

REPORTS

FROM

OFFICERS IN NATIVE DISTRICTS.

(TAUPO.)

PRESENTED TO BOTH HOUSES OF THE GENERAL ASSEMBLY, BY COMMAND OF
HIS EXCELLENCY.

WELLINGTON.

—
1871.

SCHEDULE OF CORRESPONDENCE.

No.	Date.	From.	To.	Subject.
1	1870. Nov. 5	His Honor J. D. Ormond	Hon. Native Minister...	Transmitting report by Mr. Locke of a meeting with the Natives at Tapuaeharuru.
2	1871. Feb. 9	His Honor J. D. Ormond	Hon. Native Minister...	Transmitting report by Mr. Locke of meeting held between Taupo Natives and Ngatiraukawa, and reporting satisfactory meeting between himself and Maihi Te Ngaru and his people.
3	Feb. 13	Hon. D. McLean ...	His Honor J. D. Ormond	Acknowledging receipt of letter of 9th instant, enclosing Mr. Locke's report, &c. The change among the Ngatiraukawa of the interior is most gratifying.
4	May 23	His Honor J. D. Ormond	Hon. Native Minister...	Forwarding report from Mr. Locke of meeting with Ngatituwharetoa and Ngatiraukawa Tribes at Tapuaeharuru; also letter from Ngatituwharetoa.
5	July 26	His Honor J. D. Ormond	Hon. Native Minister...	Forwarding report from Mr. Locke of meetings held at Te Whetu Patetere with the Ngatiraukawa, &c.
6	July 29	Hon. D. McLean ...	His Honor J. D. Ormond	Acknowledging receipt of letter of 26th July, covering Mr. Locke's report of meetings held at Te Waotu and Te Whetu, and conveying thanks of Government to Mr. Locke and Native chiefs; also expressing deep sense of value of services rendered by Mr. Ormond.
7	July 24	S. Locke, Esq., R.M. ...	Hon. D. McLean ...	General report on the Taupo District.
8	Aug. 19	H. Halse, Esq. ...	S. Locke, Esq., R.M. ...	Acknowledging receipt of general report on Taupo District.

REPORTS FROM OFFICERS IN NATIVE DISTRICTS.

No. 1.

His Honor J. D. ORMOND to the Hon. D. McLEAN.

SIR,—

Napier, 5th November, 1870.

I have the honor to transmit a report by Mr. Locke of a meeting recently held at Tapuaeharuru, on the occasion of a visit of the Ngatiraukawa to the chief Poihipi, which meeting Mr. Locke attended by my direction, for the purpose of ascertaining whether the representations made by the Taupo Natives—to the effect that the Ngatiraukawa were anxious for more friendly relations with the Government, and for employment on road works—were correct.

On the whole, I consider the tone of the meeting satisfactory, and hope, before long, the opening of the country by roads will be assisted by these Natives. I have already communicated the purport of this report by telegraph.

I may add that Messrs. Locke and Bold have returned from Rotorua to Taupo, and that no reply has as yet been received from Ngatiraukawa respecting commencing road work.

I have, &c.,

The Hon. the Native Minister, Wellington.

J. D. ORMOND.

Enclosure in No. 1.

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

SIR,—

Tapuaeharuru, 29th October, 1870.

I have the honor to inform you that on Thursday, 20th October, I left Napier, accompanied by Mr. Bold, for the purpose of meeting a portion of the Ngatiraukawa and Ngatituwharetoa Tribes, living between Taupo and Cambridge on the Waikato, and on the west shore of Taupo Lake, who are desirous of abandoning the unfriendly attitude they have assumed since the commencement of the war in 1860 to the present time; and also for the purpose of arranging with the Natives of the Taupo district, including Ngatiraukawa, for opening up roads in this part of the country, for which the Natives have expressed a desire, and are anxious to take contracts for the necessary works.

We arrived at Tapuaeharuru on Sunday evening. On our way up we inspected the road work being done by Rawiri Kahia and his people (about twenty-seven men) between Te Haroto and Turangakumu. The portion of the Taupo Road they are engaged in opening up will be a great improvement, being capable of being made, at a comparatively small expense, a good dray road, at the same time shortening considerably the distance travelled by the old Maori track.

On Monday I held a preliminary meeting with Ngatiraukawa, when the usual speeches of welcome, &c., passed, in which they expressed in strong terms their desire to cease living on the present unfriendly terms.

Tuesday I was engaged all day holding a Court, and settling the different disputes that had arisen since my last visit. This part of the duty has to be performed under great disadvantages, the magisterial and other questions having to be settled in any Maori whare that can be obtained in the pa for the occasion.

On Wednesday morning, according to previous agreement, the principal meeting was held, when a free discussion of the several points of interest was invited by me. I desired the Natives to be open and candid in their speech. Poihipi and Hohepa also addressed them in the same strain.

The first of Ngatiraukawa who spoke was Perehama Te Tohi, who stated that the peace they desired to make was genuine on their part, and he hoped laws and regulations would be made so as to carry on the government of the country, so that all could participate, &c. Then followed Hemi Aranui, of Te Waotu, somewhat in the same strain, saying we must all assist each other in putting down evil. He would tell me candidly that he and his people were sincere in their desire for peace, and to return to the quiet way of living that existed before the war. He could assure me that in a short time the roads through the country would be thrown open to all; but Tawhiao was their principal chief. The Queen was the Queen of the whole Island; but Tawhiao was their head. He would never alter from what he had now said regarding his desire to end all troubles, whatever others might think.

Then followed Paraone Taupiri, of Waotu, to the same effect, that from henceforth we must walk arm in arm, &c. Then Piripi Te Hiko, of Ao-te-Aroa, somewhat after the same manner. Then Kerei Te Tuhihi, of Arawhenua, who stated that the roads and telegraph, unless carefully conducted, might cause trouble; and that it would take time for all parties to gain confidence in each other, and feel that one party would not turn on the other by-and-by. Te Paerata, of Whakamaru, and others also spoke.

Poihipi then asked them whether the road through to Tauranga by way of the Niho-o-te-Kiore, and also to Cambridge, would cause trouble. They answered, "Both will go before long. The road through to Cambridge requires time. There would not be any trouble, perhaps, about the other; but let us go back and talk over what we have said and heard here first; we are satisfied, but let us speak to our friends and to Tawhiao before steps are taken. This should prove to you we are sincere."

Heuheu then asked them whether they were willing to give up their religion which was taught them by Te Kooti. They answered that it was taken wholly from the Scriptures, but they wished to hear what I had to say about it.

I then said to them, that I was glad to see them there, and hear them say what they had said that day and the previous day. That my desire was to see a permanent peace established. On my first coming up to Taupo I expressed that desire, and that all Ngatituwharetoa and Ngatiraukawa should meet me at Taupo as friendly, and that, as we came to know each other thoroughly, I should pay them a visit in return for their visit to me. That the past should be forgotten. The Government did not want to take their land, nor to injure the position of the chiefs. What was wanted was peace, not merely by word of mouth, but to act up to it, a firm and lasting peace. Respecting roads and telegraphs, the Government had no intention of causing such questions to be a bone of contention between them; that in time they would, as peace became fully established, see the benefits of those works, and I felt sure would come and ask the Government for them to be carried on.

Respecting the religious question, that was a point for the missionaries. As long as there was no evil design against the law hidden in it, every man was perfectly free to worship whatever he chose, but I wished them to consider well and talk it over when they got home, that, although their present religion might be taken from the Scriptures, Te Kooti, the murderer, the man who had caused them and us much trouble, had taught it them.

I asked them when they went home to talk thoroughly over what we had said, and trusted this was the first step towards a lasting peace—and that the next time we met they would bring with them all those they left behind this time—and more to the same purpose.

The meeting ended in a friendly, and, so far as can be judged, in a satisfactory manner.

It is clearly shown, from the general nature of the speeches, and from what I otherwise learnt, that a strong feeling for a friendly ending to the troubles that have divided the tribes and races so long, is desired by the King party; whether or not for any ulterior evil design, it is difficult to say; but the fact of their talking of opening up the country would lead one to suppose that they are sincere in their statements. At the same time, it is plain they have no present intention of abandoning the King, as the principal chief and leader.

The Ngatituwharetoa, living on the west side of the lake, and at Taihua, have, with few exceptions, come in. I have hopes, before the end of the summer, unless some unforeseen accident happens to cause a fresh disturbance, that they will all have forsaken their hostile ways.

I proceed to-morrow, by way of Orakeikorako, to Rotorua and Kaiteriria, accompanied by Mr. Bold, to arrange with Natives about the opening up of the roads towards Tauranga. It is my intention to return by the Niho-o-te-Kiore.

I have, &c.,

S. LOCKE,

Resident Magistrate.

His Honor J. D. Ormond, Napier.

No. 2.

His Honor J. D. ORMOND to the Hon. D. McLEAN.

SIR,—

Napier, 9th February, 1871.

I have already informed you by telegraph that the chief Maihi, and a large section of the Ngatiraukawa Tribe had opened communication through the chief Poihipi, and expressed a desire for more cordial relations with us, and that I had instructed Mr. Locke to proceed to Taupo, to be present at a meeting which was about to be held between the Taupo Natives and Ngatiraukawa; Mr. Locke accordingly attended the meeting in question, and I now enclose you his report, which I think you will consider very satisfactory.

The Government are largely indebted to the chief Poihipi for bringing about existing relations with the Ngatiraukawa; and I would also point out that a desire to share in the advantages they see the Taupo Natives gain by their connection with us, such as employment on road works, has doubtless had a large share in bringing about the result.

After the conclusion of the Taupo meeting, Maihi Te Ngaru and some twenty or thirty of his people started for Napier, to see me and arrange more definitely about the future. I met these people a day or two ago, and was much pleased with the evidently sincere tone in which they spoke. They said they had been with the King from the commencement, and had taken part in almost every action against us, but that they saw further opposition was useless; that we gradually advanced, as evidenced by our present position in Taupo; and that they now entirely gave up further opposition, and desired the same cordial relations with us as exist with Poihipi and the Taupo Natives; and that all their section of the Ngatiraukawa Tribe occupying the east bank of the Waikato River, and residing chiefly at Waotu and Tapapa, were with them in this determination. They further expressed their desire for roads, and stated no question would be raised as to their right to carry such works through their country. I expressed the satisfaction the Government had in finding so many important sections of the Native people taking the same view as they had expressed, and arranged to meet them again before their return to Waikato, and discuss about roads and other matters.

I shall be obliged if you will as early as possible inform me what line you desire to take respecting the prosecution of road or telegraph works through the Ngatiraukawa country, in order that I may act accordingly.

I have, &c.,

J. D. ORMOND.

The Hon. the Native Minister, Auckland.

Enclosure in No. 2.

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

SIR,—

Napier, 2nd February, 1871.

I have the honor to forward you the following report of my late visit to Taupo, undertaken principally for the purpose of meeting the chiefs of that section of Ngatiraukawa Tribe occupying the interior of the Island, between Taupo and Maungatautari, above Cambridge (Maungatautari is the

original home of the whole tribe), including Titiraupeka district on one side of Waikato, and Patetere Plains on the other.

A considerable number of the same tribe are located on the West Coast, about Kapiti, having taken possession of some country and settled down there during the disturbed times that followed the introduction of fire-arms; and, through having been located in a district which was early settled by the Europeans, this portion of the tribe has become more civilized than their brethren in the interior, who, from their isolated position, are deprived of the benefits derivable from easy communication, and the example set by industrious Europeans.

Accordingly, from the commencement of the war to the present time, the Maungatautari Ngatiraukawa have taken an active part against the Government, and have been thorough supporters of the King party, forbidding roads being made through their lands, and shutting themselves out from all communication with Europeans.

From the important position these people possess in the centre of the Island, holding as it were the key of the inland communication, it was of the greatest importance for the carrying out of any systematic scheme of road work, such as is now initiated, for connecting the different settlements and developing the resources of the country, that this obstacle should be overcome; but from the disturbed state of the country, the mistrust felt by many from long isolation, and other causes, some time elapsed before any of the leading chiefs openly expressed a desire to meet for the purpose of tendering their submission; although it is now palpable they have been watching with the greatest interest for some time (with that object in view) the changes going on in the Taupo district.

On my previous visit to Taupo, in October, 1870, a number of Ngatiraukawa, including Te Paerata and other chiefs, came to Tapuaeharuru by appointment, with whom I held a meeting, the result of which is shown in my report of October, and the conclusions I then arrived at respecting these people have, I am happy to say, been fulfilled. The late murder in Waikato has hastened their decision to abandon the King and Hauhau party.

On the morning of the 23rd of January, I met Maihi Te Ngaru, Hori Ngawhare, and their followers, with Tukorehu, Mamao, and some Ngatituwharetoa chiefs, in number about eighty, at Tuparahaki, some fourteen miles north of Tapuaeharuru. I was accompanied by Poihipi, Hohepa, and other Taupo chiefs.

The meeting was opened by Hohepa Tamamutu giving a short history of the disturbances that had taken place in the country, blaming the parties with whom they (the Ngatiraukawa) had taken part as the cause.

Poihipi Tukairangi then spoke somewhat in the same strain, urging all parties to be open in their statements.

He was followed by Tukorehu Mamao, a Ngatituwharetoa chief, formerly of Tauranga, Taupo, who sided with the King and Hauhau party. He said that he and his people were sincere in their intentions; that they had been led away, but were now fully convinced that the course they had taken was a wrong one, and they had undergone so much that there was no fear of their ever desiring to leave their homes or committing themselves again.

After a few others of less note had spoken, Hori Ngawhare, of Te Waotu, who, excepting perhaps Maihi Te Ngaru, is the head chief of Ngatiraukawa of Waikato, then spoke. The principal part of his speech was composed of songs and hakas, but all purporting that he and his tribe had entirely abandoned the King party and all idea of opposing the Government.

Then followed Maihi Te Ngaru, an old man, but still possessed of great energy and considerable flow of speech, being looked upon by his own people as one of the few remaining orators of the old school. Nearly the whole of his speech was composed of songs and chants. He gave a history of their troubles from the commencement of the King movement, stating that he had been greatly instrumental in electing a Maori king, in fact had been named as one of the candidates to the office. He charged the Taupo people with having deserted the cause, and recounted many of the narrow escapes he had had during the Waikato war; and wound up by declaring he had decided on leaving the King party entirely, apparently considering they had descended to commit deeds which degraded them as a people.

I then addressed them, stating I had listened to their speeches, which appeared to be satisfactory. They professed to have entirely abandoned the King and Hauhauism, which meant they had abandoned that section of the people whose object was to obstruct the advancement of the country in peace and prosperity. That all well-thinking men would do so in time. That the Government desired to see the troubles, that had disturbed the country so long, at an end, and that all parties should assist in accomplishing that object. That they should consider well what they were doing, and act straightforwardly, &c., &c.,—and ended by asking Hori and Maihi to come to Napier with me, to communicate with the Government.

The whole of the Ngatiraukawa then unanimously declared that they had abandoned the King and Hauhauism, and would no longer obstruct road-making or sympathize with those who murdered Todd, and the meeting closed.

Maihi and a few others are on their way to Napier; Hori, not being able to ride so far, has returned home to Waotu.

After some further conversation, arranging for their coming to Napier, and settling other matters requiring adjustment in the district, I returned to Tapuaeharuru.

I then visited Tokanu, but finding that Hare Tauteka and the greater part of his followers had left for Napier by way of Patea, I returned to town, arriving here on Saturday evening.

It is needless to comment on the advantages accruing to the country through the powerful Ngatiraukawa having abandoned their past unfriendly attitude, throwing open, as it does, the fertile district bordering on the Waikato River, including the Patetere Plains, between Taupo and Cambridge, and allowing, with judicious management, the main line of road from North to South being completed; not to mention the importance, in a political point of view, in circumscribing the limits of the disaffected portion of the Island.

His Honor J. D. Ormond,
General Government Agent, Napier.

I have, &c.,
S. LOCKE,
Resident Magistrate.

No. 3.

The Hon. D. McLEAN to His Honor J. D. ORMOND.

SIR,—

Auckland, 13th February, 1871.

I have the honor to acknowledge the receipt of your communication of the 9th instant, enclosing Mr. Locke's report, and containing an account of the interview held by you with Maihi Te Ngaru and other Ngatiraukawa chiefs.

It is most gratifying to find such a change among the Ngatiraukawa of the interior, as, from the numerous localities in which sections of the tribe have established themselves, their influence has been very considerable.

The cautious and prudent course which you have adopted with reference to these Natives, and the timely departure of Mr. Locke to visit them, has been attended with the very best results; and I am in hopes that one of the great obstacles to the progress of roads and improvements in the important part of the country which lies between Taupo and Waikato has been removed.

I beg you will convey to Mr. Locke an expression of the satisfaction with which I have perused his report, and the speeches of the Natives delivered at his interview with them. The results of this meeting amply testify to the advantages accruing from a firm and discreet course of action when dealing with Maoris on subjects of importance, as compared with hasty and impulsive measures, which almost invariably lead to further complications, and tend to create suspicions, and eventually opposition, on the part of the Natives.

Nothing can better prove the good effects arising from the military occupation of Taupo than the important fact of the submission of the Ngatiraukawa, and their desire to be employed on public works.

As regards proceeding with telegraph and road works between Cambridge and Taupo, I consider that though the chief obstructions be now removed, yet it will be advisable not to proceed with these works till the assent of a section of the Ngatihaua, who are interested in the land, is obtained.

I have, &c.,

His Honor J. D. Ormond, Napier.

DONALD McLEAN.

No. 4.

His Honor J. D. ORMOND to the Hon. D. McLEAN.

SIR,—

Napier, 23rd May, 1871.

I have the honor to state that Mr. Locke proceeded to Taupo, to hold a meeting with the Ngatituwharetoa and Ngatiraukawa Tribes at Tapuaeharuru, by my directions, and I herewith forward his report of the meeting, with a letter from Ngatituwharetoa.

I have, &c.,

The Hon. the Native Minister.

J. D. ORMOND.

Enclosure in No. 4.

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

SIR,—

Napier, 13th May, 1871.

I have the honor to forward you the following report of a meeting held with the Ngatituwharetoa Tribe at Tapuaeharuru, Taupo, in April last, when that portion of the tribe inhabiting the west shores of Taupo Lake and the district around Tuhua renounced their adhesion to the King, and formally surrendered to the Government.

The people known under the general name of Ngatituwharetoa hold a very important position in the centre of this Island, having the possession of a large expanse of country surrounding Taupo and Rotorua Lakes, the country about Tongariro and Ruapehu mountains, and the upper waters of the Wanganui, Rangitikei, and Waikato Rivers, stretching down the latter river to near Titiraupenga, where they become intermixed with the Ngatiraukawa, and are again connected in the north and west beyond Tuhua by the Ngatimaniapoto. The whole of these people, with the exception of Poihipi Tukairangi and a few followers, joined the King movement at the commencement, and were assembled at Meremere shortly before the retreat from there. A few on the eastern and southern shores of the Lake renounced Kingism; the majority, however, of the tribe continued staunch Kingites and Hauhaus up to the present time; that portion of the tribe residing on the west shore of the Lake have more especially continued the strictest observers of the *aukatis* and other regulations, by which all communications with Europeans, and, as far as possible, with what are known as friendly Natives, was prohibited.

It was necessary that these and the two neighbouring tribes (Ngatiraukawa and Ngatimaniapoto) should be dealt with before any uniform plan could be carried out for the opening up of the country by means of roads, telegraph, and other public works, thereby developing the resources of the interior, and giving security for the future peace of the Island.

In my report of the 2nd February I had the honor to inform you of a preliminary meeting I held with the Ngatiraukawa Tribe.

On the 26th of April I met the Ngatituwharetoa in accordance with appointment, at Tapuaeharuru; but as I forward enclosed a very fair report of what took place on the occasion, written by themselves and signed by Matuahu and Manuera in the name of their people, it is almost needless for me to give a further account, more than to state that, from what I have been able to observe, I feel that these people are sincere in what they have done. They evince a great desire to have some vessels on the Lake, and for a trade to be opened up with the part of country in which they reside. Considering these people have held aloof from friendly communication with Europeans for upwards of ten years, it shows that an amicable footing has been established, which only requires to be judiciously followed up to throw open for settlement a large extent of good country now sparsely inhabited in the centre of the Island.

On 2nd May I again met by appointment that portion of Ngatiraukawa owning the country between Taupo and Cambridge, at Niho-o-te-Kiore, a crossing of the Waikato, about twenty miles north of Taupo Lake. Along this distance the road has been carried on by Native labour, and is so far completed that it is open for drays from Tapuaeharuru to Niho-o-te-Kiore.

The chiefs Hitiri, Maihi Ngaru, Te Paerata, Pita Rauhina, Tiniwhata, Tukorehu, and others were present. Maihi, and those chiefs who surrendered on the 23rd January, are still staunch, and a friendly feeling generally prevailed; but owing to the intimate connection that this tribe has with Rewi and the King party, although the whole of that portion of the tribe to the east of Waikato may shortly abolish *aukatis*, &c., the remainder of the people still take their cue from the Kuiti.

I have, &c.,

His Honor J. D. Ormond, General Government Agent, Napier.

S. LOCKE.

Sub-Enclosure to Enclosure in No. 4.

NGATITUWHARETOA to Mr. LOCKE.

[TRANSLATION.]

Tapuaeharuru, 27th April, 1871.

THIS is a report of the meeting of Matuahu Te Nini, Manuera Te Tuhi, and other chiefs and tribe of Ngatituwharetoa, which took place at Tapuaeharuru, on 26th April, on the invitation of Poihipi Tukairangi, Hohepa Tamamutu, Reweti Waikato, Hare Tauteka, Te Tuatara, Te Heu Heu, and Paurini, that they should come to Tapuaeharuru and confirm their unity; and also through the wish of their father Mr. Locke, at whose instigation chiefly the invitation was given, to enable him to meet these people Ngatituwharetoa. They met at 12 o'clock, and spoke of their wish to live peaceably as follows:—

Manuera Te Tuhi stood up and said: Welcome, my friend Mr. Locke, and listen you and your children. This is the first time I have spoken to you. I and this portion of Ngatituwharetoa have now joined with Ngatituwharetoa of this place—that is to say, we have joined you and your children. I have now laid down to rest in Taupo. My war club is cast away from my hand, and it matters not now where fighting takes place, even if with the King, I will not mix myself up in their fights.

Matuahu then stood up and spoke as follows: Listen to me, O my father. This is the same word that has already been explained to you and your children; I will now lie down and make one (unite) Tuwharetoa; formerly they were separated, but now they are one (united), and whatever fights take place in various places, I will not join in it; but if any person bring fighting into Taupo, I will then stand up (act on the defensive). The word about the King is—Leave him where he is, and let us watch from here what his works are.

Mr. Locke then addressed them as follows: Your talk is good. It was the principal object for which I came here that you should all assemble here, and join together—that Ngatituwharetoa should all be united as one. A short time ago they were all divided, a few in one place, a few in another, living in different places; but now you have come here I am glad to see that you have joined us, that we are now one, and that all our future arrangements will be for mutual benefit. I had long ago written to you, inviting you to meet me at Tapuaeharuru. I have no thoughts of our former disagreements, and I was only anxious to meet you and hear your thoughts about the present and future.

My sincere wish is, that we should all live peaceably together; that all the *aukatis* should be done away with; that we should cease to live separately; that all the paths in this Island should be thrown open from end to end; and that we should strive to find some clear solution of our difficulties. I have no thoughts of destroying the people, nor of ignoring their title to the land, but am striving to carry on a straightforward course, whereby the darkness that overshadows this Island, of which we are all, European and Maori, joint occupants, may be altogether cleared away.

Matuahu again stood up and confirmed this combination, and threw his double-barrelled gun down before Mr. Locke, as a pledge of his having given up all idea of taking up arms, and of the formal surrender of Ngatituwharetoa to the Government, and of their determination to adhere to all that had this day been said in this meeting. They (Mr. Locke and himself) then shook hands.

From TE TUHI TAKURU,

MATUAHU WHARERANGIA.

No. 5.

His Honor J. D. ORMOND to the Hon. D. McLEAN.

SIR,—

Napier, 26th July, 1871.

I have the honor herewith to forward Mr. Locke's report on the late meeting held at Te Whetu Patetere with the Ngatiraukawa. As you were present at Napier at the time this meeting was in progress, and were aware of all the circumstances connected with it, it is perhaps unnecessary for me to give a detailed account of the instructions Mr. Locke acted upon.

Mr. Locke's report shows that he executed the very delicate and difficult service he was engaged on with a tact and ability most creditable to him, proving himself on this, as on many former occasions, to be a most valuable officer. I think Mr. Locke deserves that his services on this occasion should be acknowledged, and I shall be glad of your authority to inform him that the Government appreciate what he has done.

The ground gained at this meeting will, I believe, lead at no distant time to the formation of the road from Niho-o-te-Kiore to Cambridge being undertaken by the Ngatiraukawa Tribe, a large section of whom are now clamorous for employment of that kind.

There was one point brought forward at the meeting of our Taupo friends, which, from communications received since from Patetere, I incline to think will bear fruit: it was a proposal that those who wished to live apart, and have no intercourse by roads and telegraph with the Europeans,

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.

The road from Niho-o-te-Kiore to Cambridge, along the line known as the Toko-roa-o-Maui, part of the Patetere Plains, offers no engineering difficulties to a good road being made at a reasonable expense; and any quantity of totara, for bridges and telegraph posts, can be got from Te Waotu, or the forest near Te Whetu.

As far as one is able to judge, from the behaviour of Ngatiraukawa after the meeting, and from what I learnt from the Waikatos, no obstruction need be feared to the free use of the road—the majority of Ngatiraukawa being strongly in favour of the Government and the opening up of the country; and, with few exceptions, the other portion would be also, but are held back, partly from the habit of receiving directions from Tokangamutu, and also from a feeling of uncertainty as to their position, should they declare themselves free to act, situated as they are, without the sanction of Waikato.

There can be no doubt but that the meeting has had a most beneficial effect with all parties, and has tended to clear away many difficulties and doubts that previously existed, and, if judiciously followed up, and another meeting with the tribe held, according to arrangement, before further works are commenced, as far as Ngatiraukawa are concerned, obstructions on the right bank of Waikato will be removed.

His Honor J. D. Ormond, General Government Agent,
Napier.

I have, &c.,
S. LOCKE.

Enclosure 2 in No. 5.

REWITI WAIKATO to His Honor J. D. ORMOND.

[TRANSLATION.]

To Mr. ORMOND,—

Taupo, 13th July, 1871.

Friend, we have returned from the meeting at Te Whetu. The number of Ngatiraukawa who came to the meeting was thirty; Waikato, ten; Ngatiwhakaue, ten. There were twenty of us; we were two days talking, and one night. The talk between Ngatiraukawa and Waikato was very obstinate. Neither gave way about the mail, the road, and wire; our word was very firm, which was that the mail was to continue, as well as the road and wire. The boundary that we proposed between Ngatiraukawa and Waikato and their king was on the other side of Waikato. But the man who called the meeting was very strong to carry the mail. Ngatiraukawa, ten in number, agreed to join the Government. The matter that was arranged quietly was, that the Europeans should go through between Taupo and Cambridge: perhaps the other will be agreed to shortly. Mr. Locke has gone on to Cambridge. I heard nothing of the Europeans being killed, which the people here had heard. I only returned on the 12th.

All, from your friend,
REWITI WAIKATO.

Enclosure 3 in No. 5.

NGATIRAUKAWA to TAKAAEKAI, &c.

TO ALL TAKAAEKAI, &c.,—

Te Waotu, 17th July, 1871.

Give heed. A meeting has been convened by your parent, Maihi Te Ngaru. All Raukawa, Tuwharetoa, and Waikato assembled at Te Whetu. There were two subjects discussed at that meeting:—

1. The Ngatiraukawa Hauhaus are all to join the Government.
2. The boundary is to be brought back to the Waikato River.

The decision arrived at by these tribes with reference to Ngatiraukawa was as above. The Ngatiraukawa replied, but their reply was not satisfactory, because they are divided.

We, the Ngatitukerehe, and Matewaka, and Ngatimotai, number seventy-four. This is exclusive of other hapus of Raukawa. The seventy-four here mentioned are of our own hapu only, and they have all joined the Government, and we have abandoned Kingism and Hauhausism. We have now permanently cast in our lot with the Government and all their works.

It was through the words of Paora Te Amohau that our proper course was made clear to us; and his words are the same as yours. He spoke them to Raukawa, and we gave them consideration. The result is, that we have consented to join the Government permanently. Friends, if the Government should again send the mail across the Tokoroa, and if the Hauhaus should have anything to say about it, or about us, (in the way of objection,) send a party of your people to assist us. Should there be any trouble here, let this request be acceded to by you.

Let your European friends, Mr. Hamlin and also Mr. Clarke, know the contents of this letter.

MAIHI TE NGARU,
HENARE TE WAIATUA,
and others.

No. 6.

The Hon. D. McLEAN to His Honor J. D. ORMOND.

SIR,—

Native Office, Wellington, 29th July, 1871.

I have the honor to acknowledge the receipt of your letter of the 26th July, 1871, covering Mr. Locke's report of meetings held at Te Waotu and Te Whetu with Ngatiraukawa and other Natives.

I beg you will inform Mr. Locke that the Government consider his report highly satisfactory. The greatest credit is due to him for the tact and ability with which he has managed the difficult mission intrusted to him.

It is a matter of congratulation to the Government that they have been enabled to secure the services of an officer whose discretion and judgment have done so much towards opening up districts hitherto closely sealed to Europeans.

I shall also feel obliged to you to convey to Poihipi the thanks of the Government for the fresh proof afforded by him of his loyalty.

I cannot forward the thanks of the Government to officers serving under your immediate eye without once more expressing the deep sense felt of your unremitting exertions in promoting the extension of public works in the centre of the Island, thereby adding to its general prosperity.

It is chiefly to your zeal and administrative capacity that so much progress has been made towards the settlement of the important Taupo District.

His Honor J. D. Ormond, Napier.

I have, &c.,
DONALD McLEAN.

No. 7.

Mr. LOCKE to the Hon. D. McLEAN.

SIR,—

Napier, 24th July, 1871.

I have the honor to forward the following report for the Taupo District.

Great progress has been made since I forwarded my report on the 25th June, 1870. At that time the district had just been cleared of Te Kooti and his followers, and the Natives were still in an unsettled state. The telegraph had just been completed as far as Tapuaeharuru, and roads not commenced, excepting about thirty miles, made by Poihipi and his people across the plains. The Ngatituwharetoa, on the west shore of the lake, were still staunch Hauhaus. The *aukati* was in full force there, the road between Taupo and Cambridge entirely closed, and the Ngatiraukawa, to whom the country belongs, in open rebellion.

I am now happy to be able to state that the telegraph has been carried on to Tauranga, although at times great care and perseverance was necessary, through the ignorance and cupidity of the Natives over whose land it had to pass; and that a dray road from Napier to Tauranga, by way of Tapuaeharuru, Taupo, is either completed, or is under contract, and is expected to be open for traffic during the course of the ensuing summer. The greater part of this work is being done by Native labour. That portion of Ngatituwharetoa residing on the west coast of Taupo Lake, have surrendered, the report of which circumstance I forwarded in May last. Those Natives who fled to Wanganui for refuge have returned to their homes, and the Ngatiraukawa Tribe residing at Patetere, between Taupo and Cambridge, have abolished the *aukati*, the road now being open for traffic; and therefore, should no obstacle arise to prevent its being made for dray traffic, the main arterial road from Wellington to Auckland, through the centre of the Island, can be completed.

I forwarded a report relative to the meeting of Ngatiraukawa on 21st July.*

Although these changes have taken place, very much remains to be done before the difficulties in the Taupo District can be considered as over (without referring to the difficulties that surround the Waikato and King question). It is to be remembered that the tribes that have surrendered during the past year have been for the last ten years entirely cut off from communication of a friendly nature with Europeans, and prior to that only occasionally came into intercourse with them; and having no European settlements near enough to induce them by force of example and joint interests to abandon their semi-barbarous rites and customs, they had but just seen and learnt enough to fear the advancement of the Pakeha into their country without being able to appreciate the benefits derived from the settlement, and, consequently, opening up of their country by roads, and the enhancement of their lands in value through that means. It is true there are complaints made, and no doubt in some cases with good foundation, that the European at times goes beyond what would be considered the legitimate course for obtaining land; yet, if the question were put to the Maori in any district where the two races are settled together, say Hawke's Bay, whether they would rather be as they are, with the greater part of their land gone, or revert to the condition they were in twenty years back, I believe the answer would be almost unanimous in favour of the present state of things. The same stages of advancement against passive opposition, recrimination, &c., through which the settlements along the coast have gone, have now to be passed in the interior of the Island; and only by a consistent course of action in opening up by means of roads and settlements what is now a very thinly populated country, can that end be obtained. By that means, through the force of example, and through the Government being able to keep a surveillance, the Maori will be taught obedience, without on the one hand shunning us, and on the other becoming degraded to the position of a slave; and he will be led, so to speak, against his will to be prepared for a higher stage of civilization.

What Mr. A. R. Wallace in his "Malay Archipelago" says of the Dyaks of Borneo, is in some sense applicable to the Maori. He says: "One of the surest and most beneficial effects of advancing civilization will be the amelioration of the women; the precepts and example of higher races will make the Dyak ashamed of his comparatively idle life, while his weaker partner labours like a beast of burthen. As his wants become increased and his tastes refined, the women will have more household duties to attend to, and will then cease to labour in the fields—a change which has already to a great extent taken place in the allied Malay, Javanese, and Bugis tribes. Population will then certainly increase more rapidly; improved systems of agriculture and more division of labour will become necessary, in order to provide the means of existence; and a more complicated social state will take the place of the simple condition of society which now obtains among them."

* See Enclosure 1 in No. 5.

True as this may be, these changes cannot be carried out, and impressed off-hand, as it were, on unwilling minds, in direct opposition to prejudices and old customs that have existed for ages. These have, to some extent, to be tolerated for a time—in some instances, perhaps for several generations. The most independent are often the tardiest at first to commence, feeling, as they do, a pride in their own nationality, and a repugnance to submit at once to those whom they are perfectly aware are their superiors.

The Maoris of Taupo have offered land for school purposes, in accordance with provisions of “The Native Schools Act, 1867,” and are anxious to have their children taught. The great difficulty in respect to this matter is the scarcity of money among them.

The Natives are anxious that a cheaper way could be devised of passing their lands through the Lands Court, for the purposes of leasing, as they are obliged to let their lands in large blocks for grazing purposes, and have not the means to pay for the survey; afterwards, when they have received rents, and sell portions or subdivisions of their claims, a proper survey has to be made.

I have, &c.,

The Hon. the Native and Defence Minister, Wellington.

S. LOCKE.

No. 8.

Mr. HALSE to Mr. LOCKE.

SIR,—

Native Office, Wellington, 19th August, 1871.

I have the honor, by direction of Mr. McLean, to acknowledge the receipt of your letter of the 24th July, reporting on progress of your district.

S. Locke, Esq., R.M., Napier.

I have, &c.,

H. HALSE,

Assistant Native Secretary.

