

a public manner among you. While some of you may weary and fatigue, the Government never tire. Generally, the law has been well observed by the Maori people. It is true that there were some who, acting under ill-advice, diverted from the path of the law as laid down. There was a false step taken in the Waikato Orakau followed, and men were swept off the face of the earth. Though the tribes became decimated, the land still remains. This latter fact was not the result of your knowledge, but the result of the law which was placed over you for your safety. It is right and proper that the darkness of the past should be wiped away. The sun now shines upon the summit of every hill, the days of evil have passed away, and we are now working in more advantageous times, and with better results. It is quite right that incidents of the past should be thought of and compared with the present. There is a distinct and definite object in this visit to the tribes throughout the Island. Now for the first time the Maori people meet face to face the head of the Government. The reason why I accompanied the Premier on his visit to all the Maori people is that benefit and advantage to the Maori race may accrue, and that you and all your people may be benefited by this visit, and that you may follow out the advice given to you. The Premier has informed you that he is the mouthpiece of the people of this Island. He is the head of all, and what he undertakes to carry out I hope will be faithfully performed. Hence, it is, I say to you, O Tuhoe, let not there be any portion of your thoughts kept back within your hearts. All the evils of the past have arisen from misunderstandings, and through the thoughts of one and the other not being properly and fairly disclosed. Therefore, lay bare, and fully communicate your ideas here in this open space where we are now assembled let us, in a proper spirit, approach each other so that you on your part may know precisely what we mean, and that we on ours may know exactly what your thoughts are, that we may be clear in what we have to say to each other. The shadow of evil comes forth from the evil tongue. So far it has been all talk, the actual difficulties have not yet been grappled with in a manner so that they may be settled. It is of little use saying that laws are good or bad. What is the law that has afflicted you? Show us clearly what law it is under which you suffer? Why not say the question of surveys is one that has afflicted us, or say the laws that affect our lands are working injuriously against us, that the Native Land Court is a source of injury to us? Let us know what the evil is. You are simply allowing the land to lie waste—it is not the law that is encouraging that state of affairs—it is not the Government who are allowing the land to lie idle, but it is yourselves. These are the subjects that should be earnestly discussed by us. If the land is the source of trouble, make clear to us that fact, and let us see how that trouble can be removed. If it be the laws that relate to the lands that are the cause of the trouble, then point out to us those portions of the law that so affect you. If it is beyond you to discuss the laws, this, however, you can do—you can make known to us the causes of your suffering. In this tour of ours through the North Island we started from the head of the fish, passed through the centre of the Island, went to the Waikato and visited the tail of the fish, where dwelleth the Ngapuhi, and now we have come here to interview you. All these tribes that we have met have laid all their troubles before us, and discussed whatever they had to complain of in regard to their lands with us. Now, to-day is the time for you. Come, do as these other tribes have done. Quite understand that to-day is the day upon which you may be recorded as having been “born again.” A new order of things, and a new law unto the people, are now in this Island, and it is in the direction of following out what you yourselves have said to-day—that is, forsaking the evils of the past. As to the question of future warfare in this Island, that has passed away for ever, there will be no more war, we shall not retrace our steps in that direction. What we have to do is to turn and look before us, and choose the course to follow, so that we shall be able to search out the best thing to be done for the widow and the orphan, the young and the old. The Premier and myself are between you—the Natives and the European people—and are anxious for your prosperity. We are warding off any evil that may befall you and the Native people, but it will be impossible for us to maintain this position for long. Let what is to be done be done while it is yet day. The first subject to which you should direct your remarks when addressing my friend and myself is with regard to your lands—lay down what should be done with the land, that your feet may still be able to tread upon it. That is the most important point to be discussed. Here now is a Government that you should propitiate—a Government that is looking after your welfare, and desirous of promoting your prosperity, for, whatever the Premier may say to you, effect will be given to his words. That is all I have to say at present to the people. You have explained the trouble you are suffering under with regard to those who are liable to be arrested, and it was a very proper subject to bring under the notice of my friend the Premier for the law relating to that matter is within his grasp. I wish you all, Tuhoe, every happiness. We are not going away to-day, and you will have a little time to reflect upon what you are going to say.

Numia said,—I think it would be desirable that we should adjourn to a house, as the wind is rather high. We will go first, and will ask you to follow us.

The Premier With pleasure.

The meeting was continued indoors.

Purewa said,—I stand up in the presence of you folks. I will first offer, before touching on other matters, my greetings to both of you. Salutations to the both of you, who are the saviours of my body and land. Salutations to you both, who may destroy my body and land. These are my greetings to you. The subject on which I have stood up to address you is one of small importance, it is in reference to the matter that a school should be established in this district. This is what I have to say in regard to the request made by Hetaraka Wakaunua. I do not consent to the school being established here. The reason why I do not consent is that the Court which adjudicated upon lands at Ruatoki has not well performed its work. The title to the land has not been ascertained, and if the school is erected before this is done, it will not be known on whose land the school was erected, and it is just possible, for aught I know, that the Court, in determining the title,