

former charge the latter with holding aloof from several fights from cowardice and treachery, and they retort by saying that the Ngatihaua were fools. Besides this, the two tribes are at present striving to direct the King Movement in diametrically opposite directions. The Ngatimaniapoto are gone mad after soldiering and warlike demonstrations. They do not care for friendship with Europeans; they do not desire law and order, and they are afraid of the introduction of English Magistrates, lest they should prove too successful in the suppression of disorder, and in the control of individual liberty. The Ngatihaua, on the other hand, are labouring to perfect their own administrations of law, and to suppress misdeeds of every kind. They gladly accept our advice, and profess a desire for our friendship. Their opposition to Sir George Grey's plans arises partly from temper, because they are mortified at having been so long overlooked, and from a distrust of the ability of English administration, and partly from losing their own independence, of which they have tasted the sweets. A few examples will perhaps show more clearly the alienation of feeling between the two parties. The drilled soldiers sent by the various tribes in succession to mount guard at Ngaruawahia, are entirely an institution of the Ngatimaniapoto. William Thomson did not openly oppose it; but when it came to his turn to furnish a contingent, he took down a lot of men with ploughs, broke up a quantity of land at Ngaruawahia,—broke up a quantity of land at Ngaruawahia, and planted it with potatoes, saying that that was all the soldiering which his tribe could do.

A law was passed not long ago, that no Magistrates, and no additional Schoolmasters should be allowed to come into the district. With the Ngatimaniapoto, this law is a reality. They threatened to drive me away; they inflexibly resist the establishment of new Schools; and they tried to prevent the Rev. Mr. Schnackenberg from returning to his station at Kawhia. William Thompson confesses that he agreed to such a law, and excuses himself by relating how often he has been disappointed in getting a European Minister and Teacher for his school, until at last, like the fox in the fable, he resolved that he would not have one; but he opposed, as I have now learnt, the attempt to send me away, and has invited me before his Runanga to adjudicate in certain Maori cases.

The Paetai affair, which I have before mentioned, is a kind of judicial investigation into the title of an eel fishery, under the auspices of the Ngatimaniapoto soldiers. Thompson has positively declined to have anything whatever to do with it, and none of his tribe will attend.

I have grounds for believing that Thompson proposed to agree to the Governor's plan for investigating Waitara, and that William King, who is entirely under Rewi's influence, refused. Rewi told me in December last, before Thompson had even heard of the thing, that they should refuse. That this division exists, there is no doubt; it is my firm conviction (which Mr. M. Clark shares), that strong ill-feeling is growing up between the two parties: the evidence of it consists of tones, gestures, and trifling remarks, which, though sufficient to produce belief in those who witness them, cannot be so put in writing as to produce the same belief in others.

Both parties are assiduous in their efforts to strengthen themselves. On this side of Waikato, Rewi is in the ascendant. Thompson goes very seldom now to Ngaruawahia, but is making great exertions at Tauranga, and in the Eastern parts of the Island, to gain adherents. I do not think the English Government is the only or the principal enemy against whom he desires to be fore-armed.

In the meanwhile, the one thing which keeps the two tribes from open rupture, is their joint fear of the Government; and as long as this lasts, they will outwardly hang together. It is for this reason that any attempt on our part to promote division would probably end in postponing it, and the only plan seems to be to wait and watch. The time must come when the Ngatihaua will urgently need Government aid, and then it can be either withheld until they demand it, or offered when there is no risk of refusal.

Whether the other circumstances of the Colony permit the Government to treat Waikato with salutary neglect, it is not in my province to consider.

J. E. GORST.

March, 1862.

No. 3.

J. E. GORST, R.M., UPPER WAIKATO TO THE HONORABLE THE ATTORNEY-GENERAL.

Otawhao, February 11, 1862.

MY DEAR SIR,—

I have not been able to enforce the rights of any of the deserted half-caste children in this District under the provisions of the Destitute Persons Relief Ordinance (H. 4.)

The Missionaries are not willing to be informers; they admit that it is just that half-caste children should be supported and educated by the European fathers and not by the Public, but they do not consider it a part of their duty as clergymen to enforce the rights of either of the children, or of the public.

The law can be put in motion by respectable householders, (Sec. 1, 2, 3, 4.) only in case of legitimate children. Legitimate half-caste children are unhappily in the rare.

In the common case of an illegitimate half-caste child the law requires an information by the mother or "an officer duly appointed to act in that behalf." As there is no such officer appointed here, no steps can be taken without the mother (Sec. 5). Again the custody of the child cannot be given to any person except with the consent of the Mother unless she happen to be dead or insane. (Sec.