

19th.—This day without any demonstration on the part of Hauhaus, they quietly walked up and sat in front of us. Nothing definite could be arrived at from their speeches, there being discord among them, so it was adjourned for the next day.

20th—Reihana Wahawaha was Tawhiao's spokesman on this occasion, and he commenced by defining the boundary over which Tawhiao must have influence, or *mana*, over the Natives (he wanted no land back):—From Te Ia to Te Aroha, thence to Tuhua, thence to Waitara, and from Waitara along the coast to Kawhia, Te Kuiti being the centre. Secondly. Roads, surveys, and the telegraph through their country will not be allowed. This was replied to by Hone Te One and Te Wheoro in a very able and sweeping speech. They could not consent to have Te Ia as a boundary—it must only extend as far, and over those who already acknowledge Tawhiao, viz., Kawhia, Maungatautari, and Mokau. Te Aroha was to be neutral ground. With reference to roads, surveys, and the wire, they were subjects of very little importance. The great question of the day, and for which this meeting was called, are the last words of Potatau: "Love, peace, and religion." Let these be settled first, and the other matters will be grappled with afterwards. It was pointed out to them their folly in being so stubborn, and isolating themselves away from their friends, and constantly living in jeopardy. They were urged to consider their situation, and come to some satisfactory conclusion, if not, this would be the last visit. Rewi replied in a very mild speech. He said he had not forgotten the last words of Potatau, but since then the Governor held him by the head, and he, the Governor. Who will come forward and release their hold? This is the great difficulty to overcome. Te Wheoro said if that was the only obstacle it could be very easily settled; he would take the responsibility on himself of releasing them.

After the Hauhaus chiefs had had a long consultation in Tawhiao's house, Rewi came out and said:—They (the Hauhaus) all agreed to comply with Potatau's last request, i.e., "love Ngapuhi."

An immediate invitation will be sent to Ngapuhi. When they arrive Potatau's last words will have due consideration. This ended the speeches. The other friendly chiefs who spoke—Wi Patene, Te Raihi, Te Awaitaia, and Potatau, but in the same strain as Te Wheoro and Hone Te One. In the evening Tawhiao sent a message to Major Mair, requesting our presence at his house—he would be glad to see us. Manuwhiri met us at the door of the King's house, and shook hands with Major Mair, saying at the same time:—"I am Manuwhiri, your father of old (a pause). Are you he who was called to come? (A long pause). Are you Christ?" His remarks were unanswered. Tawhiao came out and shook hands with us, saying, "Greeting, I am glad to see you;" after which we entered the King's house, and were introduced to all the leading chiefs by Manuwhiri. We remained in their company for about fifteen minutes, and then retired.

I cannot close this without remarking the very friendly and respectful feeling evinced towards us by all the Hauhaus, especially by Tawhiao and his son, Rewi, Manuwhiri, and Te Paea. I must say everything passed off to the satisfaction of all concerned. On our return home we were accompanied as far as Mr. Hettit's by Tawhiao and son, Rewi, Te Paea, and Makareti. On our parting Rewi said he hoped this would not be our last visit.

I have, &c.,
B. J. F. EDWARDS,
Interpreter.

No. 14.

MANUWHIRI to the Hon. NATIVE MINISTER.

To MR. M'LEAN,—

Te Kuiti, 24th September, 1871.

Salutations to you. It is now for the first time that I send this word to you. A thought about this word, a desire to drink—that is a desire for peace. Mr. M'Lean, I am still thinking about your word relating to Te Kooti, viz., the preventing of the Europeans from going after him, but allowing the Maoris to pursue him. My word to you, Mr. M'Lean is that you insist upon the Maoris giving up their pursuit of Te Kooti. We hear about this.

A man from Te Kooti has arrived here, he came on the 20th September, 1871. Mr. Mair, a European, has also been here, at Te Kuiti. Mr. M'Lean, the heaven which was hidden by the clouds, has come forth (is visible). The only things that are left are the mists of the valleys. Friend let your word be strong to the Maoris of that side. That is the reason they are strong; they will not be obedient to this side, but they listen to you. Let this work end, so that peace may come to both, Maoris and Europeans, because the storm which broke the canoes and vessels has ceased, but the waves are still there. Mr. M'Lean, I have seen Mr. Mair, my word to him was the same as the word of Hoani to Christ: "Are you the person who was supposed to come?"

From
MANUWHIRI.

No. 15.

MANGA (REWI) MANIAPOTO to the Hon. the NATIVE MINISTER.

To MR. M'LEAN,—

Te Kuiti, 13th October, 1871.

Friend, salutations to you.

1. This is my word—if fresh water be mixed with salt water, the bitterness of the salt water is softened.

2. Do not allow the sweet to return to the sour.

3. I have endeavored to carry out the wish which you expressed when you were at Kopua. Therefore let us now arrange matters, so that peace may reign. I do not think of the past, but only of the future.