

On the last day of the meeting the wife of a Rangitane chief, Huru Te Hiaro (at whose village the meeting was held), gave birth to a child (boy), which was looked upon, coming just after the expressions of peace and friendship between the neighbouring tribes, to be a good omen, and the happy father was so delighted that he gave a great feast in honor of the event. All parties were very much pleased at the result of the meeting, and the fortunate baby got the credit of securing, by its timely advent, the bonds of friendship between tribes which have long been at variance.

I have, &c.,

JAMES BOOTH.

*Translation of Notes of a Meeting held at Ihikaretu, on the Manawatu River, from Friday the 6th September, to Tuesday 10th September, inclusive.*

Present: About 250, including women.

On first day no business was done beyond formally opening the meeting, as some of the Otaki Natives had not arrived.

Saturday, 7th. The Otaki Natives having arrived, the business of the meeting was commenced by—

*Henere Te Herekau*: Listen to me, you the pakeha sent to us by the Governor: you have nothing to do with the finishing of the talk; do not be impatient if this talk is not finished even before Monday or Tuesday next.

I now turn to you, the Ngatiraukawa, Muaupoko, Rangitane, and Ngatiapa, and I repeat to you what I have already said to our pakeha, "My rope is round your necks" (tether). You have come here by invitation, and you must not leave until the talk is finished. [Song—meaning I do not intend to return to my smallness; I will seek the Aomarama (World of Light) and abide there.]

Listen! This is the Hui of Whiti Patato (Wi Hapi). It is for Whiti to begin this talk, and let the ears of listeners consume his words. There are two subjects of discussion to be brought before this meeting: the first by Te Whiti; the second by Ngatiraukawa dwelling in the South.

*Whiti Patato*: I agree with Henere; if this talk is not finished to-day, let it be continued on Monday next.

When Hori went to the Kuiti, I wrote a letter to Rewi Maniapoto, suggesting that all works causing confusion should be left to Tawhiao. Rewi sent a reply, in which he stated that he agreed with my advice, and that he would give up works causing trouble. I also received a letter from Tawhiao. For some time I hesitated as to what course I should adopt respecting the words of that letter. Thought first of holding a meeting of the tribe at Rangitikei, but after consultation with Ihakari and Matene, determined to hold the meeting here as being more central. I also invited Natives of Muaupoko, Rangitane, and Ngatiapa Tribes: these latter, being not on the most friendly terms with you, will not be likely to misconstrue my meaning. I will now read letters from Rewi and Tawhiao. [Letters read—1st, from Manga (Rewi) to Whiti, inviting him to return to the possessions of his ancestors at Maungatautari; 2nd, from Tawhiao, to all the Natives of the tribe of Raukawa, asking them to return in peace to their land at Maungatautari.] Having read letters, Whiti said: I will now leave this matter in your hands. You have heard this invitation: I will merely add that this invitation is nothing new, the first letter of this kind came from Potatau; second from Kiwi; and the third invitation was from Porokoru to Tamehana Rauparaha and the Ngatitao.

*Reweti*: The invitation to the Ngatiraukawa is a matter worthy of consideration. I cannot give you a definite answer to-day, because the whole of the Ngatiraukawa Tribe, men women and children, who are included in the invitation, are not here present.

[*Henere Te Herekau* here read a letter from Rewi Manga to Ihakara Tukumarū, of same tenor as that to Whiti, viz., Whiti wished to return to Waikato, and that Ihakara and tribe were invited also to return.]

*Whiti*: Some of Ngatiraukawa chiefs and people, it will be well to postpone this meeting, because invitation is to the Ngatiraukawa, men women and children.

*Henere Te Herekau*: We cannot agree to call another meeting for this object. All members of the tribe are aware of the purpose for which this meeting is called, and that decision come to at this meeting is to be binding.

*Moroati*: This is my reply to the invitation to the tribe of Raukawa. It is an old invitation, and has been repeated for many years up to this present time. Let the Ngatiraukawa do as I have done. Let those who wish to visit the lands of their ancestors go there and return.

*Neri*: The word to Ngatiraukawa is a very clear word to me. It remains with Ngatiraukawa to consent or not. A decision will be arrived at, through the confusion which is being caused in this part of the country through the sale of land. When the land is sold, the people will agree to go to Waikato.

*Whiti*: Your word is good; it is for Raukawa to say yes or no. After a time, when the land is all sold, you will all want to go to the Kuiti. Let the poor men go with me. But let the men who are trying to obtain Crown grants for their lands stay here, and contend with the Muaupoko, Rangitane, and Ngatiapa tribes. If you like to go, it is well; if, on the other hand, you wish to stay here in poverty, do so.

*Henere Te Herekau*: The Kuiti is your dwelling place, O children of Raukawa. Raukawa was the father of three children, and the Kuiti was and has been the dwelling place of one of them. This is my word: if any man wants to return to his land at Kuiti, do not do so on the invitation of Tawhiao, whose invitations have always been followed by confusion. Ngatiraukawa responded to first invitation, and trouble followed in Waikato; they did the same afterwards, and there was trouble at Taranaki; afterwards drawn into trouble together with the Ngatiruanui, Ngatiporou, and Arawa. These several tribes launched their several canoes, and after a short time the canoes were broken stem and stern, and the wrecks fell into the hands of the Governor.

*Te Whiti*: Do not go on the invitation of Tawhiao; only let each man consult his own inclination in the matter. The land of Raukawa still remains. The canoes you have spoken of were broken by