

FURTHER REPORTS

FROM

OFFICERS IN NATIVE DISTRICTS.

(In continuation of Papers presented on 27th August, 1872).

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

WELLINGTON.

—
1872.

FURTHER REPORTS FROM OFFICERS IN NATIVE DISTRICTS.

No. 1.

The RESIDENT MAGISTRATE, Upper Whanganui, to the Hon. the NATIVE MINISTER, Wellington.

Resident Magistrate's Office,

SIR,—

Whanganui, 23rd April, 1872.

I have the honor to report, for the information of the Government, that Mete's peace meeting held at Putiki on the 17th and 18th days of this present month, passed off most satisfactorily. I attended by special invitation, and took notes of the speeches, which I am about forwarding for publication in the *Waka Maori*.

The object of the meeting was the confirmation of peace and unity, more particularly amongst the Whanganui Natives, from the source of the river to its mouth, and was the third meeting of the kind held since January, 1871; the first having been held at Aomarama, the second at Taumarunui, and the third and final meeting at Putiki. The prime object of these meetings on the part of the Government Natives has been the extension of peace and quietness amongst all those tribes who had hitherto kept aloof, and been engaged in hostilities against the Queen. I am in a position to state that their tendency has been highly pacificatory, and I believe good will result therefrom.

The Whanganui Natives deserve a letter of commendation for their efforts in furtherance of peace, which would encourage them to do likewise in the future.

Paetahi, Rewi's cousin, and other Waikato Natives, were present; they came down with Topine, Ihau, and the other head river chiefs, including Pehi Turoa and Tahana. Tamehana, Matene, Ihakara, and Matiaha, of Wairarapa, were likewise present, as also Wi Hapi, Noah, Ngawaka and others.

A female child was figuratively spoken of as the emblem of peace; and a dogskin mat and blanket, representing Native and European clothing, were produced, and the ceremony gone through of enveloping therewith what was supposed to be a female child, which was then handed over by Tahana Turoa to Topine, and accepted by him; thereby signifying that the whole of the Whanganui Natives had again united for peace.

Paetahi and party expressed satisfaction at meeting with Europeans; referred to Maori King's decrees about land, roads, &c., and their having abstained from selling land; and charged the Government Natives with being at variance on such questions. Rauparaha's speech in support of law, &c., carried much weight with the meeting, and was frequently referred to by subsequent speakers. Mete and Kemp likewise spoke frequently in the same strain, as also Pehi, who enlarged upon the necessity of peace being extended to the tribes throughout the country.

The Horowhenua dispute was referred to, and Tamehana stated that the claims of his tribe would be referred to the Land Court, and wished Major Kemp to agree to separate surveys being prosecuted at one and the same time, with a view to a final settlement of the dispute in said Court. Kemp persisted in the desirability of a meeting being first held to discuss the question, and is now preparing for same.

The Murimotu dispute was afterwards gone into, but no decision came to in the absence of Topia, who was blamed by Mete for his opposition after the boundary had been agreed to by the assembled tribes with his concurrence. I strongly urged the Natives to refrain from quarrelling over their lands, and to have recourse to the law for a settlement of all disputes, and by no means to resort to force; that the law was the preserver of both life and property, and that by quiet discussion and an appeal to the duly constituted Courts, all their grievances would be redressed, and life and property saved. The pushing on of the Murimotu survey by Te Aro and party, has been the cause of much excitement amongst the Natives, and a collision at one time seemed imminent, and I believe blood would have been shed had not some of the chiefs interfered, and strongly opposed anything like a resort to arms. I am very much afraid that this question of disputed boundaries, and prosecution of the surveys thereof by one or other of the disputants, may, some day or other, lead to serious results, and that the peace of the country will be disturbed thereby. I think it only right to mention this, and I do so conscientiously, and from an honest conviction based upon information derived from Maori sources.

With regard to the gold prospecting business, both Mete and Kiritahanga, of Ranana, have received letters from head river chiefs asking them to prevent it. Topine is, however, very persistent, and wants to take up William McDonnell on his return, against the wishes of Pehi, Mete, Kemp, and others. The papers here have taken up the matter very warmly—at the instigation, no doubt, of the McDonnells—and have characterised my conduct in no measured terms, charging me with *falsehood* and duplicity to serve my own private ends; of which abuse I intend to take not the slightest notice, knowing that I have only done my duty in the matter, and for the good of the public; in which course I trust the Government will bear me out. Mete tells me he received a letter from Rewi asking for some packs of cards, and Mete has replied enquiring as to the meaning of such a request, which is differently interpreted by the Natives here, either as being in favor of, or otherwise, of gold prospecting.

FURTHER REPORTS FROM

I start up river again in circuit next week, and have several cases to dispose of, one or two of some importance, as arising out of land disputes, and where property has been destroyed by one of the parties. I have recommended a reference of all such cases to my Court in the first instance, in order that the particulars thereof may be duly recorded, the nature and extent of damage done, &c., so that should I have to stay my hands on account of the matter at issue being beyond my jurisdiction, the case can be adjourned *sine die*, and taken up again at such time as the question of ownership has been finally settled by adjudication of the Native Land Court. With regard to the cases of Hinga Ngawaka, and another, against Hori Mutumutu and Hemi Te Aro, for assault, I heard the same at Putiki, in Kemp's *runanga* house (which was crowded with Maoris, who behaved with the utmost decorum), on Friday the 19th instant, and, after a patient investigation, dismissed all the charges, upon the ground of their being beyond jurisdiction, having arisen out of a land dispute. The Court was further prepared to dismiss the cases *on the merits*, had it power so to dispose of them, the matter having been much exaggerated.

It would appear from the evidence that a general *melee* took place on the occasion referred to, on account of the women having attempted to seize the theodolite, when they were pushed aside and knocked about by Hori Mutumutu, and others, in their zeal to defend their surveyor's property. Counsel was employed by both parties, and I believe the enquiry into the affair has had a good effect upon the Native mind.

I beg further to state that I have been offered three separate blocks of land as an endowment for a school, and shall choose that most accessible from the town; however, I shall report further on this matter, as also on the part chosen for a mulberry plantation, on my return from up the river.

I have, &c.,

RICHARD W. WOON, R.M.

No. 2.

The ASSISTANT UNDER-SECRETARY, Wellington, to the RESIDENT MAGISTRATE, Upper Whanganui.

Native Office,

Wellington, 1st May, 1872.

SIR,—

I am directed to acknowledge the receipt of your letter dated 23rd April, on the subject of the recent meeting convened by Mete Kingi at Putiki, and to state in reply that Mr. Fox has read your report with interest, and entirely approves of the steps taken by you to avert possible trouble amongst the Upper Whanganui Natives, through the illegal proceedings of some settlers in attempting to prospect for gold without authority. As the chief Topine has since left for Tohua, and taken several Europeans with him to prospect for gold, it does not seem necessary to take any further action in the matter.

I enclose a letter of thanks to the Whanganui Natives for their efforts in furtherance of peace at the late meeting.

I have, &c.,

H. HALSE,

Assistant Under-Secretary.

No. 3.

The RESIDENT MAGISTRATE, Upper Whanganui, to the Hon. the NATIVE MINISTER, Wellington.

Resident Magistrate's Office,

Whanganui, 11th May, 1872.

SIR,—

I have the honor to report the arrival of the chiefs Pehi Turoa and Tahana Turoa, from Te Aomarama. Pehi tells me he would not at first allow Topine and party to proceed up the river, fearing that Topine's action might lead to dissension amongst the head river tribes, in consequence of his (Pehi's) and the other owners of the gold-bearing country, not having yet agreed to open up such country for gold exploration; that Mamaku insisted upon going on with his *pakehas*, stating that he had turned European now, and wished to come out of his Maori isolation. Pehi replied that his opposition was principally upon the grounds that the prospects of peace might possibly be blighted through Topine's line of conduct, which was in opposition to the wishes of the other owners of the soil. It appears, however, that the matter was again discussed on the arrival of Tahana Turoa from town, and Tahana eventually consented to the party going on, after cautioning Topine to confine his gold prospecting operations to his own land.

I have, &c.,

RICHARD W. WOON, R.M.

No. 4.

The RESIDENT MAGISTRATE, Upper Whanganui, to the Hon. the NATIVE MINISTER, Wellington

Resident Magistrate's Office,

Whanganui, 15th March, 1872.

SIR,—

I have the honor to report my return from Tuhua, of Whanganui, on the 11th instant, after an absence of thirteen days. The Rev. Richd. Taylor, and Mr. Russell, of the New Zealand Bank, accompanied me.

We returned from Okoiro (about 180 miles up the river), where we saw Mamaku Manuran, and other chiefs, and we met with a most friendly reception. Pehi Turoa joined us at Aomarama, and returned with us from Okoiro.

We found the up river chiefs at variance about Europeans prospecting for gold in their neighbourhood, consequent upon the late visit of Captain W. M'Donnell to those parts for that purpose, with the consent and assistance of Topine and his cousin Te Pikikotuku. It appears they allowed the prospecting without first consulting Ngarupiki, Ihau, and other head river chiefs, who have taken umbrage accordingly, and we found considerable ill feeling existing amongst the Tuhua natives about this question.

The chief Pehi recommended them to settle their differences, and avoid dissension, otherwise many of the up river natives would stay away from Mete's peace meeting, to be held at Putiki on 12th proximo; and I am happy to say that Mamaku's cousin, Te Pikikotuku, went on to Taumarunui the day we returned, to see Ngarupiki and people, to try and make up matters, and arrange about attending the meeting. Old Pehi behaved very well, and his advice to them to make friends, and assist in promoting unity and peace, will I trust prove effectual. A letter of thanks to him would, I believe, do good.

I would here mention that, in my opinion, it is highly impolitic for unauthorized Europeans to visit the interior at this time, to prospect for gold, without a proper understanding being first come to with all the Native owners of the land; as much agitation and excitement is thereby caused amongst them, of which we had practical proof in the case alluded to; at any rate it has the effect of unsettling the Natives, and is likely to retard the progress of a speedy and final settlement of the Native difficulty, now so rapidly passing away.

I beg to report that a fine piece of land, about 60 acres, at Karatia, has been set apart for a school, and further action will I believe soon be taken to secure the establishment of so beneficial an institution on the Whanganui river. I am happy to say the feeling amongst the Natives in favour of education is increasing, and I have every reason to hope that support will be given, and that we shall soon see a flourishing Native school at Whanganui.

The Natives evinced much delight at seeing Mr. Taylor, and his visit to them will I trust, be attended with beneficial results; the Reverend gentleman, was much gratified and encouraged at the signs given of an evident desire to return to the Christian faith as professed by them in former days.

I have, &c.,

RICHARD W. WOON, R.M.

No. 5.

Mr. H. T. CLARKE to the UNDER-SECRETARY, NATIVE DEPARTMENT.

Civil Commissioner's Office,

Tauranga, 14th February, 1872.

SIR,—

I have the honor to report, for the information of the Hon. the Native Minister, that I left Tauranga on the morning of the 6th instant, to be present at a large gathering of Natives at Ohinemutu (Rotorua), assembled at the invitation of Ngatiwhakaue tribe, to be present at the opening of a large carved house, now in course of erection, named after the renowned ancestor of the Arawa—"Tamatekapua." I was accompanied by Captain Turner, Mr. Hopkins Clarke, and fourteen Native chiefs, delegated by the Ngaiterangi tribe.

We travelled by the new road, through the Mangorewa forest, and arrived at Te Awahou (the Ngatirangiwehi pa, on the western side of the Rotorua Lake) at two o'clock p.m.; there we were detained about two hours by the Natives of the pa, who wished to show hospitality to the Ngaiterangi chiefs. Pene Taka, and a few of the Pirirakau Hauhaus, who had preceded us, joined our party, and after they had had some food we pressed on for Ohinemutu, where we arrived at six o'clock p.m. I simply mention the time we were on the road to show the great advantage of the new road—having accomplished, in a leisurely day's journey, what would have extended over two days of hard travelling by the old road. The Natives who travelled with us particularly remarked this, and of course I took advantage of the circumstance to point out the benefits of good roads.

At Ohinemutu we found a great number of Natives assembled, I should think from 800 to 1,000, but I was sorry to find that some of the Arawa *hapus*, living on the coast, were badly represented. This, I believe, arose from a rumour which had been in circulation some time before the meeting, that it was the intention of the chiefs who had sent the invitations to give prominence to the capture and trial of Kereopa.

The Ngaiterangi—were represented by Hori Ngatai, Te Kuka, Akubata Tupaea, Enoka, Hamiora Tu, Hohepa Hikutaia, Pene Taka, and some others.

The Ngatipikiao—by Tahuri, Te Pokiha, Te Waata, Rota Rangihoro, Matene Te Huaki, Te Puehu, Te Mapu, and several others.

The Ngatirangiwehi—by Wiremu Katene, Ereatara, Te Retimana, and others.

The Ngatikereu—by Wi Rupa, Maihi Te Rangikaheke, Hori Karaka, Te Urukehu and others.

The Ngatienukukopako and Rangiteaorere—by Hoani Ngamu, Aporo Tipitipi, Wiremu Kepa, Ngawhau, and several others.

Tuhourangi—were badly represented by Te Manihera, Tamati Paora, and Aporo.

Ngatirangitahi—by Te Kati.

Ngatiraukawa—by Maihi Te Ngaru, Te Paerata, Perenara and Ngatio.

The Ngatiwhakaue—were all present.

The Ngaitai—were represented by their chief Wiremu Kingi.

The Ngatiawa, by Rangitukehu and Tiopira Hukiki.

Three days were taken up with sports of every kind. While these were going on, I had a good opportunity of speaking with the chiefs of the different tribes separately.

The first knot of chiefs I met with was Te Pokiha and his party, and I was pleased to learn from him and his people that Ngatipikiao had held a general meeting on the occasion of the death of a near

relative of Te Pokiha (Te Pere) that they had talked over their differences, and had come to an understanding regarding their land disputes. I was altogether pleased with Te Pokiha's subdued manner, and was told by his people that he was endeavouring to follow the advice given him by Mr. Hamlin and myself; was acting as mediator amongst his people, and was trying to curb his naturally fiery and excitable temper. I learned from Te Pokiha that Maihi Te Rangikaheke had addressed a circular letter to the Arawa tribes on the subject of Kereopa's betrayal by the Urewera, and the evidence given against him by the Ngatiawa and Whakatohea—men who he alleged were equally guilty with Kereopa. They had evidently discussed the matter amongst themselves. The question was put to me, Why does the Government show partiality? Some of the men who have committed aggravated and brutal murders have been pardoned—some have not only been pardoned, but taken into favor. Why should Patara be spared and received into favor, and why should Kereopa, who was only the executor of their joint plan be selected as the victim of the law. I am free to confess that I could not to my mind give satisfactory answers to all their questions, but I pointed out the wide difference and the enormity of Kereopa's crime, as compared with other *Kohuru*. That in Mr. Volkner's case there was no incentive to the murder; that Mr Volkner was a Missionary, a man of peace, one who had laid himself out to do good to the Natives, and that it was a cruel and unprovoked murder, without one extenuating circumstance.

Pokiha said we admit all that, and that Kereopa suffered justly for his crime, but why is any partiality shown?

I simply remarked that I could not understand why the Arawa should take any interest in Kereopa. That according to the oft reiterated sentiment of the tribe, that no murderer or rebel could be an Arawa. That Kereopa was either a Waikato, an Urewera, a Ngatiawa, or the member of some other tribe, but than an Arawa he could not be. They evidently expected to be reminded of this, as my reply caused some amusement, and put a stop to the argument. I could see that the fact of Kereopa having been caught by one of Te Kooti's most active and persistent followers, aroused a feeling of indignation, and some of the Natives do not scruple to call it a *Kohuru*, on the part of the Urewera. Having ascertained this, I did not deem it prudent to deliver the copies of Kereopa's letters written shortly before his execution, which I had with me, as the burden of them was complaints against the Urewera for having treacherously given him up, and against the Ngatiawa and Whakatohea for having given evidence against him. This was the only occasion on which I heard Kereopa's name mentioned, and then only in a private conversation.

Captain Turner, Mr Hamlin, and myself, held two meetings with the Tuhourangi, about the road between Te Hemo and Te Niho-o-te-Kiore. These meetings resulted in the Natives yielding the points contested, and agreeing to place the works in the hands of an European contractor at the price offered (£2000). A difficulty, however, arose in the mind of the Resident Engineer. According to the spirit of the instructions issued to him all work given to Europeans must be submitted to public tender. Captain Turner explained that the Natives could take the work for the stipulated sum, and that they could hand it over to an European, the Government holding the Natives responsible for the completion of the contract. The Natives could not see the difficulty, and declined to accept the responsibility without further consideration. A meeting was therefore arranged for the 21st. Since then the Public Works Department have conceded the matter, and I only hope that no fresh difficulties have cropped up in the Native mind in the interval.

We also had an opportunity of arranging with Wiremu Kingi, chief of the Ngaitai, of Torere, for the road to the eastward of Opape—that is to say for that portion of the road running through his district.

Maihi Te Ngaru and Ngatio, of the Ngatiraukawa, proposed a line of road from Ohinemutu to Te Whetu, as being beset by fewest difficulties, from a Native point of view. Captain Turner has applied for authority to personally inspect the line proposed. After which he will be able to give an opinion as to whether it will suit the views of the Government.

On Saturday, the 10th, the Ngatiwhakaue assembled in the new house, called after their famous *tupuna*, "Tamatekapua." The house itself is only just commenced, all the carving work is finished and set up, and the ridge pole across, but the roof not yet put on; it was temporarily covered in with calico for the occasion. When completed, it will be one of the largest purely native houses I have ever seen, and will hold at least four hundred people.

The business of the meeting was introduced by the Ngatiwhakaue chanting some old songs, which were replied to by the Ngaiterangi, in other songs. The best feeling seemed to exist between the different tribes of Natives present.

After a short pause, Henare Pukuatua arose to welcome the tribes to Ohinemutu, and to the opening of the house of their great ancestor "Tamatekapua." He expressed the earnest desire of the Ngatiwhakaue to be at peace with each other, and with the Europeans; that their desire was to meet Natives of every shade of opinion in that house, whether King Natives or Hauhaus—the only people they would exclude were murderers, and with them would have no dealings.

Petera then read from a paper the subjects for discussion, which were,—

- 1st. The Arawa canoe.
- 2nd. The principal man who came in that canoe—Tamate Kapua.
- 3rd. Their land disputes.
- 4th. A district *Runanga* to enquire, and settle those disputes.
- 5th. The East Coast Electoral District, and its member.
- 6th. Religion; how it could best be revived.

Enoka Te Whanake desired the Ngatiwhakaue to take the different subjects *seriatim*, and give some sort of a clue to the direction it was desired that the discussion should take.

Temuera Te Amohau explained that the Arawa was a small carved canoe, made in the year 1863, intended to symbolize the Arawa tribe. When the King movement was first started, many of the tribes seemed to be uncertain which side they would take. They were invited to take one side, and all to man the old canoe. But some of the tribes thought differently; they joined the King party. He

(the Speaker) asked where they were now? Where was Taekata? Where was Kaingarara? Where was Hakaraia? They were all gone, and most of their followers with them—the last (Kereopa) went the other day. They thought they knew best; they would have their own way. But here are we, the tribes who came on board the Arawa canoe. We have safely reached the shore. Now, on this occasion, we have invited you again to be present on a similar occasion—the opening of the house called after the principal man who came in the Arawa canoe. Look round you at the carvings, they represent our *Tupunas*. Look overhead, that is the ridge-pole, the Queen, and her laws. She is over all, and it is under her shadow all the others abide. We ask you to unite with us in devising some measures for benefiting ourselves. Here Temuera sat down. Evidently some of his remarks told upon many of his hearers, who had been followers of Hakaraia and other disaffected chiefs.

After a few remarks from Wiremu Maihi, and Aporo, of Tuhomangi, as to who were to take part in the *korero*, Temuera said: "I wish all the visitors to take part in the discussions of this day. I will point out to you first a few facts. The King has not been put down; his voice still comes across the hills, and over your country. We hear him say, no roads, no telegraph, no surveys, no selling of land, and no leases. I ask you, are we united, or are we divided? I have said this house represents Tamatekapua, and our ancestors; but the ridge-pole is the Queen and the law. The Maori King is using every effort to gain adherents, and an influence over other tribes, but you are idle. This house has been erected to stimulate your exertions, and to create unity."

Perenara then addressed himself to Ngatiwhakaue. He said: "We heard at Taupo that the determination to erect this house was come to after Petera's return from the King, and that it was the result of an interview with Tawhiao; that it was the intention of Petera to bring the King's *mana* to Rotorua. Your explanation is quite different. I quite concur in the views you have expressed."

Unimportant speeches were made by Aporo and Himiona, of Tuhourangi.

Matene Te Huaki then got up, and stated that in his opinion the discussion was not so warmly taken up as it should be, because there were so many strangers present. He then alluded to Perenara's speech, and repeated Petera's song to the "Maori King," of which so much has been said; and added, "Arawa, I thought when I heard the account of Petera's visit to Tawhiao, and the song that I have just repeated, that you were indeed broken up, but I am pleased to find that in putting up this house you have a good intention. I will now suspend my judgment regarding you, but I shall watch you till your house is completed."

Petera Te Pukuatua evidently expected that some allusion would be made to his visit to Waikato and came prepared. He read the minutes of the meeting with Tawhiao, and laid particular stress on that part of his speech in reply to Tawhiao when he counselled him to have a care to the "kumara" in his "rua," that if he should find any of them getting rotten he was to throw them away lest they should cause all the "kumara" to go bad, that if he had any difficulty in carrying out this system he was to apply to Ngatiwhakaue for assistance. He explained that this was the purport of the song.

I was very glad to find that the other Arawa had taken up the subject so that Petera might have an opportunity of publicly explaining the matter. Much capital was made of the supposed defection of the Ngatiwhakaue when the rumor was put in circulation more than twelve months ago, it found its way into the public prints of the Colony, and was used for political purposes.

Temuera then went on to explain the other subjects proposed for discussion. Land disputes and the mode in which it was suggested that they should be settled provoked much discussion.

The Honorable the Native Minister is aware of the dissatisfaction expressed by the Natives generally in this district as to the working of the Native Lands Act. They not only complain of the expenses of the Court, but the heavy expense of the Surveys, and also of the disputes that arise amongst themselves. They gave prominence to the fact that a clever schemer who had money could set up a claim against any poor man who had not the means of paying a Lawyer and the Court and survey expenses. They suggested that a permanent *Runanga* should be elected by themselves, who should take cognizance of all land disputes and who should finally settle them. But the question was, who were to be the individuals, and how were they to be paid. Here the matter stuck.

I explained with regard to the Native Lands Court Act that a new one was brought in, but from the press of business it could not be carried through the Assembly last year, and that it was the intention of the Government to introduce a new Act at the next Session of Parliament.

With regard to a *Runanga* to settle the Land disputes, I informed them that my own idea was that it would be a very good arrangement provided that the disputants would bind themselves to abide by the decision of the Arbitrators or *Runanga*, and I also suggested that rather than have a permanent body of men, that the Civil Commissioner or the Resident Magistrate should nominate chiefs of well known standing and influence to assist them in settling these troublesome disputes. I then appealed to them whether they would adhere to the decisions of such a *Runanga*. This caused further discussion and it was decided that Ngatiwhakaue as the proposers of the scheme should first give their consent. This they did unanimously.

Ngaiterangi then followed but Hori Ngatai said he would not call upon his friends to decide. "Rauru ki tahi" was their tribal *Whakatauki* and he would answer for his people.

Enoka Te Whanake then arose to speak to the subject of the East Coast District and its member. He said he had on two occasions urged this matter, once at Whakatane, and once at Tauranga. He said he had applied to have the boundary altered. He could not see the reasonableness of cutting "Matatua" in two. The stern to vote with the East Coast Natives and the head with Tainui (Waikato). That at the last election they would not give a single vote because they were asked to vote for a person on the West Coast.

I would respectfully request the Honorable the Native Minister to consider this matter and grant the unanimous wish of these people to have the boundary of the East Coast District so altered as to include the Tauranga District.

At this stage of the proceedings I left the meeting as it was necessary that I should return to Tauranga that day to attend to my Resident Magistrate's duties. I then addressed a few complimentary

FURTHER REPORTS FROM

remarks to the Ngatiwhakaue and told them how much pleasure I had experienced in listening to their loyal speeches.

I left Ohinemutu at three o'clock p.m., arriving at Tauranga at half-past ten o'clock the same evening.

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

No. 6.

The RESIDENT MAGISTRATE, Waimate, to the ASSISTANT UNDER-SECRETARY.

Resident Magistrate's Office,
Waimate, Bay of Islands, 8th March, 1872.

SIR,—

I have the honor to report for the information of the Honorable the Native Minister, that a Native land quarrel, which I regret to state was the cause of open hostilities actually commencing, has been brought to a termination and peace restored between the parties.

This disputed land is situated on the south-west side of the "Omapere Lake," the disputants being Wi Hongi of "Te Uriohau" tribe, and Wi Whata of "Ngatikorohue" tribe. Several meetings had taken place about this land, at one of which, on the 11th of January last, I was present, when it was agreed by both parties that the question of ownership should be decided in the Native Land Court. This agreement was subsequently ignored by "Te Uriohau" who proceeded to build a pa upon the ground, a step quickly followed by "Ngatikorohue" who erected a stockade within musket shot of their opponents, and for the first few days all proposals made were rejected by both parties, a desultory fire being kept up between them from earthworks hastily thrown up on different parts of the ground.

The number of men did not exceed thirty in either pa, but had the quarrel continued this number would have speedily increased, involving other tribes, who would have taken up arms in support of their respective friends.

On the 5th instant I again visited these pas, and entered into negotiations which resulted, on the following day, in a final cessation of hostilities without any casualties having taken place; a friendly meeting being effected between the parties, each agreeing to return to their homes, leaving the land to be passed through the Native Lands Court.

I have much pleasure in testifying to the assistance rendered on this occasion by the chiefs Wiremu Katene, Hare Wirikake, Hemi Marupo, and Wi PiriHonga, who accompanied me to these pas, remaining there until all was settled.

I have, &c.,
EDW. M. WILLIAMS,
Resident Magistrate.

No. 7.

Mr. LOCKE to the Hon. the NATIVE MINISTER.

SIR,—

Napier, May 6th, 1872.

In accordance with your instructions of April 16th, I have the honor to forward to you the following report of His Excellency the Governor's visit to the Taupo and other districts in the interior of the Island.

His Excellency Sir G. Bowen started, as you are aware, from Napier for Taupo in one of Cobb's coaches on the morning of Thursday, April 6th, accompanied by Captain Machell, A.D.C., the Hon. Walter Stuart, and myself, and slept that night at Haroto, where we were joined by Inspector Scannell, the officer in charge of the Taupo district, who also accompanied His Excellency during the remainder of the trip. The following day we reached Opepe, calling at Tarawera and Runanga, and arrived at Tapuacharuru, Taupo, on the 8th, His Excellency taking up his quarters at the hotel lately erected at Tapuacharuru on the land purchased by the Government as a site for a township. Shortly after his arrival, Poihipi Tukairangi called and invited the Governor over to his pa on the opposite side of the river, where he said his own people only were at present collected, but that during the Governor's absence at the south end of Taupo to see Hare Tauteka, Matuahu, and other chiefs of Tokanu and Rotoaira he would collect the remainder of Ngatituwharetoa and portion of Ngatiraukawa tribes, some of whom, with their old chief, Hori Ngawhare, had already arrived at Orakeikorako, and others were at the Niho-o-te-Kiore, in anticipation of the Governor's visit.

Accordingly, after lunch, His Excellency crossed the Waikato to Poihipi's pa, where he was greeted with every demonstration of joy. Triumphal arches of green boughs had been erected, and the gateway of the pa, which is carved in the old Maori fashion, was also decorated for the occasion. The pa itself, since peace has been established, has been allowed to go to decay. The speeches made on this and other occasions are appended to this report. After the meeting was over, His Excellency and party went down the Waikato in canoes to visit the warm waterfalls (Otumuheke), and other wonderful natural curiosities in this neighbourhood. On the following morning (April 9th), early, the Governor started for Tokanu and Rotoaira in the Government whale-boat, but when about half way a strong contrary wind sprung up, which obliged His Excellency to land at Motu-tere, where he met some of the party who had ridden overland, and having procured a horse, proceeded with them the remainder of the way. Unfortunately, the boat, which did not arrive until three o'clock next day, had all the food, blankets, &c., on board, which was rather a source of inconvenience; but I am glad to say this was the only mischance we had during the whole trip. The accommodation at the place was very meagre indeed. The Governor and party had to sleep in a small whare (*raupo*), which was built over a boiling

spring, a thin crust of earth alone intervening between the occupants and the boiling substance beneath. This in part compensated for the want of blankets; and potatoes cooked in this spring, in true Maori fashion, were the extent of our eatable supplies.

On the Governor's arrival at Tokanu, he was warmly greeted by Hare Tauteka, Kingi Herekikie, Topia Turoa, Kerei Tanguru, Hataraka te Whetu, and other chiefs and their people. Te Heuheu and Hohepa Tamamutu were away in the Bay of Plenty, and as it was getting late, the korero was put off until next day.

On the 10th the Governor, at 9 a.m., started for Rotorua, a lake lying between Tongariro and Pihanga, and close to Ruapehu, about ten miles off, attended by several chiefs from Tokanu. The position of this lake is perhaps the most romantic for scenery of any in the interior, situated as it is in the very centre of the island, surrounded by the snow-capped mountains of Ruapehu, Kaimanawa and Pihanga, and just at the base of the active volcanic cone of Tongariro. It is from here all the large rivers of the North Island take their rise; and what adds to the beauty of the scene to a practical colonist is the extensive plains of excellent land, covered with grass and dotted with forest, that open to the view on arriving at the lake. After a short rest, His Excellency returned to Tokanu, and, according to arrangement, held a meeting with the Natives. The speeches delivered are annexed hereto.

April 11.—His Excellency left Tokanu in the whale-boat, and went as far as Tauranga, the scene of the first fight between our forces and the enemy in Taupo district. Here he landed, and rode the remainder of the way to Tapuaeharuru.

April 12th.—According to promise, Poihipi had collected the remainder of Ngatituwharetoa residing at the north end of the lake and on the Kaimanawa plains, and a portion of Ngatiraukawa. The weather, however, looking threatening, it was decided to remain at Tapuaeharuru for that day. Next morning the Governor held a korero with the Natives in front of the Court House (a summary of these speeches is attached.), and in the afternoon went to visit the Waikato falls (te Huka), about four miles down the river; also the warm baths.

April 13th.—His Excellency and party left Tapuaeharuru on their way to Rotorua and Tauranga, and arrived at Orakeikorako at 2 p.m., where the remainder of the Ngatiraukawa had collected, with their venerable chief, Hori Ngawhare, from the Waotu Patetere. After partaking of some refreshment prepared by the Natives, a *korero* was held, a summary of which is herewith annexed.

April 14th.—His Excellency, after visiting the alum cave, &c., proceeded to Tarawera Lake and Rotomahana, on his way to Rotorua, and thence to Tauranga by the new road.

In the above, I have only given a mere outline of the movements of His Excellency in his journey through the Island and his meetings with the Natives, and a summary of the speeches delivered on the occasions mentioned.

The importance of this visit in a political point of view cannot be too highly appreciated, and there is no doubt but that the good results which will accrue from it will be of a lasting benefit. The immediate effect is plainly demonstrated by the sincere manner in which His Excellency was met, and the open way in which the Natives spoke to him of their wants, and asked him for his assistance and advice; but of all the speeches delivered by the Natives, the one sentence in Hare Tauteka's speech (a man possessing a thorough knowledge of the mind of his people), is the most important, and should not be lost sight of, for its significancy, viz.:—"Taupo is yours; Tongariro is yours; they are in your hands. The Ngatituwharetoa living on the west shore of the lake have come in to you. They will require constant attention; it is only thus you will keep those people right. Do not neglect them. Do not neglect Taupo; raise us up. The country is yours, open it up."

I have, &c.,
S. LOCKE.

Enclosure 1 in No. 7.

THE following is the substance of the SPEECHES delivered at the KORERO, TAPUAEHARURU, April 8th, 1872.

Poihipi Tukairangi said: Welcome, O Governor, to Taupo. We have been long desiring to see you. For many years past we have been in great trouble. We were nearly destroyed, but a few have always remained firm to the Queen, and like the *Horomatangi* (sea-god), that dwelt of yore in Lake Taupo, and in former days swallowed the evil monsters of the deep, we have now destroyed our enemies; but our joy at welcoming you to Taupo recompenses us for past troubles. Taupo is yours; the lake and all the lands around, and all the people. Take them all. You come as the sign of peace. Welcome! for you are our father. We desire to commemorate your arrival amongst us by naming some place after you. We should like that the town to be founded here should be called after you. We feel now as if new life were given us when we see the Governor in our midst. We know that we are not forgotten. The people now here represent the feeling of the whole tribe. Welcome! Welcome!—(Then followed a song of welcome, in the chorus of which the whole joined.)

Reweti Te Kume said: Welcome, O Governor, to Taupo. Come and instruct us in all the laws, thoughts, and works of the Europeans. Taupo is yours, the lake, the people, and the land—yours to carry out the works of the Europeans, to make roads and other works, and to have schools to teach our children English. There have been Hauhaus amongst us, but all are yours now. Whatever may be your plans respecting this country, we are waiting to carry them out.—(Another song of welcome followed.)

Paora Rauhihi said: Welcome, O Governor, to Taupo. We have been long wishing to see you. We have often heard of you by name, but we thought we should never see your face here. Welcome to Taupo. (Another song of welcome.) I never saw a Governor before. We are but a remnant of what we once were. Welcome!

His Excellency then spoke mainly as follows :—O my friends, chiefs, and people of Ngatituwharetoa, salutations to you all—you in particular, O Poihipi Tukairangi, I salute you, for you have ever been loyal to the Queen and a firm friend to the English ; nor is this the first time you have welcomed me. When I first arrived in New Zealand, four years ago, you wrote me a letter of welcome. That letter, together with other letters from loyal Maori chiefs, was sent to the Queen's Ministers in England, and it was afterwards printed, with other documents respecting this country, for the information of the great Parliament of the Empire at London, so that the name of Poihipi Tukairangi is now spread far and wide. The English naval officer, Lieutenant Meade, who came to Taupo in 1865, and was so hospitably entertained by you here, has also written a book, in which your loyalty and the beauty of your lakes and mountains is celebrated. In the wars and the troubles of the last few years Poihipi has stood firm to the Queen, even as the rocky isle of the Motu Taiko now before us stands firm as ever amid the winds and waves of the great lake. When evil times came on, and the sky was dark and lowering, the friends of law and order took refuge with him, even as a canoe caught by a storm takes refuge under the lee of Motu Taiko. Now the storm is passing away, the sun shines forth again, and the tribes lately disaffected are returning to their allegiance and are following his good example. In a word, the influence of Poihipi (as he himself said just now) has driven away the demons of war and murder, which were devastating this fair land, even as the sea-god, *Horomatangi*, celebrated in the old Maori legends, destroyed the *Taniwhas* (sea monsters) which once infested the shores of Lake Taupo. And now, my friends, I rejoice that you are industrious as you have been brave in war. You were the first to join the Government in the road through your district—those roads which confer such great benefits on all alike—on the Maoris and on the pakehas. I trust you will also join the Government in founding schools, as your countrymen have already done at Pakowhai, Maketu, and elsewhere. Thus your children will grow up in good nurture, educated, and able to cultivate the arts of peace, and live in friendship and harmony with the English. Then the two nations, the white skin and the brown, which inhabit this Island will grow up into one, with common laws and institutions. Oh, my friends, I pray that God, the Giver of all good, may pour his choicest gifts upon you all.

Enclosure 2 in No. 7.

THE following is the substance of the SPEECHES which were delivered at the KORERO, at TOKANO, April 10th, 1872.

Hare Tauteka : Welcome, O Governor to Taupo. It is with great joy we welcome you. We look upon you as our father, the father of the Maori people. Our number is now but few, but we welcome you with none the less sincerity. You have often shown your love to us during the past few years. We have heard that the Governor would always be our friend, and we have found it so with you. We are rejoiced to welcome you after the troubles we have gone through, and we look to you to keep us from further trouble. (A song of welcome followed.) It gives us much pleasure, it rejoices us to have this opportunity of welcoming you here, so that we may speak to you as our father who takes care of us, and gives counsel and instruction. Taupo is yours, and Tongariro ; they are in your hands. The Ngatituwharetoa, living on the west shore of the Lake, have come in to you. They will require constant attention ; it is only thus you will keep those people right. Do not neglect them. Do not neglect Taupo. Raise us up. The country is yours ; open it up. Governor Grey told us to take care that Taupo was properly managed. He said "keep Taupo together." We are now waiting to hear what this Governor will say.

Kingi Herekiki : Welcome, O Governor, to Taupo. Be steadfast to lead us right. Matuahu has not long surrendered to you. We require constant guidance, for we have just commenced to be wholly in the hands of the Government. Be careful about buying land at Taupo, so that all may hear whose land is bought, so that all get their fair share of the price given. Welcome, O Governor.

Topia Turoa : Welcome, O Governor. I belong to Taupo as well as to Whanganui. Men and land have been the cause of my troubles—Tawhiao and the boundaries of my land. I was a stray sheep that went astray, and more joy was shown on my return than for the ninety and nine that remained in the fold. I look upon Taupo with a jealous eye. I observe all that has been done up to the present time, and it is all good. All that has been done here has tended to raise the people. All has been done for the good of the people.

Waaka Tamaira : Welcome, O Governor, to Taupo. Come and visit Hare Tauteka and Te Heuheu. Welcome. Taupo and Tongariro is yours. Welcome, O friend of the people and the country ; the friend of the people of Taupo.

Hataraka Te Whetu : Welcome, O Governor, to Taupo and Tongariro. You have come a long and toilsome journey to visit us. Welcome to the sea of Taupo. Go and visit your home and other places, but hasten back and visit us again at Taupo.

Aperahama Te Whetu : Welcome, O my father. We have only heard of you before ; now we see you with our eyes. Look around at the land and at the Lake—they are yours. Open up the country ; assist us to make the roads. Look around, and see if you can improve our condition. See what you can do to open up the country. We look to you to give us proper counsel.

Kerei Te Tanguru : Welcome, O Governor. You will see here the result of what has been done of late. Matuahu and others are now with us. Matuahu would have been here if he had known the exact day you were coming. We all see the benefit of this way of treating the people. You have allowed the people of the west shore of the Lake to come in. They are now firmly yours. We hope your thoughts are still for the same way of acting ; if so, all is yours. We thank you for sending assistance to us when troubles came over Taupo. We will not forget your sending help when we needed it. We are all now true to the Government.

His Excellency Sir G. Bowen then addressed the meeting, mainly as follows :—O, my friends, Hare Tauteka, Herekiki, and all of you who have remained staunch during the late troubles.

Salutations to you all. I know that you have gone through great trials, and have shown all the gallantry of your ancestors in war. I, as the Governor and representative of the Queen, thank you, and have now come to visit you at your own homes. The desire of the Queen is that her Maori and pakeha children should grow up into one. The Queen is also glad that the Maoris lately opposed to each other are now friends, and that they are all now living in peace and harmony with the Government and colonists. I rejoice also to salute Topia Turoa, the stray sheep who has returned to the fold, and who lately fought so bravely for the Queen. I rejoice that the Ngatituwharetoa tribe is now again united through Te Heuheu, Matuahū, and others having submitted to the Government. Thus the Maoris who dwell round the great lake of Taupo now understand the blessings of peace, law, and order. You are already beginning to reap the advantages of peace by selling the produce of your labor, and procuring the clothes and comforts of the Europeans. To carry these benefits still further, it will be well to make roads like your countrymen elsewhere, and as you propose to do yourselves. The Government will assist with money and tools; but, mark well my words, the roads are a benefit to the Maori as well as to the pakeha, and the Government will not press the making of the roads through the Native districts if the inhabitants of those districts object. No man need sell or lease his land unless he wishes it himself. The ownership (*mana*) of the land remains as it always has remained with the Maoris themselves. And now, my friends, I thank you for the hearty welcome which you have given me, and for the loyal speeches. Hare Tauteka has said Governor Grey told him "to keep Taupo together;" this is correct. I say to you the same—keep Taupo and Ngatituwharetoa in peace and harmony with the Government and other Maori tribes. What Te Herekiele said on this point was very good—before selling any land let the title 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 when your ancestors were living at Hawaiki. 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 learning of the English. In this, as in all other matters, you can 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.

Enclosure 3 in No. 7.

THE following is a SUMMARY of the SPEECHES delivered at TAPUAERURU, April 12th, 1872.

Poihipi Tukairangi: This is a welcome and 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 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 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 amongst us. I shall ever remain steadfast. We will be the same behind your back as before your face. Go home in peace; fear not our loyalty.

Perenara Tamahiki (Ngatiraukawa): Welcome, O father and Governor. Here are the 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, but a 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 all now with you.

Hori Tauri: Welcome, O Governor. Come and see Ngatituwharetoa and Ngatiraukawa. Come to Taupo. It cheers us 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 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.

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

Panini 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.

Poihipi Haromatangi: The Ngatituwharetoa chiefs will take care of their people, and see that no mischief arises within their boundary. The boundaries of Taupo district are these:—Commencing at Horohoro, thence to Arowhenua (near Titiraupenga), Wharepukunga, Maraeroa, Tuhua, round by the back of the mountains to Te Rongaroa and Tamarunui to Ruapehu, on to Ruahine and Titiokura, thence to Heruiwi and back to Horohoro. Let chiefs of other tribes be responsible for the good conduct of their own people. They must not interfere with us.

His Excellency Sir G. F. BOWEN then spoke to the following effect :—O, my friends, chiefs, and people of Ngatituwharetoa. I have already addressed you in the pa of that loyal subject of the Queen and firm friend of the pakeha, Poihipi Tukairangi. He deserves the title of Horomatangi, because he has been an enemy to all crime and evil in this district, even as in the legend Horomatangi destroyed the cruel monsters (*Taniwhas*) of the lake Taupo. Poihipi is one of the few survivors of the chiefs who signed the treaty of Waitangi when the sovereignty of these islands was ceded to the Queen, who on her part engaged to protect the lands, the fisheries, and all the other rights of the Maoris. This treaty remains inviolate. The law protects the property of the Maoris as it protects the property of the pakehas. The Government fully recognise the merits and services of Poihipi and of other loyal chiefs, and will assist them in making the roads, building the mills, and in the other good works which they contemplate. I am glad also to meet here to-day so many of the great tribe of the Ngatiraukawa. Matene Te Whiwhi and many of the tribe have welcomed me at Otaki, and now Hori Ngawhare is waiting to welcome me at Orakeikorako. I rejoice that so many of the chiefs of the old times—trees of the forest—are still standing, and that a noble growth of young trees is rising round them. I trust that you will join the Government in founding schools here, such as those already established at Pakowhai, Maketu, and elsewhere, in which the youth of the Maori race learn the language and arts of the English. As I said at Tokano the other day, there was once a time when the ancestors of the English were little more advanced in civilization than the Maoris now are, but wise and good men rose among them, and taught them to make roads, and to build houses and ships. About the time Hongi, the Ngapuhi chief, went to England, a Scotchman, M'Adam, discovered how best to make roads, and his is the system now in use both in England and New Zealand. You have not to make new discoveries for yourselves, but only to adapt the useful discoveries of your pakeha friends. What Poihipi said just now in his speech was correct. Each tribe can do what it likes within its own boundaries. For example, whenever a tribe wishes to make roads, the Government will assist with money and tools, and no other tribe has any right to interfere. The Government has no desire to make roads, or other useful works, except in those districts where the Maoris willingly co-operate. You already understand the advantages of roads. A horse does not cost so much to feed as a man, and yet it is eight times as strong. When you have got roads, one man, with a horse and cart, can carry as much corn and potatoes as eight men would carry. As there are no other points on which you wish to address me, I will now conclude. I thank you once more for the hearty welcome which you have given me, and pray that peace and prosperity may flourish among you like the everlasting green of your native forests.

Enclosure 4 in No. 7.

THIS is a SUMMARY of the SPEECHES delivered at ORAKEIKORAKO, 13th April, 1872.

Hohepa Taupiri: Come, O Governor. Come and see us, your people. You are the father of the people. (Song of welcome.) Salutations to you, O Governor. We have been swimming as it were in the ocean, and knew not where to go. We feel that we are now touching the shore, and you have come to help, and guide us to land. Salutations to you, O Governor.

Tuiri Rangihoro: Salutations, O Governor. Come and see us. We hand over all the roads in this district to you—they are in your hands. It is for you to direct what is to be done here. Salutations.

Hare Matenga: Salutations. Come O Governor, come and see us. We rejoice to see you here. We shall ever remain faithful to the Government. The people and the pas are all yours. We cannot say more.

Aranui: Welcome, O Governor. Come and clear away the doubts and darkness that surround us. Come and see Hori Ngawhare. We have long been searching for a proper course to take so as to save the people. We are now beginning to think that we have found out the right way. You have now arrived, and we will listen to you, in hopes that our troubles may end. All the Ngatiraukawas and followers of the king will hear what you say to-day. Salutations to you.

Hori Ngawhare: Come, O Governor, and search for yourself what is required for us. We are searching—we, the Maoris, for a proper course. We wish you, Governor, to point out to us what to do.

His Excellency Sir G. F. Bowen then addressed the meeting, mainly as follows :—O my friends, Hori Ngawhare, and chiefs and people of Ngatiraukawa. Salutations to you all. I thank you for your loyal speeches, and am very glad to visit you in your own country. I also rejoice to meet your celebrated chief Hori Ngawhare, and am sorry to find him suffering in body, though his mind is as clear as ever. I thank him for having travelled fifty miles to meet me here, and for his invitation to escort me through your country from Taupo to Cambridge, in the Waikato. I am very glad that the Ngatiraukawa desire to see the Governor crossing their district. I know that there are two roads from here to Auckland, and that both are equally safe for me. Next time I will go by your road, but this time I will go by Rotorua, and Tauranga, where I have promised to meet your friend Mr. M'Lean, to consult with him how best to promote the interests of the Maoris. One of your chiefs (Tuiri) said in his speech that the Ngatiraukawas place the question of roads entirely in the hands of the Governor; but, my friends, this is a question principally for yourselves, each tribe will say whether it will assist the Government in making roads in its own district, and no other tribe has any right to interfere, as I have explained at Taupo, and elsewhere. The benefits of roads are great, and affect the Maoris equally with the Pakehas—indeed, there are as yet but few Pakehas in these inland districts. I am very glad to find the Ngatiraukawas wish for roads, and the Government will assist you with money, and tools, as it is assisting other tribes. Remember the roads do not affect the *mana* of the chiefs, or the ownership of the land. This is quite clear. Let no man deceive you on this point. The telegraph is also of great use to the Maoris. Formerly, if a Maori wanted a bag of flour from Napier or Tauranga he had to send a messenger for it, and to incur much delay and expense. Now he can send for it by the wire.

and it comes up by the coach at once. In addition to the roads and the telegraph, I recommend to you the foundation of schools for your children. The Government will assist you also in this matter. As there are no other points on which you wish me to address you, I will conclude by again thanking you for the hearty welcome which you have given me.

No. 8.

The Hon. NATIVE MINISTER to Mr. LOCKE,

Alexandra, Waikato,

8th June, 1872.

SIR,—

I have the honor to acknowledge the receipt of your letter of 6th ult., containing a highly interesting Report of the tour of His Excellency through the Taupo district, and an account of the speeches delivered by the Natives at the different settlements visited.

I trust sincerely that the beneficial results which you anticipate will arise from the presence of the Governor in the interior of the Island, will be realised, and I have to thank you for the zeal and exertions used in conducting His Excellency through a portion of the interior in which your official services have always been found of such a beneficial character.

I have, &c.,

DONALD M'LEAN.

No. 9.

Lieut.-Col. RUSSELL to the Hon. the NATIVE MINISTER.

SIR,—

Poverty Bay, 10th February, 1872.

Having lately passed through the Native district lying between Poverty Bay and Waiapu, I take the liberty of submitting the following observations for your consideration:—

The country beyond Tolago Bay is little known or traversed, though its value as a pastoral district is by no means inferior to the coast country between the Tukituki River and Castle Point, which now carries so many thousands of sheep, and adds so much to the wealth of the country. I saw it under disadvantageous circumstances, for it had been scorched by the long prevailing drought, and was, moreover, blazing with bush fires, which were over-running the whole country, and had even destroyed some few sheep, cattle, and horses. But on the hills bordering the coast, and so far as the track led inland, I found English rye-grass flourishing luxuriantly (though it is difficult to say how it came there), and it is evident from the rich growth of the Tutu, Koromiko, and other Native shrubs, as well as from the Native cultivations (which were invariably on the steep hill-side, rather than in the small intervening valleys), that the hills are of a very rich character—to me they seemed very superior to those of the sheep country to which I have alluded, and if stocked, would in a very few years carry a greater number of sheep.

But the great feature of the district is the valley of the Waiapu. So far as I could judge from the ranges as I approached it, and from a ride of a few miles which I took up the valley to Pukemaiere, it extends beyond Hikurangi, and cannot be less than thirty miles in length, with a breadth varying from one to four or five miles, averaging perhaps two miles, and with many lateral valleys debouching upon that of the Waiapu, and containing more or less of flat cultivable land.

I have no doubt that after deducting one-third of the area for unavailable river bed, that more than 20,000 acres of rich cultivable land may be found here fit for European settlement, all accessible for dray carriage to the place of shipment at Waiapu.

I was detained a week at Waiapu, and from the opportunities which I had for observation during my journey could perceive no disinclination on the part of the Natives to lease their lands. On the contrary, it was in one case offered and even pressed upon me. They are aware that the Natives of Tolago Bay are already receiving £800 or £900 a-year for but a comparatively small amount of land, and they feel themselves to be very poor with the means of riches at their hand.

The road, or track, between Tolago Bay and Waiapu is simply execrable, and every journey is made at the risk of the life of both horse and rider—sometimes it takes them some distance into the sea, amongst clefts in the rocks into which the horse must descend and scramble out as he best may. On one occasion the Resident Magistrate, having succeeded in reaching a rock, had to hold on by his horse's bridle for five hours, until the tide fell sufficiently to admit of his continuing his journey. In other cases the track down precipitous hills is excavated by the rains so that the horse moves in a cleft higher than his back, and which in wet weather can be passed only by sliding from the top to the bottom.

I believe no difficulty whatever exists in carrying a bridle path over good road if the Government would authorise the expenditure of the money set apart for this district, under the supervision of Captain Porter, and Mr. Campbell, R.M., both of whom have a most intimate knowledge of the country, and could employ Native labor very advantageously. They inform me that they have long been waiting for the services of a Government surveyor, but a professional man is really not necessary (although of course always desirable), and I believe that authority to those gentlemen to proceed with the work upon their own judgment would be a very great boon to themselves, who have to travel it, and to the inhabitants of the district generally.

I have, &c.,

A. H. RUSSELL.

FURTHER REPORTS FROM

No. 10.

H. T. KEMP to the NATIVE UNDER-SECRETARY.

Civil Commissioner's Office,
Auckland, 17th November, 1871.

SIR,—

I do myself the honor to report, for the information of the Hon. the Native Minister that the Native Deputations from the North and South have returned from their visit to the *Kuiti*, whence they had been specially invited by the Chiefs Manuwhiri and Rewi, to a conference on matters of private as well as public concern, and in which the Government had taken no particular part further than that of facilitating an interview in the hope that some specific measures would be suggested by them for consideration in the interval to the approaching *Hui*. I am not able to gather that anything worthy of note has transpired at this visit, beyond that of a friendly meeting, to which, however, and as an exceptional one, some little importance may be attached.

The chief Mangonui, of the Bay of Islands, has furnished to the Native Minister his own report, and as Ihakara will have the opportunity of explaining in person his own views as to the ultimate result of this interview, I will only add that in both cases the chiefs and their friends have received every attention while in Auckland, and that passages have been provided for them both ways at the public expense.

I have, &c.,
H. T. KEMP.

No. 11.

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

SIR,—

Alexandra, 17th January, 1872.

I have the honor to report that, on the 14th inst hearing that Rewi Maniapoto was at Otorohanga, I thought it advisable to see him, and ascertain the truth concerning certain rumors with regard to the impending meeting at Kopua. On arriving at Otorohanga, I found that Rewi had returned to Te Kuiti, but Wi Pukapuka volunteered to go for him, and on the morning of the 16th I met him at Iki's place—Koura-pirau—near Hettit's. In reply to my questions about the meeting, he said that no change had taken place on their side; that the meeting had been arranged with a view to settling all difficulties, that even if no good came of it no harm could come of it either; that Te Wheoro had proposed it, and it would be for him to fix the time. He also said that there was no truth in the report that they intended to demand the restoration of Waikato, and that the pakeha should not take any notice of mischievous rumors, for he and Manuwhiri would not conceal anything. Speaking of the road making north of Taupo, Rewi said that it was not true that Ngatiraukawa had written to Manuwhiri inviting him to take up arms and stop the work. Upon asking him why he took Te Kooti's part, he said that it was not from any spirit of opposition to the Government, and that he had desisted directly I informed him that Mr. M'Lean disapproved of his conduct. When I told him that Kereopa had been hanged, he answered "What do I care about *Horokaru* (swallow-eyes)? He should have remained at Te Kuiti, out of harm's way." He spoke of Todd's murder as a question that was not yet settled, and evidently wished me to understand that he was not to blame. He admitted that the Kawhia people were sore about the death of Parati (*vide* my Reports of 10th and 23rd November, 1871), but when they talked of taking *utu* by "making trouble" in this neighborhood it was "only talk." He spoke slightly of the "Ngapuhi Deputation," who had "nothing to say and only cared for the *haka*." It appears that there is another difficulty about Mr. Walker's cattle, some of which are running near Aratitaha. The Wharepapa people wanted to kill them, but Rewi, to prevent extreme measures, went through the form of claiming the cattle for himself, and then handing them over to me with a request that I would ascertain the particulars of the reported leasing of the run to Mr. Walker. (A copy of a letter from Manuwhiri will be found appended). I am inclined to attach considerable importance to what fell from Rewi during this interview; there was a frankness about him which conveyed to my mind the impression of an improved state of feeling on his part. It was his wish to go even further and throw off all reserve, or, as he expressed it, to regard me as being "partly Maori," but Manuwhiri did not approve, and told him to "wait awhile." He said that I had done right in sending for him, and that he would always meet me when I wished to see him.

A report has been current that Waikato intended to kill Rewi in revenge for some fancied or real injury on the part of Ngatimaniapoto. Whitiara and Nuku of Hauturu were named as the authors of the idea, but both Whitiara and Tawhiao have denied it, and Rewi expresses himself satisfied; it is evident, however, that the coolness between Ngatimaniapoto and Waikato is increasing.

A very favorable sign, I think, is the falling off, in all the villages between here and Mokau, of Hauhaism. Ngatihaua who have always been the strictest observers of Hauhaui Karakia, regard this as a mark of great weakness, and have called a meeting at Ohinekura, to discuss the matter, and, if possible, bring about a revival.

Rewi says that there has been a great amount of quarrelling lately among *hapus*, about local matters, and he had to go first to Wharepapa, and then to Mokau, to make peace. He has been invited by the Tuhua Natives to settle a quarrel there, arising, it is said, through a gold discovery by some persons from Whanganui, acting under the auspices of Topine, whom the Tuhua people regard as an intruder. Manga is undecided about going.

A considerable number of the up-river Natives have gone to the Coast and down Waikato to dig gum. In most localities the Native crops will be very light this season.

I have, &c.,
W. G. MAIR,
Official Correspondent.

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,

though not permitted to return as soon as they wished, they were kindly treated, and Rewi shook hands with them all before they left.

On the 22nd instant we left Te Kuiti; Rewi, Tawhiao, and all his family travelling with us to Orahiri, and this morning early they came down to Otorohanga, and saw us embark for this place.

A large party of Hauhaus will commence immediately to plant at Te Kopua, in anticipation of the great meeting which it is understood will be held here or in this neighbourhood about March next. The Kupapas also are anxious to plant on a piece of land belonging to Hone Te One, and I would suggest that Government supply them with as much seed as they are prepared to put in the ground.

A deputation of five men go with the invitations to Ngapuhi; they will in all probability be accompanied to Auckland by Te Wheoro. I think that it would be well to assist these men on their way to the North, and if the invitations are responded to by some of the best of the Ngapuhi chiefs, their visit to Te Kuiti may be turned to good account.

I was rather surprised to find Hauhaus still holding its own; it is very possible though that it was made the more prominent as a means of showing us their devotion to Tawhiao, for the service now consists, in addition to the old string of English words and phrases, of a number of short *prayers* that the "Atua would shield and prosper (whakamoemiti) Tawhiao."

I estimated the numbers assembled at Te Kuiti at eleven or twelve hundred, but there were scarcely any from Aotea, Kawhia, or Mokau, and not more than forty of the Hauhaus Ngatihau, from about Wharepapa and Maungatautare; Ngatiraukawa were hardly represented at all, and there were no people from Taupo or Whanganui.

The country appears to be thickly populated; numbers of small villages being visible from every hill top, potatoes and pigs abundant, and the people as healthy looking and well clad as the average of friendly tribes.

Of the Kupapa chiefs, Te Wheoro, or Te Morsu, as they call him, has by far the most influence with the King party. He is both respected and esteemed by them, and is, I think, entitled to great praise for the ability and judgment displayed by him in his dealings with the Hauhaus. Hone Te One, too, has some weight with them.

In conclusion, I would remark that this visit to Te Kuiti has done more good than the most sanguine of our party ever anticipated. It is very evident that a change for the better is taking place, and I am confident that so favorable an opportunity as that now offered for coming to some satisfactory arrangement with these people has never presented itself hitherto.

I have, &c.,

W. G. MAIR,

Official Correspondent.

No. 13.

B. F. J. EDWARDS, Interpreter, Constabulary Force, to Lieut.-Colonel LYON.

SIR,—

Hamilton, 26th September, 1872.

I have the honor to state for your information, the proceedings and result of the great meeting held at Tokangamutu on the 17th instant. The party of friendly Natives to which I was attached, numbered about 150, including men and women, led by the chiefs Wi Te Wheoro, Hone Te One, Wi Patene, Te Awaitaia, Ratina, Te Wetini, Hakiriwhi, Te Raihi, Ribia, Hamiora, and Mohi, entered Tokangamutu on Sunday, 17th instant, and were greeted with a very hearty welcome by over 1,500 people, in the usual Native custom. A party of about 260 young men, armed with double-barrel guns, were in attendance, as a guard of honor to Tawhiao. After the crying, in which Tawhiao, Te Paca, Rewi, Manuwhiri, Ti Kaokao, Takerei, Reihana, Wahanui, and other great chiefs of the Hauhaus party took part, the usual formal speeches were made by Rewi, Reihana, Ti Kaokao, and Manuwhiri—expressing their love for the Waikatos, and wish to be united again. I must particularly draw your attention to the very affecting oration delivered by the most influential and leading chief Manuwhiri. I will endeavor to give the translation, and the implications taken from it by some friendly chiefs.

"Flow in, O tide, swell this river,
Here I stand, with paddle in hand,
Ready to be wafted away by south wind.
The anger of Kowhaki was short—
It was but a momentary pulsation;
The flame within burns for thee
Who enters our house below."

The meanings given by the chiefs are these:—Our going up is the tide; he is ready to return to his old residence; the bitter feeling that existed for pakeha is extinguished; and lastly, his love for the unity of the Waikato tribes under the law. After Manuwhiri's song, the Hauhaus chiefs adjourned to Tawhiao's house; in the meantime, the assemblage went through the various forms of the war dance, and presentation of food, which lasted till night.

18th.—After going through the war dance and various *hakas*, Rewi came forward and said:— "This is a day of grievance; I am going to express the bitter feeling I had towards the pakeha and Kupapa. If I say anything which may hurt your feelings I hope you will pardon me. This is a day of *porangi*. I must let out the venom I had against you. To-morrow will be the day of talk about the great object of this meeting." He then commenced by denouncing Te Wheoro, because he helped the pakeha to take Waikato. At this stage of his speech he got very excited, and said our entering Te Kuiti was a prelude to taking the country from them. Wahanui, Tikaokao, and Takerei followed in like manner. The remaining part of the day was devoted to various amusements, in which Rewi took a prominent part. Tawhiao occasionally came amongst us, and spoke freely to the friendly chiefs, an action which he was never known to have done on former occasions.

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.

4. My wish is that all the works of the people on the land be stopped (that is, the roads, &c.). Stop also the Europeans and Maoris from pursuing Te Kooti, but work for peace, so that peace may reign in every place, in order that the words of St. Paul may be fulfilled, viz:—"Glory be to God in the highest, and on earth peace and good will to all men." This is the *Whakatauki* (proverb) of my ancestors—meaning that the evils of former times should be buried in oblivion, and good for the future discussed. That is all.

From your affectionate friend,
MANGA MANIAPOTO.

No. 16.

H. T. KEMP to the Hon. the NATIVE MINISTER.

Civil Commissioner's Office,
Auckland, 6th October, 1871.

SIR,—

Referring to Major Mair's Report of the meeting at the Kuiti, at which it was decided by the King Natives (and acquiesced in by the friendlies), to send a deputation to the Ngapuhi tribes, I do myself the honor to inform you that the deputation, consisting of five persons, chosen from the different Hauhau sections at Tokangamutu, with Te Retimana Waihou, of the Ngatimahuta (Potatau's own *hapu*), as their leader, arrived in Auckland soon after the meeting, and were passed on without delay to the Bay of Islands.

Some importance is attached to this deputation, and the fulfilment of a last request, made by the late Potatau, that the Waikatos and the Ngapuhis should live in peace with each other, and with the Europeans, is likely to be the result. Enclosed also is the copy and translation of a letter, dated yesterday, from Manuwhiri to the Ngatiwhatua chiefs on the same subject, which they brought to this office for the information of the Government, and Wiremu Pukapuka is the bearer of one to Ihakara Tukumaru, of Manawatu.

I have further to report, that so soon as he had made his report to you of the Kuiti meeting, Wiremu Te Wheoro lost no time in coming to Auckland for the purpose of explaining in detail to the Hon. Dr. Pollen and myself the proceedings at the meeting, and of giving his opinion as to its ultimate issue; and in reference to the deputation to the North, he expressed some anxiety that every facility should be afforded by the authorities for their conveyance to and from the Bay of Islands, which has been accordingly done, with the Hon. Dr. Pollen's approval.

The principal chiefs of the Ngapuhi, who have been invited to return with the deputation, are Hare Hongi and Mangonui, both of them men of distinction in point of rank, and connected, as you are well aware, with the Waikatos by alliances in marriage, when peace was finally made between these tribes many years since.

Connected with other local arrangements, at or near Tokangamutu, on the part of the Kingites, in the shape of preparations for a final meeting, at which His Excellency the Governor and yourself are expected to be present, is a proposition on the part of the friendly Waikatos to contribute to the feast, and with this view they have determined to plant at a village near Alexandra, and in addition to what they themselves can supply, Wi Te Wheoro has requested the use of three tons of seed potatoes (to be delivered at Alexandra), which has also been authorised on very reasonable terms.

After listening with attention to the account given by Te Wheoro of what took place at the meeting, and of the responsible part he took as the principal representative of the Government on the Native side, the impression left has been, that the day is not far distant when friendly relations shall take the place of complete isolation; that the policy which has been followed, the negotiations opened up, and the agencies employed by you in carrying out that policy, now hold out to the Government good hopes, as a crowning effort, that not only shall the adherents of the Hauhau King become loyal and peaceable subjects, but that ere long the perpetrators of the murder of our unfortunate countryman, Todd, shall be given up in due course of law, by the very men who have so long stepped out to shield and defend them.

I have, &c.,
H. T. KEMP.

[TRANSLATION.]

To TE REWETI, TE HIRA, TE WIREMU,—

Te Kuiti, 4th October, 1871.

Friends, salutations to you. It may be that you have a vessel which might convey Te Retimana Waihou and his followers (to the Bay of Islands), if not they will go overland. If the Ngapuhis should come, then let some of you come also: Te Hira, Te Wiremu, or yourself.

From MANUWHIRI.

No. 17.

R. W. WOON to the ASSISTANT NATIVE SECRETARY.

Resident Magistrates's Office,
Whanganui, 21st February, 1872.

SIR,—

I have the honor to report, for the information of the Hon. the Native Minister, that I returned on the 16th instant from Koriniti, a settlement some forty miles up the Whanganui River, where a large Native meeting took place on the 14th, 15th, and 16th days of February, 1872, and at which some three hundred Natives were present, including residents from all parts of the river from Putiki to Iruharama.

The object of the meeting was to set apart a tract of country, some eighteen miles in length by twelve miles in breadth, situated between the Whanganui and Turakina Rivers, and extending from a point near Atene to the neighbourhood of Ranana (a strip of very rough and hilly country), as a reserve in perpetuity to their descendants.

The reason assigned for adopting such a course is an apprehension which exists amongst the Natives here (one founded on reason), that unless some steps are taken to check the wholesale alienation of land by the Natives, a danger exists of the owners thereof eventually disposing of the whole of their lands, thereby rendering themselves homeless and poverty stricken. The meeting seemed to be unanimous in the matter; and upon adjustment of the boundaries, which were somewhat disputed, intend forwarding me letters on the subject for transmission to the Government.

Should the Government approve of the action taken by the Natives in this matter, I would recommend that they be advised to have the land surveyed and mapped, with a view to having it brought under the operation of the Native Lands Acts, and more particularly under the provisions as contained in section 17 of the Act of 1867; upon which being done, the Government could take such other steps as it might deem necessary to prevent the sale of the land at any time by the owners thereof.

I see nothing myself to cause one to disapprove in any way of this proceeding on the part of the Natives, and I believe that an expression of approval thereat on the part of the Native Minister would gratify the Natives, and increase their confidence in the Government.

I took advantage of the opportunity afforded me on this occasion to urge upon the Natives the necessity of taking steps to secure the education of their children, and have obtained the promise of a piece of land within the said block as a site for a school.

I am happy to say that I find a feeling of satisfaction exists among the Natives at this time, consequent upon the present administration of Native affairs, and the events evolving therefrom, and they evince much interest in the matter of immigration to this country from Europe, and seemed both pleased and struck with the idea of so many thousands of Europeans coming to settle at Manawatu and elsewhere.

I disposed of several cases at Parikino and Koriniti, and the business of the Court is on the increase. On the 28th of the month I proceed to the head of the river, and shall send in a report on my return. The Rev. Richard Taylor accompanies me.

I beg also to state that a large meeting is likely to take place shortly at Turangarere, Murimotu country, for the purpose of settling tribal boundaries, at which most of the Whanganui Natives will attend.

The day fixed for the meeting is the 10th proximo, but I learn to-day that there is a probability of its being put off to enable Major Kemp to be present, and that chief has written to Renata and Noah, of Napier, asking them to adjourn the meeting till he is well enough to undertake the journey. It would be well for the Government to have some representative at this meeting, which is likely to be an important one. Kemp, I am happy to say, is convalescent, and hopes to be able to proceed to Turakina on the 26th instant to complete the purchase of the Paraekaretu block.

I have, &c.,

RICHARD W. WOON,
Resident Magistrate.

No. 18.

H. T. KEMP, Auckland, to the Hon. the NATIVE MINISTER.

Civil Commissioner's Office,
Auckland, 17th June, 1872.

SIR,—

Some difficulty having arisen in carrying out the negotiations with the resident Natives on the line for the purpose of connecting the telegraph between the Thames and Coromandel, I proceeded under your directions to act in concert with the chief Taipari, who had already been employed as agent on the part of the Government.

It is with much pleasure that I have to report, for your information, that when I reached Coromandel the negotiations had so far advanced that the arrangements proposed by Taipari were on the point of being accepted in a friendly spirit by the opposing Natives, and that but little remained to be done in which I could be of any assistance, other than that of offering a few suggestions, which Taipari willingly agreed to.

The grounds alleged upon which the Omanaia Natives raised their objection rested chiefly upon the fact that, as a community of strangers, they were indebted to the Ngatimaru for the gift, together with the title to the land on which they now resided, and that having no other land to fall back upon they felt they were entitled to more liberal consideration than the Ngatimaru for any claims they might surrender to the Government for the use and benefit of the telegraph.

This and some other important questions connected with a very old "Wahi Tapu" on the line, formed the chief impediment to the successful issue of the first part of Taipari's negotiations; at the latter stage he was, as I have reported, successful, and all claims were met in a friendly and conciliatory spirit.

I am also glad to be able to report that, from information supplied by Mr. Sheath and other officers connected with the Telegraph Department, this line, which will now be completed in about a fortnight's time, is likely soon to become a remunerative one, and in other respects fully to realize the expectations of the Government.

Taipari will make his own report of his arrangements, and I will merely add that from personal knowledge of all the circumstances connected with the negotiations, he has conducted them with zeal and tact with a view to the public good, and to the interests of both races within the district.

I have, &c.,

H. T. KEMP.

No. 19.

The RESIDENT MAGISTRATE, Kaipara, to the Hon. the NATIVE MINISTER.

SIR,—

Auckland, 19th January, 1872.

I have the honor to call your attention to a serious difficulty which has arisen in connection with the working of the extensive saw mills lately built at Kopuru, on the Wairoa River, in the Kaipara District, by Mr. Graham, of Fort Street, Auckland.

These works have been erected on a block of land purchased by Messrs. Walton and Graham from the Provincial Government of Auckland in the usual manner some years ago, and are in charge of a gentleman named Walker.

Adjoining the allotment just named (or separated from it by a small creek named Makaka) is one for which Winiata holds a Crown grant, and which he obtained by purchase through me some years ago, when without any land of his own in this neighbourhood, he was squatting on Government land, and liable at any moment to be ejected.

A short time since Mr. Walker had employed a party of labourers in cutting a drain on Mr. Graham's land, which was intended to lead water from the creek before mentioned for the use of the mill. Winiata, by force, obstructed this work, on the ground that the land was all his. At Mr. Walker's request I proceeded to Te Kopuru in the endeavour to arrange with Winiata to allow the work to be proceeded with. After reminding Winiata of the circumstances which led to his possession of the land defined in his Crown grant, and showing him clearly that he had no right to interfere with the progress of any work carried on by his neighbours, he defiantly replied that the land was his in accordance with the original surveys, and that he would disregard the Crown grant, which was wrong, accusing me at the same time of being partial to Messrs. Walton and Graham.

Finding Winiata determined, right or wrong, to oppose the operations, I told him that I should advise Mr. Walker to proceed with the works. He replied that he would order the drain to be filled in as quickly as it was made.

On my advice Mr. Walker set the labourers to work on the drain again last Monday week, when Winiata, true to his word, ordered his Natives to fill it in again, placing flax at the bottom, thereby virtually taking possession of the land.

Mr. Walker again appealed to me, and I deemed it most advisable to require Winiata's attendance before myself and Aperahama Taonui. Winiata appeared in answer to the complaint, and as Mr. Walker could not produce the Crown grant (it not being in his possession), Winiata was called upon to make a statement of his claim to the land for the purpose of reporting the case to the Government. He said that in the original sub-division of the land the boundaries of the allotment purchased by him were cut on the ground, and included the land now claimed by Messrs. Walton and Graham, and that it should have been included in his grant. I enclose herewith a rough sketch, which will perhaps better explain the position of Winiata's claim.

It was pointed out to Winiata that I was the original purchaser of his allotment, and at the time of application to cause the land to be advertised for sale, Mr. Warner stated to me that the place was reserved from sale for a township, but a portion of the land would be advertised at my request, making the Makaka Creek the boundaries, as it would be unfair to allow one person to monopolize both sides of the creek; that this condition was accepted by me, as I was anxious to secure Winiata a place to retreat to as he was occupying Crown land which had become the property of a settler, and he was liable to be ousted therefrom.

To all this Winiata became unreasonable and insulting to me, and concluded by stating that he would hold to the land until he got £300 compensation, and then would hold to his exclusive right to the creek. As I was a party to the purchase of this land and am opposed to Winiata's claim for compensation (which appears to be a scheme set up by him to extort money by using force to impede works which have probably cost £30,000, and the stoppage of which will be very detrimental to the prosperity of that district), I am satisfied that any further action that I could adopt in this case would not tend to settle this difficulty, and respectfully suggest that Mr. Kemp, or some other person, should be appointed to settle the question pending between Winiata and Mr. Graham.

As Winiata appeared careless about his salary, and as he has recently become offensive, I presumed, without authority, to defer paying him his salary for the past six months, until this matter shall have been settled.

I have, &c.,

J. ROGAN, R.M.

No. 20.

WALTER GRAHAME, Esq., Auckland, to the GENERAL GOVERNMENT AGENT, Auckland.

SIR,—

Fort Street, Auckland, 20th January, 1872.

I have the honor to inform you that, on the commencement of operations in connection with my saw mill at Kopuru, the Native chief Winiata stopped the workmen and claimed as his the five acres of land bought by Mr. Henry Walton under Crown grant, dated 9th November, 1871; Registered No. 6530B, and afterwards conveyed to me.

This interference will be a serious loss to me, as all the machinery is in place, and, but for this interruption, would have been at work.

I have, &c.,

(P.Pro. WILLIAM S. GRAHAME,)

WALTER GRAHAME.

No. 21.

The GENERAL GOVERNMENT AGENT, Auckland, to the Hon. Mr. ORMOND.

THIS is simply an outrage on the part of Winiata; the land upon which he is living at Kopuru was a gift from the Crown to him, and is held under grant. He insists now that the land on both sides of the Kopuru Creek belongs to him, whereas the creek is his boundary in the grant, the land on the opposite side having been subsequently sold to Mr. Walton, and a saw mill, valued at £30,000, erected on it. Winiata is a turbulent man, and as he has some followers trouble might arise out of any attempt to maintain the right of the mill owners by force. Recommended that the advice of the Attorney-General should be taken as to the legal steps proper in the case.

DANIEL POLLEN,
Agent General Government.

No. 22.

H. T. KEMP, Auckland, to the UNDER SECRETARY Native Department, Wellington.

SIR,—

Civil Commissioner's Office, 13th February, 1872.

In compliance with instructions from the Hon. J. D. Ormond, I left Auckland on the 31st ultimo, accompanied by the Native chief Paul Tuhaere, to report upon and to endeavour to settle a serious dispute that had unfortunately arisen between the owners of a part of the site on which the Kopuru Saw Mills are erected on the river Wairoa, in the District of Kaipara, and a chief of the name of Winiata Tomairangi, an influential member of the Hokianga Rarawa tribe, and a resident on a section adjoining the mill.

I have now the honor to furnish a report of the steps taken to bring about a good understanding upon this important question, for the information of the Hon. the Native Minister, the particulars of which have already been supplied in a special report by Mr. Rogan, and transmitted with a sketch to your office on the 31st January. Mr. Rogan had, as you will notice, with his usual foresight and discretion, recommended that, under the peculiar circumstances of the case, some other officer should be appointed to come between the disputants, and this recommendation, approved as it was by Mr. Ormond, left us in a great measure unfettered in dealing with some of the more intricate points under consideration.

Having arrived at Helensville, Mr. Rogan politely sent us down in his boat, and on arriving at Mairatahi, Te Keene's station, where a large body of the Natives of the district had assembled to discuss matters of local importance, we were invited on shore; having met with a friendly welcome, followed by a war dance for the occasion, speeches were made and replies given, touching especially on the question before us, and resulted in Te Keene, Paraone, and Pairama, the principal chiefs of the district joining our party, and thus throwing in the weight of their influence on the side of peaceful negotiations.

Having reached Te Kopuru, the site on which perhaps the largest steam saw mills in the Colony are erected by the enterprising firm of Messrs. Walton and W. S. Grahame, of the value of between £30,000 and £40,000, now on the eve of completion; we were received by Winiata Tomairangi, and conducted at once to his settlement close by.

On the day following the question (which during the night had been treated by the chiefs in a conciliatory spirit) was opened with some little formality, the chief Abraham Taonui having by this time arrived, an animated discussion ensued. The ground upon which Winiata's claim was based rested chiefly upon the written assurance given to him by Major Heaphy, acting for the Provincial Waste Lands Commissioner, dated 26th February, 1867, a translation of which is herewith enclosed; these lines, which were still visible, correspond with those cut by Mr. Palmer in 1864 in the presence of Mr. Cobbold, and which then formed a Government Reserve.

Winiata Tomairangi received his grant on the 30th December, 1865, and he appears to have lost sight of the fact that in acquiring the land through the intercession of Mr. Rogan, the Provincial Government made it a consideration that the former lines should be cancelled, and that the creek should henceforth become the dividing line.

After entering into all the details connected with the purchases of the section, which Mr. Rogan had taken some pains to accomplish for the benefit of Tomairangi and his people, the production of plans, and the translation of Crown grants, the claim to the line in dispute was finally and, I think, honorably withdrawn by Winiata, and the question amicably and definitely settled. Considering the agencies said to be employed, and the advice under which he was acting, we were all agreeably disappointed.

On the succeeding day, the 6th February, we were invited by Mr. Walker, the manager, to be present at the starting of the mill. The ceremony of christening the monster wheel having been gracefully done by Mrs. Walker, Winiata united with the rest of the company in wishing success to the Kopuru Mill, upon which an excellent speech was given by Paul Tuhaere, the substance of which I was called upon to explain, and though imperfectly, I felt much pleasure in doing.

In bringing this report to a conclusion, I desire to bring under the notice of the Hon. the Native Minister the exemplary conduct of the Kaipara chiefs, who were present and accompanied us on this mission, but more especially the intelligent manner with which Paul Tuhaere (among his own people) conducted the negotiations, and which without their steady co-operation must have ended at least in further postponement, if not in failure, in the settlement of an unpleasant and embarrassing question.

I have, &c.,
H. T. KEMP.

FURTHER REPORTS FROM

Enclosure in No. 22.

[TRANSLATION.]

Major HEAPHY to WINIATA.

FRIEND WINIATA,—

Auckland, February 26th, 1867.

Salutations to you. Your letter has arrived of the 25th of January, asking for a Surveyor to point out the lines of your land at Tatarariki.

Now this is my word to you; the lines of your land were cut by Mr. Palmer in the year 1864, in the presence of Mr. Cobbald, the person who holds the land adjacent to yours, and in my opinion the lines are visible now upon your land.

C. HEAPHY

For the N. L. Commissioner.

No. 23.

[TRANSLATION.]

PAORA TUHAERE, Auckland, to the Hon. the NATIVE MINISTER.

Auckland, 13th February, 1872.

Friend: Salutations to you! This is to inform you of the confusion which has risen in the Wairoa, at Kaipara, between Winiata and Europeans, which was to stop the mill of Mr Graham and Mr Walker, which is at Te Kopuru. J. Rogan, R.M., Tirarau, and Aperahama Taouni went to Winiata, but he did not hearken. The Europeans dug a water-race for the mill, and Winiata's men filled it in, which caused greater bother, by which Mr Rogan and his friends were prevented from taking further action, and the case was reported to the Government at Auckland. On the 27th January I heard the contents of Mr Rogan's letter read by Mr Kemp, when we two talked over the matter. I said to my friend—"Let us two go; I know that this evil can be ended by us two." We were instructed by the Government, and we left [Auckland] on the 31st January. We arrived at Te Makiri, Mr Rogan's place, when Mr Rogan told us two of the dispute between them. Winiata was obstinate. I asked Mr Rogan if the chiefs of Ngatiwhatua—Te Keene, Arama Karaka, Pairama, Paraone, and other chiefs of Kaipara went with him [to see Winiata.] He said—"No." I said—"As you did not take those chiefs we two will take them with us, as I think there ought to be many chiefs to hear what Winiata has to say. As we two, myself and Mr Kemp, are from the East Coast, from Auckland.

On the morning of the 2nd February I went to Mairerahi to put an end to the meeting then being held, so that [the chiefs] could turn their attention to this evil, as there were collected the tribes of Ngatiwhatua, who were concluding those questions which were mooted on my first visit, the report of which I have forwarded for your information.

I arrived there at night. When the meeting asked what brought me there, I answered—"It is evil; you know that evil will bring me to this place, to Kaipara. Where is that evil? It is at the Wairoa, between Winiata and Europeans!" Question—"What do you intend to do?" I said—"I have come for Te Keene and Paraone and other chiefs to go with me and my friend the European, and when we get to Pouto, Pairama will join us, as I think there ought to be many chiefs to look at this confusion." To this the people consented, and it was done.

On the morning of the 3rd Mr Kemp came up to the settlement, when the Ngatiwhatua had a war dance consisting of 260 men. This done, the chiefs spoke, welcoming us to Kaipara to put an end to this evil; it would not be good to allow evil at this place, Kaipara. "Welcome; go you and your European to the Wairoa, and if you cannot put an end to that evil do you at once write and let us know, that that evil may be kept at that place only." When they had spoken I got up and answered their welcome to us two, and after me Mr Kemp spoke in the same way.

On the morrow, on the 4th, we started in the boat. The chiefs from that place who joined us were Te Keene, Paraone, and when we got to Pouto, Pairama joined us. We went on and arrived at Te Kopuru. When it was told to Winiata that we were in the boat he came to see us. After he had shaken hands and had sat down I said to Winiata—"You have brought yourself into my hands; we have come to take you to Auckland." He answered—"It is well; let the boat depart, but the boat must be for me." We then talked. He said, as for the dispute, that which related to the creek had been settled, but the boundary on the land had not been settled. In the evening we went on shore to the settlement of Winiata.

On the morning of the 5th messengers were sent to Aperahama, Henare, and Matitikuha; when they arrived at 11 a.m. the talk commenced. Mr Kemp asked who was to begin the talk. I answered "You and I are to do so; do you read the letters from Mr Rogan," which was done by Mr Kemp; when the letters were read then were read the Crown Grants, when he explained them.

Winiata said—"It is true, Mr Rogan and I have quarrelled. The cause was the survey of my land on the first occasion, which was done by Mr Palmer, and after him it was done by William Gundry, over the same boundary. But when the Crown Grant was issued, then had the boundary been altered to the creek. Then began my evil with Mr Rogan, as I thought Mr Rogan had been the cause of my land being taken. This I thought, because the late Wiremu Tipene had informed me of a conversation between Mr Rogan and Mr Henry Walton, of Whangarei, respecting that piece of land. Hence I thought Mr Rogan had given that land to Mr Walton. This then is the cause of my dispute with Mr Rogan: hence I said to Mr Rogan that I must be paid the sum of £300, then would I give up the matter." Mr Rogan said—"Do you wish for evil?" I said—"What is that thing evil? Is it a stone?" Mr Rogan asked—"Would you like the twenty men who shall be sent by me to cut the race?" I said—"I would like that. Let our work be done quickly." In the morning the

Europeans came to do the work, and I looked on the work of Mr Rogan, which was done soon. I said to my men—"Do not go to fill the race up, but when they go to dinner then you can go." When the Europeans had left off work then I said to my men go and fill it in. I also said, "if the Europeans attack you, and if they strike one of you and hurt you, do not spare them; hit them, even kill them. When the Europeans saw that their race was being filled in they did not come, but Mr Walker only came to look, and he went to fetch Mr Rogan, who came with Te Tirarau, but I did not consent to what they said. Mr Rogan left in a temper. This is the end of mine. Mr Rogan's words are true." I then said to our Runanga, "As Winiata has done, do you look at his words and those of Mr Rogan."

Aperahama Taonui: This is my thought. These two Crown grants, that of Winiata is the oldest, and is of 1865. Mr. Walton's is a new Crown grant, and of 1871. This is mine then, these Crown grants are not right in their number, and perhaps the land ought to be re-surveyed. Here the *Runanga* got into confusion, who said, let it be re-surveyed, that the truth should be seen of that Crown grant. Mr. Kemp said that will not be right, according to our law, that of the Europeans, the great thing and his power is a Crown grant.

Te Keene Tangaroa: What I see in the two Crown grants is, and in yours, Winiata, the boundary is in the creek, and also Mr. Walton's is also in the creek; mine is, that the Crown grants show how this matter is to be settled.

Paraone Ngaweke: Mine, O Winiata, O father, is, that we came here to put an end to this evil, and Paraone and Mr. Kemp are here; the matter is in the Government hands; this is good, as we are now come; after us is the sword. He sung a song.

I got up and said: Here we are; I have seen, O! my elder brother, all about your evil. If it had been Te Tirarau I would not have come; but now, O! elder brother, cease your bother; your name will not be lost, you are a chief; you are a son of Papahia, your tribe is a great people, Te Rarawa, hence I say if you persist in this dispute to gain a name, I tell you I will not help you. You say that there is wrong with Mr. Rogan, and right is with you; but no, you are wrong, and Mr. Rogan is wrong; you are right, and Mr. Rogan is right; now in respect to this land you are not great because of it; give up the land of the Europeans.

Winiata: I have nothing to say, O! my younger brother; you have seen it, and it is as you say; it is done. But Te Tirarau could not stop me, but you have put an end to it. It is done.

Mr. Kemp: Your word is right, Paora, where you say to Winiata—the son of a chief will not have his name lost in living in peace, or in many other ways.

Aperahama Taonui: Your thought is right, Winiata; if you had persisted in your evil I would have said let it be ended, as evil was the cause of my coming here from Hokianga, hence I was afraid. I shall not say any more. It is ended.

This was the end of the talk. On the morning of the 6th we were invited to stay and see the mill work, and join in the dinner given on the opening of the mill, as then was ended the dispute about that mill, as we saw it work, and there was not any confusion on that day.

I got up on to the wheel of that mill when the Europeans and Maoris had collected in the house. I said: Harken, O my friends, as this mill has now begun to work, do not make any bother with the great things of the Europeans, which is to work the kauri and the flax, and to be the means of wealth to the European and Maori in this place, Kaipara. Let it work. And now I will call the name of the mill Winiata; so ended my words, at which the Europeans and Maoris cheered; this is the end of this evil.

Enough, from your loving friend,

PAORA TUHAERE.

No 24.

J. ROGAN, R.M., Kaipara, to the Hon. the NATIVE MINISTER.

SIR,—

Kaipara, 12th August, 1872.

In acknowledging the receipt of your circular letter dated 3rd June, 1872, requesting me to furnish a general report on the Natives in this district, I have the honor to state that the Kaipara Natives have maintained their character for order, peace, and a desire to conform to the law in a manner worthy of imitation by their neighbors; as the very few cases between themselves have, hitherto, been settled without the necessity of appealing to Court.

It is probable the chief reason for the general orderly state of the Natives, is the settlement of the difference which existed between Tirarau and Paikea regarding the land claims on the Wairoa; which was in a measure determined by you in 1856, by the purchase of land by the Government, and the subsequent operations of the Native Land Court, which has enabled the owners to sell and lease their lands to advantage, as it has made many of them comparatively independent.

The Kaipara Natives are not improving in agricultural pursuits, as the cultivation of potatoes, hardly sufficient for their own consumption, and kumaras are the principal crops which are attended to by a few, while many of the people have hitherto lived on the proceeds of gum, which has been found in great abundance in this district. The cultivations of last year were, to a great extent, a failure, owing to the drought; and the Natives have suffered little in consequence, owing to the facility afforded for obtaining a living by the disposal of gum.

I have held over a reply to your circular letter until now, partly because the chiefs of Te Wairoa anticipated some trouble, which Te Uriohau tribe would cause regarding the Kaihu block. However, at a full meeting of the parties concerned, it was unanimously agreed to sell a small portion of the land, which has since been conveyed, and the money divided, without any question being raised to the present time. I am, therefore, inclined to the belief that the difficulties which threatened the settlement of the Kaihu before the title was investigated by the Native Land Court, are not likely to arise hereafter.

There was a claim preferred by Winiata to a small strip of land at Te Kopuru, which was purchased by me from the Provincial Government, and, as I was the purchaser, and Winiata persisted,

FURTHER REPORTS FROM

it was suggested that Mr. Kemp, who knew nothing of the transaction previously, should decide; this dispute has been reported and disposed of. I have nothing further to add to this short letter, than that the Natives in this district have always expressed themselves content with the treatment they have received from the Government.

I have, &c.,
J. ROGAN,
Resident Magistrate.

No. 25.

The CIVIL COMMISSIONER, New Plymouth, to the Hon. the NATIVE MINISTER, Wellington.
SIR,—

New Plymouth, 3rd July, 1872.
I have the honor to forward herewith a copy of Te Whiti's address, with translation, to a Native meeting held at Parihaka, on Monday the 17th June, when there were about 200 present, Ngatiawas, Taranakis, and Ngatiruanuis.

It was not my intention to attend the monthly meeting, as it is not considered of so much importance as the half-yearly meeting; but having been detained by the weather a week after I had arranged to go to Ngatiruanui, I did not leave until the 16th June, and finding there were more Natives about to attend the monthly meeting than usually did, and that they were all in expectation of some great event, and full of the belief that there was to be some supernatural presentation in some shape or other, or some final decree which would affect the future action of his followers, I decided to attend the meeting merely to hear what took place, as I have been advised by William King Rangitake, and others, not to enter into argumentative controversy with Te Whiti, as they are of opinion that it only makes him worse.

His speech conveys all that was said, and, as usual, was most pacific, but coupled with a good deal of painful superstition, but not so bad as some of his addresses to former meetings.

William King Rangitake has been living at Parihaka since the March meeting, and from what I hear he is likely to continue to live there.

They were all exceedingly kind and civil, and begged of me to visit them oftener, but with my work in prospective, I see but little chance of doing so.

I have, &c.,
R. PARRIS,
Civil Commissioner.

[TRANSLATION.]

18th June, 1872.

THIS is the day of the meeting of Te Whiti, assembled at Parihaka. This is the day on which his spiritual talk ends. He now turns his attention to earth. All have seen, both great and small.

The food was laid in the enclosure as a sign of welcome to the people.

Te Whiti then stood up and said: We have assembled here to day at my desire. I do not see either King, Prophet, or Queen, in my presence; these are far from me. There is no one able to remit sins in my presence; the striver is still striving in his place. This is my word—all the strife is ended to-day; the thrones (emblems) of the King, Queen, Prophets, Chiefs, and strong ones are ended. None of these things are in my presence. There is no day for remission of sins in my presence—one only absolver of sins on earth, I only.

Here ended his talk, and the food was divided. When it was consumed,

Te Whiti stood up and said: Friends, pay attention—this is my insanity, and ours also this day. I do not see any throne standing in my presence. If I were a scholar of the King, I should do as he wishes. No one can keep back what has been thrown open (revealed) by me. If there were a throne standing in front of me then my teaching might be ineffectual. If I were under the Queen's teaching, I should do as instructed. These are the dictates by which I am guided. If you are willing, turn your hearts this day. We are a blind people; this cannot be hidden. We have discussed all these things in the years that are past. To-day is a day for worldly affairs, our spiritual talk is ended. That has been explained; the talk at present is about your several wishes, our striving is ended. It is for the King party to seek out what they want, and those on the side of the Queen must look to their side of the question. Should the Queen's sovereignty be laughed at, quietly consider the matter, and not encourage it. There are no thrones in my presence—each party asserts what pleases itself. The King party, the Queen party, the Prophets, and chiefs are all distant from me. The measure of the earth is laid bare—this is not the first day I have told you these things. I told you in days gone by. I now say it is ended. I do not see any thrones in my presence. We are all illegitimate, the land, and the food, and all things. I am the chief of these things on the land. It was not that I took it upon myself, but you said, friend be quick and take the land. It is so now. The Queen party is working out peace and forgiveness of offences—this action of the Queen party is from me. The King is also working to clear away evil—this action also of the King party is from me. They cannot escape it (implying that both parties are inspired by him in the good work.)

Tahana: If I were a man like you and clear in such talk, I should be able to express myself. I am not the one to converse with him, it is for the Europeans to do that. I am not a man of knowledge. I leave the King party to talk to you.

Te Whiti: The only thing about the child is, that he is of his father, and therefore the father teaches the son his work. All the father's works are understood by the son—so also have I instructed both Europeans and Maoris. This is also the folly of you and Mocahu, which is proceeding from my mouth.

Tahana: I will not withhold the information received from my father.

Te Whiti: The conduct of your father has been opposed to me. I made the world for mankind to live on. The world was not made for such works as these, but was made for man. I was made Lord to give life to the spirit of man. If a man presumes to lick my food when my hands are whole, it is not the food or raiment that has fled, but that the man has fled. The spirit is full of life, and all food is for the body. I am Elama, standing in your presence. I am Lord of the things of Egypt, of the food that giveth life to man. Who is able to stop the breath of man? Let the works of men be correct. Do not let the bait be detached from the hook (deception). This is my day for forgiveness of offences. There will be no remitter of sins come after me, neither is there one in my presence. This talk is not from heaven which is proceeding from my mouth this year, but it is upon earth, it is being talked of in your large houses, in your ornamented houses. Your proclamations are being issued from all your houses. This is mine, a day to blot out offences. This is all I have to say to you,—there is to be no more discord among you from this day in my presence. It is finished to-day.

Tamati Teito: Discontinue driving away the plebeians, lest they run away to Egypt or Canaan. This is what was said on the 18th June.

No. 26.

The CIVIL COMMISSIONER, New Plymouth, to the Hon. the NATIVE MINISTER, Wellington.

SIR,—

New Plymouth, 5th July, 1872.

I have the honor to report, for your information, that during my late journey to Ngatiruanui, whilst I was at Kaupokonui, on the 22nd June, a party of Natives arrived there from Ngatimarū, being, I am informed, the last of the refugees who retired to that district from the West Coast during the hostilities of 1868-69. The party was chiefly Ngatihines, a section of the Pakakohi tribe, who formerly resided at Manutahi, inland of Manawapou; the chief man with them was Paraone, who, in addressing me, said they were going back to Manutahi to settle. I told him they must do nothing of the sort without the sanction of the Government. I learnt they were coming in so far as Parihaka, but where they will settle down is at present uncertain, and with so many of the Natives who belong south of Waingongoro hovering about in the district north of that river, the difficulty of settling the land question on the West Coast is increased.

I have, &c.,

R. PARRIS,

Civil Commissioner.

No. 27.

REPORT by Mr. BUSH of NATIVE MEETING held at Putiki, Whanganui, on the 30th November, 1871.

Aperaniko addressed the Governor, saying: Salutations to both you and Mr. McLean. Return the prisoners of Ngatihine, now at Otago, to me, and I will take charge of them.

Te Mawae: Return the Ngatihine prisoners to me, as I was the person who took them. Do not give them to Ngatiawa.

Kawana Paipai delivered an address of welcome to His Excellency the Governor and the Hon. Mr. McLean.

Paora Poutini said: Welcome, O Governor and Mr. McLean; salutations to you. Harken; return to me my people (Ngatihine). If you do not return these people to me I shall not know whether you are my father or not; return my people, so that I may know that they will reside here for the remainder of their days. Listen, I also want the people to be returned to their land at Waitotara, namely, the Ngarauru. Salutations to you for coming to see us, and for coming to open the bridge.

Wi Pakau. After this speech Wi Pakau, an influential blind chief from the interior, who had strong sympathies with the king party, recited an old song, used only on important occasions, such as making permanent peace.

Tuhana Turoa: Welcome, salutations to you; according to the word of our ancestors you, the Europeans, are an elder branch of the Maori people. Salutations to you, O Governor, welcome to Whanganui. I have been an evil man, and fought against you; but now I have obtained life in peace. Welcome, come and listen to what we have to say. I agree with what has been said by the old man, by Mawae, namely, that the Ngatihine be returned here to this place, Putiki; and let them be placed in charge of the people who took them prisoners. You and Mawae fought on one side. I therefore again request that those people may be sent here; it is for you to consent.

Mr. McLean: The Governor said yesterday that he would have explained to you in Maori what he said yesterday in English. When the Governor has spoken I will say a few words. Mr. Woon will translate the Governor's address to you.

Hakaraia Korako: Listen, O Governor, I have a word to say to both you and Mr. McLean. You have come here and approved of that good work, the bridge. Your words of approval have been spoken in the presence of both Europeans and Maoris. I am now addressing you in the presence of Whanganui. My word to you is "Horowhenua;" let that dispute be settled in the same manner as you have settled matters about Whanganui. I have nothing to say about Ngatihine prisoners; that is a matter which concerns Europeans and Maoris alike. My wish is that everything may go on as smoothly at Horowhenua as it does here. I am a man of Horowhenua, and if trouble arises I shall go there. This is all I have to say. Salutations to you.

Mr. Woon here read the Governor's address, in Maori, in reply to that presented by Major Kemp on the previous day:—

"O my friends, chiefs and people of Whanganui, and of the other tribes whom I now see before me. Salutations to you all. I thank you for the hearty greeting which you have given to me now, as on my former visits to Whanganui; this is the third time that I have come to you at your *kainga* at Putiki. On my first visit a dark cloud had settled on this fair land. A rebellion was raging, and evil men were slaying and plundering almost within sight of this spot. Never shall I forget how, at my call, my gallant friend Te Kepa Rangihiwini (Major Kemp) sprang forward with all the spirit of his ancestors and said that he would lead a new *tauu*, or war party, against the enemies of the Queen and of the law. The bravery of the warriors of Whanganui has been shown in many a hard fought battle. At Moutoa, at Wereroa, at Tokanu, and elsewhere; they have never forgotten the dying words of the old chief Hori Kingi te Anaua, who exhorted them to loyalty to the Queen, and friendship with the English. The clouds have now risen, and the sun is again shining on us all. My wife is very glad to see you, for she has often heard of you from me. O my friends, be ye now distinguished and industrious in the arts of peace, as ye have been energetic and persevering in war. Behold the bridge which now unites the banks of your noble river. It unites the dwelling place of the Pakeha with the dwelling place of the Maori. Let it be regarded as an emblem of the permanent union of the two races, of the white skin and the brown. This is the word of the Queen. She desires that her Pakeha and Maori children should grow up into one race, with equal laws and privileges. The representatives of both races sit in the same Parliament, and make laws together for the government of both races. If difficulties should ever again arise my word to you is to have recourse to the arbitration of those laws. Thus will all evil and dissension be avoided for the future, and peace and prosperity will be secured for yourselves, and for your children, under the blessing of God the giver of all good.

G. F. BOWEN."

Metu Kingi: Welcome, O Governor; welcome to Whanganui. (Song of welcome led by a man named Tabana, in which all joined.) There is nothing more to be said.

Mr. McLean: With reference to the release of the prisoners at Otago, of which you have spoken, a promise has been made by the Government that this should be done during the next month. When they are released it is not desirable that they should immediately return to this district. It is first necessary that there should be a clear understanding with reference to the land questions at Waitotara and elsewhere, that Native reserves should be accurately defined, as well as external boundaries, before any Natives can return to that district, which has so long been the scene of strife. Your own good sense will satisfy you of the necessity of having these outstanding questions settled, before the prisoners are allowed to move about as they think proper, or be in a position to create fresh differences; therefore they are first to come to Wellington, and its neighbourhood. With reference to the Horowhenua dispute, I quite disapprove of the course taken by Whanganui in this matter. I say so openly before your face, so that there shall be no misunderstanding on the subject; there is no reason why this case should not be settled by arbitration. The people of Whanganui should live on their own river, and not think of going to Horowhenua, it is best to leave that alone. This is not the only dispute which has been settled by a careful inquiry; the Whanganui people, including Kepa and Hunui, whose action in hastily taking up this Horowhenua dispute was wrong; this is the month of December which has been fixed for the investigation of this case, and I am anxious that it should be disposed of without delay, and in accordance with the law.

Mawae: Send Ngatiraukawa away from Horowhenua to Otaki.

Mr. McLean: They are living there peaceably.

Turoa: Listen, Mr. McLean. What you have said about arranging matters about the land first is good. Do not take these people anywhere else, but bring them here to live, until some final settlement is arrived at. What you have said I perfectly agree with.

Meiha Keepa, addressing the Governor, said: Do not take any notice of what these people of Whanganui have said to you. Do not be vexed or annoyed at anything they have said to-day; they are still of the same feeling as they have been all along, and they may say things to-day which perhaps they do not mean. They will adhere to the words of Hori Kingi (words of friendship to the Europeans). We are the descendants of a people who have been accustomed to see Governors and Europeans. We have attended to your word which you have sent to us from Wellington, and have always done what you approve of. "Whakaari and Hikurangi" (the meaning of this is that the tribes were all scattered, and in rebellion, but now they are gathered together and at peace). I have always followed these words, and am rewarded by seeing peace around me. Topia and Turoa, who were opposed to the Government are now on our side. I approve of your law for the preservation of life. It is for the Governor to make such laws as will benefit both races. Wellington is only a short distance from here, and therefore it should be easy to visit Whanganui more frequently, and we should be glad also to see Lady Bowen. Before the bridge was built there was a division, but now there will be unity and concord. Do not think that the people of Whanganui will return to evil works; they will not do any such thing. We will make them respect the laws during our life. Other people may come and cause a disturbance which we may be unable to prevent. Now with respect to Horowhenua. The reason I did not come to any conclusion about it when I was in Wellington, was because I was away from my people; but now we are all here and living under the law, therefore there is no fear of any disturbance. Let it be left for the law to decide, as we respect the law; that is all I have to say. We will not trouble you with any of our difficult questions, as we desire to accord you a welcome to the district. All the hard questions which we have to speak of we will discuss with Mr. McLean.

Topia: You have heard the welcome of the people. I also wish to welcome you personally. When I was at Wellington I told you that I would become a supporter of yours. There was no reason why I should become so, seeing that my people were destroyed by you, and their land taken from them. I say to you, return both land and men, because there is nobody to occupy the land. (Chant of lamentation for loss of relatives and land). In former times this land was cultivated, but now it is lying waste. But I have now come forth amongst you and shall be saved, and those persons in distress will be released. I approve of these people being returned here. I said to you

in Wellington that Horowhenua was a quarrel, and I did not know whether I should be involved or not; that is the reason why I have nothing to say about it on the present occasion. Many people of the tribe have spoken, and I am satisfied with what they have said.

Pehimana: Salutations to you, O Governor, and salutations to you, Mr. McLean. Welcome to Whanganui. Return me to my settlement (song); return me to Waitotara. I wrote a letter to you asking you to sanction my return to my settlement. I also said in that letter that if you did not give me permission I would go without leave; but consent to my return, so that I may go there with good feelings towards you. I was a hauhau and fought against you and the Queen, but Hori Kingi and the Governor asked me to renounce my works, and I did so. I was afterwards guide to General Chute, when he went from Whanganui to Taranaki, and fought against my own tribes, of whom I killed some.

Mete Kingi: You have agreed that the Ngatihine should be released. Consent also to the return of Ngarauru to their lands; there is only one person who is likely to create a disturbance hereafter, and that is Te Whiti. If Mr. McLean should require my services again in the event of a disturbance I shall be prepared to go and fight.

Mr. McLean: I cannot agree to what you now say about returning to Waitotara. I must have all difficulties settled first, and give this subject much greater consideration than I am able to do during such a short visit as the present.

Meiha Keepa: You have released the Ngatiporou prisoners, whom I took only a short time ago, but these persons who are now asked for have been in confinement a much longer time, therefore I ask you to release them.

Mr. McLean: I shall be glad to see some of the chiefs and talk such matters over with them, but cannot decide hastily.

Three cheers were then given for the Governor and Mr. McLean, after which the proceedings terminated.

8th December, 1871.

R. S. BUSH.

No. 28.

W. G. MAIR, Native Agent, Alexandra, to the Hon. the NATIVE MINISTER.

SIR,—

Alexandra, 1st August, 1872.

I have the honor to report my return from visiting the Ngatihaua and Ngatiraukawa, inhabiting the country on both banks of the Waikato River, above Maungatautari.

The former are, I find, rapidly shaking off their connection with the King party, but at the same time they endeavour so to do it in such a manner as still to keep up friendly relations with them. In spite, however, of their efforts to keep on good terms, I notice a growing feeling of jealousy on the part of their Hauhau neighbors, Ngatihaua. With a view to try their position, Ngatiraukawa propose during this month to hold a meeting at Te Waotu, to fix their boundaries, as a great deal of the land claimed by them is occupied by refugee Waikato.

The road by which I travelled was not supposed to be open to European traffic, and at Aratitaha a Hauhau party, headed by a man called Te Paekauri insisted that Captain Mair should give up a sporting gun which he carried, or that we should take another road. My brother explained that it was not a fighting gun, that they should have given travellers warning not to carry guns, and further that he would not part with it. I also informed them that I considered all roads open to me, and insisted upon being permitted to pass through. Finding that we would not give way, Te Taekawie withdrew his opposition, admitting indirectly that he had acted on his own responsibility. On my return, these people were very civil, and exacted a promise that I would return shortly to talk with them about certain matters in which they are interested.

Great discontent exists among the Hauhau Ngatihaua, in consequence of the dishonest practices of the Kupapa section in reference to the tribal lands; for instance, a large part of Maungatautari was let some time since by Hotereni Te Waharoa for a very small sum per annum, and I heard his brother, Tana, Te Kati, and other chiefs tell him that "he had stolen the land of the tribe, and that the lessee should never enjoy the use of it." Hote shrugged his shoulders and said, "It cannot be helped now, and if you disturb the pakeha, I shall be sent to gaol."

Both Ngatiraukawa and Ngatihaua are very indignant at the reported sale by Ngatihinerangi to Mr. Firth of the lands leased by him from the late Wiremu Tamihana. I did not consider it my business to make enquiries in the matter, as I believe that the land has passed through the Land Court, and that the settlers hold a grant or certificate.

Ngatiraukawa complain of the infrequency of communication with the Government. To remedy this in a measure, I would propose the appointment at Te Waotu of a *karere* to carry letters to and from Cambridge weekly. This would be a step towards the establishment of a mail through to Taupo.

I have, &c.,

W. MAIR,

Official Correspondent.

No. 29.

ROBERT S. BUSH, Ngaruawahia, to the Hon. the NATIVE MINISTER.

SIR,—

Ngaruawahia, 1st August, 1872.

I have the honor to report for your information that I proceeded to Cambridge on Monday last with the intention of visiting Wharepapa and other Ngatihaua settlements. Upon arrival at Cambridge I learnt that some of the Ngatihaua from Wharepapa were at Te Kuiti planting, and that they would not return until the cropping season was over. The people who had remained behind at

Wharepapa had since left for Te Kuiti to see Te Pakaroa, who was ill. Had they been at Wharepapa I should not have been able to reach that place in consequence of the flooded state of the rivers Wairaka and Punui, which the incessant rain of the past month had made impassable. I saw the Aratitaha, Waniwani, and Maungatautari Natives at Cambridge, where they were busy ploughing land for wheat. The Ngatihaua have planted all the seed they received from you. In addition to this they have purchased more, and received two sacks from Captain Wilson. I hear they would plant more if they had it.

The Natives generally appear much pleased with your recent visit to Waikato, and expect good results to emanate from it at no distant period. Ngatimaniapoto are reported as having found fault with Rewi for his interference with respect to meeting between yourself and the "King," and which also is said to have been the cause of preventing Tawhiao from making any overtures to you.

Tawhiao was reported as being at Kawhia, upon his return from which place it is anticipated that he will proclaim openly his intention of meeting you, at which interview no person will be allowed to speak except himself. The people are to be listeners only.

The rumor about Rewi and his people having joined Te Kooti has no foundation, excepting that Rewi accompanied Te Kooti to Mokau when the latter was ordered away from Te Kuiti, merely as a safe conduct. Another report is that Te Kooti has been sent to Mokau in order that he may be kept out of the way of Te Mamaku, of Upper Whanganui, who is said to be on his way with a numerous following to demand him from Tawhiao.

Te Tawari, Ti Oriori, and others of the Ngatihaua, ask that they be allowed half a ton of flour, half a ton of potatoes, and two bags sugar, to enable them to hold a meeting at Maungatautari for the purpose of obtaining the concurrence of their whole to keep themselves aloof from Waikato King party. Several of the Hauhaus at Wharepapa are reported as being prime movers in this desire.

You will also be glad to learn that Te Raihi, Te Hakiriwhi, Te Tawari, and other natives of Ngatihaua, are endeavoring to put a stop to the bringing of spirits by persons of their tribe to their settlements. They desire that every person who shall so transgress be fined ten shillings for each offence, and that natives who get tipsy in our settlements be punished according to law.

There are two hand flour mills at Ngaruawahia in course of transit to Karakariki to Revd. Wi Patene, by whom they were ordered for some natives at Te Kuiti, who furnished the purchase money. Hauhaus at Kuiti reported to be cultivating a considerable quantity of wheat.

The Kiriwera, from Ohinemuri, numbering six, are at Te Kuiti. These people are frequent visitors there.

Ahipene Kaihau and party, numbering twelve, consisting of four men, five women, and three children, arrived here last night on their way to Tokangamutu. They left per steamer this morning for Alexandra.

I hope shortly to visit Natives at Karakariki to ascertain what progress they have made with their wheat.

I have, &c.,

ROBERT S. BUSH,

Clerk to Bench.

No. 30.

H. W. BRABANT R.M., to the Hon. the NATIVE MINISTER.

SIR,—

Opotiki, 4th July, 1872.

I have the honor to inform you that I have to-day seen Tamaikowha, who is at Opotiki on his way to Major Ropata's gathering at Mataahu.

He informed me that he was present at the Ruatahuna meeting. I asked him if he was aware that the boundary line as "settled" by that meeting was partly within the confiscated territory.

After some hesitation he admitted that he was, and that he had been a consenting party to the action of the Urewera in the matter. He went on to say that it was not his proposal to claim this land, but that having heard that the Government would give them back their lands, he had consented to this plan to test the question ("tono i te Whakaaro o te Kawanatanga"), but that it had been agreed that if the Government refused that ended the matter ("Kaore e Kawea ki te kino").

Piuhana Tiwai, who was present, pointed out that if this land were given back the Whakatoheas would have claims upon it as well as the Urewera. He, however, considered it gone for ever. I told Tamaikowha that raising such questions, if persisted in, must lead to further trouble, which he had so lately expressed himself so anxious to avoid, and that I considered the Urewera's plan of appointing seventy chiefs a bad one, as they might have seventy different opinions.

He appeared to concur in what I said, and repeated that if the Government adhered to the confiscation boundary that ended the matter.

With regard to road making, he expressed himself willing that a road should be made as far as Te Waimana, but no farther at present.

In reply to a question, Tamaikowha said he should be very glad if the Government would send a medical man to vaccinate the children at Te Waimana after he returned from Ropata's meeting.

I have, &c.,

HERBERT W. BRABANT, R.M.

No. 31.

TE MAKARINI and others to the Hon. the NATIVE MINISTER.

Hoki Marama, Ruatahuna, 9th June, 1872.

To the Government, to Mr McLean, and Mr Ormond.

Friends: Salutations to you both! The Urewera meeting took place on the 9th, and Arama Karaka, Tuhehu, and their young people were addressed by Hapurona, Mohi, Te Mauparaoa and their

children. The Urewera requested that the roads should be given over to them, and they were given up by Hapurona, Paora Kingi, Te Kepa Te Ahuru, from Te Whaiti, Ruatoki, Te Waimana, and to Waikare Moana.

Te Makarini is to have the roads at Waikare Moana, Hapurona and all the others the road at Ruatoki and Te Whaiti; Tamaikoha to have the road at Waimana, so that now the Urewera have all the roads in their own hands at this present time.

Te Makarini.
Paerau.
Haunui.
Whenuanui.
Te Ahikaiata.
Pukenui, and
Tamaikoha.

No. 32.

HENERE KEPA TE AHURU and others to the Hon. the NATIVE MINISTER.

To Mr. McLean,—

Kohamarama, 9th June, 1872.

Friend! Salutations to you. We have been to the Urewera meeting, and have heard the points decided on by them. The first is the boundaries of the land; commencing at Puhirake on to Ahirau, Hurangi, Tokitoki, Motuotu, Taurukotare, Taumata Patiti, Tipare Kawakawa, Te Karaka, Ohine te Raraku, Kiwinui, Tetiringa, Omataroa, Te Mapara, thence along the Rangi Taiki range, Otipa, Whakangutu-toioa, Tukutoromiro, Te Hokowhitu, Te Whakamatau, Okahi, Aniwa-niwa, Te Houhi, Taupaki, Te Rautawhiri, Nga Huinga, Te Arawhata, Pokotea, Makihoi, Te Ahiangatane, Ngatapa, Te Haraunguroa, Kahotea, Tukurangi, Te Koareare, Te Ahuate, Atua, Orewha, Ruakituri, Puketoromiro, Mokouiarangi, Maunga-tapere, Ote Rangipu, and on to Pukenui-o-Raho.

Te Ahikaiata stood up and talked about the boundaries; 2nd, about the canoe Matatua; and 3rd, about the seventy chiefs of Tuhoe. He ended, and Te Hiko spoke. He asked the Urewera what they desired to be brought within their boundaries.

Te Makarini got up and answered Te Hiko's question, which was that there were two things which they liked to be brought within their boundaries, that is, Orderlies and Militia; but roads, and leasing and selling lands they would not have on their boundaries.

Then Te Kepa Te Ahuru spoke, saying: My word for the chiefs of Tuhoe to listen to is that the roads in these boundaries would be broken up by me; but my concluding word to you is—I will send our dispute to the Government, to Mr Ormond.

Tu Taituha then got up and said: I am clear about the plans arranged by Tuhoe, as I have spoken before Mr McLean's face at Napier about that law setting forth the boundaries of the land. All.

Henare Kepa Te Ahuru
Paora Kingi
Arama Karaka
Tuaia
Hapurona
Te Meihana
Mohi.

The conclusion of our words were that the roads were to go on. This is all the information at present. If any serious trouble arises after this it will be sent on to you. All.

HENARE KEPA TE AHURU.

No. 33.

TE WHENUANUI and others to the GOVERNMENT.

TO THE GOVERNMENT,—

Kohimarama Ruatahuna, 9th June, 1872.

Salutations to you—this is our word to you. The meeting of Tuhoe (Urewera) has taken place at Ruatahuna on the 9th June. The first thing decided were the boundaries of the land. My district commences at Pukenui, to Pupirake, to Ahirau, to Huorangi, Tokitoki, Motuotu, Toretore, Haumiara, Taurukotare, Taumatapatiti, Tipare, Kawakawa, Te Karaka, Ohine te Raraku, Kiwinui, Te Tirina, Omata-roa, Te Mapara, thence following the Rangi Taiki River to Otipa, Whaka-ngututoroa, Tuku-toromiro, Te Hokowhitu, Te Whakamatau, Okahu, Oniwarima, Te Houhi, Te Taupaki, Te Rautahuri, Ngahuinga, Te Arawata, Pohotea, Makihoi, Te Abianatane, Ngatapa, Te Haraungamo, Kahotea, Tukurangi, Te Koarere, Te Ahu-o-te-Atua, Arewa, Ruakituri, Puketoromiro, Mokimirangi, Maungatapere, Oterangi-pu, and on to Puke-nui-o-raho, where this ends.

2nd. Was the uniting of the tribe—that their words should be one and that they should have one canoe, Matatua.

3rd. Was the apportionment of chiefs among Tuhoe. There are this day seventy chiefs. Their work is to carry on the work of this bird of peace and quietness.

4th. The things that were rejected from these boundaries are roads, leasing and selling land.

Te Whenuanui
Paerau
Haunui
Erueti Tamaikowha Tu
Hetaraka
Te Pukenui
Te Makarini
Ahikaiata
And all the tribe.

FURTHER REPORTS FROM

No. 34.

HOPKINS CLARKE, Tauranga, to the CIVIL COMMISSIONER, Auckland.

SIR,—

Civil Commissioner's Office, Tauranga, 25th June, 1872.

I have the honor to enclose herewith, for the information of the Hon. the Native Minister, copy of proceedings at a meeting held by the Urewera, at Ruatahuna, and forwarded to me by Captain Preece.

I have, &c.,

HOPKINS CLARKE.

Enclosure in No. 34.

PROCEEDINGS of MEETING at RUATAHUNA, forwarded for the information of the Civil Commissioner,
Tauranga.

A MEETING of Te Urewera was held.

9th June.

Te Ahikaiata rose to discuss:—

1st. The boundaries of the land.

2nd. The Roads.

3rd. The leasing of land.

4th. The selling of land.

These were the matters before the meeting.

Kereru said: I do not agree to roads, leasing or selling land.

Tamaikoha Erueti said: Listen, O Tuhoe. Your *mana*, O Urewera, and your power in war has not been killed by the *mana* of the Government. My word, O Tuhoe, is, I do not approve of roads, lease of land, or selling land.

Makarini said: Be calm, O Urewera, and hear the word given by the Government to us all. I will give up to you, O *Kereru*, the roads, the lease and the selling of land; and to *Erueti* and *Ahikaiata*, as I know that which is right for us is with you.

Paora Kingi said: Listen; the first will stand, and the second, and the third, and the fourth, and all the tribe. (Listen to) my words, do not return to the thoughts of the past. Those were the thoughts of the king and of Taranaki, by which we and our land were killed. Look, it was the Governor who made peace to all the Island. He is the life for us these days. Obey the words of life.

Taituha said: Roads take land; also leasing (does the same). It is good to consent to some of the Government orders. I say do not agree to roads and selling land.

Paora Kingi said: I will open the roads in our district; you may stop them, and I will open them.

Paerau said: Let us have roads; let us lease, let us sell land; let me have the chiefs, as I am the man to stop all these things. It was spoken to Mr. McLean at Napier.

Hapurona said: There, Tuhoe, if you have any *mana*, take the roads, the lease and selling of land.

Tukehu said: I do not agree with the boundary as taken by you in my district; the boundary is with Te Urewera.

Makarini said: This is why all the lands of the people are lost; they consent to the laws of the Government.

Te Hiko said: Soon death will cling to you, O Urewera.

Ahuru said: I will tell your words to the Governor.

Paora Kingi said: Yes, the men who have been to the Governor, their words will be told to the Government.

Hetaraka said: Do not be dark, *Paora Kingi*, on account of the words of the Urewera people. Let them search out the knowledge of the Governor.

Arama Karaka said: Lead yourself correctly, O Urewera, so that you and your laws may be light. See, the Island is broken with roads; but that does not take land, but makes our paths good. Harken, O Tuhoe, I do not agree with the boundary, but I will call for the Lands Court in our district, that our land may be light.

So end the words of the meeting of chiefs at Ruatahuna.

No. 35.

PAERAU to the Hon. the NATIVE MINISTER.

To MR. MCLEAN, Napier,—

Ruatahuna, 10th June, 1872.

Friend—Salutations to you. I have received your letter enquiring about my arrival at Ruatahuna. Friend, I have arrived safe, and after my arrival a meeting of the Ureweras took place on the 9th; the words decided on at that meeting are being forwarded on, and it will be for you to see the words of that meeting.

From your friend,

PAERAU.

No. 36.

Mr. S. LOCKE to the NATIVE MINISTER.

SIR,—

Napier, 4th July, 1872.

I have the honor to forward the following report in reference to Native matters in the East Coast and Taupo Districts.

In this district, comprising as it does the coast line from the southern boundary of Hawke's Bay to the East Cape and the interior of the Island, including the country lying between Taupo and the Waikato settlements, may be seen Natives in every stage of civilization that the Maori has yet attained to, from the Hawke's Bay men, with their well-built and neatly furnished weather-board houses, driving to town in their gig or spider, and employing the latest improved machinery on their farms, and their children being taught the English language, and challenging the European scholars to cricket, and other European sports—to the Maori residing to the north of Taupo Lake, where the ancient custom of *murū* (plunder) in retaliation for all offences is still in force.

East Coast.

Of all the Maoris on the East Coast, those residing in the neighbourhood of Napier and Waipukurau are probably the most assimilated to Europeans in their habits. This may be in part attributed to the fact of their land being of such a description that the whole district was at once turned to account by the settlers either for agricultural or pastoral purposes, without much outlay of capital. For those parts not purchased by Government the Maoris receive high rents, and thus becoming interspersed with the Europeans by whom they were constantly employed either in shearing, road making, or other works, from the several influences thus brought to bear, through the force of example, and from being taught to a certain extent the necessity of obedience to the laws, they have rapidly acquired an outward appearance of civilization in their habits.

Another cause which has tended to develope this state of things, more particularly in Hawke's Bay and Poverty Bay, is that during the past three or four years the Natives have sold and mortgaged large quantities of land to private Europeans, which for a time led them into great extravagance, such as building large houses, buying carriages, &c. For instance, I have seen a respectable old chief drive into town in a carriage, some screws of which had become broken, and as the blacksmith could not repair it before next day, forthwith bought a new one for £90, and drove home, all lamps alight, in broad daylight. The same carriage I shortly afterwards saved from the bailiff's hammer for a debt of £20; and I believe it is at present hidden behind the old man's house lest it should be seized for debt. Many similar instances could be stated showing how the Maori squanders his money. This appearance of prosperity has now collapsed, and the sudden change is felt the more keenly after a long course of uninterrupted dissipation and idleness, which in some instances has left a feeling of discontent and latent desire to repossess themselves of their lost property. Public meetings have been held by the Natives to consider this question, but as Karaitiana Takamoana will probably bring these matters before the Assembly, and I have reported already on this subject on 2nd June, and as Colonel Haultain's return relative to the working of Native Lands Act, with Appendix, Parliamentary Papers, A. No. 2A, 1871, is already published, it is not necessary for me to say more here, excepting with reference to Colonel Haultain's report. It would have been only fair to have given the Europeans a chance of stating their case in reference to the charges brought against them. On the other side, there are men like Karaitiana Takamoana, M.H.R., Renata Kawepo and others, who are zealously endeavouring in every way to improve themselves, and raise their fellow countrymen. They have each large farms, on which the best and latest improved machinery is used. They live in well-built and comfortable furnished houses. Schools have been erected in accordance with the provisions of the Native Schools Acts, 1867–71. These people, with Tareha, possess two good flour-mills, which are kept at work constantly either grinding for themselves or the surrounding European settlers.

Wairoa, Mohaka.

The Maoris of this part of the Province have, since Te Kooti fled from the district, and the Urewera Tribe have wholly come over, settled down to the cultivation of their lands; and the district towards Waikaremoana, and the inland route to Poverty Bay, is fast being taken up as sheep runs.

Poverty Bay, Waiapu.

Poverty Bay is now in many respects similarly situated to Hawke's Bay. The wars and troubles that for years kept this fertile district in constant alarm, and retarded its settlement, have, it is hoped, for ever passed away. It is now progressing rapidly; roads are being made, principally by Native labour, throughout the district, and likewise to connect the scattered settlements along the coast towards the East Cape, Wairoa, Opotiki, and other places. A line of telegraph to Gisborne, by Wairoa, is only required to place this settlement on a footing with any in this Island.

The Natives are anxious that the petroleum springs, of which there are several, should be tested and turned to account. The same question respecting the alienation of lands that has arisen in Hawke's Bay has been raised here, and to which I referred in my last report on this district last year.

One matter of complaint is the number of owners, apparently with equal rights, in the grants awarded by the Poverty Bay Commission, and no means provided for ascertaining their relative claims or for subdividing the blocks. In reference to those lands that pass the Native Lands Court, clause 14 of "The Native Lands Act, 1869," with power to subdivide after the land had been dealt with by some of the grantees, if complied with, might to some extent remove the inconvenience complained of.

Taupo.

The good feeling that has been established during the last two years in this district still continues. Public works are being carried on in different directions. The first work for the development of an inaccessible country, as this was two years back, was to open communication for dray traffic with the

nearest sea ports; and this object has been systematically carried out—and I should point out, with regard to the Napier road, in the face of great engineering difficulties; a coach is now running twice a week between Napier and Taupo, excepting about five miles, which will, however, in a short time, be available for coach traffic. A great portion of this road work has been performed by Native labour, under contract, and invariably finished in a most satisfactory manner.

The dray road from Taupo to Tauranga is being rapidly pushed on, and the Ngatiraukawa Tribe, the principal owners of the land on the proposed line of road between Taupo and Cambridge, have long withdrawn the *aukati*, and are now urging that the road should be proceeded with. I am informed that a good line of road has been found between Whanganui and Taupo. This road would open up the rich Karini, Murimutu and Patea Plains, and the country around Rotorua and South Taupo, all of which is well adapted for settlement. The whole of the road work in this district has been done by Native labour. The policy the Government has pursued in employing the Maoris in these newly opened districts in public works, has been the great means towards the peaceful settlement of the country. The Maoris in the interior are exceedingly poor, partly caused from the wars and excitement of the past ten years, and the present chance of employment offered them habituates them to regular work, and supplies them with means for purchasing necessities for cultivating their own land.

An analysis of the various mineral springs in this district, and a plan showing their position and stating their different properties, might be of essential service to the public. Dr. Gibbs, the doctor of the Armed Constabulary stationed at Taupo, has expressed his readiness to co-operate in carrying out such an object.

Rumoured finds of gold in West Taupo and Tuhua have long been in circulation, but nothing definite is yet known as to their qualities.

The state of agriculture in this part of the country is of a most primitive nature; any advice or assistance would be of great benefit to the people. Articles in the *Waka Maori* on the growth of the hop, and other subjects of a like kind, would be very useful.

His Excellency the Governor visited this district in May last, and appeared to be very much pleased with the loyal feeling evinced by the Maoris, and with the splendid scenery and natural wonders of the country.

The necessity of educating the rising generation of Maoris has taken a firm hold of the Native mind. Schools have been erected in Hawke's Bay, under the provisions of the Native Schools Acts, 1867–71, at Pakowhai and Omahu; the former is in full operation, and an average of sixty-five scholars, of both sexes, attend daily; the latter school will be opened in the course of a week or two. Renata Kawepo has offered a large block of land, estimated at 20,000 acres, at Patea, as an endowment for these schools. Schools have also been erected at Poverty Bay, and applications have been made by Ngatiporou for some at East Cape.

The Wairoa people have not yet commenced a school, neither have the Taupo Natives, although they are anxious to have one erected. A college has also been erected at Te Aute, for European children and more advanced Maori scholars culled from the village schools.

From the opportunity I have had of witnessing the working of the school committee of management, composed of Europeans and Natives, I find the system works well—the Maori taking more interest in the question from the fact of his being placed in a position in which his ideas will be heard and entertained than if everything was done for him.

The great difficulty in the future will be the maintenance of the children from a distant part of the country, the parents being unable to pay enough to maintain their children at school, although perfectly and anxiously willing to pay the small fee required for the master's salary.

The beneficial effect of these schools on the rising generation will in due course manifest itself; but to expect that a barbarous people should in one generation rise from a condition of the lowest grade of cannibalism to a comprehension of the civilization of the nineteenth century, is the rock on which so many well-intentioned people too often split. It has been stated by an able authority, that "the passage from barbarism to civilization is a slow and gradual process continued almost imperceptively."

The education of a single generation cannot raise the natural standard; the work must be continued through a succession of ages—and so with the conception of religion—experience has proved that. We may as well expect that seed shall quicken on the barren rock as that a mild and philosophic religion should be established among ignorant and ferocious savages. The religion of mankind is the effect of their improvement, and not the cause of it.

One part of this question which should not be lost sight of, is the education of the girls, which should aim principally in the beginning at making them clean and provident housewives.

In keeping up and fostering the present desire of the Maoris to further the education of their children, it cannot be lost sight of that, after the first novelty is worn off, many difficulties will arise in inducing them to keep to their purpose, and, to those who wish for its success, very disheartening. The most hopeful feature in the present scheme is that the committees of management are principally composed of Maoris, thus teaching them to trust to themselves, and feel much more interest in the question than they otherwise would.

There is a desire springing up among the Natives to have local government, or District Runangas, composed of their leading chiefs, elected by themselves, with an officer of the Government as their chairman, to discuss their requirements and represent them to the Government. This would tend much to encourage the Maori to depend upon his own energies, in place of always looking to the Government for assistance, and too often receiving it with suspicion.

There is another material question which I would draw attention to. It is as follows: if reserves could be fixed by obtaining an approximate estimate of the Maori population, showing the number in each district, and the quantity and position of land still unencumbered, as I stated in my report last year, and have reserves inalienable either by sale, lease, or mortgage without the sanction of the Government, fixed in proportion to population, in such localities as would be most suitable to Maori habits, it might in some way remedy the unequal and often detrimental manner in which the country is now closed, under clause 17 "Native Lands Act, 1867"—a few people having a large extent of

country, and closing a whole district to permanent improvement, and others having none to live on; and if lands could, as far as practicable, be paid for in Government annuities, and arrangements made for a cheaper and more systematical system of survey, much discontent might be prevented.

A summary digest of all Acts of the Assembly, bound and circulated, relating to Maoris, with an explanation in English and Maori, together with some simple rules for guidance in Magistrates' Courts, in purely Native districts would be of great use. The present feeling or condition of the Native mind, as it is called, has on the whole generally improved during the past two years, and a more general confidence prevails; although local causes of uneasiness and discontent exist on particular points, and to some of which I have already referred. Viewing the present moral and physical state of the Maoris, from my limited means of observation, it would be difficult for me to judge as to their decrease or otherwise. There cannot, however, be any doubt but there is an apparent decrease, which may be partly accounted for by the increase of the European population changing their relative numbers and consequent position. A careful census made every few years, and a register kept in each district, the result to be published, with other returns of a like nature, would soon solve this question.

The Maori is now in a transitory state, and is on his trial, whether he will ever realize the fact, that he must turn to work in earnest if he would raise himself to compete on fair terms with the European. Could the disposal of their land be so regulated that its alienation be continued over a lengthened period, it may be that the Maori would, during the interval, acquire that discipline of the mind and habits of industry and obedience to the law that would reconcile him to that change that must sooner or later take place to fit him for a higher state of civilization.

I have, &c.,
S. LOCKE.

No. 37.

Mr. J. BOOTH to the ASSISTANT NATIVE SECRETARY.

SIR,—

Foxton, Manawatu, 12th September, 1872.

I have the honor to report the satisfactory termination of a Native meeting held by the Ngatiraukawa Tribe, at Ihikaretu, on the Manawatu River, and which meeting I was instructed by the Hon. D. McLean to attend for the purpose of reporting proceedings thereof to the Government.

I have taken full notes of the speeches of the different chiefs, which I will forward by the next mail from Whanganui.

I will merely state now that I consider the meeting to have been one of considerable importance, and the result highly satisfactory.

The first subject brought on for discussion was an invitation from Tawhiao (Maori King) and Rewi Maniapoto to Whiti Patato (Wi Hapi); and another from same parties to Ihakara Tukumaru, and all the hapus of the Ngatiraukawa Tribe, to return to their land at Maungatautari and to leave this district. This subject was gone into very fully, Whiti representing the King party, and trying to induce the tribe to migrate, urging as one reason for so doing, that all the land now occupied by the Ngatiraukawa is being sold, and that a considerable portion of it is claimed by the Muaupoko, Rangitane, and Ngatiapa Tribes.

In reply, Ihakara Tukumaru, and the other chiefs representing the Government party, stated most emphatically their refusal to entertain the idea of leaving this part of the country. They said that similar invitations had been sent at different times, and generally responded to by a portion of the tribe; that the invariable result had been to induce those men who had gone to take up arms against the Government, and bring trouble on themselves. Ihakara, as Whiti's superior chief, said, "I forbid your going to Waikato to stay there; you can only be allowed to go on a visit, and return."

Whiti, in reply, said: You, the Government party, are the men who have brought trouble on the land, and you must blame yourselves if any trouble hereafter arises. You are the people who are sacrificing the country:—1. By the sale and lease of lands. 2. By allowing roads to be made. 3. By allowing the telegraph to go through the country. He said the tribe was not invited to return for war, but for the peaceful occupation of the land of their ancestors. He hinted that a time might come when, after having sold all their lands here, they would not be allowed to return to Maungatautari, even if they wished to do so.

The friendly chiefs, by way of reply, stated that they should appeal to the Government to protect their interests in the Maungatautari country; they are going to send by this mail the boundaries of land (unconfiscated) which they claim, together with a list of the claimants. This talk lasted two days; after which, certain resolutions, of which the following is a full translation, were submitted to the meeting:—

1. All disputes about titles to land shall be submitted to the Native Lands Court, the rule which shall be final, and the losing party shall not bear malice or give trouble on account of an adverse judgment.
2. Murderers, whether chiefs or common persons, shall be given up to be tried by law.
3. If the Maoris at any time feel aggrieved by the oppression of any of the laws of the Government, the matter shall be referred to their representative in Parliament.
4. The Hauhau form of religion adopted by certain members of the Ngatiraukawa Tribe to be given up, and those members to return to their former religion. Churches now out of repair are to be repaired, and teachers appointed in each village.
5. That certain chiefs of the Ngatiraukawa Tribe be set apart for the purpose of upholding the laws of the Government, and securing the better conduct of the people in their several hapus.

All the resolutions above-mentioned, with one exception (No. 4), were adopted unanimously. With respect to No. 4, many of those professing Hauhauism declared their intention to return to their former religion; others claimed liberty of conscience, but stated that if any of their people wished to give up Hauhauism they would not be prevented doing so.

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

the sword. This is a peaceful invitation. You are selling all your lands here, and if you stay you will live in poverty. I propose to go to Te Kuiti in December next, not because of Tawhiao's invitation, but for reasons already stated.

Hori: Let the people decide on this question now, and not leave the matter to a future time. When my land here is all consumed I will go.

Wereta: I agree with what Whiti says. If the people wish to go, let them do so. Let the sick and feeble be left here, for Muaupoko, Rangitane, and Ngatiapa to look after. I will accompany Whiti to Taupo and return.

Henere Te Herekau: Do not put it in the power of Tawhiao to say to you, you came to Waikato on Tawhiao's invitation.

Ihakara Tukumarū: I stand up to speak in reply to the invitation to myself. I do not see the way clear for me and my tribe to go on this invitation. The letter from Rewi says Whiti wishes to go to Waikato, if you consent. Your going, therefore, O Whiti, is subject to my consent, and that consent I will not give. You are detained here now on my word and on that of the tribe. You are now my prisoner. If you break out of prison, that is your work. This return of Ngatiraukawa has been long talked of. Some went at one time on invitation from Tawhiao. They were hit on the nose, and blood came forth. It was the same afterwards, when the several invitations from Kiwi, Porokoru, Whanui, and others were responded to. These invitations came before the land was taken. The land is now consumed. We are all guilty of killing the land—the Ngatiraukawa, Muaupoko, Rangitane, and Ngatiapa. Still there is enough land left for us to live on. I will not agree to your request, O Whiti, to be allowed to return to Waikato. You are now in prison. I will not consent that my people go at the request of Manga (Rewi). You have had your talk. Now give up this work. So long as I retain a right to the piece of ground on which my house stands, I will not leave this place. Raukawa have already suffered from obeying your invitations.

Hori Te Waharoa: Whiti, you and I are in the same canoe; but I now agree to what Ihakara has said: let us both agree to stay; we are in fact in prison. Although this land is being sold, do not let this drive us away.

Te Whiti: Who has sold the land? Was it not Raukawa and Whatanui?

Te Wunu (Ngatiapa): Where is the land for Whiti to live on? All this land which you claim is mine. If the pakeha, who is of another tribe, keep him, it is well. If he has any part in the 60,000 acres, or in Ihakara's portion, it is well; but you must not detain him here against his will, and keep him in poverty. Let your talk be clear.

Takerei: I do not agree to return to Waikato on Tawhiao's invitation.

Tarapata: You are not invited, O Ngatiraukawa, to go to the Kuiti to fight; it is a peaceful invitation; do not say men have been killed because they were invited by Tawhiao, but because the inclination of those men was to fight; if you agree to remain here as Henere suggests, you must provide land for your tribe. How is Whiti to live? Is he to be tossed about from one hapu to another?

Hare Hemi: My first question is to you, O Whiti. What is the meaning of the word Kuiti?

Te Whiti: The meaning of Kuiti is Maori skin.

Hare Hemi: Then if that is the meaning, we have the Kuiti here, and there is no occasion to go to Waikato. If you go to Waikato, do so only for the purpose of giving the people good advice; look after the men of the tribe rather than to the land. I intend to go to Waikato in summer, but I shall return here. You have charged the tribe with selling all their land. I have heard that you are trying to raise money by selling some of your land to Government, and that this money is to obtain supplies for your journey.

Whiti: Let this talk cease. Taranaki was the reason why I first went with the sword. Neither you nor the Governor stopped me then, and why should you stop me now. I am going now in a time of peace; there are Ngatiraukawa there as well as here. It is for you, the Government, to unsheath the sword. Why do you listen to lying men about your land; I never agreed to part with our lands. Cease selling the land; there is no evil with me (King party). If there is trouble, the cause will be with you; the causes of trouble are the sale of lands, lease of ditto, roads which you are allowing to be made through the country, and the telegraph wire.

Ihakara: Your word to me, O Whiti, in past years, was, "You go seaward and I will go inland;" we each took our course, and I am satisfied. Stop your ears, O Raukawa, against the words of Te Whiti; If Whiti wishes to go and hear the talk of that place, let him do so, but do not go with him.

Huru Te Hiaro, a Rangitane chief, spoke for a few minutes in reference to disputes about land between his tribe and Ngatiraukawa, but said that these disputes were now ended, because both parties were willing to abide by the decision of the Native Lands Court.

The talk about going to Waikato ended here.

Henere Te Herekau: I have now a subject to bring before this meeting, which has often been discussed privately, but is now for the first time brought before the tribe.

1. All matters of dispute about titles to land shall be submitted to the Native Lands Court, the ruling of which shall be final, and the losing party shall not bear malice or cause trouble on account of an adverse judgment.

2. All murderers, whether chiefs or common persons, shall be given up to be tried by law.

3. If the Maoris at any time feel aggrieved by the oppression of any of the laws of the Government, the matter shall be referred to their representative in Parliament.

4. That the Hauhau form of religion adopted by certain members of this (the Ngatiraukawa) tribe be given up, and those professing it return to the forms of religion they previously professed; churches now out of repair to be restored, and teachers appointed in each village.

5. That certain chiefs of the Ngatiraukawa Tribe be set apart for the purpose of upholding the laws of the Government, and securing the better conduct of the people in their several hapus.

Te Reweti: I stand up to reply to the resolutions.—The 1st I agree to: the 2nd I agree to; if a man commits murder, whether chief or common person, let him be tried by the law: as to the 3rd, I do not know anything about the oppression of the law of the Government. 4th. With reference to this

resolution that we should give up our religion, I ask for liberty of conscience; if a man wishes to change his religion, let him do so, but do not force him. 5. I agree with reference to No. 5, that it will be a good thing to have some men set apart to see to the good conduct of the tribe, but do not choose a man simply because he is a chief, rather let him be chosen for his learning and good conduct.

Eru Tahitangata: I am not in this work. I have made enemies on account of disputes about land. Agreed to 2nd and 3rd resolutions. With regard to giving up Hauhau religion, I am willing to do so, and further I am prepared to set apart a piece of land for the support of a Native teacher or minister. I am now a widower, the name of my late wife was Pupuru whenua (meaning that he was opposed to sale of lands); my opposition is now withdrawn.

Reweti: I claim liberty of conscience. I want to know what you are asking us Hauhaus to return to. One of your places of worship I have seen in Otaki; it is a public house, and the god there worshipped is rum.

Te Tura: You cannot prove that Hauhauism has destroyed men. We worship the same God in different forms.

Nepia Taratoa: These laws which you propose are not new laws, they were agreed to by the tribe years ago. I agree to most of the resolutions. About No. 4, I have to say that I am a Hauhau, and that I do not intend to give up that form of religion. The divisions amongst us have not been caused through this or that form of religion, but because some of the people, together with Whiti, took up arms and went to Taranaki.

Ihakara Te Tukumarū: These resolutions are by me. It is true it is not a new word: these laws were obeyed by some of the Ngatiraukawa who are now gone from us (dead), and by some who are still here. This Government which I here propose is not of England, or of New Zealand, but it is the Government of Heaven. The laws which govern us were taken from the higher Government I have spoken of. Many of the tribes in this country have been unfaithful to their Governor in Heaven, and have discovered laws for themselves of their own making. If you, O men of the tribe of Raukawa, set aside these laws which have come to us from Heaven, you will die: therefore I say, remain firm to your allegiance to the Government of Heaven and its representative in New Zealand. Te Whiti has said that it is fear which makes me consent to remain here, and submit to dictation from other tribes—possibly to see my land pass into other hands. It is true, it is fear, but fear of the laws of God. The chiefs of Ngatiraukawa who are now dead, agreed on oath to obey the laws of the Government of Heaven. We are only carrying out their wishes. Now, O children of Raukawa, turn you, and make strong your fortifications—your churches; you will there find protection. If you trust in yourselves you will fall. This is why I invited the men of different hapus to meet here to-day; and I now charge you men of every form of religion to remain firm in your allegiance to the great Government of Heaven, and then you cannot go wrong. There is no cause of quarrel between you and neighbouring tribes on account of land; let the Land Court decide on all questions of title; rather give your attention to men than to land. I shall expect Tia Te Whatanui (half-sister to Tamehana Te Rauparaha) and Whiti to reply to the remarks about Hauhauism.

Wunu Ngatiapa: Your words, O Ihakara, are good. It is good to make laws for the good of the men of your tribes. If my tribe were living nearer to you than they are, we would join you in this good work.

Rawiri Te Whanui: Listen to me, O men of the tribe of Raukawa; and you, O Mr. Booth, sent to us by our Government: The laws which have been read contain the wishes of friends and chiefs of this tribe, who have departed from us. It is a good work, therefore let us not shrink from it. Although we have many forms of religion, we have but one name, Raukawa. The English also have but one name, although they have many forms of religion. I am a common man, and a teacher; let others also become teachers, and let us set an example to neighbouring tribes. If the chiefs who have proposed these good resolutions fail in keeping them, let them be the first to suffer.

Te Peina (Hauhau): I agree with all the resolutions.

MONDAY, 9TH SEPTEMBER.—Meeting resumed.

Henere Te Herekau: You have all heard the resolutions which have been read to this meeting. Some of the speakers with reference to the 4th resolution have said, What evil do you see in Hauhauism? Listen! The Ngatiraukawa Tribe is declining very rapidly. A good work was carried on in this tribe from the year 1841 to the year 1860. For twenty years we lived in peace; some of the chiefs who took a prominent part in those good works during twenty years are still living. In the year 1860 quarrelling commenced. The tribe was broken up into three parties: 1st, Kingites; 2nd, Kupapas (neutrals); 3rd, Government Natives. Amongst these several parties there were some evil and some good. We had much disputing with our neighbours on account of sale of the Rangitikei-Manawatu block of land; this has led to estrangement. Then, again, we Government Natives have had a great evil to contend against—I mean strong drink. The Hauhau form of religion I consider to be nothing more than the old Karakia Maori in a new form. Between drink and Hauhauism nothing but the bones of the tribe remain; the flesh and blood have been destroyed. Return to me the cultivators of the soil.

Tarapata: Your words about Kingism and Hauhauism are quite true; but it has been your selling land which has caused trouble, and you now ask us to return to these laws which are destroying the tribe; leave us to our Hauhau form of religion. We both worship the same God.

Neri: I speak to the Hauhaus. I agree to one portion of the resolutions, but I say that the Hauhaus, church people, and Government Natives are all in fault. I agree to give up killing pakehas, but claim liberty of conscience in religious matters. I joined Hauhaus voluntarily; I have nothing to say about the evils of that religion.

Moroati: Henere's charges against us Government Natives are true. You, the Hauhaus, charge us with selling land; you are also implicated in this evil, if it be an evil. You are now offering land for sale.

Rawiri Te Rangihēkehua: I have been a Hauhau, but now give it up.

Puke: I speak to Hauhaus. I do not see the advantage of returning to our former religion; there

is no chance of further fighting with us if we return ; the Christian religion is good certainly, but most of its professors are rum drinkers ; let this evil be given up.

Ihakara : Listen, I am your chief ; some of the hapus of this tribe have broken loose. I speak to all as your chief ; do not you Hauhan chiefs try to prevent men giving up that form of religion ; cease this disputing.

Nepia Taratoa : I agree with what Henere has said ; there is evil with all parties, Hauhaus and Government Natives. The great evil of this day is the public house ; it has made slaves of the tribe ; all are worshippers in that house ; it is for you to see what is good, and to follow that good. I am going to try and get my people to give up drinking rum. We have more to fear from this evil than from Hauhausism.

Te Peina : Hauhausism has been evil spoken of, and with reason. I shall give it up.

Pia Kutia (half-sister to Tamehana) : Salutations. O Whiti, do you return to our chief ; return to our Ariki Tawhiao. I shall give up Hauhausism. I intend to go to Otaki because two men of this tribe are to be admitted into the church as ministers.

Ihakara : I appeal to the men of Raukawa, Muaupoko, Rangitane, and Ngatiapa to give up quarrelling about land, and to live in peace and friendship for the future ; indeed, if you do quarrel, you will punish yourselves, as you have become one people with the neighbouring tribes through marriage.

Hemi Warena (Rangitane) : Was glad to respond to Ihakara's invitation to live in peace for the future.

Huru Te Hiaro : Had long lived on terms of friendship with Ngatiraukawa ; would be glad to live on terms of more intimate friendship, and that Raukawa and Rangitane should be one tribe having same interests.

JAMES BOOTH.
