

for the hearty welcome which you have given me, and for your loyal speeches. Hare Tauteka has said that Governor Grey told him "to keep Taupo together." This is correct. I say to you the same. Keep Taupo and the Ngatituwharetoa in peace and harmony with the Government and with the other Maori tribes. What Te Herekiele said on this point was very good. Before selling any land, let the titles be well ascertained, so that no disputes may arise afterwards. Do as the Pakehas do. When disputes arise among you about land or any other matter, resort to the Courts, and not to fighting. There was a time, while your ancestors were living at Hawaiki, when the ancestors of the English lived much as the Maoris now live; but wise and able men arose, and taught their countrymen the arts of peace, to make roads and railways, to build ships and to found schools. You can learn all these arts from the English among you. I recommend you, therefore, to co-operate with the Government in founding schools for your children, so that they may be taught the language and the learning of the English. In this, as in all other matters, you can always apply with confidence for the aid of the Government. And now, my friends, farewell, and may all happiness attend you. Be sober and industrious, and all will be well with you.

After bathing in one of the hot springs which abound in and near Tokano, and in some of which the cooking of the people is carried on, the party started on the 10th for Rotoaira, the beautiful lake at the foot of Tongariro, about ten miles south of Taupo. Nothing can be more romantic than the scenery of this part of the Island. From under Ruapehu and Tongariro stretch away east, west, and south, rich and well-watered valleys lying between mountain ridges, covered with the luxuriant and semi-tropical foliage of the New Zealand forests. There is no sign of human habitation in this magnificent country, but the Native chiefs are already in treaty to lease large portions of it to some of the great runholders of the South Island; and before many years have elapsed, it will probably be covered, like the plains of Australia, with vast herds of cattle and flocks of sheep. In 1869 and 1870 there was much fighting, near Tokano and Rotoaira, between the Colonial forces and the loyal clans on one side, and, on the other, the rebels under Te Kooti. In the afternoon the Governor rode back to Tokano, where he was again the guest of the Maori chiefs, with whom he had another *korero*.

On the 11th the Governor started at 9 a.m. by the boat on his return to the north end of the lake. A small river leads from the lake to Tokano, through the alluvial plain surrounding the village, on which the Natives grow a large quantity of wheat, maize, potatoes, &c. This creek must not be confounded with the Waikato River, which, rising near the foot of Ruapehu, not far from the sources of the Whanganui River (which flows to the south), enters the Taupo Lake at its southern extremity, and issues from it again at Tapuaeharuru on the northern shore. From this, after a course of nearly two hundred miles, it falls into the sea on the western coast of the North Island. After entering the lake from the Tokano Creek, the Governor passed Te Rapa, the *kainga* of Te Heuheu, whose father, a great chief of the olden time, was, with sixty of his clansmen, overwhelmed in 1847 by an avalanche of boiling mud from the hot springs on the mountain above. His son, the present chief, joined the rebellion in 1869, but has now returned to his allegiance. A little further to the west is the mission station of Pukawa, formerly the residence of the Rev. T. S. Grace, who was obliged to fly during the rebellion. The wind being contrary, the Governor again landed near Motutere, and rode thence in three hours to Tapuaeharuru, where there is already a small inn near the post of the Colonial forces, and the pa of the loyal chief Poihipi.

On the morning of the 12th the Governor held another *korero* with the Natives, of which the following is a summary:—

POIHIPI TUKAIRANGI: This is a welcome and a farewell to you, O Governor. This is an occasion on which all should speak out their minds, and I call on all to speak out and hide nothing from the Governor. Let the Governor go away with a full knowledge of our thoughts and our wants. Salutations to you, O Governor, who have come to cheer us after all our troubles! I have desired to see Europeans settled at Taupo ever since I first saw them in the Bay of Islands, when I signed the Treaty of Waitangi; but five Governors have come and gone, and it is only now that my hopes are being realized. We look upon this as a great blessing. Welcome, O Governor, to Taupo, and return in peace to your home!

RAWIRI KAHIA: Welcome, O Governor, to Taupo! Come and see for yourself the thoughts of your people, and judge of them for yourself. We are all very much rejoiced at your coming among us. I shall ever remain steadfast. We will be the same behind your back as before your face. Go home in peace. Fear not for our loyalty.

PERENAHU TAMAHIKI (Ngatiraukawa): Welcome, O father and Governor! Here are Ngatituwharetoa and Ngatiraukawa. We are now for the Government. The tribes from all parts came and troubled and tempted us, and many left for a time; only very few remained with the Government through the troubles that have passed, but those few have gained the victory; the many are now returning. We will ever remain loyal.

MANIHERA: Welcome, O Governor! Come to Taupo. Come and visit the people in the interior of the Island; they are now all with you.

HORI TAURI: Welcome, O Governor! Come and see Ngatituwharetoa and Ngatiraukawa. Come to Taupo. It cheers us up to see you at Taupo.

HAMI: Come, O Governor, to Taupo and Tongariro! Come and see Tongariro Mountain, Taupo Lake, and Ngatituwharetoa Tribe. Heuheu in former times was our chief, but he has long been dead. We look now to you as our chief and Governor. All those chiefs of former days that you may have heard of are dead. Poihipi and Hare Tauteka are now our elder chiefs, but you are our chief and father; you now possess all the *mana*.

RUTENE (Ngatiraukawa): Come, O Governor, and see your people living inland—Ngatituwharetoa, and Ngatiraukawa. We now all come to Taupo as a centre, and so learn what to do, and we are now come to Taupo to meet you, and to hear from you what we should do.

TUKUREHU MAMAO: Come, O Governor! (Song of welcome.) Come, O father, for you are our guide! Come to Taupo. This tribe are now all with you.

PAURINI KARAMU: Come to Taupo. We are but few. During the past years nearly all left you: now all have returned to you. Taupo and Tongariro are yours.