wahi, koia i tupu ai taua whawhai ki Waitara. Ki tana (ki ta Te Eitikenā Kanara) whakaaro ekore rawa e pai ekore rawa e tuturu nga ture mo nga whenua Maori kia rite ra ano kia haere ra ano i runga ano i nga tikanga Maori ano mo te whenua. Kaore ano i oti noa tetehi tikanga mana hei whakaatu ki a ratou mo te whakahaerenga o nga whenua, engari kei roto ano i a ia nga whakaaro, otira kua oti te tuhi tana mahara ki roto ki ana kupu whakatuturu (ara, motini) meake nei ka whakatakotoria ki ratou aroaro, kia whakaturia tetehi runanga komihana hei ata uiui marire i te tikanga katoa mo nga whenua ka tuku ai i ta ratou ripoata (ara, kupu) ki te Kawanatanga, a kia mahia hoki e taua runanga komihana he piri hei tuku atu ki te Paremete. Ki tana mohio ko te ara tika tenei. I korero roa a Te Eitikenā Kanara i konei mo nga karakia e e karakiatia ana e te Maori, ka mea ka nui te pohehe o etehi Pakeha ki te ahua o te karakia Hauhau, ko taua karakia hoki he maha ona ritenga i rite tonu ki nga tikanga o te Whakapono. Ki te mohio hoki o te tokomaha noa iho o te Pakeha kuare he tangata whakamataku te Hauhau, he tangata karakia ki nga whakapakoko, a he tangata ka tere tonu tana patu tangata hei whakahere mei kore te ture Pakeha hei aria i te mahi pera. Ki tana ki (ta Te Eitikenā Kanara) whakaaro he whakapae tenei u a nga Hauhau. Kaore hoki ia e whakapono ka pera te Hauhau, otiia ki tana mahara e tino he ana ano etehi o nga ritenga a te Hauhau e pohehe ana ratou ki te tikanga o etehi mea, engari ki tana titiro, a konei, ake, kia roa ratou e mahi ana e kimi ana ko reira ratou kite ai i te pono o a tatou Karaipiture i nga he hoki kua uru atu ki roto ki a ratou (ki nga Hauhau) i enei tau tata kua mahue ake nei. I rongoa ia i mua tata ake nei i tona taenga ki tetehi hui i Waikato, e whakaae ana nga Hauhau ki te tika o a tatou Karaipiture, e whakaae ana hoki ratou ko Te Atua ano te Atua, a e whakapono ana ano hoki ratou ki te Atuatanga o Te Karaiti me te whakapono hoki ki etehi atu tino mea, he mea nui aua mea ki tana whakaaro iho. Ki tana mohio ko te tikanga pai me te whakahaere pai mo te taha Maori e tupu pai ai ratou e ora ai, me whakauruuru tonu mai ratou ki roto ki roto ki nga Pakeha, kia tino marama ai te Pakeha ki aua ritenga katoa kua korerotia nei, tena ko te noho mawehe tonu o te Maori i te Pakeha e kino ana ki tana mahara. Ki tana whakaaro hoki kei te takoto mai nga ra o te pai me te ora mo te Maori (mehemea ka tika te whakahaere), engari kotahi ano te mea e ahua manukanuka nei ia te Pakeha ki te Maori, he kaha rawa no te whakaaro o te Maori i to te Pakeha ki runga ki nga tikanga karakia, na, ki tana tino mohio heoi ano te mea tino kaha rawa atu i te ao nei, ko te wehi ki Te Atua. Ka korero mo ana mahara kua whakapuakina nei e ia ki te aroaro o taua hui, ka mea, ehara i te mea he whakahe nana ki tenei Kawanatanga e tu nei. Ko taua

Kawanatanga hoki tetehi o nga tino Kawanatanga pai rawa atu i etehi o nga Kawanatanga e tu ana i enei tau kua mahue ake nei. Otira ki tana mohio kihai i tino whakaaro nui tenei Kawanatanga ki nga tikanga o te taha Maori i kaikatia e ratou te mahinga o nga ture. Na mo nga kupu whakatuturu (ara, motini) ka whakatakotoria nei ki o ratou aroaro, ka meingatia o ia kia whakamaoritua aua kupu, a kia oti ka tukua atu tetehi kape o te whakamaoritanga ki taua hui. A e tumanakotia ana e tona ngakau kia ata whiriwhiria mariretia e ratou aua kupu, (i konei ka pakipaki nga tangata) a me tuku atu e ratou aua kupu ki era atu hui ka tu ra ki Waikato ki era atu whai kia whakapuakina nga whakaaro o nga iwi mo aua kupu kia mohiotia ai. I te whakamutunga i tana korero, ka tino whakawhetai ia kia Paora ratou ko nga tangata o taua kainga mo te pai rawa o ta ratou atawhaitanga i a ratou ko ona hoa manuhiri i taua ra i te mutunga o te whai-korero a Te Eitikenā Kanara ka tino pakipaki nga tangata.

Ka tu ko Wiremu Turipona, he minita karakia, ka mea, e whakapai ana ratou ko ona hoa Maori i reira ki nga korero a Te Eitikenā Kanara, me te ki ano I [*unclear*: tino] marama i a ratou ana korero katou, a e tino whakatika ana ratou ki aua korero, katahi ano ratou ka rongō i nga korero pera a te Pakeha mo nga mea Maori. Ka mea, ki taua whakaaro, he hoa pono a Te Eitikenā Kanara no te iwi Maori.

Ka tu ko Pene Tauī, no Ohāeawai, pera ano te haere o nga korero.

No muri ka tae ake te kupu a Moīha Keepa ki a Te Eitikenā Kanara kia haere atu ki te korero ki etehi o nga rangatira i roto te whare-runanga, ka tae atu ka kororero noa iho ratou ko etehi tino rangatira, tekau ma-rua pea, no te tangihanga o te pere mo te kai o te ahiahi katahi ka mutu ta ratou korero.

I runga i te tono e etehi rangatira ka whakaae a Te Eitikenā Kanara me perehi ana kupu whakatuturu (ara, motini) ki te reo Maori me tuku atu tetehi kape ki ia rangatira ki ia rangatira.

Kua rongō matou (nga tangata o te nupepa nei) ka tu ano he hui nui ki Waikato ki era atu wahi hoki a ka ata whakaarohia i reira aua kupu whakatuturu a Te Eitikenā Kanara.

Meeting of New Zealand Chiefs

(From the Auckland Evening Star of 29th March corrected and amended)

HELD at Orakei, near Auckland, at which the following tribes were represented:— Ngatiwhatua, Ngapuhi, Ngatitamatera, [*unclear*: Ngatipaoa,] Ngatimahuta, Ngatitahinga, Ngatimaniapoto, Ngatiawa, Whanganui, Te Arawa, Te Rarawa, Te Aopouri, Whakatohea, Ngatiraukawa, Ngatikahungunu, Ngatimaru, Taranaki, Ngatirangiwehi, Ngaiterangi, and Ngatiporou. Such an assemblage of distinguished chiefs has never before gathered in this locality.

Shortly after two p.m. on Thursday, the 28th March, 1889, the Maori meeting for the consideration of legislation affecting the natives and their land was resumed at Okahu Kainga, Orakei, and addresses were delivered by Paul Tuhaere, Major Keepa (Kemp), te Rangihiwini, Mr E. Mitchelson (Native Minister), Sir Frederick Whitaker (Attorney-General), and also by Mr J. Aitken Connell, and the Rev. Wiremu Turipona, of the Thames. The following is a short digest of Mr J. Aitken Connell's address:—

He said that he had always taken a great interest in native questions and in the question of native lands, and the more he had reflected upon these questions the more difficult it had seemed to him to arrive at a satisfactory solution. Tawhiao had lately sent them a letter, and if he (Mr Connell) was capable of interpreting that letter aright, he had come to the conclusion that Tawhiao was a very wise man. He, himself, thought that he, Mr Connell, was not a foolish man, and he had come precisely to the same conclusion as Tawhiao, which was this, that in regard to these difficult questions the natives of New Zealand ought not to be in too great haste to find a remedy, that there were many waves which threatened to overwhelm their canoe, and that their best policy was to consider the matter well, [*unclear*: debate] it well, and ventilate it well, and not to press for a solution too quickly. The great failing of legislation, whether it affected Europeans or whether it was in connection with native questions, was that our legislators were all legislating under pressure, and in too great a hurry, and the particular mistake which he (Mr Connell) considered had been made by all our legislation in connection [*unclear*: with] natives and native affairs was that we were trying to alter the native race too quickly, and the result of this was that, instead of altering and civilising them, they were only in danger of being destroyed altogether. It was one of the laws of God that human creatures could not be quickly altered. If they were to be improved, and to progress in knowledge, habits and ways of thought, it must be gradually.

It would probably interest the meeting to know that at the time when Jesus Christ came into the world, less than 1900 years ago, the islands of Great Britain and Ireland were inhabited by two races, which in many respects were very like the Maoris. These consisted of Celts and Britons. They were idolators and knew nothing about the true God. Four or five centuries after this a very warlike race called Teuton's, also very like the Maoris, came over from the continent of Europe and conquered the Britons. They were cruel and barbarous to a degree and came over in great big war canoes along the gunwales of which they hung their shields. These

people used to drink "waipiro" made from honey out of the skulls of their enemies. They believed that Hell was a place where there was everlasting ice, and that Paradise consisted of a place where they would always be drinking "waipiro" out of the skulls of their enemies. The ancient inhabitants of Great Britain Used to make great idols of wickerwork, and fill them with human beings, and then burn the unhappy occupants alive, so that they were quite as bad as ever the Maoris have been, except in one point that they did not eat each other. Now, these were his (Mr Connell's) ancestors, and it had taken fourteen hundred years to make the English people what they now are out of this material. Ignorant Europeans imagined that that they could transform the Maoris into civilised men like themselves in a few years by passing a Bill. This could not possibly be. No Bills of any kind whatever could do this. It would take, in his (Mr Connell's) opinion, four and, probably six or seven, generations to bring the Maoris to a point of civilization equal to the present European inhabitants of these islands; but the Maoris had qualities which were much finer in many respects in their uncivilised condition than the qualities possessed by his own ancestors, and if they were given proper time to develop, he should not be surprised if they developed into a race superior to the European. Native questions seemed to him to divide into two great branches. One of these branches referred to legislation and dealing with Maoris as Maoris, having in view the preservation, improvement and development of the native race. The other great branch referred to the tenure of native lands and to the laws affecting the sale and disposition of these lands. Mr Connell then went at great length into the mistakes which had been made by the Legislature in endeavouring to force European customs and habits of thought upon the Maori race, and expressed his opinion that such attempts must fail. He was himself prepared strongly to support proposals whereby all questions, including offences, affecting natives only should be dealt with by courts composed of natives only, and according to Maori ideas, but purged from the many evils and cruelties which had been rampant prior to the introduction of Christianity. He, however, expressed the opinion in very forcible language that in regard to all questions between Europeans and natives, these must absolutely be dealt with by European Courts, and according to European law alone. He disapproved altogether of mixed courts. No native was sufficiently high in intelligence and advanced in thought to be capable of [unclear: holding] the scales of, justice properly where European interests were concerned. He did not wish the European Courts accepted by the Maoris for the trial of these questions because he wished the European to get any advantage over the Maori, because this would not be the case. The Maoris might safely rely upon it, that the European Court would do them absolute justice in such cases, and he for one could never consent to his own rights being adjudicated upon by any member of the native race. As regards native lands, Mr Connell went into interesting details of the causes of the Waitara war, which had arisen from the refusal of the Government to recognise the true character of the [unclear: Maori] tenure of land. If we were to soar away on the wings of a bird into a district which had never been entered by any European, and which was inhabited by Maoris only, we would then find the operation of the true Maori land tenure. This consisted in very large areas of land—perhaps one or two million acres—being held by a great tribe, such as the Ngatimaniapoto, the Waikato or the Tuwharetoa. Parts of this great area would be considered as more particularly belonging to portions of the tribe, consisting of one or more hapus, and when we came to look at the villages and cultivations we should find that single individuals and single families were permitted by the tribe [unclear: exclusive] occupation of small portions actually cultivated. These portions in one sense might be said to belong to the individual, but not in the European sense of fee simple. The tribe still claimed the real ownership, and the individual occupying it had no right to dispose of the land without the approval of the tribe. At Waitara the Government purchased Teira's land, and when the tribe represented by its Chief, Wiremu Kingi, claimed to be consulted the Government refused to recognise the tribal right, hence the Waitara war. In his (Mr Connell's) opinion legislation on the subject of native lands will not be satisfactory and permanent until it is brought into harmony with the Maori tenure. He was not prepared to submit to any cut and dried scheme himself. He had his own ideas about that, but he proposed in the resolutions about to be submitted that a commission should be appointed to enquire carefully into the whole subject and report to the Government and draft a bill to be submitted to Parliament. This he considered was the proper course to adopt. He referred at some length to the religious beliefs of the Maoris, and stated that he believed that a great deal of ignorance existed amongst Europeans with regard to the Hauhau faith, which in many respects was identical with Christianity. The impression existed in the minds of many ignorant persons that a Hauhau was a kind of dreadful idolater, who would only be too ready to offer up human sacrifices if the law did not restrain him. This he (Mr. Connell) thought very unjust to the Hauhaus. He did not in the very least believe this, and whilst he believed that the Hauhaus were all wrong and mistaken in many things, yet it seemed to him that it only wanted time and patience for them to learn to distinguish between the truth they had derived from our Scriptures and the errors which had crept in of late years among them (the Hauhaus). He had ascertained recently, at a meeting in the Waikato, that the Hauhaus acknowledged the authority of our Scriptures, the existence of God, the divinity of Christ, and many other matters which appeared to him to be of great importance. He felt that the true interests of the Maoris would be consulted rather in their freely mixing with Europeans, and in light being thrown in to

these questions, rather than shutting themselves up in isolation, which in his opinion was bad. He thought that the Maoris had a great future before them, and there was one thing which, as a European, made him a little afraid of the Maori—that was, that the religious idea appeared to him to be more general and deeply seated in the native mind than in the European mind, and he believed that the greatest force in the world was the fear of God. Referring to the views he had been laying before the meeting, he said he was not speaking as an opponent of the Government. The present Government was one of the very best they had had for many years. He believed that there are a greater number of able men and of honest men, and of the true working men in the present Government than we have had for many years, but he felt that they had not given sufficient attention to this important question relating to the natives and had legislated in too great a hurry. As to the resolutions about to be laid before them, he would have them translated into Maori, and a copy furnished to the meeting. He hoped they would consider them well (applause), and would send them up to the other meetings to be held in the Waikato and elsewhere for an expression of opinion on them. He concluded by heartily thanking Paul and the Maoris of the settlement, on behalf of himself and other visitors, for the very hospitable and generous manner in which they had been treated that day. Mr Connell concluded his address amidst loud applause.

The Rev. Wiremu Turepona, in the name of the natives present, thanked Mr Connell for his address, and stated that they understood thoroughly all that he had said, and approved of it, and that they had never heard any person speak on Maori questions like this before. He believed Mr Connell was a true friend of the Maori race. Pene Tauhi, of Ohaewai, followed in the same strain.

Afterwards Mr Connell received a message from Major Kemp to meet a number of the leading chiefs in the runanga house, where Mr Connell had a private conference with about twelve of the leading chiefs, which lasted till call for the evening meal sounded.

At the request of a number of the chiefs Mr. Connell agreed to have the resolutions printed in the Maori language and a copy furnished to each.

We understand it is intended to hold other large meeting in the Waikato and elsewhere when the resolutions will be carefully considered.