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amongst the Natives, namely, that the head chief had a *mana* over all land, and that no person who possessed land could sell without his consent. This greatly unsettled their minds, and helped to bring on the present difficulties.

Soon after the appearance of the above document, Iwikau, a principal chief of Taupo, came to Auckland; he had an interview with a person of high station, who took a lighted candle, and, in a figure of speech compared it to the Natives, and said that the tallow was the people, the wick was either head or king,—that as the candle gives light to the house and all in it, so would the people with a king to rule and preserve the country; it would keep the people all of one mind, and save the land. The figure was a very striking one to the Native mind, it pleased the chief, and on his return to Taupo he proposed that they should have a king.

Some time after, Wiremu Tamihana Tarapipipi came to Auckland with a copy of a code of Native laws which he had drafted for the use of purely Native districts. He wished to obtain the consent of the Government to its adoption, but he found some difficulty, and did not succeed. He returned discouraged and cast down, but was still determined to carry his point; he therefore went to Taupo, and made common cause with Iwikau. This it was that gave the first start to the King movement.

The above is the substance of the Natives' own statement. I have been induced to give it to enable the Government to know what is the state of the Native mind at the present time. I do so without being answerable for any of their statements; I give them as I received them, in hope that the knowledge of these things may be of service in assisting the present Government in forming a Native policy which may be beneficial to both races, enabling both to live together in peace and harmony.

The general disposition of the Natives, and their conduct towards the Europeans, in this district, have been good. There are nearly three hundred white people in this district; they are, on the whole, living together in peace and harmony.

The recent disturbances at Taranaki, and the movement at Waikato, have considerably affected the Native mind. In the early part of the war, the Thames Natives took very little interest in it; but from the constant communication both with Taranaki and Waikato, and the death of Wetini, who was nearly related to several very influential Natives of this district, these things caused a belief that it is not a Taranaki or Waikato cause alone, but a general one, because peace is no sooner made in one part than war breaks out in another: therefore, that they had better make one cause while they are able to do so. These are the impressions made by the Waikato, strengthened by what is told them by some bad-minded white men. They were lately told by a white man in this district that "now is the time to attack the Government while their hands are engaged at Taranaki, for when they have done there they will take your lands and make you slaves." I have endeavoured to get them to tell me who it is, but they will not. Nothing but a good reward would induce them to tell. I am satisfied that they generally believe these reports to be true; they are spread by unprincipled persons with a view to embarrass the Government with the Natives.

Whatever may be the end of the present state of things, should the present pending negotiations restore peace, or should war be renewed, after all lawful means have been used to obtain an honourable peace, I am quite satisfied that nothing but a mild, but, at the same time, firm mode of treatment, will do for the Natives. Let us at once show them we study their interests equally with our own, and we shall soon regain their confidence, which we have so long lost; even should war be forced upon us by the obstinacy of the majority, we should be prepared to protest, and aid those who remain in peace: no expense should be spared to effect this purpose, which is of such vast importance. The present struggle will be the last, if a kind and judicious policy is adopted; that hitherto in use will no longer do. The time is now come when they must have self-government, but for a long time it must be on a very plain and simple form, or it will not work; nothing complicated; everything must be clear and easy to be comprehended, plain but efficient. It should be carried out under the kind and fostering care of the Government, which will have to supply both men and money on a liberal scale, or the plan will be a failure; but, if managed with care, it will be the means of preserving a brave race who now call for our assistance, which, if given, will elevate them and bring them to be both a civilized and prosperous people.

To accomplish the above object, several plans may be proposed; but the two following are, I think, the most simple, either of which would work well and give general satisfaction to the Natives, who, as a body, would I think adopt them.

First. Let the territory in possession of the Natives be divided into Provinces, or Districts; let each District remain as a Native District as long as land therein continues to be Native property; but as any portion is purchased by Europeans, let it be annexed to the next British District; let each District be subdivided, and let each subdivision elect so many members to represent it in a local council, whose president should be the English Magistrate of the District. It should be his duty to assist the Natives to prepare plain useful laws, to be passed by the local council for the use of the district. These laws should have the assent of the Governor before they should be put in force. Each Native district should elect so many members, to form a General Conference, which should meet once a year. The Conference should have a President appointed by the Governor. They should make laws for general adoption, for all purely Native districts, but to receive the Governor's assent before they should become law. When any law is passed which the Governor could not give his assent to, he should have another bill prepared on the same subject to which he could give his assent when passed. Every tribe should be invited to give its assistance to put these laws in force.

The second plan is perhaps more simple and easier to be carried out, for the present. Let each district be divided as before, but not to have any local council, but only local boards. They should only make laws for local purposes, such as for roads, fencing, trespass, nuisance, &c. In all their duties