

***The Meeting between the Premier, the Right Hon. R. J. Seddon, and the Maori "King" Mahuta, with the Chiefs of the Waikato Tribe, at Waahi, Huntly, 4th April, 1898.*** Tana Taingakawa, Te Waharoa. Rt. Hon. R. J. Seddon, Premier. Tana Taingakawa, Te Waharoa. Te Raiti Honore Te Hetana, Pirimia. Henare Kaihau. M.H.R. Henare Kaihau, M.H.R. Hon. James Carroll, Minister Representing Native Race. "King" Mahuta. Te Honore Timi Kara, Minita mo te Iwi Maori. "Kingi" Mahuta.

Notes of Meetings Between His Excellency the Governor (Lord Ranfurly), THE Rt. Hon. R. J. Seddon, PREMIER AND NATIVE MINISTER, AND THE Hon. James Carroll, MEMBER OF THE EXECUTIVE COUNCIL REPRESENTING THE NATIVE RACE, and the Native Chiefs and People at Each Place, Assembled in Respect of the Proposed NATIVE LAND LEGISLATION and Native Affairs Generally, During 1898 and 1899. Wellington. By Authority: John Mackay, Government Printer. 1899.

**His Excellency the Governor's Visit to Waipatu, Hawke's Bay, 29th March, 1898.**

REPLYING to the toast of "His Excellency the Governor," proposed by Mr. Henare Tomoana, Lord Ranfurly said, — I thank all those of the Native race who are present for the very kind reception you have accorded to me. It is not my intention to detain you just now with a long speech, as I intend to speak at some length at the public meeting which is to follow. I can assure you that it has afforded me the greatest pleasure to be present here to-day, and to have taken part in these proceedings, and I sincerely trust that the discussions which are about to take place will be for the material benefit of New Zealand in general, and the Native race in particular.

*Major Kemp:* I ask you to fill your glasses up again, so that we may drink to "the Government of New Zealand," a toast with which I couple the name of the Premier, and wish him good health.

The toast having been duly honoured,

*The Premier (the Right Hon. R. J. Seddon):* I am, indeed, thoroughly pleased at being present with you all on this occasion, and I am quite sure that the reception which has been accorded to His Excellency Lord Ranfurly, at this, the first great Native meeting he has been able to attend in the colony, will ever be remembered by His Excellency. To be present at such a large gathering of both races is a great pleasure to me also, and I trust that the friendly relations that now exist between the Native and European races will for ever continue. I sincerely thank Major Kemp for the very kind manner in which he has proposed the toast of the Government, and his kind reference to myself.

After luncheon, an open-air meeting took place, at which some hundreds of Native were present.

*Mrs. Airini Donnelly* said,—I will speak in the Maori language, according to our custom, and welcome His Excellency the Governor here, and I call upon the people belonging to this place to do the same. I welcome the

Bishop, Archdeacon Williams, and Mr. McLean; I also welcome His Worship the Mayor, Mr. Swan, and Mr. FitzRoy. It is no use my mentioning the ladies' names, but I include them in my welcome to the people of the district. Welcome, your Excellency the Governor, you that have been sent out here by the Queen; welcome the Premier, you that have brought His Excellency here to listen to what the Natives belonging to this particular portion of Hawke's Bay have to say. You will also see here Natives from other parts of the land. This is all I have to say at present. (Applause.)

*Henare Tomoana:* Welcome, welcome, welcome the Bishop, welcome Archdeacon Williams, welcome every one else that is here present. Those that I have mentioned are the people that know the inhabitants of this district; those that are dead and gone are the parties that have conversed with you on different matters. You are well aware of the laws that have been made since the year 1840. This is all I have to say with regard to welcoming you here. Welcome to your Excellency, welcome, welcome, welcome; welcome here to look after the people of the two races of people in this land. I wish that all my children were assembled here to-day, and I wish that every one of them should be brought up so that they should not desert their parents in the future. I hope that your Excellency may live long, and also the Premier—that is, the Native Minister.

*Te-ira:* I welcome all the people of Hastings, who are too many to mention. You are the friends of those who are departed, therefore I am very pleased indeed to see you here to-day. Welcome the Premier; welcome you, the Premier, on the day that you said that you wished to meet the Natives of this place, and the people representing the other tribes. You have thought proper to name this day for being present, and for hearing what we have to say. As for the other Governments that have been in power, the Maoris have suffered a great deal, and now that you have arrived here we wish to lay before you our troubles. Several matters have already been laid before you, but we have never found out how they have been settled. Last year several leading people of this district went down to Wellington, and they explained matters to you, and you must be well aware of their grievances. I have also heard an expression from you that you did not wish the Natives to be deprived of their lands, and I hope you will be able to settle that question to-day; therefore I have nothing further to say, as you are all acquainted with all our grievances, and it is for you to answer. Welcome your Excellency; welcome you who have been sent out here to look after the two races of this colony. I am very pleased indeed that you have arrived here to-day to visit the different people of this land, therefore I am very pleased indeed that you have arrived here, having been appointed by Her Majesty the Queen to look after both races—the Europeans and Natives. You are the first Governor that has ever visited the Natives here in this settlement, and I hope you will look after them, and visit the Natives at their different places of abode. During our own people's time I have never seen any Governor visit them.

*Major Kemp:* I am following the custom of our people from their birth down to the present time. I arrived here in this Island before you did. I came in a very small canoe, and the Almighty protected me, and that was how I arrived here. I am now here to welcome you. Ruatatu, our ancestor, whom we call by the name of Noah, prophesied certain things with regard to myself down to the present time, and you have now come into my tents. I am not going to conceal anything from you; I am not going from one side to the other. I am included amongst those who were drifted here: the Natives were never vested with any rights at all, but in all those small towns some of the Europeans were, such as the County Council, Road Boards; even the surveyors have been vested with certain powers; the County Councils have been vested with certain powers also, but we have never been vested with any powers at all. All that has been given to us is the Native Land Court, and our names have been put into the titles of certain places. I compare ourselves to sheep put into a stockyard—when they get us there they kill us; therefore I do not see that the laws for the Europeans and the laws for the Maori people are equal at all. I am explaining this matter to your Excellency as you are here as Governor of New Zealand; your Excellency was appointed Governor, therefore I say that you are the principal person in New Zealand; you were appointed Governor during the Jubilee year. This is the Treaty of Waitangi I hold in my hand, and we are looking at it. Now, all the Natives have desired that treaty; any wrong that has been done is the work of the Europeans. Some of them have been called Hauhaus; but they are not—they are looking after the treaty. We have heard a great deal of Te Whiti. Do not think he is fighting against you; he is not; he is so grieved about this Treaty of Waitangi not having been settled, and if there has been a wrong done he wants to find out by whom it has been committed. All these wrongs have not been looked into yet. The Europeans are making laws for the Natives, therefore I am not concealing anything from you. All the Natives in this assembly have never done anything wrong; we have committed no crimes at all, we have never caused any disturbance in any way. All that we want is to fathom this treaty. The Natives have made no laws, and why should they be accused? There were eight laws sent Home to England—in fact, the laws that are made are made here in New Zealand for the Courts; all we have to say is that this is wrong, make it right. I wish you to understand that I do not want you to think that I am interfering in any way. The last speaker said that he was satisfied, but I do not think he is. I wish again to explain that we have never interfered in any way with the Government. Of course, I cannot say, your Excellency, whether you can assist us or not, but it is my place to explain things to you. I want to see the

Premier and ask him to put an end to Native Land Courts and leave the balance of the land for us. A lot of us have handed over our land to the Public Trustee; the Natives have never interfered; the Natives have let their land to 5s. or £1 per acre, it does not matter which. I am going to conceal nothing from you; I wish to explain these things to you; you will understand how matters have been carried on in New Zealand from the commencement down to the present time.

*Hakamau Ngatiporou:* Welcome, your Excellency. Her Gracious Majesty has thought proper to send you out to look after the two peoples, the Europeans and the Natives, and to look after the affairs of the Europeans and the Natives as well. Welcome, the Premier, the Premier of New Zealand. It was the Natives of this settlement who asked both of you to come and visit them here. You have arrived here, and I think the Europeans as well as the Natives are delighted that you should have come. I wish to say something to you with regard to myself. I wish to say that I have come from the east coast, Waiapu. The desires of these tribes were forwarded to you in November and December last; they were contained in the petition; they want your Excellency to go to the East Cape, Ngatiporou district. I wish to explain a little with regard to the deceased Major Ropata. Now that he is dead, perhaps the Governor will not think it proper to go and visit them. The Government sent a party there at the time of his burial, thinking of his kindness to the Europeans, and also to the Natives. I hope your Excellency, and also the Premier, will live long.

*Mrs. Donnelly:* I do not think there is any necessity for any further remarks to-day, but I wish the Premier to visit us again to-morrow. We should now like to listen to the Governor's reply to the people he has met. [The speaker concluded by singing a song of welcome.]

*Wi Pere:* Welcome the Premier in bringing His Excellency the Governor here. As has been said, they have named to-morrow for the Premier to visit them again. Welcome to your Excellency, the representative of the Queen, the woman who has looked after the Native people. All that I have to say to your Excellency is that you be kind, that you love and look after the Natives.

No doubt you will hear a great deal from your Minister, and after you have heard their remarks. I hope you will not forget the Native race. I hope both your wife and yourself and your children may live long and also Her Gracious Majesty.

*Tahau:* I have come from Taupo; I belong to Ngatituharetoa Tribe. Welcome, your Excellency; welcome also the Premier. I hope you will long have the Almighty's protection. Welcome, welcome, welcome your Excellency; welcome here, and I also hope you will come and visit me. With regard to the Treaty of Waitangi, I ask you to bring it forward in the House, and I should like to hear from you what the Queen has said with regard to the Treaty of Waitangi. My canoe was the "Te-rou." [The speaker wound up by chanting a song.]

*His Excellency the Governor, Lord Ranfurly:* Mrs. Donnelly, Henare Tomoana, Major Kemp, and chiefs, I return the salutations of you and your people, whom I am glad to have this opportunity of meeting. I have to thank you for the hearty welcome which you have given to me to-day as the Queen's representative. I already know of the steadfast loyalty displayed by the Hawke's Bay and Wanganui tribes during the troublous times which have happily passed away, I trust for ever, and it gives me unfeigned pleasure to make the personal acquaintance of chiefs who, true to the loyal principles they professed when they accepted the Queen's sovereignty, were ready and willing when the occasion arose to offer up their lives, if necessary, in defence of the national flag, and for the establishment of law and order in the land. The names of these chiefs will be remembered and revered long after the present generation of Maoris have passed away. Their names are inscribed on that roll of fame so dear to the English heart; that roll of fame carries the names of those brave men who have made our country what it is to-day; have made our flag the emblem of true liberty and civilisation, and have proudly planted that flag in all quarters of the world. Your loyalty to the Crown, and unselfish devotion to duty, and the valuable services rendered by the fighting-men of your several tribes who composed the Native Contingent, will form no small part in the early history of a colony now rapidly advancing and destined in the future to become a great and populous country. My arrival in the colony has been too recent to admit of my having seen, as yet, very much of the Maori people, but it is my intention, as well as my earnest desire, to visit from time to time different parts of the North Island; and therefore it is my hope that before long I may be able to say that I have made the acquaintance of every tribe and chief in New Zealand. As you are doubtless aware, the official position and functions of a Governor are defined and regulated by the Constitution under which we live. In this Constitution the Maori people have now a fair share in the representative institution of the country, and are therefore amenable to the same rules as their English fellow-colonists. The sole responsibility in regard to Native affairs that once devolved on the Governor is a thing of the past. But it is not the less incumbent on him, as the Queen's representative, to safeguard and watch over the interests of the Native population as jealously as ever, and to see that the rights guaranteed to the tribes by the Crown in the historic Treaty of Waitangi are not violated; and, although my Ministry will be always anxious to do what is just and right in regard to European and Maori alike, I wish it to be clearly understood that I shall ever do anything in my power to remedy any reasonable and well-founded grievances that may be brought to my notice.

Her Majesty the Queen will rejoice to know that the two races are living together on terms of unity and concord, or, if I am right, in your own words, "as elder and younger brother." That, indeed, is the only way in which the permanent interests of a mixed population like that of New Zealand can be insured; and it is most pleasing to me to know that the Maoris, especially in this district of Hawke's Bay, are taking an intelligent and active interest in the industrial pursuits of the country. It is highly creditable to you that many of your chiefs have become sheep-farmers, and are managing their properties in a businesslike way, and that most of the people who reside in the settled districts are profitably engaged in native husbandry. Everything that tends to the formation of individual interests is good, as such are a powerful incentive to industry, and to be fully occupied must of necessity help to elevate the moral as well as the physical condition of a people. I am very pleased therefore to learn that in the Hawke's Bay district, anyhow it is the ambition of every Maori to have a separate home of his own, furnished according to his means with the comforts of life, where figuratively, he may sit under his own vine and fig-tree. This I take to be a very healthy sign. Other improvements in the people's condition will come as a natural sequence of the growth and development. The progress of the Maoris during the last half-century has been such that it is impossible to say what the future may have in store for the race. Fifty years ago they were wretchedly clad, and they lived crowded together in the poorest huts, lacking all the comforts of modern life; to-day they form a most important section of the community, and are comparatively wealthy, their millions of unsold lands alone representing an enormous sum; they contribute to the revenue, enjoy all the privileges of representative government, and, holding seats in the Legislature, on the Native Land Court bench, and in the various Church Synods, they already take an active part in the public life of the colony. Former Governors have addressed meetings of the Maori people, where a large proportion of those assembled were representative of the older generation. This meeting is composed for the most part of the younger men and women who have grown up in contact with us, and in the enjoyment, more or less, of the comforts of civilisation. The younger chiefs, though, of to-day cannot boast the ripe experience of the old veterans who are dead—gone away into the never-ending night, as I believe you expressively say. But they enjoy *[unclear: advantages]* which their fathers had no conception of, and a great responsibility rests with them. The future of the Maori people is in their hands. The invitation to the Premier to be present affords an earnest of your desire to work in harmony with and in obedience to the Government, and I sincerely hope that what takes place on this occasion and at similar meetings in other parts of the country may tend to promote the welfare of the people, and to cement the good understanding which already exists between us. "Union is strength" is a proverb among us, as well as among the Maoris, and you do well to remember it; but we have another saying, that "knowledge is power," You cannot stand still; you must continue to progress, or you will fall behind. Let it be your earnest endeavour in the great race in which we are all competing to keep your canoe well to the fore and not to drift astern. The Government has made ample provision for the education of your children, and every inducement is held out to them to attend schools. Herein lies the opportunity for your children, well educated, to advance themselves in the world; every avenue of influences and importance will lay open before them, should they, in their desire to acquire success, show themselves superior to their fellows, be they English or be they Maori. Already one at least of your race, educated in the colony, has taken his degree in the New Zealand University, has been admitted a barrister of the Supreme Court, and is practising his profession with, I understand, a large amount of success; and it is encouraging to learn that the number of Maori students is steadily increasing. My Ministers, I am sure, are desirous of doing all in their power to promote your welfare, but the people must also learn to help themselves and to improve their own condition. I am glad to know that many of them fully realise this, and are striving to reach a higher standard. O Maori chiefs, you have heard of the welcome accorded to those of the sons of the Maori race who have but now returned from taking part in the Jubilee in London. Have they not informed you of the tremendous enthusiasm with which that Sovereign was received who has now wielded the sceptre of Great Britain for more than sixty years? And why was our Queen so received? Because her people desired to show their love, their reverence, and their devotion, to prove their gratitude to the lady under whose fostering care the lion (Great Britain's emblem) had withstood with honour all attack, and had ever been ready to resist encroachment, to protect the weak or oppressed, and to assist the suffering. They will have told you of the enthusiasm with which our Sovereign (yours as well as mine) was greeted by both rich and poor alike, an enthusiasm which they must have seen was from the bottom of the heart. They must have known that if this great chieftainess but held up her finger these millions would have been ready to do her bidding, aye, to face death to do her will. Your young men who had the great honour of taking part in that procession must have indeed on that occasion felt proud that they were soldiers of a great nation whose regiments from all parts of the Empire were represented by small detachments in their respective uniforms. Canada. Australia. New Zealand, Tasmania, India, Africa, and many others were all ably represented. Your representatives must on that day have felt proud when they realised that they formed an integral part of that Empire, that they had the right to call that flag, which for a thousand years has braved the battle and the breeze, their own. As the representative of Her Majesty, I can assure you that she takes the greatest interest in

the welfare and prosperity of her Maori subjects. And they in their turn, I feel confident, will ever do their utmost to uphold the honour of our Sovereign, and the high position and respect among the nations of the world of that country to which they belong.

*The Premier:* To you, *rangatiras* and others of the Native race, and the Europeans gathered here to-day, I offer my greetings. In years gone by your ancestors, who have departed, gave a kindly welcome to the Europeans to Hawke's Bay. To the early settlers who came to this colony the Native race showed every kindness and hospitality. It is pleasing to me to find that a number of Natives are still left, but I wish they were more numerous than we find them. Your Natives are only a remnant of a noble race. As your fathers welcomed the Europeans and the first Governor, so to-day you have welcomed our present Governor, and have shown to those present here the greatest kindness and hospitality. This, I am sure, will ever be remembered with pleasure by all those present. As the Prime Minister and Minister representing the Native race, I thank you very kindly for the reception afforded to me on this occasion. As the servant of Her Majesty the Queen, your Mother, and as the chief adviser of His Excellency the Governor, I hope that I shall ever be found advising for the good of both races. When I had an interview with Her Majesty on my recent visit to the Mother-country, and presented an address from Parliament, her commands were to give her love to all her subjects in New Zealand. The matters dealt with in your petition to the Queen will be left for her Ministers here, and for her representative, the Governor, to deal with. I have heard to-day that you have some grievances; you are not singular in this respect, for I never met Europeans who had not grievances, and it seems quite natural that both races should be found wanting something. I fancy it must have been the Europeans that taught the Natives to have grievances. To-day is a day of festivity, a day set apart for welcoming His Excellency the Governor. To-morrow we will meet and talk business, and as when you find the mist on the mountain-tops being dispelled by the rising sun, so I hope that when we meet to talk business, any clouds that are darkening your view may be removed. I now desire to thank all those who have had a share in making the great preparations for to-day. Our thanks are due to those who, for the first time, have had the honour of dancing a haka before His Excellency the Governor. I must also return thanks to those Maori maidens who danced so nicely, especially in the poi dance; it was most pleasing to all of us assembled. I also desire to thank the band for the nice music that they have treated us to to-day. I am sure it is very gratifying to all the Europeans to find the Native race taking so keen an interest in music, and their rendering of some of the pieces would do credit to many European bands. Now, I would like to say that the Natives are fast adopting the customs of the Europeans. In the days gone by you Maoris always kept the wahines in the background, but to-day we find a chieftainess, Mrs. Donnelly, of your race delivering the first speech. The granting of the women's franchise is having its effect on the Native race also. I was pleased to find the chiefs doing as they were told by her. I must thank the chiefs for the kind addresses delivered by them to-day, for His Excellency had to go away at an early hour. I will myself follow the good example that they have shown us, and cut my remarks short. Tomorrow, however, our korero will probably take a longer time. I again thank you all very heartily indeed for your cordial welcome, and trust that the words uttered by His Excellency the Governor will sink deep into your hearts.

*Mr. R. D. D. McLean M. H. R.:* On behalf of the European guests assembled here to-day. I desire to express our thanks to Mrs. Donnelly and Henare Tomoana for the proceedings that they have enabled us to take part in. This has proved one of the most enjoyable gatherings that any of us have ever been present at in Hawke's Bay, and on behalf of the European guests I again thank Mrs. Donnelly and Henare Tomoana.

## **Meeting between the Premier and the Chiefs and Others of the Ngatikahungunu Tribe at Waipatu, 30th March, 1898.**

*Wi Pere, M. H. R.,* asked for permission to be heard first.

*The Premier:* I would just like to communicate the course I propose to take at this meeting. Those present desire to know the intentions of the Government respecting some matters which have been the cause of anxiety. I have been asked by Mr. Wi Pere that he might be allowed to say a few words before I unfold the propositions of the Government in respect to Native matters. He is a friend of mine, as he is also a friend of the Native race, and I shall be very pleased indeed to hear a few words from him first. Time will not permit of my remaining here to-day after noon. After Mr. Wi Pere has introduced his business, I propose to unfold the propositions of the Government, which I feel sure will take the Natives some time to consider. It would be unreasonable for me to expect them to be adopted at once. You will ask for time for consideration, and this you are entitled to. Parliament will not meet for a few months: after you have thought over your proposals I will expect you to

communicate with me and let me know whether you like them or not, or whether improvements are considered necessary. I am taking you of the Native race into my confidence and dealing with you in the same way, as we deal with Europeans. It is well that we should do our business in this way, for then there will be no ill-feeling later on. Having made these introductory remarks. I will now leave Wi Pere to say a few words.

*Wi Pere:* I have not many words to say by way of introduction. You are perfectly aware of the matters that I shall place before you, as you are far superior in intellect to me. and know far more than the Native race do. You are the centre of all the people of this Island. For years the evil that has fallen on this Island has been the selling of the land by the Natives. Europeans have acquired 60,000,000 acres, and the Natives have only got 5,000,000 to themselves—it might be only 4,000,000. The Maoris have put their requests in writing. The memoranda are as follows:—

*"The Hon. the Premier. "Waipatu. 30th March. 1898.*

*"LONG may you live, you the head of the Government of the Colony of New Zealand. who is administering the affairs affecting the two races in the whole Colony of New Zealand.*

*"The subjects that were discussed and settled at this meeting, and to be laid before you, are as under:-*

- *"(1.) We, your Maori people, ask you to assent to the request embodied in our address to Her Majesty the Queen—namely, that all purchases of the lands remaining to us Maoris should entirely be stopped, no matter what Act they may be held under.*
- *"(2) We, your Maori people, also ask that some way be opened to us whereby we may be enabled to borrow money at a low rate of interest to enable us to improve the lands remaining to us.*
- *"(3.) So that this may be a token and an honourable recognition of our gracious Queen having reigned for fifty-eighth years over us Maoris.*

*"Long live the Premier!*

*"From ALL THE MAORI PEOPLE."*

*"The Hon. The Premier. "Waipatu 29th March, 1898.*

*"THIS is a communication from us, your Maori people, to you, requesting that you will entirely prohibit the purchase of Maori lands by the Government or by private Europeans, and that the lands remaining to your Maori people be absolutely reserved as reserves for ever and ever until the end of the world, as a fitting memento of Her Majesty's lengthened reign on the throne of her ancestors, and as a memento also of the Queen's fifty-eighth year's reign over us Maoris.*

*"Long may you live, O Premier.*

*"Confirmed by the committee.*

*"ROORE RANGIHEUEA, Chairman of the Committee."*

*"No. 2.—That the Native Land Court be abolished.*

*"Confirmed by the committee.*

*"ROORE RANGIHEUEA, Chairman of the Committee."*

*Wi Pere* (continuing) said,—These are the words which the assembled Natives wish to place before you to-day. The Native people are conscious of what has befallen them in years past, therefore they ask you to make the few acres of land remaining in Maori hands perfectly inalienable. Do not make them inalienable for three or four years only, but make the lands absolutely inalienable. Now, for instance, during your term as Premier you might make all this land inalienable, but in the event of another Government being elected they might after this. In former times the Natives lamented the sale of their lands, and the Government made them inalienable; but certain Europeans set to work, and the restrictions were removed. It was afterwards enacted that only the Government should purchase, and Europeans generally were not allowed to buy. That was done merely to satisfy the Natives for a short time. Now you, the Premier, know that the Natives have suffered great losses, and that there are only 5,000,000 acres remaining to them. I would therefore impress upon you the importance of

making these lands absolutely inalienable. You must know very well that the Natives are not people who look to the future; the Natives now desire to place themselves under the care of the Government. It is not right that they should be left to look after themselves, for they are not able to do it. In former times the restrictions have been of such a nature that under certain enactments Europeans and Natives could buy land. If the law of the Natives to the effect that whoever sold lands should have his head cut off were in force, then the Natives might not attempt to sell the land, but the Europeans have done away with this great law of the Native race. According to European law the person who takes the life of any one forfeits his own life also; therefore our request to you is to place the care of the Native race in your hands; but if you do not agree to this, and continue to allow the Natives to take care of themselves, then you must permit them to refer back to the old Native custom, that any one selling land should have his head cut off. You are urged to endeavour to find means for assisting the Natives in utilising their lands, so that they might become improved, as the law has imposed rates on this land. Our two great wished are: First, that the remaining lands should become absolutely inalienable; and the other is that you should find means to give the Maoris money for improving their lands. This last is my own suggestion, but the greater number of the Natives of this Island agree with it. This is all we have got to say at present, as you are in hurry to get away. We would have liked you to have stayed over to-night. I would again repeat that the great desire of all these people is that you should be strong in taking care of them. Do not listen to what Europeans have to say, lest evil might result. One other subject that the Natives bring before you is with regard to the Native Land Courts. We would like to see them abolished absolutely. We know the grievances that prevail in consequence of the existence of these Courts, and our wish is that an Act should be passed stopping the sale of all Native lands, and abolishing the Native Land Courts. If the Courts are abolished, no other institution should be established in their place. You are the person who knows all the wishes and desires of the Natives. We would like the different chiefs to consider what is to be done with the few remaining acres of land that we have. I would like this to be done at once, and not put off from year to year. Do not say, "Wait, wait." There are two evils besetting the Maori, and if you can remove these evils the Natives will continue to live. Do not listen to Europeans who would extinguish the Maori race; they have 60,000,000 acres; let them divide that land amongst themselves. It is only by adopting such measures as these that the Maori people can truly be called children of the Queen. I hope you will restrain the land-purchase officers from making advances on the purchase of our lands—throwing corn for the fowls to eat.

*The Premier:* Many years ago there was a great gathering of your ancestors to discuss whether they would grant to the British Crown the sovereignty of New Zealand. After most carefully considering the matters they decided upon the terms upon which they would do this. The ancestors I allude to were those who framed the Treaty of Waitangi, the most famous treaty in the history of the Native race. Your ancestors were far-seeing men, and they saw the danger of their descendants becoming landless; they also saw the need of food being secured for their descendants: the forests must be preserved, so that the birds might live; the water to conserve the fish, and that was why the rivers and lakes were mentioned. They also saw the necessity of preserving the lands, for without the lands the Natives, of course, could not live. Now, if the Native race had followed on the lines laid down by your ancestors in the Treaty of Waitangi, there would have been no necessity for this meeting to-day. If you look back you will see that as children you have made mistakes, but I am not here to-day to chide you or to say unkind words. You know quite well the great mistakes that have been made. With your anxiety for the care of those who are to come after you, it behoves you, before it is too late, before all your land is gone, to consider what can best be done to prevent the evils that have existed for so many years. After giving this question years of attention, I say that it is necessary now that we should stop the sale of the remaining lands, for if we do not do this the Native race will keep on decreasing in numbers rapidly, and before very long most of those remaining will become a burden upon the community. Again I would ask, who is it that runs after the Native-land purchase officer to sell his land? It is the Native owner. Who was it that asked Parliament for the right to sell land to anybody they liked? It was the Natives themselves. They said, "Give us our lands; let us hold our lands in the same way as the Europeans hold theirs." Parliament said, "Very well, here is your title, and do as you like with your lands"; and before the ink was dry on the deed these Natives who had obtained the fee-simple of the land were rushing after the Europeans begging them to purchase it—in fact, the Native-land purchase officers almost required to carry a rod with them to keep the Natives away, so eager were they to get rid of their land. This is why you have so little left now. What is the reason for your having hundreds of landless Natives? It is largely owing to their having sold their lands. Having done this, they now want the lands belonging to other people. Wi Pere amuses me when he advises the Europeans to divide their 60,000,000 acres of lands amongst themselves, and to leave the Native alone. I would say to Wi Pere and the other chiefs who are large landowners, "Why do you not divide your lands amongst those of your race who have none?" If the Native race were to set this good example, then probably the pakeha would do the same, but I do not for a moment think any of them will do it. It is all very well to give advice like this, but there are very few who will follow it. My own opinion is that if, to-morrow, you had a fair distribution of the land and wealth amongst the

Natives and the Europeans, next week some one would have disposed of his share, and be again crying out for another division. We will say that a big Native meeting was being held, or that sorrow had overtaken some of your people through the death of a dear one, or perhaps there was a race-meeting, or a circus going on: what would be the first thing you would do? You would feel in your pockets to see if you had any money there; if you found you had none, but knew that you had land, you would straightway rush for the nearest land-purchase officer and say to him, "Give me some money for my land; I want to go to the races, or to the circus, or to hold a tangi over my departed relative." This has often made me feel very sad, and I have felt very sorry indeed for you good Native people—you are too kind-hearted; it is bad enough to have the sorrow caused by death, but, owing to your customs, the result is that the living are made to suffer. You hold a great tangi, and to do this you have to get money upon your lands; in this way you have a double sorrow, you lose your relative and you lose your land and your money. It is the duty of all people to show respect for the dead, and they should show consideration for those who have suffered bereavement, but there is no necessity for spending large sums of money in doing so. I have no hesitation in mentioning the main causes of the Natives losing the bulk of their lands; one is the expense of holding tangis, and the other is indulging in fleeting pleasures when they ought to be cultivating their lands. Another great evil, and perhaps the greatest, is the Native Land Court and the lawyers. In my opinion, the lawyers have swallowed up in fees more Native land than all the other Europeans taken together. Now, I am simply leading up to the present situation. Mr. Wi Pere, your respected member and my friend, and the other chiefs who have met in council to-day, have been continually advising me that some change is necessary. The results of these meetings have been embodied in the resolutions read to me by Mr. Wi Pere. As to this, you appealed to your mother, my mother, and the mother of all of us—that is, our beloved Queen—and, of course, she replied that this was a matter that would be dealt with by her Ministers, and by her representative, the Governor; but I tell you here that you have the matter in your own hands. There is no law in New Zealand to make you sell your land; no one could take hold of your hand and make you sign a deed. This being so, then why do you do it? What is really wanted is some one to restrain you, to keep you from signing these deeds. Mr. Wi Pere has said that Parliament must get hold of your hand, that it must be tied behind your backs, that you must not on any account be allowed to sell your lands. You of the Native race, you *rangatiras*, have come to this conclusion: You say, "If the power to sell is given, we will soon have none, and so step in as a father would do in the case of an erring son, and stop us from doing injury to ourselves." As you say, "Stop us from selling the land from this time forward, or after next meeting of Parliament no Native lands shall be sold"; and you say, "Abolish the Native Land Courts so that no more titles shall be given; and if they are abolished that will help to stop the sale of Native lands." Now, your ancestors said that if there was to be any sale of land, or transactions in it, it should be through the Government; that is laid down in the Treaty of Waitangi, and it would have been a good thing for the Native race if that had been adhered to. If it had been strictly adhered to there would have been no necessity for this meeting to-day. As to the next question respecting lands purchased by the Government, I myself have for years felt that no proper principle has been laid down. The law affecting the Natives has not been the same as that affecting the Europeans. If we buy any land from a European, or take any land from him, a tribunal has to be appointed consisting of three men—one appointed by the owner, one by the Government, and a Judge of the Supreme Court acts as umpire. These settle the question. What has been good for the Europeans would, in my opinion, have been good for the Natives in the past. There is one thing that I can honestly say, and that is that since my Government and our party have been in power we have given better prices to the Natives for their land, and because we have dealt more fairly with the Natives in this respect they have forced more land upon us. Take, for instance, the Awarua, Ngapaeruru, and Waikopiro Blocks; we have in many cases doubled the prices. I tell you that, so far as the Government is concerned, we do not want to buy much more Native land. I believe the system adopted in the case of the Europeans—namely, the leasing of the land—is much better than selling it; you would then retain it, and at the same time get moneys for its use. I would also point out that there is a necessity for the land being properly used. To leave land in its native state when it should be profitably used is a crime. The land is there to enable men, women, and children to live, and without it there can be no existence. It is therefore necessary that these large tracts of unoccupied Native land should be occupied; if this were done I am satisfied that every Native would get sufficient to keep him in a much better position than he finds himself to-day; but, in suggesting this most important departure, I do not propose to compel you to do anything unless you think that it would be for your own good. What is to be done must be done with your full approval, and with your consent. If we are to have a change of law it must be optional; you may adopt it or reject it. Some Natives may prefer to go on as at present, and others may desire a change, just as you do; therefore we must leave the matter to the Natives of the different districts themselves; we must have a law passed so that it can be made to apply to the Maoris of the different districts; we must have a law passed so that it can be made to apply to the Maoris of the different districts if they thin fit. Those that come under its provisions will have their interests safeguarded—their lands will be inalienable for them. If, on the other hand, they prefer the risk of becoming landless, if they prefer to go on selling to meet their daily



necessities, that is their business; they will bring injury upon themselves, which I would very much regret. Now, first of all, I wish you to understand this: If Parliament passes a Bill making the Native lands inalienable, then the Natives of particular districts must be consenting parties before it can be brought into operation in these districts. A certain number of Natives will, by petition, ask that this law shall apply to their district; if twenty Natives object to it, then a ballot is to be taken, and the Native owners are to decide by vote whether or not the law shall be made to apply to their lands. but the great difficulty I see is this: If you make a sudden change when the land is not producing anything, how are the Natives to live in the meantime? They must have means of obtaining food somehow. Those who have means will not care about sharing with those who have no money, consequently there must be some way of getting over the difficulty in the meantime. Now, there must be some one appointed who shall be responsible for the management of the land. You said that you would require an advance of money; you also claim that those who have to manage the land shall be people of the Native race interested in the land. As to this, I tell you candidly that you will not get any advance from the Government if it is simply to be handed to the Natives. In the matter of advances there must always be some Europeans appointed by the Government who are to account to the Government. There will, therefore, be a necessity for having upon the board of management Europeans as well as Natives. Your lands require to be roaded, and your rivers and creeks bridged; where is the money to come from to make roads and build bridge? It must come from the Europeans. Have you any Natives that can lay off a road and prepare plans for bridges? I do not know of any. Therefore joint control is absolutely necessary. On this matter I know that there will be a difference of opinion. As Minister for the Native race, and having to submit these proposals to Parliament, I must, if I am to carry them through, have a board of control jointly representative. If that is not agreed upon it would only be a waste of time to discuss the matter at all. To the younger generation I would speak as a father would to his sons, and I take counsel with those who, like myself, have the snow on the mountain-top. I wish you to weigh my words when I say that you will never get your land thrown open for selection, and roaded, and have money advanced upon it unless there is joint control. I may tell you that this is the first time that we have proposed to give representatives of the Maori race a place on a Board dealing with the roading of lands, the building of bridges, or the advancing of money. We are prepared to pay the members of the proposed Boards for their services; they are to have a salary which is to be fixed by Parliament, and the Naives who are to be members of the Boards are to be elected by their own race. The men and women who have the land in particular districts shall have the settling of the matter, in the same way as they have elected their members of Parliament. The proposed Boards are to be elected for three years, and they, with three others, will have the land vested in them to lease, road, and manage generally. This, I believe, is the fairest way of giving joint control. The Board is to lease the land solely in the interests of the tenants and the Native owners. There is to be no sale of the land vested in the Board; it must be leased at the best rentals. Knowing that some of you have already borrowed money on your land, and that there are certain liens at present existing over the land, and that there are deeds which must be discharged, we propose to give power in this measure to the Board to pay off these liens, and to let you have the money at 5 per cent., the land being the security for the advances, and the repayment of the money is to extend over forty-two years. Later on I will run through the Bill clause by clause, giving you a short *précis* of it, so that you may understand it. I intend also to circulate amongst you printed copies of the préis in your own language. Mr. Wi Pere said there was a general desire to abolish the Native Land Courts. I entirely agree with this statement; the time will shortly arrive, I think, when we shall be able to take steps to do away with the Native Land Courts within a reasonable period. The death-blow will be given to these Courts when the Bill that I have been referring to has been passed by the Legislature. In building up a new structure one has to be very cautious; it is an easy matter to get over a wall by means of a ladder, but one should not kick the ladder away until he is quite sure that he does not want it to go back again. We have taken very great care indeed in drafting this Bill, and it was after mature consideration that it was decided to leave the adoption of its provisions entirely in the hands of the Natives themselves. You have had long *koreros* at great meetings in different parts of the colony, at which large quantities of food have been consumed; nothing but words, however, have been the result. Now, if this Bill is passed, you can have your *koreros*, you can argue the matter out amongst yourselves, and if you decide to adopt the Bill, then you have got something to work upon. If it proves a success in its operation, and if the Maori members elected to the Boards prove to the satisfaction of the Natives themselves that they might be trusted with the management of their own affairs, then, later on, we may change the constitution of the Boards and give the Maoris absolute control. You must first prove that you can manage your own lands, and that you can be just in administering the laws, then Parliament will probably relax the conditions. I want the Maoris to prove to the Europeans that they are really capable of managing their own affairs. If you had something more to occupy your attention and exercise your minds upon it would be much better for the race. It is having nothing to do that is causing demoralisation, and steadily helping to exterminate you. If there were less *koreros* and big meetings, less tangis, less going to horse-races and circuses, and more work upon the soil, it would be greatly beneficial to your race. You may not like me to tell you the plain truth,

but I think it is the duty of the Native Minister, wherever he finds these things going on, to point to the dangers, and tell you to work more, especially the young men. Without labour a people cannot be contented and happy, and the earth will not give its increase unless it is tilled. We often find the young men riding about the country, and in other ways wasting their time, while the *wahines* are left to do the cultivating. I repeat the men ought to work more and leave less for the women to do. I will now give you a *précis* of the proposed measure:—

- "1. The colony, for the purpose of this Act, to be divided into districts.
- "2. For each district there shall be a Native Land Board consisting of the Commissioner of Crown Lands and two Europeans to be appointed by the Governor, and two Natives to be elected for a term of three years by the owners of Native lands within each such district respectively.
- "3. The members of the Board (Europeans and Natives) shall be paid such salaries and allowances as may from time to time be fixed by the Governor out of moneys appropriated by Parliament.
- "4. The Commissioner of Crown Lands shall, by virtue of his office, be Chairman of the Board, and shall have a casting-vote only; in his absence he may appoint one of the European members as Deputy Chairman.
- "5. A Deputy Chairman shall have a deliberative as well as a casting vote.
- "6. Three members, including at least one Maori, shall be a quorum.
- "7. 'The Disqualification Act, 1878,' shall not apply to Maori members of the Board.
- "8. The adoption of this Act in any district is permissive. It may be brought into force by the Governor on the petition of any twenty or more of the Native owners.
- "9. On receipt of the petition, the Governor shall publish it in the Gazette and Kahiti, and call for objections.
- "10. If twenty or more of the other Native owners object to the petition, the matter shall be decided by a poll of all the Native owners.
- "11. On adoption of the Act in any district, all Native lands, which means *papatupu*, and all other lands owned by Natives, shall vest in the Native Land Board, except lands purchased by Natives from the Crown, or from *pakehas*, or lands which the Governor in Council exempts from the Act in cases where he is satisfied that the Native owners are themselves competent to administer the same, or lands subject to 'The Thermal Springs Districts Act, 1881,' 'The Westland and Nelson Native Reserves Act, 1887,' 'The West Coast Settlements Reserves Act, 1892,' and 'The Native Townships Act, 1895.'
- "12. The Board shall have power to dispose of Native lands by lease at such rentals, for such periods, and subject to such conditions as are prescribed by regulations under the Act.
- "13. No Native lands in any district where the Act is adopted may thereafter be disposed of by way of sale, except for completion of dealings lawfully commenced before passing of the same, as where the lands are exempted as hereinbefore provided.
- "14. The Board is empowered to reserve land for, as far as practicable, the individual use and occupation of Native owners on such terms and conditions as it thinks fit, and also to reserve lands for burial-places, schools, churches, and other purposes of public convenience or utility.
- "15. When disposing of Native lands by lease the Board may give priority to applications of Natives who are landless, or who may be owners of the lands thrown open for leasing.
- "16. The Board may agree with Her Majesty for Native lands to be available for mining purposes under 'The Mining Act, 1891,' the revenues from all such lands in respect of mining being paid by the Warden to the Board for the benefit of the Native owners.
- "17. The Board may expend money on the formation and maintenance of roads, streets, surveys, and opening up land for settlement, or any other purpose authorised by the Act of regulations.
- "18. The Board shall have such further powers as may be conferred upon it by regulations and all regulations shall be laid upon the table of both Houses within fourteen days after being gazetted, if Parliament be in session, and, if not in session, within fourteen days after the commencement of the first ensuing session thereof.
- "19. The Board shall, with respect to Native lands vested in it, have all the powers of the Native Land Court as to partition, succession, definition of relative interests, and appointment of trustees for Native owners under disability.
- "20. The income of the Board in respect of Native lands shall be applied—(1) To defray costs of administration; (2) paying off mortgages, charges, and liens that are due; (3) paying balance to Native owners according to their relative interests.
- "21. No Native owner may dispose of his interest in any Native land within a district in which the Act has been adopted, except by will in favour of another Native.
- "22. No Native land within any such district may be seized or sold for debt.
- "23. The Board may borrow from the Government upwards of £5,000 in any year for the purpose of

*roading, surveying, and opening lands for settlement.*

- *"24. At the request of the Native owners concerned the Board may borrow from the Government in any year upwards of £5,000 for the purpose of discharging mortgages or other encumbrances to which the lands are subject at the time of the adoption of the Act, and upwards of £1,000 for the purpose of lands are subject at the time of the adoption of the Act, and upwards of £1,000 for the purpose of paying then existing unsecured debts of the Native owners.*
- *"25. The moneys so borrowed from the Government shall be repayable, with interest at 5 percent. per annum, by equal annual instalments extending over upwards of forty-two years, and the instalments shall be deducted from the income of the Native owners for whose benefit the money was borrowed.*
- *"26. Uncompleted purchases by the Crown, and all uncompleted private dealings lawfully commenced, and which could have been lawfully completed but for the passing of Act, may, in the districts where the Act is adopted, be completed through the Board.*
- *"27. The Governor in Council may make all such preparations as are necessary for the carrying-out of the provisions of the Act.*
- *"28. The Governor in Council may exempt any Native land from the operation of the Act in cases where he is satisfied that the Native owner is himself fully competent to administer the same."*

Now, friends, my last words to you these: Our meeting to-day is a most important one—in fact, I think as important as the meeting at which your ancestors agreed to the Treaty of Waitangi. The clauses of this Bill are framed on what were the general principles running through that treaty. If this Bill is adopted the Natives themselves shut out every one from buying Native lands. We are now, for the first time, going back to what was originally intended, and providing that the lands shall be occupied for the good of yourselves and those who come after you. I expect the land grabbers, agents, and pakeha-Maoris will fight me over this Bill; they will maintain that a large Portion of the land is not producing anything, and will say, "Why should it not be made to do so; we must get the Natives to sell it." There may be also some Natives who may object to this proposed legislation; it may not be perfect; there may be defects in it: but your wise men, Your councillors, must meet together and go through it carefully, and let me know what the mind of the Natives is upon it. As the Minister for the Native race, I want to preserve the race, and I hope to see your numbers increasing and to find you prospering. You require to be saved from yourselves. Unless something effective is done, and done with as little delay as possible, I fear that it will only be a question of a comparatively few years till the remnants of one of the noblest aboriginal races that ever lived under the British flag will be found walking about the streets in abject poverty, and casting reflection upon the Legislature of the colony that ought to have stepped in and saved them. This need not happen, however, if you are guided by what is now proposed, if, as I am fain to believe, I can get it through Parliament. I want you to well consider what I have placed before you. Nothing has pleased me so much for years past as to have had the pleasure of meeting you all, and discussing these proposals with you, and nothing has caused my heart to bleed more than to find so many Natives in the South Island practically landless. My Government had to find no less than 60,000 acres to give them a little land upon which to live. The Europeans have disagreed upon some of the questions of the policy of the present Government: but, in respect to our Native policy, I hold that no Government has done so much for the Native race as the present Administration. And here I must not forget to do justice to a great man who has passed away. I refer to my former chief, the late John Ballance. He was ever a firm friend of the Natives, and the great success that has attended our efforts is owing to this. We have always consulted you, we have reasoned with you, we have asked you to advise the Government, and we have not applied force. In this way confidence is begotten, and the greatest sympathy between both people exists. You have as much right to be consulted as the Europeans; that is the reason for my being here to-day. It is sad to part, but I must now say Good-bye. Before doing so I desire to say that I hope the words I have given expression to will be pondered over, and that the conclusions arrived at will be in the direction of agreeing with the proposals, with any minor alterations that you may think necessary in order to perfect the measure. While I am now leaving you, my heart will continue with you. I hope that every happiness will attend you, that your numbers may increase, and that you may live in amity contented and happy, side by side with the Europeans of this colony.

*Mrs. Donnelly:* Before the Premier leaves us I desire to thank him for his kindness in attending this meeting for the purpose of discussing and explaining these matters. On some future occasion we will take an opportunity of sending to you any suggestions that we may think necessary to make with respect to the Bill. At present this is all I have to say, because the time is short.

*Mr. Henare Tomoana* corroborated what Mrs. Donnelly had said.

## Meeting between the Premier and Mahuta and

# other Chiefs of the Waikato Tribe at Waahi, Huntly, 4th April, 1898.

*Te Rawhiti* read the following address:-

*"A greeting ! A welcome ! A greeting!*

*"Welcome hither the Premier, the head of the Government and the Parliament of New Zealand. Come hither with your colleague and companions. We offer them and you, and your wife and children, O Premier, a hearty welcome to Waikato.*

*"We bid you come and see the remnant of the Maori people, who are here assembled in response to Mahuta's invitation that we should meet you and our friends at this place. Come and see us face to face, even as you have met other gatherings of the Maori race on your way hither.*

*"Our hearts are exceedingly rejoiced and filled with gladness at your coming to see us personally in your capacity of Premier of our Islands, Aotearoa and Te Waipounamu. Come hither, Premier Seddon, that we may greet and make you all welcome while tarrying with us, coming back as you do from England from taking part in the Jubilee of our gracious Queen. We are indeed thankful that you have come safely back to this our own land. We are very grateful at your coming amongst us, and how much greater will our rejoicing be if you can satisfy the longings of our hearts by granting the earnest desires of the few remaining members of the Native race who are living here in sorrow and suffering under the laws enacted by previous Governments! We therefore pray you to consider favourably the grievances which afflict the Maori people, and to save our bodies from these evils.*

*"The hearts of the women and children, the young and the old, are full of gladness at your coming here among us this day, so that you may see the two races assembled side by side in honour of your visit, and to accord you a united welcome in the name and under the protecting shadow of our gracious Queen. Lets this gathering be w token of the love the two races living in New Zealand bear to one another."*

*Mahuta:* I wish long life and happiness to all the chiefs who have come hither on the present occasion. I wish long life to the Native chiefs and to the European chiefs alike. I pray God to have us all in His keeping. I welcome you, the Premier of New Zealand. Come hither, come hither, come hither: I welcome the Government; come hither the Government of New Zealand: I welcome you all to Waikato. Come so that we may look upon you; comes and look upon us the Maori people. Come hither the dragons that guard the deep pit. I wish you long life. Our greeting will not be long. It will end with what I am now saying. I will speak my word to you now; notwithstanding that you may already have heard what our wishes are, I will again utter our wishes that you may hear them afresh. I wish to express my views with regard to the Council. Grant us our request with regard to that; place that matter in the hands of the Native chiefs. This is now the request that is made; it is the desire that we have long had; it is meet that we should make this request to you, you are the proper person to receive it and to grass it. We are very thankful to you for coming here to meet us, so that you may hear our request now that we can have this opportunity of making known to you our desires. I hope you will do all in your power to grant this request. This is the first time we have had an opportunity of making known to you our wishes, and I feel sure that it will bring about lasting good to both races if you can grant our request.

*Tana Taingakawa:* I wish long life to both races here assembled to-day. I have only a few words to say. The words spoken by Mahuta contained no new ideas; they were uttered at the time his father was alive; they were spoken by his father; the request was made then, and that request has been made since then. The gist of that request is that the Maoris may have power to govern themselves, so that no troubles may come from the European side upon the Native people. The Maori people are at a disadvantage in this respect; that the Europeans are the wise people and know far more than the Maoris do. This is why the Natives ask that they may have the power to govern themselves, so that no trouble may come upon them in the future as in the past. I am merely explaining the meaning of the request preferred by Mahuta. All the Maori chiefs gathered here to-day are very glad indeed at meeting you, and they are also glad that you have this opportunity of ascertaining what the wishes of the Natives are. Their one fervent wish is that the powers given to the Natives by the Treaty of Waitangi shall be carried out now. This is the meaning of the request —namely, to give to the Maoris a Council with full powers to govern themselves. This is the united wish of all the Native chiefs at present. This meeting has no other request to make. What is asked is that the powers given to the Native people under the Treaty of Waitangi shall be granted to them now, so that we, the Maoris, may have the right to settle our own

troubles. I have nothing further to say.

*Henare Kaihau, M. H. R.:* Listen, all the people from the north part of this Island, and the Natives from this part of the Island. This is the day set apart for meeting the Premier. I express my thanks to you for coming here to meet us. Welcome hither the authority of the Government. Come hither the representative of our friend, the Governor; I also greet you, representing as you do the sovereignty of the Queen over this Island. Come hither to the land where our ancestors were wont in times past to utter their important words. This is the place set apart by our forefathers as the place where we should meet together and discuss our plans; this is the place where rested the amulet, the sacred receptacle of our thoughts. Come hither the Premier, representing as you do both races, the Maoris and the Europeans, knowing as you do the thoughts of all the people of this land. You also who are the fountain of goodness and kindness, and the dispenser of good gifts to both races, the Natives and Europeans, I welcome you. The Maori people have carefully considered and decided upon what they think they require, and Mahuta has made that known to you—that is, that the Maori people shall be granted a Council through which they can govern themselves in this Island, and extend its influence in the South Island. It is for you to give us assistance in carrying out that idea. Now, all our desires with regard to that matter were embodied in the Bill which we laid before Parliament last session. That contains the desire of all the Native people assembled here to-day, and it is the fervent wish of all the Native people that the ideas embodied in that Bill shall be given effect to, and that the Native people be allowed to govern themselves. I again greet you and welcome you here. I also heartily welcome you European friends who have come with you on this occasion.

*The Premier:* Friends, Mahuta, chiefs, and people of the Native race assembled here to-day, salutations to you all ! I have travelled far and fast to be with you, and this reception has more than rewarded me for all the fatigue I have undergone. The welcome that you have accorded to me and to my colleague, the Hon. Mr. Carroll, and to my other friends who are here to-day, will, I am sure, ever be remembered with pleasure. The meeting of to-day will mark an interesting epoch in the history of both races. I feel that it will be for the good of our colony, and for all who live in this beautiful land. There have been clouds in the past which have obscured the views of the two races; there have been divisions which have not been for the good of either race; but to-day the mist is disappearing, and I hope those clouds will for ever be dispelled. We are met here with love towards each other, desirous of helping each other, and bringing about a more satisfactory condition of things than has existed in the past. I see here the little children, I see also those of more mature age, and I see also old men of the Native race. The aged must pass away, and the young generation take their places. The great anxiety of the parents, the great anxiety of the chiefs, the great anxiety of those who desire to do what is good for those who are to follow after

***Meeting between the Premier, the Right Hon. R. J. Saddon, and the Maori "King" Mahuta, with the Chiefs of the Walkato Tribe, at Waahi, Huntly, 4th April, 1898.*** Back Row. Native Policeman. Mr. A. Edwards, Schoolmaster at Huntly Mr. P. Sherldan, Native Land Purchase Officer. Mr. W. Crow, Private Secretary Capt. Mair, N. Z. Cross. Police Officer. Middle Row. Maori Drum major Mr. T. H. Hamer, Private Secretary to Premier. Three Ministers of "King" Mahuta's "Parliament." Hon. Jas. Carroll, Minister Representing Native Race. Three

**Ministers of "King" Mahuta's "Parliament."  
Three Members of "King" Mahuta's  
"Parliament" [*unclear*: Colonial] Police  
Officer. Front Row. Native Chief. To Rawhiti,  
"King's" Secretary. Henare Kaihau, M.H.R. Rt.  
Hon. R. J. Seddon, Premier and Native  
Minister. "King" Mahuta. Tana Taingakawa Te  
Waharoa, "king's" Premier. Two Members of  
"king" Mahuta's "Parliament." *Te tutakitanga o  
te Pirimia, te Raiti Honore Te Hetana, ki a  
Mahuta, te "king" Maori, ratou ko nga  
Rangatira o te iwi o Waikato, ki Waahi,  
Hanatere, 4 o Aperira, 1898.***

them, is to so leave them that they may prosper, and enjoy all the happiness that our Creator intended for them. The other day I met a large number of Natives in another place. At that meeting. His Excellency the Governor, the representative of our beloved Sovereign, was present. I was pleased to hear the favourable references to Her Majesty the Queen in the address presented on that occasion. To-day I wish to express to you the Queen's representative's regret at not being able to be present. Prior engagements would not permit of his coming with me. He is now on the sea on his way to Australia, and I know that I am expressing the wishes of both races represented here to-day when I say we wish him a safe journey to Australia and a speedy return to New Zealand, and that an early opportunity may be given you of meeting him as you desire. Another pleasant feature in connection with your address to-day is the reference to your mother, the mother of all the children in the Empire, expressing your love, respect, and submission to her. You also refer in your address of welcome to my visit to the Mother-land, to the land that you have never seen. At that great celebration which took place in June last, a celebration unparalleled in the history of the British race, there was direct representation of the Maori race—a representation that did honour to you; and I can assure you that it was greatly appreciated by Her Majesty the Queen and our fellow-subjects across the sea. There, on that great day, side by side, doing honour to Her Majesty, and showing their affection for her, were representatives of the two races. All the well-wishers of the two races were delighted to see them side by side on that great occasion. I am speaking the minds of those who were present during the celebrations when I say that the young men of the Native race returned home crowned with laurels, and while they were in Great Britain they showed themselves to be true gentlemen in every sense of the term. Why should it not always have been thus? Why should there have been trouble between the two races? We are governed by the same Sovereign and by the same laws, we worship the same Creator; though our skins may be of a different colour, the blood passing through our hearts and veins is the same. I speak the minds of the Europeans of this colony when I say we desire to preserve the noblest aboriginal race that ever inhabited any part of the British dominions. The question naturally arises, How can this best be done? How shall we proceed to carry out this humane and necessary work? It is for us to take counsel together; it is for me, as the servant of the Queen, and as the head of the Government, to explain to you what, in my opinion, is for your good. This is not a fit occasion for words with which to conceal the thoughts of the speakers, but it is for us to lay bare our hearts and minds to each other, so that good may result. Some time ago I had the pleasure of meeting Mahuta; he had shortly before that suffered a great affliction. When we then met our relationship was of the most friendly character, and, though the mountains and the lakes have been between us since then, yet I have always felt that he had an earnest desire to do good to his own race as well as to the Europeans, and it shall be no fault of mine, nor of the Government, if this friendly relationship does not

continue. Now, the Government has the same desire to do what is right to the Maori race as have their own *rangatiras*. I know also that the members of the Parliament of New Zealand have a kindly feeling towards you, and earnestly desire too preserve the race. With this view we may approach the subject from different standpoints, just as two canoes which leave opposite banks of the river to arrive at the same point land there eventually. Your ancestors left the parent lands for New Zealand in different canoes, where they were eventually all brought together. In your address to-day you have told me what your wishes are. May I remind you all of the great meeting that took place years ago? At that meeting your ancestors were gathered together to deliberate as to what was good for the Maori race at that time. The result was the treaty that you have referred to to-day, the Treaty of Waitangi. Now I speak to you here as a father would speak to his children, and I tell you that most of your troubles, most of the troubles that have befallen your race, have arisen owing to the provisions of that treaty having been departed from. In your interest your forefathers ceded the sovereignty of this colony and your people to Her Majesty the Queen of Great Britain. They knew that she would be a mother to you all. They knew that she would afford you the protection that a powerful and good mother gives to her children. They foresaw that, unless the law was enacted to protect you, you would in years to come disappear as a race from off the face of the earth. I am not going to ask to-day who were responsible for the departure from that treaty, but I say that, above all things, loss of the land has been at the bottom of your troubles. Your forefathers foresaw that if there was free-trade in Native lands it would be an injury for all time to those they loved so well. The haste with which so many of the Natives endeavoured to sell their lands, the eagerness to acquire by Europeans, and on unjust and low prices and terms, led to serious trouble in the past, and, whilst I admit that the Parliament of the colony has not exercised that wisdom in respect to the Native lands that ought to have been exercised, at the same time I say that the Natives and Europeans have been alike to blame—even Parliament itself is not blameless. In the Parliament of the colony you have direct representation; the Native race sends four members to the House of Representatives. One thing that has pleased me very much during the last few months has been that you, the remnant of a once numerous and great people here, had decided to send a representative to Parliament in the person of my friend Henare Kaihau. As your representative he has earned the respect of those who meet him in Parliament, and I feel sure that it will prove to have been for your good to have sent him there. There is a branch of the Legislature, however, in which you are not fairly represented, and in which I think you ought to be better and more fully represented. It would be misleading if I were to tell you that I would give effect to all the wishes you have expressed to-day, for I feel sure that Parliament would never agree to them. I have had too great experience in dealing with the Native race to hold out to them promises which I know could not be fulfilled. It would be impossible to accede to the requests when there is no law, no power, and no authority to give effect to them. Your best friend is he upon whom you can rely; he who speaks his mind and advises you for your good. You have asked for a Maori Council or Parliament to be established. Government have approached this subject from a different standpoint, and, in the construction of the Boards which are to deal with your lands, are prepared to concede to you proper representation. It is in this Council, in this Board, that lie the safeguards of what is most dear to both races in the colony. It is in the power of the Board to deal with the lands of the Natives, and it is to that you must look for support, happiness, and prosperity. The great trouble of the Maori race has, in the past, been in connection with their lands, and it is to solve the difficulty as to how the land should be dealt with in the future that I ask you to give me your counsel and your help. There are only left now something like 5,000,000 acres of Native land, and a good deal of it poor land; and I fear that if we proceed on the lines of the past the time is not far distant when the race of which you are merely a remnant must suffer seriously, and that most of you will become absolutely landless. What has happened in the past will happen again, unless a departure is made from the old lines. Without the land you cannot live, for it is life to you; notwithstanding this, you have, in the wretched past, absolutely sacrificed your own living by giving up for a mere song the lands intrusted, as it were, to you by your forefathers for your children who were to follow you. You ask the question, Why have your lands gone? and you sometimes blame the Europeans for buying them; you blame the Government for buying your land: but I ask, Why did you run after the Government agent? Why did you run after the pakeha-Maori and the land-grabber, asking them to buy your land? I will tell you the truth. Your forefathers tilled the land; they did not eat the bread of idleness as many of you have been eating it. When you want money for tangis, horse-races, and suchlike things, you run after the agents with a view to selling your land, and then you come and say, "Save us, help us." Within reasonable lines we are prepared to help you, and to stop the great evils of the past; but unless you are prepared to help yourselves, and in a great measure to change your mode of life, no Government, no Parliament, no Native Minister can ever save you. Another great evil from which you have suffered is strong drink. I say, keep away from it. I would also urge you to keep away from horse-racing; I say, keep away from those things which impoverish you, which result in ill-health and help to destroy you as a race. I would urge you to cease living a life of idleness. Who was it that grew corn; who was it that had flour-mills in the early days of this colony? It was your ancestors. Who was it that grew maize, and supplied the markets of New South Wales and the other

colonies? It was your forefathers. Where is the maize now? Where are the flour-mills? They are gone. I say the sooner we find the corn growing in large quantities again, and have the mills restored in your midst, and the sooner you till the land and do as your forefathers did, the better it will be for the Maori race, and the better for the Europeans also. Unless you are prepared to help yourselves, we cannot get Parliament to agree to do anything for you. If you want to continue living an idle life, if you think that the lands can be kept as they are—that they will give their increase without being tilled—you never made a greater mistake; for things to continue as they are is impossible. Having warned you of the dangers ahead, I will now give you, after careful consideration, an idea of what we propose to do in the near future. My friend, Mr. Carroll, who is one of your race, and the other members of the Government and myself think that, as a solution of the present difficulty, there should be for several Native districts in the colony a Board or Council appointed, upon which both races should be represented. This representation of the Native race should be by those who own the land, and to be elected by the landowner in the same way as in the election of a member for Parliament. The whole of the land should be vested in this Council or Board; the Board should first of all set apart a certain acreage of land sufficient for the Native owners and their descendants, the land to be inalienable for all time. The reserves should be subdivided so that each family might have separately sufficient upon which to live. The communal method of living is one of the evils under which the Natives suffer, but if each Native had a piece of land of his own upon which he could grow his corn, sheep, and cattle, and know that that was his for the benefit of his children, cultivation would go on as in the past. Secondly, in respect to leasing the balance of the land not required by the owner, the landless natives should have a prior right to lease. These lands are to be set apart for leasing by this Council or Board, and the rents of these lands so leased are to go the Native owners. I know that there are amongst you hundreds of landless Natives; these ought to have priority of right in the leasing of the lands, so that they and their children might live. The remaining land should be leased to those prepared to pay the price fixed by the Board under regulations sanctioned by Parliament, and the rents derived from the land so leased should be given to the Native owners. In this way those leasing the lands would help the Maori owners to live. Now, it would be necessary that you should get some assistance in the way of money to be provided by the Government for making roads and improvements, and surveying the land to be leased by the Board or Council. The Parliament of New Zealand finds money for buying land for the pakeha, and for roading and bridging it, and in your own interests I am prepared to ask Parliament to give you privileges similar to those given to the Europeans. As you require money to pay off mortgages and liens and to pay your lawful debts, I am prepared to ask Parliament to give this Council or Board some moneys so that you may not want until such time as your rents are in, and until you are able to help yourselves. I am not going to force these proposals upon you; they are optional: if you like to accept them and come under them voluntarily, well and good; but, if not, then you will go on in the way you are doing at present. I speak with the strong feeling and conviction that every effort should be made to save you from yourselves. If you do not see your way to make the proposed change in your system, then I fear you will in time disappear from off the face of the land. I feel that to-day is a crisis in the history of the Natives of this part of the colony. I should ill-requite you for the hearty welcome you have given me—the greatest reception I have ever received from the Natives of this colony—if I were not to do my best to prevent you from acting in the future in the matter of your business concerns as in the past. Governments would then probably go on buying your lands as they are offered, just as at present. I have already told you we have paid you double for the land that any other Government ever paid for it before. I care not what your chiefs or leaders may say; but, being a man who speaks his mind, I say that, whatever your chiefs may advise against land-selling, when necessity arises and you find yourselves in want of money, you will run after the land-purchase officer and sell, in spite of what all your friends may say or do. There is not much land left to you, and it would be much better if it were settled under the conditions I have mentioned than it would be to proceed as at present. Under present conditions it would be only a question of time when the race would become almost landless, and those who may be left would be found living on the charity of the Europeans. That is what I fear will overtake the Maori race in the future unless there is a change. I wish my words to sink deep into your hearts. I do not expect to-day to receive your reply to what I have said. Whatever conclusions are arrived at will require to be submitted to Parliament in such a way as will commend themselves to the well-wishers of both races. Later on I will consult with your chiefs in respect to these important matters that I have mentioned, and I feel sure that the result will be that we shall be able to submit such proposals to Parliament as will be acceptable to it, and, if carried, prove of great benefit to both races. If this happens I shall be more than compensated for the anxieties of the past, and for the fatigue of my long journey. Your mother, the Queen, has sent through me, her servant, her love and affection for you. As there was a pledge made on behalf of the Queen with your ancestors, which was sealed by the Treaty of Waitangi, it is my earnest desire, as one of Her Majesty's Ministers, to do what is just to the Native race. This is also the desire of the Government and the European people of the colony. When you were numerous, when you were all-powerful, and when there were but a few Europeans here, you befriended them, you welcomed them, and they enjoyed your hospitality.



All these kindnesses of the past should never be forgotten. I am sorry that you have—and I say it with great regret—many of the European vices. You have adopted them not knowing what the sad end would be; while on the other hand you have not, as a rule, adopted the Europeans' virtues—which are many. I hope, however, that there is a bright future for you, and also for the Europeans of this colony. There is room enough for all. Here to-day you see gathered together Europeans from far and near, all come to this great meeting, all having a love and affection for you, and having a desire to help you. On the other hand your chiefs have said, "Welcome, welcome, welcome! We are pleased to welcome you, and to live in peace and harmony with you." The welcome that has been extended to me and my colleague will ever be remembered with pleasure: and, speaking on behalf of the Government, and as the servant of Her Majesty the Queen, I say from my heart I thank you most heartily for the kind words that have been spoken to me to-day. Our meeting has commenced with love and affection and expressions of good-will, and I hope that it will conclude in the same way, and that a friendship will be cemented to-day that will continue for all time. Salutations and hearty good wishes to one and all of you.

*Hon. J. Corroll:* I rise to say but a few words. We have met to discuss the problem of the Maori question, and the expressions of goodwill which have accompanied the introduction of the business matter to-day I heartily indorse. Mahuta has proclaimed to this meeting the wishes of his people—namely, that a Council may be granted to the Maoris through which they could manage their own affairs and administer their own lands—that the evils which visited them in former days may not be repeated. Now, that proposition presents many points which require careful consideration. The Maoris look on this great question with their own eyes, and the pakehas and Parliament view it also from their own standpoint. The thing we have to do is to bring our thoughts close together and find some plan of real value which many solve the difficulty. Now, let us see. You say, "Give us a Council to govern our own affairs." When you say that, what powers do you propose that Council shall have? Have you thought out the complications that may arise? Are you prepared to show to the satisfaction of Parliament a practical Scheme for the settlement of your lands and the improvement of the condition of your people? There are two evils which afflict the Maori people: the evils that kill the land, and the evils that kill the body. Your only salvation is to have a good law that will treat well of the land and the body. To get that good law you must bring all your wisdom together, take counsel with your pakeha friends and the Government, and rely on the Parliament to do what is just. Now, if these evils which afflict your lands arise through the law now in force, then the proper thing is to consider how the law can be altered or amended with advantage to yourselves. Your wish is to have a Council: that is all very well; but you do not tell us how that council is to be built up: you cannot define what its mana is to be—how you are going to shape its arms, legs, and other members of its body. Now, to give you an idea of what I mean, just you take the Government proposals and see how they are thought out. The Government say to you: All native land-selling shall cease; you have little enough left as it is; but it must not be allowed to lie idle—nothing is good that lies idle. If we are to preserve what is left of the Maori estate, you must be prepared to adopt some method of dealing with your affairs that will improve your position and add to the general welfare of the country. Our proposal is not a shadowy one; it is one that has a substance: it has a body, it has a head, it has feet. Now as to your proposal to set up a Council: Is there tangibility in it? Has it a head; has it a body; has it feet? We are quite in the dark as to what it means. The object aimed at by you and by us, and by the Europeans, is identical; it is the same. Now, the constitution of this Council which you ask for has not been thoroughly explained; it has not been made apparent how it is to be constituted. Considering the urgency that exists for finding some better measures for dealing with your lands, I say let us amend the existing laws speedily, so that your lands shall be protected and kept for your benefit. If the Maoris view with disfavour the term "Board," which is to consist of certain Europeans and Native—two or three of each, perhaps—well, you can adopt this phrase which you are so fond of using—namely, "Council". "Let Councils be elected for four or five districts, to administer the land in each district so constituted. One of these districts might be called the "Waikato district," and it will be competent for you, the Maoris living in the Waikato, to serve on that Board, and to administer the lands in the Waikato district. All that the Government ask and desire is to have one or two representatives on each Board, who will be placed there for your assistance and guidance until such time as you are masters of the formal work of the Council, and able to conduct your own affairs. Now, all lands are not under the same title. There are certain lands which are in this position: they are held by individuals—by Natives under Crown grants. It will be necessary to deal specially with these; there should be special provision for dealing with such lands. Care should be taken that no injustice is done, and the difference between individual holdings and tribal holdings fully appreciated. All the ideas that have been enunciated to-day by our premier are contained in a draft Bill, copies of which will be distributed amongst you. Our proposals are contained under different headings in the Bill. You will be given every opportunity for considering these proposals, and when you have thoroughly mastered the details it will then be time for us to meet together to come to a final decision. But I want you particularly to study our Bill. You will see every provision to meet the question in all its bearings clearly set

forth and practically brought out—the why and the wherefor. Now, with regard to the second evil which I mentioned previously as destroying you, do not on any account lose sight of the evils that destroy the body; keep this matter specially in mind. I earnestly implore you, the Native people, to carefully consider and take such steps as are necessary to preserve the health of your children. I implore you to take advantage of the examples which you have already had. Be careful as to the clothing for your bodies, as to the food, and pay attention to sanitary laws, so that your children may grow up with healthy bodies. Another thing that I earnestly implore you to lay to heart is to abstain from strong drink. Leave that question of strong drink with the Europeans, the people who know how to deal with it, and who may take it medicinally. Now, this is not a time for you to lie down in idleness; it is a time for you to be up and doing. Matters are so urgent that it is not a time for you, a mere remnant of a people who own a mere remnant of the land—I say it is not a time for you to be idle. You should be up and doing. Now, you must all recognize that there can be only one law, the law which has been given us by the Queen, and which your elderly people adopted when they signed the Treaty of Waitangi; there can be only one law; the Queen's sovereignty must cover the whole of these Islands. Let the two races who live in these Islands under the sovereignty of the Queen draw nearer to one another and share each others' burdens. I say, let us do something on this very day, during this very hour; take advantage of these gifts that are now proffered to you. Do not hesitate, do not postpone, but go forward, changes are impending. None of you can say this Government has brought any evil upon you. Not one of you can say that any of you have been injured by the present Government. You may make the charge that his Government has stopped free-trade in Native lands, free-trade under which you might have got £1 or £2 an acre for land. You may make that charge against the Government; but let me tell you that, had the Government allowed free-trade in Native lands to continue, there would not have been an acre left. We know the extremes people go to

***The Meeting between the Premier, the Right Hon. R. J Seddon, and the Maori "King" Mahuta, With the Chiefs of the Waikato Tribe, at Waahi, Huntly, 4th April, 1898" King" Mahuta's Native Band, With Native Drum-Major Te Peene Maori A Mahuta, Me O Ratou Kakahu Maori***

***The Meeting between the premier, the Right Hon R. J. Seddon, and the Maori "King" Mahuta, With the Chiefs of the Waikato Tribe, at Waahi Huntly, 4th April, 1898" King" Mahuta's Native Band in Full Uniform Te Peene Maori A Mahuta, Me O Ratou Kakahu Pakeha***

When they want money; how they will throw all considerations to the winds, and sacrifice their lands in order to get money. You have heard that the Government is willing to stop the purchase of Native lands; therefore I say to you, consider earnestly the offer that has been made. Consider the number of Europeans and their thirst for land: I say this is a very important departure which is now proposed by the Government—namely, to stop the sale of the land. It is a matter which must receive that consideration which its importance deserves. Remember that the Government stands between you and the hundreds and thousand of Europeans. If the Government were to stand on one side where would you be? Where would your lands be? Government do not

propose to make a hard-and-fast rule, and to stop all dealings in the land. No: all they propose to do is to stop all further sales, and to give the Boards which you will elect power to lease the rest of your lands to the best advantage. Now, if you will not accept these proposals, what will be the result? It will happen that we will both go on as we have in the past, and it is not difficult to prophesy what the end will be. Now, the people of this Island will not be satisfied to have absolute stoppage of all dealings with Native lands. What the people insist on is that the land shall be put to the best use, and that not a foot of cultivable land shall be allowed to remain idle. Each year brings changes and new necessities, and so it is impossible for you to go on as you have been doing in the past, to your great detriment and suffering. These Bills that will be laid before you are comprehensive. It may be that in some parts of New Zealand the measure will not be adopted by the Natives, but that is no reason why it should not be adopted where the Native are favourable to it. In those districts where the measure is not adopted things will go on just as at present. There are many difficulties to be met with in these proposals, but if we meet them face to face, no doubt we will be able to arrive at a satisfactory solution; that is why I say nothing should be kept back on an occasion of this sort, and that we should speak our minds to one another without restraint. Now, if you, the Waikato people, are not absolutely clear as to the meaning of these proposals, it is only natural, seeing that for some years you have taken up an attitude of isolation of your own in regard to these matters; therefore it is only reasonable that they should be considered very carefully and very closely. The proposals which we have met here to consider will be greatly to your advantage. We are all actuated by the best of motives, and our one desire is to do what is right. Remember the proposals that were made by Sir George Grey to Tawhiao many years ago. On that occasion he made an offer to this effect: He said he would build Tawhiao a suitable residence; that he would give him a grant of £500 or £600 a year, and hand back to him and his people all the land on this side of the Waikato River, probably an area of 800,000 acres. Now, notwithstanding that generous offer, Tawhiao's advisers refused to accept it. They advised him not to accept it, and so that great offer was lost. That opportunity was not taken advantage of, Sir George Grey's Government went out of office, and another Government took its place who knew not Joseph. Things remained as they were, and Tawhiao eventually went to England for help. He did not succeed, and he then returned to New Zealand, so much was wasted and nothing done. Another Government came into office, and again proposals were made to Tawhiao, but they were not of such a generous or favourable character as the proposals made by Sir George Grey, although the offers contained a proposal to give Tawhiao a certain salary, and to make over certain lands to him. Now, Tawhiao himself, personally, accepted these proposals, but his advisers rejected them, and those proposals eventually died. Mahuta now fills the place of his father, and the power held by his father has descended upon him. Those who supported his father and protected him give the same protection to the son Mahuta; the only difference is this: that Mahuta himself is a young man, and may be able to recognise the changes that are going on. With few exceptions, the old people have all passed away; a new generation has arisen: therefore I think the hope is natural that something will now be done under these altered circumstances. Seeing that there is very little difference in our aims, I therefore hope that we may arrive at a satisfactory determination. I also desire that the same good feeling, the same high aspirations that actuated Tawhiao and those associated with him (and which are now perpetuated in his son and in his supporters), and the present chiefs who are accustomed to new ideas, will ever continue. We cannot hope for many reforms from the old people, they are too much attached to the past, but our hope is in the rising generation. My main object in addressing you was to tell you of these proposals, and to express the hope that we may arrive at a satisfactory conclusion. In the past you Waikato people stood aloof from the Europeans, but now you are adopting the example set in other parts of the Island, and I feel sure that we shall be drawn closer together, and that within a reasonable time we shall reach the goal for which we are striving.

*The Premier* then read a *précis* of the proposals, copies of which were afterwards handed to the chiefs.

This having been done, the *Premier* said,—You have now the provisions of the Bill before you, and it is for you, and for the Natives in other parts, and for the Europeans to say whether they are acceptable. There is much food for reflection in the proposals, it is a new departure, and will, in my opinion, if given effect to, be in the interests of both races. I sincerely hope the Bill will be accepted in the spirit in which it has been conceived. It is the practice of Ministers of the Crown, and members of Parliament, to explain matters to the Europeans at the various centres, and to-day a new departure has been made in the meeting of the Ministers of the Crown with the Native chiefs and the Maori people with the same object. Carefully consider the proposals that have been made, and, later on, through your representatives, be so good as to communicate with me on the proposals. I may add that the Natives in other parts to whom these proposals have been mentioned are very favourably inclined towards them. Your wise men, your old men, and your men of experience must give these matters very carefully attention. I believe it is for the good of both races that the Natives should cultivate the land, and that what they cannot cultivate themselves should be occupied and cultivated by the Europeans. In conclusion, I must again express my gratification at the hearty reception accorded to us to-day.

*Rawhiti*: If any one else wishes to speak, let him do so.

There being no other speakers, the formal business then ended.

## Meeting between the Premier and Chiefs of the Ngatimaniapoto Tribe at Otorohanga, 8th April, 1898.

*Patupatu:* Come hither, friend of all the people of this Island—from the north and south, the east and west. Now, with regard to the Ngatimaniapotos, probably they are included amongst your friends. Welcome hither, notwithstanding the fact that the Ngatimaniapotos did not send you a formal invitation. Nevertheless, your coming here is very good, and probably a friendship may yet arise between us on account of the meeting here to-day. Now, our position here is this: the Ngatimaniapoto have many grievances, therefore they wish to see you. Come hither, you who are a friend of our departed chief Wahanui; these are the people whom your friend Wahanui left behind him when death took him away. Probably you have come here to greet the young people whom our departed chief has left behind him. This ends my greeting.

*Pete:* I greet you, the stranger. Come hither the chief of the Islands; come and visit the chiefs of my tribe, the Ngatimaniapotos. Salutations to you ! Salutations to you ! I greet you, and the memory of my elders the chiefs who have departed—the chiefs who, alas ! are not here to welcome you. Wahanui has gone, and Manga, and also Hauauru. I wish you long life and happiness, and pray God to preserve you. I thank you for coming here to see us, the people of your friends who have departed; you are the friend of the Ngatiawa, Ngatiraukawa, and other tribes. Come and see my people, who suffer from many grievances. We trust you will give us relief, and live long, and try to remove the troubles from this land. Welcome.

*Tahuna:* We greet you who are the friend of our old departed chiefs; we regret very much that these old men are not here to-day to greet you. We feel very grateful to you for the many kindnesses which you have shown to all our old men. All the old men of the Ngatimaniapotos have passed away; none remain excepting those two or three who are before you now. We remember the kindnesses that you showed to Wahanui and to our elders who are gone. All these old friends of yours have passed away: we alone are left. We rejoice very greatly on account of your visit to us this day. To-day love will meet love, and truth will meet truth; righteousness and peace have met together, and truth and love have kissed each other. Salutations to you who have travelled far and wide over our lands; you have seen all the people, you have been to Waikato and seen the great chiefs of that part. You have heard their words, and they have heard what you had to say in reply. This is the Ngatimaniapoto Tribe; these are the people whom you have come here to see, notwithstanding that you did not wait for an invitation from us. Notwithstanding this, we will welcome you all the same. Now I will place before you the views of my people, and inform you of their desires. The Ngatimaniapotos have already placed their views before Parliament, but they have waited in vain for a reply. Come hither, we welcome you under the shining sun. Had the present time been like the past, when there were wars and troubles, we would not have seen you here—the sun would not have shone for us as it has done to-day. But this is a new era; your coming here to-day is a proof of the peace and goodwill which now exist between the two races in this land. I now ask you, sir, why you came here to see us people, the Ngatimaniapotos. Tell us the reason for your coming. It is hardly necessary for me to make this request, for we know you will keep back nothing from us, or hide the object of your visit. I wish you long life.

*Te Aronga Tuataka* greeted the Premier with a song of welcome.

*Hari Whanonga:* I bid you, sir, the Premier of New Zealand, a hearty welcome. I bid you a welcome as the representative of our gracious lady Queen Victoria. I welcome you all the more, coming as you do from England, where you have recently been to see our Queen, and have had the privilege of listening to her words. I would also like to greet our Governor, the man who is placed in authority over this Island. The Ngatimaniapotos sent their petition to Parliament last year, in which is contained all their desires. One request was that the Government should remove the restrictions from all these lands. They asked for the removal of the restrictions against leasing of all the lands which are called Rohepotae. That is the great desire of the Ngatimaniapotos; that is a most important matter in their minds. There are many other matters upon which we would like to speak, but John Ormsby will speak for us. There are many grievances under which we labour which have been caused by the last Parliament. This is the second time that you have come to see us. On the occasion of the last visit the Ngatimaniapotos preferred a request to you, but the promise you made here to us then has not been fulfilled by Parliament. Three times the Ngatimaniapotos have preferred this request, but you have made no response to us, therefore I think this is all the more reason why you should tell us now what you propose to do. Do not leave us in doubt year after year; do not leave us to constantly make requests to which no

replies are forth-coming. There are many others who have to speak, so I will not detain you further. I wish you long life.

*John Ormsby:* I stand up on this occasion because my name was mentioned. I must confess that I am not prepared to speak, because you have taken us by surprise, coming here as you have done to-day without some warning. It is not as though there were no subjects to discuss; there are many matters to talk about, but we would prefer that you should state your views to us. If you have no important statement to make to us, and have come here simply to ascertain our views, then we will have a great deal to say; but, rather than that there should be any delay in getting to the discussion of more important matters. I will proceed at once. After you have replied to us it may be necessary for us to say something further. The first matter that I wish to speak to you about is with reference to what Hari Whanonga has already mentioned. The most grievous burdens that rest upon us are the restrictions of land within Rohepotae. Ever since the imposition of these restrictions in 1883 we have strenuously urged their removal—that is, we have urged their removal from off the lands the titles to which have been ascertained. Now, we made no objections to these restrictions remaining in force affecting lands to which titles have not been ascertained. The Government insists upon the pre-emptive right, and will not grant us permission to sell to other people; but we desire to have authority to lease our lands to Europeans other than the Government, so that the owners of the land shall derive some benefit from them, and the colony in general will participate in these benefits. We laid these matters before you, sir, on the occasion of your last coming here. Now, on account of these difficulties, the Natives ask that some means should be adopted by which arrangements could be come to between the Natives and the Government with regard to the prices of the land. The Native Land Purchase Act of 1893 provides for the machinery by which some use shall be made of the land. Seeing the trouble the Government went to to pass that law, we did hope and believe that lasting good would result from it, especially seeing the large amount of interest the Government took in it, and we naturally thought that that law would be brought into force throughout New Zealand. Now, I say with sorrow, in the face of this assembly, that I bitterly regret that that law was never brought into operation, nor has any experiment ever been made with it. The Government have, no doubt, their reasons for not bringing that Act into operation, but nevertheless the Maoris regret very much that an attempt was not made to carry it out. Now, seeing that the Government closed all avenues for the Natives, that they would not bring this law into operation. they would not allow the Maoris to lease this land, therefore the Natives could take no steps whatever to improve their condition, and they were forced in consequence to sell to the Government; therefore we complain that these burdens have been placed upon us, and in the hope of obtaining relief we petitioned Parliament last year. I will state shortly the various points of that petition. First, we asked for the removal of the restrictions over land where the ownership had been clearly defined and the shares ascertained. We asked that we should be empowered to lease or sell our surplus land to whoever we thought fit, whether the land was held individually or jointly. These are the most important matters, and we embodied them in the petition I have referred to. You, sir, are probably aware that the parliamentary Committee to whom this petition was referred made a favourable report. I saw you personally on the matter, and I thought the reply you made was reasonable. You said the Government had not time to deal with it, and I admitted that that was a reasonable excuse. Now, seeing you have come here to-day, we take the same opportunity of putting the matter before you again. It is an opportune occasion for renewing our request, and we consider there is ample time for the Government to consider the matter before the next meeting of Parliament, and to give effect to our wishes. Now, with regard to these restrictions I have to say two or three words. As to the restrictions which the Government says have been imposed for the benefit of the Natives, and to prevent them from denuding themselves of the land, my answer is this: Let us take the people here assembled; many of these people are absolutely without land; the reason for their becoming landless is because they would not listen to the advice of the Europeans who said, "Don't sell all your land recklessly, but rather retain the lands for your sustenance." But, seeing that the effect of these restrictions has been that the Natives have sold their lands, we naturally ask, what proof can there be in that statement that these restrictions were made for our own good and to preserve our lands? Now, I am simply placing this matter before you from the Maori point of view. Probably you can give another explanation with regard to the imposition of these restrictions. It will probably be asked, Whose fault was it that the Natives sold their lands? Now, in answer to that I will say that there are many people who are foolish and improvident, but there are very many temptations to which the Natives are exposed, and which urge them on to sell their lands. However, it is not meet that I should enumerate all these temptations; but seeing that we are debarred from leasing our lands, and that we are industrious and grow food, we can get only a small price for it. The result is that the people sell their lands. If they do sell their lands, they should retain a sufficient portion to live on. It is true that a great many Natives of New Zealand are urging that the sale of land shall be stopped; but I say that if the sale of land is to be absolutely stopped a mistake would also be made—that is going to the other extreme. It is not necessary for me to delay you for any great length of time, because we petitioned on this very matter in 1883. We have sent in a further petition in 1895, and the last petition was sent in 1897. They are all to the same

effect; and this is all I have to say to you for the present. I should like to say this with regard to your Government and our attitude towards it: When the late Mr. Ballance was Native Minister the Ngatimaniapotos supported his Government, and looked to the Government with hope; but if this Government will do nothing for them, what encouragement is it for them to support it? There will be ample time for the Government to consider this matter before Parliament meets, and I do trust that the Government will remember that for the last fifteen years these people that support the Government have been praying for relief. I do trust that you, sir, and your Government will afford them some relief.

*Whitanui*: I welcome you, sir; I greet you. I thank you for coming here with your friends to see us. I am very grateful to you for coming to us, the Ngatimaniapotos, on this occasion. Now, seeing that you did not come here in response to a formal invitation from us, it is not necessary for us to say much. Now, I consider that you are well acquainted with the desires of the Ngatimaniapotos, and I hope that this visit of yours will result in the Ngatimaniapotos receiving that relief for which they have so long waited. We, the Ngatimaniapotos, are suffering from many grievances, and the words that have been spoken to you are not new. This is not the first time they have been placed before you. Now, we have heard the kindly words you have uttered towards the Natives at every meeting you have held with them. You have stated that it was the wish of the Government that evil should not come to the Native people, but rather that prosperity should be theirs. These are the very sentiments you expressed to me when I met you in Wellington some time ago, and we are encouraged to hope that your coming here on this occasion will result in our getting that relief and happiness which we have so long wished to obtain. I pray that you will have long life and happiness. We now wait patiently for you to tell us the object of your coming here. Have you come to add to our sufferings and destroy us entirely? or, rather, have you come to bring us prosperity? Which of these courses do you intend to follow? We will be guided by what you tell us in your speech. I pray God to take you into his keeping, and give you long life.

*The Premier*: Chiefs, and those of the Ngatimaniapoto Tribe here assembled, I with love and affection greet you. I have been welcomed by a chieftainess, one of your aged *wahines*, which is a sign that you are following in the footsteps of the Europeans. The *wahine* has taken part in the proceedings to-day, thus showing that the Natives are up-to-date—they have advanced with the times. To-day is a day of all others to be remembered by all the people on the face of the earth. It is Good Friday, which is observed as a holiday for the reason that our burdens were taken up by One and placed upon His own shoulders, and the light of Christianity was let in upon the world. I have been informed to-day, as on the occasion of my former visit, that the Ngatimaniapotos are bearing grievous burdens, that their troubles are sore, and that there is a cloud which requires removing. If there are troubles which afflict people, whether they be of the Native race or Europeans, they ought to be removed if possible. You have accorded to me a kind welcome to-day; you have truly said that I represent both races, no matter in what part they may be located. You look to me and to the Government and to Parliament for assistance. You have also mentioned that I have not been requested in the ordinary way to meet you. Surely it is unnecessary for a parent to be requested to visit his children; and to-day we are in that position. As Minister of the Native race, and as Premier, it is my duty to visit the Natives in all parts of the colony, to treat the Maoris as we treat the Europeans. You cannot all come down to Wellington to see me—the distance is too great, and there is also the expense of getting there; and then, the older people have their infirmities: your older chiefs would therefore be prevented from going so great a distance to see the Native Minister. This being the case, the only chance there is for the Native Minister to see the elderly people, to see those who are, as it were, on the verge of another world, is for him to go to them. These are very good reasons why the Native Minister should meet your old people before they are called away to join their forefathers. I have always said, as also did my predecessor, the late John Ballance, who was ever the friend of the Native race, and whom you have so kindly spoken of to-day, that an interchange of thought—in fact, such a *korero* as this we are now having—should

***The Meeting between the Premier, the Right Hon. R. J. Seddon, and the Maori "King" Mahuta, with the Chiefs of the Waikato Tribe, at Waahi, Huntly, 4th April, 1898. An Interested Group. After The Speeches. He Ropu Tangata E***

# **Korerorero Ana. I Muri Iho I Nga Whai-Korero.**

## ***The Meeting between the Premier, the Right Hon. R. J. Seddon and the Maori "King" Mahuta, with the Chiefs of the Waikato Tribe, at Waahi, Huntly, 4th April, 1898.*** **The Premier and Party Returning From Waahi On Board the War-Canoe "Tawheritikitiki" Te Hokinga O te Pirimia Me Ona Hoa I Runga I Te Waka-Taua "Tawheritikitiki"**

take place occasionally. Your chiefs have their meetings, and so do your people generally, the results being an interchange of thought, and good to all parties. This is proved by the fact that Ministers and members of Parliament call public meetings to discuss public questions from the public platform. We always say that there should be one law for both races; if, therefore, it is right for the Ministers to visit the different parts of the colony to meet the Europeans, it is also right that Ministers should, in the same manner, visit the various parts of the colony to see the Native race in meeting assembled. I feel very sad on this occasion; my heart is sore, because there was one dear friend to meet me here on my last visit, and, as you have said, he has passed away; he has been gathered to his forefathers: I allude to Wahanui. I sympathize with the Ngatimaniapotos at the great loss they have sustained by his death. There are others also: Rewi has gone; I saw him also on my last visit. And there was also Hauauru who greeted me, and whom I was also pleased to meet on that occasion; he, too, has been gathered to his fore-fathers. Death is ever doing its sure but sorrowful work amongst us, pain and anguish is ever prevalent, and when we meet, as we do to-day, it is only right that I should offer you my heartfelt sympathy in your sorrow. The outer covering may be of a different colour, but the blood that flows in our veins, the pulsations of the heart, and the working of the mind, are the same in both races. You rightly gauge the position when you say that you feel I have something to say to you, something that is of importance to you. As I have already unfolded the same thing at a meeting of the chiefs and others of the Native race who assembled at Hastings, and at Huntly, why should I not call in here and do the same at a meeting of the Ngatimaniapotos? They have as much right to hear the proposals as the rest of the Natives. Wherever I have a meeting it is my intentions, as Native Minister, to meet the Natives, and discuss matters affecting both races, especially the Native race.

The Ngatimaniapotos being the owners of a large area of Native land, the matters I have mentioned to-day particularly affect them. There has been some little confusion in respect to my coming here. Being Good Friday, it was thought that I should not be able to get the necessary arrangements made for doing so, as I was at Hamilton last night, and as I have to be at Te Aroha to-night; and what made matters more confused was that a gentleman in Auckland who had been to Otorohanga said that the Natives had all left. Notwithstanding this, I said, "I will be firm in my determination; I will go and see the Ngatimaniapotos." I am sorry, however, you were not informed properly. You have mentioned here to-day that an objection from the Ngatimaniapotos has been sent to Parliament; this I will deal with latter on. You have said that the time is now opportune for this visit, that there are no dark clouds overhanging you, and that the sun shines upon the Natives as well as upon the Europeans. The opportunity, therefore, being favourable, it is only right that I should come and discuss matters of importance with you, in the hope that the result may be favourable to both races. You have mentioned also in the addresses to-day that since I saw you last I had visited the Mother-country, and had spoken to our beloved Sovereign, Queen Victoria. Her words to you, sent through me, are the words of a mother to her children; they are words of love and affection, and of kindly interest in your material welfare. The petition of the Native people of this colony was received by her; in that petition it was asked that the Queen would cause such laws to be passed as to prevent the sale of land by the Natives, and it was pointed out that unless this was done the Native race would, in time, be exterminated. Now, I would ask, which is right-the

petition sent to the Queen, asking her to use her authority to stop the sale of lands, or what you say here to-day, asking for the removal of the restrictions, and asking for free trade in your lands? Which of the two is correct? If you differ from the petitions that was sent to the Queen, you have the same right to petition her as those who have asked that the sale of Native lands be stopped. Under our Constitution Her Majesty, of course, refers such petitions to her Ministers to be dealt with. His Excellency the Governor is the direct representative of the Queen in the colony, and he is guided by the advice tendered by his Ministers, of whom I am the head. The Governor will only be too pleased to meet those of the Native race in the different parts of the colony during the time he is here as Governor. A wish was expressed by the Waikatos that they would like to see him, shortly after his arrival in the colony, to express to him their loyalty to the Throne, and their respect for him personally, and also as the representative of Her Most Gracious Majesty the Queen. I feel sure that if the chiefs of those Ngatimaniapotos would like to see the Governor, and if time permits, he would only be too glade to give you an opportunity of meeting him and of expressing to him personally your devotion to the Throne, and also to welcome him as the representative of the Queen in this colony, just the same as the Europeans did. He takes a deep interest in the Native race—I give you that assurance, knowing his mind as I do—and I look forward to the time—and that at no distant date—when the Ngatimaniapotos will see the new Governor. I will now briefly refer to the business that I know you feel should be discussed. Let me, first of all, refer to the question of the petition which was presented to Parliament. Let me refer to what took place when I was here before. Words were used to-day to this effect: that the promise then made by me had not been fulfilled. Now, I am one that is blessed with a wonderfully good memory, but in case my memory, as time goes on, might become impaired, I had everything which was then said taken down, and it is on record. What I then said, and what I say to-day, is subject to the will of Parliament, and Parliament is superior to the Native Minister—Parliament is the supreme authority for both races, and for all matters in this colony. What you then asked to be done, and what I then stated I would endeavour to do, has been performed. When I spoke to you then there was no law under which those holding Native lands could hand them over to the Native Land Board to be leased, nor is there now. There were no committees to which they could hand the land to be dealt with. That was the law: that is the law to-day. Parliament has amended the law with respect to Native Land Courts, and in respect to Native lands, since I spoke to the Ngatimaniapoto on the last occasion. You have asked that you should have a right to free trade in Native land that is to say, all restrictions should be removed, and that you should sell or lease at your own sweet will. You have asked that you should have this right to sell to Europeans, and that there should be no control or restrictions, and then you have said that whilst there is only power to sell to the Government, those who were owners of the land have sold all they had to the Government, and now they have no land at all. Well, I tell you this: if you had free trade to-day in your lands, for every one that is now landless there would before long, be fifty. In my opinion, it would only be a question of time before nearly every one of you would become landless, because the Europeans would never stop until they got all your land. There might be a few Natives who would withstand the pressure, but they would only be a few. As Mr. Ormsby has said, there are weak and foolish people amongst the Natives; there are those who are not strong enough to resist temptation, and you must have the power to prevent them. The land belongs as much to your children as it does to yourselves. The Government does not want all the Native land; that statement is a great reflection upon the Native land purchase officers of this colony. When you were selling to Europeans in past years the court had to say that there was sufficient land left for the Natives who wanted to sell the land, and that has been the general principle on which the Government officers and the Government have gone *[unclear: is]* buying land. We do not wish to buy all the land from the Natives so as to leave them landless but at times the Natives deceive the land-purchase officers by telling them that they had plenty of land to live upon. Mr. Ormsby has said that all you care about is two allow the restrictions to be retained upon land that has not gone through the Court, but to remove the restrictions from all the land that has passed through the Court; but what does that amount to? Does Mr. Ormsby know that there are only about 5,000 acres of land in the Rohepotae that have not gone through the Land Court? It is therefore useless to consider that, because it would have no effect. Now we come to the question of restrictions. Who do you think it was that recommended restrictions being put upon the Native lands? This question I will answer later on. Do you, the Natives of the Ngatimaniapoto Tribe, believe in the Treaty of Waitangi? Have you not claimed that that treaty ought to be maintained? Who made that treaty? It was made by your forefathers, made by the great *rangatiras* of the past, those who have been since called away to their forefathers. It was they who ceded on behalf of the Native people the sovereignty of the Natives to the British Government, to your Queen Victoria, and it was your forefathers who recommended restrictions being placed on Native lands. It was they who said that no one should deal in Native lands except the Government; that the disposal of all Native lands should be through the Government. I say that your forefathers were wise men. They foresaw, years ago, that if there was no restriction, and if the people were allowed to dispose of the lands as they liked, the day would come when the Natives would become landless, and a burden upon the community. They knew that quarrels would arise as between the Natives and the Europeans if the Europeans



were to be allowed to have free trade in obtaining Native lands. Quarrels did arise, The principal cause of that sad disaster that overtook this colony—namely, the quarrel between the two races—was caused by Europeans dabbling in Native lands, and Natives having the right of trading the land away. Remember that you are, to-day, only a remnant of a noble and once numerous people. Why are your numbers so small now? It is owing to the vices that have been introduced; it is owing to the free trade in land that the Natives are so few to-day. There are many Natives who are able and competent to transact their own business just as well as Europeans, but the vast majority are as children, and would be easily imposed upon by the Europeans; they would act foolishly and weakly, and their lands would go from them if they were not protected against themselves. The question naturally arises, Are we to sacrifice the majority simply to please the minority, or can we not devise some means by which those capable of managing their own affairs, and of dealing with their own lands, may have the right to do so, leaving those who are weak to be protected by the State? I think this can be done, and that is way I am here to-day, to talk it over with you, and see whether we cannot arrive at some satisfactory arrangement. We give the Native landowners the power of saying whether or not they accept the new proposals, and surely that is fair. Now, when whether or not they accept the new proposals, and surely that is fair. Now, when the petition was presented, the Government were very busy during the session. After it had been before the Committee I asked for time to consider it. We have now given it the fullest consideration, and I will put before you the conclusions we have arrived at. I admit that the Government in late years has purchased more land than previous Governments did, but we have doubled, and in some cases trebled, the prices paid by previous Governments. The largest amount paid by previous Governments for land in the King-country was 3s. 6d. per acre; in most cases we have doubled that. Now, we do not intend to force our proposals upon you. You can accept them or reject them. If you think it is for your good that you are adopting them, then do so; but if you think otherwise, then we can remain as we are. We could even go further; we could say that we do not want our Native Land Purchase Office any more, and Parliament could say, "Keep your land"; or Parliament may say, "We will allow the existing law to remain. You can have as much time as you like, and the purchase of Native lands will go on." That is what might happen. Under the existing laws those Natives who are keeping on dealing with their lands can, under section 117 of the Native Land Act, apply to have the restrictions removed. Now, if our new proposals are carried the days of the Native Land Court are numbered. The title for all land except some 500,000 or so acres has been ascertained, and in the King-country itself there is only an area of some 5,000 acres to go through the Court. Of course, I know that the pakeha-Maori, the man who has fattened and lived upon the land of the Natives, will not like the proposals. Now I will go through the proposals carefully, so that you will understand them, and after I have done so I will hand to each of you a printed copy in the Maori language giving the particulars.

*The Premier*, having read a *précis* of the Bill, said,—I do not expect you will give me an answer to-day whether you are favourable to these proposals or not, for they are too far-reaching for you to suddenly give me and answer upon. I caution you not to listen to the pakeha—Maori, and to the Native-land agents; they have counselled you before for your destruction. You know as well as I do that between the lawyers and the agents most of your lands have been swallowed up. I tell you now that it is for your aged men, your men of experience—it is for those who, like myself, have European blood in their veins—to assist and aid you. I tell you that I believe these proposals are the most advanced and fairest ever offered to the Native race. There is a large number of land agents who for years have been living upon the Native lands; they have attended these Native Land Courts, and they too have been the means of swallowing up the lands of the Natives and spreading evils amongst your race wherever they have been gathered together. If you adopt the proposals this means the beginning of the end of the Native Land Courts, because for partition and succession purposes, and defining the relative ownership, the proposed Council will take the place of the Native Land Courts. I am not sure whether Parliament will go as far as we propose in this Bill. You see we are going to ask Parliament to give us £5,000 per annum for each Board for roading a district. If there are six Boards the amount would come to £30,000 a year for surveying, making improvements, and making roads. Then, we propose to give £5,000 to each Board for the purpose of paying off mortgages and survey liens, and also paying off the debts of Native owners; that will be another £30,000—or, taken together, £60,000 a year will be required. In conclusion, let me express to you my appreciation of the intelligent manner in which you have listened to these proposals. When important proposals are about to be submitted to Parliament they are always placed before the Europeans; and I have to-day treated you as if you were Europeans, for I have placed the proposals before you for consideration. After you have had full time to consider them, then you will be so good as to let me know, through your chiefs, whether or not you favour them, and whether you want amendments; if so, let me know what amendments you desire, and give the reasons for them. I am sorry to say that I must leave you almost immediately, but I hope that we shall again have the pleasure of meeting, and that the friendly relationship existing between us shall continue. I earnestly hope and trust that every blessing intended by our Creator for His people may be extended to you, and that you may live and enjoy every prosperity and happiness. Salutations!

*John Ormsby:* I would like you to bear with me for a minute or two, so that I might speak two or three words. I desire to make your mind clear before you go away. With you, we much regret that your time is so short, because had it been longer probably more definite conclusions could have been arrived at. With regard to clause 2 in that petition, as to removing restrictions, it only applies to the surplus land after full reserves have been made for the sustenance of the Natives. I cordially agree with much that you have said, but owing to the want of time I cannot express my views. As to your kind advice to us not to pay any attention to what the Native agents say, I hope you did not include me amongst them.

*The Premier:* No; I spoke to you as a chief.

*John Ormsby:* Lest you should look upon me as one of those professional agents, I desire to say that I had a license for only six months, therefore I feel confident you are not making a personal allusion to me.

*The Premier:* No one's mind is clearer on Native questions than your's, and I know it thoroughly, and I know that you act in the interests of the Native race. I wish there were more like you. We would then have no trouble in dealing with the Native race or their lands.

*Patupatu:* There is much in this Bill which I consider good, but I am not satisfied with some of the details. It may be that the feet are a little shaky. Speaking on behalf of my own hapu, we had 200,000 acres of land, but only 40,000 acres now remain. I ask that you will stop further sales of our lands. If you do not do so now, by the time this Bill is adopted we will have no land to bring under it.

The meeting then ended.

## **Meeting between the Premier and the Chiefs and Others of the Arawa Tribe, at Rotorua, 9th April, 1898.**

On the 9th April, 1898, the Premier met the chiefs and others of the Arawa Tribe at Rotorua.

Te Tupara spoke as follows: I welcome you to Rotorua to see us, the Arawa people. My word to you is to remain with us, do not go away. There are many troubles existing between the Arawas and certain officers; that is why I repeat my request to you to stay with us till next Tuesday. Now, the reason I ask you to stay with us is that the Arawas have not all assembled, they are only now coming. I desire to greet you, sir, and thank you for coming.

Te Pokiha Taranui: I stand up to support what has been said by the last speaker, namely, that you stay with us for a while, but I will have something further to say on that point later on. First of all, let me bid you welcome. Come and see the tribe who have steadily adhered to the Queen. Salutations to you, the Chief of this Island! I will now refer to what was mentioned by the previous speaker. Come and tarry with us, do not hurry away; come so that you may see the Arawas all assembled, and so that they may see you and hear what you may have to say, and so that you may hear what the Arawas have to say. Stay with us to-morrow; stay with us on Wednesday. Sir, our hearts will not be clear if you persist in going away to-morrow. We will have no opportunity of showing our love for you if you persist in going away so soon. There is an ancient proverb of my people to the effect that a white crane is seen during a life-time once only ("He kotuku rerenga-tahi"). The Arawas have only one word, and that is that they are united in asking you to remain with us. If you will grant them that request we will have no formal talk to-night, but will defer that to a future occasion, and simply give you your formal welcome to-night. Wait till the whole of the Arawa people have assembled. I again urge upon you to grant our request.

Eruera Uremutu: Welcome, the Premier of New Zealand! welcome to Rotorua! All the old chiefs have been removed by death; there are no old men to bid you welcome on this occasion. The proper men to welcome you are all gone; there is no one fit to carry out that duty now. Nevertheless, I bid you welcome. Come hither! It is true what Te Pokiha has stated; he has likened you to a white crane of one flight only. I bid you to stay so that the Arawas may see you, Why do you decline staying with us till Monday or Tuesday? The Arawas are all united in making this request; they are most desirous that you should stay with them, in order that they may see you.

Mita Taupopoki: Welcome, the Premier of New Zealand, the person of great authority, of great government, of great strength! I welcome you, the Premier, the man who has crossed the great depths, and wrought great works. I welcome you on account of the great works performed by you and your Government. I rejoice greatly at having this opportunity of welcoming you back after having been to see our gracious sovereign the Queen, I approve what has been stated by the other speakers, and wish you to stay with us till Monday, at all events.

Anaha te Rahui: I welcome Captain Mair, coming as he does with the Premier of New Zealand! Salutations to you, the Premier: you who have come from visiting our gracious Queen! We welcome you all the more heartily coming as you do under the Queen's authority and sovereignty. Behold the Arawa people gathered together before you! These are the loyal children of Her Majesty. These are the people who have never shaken or wavered in their allegiance. I will now explain why the Arawa people are so anxious for you to remain with them for a while. We have heard that you can only give us one hour. I wish to assure you that it is impossible for the Arawas to lay before you all their grievances in so short a time. This is why we are all so solieitous for you to stay with us till Monday. You would then have the opportunity of speaking with us and removing our doubts and fears, and we would have and opportunity of listening to your words. All would then be clear, and you could continue your journey without any misgivings. I think that this is a reasonable request, seeing that this is the first opportunity we have had of seeing you who are our parent. Before any other chiefs speak, will you reply to this request to stay with us a little while?

The Premier: Chiefs, and those of the Arawa Tribe assembled, salutations! My love to all of you. You are only the remnant of the once numerous but always noble Arawa Tribe. You were all-powerful, and your great strength, as you have reminded me to-night, has always been used to uphold the sovereignty of the Queen. You always fought with us under the British flag. The welcome accorded to me here to-night was not unexpected. On each and every occasion when a servant of the Queen visits Rotorua and has an opportunity of meeting the Arawas the welcome accorded is always of the most cordial character. I feel deeply pained to-night; my heart is sore. You have preferred a reasonable request; you have asked me to remain with you. If this were possible I would remain with you. Before I left Wellington I did not think I should have had the time to see you at all on this trip to the North Island, but I have travelled far and fast; I have undergone great fatigue so that I might see you to-night. I have seen the Natives of other parts, and there was present with me at Waipatu His Excellency the Governor, the representative of Her Majesty. From thence I travelled to Huntly, where I met the Waikatos; then I went on to Otorohanga, where I met the Ngatimaniapotos, and discussed with them matters of deep interest to both races. I have also had to meet Europeans, because they also demanded my attention. Now, I will tell you why it is necessary that I must be in Wellington not later than next Wednesday. I am intrusted with the finances of this colony. The end of the financial year terminated on the 31st of last month. A few days after the close of the financial year are allowed by law for the adjustment of accounts those few days have now almost expired; I must therefore be present at the final adjustment, and see that the accounts of the colony are got ready for publishing to the world. It is therefore absolutely necessary that I must push on. Knowing, as you do, the great love I have for the Native race, and more especially for the Arawas, do you think that I would, without good cause, leave you so soon? I am blessed with a good memory, and I remember the loyal and cordial welcome that you accorded to me on my last visit to Rotorua. There was then established a friendship that will last as long as life itself. On this occasion I would say again that I am pained to be called upon to leave so many good friends. What causes the anxiety-what makes me feel more pain than anything else-is that you have told me that there are troubles between you and certain Europeans. If there are any such troubles I know it is my duty to help to remove them. I hope the troubles are not of a serious nature. I hope that every one concerned will show forbearance to each other, and earnestly strive to remove any difficulties that may exist; and, as the sun banishes the mists from the mountain-tops, so, by bringing to bear upon these questions an earnestness of purpose and forbearance necessary, the troubles mat be removed. We are the sons and daughters of our mother Queen Victoria; she is your sovereign and the sovereign of the Europeans-we are all her children. For your protection your forefathers, by the Treaty of Waitangi, ceded the rights of their land, and acknowledged the sovereignty of Queen Victoria. That was a very far-seeing policy on the part of your ancestors. They saw that Europeans would come here in large numbers, and, led by the strong protection of the British Empire and by the strong arm of the law, their children would be saved for all time. That sovereignty the Arawas have always loyally acknowledged, and when trouble did arise the Arawas helped those who desired to maintain that sovereignty. You have thus claims upon our consideration which must ever be acknowledge. I hope that I shall do nothing that would prevent the Arawas committing to paper what are their troubles. Any assistance that I can render in having that done will be cheerfully rendered. Then the documents can be transmitted to me, and I will look carefully into the matters and deal with them; though I may be far away from you, there is still the Post Office and the telegraph-wires to keep us in touch. We have a little time to-night, and one or two of the principal chiefs well acquainted with the cause of the troubles might. even to-night, give me briefly what the trouble really is, leaving the details to be dealt with in writing as I have suggested, my heart is very sore for another reason, It has been briefly mentioned by one of your chiefs that some of your old men who were present here on my last visit have been gathered to their forefathers, and are not hare to welcome me to-night, It is true that they were a connection with the past-that past which was so beautiful, that past which we all look back to with such pleasure as being the the time when the greatest love and affection existed between the two races; I refer to the days of our first settlement, and I hope you will all feel that, though they are not present

with us in the the flesh, that they may be with us in the spirit, and that we may look forward to that peace with I hope they have attained. I earnestly entreat the young of the Arawa Tribe to follow in the footsteps of their ancestors the chiefs and the old men of the tirbe who were ever true, who were ever honest, who were ever good, who were ever hospitable, I am very sorry that on this my visit to the Arawas I was unable to bring with with me the new Governor, Lord Ranfurly, the representative of the Queen to whom I have Just alluded, but through me he sends his love to the Arawas; he has also intimated that on the earliest possible occasion he will pay you a visit, He will then be with you in person, and convey to you his love and earnest desire to help you while he is Governor here. Pleasing reference has been made to may visit to the Mother-land and to the whole of the Europeans in our midst, I am overjoyed to think that the Arawas have so much noticed what has been taking place, and that they should have-taken this early opportunity of making pleasing references to that visit. It is gratifying to me personally, and will be I feel sure, to the authorities at Home to know that you take such a great interest in these matters, and that you are pleased at this colony being represented on that great occasion. I had the great pleasure of seeing our beloved Sovereign, and speaking to her and of conveying to her the love and affection of both races, and also an assurance to their loyalty and devotion to the Throne and the Constitution under which we are governed, Through me Her Most Gracious Majesty desired to convey to you all her deep love for her subjects in this colony. This colony was her first-born, you know the great love a mother has for her first child: this was the first colony formed after Her Majesty had ascended the throne. You will therefore not wonder that she should take a motherly interest in her subjects here. Though her children may differ in colour, though they may speak different languages, yet the colour of the blood that runs through the veins of all is the same. We are the children of the one mother, the one Sovereign. We worship the one God. Our joys should be the joys of the Europeans: when there are sorrows those sorrows should be shared and sympathy shown by each other. What can be done to promote the health, comfort, and happiness of both races it is our duty to do. At that great celebration in London there were represented both races. We had in the Contingent sent from the colony the colonial-born European youth; we had those of the Native race also, both doing honour to our Queen. The pleasure given to the Imperial authorities, the pleasure given to the vast multitude on that great day, and the pleasure given to our Sovereign at this being done, was greater than I can possibly describe. Representatives of both races in the Contingent came back to the land of their birth crowned with laurels. Their conduct was of the best, their military bearing led those who were capable of judging to the opinion that they were worthy of the race and the country they represented. There was a general wish expressed that, as they were there together celebrating the Jubilee of our Most Gracious Sovereign, that for all time they should meet together as they met then, and they would work together for all time to promote the well-being of New Zealand. Now, I give to one and all of you hearty greetings, and I again desire to inform you that the Government of which I have the honour to be the head desires to do what is just and right to the Native race, and promote their happiness and well-being. I desire that you may become more numerous than the race was when we first came to the colony; and as your ancestors showed to us, when we were few in number, the greatest hospitality and kindness, and as the position is now reversed, we in our turn should show you every kindness and hospitality. I have been pained by being constrained to say that I cannot stop longer than the time I have mentioned. At the same time, I desire to express my great pleasure at having received at your hands the hearty welcome you have given me. I will now ask the chiefs to shortly put before me any grievances that they may have. I have to speak to the Europeans to-night, so that there is not much time between now and the time fixed for the meeting, but to give you every opportunity of speaking your minds I am willing to stop here and to listen to your troubles up to the time of that meeting. So let us proceed to business at once-forthwith. I have brought with me the proposals of the Government as affecting the Native race, especially their lands, and I shall leave these behind me for you to peruse. They are of a most important character, and will take you some time to consider. If I were to stay till next Tuesday you would not be able to give me a reply; therefore you will have to send your reply in writing, after giving the proposals your fullest consideration. Let me see your inmost heart, so that there may be an end of any cloud existing between us.

*Te Pokiha Taranui:* I welcome you who have come from the scene of prosperity, and I agree with what you have said throughout the whole of your speech, and I thank you for what you have said to-night. I express my gratitude to you for coming here and making us, personally, a speech. As you persist in going, as it is imperative for you to do so, I can only wish you good-bye. I have two or three matters to bring under your notice. I ask you to put a stop to the Native Land Court, and to the purchasing of Native lands. Will you stop both of these and will you remove the restrictions that exist on our lands under the Thermal Springs Act—and will you sweep them away? If you can see your way to stop the Courts and the purchase of Native lands, and repeal the Thermal Sprigs Act, then we shall be satisfied. Agree to grant us these requests without delay, so that the whole of the Arawas may rejoice. This is my reply to your excellent and kind speech; and if you will grant these requests, then indeed shall we have cause to be grateful, and remember you always. By granting our requests is the only way that prosperity and happiness will return to the Arawa people; the mouths of the

money-bags would then be opened, and we would be able to improve the whole of our country.

*Eruera te Uremutu:* I wish to say this, sir: You see I am an old man; I have grown old while taking part in the proceedings of the Courts, and I may say that I can see no advantage is to be derived from them. I support what Te Pokiha has said, when he asks that the Courts should be put a stop to, also that the purchase of Native lands should be stopped. I have grown old watching the Court, and no good can come from it.

*Tamati Hapimana:* I stand up to support the proposals, or the requests, preferred by Te Pokiha and Eruera te Uremutu. I implore you to postpone the sitting of the Court which is advertised to take place at Rotorua very shortly. I wish you long life, and pray God to take you into His keeping.

*Anaha Terahui:* I want to explain to you why we have preferred these requests. The reason why we make the requests about the Court is this: The lands which remain here we desire to hold for the sustenance of the race and our children; I mean the land over which the Government have no claim; these are the lands which we wish to keep. Now, as to the lands which have been confiscated, or upon which the Government have a claim, we admit these must go; that is why we ask that the Court should be stopped, and also the purchase of the lands. If you grant that request, then we will know indeed that the Queen's love for us is real, is tangible, is not a mere shadow. There is another trouble, and that is about the fish in Rotorua.

*Tupara Tokoaitua:* I stand up to support the proposals to stop the Native Land Court, but I do not agree to the repeal of the Thermal Springs Act. I will on no account agree to that; but let the proposals to stop the Court be carried out in the Rotorua District. Let other people state their own wishes. I do again ask that you will grant the request as far as the Arawas' lands are concerned: "Procrastination is the thief of time."

*The Premier:* I will now give you the mind of the Government on these matters. What makes me feel puzzled is the fact that there are persons of the Native race who sell all their land; then they say to the Government, "Stop the sale of the Native lands." Are they afraid that, if all the Maoris do the same as they have done, there will be nothing for them to live upon? Why did they not think of this before they sold the lands? They say, "Stop the Land Court," as it is no use to them; they have no land to go through the Court, as it is all gone. The Europeans are just the same in some respects; there are people amongst them who are always willing to give good advice, but who never act upon it themselves. All the lands in this district would have gone to the Europeans if it had not been that the Government stepped in and stopped the sale. The Government had to act the part of a parent to the Natives, who misbehaved like children by giving away that which really did not belong to them. The chief who said it would be a mistake to repeal the Thermal Springs Act spoke wisely; it would be an evil day for the Arawas if that Act were repealed. Some modifications of the boundaries of the districts may, under the altered conditions, be considered advisable, but to repeal the Act altogether would be a very great mistake. I speak to you as your friend—I speak to you with great responsibility resting upon me as Minister for the Native race. I will tell you another thing that we have had to do for you: Survey liens have been granted to private surveyors on the Native lands here and in other parts, equal to £20,000 in value, and to prevent these lands going from you for all time the Government had to pay that amount. I simply mention this to show you that we are earnest in our desire not to see the Maoris of this colony landless. The greatest trouble that can befall a race is to lose their land, because the land is life to them. Now, we have proposals in this Bill which would stop these evils; we have proposals in the Bill that will finish, for all time, the Native Land Courts. For many months past I have had great anxiety, and so has my colleague, Mr. Carroll, one of your own race, and also my other colleagues. We have been giving this matter our earnest attention, and the result of our deliberations are embodied in the Bill of which the following is a *précis*. [The Premier then read the *précis*.] You will see that we propose to leave it to you to say whether or not the sale of land shall be stopped, and whether or not there will be Land Courts. I would like to add that I know there will be interested persons, particularly the pakeha-Maoris, ready to advise you against these proposals. If you are prepared to accept them I will ask Parliament to adopt them. When you have carefully considered them, write to me, giving me your mind on the subject.

*Te Pokiha Taranui:* I ask you to stop the Land Purchase Officers from forcing us to appear in the Native Land Court to define the relative interests in the Taheka Block. If the shares are defined, then the young and foolish will sell to the Land Purchase Department, and all our houses and kaingas will be lost, and there will be great trouble—probably bloodshed.

*The Premier:* You must not make use of such a threat. I insist on your withdrawing that word. The Government, with the exception of a few acres required in connection with the Township of Rotorua, do not wish to purchase the Taheke Block.

## Meeting between the Premier, the Minister of

# Education, and the Natives of Hamua, on 4th May, 1898.

On the party entering the meeting-house, the European and Native children attending the local school sang the National Anthem. The following address was then presented by Neriaha Tamaki:—

*"To the Right Hon. R. J. Seddon, Premier and Native Minister.*

*"GREETINGS to you, great chief of the European and friend of the Native race ! As chief of the Native tribe in this district, I heartily welcome you and your lady, and your friends, on this your first visit amongst us. You have done us the same great honour that you always do to our kinsmen in other parts of New Zealand. You are always the friend of our people, and give us good counsel and assistance in the hour of need. You and your Government have done a great deal of good to our people, and we hope that you may long continue to hold the honourable and high position in which your own people have placed you.*

*"Happily for us, all troubles are now over between the two races in this part of New Zealand and we hope that God will make you strong, and that your good advice will be taken by the small band of our poor misguided people in the North, and that all will be settled without loss of blood and that they will honour you as the great chief whom our gracious Queen has honoured. Thanks to you for your kindness to our people when in England, and all the other good you have done to us.*

*"I will not detain you longer, as I and my European friends and the other chiefs who have come to meet you here will have to speak to you later on matters that interest us all in the district. We hope you will be pleased with what we give you: it is the best we have got. Men of our people would have been here to-day had it not been for the great loss both races have sustained in the death of the great and faithful warrior Major Kemp."*

*The Premier, in replying, said,—Chiefs, and those of the Native people here assembled, salutations and kind greetings to you! I assure you that it is pleasing to be with you here to-day, and though this is my first formal visit to you as Native Minister, I have ever had pleasant recollection of our first meeting. In your address you have mentioned that my humble services have been benefit to your race. It is my earnest desire to conserve what I believe to be the noblest [*unclear*: aboriginal] race within our Queen's dominions, and I know it to be the wish of our Sovereign-mother, the Queen, that you should be preserved. When in the Mother-land, the land which few of you people have ever seen, let me tell you that the feelings of the people there towards you were of the kindest. By the Treaty of Waitangi you acknowledged the Queen to be your mother, and you ruler. It was very pleasing indeed to the people in England to have there during the Jubilee celebrations representatives of the Maori race. I can assure you that their appearance was one of the pleasantest features in connection with that great Jubilee gathering. I myself felt proud to be there as the Premier of this colony, and as Native Minister, and to have with me representatives of both races. Every one who wishes our colony well was delighted. They said this was as it should be, that the two races should be side by side together on great occasions. Although one may be dark in the outer covering, both hearts beat in unison, and we are the subjects of the one quest. It was the general wish that the good feeling then existing should continue to the end of the world. Your representatives did you great credit. They carried themselves as soldiers ought to do, and in stature were equal, if not superior, to the representatives of the other parts of the Empire. I can assure you that if it fell to your lot to visit the Mother-land you would be received with the greatest honour and kindness. Our great Mother was pleased with the colonial soldiers, and you will remember, she gave a special invitation to them to visit her at Windsor, and the special guard of honour most appreciated was that composed of the contingent representing the various colonies.*

It makes my heart glad to hear from you that all the troubles between the two races are for ever over in this part of the colony. It must delight every well-wisher of the colony to see the little children of both races intermixed here, both mixing together for mutual good. If in the days when the clouds enveloped the mountains and darkness prevailed, there had been the meeting together in the schools of the children of the Europeans and the Maoris, we should never have had those serious troubles. By mingling together a love is begotten which will last throughout life you have referred in your address to the troubles that have occurred in the far north. With you I pray that our Great Master may prevent the loss of life. As Native Minister, nothing has caused me greater pain than the setting of the law at defiance by a few mistaken people of your race as Waima. I do hope that the wiser counsels of our friends, *the rangatiras*, who are the true friends of your race, may ultimately prevail. One pleasant feature in connection with this matter has been that the *rangatiras* from all parts of the

colony have sent communications to the leader of the disaffected band asking him to submit himself to the law.

The last thing I did on leaving the station to come here was to send a communication asking that he, and those with him, might be called upon to submit themselves to the law without blood shed. The law must be vindicated, the law must be observed; there must be discipline there must be order. Our Queen is ever generous, and if they submit themselves to the law they can appeal to her for clemency and ask for her motherly forgiveness. The great danger in connection with matters of this kind is that some misguided fanatic may, on the spur of the moment, commit deed resulting in the loss of many lives. I will now leave this painful subject, hoping that all may be well, and that force may not be necessary to arrest the law-breakers. It is most unfortunate that this should have happened at the present time, for the reason that we are making proposal for the good of your race; proposals for the purpose of trying to save your lands for you and for the generations to come after you. If violence ensues, innocent persons may be made to suffer great injury. As you say in this address, I hope I may prove to be a strong man. Whatever happens, I shall at all events be strong, and see that no harm befalls those of the Native race who are loyal; the innocent shall not suffer for the wrongs of the guilty. If the necessity arose, and you were called upon, I feel sure you would do in the future as you have done in the past, and help me to maintain law and order, even though it was against the people of your own race.

I have referred to the fact that the Government intends shortly to put before Parliament Proposals for the good of your race, proposals dealing especially with the lands now remaining in your hands. We have said that it is wise for the Government to lease to the Europeans the lands remaining to you. If it is good for the Europeans to lease land—that the Crown should lease the land to the Europeans, so that it may be spread over a wide surface—I say, if it is good for the Europeans, it must also be good for the native race. With me, you must feel that those little children who are here to-day must have land on which to live. If the land disappears, how can they live? Your ancestors handed the land down to you so that you might be preserved, and it is your duty to hand down to your children what was given to you by those ancestors; but can you do this? No, most of the land has gone. Let us hope, however, that there is still sufficient left for your children. It is the desire of the Government that there shall be no more selling of Native land; they desire that the land shall be leased, occupied, and cultivated, so that it may produce what God intended for the use of His people. With the increase of population, it is necessary that the land shall be open for settlement. It cannot be longer kept in the state of nature. The troubles have been that the Natives themselves could not cultivate the land, nor could they dispose of it for this purpose. The machinery for doing this was not there. Under our proposals this machinery will be provided. We propose that there shall be Boards or Councils composed of Europeans and Native in whom the lands shall be vested in those for leasing purposes. We propose that the land shall be vested in those Boards or Councils, but that it may be leased, and that the best rentals may be obtained. But we do not intend to force these proposals upon you—they are purely voluntary; if you appreciate the law we propose to pass, then you can do so; if twenty Natives raise objection to the law coming into force, then a poll is to be taken, and the majority of the land-holders shall decide whether the law shall apply to their district. We are therefore proposing to give what is practically self-government to the Maoris for the first time in respect to their lands. They will have to settle whether they will go on with the present law, and get rid of their lands whenever they desire, or whether they will hand the lands over to the Boards to be dealt with. We go further: we say that money will also be required to make roads, and to open the lands for settlement. We therefore propose to ask Parliament to vote sums of money for that purpose, in the same way as we do with the lands belonging to the Crown. We also propose that sums of money may be lent to the owners to carry them on while the rents are coming in. We practically find money to road the European lands, to build houses, and to make improvements, and we think the time has come when there shall be one law for both races in this respect. Now, if this law is passed, it means the doing away altogether with the Native Land Court. Speaking for myself, I consider that what has happened in the past in connection with the Native Land Courts is one of the darkest blots that has occurred in the history of this colony. Native Land Courts have sat in the European settlements; the Natives have gone to those settlements, and many of them have gone to their destruction. At these Land Courts they have first been taught the European vices, and they return to their settlements contaminated people. They have suffered in mind and suffered in body. What has occurred while they have been attending the Courts? The lawyers and the agents have been fighting for the different parties, and when it is all over the result has been that the lawyers and the agents have practically swallowed the land. In many cases there has been nothing left for those who have been fighting. Under this new law, however, that cannot occur. There may be disputes as to who are to get the rents, but the land will be there for all time for the benefit of the proper owners. I do not expect that I shall get this Bill thorough without a struggle. There will be a fight in Parliament over it, but believing it to be for the good of both races, my colleagues and I shall fight hard to place it upon the statute-book. The pakeha-Maori, the land-jobber, the Maori agent know that if we pass it into law the days of fleecing the Natives will be gone. Already these jackals are following the trail. After I have been explaining the proposals to the Natives, I hear these jackals—I can call them nothing else, because they have lived and

fattened upon you—go from place to place poisoning your minds against the proposals. If any of these jackals come to your kaingaa and wish to sojourn amongst you, tell them to keep on the road. They are dangerous. If they remain with your people you will be nursing vipers.

You have referred here to the great loss that your race has suffered by the death of your chief, Major Kemp. With you, I heartily sympathize; my heart is sore; I was deeply grieved when I heard he had been called away. The way he fought side by side with the Europeans made him a great chief, and his name will ever be respected by both races in this colony.

In this address you have said that I have, in the past, been a friend of your race, and you hope I will continue to be so. There is no position held by me in the Ministry that I think so much of as that of being Minister for the Native race. It carries with it a great responsibility and grave anxieties, but then a noble object has to be achieved. It is pleasing to me to know that, while the condition of the Europeans has been improved during the time my colleagues and I have been in office, the condition of the Natives has also improved. You also say you hope I may be pleased with that which under difficulties you have been able to provide; but if I had received nothing more than the simple address of welcome, and the opportunity of seeing the children of both races together, I should have been well repaid. Let me assure you that my great love for you, and desire to help you, will continue. The notice of my intended visit was, I know, very short, and you have therefore not had an opportunity of gathering together your people in such numbers as you would have liked to have done. Many are away paying honors to the memory of your chief, who has been called from you. You are only the remnant of a once numerous race. When we were few, and you were numerous, you befriended us, and now that we are numerous, and you are few, it is our duty to befriend you. Sympathies and best wishes to you all, and may He who watches over us shower every blessing upon you. When those who are absent to-day return home I desire you to give them my good wishes and salutations. I thank you heartily for your kind reception, and I trust that as long as life lasts the same good feeling will continue as we find to-day.

*The Hon. W. C. Walker (Minister of Education)* said, - Children of this settlement, I am very pleased to be here to-day to see you assisting in welcoming the Premier. I hope you will remember what he has said to you about the love that should grow up between the two races, beginning as it does in your schooldays. I have seen many schools for Native children only, and also school where the two races sit side by side. The latter always pleases me best. I do not want to say more to you to-day than that I am going to ask Mr. Seddon to make a request to your school master, that he will ask the latter to give you a holiday in order that you may remember this visit of his to your settlement. With these few words I wish to say good-bye, and may you all prosper.

*The Premier:* I have very great pleasure in acceding to the request of my colleague, and I hope that the teacher will grant the children a half-holiday. The afternoon being pretty far advanced, a special day might be set apart in commemoration of this event.

*Mr. Hopkirk (Teacher):* I have much pleasure in acceding to the request of the Right Hon. Mr. Seddon, and I also, on behalf of the children, thank the Minister of Education for his kindness in remembering us on this occasion.

*Mr. A. W. Hogg, M.H.R.,* said,—Representatives of both races, I am exceedingly gratified to find such a large gathering. Your respected chief has, for a long time past, been anxious to secure a visit from the Minister. Since last session I have been looking forward to the day when I would be able to induce the Premier of the colony, and some of his colleagues, to visit the Natives and the European settlers in this part of the Forty-mile Bush. The intimation I gave that he was intending, to visit you was a very brief one, and to tell you the truth, I had no idea that we were likely to have such a reception at your hands. The honour that you have done to the Premier and his colleague the Minister of Education is not merely an honour conferred upon these gentlemen, but I feel that it is an honour to the settlers, and to myself personally. We have had enough talk for the present, and I am not going to detain you further. I would merely like to say this, with reference to what has been said concerning the amicable relationship that now exists between the two races in this country: The Premier has just told you of the land from which the Europeans came on the opposite side of the world; it is another little country like New Zealand, inhabited by people who are living as we are, in entire harmony with each other. That people is composed of different races, who, in years gone by, used to fight precisely in the way that has been done in this country. As they grew civilized and became educated, and went to school together, they began to understand one another. Instead of fighting now, they fight the outside world shoulder to shoulder. They call their country not merely Great Britain, but the United Kingdom, because the people there are united. New Zealand has been rightly called the Lesser Britain, because it resembles that country so much. Some years ago the races here did not understand one another, consequently they quarreled; those were the days of our courtship, because you know lovers often quarrel. Now, however, the two races are wedded to each other, and those quarrels have disappeared. Now we have a united kingdom, not only in Great Britain, but in New Zealand, and I trust that harmony and peace will always continue here.



# Meeting of the Premier and the Hon. James Carroll with the Chiefs and others of the Wanganui Tribe, held on the 14th May, 1898, at Putiki, Wanganui.

*Wereroa Kingi:* Welcome to the Premier! Welcome to the place from which Major Kemp has departed—he who always upheld the honour of the Queen, and whom Her Majesty honoured by presenting with a sword! He has departed, and he has gone to his place of rest. We thank you very much indeed for having come to pay us this great compliment, and also for having endeared yourself to the friends of Major Kemp by according such great ceremonies to him. A greater honour could never be afforded to any person than was accorded to Major Kemp. The trains were left open, and the soldiers attended, and he was given a military funeral; therefore we have something to thank you for. We now see you here in person; and your representative was here while we were in trouble, in the person of the Hon. Mr. Carroll. He also represented to us the measure which you intend to bring forward—that is to say, the Bill—consideration of which was deferred until the meeting at Papawai. There it will be settled one way or the other. Therefore, on account of all this, I am pleased indeed to see that you have arrived here to mourn with us. I make the request to you that the Native Land Courts shall be adjourned for a certain period, so that we, the representatives of the people, may be able to meet and give full discussion to the Bill. I greet the Premier and his friends, who have come here, to the place of Major Kemp.

*Hone:* Welcome to the Premier! Welcome to you and your colleague, Mr. Carroll! Major Kemp is resurrected again through your presence here to-day. This home really belongs to you as well as to the Native people. Even though Major Kemp has gone from our sight, he is still living in your presence. It is a matter of great relief to be able to see you here in the flesh. Even though Major Kemp is dead, he is resurrected again in your presence. The Governor should also be here to accompany you, because all Governors have visited Wanganui. They have never neglected this place. Governor Bowen was here, so also was Governor Grey. This is the same home that welcomed Governor Bowen. You are one of the people, and you have come here now to visit us in our grief.

*Waata Wiremu Hipango* read the following address:—

*"O FRIEND,— "Putiki, Wanganui, 14th May, 1898.*

*"O Honourable the Premier! In you we to-day again see the countenance of Major Kemp, who has departed from Wanganui, from his two tribes—the pakeha and the Maori.*

*"Your messages of sympathy, in reference to the death of Major Kemp, have reached us, and the Hon. Mr. Carroll attended the funeral as the representative of the Queen, the Governor, and the Government; and he, together with the chiefs and tribes of the Maori people, has been here to see us, and to lament and condole with us in the great bereavement which came so suddenly upon us and all the tribes inhabiting this Island.*

*"Come! Welcome, O Premier, to see those that remain of the tribe of Wanganui! The elders who possessed mana and rangatiraship are dead; those who gave distinction to the tribe have departed this life, and all that remains to us of them are their words, which were, 'Hold fast to Christianity, and love one another.'*

*"To-day we meet together to mourn the loss of Major Kemp—the last of our elders—the man who dispersed the dark clouds which enveloped this Island—the man who caused light to shine thereon, which light reached even as far as the Queen of England, resulting in peace between the two races, causing them to live together amicably, like brothers.*

*"We have done with the past and the great deeds done therein. During the present year your departed friend worked very hard to gather together the chiefs and tribes of the Maori people from all parts, and urged them to unite in seeking a means whereby the remnant of the people might be saved and the remnant of their lands conserved to them, which explains the reason why the chiefs and tribes support the "Te Katahitanga" (Maori Parliament), which has been set up by the Maori tribes of this Island; and, further, it is in consequence of this movement that you, O Premier, saw so many chiefs standing in your presence in the Parliament House, at Wellington, and why you now see so many large tribes submitting themselves to the law. Therefore the intensity of the lamentations for your friend, who is now lost to Wanganui and to his pakeha and Maori tribes.*

*"This is another word which the Hon. James Carroll laid before us and the tribes who recently visited*

*Putiki—viz., that the last words of Major Kemp to him were, 'Save the remnant of the Maori people, and conserve their lands to them.' Yes, that is so; what the Hon. Mr. Carroll said is quite true.*

*"In the year 1897 Major Kemp and the chiefs of the Katakaitanga sent their words of greeting to the Queen, and prayed her to save the remnant of the Maori lands, and to reserve it for them for ever. The Queen replied that that was a matter for the consideration of her Ministers in New Zealand.*

*"In the same year—in October, 1897—Tamahau and his fellow-chiefs appeared before your presence to petition you in regard to the Queen's reply, which said that the matter was in the hands of her Ministers in New Zealand. You answered that the matter was receiving your consideration.*

*"In the month of November in the same year Major Kemp and his fellow-chiefs stood before your presence, and requested you to stop the further purchase of Maori lands, and for the future to have the said lands dealt with by lease.*

*"Sufficient, therefore, for the present, for I now see that you have given effect to these requests, in that, if the Bill now proposed by you is passed into law, land-buying will cease.*

*"The great thing we hope for this day is that the purchase of Maori lands will cease, so that the remnant of the land will be saved; that the Native Land Court will be abolished; and that the lawyers who are consuming the Maori people will cease to be required.*

*"WAATA WIREMU HIPANGO,*

*"Secretary of the General Committee of Wanganui, on behalf of the Tribe of Wanganui."*

Waata Wiremu Hipango (continuing): Welcome, you the Premier, who have been the great friend of Major Kemp! During his illness you sent representatives of the Queen here, and during the burial ceremonies the Hon. Mr. Carroll was also here as your representative — to weep with us on account of the great calamity that has befallen the people of this Island. Welcome here amongst us, the remnant of the people of Wanganui! All the great chiefs have departed, and all they have left behind is simply the Word of God. Major Kemp, the last of our great men, has now departed: he was one who always protected us in times past, and gave us peace in the present times. Hence the great loyalty to the Queen. It is similar now, though the two peoples are as a younger and an elder brother. All the old hands have departed. It was Major Kemp's delight to bring all the people amicably together, so that they would be of one mind, and direct the remnant of the people. Hence the whole of the people have tried to carry into effect the *kaiti*—that is to say, Native home rule—hence the reason for all these chiefs standing before you, and also the chiefs in the House of Parliament. The large tribes have also come within the bounds of the law. We grieve greatly for the last of our great chiefs, because he always endeavoured to bring the two peoples together as one. The question brought before us by the Hon. James Carroll for our consideration was a message to the effect that the remnant of the land was to be protected. Kemp's last words were to save the people and to save the land. In 1897 letters of congratulation were sent to the Queen by the Native people, and the request was also made that the remnant of the land should be preserved to the people. The reply was that, as a matter of policy, it was for the Government of New Zealand to consider it. In the same year Tamahau and other chiefs made representations to you in reference to the same matter. You replied that you would give full consideration to it. In the same year Major Kemp and his chiefs also acted as a deputation to you, and requested that the purchase of Native land should be stopped and the land brought under some system of leasing. We now see that you are trying to bring a Bill into effect to stop the purchase of Native land, and that is the great hope of the Native people—that the purchase of Native land shall be stopped at once, and that the lawyers shall be prohibited.

*Takarangi Mete Kingi:* Welcome to the Premier! Welcome to the Hon. Mr. Carroll! You and the Government are the representatives of the Queen, and therefore we are glad to see you here. You visit us on an occasion of great rejoicing to the Native people; their hearts are lightened by your presence. Everything is embodied in the letter which Hipango has read to you. It is well known that there are only 5,000,000 acres of land left to the people. It was not the young people who suggested that we should hold the land; the suggestion came from the old people. One idea running through the West Coast and other parts is that the Natives should hold the remnant of the land to themselves, and now that you have arrived here I would make a request that the Native Land Court be adjourned till after July, so that full consideration may be given to the Bill and to Native matters generally. If you grant this request it will be a matter of great rejoicing, and we shall be enabled to discuss matters with Tamahau, in the Wairarapa. We hope that you and the Hon. Mr. Carroll will help to wipe away all the grievances and disturbances that have existed between the Government and Major Kemp, so that the people may be in peace hereafter. Major Kemp has always been fighting the law, and the law has been fighting him, and it has impoverished him. Our request is that all the troubles between Major Kemp and the Government should be weeded out by the assistance of yourself and the Hon. Mr. Carroll. With regard to the Ohotu Block, it has been suggested that it should be put under the control of the Public Trustee; but I say, Leave the matter for a time, until due consideration can be given to it. We have seen the matter referred to in

the newspapers, and hence we make this request to you. Now that you are here we hope you will stop a while with us, and honour us with your presence, and see the people of Waikato. The king has not yet arrived. You are the only king of New Zealand, and therefore you should remain. Tawhiao was the second king, and Mahuta is a descendant of his; therefore he is the second king. You are the real representative of the Queen. We have presented a petition to the judge of the native land Court, requesting that the Court be adjourned. It was not merely a request from ourselves, but from all the tribes that you see represented here to-day. Welcome, Tamatea! Welcome, you who swallow all the land! I hope you will try and assist us in getting the Courts adjourned. Welcome here!

*Porokurua Patupo:* I indorse all the remarks that have already been made. From the head right down to the end of the Wanganui River the people are of one voice at present. I need hardly mention all the good acts Major Kemp did in the past; you know them well. All the brave acts emanated from the Government, and when he died we saw that you, the representative of the Government, did him full honour. That is the reason I indorse all the remarks that have fallen from the previous speakers. The last remark Major Kemp made was to reserve the land, so that his people might not be left landless, and become slaves. After he fought he came back, full of honour. In the days when he was fighting so hard we really did not think he was fighting for us, but since his death we honour him for what he did for us in the past. Had he been left in strength it was our idea that he should go from district to district to help to cement the friendship between the people, and endeavour to devise some means by which the people might be relieved, and therefore we hope you will have great consideration for the people of Kemp, and especially the people of Wanganui, because they are the people that upheld the honour of the Queen, and upheld your *mana*. We request you and your friend to withdraw the Native Land Commissioner from Wanganui, and to cease the purchase of Native land. This would be an act by which we could remember you as having done a good act towards your dead friend. I also indorse the remarks that have passed from Mete Kingi in regard to the Court at Wanganui. It is a matter of importance for us that we should be able to discuss the question that the Hon. Mr. Carroll has presented to us. A case of great importance to us is now before the Court. We therefore hope you will adjourn the Court until we are able to present ourselves at Papawai to give consideration to these matters. We do not oppose the principles of the Native Land Court, but we really want some time to enable the Native people to go and discuss matters of importance to themselves. I am a descendant of Kemp's—really, the child of Kemp. If you grant this request it will be an act of great courtesy on your part to our departed chief. I also make another request, and that is, that the Government should erect a suitable memorial to Major Kemp, as a fitting tribute to his memory. Since he is dead, we can do him no further honour, but it will be a great honour conferred upon him by the Europeans if they accede to this request.

*Hoani Mete Kingi:* Welcome, the Premier, to this place, to weep with us! Of course, when Kemp was alive you were able to discuss matters with one another, but since his death only words remain which could have been fulfilled—that is to say, the remnant of the land should have been reserved as a sustenance for the remainder of the people. Now, in reference to Ohotu, a request has been made to you that the Ohotu Block should be opened up for purchase. We heard that this morning; and therefore I say to you and to Mr. Carroll, "Do not accede to that request; do not open it, for it is not right that that land should be opened up for purchase." That is not European land; it belongs to the Maoris wholly and solely, and therefore I hope you will turn a deaf ear to the request. I indorse all the remarks that have fallen from previous speakers with regard to the Courts. I agree that all the Native Land Courts in the Island should be adjourned for three months. We want time to consider the Bill which you have presented to the people for their consideration; hence our request that the Courts should be adjourned to a future occasion, so as to enable us to attend the meeting at Papawai and discuss fully the measure which you have presented to us for our consideration. We are unable to discuss that Bill here, because the principal people are away in different parts; but we will all be assembled at Papawai, and will discuss it there. The whole of the people have collected at Papawai simply to discuss this Bill. If the remainder of the land is reserved to the Natives then great good will, perhaps, come out of the Bill. If the Maori ideas and the European ideas are put together we may be able to form a good law. After due consideration, good results may be obtained from the Native deliberation. If you do not support the Native people, then, of course, you cannot expect the Native people to support you.

*Wiari Yuroa:* Come and be a father to us, for our parents are all gone. Although the Hon. Mr. Carroll has made his presence felt here, we also desire you to address us with regard to the land business and the Land Courts.

*Wiki Keepa:* Welcome, Mr. Carroll! Welcome, the Premier, who has done full honour to our late father! If the arrival of the Hon. the Premier to-day is to cement friendship, and to wipe out all past grievances of Major Kemp, then we welcome him most cordially, and are pleased indeed to see him here to-day. You have shown great love for us by coming here to-day, and since the Hon. the Premier has honoured us with his presence I look upon him as a father. He is come here to mourn with us. I fully indorse all that Takaranga Mete Kingi has said. Those are the principal words to be uttered here to-day. I ask you for the adjournment of the Land Courts

for a certain period, not only in this district, but in all the districts, so as to enable us—the whole of the people in this Island—to attend the meeting at Wairarapa. The whole of the people desire to know and understand the great questions which you have submitted for the people to consider at Papawai. If the Courts will adjourn the whole of the people can go lighthearted, and can attend the meeting. I myself would like to go to Papawai, and therefore I indorse all that Kingi has said. With regard to the monument, of course it would be an act of indelicacy on my part to say anything about that, and I will leave the matter for others to thresh out. The principal object on which I am pressing you is to ask for the adjournment of the Court. Long life to you!

*Raihani:* I am one of those people who seldom come out of their shells. I am always like a lobster—as a rule, in the shell. Now that I am in your presence I welcome you. I have nothing else to do except to indorse the remarks of the previous speakers. What I wish to say to you is with reference to the charges made for the conveyance of goods by Mr. Hatrick's steamers. We are greatly oppressed in this way. If we happen to send up a pound of candles by the steamer we are charged 1s. 6d. for freight, and if we have a dozen boxes of matches sent up we have to pay 1s. 6d. for the parcel. If we send a ton of potatoes the charge is never made according to the public scale. You are the person to address these grievances to, and we place them before you, with the hope that you will remove them.

*Rere Kura:* Greetings to you, the Premier, and to the Hon. Mr. Carroll! This is the second time I have had the great pleasure of addressing you: the first time was at Pipiriki, when you laid out the township there. I thoroughly indorse all the remarks of the previous speakers. There is a matter that presses very heavily on me: the Court has been adjourned for a week, and we are left here like a lot of mad people, and do not know when the whakahiwaka affair is to be settled. If the Court is started again we request that it go to Pipiriki and Hiruharama to thresh out the question, and not remain in the towns to do it. For five months we have been here, and we have had great trouble. We have had hardly anything to eat in the town. The Town of Pipiriki has gone through the Court, and the shares have been allocated to each individual in that town. With regard to the reserves for the Natives, I do not know how the Government intend to administer them, and therefore we ask you to explain the position of these reserves to us.

*The Premier:* To all here assembled, Natives and Europeans, salutations! My feelings at the present moment are those of sadness in respect to the great grief that has come to the Wanganui. My heart is indeed sore, for I know that a great chief has been taken from you; but though he has been called away, and is now gathered to his ancestors, yet his spirit will ever be with you. I am glad to hear from you that my presence in some measure assuages your grief. The father is gone, but still, as you put it, the father is to-day. It is impossible for me to fill the void that has been created, but so far as lies in my power I will endeavour to see that justice is done to the remnant that is here of a once noble race. When in the past I visited Wanganui I had a meeting among friends, and I feel sad now to find that some of those friends who were dear to me have been called away. The last of them was your old chief, Major Kemp. My heart was sore, and I grieved very much when I found it impossible to pay my respect to his memory by being present at the interment of the remains of your late chief. It was my duty to remain at the office in Wellington, owing to the trouble that affected our colony and the nation. There were troubles affecting the Empire with which this colony is connected, and there were troubles in the North which deeply affected the Native race, and which, if not attended to with firmness and tact and decision, might have caused great trouble to both races in this colony. As the servant of the Queen, I had my duty to do, and I had to remain in Wellington to do it. Though I was not present with you in person I was present in spirit. In the person of my friend and colleague, Mr. Carroll, the Government was represented. The Queen was represented, and every honour was paid to your departed chief. You have said you are pleased that honour was done to your late father by the Government granting him a military funeral. Though the outward covering differed from that of the Europeans with whom he was fighting side by side to maintain the *mana* of the Queen, still, the blood that flowed through his veins was of the same colour as theirs, and his loyalty to the Throne was as strong—nay, perhaps it was stronger—than that of some who were different from him in colour. In life he was honoured by our Queen, who presented him with a sword for the deeds of valour performed by him, a circumstance you have mentioned to me to-day. He risked his own life—many of those belonging to him lost their lives—to maintain her *mana*—to maintain peace, and to see that the law of the Queen was observed. He saw that unless the law of the Queen was maintained it would cause great injury to both races, and more particularly to the race which he so nobly represented. He therefore deserved all the honour that was paid to him; and if our attentions have, in some measure, assuaged your grief, then I say we are pleased to hear it. The will of our Great Father reigns supreme. Less than two months ago I shook hands with your departed chief; but little did I think it would be for the last time, and that I should never again see him in this world. There was one pleasing circumstance in, connection with our last meeting, which arose from the fact that at the last public function your great departed chief attended he proposed the toast of my health and that of the Government, expressing his pleasure at seeing me, and his satisfaction at the work we were doing. Those who wrote that a cloud had passed between us wrote that which was false. There was no cloud existing between

myself and the departed chief. It is hard indeed to bear the loss of a friend, and to know that you will never see him again on this earth; and it is an outrage upon fair and legitimate journalism to find oneself accused of hastening the end of that friend. I have a great love and respect for the Native race, and as Native Minister I have worked with you to save your land; and I say that nothing has pained me so much as to find it said that I or my Government had done anything to cause the death of one so dear to me, and one who had rendered such single services to the colony. Left to himself, your late chief was a man of high honour—a man of self-sacrifice, possessed with an earnest desire to serve the people whom he loved so well: but there are designing pakehas who would poison the minds of the Natives to their destruction, and whose hand was not raised to serve the Native race, but to seize their land. If such actions are not stopped the result must be disastrous, for designing pakehas will, in the end, have the land. Who are the pakehas who have been mentioned in respect to these malicious and vindictive statements that have been made? Metaphorically speaking, they are sandwich-men one day and the next day you find them rich in this world's goods. Where did their riches come from? How did they become wealthy? It is your wealth they possess; it is wealth obtained from the land they have swallowed. You become poor and they become rich. If your departed chief could return to you, my opinion is that he would hang on the nearest tree the men he heard make such scandalous statement against myself or the Government. Now, I have said that, owing to the misrepresentations made to them, the Maori chiefs and their people are led into serious trouble. You go to law, and fight each other in the Court. When you commence your fighting the land is yours, but when you have finished the lawyers and the agents have swallowed it. To-day you have mentioned the fact your departed chief was fighting with the law, and the Courts and the law are all-powerful. What has been the result? Who has profited by this? Can you tell me any Maori that is better off by this going to law? I tell you that there is no Native better off, and, what is more, I tell you that many have become impoverished. Can you hand down to your children the land handed down to you by your ancestors, as your fathers handed it to you? What has become of Horowhenua? To whom does it belong now? Can those lands be handed to the children of the departed chief? What caused it to go to the pakehas and the lawyers? What has been the great cause of the trouble from the commencement? I intend to put the blame on the right shoulders to-day. Was it the Government that brought on the litigation in respect to Horowhenua? It was the Native disputing amongst themselves that caused the matter to go to the Court; and I have no hesitation in saying that behind all this there were the designing persons. From the commencement we have found the designing pakehas saying to the Maoris on the both sides, "Take your case into the Courts"; and we shall probably find this continued to the finish. The lawyers, on the one side and the other, are swallowing the land, when you return from the Courts financially poor and injured in health you find your land gone, and yourselves the victims of designing pakehas. As Native Minister, I frequently see the papers on Maori matters, and I say the charge that are made to the natives in connection with Courts business, and the removal of restrictions to enable the Natives' land to be sold, are often scandalous. In one case the value of the land was £250, and the lawyer's and other expenses amounted to £150. I will instance another case to show you how you are fleeced: A Native wanted £1 from a solicitor; the charges for the loan of that £1 were 12s. 6d., the stamp was 2s. 6d., and the interpreter's charge was £1 12s. 6d. The Maori got £1. and paid £3 7s. 6d. for it. I hope I have made it clear to you that the greatest enemy you have, as a race, is the land agent, the Native agent, and the lawyer. Enough of this, for I am not here to-day to go deeply into the wrongs of the Native race, or to show that the troubles of the past and of to-day rest not with the Natives themselves but with the designing pakehas whom I have referred to. I say that, left to themselves, the Natives as a race are well-meaning and hospitable—nay, I have no hesitation in saying that they are the noblest of the aboriginal races in the Queen's dominions. I came here to-day to condole and sympathize with the relatives and friends of the departed chief, Major Kemp. It was pleasing to me to hear from the lips of his daughter her kind words of welcome. I know that her loss is irreparable: time alone will assuage her grief. She and the other relatives must look forward to meeting the departed chief in a better world. To see the daughter of the late Major Kemp takes me back twenty years—to the time when I was on this spot. She was then quite a girl, and her father was in the full vigour of manhood. Time has been doing its work. The ravages of time are beyond the control of man; but there is one pleasing feature, and that is, that from that day to the day your chief departed there was always a great personal friendship existing between us, and the cloud you were told had gathered existed simply in the minds of designing pakehas—men who sought to injure the living through the death of a dead friend. Enough of that. You have made requests to me to-day, and I will now proceed to deal with them. I have already said that the last occasion on which I met Major Kemp was at Hastings, when I was there expounding to the Natives the principles of the policy in respect to Native land. I will now proceed to explain the proposals to you. In the first place, the Government concur with the Natives in saying that the time has arrived when the sale of the Native lands must be stopped. We see that there is only a remnant of the Natives remaining: we concur in the last words of Major Kemp: we believe that in saving the land we are saving the Native people. Unless something is done the result will be that there will be a large number of landless Natives—a large number of Natives will become a discredit to their race, and a burden upon

the Europeans. How can we save your land? That is a question which has caused us great anxiety. So far back as 1886 my late chief and friend, Mr. Ballance, placed upon the statute-book an Act of Parliament which, if carried out, and unrepealed, would, in my opinion, have saved the race and saved the land; but the intention of the Legislature was frustrated by designing pakehas. Then you had 15,000,000 acres of land; now you have 5,000,000 acres. What has become of the other 10,000,000 acres? It has been frittered away. In view of the shocking example that we have, I am fain to believe that Parliament would assist you and the Government to pass the proposals which I have explained to you. I have already said that Parliament in 1886 laid down certain principles with regard to your land, which I hope to consummate in 1998. I take it that all the Native land now in existence is wanted for your support. I hope that you will increase in numbers, and if you do so more land will be required, for without the land you and your children cannot live. To conserve the land, we say that Boards or Councils shall be set up. These Boards or Councils shall be composed of Europeans and Natives, two of each race, along with the Commissioner of Lands as the Chairman of the body. The colony is to be divided into districts—for instance, there will be a wanganui Council, which will simply deal with the lands in that district. Now we are not going to force this law upon you. If twenty owners in say, the wanganui district ask that the law shall obtain and the lands vest in this Board, and that no more land shall be sold, than we submit that to the Native in the district; or if twenty Natives object and say they do not want the law to be enforced in their district, than the Government say that the majority of the landowners in the district must decide whether or not it is to come into force—the Maori men and women will vote "Yes" or "No," just in the same manner as they select members of parliament. If the majority say that the law is to come into force, no more land will be sold. In this way we propose to treat the native as we do the Europeans, by giving them the power of self-government. These boards will take the place of the native Land Boards, because the questions of succession and partition will be decided by them. If you want to do away with the courts, this is the thin edge of the wedge. I am prepared to put into this law a clause to the effect that no lawyer or agent shall go before the Boards in respect to any matter affecting the native race. The Native agents and lawyers know that this is coming and what are they doing in consequence? They are following me about, and wherever I explain the measure to the Natives they follow up and poison the minds of the Native against the proposals. You have had them here already, and I warn you against them. They are your enemies. They have wronged you in the past, and they will wrong you in the future. When they come to you again tell them that you have got wool in your ears—turn a deaf ear to them. We therefore intend to ask parliament to give money to these Boards to be expended in making roads and in opening up the land for settlement, just as we are spending money to open up the lands of Europeans for settlement. I should say that a very large area of Native land is away back from settlement and has no road leading to it—there are no means of getting to and from it. Without roads the Europeans will not lease it; even the Natives themselves are kept from the land on this account. Stock or produce cannot be brought to or from it; and I say that the want of roads has retarded the settlement of your lands to a large extent. Further, we intend to ask parliament to vote sums of money to be lent in advance to the Native owners upon the security of the land. We realise that if there is a sudden stoppage of the sales of land the Maoris will have nothing whatever to their necessities with. We therefore say that, pending the receipt of rents from the leasing of the land, the necessities of the Native owners must be met. Accordingly, we intend to ask only 5 percent, for any advances. At present you often have to pay as much as 100 percent.—in fact, the money is almost swallowed up before you get it. We shall only ask for repayment after a term of forty two years. Under the present Loans to Local Bodies Act the 5-per-cent. loan for twenty six years pays off the loan in that time; of that 5 percent, the colony finds 2. In this case the colony will not make you a present of any money, but we propose to extend the time to forty two years at the end of which time the debt upon the land will be paid off. By these proposals you will see that the land cannot possibly disappear from you. You may go to Court in respect to the division of the proceeds, but the land itself will remain, no matter how you fight as to the division of the rents. Already an attempt has been made to prevent these proposals being adopted. It is said, "Oh, we shall have a Maoriland autocracy; we shall have the Maoris going about like aristocrats." But I say, supposing this happens, we have already pakehas who have robbed the Natives of their land—who have paid the Natives only about a twentieth part of the value of their lands; they ride about in their buggies, and are the wealthy people of this colony. If it is wrong, as some people say, for the Maoris to deal with the lands as they like, then I say it is wrong for these Europeans to become aristocrats also. If it is wrong in the one case, then it is wrong in the other. If you divide 5,000,000 acres, which represents the number of acres you possess, among the forty thousand Natives, then I say you will never find the same monopoly existing among the Natives as exists at the present time among the Europeans in different parts of the colony. It can truthfully be said that large landowners among the Europeans often refuse food and shelter to their own flesh and blood, but it can never be truthfully said of the Maoris that they ever refuse food and shelter to those of their own race. To their credit be it said, none shall want so long as the food is there in the *kainga*. It cannot be said that the Maoris keep large sums of money in the bank—that they get rich whilst others are poor. It cannot be said that the Maoris send their

moneys out of New Zealand, or spend it out of the colony. If this dreared trouble which is predicted—the Maoris becoming landowners, and becoming very Wealthy—were to result, well, all that I can say is that they spend every penny they get, and most of it in the localities in which they live, and these places, therefore, profit by it just as much as they would form the expenditure by Europeans. But sometimes the Maoris throw their lands down [*unclear: the*] throats in the shape of fiery waters. I would not like to see their lands leased and then find the rents being squandered. One of the great benefites of the proposal is this: that we want to [*unclear: han*] the land cut up, and to give to each Maori his own section, so that he can cultivate it in the way his father did in the old days. The claims of the landless Maori shall have first consideration is the dealings of the Board. The Native owners are to have sufficient land for their own use, and it shall remain for them and their children for all time. Then, next in order are the landless Natives: they shall have the first right to lease. They must, of course, pay rent for the land just as the Europeans do. The surplus lands are then to be thrown open for leasing by the Europeans. I have a stated briefly what the proposals in respect to your land are. You will now discuss the matter amongst yourselves. One of the points you will contend for is that the Boards or Councils shall be composed wholly of Natives; but I feel satisfied that Parliament would not grant that to you. You will have to go to Parliament for sums of money to road your lands, and to meet your necessities until the rents come in. Parliament would, therefore, not grant your request for your sole control and the proposal would die. If in time, as the measure is worked you prove to be capable of administration and careful of the money granted by Parliament, then Parliament may give an extension of the representation of the Maori race upon these Councils; but parliament will want you to prove that you are capable of self-government; that you can administer your lands with the assistance of Europeans; and then, as you get trained and understand your responsibilities, I believe further extension of the powers will be granted to you; but when we find Maoris giving £3 for 7s.6d £1, Parliament will be very cautious in granting large sums of money—sums which would, in the aggregate, amount to something like £60,000 a year. So much for the proposals which have to be considered at Papawai. If the Maoris who are to assemble there say, "We don't want them," then the present unfortunate condition of affairs must go on. We shall not force them upon you. We are appealing to your reason and to your better nature. If given effect to, the proposals will mean the preservation of your lands for yourselves and your children. When the chiefs signed the Treaty of Waitangi they saw the danger that would ensue if free trade in Native land continued. They therefore said that all land-sales must be through the Government. You old men who are here now, and who know that your call to go cannot be long delayed, with the experience of the past forty years and more, say, "Preserve the land for the Natives." The last words of the departed Major Kemp were, "Preserve the land; preserve the people." I say, Let those words sink deep into your hearts; think well over them. I have heard the young people referred to here to-day as the chickens. The chickens have not yet arrived at maturity, and so long as they can get money to go to horse-races, and for billiards, they are satisfied, and do not know that by squandering their money in this way they are at the same time squandering their land. It is a question of too much importance to be settled by the *tamarikis*; it is to be settled by the *rangotiras*. You have asked for an opportunity of visiting Papawai, and have requested that the Court here shall be closed. I have no power to close the Court. In the administration of justice and in the Courts the Government have no power to interfere. If we attempt to do so we shall be censured by Parliament; but I can express an opinion, and I say, with a due sense of responsibility, that the meeting to take place at Papawai will be of much more importance than the meeting of this Court. The Court, therefore, should be closed to allow you to go to Papawai. I shall make known my opinion to those who have the fixing of the Court, and the responsibility will, of course, rest with the officers. For its own convenience the Court closes for a week, and leaves you Maoris sitting on the banks of the river; it goes to Palmerston for a paltry thing. If that can be done, then, on an occasion like this, I say your convenience has a right to be considered, and the Court should adjourn. Now, I have been told that one party alone has been in this place for five months over their business. Some of the parties concerned asked for an adjournment to enable the matter to be settled outside. I know that to be the case. To be here for five months must entail great privations upon the Natives who have come down the river to attend the Court. I shall, with no uncertain sound, impress upon those responsible for this state of things that it is nothing less than a scandal to have the business delayed so long—sometimes to the death of the Natives themselves. Nearly two years ago I distinctly told the Courts that they must go to the kaingas—that they must take the Courts to the Natives—and not drag the Natives to the towns to have their case settled. On my return to Wellington I shall want to know the reason why what is practically a decision of Parliament has not been given effect to, for the matter was mentioned in Parliament on more than one occasion by me. If the Judges cannot go to Pipiriki, then I say that we must get other Judges; we must suit the convenience of the Natives, as the convenience of the Europeans is suited. It is nothing less than a scandal to keep you in these large centres. In respect to these particular lands, if I have my way the Courts will be closed altogether here and sent up to Pipiriki, so that you may go home and have your cases decided at home. In respect to the Ohotu Block, that matter is now in the hands of the Public Trustee. I may say that Major Kemp, in that celebrated speech of his in Wellington, expressed his mind in the

direction in which we are going at present in regard to that particular block, and the owners of that block and the Public Trustee are working in harmony together. As to the latter, and as to Horowhenua, there is a Court now sitting, and this means more expenses for lawyers and agents, and ultimately the swallowing up of the land. I say there should be an end to all law in respect to that block of land. It has caused the Government since 1871 great anxiety. All Governments for twenty-seven years have been troubled over it. That the trouble should still continue, and that these excessive coats should still go on, does not reflect credit upon either the Europeans or the Maoris; but I blame designing Europeans for the whole of the trouble. If I could get a return made out showing the amount of money that has passed into the hands of the lawyers in connection with that block of land it would be such an eye-opener to the Europeans and to the Natives themselves that they would support the Government in stopping for all time the continuance of this terrible loss. During all the years I have mentioned no Government ever dared to remove the restrictions on that [unclear: land] because they knew that wrongdoing had taken place. I know the only object of the Minister of Lands (Mr. McKenzie) at the commencement, and now, was that justice should be done, and that for that wrongdoing there should be given back the land which he and I believe has been awarded to the wrong Natives. When the Parliament passed the laws which the Government intended should stop the going to the Courts, more law and more Courts resulted, and it has now got worse than when we first started. It is the lawyers in Parliament who make this mischief. If the laws as introduced by Mr. McKenzie had passed the whole thing would have been settled, and we should have had none of the anxiety, worry, and obstructions of the past few years. If I had my way to-morrow: if I had the power which it is said I possess—the power of an autocrat—I should make very short work of the Courts in respect to the matter. I should do as was done in the case of the West Coast lands, and I would have men appointed with plenary powers to go into the case from the commencement to the finish, and their awards would be binding on all concerned. I know that still further attempts are being made to encourage people to go on with this litigation. I give the advice that a father would give to his children when I tell you not to accept their counsel. If a way can be found of bringing this business to an end amicably, by all means use it, in the interests of your children and your race. There is now an opportunity of stopping the troubles. The lawyers cannot continue their work unless they get the consent of the parties interested and I hope that what impoverished the late chief will not impoverish those he has left behind him. It was the lawyers and the law that left him poor: it was they that caused him anxiety and caused him to grow old. Enough of that subject. I hope that these evils will not continue with those who are left behind him. I have said that the Government desire to have justice done, and we are bound to see that it is done, by the amendments made in the Legislative Council, and the law dealing with Horowhenua. Unless this business is put an end to once and for all, it will go on until the land is all swallowed up. Your father is no longer here to advise you; you have said to-day that I take his place, so I now give you my advice. I say, stop this legal business. When people come and ask for your sanction for further proceedings, refuse it; and, if they come to me, I shall refuse them also. My worst enemy will tell you that I am a strong man, and so is the Minister of Lands; and our strength will be used to try and prevent this litigation, this ill-feeling, and these expensive proceedings. I say, further, that in my opinion, if the matter were referred to a Commission composed of strong men—men understanding the subject wholly, and having the sole power to deal with it—there would be an end to the trouble, and your anxiety would disappear. Our only object is to see that justice and righteousness prevail. It has been asked of me that something should be done in respect to the charges for the carriage of goods made by the steamers playing on the river. I think there must be a mistake somewhere, if, as you say, 1s. 6d. is charged for the carriage of a pound of candles, which only costs about 1s. It is the duty of the Government that no people in this colony are kept in darkness, and I will therefore throw the light of a candle upon the contract we have with Mr. Hatrick, and I feel sure that I will find, under this contract, he is bound not to charge anything like what you allege he charges. I will have a copy of the contract distributed amongst you, so that you will see what you have to pay him. I have always found him a very enterprising man, and if what you say is true, it is probably his servants that have been making a mistake. I do not think he would impose upon the Maoris. Large sums of money have been asked for to clear the Wanganui River. The colony has to find that money to afford conveniences to the public. It is true that the Government have a contract with the owners of the boat, but still there is a responsibility cast upon the Board in the matter of clearing the river. I shall spend no more money if it is to create a monopoly, and if extortionate charges are to be made upon Europeans and Maoris. They have no more right to throw a letter from the Maoris into the river than they have to throw Europeans' letters there. You have just as much right to courtesy and to have care taken of your property as the Europeans have. As Postmaster-General it is my duty to see that your letters are safely delivered; but we must be just in all things. I have only heard one side of the question, and I must ask Mr. Hatrick to answer the charges. It would not be fair to pass judgment until I have heard both sides. If at any time complaints are sent to me by letter I will look into them. I do not think there will be any more of this trouble. The last request I have to deal with is that the Government provide a monument to the memory of your late chief Major Kemp. Only a few months elapsed between the deaths of Major Ropata and Major Kemp.



Both they and their friends and relatives bled to maintain the *mana* of the Queen in this Island. Both were honoured by the Queen when living. The swords presented to them are now the heirlooms of their families—ever to be a graceful reminder of the bravery of their fathers, and of their helping to maintain the peace of the colony by their noble services. I think they are justly entitled to the monument you ask to be erected to their memory. That request will be granted. The Government cheerfully accede to it, and consider that it is only a fitting tribute to the memory of your departed chief. I command the relatives to set about selecting the monument they would like to have; that is a matter which I must leave to them. Though I was unable to be present at his interment, I look forward with pleasure to being present at the unveiling of the monument when it takes place. Up to the present I have confined my remarks to the relatives and friends who are sorrowing here to-day. There is, however, a bright side, because I see here with you friends from the north, who are visitors. In the darkest hour of our sorrow to have our friends with us gives us strength, and I feel sure that the presence of these visitors gives strength to the Wanganuis to-day. My salutations and good wishes to them! There will be a large accession to their numbers shortly, for I hear that many are travelling in the direction of Papawai. I think the Papawai meeting will be next in importance to that of Waitangi, and, as wise counsels prevailed when that treaty was made, so I hope wise counsels will prevail at Papawai. The decisions of that meeting will have an important bearing upon the Parliament of the colony. As we consult Europeans in reference to policy measures affecting them, so I have adopted the same course in respect to the Maoris' policy measures which so materially affect their interests and the interests of the children that are to come after them. I shall be present myself at Papawai to discuss these questions with those assembled there. Of course, if the result is that the proposals are approved by the Maoris, I shall proceed with the measure. If it is passed, there will be a stoppage of purchase of Native lands, and there will be a stoppage of the Land Courts. If the law is not passed we shall have to go on as we are doing at present. Whilst we are purchasing land I feel that we are doing an injustice to the Natives, and though my heart will bleed if forced to go on as at present, still, there is nothing else for it; the law must be carried out. Strong as I am, I cannot fight both races. I cannot fight the Natives who dispose of the land, nor the Europeans who would deprive you of it. Even though the Natives approve of the proposals, I know that I have got a stiff fight before me to get the measure placed on the statute-book of the colony. In Parliament we find representatives of the pakeha-Maori, representatives of the land-grabber; we find the vultures asserting their right to pounce upon the beautiful little birds below. Already the bugle has been sounded; already in the columns of some of the papers representing these people it has been stated that the Government are not to be allowed to pass these proposals. Feeling strong in their justness, and being fully satisfied of the great advantage that will result to both races by passing this Bill, I say I am determined to proceed with it if I have your support. In conclusion, let me again express to you my heartfelt sympathy in your sad bereavement. I hope that with time, and by the sympathy and help of your friends, your grief will be assuaged. It must be a source of comfort to you to feel that when he was with you, Major Kemp was shown every respect, and received every comfort; and it must also be cheering to you to know that if you live good lives there is a hope of your meeting again in a better world, where parting never takes place. May the good-feeling that now prevails always remain; and I trust that no dark cloud will ever come between us. May every happiness and prosperity attend you.

*Tikirangi Mete Kingi:* We did not approach the Public Trustee in reference to the Ohotu Block. We have no desire that it should be placed under his control. It was simply Whataro (?) who did that. The Public Trustee went to Galatea, but no Wanganui people attended his meeting. The papers are making a great talk about the Public Trustee, but the people who own the land have no desire for the Public Trustee to have anything to do with it.

*The premier:* I will save further talk over this matter by saying that the Ohotu Block cannot be placed in the hands of the Public Trustee without a law being passed by Parliament. I shall give a preference to the legislation that I have mentioned to you to-day. Under this you will be given a right to deal with this land yourselves. The one Bill would simply be a local Bill, and therefore I think a general Bill dealing with the Maori lands throughout the colony should be given preference. You understand my mind upon this subject. I should be sorry if the Public Trustee has been misled. He did tell me that the owners requested that a law be passed, and I shall see him on my return in reference to the matter. You had better have a communication, signed by the owners, saying that you do not wish this particular Bill to be proceeded with at present. You need have no anxiety in reference to it.

## **Meeting between the Premier and Maori Chiefs, at Papawai, 26th May, 1898.**

*The Premier:* Rangatiras and Native people here assembled, before we proceed to our business. I have a message that I desire to read to you. The message is from His Excellency the Governor, and it is appropriate that you should hear it. He says, "The Secretary of State for the Colonies cabled that Her Majesty the Queen has commanded me to convey her thanks to the colony for their loyal message sent on her birthday."

*Tamahau Mahupuku:* I have one or two words to say before the business is gone on with. Welcome the Premier, come and enter the house which has been erected here. On your last visit to us this house was formally presented to you as Native Minister. This is a new departure in these parts. It is well that the great house of yours that stands in Wellington should be the places where you exercise your powers as Premier, but in your position as Native Minister it is fitting that you should here discuss Native matters with the Native people. All the chiefs of the various tribes of the East Coast district are now present, and will listen carefully to anything that you may have to say in respect to the proposed legislation affecting our interests. Again I repeat that this house belongs to you as Native Minister.

*The Premier:* It makes my heart rejoice to be again with you and to hear from you the words of hearty welcome with which you have greeted me. It is pleasing to me to be reminded that, as Native Minister, I am in my own house. On behalf of the colony, I thank you for the enterprise you have shown in providing the necessary conveniences for Ministers to meet you and discuss matters more particularly affecting your race. Whoever it was that conceived this idea deserves well of the Maori race. To those who did the work, I say that they have set an object-lesson to the Europeans of this colony. Many of the Native youths have shown to the world that, under the guidance of European technical experts, they can learn quickly. Anyone looking at this building to-day could see that if your young men are properly guided they can enter the best trades and become the best of mechanics and artisans. I am sure you will all be pleased when I tell you [unclear: that] one of the best mechanics in the Napier workshops is a Maori. I simply say this to illustrate [unclear: that] if you are given equal opportunities with the Europeans you are capable of filling almost any position.

I will now give you a piece of information which will probably surprise the younger generation. Your ancestors who have been called away, and who will live long in your memories, knew [unclear: that] as a race you were capable of the highest development. I will prove this statement. Did they not give large tracts of land on condition that the proceeds were to be devoted to religious, general, technical, and industrial education of the Native race? These are the conditions upon which your forefathers gave those reserves. I say it with a sense of responsibility—that it is a lasting discredit to those who in years past were intrusted with such lands that practically nothing has been done in the direction of giving to the Native race what those who gave the land intended should be given. As a case in point, I mention the Porirua reserve, situated near Wellington. From that piece of land there is an accumulation of over £6,000, while the trustees have not spent £50 on technical or any other kind of education for the children of the Natives of that place. I am now looking at a piece of land here at Papawai which was given by your ancestors for a most beneficial purpose, and I would ask, has it been devoted to the purpose for which it was originally intended? There are also lands on the East Coast donated for a similar purpose which have never been properly utilized. The same could be said of reserves on the West Coast. Again, from the Waikato application has been made to me by Natives whose land was confiscated, and who have not a single acre left to themselves, to give them back the reserves which have not been used for the purpose for which they were granted. It is only natural that those landless Natives should make such a request to the Government. In the case in which Wi Parata asked the Supreme Court to give the reserve at Porirua to the descendants of those who donated it, the Court held that that could not be done. As the law has said that the land cannot go back to the descendants of those who gave it, and as the trustees of those lands say that they cannot give effect to what was intended by the donors, then I say it is time the State, in the interest of both races, should step in and endeavour to give effect to the desires of your forefathers. Beyond what has been done with the Native school at Te Aute in the Hawke's Bay District. In other places, I say that, comparatively speaking, practically nothing has been accomplished in the direction intended by those who gave these valuable lands. From St. Stephen's a fairly well-learned member of Parliament has been produced, and from Te Aute a very clever young man who was here on a former visit of mine, and who is the first Maori lawyer in New Zealand. The Pakeha lawyers have done very well out of the Maoris of this country, but I do not know what the Maori lawyers will do out of their fellow-countrymen. At any rate, I do not think you ought to keep colleges to manufacture too many lawyers. There may be a redeeming feature, and this Maori lawyer may now take something out of the pakeha. If this happens there ought to be a good many more, but they would have to practice a long time before they could get out of the pakehas the amount of land they (the pakehas) have swallowed from the Maoris.

Now, seriously speaking, I say that the Native race requires the cultivation of their mechanical powers, with which they are particularly well endowed. We ought to have Maori engineers, Maori carpenters, Maori blacksmiths—In fact, every trade in the colony ought to have young men, of the Native race engaging in it. I am looking forward to the time when on a future visit to you I shall be called upon to open, not many yards

from this, building, a technical school to be maintained out of the proceeds of that land which was donated for a specific purpose. In such a school I would like to see instruction given in carpentering, blacksmithing, and drawing to enable your youths to be given an opportunity of making a living as mechanics and artisans. If we had such institutions in different parts of the colony the reproach against your race would be removed. They say the Native youth does not care to work. They say he prefers frequenting the publichouses, the billiard-rooms, and investing in the totalisator to honest employment. Now, I myself am often deeply pained to know that there is too much truth in what is said in this respect. On the other hand, I asked myself the question, what is there for these young men to do? Are we helping them? Does the pakeha give them an opportunity of working for him at any of the trades? Is there any land for them to go upon? It is easy to see what is the true cause of the degeneration of the Native race. What is the good of shedding crocodile tears, as is often done, when behind all these there is Negligence, hard-heartedness, and callousness? Those of the European race who might help do not stretch forth the right hand to lift you out of the mire and put you in a position to enable you to maintain the prestige of the noble race to which you belong. What would you think of a European who would tender you no food after a long and tedious journey? You may see on his table Plenty of good food to spare, and hung around his walls spare clothing that you may wish to have, and yet, while he may say that he is sorry for you, he never asks you to eat, nor gives you a change of raiment. Those knocking at the door are the youths of the Native race. The Europeans in possession of the reserves have their tables loaded with food, and their houses are well stocked with clothes. That food and those clothes belong to you. The food on the table is the land that your ancestors donated, and the raiment represents the money in the bank, the proceeds of that land. The house that I allude to is the technical school which your youths desire to enter, so that they may partake of the good things which your forefathers intended you to have. The key in that door must be turned, and the bars removed by the strong arm of the law, so that your youth may get what they are justly entitled to. It is with great pleasure that I am able to inform you that the present Bishop of Wellington has been going into the question of these reserves, and that a movement is now being made to remove the blot that has so long existed in respect to them. The question was discussed at the Anglican Church Synod held recently in Christchurch; conclusions were arrived at, and submitted to the Government. We have been asked to allow the matter to be submitted to the Supreme Court for a decision as to what is to be done in the future, it being alleged that the original trust cannot be carried out. There are, however, two necessary things that have to be considered. I maintain that the Natives have as much right to be consulted as have the Government of the day. Your forefathers originally owned the land, and gave it in trust for a specific purpose. You are therefore a party to the trust, and have as much right to be considered as anyone else. I may say that personally I do not agree with the proposals submitted by the Synod, because they have recommended that scholarships be offered to members of the Native race attending schools in any part of the colony under the control of the Church of England only. Such a condition is, in my opinion, too restrictive, and would defeat the object intended, because you may not be able to send your youths to those schools. Take the case of the land here at Papawai, it was donated for the benefit of the children of this district. Now, what the Synod proposes is that children of the Native race from any part of the colony shall participate in the benefits to be derived from this reserve. Further, as the State provides the money out of taxation for the general system of education, and for the Native schools generally out of the Civil List, this land is, I maintain, not now wanted for the purpose originally intended by your ancestors. I know that there is sufficient left to establish technical schools in addition to what has already been provided by the State. If these lands were properly used the Maori children of this colony would be given an opportunity of learning useful trades near their own homes, and of going out into the world fitted to earn their own living. Speaking on behalf of the Government, I may say we have no desire to be brought into conflict with the various Church bodies to which lands have for a specific purpose been intrusted. We desire that, under the altered conditions, the Native race be given that which their ancestors originally intended for their benefit. This matter is so important that it should not be dealt with piecemeal, but it should be dealt with by Parliament in such a comprehensive way as to remove the reproach that at present exists. Nearly twenty years ago, in the year 1879, a Royal Commission was appointed to report upon this subject. On that Commission were statesmen who thoroughly understood the question. There were Mr. Alfred Domett, Sir Francis Dillon Bell, and, I think, Sir William Fox and two others whose names I cannot at the moment remember. It was one of the strongest Commissions that we ever had in the colony. The condition of affairs disclosed in that report, and the recommendations made, were submitted to Parliament, which I say has not done its duty in allowing the matter to drift from that time to this. The Government intend to have that report, with the evidence, printed and laid upon the table of the House next session. The question should then be referred to a Select Committee composed of members of both parties, and also of the Native member. An opportunity should be given to all the Churches to be represented at the sitting of the Committee, and to give information and advice as to the disposal of these lands. In some cases these lands are lying dormant, and in some others the proceeds have accumulated; but in almost every instance the intention of the original trust has not been faithfully carried out. We shall carry from this house which you have

so kindly donated to me as Native Minister direct to the Parliament in Wellington what your wishes are in regard to this particular matter. I am very pleased indeed to think that the Church to which I belong—the Anglican Church—has, through its bishop in Wellington, been means of calling attention again to this important matter, and of making an attempt to have the unfortunate condition of affairs rectified. As all the Churches are more or less interested, and as they all preach [unclear: bo] of purpose and Christian charity, let us hope that in dealing with these lands they will [unclear: practice] what they preach. Your forefathers handed over their children's welfare to those Churches; [unclear: that] also handed over the land for the benefit of their children, and, as the guardian of the Native [unclear: race] I do hope they will, when they come to deal with the matter, see that what was originally [unclear: intended] is given effect to In concluding this part of my address. I have only to add that an you [unclear: have] kindly dedicated this building to me as Native Minister, it was fitting that I should make [unclear: known] from here what the intentions of the Government are in respect to this important matter; and, [unclear: a] these reserves exist in different parts of the colony, I think it right the visiting chiefs should be [unclear: given] the opportunity of carrying back to their people the intentions of the Government. I say [unclear: that] the door is open so that your children might enjoy the blessing of manual and technical [unclear: education] there is a bright future in store for them. The race should then increase in numbers and be [unclear: able to] maintain that dignity which is typical of the Maori race.

In years gone by the late Sir Donald McLean and my dear old friend, the late Mr. [unclear: Sheehan] met the Native people in their kaingas, where they explained what was going on, and where an [unclear: in] change of confidences took place, from which much good resulted to both races. [unclear: Insuperbale] obstacles are in the way of the Natives coming to Wellington to meet Ministers. Therefore, [unclear: a] Native Minister, with the Hon. Mr. Carroll—who is really a credit to your race, and whom I [unclear: a] sure you are proud of—I have gone from place to place to meet your representatives, with a [unclear: view] being able to lay your wishes before Parliament in such a way as to meet with its [unclear: acceptance] Without being egotistical. I say that from such meetings a better feeling has sprung up between [unclear: the] two races than ever obtained formerly. There is now a mutual love and confidence, which I [unclear: be] will ever exist. There was recently a little trouble with a few of the disaffected Natives [unclear: of t] Ngapuhi Tribe in the North of Auckland, and I refer to this as being more of an accidental [unclear: occurrence] than anything else. The moment the chiefs throughout the colony heard of this they [unclear: in] diately protested, alleging that it would injure the Native race and cast a gloom upon them. [unclear: I] their credit let it be said, the chiefs as far as they possibly could endeavoured to prevent [unclear: anything] serious happening. Even at this great distance, your chief. Tamahau, and his people were [unclear: ready] take their departure for the North to use their influence with the misguided band, and so [unclear: endeavour] to prevent injury coming upon their race. As Native Minister, I assure you that my heart was whilst that trouble was on; but, as a good parent, I rejoiced when it ended without resorting [unclear: to] force. There are those who, being no friends of either race, magnified the trouble, and by so [unclear: doing] brought a reproach upon the whole of the Native race. Their reports were circulated here, in [unclear: the] other colonies, and in the Mother-country. Small as the trouble was, I have no doubt the [unclear: reports] magnifying as they did the occurrence, may have reached the ear of your mother, the Queen. [unclear: Now] I am sure that you will be pleased to know that a communication will go to the Queen telling [unclear: her] that those fanatical wrongdoers have to some extent admitted their crime, and that they [unclear: have] surrendered themselves to the law to be dealt with. Force should for ever be unnecessary in [unclear: the] country for the preservation of law and order. Reason should prevail. Parliament is the [unclear: haven of] security to which both races must go for the redress of their grievances. Both have equal [unclear: rights] there, and if Parliament is just to itself it will as far as possible remove grievances and deal [unclear: fairly] with the Native race, who are the weaker people here. You have only four representative. In [unclear: the] House of Representatives to seventy pakehas. In the other branch of the Legislature—that is, [unclear: the] Legislative Council—out of forty-five members there is now only one Maori representative, In [unclear: fairness] to you. I think it is the duty of the Government, as the Advisers of His Excellency, to [unclear: request] that your representation in that Chamber should be increased, so that when Bills are passed by [unclear: the] House of Representatives and sent to that Chamber there will be members of your own race [unclear: them] to see that the laws affecting you are made as perfect as possible.

In concluding this part of my address, I desire to say that I hope what I have said will be [unclear: well] considered and sink deep into your hearts. If you have anything to say in respect to these [unclear: matters] I shall be pleased to hear it from you. Salutations and good wishes to you, and may the [unclear: Creator of] all things shower His blessings upon you.

*Wi Pere, M.H.R.:* I quite agree with what you have said with regard to those education reserves. In 1885 I started a crusade in connection with them. I wanted the reserves returned [unclear: to] the Native people, and the House agreed to a resolution indicating that it was desirable that [unclear: this] should be done. And again when I had the honour to be returned to Parliament I took up [unclear: the] subject once more and battled for

the return of these reserves, and the House again, arrived at [unclear: the] conclusion that some consideration should be given to those appealing. Notwithstanding [unclear: that] favourable expression of opinion, Mr. Balance, who was then Premier, was afraid to tackle [unclear: the] question, owing to the influence of those of the Church—at least, I say he was afraid for the [unclear: reason] that he did not bring in any legislation giving effect to the general desire of Parliament. [unclear: Even] when your day arrived, and when you appeared in the front rank, the delay might possibly [unclear: have] arisen through fear or through timidity in approaching the subject. The Porirua reserve [unclear: was] always a burning question. Investigations were made with a view of bringing to light what [unclear: had] been done with the proceeds of that reserve. Now you have told us that the revenue derived from that land at present in hand is over £6,000. I believe, myself, that they only put that money there recently when they thought their crime was about to be discovered, so that they could say they had been looking after the interests of the reserve. Again, there is a reserve at Masterton that has never been utilised. Nothing whatever has been done with it. I have always felt strongly on the question of these reserves, because the Church bodies were untruthful to their statements—that is to say, they never carried into effect what they promised to do. They first of all said that they would set up flour-mills for the Native people in addition to establishing schools. Having shown their want of truthfulness in this respect, I insist that the lands should be taken absolutely out of their hands. I have been about six years in the House of Representatives, and I have always endeavoured to keep this matter in a prominent position, with a view of getting something done. Now, according to your representations to us, you have tackled it. I do not know when you first became inspired with the policy which you have delineated—namely, that these reserves should be used for technical education for the benefit of the Maori youth.

*The Premier:* It was owing to a communication that we received from the Bishop of Wellington. The Church asked for guidance in respect to the Porirua reserve and the moneys that had accumulated.

*Wi Pere:* The reason for my remarks taking this tone is that I am so earnest in my desire to impress upon you the desirability of dealing with this question at once, and not allowing it to drift further. It should be settled now. Had you made any other proposition in regard to it, I am certain that I nor any of the other Native chiefs and representatives present would have agreed to it. This matter being all-important, I should like you to give it a prominent position, and have it decided on exactly the lines you have here laid down—namely, that the reserves in each district shall be so administered that the benefits arising from them shall go to those living in each particular district, or to their descendants. Out of all the missionary or Church bodies that have existed in this colony, Mr. Williams was the only representative sufficiently energetic to try and carry out the purpose of those endowments. I refer to the To Auto College, to the Hukerere School, Napier, to the school at Waerengahika, Gisborne; but the result is this: from the extreme parts of the colony Natives are sending their children to those schools. This means going a considerable distance. The children are far away from their parents and immediate relatives, and there is no one to nurse them when sick. Many of them die and never see their homes again, and so many deaths have occurred among the children from distant parts that the parents are now afraid to send their children any distance to them. If your proposal is carried out, however, I would say, let Te Aute be kept for the benefit of the children in that district. They are living adjacent to it, and their parents are near at hand at the first call of distress. I am extremely gratified at, and congratulate you upon, discovering a method by which this matter may be dealt with for the benefit of the people. Now, addressing myself to the people who are here, I say, O friends, consider what has been introduced by the Premier as very important indeed. Nothing better can possibly happen to us than carrying into effect the principles which the Premier has enunciated. My last word to you, O Premier, is this: I trust that every individual in the meeting will lend you his and her support in giving effect to the good principles which you have just announced, for we have had sufficient experience of those other forms of schools which the Native children attend, and in which they are taught to talk glibly in foreign tongues. When they come back to their own native kaingas no good comes from them. If, on the other hand technical schools were established they would not only assist in expanding the mind, but they would teach our children to become mechanics and useful citizens. My heart greatly rejoices in view of the possibility of this state of things being brought about. In my time I have sent thirty-five Native children from my own district to the Te Aute College. I have paid for their clothing, for their keep, and for their passages to and fro. Some of those children, when they acquired knowledge and became expert penmen, wrote other people's names to cheques, and eventually they have found themselves within the four walls of the gaols. Others again go about the streets finding European companions, instead of giving their own race the benefit of the knowledge and obtained at school. Therefore I say that, contrasting one form of education with the other. I am satisfied that the best results are to be derived from technical schools—at any rate, so far as the Native children are concerned. Now, with reference to your remarks as to the possible desirability of increasing the Maori representation in the Legislative Council, I trust that your selection will be guided by ascertaining the true character of those whom you are going to recommend for that honourable position. They should be men of character, and, above all things, they should be supporters of your administration. If you take my advice you

will settle the question with regard to these appointments before next session, and not leave it till after the session. Long life to you for the many struggles you have made to help along, the interest of the Maori people.

*Henare Tomoana:* I have listened carefully to all the points that the Premier has brought forward, and I think it is well for us to settle them now. I concur in everything that has been said by Mr. Wi Pare in reply to the Premier's remark I hope that the Premier will be strong in his efforts to carry into effect all the suggestions that have been made. At Te Aute a branch has been devoted to technical education, but I trust the question will become a general one. My children have always been urging me to bring this matter forward and to get it confirmed by the Maori confederation, and I am glad to see that it is now being given prominence to by the Premier. As to the method dealing with these reserves, I leave that entirely to yourself and Mr. Wi Pere. Now, with regard to the Legislative Council appointments. I would like the Premier to agree right off to the appointment of no less than four Maoris to the Upper House. My object in making the suggestion is this He should be ready with the appointments before the native Bill reaches that Chamber, where they would be able to support it. That is my word. Of course, the matter rests with you, and no doubt you will come to a fair decision as to the number you think proper. I discussed this matter with the late Mr. Ballance as far back as 1893 or 1894. In referring to the words of all those chiefs whose pictures are hanging on those walls, Mr. Ballance then talked about the possible abolition of the Native Land Court. If it were possible for those old people to be here they could bring forward their proposals which the various Governments rejected, and I am sure they would be pleased to know that their wishes are now about to be given effect to by your Government. P the Land Courts could have been adjourned in the different parts of the colony, all the men, women and children of the colony would have been present to make their acknowledgments to you in connection with this Bill. I want you now, as Native Minister, to listen to this world of mine. I am very sad and *pouri* that all the tribes from different parts of the Island are not assembled here is the present moment—I mean yesterday, when you and the Governor appeared before us. Now, this is really my word: when all the people are assembled in the near future I would like you to make one more visit to see them all together. Long life to you as Native Minister.

*Tamahau Mahupuku:* I wish you long life as Native Minister for these new words—this new principle which is for the benefit of the younger generation which you have mentioned to us today The proposal that our children should be taught skilled work has my entire support. This has been a fond wish of mine for some considerable time. That the Government may see their way, in their wisdom, to establish schools of this order where the Natives might be more properly educated, and by means of which channels might be opened to them, is my fervent wish. This would be [*unclear: apart*] from the education which some of our children receive, and by which they become trained as lawyers, and are taught to write hieroglyphics. I want that kind of education which you have just spoken about. I want the Native youths to be so trained that they will earn their bread by the sweat of their brow and by the labour of their hands. Long life to you.

*The Premier:* I will now ask you to discuss a matter of vital importance to the Native as well as to the European race. The time at my disposal to-day is not very long, but I will try to make it as profitable as possible. Those representing many of the tribes have not yet arrived, but are on their way here. They will therefore not have an opportunity of hearing what I have to say, but I intend to have my remarks printed and sent to you, so that when they arrive they may read them and be enabled to discuss the various matters in all their bearings. I am very sorry to know that several of your chiefs are ill, but trust that they may soon be restored to good health. Those coming to a gathering of national importance like this should be comfortably housed. In answer to my instruction given yesterday, I have just received word that twenty-five tents are on their way for your accommodation and comfort. When I was last here I gave instructions that these were to be sent, but the department said they were wanted for the soldiers. I also intend to give instructions to a medical man at Grey town to place his services at the disposal of any of the Natives who may fall sick whilst attending this gathering. I think a reasonable amount should be spent every year to try and preserve the lives of the Natives, by giving them the aid of skilful doctors.

I will now go into the matter which is principally responsible for my being present to-day. I refer to the question of dealing with the remaining lands of the Natives. The land is as life to you, and without it you must disappear from the face of the earth. To put the matter briefly, the Government, with the consent and support, I hope, of the Native race, intend to introduce into Parliament next session a Bill dealing with the land question. I will now give you in as few words as possible the principles of the proposed legislation. We do not intend to force it upon you. The time has gone by for Parliament to force upon the Native race, or even upon the Europeans legislation which they do not want. It is for me to reason with you, to explain the matter to you and to endeavour to prove that the proposals are for your benefit. When the Bill has been passed through Parliament it will be for the Government to divide the colony into, say, six or seven convenient Native land districts. If twenty Native owners in any particular district want the Act to come into force in that district, then they will send a petition to that effect to the Governor. It after that petition has gone in, twenty owners say they do not want the Act to come into force in that district, a poll will then be taken, and the Maori landowners will in this

way say whether the Act is or is not to come into force in their district. If a majority decides that the Act is to come into force, then a Council or Committee, consulting of two Europeans nominated by the Government, two Native elected by the Native landowners of the district, will be set up, with the Commissioner of Crown Lands as Chairman. The Council will thus consist of five persons in all. The European and Native members of the Council or the Committee will be paid such salaries and allowances as shall be appropriated by Parliament. To have a legal meeting at least three members must be present, and of the three, one at least must be a Native. Due notice will therefore be given to the Natives to decide as to the adoption of the Act. Petitions for its adoption will be inserted in the Government Gazette and in the Kahiti. On the adoption of the Act all lands, including Papatupu land, will vest in the Committee, except such lands as have been bought by the Natives from Europeans, or such other land as, in the opinion of the Governor, the owners are capable of managing themselves. The great advantage in our proposals is that when the Act comes into force in any district the land will vest in the Council or Board under the Land Transfer Act. There will then be no disputes as to the title of the land, and the Board will be able to lease the land in such way as I shall afterwards enumerate. The first thing the Council or Board will have to do will then be to set apart a sufficient quantity of land which shall be inalienable, and be for the sole use and occupation of the Native owners. It is the desire of the Government that the Council shall be liberal in laying off a sufficient amount of land to provide for an increased number of Maoris. After they have laid off such reserves it will be the duty of the Board to cut them up into convenient and sufficiently sized sections so as to give to each of the owners a piece of land for his own use, so that he may cultivate and live upon his own particular section, just as is done in the case of European settlers. He will there live with his wife and family, who will reap the reward of their labour upon their land. The next thing the Board will have to do will be to lay off land for leasing purposes, and they must give to the landless Natives, or those of the race not connected with the owners of the land, a prior right to lease it. In this way the landless Natives, who at present are forced to live on their friends, will be enabled to get land by paying a rent to the Native owners in the same way as Europeans. One of the great difficulties in dealing with the Native question arises from the fact that there are many who are absolutely landless, and who feel that they are not only a burden to themselves, but also to their friends upon whom they live. I am sure they feel their position keenly. My Government had to ask Parliament to find 65,000 acres of land in the South Island, so that the Natives there might live. Now, in respect to the balance of the land vested in the Councils or Boards in the North Island, this will be leased to Europeans, who will pay a rent to be fixed by the Board. The rent will be fair both to the Natives owners and to the Europeans, who will occupy and improve the land. Another great benefit that I claim will result to the Natives if these proposals are given effect to is that after the land has been vested in the Boards there will be no further use for the Native Land Courts. The first step is to be taken in the direction of abolishing these Courts for all time. Further, you will not be able to swallow up the land in disputing over it. You may have to ask the Boards to decide who is entitled to the land, but it cannot be taken from you. It is true that you may have your disputes as to the distribution of the rents, but that is all. In the past there have been endless disputes brought into the Courts, and in the end it was found that the lawyers and the Native agents had swallowed up the land. The Natives themselves then went back to their homes injured in health and contaminated by close contact with bad surroundings. So far as our dealings with the land agents should be allowed to go before these Boards, or to take any part whatever in the business brought before them. I am of opinion myself that this should not be allowed, but I await your advice upon the matter. The reason for my thinking they ought to be debarred is that we propose to give the Boards the same powers as are now held by the Land Court in respect to partitions, succession, definition of relative interests, and the appointment of trustees for Native owners who are under disabilities. Now, the revenue derived from the land vested in the Boards will be devoted: First, to defray the cost of administration—that is to say, the necessary expenses incurred in connection with this: secondly, in paying off mortgages and liens that are on the land: and, thirdly, the balance will be paid to the Native owners according to their relative interests. From the day this Act is brought into force in any district no Native owner will be allowed to sell his land or to dispose of it otherwise. This, I think, will give effect to what I believe to be the Native mind, and is in keeping with the commands of your ancestors—namely, that you shall not sell any more land: that is shall be handed down from generation to generation, so that your children and those that come after them may live upon it just as you have done. If you agree to the proposals, and if Parliament passes the Act, then the Government will not buy any more Native land, nor will any Europeans be permitted to do so. If you do not approve of the Bill the Government will have to go on as at present, for they have to carry out the will of Parliament, which is all-powerful. I shall be sorry, however, if this happens. I have already said that I deeply regret to find your lands disappearing. At present there is only about 5,000,000 acres left to you. Divide this evenly among, say, forty thousand, and you will find the amount per head very small: and, as many of your race own large areas, the 5,000,000 acres is little enough for you. There are some pakehas who say that they will do their best to frustrate our proposals, alleging that we shall have a Maori landocracy living upon the sweat of the brow of the pakehas. These very same persons, and

the papers contending against the Maoris holding on to the comparatively few acres that remain to them, do not object to large tracts of country being held by the pakehas. They would have your lands diminished and theirs increased; this is illogical. Now, what do the Europeans who own large tracts of our colony do with the lands which they in many cases obtained from the Maoris at far less than its real value? Many of them leave the colony, and have the proceeds of the land sent away to London. No Maori land owner lives out of New Zealand. The money he receives by way of rents is always spent in the colony. Unlike the European, he does not hoard it up in the bank. They look after their friends, and any one coming to them in distress is always helped; and I say if they are permitted to lease their lands the rents will be spent for the good of their race and the colony generally. It is right that a stop should be made now, because if this taking of your lands is continued it will be only a very short time before you will become a burden upon the pakehas. I therefore say it is wise for them to allow you to keep your land, because if they do not do so they will ultimately have to keep your children. Now, by the Bill we propose to ask Parliament for permission to enable the Board or Council to spend in each district at least £5,000 a year for the purpose of making roads, surveying, improvements, &c., so that you may be enabled to go on the land upon the same terms as Europeans are placed there. Further, it will be some time before the rents upon which the Maoris are to live shall come in. We therefore propose that the colony will lend in each district, say, £5,000 yearly for providing for the necessities of the Maori owners until the rents come in from which the loans are to be repaid. The land will be the security for this. The money is to be lent at 5 percent for forty-two years. At the end of that period the debt will have been paid off. All that would have to be paid in each district out of rents would be about £250 yearly by way of interest. Believing, as we do, that what is good for the pakeha is good for the Maori, we propose to make the same financial concessions to you. We all belong to the one grand country, we all love and respect our good and noble Queen, and her laws are made for both races; therefore no distinctions should be made. Now, I think it would be a very proper and a pleasing thing to in some way connect these proposals with the Diamond Jubilee of our most gracious and beloved Sovereign. In the preamble to the Bill I would introduce something to this effect: "Whereas in the Diamond Jubilee year Her Majesty Queen Victoria certain members of the Native race forwarded, through Mr. Wi Pere, member of the House of Representatives, a petition asking Her Majesty to stop the sale of Native land: And whereas it is for the benefit of both races that this should be given effect to, for the reason that the land is required for the Maori owners. No one can doubt that, whilst you as a race are disappearing slowly but surely as the snow melts before the spring sun your land is disappearing as though carried away by an avalanche down the steep side or a high mountain. I would have Parliament affirm that your rivers and your lakes are necessary for your preservation, and that your forests are wanted so that you may be enabled to catch the birds for food, and, above all, that your land should be retained so that you may grow grain and other articles of food, and be enabled to come back into that honest and proper position in which you were found in the days gone by. In the old times your ancestors grew corn which they shipped to New South Wales and different parts of this colony. They ground the corn required for their own consumption. In those days you were a numerous, prosperous, happy, and ever-noble people. Now only a remnant remains. Why all this change? Because the land that grew the corn has largely gone from you. I believe all right-thinking people will assist the Government in their efforts to place you in a better position than you are at present in. I have told you that we shall not force this measure upon you. If you advise us to proceed we shall do so; but if you say stop, then we shall have to consider whether we proceed further, and surely there will be delay. I shall await with anxiety the reply of this great meeting. You will have your own time in which to deliberate, but I should like to have your decision before the meeting of Parliament. You may have some alterations to suggest, but, first of all, I trust to see you affirm the general principle of the measure. If you approve of it the Government will then proceed with all the force in its power to give effect to what it considers just and in the interest of both races. Already the pakeha-Maori, the interested agent, and the land-shark are pouring poison into your ears. They are following my footsteps; they do not come before me, or meet me in the open when I am with you so that I may have an opportunity of proving to their faces that they are false friends; but they come by stealth and endeavour to poison your minds by their false words. Let the watch-dogs be on the alert. I say let the chiefs who want to save their race and to hand down a name to posterity, that will be loved and respected be the watch-dogs of the Native race on this great occasion, and see that their weaker brethren do not fall into the hands of these pakeha-Maoris and agents. Some pakehas have said that the Government are not sincere in respect to this matter. They have said that it is my intention in a little time to go to London. My duty is to serve both races in this colony, and if you consider my humble services are of good to you they are placed cheerfully at your disposal. I have no intention of leaving New Zealand. I mean to stand by the country as long as the country will stand by me. It can never be said of me that I turned my back to the enemy. I am here to fight for what I believe to be just, and I am determined to fight this battle with all the vigour I possess, hoping at the same time to have your assistance in doing so. To-day, in the Matura electorate, a great battle is going on between the Opposition and the Government candidate, and I have the feeling that we shall win the fight. If our candidate is successful I



shall, in view of our successful meeting, mark this as a good omen for both races. As reverses have in the past overtaken the bravest of your fighting men, so reverses may come upon us. Should we lose the day, however, the strength of the opposing forces will be just as they were, and it will not disturb me in the slightest. A *précis* of the Bill will be circulated amongst you to-day, so that you may be the better able to discuss it.

There is one other matter that I wish to mention before I conclude. Some time ago I issued a challenge, but I believe the parties challenged are not here. The action of the Government has been questioned in respect to Kapiti Island. I only mention this to-day because I want it cleared up. I want to show that in this, as in all other matters, the Government are really acting in the interests of the Native race. I say that that island is, as far as the Native owners are concerned, gradually disappearing into the sea. In a few years' time there will have been nothing left to you; for historic and other reasons it is of vital importance to both races. Kapiti is a Maori land-mark which, I am sorry to say, is fast disappearing. The mortgagees have got a hold of it, and nothing will presently be left there for the Natives to live from or upon. Last session one of the Native owners of that island came to the Native Affairs Committee, and protested against the Government reserving it, and urging that not another acre should be parted, with, but that it should be kept for all time for the Natives. This is what he said to the Committee, and this is what he said to me. The other day he came running after me—in fact, he hung on to me just as you see the limpets hanging on to the rocks. He said, "I want to see Mr. Sheridan. I want you to buy my interest in Kapiti"; but I said, "Go away; I do not want to buy your land." I am sorry to say there are some Natives who, at your meetings, urge that the sale of land be stopped; this they say in the open before their fellow-Maoris, but afterwards when they see the land-purchase officers they rush them to buy the land. If you agree to the proposals, land-purchase officers will disappear. I told you that Kapiti Island was fast disappearing; and, in order that those who have been blaming the Government may see the reason for our actions, I may tell you that under the Act of last session European claims have been lodged with the Government amounting to over £21,000. This large sum presses so heavily on Kapiti that it is forcing it into the pakeha land-ocean. We have, however, suspended dealing with the island, and nothing further can be done. I hope that those of the Native race who may have taken exception to our action will now understand that it was for their good, and that is why I desired to discuss the matter with them. I am prepared to stand by your decision, and I do not want the Europeans to be the only judges in this matter.

Time will not permit me to say more on this occasion. I hope you will have a successful gathering, that you will enjoy good health, and that every blessing may attend you. I have a pleasant duty to perform now. Their Excellencies the Governor and the Rear-Admiral, the captain of the war-canoes, have extended an invitation to ten of your leading chiefs to visit the largest of the canoes, and to lunch with him on Saturday next. Later on in the afternoon His Excellency the Governor desires to extend his hospitality to them also at Government House. It gives me very great pleasure to make this announcement, and this was the last command that I received from their Excellencies before they left here. I also with pleasure invite you to visit your father's home in Wellington, and receive there a cordial and hearty welcome. Urgent business will prevent my being present, but Mrs. Seddon, whom you love so well, and my children will be there to make you feel at home and happy. Certain names have been suggested, but it will be for you to decide the matter. You know the rank of the chiefs, and those entitled to your confidence, better than I do. I hope that there will be no heart-burning over the matter, and that a good selection will be made. To further their Excellencies' invitation, railway-passes will be granted to the chiefs from here to Wellington and back. In granting this concession, I feel sure that the action of the Government will meet with the approval of all well-wishers of the colony. Salutation and best wishes to you all.

*Puretatia Ngata:* This Bill does not take in the Tuhoe land?

*The Premier:* No; there is special legislation already in respect to that land, but we shall have a clause put into the Bill making it optional with the Tuhoe landowners to bring their land under it.

*Henare Tomoana:* Supposing Parliament throws the Bill out, could it be sent Home and passed there?

*The Premier:* The Parliament of this colony is supreme. Neither Her Majesty nor Her Majesty's Government can interfere in a matter which is of purely New Zealand concern. The Queen can disallow a Bill which may go Home for her assent. Her power is superior, for she can disallow any Act of the colonial Legislatures within two years of its being passed.

## Meeting between the Premier and Maori Chiefs, at Wellington, 5th July, 1898.

*Tamahau* said that the cementing of the relations between the two races dated back to the Treaty of Waitangi. There the sovereignty of these Islands was ceded to the Queen, and special advantages were given to the Maori people. After this followed the convention at Kohimarama, where matters affecting the two races

were further discussed and resolved upon. For a considerable time after there had been no European intervention, but this soon crept in. About the year 1886-87 the first Native member was called to the House to represent a Native constituency in New Zealand, with a view to carrying out the arrangements arrived at a meeting held at Te Kohimarama. We have at present a copy of the proceedings that took place at Kohimarama: other copies are still to be found in New Zealand, and I dare say some have found their way to England. Now, coming down to the present day, in the year 1886 a Bill was brought down by Mr. Ballance with reference to the Native people. However, when this Bill was passed, many Europeans went personally and interviewed the Natives and told them to use every means in their power to prevent this being given effect to, as it would mean a very serious misfortune to the Native people. In the year 1888 this Bill was repealed. Mr. Ballance himself personally visited some of the Native meetings. Since that Act was abolished, the Natives have been weeping continually ever since, right up to the year 1897, the date of the Jubilee of our Kind mother, the Queen, and you the Premier went Home to be present at the celebrations, and took with you a Native Contingent. A certain document was at that time sent Home, partaking of the nature of an objection, signed by Wi Pere and others, asking that the balance of the Native land should be reserved unconditionally for the Natives: and the reply to that request was something to this effect: "That is a matter which must be referred to my Ministers in New Zealand for their consideration." Well, the Natives of New Zealand look upon a reply of that kind as an instruction or command to the Queen's Ministers in this country, and they are still anxiously waiting for a reply as to when that command is to be carried out. A petition was drawn up and largely signed at the meeting held some little time ago, and forwarded to the House. It was signed by representative persons of both races, and its general effect was this: that the Government should use all speed to pass an Act which will prevent the further purchase of the balance of the land now remaining to Native owners. This year, 1898, I believe the Government is about to fall in with the desires of the Natives in this respect. The first Native assembly at which the Premier and Native Minister introduced his Bill was the meeting held at Waipiata, Hastings, where many Natives of the West Coast were assembled; and it was then agreed upon that further consideration of that Bill should be brought down to the *hui* at Papawai and there considered. The second occasion was when the Native Minister visited the Waikato *hui*, at Waikato. There the same result was arrived at; it was proposed that the further consideration of that Bill should be held over until the Native meeting at Papawai. I think I am not far wrong in estimating that about two thousand people attended that meeting. The third occasion was at Wanganui, and there the same request was made to the Native Minister—that the proposals should be held over until the meeting at Papawai *hui* was held. The fourth—time *hui* was that at Papawai on the 21st May. No other matters were discussed there but this, and there were many there present who had not attended previously, and the only matter there discussed was the Bill proposed by the Native Minister; when the Natives carefully, line by line, had gone into this Bill and revised it, and talked it over, and had amendments to offer; and all this was done with a view to lay the matter finally before the Premier when he came here and to carry out the suggestion contained in the remark made by myself when the Premier visited that *hui* on the 26th May; and the Native people there assembled were exceedingly pleased to hear the remarks that were passed there. We have copies of the proposed amendments, embodying the desires of the Native people, but they are now in the Printer's hands, and may or not be ready, If it is the desire of the Premier that these proposed amendments should be explained by me, I would remark that Ngata is the person to explain them in the proper way. In fact, what we wish is shortly this: that the Government will pass the Bill, as amended by us, as speedily as possible. I have endeavoured to give a short sketch of the history of the matter which has led up to this. Now, however, the land is slipping away by degrees from under our feet, and we realise the necessity of some stringent measure being brought in to put a stop to these proceedings. Secondly, we hope the Government will recognise the importance of this gathering of ours. It may be now that the arrangements of this kind have been brought forward—there are thirty persons who are delegates—we may be placed in the position of turning round to see what we can do in making some arrangements for the people. That is all we hope to obtain. I shall not take up the time at the Premier's disposal, and I wish him health and prosperity.

*Paratem Ngata:* The first request I have to make of the Premier is this: that he will grant us another interview of this nature. On behalf of myself and the other gentlemen here, I make that request, because we have really not sufficient time at our disposal now to go into the matter as we

## The Past. To Mua Ahua.

should wish. We wish to have a copy of the Bill containing the amendments which we suggest. Perhaps it is now in the Printer's hands, and is, unfortunately, not ready. I shall read out the address which has been written by the *hui*:—

*"The Hon. Mr. Seddon, Premier, and Minister for Native Affairs.*

*"Greeting. —By direction of the meeting of Maori chiefs assembled here, we, who have been selected to be a committee to furnish you with the decisions arrived at, at the meeting here, submit the same to you as follows:*

- *"1. This meeting of Maori chiefs entirely indorse the principles of the Maori Land Bill introduced by you to that meeting and have made certain amendments and interlineations in the copy of the said Bill hereto attached.*
- *"2. And we pray that due consideration be given to these suggestions, in order that the wishes of your Maori people may be given effect to when finally preparing the Bill for its introduction into the Parliament of New Zealand.*
- *"3. It is not that we desire in any way to arrest the means by which it is proposed to administer our remaining lands for our benefit by leasing them, but we wish them dealt with at our Native meetings to be appointed, and the disposition of the lands belonging to each hapu to be submitted to the Board, This is a very reasonable proposal, for thereby all suspicion and fear in the Maori mind will be removed.*
- *"4. We wish that committees be appointed under the Board, and Block Committees, to assist the Board and lighten its work.*
- *"5. We also wish that the Committees be empowered to administer matters regulating the well-being and the sanitary requirements of the places of adobe, rendering assistance to the children attending schools, and conserving the food-supply, or the expenditure of moneys, so that they be not squandering, in order that the property and comfort of your Maori people may be assured to them.*
- *"6. It is but right and proper that women having an interest in land should be eligible as members of the Block Committee, should they so desire it, for there are many competent women who are quite able to administer affairs amongst their people.*
- *"7. With regard to the mana of the Native Land Court, it is most proper that the Native committees should work together, even though they are the appointees of the Board at first; or supposing that they were elected by both parties to a case that is to be dealt with, there are many cases that could be settled by mutual arrangement before the Committee of the Board.*
- *"8. The Board should deal with all rehearings; or the Board might have the power to appoint a committee to rehear.*
- *"9. All orders to be conferred by Commissioner on the Board, who shall sign his name thereto, and indorse the signature of the chairman of the committee which made the order of the first or second hearing; but the persons delegated by us to take the attached Bill to you will afford you any explanation you may desire.*
- *"10. The large assembly of chiefs greatly appreciated the views expressed by you in your speech here, and which has been printed and circulated amongst all the people; also for your kindness in forwarding the Bill to the meeting of your Maori people for their consideration, and express a hope that this enlightened policy will be continued in respect of any Bill in the future that will affect the Maori people. Also for the liberality of your Government in helping us by reducing the railway fares, thereby enabling the Maori chiefs to travel to the meetings at less cost. Also in arranging for the services of a medical man being available for persons attending the meeting. Many persons were taken ill who recovered, and who returned home in good health; and up to the present no deaths have occurred. Also for supplying military tents to aid the meeting, thereby housing the people comfortably. And also to your Government for conveying to us the thanks which your Queen was graciously pleased to accord to us on the receipt of the congratulatory address of the Maori people. Also for your kindly expressed hope that the Maori people will be prosperous, and retain their lands yet remaining to them, and that they be not dispossessed of them by sale. These are the greetings and the thanksgivings of all the chiefs of the Maori people, and the farewell greetings on this, the closing day of this the large meeting of the two Islands of New Zealand.*
- *"11. It is also right and proper we should here give expression to our greetings, and thanks to Tamahau Mahupuku and the chiefs and chieftainesses, the local hapus, the entertainers of the marae for their kind attention to their guests, and their good management in serving the food to the meeting right up to its close. Everything was conducted in the most satisfactory manner, and the managers, the cooks the stewards, the Maori policemen, and all that was conducive to the comfort of the guests, were all good, very good. That chief Tamahau was indefatigable in his efforts to provide for the comfort of the guests and of the meetings.*
- *"12. The Maori chiefs pray that their meeting may be established as an annual affair, and ask whether a law could be passed constituting the Maori Federation Assembly.*

*"We are considering that the members of the Maori Assembly should not be less than thirty or more than a hundred; thus it would not be burdensome on the local Natives who would entertain them, so that this assembly*

*might constitute a body who should deliberate on matter affecting the Moari people, and Bills which may be forwarded by you to that assembly and also deal with any applications of the Maori people that are made to the Government. The Assembly to be called 'The federation of the Maori people.'*

*"Sufficient, then. Long life to you and your Government.*

*"From us the Maori chiefs and chieftainesses.*

*"Signed by us, the members of the Select Committee.*

*"Paratene Negta, and others,"*

Now, in addition to these remarks, I would like to say, in conclusion, that we would request that the further consideration be held over until the Bill, with the amendments proposed to be made by us, is returned from the printers and until we have time to go over them, and also that some more time be given us to talk over the matter; and no matter what may be bulk and extent of the desires of the Native people, as represented in that Bill, we must apologise for that and ask the Premier's consideration when the matter comes up. There is one thing I would like to say in conclusion. At the Papawai *hui* certain Natives attended who held opinions different from those which we hold. What I mean to say is this: there are certain persons who are not with us in regard to the propositions of the Premier Bill. There are those who advocate the King's Bill and some others Heke's Bill. We do not make any remark about them one way or other.

*The Premier:* Who Were in the majority?

*Paratene Ngata:* the people we represent were certainly largely in the majority. No doubt they will come before the native minister in due course. Petitions are being signed concerning this matter. I dare say there are over ten thousand persons' names. who will come before the minister, and who are supporting the Premier's Bill.

*H. Mangakahia (Auckland):* I would like to say a few words of greeting to the Premier and his colleagues who are here assembled. In the opening remarks made before the Premier, Tamahan said something which only represents the opinions of those of his own side. He told us that time had been granted by the Premier in order to interview the representatives of East Coast tribes, and that we, West Coast tribes, must seek an interview of our own. I should like to fall in with that suggestion of his, and I therefore take this opportunity of informing the Premier that it is our intention to ask him, as soon as we have our scheme drawn up and are ready to meet him, to grant us a similar interview to the present one; and when he shall have granted that interview in accordance with our request, at some future time, then it will be for us to lay before what was desire, and the objects we hope to attain.

*The Premier:* To you, Chief Tamahau, and the other rangatiras of the natives assembled, I give my hearty and sincere greeting. I recognise the presence of Wi Pere, Tomoana, and the other chiefs, who are the representatives of the Committee which has been appointed at Papawai. I am also pleased to meet the last speaker, representing the Natives who are not in accord with the desire expressed by the great majority of the natives at Papawai. As the minister for the Natives race, and with my friend and colleague, Mr. Carroll, who is of your race, it is my duty to hear all that can be said both for and against the proposals which have been submitted to the various hui at Huntley, Wanganui, and Papawai. It is by discussing, it is by hearing each and every side of the question, that we arrive at safe conclusions, more particularly knowing that those who are gathered together to discuss the question desire to do what is right. Your forefathers met to discuss the law which was to be for the good of the race-and it was for the good for the race-I allude to what has been referred to by Tamahau, in 1840-namely, the Treaty of Waitangi, which was then drawn up and agreed to. Then, again, there was the meeting at Kohimarama, at which further resolutions were submitted to the Government. It took a long time before effect was given to that recommendation made at that meeting. Ultimately, however, representation of the Native race was given in both branches of the Legislature; and I have no hesitation in saying that great good has resulted from the suggestion made by the natives that they should have representation in Parliament. I say great good has resulted. As great benefits arise from the natives meeting and holding meeting, so great good arises by both being represented in Parliament and discussing matters affecting both races. It was very pleasant indeed to hear the name of my late chief and colleague, John Ballance, brought up and mentioned so favourably in respect to the meeting which he had with the Natives. I have been told that the course the government took when myself and the Hon. Mr. Carroll went to the Native kaingas and met the Natives there, and explained our measures, was an entirely new departure. I am very pleased to hear that Mr. Ballance took exactly the same course before bringing matters before Parliament concerning the Native race. And I may say that those who write in ignorance of the past are entirely oblivious of the fact that the late Sir Donald McLean used to go and visit the Maoris, and hence his great popularity and power to help both races. Tamahua in his opening remarks mentioned that I was the father of both races: surely it cannot be contended for a moment that a father should not go and see his children. In seeing them he is able to sympathize with them in any sorrow they may have, and console them, and this creates love between father and children; and if they are

rejoicing and prosperous, it is well that he should be there to witness their joy and take part in it; so to-day the good wishes that I know exist, and which have been so well expressed by Tamahau and the Natives at Papawai, have, in a great measure, been created by these visits and by trying to do what is good for both races. When that Treaty of Waitangi was signed it was understood clearly and distinctly that the sovereignty of the Queen was acknowledged by the Maoris, and that they would work under the Queen and be treated just the same as the white people. Now, what do we do with the white people, the Pakeha? If we are going to bring in legislation affecting them, they ask us to go and see them and discuss matters with them. They call meetings and the Ministers go on the platforms. Not only do the Ministers agree to this request, but it is demanded by the white people: they have always asked that they should be consulted in matters affecting the workers, and conferences are held every year just as it is proposed by this committee to hold a *hui* each year. I therefore myself favour this annual meeting; and as the Government pays the railway fares and the steamer fares of the delegates to a conference of the pakehas, so in anything affecting the Natives, if the Maoris were to ask that we should pay their train and steamer fares, say to the number of thirty, they would only be asking that we should do for them what we do for the Pakeha; but when the Maoris ask for these concessions they are told " we will give you reduced fares, but you must pay your own" so it appears that we do not treat them in the same way as we do the pakehas. I think, therefore, the Maoris have a real grievance, because all the children of the Queen are supposed to be treated alike. But I come now to the serious part of the Question—that is, the question of dealing with the land. How very particular the pakeha is in dealing with any question affecting the land ! I am one of those who look upon that question affecting the land as being of the most vital importance. I say the land is the life: the land to the people is like what the spring is to a watch, the main-spring; it gives life, it gives motion. Without the land they cannot live. If the land of Maori disappears there is no doubt that the Maoris themselves will soon also go. When Tomoana said that the land was going away from under the feet of the Maoris, he told all those who are assembled what is the truth. It is slipping away very fast. It is like the coach with which the horses have bolted down the hill; the horses are going down the hill very fast, and unless we put on the break soon, there will be a general smash up. Now this meeting that was held at Papawai, and this meeting to-day, are for the purpose of putting the break on; the break is in that building up there in Parliament; that is the brake. We are the drivers, and if that break is applied I am sure it will save both races. Now it would be treating what took place at Papawai with [*unclear: scant*] courtesy if I was to discuss any of the amendments which have been made to-day. It took a long time to come to a conclusion, and after careful consideration this was arrived at. I, therefore, must ask some time to consider the amendments. I wish to see them in print, side by side with the Bills, so as to make a comparison. You know my weakness, because, from the number present, I judge that you mean to put the *Wahines* on the committee. You know—and it says a great deal for your tact and acuteness—that the pakehas propose to send woman to Parliament. If the pakehas knew that the Maoris would not allow the woman to go on these committees then they will say that they will banish them. That is very good; it has taken them a long time to come to the conclusion that the *wahines* take a prominent part in the maintaining the race. I may explain, so as to make it clear, that under the Bills proposed we intended that the Boards, once constituted, practically do away with the Native Land Courts; and as to your proposals that the Boards should have advisers, I must give it careful consideration, as I have said—that is, in respect to the committee of owners. The only danger in this: that we must take care that the land is not swallowed up in expenses in another direction. That might be as bad as the lawyers and the agents—they might swallow up the land. You have got to be very careful, and that is why I ask for time to consider the amendments in this respect. Now, I know there is great expense incurred in connection with your stopping here in Wellington, and I want to avoid your being put to any expense, and I will deal with the matter as soon as I can. I am given to understand that petitions are being signed in favour of the Bill. I would like these petitions to be put in before Parliament, so as to be considered with the Bill; that will show the European representatives that the Maoris and those more particularly interested are favourable to the change taking place. I return to those who have offered them my kind thanks for the friendly expressions manifested towards myself and the Cabinet, and I am satisfied that much good will result from the meeting which took place. I find a general wish in Parliament to improve the present condition of affairs in respect to the Natives and their lands, and I may express also the pleasure of those representing the Europeans in Parliament that the Maoris now fully recognise in all parts that it is to Parliament they must look for the redress of their grievances which they may have, and I am satisfied that reason will prevail, and that justice will ultimately be done. On your return to Papawai, and when writing to the rangatiras of the committee, please express my greetings and views. I have been asked by those who are opposed to your proposals that I should give them a hearing—that I might meet them and hear their objections. I should be quite prepared to grant them that opportunity having failed to convince the majority of their race at papawai, they probably think they may have more effect by bringing their proposals before me. My mind is open, I am in no way prejudiced, I will listen to what they have to say, and hear their arguments and decide for them to [*unclear: the*] best of my ability; but I would like that they would do the same as at Papawai, that they

*unclear: would*] put their amendments and the reasons for the amendments in print, so that I may compare the two sides, and I can then, whatever conclusion is come to, put both all these reasons and amendments before Parliament, so as that Parliament itself may judge. There was a keen note touched on by Tamahau in reference to the resolution of 1886, which has been a dead letter, but what it had been carried into effect, would have made the Natives more numerous to-day, and [*unclear: place*] them in a much better position than that they now occupy. What he has said is the truth: if it [*unclear: had*] been given effect to, the Maoris would have been much better off in position than they are now [*unclear: in*] this country. As one who for years has studied the Native land question, and the Natives as a whole, I say, from my own experience, that the first thing that concerned the Native race was that legislation, and yet it was opposed by the Natives themselves, just as they now oppose this Bill, I say that legislation was practically a dead letter, and has been the means of reducing the [*unclear: number*] of Natives in this country by thousands. I thank you very heartily for your greetings, and I am very pleased to meet you to-day, and shall look forward to meeting you again on a future [*unclear: occasion*].

*Hon. Mr. Carroll* said,—He was glad to see that those present had selected persons to represent both sides of the question, respectively Mr. Ngata on behalf of those unfavourable to the Bill, and Mr. Maungakahia for those who advocated Home Rule principles. It would be well to leave all the arguments of both parties in the hands of those two persons, and all our efforts in finding a solution to this great question should be unattended by any political prejudices or other personal differences which may exist between the two sides.

## Meeting between the Premier and Maori Chiefs and Others, at Sydney Street Schoolroom, Wellington, on 1st August, 1898.

*Peni te Ua* said,—Greetings to the Premier. The Native Minister, and the Hon. Mr. Carroll Greetings to you and your predecessors who have passed away, and who knew the late Kemp and others who have gone from us, also Major Wahawaha—people who were families figures in the City of Wellington. These are the descendants of those whom they represent, and are the people of the tribes to which they belong. [The speaker then sang a song of welcome] Having sung that song, I now wish you all prosperity.

*Paratene Ngata*: Greetings to you, Mr. Seddon, the Premier of the colony and Native Minister and your colleague the Hon. Mr. Carroll. Greetings to you whom we look upon as the father and the mother of the people; you whom we consider the king of the Maori people of New Zealand. We realise that we, the Natives of this country, and our lands, and all that we [*unclear: proposal*] are in your hands, as you are the Native Minister. We thank you both for having granted us the present interview to-day to complete the discussion of the matters which are embodied in the Bill, now before us. There are some of us here who support the Bill, and there are also others who merely look on at the proceedings and form their opinions; however, these matters which [*unclear: affect*] your Maori children are before you as their common father, and whatever you ultimately decide upon to do as being the best for these Maori children of yours we will ask you to give effect to as the time seems opportune. I shall not delay matters any longer, or take up any more time and will simply conclude my remarks by saying that this is your own Bill which was submitted for our perusal and consideration. We have perused and considered that Bill, and have submitted, in the *précis* now before you, the amendments that we have proposed for your consideration. We are prepared to find that there may be some, perhaps many, parts of the amendments which we have proposed that may not recommend themselves to you from a European [*unclear: standpoint*,] Realising that, we feel that we have done right in embodying these desires of [*unclear: own*] as we have done, and leave them for you to decide. Our desire—that is, the desire of such of us as support that Bill and the amendments in the *précis*— is that it may become in all over New Zealand, and affect such portions of land as remain the property of Maori owners, [*unclear: as*] that the possession of the balance of the land now remaining may be secured for the benefit of after generations. I may just add this suggestion regarding those persons who oppose the Bill: that [*unclear: we*] propose, and it may be possible and advisable, to so arrange that this Bill will not affect those districts to which they belong. There is no occasion for me to go into the subject-matter of the question and its different bearings, because it has been printed and translated, and you have it before you now But what we do desire and would suggest is this: that each separate district should be represented by its owners in such a way that it should be for the owners in each district to say whether they are willing to accept the conditions proposed by the Bill with regard to the Leasing of the land in their respective districts. Secondly, we would ask that the committees of the Boards may be empowered, as we have suggested, in the manner indicated in the Bill. That is all I have to say. Just a word in

conclusion: On behalf of ourselves, the people who are supporting this Bill, we wish to congratulate the Premier on his having celebrated his last birthday, which, we understand, was on Saturday last, and to add our expressions of congratulations. I regret that we did not know of it until the day had passed otherwise we would have taken some means to assure the premier of our best wishes and feelings towards him.

*Henare Tomaana:* I also wish the Premier all success and prosperity, and I have much pleasure in supporting all that has been said by the last speaker in support of the Bill. In every word that he has said I may say that I cordially support him. There is just one matter that I forgot to refer to. I mentioned on the occasion of our last deputation in this building that a petition was being largely signed in support of this Bill. I have received that petition back with 2,870 signatures attached thereto.

*The Premier:* To you the chiefs and those of the Native race here assembled, I desire to offer my sincere good wishes. It is very pleasant indeed for me to again have the pleasure of meeting you, and to have this opportunity of discussing these matters which more particularly affect your race, and which have also a special bearing on the pakehas, and, in fact, upon the whole of the to people inhabiting these Islands. It is very pleasant to me to have your personal good wishes, and to find that my worthy friend and colleague, Mr. Carroll, who is of your race, possesses your confidence and esteem. As to the reference made to the death of Major Kemp and Major Ropata, that allusion brings a tinge of sadness which reminds us all of the inevitable; but still they live in memory, and we should think well of men like these who have been gathered to their forefathers. There is, unfortunately, a tendency on the part of the living to bring up the failings of those who differ from them, forgetting their virtues and the good deeds they have done. One pleasant feature that I always note in my meetings with the Native people, and which I fully appreciate, is that if they have any little difficulties or differences they keep these to themselves. I have never yet heard the Natives blame their chiefs or leaders, and in that respect you show a very good example indeed to the Europeans. For instance, to-day you have referred to the fact that there are those here who support this Bill, as well as others who are simply looking on, and who we may take it, are opposed to it: but you have not upbraided them because they differ from you in the proposed legislation: you have not said that they were acting from improper motives, nor have you questioned their right to oppose this legislation as they have done, and which they do not think is in their interests, but you have suggested that the legislation shall not apply to them if they do not want it—if they prefer to remain as they stand, and to have their lands disappear and themselves impoverished, that is their business. You have reasoned with them and taken counsel with them, and you have advised them in the direction you believe to be for their good. They do not seem to see this matter in the same light as you do. Well, then you say, "You hold your views and opinions"; at the same time we must proceed. As time goes on, if by this legislation—if it is passed—your position is improved, they will then perceive that you have been benefited, and they will have to confess that they were mistaken, and will want the same legislation passed for them that you now say you are prepared to accept. That position is a wise one, and I may say that it is really the one the Government proposes in this Bill. We have said that we shall not force this legislation upon any one; we have explained it, and endeavoured to prove that it was for the benefit of the Native race: such as believe with us that it is for their benefit will have its operations applied to them, but not those who do not seek to have the Act brought into force in their districts. Now, let me put this before you: Last time I was here there were those who objected to such legislation; they asked for time. I said I would be pleased to give them time to consider the matter; I asked them to put before me, as you have done, any suggested amendments to the Bill, and I would await them. I have received no answer from them on this point. I have before me the amendments which you who approve the Bill think should be made; but where are the objections of those who disagreed both with the Bill and with your amendments? They are still in the clouds. Surely if they had any good, sound, and valid objections they could put them into words or writing, and they could submit them to me just as you did when you met me at the *hui*. Why are they afraid to put their objections before me? As they have not given me their objections, I must simply take it that they are taking up a negative position: they are simply saying, "We do not like it, we cannot tell you why." The pakehas have a verse which describes the position; probably the interpreter will give it to you in your own language, so that you may understand it. It is to this effect:—

I do not like thee, Dr. Fell,  
The reason why I cannot tell;  
But this I know, and know full well—  
I do not like thee, Dr. Fell.

That, I think, is the position of the objectors to this Bill. Now, I promised those who gave me their amendments that the next time we met I would go through these amendments seriatim and point out the differences as between the amendments and the original Bill, and I would tell you those I approved of, and

those which I did not think it possible to accept I would give my reasons for not agreeing with. You have said you look upon me as children look upon their father, and accordingly you are entitled to fatherly care from whoever may be the Native Minister for the time being. The position is one of grave responsibility. Many of those I see here to-day are much older than myself, and yet, as Native Minister, I am their father, and desire to do my duty by them and to help them. Now we come to the first amendment in the Bill—that is, in clause 4, where you say that the Chairman of the Board shall have only a casting-vote. Now, we will say that there are three members of the Board in attendance—two are of European race, and the Chairman, Again, we will reverse the case, and say that there are two Native members present. In both these cases the Chairman would have no vote at all. If, on the other hand, there were two European members—one ordinary member and the Chairman—and a Native member, the Native might be in the right, and if the Chairman had an original vote he would vote with the Native and by that means would stop, probably, an injustice being done. If you take away his original vote from him he will be sitting there without any power. It would be like putting a gag in a man's mouth and then asking him to speak. How could he speak? Or it would be as if you tied his legs together and then asked him to walk. It is no use putting him there unless you give him some power; and, whoever is the Chairman, he will really be the superior man on the Board. It would not do, therefore, to put him in a worse position, and with less power, than the other members of the Board. That, I say, is a matter that requires serious consideration; and from the light in which I have placed it before you you will see that it would be dangerous to the Natives themselves if you took away the original vote of the Chairman, because it will be impossible at all times for the total number of members to be present at the meetings of the Board.

*Paratene te Ngata:* We quite understand what the Premier says, and the explanation given. I would like to point out that that section is part of his own Bill; we quite see that this requires to be amended.

*The Premier:* You are under a misapprehension; as the Bill stands, provision is made. Then, the next is clause 7, in respect to charges outstanding, or to leases made before the passing of the Act. I wish to explain that it is in the original Bill, and that it is a matter requiring a great deal of consideration. I may further say, in respect to that, that it was, I think, intended to be covered by the original Bill. Then, there are subclauses (1), (2), and (3) of clause 8 in your printed paper; some of these would, I think, be an improvement; others, again, would be dangerous. Take subsection (3). the power that would be asked for there—namely, that it should be administered by the Board, and that they should take charge of the documents setting forth the consent of the majority of the owners of each respective block of land, &c. Now, this is a matter of detail, and provision for this is already made in the Bill; but the principle which underlies the suggestion here is such that it would really destroy, if given effect to, the whole intelligence of the Bill. What the Bill contemplated was that, once a district had been proclaimed, the Board became immediately seized of all the lands mentioned in the Bill. This provides that every Native owner shall individually give in his lands to be dealt with by the Boards, and here and there there may be an objector who would not give his consent, and this would block the Board from dealing with any of the interests held by the other Native owners under section 9: "The consent of one or more owners in respect of the whole of a block of land, or of a portion only of a block of land, shall be forwarded by the Board to the Governor, with its report thereon attached thereto, setting forth the title and the description of such land or lands, and the most suitable manner of dealing with the same; such report to be published by the Governor in the *Gazette* and *Kahiti* of New Zealand, with a notice calling for objection thereto (if any) to be lodged within certain days," &c. Now, we provide for a difference between one or two owner; before the first proclamation is made twenty men can ask for objections—that is, twenty owners. The difference between the Government Bill and the one you propose here is that we propose to deal with the whole of the lands in the district; you propose to have the individual dealing, which, of course, would not help you, nor would it help to solve the difficulty which we have to face. We place the whole position before the whole of the Native landowners of the district, and they vote on the question, and if the majority decides that the Act shall apply to that district, then the majority rules. You say that each individual can do as he likes; but we make further provisions, which, probably, this was intended to meet, that the first subdivision of the land shall be made to the Native owners, and where they want their land set apart for their own use, and to be theirs in severalty, we make that provision, in the disposition clauses of the Bill. If your suggestions were carried, we will say on the East Coast, in some of the blocks a small minority who had been persuaded that to sell would not be good for them would stop the great majority from getting the benefit of legislation—the very thing that you say the Bill as a whole would let them do. I say, why should two or three unreasonable owners block a whole district, or the whole of the Natives, from having the benefit of this legislation? As I have said, there is a departure from principal there, and I have pointed out to you where the departure lies, and if that was carried as an amendment it would, in my opinion, destroy the usefulness of the measure.

Wi Pere asked the Premier to look at section 10. There might be a hundred owners in a block, but still twenty persons would say, "That is to be done." In some cases one person might call upon the government to call a *hut* of all the people.



*The Premier:* Section 10 simply says that "if any objection is raised it shall be forwarded by the Governor to the Board, who shall inquire into and dispose of it at a meeting of the owners of the land the subject of such report. The decision arrived at by the Board to be forwarded to the Governor, and to be published in the *Gazette*. Such decision to be final as to whether the land is to be handed over to the Board or not." I understand from Mr. Wi Pere that he says that a minority of twenty men might force a vote to be taken as to whether the land should be vested in the Board. If that is what he is aiming at, the Bill is much preferable to what is in the amendment, because, according to the amendment—he is alluding to clause 9, I think—he said that the consent of one or more owners, in respect to the whole block or portion thereof, shall be forwarded to the Governor with his report attached thereto. I take it that he fears that in some cases twenty would be too small a number to entitle a vote to be taken on the whole of the block, and by the whole of the owners. If that is what he means, the best way would be, instead of having a fixed number, to say that one-third of the owners, or a majority, must petition to have the land vested in the Board.

*Wi Pere:* All that I wish to point out is this: Section 9 is merely an empowering one to allow one man to make an application. Then the Governor will notify that this application has been received from this individual, and that will give an opportunity to the other owners to make objections if they have any. Then the Governor will instruct the Board to sit and hold an inquiry in the presence of the owners of the land, and the wishes of the owners will be ascertained, and it would be found if, as was generally speaking the case, it was in favour of the land being brought under the administration of the Board. All that I mean to say is that it is immaterial whether one or twenty men sent in applications to the Governor, because the result would be the same.

*The Premier:* The only objection—and it is a fatal one—is that if one, or two, or three Natives take upon themselves to put the law in motion it will irritate the others, and they will say, "Why do this without consulting us?" and that one only, at all events, is not a reasonable number of owners in the district who want to have the Act brought into force.

*Paratene Ngata:* As to sections 3, 9, and 10, they all arise out of No. 8. When the Board sits its first duty will be to notify all residents in the district under its control, and it would be then that questions of matters affecting the land in our district will be thoroughly gone into and discussed. Section 9 was to further extend what was intended by subsection (3) of section 8. Now, what was meant by one or more men was this: One owner might have as much as 3,000 acres in his own name, and others in the same block would be equally competent to do so if they desire it; all such agreements must be made in the *hui* held in the presence of the others. Now, section 10, which provides that the decision arrived at by the Board is to be forwarded to the Governor and published in the *Gazette*, was intended to meet cases of persons who might at the time of the meeting be out of the district in some other part of the colony, and it was contemplated that if this Bill passed into law the Board would set up the boundaries of the districts of such lands as it was intended to bring under the operation of the Act; all these matters would then be decided upon before the Board at its sitting.

*The Premier:* We purposely left the final decision as to whether the Act should apply to the district to be decided by a majority of the Native owners in the district.

*Paratene Ngata:* That is, the people of the *hui*—individuals were not to have the power to call a Board. Of course, it would otherwise render the Act of no effect.

*The Premier:* There is something to think over in respect to that, but the general principle must be laid down, because the Board could not raise money for making the roads, and the one man who wanted to get his land brought under the Act might have his land surrounded by other lands which could not be got at, and thus would prevent the making of the roads.

*Wi Pere:* But then it was never contemplated that the power should be given to this one man to play tricks with the land of the people. To illustrate, I will say there is a man called Wi Pere, and this man applies to the Governor to call a meeting of the Board, and the Governor convenes it, and calls upon every possible objector to this man to come there and state their objections.

*The Premier:* The answer is that they say, "We do not object to him doing what he likes with his own, but we want the other portions dealt with, because this clause says that the consent of one or more owners interested who would block the operation shall be forwarded to the Board." It is their consent; it is their land which is to be brought under the Act.

*Wi Pere:* But if the section is read it will explain itself.

*Paratene Ngata:* Section 9, as I have already attempted to explain, is merely an elaboration of section 8.

*The Premier:* It ought to have been otherwise worded if that was what was intended.

*Paratene Ngata:* Then, perhaps it will be wise to think over it, and, if necessary, revise it.

*The Premier:* The next section follows on, and says that all lands shall be exempt from the operation of this Act, or, using the words here, "Also all lands purchased from the Crown or Europeans by Maoris, except in cases in which the owners or owner thereof may voluntarily place the same within the scope and operation of this Act." That, of course, we have excepted. Under this exception it is proposed that, though the land has been

bought from Europeans, the Maori owners may voluntarily place that land under this Act to be dealt with by the Board. In respect to that proposal I may say that objections would be raised by the Europeans, because they would say, "Why should the Maoris who have bought land from the Europeans get money from the Government to pay their debts; why should they have roads made to their land by the Government—the Government will not do that for the pakehas?" I say the objection will be taken to that proposed amendment.

*Wi Pere:* Suppose I bought land, what have the pakehas to do with it? If it was Crown land, and I brought it within the operation of this Act, if the Act becomes law it cannot affect the Europeans.

*The Premier:* Except that this is Bill dealing with Native land. What would be said by the Europeans if this power were given? Why not give power to them to do the same? We might pass the Act to apply to all land in the colony then.

*Wi Pere:* Supposing I had purchased some land from Europeans—it was not ancestral land—and I desire to bring it under the provisions of the Act so that I could not be able to alienate it, as I might perhaps want to do at some future time.

*The Premier:* In such case you would require to ask the Governor to proclaim it. This provision simply gives the power to the Board to deal with it—lease it. At all events, as my colleague tells me, we are simply wasting time over this matter, because it is not the usual rule that Maoris buy from Europeans, but sell to them, and there is now very little land for them to sell. Perhaps Mr. Wi Pere is looking a long way ahead to the time when positions may be reversed, and the Natives will be buying land from the Europeans.

*Paratene Ngata:* It may be as well, as the Premier suggests, to mark that paragraph for subsequent consideration, but there are very few persons in the position indicated.

*Wi Pere:* It is not a matter of very great importance. We know that it is absolutely the case that there are very few persons in the position mentioned, but this clause contemplates such a case. For instance, supposing Natives had absolutely no land that had come to them from their ancestors, and the only land that they possessed was purchased from the pakehas, this would put that land in the same position as though they had inherited it from their ancestors.

*The Premier:* The next question is (13), that no land subject to this Act shall be sold or seized for debt or mortgage before the passing of this Act. That, practically, is provided for in the Act itself.

*Paratene Ngata:* That is so; but this section 13 of the amendment contains what is provided for in sections 13 and 22 of the original Bill; they are both grouped together in section 13.

*The Premier:* I have said that it is already provided for. Section 14 is, I think, already provided for in the original Bill, because in the disposition of the land subsection (1), clause 18, provides that the Board may set aside any land for the personal use and occupation of the Native owners on such terms and conditions as the Board thinks fit, and subsection (2) provides for burial places, schools, &c.; but I can understand from the amendment that you wished to put it in a more concise form. You wanted to show your knowledge of drafting a Bill so that it should be more concisely expressed.

*Paratene Ngata:* I may point out that what is in the original Bill is by voluntary arrangement with the Maori owners to be dealt with, to reserve such lands as are provided for by the section.

*The Premier:* That is only a Committee matter; it is not a departure from the principle. Sections 15 and 16 are provided for in the original Act, as is also No. 17. Now, as to the proviso that the consent of the owners must be first obtained before any money is spent on roads and surveys to open up the land for settlement, does that mean that the owners or that one single individual owner is to object to this?

*Paratene Ngata:* No, that is to be agreed to by the Committee; that is provided for in section 1.

*The Premier:* As it reads now it is quite clear that a single owner can stop a road or survey being carried on, or the land being opened for settlement.

*Wi Pere:* It may be amended.

*The Premier:* I am telling you that, as you put it before me, any single owner can stop action.

*Wi Pere:* It should be left to the Block Committee.

*The Premier:* It wants amendment, then, in that direction if what you say was intended. Section 18 is as to regulations and as to the course to be adopted. These will have to be laid before Parliament and have to be circulated amongst Natives. It is already provided for. We then come to section 19, where there is a very important departure. This reopens up every piece of Native land and title in colony, and I take it this would keep the Board and Committee fully occupied for the next fifty years. They would immediately come into conflict with titles that have been granted under the Land Transfer Act, and would be brought into the Supreme Court and the Appeal Court, &c. There would, therefore, I say at once, be a fatal objection to any legislation giving effect to these portions, and I am sure that when you come to think of this you will see how serious the position would be. Even in Parliament itself I have known petitions to come up session after session, and where it has been known that grave injustice has been done, but Parliament has refused to reopen the case because complications were bound to arise. Now, I never deceive the Natives: I always speak plainly, and I say that

these proposals are impossible.

*Paratene Ngata:* That is so; but I would point out that section 19 is, in the main, adopted in the original Bill, with only the addition of the consent to leases. That is the only addition that has been put into this section.

*The Premier:* Now, as to land the ownership of which is vested in more than one person, the amount of *papatupu* land is very small, and it is all before the Courts.

*Paratene Ngata:* They are the cause of a great deal of trouble. We suffer greatly at the Land Courts in respect to them.

*The Premier:* At all events, you understand that the whole clause is taken except the few lines at the end. It is very much like the bee—the sting is in its tail.

*Paratene Ngata:* I would like to say a word in respect to that. No doubt it is where the sting is; but the great majority of the *papatupu* lands are no longer in that position: there are still a few remaining. I know in my own district of a very considerable area of land still uninvestigated—1,000,000 acres, roughly speaking.

*The Premier:* I am informed that it is all before the Court at present.

*Paratene Ngata:* Yes; but we have had considerable trouble with portions that have passed through the Court, and we do not want the Court to deal with the rest.

*The Premier:* In clause 21 we provide that a Maori may dispose of his interest in any Native land by will. You propose to extend that provision by saying that it may be disposed of by dying gift—that is, to dispose of it by word of mouth. That is a very dangerous proposal. Even wills themselves, viewed by late experience, are dangerous things, and you will have to be careful, even when you have them in writing; and you would need to be much more careful if the land was given by word of mouth, and particularly when the mind would be weak.

*Paratene Ngata:* A will is a most unsatisfactory thing. I think that section should be supplemented by the inclusion of a very strong expression against the method of how wills are to be treated when they come up for investigation.

*The Premier:* That is a very wise suggestion, and I will give instructions to have the necessary safeguards to prevent lands being improperly disposed of. I find at the end of section 23 there is provision for the carrying out the intention of the Bill as to the control of the work under the Board. Section 24 says that the Board may borrow certain sums of money for the purpose of improving lands intended for farms, runs, &c. It is for the Board to say what the limit to be lent is to be. Once the Board has set aside land for the Native owners, or has leased the land, the Board's functions cease, excepting in respect to the roading of the land.

*Wi Pere:* That is the main benefit hoped for.

*The Premier:* There must, however, be a limit, and under this provision it was intended that the Maoris who had farms, &c. were to borrow under the Advances to Settlers Act. This clause was intended to effect this purpose, and it was intended that the Board rather than the individual Maori should act. It is, therefore, worth considering. Properly safeguarded—it would certainly require to be so—that is a matter to be brought up in Committee. What we understood this section in the main Bill to be was, people might wish to borrow money for the purpose of discharging mortgages and other sums of money owing at the time of the passing of the Act into law, and this section was meant to enable such wishes to be carried into effect. It is quite apparent that you see that it requires to be safeguarded. If it were left as it is here, for the purpose of discharging mortgages and encumbrances, or for the purpose of improving lands, the words "other improvements" might be struck out, and leave it standing at £5,000 to cover improvements for farms or runs. I do not think there would be any objection to that on the part of Parliament. That would be simply extending the operation in respect to the £5,000 without any departure from the principle laid down. One person might require the whole of the £5,000 for his own use; and where would his claim come in? There might be a separate sum apart from the £5,000. The first thing is to get the law through: that will enable the Boards to raise the money for express and limited purposes. The question of the settlement of the people on the land must come, and money must be provided for them. Under section 26 there is an extension, and these extensions require careful consideration. I am not yet prepared to give my opinion on them. It opens up a large and very important question.

*Paratene Ngata:* The last lines of section 26 are what we understand the Act to mean.

*The Premier:* Section 27 has already been provided for. Section 28, recognising leases now in existence, provided they are leases in accordance with the law, and have been properly made, but not otherwise: The Government have no intention whatever to disturb leases lawfully entered into. Section 30: There is a very important departure there; no rates to be levied on Maoris' leases under the authority of this Act. I am not surprised to see this here, because I heard of it before; in fact, if the Europeans were farming a Bill for themselves they would all want such a clause inserted. I never yet met anybody that ran after the Government to pay taxes. I think [*unclear: the*] Rating Act now applies in certain cases under these conditions. In respect to the Rating Act, I do not intend to make any alteration. We will say that this is a matter for future consideration. Section 31: The first part would be necessary, because we have said, under subsection (1)—at all events, I have said?that it is a matter that should be provided for, i.e., that preference should be given to landless Natives. I

have said the Native owners should have first right of selection, [*unclear*: and] secondly the landless Natives, and thirdly the Europeans. The spirit in which this is conceived to one which I very much appreciate, and I think that as far as the Bill is concerned we can amend is when in Committee so as to give permission for this to be done by the Board: that is what you have said in this clause. In section 32 we come to be taxation and roads again. That I think can be set aside, as it is only in respect to land of a sterile character. The whole question is dealt with by the existing law. We propose, by making roads and opening up the land for settlement, that it shall not remain unoccupied; if it should, then it shall have to pay rates. Now we come to the next very important amendment? clause 33. This is a concession which it is unusual for Parliament to give? namely, that a body corporate, appointed under an Act of Parliament., shall have power to delegate its powers to irresponsible persons. That is a thing we never do: the Boards might give such powers to unprincipled persons and these might look after their own lands, and use the whole of the money to make roads through their own properties, and leave all other persons without any money at all. That would be a dangerous things to do, I think. We might leave that for future settlement. The best way would, I think, be to have a greater number of Boards: the district would be too large. More Boards must be constituted, but each one must have full power. Section 34 is provided for. Section 35 is a very good one, though I suppose there will be trouble in Parliament over it. It provides that no lawyer or agent other than an owners or person married to an owner shall attend the Courts, or have anything to do with the Boards. Section 36 provides for doing away with the Judges of the Native Land Courts. If this Bill passes and the Native bring the land under the Act, that would be the surest way to do away with the Judges of the Native land Courts. Section 38 refers to the Stump Act having no application to your lands. I may say at once that, as far as the first transfer and the vesting of the lands in the Boards, the Act provides for that being done, and certainly there is no more duty payable on the vesting of the land in the Board. The passes under this Act: this is the transfer. After a vote has been given the land is to be brought under the Act. We are making provision to repair that mistake. If the land is leased to Europeans by the Board, then course, the usual law will apply, with that exception. As to clauses 40 to 42 the latter portion of clause 42 is giving effect to the division of the districts and the nomination of the persons in them. I have said that I believe in there being sub-districts, and there will be no necessity for clause 40. I notice in Section 44 that you have provided that a *wahine* can be a member of a committee. As there are not to be any Block Committees, we will not want any women; but I have no objection myself to their taking a seat on the Board, provided that the Maori landowners elect them. Section 45 is a very good provision indeed, and I think it might be adopted in the main Act itself. The birds of the forest ought to be preserved, and the fish, being the food of Natives. That is in keeping, I think, with the provisions of legislation, and in accordance with the Treaty of Waitangi.

Now, I have gone through the provisions of the Bill, and I have discussed then with you. As I have said, with one or two exceptions, there is no important departure from principle. I have been asked when I am going to bring this Bill down. The session is well advanced, and I must introduce it, so that both Europeans and Natives may see the Bill before Parliament. As the Bill goes through Committee, those representing the Native race in Parliament will no doubt, submit the ideas they have which are in the interests of both races, When it is before the House my intention is to submit it to the Native Affairs Committee; and, this being a Bill of so great importance, I do not intend making it a party question, but will ask members of both sides of the House to unite in making it such a measure as will save the land for the Maori people. The preservation of the Native race, and of sufficient land to allow them to live, is above all party politics. It is a national and important question. From the nature of the Bill itself, and the action taken by the Government, I think the Natives must be satisfied that we have an earnest desire to help them. From the manner in which the Natives from all parts of the colony have met and discussed the proposals, and from the attention given to the question, and on account of the trouble taken, and the expenses they have undergone, it must be evident to all well-wishers of both races that there in a necessity to deal with this question. Now, we want, as a matter of policy, to put the Native race back into the position in which we really found them. They had been cultivators of the soil, they were producers, and were exporters of produce from the colony. Occasionally they found time to fight, and still went on with their occupations. They are still the name race; why should the young people of the present day not be able to do what their forefathers did? Do not think for a moment that I want you to go back to the fighting part. The fighting you have been doing for Some past has been in the law-courts, but you have found that it is not profitable. The lands which used to be cultivated by your forefathers have gone through the Court, and are not owned by you to-day. Now, I take it as a sound principle to be laid down, that by setting apart the land individually, so that each one can go on the land and cultivate it, and you still desire to do so, that you can still keep yourselves in the same way as your forefathers did. In my opinion, if this Bill had been passed some years ago we should have had a very large number of Maori settlers upon their own lands. So that you might live for the time, you have parted with the land adjacent to the Europeans, who have never left you alone until they have got it from you, and your necessities have made you sell it. Now, you have lands which you own a long way back from centres of population; you have no means of getting to these lands, and if you got on to it you

have no roads to carry your produce away. You have no money to keep you while you fell the bush, and to put it into cultivation, and the result is that in many cases you are following a communal mode of life. Many of you have no land at all, and you are compelled, therefore, to go and live on land belonging to your friends, or, as an alternative, you live on the proceeds of the sale of the land you have had at the back, where you could not get to it yourselves, so that you may live. That cannot go on for ever. There is only one ending to that sort of thing. If a European does that, and lives on his capital, he finishes up in the Bankruptcy Court. You do not want that. The result would be that you would soon be without land, and ultimately the race would be exterminated. As things are now, owing to your being crowded together under insanitary conditions, and with no proper food or clothing, the little ones come and die, and the old ones pass away before they arrive at a good old age, and you cannot point to the old men and the old women as your forefathers used to do. You have no hope or anything else to live for; and I do not care who the human being is, if he lives without hope or something to live for he will soon become dissolute and adopt vices, and the end of such a course is an early death a result that cannot be pleasant to either Maori or pakeha. Now there are some who say, "Stop the sale of Maori lands." They say, "We object to this Bill"; and the next thing is that they come to me and say, "Buy our lands." I say it is impossible to please people who act in such a manner. Our legislation has so far stopped the wholesale selling of Native land; it has been restricted to the permission that we give in the 167th section of the Act. It would surprise you to know the number of applications I am getting to remove restrictions on the sale of land under that section.

It was very kind of you to-day to congratulate me on my fifty-third birthday, and it certainly is a kindness for which I feel deeply grateful. I desire, as far as lies in my power, to be able to help the Native race, and do remove the difficulties under which they labour. Though there are some who now differ and who will continue to differ with me, and with the proposals of the Government some as made from time to time, yet personally they have a good Wish towards me. No matter where I have been meeting the Natives I have spoken to them plainly, as I would speak to the Europeans and removed wrong impressions, and explained what we proposed to do. I may say that I have never left a Maori meeting without being satisfied that the Natives thoroughly understood what we were trying to do for them, and were bound to grasp and ultimately see that it was in the interests of the Natives. As far as I myself am concerned, I do not wish to be unjust. but I fear there are designing pakehas and interested persons who see that if this legislation passes. What they have grown rich upon in the past, and that with prospects of improvement their position, which they have attained at the cost of the Native race will suffer, and that their real objection to this legislation is not in the interests of the Native race. Now, I wish they would come before me; I have invited them. If they fear it will do them an injury, or hesitate, then let their advisers come and show whether there is anything wrong in these proposals. It is not brave, it is not manly for a person to advise another to do that which he fears to do himself. If it is right, why does he fear the light of day? I hope that those assembled here before me will be able, to congratulate me before my next birthday on the passing of the legislation which I hope and feel and am assured will be for your benefit. As I have had the congratulations of my children of the Native race, as the Government is really the father, so the Government must do its duty to its children. I am going forward with great hope, but I know that before this Bill gets upon the statute-book of the colony there will be serious difficulties to encounter; but I shall be strong, because I believe that it is in accordance with the wishes of the great majority of the Native people. The general principle is sound, and it is going on lines which we have laid down and which we are carrying out for the Europeans. If it is good for the Europeans it must be good for the Native; and that being the case, and as it will promote the settlement of land, and remove destroying elements, I hope it will become law. The Europeans are becoming numerous; they want to occupy the land, and one party is unable to occupy and the other to give possession; and I say in this manner it is keeping back the North Island from being prosperous.

I, in conclusion, thank you for your kind wishes which you have always expressed towards me and mine, and towards my colleague, who is a member of your own race? Mr. Carroll May every blessing and happiness attend you.

*Paratene Ngata:* I would just like to point out one thing in connection with section 20 of the main Bill?namely, as to remuneration. I would like to see a limit imposed.

*The Premier:* That is a matter which we will leave to the Committee. I shall want to refer is you during the course of the passing of the Bill. The Native Committee will require evidence on various matters, and you should tell off some of your chiefs to remain behind in order to let the Native Committee have the benefit of their opinions on this subject.

*Paratene Ngata:* Some people have informed us that if this Bill passes it will mean the one throw of the Natives.

*The Premier:* Whoever made that statement knows nothing of the provisions of the Bill; they are either ignorant or else they are dealing falsely. They either intend to dupe the Natives or they are in ignorance of what they are speaking of.

*Rawiti:* Although the Premier has said a good deal about a certain section of the people who are here assembled, I would like to say just a few words with reference to a certain part of them. The Premier has stated that a large section had asked, on a previous occasion, for a time to be given them to interview him and to talk over matters (that is, those who object to this Bill), and The Premier went on to say that, having waited for such a long time, and having received no communication either by letter or in person, he was compelled to think that they had no scheme to bring down, or that it must be floating amongst the clouds of heaven. I am glad that Paratene expressed himself so aptly as he did on this matter when he said that the people were divided into two section, one supporting and the other observing the proceedings in reference to this question. I am one of the persons who come under the description of the observers; and the purpose for which we wait and look on, and do not take an active part, is that we want to be certain and satisfied whether this is the Government Bill, whether it is everything that is intended in that Bill, or whether it may turn out to be that it is a Bill behind which there is something further to be brought forward and discussed. We notice that this is a *précis*, and that naturally leads us to believe that, being a *précis*, it is merely a sketch of what the Bill may be that is to be brought down.

*The Premier:* This is the complete Bills, just as I am going to introduce it to Parliament. There is no *précis* about that. I will send you a copy. That is what we want the Bill itself to be, it is the same as I have given to all the other Natives. There is nothing behind it. A good father does not meet his children to dupe them and do something that will injure and destroy them. The Government desire to better your position and to help you. I want this understood. When I was here last I said to those who objected to the Bill, "Let me have your objections it writing," just as I acted when I was getting the proposed amendments at Papawai. I said, "Let me have the amendments of those who are opposed to the Bill or to the amendments." I have not received any objections, and therefore I have come to the conclusion that there are none forth coming. And now I am glad to have the position better defined. The position those opposed to the Bill are taking is that they will wait and watch, and see what comes about, and then they will decide. Now I understand them, and I do not disagree with their taking up that position.

*Henare Tomoana:* I want these people to hear what I have to say. In 1894 Native legislation was commenced in this direction respecting Native matters, and I agreed with the action then taken, and ever since that time I have done so.

## **Meeting between the Premier and Chiefs of the Tuhoe Tribe, at Parliament Buildings, Wellington, 26th September, 1898.**

THE following is a report of the proceedings of a deputation from the Tuhoe Tribe which waited on the Premier and Native Minister (the Right Hon. R. J. Seddon) at Parliament Buildings, Wellington, on the 26th September. 1898. Present: Hon. H. Tomoana, M. L. C.; Wi Pere, M. H. R.; Henare Kaihau, M. H. R.; Numia Kereru, Te Wakaunua, Te Whiu Maraki, Te Aoterangi, Pihopa, Tutakangahau, and Pinohi.

*Tutakangahau* said,—The first thing I have to do is to express my good wishes to the Premier, and to thank him for the kindness he has shown to the Tuhoe Tribe. In the opinion of the world at large and of the Europeans generally, they are thought to be a bad people. However, you have shown them consideration. The consideration to which I refer is the granting to them of a special Act to operate within their main boundary. We saw you at Ruatoki in the year 1894, Kereru himself and other chiefs being present, and Kereru then addressed you. On behalf of our people, we wish to assure you of our best wishes for yourself, your Government, and administration. We know it is the case that many burdens have been placed upon the country by successive Governments. Yours has been the Government to lighten those burdens. In the year 1896 the Urewera District Native Reserve Act was passed dealing with the land within the Tuhoe outside boundary. *Huis* have been held for the purpose of talking over matters in connection with

## **The Past and The Present. To Mua Me to Naianeia Ahua.**

that Act, and it was decided that Mr. Wi Pere and Mr. Carroll should explain matters: but unfortunately they were engaged on their various duties, and were in consequence unable to attend. Therefore on the 18th

March last a *hui* was held at Te Waimana of all the chiefs and representatives of the hapus. What they tried to do then was to understand the Act from beginning to end. There were only a few people who were not associated with those proceedings, and I do not think that there is any occasion to take much notice of them. I have come here with my young people, and we do not desire to go back to the old order of things, because the law has now been established; nor would it be advisable that any one should call another *hui* together. Now, all that remains to be done is to carry out the provisions of that Act, and the Commissioners should proceed with the work they are empowered to do under it. I must say that during the long time I have been waiting here in wellington I have felt very *pouri* at times, but I am now pleased and happy that I have seen you. We have come here with one object—namely, that of seeing you—and we beg for a reply from you in the matters that I have placed before you. We wish you all prosperity in your efforts for the Maori people in this Island. Although, as I have said, the Maoris are suffering under many disabilities, you may find a way of removing them.

*Numia Kereru* said, —Greeting to the Premier of the colony. You are the person in whom the wishes of the people centre. Success to yourself, your Ministers, and the House generally. I may explain more fully what was intended by the old man who spoke just now. At the great meeting that was held at Te Waimana already referred to the people decided upon what they wished should be done under this special Act. What they decided was that all the people as a whole would support that Act from beginning to end. One thing proposed at that meeting of the Tuhoe people was this: that if they found the Act, when brought into operation, operated in any way against the interests of the Tuhoe people they would draw up amendments to the submitted to the Government, with a request that they be passed. We understand the position is this: that the Tuhoe land has been made a reserve, and that if we, the Tuhoe people, should at any time desire to work this land the Government will come to our assistance and help us to derive sustenance from it. The people who the dissented from the decision of the meeting were but a few. Mehaka Tokopounamu was the principal man amongst those who objected to what the Tuhoe decided upon. He proposed that certain sections of the Act should be repealed, but the *huis* decided generally that his proposals should not be entertained, because he was here in Wellington when the Act was passed. The *hui* decided that it would be better to ask the Government to put a stop to these meetings, otherwise they would continue being held year after year, and much trouble would in consequence affect the Tuhoe people. Much food would be consumed at such meetings, and evil would result in many ways. The Te Waimana *hui* cost £180. Therefore what we want to see issued and published in the *Gazette* is a mandate that the Tuhoe shall call no more meetings, to discuss this matter. As decided to upon by the *huis*, all that the Tuhoe people want is that the Commissioners shall proceed to investigate and subdivide the land. I say that the meetings which have been held, and at which different views have been advanced, have already caused serious trouble; in fact, at one time so bad did the feeling become that they took up guns. Therefore the *hui* decided to call upon the Government to fix a time when the Commissioners should proceed to the Tuhoe country to put a stop to the trouble as soon as possible. That was one of the reasons why the chairman of that *hui*, by name Te Whiu Maraki, came here. I think that if the Government can give effect to the two requests we have made—namely, that orders be issued that no more *huis* be held, and that the Commissioners shall go there as soon as possible—we shall then close the door, and not come here again about this matter. I would earnestly request the Government to accede to these requests, so that the Tuhoe people may as speedily as possible enter into the exercise of *mana* assured to them under this Act. I am getting very nervous myself about this thing. There has been so much trouble amongst the Tuhoe, and I am afraid we shall lose the *mana* proposed to be issued under the Act. I do not intend to say any more about that.

*Te Wakaunua* said,—I wish to express my words of greeting to the Ministers of the Governor. I thank you sincerely for having agreed to this meeting to-day. Had you not acceded to our request, we would, of course, not have had the opportunity of speaking to one another. Prosperity to you. The reason why I address these words of greeting is this: Our *kaumatuas*, the people who administered our affairs, have passed away, and our chief, Kereru, has also passed away. He addressed words to you during his lifetime, but before he died his wishes had been expressed to the Tuhoe. I may say that your Government is to be thanked for what they have done. Well, sir, I have to corroborate what has been said by previous speakers. The first thing decided upon by the *huis* was that the *mana* should be established from the top to the bottom; secondly, that the Commissioners should be sent to perform their duties; and, thirdly, that the great committee of the Tuhoe should be empowered by the Government to watch, with the assistance of the Government, the interests of the people in the event of any calamity befalling them. We have been sent here by the *huis* to express their wishes to you, to lay our proposals before you, and to listen to what you have to say in reply. What we are most desirous of is that the Commissioners should be sent this very year to proceed with the work that they have to do in connection with the land, because, as Kereru has already told you trouble has arisen amongst the people, some of whom have even had recourse to guns. The Commissioners should therefore be sent to put to stop such proceedings as that, and, as we have requested, the great committee of the Tuhoe should be empowered to look after the interests of the Tuhoe people, and I think it would be advisable that [*unclear: a*] clause providing for this should be inserted

in the Act. With reference to what Kereru said about prohibiting the holding of more *hui* in connection with this matter, I should say it is perfectly true that if *hui* of this kind are to be proceeded with they will result in trouble. Therefore I hope you will now see your way to comply with this request, so that the chairman of *hui*, who is present, may know how to act. That is all I propose to say.

*Te Whiu Maraki* said,—I greet you, your Ministers, and the Governor. You have given this *mana* to the Tuhoe, to the people, and the land. Therefore I salute you and your colleagues. I merely stand up to show that I have good feelings towards you. As for the rest, it has already been said by the previous speakers. We have come here to ask that the Act may be brought into operation—that the Commissioners should be sent with as little delay as possible to carry it out. You and the Governor have expressed your wishes to the various *rangatiras* that they will use all their endeavours to prevent evils. I may say that I have not seen any *rangatiras* try to do that. Therefore I have come here with two men who are with me in this matter—Numia and Te Wakaunua. I had to fight very hard at the *hui* at Te Waimana before they agreed to support the Act. Seeing that Mehaka acted in an improper way, and dissented from our arrangements, and came to Wellington on his own account, I say that it was necessary to come here and beg that the views of the *hui* should be enforced. I say that he has behaved as a child, so to speak. The matter is [*unclear: as*] Kereru has expressed it. We want the Act given effect to, and the Commissioners sent there as soon as possible, in order to put a stop to any further trouble. I wish every success to your Ministry, the Governor, and the Queen.

*The Premier and Native Minister* (Right Hon. R. J. Seddon) said,—I desire to express to the chiefs of the Tuhoe and the Tuhoe people generally my very great pleasure at meeting their representatives here. My great regret is that I have not been able to see you sooner. Some days ago I heard of the arrival of Tutakangahau, Kereru, and others. As we are old friends, I have looked forward with pleasure to our meeting. If the delay that has taken place has been inconvenient to you, it has likewise been painful to me. When you sought an interview the other day, and I was then, much to my regret, unable to grant it because of circumstances over which I had no control, you showed an example which I wish Europeans would always follow under similar circumstances instead of feeling hurt, by sending a very kind note saying that you would wait, and see me on another occasion, knowing how busy I then was. This action shows that you are Nature's gentlemen, and know how to show consideration for others. I appreciate your action all the more when I remember that you have been here for a long time, and desire to return home to your people, who are awaiting your return. Your very kind greetings to the Governor, my colleagues, and myself are much appreciated, because I know that they are sincere. This is all the more so because you are my children. The sceptre or *taiha* of your tribe was presented to me by your late father, the chief Kereru, and he in so doing expressed the hope that I should ever watch over your interests. As your chief and father, it is all the more pleasurable for me to meet you here. Further, it affords me very great pleasure to meet you the representatives of the Tuhoe people, because for many years you were not understood. When your wants were, however, understood in later years, and Parliament was asked to give effect to them, it was then promised that there would be an end of all trouble, and there is ample proof that this promise has been kept. From that time to this one has never heard of the Urewera troubles. You now ask, and your request is a very reasonable one, that an Act passed two years ago be given effect to. This request will be cheerfully granted, for it is the duty of the Government to see that effect is given to the law. If this law had been passed for the benefit of the Europeans they would long ago have become very impatient, and would have wanted to know why effect had not been given to it. It is my desire to treat both races alike, and it will be necessary for me to explain what has been the cause of the delay in bringing the Act into operation. We had decided upon Judge Butler being one of the Commissioners. In his position as Judge he had matters which had been referred to him by Parliament to deal with. Amongst these was the Horowhenua Block case. That has been a very difficult and complicated question, and it was only last week that the decision was given. That business is now completed, and, so far as I know, there is nothing in the way to prevent him commencing his duties as Commissioner under the Urewera Act before long. The request is that the Commissioners should start their work before the end of this year, and I promised that this will be given effect to. Then as to the difficulties likely to arise in the meantime in respect to these *hui*. I will ascertain from you what is the best means of communicating with the Tuhoe to let them know, as their father and chief, that I think no more of these meetings should be held, as they are against their best interests. The fact that the Commissioners will get to work before the end of the year ought to be sufficient to let the people see that there is no further necessity for *hui* being held. From the condition in which the people are placed, I feel sure that they could ill afford to spend £180 on the *hui* at Waimana, and if these meetings go on the result will be the swallowing-up of the land before the Commissioners get to work. So much for that. From what Numia has said, it seems that some people up there had a dispute, and, ignoring the law, had threatened to use firearms. I know that this unfortunate incident must have cost the chiefs who are here in Wellington considerable anxiety when they heard of it. I myself took immediate steps in connection with the matter, and sent a strong communication to those causing the trouble, warning them of the displeasure of the Queen and of the Government; that they would injure their people in the



eyes of the world, and that therefore there must be a stop put to it. I was glad to find that only a few people had misbehaved themselves, and that no serious importance should be attached to it. The conduct of a disaffected few cannot be taken as a slur upon the Tuhoe generally, for, as the Europeans say, "there are black sheep in every fold.

In conclusion, I thank you kindly for your very good wishes, and I feel sure that the good feeling which was created at the time of my visit to the chiefs and people at Ruatoki will be permanent as between the Tuhoe and the Europeans, and the action taken subsequent to that meeting to give effect to their wishes should result in lasting good. The words of Kereru to myself will never be forgotten. He has been gathered to his forefathers, but yet his words and his action will ever be remembered by me and the Tuhoe people.

Now, it is my turn to complain: I have to complain of a very serious matter. There is a difficulty in seeing me, because I have so many public matters to attend to; but why have you not been to see Mrs. Seddon and my children? A cordial welcome will always be extended to you at my home. Mrs. Seddon has a very warm feeling towards the Tuhoe. She has been inquiring very kindly after Tupaea, because if it had not been for his care and skill Mrs. Seddon would probably have been a widow. It was owing to his careful guidance that I was brought safely through the Urewera country.

Again I say I am glad to meet you, and to have this talk. I hope that my reply to the question about sending the Commissioners to work before the end of the year will meet with your approbation and give general satisfaction.

*Tukakangahau* said, &—I hope that you will not be *pouri* at the length of time we are taking over these matters, We will only detain you a short time, longer now. I wish to express our good wishes for the prosperity of yourself, your Government, the Governor, and the Queen, and also to express our deep sorrow at the passing-away of Sir George Grey. He was a kind benevolent man while in New Zealand, therefore we feel his loss keenly. Now, we understand the members of the House of Representatives have sent a token of their sorrow Home in connection with the sad event, and we also understand it has been suggested that the Native people of New Zealand generally should send some expression of their sorrow. I would like to know what it is proposed we should do. I am exceedingly pleased at the replies that the Premier has given to our requests. What he has said is exactly what the *rangatiras* desire. I wish now to refer to another subject: I wish to express my concurrence in the principles of the Premier's Bill. I understand it is proposed under that Bill to constitute Boards to deal with Native land. Some months ago the Premier was asked whether the Bill would affect the land within the Rohepotae of the Tuhoe people, and the Premier replied that it would not, because a special Act had been passed to deal with this land, but that if the people themselves were desirous that a clause should be added to the Bill their wishes would be given effect to. Well, now, I have some clauses that I would like to see inserted in the Bill with reference to the Tuhoe land. The Bill that is now before the House might with advantage be made to operate upon certain Tuhoe lands, because all the Tuhoe land is not situated within the Rohepotae. Speaking roughly, there is an area of between 40,000 and 50,000 acres that has been dealt with by the Court. I am therefore desirous that this Bill should be passed, and that effect be given to the Queen's words when she desired that the land shall be absolutely tied up for the benefit of the Maoris.

*Wi Pere* said,—There is one matter referred to by Kereru that the Premier has not yet replied to, and I ask the Premier's permission to reply to it myself. It was asked that a great committee of the Tuhoe should be authorised by the Government. As a matter of fact, the Tuhoe, committee is under the law. There are really to be two committees. One of these committees is the committee for each separate block under the *mana* of the hapu to which it may belong. Then there is the general committee, composed of members selected from various hapus. Well, now, I would like to reply in this way: that it would be utterly impossible to empower the great committee of the Tuhoe now. What the Act provides for is that a committee of this nature will be established, but what is to be done is partitioning of the various blocks owned by the various hapus within the general boundaries. If it is found that there are, say, thirty hapus within the tribes, then there would be thirty members of the general committee. Until that has been done the request cannot be given effect to. They would then be invested with the administration of their lands, and if they found any trouble arising, and their land or people being interfered with, they could go to the Government for assistance, and if they desired to work a part or the whole of their land the committee could see to making arrangements for that. The committee will be empowered to make laws and regulations for itself to regulate its administration; these, of course, to be submitted first to the Premier for his sanction.

*The Premier:* This is the law. *Wi Fere* is right, but he wants to go a little too far. The first step is the appointment of the Commissioners, and the next step is the appointment by the Commissioners of what is called a temporary committee. Then when the block and the titles have been ascertained the owners of the blocks appoint a local committee, and the temporary committee disappears. Then from that they appoint a general committee, and the general committee and the permanent local committee is to remain with the Committee for all time. The local committee deals with the particular blocks, and the general committee has

full power for dealing with the whole. The first thing to be done is to appoint the Committee. They in turn appoint the local temporary committee, then they go to work to ascertain who the owners are. The owners elect the permanent local committee, and from them the general committee is appointed. I see no difficulty in the way of their being in full working — order in the course of a few months.

Coming to the remarks of our young friend, Tukuaterangi, I will first of all deal with the Native Lands Settlement and Administration Bill. I consider that we are not called upon to deal with your lands in this Bill; therefore, unless you desire it, this new measure will not affect your country. If there are some of your lands that you wish to be brought under the operation of the Act, and if you let me know the boundaries, and give me the clauses that you wish inserted, I will give the matter to the careful consideration.

Coming now to the other questions, I may say that I very much appreciate the kind references to the memory of your great friend, Sir George Grey. Your desire to perpetuate his memory amongst your people is deserving of the highest admiration. As requested by the Natives, instructions were given to have a wreath placed upon his grave at the interment. What the Europeans here may do in respect to Sir George Grey I cannot at the present moment say. If justice were done to his good works there would not be a town of any note in this colony which would not erect a statue to his memory. I would like to see a statue of him as a central figure in the parliamentary grounds here, and I live in the hope of seeing such a tribute paid to him and his works by the people of the colony. In all probability the City of Auckland will, as a matter of duty, take the initiative, and erect a statue to him there. Now, you have asked me what you think you should do. Of course, as in all such matters, sufficient money must be raised. I know that while you are wealthy in land, the money which would be required to purchase such a statue would not be easily forthcoming owing to difficulties which are not of your own seeking. If the deceased statesman were alive I know that he would himself, if you consulted him, prefer that reserves should be made for the education and advancement of your people. If you were to set aside reserves and make them inalienable I feel sure that Sir George Grey, if he were with you, would consider that you were doing the proper thing for the poor of your race. This would perpetuate his memory, and at the same time be a lasting benefit. If you decide upon a statue you could settle amongst yourselves in what district it is to be placed. I have now given you my mind upon this subject, and if I can be of any service in regard to it I shall be most happy. Coming back now to the Tuhoe, I would say that when the Commissioners are ascertaining the titles to the land and the hapus have had their lands ascertained, it would be well each hapu to say to the Commissioners, "Take from us a certain part in proportion to the relative interest we hold, and let that be set aside for educational purposes, for hospitals, and for the keeping of the poor of our tribe." The time is coming, but we may not live to see it, when there will be people all over that country. Your will all be leased, but the poor and the sick will still be there. The rents from that land will go to help to provide medicine and attendance for the sick, and will also go to help to keep the poor who may have deprived themselves of their land. Holding as I do the scepter of the Tuhoe, and being desirous of seeing your interests conserved, I would say that it well for us to look to the future. When I, for the first time, see a plan of the Urewera country, and the titles ascertained, I shall want to see marked on that plan reserves given voluntarily by the different hapus for education, for hospitals, and for your poor. Education is wanted badly for the young, medicine and attendance for the sick, and food for the poor. These three things I commend to your earnest consideration.

*Numia Kereru* said,—I am exceedingly pleased and satisfied with the replies that the Premier has given to the various matters we have laid before him. I am rather diffident about standing up again, seeing that the Premier has so much to do, but this will probably be the only interview we shall have. What has been said meets the wishes of the Tuhoe, who acknowledge that they are the children of the Queen. We now quite understand the position as explained to us by Wi Pere and the Premier. The Premier suggested that it might be well if he were to send a letter to his Tuhoe children. I think that would be a very desirable step with a view of putting a stop to any unnecessary quarrelling and bickering, and to establish peace and quietness. I should like to see such a document printed in the *Gazette* so that it might be circulated amongst the people. And now as regards another matter, there have been disturbances about the land and blood has flowed. People were struck with sticks and blood was shed as the outcome of these quarrels, and we the people, were desirous of seeing law and order established. This being so, we think that we are justified in asking that a policeman should be stationed there to render assistance to the people who wish to put a stop to proceedings of this kind. We have asked the Stipendiary Magistrate who travels in the Whakatane district to arrange that we should have a policeman.

The Premier: Where do you want him stationed?

*Numia Kereru*: At Ruatoki. If you cannot give us another policeman for that district we would like to have the policeman moved from Te Whaiti and stationed at Ruatoki. We are exceedingly anxious that some such provision as this should be made to put a stop to the undesirable proceedings that have been and are taking place. I may say that there is a policeman appointed by the Natives themselves. There is one other matter. I have a petition about Ruatold which has been before the Native Affairs Committee, and it has now been

referred to the Government for consideration. I should like to hear what the Government has decided to do in the matter. The subject-matter of my appeal is in reference to the decision of the Appellate court, and the reasons of my objection are that I cannot see why the Court should have included amongst the owners of that land persons who have no right to it. The Native Appellate Court gave a decision in 1897—that was after the Act affecting the Tuhoe land had been passed, and the land at Ruatoki is within the boundary of the block. The people at Ruatoki want a telegraph-office there, because it is fifteen miles to the nearest office—at Whakatane. We would also like to see a money-order office established there, because those of us who are sheep-owners find it very inconvenient to be without one, Whakatane being so far away. We wish to thank the Premier very kindly for the invitation he has given to us to call on Mrs. Seddon and the other members of his family. We will certainly avail ourselves of the invitation, and would like to ask what would be a suitable time for us to call.

*The Premier:* On Wednesday afternoon.

*Wakaunua:* The last speaker referred to the Ruatoki petition, but the one I am now referring to is another; it is the Kuhawaea Block. Before the Tuhoe people had ever seen a Native Land Court this matter was investigated. What I want you to do is to make a law empowering a second hearing in regard to this land.

*Wi Pere:* I desire to ask the Premier to have a road made between Ruatahuna and Ruatoki. That is the shortest way by which the Tuhoe people could get out to the coast right down to Wairoa.

*The premier:* Whakatane is only fifteen miles from Ruatoki.

*Wi Pere:* What I want is a straight road from Ruatoki to Wairoa, instead of a road going from Ruatoki to Galatea. This is a matter about which I am being continually pressed by the Europeans resident in Gisborne—that is, in Tahora No. 2 Block. From there it could go to Waimana, and on to Ruatoki, from there to Whakatane, and thence through to Rotorua. Even if the Urewera people object to this railway, take no notice whatever of that.

*Tutakangahau:* I appreciate the good feeling that you have expressed towards us. I did feel *pouri* some days ago at having been delayed some time, but that feeling has given way to one of satisfaction. You have satisfactorily explained the things that I wanted to know about, and *Wi Pere* has also cleared up a point. I was not certain at all about the Tuhoe *Rohepotae*, and I feel filled with the joy at replies we have got to-day. As to the Tuhoe people making provision for the poor and needy amongst them, I say that this is entirely right. I notice that that is one of the provisions of the Act. I want to have it settled as quickly as possible who are to be the persons to do the work provided for in the Act.

*The premier:* Judge Butler and Mr. Perdy Smith.

*Tutakangahau:* I have been asked to request the Government to grant a block to certain hapus.

*The Premier:* I am making inquiries about these petitions, and I wish now to draw a contrast between the position of affairs at present and as they were a few years ago. It is no further back than when Lord Onslow was Governor of the colony. He went as far as Ruatoki, but did not attempt to go further. He saw the Ureweras, but did not go through their territory. See the wonderful change that has taken place since then! The best of feeling now exists as between the two races. We have the *rangatiras* of the Tuhoe visiting us in Wellington, and we find laws being specially passed for the benefit of their people. Since my interview with Kereru you have looked to the Government and to the Queen for protection. Roads now pass through your country. And you have other means of communication. To help you in maintaining law and order you ask for a policeman to be stationed at Ruatoki, and you further ask to be brought into closer communication with the outside world by means of the electric telegraph, and you also want a money-order office. Things have been completely changed—in fact, you have arrived at a fair state of civilisation, and this is a complete refutation of the statement made by those who said that the only way to apply reason, and remove the troubles that existed. The result of all this has been the bringing about of a brighter and better state of things, and to have love existing between the two races; and this has been done within a few years. The condition of your country is now as good as that of any other part of the colony. A railway is also asked for to bring your cattle and goods through the country. I hope that your coming to Wellington has not been the cause of your making this request. To make such a railway would cost about a million of money, but it would not cost much to give effect to the other requests. I will see the Minister of Justice, and will endeavour to have a policeman stationed at Ruatoki; and, as for the telegraph-office, the Europeans making such requests generally guarantee whatever the loss in the working of the service is estimated to be, I will find out how much it will cost, and let you know. As regards the money-order office, as post-master-General I will make inquiries, and see if it is possible to give effect to your wishes. The schoolmaster, Mr. Hall, might be asked to do the work. I understand that there are sixty-eight scholars attending the school, and this is in a country which, six years ago, was almost barred to Europeans. I must compliment you on the success of your school. I sincerely hope that since I was last in your country your personal comforts have been improving, and that your future prospects are bright and good.

*Tukuaterangi:* As you have said you look upon us as your children, including the old men, I desire now, on

behalf of the old man here, and also on behalf of his children, who are also poor children, to present you with a mat. We hope that your good-will, *aroha*, and affection will remain for all time.

*The Premier:* I shall always keep this as a pleasant reminder of the Tuhoe, my children; [*unclear: my*] love for them will ever remain, and after I am gone I hope my children will keep it as a memento and token of the good feeling that existed as between their father and the Tuhoe people.

*Tukuaterangi:* That is just what we hope.

*The Premier:* I will put a report of the proceedings of this meeting in the *kahiti*, to let you people see that you have been doing your duty. I should like you to give me as soon as possible the names of those to whom I am to send letters, and I will have them written at once.

## Meeting between His Excellency the Governor, the Premier, and Chiefs of the Ngapuhi and other Tribes, at Waitangi, 15th March, 1899.

*Raniera Wharerrau:* You will bear witness that we have erected a monument here in commemoration of the Treaty of Waitangi. Welcome to you and the gentlemen accompanying you. Welcome to your Ministers. I need not assure you that our loyalty to our gracious Sovereign the Queen has been uninterrupted to the present. May long life attend you all.

*Wiremu Rikihana:* Salutations to the Governor. Welcome to you who represent the features of our Sovereign the Queen. Come and see in person your Maori people. Now that you have arrived at Waitangi you can see proof of our loyalty. Greetings also to the Premier, and to [*unclear: your*] Ministers and to those forming your party. May you live long: may God extend your term of life in this world.

*Mr. Hone Heke, M. H. R.:* Welcome, your Excellency: welcome. We are glad that you are here in response to the invitation of the Ngapuhi, Te Rarawa, Te Aupuri, and Ngatiwhatua Tribes. I also greet all those representative people from other parts of the colony. Our hearts are exceedingly glad at seeing the representative of the Queen here to-day. We are also pleased that in this visit you are attended by your Responsible Advisers. Speaking generally, it is not our desire to day to impose upon you a discussion upon the many weary political subjects which affect us. We consider that you should be freed from such questions. This meeting is called together for discussing the various political questions which interest us, and our grievances, and for formulating some forms of supplication to your Ministers hereafter. We are very pleased indeed at having this opportunity of seeing your Ministers, the Right Hon. Mr. Seddon and the Hon. Mr. Carroll present with you. We do not desire to overburden you with any discussion, so that after me on other will speak. Before bringing our address to a close, I wish to make you a presentation of this *mere* which I have in my hand, and which was considered of value by our ancestors. We trust it will be accepted by your Excellency and your Ministers as a testimony that the people responsible for the presentation have preserved an unswerving loyalty to Her Majesty the Queen. This present really comes from every one here at this meeting, who represent the different tribes.

Mr. Heke then advanced and handed the *mere* to His Excellency.

*The Hon. H. Williams, M. L. C.,* then read the following address on behalf of the residents of this part of the colony: "We beg to offer you a hearty and cordial welcome on the occasion of your first visit to this historical settlement, the scene of many stirring and important events in the annals of New Zealand. It was here that European settlement in these Islands had its birth. On this spot, some eighty-five years since, the first missionaries landed, literally carrying their lives in their hands, and many of the descendants of these heroic harbingers of Christianity still reside in this neighbourhood. Here also the first representative of British rule in New Zealand (Mr. James Busby) landed in the year 1833, hearing the commissions as British Resident, from Sir R. Bourke, Governor of New South Wales. In this way, some fifty-nine years since, the first Proclamation of British sovereignty over New Zealand was read, and within a few miles from where we are now standing the Treaty of Waitangi, which ceded these Islands to Her Majesty, was signed by the Native chief. Throughout the troubled and sometimes critical condition of affairs which attended the early settlement of this colony, the loyalty and fidelity of the Native tribes residing in the Bay of Islands always shone out conspicuously, and now that, happily, peace and amity exist among all classes of Her Majesty's subjects in New Zealand, we beg to assure you that the residents of this district, both Native and European, are animated by the same feeling of loyalty to the Crown, and devoted attachment to the person of Her Majesty, and that we experience great pleasure in seeing your Excellency."

*The Rev. Timoti Kiriwi,* a Native clergyman, followed with the following address from the Natives:

"Welcome, O Governor, the representative of our Queen; welcome to this of your tribes, the Ngapuhi, the tribe that first drew to land the the *mana* of the Queen. This is not an empty boast of ours. It was Ngapuhi that first planted Christianity in these Island, and from us spread the Gospel to the other parts of New Zealand. Peace was made among all the tribes of these Islands. The sea became calm, and there was peace throughout the land. After this our mother, Queen Victoria, desired to bring these Island under the authority of her Government, so that evil-doers might be brought to punishment, and the welfare of the two races fostered and encouraged. Our old men, who have now passed away, accepted the proposal. There stands the monument testifying to the fact. We have engraved on stone the words of the treaty agreed upon by Governor Hobson and the old chiefs of Ngapuhi, a reminder to beholders as to the fulfilment or otherwise of the words of the treaty. This treaty has been rained upon by the rain; it has been exposed to the blast of the storm; but the words are still clear; they cannot be obliterated. Owing to the evil counsels of certain persons, the thoughts of some of our old men became troubled, and they wished to annul the authority of our Mother, the Queen, but some other of our old men rose up and suppressed their evil designs. There are certain matters which cause us perplexity, but we will not allude to them here. Our desire now is to give you a hearty welcome, and to express through you our words of greeting to our Queen, and assure Her Majesty of our loyalty to her Government. We and our Pakeha friends are living together in peace; we are one people; we also desire to give words of greeting for Lady Ranfurly, and our earnest prayer is that you may both have peace, and enjoy good health in this land."

Mr. Heke then asked the Maoris whether they indorsed what he had said as to their loyalty to the Queen, and received a loud response in the affirmative.

*His Excellency (the Earl of Ranfurly)*: The chiefs and members of the Ngapuhi Tribe,—I thank you for the true and loyal welcome accorded me as the representative of Her Most Gracious Majesty Queen Victoria. It is a pleasure to me to meet the descendants of those who in the past have taken part in both welcoming the Pakeha to these shores and in spreading the seeds of Christianity throughout the Native race. I am confident that loyalty which you have always given in the past you will freely give in the future, being, as you are, proud to acknowledge the *mana* of your Queen, who herself personally takes the deepest interest in the welfare of your race, and also proud to form an integral part of that nation which has over 350,000,000 subjects owning the same flag and the one lady as their Sovereign. It is with regret I hear that there are matters which cause you perplexity; and as there are here present many representatives from other tribes, and that you are gathered together to discuss matters concerning the welfare of your race, I desire to take this opportunity to say a few words both to your tribe and to the representatives of the other tribes who may be here to-day. Since my arrival in this colony I have endeavoured not only to visit the districts present inhabited by Pakehas, but also those inhabited by the Moaris. Thus I have already become acquainted with many of the leading chiefs of your race; and I trust that during my term of office in this colony I shall make acquaintance with the chief of every tribe and hapu in the country. You are doubtless aware that the official position and functions of a Governor are defined and regulated by the Constitution under which you live. The Maori people have now a fair share in the representative institutions of the country, and are therefore amenable to the same rules as their fellow-colonists. The sole responsibility of Native affairs which once devolved on the Governor is now a thing of the past, but it is not the less incumbent on him, as the Queen's representative, to watch over and safeguard the interests of the Native people as zealously as ever, and to see that the rights solemnly guaranteed to the tribes by the Crown in the now historic treaty, for which this spot is famous, are not infringed upon and violated. Her majesty the Queen expects the two races to live together in perfect amity—in fact, as brother. That, indeed, is the only way in which the interests of both races can be insured. It was with feelings of sorrow I heard that the industry of raising corn was now almost a thing of the past. In former years you used to export a fairly large amount of this necessary food-product from these northern coasts. This is indeed a retrograde movement; but still, if you look back fifty years, immense signs of progress are visible. Fifty years ago you were wretchedly clad, and blanket for day-wear was almost universal. You lived crowded together in the poorest of huts, lacking all the ordinary comforts of life; but to-day you form a most important section of the community, and are comparatively wealthy, your millions of acres of unsold land alone representing an enormous market-value. You enjoy all the privileges of representative government, and holding as you do seats in the Legislature, on the Native Land Court bench, and in the various Church synods, you already take an active part in the public life of the colony. It is of the utmost importance for your future welfare that you should take advantage of the many object-lessons of industry which you see throughout the colony. The Pakeha settler has by his own labour and industry placed himself in the position he now holds, and it behoves you, too, to try to increase the prosperity of your race by reviving the old industry of raising corn, and improving the land that is yours, so that "the talent," as the Bible calls it, which has been placed in your hands may prosper and increase, and not simply be buried in the ground. Many other industries besides agriculture are open to you, not the least in these northern districts being the kauri-gum and kauri timber industries, which give bread and employment to so many pakehas. I have heard with sorrow on more than one occasion a wail from your people at the paucity of the rising generation, and a

cry of woe that so many great chiefs have [*unclear: of*] late gone to the far-off land from whence there is no return—chiefs whose names will not only live for ever in the hearts of the Maori people, but whose names are also held in reverence and respect by their pakeha brethren. I desire to express my earnest hope that the many bright children of your race whom I have met and talked to on this northern trip may, thanks to the care bestowed on them, live to take their places as active factors, desiring to increase the prosperity of the colony, and also the prosperity of your people. The older generations must not only live for themselves, but they must endeavour to build up their race; and, to do this, should adopt whatever sanitary precautions and modern ideas which, from their communication with ourselves, they must see [*unclear: are*] for the benefit of health and prosperity. It is useless for you to hold meetings year after [*unclear: year*] regarding grievances that are things of the past, and which cannot now be remedied. You should rather look forward to the future, and study also the present, dealing alone with what immediately concerns you and your welfare. Fifty-nine years ago your ancestors and great chiefs gave their adherence and implicit confidence on this historic spot to Her Majesty the Queen; and I trust this spot may also be memorable for our meeting to-day. Have I the full assurance of the chiefs as and Natives assembled here that for the future law and order will be observed, and that no further trouble shall occur? [To this the Natives readily assented.] Well, then, with a view of promoting love between the two races, I, as the representative of Her Majesty, will exercise the power of clemency given to the Crown, and those who have erred shall be restored to you ("Hear, hear," and applause.) There are other grievances which you consider exist. The redress of these grievances by Parliament must depend entirely on the good conduct of your race. To Parliament you must look for relief; and Parliament will, no doubt if you prove yourselves good and useful citizens, do full justice to you. I have the assurance of my Ministers that they have every desire to promote your welfare, and that any laws existing which you allege press harshly or unduly upon you shall receive every consideration.

The Natives then gave a haka of joy, emphasizing and approving the Governor's address.

*His Excellency* then replied to the address read by the Hon. H. Williams. He said,— It is with much pleasure that I have visited the historical and deeply interesting locality, where the sovereignty of Her Majesty was first proclaimed over this Island, and where Christianity had its first foothold, owing to the self-sacrifice and heroic devotion of the band of brave men who came here at the risk of their lives to preach the Gospel. In conclusion, I must express to Pakeha [*unclear: and*] Maori alike my great regret that Lady Ranfurly was unable to have visited you with me this day. I am sure she would have much liked to have been present, and to have made the acquaintance both of the inhabitants of the district and of the Natives and their wives. I hope, however, [*unclear: that*] on some future occasion she will be able to accompany me here.

The Natives then sang a Maori version of the National Anthem, as follows:—

E TE ATUA TOHUNGIA TE KUINI (GOD SAVE THE QUEEN).

Me tohu e te Atua  
To matou Kuini Pai  
Kia ora ia.  
Meinga kia maia ia  
Kia Hari nui Kia Koa  
Kia Kuini Tonu ia  
Tau Tini noa.

Ko ona hoa whawhai  
Kia koro maia mai  
Kia whati noa.  
Me whakararu mai  
A ratou Hui e koe  
To matou Kuini Pai  
Kia ora ia.

Nga Tino mea Papai  
Me Tuku mai e koe

Maua katoa.  
Koia kia Kuini Roa  
Hei Take mo te koa  
E mapu ai te Reo  
Kia ora ia.

The vice-regal party and the leading Natives were then grouped in front of the Waitangi obelisk and photographed.

After His Excellency had shaken hands with a number of the chiefs, the whole party adjourned to the nikau whare, headed by the Kaeo Band, where luncheon was served in admirable style. The Hon. H. Williams presided, and was supported on the right by the Governor and Mr. Carroll, and on the left by the Premier. Among those present, in addition to the Vice-regal party, were the Rev. Canon Walsh, the Rev. W. Gittos, Mr. Clendon, S. M., Surgeon-Major Watling, Dr. Barr, Messrs. Houston, Hone Heke, and Henare Kaihau, M. H. R.'s, Mr. Tunbridge (Commissioner of Police), Messrs. Ludbrook, Stewart, McAlister, Clark, Horace Williams, Willis, Hall (members of the County Council), Inspector Cullen, &c. There were also present about twenty-five of the principal Native chiefs, including Raniera Wharerau, Maira Kua, Pokiha Taranui (Rotorua), Moki te Atamukoia (Hawke's Bay), Tane Horatau, &c.

After the party had lunched, the toast of "The Queen" was proposed by the chairman (the Hon. Mr. Williams), and duly honoured. In proposing the toast of "His Excellency the Governor" to the mixed assembly of settlers and Maori chiefs, the chairman said: We appreciate the great courtesy of His Excellency in honouring us with his presence on this occasion, and we regret very much that Lady Ranfurly has not been able to accompany him as anticipated. This gathering of Maori chiefs has been convened by the Ngapuhi Tribe to meet the representatives of all the Native tribes of the Island to unite in one great effort for the benefit of the Maori race, and is called the "whakakotahitanga"—that is, the federation of the tribes. They are very pleased to take advantage of the occasion offered them to unite with the settlers in showing their loyalty to Her Majesty the Queen, through her representative now present among us, and they call His Excellency's attention to the fact that they and their pakeha friends are living together in peace and amity as one people.

I will now speak with reference to the Maoris. Welcome, O Governor, to your people, the Ngapuhi. Let your countenance shine upon us. We and our European friends live here in peace and in friendship as one people. Long life to you, O Governor.

Ka huri tenei ki te taha Maori. Haere mai e te Kawana ki to iwi ki a Ngapuhi, titiro mai ano hoki o kanohi, tenei matou ko o matou hoa pakeha te noho tahi nei i runga i te pai me te rangimarie, he iwi kotahi matou. Kia ora koe e te Kawana.

*His Excellency*, in reply, said,—I thank you for the manner in which you have drunk my health as Her Majesty's representative. It has been a great pleasure to me to be here to-day at your meeting, and to have taken part in such a gathering as that which we have just left. I understand from the speech of your chairman that one of the objects of that gathering is the federation of the tribes. We all know that "union is strength," and therefore the federation of the tribes should largely benefit the Maoris. The federation of the tribes alone, however, is nothing. It is the federation of the tribes with English-speaking people of this colony that we want to see made even closer than it is at the present moment. We want the two races to be united as brothers in every respect. When I stand on this spot—a spot where for the first time the British flag was hoisted in these islands—I cannot help thinking what a great Empire ours is. This brings to my recollection the story of the spread of the flag of which we are so proud. I do not mean to take up your time by going through the whole history of the progress of our Empire, but there are some points that I cannot help mentioning. It is about three hundred years ago since the British flag was first hoisted in any country beyond Europe. At that time it was hoisted by Sir Walter Raleigh—a gentleman who brought back to our shores a weed that is very popular with many in New Zealand, especially amongst the Natives—in the settlement of Virginia, in America. Sir Walter Raleigh brought back tobacco from the shores of Virginia, and taught the art of smoking, which has not only been a great boon and pleasure to the people of New Zealand, but I feel sure that those who are responsible for the finances of the country are only too glad to see tobacco consumed here. After Virginia we added Newfoundland to the flag, and following that a few parts of the West Indies. Then followed Quebec, where the great fight took place which made the name of Wolfe and the Heights of Abraham renowned amongst all English-speaking people. But it is principally in the reign of our present Sovereign (who rules so ably over us all), that our Empire has increased to its present vast proportions. At one time, what were but two or three small settlements, with a few score miles of territory round them, represented all our African possessions. Now, however, if we look at the countless millions of acres and the vast wealth of gold and diamond-fields which are embraced by the territory

over which the British flag flies, we marvel at what has been done in so short a time. Our policy has always been to allow the citizens, where-ever we have placed our flag, to as far as possible manage their own affairs. We have not, like other nations, when we have gone in for colonization, found it necessary to do so by means of soldiers; nor have we used our colonies as a source of income for the Mother-country. No; England's method has been to leave her colonies to take care of themselves—to guide them in the best possible manner, and to help them in their difficulties, but not to impoverish their resources. No doubt we do benefit largely by our colonies; we benefit by their trade with the Mother land; and in the hour of danger we shall benefit by our colonies being united together in one strong bond of love and friendship with ourselves. I think, gentlemen, a long speech would be out of place at such a gathering as this; but let it be the endeavour of everybody here to foster that love and friendship which now exists in the strongest degree between the Mother land and every part of the Empire. Let it be the endeavour of every one to impress upon his children and his children's children the great deeds that have made our Empire what it is, and teach them that patriotism which exists so strongly now amongst us all, and to look (as we do) on the one Mother land as our home, and on the one Sovereign Lady the Queen (whom may God long spare) as the greatest and best monarch that ever in history (past or present) has ruled a vast Empire.

*Tani Haratau*, in proposing the toast of "The Right Hon, the Premier, and the Government," said,—It is one of the greatest joys of our hearts to see the Premier in this district, and to extend to him a cordial welcome. We hope that, as a result of this meeting, laws will be passed for the good of both races, and particularly the Maori race. Long life to the Premier.

*The Premier* (the Right Hon. Mr. Seddon), in reply, said,—I thank you exceedingly for the cordial manner in which the toast of the Government and myself has been received. Although unique, it was most properly performed by the worthy chief who has just spoken. I may say this is the first occasion upon which a toast has been proposed by a Maori chief, and I appreciate it to the fullest extent. The gathering here to-day is unique, and I feel sure the federation that we have had at this table has been appreciated by the representatives of both races, who have enjoyed the splendid repast that has been put before us. The chief asked that the Government would propound and pass such laws as would be for the benefit of both races, as the Pakeha would probably do for his own race, and concluded by wishing that laws would be passed in favour of the Native race. I can only say that so long as the present Administration has the control of the affairs of this country, so long will we endeavour to do justice to that noble race which is so worthily represented here to-day. I think that in New Zealand, by the combined efforts of those who have been intrusted with the affairs of the country and those attending to spiritual matters, more have been done to preserve the aboriginal race than in any other country. It must be admitted by all who have known the Native race that they are hospitable to the highest degree—that when they were powerful and numerous, and when the pakehas were few in number, they showed every hospitality and friendship to those who landed in their midst. Now that things have changed, and the Europeans are powerful and numerous, it would ill become those who claim to be British subjects if they were not to return that hospitality tenfold, and endeavour to preserve those who are left of the Native race. (Cheers.) I look upon the gathering of to-day as marking an epoch in the history of our country from which much good must result to both races. I am glad that the Ngapuhi have here with them representatives from other tribes; and I trust that their conference will result in their uniting to help each other, and in their looking to Parliament for the redress of any grievances that may exist. I assure them that the Ministry will use its best endeavours to further any effort in the direction of promoting good feeling between the two races. Speaking for the Parliament of New Zealand, I assure them that we desire to do that which is right and just; and I hope the Natives of this country will never have occasions to say that because the Pakehas are all powerful now, an injustice is being done to them. In the language of His Excellency, I say, Let them prove to the Pakehas by their conduct, and by their usefulness—let them show a desire for improvement, and at the same time observe the laws of the country (which are really more for the protection of the weak), and I can assure them that their appeal to Parliament will not be made in vain, and that the Government of which I am a member will endeavour to do everything possible that may be for the preservation of the Native race, and at the same time maintain the position that our colony occupies at the present moment. This is the first colony founded after our good and beloved Queen ascended the Throne, and it is the brightest gem in the British Crown. I have it from the lips of our beloved Queen that she always takes a deep interest in her beloved subjects in New Zealand. I therefore say that it will always be a pleasure to myself and colleagues to promote the well-being of each and every subject in our land, and especially to further the interests of that great and glorious Empire to which we belong. It is only a few months ago that honour was done to our colony by the invitation to take part in that glorious Jubilee—an event unparalleled in the world. At that celebration there were together representatives of the Native race and of the pakehas. On that great occasion, I can assure you, there was no contingent present, no representatives of any part of the Empire, who were thought so much of as the contingent sent to represent New Zealand. We have here at this table a representative of both races. May the present good feeling always continue. I beg to assure in



the colony have the good things that are intended for them. I thank you very heartily indeed for the cordial manner in which the toast of the Ministry has been received. (Applause.)

*Hon. Mr. Carroll:* I have great pleasure on this occasion in acknowledging the honour which has been done me by the proposer of the last toast. We are indebted to him for the kind words which he has spoken, and I think we might excuse him for wishing that greater improvements should be given to legislation affecting the Native race. We must bear in mind that he does not do so from selfish motives. As they are so far behind in the advantages of this world, it would be only fair to give greater attention to legislative enactments affecting the Native race. I look to the future with a great deal of hope; I think the prospects are bright. Under a wise Government, and under the sovereignty of one of the greatest women that the world has ever seen, we are assisting in building up a great nation. I believe that New Zealand will in years to come be no small factor in building up a nation that will continue to hold the foremost place among the nations of the world. And in that nationality of the future, the Natives, I feel sure, will be a powerful influence. The Native race will never become extinct. They may lose numbers and colour; but a strong fusion of Scottish, English, and Maori blood will take place. (Applause.)

*Mr. Clendon, S. M.,* Proposed the toast of "The Members of the General Assembly," to which Mr. R. M. Houston, M. H. R., replied.

*His Excellency the Governor:* It gives me the greatest of pleasure to propose the toast of "Our Maori friends". The warm reception that I have received everywhere from the Natives of this colony must alone make me extremely friendly to them. Personally, I take the deepest interest in their welfare. I regret that they have difficulties, but I look forward to the day when all their difficulties shall be surmounted. A difficulty is a thing to be overcome. If there are real difficulties, they can, I have no doubt, be put right. I feel confident that our meeting to-day is one that will be noted in after-history—that this will be a red-letter day, which will link closer together the two races. It is a day when they can talk over the misunderstandings that have arisen, and no doubt, with slight explanation and slight alteration, all grievances may become a thing of the past. Trusting that this may be the case, and looking forward with hope to the future, I have the greatest pleasure in proposing the toast of "Our Maori friends," and in wishing them long life and prosperity. With the toast I couple the name of Raniera Wharerau.

*Ramera Wharerau:* Your Excellency, Mr. Chairman, and gentlemen, I feel greatly honoured at the manner in which the toast of the Native race has been proposed by His Excellency the Governor. I am delighted to see here such a representative gathering of people from the district, and also representative Natives from other parts of the colony. It has been our great desire to invite His Excellency the Governor here to show Her Majesty's representative the loyalty of the Natives in this district, and also that of the other Natives represented here from other parts of the colony. I am also glad to see in our midst the representatives of the Natives in the Parliament of New Zealand—namely, Henare Kaihau and Hone Heke. I repeat again that I am very glad indeed that we have had the pleasure of meeting His Excellency the Governor; and allow me to take this opportunity of thanking you, Mr. Chairman, and all the others who have been connected with me in trying to help the Natives to provide the lunch of which you have just partaken. I am also glad to see this day the Hon. the Premier, accompanied by his honourable colleague, Mr. Carroll, and also the head of all the Forces of the colony. In conclusion, allow me to express the hope that you may all live long in prosperity, and that this shall not be our last meeting.

*The Premier,* in proposing the health of "The Chairman," the Hon. Henry Williams, said,—The name that Mr. Williams bears is one that in the past has always been, and will in the future continue to be, respected by both races in the colony. Whether in connection with the Church or in pioneer settlement, those who bear that name have done their part with credit to themselves and with benefit to the colony. In the north of Auckland, in Hawke's Bay, and in other districts. I have been assured time and again that they had done good work for the colony: and I, for one, when the opportunity offers, will never deny to those who have assisted in the work of colonisation that meed of praise which they are justly entitled to. The services of our worthy chairman, on occasions of great moment to both races, have always been cheerfully rendered. It is therefore only fitting that I should take this opportunity of paying a just tribute to the name he bears. In doing this I feel sure you will give me your hearty support.

*The Chairman:* I thank you very heartily for the way in which you have received the toast: and I thank the Right Hon. the Premier for his generous reference to the work done by those members of my family who came to this colony to bring the glad tidings of the Gospel to the heathen long before it was over contemplated that it would become a British colony, and for his appreciation of the work done by them as having been of benefit to the colony. I can only say it has been a labour of love, and I can assure him that those of us who remain—and their name is legion—will be ever ready in time of need to render to the Government all the assistance in their power. I claim to be a very old settler in this district. I came here in the year 1823; that was before many of you were born. During that time I have witnessed many rough scenes, and can appreciate the change in the Maori

character; and it is very gratifying to me to find so many chiefs here to meet here to meet His Excellency as the Queen's representative. You are aware that last year our friends the Ngapuhi were under a cloud, through the folly of one man, who together with his comrades are now paying the penalty. It was particularly gratifying to me to learn to-day that His Excellency proposes exercising the right of clemency which he possesses by pardoning these people. I feel sure that the extension of the clemency will bear good fruit. The other Natives here, who were as much hurt at the action of those misguided individuals as were their pakeha friends, will be responsible for their good behaviour in the future. I am sure that this meeting of the Natives with His Excellency will do an immense amount of good in the district. It is an act of Kindness on the part of His Excellency, and is highly appreciated by the Ngapuhi Tribe and the rest of the Native race. The Europeans here, who take an interest in the Native questions, are also much gratified. I thank you for your kindness.

His Excellency then bade adieu to the Natives, and, with his staff, returned to Russell by the Government steamship "Tutanekai."

## Meeting between the Premier and Chiefs of the Ngapuhi and other Tribes, at Waitangi, 16th March, 1899.

THE Premier (the Rt. Hon. R. J. Seddon), with the Hon. Mr. Carroll, met the Maoris at Waitangi, with a view of discussing certain matters with them. On landing on the beach, the visitors were received by Mr. Hone Heke, M. H. R., and a large number of Natives, and, headed by the Kaikohe Native band, proceeded to the church and the Waitangi obelisk.

*Mr. Hone Heke, M.H.R.:* I have been deputed to-day to submit various subjects on behalf of the people to Premier. We know that your time is limited here this morning, and I will therefore be as brief as possible. Firstly, we have to thank you for being so considerate as to stay, even for this day, to give us an opportunity of meeting you on business matters. On behalf of the people I have to thank you and your colleagues for the advice tendered to His Excellency to exercise the right of clemency in the matter of those unfortunate ones of our race who were incarcerated for their misdeeds. Sufficient on that point. As the result of our deliberations last night we decided that we should proceed at our meeting to put in proper order, and table, any grievances of a material nature, and also what we may arrive at after a fair and just discussion in regard to the proposals submitted to Parliament by the Government last session, as embodied in your Bill for establishing a system of Boards for the administration of Native lands. The result of our proceedings will be submitted in due course to the Government. There are, however, several grievances which we would like you to touch upon to-day in your address, such as, for instance, the surplus lands in the North of Auckland—lands which were formerly sold to early residents in undefined areas, and subsequently taken over by the Government. The Government enforced limitations as to area in regard to such purchases, the residue thereof being declared surplus lands, which the Crown has appropriated. It may be in the recollection of yourself and your ministry that, in connection with every petition we presented to Parliament on this subject, in almost every case the reports of the Native Affairs Committee went in the direction of recommending the appointment of a Commission to inquire into such grievance. We would like very much if you would deal with that question to-day. With regard to other matters which we think assume the proportions of local grievances, affecting our districts severally and collectively—such as the dog-tax question, and the one affecting our lands still uninvestigated—we do not wish to trouble you on this occasion. We will deliberate ourselves during the next few days in regard to them, and will acquaint the Government with what we arrive at. This embraces our programme, and we will now listen patiently to your utterances on the question touched upon.

*The Hon. Mr. Carroll* spoke at some length in Maori.

*Mr. Hone heke:* Having in view the fact that your time is limited, I refrain from going more into details; but I quite appreciate the suggestion that the position should be further explained. Now, with regard to our land still uninvestigated, the desire of the people is that they should remain as they are for the present, because if they are to be investigated by the Native Land Court, the people are not unanimous in their approval of the laws which operate at the present time. For instance, as soon as the title is issued to Natives for a block of land it gives the unthinking a status, which enables him to dispose of his means for his maintenance and the maintenance of all those immediately connected with him, and the old people are therefore very apprehensive. They would rather that the *papatupu* lands should remain as they are until some better laws can be brought into operation, with a view of lessening the expense which is at present incurred in the investigation of titles, and of preserving intact their inheritance, and also of supplying a method for the better utilisation of their land, which is to them life.

With regard to the question of surplus lands, I may state that certain areas of such land have already been disposed of by the Government to Europeans. Notwithstanding that, however, there are still large areas in the hands of the Crown. This being so, we desire that a Commissioner should be appointed for the purpose of investigating into the equity of the cases. The Natives claim that the land is theirs, have advanced grounds in support of that claim. The Crown claims that it is Crown land; and therefore it is a claim between two, which should be investigated and settled. With regard to the dog-tax, I beg to state that there are several parts of the districts in which sheep-farming is not carried on at all; and although the County Council have made roads within the territories, including special Native districts, such roads do not tap the Native settlements. It is our desire that the Government should relieve us of the imposition of that tax, if it has the power so to do, which I believe it has. Under the provisions of the Dog Registration Act, the Governor, by the advice of his Responsible advisers, can set apart special districts as being exempt from the operation of the Dog Act. Of course, I am aware that the County Councils in collecting this tax do not collect it so much for revenue as a possible preventative against Native dogs worrying sheep. There is therefore a justification for our appeal. In all districts where there are no sheep the tax should certainly be abolished.

*The premier:* In going through the districts, one thing that has been brought under my notice was the question of paying rates on Native lands. As I know that this is in your mind, it is as well that we should bring it out into the light of day. I therefore ask you to speak your mind upon this.

*Mr. Hone Heke:* With regard to the question of rating Native lands, the wish of our hearts—i.e., the Maori mind—is that we should be free from rates; and, although efforts in the direction of repudiating our obligations on that question have been made, we realise that it is inevitable, and the best we can do on the question is to trust and hope that the Government in its wisdom might make the rates on Native lands as light as possible, which would be justified under the difficulties and impositions of our many laws now in operation affecting Native lands. That is about as much as we can hope for. The Natives naturally revolt at the idea of paying rates. I can quite understand that is a matter which interests the natives largely indeed, and that in the course of your journeying in other districts the Native chiefs have spoken to you about it, and have put it in the position of a grievance. The question has to be viewed in its practical form, and it must be accepted as an inevitable proceeding. Our efforts therefore should be in the direction of making it as light as possible. We will leave the matter in the hands of the Government, hoping that they will do what they consider is fair and just. If they can relieve the Native people of the harshness and the burden of that tax, we shall be very glad indeed, and our hearts would rejoice. We do yet hope that the Government will soften the effect of the law with regard to the Natives.

*The Premier:* In respect to the question of dealing with the native lands which are now at present occupied by the Natives, but about which they are anxious something should be done, I should like to know their mind upon this. I desire to have the opinion of the Natives in this part, and in other parts of the colony, as to dealing with the vast tracts of unoccupied Native lands in the North Island.

*Mr. Hone Heke:* With regard to the land uninvestigated, the ownership of which has not been ascertained, the older generations of Natives desire that these lands should be left as they are at present, for the reasons that they are afraid of the tremendous expense the natives are put to in ascertaining the titles, and in surveys; and, moreover, they fear that the existing laws will not lighten their burdens. All the old people are unanimous upon this question. Now, in regard to unoccupied lands which have been through the Native Land Court, and the titles to which have been ascertained, the Natives desire that these should be preserved for them for their maintenance. The difficulty which at the present prevents the utilisation of these lands is the heavy expense they would have to bear in the performance of all dealings for the completion of required contracts affecting the lands. The desire, therefore, is that simpler and less expensive methods of treatment be brought into operation. In dealing with these lands under the present laws, it may be necessary to have a subdivision or individualisation of the shares or interests. The survey in this case is absolutely necessary. This performance is exceedingly expensive. Then comes the investigation by the Court; in fact, every move, every act which brings the present machinery into force is attended with disaster. So much so is this the case, that were all the land sold that has been dealt with, the proceeds would be swallowed up in the preliminary expenses and otherwise attachable to such performances. All the old people are therefore of one mind on this question. I would here point out the difference between the older and the younger generations. The younger generations are actuated solely by a desire to realise. They have no reverence for the soil which has fed them, and brought them into existence. The older generations, however, have an affection and reverence for the land of their forefathers; they like to see it preserved and made useful to them. I think I have explained to you, as far as I possibly can, the feeling of the old people throughout this district. There is one more question which I wish to touch upon; it is as to rating on *papatupu* lands. It is the desire of the old people to know whether the local bodies can rate such land. I have told them that I do not think the local bodies have the power to do so. However, they want an answer from you on the subject.

*Hone peti:* I rise in response to your asking for further particulars in regard to the question of surplus lands, just touched upon by Mr. Hone Heke. I desire to say that when the Premier was at Waima, some few years ago, I gave him the history of the surplus lands question from its inception down to the present time, and how we have suffered over it.

*The Premier:* I still keep that in my memory.

*Hone peti:* Your reply on that occasion was that I should frame a petition and give it to Mr. Hone Heke, our representative here, to present to Parliament, where it would be considered. I would like to know what has been the result of that petition. We are extremely anxious to know whether the Government has taken any steps in connection with the matter, and, if so, what it proposes to do. You will find all the particulars contained in the various petitions sent to Parliament. At the time I refer to, it was suggested that a Commission should be appointed to inquire into the matter, and Mr. Hone Heke informed me that a recommendation had been submitted to the Government, and that the Government was considering the advisability of setting up such a Commission. This is all with regard to that subject. Another matter I desire to touch upon is with respect to the rates levied on our lands. Now, certain of our lands are subject to rates. These we paid on a certain valuation; but this year we are notified that the rates have been increased by some 11s., and we view this with alarm, and ask ourselves what kind of work is this. One day we know what our responsibilities and liabilities are, and the next day they are increased: and they keep on increasing. We really do not know where the end will be. I think it is only right the Government should give attention to our position in respect to this matter. We do not fail to pay our rates; we are not deaf to the calls made upon us for rates, but what we are disturbed about is the fear that these rates will keep increasing year after year, and it is only on account of the alarm we feel in consequence of what I have said that we are apprehensive for the future. Therefore I pray the Premier to look carefully into these matters, and if there is any possible way of lightening the load on us unfortunates I hope he will assist in doing so. We do not refuse to pay. We respond to the call for rates, but we are apprehensive.

*The Premier:* To the Chiefs of the Ngapuhi, and to the several chiefs from the tribes in other parts of the colony here present, Salutations, good wishes, good health, and every blessing to you all. This meeting to-day brings to me great joy. As you know, being Native Minister, I am the ministerial father of the Natives by virtue of the position I hold. As a father is pleased to see his children, so it gives me very great pleasure to meet you on this occasion. With me to-day a one of your own race, who represents you in the Cabinet. That representative, my worthy friend and colleague, Mr. Carroll, with myself and the other members of the Government, desire to do that which is for the lasting benefit of the native race. At great inconvenience, therefore, we came here to meet you and to ascertain your feelings and your aspirations. If there are grievances existing you should now lay them before us. We desire to meet the Native race in the same way that Europeans are met. Ministers go from place to place to hear what Europeans have to say to them. They then submit these matters to Cabinet, and, if redress is found necessary, measures are submitted to Parliament with this object. I again repeat, that we desire to give both races the same treatment. So it is the case with Europeans that once they have the opportunity of allowing the tongue to give vent to their feelings it gives relief to their mind. So it is with the Natives. Let them have the opportunity of making known their wants and grievances, if any exist, and I feel sure that good will result, both in the direction of having the grievances remedied and in relieving their minds. As in the past your ancestors had their meeting together to exchange thoughts and to clear up subjects which perplexed them, so to-day it is as well that you should meet together to discuss and arrive at conclusions upon matters which should be for your good, and, in fact, for the good of both races. I therefore view with pleasure the federal gathering which you have with you here. You have the chiefs and the representatives of the Natives from the different parts of the colony. The conditions vary in different parts; what is suitable for one locality may not be so for another. The Natives in other parts may therefore hold different views, and it is only by meeting together that you can arrive at conclusions which will enable the Government and Parliament to deal with these matters on lines beneficial to the natives in all parts of the colony. Now, when His Excellency the Governor was here yesterday you exercised a consideration for the Europeans that reflected very much credit upon you. The consideration to which I refer is when you and your chiefs refrained from placing various matters before the representative of the Queen. I know that in your hearts you desired to do so; but as you had given your word that you would not detain him long, so as to enable the Europeans to have an opportunity of paying their respects to him, you by that action did full justice to the chiefs and the Native race generally. I will now give you the mind of His Excellency, the representative of your Mother, our good and beloved Queen. He would have liked to have heard more from you, but as you had made arrangements with the Europeans that pleasure was denied him. Again this morning, owing to the limited time which I can give to you, you have been very considerate by putting your views before me through Mr. Hone Heke, after having discussed the various matters fully amongst yourselves last evening, though without giving me full information respecting them, although I took the earliest opportunity of relieving you from that situation by asking that you should give me fuller information respecting the several matters which I know have engaged

your attention. I am very glad that I did this, because it places me in a better position to deal with them later on. It is more important for you to place before me fully the several matters of importance to you than for me to give you the mind of the Government upon subjects which had only been briefly touched upon. If a person is sick in body he goes to a doctor. The doctor naturally asks him where the pain lies, and what has caused it. It is only after he has got these particulars that he is able to apply the remedy. Hence my reason for asking what your difficulties are. As the head of the Government and Minister of the Native race I ask you to let me know where your pains lie, so that I may be able to remove them.

## **THE RECENT TROUBLE.**

You thank the Government and myself for having tendered the advice we did to His Excellency the Governor to use the clemency of the Crown on behalf of those who had broken the law, and who are suffering in consequence of their misdeeds. Now, I will take you back to the time of the trouble. It was the most painful and anxious time I have had since I have been Minister of the Native race. With it there was a great responsibility thrown upon the Government and myself. A few misguided men might have been the cause of bloodshed and loss of life, and such injury to the Native race as could never have been repaired. Your ancestors had implicit faith in the Queen, their Mother. They had so much confidence in her that they placed in her hands their lives, their lands, and everything else that they possessed. She did this for protection, and were placed on the same footing as the Europeans. Your forefathers were quite right, for it is the strong power of the law which must be your protection. Parliament passes the laws, which are approved of by the Queen. The law for the protection of life and property is placed in the hands of the Government to administer, and this is your salvation. If it were not for the strong power of the law, the great majority, all powerful, would crush the minority. You are the minority. I therefore say to you in all sincerity, Look to the law for protection; see that the law is observed, and let there never again be any desire on the part of a foolish few to violate the law, for if the law is violated, the result might be the destruction of your race. You are only the remnant of a once powerful, ever noble, and hospitable race—one of the finest races that has ever existed and which has been protected by the British flag; and it is the earnest desire of the Government and of all in this country that the strong power of the law shall be used for your preservation. If, however, you break the law, how can you expect its aid to protect your lives and property? To-day there are only some forty thousand of your race in this country, whilst there are some seven hundred thousand white people. Speaking for the pakehas in New Zealand, I assure you that their desire is to help you, to succour you, and to preserve you. But you will weaken that desire if you break the law by threatening to destroy property and to take life. In this way trouble might be caused which would never be forgotten, and you would weaken that tie of love which exists between the two races. I said a few minutes ago that on learning there was danger of serious trouble I did not know of anything that I have had to do since I have been Native Minister which pained me so much, as to feel compelled to send an armed force here to see that law and order were maintained. I know that the Native chiefs, and that those who love the Native race who were here in the district at the time of the trouble, were just as much pained, just as much grieved, as I was; and I consider that this colony is deeply indebted to those chiefs who rushed to the spot where the trouble was to hold conference with the disaffected ones and to prevent serious trouble arising. Both races are deeply indebted to Mr. Hone Heke, Mr. Clendon (Stipendiary Magistrate), the Rev. Mr. Gittos, and to the chiefs and Europeans who by their wise counsel helped to stop what threatened to be serious trouble. I therefore take this opportunity of being in the district to thank them very sincerely on behalf of the Government for the services rendered to both races on that occasion. There were Native chiefs in other parts of the colony who sent communications, earnestly entreating those causing the trouble to abide by the law. Every power that they possessed was exercised to prevent serious trouble arising. Now I will take your memories back to a communication which was sent by me to the gathering at Waima. In this I said that the law must be observed—that those who had broken the law must submit to it, and that if they did this it would afterwards be a matter for the Government to decide as to when the punishment should end. They submitted to the law, and they have behaved themselves whilst confined in prison, and as there was a general wish on the part of their friends here, and as the Government have had the assurance that there will be no further trouble, and the law having been complied with, the Government considered that it would be a convenient opportunity at this great historic meeting, for the Governor, as the representative of Her Majesty the Queen, the law having been vindicated, to exercise the Royal clemency. The Government desired to let it be seen that there was no feeling whatever in the matter; and we further desired that your friends should be brought back to you in commemoration of this day. Now, to show you that the law is no respecter of persons, I desire to say that we punished the pakehas who had broken the law by selling arms to the Natives. Some of them were fined heavily. And one of them was put into gaol with those of your race who had broken the law. Those, who violate it, whether Europeans or Natives, must put up with the consequences. The law must be maintained, no matter at

what cost, because it is by upholding the law that we preserve your lives and property. When there was trouble in the minds of the Natives of this district, when they were *pouri*, certain business-men, knowing that to be the case, sold them firearms and ammunition. In my opinion, these Europeans deserved a more severe punishment than the Natives themselves. I will show you now how that action has injured other Natives in the colony. It was only a few years ago that the Government introduced a Bill into Parliament with the view of allowing the Natives to purchase arms and ammunition without restriction. Parliament did not then pass the Bill, but as things were going on peaceably, the time was not far distant when it would become law. Had it not been for the trouble of last year there would have been no restriction; but all that is now stopped, owing to the action of selling these arms, and the Natives throughout the whole colony are injured in consequence; the innocent are made to suffer by the action of the selfish, ill-guided, and rash. Enough of this. The cloud that has hovered over you for some time has now passed away, and I hope it may never reappear and that you may live together, love each other, and assist each other as years roll on. Yesterday the Europeans deputationised me, asking the clemency for those who had violated the law in providing the Natives with firearms; they asked that, as the Natives had regained their liberty, the same clemency should be extended to the Europeans. My answer was that they should petition the Government. Let their petition go before the Judge, and let us know the particulars, so that we may know how far they were to blame in respect to giving means to the Natives to take life. On the result of that investigation will rest the decision of the Government. The European who helps the Natives and who assists to protect and guide them has my respect and love, and will receive every encouragement from me; but the European who poisons the minds of the Natives for his own purposes, and gives them means to break the law, will receive no mercy from me or my colleagues. There may, however, by exceptional cases, and it will be for us to deal fairly and impartially with them when the petitions come before us. In the meantime I wish to let you see that we are determined that Europeans shall keep the law, just as we are determined the Natives race shall do so. Enough of that. My heart was gladdened yesterday when I heard the statements come from the chiefs assembled that they and their people were determined to observe the law; that they loved the Queen, their mother; that they would do their best to preserve law and order, and that there would be peace between the two races. Those cheering words are still fresh in my ears. It was that pledge given in the light of day by your chiefs and the others assembled yesterday which had a good deal to do with the clemency of the Crown being exercised, and which resulted in the gates of the place in which your friends were confined being opened, and in your friends being restored to you. Always keep to that pledge which you gave yesterday in the presence of His Excellency Lord Ranfurly, the representative in this colony of your Mother the Queen. (Applause.)

## **SURPLUS LANDS.**

I now come to the business submitted to-day. The first is the question of dealing with the surplus lands sold by the Natives without the areas or boundaries being properly defined, and in which, when the boundaries were afterwards ascertained, it was found that there was more land contained in those boundaries than was anticipated by the Natives who parted with the lands. The chief who referred to what took place on a former occasion at Waima, stated the position very correctly. He also related correctly what occurred when your member, Mr. Hone Heke, informed him that I had agreed that the matter should be dealt with by the Government; that in all probability an inquiry would take place. I will now tell you a little of the inquiry made by the Government. In the first place, we found a very large amount of land claimed to be surplus land had been disposed of by the Government, and that it was now occupied by settlers. We also found very great difficulties in the way, in so far as those who could give evidence as to the boundaries have been gathered to their forefathers. After the lapse of so many years, you will readily understand how difficult it is to reopen a question of so much importance. You have, however, relieved the situation by saying you do not wish any inquiry to be made as regards the lands disposed of by the Crown. As to the other lands which are still in the hands of the Crown, and which have not been dealt with, I do not see the same difficulty in the way of having further inquiry made. What is running through my mind at the present time is that the Government would not admit that there had been any error on its part, or that there was any right on the part of the Natives. There is, however, such a thing as equity; there is such a thing as expediency. When I mentioned the word "expediency" I was thinking of a matter which is painful to me—namely, that there are a large number of landless Natives, not only here but in other parts of the colony. I think it would be an act of grace on the part of the State if it were to give to the tribes and hapus of those who claim to have given those surplus lands—if they were to give the landless Natives of the different tribes and hapus those surplus lands, if it were possible to allocate them. (Applause.) I will therefore submit your representation to my colleagues. We will go into the matter fully, and I will let you know the mind of the Government through your member, probably next session. (Applause.)

## **DOG-TAX.**

I now come to vexed question which is small in itself, but which has carried a great deal of ill-feeling—I allude to the question of the dog-tax. Like most aboriginals, the Maori loves his dog. In that respect I may say you are not unlike many of the Europeans, for in the county in England where I come from we have a saying, "He who strikes my dog strikes me." There is a good deal of force in what you say in respect to the districts where the dogs do not worry sheep, for the reason that there are no sheep to worry, and the argument for the strict enforcement of the law in those parts of the colony has really no force. I am going to speak plainly, and tell you that I do think the local bodies, or those employed by them, have not acted judiciously or wisely or in the best interests of both races, in at least two counties, in the manner in which they have administered the law. (Applause.) Had serious trouble arisen, —and I say it with a due sense of responsibility, —I should have cast upon the members of those local bodies some of the blame. There is such a thing as administering the law in such a way that it does not bear harshly; and I claim that the Maoris are entitled to consideration just as the Europeans are. For instance, take the case of the Mongonui County. There the same law exists, but an arrangement was made between the County Council and the Natives. The latter said they would be responsible—that they would promise to destroy a lot of these useless curs, and to keep only useful dogs, and that if any damage was done they would take steps to compensate the sufferers; they said they would take the responsibility if they were not troubled about the tax. I have it on the assurance of the County Chairman that this arrangement had proved satisfactory to all concerned, and I never heard a word about the dog-tax when going through that county; yet the same two races are living there. The amount of revenue involved is very trifling indeed. If every penny of the dog-tax in this and the adjoining county was kept for the next hundred years it would not come to as much as the trouble it last year cost the colony, to say nothing of the pain that has been occasioned. (Applause.) As I have said, however the Government must uphold the law, for once it is put in motion it is to be carried out. But the question is, whether or not arrangements could not be come to under which harmony between the two races could be promoted, whilst at the same time the law would be maintained. I hope that my words will have the effect of causing the local bodies to consider the position from this standpoint, for I feel sure that if that course is adopted it will avoid the necessity for Parliament taking the matter into consideration. If, however, nothing is done, it will be for the Government to take the responsibility of submitting the matter to Parliament, so that the necessary power may be given under which, whilst seeing that the law is strictly carried out, we may deal with any exceptional circumstances necessitating the operation of the law being held in abeyance in any particular locality. Speaking with a due sense of responsibility, I say that if I were a settler in the district I would rather appoint a Maori committee from each kainga to keep down the dog nuisance than I would enforce the law to do it. They certainly have a better chance of knowing the dog of bad habits; and if the responsibility of destroying him were thrown upon them there would be a better chance of removing the trouble than there is at the present time, for the reason that the dog that would kill the sheep of Europeans would also kill those belonging to the Maoris.

## **NECESSITY FOR SETTLING NATIVE LAND QUESTION.**

As to uninvestigated titles to lands, or *papatupu* land, you ask that the further investigation be suspended until such time as better laws could be brought into operation and it can be done at a less cost. That request is very reasonable. I am of your opinion: that our Native land laws are at the present time far from perfect; that the expense of investigation is too great. I think that the law requires amendment, and I therefore do not blame you for asking that it be suspended in the meantime. To show you that I believe to some extent in the view you take, I will just mention that we have decided to reduce the number of Native Land Court Judges, and it would not be a bad thing for the Natives if within a very short time the work was finished and the Court closed altogether. (Applause.) Some of the subdivisions which I have seen and the allocations made are simply absurd. For instance, I have seen one about three chains wide and about three miles long. I think the best way would be for some tribunal to decide who were the owners of a certain block of land, and in the case of other blocks, probably not in the same district, but belonging to the same hapus, common-sense would say that if after they decided who were the owners they would submit plans to the tribes and the owners, and say, "This is your land; decide amongst yourselves the boundaries, and if you have settled that, we will finally decide that will be your land." Such a system would give a sufficient area for the owner to live on the land with his family. Under the present system the area in many cases is practically useless. We have gone to a large expense in ascertaining the titles and making the subdivisions. Notwithstanding this, the land, so far as settlement is concerned, is as far off being settled as ever, although it has been loaded with all this expense. I wish to impress this upon you: that great pressure is brought to bear to have the Native land question settled, because opening up the country is retarded, and the construction of roads and other means of communication is stopped.

Something must be done speedily. If, therefore, at this gathering you arrive at conclusions which will help to solve the difficulty I will be quite prepared to give them the fullest consideration. You have the Native land

proposals of the Government generally outlined in the Bill submitted last session. Give them your serious consideration; weigh the proposals well, because their object is for the benefit of your race. I beg to assure you that our earnest desire is to pass such laws as will serve the interests of the owners, and at the same time secure the lands being open for settlement. My own view is that we shall never pass a law which will please every tribe and hapu in the colony. But what we want is to give them defined permissive systems which they can adopt. So long as we have the land thrown open for settlement our duty is performed. It is a reflection upon Parliament, it is a reflection upon us all, to know that there are Natives in this colony richly endowed with land who are nevertheless going about the country poverty-stricken and penniless. I am inclined to the opinion that, under any Act we pass, a Commission should be appointed for the different districts composed of both races. The Commissioners so appointed should have absolute power in the adjustment of the present subdivisions. They should have the power of saying who shall go upon the land in the different localities. Further, they should decide who the land belongs to, and be able to say that there shall be no more money wasted in going to law. It is better to settle who is to have the rent than to let the land be eaten up in law-costs. I therefore earnestly impress upon you the necessity of helping the Government to settle this vexed Native-land question. Differences of opinion of a serious and important nature exists as between the old generations and the younger generation of the Native race. I agree with the old Maori chiefs, who were wise in wishing to retain and lease their lands so that they and their children could live on and from them; and I do not sympathize with the younger generation, who want to have the titles ascertained so that they can sell the land, squander the proceeds, and have merry time. If the desires of the younger men were given effect to it would not be long before all the Maori land would slip from them; and I hold that it is not their land to dispose of and squander away. What remains ought to be handed down to those coming after them, just as it was handed to them by their ancestors. (Applause.) Therefore I believe in conserving for all time sufficient land for the maintenance, not only of the present generation of Natives, but of a largely increased number which I hope we shall have in the future. If the land is gone, how are they and their children to live? I will now leave that important question, with the hope that you will help the Government to satisfactorily solve the Native-land question in the interest of both races.

## IS PAPTUPU LAND RATABLE?

Now, as to rates on Native lands: The first question is whether *papatupu* land is ratable. My own view of the law is that all Maori lands are ratable within a prescribed distance of roads, and that the Government has power in special cases to exempt. I will now explain why an increase in the rates would have been made. The same thing is done in the case of European lands, for as the land increases in value, so do the rates increase, and *vice versa*. I do not think, however, that reductions are often made. I will now show you a way out of the difficulty, which I hope your member will be able to see his way to support. We propose that no improvements shall be rated, and that there shall only be a tax upon the unimproved value of the land, just as for land-tax purposes. If the unimproved value were taken for rating purposes only, then these increases which you complain of would no take place, and we should have all the Europeans supporting the taxing of land upon the unimproved value, because it is a shame to take more from you on account of your having improved your properties more. Therefore I hope that you will support us in what we are proposing to Parliament—namely, to rate on unimproved value. (Applause.)

## THE COLLECTION OF RATES.

Now, in respect to the rates already collectable, a good many of you do not pay them at all. I am told that in one of the counties there were sixty cases sent to the Supreme Court for the Registrar to register against the lands for rates that had not been paid. In cases like these the responsibility is, of course, with the local bodies. They have to maintain the roads, which you use just as much as the Europeans, and where you are working your lands it is just as right that you should pay rates as Europeans. I am now going to show, however, that in this case, as in others, the local bodies do not act consistently. I shall show you that where the local bodies could get more money than from rates from the Maoris or from the dog-tax they are actually not collecting at all. I allude to the license-fees for gum-digging. The Kauri-gum Industry Act was passed in the interest of the Native race as well as in the interest of the European settlers, and also in the interest of the Europeans digging for gum. The local bodies have no right to let that revenue go by default, especially when they ask the Government to maintain the law as regards rates and dog-taxes. You Natives have large tracts of land upon which gum is found, and a large number of you are digging for gum. The Legislature has said, "We will protect the Native race by allowing them to dig on the reserves; and we will protect them from the large influx of aliens, who refrain from complying with the law." This law to protect the Natives, but it has been ignored by



the aliens and local bodies. If you were allowed to dig gum under these conditions you could pay your rates and dog-tax. Let the local bodies do their duty, and if they call upon the Government we will do ours, but let them act fairly and impartially towards every one in the counties. There is at least one exception to the rule—I refer to the Mongonui County Council, which has carried out the wishes of the Legislature, and by doing so has received from these sources over £1,000. The next time these local bodies come to the Government and ask for money for roads I will tell them to go and collect their own revenue first: they force you to pay your dog-tax and rates, as far as the law will permit, and at the same time allow other people to escape scot-free. This, I say, is not fair. If the local bodies will administer the laws fairly and impartially, my opinion is that the Natives will observe the laws. I believe if the Natives were treated fairly, firmly, and impartially, we would have no trouble with them.

## CONCLUSION.

I do not know that there is anything further to refer to. I trust we shall from this time forward go on and work together for the benefit of both races. I also hope that my views on the various questions, and my replies to your communications, have been to your satisfaction, and that, as a result of this meeting, good will result to both races in all parts of the colony, and especially to those residing in the north of Auckland. For many months I have longed to meet you as we have met to-day. Your member will tell you, although he and I differ on several political questions, that in respect to the Natives it is the earnest desire of the Government to do what is just and right, and he fully believes the Government to be earnest and serious in their desire to promote your well-being. On my journeys through the various districts I made inquiries from Europeans, and was told that some of the tribes here were still *pouri*, and that there was trouble brewing. When they told me this I was pained, and I made up my mind, if at all possible, to clear away all the dark clouds. I feel that your meeting the Governor and myself face to face has been for good. In the morning the mist is in the valleys, and sometimes in the winter the mountains are covered with snow, but as the sun rises he clears away the mist, and the summer sun melts away the snow. What was wanting to clear away the dark clouds that have been hanging over you was that those in authority should have your confidence, and that you yourselves should realize that it is only by both races working together that this can be done. Our meeting together, and the interchange of thoughts and explanation of actions that has taken place, will, I feel sure, help to remove all doubts and misgivings. I earnestly hope that the confidence now established may remain after you are gathered to your forefathers, and that it may continue for all time. You should say, "Let us keep on the lines laid down by our ancestors at the time the Treaty of Waitangi was signed on this historic spot." If this is done there will be no further dark clouds. There is room enough for all. Let us live as one people in love and friendship, and enjoy the good things provided for us by Atua, our Creator. May you increase in numbers until you become as powerful as you were at the time of signing of the Treaty of Waitangi. May the love which the two races had for each other when you were powerful and the Europeans weak be renewed, and may the hospitality which you then showed to the Europeans be now shown by them to you. May every comfort and blessing provided by an all-wise and ever-seeing Providence be showered upon you.

*Mr. Hone Heke:* Could you ascertain from the Crown Law Officers whether *papatupu* lands are rateable?

*The Premier:* Yes; if situate within the road-distance limit.

*Mr. Hone Heke:* I have a further request to make on behalf of the chiefs present, and that is that these speeches be printed in pamphlet form, and placed within the reach of every Native throughout New Zealand.

*The Premier:* I, with pleasure, consent to the request to have the speeches printed and circulated as desired.

*Mr. Hone Heke:* I have to thank you and your colleague for coming to meet us to-day and addressing us in the way you have done. I would ask you to leave all the matters mentioned in your speech in our hands. We will meet after you have gone and seriously discuss the very important matters enumerated in your speech. I am sure every one here will join with me in the expression of gladness at the events of the last two days. We are glad that on your return to Wellington you will consider these matters, and will announce to me, or us, the result of your Cabinet decision.

**Meeting between His Excellency the Governor,  
the Premier, and Mahuta and other Chiefs of  
the Waikato and other Tribes, at Government  
House, Auckland, 18th march, 1899.**

AMONG those present were Mahuta Tawhiao, Henare Kaihau, M.H.R., Te Heuheu, Patara te Tuhi, Hori Kukutai, Wirimu Karaka te Aho, Ngatete Karaka te Aho, Muru Paenga, Mita Karaka, Te Aka te Wharakura, Hori Herewini, Tahuna Herangi, Te Rawharitua, Tiki Rahi, Te Arai, Te whena, te Puihi Titoko, Te Wherowhero, Hohua Ruihana, Te Tuata, te Pakuru, Tomopo, Te Hohe, Nanaia, Tohikuru, and the two children of Mahuta, viz., Taipu and Tumate.

*His Excellency the Earl of Ranfurly:* Friends, Mahuta, and the chiefs, I welcome you to Government House, Auckland. I only wish I was in residence here, so that I might be in a position to entertain you in a fitting manner. I was in residence here, so that I might be in a about here to-day, and I therefore, in welcoming you, invite you to speak freely. I hope to give you my reply in the course of a short time.

*Mahuta:* Salutations to you, O Governor, who have welcomed us so cordially to Government House. Let me reply that we also welcome the Governor. Welcome on this day the representative of the Queen: welcome to the storehouse of words, the repository of *mana*; welcome to this diverge from the customs of my ancestors in welcoming you. At a meeting like this I can only use the old sayings and allusions of my forefathers. I am very glad to welcome you here, so that on a voyage to England, and submitted his word on reaching there. That word was returned here, and is now lying in the house of the chiefs. I greet you, the representative of our Mother, the Queen. My heart is full of gladness. Welcome the Governor; welcome his Ministers; welcome those who are in the possession of knowledge. *Kia ora te Kawana!* (May the Governor live). Long life to the Government and the Ministers.

*The Premier:* I have looked forward to this meeting for many days. Circumstances transpired which prevented Mahuta and his chiefs from meeting the representative of the Queen, and there have been those who said this meeting would never take place. I am sure it will be for the benefit of both races. All doubts which have existed have now been removed. I have heard from the lips of Mahuta his cordial welcome to the representative of the Queen. My ears tingled, and the sounds were pleasant, when I heard the band belonging to Mahuta to his father paying a visit to England, and going, at great inconvenience to himself, to try and see his Queen, and to pay his homage. It is gladdening to me and all present that the worthy son of so worthy a father should towards her. I know it to be a fact, for I have heard it from the lips of His Excellency, that deep interest is taken in the Maoris by Her Majesty, and that it is her desire that justice should be done to them, and that they should be preserved for their own benefit and the benefit of this country. Enough. The Governor will directly express his wishes, as representative of the Queen, and speak to the chiefs here assembled. Later on we, as Advisers of the Governor, will go into matters of detail, which will be carefully considered. Again I welcome Mahuta, Henare Kaihau, and the other chiefs who are here to-day. I sincerely hope that our Good Father will shower every blessing on you, and that our meeting to-day will be for the good of both races.

*His Excellency:* Mahuta and the chiefs of the Native race here assembled, again I wish you welcome. I trust that from this out a new era may be established among us, and that the friendship which we should have, living together in these islands as brothers, will be made steadier and stronger. As my Premier has just informed you, you will have an opportunity of placing before him any matters you desire to discuss. I know that he desires in every way to do that which is right and just as regards the laws of the Native race. I know that he is willing in every way to meet your wishes as far as it is possible to do so, but many important matters can alone be dealt with by Parliament, in which you also are represented. Personally, I feel confident that you may rest content that everything you put before him will be fully, fairly, and properly examined and considered, and the best that can be done will be done to further your views. My Ministers are responsible to Parliament, as well as to me as Her Majesty's representative here, and I am responsible to my Sovereign. Her Majesty takes the deepest interest in your race, and she requires to be informed on all matters affecting you. This I make it my duty to do, and for that purpose I have visited a large number of the centres of the Native population. I have visited the Native gatherings whenever it lay in my power, such as that held at Hastings, and recently at Waitangi, thereby showing my interest in your welfare. It will ever be my endeavour to foster the friendship between the pakehas and the Maoris. Even now almost every position in the State is open to your young men. Many of your race are taking an active interest in the affairs of the

***The Meeting between His Excellency the Governor (the Earl of Ranfurly), the Premier (the Right Hon. R. J. Seddon), and Mahuta with other Chiefs of the Waikato Tribe, at***

*Government House, Auckland, 18th March, 1899.***FIRST ROW (ON GRASS)—Te Wheua, Te Pakuru, Te Aka te Wharakura, Hori Herewini.****SECOND ROW—Mita Karaka, Henare Kaihau (M.H.R.), Rt. Hon. R. J. Seddon (Premier and Native Minister), Mahuta Tawhiao, His Excellency the Governor, Te Tuata, Tihirahi, Te Wherowhero (Brother of Mahuta), Ngatete Karaka te Aho, Te Heuheu (standing).****THIRD ROW,—Te Aral, Hohua Ruihana, Te Puhi Tetoko, Tohi Kuri o Waikato, Puhirawaho, Tonopo, Te Tahuma Herangi (Brother-in-law of Mahuta), Mori Kukutai, Colonei Penton (Commander, N.Z. Forces), Captain Wellesley (A.D.C.), Captain Alexander (Private Secretary to His Excellency the Governor), Hon. C. Hill Trevor (A.D.C.), Hon. J. Carroll (Minister Representing Native Race), Mr. W. Crow (Private Secretary to the Premier), Te Rawhare Kitua, Wirimu Karaka te Aho.****FOURTH ROW,—Taipu and Tumate (Two Sons of Mahuta), Te Hope, Mr. W. A. Graham, Mateamo Muru Painga, Nanaia, John St. Clair. Te tutakitange o te Kawana (Rore Ranapare) raua ko te Pirimia (te Raiti Honore Te Hetana), Ki a Mahuta ratou ko etahi o nga Rangatira o te Iwi o Waikato, Ki te Whare o te Kawana, Akarana, 18 o Maehe, 1899.**

colony, and it is my earnest hope that many more will follow in their footsteps, and endeavour with their pakeha brethren to build up the colony to an even more prosperous condition than it is in at the present time. In conclusion, may I express the great satisfaction I feel at welcoming you, Mahuta, and the other chiefs, here this day. At no distant date I hope to make the acquaintance of many of you in your own district. I trust that during my stay as Her Majesty's representative I may visit every Native district within the colony, and make a personal and friendly acquaintance with all your chiefs.

*Mr. Henare Kaihau, M.H.R.:* I have only a few words to say at present. All the greetings, all the desire of the heart of the people here represented by these chiefs, are embodied in the expression of Mahuta in tendering you the greetings he did. On my own behalf I wish to make a record on this occasion, that my heart is exceedingly glad of this opportunity occurring for the meeting of your Excellency and Mahuta. As everything has been said that can possibly be said by human voice in regard to the love that should exist and bind our relations from this forward, I will not detain you very much longer. Suffice it to say that I am very glad indeed that your Excellency and your Ministers have so met Mahuta, and have given expression to words which augur a better state of things for the future.

*The Premier:* I desire to pay a tribute of praise to Mr. Henare Kaihau, M.H.R., for the consideration and earnest desire that he has evinced, and the steps he has taken, to bring about this most satisfactory gathering of the chiefs to-day in order to welcome your Excellency. It had been said that no such meeting would take place; but knowing that the word of Mahuta and his chiefs was given, I felt sure this meeting would take place. As in the days gone by, the words of a chief were respected and adhered to. So on this occasion the words of the chief have been adhered to. The meeting has taken place, and I feel sure good will result from it. I was delighted when I heard His Excellency express to you his intention of meeting the Waikatos in their own home, and making a personal acquaintance with the chiefs and the Native people who are unable to be here to-day. The invitation for that visit was given by Mahuta a long time ago; and had it not been for circumstances over which His Excellency had no control, I know he would have visited the Waikatos some time ago. I will also take this opportunity of thanking Mr. W. A. Graham and Mr. Sinclair for doing their best to bring about this meeting. Convey to Tani Ngakawa—who I regret very much is, owing to ill health, not here to-day—my very best wishes and sincere desire that he will soon be well again.

The chiefs, to the number of about thirty, then entered Government House at the invitation of the Governor. The toast of "The Queen" was proposed by Mahuta, and that of "The Governor" by Henare Kaihau.

His Excellency then proposed the health of Mahuta. He said,—I feel that the friendship started this day will not die. The Bible tells us to live at peace with all men and all races, and all classes in the colony should strive to attain that end. Misunderstandings and difficulties would no doubt arise, but, at a rule, a quiet conversation and explanation would dissipate all that. I look to this meeting as the commencement of a new era, in which all difficulties and misunderstandings will be discussed in a friendly spirit. I trust that the friendship now established between myself and Mahuta and the other chiefs present will not die even when I have left the colony.

*Mahuta* replied, assuring Lord Ranfurly that though he might leave New Zealand, his memory would live for ever with the Native race.

*Mr. Henare Kaihau, M.H.R.:* We have finished what was proper for us to do here, but we would like the Premier to fix a time when the Native chiefs may have an opportunity of meeting him, as the head of the Government, on business matters.

*The Premier:* As I know you are here at considerable inconvenience and expense, I will meet you here at 2 o'clock this afternoon.

## **Meeting between the Premier and Mahuta, and other Chiefs of the Waikato Tribe, at Government House, Auckland, 18th March, 1899.**

*Mr. Henare Kaihau, M.H.R.:* Inasmuch as we have gone through a reconciliation between the Government and Mahuta, a mutual welcome, and appertaining to that and the good feeling now existing in this Island, I introduce to you the chieftains of Waikato. This place is Tamaki. It is now called Auckland. The proverb appertaining to it is that this is *ihu* (prow) of the canoe—that is, the nose of the canoe going inland: This is one people therefore they call it one people throughout. When the canoe goes on a journey a person stands to give

directions: he is carefully selected for special reasons, so that the paddling of the canoe shall be regular and firm; and if there were divided authority confusion would arise—one would paddle one way and another is another way. Therefore it was decided that this one person—Potatau—should be called king of this island, because he was the person who gave his consent to hand this Island over to Her Majesty the Queen. That is all I will say about this. These are the resolutions which the tribe have resolved upon: They have been well and carefully considered by the various hapus, tribes, and people who acknowledge the supremacy of Mahuta, for the guidance of the people. We think he would like to review the matters for discussion, so as to afford an opportunity to the various chiefs to give expression to their thoughts, good-will and appreciation of what was said by the Governor and the Premier.

*The Premier:* I will listen with pleasure to what the chiefs have to say.

*Te Heuheu:* The chiefs of Waikato have had time to speak. I believe, Mr. Premier, that you are aware that I come alone as a stranger, and not as one of Mahuta's party. I wish here to express my gratification at being present at this meeting between His Excellency the Governor, the Premier, and Mahuta here to-day. I was pleased at what I heard His Excellency say, and the Premier's reply to what Mahuta has said. From what I have heard I think this is a day [*unclear: on*] which will begin a new era for the consideration of matters for the benefit of the two Islands and the people contained in them. We have heard the Governor, the premier, and Mahuta expressing their respect and reverence for Her Majesty the Queen. Although I stand here alone as the representative of my people, it is sufficient that I have heard the words spoken to-day, and it is sufficient for me to express on behalf of my people my supreme satisfaction of what I have heard, and also my supreme satisfaction at and my concurrence in what I have heard. This I will be able to convey to my people. I am now furnished with new considerations to convey to my people, inasmuch as I have heard what has taken place here to-day apart from what I heard in North. I was one of the prominent ones who objected to the petition which was presented to Parliament; therefore I shall listen with grave attention to what may be submitted to the Premier by Mahuta and his people. I shall then be able to say what I shall support. All that I wish to say now is that this is a very special day—a day on which Mahuta has met His Excellency, and we have heard all that has taken place.

*Tihirahi:* Notwithstanding the fact that His Excellency has departed, the Premier remains. I wish to follow His Excellency with a few words for himself, having heard what he has stated. Salutations to you, O Governor! The Lord of all is protecting you and your household and your family. Sufficient. I wish to say my say my proverb of Waikato. Everything has been left for Mahuta to speak upon on behalf of Waikato. He is the representative of his ancestors, and stands here as their representative to-day. This is the house in which has reposed the affections of the Queen. We heard Mahuta to-day expressing to His Excellency and the Premier his words, [*unclear: and*] the words of us all, coming from one end of the Island to the other. All I have now to say is this: that I appreciate what has taken place. Let all survive, and let health and prosperity follow.

*Te Aka Wharakura:* Salutations! I have not much to say. The first thing I rejoice over is the good-will and the good words spoken by His Excellency and Mahuta to-day. It is a very great matter indeed to my mind. I am delighted at the great good which has been laid down and established between the two races. If this was the only meeting it would be sufficient to keep us going. My desire is that no one interfere with what has been done. As has happened when the first word of the Queen was spoken here for the good of both races, so let all support what has taken place to-day, and bring it to a successful issue. I wish you health and prosperity, Mr. Premier.

*Mita Kaiaka:* I stand up before you to express my gratification at what I have heard from His Excellency, although His Excellency has now departed. We have heard the new Governor express his good-will towards Mahuta and the people. Now I wish to address the representative of the Government of this colony, the Premier. Come to Tamaki. Welcome to Hauraki welcome to Taupo; welcome to Waikato. These are the places in which the principal tribes and people resided in this Island. Although the people of Hauraki are not here to-day, they are represented, and must therefore be mentioned as being present Te Heuheu is here to-day, they are sending Taupo. The reason I mention Tamakj in my salutations is that the person on this land is Tamaki Makaurau, Tamaki of the hundred spouses. I will endeavour to explain. You may have your wife to-day, and to-morrow she may marry some one else, and the next day some one else again. That is the reason this place is Tamaki Makarau (the woman of many husbands). This piece of earth, this Tamaki, is the same as that woman who married many times. She is now the Europeans'. I said, Welcome to the Hauraki; the meaning of that word being "with many avenue" That word still applies to the Ngatimaru Kowan That place is now full of holes for the purpose of getting gold. Those people have become just the same as the people who have married Europeans. I say with reference to Taupo, its meaning is

## **The Meeting between His Excellency the Governor, the**

**Premier, and Mahuta with other Chiefs of the Waikato Tribe, at Government House, Auckland, 18th March, 1899. Captain Wellesley, A.D.C. Hon. J. Carroll, Member of Executive Council Representing the Native Race. W. Crow, Private Secretary to the Premier. Captain Alexander, Private Secretary to His Excellency the Governor. Rt. Hon. R. J. Seddon, Premier and Native Minister. His Excellency the Governor (the Earl of Ranfurly). Colonel Penton, R.A., Commander of the N.Z. Forces. Te tutakitanga o te Kawana raua ko te Pirimia, ki a Mahuta ratou ko etahi o nga Rangatira o te Iwi o Waikato, ki te Whare o te Kawana, Akarana. 18 o Maehe, 1899**

"dejected. Deserted, and broken-hearted husbands, who have divided it into many small portions." It means that it has gone to the persons who married Tamaki. These are three sending salutation to the Premier. The fourth is a Waikato, the representative of Waikato—" Waikato of the hundred taniwhas (alligators). Their offspring is Waikatohoro Pounamu (insatiable). The generation of these is Waikato Maumau Whenua, Maumau Tangata. This is what I meant in my salutations: Waikato that wastes lands; Waikato that wastes men. Out of these people the remnant left is Mahuta. Although he is alone here, he is the true descendant and representative of all these great People. You have now, Mr. Premier, come together with Mahuta. This is a very great day in our history. I shall enlarge upon the goodness and the benefits that have taken place to-day. I shall enlarge upon the great words spoken to-day. I shall give close attention to what takes place immediately following the words spoken to-day Nevertheless, Mr. Premier, what I may put before you may appear objectionable; notwithstanding this, listen and consider it. Give careful consideration to what Mahuta may lay before you, and in saying this I salute you most respectfully as head of the Government of this colony, beneath the sovereign rule of our joint sovereign, Her Majesty the Queen. Let the same great God protect and shield us all.

*Mr. Henare Kaihau:* Now that the chiefs have given expression to their salutations to you, and knowing that you are full of engagements, and that your time is, therefore, most valuable, I desire to be as brief as possible. I will therefore, put everything I have to say in as few words as possible. As I stated before, resolutions have been come to after grave consideration by those people who represent the western division of the Island. I stand here as their representative. One great thing is the Bill that was read in House during a former session of Parliament. In that Bill was contained the sum and substance of the great matters to be granted to them, and to establish the undefined reunion between the two races. It must be understood that nothing was proposed in that Bill with a view of giving them any separate rights repugnant to the laws of Her Majesty the Queen. The great desire of the Bill is to give the Native race the power of administering their own lands. The Native race consider it right that they should have restored to them certain portions of the revenues which come from the territorial revenue of the colony. The Bill sets forth what they really want. I am aware that there are obstacles in the way of the Government dealing with this immediately. The Government could, however, appoint a time for meeting Mahuta and his advisers with a view of arriving at a decision with regard to the Bill. We desire to arrive at some compromise, so that the Government and the people of New Zealand might see their way to consider certain points in the Natives' favour. Our object is to arrive at some mutual understanding which would be fair to all concerned. I now leave this matter. There is another matter of importance which I desire to place before the Premier. The Premier gives utterance to certain words—that the Government were desirous of returning certain portions of the land to those Natives who are landless. The Premier brought before the House a Bill with this object. It was, however, not carried, but it signified the desires of the Government in that direction. The Government have also given expression to your desires to set up certain councils and committees to have jurisdiction within the Waikato, these councils to administer the land and other matters for the benefit of the Natives themselves and the European residents in the district. Furthermore, the Government were desirous of calling Mahuta to the Upper House. This, in my mind, is a matter of grave importance, and I think this meeting of the chiefs and the premier is a favourable opportunity for me to give expression to such views. He doubtless could explain his meaning and intention to those present. Of all matters, this, I think, is the most important. This is the first time it has been discussed publicly in the presence of the two races. I believe it is owing to the fund of information that the Premier has derived during his travels through the Island that he has arrived at this opinion. It is especially a matter of importance to be discussed this day, because all parties have

agreed that is a new era, and is, therefore, a fitting time for the chiefs to listen to the new proposals. Now we come for the first time to set steadily to work, firmly determined to seek out one way in which we can all work for the general welfare. Therefore I say this is a new advent for His Excellency, for the Premier, and for Mahuta. Let them now formulate a plan for us all. This is the person who has held everything back; he alone is the one person, and I, therefore, desire especially to convey to him my heartfelt gratification at what has taken place to-day, the event being one of such great importance for our future welfare. Whatever you cannot agree upon amongst yourselves the House has to consider. Let us all express our gratitude to God for the position He has placed us in to-day.

*Mr. W. A. Graham*, having expressed a desire to address the Premier, spoke as follows: Mr. Seddon, I stand here to-day as one of the first native-born Europeans in Auckland. My father, Mr. George Graham, is the cause of the action I have taken during the late period of my life. I am very pleased to see Father MacDonald here to-day, for he knew my father and the position he took up with regard to the Native race. I have been impelled by my father, without self-consideration at all, to use every means I could to bring back that good-will and loyalty which he felt sure had never been forfeited by the Native race and the old colonists of New Zealand. I can say honestly that my happiest days have been spent with the Maoris. Never mind what has taken place; never mind what differences there have been; if I know anything of the Native character there has been nothing but misunderstanding. Who was it in the early days that helped my father when I was a child? Who was it who offered to build that wall for our protection? It was Potatau and the Waikatos of Hauraki. To-day is the greatest day of my life. No man in the world will be more gratified in knowing that Mahuta has come forward to-day to meet the Governor and the Ministers than my father, who now lives in England. He will be delighted to hear that the bitter past has been forgotten I wish again to say that no matter what misunderstandings may have taken place there is a general desire to assist the Government in moving ahead. The Natives are not at all unwilling to do their part and to share their responsibilities provided they know how properly to do it. In all that they have been aspiring to, as Mahuta says, there never has been a wish to do anything repugnant to British rule. They are a highly sensitive race, and a noble race. Their religion and language being different from ours, and not having the privileges we have, they feel that they ought to have some way of their own of protecting themselves. I can only reiterate that this is one of the greatest days of my life. I feel assured that this meeting will be productive of good. I do not ask anything for myself, but I do ask that the benefit of the doubt be given to my Native brethren.

*The Premier*: Friends! Mahuta, Kaihau, Chiefs and representatives of Waikato, Taupo, and other parts of this great Island here assembled to-day, I am delighted to meet you and kindly greet you; and in doing so I desire to express to you on behalf of the Government and the pakehas of New Zealand our heartfelt good wishes towards you. You are responsible to your people for your New Zealand our heartfelt good wishes towards you. You are responsible to your people for your deeds and words; and as I feel that they will indorse what you have said, I wish now to pay great attention to those matters you have brought under my notice. Te Heuheu, the first speaker, though he said he was alone on this great occasion, I know represents in person, in mind, and in speech the people of which he is the head. I know that each of the *rangatiras* before they came here to-day had well considered what was to be put before me as Native Minister and as the head of the Government. For some time past there has been a desire on the part of the Native chiefs and the Native people generally to remove the clouds that have for some little time hung between them and the Europeans, and the meeting of to-day with the representative of our beloved sovereign the Queen has done much in that direction.

## ***The Treaty of Waitangi.***

It was through the Treaty of Waitangi that the Native chiefs, on behalf of their people, marked their confidence in the Queen, and placed their lands—which means life to them—under the care of the Government. They called upon the Queen their mother to succour them, and relied upon her to do justice to her children of the Native race. Your ancestors were far-seeing men. They foresaw that in this colony there would be a large European population; that the Europeans would almost be as numerous as the trees of the forest. They also foresaw that those of their race whom they loved so well, unless they had the protection of our gracious Queen, their lands and lives would be in danger. It is with regret that I have to admit that that treaty, which at the time was so well considered, and which was drawn in such a manner as had it been maintained in its entirety the interests of both races would have been safeguarded, has been departed from. I regret there has been a serious departure from it. The younger generations not being so wise, and not seeing the dangers surrounding them, were, I think responsible for urging a departure from that treaty, and the troubles that have arisen therefrom. Impecuniosity and a desire to sell lands privately to get money is partly responsible for this. But, enough, in respect to the difficulties of the immediate past which have arisen. We are here to-day to endeavour to remove those difficulties—to see how we can best give effect to what remains. I have already said that there has been a

departure from the treaty, The principal departure was in respect to private dealing with the Native lands. Designing Europeans asked that there should be free trade in Native lands—that the Natives should be allowed to deal with their lands as they liked. The result was that land disappeared from them as the snow before the noonday sun disappeared from the mountain tops. His Excellency was pleased to remark on the discontinuance of the growing of corn and wheat by the Natives, an industry which your forefathers engaged in for food and for export. I know the reason for this. Your lands which grew this corn and potatoes have gone from you. You sold these lands, when you had the right under what is known as free trade in Native land. Knowing the value of these lands which grew the grain, the Europeans, at far under their value, got possession of them. The result is that many of you have now got no land at all. Where is the land of the Waikatos? It has gone. It was owing to the departure from the Treaty of Waitangi that trouble arose between the two races. I am there fore not at all surprised that those who have still some land remaining are very desirous of knowing what will be done with it. The fact that there are so many landless Natives makes it all the more difficult to deal with their cases. The few about that have land are most anxious as to what shall be done; and you naturally say to me, as head of the Government, "Advise us; let us know what to do with the land that remains." It is true that a Bill was sent to Parliament on their behalf

***The meeting between His Excellency the Governor, the Premier, and Mahuta with other Chiefs of the Waikato Tribe, at Government House, Auckland, 18th March, 1899. Mahuta Addressing the Governor (Hon. Mr. Carroll Interpreting). Te tutakitanga o te Kawana raua ko te Pirimia, ki a Mahuta ratou ko nga Rangatira o te Iwi a Warkata, ki te Whare o te Kawana Akarana, 18 o Maehe, 1899. Ko Mahuta E Whai-Korero Ana ki Te Kawana (Ko Honore Timi Kara te Kai-whakamaori).***

by Mr. Kaihau, their member. That Bill had some provisions in it which were good. The principle of having papatupu and unimproved lands thrown open for settlement was sound, but it was over the manner of doing it that the difficulty has arisen. The Government also submitted a Bill providing for dealing with Native lands; and I desire that this assembly should clearly and distinctly know that we cannot allow large tracts of land to remain unimproved and uncultivated; it is not for the good of either race.

***Boards composed of Europeans and Natives.***

As a means of dealing with that land, we proposed that there should be Boards, and that these Boards should be composed of representatives of the Europeans and representatives of the native race. Some Native urged that the Boards should be composed wholly of Natives. Now, experience has taught us that until they understand better our system, the doings of any such Board would probably result in the land being swallowed up by the costs of the lawyers. As we have teachers in our schools for our children, so we believe that it would be well at the commencement to have the Boards composed of both Europeans and Natives, to enable titles to be given which would not be the cause of endless litigation. Let us submit a scheme which Parliament would approve of. I am prepared to agree to a proposal that Native owning the land should alone send their chiefs to sit with Europeans?the Board to deal with the Native land. If after a time we find such a system working well, we could further extend it in the direction you wish. I speak to you as a father would speak to his children. As the Minister to the Native race, I have taken a solemn obligation that I would perform my duties fairly and impartially towards them. One of the difficulties that we have to meet with now is the providing for those Natives in the Waikato, and in other parts of the colony, who, either from confiscation or the wasting or the selling of their lands, are now landless. I wish the chiefs in the various parts of the colony who have still a large amount of land to gather together and discuss the question of dealing with the *papatupu* and other Native-owned land. I would like to see them set apart some of this for the landless Natives, and ask the Government, with the chiefs, to allocate that land, so that all of those without means of support? especially those in the Waikato—might be provided for.

***Representation of King Natives in Legislative council.***

I now come to the question of the Waikatos, and those on the west coast of the North Island, being



represented in the Legislative Council. This matter Mr. Kaihau referred to. With due sense of the grave responsibility thrown upon me, I tell you that it is to Parliament that your mother the Queen and your well-wishers would say you that you must go for relief. The Parliament of Great Britain is superior to the Queen herself, and the Parliament of New Zealand is superior to the people: it is superior to the Government. Parliament is the safeguard: it is the protector of your lives and property.

## ***Special Representation: Natives in the House of Representatives.***

Parliament in its wisdom gave representation to the Natives race in the House of Representatives. Four members are elected to look after your interests there. Much of the good that has been done in the past to the Native race has resulted from that representation.

## ***West Coast Representative in the Legislative Council.***

Whilst representation has been specially provided for in the House of Representatives, I think at the same time it is well within the Constitution that there ought to be a fair representation of the Native race in the Legislative Council. At present the South Island has a Native representative in the Legislative Council, and there is also one there from the east coast of the North Island. There is, however, no representative from the Waikato and from the west coast of the North Island. Knowing that to be the case, I intended, through Mr. Kaihau, if the Natives on the west coast and in the Waikato and the Ngatimaniapotos particularly desired to be represented in the Council, to recommend accordingly. I further said that there was no one more fitted to represent your people there than Mahuta, the lineal descendant of that great chief Potatau. I wish to have your mind upon the subject, because the representative of the Queen never offers an appointment which will be refused. As the representatives of the Queen we are not prepared to tender advice until we know that those for whose good it is given are willing to accept the position. I say again, that if Mahuta was in Parliament, and in that branch of the Legislature to which I have alluded, he would be able to do great good for the people. Mr. Kaihau is in one House endeavouring to pass through that branch laws for the good of his race, and if he was ably assisted by other great rangatiras in the other branch of the Legislature there would be much better chance of getting the laws passed which they desire. Kaihau will tell you of the difficulties he has in obtaining support in his House. It would be a fitting ending of the Native business to see the rangatiras going to parliament, and, with their pakeha fellow-members, helping to pass laws for the good of both races. Let the chiefs confer upon this subject. Let them well consider it, because it is of great importance to them. It is a matter which the Government do not press; we do not wish for a moment to force it upon you; all that we do is simply to give you our minds, and leave it to your good sense to decide. The honour of being appointed a Legislative Councillor is one of the highest that Her Majesty's representative could confer, and there would be nothing derogatory to Mahutu in accepting it. I have been often asked to give to your chiefs and to the world generally the views of the Government upon the question. One of the great chiefs who was a member of the Council has passed away, and there is now a vacancy, which will be kept open for a little while longer, until the Native chiefs of the Waikato and west coast have had time to consider the matters I have mentioned to you. When you have come to a conclusion let me have your mind upon the subject. I feel sure that with proper representation there the difficulties respecting your land would be dispelled. It would help to clear away the doubts which exist in respect to the rating of land not benefited by expenditure on roads. It would help to assist in bringing about a satisfactory conclusion respecting the dog-tax. I know that you wish to have the responsibility cast upon you, but it is Parliament alone that can do this.

## ***Imposition and Collection of Dog-tax.***

As to the dog-tax, there are some districts where there is *no* settlement of any consequence and where there are no sheep. I will tell you what has been done by the Mongonui County Council. An arrangement has been made between the Council and the chief to the effect that if any destruction of sheep or annoyance is caused by Native dogs, the Natives themselves will undertake to destroy the offending dogs, but if any annoyance is caused by the settlers, then the dog-tax will be collected. In other words, the settling of this question is left entirely to the chiefs. This is the arrangement come to between the local body and the chiefs and though there is no authority in law for it, yet by mutual arrangement it is working most satisfactorily indeed. I am of opinion that if this question were submitted to Parliament, and especially if Mahuta and other chiefs were in the other branch of the Legislature to place their views before Parliament, laws would be passed in the direction of removing the annoyance. The settlers tell me that since that arrangement was made they have never had any

trouble with the Natives dogs. As compared with the land question, which is of vital importance, the question of dealing with the dog-tax laws is small indeed. I know that the position in respect to the Native lands and the purchasing of them is not in a satisfactory condition. It is therefore the duty of the Natives themselves to see that they have representation in both branches of the Legislature, which will enable them to pass laws for the good of both races.

## ***Investigation of Native Titles, and Abolition of Native Land Court.***

I have been asked that we should not investigate any more title. I have been requested to keep the *papatupu* land as it is at the present time, until we pass better laws on the subject. I am prepared to consider that as the law now stands, it would probably be in the interests of the Native race to allow these lands to remain as they are until such time as an amendment of the laws affecting Native lands takes place. Some law should be passed which will not permit the younger generation of the Natives to make away with these lands, to the detriment of their tribes and themselves on the question of title being settled.

## ***Reserves for Educational and Religious Purposes.***

Another large question which is also of vital importance, and which would be better dealt with if we had direct representations from the Waikato and West Coast tribes, is the reserves which have been given in years gone by for public and other purposes. The children of those who gave those lands for education, for religious, and for other purposes are now landless. Notwithstanding this, they have never reaped any benefit from those reserves for the reason that the conditions imposed have never been carried out. It is very hard indeed to know that the direct representatives of your ancestors who made those reserves have had nothing done for them in return. In most cases the trust has not been carried out. This is a matter which Parliament alone can deal with, and which it certainly ought to deal with in the interests of the trust and in the interests of the Native race. I think I have shown you what should engage your early attention, and if you move on the lines I have indicated, the result will be for your good. It will give you what was intended by your ancestors, and it is a duty you owe to your ancestors, to yourselves, and to your children, that these matters should not be left longer undealt with. The sooner they are taken in hand by Parliament the better for you.

## ***Summary of Matters requiring Attention.***

I will now summarise, according to their importance, the several matters which I have submitted for your early and earnest attention. The first is the question of administration by the Native race, and the establishment of Boards intrusted with sufficient powers to properly look after the lands. Then we have the question of Native reserves: these should be dealt with on

## **The Meeting between His Excellency the Governor, the Premier, and Mahuta with other Chiefs of the Waikato Tribe, at Government House, Auckland, 18th March, 1899. The Premier Welcoming the Chiefs. Te tutakitanga o te Kawana raua ko te Pirimia ki a Mahuta ratou ko etahi o nga Rangatira o te iwi o Waikato, ki te Whare o te Kawana. Akarana, 18 o Maehe, 1899. Te Pirimia E Hariru ana Ki Nga Rangatira.**

the lines intended by your ancestors when they considered them for the good of your children. The question of the landless Natives and the settlement of the Natives upon the lands, instead of existing as you are to-day, without working, is also of great importance, At present your lives are being wasted. If you had homes of your own, probably the evil that now exists would be for ever removed. Then comes the question of the rating of the Native lands, and the altering of the law so not to inflict hardship upon the owners of land which is producing nothing. As the law stands at present it practically debar land from being dealt with, although, notwithstanding this, rates have to be paid. I will now explain the law, to show you how its bearing upon you differs from the effect it has upon Europeans. If a European cannot let his house in town he applies to the local body, which is compelled to exempt it from rates. Now, the Natives cannot get tenants, and they cannot go on the lands

themselves, and though the land is within a certain distance of the road, rates have to be paid, and this means slow confiscation: this is a matter which demands your early attention and the attention of Parliament. The next question is in respect to the dog tax, and to placing the responsibility upon the Natives themselves, so that they can easily make local arrangements between themselves and the local bodies. At present the law is defective, but it must be upheld. What would, in my opinion, best help you to bring about a settlement in this and other matters would be the representation in the Legislative Council to which I have already referred. The representative of Her majesty the Queen, on the advice of his Ministers, can act in this matter. It is in his power to make the appointment. It may be said that this is a matter that should not be discussed—that is responsibility cast upon the Ministers of the day and upon the Governor. That is the constitutional position. It is, however, in my opinion for the good of both races that we should take counsel together in respect to it. You allege that you have well-founded grievances, and that matters have not been done for your good. Parliament is all-powerful, and it lies with Parliament to redress that which is unjust. If injustice exists, Parliaments is open to you as it is open to the Europeans; and my earnest advice to you, therefore, is to look to Parliament, and if you do that, and follow on the lines I have indicated, you will find that good will result. Such a thing would be a fitting ending to this great day—the greatest, in fact, for the Native race for many years. I say it is only right that you should take counsel together on these subjects, felling assured that if you act in the way suggested justice will be done. I heartily reciprocate the good wished you have expressed towards me and towards the Government, and also towards the European people of this colony. Though we differ in some respects, we both conform to the laws of our Queen.

### ***Maoris have no Desire to have Separate Authority.***

To-day it was very pleasant for me, as it was also for the Governor, to have your assurance that there was never the slightest desire on your part to set up a separate authority, or that you ignored the authority of the queen or of Parliament. Now that that misunderstanding has been removed—I hope for all time—may this day be the beginning of an era of harmony and love; may we go on together enjoying those blessings provided by Our Creator; may prosperity be ours; and may the difficulties, anxieties, and worries that have surrounded us be for ever removed. May you increase in numbers and become powerful as in days gone by. To-day will be known as the day of reunion; to-day will be looked upon by both races as a renewal of that confidence which existed at the signing of the Treaty of Waitangi. It can now be truthfully said that there is not a single tribe or hapu of the Native race that is not in harmony with our laws. They all recognise our Queen and earnestly desire to promote the well-being and happiness of both races. In conclusion, I can only express my gratitude to those who have helped to promote this meeting. It has been worth all the trouble and anxiety involved, because the result will more than repay that trouble. I hope you will all return home safely. Please convey to those at your kaingas my sincere and heartfelt good wished and assurance that anything that can be done on my part and on the part of the Government will be cheerfully done. Furthermore, I believe that anything that Parliament does will be for your everlasting good.

### ***Native Chiefs desire to have Reports of Meetings Printed.***

It has been suggested to me that the report of what has been done may be printed and circulated in the Native languages, so that those of the Native race may have the report of the proceedings correctly placed before them. I with pleasure accede to that request. I will have the report circulated through the *Kahiti* as an inset.

I conclusion, may He who watches over both races take you into His loving charge, and preserve, sustain, and keep you.

*Mr. Kaihau:* It is just as well that I should say a few words with reference to certain of the matters that have been mentioned to-day. It is with pleasure we heard that the Premier consents to certain words given expression to at the end of this meeting—to the effect that the chiefs should set to work in earnest to get some representative of their own appointed to the Upper House, to support those who are struggling in the House of Representatives to have Bills passed. This can be answered very shortly. Consent can, of course, be easily given, but there will be a good deal of discussion before it is absolutely settled. I mentioned that in the past, when Sir Donald McLean was in the Government, it was stated by him that he was desirous of making some return to the Natives who had suffered severely during the waikato war. I will not detain you long. After that came Sir George Grey. In his last message he told them that he was agreeable that they should set up amongst themselves council to take into consideration their own affairs, but that the laws of the colony were averse to it. Moreover, he was desirous of returning certain thousands of acres to those who had suffered during the war; and the only thing that prevented this being done was the existing law. It is the same thing that they are

advocating now. These people represent the Waikato people. All our desires are now in your possession. There is nothing outside of what is before the Government. The only thing that was left was that there should be a meeting at which you could meet these people face to face. If through want of authority there is anything in the Bill which you think dangerous to the Natives, that could be considered. With reference to your advice to the chiefs to consider these matters: well, all I can say is that all our considerations are in that Bill; but it is quite right that you should put your views before us as you have done. These Natives are landless because the whole of their land has been confiscated. Originally they were owners of the land. Therefore I say that it is for the person who has got the goods to consider as to the disposal of them. You have got the whole power in your hands. I am standing here naked. I am standing naked, and the sun and the rain are beating down upon me. Therefore I say it is needless trying any one else; the whole thing is in yours and Mahuta's hands. We have nothing to do now but wait result. What I plainly feel is that if these matters are favourably considered these men will set all that straight. This is my reply to you. Let there be good feeling existing between us all.

*The Premier:* Mahuta and I will settle these matters, but he will require to go to Wellington. Both of us desire to see them settled in the interests of both races.

By Authority: JOHN MACKAY, Government Printer, Wellington—1990.

***The Meeting between His Excellency the Governor, the Premier, and Mahuta with other Chiefs of the Waikato Tribe, at Government House, Auckland, 18th March, 1899. Mahuta's Native Band Playing in Front of Government House. Te tutakitanga o te Kawana raua ko te Pirimia, ki a Mahuta ratou ko etahi o nga Rangatira o te iwi o Waikato, ki te Whare o te Kawana, Akarana, 18 o Maehe, 1899. Te Peene Maori a Mahuta E Whakatangitangi ana I Te Marae O Te Whare O Te Kawana.***

***Meeting between Their Excellencies Earl Beauchamp (Governor of New South Wales) and the Earl of Ranfurly (Governor of New Zealand), the Premier (the Right Hon. R. J. Seddon), and Mahuta with other Chiefs of the Waikato Tribe, at Waahi, Huntly, 28th February 1900. Captain Alexander. Hon. J. G. Ward. Te Rawhiti. Hon. C. Hill-Trevor. Hon. J. Carroll. Henare Kalhau, M.H.R. Mahuta Tawhlao. Rt. Hon. R. J. Seddon. Tamahau Mahupuku. (of Walrarapa). Earl Beauchamp. The Earl of Ranfurly. Tana Taingakawa, Te Waharoa. Te tutakitanga o nga Kawana e rue, o Earl Beauchamp (Kawana o Niu Hauta Weera), o Earl of Ranfurly (Kawana o Niu Tireni), me te Pirimia ite Raiti Honore Te Hetana), ki a Mahuta ratou ko etahi o nga Rangatira o te iwi o Waikato, ki Waahl, Hanatere, 28 o Pepuere, 1900.***

***The Meeting between Their Excellencies Earl Beauchamp (Governor of New South Wales) and the Earl of Ranfurly (Governor of New Zealand), the Premier (the Right Hon. R. J. Seddon), and Mahuta with other Chiefs of the Waikato Tribe, at***

***Waahi, Huntly, 28th February, 1900.***Some of the Visitors.**Back Row.** Mr. F. Hyde, Private Secretary to the Postmaster-General. Mr. J. H. McAllister, Private Secretary to the Premier. Tamahau Mahupuku Chief of the Wairarapa Tribe. Capt. Mair (N.Z. [unclear: Cross]), Interpreter. Mr. V. Willeston, Private Secretary to the Minister Representing the Native Race. Mr. W. Crow, Private Secretary to the Premier. Mr. B. M. Wilson, Private Secretary to the Minister for Railways. Mr. F. Lawry, M.H.R.**Front Row.** Hon. T. Thompson, Ex Minister of Defence. Miss Thompson. Hon. J. G. Ward, Minister for Railways and Postmaster General. Rt. Hon. R. J. Seddon, Premier and Native Minister. Mrs. Sedden. Hon. J. Carroll, Minister Representing Native Race.***Te tutakitanga o nga Kawana e rua, o Earl Beauchamp (Kawana o Niu Hauta Weera), o Earl of Ranfurly (Kawana o Niu Tireni), me te Pirimia (te Raiti Honore Ta Hetana), ki a Mahuta ratou ko etahi o nga Rangatira o te iwi o Waikato, ki Waahi Hanatere, 28 o Pepuere, 1900.***

***Meeting between Their Excellencies Earl Beauchamp (Governor of New South Wales) and the Earl of Ranfurly (Governor of New Zealand), the Premier (the Right Hon. R. J. Seddon), and Mahuta With other Chiefs of the Waikato Tribe, at Waahi, Huntly, 28th February, 1900.***His Excellency the Earl of Ranfurly Addressing the Meeting.***Te tutakitanga o nga Kawana e rua, o Earl Beauchamp (Kawana o Niu Hauta Weera), o Earl of Ranfurly (Kawana o Niu Tireni), me te Pirimia (te Raiti Honore Te Hetana), ki a Mahuta ratou ko etahi o nga Rangatira o te iwi o Waikato, ki Waahi, Hanatere, 28 o Pepuere, 1900.***Ko Te Kawana E Whai-Korero Ana Ki Te Iwi.

***The Meeting between Their Excellencies Earl Beauchamp (Governor of New South Wales) and the Earl of Ranfurly (Governor of New Zealand), the Premier (the Right Hon. R. J. Seddon), and Mahuta with other Chiefs of the Waikato Tribe, at Waahi, Huntly, 28th February, 1900.***Mahuta Addressing the Meeting.***Te tutakitanga o nga Kawana e rua, o Earl Beauchamp (Kawana o Niu Hauta Weera), o Earl of Ranfurly (Kawana o Niu Tireni), me te Pirimia (te Raiti Hanore Te Hetana), ki a Mahuta***

*ratou ko etahi o nga Rangatira o te iwi o Waikato, ki Waahi, Hanatere. 28 o Pepuere. 1900.* Ko Mahuta E Whai-Korero Ana Ki Te Hui.

*Mahuta and leading Maori Chiefs who visited Wellington in connection with the passing of Legislation affecting the Native Race, Session 1900.* Mahuta me etahi o nga rangatira Maori i tae mai nei ki Poneke i te paahitanga o etahi Ture e pa ana ki te iwi Maori i te Paremete o te tau 1900. *Back row* — TOHI KUIHI-O-WAIKATO, JOHN ST. CLAIR, NEHEMIA, PARATA MATR. MRS. KAIHAU, TE RANGI-APITIHI, HOKI WAHANUI, ATHE PEPENE, TE RAWHAREKITUA TE AHU. *Front row* — HAIMONA PATARA, TE AKA TE WHAREKURA, HONANA MAIOHA, HENARE KATHAU, M.H.R. MAHUTA TAWHIAO, PATARA TE TUHI, HAORA TARERANUI, HOHEPA MATAITAU. *On ground*, — HONGIHONGI, ANARU WI APO.

*Mahuta and other North Island Maori Chiefs who came to Wellington to advise in respect to Legislation affecting the Native Race, Session 1900.* Mahuta me etahi o nga rangatira Maori o Aotea-roa i tae mai nei ki Poneke ki te whakapuaki i o ratou whakaaro mo nga Ture e pa ana ki te iwi Maori i te Paremete o te tau 1900. *Front row* — HAIMONA PATARA, HENARE KAIHAU, M.H.R., MAHUTA TAWHIAO, HAORA TANERANUI, HONERA MATAITA. *Second Row* — ANAHU WI ARO, HONOIHONOI, AINE PEPENE, HAHE WAHANUI. *Back row* — TOHI KURI-O-WAIKATO, TE AKA TE WHAREKURA, TE RAWHAREKITUA TE AHU.