

Enclosure in No. 11.

[TRANSLATION].

MANUWHIRI to Major MAIR.

To MR. MAIR,—

Te Kuiti, 29th January, 1872.

Salutations to you. I have been to Wharepapa. I heard from the Natives of Maungahautari that they were in trouble on account of the cattle of the Europeans; there are a great number of cattle wandering about. They told me that they were greatly bothered. I replied that I would speak to Mr. Mair, and ask him to search for and find the name of the person who rented that land, in order that they might know.

It may be that those cattle will get into trouble, and for that reason speak (write) to you. This communication ends.

MANUWHIRI.

No. 12.

W. G. MAIR, to the CIVIL COMMISSIONER, Auckland.

SIR,—

Alexandra, 23rd September, 1871.

I have the honor to inform you of my return this day from the *Kuiti*, and to report upon what took place there.

In company with about 100 of the Waikato Kupapas, including the chiefs Te Wheoro, Hone te One, Te Awataia, Te Wetini, Wi Patene, Mohi Te Rongomau, Te Raihi, Te Hakiriwhi and Rihia, we left Te Kopua on the 11th instant; a few of the party made a detour to pass through the Maungarangi settlement, where they met Tipene Nukuwhenua, and the Hauturu people, who fired over their heads as they came up, and then treated them to some rather violent speeches, followed, however, by presents of food. At Orahiri, the same party renewed their threats, but, upon being snubbed by Tuhawhe, who came down with friendly messages from Tawhiao, they became penitent, and said that if peace was made they would become outcasts.

At Hangatiki, Mangawaiu, and Pahiko, we had to halt and accept the hospitality of Ngatipou, and other sections of Waikato, receiving from all most cordial greetings. Te Uira, the principal settlement of Ngatimaniapoto, was reached on the 16th; here the speeches were mixed. Hone Tangataiti being very friendly, and Pakukowhatu and the well known Aporo, being rather defiant.

On the 17th, we went on to Te Kuiti, preceded by all the people from the *kaingas* on our line of march; passing about 260 armed men drawn up in military order, and a long line of men and women, we halted in front of Tawhiao, Rewi, Manuwhiri, and Te Paeia, and a *tangi* for Te Kihirini Te Kanawa, took place, after which we were shown to the great meeting house, Te Kuiti, which had been set apart for our accommodation. The Hauhaus formed up in front, and a few speeches of welcome were made. Manuwhiri closed the proceedings with a song, evidently significant of a desire to live in Waikato, and which the *kupapas* interpret very favorably.

The 18th was devoted to feasting and Maori games, Rewi being very prominent, escorting the processions of food, and leading the war dance. He announced that this was a *ra porangi*, and that business would commence in earnest on the morrow.

On the 19th, Ngatimaniapoto assembled in front of our house, and commenced the talk; upon expressing my surprise at the absence of the Waikato, I was told that it was Ngatimaniapoto who brought the trouble to Waikato, and it was in accordance with Maori political usage that they should fight the battle with the Kupapas to-day. It appears to have been arranged that Rewi should do little more than advance the point for discussion, and then leave it in the hands of Reihana Wahanui, a very able man, and, next to Rewi and Manuwhiri, undoubtedly the most influential of the King party.

In their speeches the Hauhaus commenced in the old style, taking very high ground, evidently under the impression that we had been empowered to offer certain concessions; and that in the end they quietly accepted Te Wheoro's very guarded proposition that they should leave it to him to arrange it between them and the Government, and if they fell off the bundle of rushes prepared for them by him, it could not be helped. This closed the business of the meeting, and Rewi informed us that in accordance with another wish of Potatau's, they had determined to invite Ngapuhi to a friendly meeting at once. By an odd coincidence, a letter arrived on the same evening from the leading Ngapuhi chiefs to Tawhiao, Rewi, and Manuwhiri, advising them to give up Todd's murderers to be tried. This letter created some consternation, and a crier called the people to hear this "new trouble;" but if any discussion took place it must have been private.

Up to this time I had not met any of the heads of the King party, but now Rewi came to my tent, and we had a quiet talk. Shortly after, I was asked to go and see Manuwhiri and Tawhiao; the former met me at the entrance of the house and asked me if I was the Christ whose coming had been foretold. I thought it best to leave this question unanswered. Tawhiao then came out, shook hands, and asked me to come in; after a few friendly sentences, I left. All reserve was thrown off now, and the place became like an ordinary friendly settlement, every one showing the greatest civility, in fact, except in one instance, I did not hear anything offensive during the five days I spent at Te Kuiti;—the exception was a violent speech made by Te Mutumutu, a fourth-rate Waikato chief, and he was told by the Hauhaus that his remarks were uncalled for. I was told that he was very much disgusted because I took no notice whatever of him or his remarks.

Some little annoyance was felt by the King party at the arrival of some Europeans, who, with a view to writing for the papers, or actuated by curiosity, came to Te Kuiti after our party. Any number of Europeans would have been welcome, provided they had come up with the Kupapas, but the irregular manner in which these people came, in twos and threes, after us gave offence; however,