

movement and kept aloof. They were neither allowed to have the King amongst them nor to take part in their councils. If Tawhiao was to be kept away from them as heretofore, what was the good of asking them to assist.

Karanama : This is the first I have heard of invitation to come in December. Had I known it, I certainly should have come.

Wi Waaka (Wellington Native) : There is only one word which has been uttered during the last three days. I do not want to listen to what the people say, but I approve of one man being nominated to go about [omaoma]. I am willing to come to you, but I say wait a while; give me time to look round the stations [teihana]. I will come back when we can act together. If this can be carried out I shall be satisfied, for we shall then have the Parliament here, and one person to go about [*i.e.*, head to arrange everything].

Manga : The boundary from Whatiwhatihoë to Wairaka is for Tawhiao; outside that, for myself. I will not admit his authority over that. I say to Tawhiao, you remain, and I will be the opponent of both Europeans and Natives who have purchased land, &c.

Topia spoke, saying he had no leases, and that his territory always had been under Tawhiao, where it still was. It transpired, however, that Topia had leases to Europeans in the Murimotu country—this, however, did not come out until a day or two later, at Wahanui's camp, where Ngatimaniapoto, Ngatituwharetoa, and Ngatiraukawa were laying down their intertribal boundaries.

Te Hura (of Ngatiawa, one of the liberated prisoners implicated in Mr. Fulloon's murder) : I have been waiting many years for the end to come. To-day I am satisfied it has come. I shall therefore prepare to return to my own home.

WEDNESDAY, 17TH MAY.

When the people had assembled to-day, Tawhiao came into the marae in an intoxicated state, whereupon

Paora Tuhaere rose, and said : I have waited until to-day to hear Tawhiao's word. Let the talk of yesterday be laid aside. I think this day should be devoted to hearing his proposals; if they are not made known to-day the people will leave. My opinion is that to-day there will be nothing done. I heard before I left Auckland that it had been published in the newspapers that the sale of spirituous liquors was to be stopped at Alexandra, and that persons bringing the same to Whatiwhatihoë would be punished. This was done with a view to prevent any disturbance taking place. Knowing that Tawhiao had travelled through all these districts, and even been to Auckland, I fully anticipated hearing something which would gladden my heart and enable me to go home satisfied; but I see there is little chance of anything being done. If the same talk as yesterday takes place I have nothing to say. There will be nothing done to-day.

Mr. C. O. Davis said he supported the utterances of Paora Tuhaere in relation to the drink question. He had come a long way to ascertain for himself what was to be said, but he must go back in ignorance. He said the Natives could never raise themselves so long as they encouraged drink amongst the people. Other points on the same subject were mentioned in the course of his address.

Te Wheoro : My word to you, Paul, and to all of you. If you are desirous that what Tawhiao has said should be considered, I will take it to Parliament. All I ask you to do is, if you approve, give me all the assistance you can, you and your European friends. If you do this, the Government will know that I am supported by you all. Mr. Bush is here, and will hear what is said. I do not want you to assist me here only; but I want you to support me in carrying out these things in Wellington. I wish to say a few words with respect to spirits. I do not approve of their use. You can easily see why I disapprove of them. Look at its effects to-day. The fault lies with the chiefs. Owing to its influence to-day we are simply at a standstill. I have seen the wrong it does; to-day it is interfering with our business. The people are tired out. I say, return to your homes. I need not say any more. If the chiefs themselves indulge, it will never be put a stop to. It is for the chiefs to prevent its use. If the people will not listen to them, let them be left for the law to deal with. You all see its effects. I am much displeased with the state of affairs to-day. What can we do to-day. I say, let it end. Do not let any one step in and undo what has already been decided upon. I have heard what Paul has said with reference to drink. I have no power to prevent it. It is the duty of the chiefs to set a better example. Manga is of the same opinion as myself on this subject, but we are both powerless to prevent its use.

Paora Tuhaere : I agree to assist you to the utmost of my power. Our member shall be requested to co-operate with you.

Hauauru : I admit what you say about drink is correct. There is Tawhiao lying there, but kings sometimes get drunk; yet the affairs of the nation are carried on without them. He is our mouthpiece, we are his councillors; therefore I say his condition need not prevent us from carrying on our discussions.

Patara te Tuhi, an important Hauhau chief, said : All the chiefs have spoken, and that is the reason why I get up to say a few words. The lamentations of the people have been heard from the head of the fish even to his tail [all parts of New Zealand]. I say this because a parliament has been established at Auckland by Ngatiwhatua and the other tribes of that place, and a parliament has been established at Waitangi, the place about which we have heard so much. These parliaments were constituted because of the many grievances of the people. Therefore, say I, the whole of the tribes are weeping. You that lift up the ark of God's covenant, and you that administer the law, are to blame, and the sufferings have been brought down by you. Harken to the grievances of all these people. Their sufferings are real, not imaginary. You Europeans stated that you came to cherish the Maori people; that you did not come to do evil, but to promote all that is good. I say, therefore, that your administration must be very bad, otherwise the Maori people would not be found weeping. You wished all the people to adhere to your laws, but your administration must really have been wrong. Therefore the tribes of the Island said, "We will seek out one from amongst ourselves to guide us."