

Te Wharthera
 Rotoehu
 Mangapohatu
 Timika te Mutu
 Taraii Wiripo
 Te Puna
 Rangiwa
 Enclosure C.
 Enclosure D.
 Enclosure E.

On the morning of the 6th instant, accompanied by Te Kuka (Native Assessor), Ruka, Ruato, and Hohepa, Native police, I proceeded to the Pirirakau settlement at Waiwhatawhata on the edge of the forest between the Ruangarara and Te Puna. We there found Rawiri Tataa, Kepa Ringatu, Pene Taka, Te Kahukoti, and about twenty-five Natives of the Pirirakau and Ngaiterangi hapus.

A Native named Pukutoia stood up and welcomed us to the settlement, and asked me to state what I had come for.

I then stated that the Ngaiterangi tribe had sold all the land between the Puna and Katikati for £6,700, and 6,000 acres of reserves. That Maungapohatu, their chief, had assented to the sale, and although they (the Pirirakau) had quarrelled with Ngaiterangi about the land when they were last at Te Papa, they had better come to an amicable arrangement with them. The Ngaiterangi said that Maungapohatu, Hori Tupaea, and Moananui were the persons who had claims within the block between Te Puna and Waipapa, while the bulk of the Pirirakau had none. If they had any claim to make, they could receive a share of the purchase money and a reserve of land.

With respect to the confiscated lands the Governor and Ngaiterangi had arranged that 50,000 acres should be retained by the Government for the rebellion of the various hapus of the tribe. I found that the surveyors had exceeded that limit by 5,000 acres, and it had been arranged with the Ngaiterangi that as there was quite that quantity surveyed to the south-westward of the Ruangarara Stream, that that portion should be surrendered, and the boundary should be a line drawn from Te Puna to Te Ruangarara. That the land to the seaward side of this was for the Crown, and that inland for the Maoris, and reserves would be made within it for friendly Natives and others, including a piece of 300 acres for Maungapohatu and themselves. It was now plain which land was to be retained for the rebellion, and what was to remain in the hands of the Natives, and there need be no further bad feeling about it. They (Pirirakau) had lost very little land, although they had been in rebellion from the first, and they had better consent to the arrangement made by the remainder of the tribe. They all lived on the shores of one harbour (Tauranga), and were one people; let them be united in the matter. It is true that at the meeting at Te Papa they quarrelled with Ngaiterangi; but such disagreements were frequent, and it was generally understood among Natives that if a thing was done openly and publicly, face to face, in the heat of argument, that it was not a cause for serious quarrel; they had therefore better make it up, and unite themselves with the Ngaiterangi.

Rawiri Tataa, a chief of Te Pirirakau, then stood up: "Mr. Mackay, I have heard your word. From the Wairoa to Waipapa belongs to me. I will not give it up. You shall have no land from me for my participation in rebellion, and none for your money. I have been in the war at Taranaki and at Waikato, and will give up none here. I have not made peace with you, and do not mean to do so. I do not admit the right of the Ngaiterangi to give up my land, even though I have been in rebellion. I will not give any land to the Governor, either for my rebellion or for your money. Let Ngaiterangi have your money, but I will not let you have my land. It is true that Hori Tupaea has a claim over our bodies, but he has not to our land." (The speaker here pointed to the ground, and said "Hori Tupaea has no right to that." He then raised his hand and placed it on the upper part of his forehead, and said "Hori Tupaea has a right to this.")

I said, "Now you have been in rebellion and you refuse to give up any land. This is wrong, Ngaiterangi have lost a great deal of land. The tribes of Waikato, the East Coast, and of Taranaki, have also lost large quantities of their lands. Why should you object to give up some land for your offence? Who has told you to obstruct the surveys and to refuse to give up the land taken by the Governor? You had better put aside all bad feeling; you will get all this land we are now on, right back to the inland boundary. You can get Crown grants for it. I consider the arrangements made with the Ngaiterangi to be a very fair one, and much to your advantage; they have lost much more land than you have. As to your having lost land at Waikato, where is it?" (Rawiri Tataa answered at Kaitotehe, Ashwell's mission station at Taupiri.) I said "that is wrong, that land was sold when I was a boy. You are not Waikato, you belong to Tauranga; your connection with the Waikato tribes is very small, and you are much nearer allied to Ngaiterangi than to them."

Rawiri Tataa then said, "You shall have no land either for the rebellion or for your money. If you want the land go to Tawhiao and William Thompson, if they consent to your having it, well. It is true Maungapohatu has a claim over the land between Te Wairoa and Waipapa, so have Ngaiterangi over part of it, but we will not give it up. William Thompson has given orders to stop the surveyors, and the whole affair is in the hands of Thompson and the Governor. The Government shall not have the land between Te Wairoa and Waipapa; and if the surveyors come to survey we will take away their chains and instruments the same as we have done before. We do not wish to steal the surveyors instruments, we are willing to give you those already taken if you send for them, but we will not carry them to Te Papa."

I replied, as far as William Thompson's claims are concerned I understand he has three pieces situated at Omohoroa, Purakaunui, and Huharua; these are all to be reserved. I did not admit the right of William Thompson to interfere in the affair of the Tauranga District. As far as the Governor was concerned I knew he had taken 50,000 acres of land for military settlement; and, I also knew that he intended to retain it. That as to William Thompson and the Governor having to arrange the question I knew nothing of that. I considered that I was quite as well acquainted with the views of the Governor and the Government, as William Thompson, and they might take my word as binding the Government. I tried in every way to persuade them to come to an amicable arrangement.

Ratima indulged in a speech full of paimarireism, and fierce invectives against the Government. He said that the day would yet come when the Maoris would regain possession of the country. The God had protected them so far. When the Europeans first commenced the war at Waikato, they said all the Natives would be exterminated in the time it took to boil a kettle of water. They were still in the country and we could not conquer them. If they trusted in their God they would yet regain their former Sovereignty of Canaan.

Pene Taka made a violent speech. He would not give up any land and would obstruct the survey. He would fight against the Ngaiterangi; he considered them to be worse than the Government.