

FURTHER REPORTS

FROM

OFFICERS IN NATIVE DISTRICTS.

(BAY OF PLENTY, BAY OF ISLANDS, THAMES,
WAIKATO, RAGLAN.)

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

WELLINGTON.

—
1871.

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FURTHER REPORTS FROM OFFICERS IN NATIVE DISTRICTS.

BAY OF PLENTY.

No. 1.

Mr. CLARKE to Mr. HALSE.

SIR,—

Civil Commissioner's Office, Auckland, 26th October, 1870.

I have the honor to transmit for the information of the Hon. the Native Minister, a report from Major Mair, giving an interesting account of his interview with Tamaikowha and party.

I think we may now confidently look forward to the establishment of a permanent peace at no very distant date.

The Under-Secretary, Native Department,
Wellington.

I have, &c.,
H. T. CLARKE,
Civil Commissioner.

Enclosure 1 in No. 1.

Major MAIR to Mr. CLARKE.

SIR,—

Whakatane, 18th October, 1870.

I have the honor to make the following report of an interview with Erueti Tamaikowha in the Waimana Valley. In former communications I have alluded to letters received from this chief, requesting me to meet him, I was at first uncertain whether the Government would approve of such a step, but upon the receipt of his last letter—more urgent than the former ones,—I decided upon meeting him.

On the morning of the 16th instant, accompanied by Wepiha, Hori Kawakura, Hoani Ngamu, and other chiefs, with eighty men of Ngatiawa, Ngatipukeko, and the Arawa, I left Ohiwa, and during the afternoon, at a place called Te Koingo, met Tamaikowha with about thirty men, and the same number of women and children, representing all the hapus on the Waimana River. The Hauhaus gave us a very cordial reception, killing two bullocks for our benefit.

Tamaikowha spoke first. He said that he had called this meeting for the purpose of establishing the peace made with Major Kemp: that he would never strike another blow against either European or Queenite unless forced to do so. There were three things that would make him do so: first, the forcible taking of his land; second, the murder of any of his people by the Government side; and thirdly, the surrounding of his pa in the night. His animosity to the Government had ceased, and he wished to live in peace. Europeans and Queenites might come and go in twos, threes, fifties, hundreds, or thousands through his country, right up to Maungapowhatu, to look for relatives, to gratify curiosity, to trade, or to pursue Te Kooti; all he asked in return was, that in the latter case he should have warning, and that his kainga and plantations should be respected. He had never been a soldier of Te Kooti, as he had never seen his *tika* (i.e., the justice of his proceedings). A few of his people had joined him on their own responsibility—those who had returned he had detained, and those who were still with Te Kooti I might chop in small pieces for all that he cared. Should he hear any news of Te Kooti's movements, he would report it at once. The peace made with Kepa had been observed by him, and though broken with blood at Ohiwa, he had not retaliated. He should have liked to see the authors of that *kohuru* here to-day. Why had they not come? This peace applied to all the Ureweras, and they would not be the first to break it.

Tapuae, Mahia, and other chiefs followed in the same strain; and the chiefs of our party replied, all making conciliatory speeches, which met with marked approval from the Hauhaus.

I then informed Tamaikowha that he had been one of the chief promoters of trouble in these parts, and but for the peace made by Major Kepa would still have been treated as an enemy; and I was very much pleased with the change that had taken place, and began to think that, after all, there was some good in him. I also told him that no one would interfere with his land, nor was it likely that any of his people would be killed. If any of them offended against the law they must be tried for it, but they would not be arrested for having been in arms against us. I said also that the death of Tepene was a blunder, and had been disapproved of by the Government, as well as by all right-thinking people, and that he must forget it and come out with us to Ohiwa.

He answered, that what I had said was very good, but he would not come to Ohiwa yet, as it would be said that we had merely made peace with the land, and made him a slave, but it would be better to wait awhile, till the feeling of strangeness had worn off, and then, if I had any food to give him, he would come and see whether I would put him on board a steamer or not; in the meantime he would live in the Waimana and plant potatoes.

By the advice of the chiefs, I said: "We will drop the Ohiwa question at present, but I shall expect so see you there soon."

I find Erueti Tamaikowha to be a shrewd, straightforward, bold man, evidently possessing, when he chooses to exert it, more influence than any other man on that side of the Urewera country.

Wepiha, Hori Kawakura, and other chiefs, on whose judgment I can rely, are quite satisfied of his sincerity, and the friendly manner of the whole party convinces me that, with careful management, we have nothing to fear from them. They are a lot of fine active young fellows, and very well armed.

Te Puehu, the principal chief of Maungapowhatu, together with a number of Ngatihuri, are laid up with fever. The old man is not expected to recover.

A young man called Tiopira arrived at Maungapowhatu a short time since, having left Te Kooti; he was still at Motu, but intended to move, and talked of Te Papuni as being his next resting place.

Upon leaving Tamaikowha's camp yesterday, I left my party to come on direct, and with two companions crossed the Otaiarahia Ranges, and came down suddenly upon Te Whenuanui and his party about Otenuku. I found some of them out pig-hunting, and the rest planting the seed which I had given them. Te Ahikaiatu has become much more sociable in his manner. He informed me that, upon his going with Te Whenuanui to Ruatahuna the other day, they found Hoani Kuhe, who informed them that "some one had sold Ruatahuna secretly, that he had seen the map at Matata," and in all probability I "knew all about it." He was accompanied by Toma of Ngatiwhakaue and a few Arawa, who had come to invite all the Urewera, including the old men, the old women, and the sick, out to Horomanga, where one hundred carts would pick them up, and convey them to Rotorua!

Te Whenuanui is very anxious to receive some expression of opinion on the part of the Government, touching the step which he has taken. I need hardly say that it would be judicious to write to him on the subject.

I have, &c.,

W. G. MAIR,

Resident Magistrate.

H. T. Clarke, Esq., Civil Commissioner, Auckland.

Enclosure 2 in No. 1.

Major MAIR to Mr. CLARKE.

SIR,—

Opotiki, 21st October, 1870.

In continuation of my report of the 18th instant, I have the honor to inform you, that on the 19th I met Tamaikowha and about thirty of his people at Onekau, the pa of the Arawa at Ohiwa. He remained there till to-day, when he returned to Waimana.

Their visit was for the purpose of proving to the Arawa that he was sincere in his desire for peace, and has effectually removed all feeling of soreness or suspicion hitherto existing between himself and the Arawa.

Tamaikowha informed me voluntarily that he had no objection whatever to the establishment of a post at Te Waemaaua, in fact that he would like it. I consider this a sufficient guarantee that he means well.

It must be borne in mind that the Urewera generally are a jealous and suspicious tribe, and some little time may reasonably be allowed for this feeling to wear off; but I am of opinion that a good understanding has been established, and that nothing short of the sudden marching of troops into their country or some other equally imprudent act will disturb it.

I attach copy of a document given to Tamaikowha.

I have, &c.,

W. G. MAIR,

Resident Magistrate.

H. T. Clarke, Esq., Civil Commissioner, Auckland.

Sub-Enclosure to Enclosure 2 in No. 1.

The Words of Peace-Making with Erueti Tamaikowha.

On the 16th October, 1870, a meeting took place at Waimana called by the other (Tamaikowha's party). These are the words of Erueti: Peace will be established with the Government—Europeans and Maoris—he would lay down his weapon, and that all his roads would be left open; that Te Kooti and Kereopa may be pursued; war parties and single individuals might go anywhere about their boundaries; there is but one thing that would cause difficulty with his peace-making, and that would be taking his lands without cause. Secondly, murdering his children and surrounding his pa in the night.

I said to him, Your words are good; your land will not be interfered with, and your people will not be murdered, because it is the law that sees the crime of man; your pa will not be surrounded in the night; but if you kill people or assist Te Kooti that will cause evil. You remain quiet in Waimana; when you see a fit day, come to Ohiwa and see Te Arawa. Erueti Tamaikowha and war party agreed to this. Difficulties will be put down, and good alone will be for future days.

From Major MAIR, R.M.

No. 2.

Mr. CLARKE to Mr. HALSE.

SIR,—

Civil Commissioner's Office, Auckland, 26th January, 1871.

I have the honor to report that I left Auckland on the night of the 16th instant to accompany the Hon. the Native Minister on a visit to the Bay of Plenty settlements, arriving at Tauranga at noon of the following day. Great numbers of Natives were in the town, chiefly Arawa, attending a sitting of the Native Land Court, presided over by Mr. Judge Smith. Everything was orderly and peaceable. No sooner was the "Luna" made fast alongside the wharf than she was thronged with Natives, each one having his own story to relate or request to make, and to economize time it was arranged that separate meetings of the Arawa and Ngaiterangi should be held on Wednesday the 18th. The rest of the day was taken up in arranging the projected extension of the roads which had already been begun, and which it was intended should be vigorously prosecuted without delay.

On Wednesday the Arawa chiefs, Hori Haupapa, Matene Huaki, Wi Maihi, Mita Hikairo, Rewi, Rotohiko, and many others of less prominence, met Mr. McLean.

The first subject introduced was the present working of the Native Lands Act, in which the young and intelligent chiefs alone took part.

Rewi Tereanuku complained of the fresh imposition of fees, and desired to be informed how it was that a list of these fees was not published in the *Gazette*; that what with fees and the extraordinary way in which the surveys were allowed to be carried on, the expenses, which were a lien upon the land, were nearly as much as the land was worth. That instead of every facility being given to bring their claims before the Court, the reverse was the case. He asked whether it was true that the reason the fees were increased was so as to help the Government to bear the working expenses of the Court, as such had been reported to them?

Aporo Te Tipi Tipi said that not only were the fees heavy, but the manner in which the surveys had been made had greatly perplexed them; there was an instance of great hardship, which had been brought before the Court. There was one piece of land which had been surveyed, with slight alterations, no less than four times. Licensed surveyors flocked into the district, anxious to get work; they persuaded the Natives, and the Natives believing the licensed surveyor to be in a measure responsible to the Government, had yielded, so that in one way or another it was a source of great trouble and expense. Another grievance arising out of these surveys was, they were often clandestinely made, insignificant names were introduced into the surveyor's plans, and the well-known places were altogether suppressed, so that encroachments were made, and the claimants were not aware of the fact until it was too late.

Mita Hikairo said: I am an officer of the Native Land Court, and I feel some hesitation in speaking, but I have observed that there are alterations continually being made, and these alterations are not published in the *Gazette*. The Arawa were under the impression that the charges were the same as of old, and did not come prepared for these new fees. These heavy fees prevented many speaking who have a just claim to the land, simply because they have not the means to pay. Then with reference to the system of surveys. Every claimant has a survey of his own; and if all the surveys are paid out of the estate, it does not matter how large that estate is, it is swallowed up in expenses; as has already been heard, there is a piece of land at Maketu, which has, with slight variations, been surveyed four times. Already £1,200 of Arawa money has been swallowed up by the surveyors; this, added to the heavy fees, is a great wrong to the Natives.

It must not be thought that because the Arawa do not bring their lands forward, that therefore they have become Hauhaus. It is not so; the reason is they cannot pay the heavy expenses.

Mr. McLean replied, that if he had been made aware in time he would have considered the subject of their difficulties that had been stated, and should have taken steps to have the Native Land Court adjourned for the present. And with regard to Wi Hikairo's speech, it was clear, and as an assessor of the Court, who had had a good deal of experience he ought to be able to judge. He would not charge the Arawa with becoming Hauhaus, simply because they did not bring their claims before the Court. It was for the men they returned to the Parliament to move in this matter; they would be patiently listened to, and any suggestions or alterations they might desire would be considered. It was for matters such as these that Native Members were admitted into the Pakeha House of Assembly. It was not pretended that the Native Lands Act was perfect, and it would be well to urge the Maori Members to assist in improving it.

Mita Hikairo said: "Now that you have introduced the subject of Maori representation, I wish to give the Maori view of that matter. We do not consider that we are sufficiently represented, there are too few returned in proportion to the number of Europeans. We do not consider that Tareha is a representative of ours; letters have been sent to him from this district, but he never took any notice of them."

Mr. McLean said: "There are several European constituencies not represented as well as the Natives, if numbers are to be taken as a basis of calculation. It was estimated that there were 40,000 Natives; they have one representative to every 10,000 inhabitants. On the other hand there were some European districts where they have nearly 20,000 inhabitants who only return one member, for instance, the Gold Fields. With regard to the Native Members, the matter is in your own hands; the elections are now coming on, and you ought to return a man in whom you would have confidence."

Wiremu Maihi: "Why was the Tauranga District thrown into the Waikato (Northern) District, and Ngatiawa divided? Tauranga naturally belongs to the Bay of Plenty, and is closely connected with the Arawa. We held a meeting at Whakatane, and asked to have the boundary changed, but it has been overlooked. With regard to the question of the Native Land Court: why do not the Government appoint a District Surveyor, who alone should survey the lands of the district to which he is appointed, and not leave the Natives to the mercy of surveyors, who, regardless of consequences, have but one object—that of getting money?"

At this stage of the proceedings, I suggested to the Natives that they should embody their ideas in the shape of a letter, and bring them under the notice of the Government, and leave the matter for its consideration. This they agreed to do.

A desultory conversation took place on the mode of conducting elections, and other matters connected with Maori representation, after which the meeting broke up.

I beg to be allowed to make a few remarks upon the complaints of the Natives, especially in regard to the heavy expenses to which they are subjected in the matter of surveys. I made some inquiries, so as to satisfy myself that the allegations of the Natives were correct, and I regret to report that they have very good grounds for complaint. I would very strongly recommend that District Surveyors should be appointed, who should be responsible to the Government, not only for the manner in which the surveys are executed, but also for the peace of the localities in which they act; and to insure them every assistance from the agent of the Government resident in the district, make them subject to the directions of the Resident Magistrate. This would, I believe, relieve the Natives of the heavy expenses of which they complain, and effectually lessen the chances of awakening those bitter inter-tribal feelings so notorious amongst the Arawa.

There is another source of great expense to which it appears to me the Natives are unnecessarily subjected: that of professional assistance, which, by a rule of the Native Land Court, they are obliged to incur in the larger towns. Where Native title is settled by no rules of law, but by Native custom only, I do not see why English barristers should be employed. To illustrate this grievous infliction, I will instance the case of the Aroha, now being reheard in Auckland.

Heta Tauranga, of the Ngatihaua, in answer to my inquiries, informs me that at the first hearing of this claim, his hapu paid the sum of £170. This includes interpreter's fees, and in the present case, they (Ngatihaua and Ngatihinerangi) had become liable for £187 4s. This is for professional assistance alone (lawyers and interpreters); and this expense is increasing at a daily ratio of from £8 to £10. The Natives are now hawking about their Waikato awards to raise funds to meet these—to my mind, unnecessary and ruinous—expenses; and I consider Mita Hikairo is quite justified in saying “that the real estate is swallowed up in expenses.”

It occurs to me, that to encourage Natives to bring their lands forward for adjudication, the expense should be cut down to a minimum rate, and that, in the matter of surveys, the Natives should be encouraged to do as much of the work themselves as possible.

To return to my narrative. After the conclusion of the meeting with the Arawa, it was found too late to see the Ngaiterangi. The meeting with them was therefore adjourned to the following morning, Thursday, the 19th.

Early on that day, the chiefs Enoka, Hamiora Tu, Hori Ngatai, Raniera Te Hiahia, Wi Paura, and several of their followers, met Mr. McLean. Hori Ngatai was spokesman for the rest. He said they had only two or three matters that they wished to lay before him. He would put them, and ask the Native Minister to reply to each *seriatim*.

1st. They asked to have the Native Land Court adjourned to Maketu, for two reasons: One was, that the strangers were eating up their food; and the other, that some of the Natives got excited with drink, and serious disturbances arose between the tribes. That they did not make this request on their own behalf alone, but on behalf of their European friends, with whom they lived as brothers.

Mr. McLean replied that he did not wish to interfere with the Court, but that their request should be made known to the presiding Judge.

2nd. They wished to have the Commission for the settlement of the Tauranga land re-opened, so that each individual or hapu might know to what piece of land they were entitled.

Mr. McLean replied that he had already signed a memorandum authorizing the re-appointment of Mr. Clarke, and that the subdivision should be proceeded with.

3rd. They were very anxious that village schools should be established; that they had already set apart a piece of land for the purpose, and were ready to hand it over in accordance with the law.

Mr. McLean replied that he was very much gratified to find that the Ngaiterangi were beginning to see the advantages of educating their children; that it was the only thing that would raise the Natives to a level with their Pakeha neighbours. That he would give directions in the matter, but that it would be necessary that the requirements of the law (Native Schools Act) should be complied with.

4th. That the Ngaiterangi wished to be employed on the Public Works.

Mr. McLean replied that he would leave directions with Mr. Clarke; but in the meantime, they should secure their crops, so as not to be interrupted while at work on the roads. He also explained that the works were all let out by contract, and that therefore the person who tendered lowest and was capable of undertaking the work would get it. This concluded the meeting.

It was on the morning of that day that a rather alarming telegram was received from the Resident Magistrate at Maketu, reporting the imminence of a serious quarrel between two principal sections of the Arawa, arising out of a judgment of the Native Lands Court; but as it has been the subject of a separate letter, I will not refer to it here.

I have, &c.,

H. T. CLARKE,

Civil Commissioner.

The Under Secretary, Native Office, Wellington.

No. 3.

Mr. CLARKE to Mr. HALSE.

SIR,—

Civil Commissioner's Office, Auckland, 27th January, 1871.

In continuation of my report of yesterday's date, I have to inform you that the Native Minister left Tauranga for the Bay of Plenty Coast settlements, on the night of the 19th.

In consequence of the state of Native matters at Maketu, Mr. McLean decided to land at that port, so as to give him an opportunity of visiting the principal men concerned in the quarrel which had been revived respecting their lands. We landed at 7 o'clock a.m. on the morning of the 20th.

Mr. McLean by invitation visited the Ngatipikiao at Te Pokiha's large “Whare Whakairo Kawatapuvarangi,” which was crowded almost to suffocation. As the closeness of the house was insufferable to Pokiha's endurance, the meeting was adjourned to the open air.

Te Pokiha sweltering under a heavy dogskin mat, rose to welcome the Native Minister, and Matene Te Whiwhi (who accompanied Mr. McLean in his tour.) He then proceeded by saying, “What has occasioned this visit from you; is it on account of this trouble that has arisen? The trouble has arisen from the surveyors. When I was doing Militia duty at Tauranga, a survey of land was being made at Maketu. I complained to Mr. Clarke that this work was being done clandestinely, and threatened to go and pull up the surveyors' pegs. Mr. Clarke told me that it would not affect the title to the land in any way; that it was not necessary to make any demonstration in the matter. We have since found that this is not the case; that if we had interfered while the land was being surveyed, we could have brought a good case in the Court. Not only so, but we find that in some instances as many

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.

No. 4.

Mr. CLARKE to Mr. HALSE.

SIR,—

Civil Commissioner's Office, Auckland, 3rd February. 1871.

In continuation of my report of the 27th ultimo, I have the honor to inform you that the "Luna," with the Hon. the Native Minister on board, arrived at Opotiki early on the morning of the 21st ultimo.

A few of the Whakatohea chiefs were in the town and were present at the formal surrender of Te Hira Te Popo and party to the Hon. Mr. McLean. Te Hira spoke earnestly, and regretted his former attitude towards the Government, and stated candidly that he had been misled by the flattering tales of deceivers. He closed his remarks by saying that there were many Natives who were avowedly loyal to the Queen and were friends to the Europeans, but he had resolved to outdo them all in substantial proofs of loyalty. I would here remark that Hira Te Popo, though involved with his tribe generally in the disaffection, has never been known to take up arms against us, and he has, on one or two occasions, chivalrously given us information of intended raids. On one occasion, in particular, when Te Kooti gave out his intention of attacking the Bay of Plenty tribes, he gave warning of the threatened attack.

Immediately on the surrender of Hira to Major Mair, he applied to be allowed to put in crops on some of the reserves; not wishing to be a tax upon the Government; and the result is that he has a considerable breadth of ground under cultivation, and his thriving crops are the admiration of the European settlers of the place. I have very great faith in the sincerity of his declaration of allegiance to the Government, and have more confidence in him than many others of his tribe who make loud protestations of friendship.

The change that has come over the Opotiki military settlement since the last visit of Mr. McLean is very marked. Last April the settlers were dejected, and many of them thoroughly demoralized, consequent, in a great measure, upon the insecure and unsettled state of Native matters; they were never sure when a marauding party might not make its appearance and destroy both them and the fruits of their labours. Now they are contented and comparatively happy. The public-house, the only one in the settlement, is nearly forsaken, and the European inhabitants are occupying their farms, extending up the Opotiki and Waioeka Valleys. A feeling of security pervades the district now that Te Hira and the remnant of the Whakatohea have surrendered themselves, and are now emulating their Pakeha neighbours in the extent of their cultivations.

The best feeling prevails between the two races. I think it will be admitted that this favourable change is mainly attributable to the successes of Majors Kepa and Ropata last year.

In the afternoon of the same day Wiremu Kingi, the chief of the Ngaitai, arrived and held a conference with the Hon. the Native Minister as to the disposal of Nepia Tokitahi and his people, who had submitted to Major Mair. It was decided that Wiremu Kingi should take entire charge of the party for two years, provide them with food until they were able to grow their own crops, and supply them with a piece of land to cultivate upon, for the very reasonable sum of one hundred pounds. As soon as these arrangements were concluded, Nepia Tokitahi was called in and told that he and his people were to take up their quarters with Wiremu Kingi at Torere; and he was desired to bear in mind, that if at any time proofs were produced implicating any of his party in any flagrant crimes, they would be punished according to law.

Wiremu Kingi gave it as his opinion, that bygones ought to be bygones, and that the people should be forgiven, else many of them would be kept in constant terror; and on the other hand some might charge the Government with treachery, for having fed them with their food and having allowed them to be at large, to be pounced upon at some future time. Piahana Tiwai of the Whakatohea also gave the same opinion.

Mr. McLean said that he did not wish those men who had committed great crimes to suppose that by giving themselves up they condoned all offences. The law was above all, and was not dead, and all men committing flagrant crimes would be tried by it.

On Monday Mr. McLean left for Whakatane. It was the intention of Captain Fairchild to take the "Luna" into the river; but as the tide had turned when he arrived off the mouth of the river, he did not consider it prudent to make the attempt. The Hon. the Native Minister, having landed, was received by the assembled Natives, consisting of Ngatiawa, Ngatipukeko, Pahiwai, and surrendered Urewera—the usual congratulatory speeches being given by Wepeha and Hori Kawakura.

Hapurona addressed Mr. McLean, tendered his submission, and stated the present prospects of those people who had come out from the Urewera country. He stated that the land provided for them was most of it either swamp or sand, and that they could not grow a sufficiency of food. He asked that some lands in Whakatane might be allotted them.

The request of Hapurona Kohi was seconded by Hamiora, a chief of the same hapu. He said that it was a fact that they needed both food and clothing.

Rakuraku then spoke on behalf of his branch of the Urewera. He acknowledged the clemency of the Government, and admitted that the flow of blood had been stopped by the consideration of the Native Minister for the Native race.

He was followed by the celebrated Eru Tamaikowha, an independent, free, outspoken man. He said in substance: Welcome, Mr. McLean, the man who called me to come out. I have come out; I have not considered the red stain which marks Whakarae (referring to the killing of Tipene after peace had been made by Major Kemp of Whanganui). I see before me now those who did it; they tried to catch me, but (Eru himself) I was too much for them; they were not gods but men, so I escaped, but I am here now in spite of this. I do not like the invitation to come out here; I will remain in my own country. I do not like the appearance of these people who have surrendered; they are living upon the Government, and we have heard that they are even now begging for food and clothes. I cannot beg, I do not know how; but do not suppose that I have any other reason for not coming out to live on the Coast. My country is open; let the Pakeha and the friendly Natives go through and through it, they shall not

be molested. Should you desire to go in search of the enemy, go through it, but do not interfere with my kaingas or cultivations. I do not wish to hide from you my own feelings. If you go to fight with the King and I see he has justice on his side, I may assist him; if he is in the wrong I will not assist him. But you must not ask me to assist you. I and my people are tired of fighting; let us remain at peace.

Henare Te Pukuatua desired Eru Tamaikowha to lay aside the high tone he was assuming, and said that it was not because the Government were not able to destroy them that they did not do so; that he had been himself into the centre of the Urewera country, and had severed the neck of its inhabitants, and if he had had his way he would have remained there. But the Government were merciful, and wished to save the race. The Natives were a turbulent race: he himself sometimes went astray, and gave way to evil passions; but he knew that he was wrong, and his desire was to do that which was right. Henare then urged upon Tamaikowha to submit unconditionally, and give up his arms as a guarantee of his good intentions.

Maihi Te Rangikaheke then followed, going over the same ground as the previous speakers. He boasted of his past deeds, and magnanimously stated that he did not wish to harass the Urewera any longer. He gave his opinion of the Waikato King party by saying that it was useless to cut away at the branches; the only way of quieting the Island was by digging up the roots, then the branches would die of themselves.

This speech of Maihi's directly aroused the Ngatipukeko, who stated that they were ready to go to fight whenever they should be called upon to do so.

Mr. McLean replied generally to the speeches. He told Hapurona Kohi and the Urewera generally, that he was glad to see that they had taken good advice and come away from their country. That he wished them to come away for two reasons. One was to give a proof that they were sincere; and the other was to leave the country open, that the search for the great cause of the trouble might be pursued without interruption. Mr. McLean proceeded, stating that with regard to their request that they should have land in Whakatane, inquiry should be made, and, if it were possible, some arrangement should be made; that they should have a supply of clothing, and also of food. I would here remark that the complaint of these surrendered Natives was not without reason. The land upon which they have been settled is not of the best quality—a great deal of it being sand, and the other part swampy. Many of the requests made by the friendly Natives were satisfactorily settled.

With regard to the statement that the surrendered rebels had not given up all their arms—one informant Nepia Tokitahi was confronted with the Urewera, and a calculation made of all the arms that had fallen into their hands; but the general impression seemed to be, that instead of Te Kooti having given them arms, they had after his many discomfitures to supply him with rifles for his men.

Several others of the Urewera chiefs, amongst whom were Hoani Paiaka, Te Ahikaiahi, Hemi Kakitu, and Turi, addressed Mr. McLean, and expressed themselves as tired of the life they had been leading, and a desire to live at peace with their neighbours.

Late in the afternoon the meeting broke up, and Mr. McLean and party having returned to the "Luna," she steamed off to Te Awao-te-Atua, with the hopes of being able to communicate with the shore, and arrange about the disposition of Te Waru and others who had surrendered with him; but the surf was so high that it was impossible for a boat to live in it. A boat that was pulling out over the bar got swamped in the attempt.

The Native Minister however handed over Te Waru and his friends to the charge of Major Keepa, of the Tuhourangi, who was of our party. He promised to look after them and supply their wants.

Late in the evening we left for Tauranga, where we arrived at 2 o'clock the following morning.

I have, &c.,
H. T. CLARKE,
The Under Secretary, Native Department,
Wellington. Civil Commissioner.

No. 5.

The Hon. D. McLEAN to Mr. CLARKE.

SIR,— General Government Office, Auckland, 8th February, 1871.

I have the honor to forward you a copy of a letter received from Captain Gundry by which you will see that he reports a want of tools among the surrendered Urewera.

I must request you to have the goodness to inquire into the matter, and to send the necessary requisitions for the tools you may deem required by the Urewera.

I have, &c.,
H. T. Clarke, Esq., Civil Commissioner, Tauranga. DONALD McLEAN.

Enclosure in No. 5.

Sub-Inspector GUNDRY to Lieut.-Colonel MOULE.

SIR,— Te Teko, 26th January, 1871.

I have the honor to forward enclosed application from several Urewera chiefs for agricultural implements; and also to inform you, for the information of the Hon. the Defence Minister, that the crops put in by the Urewera have failed, owing to the early part of the season being dry. They are complaining that the provisions issued to them are insufficient—only getting a little now and then—and are totally dependent on them, as they cannot get anything else at present. The remainder of the Urewera have heard this; and the consequence is, that those who are desirous of coming in have hesitated, preferring to remain where they are, and live on the second growth of last year's crops of potatoes, and pigs to the uncertainty of getting sufficient rations here. I may say that they do not get a daily ration; and between the intervals of issue of rations, they are wandering about over the country digging fern root, hunting for pigs, getting honey, &c. This has been a great source of trouble to me,

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

effect that he would be at Katikati on the following day. Old Hori sent word back that he did not desire to see him.

On the following morning, however, just as I was about to return to Tauranga, Hunia accompanied by Hohepa Te Rauhihi, Tukukino, and Tareranui arrived, and I remained to give countenance to old Hori, and to strengthen his determination to resist any of the overtures made by Hunia.

After a considerable time Hori rose to receive his guests, as is the ordinary custom, and at once asked the purpose of their visit. After some beating about the bush Hunia declared that he had been sent by Manuhiri to *kati* the mail and prevent its being carried across King country; that the Pakeha were a designing race, and much mischief might follow if the mail were allowed to pass.

Hori Tupaea said he would pay no heed to what Manuhiri said; that he did not intend to be fooled any longer. He then went into his grievance with the Ohinemuri party, for killing, as he called it, his bloodless man (destroying his letter).

Hunia replied at some length, and made a long statement of the conduct of the Pakeha from his point of view, which I need not repeat, as it has been reiterated at every meeting since the "King" movement began. Hori Tupaea again spoke in a decided manner, and desired that he might be left at peace with his Pakeha friends. After this the conference closed, and Hunia and his friends seemed crest-fallen and disappointed at the result.

From what I gathered from Hunia, I quite agreed in the opinion formed by Te Kuka, that the antipathy of the extreme Waikato party is as strong as ever against the European race, and a great deal of the strong language and petulance of Tamati Ngapora may arise from the gradually waning cause of the so-called "Maori King."

It is a question which has suggested itself to my mind, whether the late lamentable murder of Mr. Todd has not been perpetrated with the full knowledge and consent of Tamati Ngapora, and perhaps Tawhiao himself, with the hope of reviving hostilities, and thereby reawakening the dying sympathies of their hitherto active allies. I think it will be found to be the case to some extent; and I am further impressed with the belief that nothing will tend more to weaken and break up the Waikato party, than a firm, but at the same time conciliatory policy, and, while we refrain from all real causes of irritation, to be prepared for any emergency.

I have been led to these conclusions from hearing the Natives discussing the question amongst themselves. They acknowledge on all hands that the murder of Mr. Todd is a good *casus belli*, yet express their pleasurable surprise at the forbearance (*manawanui*) of the Government.

After calling at one or two other places, I arrived at Tauranga on the 3rd instant.

The Hon. the Native Minister,
Auckland.

I have, &c.,

H. T. CLARKE,
Civil Commissioner.

BAY OF ISLANDS.

No. 7.

Mr. WILLIAMS to the Hon. D. McLEAN.

SIR,—

Waimate, Bay of Islands, 15th February, 1871.

I have the honor to report, for your information, the following particulars of a large and interesting meeting of Natives, assembled at Waimate, on the 13th instant, for the purpose of voting at the election of a Member of the House of Representatives for the Northern Maori Electoral District, the polling for which took place on that day.

At an early hour large parties of Natives began to assemble, and at noon it was estimated that, including women and children, not less than seven hundred were present. Food was plentifully supplied by Natives residing in the more immediate vicinity of the Waimate, and placed before those coming from a distance.

The poll commenced at 9 a.m. and continued without intermission through the day. Four candidates had been nominated, but only three were supported, Wharepapa, it was stated, having withdrawn in favour of Hirini Taiwhanga. Three hundred and fifty-three votes were recorded, the highest number being in favour of Honi Peti, about forty or fifty men declining to vote at all.

It is with much pleasure I bear testimony to the orderly manner in which the business was conducted, and the harmony which prevailed throughout the day; notwithstanding the large numbers assembled, not the least disturbance or unpleasantness of any kind took place, and by dusk in the evening all had returned to their homes. It would be early as yet to hazard an opinion as to who will be the successful candidate; the Maoris themselves say Wiremu Katene, who will be strongly supported at Hokianga, and by the Rarawa.

Much interest has been manifested by the Natives in the present election, an active canvass has been maintained, and a strong muster brought to the poll. Many leading chiefs of the district were present, but my duties as Deputy Returning Officer keeping me closely engaged in the polling booth, I had no opportunity of conversing with them. I was however informed by two of the Assessors that during the day a discussion took place in reference to the late murder in the Waikato, when it was proposed that Ngapuhi should tender to the Government the services of a certain number of chiefs to negotiate the delivery of the murderers to justice. This was overruled by a decision, that as the question had already been brought forward at Russell on the 1st instant, they should wait until they heard further from the Government upon the subject.

I have, &c.,

The Hon. the Native Minister, Auckland.

E. M. WILLIAMS.

THAMES.

No. 8.

Mr. KEMP to Hon. D. McLEAN.

SIR,—

Native Office, Auckland, 27th May, 1871.

I have the honor to make the following report of the Native meeting which assembled at Ohinemuri, having for its principal objects the opening of the mail route between the Thames and Katikati, which had been for some time closed up by the direction of a chief Te Hira, and a small band of adherents known as the "Keriwera."

In fulfilment of a promise made by the chiefs on your recent visit to the Thames a large party was formed, in which the tribes Ngatimaru, Ngatipaoa, Ngatimateri, Ngatiporou, and some friendly Hauhaus took part, and these were accompanied by Mr. Puckey and myself, as representing the Government. The real object of the meeting was to expostulate in friendly terms with this small section of their own people, and to endeavour by this means to dissuade them from forming an alliance with the King party, in a matter which they saw plainly would be fatal to their own interests, and hinder for a time the carrying out of the mail service, in the benefits of which they with the Europeans alike participated. It is right in reference to this matter, that I should state that from the first closing of the mail route, the King party are understood to have taken a prominent part in causing this difficulty, of which I think there seems to be but little doubt.

The excitement and irritation amongst the Natives caused by the judgment recently delivered in the case of Te Aroha before the Native Lands Court, rendered it necessary that we should accompany the Ngatimaru on to the ground, which we did at their request. Messengers having arrived to say that the Ngatihaua, and several sections of the Waikato—friendly and Hauhaus—against whom the decision of the Court had been given, intended to occupy the ground in force, which induced the Ngatimaru at once to hasten to the spot, with the view of taking early possession. Fortunately, however, the timely letter addressed by you to the Ngatihaua and Waikato, and a similar one addressed to the Ngatimaru and Ngatipaoa had the effect of allaying the excitement, and prevented a recourse to arms, which might in all probability have taken place had they met together on the ground. In consequence of this, the meeting to take place at Ohinemuri had been postponed, and it was not until the 13th instant that the different hapus met together at Te Hira's residence. After the usual preliminaries a formal meeting was arranged, and the several parties assembled under their respective chiefs.

The question of the mail was carefully introduced, and taken into consideration by the tribes of Hau-raki, according to promise, and submitted by them in a spirit of earnestness and conciliation to the meeting, but more especially in an appeal to the good sense of Te Hira and his supporters, and to the still closer ties of relationship which existed between them. During an interval of three days, friendly negotiations were kept up in the hope that they would yield to the wiser counsels of their friends; and when the meeting finally closed, we were all disappointed in finding that no change for the better had taken place; the objections raised by Te Hira being directed generally to the occupation of the district by Europeans, the establishment of the telegraph, the purchase or leasing of the land, the introduction of a mining population, and, as a consequence, their ultimate expulsion from the only district they now hold.

Up to this stage of the proceedings the position taken by the chief Te Moananui was, to say the least, very doubtful; but his last speech (and he is able to speak with eloquence) was more reassuring, and we all still hoped that by the influence he is known to have with the Uriweras in particular, they would in a few days time (the meeting having dispersed) be induced to withdraw their opposition, and allow the mail to pass through unobstructed. I still hope before the next mail leaves to be able to report more favourably on this subject.

I beg leave to bring under your notice the patience and painstaking evinced by the loyal chiefs of the Ngatimaru, Ngatipaoa, and Ngatiamatera. The orderly manner in which the proceedings were throughout conducted, would have done credit to any body of men assembled together under the same circumstances.

The Hon. the Native Minister, Wellington.

I have, &c.,

H. T. KEMP.

WAIKATO.

No. 9.

Mr. SEARANCE to the Hon. D. McLEAN.

SIR,—

Hamilton, 28th October, 1870.

I have the honor to inform you that a party of Hauhaus, about seventy strong, headed by the two chiefs Te Kati and Wiremu Hunia Te Ngakau, from Te Kuiti, marched from Maungatautari, on Tuesday last, through Cambridge to Tamahere, arriving there late in the evening. They were quite unexpected by the Natives there, but were nevertheless most hospitably entertained. They remained there all Wednesday, and on Thursday morning marched on in a most orderly manner to Hamilton, where on the eastern bank they were entertained by Captain Steele. They then crossed the ferry. They went on through Ohaupo, and, I believe, slept last night at Rangiaowhia. I was not aware of this visit by the Hauhaus until their arrival at Cambridge. On Wednesday morning before daylight I was on my way to Tamahere, meeting their messenger to me; they met me in a friendly spirit, informing me that their visit was entirely one of love and friendship; that they were desirous to see their old settlements and the graves of their relations at Hamilton; and that they would return home *via* Te Awamutu, Rangiaowhia, Kihikihi, and Wharepapa. Their whole remarks were dictated in the most amicable spirit, and their general conduct most orderly both there (Cambridge and Hamilton), and also on their march

through the country. Having no general instructions how to treat Native visitors in cases of this sort, I took upon myself to give them sufficient provisions to carry them from Hamilton to their own settlements; the account when received will be duly forwarded, and will I trust meet with your approval. I also beg to recommend that the provisions obtained by the Tamahere Natives on my order on their account be paid by the Government, as they are very badly off for provisions, and the expense will be heavy on Te Raihi and Te Hakiriwhi.

The Hon. the Native Minister, Wellington.

I have, &c.,
WILLIAM N. SEARANCEKE, R.M.

No. 10.

MR. HALSE to MR. SEARANCEKE.

SIR,—

Native Office, Wellington, 15th November, 1870.

I am directed to acknowledge with thanks the receipt of your letter of October 28th, reporting that a party of Hauhaus had marched in an orderly manner through Cambridge to Tamahere; and to state that the action taken by you in supplying food to the Natives on this occasion is approved.

I have, &c.,

H. HALSE,

Assistant Under Secretary.

The Resident Magistrate, Hamilton.

No. 11.

MR. BUSH to the Hon. D. McLEAN.

SIR,—

Hamilton, 24th April, 1871.

I have the honor to inform you that, in accordance with instructions received from you, I left Auckland at 6.30. a.m. 19th April, and proceeded to Hamilton, where I arrived on the 20th instant. Upon arrival at Hamilton, I found that the Native Land Court had just concluded its work, and that the majority of the Natives had returned to their homes, or were about to do so. Tarapipipi had arrived accompanied by about twenty of his followers, Hauhaus of the Ngatipaoa Tribe; they came for the purpose of preventing the investigation of a piece of land at Piako. This case was not heard owing to there being no survey. Tarapipipi also told me that he should go to the Aroha to oppose the survey of that block on behalf of the King. He and his party returned to Piako on Friday.

On Friday a *tauu*, consisting of thirty-six men all armed, under the leadership of Ratima, arrived here. After dancing a war dance, and stating that they had come to follow in the footsteps of their forefathers Te Waharoa and Pohepohe, they embarked on board their canoe for Tamahere, where they arrived about dusk. On Saturday I proceeded to that settlement and conversed with the Natives; they at first told me that they had determined to take possession of Te Aroha, as they considered that they had been unjustly treated in respect of the decision in that case.

The Waikato Natives seemed much more bitter than the Ngatihaua. They all stated that upon the arrival of the Ngatitipa they should proceed to the Aroha. However, during a conversation with Te Raihi and others, I got them to acknowledge distinctly that it was only a demonstration on their part to get the Government to grant a rehearing. They are going to Waiharakeke, the southern boundary of the Te Aroha Block. This land belongs to the Ngatihinerangi Tribe. Their object in doing this is to prevent the Ngatimaru from making a survey of Te Aroha; it was not their intention to take any aggressive measures, but simply to reside there.

Tana also told them that they, the Hauhaus of Waikato did not approve of what they were going to do, and that they were not to go to the Aroha. This may only be policy on his part. I know that he and the rest of the Hauhaus are afraid to aid and assist the friendlies openly. They are afraid of implicating themselves with the Government, as they know that Ngatimaru have the law on their side; hence their attempts to dissuade the two people from going to war.

From all that I saw and heard, I am of opinion that what they are now doing is simply a demonstration. They appear to be very much afraid lest the Government assist the Hauraki tribes in upholding the law; I am therefore of opinion that the whole affair will die out in a short space of time, unless some person be killed or wounded by accident.

The friendly Natives blame the Hauhaus for this. Tana and others of the Ngatihaua Hauhaus have returned to Maungatautari; it is reported that they will return to Te Aroha, to try and dissuade the two people from fighting. It is also said that the Hauhaus want Tahau and party to move from there. Tarapipipi also tried to dissuade the Waikatos from going there. I had a long talk with Tana, a statement of which I now annex.

Tana Te Waharoa: "I went to Te Kuiti at the time that Mr. McLean was at Alexandra. I went in consequence of a request of Tawhiao, who wanted us to come there to make some laws with respect to Waikato. Tawhiao told us that the work of Rewi was wrong; that is, that he had never authorised him (Rewi) to act in the manner in which he has done; it was all his own doing this going to the Pakeha. I here asked Tawhiao why he had asked us to come here; he replied, to go and see all the people of Waikato as far as Kawhia, and tell them to carry on good works; this journey was not to be the same as those of old, i.e., to fight. I then asked Tawhiao: "Do you consider the persons who committed this murder acted wrongly?" He answered, "Yes" (i.e., that what they did was wrong); "but I will not hand them over to the Government." Here our talk ended, and we all started for Kawhia; upon arrival at which place, Tawhiao again addressed us and said, "Let there be an end to murders. It is owing to these acts that my wishes cannot be carried out. If you all were of the same opinion as myself, everything would be well, and you would see that I was correct." He said a second time, "Let there be no more murder. These days are mine, and so are the years which are left. I mean for the future to manage everything myself, and I now recall all authority from other persons."

"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.

No. 13.

Mr. SEARANCE to the Hon. D. McLEAN.

Hamilton, 24th June, 1871.

SIR,—

I have the honor to inform you that the Native Assessor Te Hakiriwhi, of Tamahere, informed me this day that he had just returned from attending a meeting at Waniwani (a Hauhau settlement on south-west side of Maungatautari), to which the whole of the Ngatihaua Tribe had been invited. About ten of the principal men, including Te Raihi, Kereama, Tioriori, Rihia, Piripi Matewha, Waata, and Te Teira, attended the meeting. On the part of the Hauhaus, Kerei (Ngatiraukawa), Purukutu (Patukoko), Te Reweti Te Aho, Riki, and Te Pakaroa (all of Te Ngatihaua Tribe), Te Kuiti (Enoka), of Ngatiruru, Pita Pokai (Ngatikoroki), and Te Ao Katoa (Ngatiraukawa), were the principal chiefs and speakers. Te Kati was also present, but did not speak, acting as prompter to the speakers only.

The friendly Natives were not aware of the purpose for which the meeting was called, but believed it to be about the Taupo mail service. Kerei and Purukutu appear to have been the principal speakers, and spoke very strongly that mails, surveys, roads, telegraph lines, sales or leases of lands must be discontinued at once, also inviting Te Ngatihaua to come inland to join the King party, so that when the great fight, which would extend to Auckland, took place, they, the Ngatihaua (Kupapa) might be saved; that this was the third and last invitation, and warned them not to disregard it; that the house of Japhet (the Europeans) were a deceitful race; alluded to Te Aroha, and the way in which it had been taken from them. All the Hauhau chiefs followed in the same strain, using both threats and persuasions to try and induce the Kupapas to join them.

They were answered by Te Raihi, Tume, Waata, and Tioriori, also by Te Hakiriwhi, Kereama, Rihia, and Te Teira; by the first-named in a very friendly spirit, allowing, in fact, that what the Hauhaus had said was all quite true and correct, more particularly by Te Raihi and Waata, the former making, as an excuse for not joining them, his having taken the oath of allegiance.

By Te Hakiriwhi and the others, in a different spirit, refusing to consent to the Hauhau requests; that they would continue the sale and lease of lands (their own); that they were satisfied with, and would continue to live under, the House of Japhet; that no good would come of fighting; alluded to the fighting that had already taken place, and invited them to come in and live peaceably. Some confusion seems to have taken place amongst the Hauhaus when Te Hakiriwhi and Kereama spoke; they both spoke strongly, defied and taunted the Hauhaus.

After the meeting was over, Reweti Te Aho and Te Pakaroa informed Te Hakiriwhi that they had lately returned from Te Kuiti, where they had been received in state by Tawhiao, who had desired them to gather from amongst the Europeans all their friends, and to stop all mails, &c.

My informant, Te Hakiriwhi, seems to be deeply impressed with the remarks made at this meeting by the Hauhaus—their boldness and defiant manner, as also at the remarks made by Te Raihi and his friends.

Another meeting on the same subject is to take place at Te Whetu within a few weeks, I am informed.

As Mr. Edwards, interpreter to the officer commanding this district, was present at the meeting at Waniwani, he will be better able to give full particulars; but I have also thought it as well that you should have a Native's views.

I have, &c.,

The Hon. D. McLean, Native Minister, Wellington.

WILLIAM N. SEARANCE, R.M.

No. 14.

Mr. HALSE to Mr. SEARANCE.

Native Office, Wellington, 28th July, 1871.

SIR,—

I have the honor, by direction of Mr. McLean, to acknowledge the receipt of your letter of the 26th June, reporting information received from Te Hakiriwhi of a meeting held at Waniwani, near Maungatautari.

William Searance, Esq.,
Resident Magistrate, Hamilton.

I have, &c.,

H. HALSE,
Assistant Native Secretary.

RAGLAN.

No. 15.

Mr. BRABANT to the Hon. D. McLEAN.

Alexandra, 21st February, 1871.

SIR,—

I have the honor respectfully to submit for your information a short report of the state of the Natives in the Raglan District, including the settlement at Aotea.

1. The tribes resident in the district are Ngatitamainu, Ngatikotara, and Ngatihuaki—Chief, Haka-raia Te Huaki, whose settlements are on the north arm of the harbour of Raglan; Tainui and Ngatitahinga—Chiefs, Te Wetini and Hoeta Paerangi, who live at Horea, and near the Heads; Ngatimahanga, —Chiefs, Hone Pirihi and Hetaraka Nero, who have settlements in several parts of the district; Ngatihikairo—Chief, Hone Te One; part of Ngatihaua and Ngatinaho—Chief, Te Kewene Te Haho; and Ngatitewehi—Chief, Hepata; these last residing at Aotea.

2. All these tribes are more or less divided, a section of each being with the King party. They, for the most part, however, remain on the side which they took at the commencement of the Waikato war; the most noticeable defection being that of the Ngatitewehi, who have lately gone over to the King; while, on the other hand, many of the Tainui and Ngatitahinga, who fought against the Europeans, are now loyal. Those most remarkable for their loyalty are Hetaraka Nero Hakopa, and Hemi Matini, of Ngatimahanga, and Hone Te One, of Ngatihikairo, who have always been fast friends of the European.

There is little to remark on the Natives in and around Raglan, as since the war they have not been greatly disturbed by political questions; but with regard to those at Aotea, it is different. It has been for years the aim of the chiefs of the King party to gain over to their side the loyal Natives at Aotea, thus showing that they justly estimate the protection which these Natives form to the European settlers in the Raglan district.

Hone Te One, as the recognized head of the Kupapa in Aotea, has been tried with both persuasion and threats to induce him to join the King party. Tawhiao himself has twice, during the last year come to Kawhia with the object of inducing Hone to return to his settlements at that place, of course under the King's flag. Hone was expelled from Kawhia, where he formerly resided, by the King party, in, I think, 1868. He was then placed by Mr. Mackay, Civil Commissioner, at Motakotako, near Aotea, on the road to Raglan—this place commanding the road, and being in a strategic point of view the key of the Raglan district. He and his people, assisted by the Ngatihaua, have since built a small pa there, in which Hone resides. The importance of this position, and of Hone's services, can hardly be overrated, as I believe that his perversion to the King party, if accomplished, would be followed by that of the whole of the Aotea Kupapa, and probably a portion of those living near Raglan, which would leave the out-settlers at the mercy of disaffected Natives.

I may add that I believe it is the protection afforded by Hone and his people which has enabled the Government to dispense with an armed force at Raglan, when such has been found necessary at most of the frontier settlements.

3. About three years since the Natives in the Raglan and Kawhia districts were visited by an epidemic, a kind of low fever, which for some time kept the Native Medical Officer fully employed, and carried off a considerable number of them; but since then they have enjoyed good health, though I am inclined to believe, from the scarcity of children amongst them, that they are on the whole falling off in numbers.

4. Although the Natives have never returned to the habits of industry which they gave up at the commencement of the King movement, yet I think in this district they are improving in this respect, in proof of which I may instance that a considerable quantity of wheat was last year grown by the Raglan Natives, which had not been the case for some years previous. This was, however, partly attributable to the fact of the seed having been presented to them by the Government. Drunkenness and gambling do not prevail to the extent they once did amongst them; this improvement doubtless, however, being partly owing to their present want of money. The greater part of the land still remaining in their hands they have lately leased to different Europeans, chiefly for the flax growing on it. This has been a great advantage to them, as they receive not only their rents, but are also employed to a considerable extent in cutting flax for the various mills in and around Raglan.

It may be noticed that the Raglan Natives, in common with those in the Waikato, have lately, for the first time, shown an interest in the election of the Native Members of the House of Representatives. On the occasion of the late election they had several meetings on the subject, the conclusion to which they came being to memorialize the Government to allow them a Member for Waikato alone.

5. The outrages which have from time to time been committed by disaffected Natives in or near this district, have, at the several times of their occurrence, created considerable excitement amongst the Natives. I may instance three in the order in which they happened: 1st. The robbery of a store at Aotea by Mareha of Kawhia and Wata Taki; 2nd. The murder of Mr. Todd in the Pirongia Ranges; and 3rd. The expulsion of a schoolmaster of the Wesleyan Society from the Mission Station at Aotea. In each of these cases the Kupapas have expressed great indignation at what occurred, and willingness to assist the Government in any way in which they might be called on to do, and have appeared eager to fight on the side of the Government, and in support of law and order.

I may add, in conclusion, that the Natives in the Raglan District are particularly desirous of being employed in any public works which may be carried on by the Government.

I have, &c.,

HERBERT W. BRABANT,

Clerk to the Bench, Raglan District.

The Hon. the Native Minister, Alexandria.

No. 16.

Mr. BRABANT to the Hon. D. McLEAN.

SIR,—

Resident Magistrate's Court, Raglan, 20th March, 1871.

I have the honor to inform you that two Natives, Te Tumuhua (Ngatihaua) and Rimakaho, have just visited the Kupapa of Aotea and Whaingaroa, having been sent, as they assert, by the King's runanga to try and induce the Waikato Kupapa to join the King party. Their argument is, that the Ngatimaniapoto and other tribes being no longer followers of the King, it behoves all the Waikato to rally round him. It is doubted by some of the Natives whether Te Tumuhua was, as he says, sent by the King's runanga; but however this may be, he has met with no success whatever in his mission.

I have, &c.,

HERBERT W. BRABANT,

Clerk to the Bench.

The Hon. the Native Minister, Auckland.