

to, it will not be right [for Natives to refrain from electing Maori members], because lunatics, drunkards, and fools would then get in. With regard to the Land Court, I concur, but others must do the same [not pass any of their lands through the Court] I have no lands to pass through the Court. How they were dealt with or what became of them every one knows—that they were confiscated on account of the acts of all the people. If these things are agreed to [by Parliament] it will then be an easy matter for me to adopt your suggestions. However, do you watch me, who have taken up the paddle and am paddling with it.

Te Raihi: I have only my body I have no lands. I have brought my body only to you. *Te Wheoro* and I became Queenites when the people separated.

Tutua: What you all say is right. If you talk in that strain what will become of me? My friends, what am I to do? A calamity has happened.

There were many other speakers, but they were persons of no distinction.

Second Day.

Tutua: Friends, do you clearly grasp the words of *Wahanui*, in order that our discussions may be facilitated, which will enable us to get through our business quickly

Te Wheoro: If *Kumete* ceases [*i. e.*, the King Natives cease to sell lands?] I will cease too, but if he persists I will persist also.

Hone te One: My [land] commences at *Harihari* and extends to the *Kawhia* entrance. The persons who are there are *Nuitone* and *Takerei Apiti*. I include them in the district named by me yesterday

Tumanako: You had better sit down, *Hone*; you have made a mistake. Every one knows [who the owners of the land between *Harihari* and the south head of *Kawhia* are]

Hone te One: Yes, yes.

Wahanui: The subjects I announced yesterday appear to be understood namely, the posts which are standing; the heaven above and the earth beneath; the rules [*nga tikanga*] which are here [for your acceptance]; the acts which are committed by various persons.

Pikia: From *Kawhia* to the *Aotea* entrance is a man: *i. e.*, the land between still belongs to Natives. *Pirongia* is the mountain [the eastern boundary]. It is only a small piece of land; it was small formerly: though small I have never ceded a portion of it to any person. It is the same size it was [when it was given over to *Potatau*]. I am of opinion that *Tawhiao* should be replaced on his throne, and that *runangas* (councils) should be appointed, a *runanga* of elders and a *runanga* of young men to protect him. The names of the persons for the *runanga* of young men have been written down. Thirdly that all the nation should devise some measures for our future guidance and welfare. Harken, ye tribes. I have no lands; I have made them over to the King, to the person who was set up as king. This King was originally constituted by all the tribes, and was acknowledged by all. They have again this day repeated their former assurances, and have all got into the same canoe. My wish is that the King should live, that the Queen should live, and that the land should be protected [or retained] Therefore let all the chiefs, including *Manga*, *Wahanui*, and others, who are absent, sign their names to a compact in black and white to attain that object. And afterwards they should devise measures for our guidance and benefit, and for the protection of our lands, that is, for the lands which have been placed under the King's control. A person knows he has no land, and yet he goes and imposes on the *pakehas*. Let all laws which will tend to our well-being be brought into operation, and then, if any man take upon himself to rush to ruin, *i. e.*, sell his land, it will be his own fault. It is no use simply talking of doing these things: let the resolutions be confirmed [or let us carry them out] If a person has only a small piece of land, perhaps it was small originally. If another has a small piece, perhaps it is because he has sold the rest. If a person still possesses a large tract of land it is because he has borne in mind the pledge he made, and may he continue to observe it.

Here ended the proceedings on the second day

Third Day

Wahanui: The talk is now concluded. You will now sign your names, after which *Tawhiao's* seal will be affixed. He alone—he alone will have sole control. If any person breaks his pledge [sells land, no matter who he is, he will get into trouble [or will be punished]

No. 7

MR. T. JACKSON, R.M., Razorback, Auckland, to the UNDER-SECRETARY, Native Department.

SIR,—

Razorback, 20th May, 1881.

I have the honor, in compliance with instructions contained in Circular No. 15, of the 23rd of April, 1881, to furnish for the information of the Hon. the Native Minister my annual report upon Native affairs in the Resident Magistrate's Districts of *Waiuku* and *Papakura*.

During the past year nothing of importance has taken place amongst the Natives in the above districts, and, as far as my information extends, they have on the whole conducted themselves in a quiet, orderly manner, and fewer charges of drunkenness against Natives have come before the Court than on any previous year.

On the 1st of January, 1881, a store situated at *Churchhill*, the property of Mr. Charles Bell, was broken into during the night, and about one hundred pounds' worth of goods stolen therefrom. A Native named *Tamati Tangataware* was arrested, and another named *Paraone Tarahaia* soon after gave himself up to the constable stationed at *Mercer* confessing that he was one of four Natives who had robbed Mr. Bell's store on the morning of the 1st January, 1881. They were both committed to take their trial, and warrants issued for the arrest of other Natives implicated by the confession of *Paraone Tarahaia*.

As a rule, the Natives do not grow sufficient food for their own consumption, especially those living near European settlements. Many of them earn money by flax-cutting, gum-digging, and potato-