

as four surveys have been made of the same land. This is doing the Natives a wrong; and it is for the Government to devise means to prevent the Natives being put to such an expense. With regard to the fees of the Court, we want to have them abolished altogether; instead of the Native Land Court being a boon to us, it is a source of trouble and expense. Our disputes have grown out of these land matters. We complain of the action of the Court; in the first place, I objected to Mr. Smith, because he formerly expressed to me an opinion how the land should be dealt with, in which I did not agree.

We have discussed the matter amongst ourselves, whether the Court gives judgment according to evidence. If this is the case, how is it that right was construed into a wrong? Why was the land awarded to the black-faced individuals (*Tapuika*) instead of to me? I am conscious that I am in the right."

(Here Te Pokiha went into a history of the case from his point of view.) "Now I intend to take possession of the land. I know it belongs to me and my tribe. I do not admit the claim of the Ngatiwhakaue. I shall clear and cultivate it at once. If I am interfered with I shall resist; the fault will not be with me." During the delivery of this speech, Te Pokiha worked himself up into a great state of excitement, and used some rather violent language towards his opponents.

Matene Te Huaki spoke to the same effect, but in a milder tone, and with less gesticulation.

Mr. McLean replied that he did not know of this dispute till he arrived at Tauranga; and as he was visiting the different settlements along the coast, he called in to hear the cause of the present difficulty. No good could arise out of a quarrel amongst themselves; it would be a subject of triumph amongst those tribes who had been opposed to them, and who were in the habit of considering the Arawa as almost identical with the Pakeha, to see them discard the law by which they professed to be governed, and endeavour to settle their disputes in their old way. For the sake of peace, the Ngatipikiao had better give up their intention of taking possession of the land, as it would only tend to stir up strife and lead to evil consequences, which they would in their calmer moments regret as much as the Government.

Matene Te Whiwhi then addressed the Ngatipikiao, and suggested that they should follow Mr. McLean's advice; that the winter was passed, and the summer had commenced, as they might very well tell by the note of the Pipiwharaua, which is now *Whitiora*.

After some further conversation, in which Te Pokiha took part in a subdued and quiet manner, it was decided that the cause of quarrel should be left for future adjustment.

After taking leave of the Ngatipikiao, the Hon. the Native Minister met the Ngatiwhakaue.

The old chiefs Taiapo, Hori Haupapa, and Paora Te Amohau addressed Mr. McLean on the subject of the quarrel which had been revived between themselves and the Ngatipikiao through the action of the Native Land Court. Their speeches were not couched in very mild or conciliatory terms.

After them, Henare Te Pukuatua, who is considered the fighting man of the Ngatiwhakaue, rose and said—"This quarrel has arisen through you. The Government are to blame; but for all that, if the Ngatipikiao wish to try their strength with the Ngatiwhakaue, we are quite ready to meet them in the battle field. We do not wish to use the Government arms; we will use our own weapons. Do not suppose this is any new quarrel; the dispute about the land is only a pretext; the real question at issue is that of *mana*. Our opponents make no secret of this, and they say it must be decided some day."

The Ngatipikiao are old opponents, and the rivalry of the two hapus is traditional.

Henare, in the delivery of this speech, worked himself up to a pitch of great excitement, and emulated Te Pokiha in his extravagant gesticulations.

Mr. McLean advised them to desist from their present proceedings, as it would be sure to lead them into trouble. It was not the wish of the Government to force the Native Land Court upon them. If they found that it did not work satisfactorily, they could leave it alone. But it did not show any great wisdom to resort to arms simply because they did not find the Native Land Court work well in their district.

Matene Te Whiwhi followed, and repeated in substance what he said to the Ngatipikiao.

Hone Mohi Tawhai, chief of Ngapuhi, then addressed the Ngatiwhakaue at some length. He went into a short history of the country from the time it was first colonized; the introduction of firearms, of missionaries, and, last of all, the establishment of the Government in these Islands. He said it was wrong to blame the Government for their troubles in this instance; that the Government had not forced the Native Lands Act upon the Natives, but that the Natives had asked for it, and the Government had done their best to give them such a law as they thought would work well.

Petera Te Pukuatua (Henare's half-brother) then spoke in a very quiet and conciliatory manner. He said, "Now, you have heard what Ngatiwhakaue have had to say on the subject of this threatened disturbance. They have also heard your speeches. It is well; go back to your homes in peace. Do not let this matter give you any anxiety; it will not come to anything. You must not take in earnest all that has been said. Te Pokiha and the Ngatipikiao have had their say and spoken their boastful words to you, and it was nothing but right, according to Maori ideas, that Ngatiwhakaue should do the same. There is one thing I wish to say regarding these land disputes. In my opinion, the coming of the Native Land Court is premature. It would be far better if we met amongst ourselves, and, with the assistance of the Resident Magistrate, determined our subdividing boundary lines; these all settled, then the Native Land Court could, as a matter of form, do the rest. As far as the present quarrel is concerned, you may rest satisfied that it will not come to anything serious.

Subsequently, the rival chiefs Henare Te Pukuatua and Te Pokiha met and shook hands in the presence of the Native Minister.

We left Maketu for Opotiki the same evening, taking with us Henare Te Pukuatua, who, at his urgent request, wished to accompany the Native Minister to visit the Whakatohea and the Urewera surrendered tribes.

I have, &c.,

H. T. CLARKE,
Civil Commissioner.

The Under Secretary, Native Office, Wellington.