

as my men were very nearly making mistakes while out scouting; but, as they were in very small parties, nothing serious happened.

Notwithstanding my endeavours to prevent them from wandering, I find it impossible to do so without the usual remedy; and that I fear to do without the necessary authority. Te Kooti might pass through with his men as a scattered hunting party, if this is allowed.

I have, &c.,
Lieut.-Colonel Moule,
Commanding Bay of Plenty District.

W. J. GUNDRY, Sub-Inspector,
Commanding Native Contingent.

No. 6.

Mr. CLARKE to the Hon. D. McLEAN.

SIR,—

Civil Commissioner's Office, Tauranga, 16th March, 1871.

I have the honor to report to you, for your information, that I left Tauranga by boat on the morning of the 27th February, to visit the Natives along the north-western shore of Tauranga, and to carry out a long promise made to the old chief Hori Tupaea, of visiting him at Katikati. I was accompanied by Hori Ngatai and Enoke Te Whanake.

The weather having become extremely boisterous and wet, I landed at Opuhi, where I was detained for nearly two days. My time was not, however, altogether lost. I had an opportunity of meeting two of the Tauranga chiefs, Te Kuka and Harawira Kotai, who had lately been on a visit to Tokangamutu. This visit was unsolicited by the Waikato party, and arose out of some intemperate language used by one of the Ngaiterangi chiefs in a discussion on the propriety of a visit to Tawhiao. It is hardly worth troubling the Government with full details of the accounts as related to me. One or two points, however, struck me as illustrative of the state of parties in Waikato. The Ngaiterangi chiefs were first visited by Tamati Ngapora, but as there were many Waikato chiefs of inferior rank present, he simply gave the customary speeches of welcome in the usual stereotyped language.

On the following day, Tawhiao, accompanied by Rewi, visited the Ngaiterangi. The meeting was a cordial one. At its close Tawhiao sent one of his followers for some Kaitaka mats, which he presented in rather a formal way. The loyal Ngaiterangi chiefs, knowing how much the Waikato conveyed their meaning in symbols, declined to receive the presents from the hands of Tawhiao, although invited repeatedly to do so, lest it should be interpreted into an acceptance on their part of Tawhiao's sovereignty. This, as it afterwards proved, was the intention of Tawhiao, as he remarked to Rewi on leaving, how extremely cautious and suspicious the Ngaiterangi were. Not very long after Tawhiao and Rewi took their leave, Manuhiri made his appearance, and finding that the Ngaiterangi were alone, he entered into familiar conversation. He first began to complain of the intractability of the Waikato people, and the difficulty he had in keeping them together. He also grieved over the want of sympathy they met with from the people of the Islands (the Natives). The matter of the murder of Mr. Todd was touched upon, and Tamati said it was not so much a feeling of hostility against the Pakeha as it was against Hone Te One, who was taking all the choice lands about Pirongia; that Mr Todd was more than once warned, but he would give no heed. That the Waikato had decided not to give up the murderers, and that they fully expected an attack in consequence from the Government.

After a short time Manuhiri began to catechise them in effect as follows:—How did your ancestors come to this Island? Answer: In a canoe. How is a canoe made? Answer: It is hollowed out of a tree. And how did the Pakeha come? Answer: In ships. How is a ship made? Answer: Built of planks and stuck together.

Manuhiri then moralized on the subject by saying: Your ancestors came in a canoe which is hollowed out of a single tree, so the Maori has but one aim, and one object clearly understood by every one. But the Pakeha came in a ship which is made of many planks and stuck together. It has masts like the trees of the forest, and yards across like branches; these again are secured by numberless ropes, resembling the ake and supple-jack. This is an apt representation of the Pakeha: they are made of numberless *tikanga*, which are so stuck together that you cannot see the joints; they are deep down in the sea, and, as if their construction below was not sufficiently puzzling, their designs are carried on high up in the air, where the eye cannot discern them. The Pakeha cannot be trusted; you never know when you have them.

Te Harawira, who is a very intelligent and clever Native, entered into a warm argument with Manuhiri, and demonstrated that the King movement had not accomplished what was promised, but, on the contrary, had almost ruined some of the Native tribes. That the Tauranga Natives had felt its baneful effects, but were now living at peace with the Pakeha.

Manuhiri also referred to some correspondence he had had with the Hon. the Native Minister, which Manuhiri appeared to be anxious to twist to answer his own purposes.

Te Kuka informed me that in his opinion the mind of the Waikato party, as represented by Manuhiri, was as hostile to the Pakeha as ever.

The chiefs, when discussing the question of friendly relations with the Pakeha, commence their speeches with the Hauhau phrase, "The Lord God of Hosts liveth; there shall no peace be made with the Pakeha for ever and ever." Manuhiri told them that they would refuse to see any chiefs of other tribes who came to demand the murderers of Mr. Todd.

From Opuhi I went to Katikati, to the residence of Hori Tupaea. The old chief had only his own family about him, and did not at all seem comfortable at the aspect matters were assuming at Ohinemuri in regard to the mail service. He said that he had sent a letter to Te Hira regarding the mail by Tukukino, and that Tukukino had destroyed it on the way. He said that "They had killed his bloodless man, and he was only waiting for them to kill the man with blood;" but that, as far as he and his people were concerned, they were determined to do their share of the work. He told me further that Hunia, a son of the late Ngatihaua chief Te Tuatara, had been sent by Manuhiri and Tawhiao to request Te Hira to stop the mail, and that he had received a letter from him to the