

meddling with marriage in this manner ; indeed, I learn that the Runanga Tapu of Tauranga, which is a purely Native Runanga acknowledging no connection with Government, at its last session in the month of May, passed a resolution that marriage should be free.

Such Church Service as is still kept up amongst the Urewera by their Native Teachers, has degenerated, I fear, into a mere farce ; so at least it appears to an Englishman, though I will not presume to say authoritatively that a Maori may find it impossible to express feelings of penitence, praise, supplication and thanksgiving, at the rate of a hundred miles an hour—that is to say, in such a furious gabble as can scarcely be recognised as human articulation. This applies both to Church of England and Roman Catholics, which latter are numerous in proportion in the lower part of the valley and in Waimana. I fear that the Roman Catholic Priests, intentionally or unintentionally, have done the Natives much harm in a political sense. It is especially from the Roman Catholic Natives that we heard such taunts and objections as these :—“In the beginning you brought me ‘the faith (Whakapono). I received it blindly. I have since seen the wrong (he) of it ; now you ‘bring me another law, I am going to be more cautious. Yours is a land-taking man-destroying ‘Church. The French are a nice people ; they don’t take land ! You have deserted the faith, ‘and set up the Queen as your God !’ &c.

I think that the present political disposition of the Urewera may be summed up as intense suspicion and distrust of the Pakeha ; soreness for the past wrongs of their race as they conceive them to be ; and hesitation and doubt as to the Maori “King” ; in the minds of some a decided hankering to support him. Even when they could no longer refuse the praise of “pai” and “tika” (“good” and “fair”) to the Governor’s new system, they still dreaded something behind, still feared a trap, and could, generally speaking, only be brought to such modified consent as “Bring your ‘new ‘ture’ and let us see it closely,” illustrated by handling a stick ; “if we approve, well and “good ; if not, we drop it,” and other expressions to that effect. At the same time, some of the most influential and thoughtful Chiefs got beyond that point, as shewn by accompanying us for a stage or two to speak on our side at the public meeting, or by writing letters and promising to use their influence on men whom we had not been able to see. Such are Pairau of Oputao, Te Manihera of Tatahoata, Himiona of Waikare, Mohi of Maungapohatu, and Anania of Waimana.

I now proceed to report more in detail, for your information the opinions of each place at which I propounded the new policy (to use a shorter word for the Governor’s “new institutions.”) At the end of this report will be found a very brief summary of what I conceive to be the temper of each place as regards this subject.

In the Te Whaiti district, I spoke at two places, Taowa and Ahikerene ; hearing from the Natives that there were only four men at Raorao and two at Horomanga, I did not visit those places.

At Taoroa, a small kainga of perhaps twenty scattered whares, the Chief Takurua and many of his men were away at Hawke’s Bay working for the Pakeha. After waiting a day, some five-and-twenty men and women of the place mustered ; the talk here was long and stormy. Mokonuiaurangi, Chief of the neighbouring Ngatirangitahi, was with us, and spoke gallantly on our side, evincing a degree of candour, and of enlightened apprehension of the real designs of the Pakeha, very rare indeed amongst Maoris. Hot “King” speeches met us at first, but about the middle of the evening, Erueti, the principal speaker, suddenly veered round and declared himself neutral. Eruka, the son of the Chief, also declared himself and his people neutral, and determined to watch both “ritengas” (systems), King and Queen, and join that which worked best.

In their speeches great soreness and distrust were shewn ; going back, as they invariably do, to the coming of the first “law” (the law of God or the Gospel.) Erueti asserted that the Missionaries’ work was all a plot planned beforehand to pave the way for the acquisition of land ; that the Missionaries told the Maoris to look to Heaven, and then, whilst they were looking to Heaven, stole away the land from them ! One man asked point blank, “What is there under all this ? I am looking for the ‘whewhe’ (boil or inflammation) under this !”

Erueti compared their King to Jesus Christ. He made it out by saying that the Jews killed our Lord because He made Himself greater than David and Solomon and Nebuchadnezzar and Cæsar, and that we Pakehas hated (or were jealous of) their King for a similar reason ; but that they had found their King in the law, the law of the Old Testament, and that he was appointed according to “na” (the law). When this Biblical scholar was reminded that the Jews took their first King contrary to the will of God, he was reduced to simple iteration.

They shewed great soreness at the prohibition of powder, and at the contemptuous inhospitality of Pakehas towards Maoris.

After my leaving the whare, Mr. Fulloon, my interpreter, remarked, “Although you are ‘obstinate in remaining neutral, the day will come when you will lay hold on these things !” They said, “True, oh son ! and that will be the end of it ; this is mere by-play, we shall come to that ‘bye and bye (apopo).”

At Ahikereru, where about forty men and women assembled, the old objections and some new ones were brought forward. “I shall stick to the King,” said one man, “because the Bible says ‘No ‘man having put his hand to the plough and looking back is fit for the Kingdom of God.” One man declared that he meant to stick to the King because he “whakatapu” (makes sacred) their land ; another “because he is the Maori King.” Herein are seen the strength of the opposition to us, and of their adherence to the King ; fear for their land, fear for their nationality, fear “lest they should be made slaves to the Queen.”

One speaker, a teacher, declared that he would have no law at all but love. “The Bible” said he, “taught him that that was enough. Whom do you come from ?” said he, “from the Governor ? Ah ! that is enough ! Had you come from the Bishop, it would have been all right ! Why did the missionaries