

appointed by the Governor, and one Pakeha and two Maoris by those Natives who are entitled to the "tikanga" of the land. I also, in stating the Governor's views on the subject of roads, laid particular stress on the instance of the Taranaki-Wanganui road, and the stoppage of mails there, and I stated at some length his Excellency's reason for sending troops to the Ia, and intimated that he would probably do the same at Tataraimaka. I was listened to with the utmost attention, particularly by W. King, who seemed greatly interested. When I had finished, an orator of the King party (Aporo) was put up to reply. He declined the offer of the reference to the six Commissioners on various grounds: 1st, that some such course should have been resorted to by Governor Browne before he began fighting; 2nd, that the affair was too recent—the wounds of the Natives were bleeding, and must have time to heal; and 3rdly, that the land was now hung up for the Gospel, and must be allowed to rest. I asked him on this whether Thompson had not said "that he would hold the land for the law?" He evaded the question by saying that the law was a wild beast that tore men to pieces, but that the Gospel would keep all quiet, or to that effect. I again asked whether Thompson had not said expressly that the land should be kept for the law, and whether what I proposed was not the right course, for the law to settle it. He was evidently baffled, and turned round to consult the chiefs behind him. Mohihi now broke in, and said it was clear why the Pakehas wanted peace now, because the Maoris had been victorious—"but all their things are under my hand (meaning the King's hand), the Waitara, the roads, the King, and everything else." He then talked very wildly about the right of shutting up the roads and wandered off to other topics. He was evidently not the appointed mouthpiece of the party, and Aporo again took up the argument. He now said that as regarded the Waitara, the proposal I had made must be for the chiefs to consider. As regarded the opening of the road to Wanganui, it had been kept closed because Parris had prevented the Ngatiruanuis from coming into New Plymouth. How would it be, I asked, if that restriction was removed? Perhaps then the road would be opened, but answered hesitatingly. There was much more argument on various points but not worth recording; the determination to hold on to the King being very decided. With the exception of what fell from Mohihi, there was nothing offensive, on the contrary the talk was calm and respectful; but except upon the Waitara point, which evidently took them by surprise, their arguments were clearly prepared beforehand. Finding, however, that the great chiefs were not inclined to commit themselves, I closed the interview, Rewi and others saying that my talk was that of love, and that they would think it over.

We now prepared to return to Mr. Reid's, and while getting ready, the King went off under escort of his Military guard, part of his escort being mounted, till he got clear of the village, when he took his horse and the footguards returned. We followed him shortly afterwards, but though we rode fast we did not overtake him, and just as we reached Mr. Reid's, we heard the shouts of welcome which greeted his arrival at a kainga a short distance off. Reihana, Hemara, and other chiefs had lagged behind and rode with us, and Mr. Reid sent by the former an invitation to Matutaera to come over to his house to tea. In the course of the evening a note came from Reihana to the following effect: "Friend Reid, Matty is indisposed and can't come to tea. Rather do you send us some pork and a little pepper. Your Friend Reihana." The pork and pepper were sent, and next morning the King's compliments were presented, with a further request for a little tobacco. Such was our experience of Royalty. It would be altogether ludicrous, and very much so, were it not mixed up with so much that is sad. To see what, if rightly directed, four years ago might have resulted in the social elevation of the Maori race, degenerating into the most miserable mountebanking, and the most pitiable travesty, and a large section of the people deluded into the belief that the harmless young man who is kept shut up in a hut under the guardianship of a ragged regiment, is to be the father of their independence, is indeed melancholy. And then to reflect that the real remedy for this folly was devised and partly carried into execution four years ago, that its administration was attended with marked success, and that it was abandoned just when the greatest difficulties had been overcome!

I should state that during our visit to Hangatikei nothing could possibly exceed the kindness, courtesy, and friendliness of the Natives. Every pains were taken to secure our personal comfort; we were treated with great respect; and while on the one hand there was none of that intrusion on our privacy which is common at native pas, we were received much more like old friends than new acquaintances such as I was.

31st.—Returned from Mr. Reid's to Mr. Morgan's, where we arrived early in the afternoon. Heard that the Taupo natives were to arrive this day at Kihikihi, four miles off, to hold a "Tangi" over Epihas remains, and to meet the King and the Ngatimaniapotos. I had already sent a message by Rewi to the Taupo people that I should come over and see them. As they would be engaged in the Tangi this day, I postponed the visit till to-morrow. Inspected Mr. Morgan's farm.

1st January, 1862.—Rode over to Kihikihi. Found a very great gathering, every chief of note from Taupo and of the Ngatimaniapoto being there. The former were collected in a large building used as a *hui* house, church, &c. Among the leading Taupo men were Te Heu Heu, Poihipi, Honetere (a very influential chief) and others. Mr. Law (teacher at the Mission School, who had resided two years at Taupo) introduced me to these chiefs. Te Heu began the Korero by requesting me to tell them what I had told the Ngatimaniapotos at Hangatikei. I proceeded to do so and had got through the topic of the Waitara, the King, &c., when Rewi, who had not spoken at Hangatikei, got up to reply to me. Of course I gave way and he spoke at considerable length. On the Waitara question, he said that if that proposal had been made before, it would have been well, but now that the soldiers had been brought to the Ia, the way was not marama (clear). Let the Governor take back the soldiers and then they would talk about Waitara. Much argument