

reply. The chief Tahana Turoa accompanied said messengers to town, and I have been able to glean the following facts from them:—

"We left Te Ramarama on the 11th instant, and arrived at Te Kuiti on the 20th, where we found Rewi and gave him Topia's letter, which he read and took to Tawhiao's and Manuhiri's house at Kohonui village. Rewi returned to us, and asked us if we had heard any talk since we came; and he then said the word I brought from Ramarama to Waikato, to give up the murderers, was not agreed to by them. They held a runanga to consider said word, and they determined that all communication from the interior outwards to the Europeans, and *vice versa*, should cease. Waikato and Maniapoto consented to this proposal, which came from Hauauru, a relative of Rewi's, and 500 of the Waikatos and Maniapoto confirmed it. Rewi then got up and opposed this policy, and informed them that if they persisted in their determination, he should detach himself from them and go over to the European side. The tribes then relented, and the proposed embargo was abandoned.

"A second meeting was then called by Rewi at Kuiti, one thousand persons being present. Rewi arose and said, 'Listen Waikato! give up Nuku (the murderer of Todd) to me.' The Waikato tribes (to whom Nuku belongs) replied, 'He will not be given up.' Rewi then repeated the demand, which was repeatedly refused, twenty chiefs having got up and opposed his demand. Another chief then arose and asked Rewi what he meant, and at the same time threw a stick towards him, saying, 'Here is Nuku; take him.' Rewi picked up the stick and placed it at his side, when Te Area, a Waikato chief, stepped forward, and picking up the stick, said to Rewi, 'Nuku will not be given up.'

Hauauru, a chief of Ngatimaniapoto, then got up and said, "Give up Nuku into the hands of Manga (Rewi).

Rewi himself then arose, and picked up a number of sticks, and after giving them each a name, calling one Titokowaru, another Tawhana (Mr. Whiteley's murderer), another Te Kooti, another the roads, another the leasing of lands, and another the selling of lands: he placed them together in a particular spot, which he designated as the place opposed to war. He then took up another stick, which he called Nuku, and said to the meeting "Look at him"—when he put the stick behind his back, and held it with his arms crossed, signifying thereby that Nuku should be bound and delivered over to the Europeans to be tried.

The meeting then broke up without giving Rewi any answer to this demand of his.

Tahana here informed me that Rewi meant by this mode of procedure that Nuku ought to be given up to be tried by law, and that his conduct and procedure in this matter were confirmatory of what he said he should do, when at Te Aomarama, when he consented to Nuku's being tried for his offence.

I cannot conclude this report without bringing under the notice of the Government the conduct of Tahana Turoa, who is, I am happy to say, in conjunction with his brother Pehi, and nephew Topia, doing all in their power to promote a peaceable solution of the present difficulty.

I have, &c.,

Henry Halse, Esq.,
Assistant Under Secretary.

RICHARD WATSON WOON,
Resident Magistrate, Upper Wanganui.

No. 31.

MR. HALSE to MR. WOON.

SIR,—

Native Office, Wellington, 1st February, 1871.

I have the honor, by direction of Mr. Sewell, to acknowledge the receipt of your letter dated 29th January, reporting the return of the Native messengers, who were sent by Topia to Waikato.

I have &c.,

R. Woon, Esq., R.M., Upper Wanganui.

H. HALSE.

No. 32.

MR. WOON to MR. HALSE.

SIR,—

Native Office, Rutland Hill, Wanganui, 25th February 1871.

I have the honor to report, for the information of the Hon. the Native and Defence Minister, the results of my first magisterial visit to that portion of my district extending to the Upper Wanganui settlements. I am happy to say that a considerable amount of business was got through in a very satisfactory manner; the litigants and Natives generally showing every disposition to conform with the rules of the Court, and to abide by its decisions.

The natives at all the principal settlements placed their large runanga houses at my disposal as Court Houses, including the now famous Aomarama, and it was highly satisfactory and assuring to see the people gathered together to take part in upholding the Queen's laws, and the administration thereof, at settlements (particularly Pipiriki and Ohinemutu) which but a few years back were the scenes of bloodshed and strife, and the strongholds of a determined and dangerous enemy. At Te Aomarama I met a large body of Natives, men, women, and children, belonging to Tamati Waka's tribe, viz., the Patutokotoko, one of the most turbulent and warlike tribes on the river, and lately rank Hauhaus and supporters of the King, and most hostile towards the Government, having fought through all Waikato engagements and at Ngatiruanui. I recognized many of their faces as being those of old friends and acquaintances of mine in former years, before the rebellion broke out, and they all seemed most delighted to see me. They presented me, in the name of their chief Tamati Waka (who was absent up the river at the time on a visit to his relative Matuahua), with two *papa huahua's* boxes of preserved birds, highly decorated with feathers, &c., and which I have brought down with me for exhibition in the Native Office at Wanganui. They had previously held a meeting at Te Papatupu, in the Manganiotao River, a branch of the Wanganui, and had decided to give in their adhesion to the Government.