

"Here I again asked Tawhiao if he considered the persons who had committed this murder had done wrong? He said "Yes." I asked him then to hand them to me. He replied, "No, I cannot, although I know that they have done wrong." I then told him in accordance with what took place between myself and Mr. McLean when I was in Auckland; that I should erect a *Pa Whakaora* at Maungatautari, and reside there, and that I would not raise an arm against the Pakeha unless they came and attacked me first. After this Tawhiao told us that Rewi and Ngatimaniapoto had abandoned him, and that he now threw himself upon us. He chanted a *waiata*, the purport of which was that as he had been abandoned by Rewi, he consigned himself to the care of Ngatihaua. The split between Rewi and Tawhiao is owing to jealousy. I am not clear at present as to what Tawhiao means to do—whether evil or good. He did not tell us his views; but he said nothing was to be done for the future without his authority."

"I asked Tawhiao if I might go to Rotorua and Maketu, to make friends with the Arawa, so as to put an end to our grudge (*mauhara*) of long standing, so that we might have one thought (*he whakakotahi ta maua whakaaro*.) I am grieved at not being able to carry out Mr McLean's wishes with regard to the murderers. So, when I found that they would not be given up, I told Tawhiao about the *Pa Whakaora*, the same as I had stated to you when in Auckland; that was, that I should never raise an arm against the Government, unless they came and knocked at my door."

This statement of Tana's was corroborated by several other of the Hauhaus, as also by Wiremu Hira, brother to W. Hunia (Te Ngakau), the King's messenger.

Tawhiao does not approve of Ngatiraukawa allowing the Taupo road; he however, for a wonder, says that it is the Natives themselves who bring on all these disputes through their inconsistency.

Hauraki, a Ngatiraukawa Native, is said to be going to stop the works. Tawhiao also says, that if Mr. Todd had been murdered on this road the act would have been blameless.

Tapihana, according to these people, was not at Kawhia. Kereopa is reported by them to be in hiding in the neighbourhood of Te Kuiti; they did not see him, but they heard that he was there.

I have, &c.,

The Hon. the Native Minister, Auckland.

ROBERT S. BUSH.

No. 12.

Major MAIR to the Hon. D. McLEAN.

SIR,—

Alexandra, Waikato, 10th June, 1871.

I have the honor to report upon Native matters in the Waikato.

On the 1st instant a meeting, including nearly all the leading chiefs was held at Tuhikaramaea, near Whatawhata, for the purpose of discussing the Aroha question, and also the advisability of preventing all further intercourse with Hauhaus.

The idea of isolating the Hauhaus party, originated, I believe, with the Raglan people, but has been warmly embraced by the other sections of Waikato. The chief supporters of the movement are Hone Te One, Kakopa Te Kotuku, Mohi Te Rongomau, Te Hakiriwhi, and, I think, Te Wheoro. The main argument used in its favour, is, that the friendly system (*atawhai*) has been tried for years, and has only served to make the Kingites more independent and overbearing; and that consequently the time has come for the adoption of a less lenient policy.

At Raglan it was urged that an *aukati* should be declared at once, as being the readiest means of bringing the Government to approve of the measure, but a majority of the chiefs opposed any action being taken without the consent of the Government first obtained. I am of opinion that Mr. Todd's murder has done a great deal towards widening the breach between the two great divisions in this district, and even elsewhere. The policy of the ultra King party (if it may be said that there is an ultra party) appears to me to be that of steady aggression; this is more clearly shown at Aotea, where every point of vantage is most jealously maintained. This will shortly be tested by an attempt which is to be made to re-occupy the Wesleyan Mission property at that place, by putting a Native teacher in charge. I fear, however, that he will not be able to hold his own.

At the Kawhia meeting last month, Tapihana urged the Kupapa not to put any faith in fair speeches coming from the King party, which he said were not sincere, but made to mislead. He insisted that, in spite of all that had been said to the contrary, "The sword was still unsheathed, and might be lifted by him at any moment for the purpose of checking surveys, telegraph, railways, roads, gold-seeking, selling or letting land, and the establishment of schools." With regard to the murderers of Todd, he is reported to have said, "Go and ask Manuwhiri for them, or you, Hone Te One, give yourself up as *utu*." That some allowance may be made for this man's turbulent, boastful character, I admit; but at the same time he speaks as one possessed of some authority. The Kupapa give him credit for his candour, and say that he alone of the Hauhaus leaders speaks openly.

While at Raglan, I was informed that a band of thirty men had left Kawhia for Pirongia, for the purpose of killing any stray Pakeha whom they should meet. I cannot ascertain how far this is reliable, but have informed the officer commanding the district, who will no doubt adopt any measures he may deem necessary. Allusion was made by the Hauhaus at the Kawhia meeting to the second shooting affair—when two settlers were fired upon. It appears that after Todd's murder, another band of ruffians went out to try their fortunes and were laughed at for their failure.

I am informed that Ngatiraukawa at Patetere wish to meet me, and it is my intention to proceed to Cambridge to-morrow, to open communication with them. I shall also visit the Maungatautari people.

Rewi has returned from Mokau and is now at Whataroa; it is reported that he is in a friendly mood. I expect to hear more about him shortly.

I have, &c.,

The Hon. D. McLean, Wellington.

W. G. MAIR, R.M.