

Front Cover

Back Cover

Title Page

Reports of Meetings Held, and Addresses Given,

By Mr. W. L. Rees, in Poverty Bay & Tolaga Bay, UPON THE SUBJECT OF Native Lands.

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Mr. Rees's Address.

(From the "Poverty Bay Standard," February 11th, 1879.)

LAST night, W. L. Rees, Esq., M.H.R., delivered a most interesting address in the Masonic Hall, upon several matters of public interest. The night was wet, and boisterous; but, notwithstanding, there was a good attendance. Several ladies had also signified their intention of attending, but were prevented on account of the rain.

On the motion of Mr. CARLAW SMITH, Mr. H. E. Webb occupied the chair; and said that he had hoped to see some ladies present, many of whom had expressed their desire to respond to Mr. Rees's invitation. He would remind the meeting that Mr. Rees was a visitor, and was about to entertain us as his guests; and, as such, it was our duty to accord to him an impartial and courteous hearing. Mr. Rees might feel it difficult to dissociate the politician from the private gentleman; and, perhaps, so much the better, as he was intimately connected with the mind of the Government, what he had to say on public matters would have greater weight. He had much pleasure in introducing Mr. Rees to the meeting.

MR W. L. REES, M.H.R., who was received with applause on rising, said: Mr Chairman, and gentlemen,—I thought it better when coming to address the meeting this evening to put down in order the few subjects upon which I intended to speak. It would be better to do so that the time might not be occupied in discursive narrative, and that what I myself, with your help, might hope to accomplish, would be clearly laid before you, in the form of a picture that would take hold upon your minds. No doubt the inclemency of the weather has kept many from attending this evening, but when we remember that the cause of the comparative paucity of attendance here tonight, is due to the present fall of rain, it will hardly be a matter of regret, knowing as we do, how welcome that rain will be throughout the district. However, it is not in mortals to command success. It will be sufficient if those who are here gain an intelligent idea of the subjects I propose to deal with, so materially affecting the welfare of this district; and to those who are absent the representatives of the Press will make known the views that are uttered. Perhaps it would be wise in commencing my remarks to state why I have taken upon myself to ask the people of Gisborne to meet me here to-night. To those whom I now have the pleasure of addressing it is well known the profession to which I have the honor to belong. It may be equally familiar to them that of late years I have mixed considerably in politics. More especially I have taken an active part in regard to questions pertaining to the natives and their lands, and, of course, I suppose we need not hide it from ourselves that the action I have so taken has been provocative of considerable comment, and viewed with much suspicion from certain quarters. Suspicion, apprehension, and curiosity, have been created in many quarters in relation to transactions in which I have been actively engaged. Now, I desire at this meeting to-night to lay clearly before the public the grounds upon which I pursue the action I do. I desire, also, to state the reasons by which I have been led to follow the course I have adopted; and the explanation I am about to submit will, without doubt, be satisfactory to those whom I am now addressing. In taking a brief and retrospective view of the tenure under which Maori lands were held prior to the advent of the European, we find, as I suppose many here to-night are fully aware, that a system prevailed of possessing land under tribal right. A system of Communism prevailed, and speaking generally, no native held absolutely to himself any portion in particular, of the surrounding territory of the vicinity in which he lived. Chiefs possessed rights in virtue of their chieftainship and they held lands on behalf of tribes or families whom they represented. When the first Parliament of New Zealand assembled, at the time the Constitution was given to the country a new feeling was created among the Maoris. They regarded with much suspicion the new power that was thus raised up amongst them, and considerable anxiety arose throughout the centres of aboriginal population in the colony. I have heard from the old residents of Auckland who were acquainted with the Maori chiefs of that district who belonged to the past generation, that at the first assembly of the New Zealand Parliament the Maoris squatted round the Provincial Chambers which were then the Houses of Parliament. And it has been described how they regarded with suspicion the pomp and ceremony attendant upon the first opening of Parliament in a British dependency: how the Maoris questioned the Interpreters, and wondered what the whole thing meant. The Maoris understood the *mana* of the Queen over the Islands of New Zealand, and had become familiar with the fact that the Governor was her representative; but what this new power consisting of the Parliament opened with so much

ceremony really meant and whence the power was derived, was altogether beyond their conception. They were determined to question this new power and ascertain its source. Previous to that time the Maoris had been accustomed to appeal to the Governor direct whenever they had any cause of complaint or any alleged wrong requiring redressing. Now they were told that if they had a grievance that grievance was to be laid before Parliament; the power of applying direct to the Governor no longer existed. In consequence of the feeling that arose among the Maoris and the generally unsettled state of the Natives, a combination among the Natives was formed known as the Land League.

Potatau determined to send to the Government asking to have a flour mill erected at Matamata, and for that purpose a deputation was appointed to wait on Mr (afterwards Sir Donald) McLean. Upon the reply to that demand the future policy of the Land League was to be based. These messengers from Potatau came to Auckland to see Mr. McLean and ask him if the Governor would comply with their request about the flour mill. Mr. McLean at that time was an adversary of the present Chief Judge of the Native Land Court, Mr. Fenton, and one was trying to overturn the other. At all events the Natives were put off by being told by Mr. McLean that by-and-bye the Governor would be seen about the flour mill, but that members of the Government had to be seen first, as no direct interview could then take place between the Natives and the Governor. The chiefs from that moment went back to their settlements. They saw that the power of the Governor rested on the action of his Ministry and, ignorant and suspicious of what further action might be taken with regard to their territory, the Land League was formed, and the King Movement brought into existence. Potatau was declared to be King, and from that arose what is now known as the King Movement among the Maoris.

The Assembly of New Zealand among other things began to legislate with regard to Native lands, and in 1862 the first measure bearing upon Native lands was passed by Parliament. This Act however remained inoperative. In 1865 another Act in relation to Native lands received the sanction of Parliament and thus the Native Land Act of 1865 was passed. It was then established by law that a certain mode should be adopted in or by which the titles to Native lands should be ascertained and the Native Land Court was thus constituted. Various provisions were made tending to the subdivision of lands and the extinguishment of the Native title absolutely. We know that those measures for dealing with Native lands and ascertaining the title of the Native owners were defective. We had to deal with a system of land tenure that had been unknown in Europe for centuries, such as holding land under a communistic title similar to that which the ancient heads of the baronial families in England possessed, but which has long since passed away. In those times the same sort of tenure existed as was found amongst the Maoris when Parliament began its legislation in regard to Native lands. Therefore any legislation in relation to those lands was of an experimental character. So from the day the first Native Land Act passed until the present moment the Parliament of the country has been unable to frame any certain and final measure in regard to Native lands that would tend to promote harmony between the two races occupying these Islands.

In 1867 and in 1868 the dealings in Native land between Europeans and the Maoris commenced, and continued on till 1873. Those transactions were conducted mainly under the Act of 1865 and the subsequent Act passed in 1867. In 1869 the Native land laws were further modified. Nearly all the difficulties between the Natives and Europeans arose during that period of time. Those laws were in such a state that litigation in regard to Native lands was simply inevitable. The seed was sown, and as sure as a crop is brought forth by the operations of nature were the laws then in existence bound to produce litigation. Confusion and litigation were the outcome, and unless some such measure as the Native Lawsuits Bill of last session be passed (Hear hear) that litigation will continue for years and years to come. It is my object so far as I can in my private, public, professional, and political character, to put an end, if possible, to this confusion and litigation that surrounds us. I feel fully persuaded that the country cannot have prosperity until the titles to lands are clear and distinct. Capital is shut out so long as the land titles are uncertain. An end is put to any hope of harmony ever existing between the two races of this colony so long as this state of things prevails. (Hear hear) I say that privately, publicly, and politically it has been my sole desire and endeavor to put an end to the confusion and litigation that have arisen from the Native Land Acts of 1865 and subsequent years, and to see that justice is done between the Europeans and Maoris. (Hear hear and cheers). Now it cannot be denied that the present condition of Native land titles is eminently unsatisfactory. Any one who has anything to do with Native lands knows that. No one who reads the papers of the day but is aware of that fact. There is no getting over the fact that the land titles are bad, and even if the question of their legality were staved off for a few years it would not improve matters. The holders who perhaps had worked hard and honestly to secure a possession that they could leave behind to their children when they passed away, would have been living here in a fool's Paradise. Those who may have fancied that they had secured homes for their families would find, and their children would speedily find, that a legacy had been left them of sad and bitter disappointment, to be followed by overwhelming litigation. It is far better therefore that the titles should be gone into now, and the frauds ascertained at once. Capital then will be speedily invested in the district, and an increased demand for labor will arise when a man

knows that he can obtain land with an absolutely clear and distinct title and that he can leave a certainty behind him to those who follow in his track. (Cheers.) In the question of the alienation of Native lands we find that purchases and leases from the Natives have been made partly by the Government of the country, and partly by Europeans. Before the land laws to which I have referred came into existence, the Natives did not question sales or leases that had been made beyond demanding the stipulated consideration. They understood fully the transactions in which they were concerned. They understood that the Crown was purchasing from them, and they knew that right existed with the Crown under the Treaty of Waitangi. In the cases of land purchases in the Middle Island before the Native Land Acts passed, the Natives, there say, "Let us have for ourselves the reserves that were marked out in the time of Governors Grey and Hobson." The question of the increased value of the land is not gone into. A demand is simply made for the fulfilment of promises that should long since have been carried out. But since these land laws have come into operation, both the Government and private purchasers have fallen into a state of trouble and confusion; and I propose to show how such a result has been brought about. In some instances, I do not say in the majority of instances, where Europeans have bought from the Maoris, the land titles are unsatisfactory owing to fraud. In some instances there can be no doubt that fraud has been committed. Talk to the people themselves, and in a number of instances it will be found that unfair dealing has taken place. As an instance of the manner in which fraud has arisen, names have been forged to deeds; sometimes with the intention to commit forgery, and sometimes the head of a hapu has been asked to sign to deeds the names of his family or some of his hapu on their behalf. In some cases the persons whose names were being signed were at the time hundreds of miles away, and it was known to the parties that such was actually the case. This representative of his hapu, being told by persons to whom he looked up to for knowledge, to sign the names of his people, would do so unconscious of any fraud. He would take the money and think that was the way to sign deeds according to the law. There was no criminal intention in the matter. Nevertheless, it was a fraud upon the parties who never signed their names. Then there was another way in which unfairness was resorted to. In many instances children in their mothers' arms have been brought into a room to sign a deed. The infant has been put through the form of touching the pen while its name has been written on the parchment. I know a case of a girl in Napier named Pukepuke, who is a grantee in some valuable lands there. An interpreter and an agent, both of whose names are well known in regard to Native matters in that district, got her to sign over absolutely every interest she possessed; and at the time this important transaction took place the girl was about ten years old. She received in payment for her interest a trifling consideration. The name of this girl was obtained in the way I have stated to property now worth about £30,000. Had she died and the Maoris forgotten the circumstance of the sale, the title would have passed, but now she is trying to get the land that was wrongfully obtained: and that is what is called Repudiation. Not only have the lands of minors been thus obtained, but Interpreters have made false declarations. One Interpreter confessed to it in open court. It is nonsense then to say that no frauds have been perpetrated. Anyone who will attempt to bolster up such a statement deserves to be punished; otherwise all sense of public morality, honor, and justice, would go to the winds, and life would become simply a race as to who could cheat the most. Alluding again to Hawke's Bay, there was an old chief there, Waka Kawatini, who had interests in valuable blocks in that district. A large trust deed was prepared and Waka was got to absolutely convey his property in fee simple to Europeans for a rent charge of £300 a year for his natural life. At the time this deed was made the property was actually bringing in about £500 a year. Friends arose who told Waka that he must not be cheated out of his lands in that way. The case was taken to the Hon. J. N. Wilson, Solicitor, in Napier, who commenced proceedings on behalf of Waka Kawatini, and at the instance of these "kind friends" of the Maoris, to have the deed declared void, and the lands restored to Waka. The day was fixed for the trial; but at the last moment the defendants who had obtained this deed from the Maori,—who, by the way, was about seventy-four years of age, and could neither read nor write—being afraid to face the Court, held an interview with the "kind friends" of the Native who had brought the action, and agreed to give up the deed. This was done, but to Waka's and Mr Wilson's astonishment, "the kind friends" then stepped in and got the land for themselves, large parts of which they hold to this day. One interest was a share in the Heretaunga Block.

There is another reason that renders the present state of land titles unsatisfactory; and that is the non-alienation clause in deeds. By reason of the temporary nature of the leasehold no man will invest his money to any great extent. Yet another source of difficulty is the conflicting claims in the different blocks. One grantee may have parted with his interest in a certain block while another has not. Confusion arises in consequence, through the shares being undefined. In many cases the Natives who have not alienated their interests are looked upon as trespassers if they go upon the land. Again a further reason of dissatisfaction prevailing is that large areas are unprofitably held by individuals. Looking at the Kaiti and those other blocks extending towards Tolaga Bay, we find that there are thousands of acres of land that should be brought under the plough simply covered with ti-tree and scrub. The Europeans will not go to the expense of clearing and improving, and I do not blame them while their titles remain imperfect. So long as land titles remain unadjusted

it simply means locking up the country from settlement. Any person who comes forward to settle the difficulty and have the lands thrown open so that people can find land with a perfect title to dwell upon, deserves to be looked upon, not with opprobrium, but as a benefactor, and as one meriting the thanks of the whole community. (Hear hear and cheers). In the Assembly, during the past few years, efforts have been made for Committees of Inquiry to be held respecting certain land transactions on the East Coast: the Hon. Member for the East Coast and the Members for Hawke's Bay while always declaring that their hands were perfectly clean still opposed the appointment of the committees. There was a Committee of Inquiry held last Session in relation to a matter, in which persons in Poverty Bay were concerned. I do not remember the decision, but something cropped up about bribing a Native.

In pushing these matters I have had to meet with much opposition, and endure much insult. No man who attempts anything of the sort that I have taken in hand can avoid coming into contact with persons who are neck deep in those transactions of a questionable nature, and the consequence is that a man must expect to have dirt thrown at him. There are persons in this community, and I am glad to say they are few in number, who have acted improperly in their transactions with the Natives, but the day is rapidly approaching when they will be judged. The Maoris and the Europeans who have been present at any of the meetings I have held in this district, are aware that I have laid it down as a fundamental principle that any *bonâ fide* contracts between Maoris and Europeans of the full purport of which the Natives were aware, however disadvantageous it may appear now, if honestly entered into, are to be preserved intact.

The next proposition is to have the non-alienation clause in all those Maori lands amended, so as to give extended facilities for the purchase of certain areas, and for the better and safer investment of capital. I believe that in all cases where lands are locked up by the non-alienation clause, the Government would be prepared to provide for the entail over a portion, at any rate, of the land being broken, in order that the fee simple might be obtained.

In dealing with conflicting claims, the course to be pursued will be to partition undivided interests, and in some cases where found expedient and satisfactory, to effect an adjustment by purchasing the interest contested. There are some cases of this nature that call for an appeal to the courts of law. Where the holders have so far as they are concerned honestly become possessed of the land, as many here are, an equitable adjustment will be afforded. I have in relation to the Whataupoko Block of nearly 20,000 acres on the opposite side of the river from the town absolutely secured the adjustment of the title to the land. The same result will be brought about in regard to Mr. Johnson's run at Maraetaha. I am to have a large meeting with the Natives there to-morrow. Besides that there are a vast number of other matters of a similar nature now in hand. In all those negotiations for the completion and validation of titles the principle is to deal more liberally with the Europeans than Europeans would with themselves under such circumstances. I must state in relation to the Whataupoko Block—as illustrating what I mean—the course of action adopted. Mr. Barker was the purchaser of 30 shares; there were 46 in the whole block. He tried to sell the interest he got, but could not do so. He was unable to get £35,000. I met Mr. Barker and told him there were three courses open to him, to fight, to sell, or partition—that is, for him to take a portion of the land for his thirty shares—or altogether sell out. Mr. Barker had no desire to fight the matter out in the law courts, neither had I. Eventually we came to terms by my purchasing on behalf of the whole of the grantees, Mr Barker's interest for £40,000. I am prepared to show absolutely in every transaction in which I am concerned that my hands are clean. I find however that it is only those against whom I am fighting who condemn me. In all those cases under settlement the just claims of the Maoris, and the just claims of the Europeans, can be equitably adjusted. And I say this publicly, and I wish it to be generally known, that with persons who have not worked a wrong themselves I am prepared to deal more liberally, and I am empowered to do so.

I propose that large unprofitable areas may be opened up for settlement, where men can make homes for themselves and their families. That where large pieces are leased from the Maoris a purchasing clause over a certain portion will be granted so that the lessee can have the option of purchasing it. I believe that my proposals will meet with the unanimous assent of every man who desires the prosperity and welfare of the district. Some of you are aware that the Natives have been signing to myself and Wi Pere, and in some cases to others as trustees empowering us to act absolutely for them in regard to their lands. Without that we could do nothing. It would have been impossible to do anything towards bringing that matter to completion, if we had had to deal with 30 or 40 Natives scattered all over the country. I told the Natives that to deal successfully with their property, trustees should be appointed, and that a committee, consisting of Natives, should be formed, having power to act jointly with the Trustees; and, against whom, in the case of wrong doing, the grantees could appear in the Courts of Justice. What I have done has been with the full concurrence of Members of both sides of the House of Assembly; members of the legal profession, and many of the public men of New Zealand. I saw it was the only possible way of doing the work.

In Mr. Woodbine Johnson's block, he absolutely desires that I should get all titles vested in myself and Wi

Pere; and for this reason: He has got a property of enormous value, if the title is complete. By the land being placed in the hands of Trustees, and the Maori Committee, and they obtain a clear title, then, acting on behalf of the whole of the grantees, an equitable arrangement can be entered into. A certain defined area will be allocated to Mr. Johnson, to which he will have an absolute title, and the residue coming to the Natives will be thrown open for settlement at once. (Cheers). I believe that I can manage these Maori affairs profitably to both races alike; and while I have the approval of my own mind. I will continue to do so. The Natives, at any rate, believe that I will act fairly, and I think the public believe it also. At the present time there are many people waiting to invest their capital in this district, but refuse to do so while the land titles remain as they are; and it is to settle those titles and open the way for capital that I am doing what I am. (Hear, hear).

In directing my remarks to the benefits which will accrue to both races, I would point out that the Natives from Tokomaru Southwards nearly to Gisborne have resolved to assign their lands to trustees; and by this means thousands of acres that are now locked up will be thrown open for settlement. Those lands are comparatively unoccupied, except by a few persons who will not venture to permanently improve their holdings while the title is insecure. There are gentlemen here to-night, who, from the circumstances, I have stated, cannot go in for any outlay upon the land they occupy. These people know that if they can get an absolute title to a certain portion of the run, the general public could go in for the rest. The benefits to the Maoris will be these:—Regular rents will be coming to them, and the money accruing from sales on deferred payment. About 15 per cent. would be paid down the balance remaining at 6 or 7 per cent. On these terms will people be enabled to settle in the district. (Cheers).

At Tologa Bay Mr. Murphy is—no occupying but—in possession of 28,000 acres. If he had 8,000 acres with a clear title, he would be infinitely better off. In such cases we propose arbitration for a mutually satisfactory settlement and the lands coming to the Natives can then be submitted for the benefit of the public. Is not that doing a good service? (Yes and applause).

[Mr Rees then went on to explain the advantages to be derived from a superior education, similar to that addressed to the Natives at Tologa Bay.]

Mr. REES continued: Is there any gentleman in this district, who holds Native land that will say he is satisfied with the title. That he has a title that a solicitor will pass? If he had the same property down South, with a good title he would probably get £100,000 for it; whereas he could not get £50,000 now. In the case of Mr. Barker of Whataupoko he has got back part of the land in lieu of portion of the purchase money, and can have a title that will pass the Land Transfer Act. To be able to obtain such a title is an incalculable advantage not only to the purchaser but to the whole community. (Hear, hear). The Natives will agree to a system of sale upon deferred payments, and in cases of leases clauses could be introduced more favorable to the lessee than could be got from any European. The Maoris see that the enormous areas of land they hold can be advantageously utilized by *bona fide* settlers getting upon them—not the land speculator. (Hear, hear.) I feel that I have taken upon myself an enormous responsibility in relation to these matters. Those who are acquainted with the law know that a Trustee cannot only under extraordinary circumstances profit a penny out of the land. (Hear, hear, and applause.) Should we be successful in getting the titles settled this place will prosper more than any part of the whole colony of New Zealand. (Hear, hear). An influx in the population would follow; and I am not singular in that belief. I wish the public to know that the movement is carried on in good faith and in the best interests of the place. I do not go in grog shanties to surreptitiously obtain Native signatures. I speak to the Natives through interpreters at public meetings where everything can be publicly discussed. No one need object to my proceedings except evil doers. Those who have acted wrongly, their unholy gains shall pass away from their grasp. I say that the whole of the community should support me; I do not care whether they do or not; but in view of its interests it should. The names of this place and Hawke's Bay stink in the nostrils of the people of the South, on account of land transactions. You have only to go South to find that any one engaged in Maori lands here, is looked upon with suspicion. I say to the community if it desires to see its own prosperity, those who have honestly dealt for lands, that whatever difficulties there are, whatever flaws exist, they should face the matter at once. I say to those persons that the Maoris, and the representatives of the Maori will deal far more liberally with them than Europeans under the same circumstances. There is no single instance where the greatest liberality has not been shewn in settling with Europeans. Those who desire to fight must please themselves. Those who desire really to settle this question, the great bugbear of the place, and put an end to this shouting and screaming as of noises and fury signifying nothing, can do so equitably, and to the welfare of the district.

Now, sir having finished upon that topic, I should like to speak on one or two other subjects of local importance.

In relation to the harbor I got the tacit understanding of the whole House and the promise of the Ministry, that a harbor should be constructed here. It was the first place named by the Hon. Sir Geo. Grey. The only question was if the scheme was practicable, and the cost moderate, and of that there can be no doubt I consider

that a promise has been absolutely given by the Government, and I am confident that the works will be undertaken on the receipt of Sir John Coode's report and plans.

With respect to district roads, sums have been placed upon the Estimates, and surveyors are now employed laying off lines of roads, and explorers are engaged ascertaining the most suitable country. A commencement has been made, which the Government will not fail to carry out. I have great hopes that the district will emerge from its past obscurity. Tenders in connection with the Gisborne-Ormond railway line have, I see, been called for to-day. The Government have given the rails; but I think they are bound to do something more. I believe that the County Council will, before long, pass a resolution asking for certain things to be done for the district. The lands acquired by the Government, in this district, will be thrown open as soon as the titles are closed. Then a large area will be open for selection. A Land Office will be here, so that people will not have the trouble of going to Auckland or Napier in order to have their titles substantiated. I communicated with the Hon. Mr Macandrew on the subject, who forwarded my telegram to the Minister of Lands.

It is a preposterous thing for the people of this district to have to send their claims to be registered as voters to Maketu. If the Council pass the resolution referred to, I will bring under the notice of the Government the extreme urgency of a Registration office being in Gisborne.

It would be out of place for me to refer to the recent speech of your representative here. I must say that the conduct of the two papers here, especially the STANDARD, is likely to produce a great deal of good. The more light that can be shed upon matters of public interest the more likely is a strong healthy public opinion to be generated, and that is the precursor of many things. I am glad to see the very independent action the STANDARD took; and whether the papers are for me or against me, I do not care so long as a fair criticism is given, and a healthy public opinion maintained no matter how hard they hit. What I object to is when journals take to villifying. The great desire should be to maintain a strong and healthy public opinion. There are other matters upon which I would like to address you but I will not trespass upon your time. Before sitting down I must record my belief that the future of this place and the whole district of Hawke's Bay will be a brilliant one if the people manage properly. Nothing else is wanting to make the place a great country. Here possessing a climate unsurpassed in the world, it but needs the steady perseverance of the people; and in moulding new institutions the people themselves should take an independent stand. Depend upon it the future prosperity and growth of the place rests upon the formation of an honest public opinion that will resolutely put its heel upon what is wrong and support that which is just. I would say in conclusion that I have no doubt that we shall be able to propound measures that will meet with the unanimous support of the Natives and tend to the welfare of the district. Those persons who can give good counsel in those matters will no doubt give the help that lies in their power. The making of roads, the introduction of capital, the amicable adjustment of the land difficulties, all are matters which only require to be taken in hand and properly conducted to make this district the finest in the Australian colonies. Mr Rees resumed his seat amid loud cheers.

After the applause subsided, Mr Bousfield said: If what you mean is genuine you have raised a hydra of an hundred heads. What I have heard of your speech I admire immensely. It is the first attempt I have heard of to cut off even one head of the hydra.

The CHAIRMAN notified to the meeting that Mr Rees would be pleased to explain further if necessary any of the subjects that had been touched upon or reply to any questions relating to matters of public importance.

Mr CARLAW SMITH wished that Mr Rees would do all in his power to get the Government to bear the cost of freightage of the rails for the Gisborne and Ormond line. Also that Mr Rees would be good enough to exert himself as a supporter of the present Government on behalf of the district and have the Harbour survey made at once.

Mr REES in replying stated that with regard to the survey of the Harbour the Government was prepared to pay £500 for having the survey performed.

Captain TUCKER explained that the Government had promised to send an Engineer to make the survey.

Mr REES remarked that the money was ready, but he supposed the requisite skill was not available here. He would communicate with the Government at once. Regarding the payment of freight for rails the Government had persistently refused to incur a similar outlay for about a dozen of places. The Minister of Public Works undertook to find the rails for 14 miles from the town to the quarry. He believed the Government could not pay the freight as the House had not voted the item. It might be possible to get the County re-imbursed the amount.

Mr CARLAW SMITH: When the question of the redistribution of seats comes on before Parliament will you advocate *[unclear: the]* claims of this district for special representation. (Hear hear).

Mr REES: I may state that I believe there will be this year a redistribution *[unclear: of]* seats. I have no reason to think that this district will not be allowed a separate Member. If provision be not made in the Bill I will undertake absolutely to *[unclear: urge]* the claims of the district upon the Government so that Gisborne and the surrounding district will have a separate Member.

Captain TUCKER said that as there were no further questions put, he thought Mr Rees was entitled to a vote

of thanks for the address delivered. It would be seen that the subjects dealt with in that gentleman address were of vast importance. He (Captain Tucker) was well aware of a large [unclear: amount] of capital being shut out from the district because investors were dissatisfied with the land titles. Wealthy persons from the South were desirous of securing large blocks here to cut up for settlement, but in almost every block, especially those investors would require, there was some difficulty as to title. From what Mr. Rees had said he (Captain Tucker) thought those titles would be investigated. There was no harm in asking for justice. Mr Rees was not instigating the Natives to use fire arms, he desired simply to settle the title that were in dispute and had been long before Mr. Rees's name was heard of [unclear: in] connection with native matters. The [unclear: result] of Mr Rees's advent in this district would be the settlement of those dispute titles, and we should then know who to [unclear: deal] with for the land. Large capitalists were excluded from the district solely [unclear: on] account of the nature of the land tenure. The question was not whether European or Maori won; it was the settlement of complicated titles, and that much-desired result would be brought about through Mr Rees's coming amongst us. [unclear: (Cheers)] There was the Whataupoko Block [unclear: of] several thousand acres of excellent [unclear: land] within a biscuit throw of the town, use as a sheep run, and occupied by two [unclear: or] three people. If the title to that was settled, as he understood from [unclear: Mr Rees] remarks it had been hundreds of families could be located there. Such were [unclear: the] results to be hoped for from [unclear: Mr Rees] coming to this district. (Hear hear.)

Captain Tucker then proposed a vote of thanks to Mr Rees, for the trouble he had taken in expounding his views to the meeting —Seconded by Mr CUFF.

THE CHAIRMAN said he should put the resolution to the meeting, as a matter of form but he could confidently anticipate its result. He might be allowed to state that he heartily concurred with its spirit, and thought Mr Rees entitled to the best thanks of the community for the able address just delivered. There could be no doubt that the district had labored under many disadvantages in the past, one of the greatest of which was the Native land titles. The persistent neglect of successive Governments we might look to be remedied in the future; and if there was one man more than another able and willing to do us justice it was Mr Rees; and he (the Chairman) had great pleasure in putting the resolution.

Long and continued applause followed. Mr Rees acknowledged the compliment, and the meeting broke up.

Mr Rees at Tologa Bay.

(From the POVERTY BAY STANDARD, Feb. 11th, 1879.)

ON Saturday last Mr Rees addressed a large gathering of natives at Uawa, who had requested him to give them an exposition of his policy with regard to future dealing with native lands.

After several speeches of welcome,—

Mr REES said that in addressing the chiefs and people of Tetanga, Hauiti, and others, he would speak to them as they had asked him to do so that day. He would ask them to be patient while he spoke about matters of importance to them, their children, and those to come after them. He had seen their beautiful country. He had seen in this place, Turanga, Napier, and other places, lands of the Maoris which had gone for ever. It was, no doubt, right that the white people should have land to settle on. He, however, always thought that Maoris had parted with their lands for that which was worse than nothing. Sometimes for money spent at once, to pay a debt, or for grog, which was worse again. In some instances Europeans had purchased or leased the land fairly, so that neither Europeans nor Maoris had any right to complain. Instances again had arisen where the Maoris had been cheated out of their land, for which they should have redress, and the Europeans punished. It was his duty, speaking for the Maoris, to see what had been done wrong in the past, and prevent it for the future. He was struck by a remark that had dropped from Wi Pere that morning, that we should have patience. When one went a journey, he could not expect to get to the end at once: so in building a whare, it was necessary first to collect the material, and erect it before one could see it and enjoy it. They had further been told that morning that, although the Europeans were descended from the younger branch of Noah's family, they had more knowledge than that possessed by the Maoris, who were the descendants of the elder branch. If this was so, it was because the Europeans had more patience, and would work on to the end; the Maoris would need some patience; and a great deal would be done in a very short time. There was a time in New Zealand, after the pakehas came, when there was no Native Lands Court; and a time again which brought that Court into existence. No person could buy native lands except the Queen and her representatives. In those days the people were gathered together as they were that day; and if the question of the sale was agreed to, it was done, so that, when the land was sold, everybody had a say, and could agree, or differ, as to the sale of his land. Parliament then made a law, and appointed Judges to give Crown grants. Under the first law only ten persons could go in a grant; whilst, probably, a hundred persons had the right to the land included in it. This was very bad, as the ten

could sell or lease without giving any of the proceeds to the remaining ninety. Something more than this could happen, because, if the whole of the ten did not agree, one of their number, who wanted a buggy, or grog, or was in debt, any European could get at him, and so gradually at the others, and eventually get the whole of the land to himself. When we had to fight the Maoris, we found they could take their own part; but when it came to planning, scheming, lying, or cheating, they were as children, and were no match for the European. So in Turanga and Napier, for grog and debt the land passed from the native people. Had the ten collected their people together, and sold in broad daylight, it would have been fair; but that the Europeans should have been enriched in the way he mentioned, is a matter of shame. In preparing the deeds the Maoris were promised that large reserves would be made for them; but to his (Mr Rees's) knowledge this had not been done in many cases. Had these Europeans treated other Europeans in the same way, they would have been put in prison; but the Maoris knew no better; were ignorant how to seek redress; and these Europeans became rich. In some places, as at Ahuriri and Turanga, these things have been felt, but not so much at Tolaga Bay. He did not come to Tolaga Bay to say these words in such an out of the way place, or because there were but few Europeans present. He had said these things in Parliament, and to those who had done it. He challenged these people to come out to the light, and show what they had done. Nor would he stop in his course as long as life existed. It is said that the present Government did not like Maoris, nor wished to do more than the other Governments had done. They (the Natives) must remember that the old Governments did these things (evils) themselves, and allowed them to be done by others. It is members of the old Government and their friends who are stopping the present Government from doing what is right for the Maori people. He would advise them not to lose faith, but to believe that the present Government were doing their best for them. He would now tell them the way he came to take charge of Maori matters. Mr Sheehan was managing Maori affairs in Napier, and so hated was he in consequence by the white people, that his own friends were afraid to speak to him in daylight, for fear they would be ruined; and would only do so at night. Sir George Grey became Premier, and Mr Sheehan Native Minister. There was then no one to take up Mr Sheehan's work for the Natives; and Sir George Grey told him (Mr Rees) to go to Napier, as there must be some one to look after Maori matters. Sir George would do anything to give justice to the Maoris, and have the wrongdoers punished. He went to Napier and took up Mr Sheehan's work, and soon found that the Maoris in the different districts looked to that office as their only hope to save them. He had been invited by Ngapuhi chiefs at the Bay of Islands to visit them. Kepa of Wanganui had also wished him to go there. Whatahou could tell them how he had been flooded with letters from the Wairarapa to go there; but he was sorry to say he had not been able to go as yet. In like manner he had received invitations from Waikato, Otaki, Tauranga, and other places. It was impossible for one pair of hands, and one pair of feet to carry out the whole of the work. They must not think it was want of will that he had not been to Uawa before. He was so pressed that he had to work night and day. Now that he had come he would be able to initiate measures which they themselves could carry out. He was glad to see Maori chiefs like Wi Pere willing to take upon themselves the burden of carrying out these measures. They must not be impatient; it is sufficient that they should fence, break up, harrow, sow the seed; and then wait for the harvest. Land was the life of the Maori people. Europeans could depend upon other means of existence. They were tradesmen, mechanics, laborers; doctors, and lawyers, and have many modes of obtaining a livelihood; but the Maoris could depend upon their land only. It was, therefore, absolutely necessary they should have good rules, and manage their lands as Europeans were doing. Let them look at the mode in which Maoris were managing their lands; a little patch of cultivation here, a piece of flat, or bush land there, with, perhaps, a small pa overrun with weeds; while the bulk of the land is unproductive. If they, the Maoris, cannot manage large areas of land properly, they should get some one that can. How this could be done he would now explain. Hitherto they had sold or let their lands to Europeans. When a European had land to sell, or let, he advertised it, and so got the highest price. The Maoris adopt a different course. A European living amongst them, comes and says, "I will give so much for your land;" and they foolishly give it to him; the result is that the European is able to realise a fortune, whilst the Maori has little or nothing. The European may come as a beggar, and go away a rich man. There were two or three instances he knew of. There was the Heretaunga block, for which the Natives got £12,000 or 15,000; that land is supposed to be worth some £400,000 or £500,000. It is often worse in the case of leases. He would take Pouawa, and Kaiti, as instances. The Maoris leased for £250 a year, and the European sold his lease for £15,000. He would not say that the Maoris should get everything; but that they should get a fair share. He believed that the land could be so well dealt with that both the European and the Maori could do very well out of it. With respect to Whataupoko, it was leased to the late Capt. Read; then some of the owners wanted a plough, or other things, and some 30 out of 46 owners sold to him, and, eventually, he bought out 38 or 39 of the owners at a price of about £4000. Wi Harongo, Riperatr, Wi Pere, and a few others, did not sell. When he (Mr Rees) came to Turanganui, the matter was talked over with Wi Pere, and eventually the block was bought out from Mr Barker for £47,500; and there would remain after paying him, some £50,000 or £60,000 for the natives. This would show how, by a little management, much money could be made out of the land. He would

now instance Paremata and Mangaheia No. 1 and No. 2, in all about 28,000 acres. Mr Murphy got the lease—the Maoris receiving £300 or £400 a-year; In this case, the deeds were properly made, and the Maoris had themselves to blame for not receiving as much as they ought. He had talked to some of the chiefs, now present, and they have come to the conclusion to buy Mr Murphy out, so that the land will bring in £3,000 or £4,000 a-year. He alluded to these blocks to illustrate what could be done. In Read's estate the land was got in this fashion. He (Mr Rees) had commenced an action in the Supreme Court against the trustees, and put notices in the papers, that if persons bought, they would do so with Maori claims hanging over them. Some persons were afraid to buy, as others did, and now came, day after day, to his office, to endeavour to arrange by giving up a portion of the land to have a clear title for the rest. He would be able to get back a good deal of the land for the Maoris. Had not his office been started, lands would all have slipped away from the natives. — [Mr Rees then lucidly explained the system proposed for the election of Trustees and Committees, together with their power and responsibilities, and continued.] — He had now explained the proposed plan for dealing with Maori lands. It only remained for the Natives to approve or disapprove. As to dealings in the past, where the Europeans have dealt justly, the transaction must stand; there could be no going back, even if mistakes had been made. Where the consideration for the land had been grog, or fraud had been used, he was prepared to get the land back, money or no money. But the Maoris themselves should assist. Where reserves had been promised, and not given, he would compel the granting of these reserves, or break the lease. He expected the chiefs now to discuss these questions. Mr Rees then went on to impress his hearers with the necessity of supplying a better class of education for their children. Without an advanced education, and a knowledge of the English language, it would be impossible for them to keep pace with the Europeans. He thought that lands should be set aside by them for the support of such schools. After some further remarks. Mr Rees—whose address had been ably translated to them by Mr Jury — sat down amid the hearty acclamations of his hearers.

The meeting then proceeded to discuss the questions enunciated by Mr Rees, and agreed that the lands should be vested in Messrs Rees and Wi Pere, as Trustees, with a Committee of seven to assist them, in negotiating the several blocks of land in the district.

Mr. Rees's Meeting.

(From the Poverty Bay Standard, Feb. 15th, 1879.)

To the unprejudiced mind; and to those susceptible of reasonable and unjaundiced impressions, the address Mr. Rees delivered in the Masonic Hall on Monday night last, will be a welcome earnest and instalment of the many good things in store for Poverty Bay. As an all-round address on matters of general importance, it was the best that has ever been delivered in Gisborne. It was thoroughly and well connected; the subject-matter of it was the outcome of a thoughtful mind, and formed a syllabus of circumstances connected with the East Coast, the importance of which it is not easy to estimate.

We were glad to hear Mr. Rees attack, *in medias res*, the principal offending head of the Hydra—the Native titles—which, *par excellence*, is the bugbear and great opponent to settlement and prosperity. There was a vigor and manly outspokenness of language employed by Mr. Rees that left little doubt of his sincerity, even in the minds of his bitterest opponents. The most sceptical of—what we shall call for the sake of convenience—the Anti - Repudiation party, must have been convinced that the plans laid, and means employed by Mr. Rees—for the purpose of untying the Gordian knot, which has so long twisted its gnarled cords round the very throats of the settlers—have the merit of originality and honesty combined. Nothing, to our mind, can be more candid, or more entitled to the most favorable consideration, than the expressions of a man who brings with him the means of immediate and prospective relief from pecuniary and financial embarrassments; and pledges his reputation on the result. Mr. Rees is a very sanguine man, but he is no theorist. He is too much of a lawyer to be speculative beyond the boundary lines of either prudence or redemption. He has faith himself in the work that lies before him; and that, of itself, is an important factor in working out the sum of mundane possibilities. Mr. Rees sees that a great future awaits the East Coast generally, and Poverty Bay in particular. He is cosmopolitan in his views; and his belief in the timely fruition of a great scheme, nerves him to carry it on in the face of all possible opposition—and we commend him for it. A man of less sanguine temperament—one less inured to the hardship and toil of political and personal strife, would either not have attempted the work at all, or, if he did, would have thrown up the sponge, and submitted to an ignominious defeat. Not so Mr. Rees. He is a far-seeing, but practical enthusiast, who puts his shoulder to the wheel, and pulls our cart out of the mud for us, while we—to our shame be it said—sit on the way-side and call upon Jupiter for help.

"I feel fully persuaded," says Mr. Rees, "that the country cannot have "prosperity until the titles of the lands "are clear and distinct. Capital is shut "out so long as the land-titles are uncertain. An end is put to any hope of "harmony ever existing between the two "races of this Colony so long as this "state of things prevail." Now can

the most rabid opponent of Mr. Rees deny the truth of these self-evident theses? But there are men—too many in their influence, if not in their numerical strength—still to be found who, while they theoretically admit the truth of these theses, practically deny it in their course of dealing with the Natives, which, if it be not what might be termed lawless, is opposed to the good government and peaceable settlement of the country. Mr. Rees finds Chaos and a Cimmerian darkness brooding over the land, and he says, "Follow "me, and I will give you light." Either he is a charlatan and an impostor of Gog and Magog stature, or he is the saviour of the district. But how shall we decide which character he personates until we see the result of his labors? Mr. Rees says, "It cannot be denied that "the present condition of native titles "is eminently unsatisfactory; and if the "question of their legality were staved "off for a few years, it would not improve "matters." Experiences on the East Coast of New Zealand bear but too correct a testimony to allow of the slightest attempt at refutation of this; while every settler of Poverty Bay knows but too well that its comparatively backward state is solely attributable to a most nefarious and ill-advised bartering—we cannot call it dealing—in Native lands. This much being conceded, it surely cannot be maintained that the man who can emancipate us from the evil effects of a system which has been built up from the force of bad examples, ought to be hounded down as an enemy to both races, and a foe to every principle of right, justice, and morality towards either!

Now, what are Mr. Rees's proposals? Shortly, they are these: That Trustees and Committees are elected to take charge of all the lands, the Native owners of which consent to have them administered. The Committees will decide as to the best means of dealing with the several blocks, and have absolute control, in conjunction with the Trustees, over them. Lessees will be liberally, fairly, and honestly dealt with; they will be guaranteed as much of their holdings as they can afford, or care to buy, and the remainder will be thrown into the market for *bona fide* settlement. It will then be optional for any one to buy the fee simple of these lands, and in the most convenient and profitable way, namely, on a system of deferred payments, the principal sum bearing interest at the rate of six or seven per centum. Truly, it may be asked—Would any European amongst us, if he had an opportunity, offer such advantageous terms? If Mr. Rees counselled the Natives to sell out entirely the whole of their possessions; or if he were trying by insidious means to possess himself of fat slices, as the manner of some is, he might be looked upon with suspicion; and his regard for the interests of European settlement would be blown to the winds. But the element of Conservatism that permeates his scheme; and the reservations and conditions proposed posed so that the advantages should be mutual, are so dead against these hypotheses, that it seems to be more difficult for an honest mind to asperse him as an enemy, than to commend him as the best friend the district ever had. And if we require results to cement our belief, let us look around. Already the tree has borne fruit; of which Maraetaha, Pako-whai, and Whataupoko blocks are instances. In the latter case, the difficulties that for some time stood in the way, are all but completed for the immediate survey of all the lower portion opposite the town of Gisborne. A traffic draw-bridge will be thrown over the river, and some thousands of acres of the most fertile land in the Colony will, ere long, be settled with a thriving population Mr. Rees might well pause in his address, and ask if these things are not something to be proud of! But it is not in isolated places, or even in the whole of Poverty Bay, that Mr. Rees proposes to carry on his work. He has received urgent requests from Natives all over the Island to go over and help them; and it must be a matter of hearty congratulation to know that, not until Mr. Rees has got well advanced in the gigantic undertakings in hand, on this Coast, will he budge from the post of duty. Mr. Rees says what is quite true. He has taken upon himself an enormous responsibility; and, instead of meeting with factious opposition, he ought to calculate on the support of every true settler. For our own part, we say—Go on. Turn not to the right, nor to the left. Let actions redeem words; and as teeming multitudes pour into the place; as the returning thousands of capital which have passed our doors in the past, seek again this field for investment, the name of W. L. Rees will be handed down to posterity as the greatest benefactor the East Coast of New Zealand if not the whole Colony—has ever seen.

The Kaiparo Block.

(From the Poverty Bay Standard, Feb. 20th, 1879.)

IN our last issue we notified that the Deeds of the Kaiparo Block had been concluded on Monday last by Mr. Rees and Wi Pere, the Trustees for the Grantees in the said block. We are forcibly reminded of the old adage, "that "straws show how the winds blow." To our readers who are not intimately acquainted with the topography and native nomenclature of the district, we would state that the above block consists of four hundred and thirty-one acres of excellent land, situated on the town side of the Ferry Hotel, and on the southeast of the paddocks where the last races were held. We refer to the negotiations in the above block mainly to convey some idea to the general public of the complications surrounding many of the Native titles in this district; and, also, to illustrate, that by judicious management, a speedy and amicable settlement of Native titles

can be arrived at. For that reason we propose giving a brief sketch of the ordeal through which the Kaiparo Block has passed, since it became Crown granted.

Originally, there were thirty-three Grantees, but of that number several are now dead. In 1869 the late Captain Read obtained a lease over the whole block, at a rental of three shillings an acre. Shortly after, six hundred pounds were paid to a few of the owners, on behalf of the whole of the Grantees, by way of mortgage on the block. The interest charged on the six hundred pounds almost completely swallowed up the whole of the annual rental for the remainder of the lease. Many of the Grantees who did not participate in the mortgage were, nevertheless, debarred from drawing their portion of the rent. We will leave it to the members of the long robe to judge of the legality, or otherwise, of the mortgage. To add to the complications, the Natives got into debt, and the purchase of shares began in the usual way. Some of the sales were admitted; others denied. A few of those who had not sold took possession of portions of the land, and erected houses thereon. In this confusion as to ownership the interests of the late Captain Read in the block were recently sold. He claimed two hundred and eight out of the four hundred and thirty one acres, as freehold, with a lease over the remainder of the block, terminable in 1884. According to that, not until five years hence, and until the mortgage was redeemed, could the Natives do anything in regard to the land without appealing to costly litigation in the Supreme Court. It is hardly, therefore, to be looked upon as a matter of surprise that no layman could be found sufficiently venturesome to purchase such a network of intricacy. Mr Brassey, solicitor, of Gisborne, purchased the interest of the late Captain Read; and we are glad to be able to state, that, now the whole of the difficulties in connection with the Kaiparo Block are finally adjusted, by the original lease and mortgage being extinguished. Of the two hundred and eight acres claimed by Captain Read's Trustees, forty-eight have been returned to the Natives; also the two hundred and twenty-three acres being the residue of the block, and held under a disputed lease. The Natives who took possession of what they deemed their portion of the block, have their proportionate shares, amounting in the aggregate to about fifty acres, awarded them. After giving Mr. Brassey an absolute title to one hundred and sixty acres of the best part of the block, the remainder of the area returned has been leased to that gentleman for ten years at an amount in value of over one pound an acre per annum, reckoning improvements. The balance of the block—one hundred and thirty-one acres—other Europeans have been anxiously negotiating for on similar terms, at the same time equally advantageous to all parties; and all arrangements are now concluded. The Native Grantees obtain a clear annual rental of about two hundred and seventy-five pounds, besides a reserve of one-eighth of the block, and the disputed mortgage and lease are wiped out. In this small transaction alone, the Native owners are placed in a very good position; at the same time the Europeans have nothing to complain of. Liberal arrangements have, we believe, been made with them. They have absolutely a clear and distinct title to their land, such as many a person here, and in Hawke's Bay and elsewhere would be glad to have. To the district at large, the general benefit accruing is this:— That a valuable block of land within four miles of town, second to none in quality of any to be found in Poverty Bay, which, for the past nine years, has been in the hands of Europeans without a single acre being improved, or a chain of fencing erected, will at once be made to bring forth benefits to all concerned. Costly residences, and other improvements, will forthwith be commenced; and an outlet will be found for the expenditure of capital that cannot fail, in its beneficial effects, to be for the good of the district. It seems, indeed, as if the day had at length dawned for bringing about a settlement of the heart-burnings and jealousies that have too long been felt in this district in matters between Europeans and Natives in respect to Native land titles; and for the consummation of which we look confidently towards Mr. W. L. Rees, through whose instrumentality, alone, those interested in the Kaiparo Block are indebted for their success.

Ko Te Riihi i Turanga.

Ko te whakamaoritanga tenei o nga kupu whaikorero a Te Riihi i whakapuakina e ia ki te hui pakeha i hui ki Turanganui i te ahi ahi o te 10 o nga o Pepuere, 1879 i runga i tana powhiri, nana ano i whakahau kia whakamaoritia kia rongona ai e nga Iwi Maori katoa.

Ka tu a te Riihi ka whakapai atu te hui ki a ia, ka mea ia.

I, whakaaro au i a au i haeremai nei ki te whaikorero ki te hui kua hui mai nei i tenei ahi ahi, he mea tika kia whakararangitia e au nga take hei ahunga atu mo taku whaikorero kia marama ai i te hui te takotoranga haeretanga o aku korero, ena ano e tokomaha atu te hui nei me i kore te awha kua ua nei, otira e taea hoki te aha i ta te Atua, a e hari ana hoki tatou ki te nanga o te awha hei whakaoraora i to *tatou* Takiwa nei.

Kei te mohio nga Tangata ka whaikorerotia atu nei e au ki taku tino mahi (ara) ko toku Roiatanga, kei te mohio ano ratou he Tangata au e uru ana kinga mahi Paremata me taku whakaaro nui ki runga ki *te taha* Maori ki nga raruraru hoki e ahu ana ki runga ki o ratou whenua, a i runga i aku mahi penei kua tau te whakakino a tetahi hunga marire ki runga ki a au, me te whakatonga hoki taua hunga ki aku mahi.

Ka whakamaramatia e au ki tenei hui inaianei nga take i haere ai au e enei huarahi, a e mohio aua au e kore e tau he whakakino a tenei hui ki runga ki a au ina marama atu ai ia au aua nga take.

Me titiro whakamuri tatou ki te noho a te Tangata Maori ki runga ki ona whenua i te wa o te korenga ano o te pakeha ki nta nei, ko te mana o te whenua i ena takiwa i noho ki te Iwi nui tonu, otira ki nga. Rangatira o ia Iwi o ia Iwi.

I te huinga o te Paremata tuatahi o Niu Tirani me te whakamananga a te Ture i taua Paramata, ka uru he mahara hou ki roto ki nga Tangata Maori me te titiro whakatonga hoki ratou ki te mana hou kua maranga ake ki waenganui i a ratou, a he nui te manukanuka me te pairi i tipu ake ki nga Iwi Maori katoa o te Koroni nei, a kua rongu au ki oku hoa pakeha e noho ana ki Akarana i tena takiwa, i te titiro ahua wehi atu a nga Tangata Maori i hui mai ki te whare Paremata i Akarana ki te matakitaki i nga mahi whakanui a te pakeha i te huakanga tuatahi o te whare paremata, me a ratou ui makutu ki nga Kaiwhakamaori ki te take o tenei mahi hou.

Kua mohio ake ano ratou i mua ake kua tau te mana a te Kuini ki rungu ki nga motu nei, engari ko tenei mea hou ko te Paremata ta ratou i raha atu ai me ta ratou i wehi atu ai, a ka mea ratou kia kimihia kia whawhatia atu tona ahua me tona take.

I mua atu o tenei ko te mahi a te Tangata Maori he kawe atu i ona mate i ana putake raruraru ki te tino Kawana kia tirohohia kia whakapaitia, na i te wa kua tu nei te Paremata ka kiia mai ki a ratou me ahu ke atu ki te Paremata.

I runga i te ahua manukanuka o nga Tangatata Maori mo te taha ki enei mahi hou ka whaihangatia ake e nga Iwi Maori tetahi Komiti, ka huaina tona ingoa ko te Komiti whakahaere whenua.

Ka mea atu a Potatau ki nga Rangatira kia whakaarahia he Mira huri paraoa ki Mata Mata a ka whiriwhiringia etahi Tangata hei haere atu ki a te Makarini a ka kiia i reira ko runga tonu i te kupu whakahoki a te Makarini i taua tono te mohiotia ai te huarahi mahi ma taua Komiti whakahaere whenua, he maha ano nga tono a Potatau kia te Makarini i muri ake ano kia whakina ake te whakaae te pehea ranei a te Kawana mo taua tono Mira.

Ko te Makarini raua ko te Penetana e noho ririri ana ki a raua i tena takiwa, e turaki ana tetahi i tetahi kia hinga, na ka riro na konei i whakaroa te korero mo te Mira ra, me te ki atu hoki a te Makarini ki a ratou taihoa te korero ki a te Kawana engari me korero ki nga minita i te tuatahi no te mea me matua te korero ki nga minita katahi ka tika te kawe atu ki te Kawana.

Heoiano ka hoki nga Tangata ki o ratou kainga kua matatau hoki ratou kua riro te mana a te Kawana i te Paremata, a tau ana te pairi me te whakatonga ki roto ki te ngakau o te Tnngata, pehea ra pehea ra te te ahua me te tu o nga mahi ka noho ake nei mo te taha ki o raton whenua.

Heoi kua hangaia te Kingitanga i konei, kua karangatia ko Potatau te Kingi, ko te timatanga tonu tenei o te Kingitanga ki nga Maori.

Ka timata tenei te Paremata ki te hanga ture mo nga whenua Maori a no te tau 62 ka whakaotia te ture tuatahi e te Paremata, otira kihai taua ture i whai mana taea noatia te tau 64 no taua tau ka hangaia e te Paremata te tahi, ture ano, a no te tau 65 ka hangaia te ture tohu tohu i te peheatanga o te kimihanga i nga take o nga whenua Maori me te hanganga i te Kooti he kimi, ko nga whakaritenga katoa o taua ture i ahu anake ki runga ki te whakawakanga me te wawahanga o te whenua, me te tino whakakorenga o te take Maori i runga i te whenua.

E mohio aua tatou i he te ahua o te hanganga o aua ture no te mea ko a te Tangata Maori noho ki runga ki ona whenua kihai i penei me o te pakeha, kati ehara i te mea e hanga ana te Paremata i runga i te matauranga engari e hanga ana i runga i te pohehe hei whakamatau noa ake me e kore e tupono ki te pai, a no reira mai ra ano a e haere nei ano te korenga kahore i oti i te Paremata tetahi ture tino pai e oti pai ai nga raruraru o nga whenua Maori e noho pai ai hoki nga Maori me nga pakeha ki runga ki enei motu.

No te tau 1867 me te tau 1868 ka timata te reti te hoko me era atu tu mahi a te pakeha i nga whenua Maori, a ka haere tonu aua mahi a taea noatia te tau 1873 ko aua mahi i haere i runga i nga whakaritenga a nga ture o te tau 1865 o te tau 1867, i te tau 1869 ka hangaia ano nga ture, no roto i enei takiwa i tipu ake ai nga raru raru katoa i waenganui i nga pakeha i nga Maori.

I runga i te kino o nga ture kua kiteatanga atu te raru raru kei mua e takoto aua mai, kua ruia hoki te pua, e kore ano hoki e kore te tipu.

He raru raru te mea i whanau mai i roto i enei mahinga, a ena a haere tonu ano te raru raru i roto i nga tau e maha e haere ake nei ki te mea ka kore e whakaotia tetahi ture pena tona ahua me te ture mo nga whakawa i nga whenua Maori i metia nei a kihai i whakaaetia e te Paremata ka hori nei.

E mea ana au i runga i oku ahua katoa, a i roto hoki i aku mahi katoa kia whakamutua haeretia e au nga raru raru katoa e takoto ana i waenganui i nga Maori me nga pakeha, no te mea kei te mohio au e kore e tipu pai te ahua o to tatou motu i te korenga kahore ano i marama te takoto o nga whenua, ko aua raru hoki hei whakahaere hei pana atu i nga moni e hia hiatia ana ki te homai hoki e kore rawa e tipu pai te ahua me te whairawatanga o nga pakeha e noho tahi nei i enei motu i runga i tenei tu ahua.

E tino ki tuturu ana au ko taku tino hia hia he whakamutu he whakapai i nga raru raru kua tipu ake i

waenganui i nga Maori i nga pakeha i runga i te kino o nga ture whenua Maori i nga tau kua pahure ake nei.

Hei aha koa kia whakaroaina ano te tiroiro i nga mate me nga raru raru e pehi nei i runga i nga whenua he aha te painga ki a wai o te waiho roa i nga whenua kia takoto kino ana me te whakaepa i nga raru raru hei tukunga iho ki nga uri o te tangata Maori ranei Pakeha ranei, tena etahi pakeha ahu whenua e mahara ana kua whiwhi ratou, i te oranga mo a ratou tamariki i muri i a ratou kaore, he whenua raru raru ia te whenua ka tukua iho nei.

Heoi ra ko te mea tika kia tiroirohia wawetia inaianei nga raru raru o te whenua kia whakapaitia ai, hei reira hoki ata tau ai nga whakahaere katoa o te rangi marie, (Ka whakapai te hui ki a te Ruhi i konei.)

Ko nga hoko me nga reti o [unclear: mua] (ara) i te wa kahore ano kia hangaia he ture Kooti mo nga whenua Maori, na te Kawanatanga na etahi pakeha ano, kaore nga Tangata i whakahe ki nga hoko i tena takiwa, i mohio hoki ratou e hoko tika ana ratou i runga i nga whakaritenga a te Tiriti o Waitangi, na mo nga hoko o Kaikoura heoi ano ta nga tangata Maori o reira he tohe tonu ki nga whenua rahui mo ratou i roherohea i te takiwa i a Kawana Kerei raua ko Kawana Hopihana, kaore i te tirohia te kakenga o te utu o aua whenua i nga tau ka hori ake nei heoi ano ta ratou ko te tohe tonu kia whakatutukitia nga whakaritenga o era nga rangi.

I te hanganga o nga ture whenua Maori ka timata te raru raru o te Kawanatanga me etahi atu tangata hoki e hoko whenua ana, na ka whakaatungia e au inaianei nga take i raru raru ai.

Ko te take i kino ai etahi hoka na runga i te raweke, i runga i nga korero noa iho a nga tangata Maori ka kitea tanga atu nga mahi raweke kua mahia ki runga ki a ratou, he mea ano i riro na tetahi atu tangata i tuhi te ingoa o tetahi, he mea ano ko te upoko o tetahi hapu hei tuhi i nga ingoa o taua hapu, kei te ngaro ke atu ra pea te tangata nona te ingoa ka tuhia nei, he whenua ke noa atu, me te mohio ano nga pakeha kei te ngaro te tangata nona te ingoa ka tuhia nei, me te ki atu ano nga pakeha ki te upoko o te hapu e mana tonu ana tana tuhinga i nga ingoa o etahi taangata o tona hapu, na ka tuhi kuare atu ia kaore te mohio ake hei hara tena mona, a tau ana te raru raru ki runga ki nga mea ehara ake nei i a ratou i tuhi o ratou ingoa, i etahi meatanga e hiki tonuana te koka i te tamaiti ka tuhia te ingoa o te tamaiti ki te pukapuka.

I konei ka korero a te Riihi i te tinihangatanga a etahi pakeha o Nepia i tetahi tamaiti wahine ko Puke Puke te ingoa ka te kau tonu nga tau o taua tamaiti i te takiwa i tuhia ai tona ingoa ki te puka puka huri o ona whenua katoa ki aua pakeha, i korero ano ia i te timihangatanga i a te Waaka Kawatini, Kei konei ka patai ake a Papu Kupa, nawai i hoko nga whenua o te Waaka, ka ki a te Riihi "Ehara i te mea hoko, he mea tahea tonu."

He nui nga whenua o konei puta atu ki Uawa kei te takoto mangere noa iho ko te take he nui no te whenua ki te pakeha kotahi, ko etahi wahi o aua whenua he pai noa atu mo te parau, a kei te tipuria noatia e te ota ota noa, ko te ahua raru raru o te take o te whenua tetahi take i kore nga pakeha e tahuri ki te whakapai.

E kore rawa e tika kia whakakinongia te tangata ana tahuri ake ia ki te whakapai i enei raru raru engari me whakapai a katoa ki a ia (ka mihi te hui ki a te Riihi i konei.)

I nga tau kua pahure ake nei kua meatia i roto i te Paremata kia whakaritea tetahi Komiti hei titiro i nga raru raru whenua o te Takutai Rawhiti engari na te mema o Haki Pei raua ko te mema o te Tai Rawhiti i peehi me te ki ano raua kaore tahi o raua hara.

I te Paremata ka taha nei i noho tetahi Komiti hei whakawa i tetahi mea e uru ana a te Kupa ki roto, ko te whakataunga kihai i ata marama i a au engari i puta i reira tetahi korero whakawhai hara i a te Kupa mo tana hoko kino i tetahi tangata Maori. Kei konei ka mea ake a te Kupa, (ko koe kei te hoko kino i a Wi Pere.)

Ka mea a te Riihi, "Kati ano koe kia whai kupu kia mohiotia atu ai kei te pamamae koe."

Ka mea ake ano a te Kupa i etahi kupu tawai mo te Riihi, ka whakahua ia ki te aru arutanga mai i Akarana mo te raweke.

Ka mea a te Riihi, ki taku mohio e kore rawa koe e toa ki te tuhi i ena kupu ki te puka puka.

Ka mea a te Kupa, he kore oranga mou i tau mahi roia no reira ka anga koe ki te taware i nga Maori.

Ka mea a te Riihi. He nui te pai a [unclear: ok] hoa roia kia au hei hoa mahi mo ratou i roto i nga whakawa, e mohio ana au ena [unclear: e tupono] mai ki a au etahi tangata kua whai hara, i a au e mahi haere nei i aku mahi, a ko aua tangata hei maka mai i te paru paru ki runga ki a au. Ka mihi atu te hui i konei.)

Tenei ano etahi tangata whai hara kei enei wahi e noho ana, engari ka tata [unclear: tera] whakawa mo ratou.

Kei te mohio nga Maori me nga pakeha e tae ana ki roto ki aku hui ki aku ture i whakatakoto ai moku (ara) ahakoa i [unclear: mou] mouria etahi whenua e kore e ahatia atu i te mea i mahia i runga i te ngakau pono o te tangata.

Kei konei ka mea a te Kupa, Kowai [unclear: koa] hei whakaronga i ena korero au, ka mea a te Riihi ke a te Kupa.

Mehemea kei te pohehe koe ki nga ture o tenei mea te hui he aha koe i haere mai ai, katahi ano te mea whakaohomauri i te tangata, he tangara mahi penei ki roto ki te hui.

Ko tetahi whakaaringa aku ko nga whenua kei te takoto i roto i te haere kia whakamataratia kia watea ai te hoko i etahi wahi e tika ana kia hokoa, me taku mohio ano ena te Kawanatanga e whakaae kia wetea te here o

etahi wahi o aua whenua.

Kei konei ka koreotia e te Riihi ana mahi katoa kua mahia mo te taha ki whataupoko, i whakaatutia ano e ia nga tikanga katoa kua takoto mo Maraetaha me etahi atu poraka whenua o Turanga.

Kei konei ka mea ake a te Kupa. Me te mea tonu kei a koe nga whenua Maori katoa o te motu nei, inahoki to tu o au korero.

Ka mea a te Riihi "me te mea tonu e hao ana e wawata ana koe kia riro anake i 8 koe inahoki te tu o au korero." Ka kata nga pakeha me te karanga (hia hia.)

Ka mea ano a te Riihi. Kei te mohio ano koutou kua hurihia e etahi tangata o ratou whenua ki a maua ko Wi Pere whakahaere ai, kati kua whaiti ki roto kia matou ko te Komiti nga whakahaere katahi ano ka oti pai nga mahi katoa e hiahia ana kia mahia.

Ko enei ritenga i whakaaetia e nga taha erua o te whare Paremata e nga roia me etahi tangata nunui o te Koroni nei, ko te hoko kino i te tangata i kore i, a au a ko te tangata e ki ana i te mahi pera au me tuhi e ia tana korero ki te pukapuka.

Ka whakatoi a te kupa i konei.

Ka mea ake a te Riihi me te mea tonu he mea utu naku a te Kupa kia haere mai ia i tenei po hei Katanga ma katoa.

Ko te tino hia hia o te Honehana kia riro ma maua ko Wi Pere e whakatau nga raru raru o ona whenua no te mea he moni nui kei roto o ana whenua e takoto ana, a e mohio ana au era e oti pai i a au te whakaoti ki runga ki nga Iwi erua, kei te tatari hoki etahi pakeha whai moni kia pai te takoto o nga whenua ka hoko ai ratou i etahi wahi. (Ka mihi atu te hui i konei.)

Ko nga tangata Maori o Tokomaru tae noa ki te awa o Turanganui kua whakaae ki te huri i o ratou whenua ki etahi kai tiaki a ka tino huakina etahi whenua nui hei nohoanga mo te tini o te pakeha, ko nga pakeha rua rua kei runga e noho ana inaianei kei te ngaikore ki te whakapai i aua whenua ko te take kei te raru raru ano te takoto o nga whenua.

Kowai rawa te pakeha hei ki mai ko ia kei te noho tika i runga i tetahi whenua Maori.

E mohio ana au he mahi taumaha tenei ka tangohia nei e au ki a au mahi ai, otira mehemea ka ata tau ki raro nga raru raru whenua o tena Takiwa ko reira hohoro ai te tipu o te whairawatanga o tenei Takiwa Katoa me te whakakikii haere ki te pakeha.

E mea ana au kia marama i te ao katoa aku whakahaere, kaore au e haere ana ki nga whare hoko Waipiro tuhi haere ai i nga ingoa o nga tangata Maori haere tonu ai au me aku kai whakamaori ki nga wahi marama korero ai i aku korero kia rongona ai e te ao katoa, heoi ano nga tangata hei whakahe i a au ko nga tangata kua whai hara, a ka murua nga rawa riro he i runga i a ratou ka noho ake nei, he mea tika kia tuaratia au e katoa ki roto ki aku mahi nei.

He nui te haunga o tenei kainga me Nepia ki roto ki nga ihu o nga pakeha o tera motu mo runga i nga raru raru whenua, a ka whakatongatia i reira te tangata o konei atu ki te rongona he tangata ia kua pa ki nga whenua Maori.

E mea ana au ki nga tangata katoa e noho ana ki tenei takiwa mehemea he hia hia to ratou kia whakatautia nga raru raru o enei whenua me tahnri wawe inaianei ki te mahi a ka whakangawaritia e te taha Maori nga whakaritenga, ko nga mea e hia hia ana ki te kakari kei a ratou te whakaro.

I konei ka korero a te Riihi i etahi korero e ahu ana ki runga ki te taha pakeha ara mo te awa kaipuke mo Turanga, mo nga rori me nga whenua o te Kawanatanga.

Mo te rehitatanga o nga kai pooti, a ka mea ia ena ia e mea ki te Kawanatanga kia turia he Tari rehitita pukapuka whenua ki Turanga, me era atu mea hei whakawhiwhi i tenei Takiwa ki te pai. He nui te whakapai a te hui ki a te Riihi i tona nohoanga ki raro.

Ka tu ko Kapene Taka ka mea I te mea kaore he patai ki a te Riihi e toe ana e mea ana au e tika ana kia tino whakapai tenei hui kia ia inaianei. He take nunui anake nga take o te whaikorero a te Riihi, e mohio ana au he nui nga moni haeremai o waho kei te aru arutia atu e nga raru raru whenua o konei, i runga i nga korero a te Riihi kua mohio au ka tata te whakataua aua raru raru, ehara i te me no te taenga mai o te Riihi ki konei i mohiotia ai nga raru raru nei kua mohiotia i mua atu, kati ka tae mai nei a te Riihi hei mahi i enei raru raru heoi ko te taunga tenei e tau ai enei raru raru katoa, i runga i nga korero a te Riihi kua mohiotia inaianei ka tata a Whataupoko te whakakikiitia ki te pakeha Kati e mea ana au kia tino whakapai tenei hui ka a te Riihi.

Tautokotia ana e te Kawhi.

Ka mea a te Tieamana o te hui he mea tika hia whakapai te hui ki a te Riihi mo nga korero marama kua whakapuakina e ia ki te hui i tenei ahi ahi.

A he nui noa atu te whakapai a te hui ki a te Riihi.

Ko Te Riihi i Uawa.

Ko nga kupu korero enei i whakapuakina e Te Riihi i tana whaikorerotanga ki te hui Maori i hui ki Uawa i te 8 o nga ra o Pepuere, 1879, he mea whakahau nana kia whakamaoritia kia rongona ai e nga Iwi Maori katoa.

Mutu ake ana nga whaikorero whakatau Manuwhiri a ia rangatira o te hui ka tu ko te Riihi ka mea.

E nga Rangatira mea nga tangata kotoa o Te Aitanga a Hauiti me etahi atu tangata e noho ake nei i roto i tenei hui, i runga i ta koutou tono ki a au ka whaikorero au ki a koutou i tenei ra e mea ana au kia ata whakarongo mai koutou ki etahi korero e whaitikanga ana ki runga ki a koutou ki to koutou ahua e noho ake nei puta iho ki o koutou uri i muri i a koutou.

Kua kite au i to koutou whenua ataahua.

Kua kite au i konei i Turanga i Nepia me etahi atu wahi, i etahi whenua kua tino riro atu kua tino makere atu mo ake tonu atu.

He mea tiki ano kia riro etahi wahi whenua i nga pakeha hei nohoanga mo ratou.

Otira ki taku whakoaro kua mounouria noatia nga whenua kaore he ritenga tahi ki a koutou, he mea ano he moni te utu, otira ko taua moni i whakapaua hei. utu nama aha noa ake ranei, he mea ano he waipiro, ko te mea kino rawa atu tenei.

Ko etahi hoko me etahi riihi i tika i pai noa iho a kaore hoki he ritenga tahi o enei.

Otira ko etahi he mea taware he mea tinihanga, e tika enei kia tirotirohia te taha ki nga Maori, kia whiua koki nga pakeha nana i tinihanga.

I runga i taku mahi i te taha ki nga Maori e tika ana ki tirotirohia e au nga henga kua he, ki te arai atu hoki i te he a muri ake nei.

E mihi ana au ki tetahi kupu a Wi Pere i puta i tenei rangi (ara) kia kaua hei whawhai, me te tira hoki kei runga i te haere kei te roanga ano o te ara te ritenga.

Kua kiia hoki i tenei ra e tetahi o nga Tangata i whaikorero, ahakoa te matamuatanga o te Iwi Maori i runga i te Tipuna kotahi (ara) i a Noa, ko te Iwi pakeha te Iwi kua poka ke atu te matauranga, ko te take hoki he ata tau marire no ratou ki te ako ako i nga mea katoa, me te tohe tonu kia taea tonutia te mutunga, otira he nui ano nga mahi e oti i te takiwa poto.

I te wa kahore ano i hangaia te Kooti mo nga whenua Maori ko te Kuini anake ratou ko ana kai mahi hei hoko i nga whenua Maori. Ko te tu o te hoko i ena takiwa, runanga nui tonu ai, pena me tatou e hui nei i tenei ra, a ka uru a katoa ki te whakaaetanga ki te whakakorenga ranei o te hoko.

Na ka hanga nei te Paremata i te ture Kooti i nga whenua kia Karanua Karatitia. I runga i nga whakaritenga a te ture tuatahi kaore i uru nga tangata tokomaha atu i te kotahi te kau, a e mana ana taua kotahi te kau ki te hoko noa atu i te whenua o katoa me te kaiponu atu i nga moni ma ratou anake, a ehara ano hoki i te mea kia whakaae katoa te kotahi te kau ra, engari haere takitahi noa atu ai a ia tangata o ratou ki te hoko i tona hea i tona hea, a na te mea ka pau anake ratou, i te pakeha te hokohoko.

I te timatanga o te whawhai a te pakeha raua ko te Maori ka kite te pukeha he ngakau toa ano to te Maori, otira i te anganga ki nga mahi rawe ke kihai i tu te ringa o te Maori, na me te tamariki tonu koia ano a Nepia raua ko Turanga [unclear: riro] atu ai, he waipiro he nama rawa ano [unclear: te] utu.

Mehemea i hoko tika te kotahi te kau i te ra e whiti ana heoi kua pai.

I te mahinga o nga pukapuka hoko reti ranei i kiia kia kapea tetahi [unclear: wahi] whenua mo nga Maori engari e mohio [unclear: ana] au kihai i whakatutukitia tenei [unclear: whakaritenga,] mehemea i penei te hianga o te pakeha ki a ratou whaka pakeha ko te whare here here te mutunga, otira e taea hoki e te Maori te aha i tona kore matauranga, koia i tipu tonu ai te rawa ki te pakeha, otira ko tenei kainga ko Uawa kei te ahua ora ano i enei mahi.

Ehara i te mea i haere mai au ki [unclear: konei] ki te wahi ngaro korero ai i enei [unclear: korero] aku, Kua whakapuakina e au enei [unclear: korero] ki te paremata ki nga tangata hoki [unclear: noni] nga hara, he tono ki enei taangata [unclear: kia te] mai ki te marae whawhaki ai i a [unclear: ratou] mahi, a e kore e mutu noa taku mahi i [unclear: aaui] e ora nei.

Kua kiia te ki kaore tenei Kawanatanga e aroha ana ki te Maori ara e rite ana [unclear: ratou] ki etahi kawanatanga te whakaaro kore [unclear: ki] te taha Maori, otira me mahara koutou [unclear: ni] nga Kawanatanga tawhito i mahi nga mahi kino nei me te waiho hoki ratou i [unclear: etahi] taangata kia mahi pena ana, a ko [unclear: nga] taangata hoki o aua kawanatanga kei [unclear: te] whakararuraru i tenei kawanatanga koi mahi tika ki runga ki te taha Maori.

Kati me mohio koutou ko tenei Kawanatanga kei te awhina i a koutou a me whakumanawa koutou ki a ratou.

Ko tenei ka whakamaramatia atu e [unclear: a] ki a koutou te ahua i riro ai ko au hei [unclear: k] whakahaere mo nga mahi Maori. Ko te Hiana e mahi ana i nga mahi Maori [unclear: ki] Nepia, a e tino ngakau kino ana [unclear: nga] pakeha o reira ki a ia. Ka tu a [unclear: Hori] Kerei hei upoko mo nga Minita, ka tu ko te Hiana hei Minita mo te taha Maori, katahi ka ki mai a Hori Kerei ki a au me haere koe ki Nepia ki te mahi i nga mahi a te Hiana, e kore hoki e ahei to whakarere, ko Hori Kerei hoki kei te aroha nui ki nga mate o nga

Maori, na ka haere au ki Nepia ki te mahi i nga mahi a te Hiana [*unclear: i*] ka mohio au ko taku Tari tonu te whakamanawatanga o nga tangata Maori o [*unclear: ia*] takiwa, kua powhiritia au e nga tangata o Ngapuhi kia haere atn ki to ratou Takiwa ko te Keepa o Whanganui kua [*unclear: wha*] powhiri ano ki a au, ma Te Whatahoro e korero ki a koutou i te tini pukapuka mai o Wairarapa kia haere atu au ki kona, a e noho pouri ana au ki toku korenga i tae atu i runga i aua tono, me nga powhiri mai i Waikato i Otaki i Tauranga kua tae mai ki a au otira me pehea i te kotahi tonu oku hei mahi i nga tini mahi nei. Kaua koutou hei mahara he ngakau kore noku te take i roa ai au, engari na te nui tonu o aku mahi, otira ka tae mai nei hoki au maku e whakahau etahi mahi ma koutou e whakaoti.

E koa ana au ki etahi Tangata pena me Wi Pere e tango nei i etahi mahi taumaha mahi ai engari kaua hei whaawhai ko te pua me matua rui a ka whanga marire ki te huanga, ko te oranga hoki o te tangata he whenua, engari te pekaha he maha noa atu ona take oranga, kati he mea tika kia tino pai nga whakahaere i nga rawa o te whenua pena ano me a te pakeha, titiro ki te noho a te tangata Maori ki runga ki ona whenua ko te wahi paku ataahua ka mahia e ia ki te kai, ko te nuinga atu o te whenua ka takoto kau noa iho. I te mea, kaore e taea e te tangata Maori te whakahaere pai i ona whenua, he mea tika kia tukua atu ki tetahi atu tangata mahi ai, kati ka korero au ki a koutou i taku i mohio ai.

I mua ake nei ka hokoa ka retia ranei e te tangata Maori tona whenua ki te pakeha. Mehemea he whenua to te tahi pakeha hei hoko hei reti ranei ka panuitia e ia ki roto ki nga nupepa kia rongona ai e te ao katoa. Ko ta te tangata Maori tuku i tona whenua he tuku ahua ngaro i runga i te tapaetanga atu a tetahi pakeha i te moni mana ko te mutunga o tena ka riro tonu atu i te pakeha te tino wini o roto o te whenua, ko te tangata Maori ka noho rawa kore noa iho, ko tetahi whenua kei Nepia ko Heretaunga te ingoa i riro noa mo nga moni £15,000 ko te utu o taua whenua inaiane e tae ana ki te £400,000, me titiro tatou ki Pouawa me Kaiti i retia nei e nga tangata Maori mo nga moni £250 mo te tau a kua hokona atu nei e te pakeha te riihi mo nga moni £15,000, ehara au i mea me riro i nga Maori anake te whairawa tanga o te whenua, engari e mea ana au tena ano nga whakahaere e whai rawa ai nga Maori me nga pakeha hoki ki runga ki te whenua, ko Whataupoko i retia i te tuatahi i muri ka timata te hoko hoko a nga tangata i tona hea i tona hea hei wha karite i tona hia hia ki te moni ranei ki te tahi atu mea ranei, a riro ana i a te Rire nga hea 30 o roto o taua whenua, ko Wi Pere ko Riparata me etahi taangata rua rua nga mea kihai i hoko, no toku taenga mai ki Turanga ka korero maua ko Wi Pere a ka hokona e mana taua Poraka i a Paaka a riro atu ana i a ia nga moni £47,500 a e mohio ana au era e toe mai ki nga Maori nga moni £60,000 in a rite atu ai nga moni ma Paaka, titiro ia [*unclear: nei*] koutou ko roto ko nga mahinga te puta ai te tino rawa o te whenua.

Na ko Paremata me Mangaheia No. 1, 28,000 eka o enei whenua i tika tonu te mahinga, no nga Maori tonu te he, kati ko tenei kua mea au ki nga tangata kia hokona te take o Mawhi ki aua whenua kia riro ma tatou e whakahaere nga rawa nui o roto o aua whenua a e mohio ana au ko reira puta ai ki te £3000 ki te £4000 ranei te whairawatanga o ana whenua i ia tau i ia tau.

E tauira ana hoki au i enei mahinga mo nga whenua hoki i a te Rire, e penei ana hoki te ahua o te rironga mai o ena, kua whakahautia e au nga whakawa i roto i te Hupirimi Kooti a kua puta aku panui i roto i nga nupepa mehemea ki te hoko tetahi pakeha i aua whenua ka whai tono nga Maori ki a ratou, ko etahi tangata i hopo-hopo, ko etahi i hoko, a ko aua tangata i hoko kei te haere mai kia au i ia ra kia tahuri atu au ki te whakariterite pai ara kia whakahokia mai tetahi wahi o te whenua. Kia whakapumautia atu ki a ratou tetahi wahi.

I roto i enei whakahaere ka hoki tonu mai etahi wahi rahi o aua whenua ki nga Maori.

Mehemea kaore taku Tari i tu ki Turanga kua riro oti atu enei whenua.

Kati kua oti nei i a au te whakamarama kia koutou aku huarahi mahinga i nga whenua Maori na heoi te mea e toe ana ko te whakaae ko te whakakore ranei a koutou.

Ko nga hoko, riihi ranei i mahia tika tia e kore e taea te aha, engari ko nga whenua i riro i runga i nga hoko ki te Waipiro, he mea tinihanga ranei ka whaia tanga ka whakahokia mai e au.

Ko nga wahi rahui mo nga Maori i kiia i roto i nga riihi, hoko ranei, kia kapea a kahore ano kia meatia ka whaia tanga e au kia whakatutukitia ki te kore ka wahia e au nga riihi.

E mea ana au he mea tika kia tirotirohia te taha ki nga kura mo o koutou Tamariki kia wehea etahi wahi whenua hei oranga mo nga Kura ma konei anake hoki e rite ai a koutou Tamariki ki te pakeha te Matauranga.

Ka whakamtua e au aku korero inaiane engari me tahuri koutou ki te whiriwhiri i aku korero nei a ka whai whakahoki pea etahi o Koutou ka pataitai ranei ki au i etahi patai.

Ka mutu i konei te whai korero a te Riihi a ka whakaritea ko te 7 o nga haora o te ahi ahi hei taima hui ano kia whakarongo a Te Riihi ki nga kupu whaka hoki a nga Tangata.

Ko te Whatahoro te kai whakamaori i nga korero a te Riihi a nui atu te pai me te marama o tana whakamaoritanga.

I te whitu o nga haora o te ahi ahi ka hui ano te hui, ko te whakahoki a nga tino Tangata o taua hui he mihi ki nga whakaariaringa katoa a te Riihi he whakaae hoki kia tukua o ratou whenua ki a te Riihi raua ko Wi Pere

pupuri ai whakahaere ai, me te whakarite hoki i tetahi komiti i roto i a ratou hei hoa mo raua.

I te ata o te ratapu ka haere a Te Riihi ratou ko nga kai whakataki ki te mataki i te kokoru i Opoutama a he nui te mihi a te Riihi ki taua wahi hei tunga Kaipuke, me tana ki hoki nei ake ka mahia hei pera.

KO nga korero a Weepu te Etita o te nupepa tuatahi o Turanga mo runga i nga kupu korero o roto o te whaikorero a Te Riihi ki te hui pakeha i hui ki Turanganui i te mane te 10 o nga ra o Pepuere, 1879.

Ki te ngakau kore whaktouga a ki nga ngakau hoki e taungia ana e nga whakaaro pai me nga whakaaro mauahara kore, ko nga korero a te Riihi ki te hui i Turanganui i te mane te 10 o Pepuere era e tau pai noa iho hei whakaariari ake i nga painga mo Turanga e noho ake nei, no te mea i ahu te ahunga o ana korero ki runga ki nga take nunui katoa. Koia i kiia ai ko te whaikorero tino pai tenei kua whakapuakina ki Khipane. Ko te takotoronga haeretanga o nga korero he nui atu te pai a he whakaarohanga na te ngakau ata whiriwhiri, a e ahu katoa ana ki runga ki nga peheatanga o te Takutai Rawhiti.

He nui to matou koa ki te whakarongo ki nga korero a te Riihi i ahu ki runga ki nga mea tino whakahaehao o enei Takiwa ara ko nga raru raru whenua koia nei hoki te mea whakakore atu i te tipu o te whairawatanga.

Ko nga korero a te Riihi i haere mai i runga i te marama me te pai noa iho a ahakoa ko na tino hoa riri e kore ano e ahei te whakahe te whakatonga atu ranei ki nga huarahi a te Riihi hei wewete i nga whiwhi kua taweka ki nga kaki o nga Pakeha e noho ana ki enei wahi no te mea kei te haere i nga huarahi marama me nga huarahi ngakau tika.

Ki a au nei he mea tika rawa kia whakaarohia [*unclear: paiaia*] atu te tangata e haere mai ana me ana tikanga whakaoraora wawe tonu i ia mate i ia mate me te ki tona hoki a ia ko runga tonu i te otinga o ana mahi te mohiotia ai tona tika tona he ranei.

He tanguta ia a ngakau nui ana.

He Roia ano hoki ia a kore ia e rere ki waho o nga rohe tika haere ai. Kei te whakamanawa ake ano a ia ki nga mahi kei tona aroaro e takoto ana mai, ma konei hoki te kahanga e oti ai.

E kite atn ana a Te Riihi he nui nga painga e tau ki runga ki te Takutai Rawhiti, ki Turanga ano hoki, e noho ake nei, na konei hoki tona kahanga ki runga ki ana whakahaere, ahakoa nga whakararuraru katoa, a e mihi atu ana matou ki a ia mona i tohe tonu.

Mehemea ehara ia i te tangata whakaaro nui, mehemea ehara ia i te tangata kua waia ki nga mahi kaha mahi, Paremata me etahi atu mahi a te tangata noa iho, kua kore ia e kaha ki te whakatimata i enei mahi, kua whakamutua noatia ranei i waenganui, na kaore a te Riihi i penei heoi tana he titiro whakamua ka tau ko tona pakihwi ki te wiira o te kaata hapai ai, na ko matou ko nga mea ngoi kore ka noho ki raro karanga ai ki nga atua.

E mea ana hoki a te Riihi e kora rawa e tau he rangi marie ki runga ki tenei Takiwa i te mea kahore ano i marama nga take o nga whenua, ko nga moni e hiahiaitia ana kia whakahaerea ki konei kei te panaia atu e nga raru raru whenua, ki te penei tonu te ahua e kora rawa e tau pai nga Iwi erua ki runga ki te whenua noho ai.

Ko whea rawa o enei korero katoa e taea te whakahe e nga tino hoa riri o te Riihi.

Otira tena ano etahi tangata e whakaae waha noa ana ki enei korero katoa engari ko a ratou mahi kei te harere ripeka, a ratou mahi ki nga Maori kei te haere whakararuraru i nga mahi pai mo tenei motu.

Ka rokohia e te Riihi e noho ana i roto i te pouri ka mea mai ia, hoake kia hoatu e au te maramatanga ki a koutou, kati he tangata taware ranei a ia, he tino kai whakaora ranei ia i te Takiwa nei, otira ko roto tonu i ana mahi te kite ai.

E mea ana a te Riihi, ahakoa whakaroaina atu te tiroiro i nga raruraru nei he aha te pai ki a wai o tena, ko wai hei whakahe i te tika o tenei, kei te mohio tonu hoki nga pakeha katoa e noho ana ki Turanga na konei i whakaroa i whakaepa te kore painga o Turanga na nga mahinga kino o nga whenua Maori.

Heoi ra e kore e tika kia aruarutia te tangata haerema me nga tikanga whakaoraora i nga matenga kua mate i runga i nga whakahaere kino kua akona iho nei.

Na, he pehea ta te Riihi e mea nei, koia enei, kia hurihia nga whakahaere o nga whenua ki etahi kai tiaki me tetahi komiti, ma taua komiti e kimi nga huarahi mahi o ia poraka whenua a ka noho ki a ratou tahi me nga kai tiaki nga tino tikanga whakahaere, ka haere tonu i ranga i nga ritenga whakangawari nga tikanga ki nga kai reti, me te tino hoko atu i etahi wahi o nga whenua kia whai taunga tuturu ai ratou.

Mehemea i haere mai a te Riihi me te whakahau ki nga Maori kia hoko tunu atu i o ratou whenua katoa mehemea ranei i te mea a ia ki etahi whenua momona mona tonu, pena me etahi atu e mea nei, ena ano e tau te whakatonga ki runga ki a ia me te riro tonu atu ana korero pai mo runga i nga painga mo enei Takiwa i te hau te pupuhi atu.

Otira i runga i te kitenga atu i nga ritenga whakakotahi a te Riihi me nga tikanga e meatia ana kia rite tahi ai te painga ki runga ki nga taha erua e kore e taea e te ngakau tika to mea he hoa kino ia, engari he hoa pai rawa ia no tenei Takiwa, a mehemea e kimi ana tatou i nga take i penei ai te ki, me titiro tatou ki nga mahi kua mahia. Kua whai hua tenei rakau, inahoki a Maraetaha a Pakowhai me Whataupoko, ko nga raru raru nana i whakaroa te pipihitanga o te wahi o Whataupoko e tata ana ki te taone nei kua pai, nei ake ka hangaia te Pereti a

ko reira puare ai taua whenua nui, ataahua, hei taunga iho mo te tini noa atu o te pakeha.

E kore koa a te Riihi e koa koa ki enei mahinga Katoa.

Ehara i te mea kei Turanga nei anake e mahia ana enei mahi, kua whai powhiri nga Iwi o ia wahi o ia wahi o te motu nei kia te Riihi kia haere atu hei hoa mahi mo ratou. Otira e kore a te Riihi e neke wawe atu i tenei Takutai i te korenga ano kahore i tuturu te ahua pai haere o nga mahi o konei.

E tika ana te ki a te Riihi he mahi taumaha rawa te mahi kua utaina e ia ki runga ki a ia, a koia ano i mea ai a ia e kore e tika kia whakararururitia, engari me tuara nga pakeha katoa e noho tuturu ana i ana mahi.

Ko matou e mea ana, hoatu kaua e peka whakakatau ranei whakamani ranei, ma te mahinga o nga mahi e whakaea nga kupu whakaariari, a ko te mea kia whakakikitia to tatou Takiwa nei ki te tini pakeha me te hoki mai hoki o nga moni nui i taha atu i era nga takiwa, hei reira tatou ka tino whakapai ai ki a te Riihi, a ka tukua iho ki nga uri te ingoa o te tino hoa tuturu o te Takutai Rawhiti me te Koroni Katoa.

He korero enei na te Etita o te nupepa tuatahi o Turanga, he mea Kape i roto i te nupepa o te 20 o nga ra o Pepuere, 1879.

Ko nga korero o te mahinga o Te Kaiparo Poraka.

I tera putanga o te nupepa nei i whakaatungia ake te otinga o Te Kaiparo i nga Kai Tiaki—ara—i a Te Riihi raua ki Wi Pere te whakaoti, a e mahara ana matou ki te whakatauki tawhito—ma te rerenga o nga takakau e whakaatu te ahunga o te hau."

E whakaatu ana matou ki nga tangata e tauhou ana ki te takotoranga me te ahua o enei whenua, ko taua poraka whenua e tata ana ki te whakawhititanga i Wharaurangi, ko ona eka 431, he whenua pai rawa atu.

I te karatitanga o tenei whenua I whakataua ki nga tangata 33, engari ko etahi o aua taangata kua mate i muri nei, i te tau 1869 ka riihitia kia te Rire mo nga moni reti etoru hereni mo te eka kotahi, i muri ake ano ka moketitia e etahi o nga taangata mo nga moni £600—a riro tonuatu nga moni reti o ia tau o ia tau hei whakautu i nga moni inatareti o te moni mokete, ka nui haere ano te raru raru i runga i te nama a etahi taangata a ka timata te hoko hoko tonu atu i nga hea, ko etahi o nga hoko i tika ko etahi i he, ko etahi taangata kihai i hoko i tahuri ki te hanga whare ki runga ki etahi wahi o te whenua.

I roto tonu taua whenua i enei raru raru e takoto ana ka hokona nei e nga kai tiaki i nga rawa a te Rire ki tetahi atu pakeha, ko nga eka i whakamautia e te Rire mo runga i ana hoko 208—me te riihi ano o te katoa o te whenua a taea tonutia te tau 1884, a riro ana na taua riihi i aria atu nga Maori i runga i te whenua i roto i nga tau erima e haere ake nei.

Ko wai koa e manawanui ki te hoko i tenei wheua me ona tini raru raru.

Ko te whaitaketanga o te Rire i riro i a Paraehe Roia o Khipane, Kati inaianei kua pai katoa nga raru raru o taua whenua.

Ko te riihi me te mokete o taua whenua kua tino whakakorea atu, kua whakapumautia kia Paraehe nga eka 160, kua retia atu ki a Paraehe ano nga eka 90 mo nga tau kotahi te kau i runga i te moni reti £1—mo te eka ko te toenga atu o te whenna kei te takoto pai ki runga ki nga Kai Tiaki mo nga tangata nona te whenua, a ena e puta te moni reti o taua whenua ki te £275 ana oti ai te tuku ki te reti, me te toe ano tetahi wahi hei nohoa nga mo nga tangata Maori na kua tino tau he painga ki nga tangata Maori i roto i tenei mahinga, me te tuturu hoki o nga ritenga mo te taha ki nga pakeha.

Ko nga painga e tau ana ki runga ki tenei Takiwa i runga i tenei mahinga, ko-ia nei, ko tetahi whenua pai e tata ana ki te taone a ko taua whenua i te takoto mangere ki runga ki te pakeha kotahi. na inaianei ka timata te hanga i te ahua o taua whenua kia pai rawa atu kia tino puta ake ai ona rawa ki nga tangata nona te whenua, ka hangaia nga whare me era atu mea papai ki runga ki taua whenua, me te tau hoki nga moni nunui ki runga ki taua whenua whakahaere ai, a me te ata tau o te painga ki runga ki tenei Takiwa katoa, a me te mea tonu ko te aonga ake tenei o te ra e timata ai te mutunga haeretanga o nga puhaehae kua roa haere nei ki waenganui i nga pakeha i nga Maori mo te taha ki nga whenua me ta tatou whaka-manawa kia te Riihi, nana hoki i pai ai nga raru raru o tenei whenua o Te Kaiparo.