

1882.
NEW ZEALAND.

TAWHIAO'S MEETING AT WHATIWHATIOHAE IN MAY, 1882 (REPORTS OF).

Presented to both Houses of the General Assembly by Command of His Excellency.

No. 1.

R. S. BUSH, Esq., R.M., to the Hon. the NATIVE MINISTER.

SIR,—

Native Office, Auckland, 27th May, 1882.

I have the honor to report, for your information, that, in accordance with instructions received, I left Opotiki on the 24th April, arriving at Alexandra on the evening of the 28th of same month, to be in readiness to attend the Native meeting at Whatiwhatiohoe, which was advertised to commence on the 1st instant. I found that none of the southern tribes had arrived, consequently no business was transacted on the day appointed, but postponed at their request to give them time to reach the meeting place, which they did not do until the 7th and 8th of May. None of the chiefs seemed to know when the meeting would begin, or what would be said; everything was wrapt in mystery, consequently several Europeans, who had come up from Auckland in response to the general invitation, finding that no accommodation had been provided for them, waited at Alexandra for a few days, but as they were unable to procure any definite information as to when a commencement would be made they returned to town. The whole of the Waikato and Ngatimaniapoto tribes were present; there were not, however, many representatives from the Thames and the North, but there were some five hundred Natives present from Wellington, Whanganui, and Taupo Districts; there were also a few from Napier. The East Coast Natives, with the exception of a few from Tauranga, were conspicuous by their absence. None of the Arawa attended, owing possibly to their being engaged with their Land Courts. I estimate the number in the encampment at Whatiwhatiohoe at about three thousand.

Nothing was done until the 11th instant, when a meeting took place between Tawhiao, his chiefs, and the southern tribes. Notes of that day's proceedings are attached hereto, also the *waiata* or *ngeri* of Hoani Puihi, of Muaupoko, which was joined in by all the Ngatiraukawa. The same is not translated; the purport of it, however, is that they should all unite. Tawhiao, when replying, at the conclusion of the day's proceedings, accepted their offer to unite. The other speeches made on this day were of the usual stereotyped nature used on such occasions, expressing joy at meeting, and grief for those who were no longer in their midst. The day's proceedings concluded with the usual presentation of mats and *hūia* feathers.

The following day was then appointed for the commencement of the real business of the meeting, but, when it arrived, Te Ngakau came forward, and read a notice adjourning the discussion to the next day, saying that that was the mode of procedure practised in our Courts, which never met to transact business on the day appointed, but simply to adjourn to another day; therefore, in making this notification, he was only following out our custom.

On Saturday morning, the 15th instant, the people assembled in front of Tawhiao's camp, the spot having previously been staked off with ti-tree sticks and flax lines. When the people had all congregated, Tawhiao came on the ground accompanied by his principal chiefs. There were about two thousand five hundred people assembled at this time. In a few minutes Tawhiao rose to speak; his speech was listened to with marked attention by all. Both the Maori and translation of it are attached hereto. The burden of his speech was "that all sales, leases, surveys, and roads should cease; that no one should (at present) say he had claims to land at Kawhia, or interfere with Mokau, or prospect for gold on Native lands; that Parliament should be brought to Auckland, in order that he might go there and have a voice in its discussions; that Major Te Wheoro, M.H.R., was to lay these matters before the Govern-