

should go to the west bank of the Waikato, leaving the east bank, *i.e.*, the Patetere country open for such works. Our old and staunch friend Poihipi was the channel through which this proposition was made, and he was in other ways of great assistance. This chief is always ready for any Government work, and there is no doubt the present very satisfactory condition of the whole Taupo district is partly due to his influence and assistance.

I enclose herewith the translation of an account of the meeting, sent by one of the Taupo chiefs, Reweti Waikato, which describes what was done in the fewest possible words, and yet very clearly.

The Hon. the Native Minister.

I have, &c.,
J. D. ORMOND.

Enclosure 1 in No. 5.

Mr. LOCKE to His Honor J. D. ORMOND.

SIR,—

Napier, 21st July, 1871.

I have the honor to forward you the following report of my late meeting with Ngatiraukawa and other inland tribes, at Te Whetu and Waotu, Patetere.

I had the honor to forward you, on 2nd February, and again on 13th May, reports of meetings held with the Ngatiraukawa and Ngatituwharetoa Tribes at Taupo, and subsequently at Niho-o-te-Kiore, in which I endeavoured to describe the important position those people occupied in the country, and the necessity of their being dealt with before any public works could be gone on with in the central parts of the Island.

At the latter meeting at Niho-o-te-Kiore I arranged with the chiefs of Ngatiraukawa present, to meet the tribe as soon as convenient at their own homes in the Patetere, for the purpose of discussing and arranging matters in general in connection with that district. The meeting was arranged to take place at Te Whetu on the 30th of June, but through the inclemency of the weather the Natives had not assembled before the 3rd of July, when the discussion commenced and lasted till the 6th, when it was adjourned to Te Waotu, at Hori Ngawhare's request, where it terminated on the following evening.

The fact of this meeting taking place in the centre of what for many years has been considered a strictly prohibited district to Europeans and friendly Natives, through the stringency of the *aukati*, &c., and from its being known that many important questions, such as abolishing *aukatis*, making roads, bridges, and erecting telegraphs, carrying the mail, &c., would be gone into, a large muster of Maoris assembled; delegates from the king were also sent to watch the proceedings.

All the leading chiefs of that section of Ngatiraukawa residing at Waikato were present, including Hori Ngawhare, Mita Te Manuahura, Ranginui Te Ruakaka, Maihi Te Uatu, Maihi Te Ngaru, Te Paerata, Pita Koko, Hitiri Te Paerata; and amongst those from Tokangamutu were Heta, Watene Te Hiku, Te Wharepu, Tumuhuia, Ihaia Te Kaparoa, of Ngatirangi, &c.; and from Taupo and Rotorua were Poihipi Tukairangi, Hohepa Tamamutu, Reweti Te Kume, Herekiekie, Paora Te Amohau, and many others.

The discussion commenced regarding the conveyance of the mail across the Patetere. All parties, including those in favour of the road being thrown open, desired the matter to be investigated, and a clear understanding to be made for future guidance.

The *aukati* or stoppage at Patetere is of old standing, and is known as the "Puru o Humea, Te Puru o Hutaiki." The original intention being that no war-parties should cross from the Arawa country to Waikato, and *vice versa*; it was afterwards made use of to prevent sales or leases of lands to Europeans, and of late by the King party, to put a final stoppage to the roads and traffic of all kinds.

Maihi Te Ngaru commenced the proceedings in the usual Maori custom on such occasions, by making speeches of welcome to his guests, &c.; that over, and the subject for discussion explained, both parties proceeded with the business with much animation—the delegates from the king at first saying but little, only prompting others. But towards the close of the meeting they made a few urgent appeals to their former allies; but when it became plain that matters were going against them, they gave way with apparent good grace.

The principal points dwelt on by those opposed to the opening of the roads were—first, that the Government only wanted to encroach, so as to obtain more land; and secondly, that the Maori was losing his nationality and his *mana*, and the only way to retain it was to keep the European entirely out of certain prescribed boundaries, within which only Maori customs and rules should prevail.

The other party, on the contrary, called on their friends to cease the unfriendly attitude they had been assuming, as the best means of saving their lands, lest the Waikatos should involve them in another war, and by that means render them liable to forfeit their lands, as Waikato had already done; and further asserted that they had opened up their country to the Europeans, and had not experienced those misfortunes mentioned, but had found that their comforts had increased, and their land had become more valuable.

At times the arguments became very warm, more particularly on one occasion about midnight, when Poihipi, after a few words, blew out the lights—implying figuratively, that should no definite arrangement be arrived at, that all would remain still in the state of doubt and uncertainty they were in before we met; we (upwards of two hundred men) were left in darkness for some minutes. On the place being relighted, the meeting broke up to consider the course to be taken. Ultimately, it was fully agreed to by the whole assembly that the *aukati* should be abolished, and the road be opened for public traffic; and that the question in reference to public works being carried on should remain to be arranged at a future meeting in the spring, at Te Waotu, Hori Ngawhare's place. A letter was written and signed by all Ngatiraukawa present to that effect. After the meeting I went on to Cambridge and Auckland, returning to Napier by sea.