

meeting had been arranged for to-morrow, it would be my duty and pleasure to attend it." Mr. Shand, who was present, invited me to his house, which is pleasantly situated about three miles from the harbour. I was pleased with the character of the country, parts of which resemble a gentleman's park, and would require no great outlay to make them equal to some of the best I have seen,—there is more open land and less swamp to impede horse exercise. The soil is good and capable of producing all kinds of provisions.

On the 11th I went to Kaingaroa with Mr. Shand by another road, which only tended to confirm my first impressions of this place. At eleven o'clock I met the Natives, about forty in number, in one of the largest houses in the village. Pamariki Raumoa said, "That as there were Natives present who did not attend the meeting in Waitangi, they would be glad to hear from me what was said on that occasion." I accordingly told them, and they expressed themselves satisfied. I added, "That the only new word was that a report had reached New Zealand that they (Kaingaroa people) were about to migrate to Taranaki, with the intention of settling there. If this were true, it devolved upon me to tell them that they would gain nothing by adopting that course; that the Government would consider their claims in common with those of other absentees, and award them compensation, as they had been previously informed."

Pamariki Raumoa said, "I am thinking of going to Taranaki. What does it signify about one man?" I replied "That no advantage would be gained by going there. This land was good, and this harbour was good,—provisions were abundant, and the country contained a large number of horses and cattle." Pamariki said, "Mr. Halse, what you have said is true; but our wish to go back is because Taranaki is the land of our forefathers."

This ended the meeting.

In the evening, in answer to some questions, the following statement was made to me by Mina and Kirapu, two Morioris, in the presence of a Maori named Hapimana. The elder of the two said, "Formerly, we Morioris were numerous, and contented; we did not understand killing men, we lived on fish, ducks and pigeons; we had neither pigs nor potatoes in those times; we had no other covering but seal skins. At last a canoe full of people arrived at Tupuangi, made a short stay, and went away. Not long after four canoes landed at the same place, and we think that the first canoe was one of the four, the names of the canoes were, 'Ko Pane,' 'Ko Rangitane,' 'Ko Rangimate,' 'Ko Ruapuke.' The people in the three first canoes sat down, and evinced no desire to molest us; but the people in the fourth canoe, headed by a chief named Moe, attacked and killed many of our friends, cooked the bodies and ate them. Moe and his following seeing that the people who came in the three first canoes held aloof, and took no part in these massacres, destroyed their huts and crossed over to Rangihauri (Pitt's Island). There they found Morioris who had gone over from the main Island, and soon renewed their cannibal customs. The relatives of the slain were grieved and terrified, and consulted on the best way of ridding themselves of the man-eaters. One proposed burning them alive when lost in sleep. To accomplish this, deceit would be necessary—some would have to feign friendship for their oppressors, whilst others were collecting fern and dry rubbish. This proposal was agreed to, and one night while Moe and his companions were asleep, a large quantity of fern and dry rubbish was piled round their huts, fired, and the inmates were suffocated and burnt to death, not one escaped. We then lived as before, and had almost forgotten our troubles, when a brig, called 'Roroni,' arrived full of people, in number four hundred. When the people were landed the vessel went away, and returned with four hundred more and their effects. The men had guns, spears, tomahawks, axes, and meres, and commenced their custom of slaughtering and eating people. Many of our relatives and friends fell. We did not understand fighting, and having no weapons were not able to resist. We were terrified, fled to the bush, concealed ourselves in holes under ground, and in any place to escape our enemies. It was of no avail; we were discovered and killed, men, women, and children indiscriminately."

From all I could gather this terrible slaughter appears to have extended over a series of years on a smaller scale, and to have been carried on with as little compunction of conscience, as we kill sheep for consumption.

I asked how the Maoris treated them at the present time. Mina replied "They are kind to us now, because they think you Pakehas would support us. The wrong we condemn just now is their system of leasing the land."

I have since been told that the quantity of land leased to Pakehas cannot be less than one hundred and twenty thousand acres. Of course these contracts are illegal, and made at the risk of the Europeans.

On the morning of the 12th I left with a new guide for Waitangi. The country although intersected by occasional soft spots, is the best I have seen for agricultural purposes. Clumps of low bush, and freshwater lakes present a most picturesque appearance, and will doubtless some day form a beautiful estate. After two hours riding we reached Te Whanga. Here we stopped to refresh our horses, before calling on them to carry us across this wide sheet of water. A smart breeze kept the atmosphere cool and pleasant, which is not the case in calm sultry weather, owing to the quantity of decaying vegetable matter on the borders of this lake. We saddled and crossed in one hour and twenty-five minutes. The water was low, but a thick matting of weeds makes the fording very laborious for horses, and only admits of a slow pace the whole distance. The bush on the Kaingaroa side grows right down to the beach, and is composed of the same kind of trees as those on the Waitangi side. We arrived at Waitangi at four o'clock in the afternoon, having been just six hours on the road.

With regard to the present population of all races on these Islands, I beg to enclose a copy of a return furnished by Captain Thomas, R.M., giving the names of all the Natives on the main Island, with other statistical information. This Return has been carefully taken, and show the Native population to be as follows:—