

Kawhia, April 7th, 1862.

Te Tapihana and Haurua (interview with Mr Armitage): We do not consider the harbour of Kawhia open because we have had no letter nor seen any notice from the Government; if vessels come in we will smash them.

Haurua said here he did not disguise his feelings; he spoke what he thought without caring whether the Governor was pleased or not; if the Governor wished to fight, he (Haurua) was ready; if it was to be peace, he was satisfied too.

Mr. Armitage: The harbour was not closed by proclamation before, but by withdrawing the Europeans and preventing vessels from coming in; the Europeans have returned, and vessels go to and fro without hindrance. Wiremu Nero told you by my direction that the harbour was open; what do you want more?

Te Tapihana: It was closed under the fighting Governor; there is a peaceable one now; let him write to us and tell us his intentions; we do not wish any Europeans on this side of the river except Charlton.

Mr. Armitage explained that the Government had not placed any Europeans there; that they themselves (the Natives) had done so.

Mr. Armitage: Will you explain why you lowered the King flag, and the cause of your lamentations over it?

Te Tapihana: We lowered it that it might float close over our heads; it was love to the King.

Mr. Armitage: What do you wish to be done in reference to the harbour?

Te Tapihana: When the Governor writes to us to tell us the harbour is open, we shall be satisfied; then we will write to him and explain our views.

Mr. Armitage: Did you expect me, on behalf of the Governor, to give you any reply to your observations about your bloody hands?

Te Tapihana: I did not speak of my bloody hands in expectation of an answer from the Government, but that you might know the sins of the tribe you proposed to give the Ture to; it is not only my bloody hands I am afraid of; I am afraid because I was mainly instrumental in setting up the King.

Kawhia Runanga.

4th April.—Started early from Te ka Kawa, and proceeded in procession to Kawhia—thirty horsemen, two a-breast, headed by Hira Kingi on foot, carrying the flag “Mahia te pai,” followed by about 100 or 200 on foot, headed by W. Nero. Arrived at the Ruauku, a romantic bay in the Kawhia harbour, where the British Ensign was flying on a staff to welcome our arrival. We marched round the flag; and were then welcomed by the women of the Ngatihikairo, with their usual demonstrations of joy. The men of Ngatihikairo also welcoming us with loud shouts, from a hill on the opposite side of the bay, where the King's flag (a whip and a white streamer) was flying. Ngatiapakura, a tribe from Rangiawhia, but resident here, also greeted us in the same vociferous manner, from another hill; they are King people. The King Natives, from Aotea principally Patapo, shortly after arrived (about forty or fifty men) in procession, and took up their position, on the left side of our encampment—the whole forming three sides of a square, the harbour being the fourth side—the Ngatihikairo (tangata whenua) opposite us.

The usual complimentary salutations passed between our party and Ngatihikairo (see speeches on previous pages.)

Pumipi, a very influential Chief of Ngatihikairo, and master of the schooner “Nebuchadnezzar,” had a long conversation with me, and assured me of the desire of his tribe to accept the new institutions. He stated that the three leading Chiefs, Kikikoi Kingi, Wiremu Te Ake Rau-tangi, and Te Manuwaitai, wished to have a great Runanga of all the leading Chiefs of this and Waikato District, for the purpose of discussing and deciding upon all matters connected with Native lands, and all great disputes and quarrels arising between them (the Natives) and between them and the Pakehas. I heard nothing further of this proposed plan from any one else. Pumipi is a very energetic man, and deserves great credit for his praiseworthy exertions in endeavouring to induce his tribe to accept the Ture, &c. Had also a long conversation with Hone Wetere; informed him I had heard that he had put away his own married wife and taken another married woman instead, with whom he was now living; he admitted the truth thereof, and I therefore told him I could not consent to his holding any office under the Government as Assessor, &c.

Hepata (the proposed Upoko Runanga for South Aotea) applied to me on behalf of the Runanga for my consent to their removing the Ngateapekura Tribe (before mentioned) from here to Aotea, as the Ngatihikairo were going to drive away or send them back to Rangiawhia. I told him that he must not interfere in the matter. At night a Runanga of my party was held in a secluded place on the hills in reference to Tapihana's words (see speeches), “My hands are stained with blood, how am I to be cleansed?” The result was communicated to me and expressed by W. Nero in his speech on the 5th April. I approved of same, generally excepting as to any murders, “Kohuru,” that might have been committed. My observations on this matter will appear hereafter.

5th April.—The Rev. H. Schnackenburg, Wesleyan missionary of Kawhia, came to see me early this morning; asked him for his estimate of the Native population of this district. It is, however, except as to Ngatihikairo, a very rough estimate.