

cost more than its entire value in cattle and sheep to those Europeans who have been so unlucky as to rent it. The very land upon which I live, which was sold years ago to the Crown, is the subject of dispute between Porokuru and Rewi, whom weightier considerations now make the dearest friends. None of these cases have been settled by the Maori King, nor could they be without risk of trouble and even bloodshed. There is no regular tribunal and no organised plan for judging inter-tribal disputes. W. Thompson's idea is, that in every case a neutral tribe—not connected by blood with either party—should be chosen as judge. There was a difference last summer between Ngatimahuta and Ngatiwhauroa about the right to an eel-pa at Paetai; the former, who were the more powerful party, chose their blood-relations the Ngatimaniapoto as judges; William Thompson, who is related to the weaker side, protested, and proposed one of the Hauraki tribes as being really neutral; but he was not listened to. He was so angry that he would not go to the meeting at which the trial took place. The settlement of this case cost the King the allegiance of the defeated party.

Besides hereditary feuds, there are many new jealousies which sprung up during the Taranaki war. The bad feeling between Ngatihaua and Ngatimaniapoto has been already mentioned in a previous report. At Kawhia, the Ngatimaniapoto and Ngaiihikairo have been on the point of coming to blows at any time within the last four months. There is a land feud between them of very long standing, but the latter have been further exasperated by the nick-name *Ngatihikairo*, which is bestowed upon them to commemorate their cowardice in the Taranaki war.

There exists great difference of opinion as to the policy which should be pursued by the alliance. As there are no means by which different schemes can be brought into public discussion and unanimity attained, and as one tribe has a very imperfect knowledge of what is going on among others, it is quite possible for two sections of them to be entirely at cross purposes, just as one flank of a line of raw recruits marches on while the other flank wheels and so breaks up the ranks. This is what is now taking place in the matter of leasing lands; and at the attempt to expel the European Magistrate, a remarkable conflict of authorities occurred, in which members of the King's Council disclaimed the acts of a man who was executing their own resolutions. The difference of sentiment existing is an insurmountable obstacle to anything like joint legislation. The King's Council cannot make laws, it can only suggest them to the different tribes, who assent or dissent as they please: for example, in order to check the prevalent habit of cattle-stealing, the Runanga of Ngaruawahia proposed a law in October last, that any man driving cattle out of the district should obtain a pass from officers who were appointed at Peria, Rangiaowhia, Whatawhata, and Ngaruawahia. These passes were to be printed to avoid forgery, and any Native driving cattle without one would be liable to be stopped. The Europeans at Auckland, Ahuriri, Whaingaroa, and other places were to be warned not to purchase cattle from a Native without asking for his pass. This excellent regulation was agreed to by some tribes, but opposed by others; it has therefore never been carried into effect.

(4.) *Their Union.*

With causes of dissolution such as these, it is manifest that alliance among the tribes could not subsist without some very strong bond of union.

There may be other motives which aid in keeping up the alliance, but there is no doubt that the chief of all is dislike and distrust of the English Government. The Maori King is the incarnation of Maori antagonism to our Government. It may seem incredible to those who are conscious only of the most friendly feeling towards the Native race, who are sincerely desirous to raise them from degradation to all the benefits which we mean by the word civilisation, and who are spending time and labour in this task; it may seem incredible that they should be regarded with dislike and utter distrust by almost the whole population of Waikato. But I am daily made painfully conscious of the existence of this feeling, and I should be neglecting my duty to the Government were I to fail in reporting it. Those who are most friendly to me avow that it is not because I am, but in spite of my being, an officer of Government. William Thompson in speaking of English institutions says, "I like your laws, it is your men that I do not like." He has often urged me to give up all connection with Government, and come to live at Peria and teach his school. Rewi Maniapoto offered his friendship if I would be a missionary, or a trader, or anything but a Magistrate. Patene said he would make no attempt to drive me away if I would open a shop to sell tobacco and blankets. Tumuhua told Mr. Clarke and me the other day that his love for us was great, because we could not do anything for the Government; but as soon as we began to make Assessors he would drive us out of the district. The precarious footing on which an officer of the Government stands, is shown by the following letter which Thompson wrote to me from Tamahere on the 10th of last April:—

"There is a story come here, I do not know whether true or false; if it is true, I send you word that you may all go back to town. Listen to this false report:—John Papahewa and Reihana Porutu went to buy themselves powder, and bought four casks; thereupon those men were taken up, and the European, and tried. The European has been put to death, and the Maoris are left in prison; according to the tale of the Maoris, in one month they are to die. That is the report. This is a notice to you, if the story is true, that you may go off in haste to our friend the Governor, that they may be let out, so that we may live in peace under our God; for that law has never yet been publicly known on the Maori side."

Just after this letter had been written, Thompson received certain information that the story was false. Mr. Clarke and I happened to arrive at Tamahere the same evening. Thompson read us the letter himself, and said that it had been intended as a friendly warning lest any mischief should befall us.

In conversation with Natives, I have heard four causes asserted as keeping up this feeling of hostility.