

1886.
NEW ZEALAND.

NATIVE MEETING, POUTU, TAUPO

(REPORT BY INSPECTOR SCANNELL, R.M.).

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

Inspector SCANNELL, R.M., Taupo, to the UNDER-SECRETARY, Native Department.

SIR,—

Resident Magistrate's Office, Taupo, 23rd September, 1885.

I have the honour to forward for the information of the Hon. the Native Minister the accompanying report made by Sergeant Thompson, A.C., Clerk of the Resident Magistrate's Court, Taupo, of a Native meeting held at Poutu, Rotoaira, on the 7th instant and following days.

The meeting was convened by Topia Turoa and Hori Rohipa, two of the Natives who accompanied Tawhiao to England, and was notified to commence on the 26th August, but put off from day to day waiting the arrival of Tawhiao and other chiefs from Waikato. Tawhiao at last sent a message to say that he was unable to attend, owing to the death of Manuhiri.

You will see by the report the subjects which were discussed at the meeting and the opinions of the several speakers. About a thousand persons attended, chiefly from Tuhua, Upper Whanganui, Patea (Taupo), and portions of the Ngatimaniapoto and Ngatiraukawa Tribes bordering on Taupo.

With the exception of that part of the Ngatituwharetoa (Taupo) Tribe residing on the eastern and northern sides of the lake, all present agreed to adopt the resolutions put forward, and a document embodying these resolutions was signed at first by most of the chiefs as representatives of their hapus, but afterwards by all.

The proceedings were said by all Europeans who were present—and there were many—to have been conducted in the most orderly manner; but, with the exceptions I have named, all were unanimous in agreeing that all the tribes were to unite as one people; to acknowledge Tawhiao as king of all the Natives in New Zealand, acknowledging the Queen's authority, but not that of the Colonial Government; to withdraw the adjudication of their lands from the Native Land Court; to allow no surveys, sales, or leases of lands; to allow no spirits to be sold or stores for the sale of European goods to be kept within the boundaries of what they call the King country, and which corresponds to that part restricted by a recent *Gazette* notice from the operations of the Licensing Act; [This last was agreed to after Sergeant Thompson had left, thinking the meeting was finished.] to abstain from voting for Native members of the House of Representatives; that Native Committees should be appointed under Tawhiao's authority throughout the Island to manage their local affairs. It was also agreed, after Sergeant Thompson's departure, that no active obstruction should be offered to the construction of the railway, and that on no account should there be any fighting with the Europeans over it. In reference to the railway construction, it was also agreed that, although they were not to offer any active obstruction, they should do so passively, by declining to do any of the work and by charging exorbitant prices for any timber or other material which they might be required to sell; and to test at some future time the question as to whether the Government (Colonial) have not broken the provisions of the treaty of Waitangi.

These were the main heads of the resolutions agreed to, as far as I have been able to learn as yet; but, as at meetings of this kind many things are said and done privately among the chiefs in their whares of which Europeans can have no cognizance, I asked Rawiri Kahia and Hohepa Tamamutu, both influential chiefs and staunch Government supporters, to take notes and inform me of everything that transpired both in public and in private, and they promised to do so. They have not returned yet; and, if their report differs in any material point from the present, or contains any important addition, I will communicate further.

It may perhaps be premature to offer any opinion at present on the importance or otherwise of this meeting. It may pass over as so many other have done, or it may contain the germs of future trouble.

The two chiefs who were mainly instrumental in convening the meeting, Topia Turoa and Hori Ropiha, are able and influential men among the Natives, and they have a powerful engine at their command—that of fanaticism. Hori Ropiha is a prophet of the new religion, second only in power to Kere, the founder; and Kere was present, and in perfect sympathy with all that transpired.

The Natives have as firm belief in the powers of these so-called prophets as ever they had in the old Hauhau days in the prophets of that religion, and would as implicitly carry out anything

the prophets told them to do; so that whatever form these men wish to give to the movement will be carried out by the bulk of their followers irrespective of consequences. They have also the sympathy of the whole of the people living in the King country.

I know that Topia Turoa is especially embittered against the Government, because his salary of £200 a year was stopped when he went to England, and will leave nothing undone in a quiet way to annoy it. He is too cautious to do anything openly, but his influence over the Natives at Tokaanu and Poutu and on the Upper Wanganui is very great.

The chief at Tokaanu, Paurini Karamu, is a weak-minded irresolute man, influenced by the last speaker, he has fallen completely under Topia's influence, especially since the Constabulary were withdrawn from Tokaanu. He is, I believe, the owner of the hotel at Tokaanu, and, although Mr. Blake, the proprietor of the hotel, has a lease of the place for some term, as the land has not passed through the Court, if he, Paurini, wishes to turn the proprietor off the place, I can hardly see how he can be legally prevented. He has already sent two away who occupied the place on similar terms. No movement has been made yet to take any action in the matter; but I heard from Tokaanu this morning that a meeting on the subject was to be held there to-day.

I have, &c.,

D. SCANNELL, Inspector, A.C.,

The Under-Secretary, Native Department, Wellington.

Resident Magistrate.

Enclosure.

SIR,—

Resident Magistrate's Office, Taupo, 17th September, 1885.

I have the honour to report, for your information, that, in pursuance of your instructions, I attended the late Native meeting at Poutu, Tongariro, convened by Topia Turoa, Te Huiatahi, and Kumeroa, arriving there on the 26th ultimo, the day appointed by them for the commencement of business. Owing, however, to various delays, the actual business of the meeting did not begin till Monday the 7th instant. Previous to this it appears that the chief endeavours of the conveners and the other chiefs, especially those from Waikato, were directed to obtaining converts to the new Hauhau religion, called "Paetiuihou"—the chief prophet of which, Te Kere, was present—and, as it seemed, with considerable success.

On the 7th instant the meeting was opened by Topia Turoa, who stated that he wished to introduce several resolutions, which were as follow: (1.) That at a meeting held on the 13th December, 1856, at Pukawa, Taupo, the king then elected (Potatau) and Queen Victoria were, each governing their own people and subject to God and the laws, to work together, and that the under-mentioned chiefs, with others of lesser note, were to bind themselves to support the covenant then entered into, and to hand it over to the keeping of Te Heuheu Iwikau, so that he might take charge of it and of Tongariro, so that both treaty and mountain should last for all time, and that the land and people of these chiefs should also be given into the keeping of Te Heuheu Iwikau. The following are the names of the principal chiefs: Manga Rewi, Te Wahanui, Paerata, Te Rehi Kohika, Te Ao Katoa, Te Wharepapa, Ngakuru, Iwi Pakau, Topine te Kamu, Ngarupiki, Wi te Korowhiti, Tamati te Apotini, Nepia Taratoa, Heremia te Tihi, Pihataitunu, Ngawhakamaraenui, Kurupo Tareha, Renata Kawepo, Paora Kaiwhata, Paora Toki, Te Rangihiroa, Herekiki Tau-teka, Paurini Karamu, Hare Tauteka, Te Whetu, Maniapoto, Te Moananui, Hikarahui and others. We now wish to reopen this covenant, and enforce it again, and have it discussed by the people at this meeting. (2.) That we should be one people, one tribe, and one family; the whole Island to be under the mana of King Tawhiao. (3.) That Maori Committees should be appointed to rule and manage all the Native business of this Island, also under the mana of King Tawhiao. (4.) That Native Land Courts be entirely done away with from this date throughout the whole Island. (5.) That we cease from voting for Native members of the House of Representatives. (6.) To discuss the "Rohe-potae" of Tuwharetoa. This boundary was laid down by Wahanui, jointly for Whanganui, Tuwharetoa, Ngatiraukawa, and Ngatimaniapoto.

Hohepa Tamamutu: I should like to discuss these matters privately with my people, and then to bring them before the meeting.

Pehi Turoa objected to this, and *Heperi* asked which subject would come on first.

Topia Turoa: Tawhiao appointed Te Kere and another chief to attend on his behalf, on account of the death of Manuhiri. I agree to *Hohepa's* suggestion.

Hohepa then asked for a list of subjects.

Pehi Turoa again objected.

Te Heuheu Tukino agreed with *Hohepa*, and said they should have two hours for discussion, or more if required.

Manihera (of Wanganui), speaking of religion, said if we were all of one religion as well as one king it would be better.

Hori Ropika: I went to England to see the Queen. Tawhiao is king of this Island. His religion is Hauhau. We could not upset him. Both Europeans and Natives have tried and failed. The multitudes of England could not do so, though he is a Hauhau. Do not let us interfere if any one wishes to return to the religion of his fathers. We are not kings nor gods. God knows which is right. If God were displeased with Tawhiao he would have dethroned him. When He was displeased with the kings of Israel he did so: many of them did not reign so long as Tawhiao has. I have been to England, and no one there said anything against him; so I say, Let him alone.

Te Aro (of Karioi): Our first king was Potatau. You are right; we should not discuss the king. After his death there might not be another. The trouble at this meeting will be about the one at Pakawa.

Patena (Waihi): No one can find fault with Tawhiao. The kings of Israel are not to the point. When Christ came miracles ceased. He said, "Let them go their whole length."

Heperi Pikirangi: Hohepa said, "Let us go into Committee," yet you go on talking while they are away.

Hori Ropiha: Our fathers are dead and their customs too: we must look to ourselves—the remnant. I am not opposed to Tawhiao. I have been four or five times to Hastings to try and upset the Native Land Court there, but the people would not agree. If any of the people here try to put their land through I will oppose their doing so. I agree with Tawhiao in not leasing or putting land through the Court. Let us all join in not doing so. I have had a great deal of experience in these matters. I would not try to upset Tawhiao; but any one who is obstinate in putting his land through the Court, I would go and throw him out.

Manihera (of Wanganui, Roman Catholic), spoke against the Hauhau creed (when Heperi and others left). Christ said, "I am the first and the last." When the end of the world comes He will select the good from the bad. Religion does not affect the king at all: he is our king over this Island.

Hohepa Tamamutu and *Rawiri Kahia* (as spokesmen for the Ngatiterangiuta, a hapu of Tuwharetoa, living on the eastern side of Lake Taupo), stated, for themselves and their hapu, that they had always been on the Government side; that they approved of Land Courts, surveys, leases, sales, and Maori members; and that, though they had nothing to say against Tawhiao, they preferred the government of the Queen.

Hemapo Hikarahui (of Omanui) followed on the same side.

Topia Turoa invited discussion from both sides.

Hori Ropiha said: I have come here to explain to you what I heard and saw in England *re* land and King Tawhiao, and to devise a scheme for our benefit. We labour under great difficulties, both as to land and other things, such as insufficiency of members in Parliament, Native Land Courts, &c. The Native members are merely images—only European members do anything—the Maori members have neither ability nor desire to do anything. Let us cease to have anything to do with Europeans, their laws, Courts, Parliaments, or anything. All our grievances arise from the pakeha, and are not our own doing. In going to England I have learnt all about Parliaments, Courts, &c. Now let us unite and be one. We have come to grief through being divided, and have lost our land. Now let us join together. All our land has been divided. I now come to this meeting to get us to join as one people, and dispense altogether with Europeans. One of our grievances is this: that in some cases our land has been vested in ten trustees, and if one of them died his share was divided amongst the surviving nine, and his issue got nothing—[To Hohepa: Do you uphold Tawhiao? *Hohepa*: We do not object to him.]—Every one here listen to me. Let us unite and proclaim Tawhiao King of New Zealand, and uphold his authority. Let us all go in one canoe. We went to England to see about the Treaty of Waitangi. Be careful in your replies to the different heads. Do not mix them: be one. A portion even now wish to fall away from us; but let us be careful.

Matuahu: There is a lot of trouble. Believe what Hori and Topia say. But I will wait till I hear what all have to say, and then I will decide.

Hohepa: Our first cause of trouble was fighting with Europeans. If Te Heuheu had had his way we should not have done so. It is through the king and those hapus that there has been trouble. Let Hori go back to the Land Court. If Waikato, Whanganui, and Ngatikahungunu were present, and all decided a petition to do away with the Land Court, all right; but Hori cannot himself do away with it. It is not through Europeans, but Maoris, that I lost my land.

Te Heuheu Tukino: Let Hori produce a document for signatures backing up the king. Hori states he has it.

Heperi Pikirangi: I agree with Topia *re* subjects to be discussed, and the best thing we can do is to go into Committee and discuss them. *Re* the "Rohe-potae," I consider we should say to the Government, "This is our boundary;" secondly, when they brought down the boundary of Tuwharetoa, I was in doubt as to whether it was the Tuwharetoa to whom I belong or those of Turiroa. They afterwards altered this boundary, and I believe Wahanui laid it out. I wrote to the Government not to disturb our boundary. With respect to the division of the four tribes included in the "Rohe-potae," I wish them to join together.

Te Moana: *Re* Te Heuheu and Topia's speeches, in those days I was pleased with the "Rohe-potae." Sales and leases are now similar to the "Rohe-potae." How can the elders say anything when their opinions are divided? On that day the Matuahu was my principal. *Re* Heperi's speech, he asks that the document should be given them to sign. If a man signs his name he agrees with the document. Signing is easy, like paddling a canoe when the sea is calm. To-day will not finish the business, but it must go on for ever, irrespective of injustice to children. In this day God will complete the whole of the remainder of the people. I am the graveyard of Topia, Te Heuheu, and Matuahu. If you are angry with what I say, I shall also be angry. If the business is finished to-day, well; if not, I shall go my way. If there were a thousand chiefs here I should say I am a child of to-day; if I had a lease or a sale I should say it was mine. I have two leases, and I wish them to be discussed. Europeans are careful people, and therefore we are careful too. I wish that we should do what is right, and that we can tear up our bad clothes and our bad minds. I wish Hohepa to take down in writing what I have said, so that he may think of it at some future time.

Te Hamuti: Te Heuheu, Matuahu, and another are the three; one of them is going with Tawhiao; one went to England—he is present—he has followed Tawhiao. Only I agreed with Potatau: he is now dead; but I still go on in the same course, and the post erected in his day still stands.

Te Heuheu Tukino: I have stood up, so that my speech may be glorified. I am with Matuahu. My final words: My boundary is like a kiwi's egg lying before me, and it is not yet broken, and I wish the kiwi to hatch it. I have given the boundary and the land to him; my mana is also with him. My boundary which was spoken of by Hohepa matters not; if a portion is

rotten or sold, my egg remains. When it is hatched it will come forth. It matters not about the disputed boundary of Ngatimaniapoto, and they should shift your boundary. Listen! This is the day my egg shall be hatched, it matters not whether through a lease, a sale, or adultery. My boundary is the former one. If my egg is not hatched to-day I shall talk to the whole of us; I shall not throw it away. Rotten men and rotten land should be buried in a graveyard. This is the day the king is to be established.

Paurini (of Whanganui): My mind is at rest. Topia called this meeting, and we are here present; and he has asked us to submit our minds, bodies, and lands to the king. Yes, I say; yes; if it is satisfactorily concluded, yes. I agree that Hori should speak, as we have already settled the question. I shall have something to say *re* boundary; but I have not yet heard what took place *re* the mission to England. I shall speak with respect to two questions in my mind: one is the meeting of the people here, and the other the arrival of Hori from England. If these are satisfactorily settled I shall be satisfied.

Whākaiti: We have been discussing these questions for two days, and I have not spoken. I am an old disciple of Potatau's. I am waiting for something new. I have only discovered that Tawhiao is king.

Matuahu: Yesterday was the day for having sins forgiven by ministers. If it were possible to open a man's inside without pain we should see that his mind was not made up, and that the words outside were not the same as those inside. We talked nonsense yesterday; we left the subject outside and arrived at nothing. Wise people become possessed of all good clothes; I think it is because of their minds. If it were not for the good clothes, and if we all wore the clothes of our ancestors, I should agree with all that has been said, but not now. We must not say that this refers to Hori, let him wear his good clothes. Hori is taking up European difficulties, but I think the real difficulty is between Te Heuheu and myself; Okahakura is one. If you can get us out of this difficulty I shall uphold you as a man of wisdom. I wish to know if all the people are to be of one mind; but if you wish to go your own way, go, by all means. What does it matter? I have little to say *re* "Rohe-potae." I did not make it, others did. I have laid my troubles before Hori, and said "Relieve me of them." I am not anxious to seek support from Europeans.

Heperi Pikirangi: Some people say that the King should reign and a Native Committee under him, and that members (Natives) of Parliament and Land Courts should be abolished. I do not know whether you agree with these questions, but Hori said they would be discussed to-day.

Ngatau (of Ngatimaniapoto): I agree with Heperi.

Te Keepa Puataata: I agree with Te Heuheu and Matuahu.

Te Moana invited the people to bring their troubles and lay them at Hori's feet. Wahanui ruled this boundary more for the purpose of gaining power with Europeans than of following the king.

Hitiri Paerata: *Re* those lands commencing at Whangamata and going on to Lake Taupo, Poihipi, Hohepa, and others have been strong enough to prevent this land being invaded by others. I think all Natives who are dissatisfied with their leases there should give them into the hands of the Native Committee.

Kiniapa te Hauairo (of Waihi): Bring forward your difficulties.

Hori Ropiha: I am only speaking *re* lands &c., which have been passed through the Court. Get the map and keep it. Do not pass that land through the Court. If you are dissatisfied with the lease, leave that with me. Objectionable leases formerly made contained improvement clauses. We have no objection to roads and railways, provided they do not encroach on Native land. Our great desire is that we should have Native government for Native localities. The Queen has power to give this. What I say is that peace shall reign over all the world. Do not be foolish. We must be one. There is a oneness of the pakeha and a oneness of the Maori. It matters not whether European customs or laws or Maori ones shall be the same. I also wish to say something about gold-digging, and I wish you to prevent people from prospecting, as I do not agree that the gold should be worked. I say the land, the gold, and the men are mine. Do not be foolish enough to kill men or to go to Court. Leave these things to me. *Re* former leases, if there are improvement clauses they are objectionable; if the Government wish to open up country for roads, Natives have no objection, but they fear lest the chiefs should be deprived of the power given by the Treaty of Waitangi. My great desire is that, *re* roads and railways, Natives should have Native government. I support the king and this document which is to support him. I and Topia went to England for this purpose.

A document was then placed before the meeting for signature, representing their adherence to the resolutions placed before the meeting, and declaring their submission to the king. It was signed on behalf of the people present by the following chiefs: Topia Turoa, Kingi Herekiekie, Matuahu, Hitiri Paerata, Tini Waata, Te Ahi Pu, Te Heuheu Tukino, Te Whakaiti, and Tureiti te Heuheu.

Te Potatau (of Manganui-te-Ao, Tuhua): I know the king reigns, and I am under him. I do not believe in the distinction between chiefs and common people. I think all should sign alike, and then we should pull together. I am opposed to surveys, &c., and will not have my land interfered with at all.

Te Rangī Koiaohi: One wrong done to us by the Europeans was that they put up a trig station in a graveyard. I was afraid to use force, lest I should be taken up for doing so.

Te Moana: Leave the land as it is. Let those who are kingites be so, and those who are not, let them do otherwise; but let us agree. Hohepa says that he is right, but how do I know that he is? I support Te Heuheu and Topia, also Potatau and Tawhiao.

Tapihana (of Te Ore, Tuhua): Tawhiao holds the people and the land. I agree with what Hori said. I have nothing to say *re* Land Courts, leases, or Parliaments, as I never had anything to do with any of them.

Rihia (of Manganui-te-Ao): I wished to hear why you and Tawhiao went to England. I will not sign now, but will wait till you bring the document for signature to my kainga.

Te Raka (of Manganui-te-Ao): I will sign.

Te Huaki (of Whanganui): I think we, Whanganui and Tuwharetoa, should send our names with Hori. He wishes to send them to England to back up his statement already there (*re* gold, &c.). I remember pretty well where it is. I am therefore pleased with Hori, and will wait till Gorst comes out, and then we can free ourselves from our difficulties.

Manihera: This railway was started at my instigation; the town is mine. I have ceased to lease, &c., since 1884. What Hori says is true.

Hori Ropiha: I explained all our troubles when we went to England. Tawhiao was with me; we went on behalf of all the Natives in the Island, to see if we could not do something for the benefit of the Native race. All I know is, that Tawhiao, Topia, and I went to take all our troubles, and left our petition behind. I request you people to sign this document, to back up our petition. Lord Derby said that this was the best petition he had ever seen; that Natives themselves should be Judges of the Native Land Courts; that they then would be better able to investigate their own titles, and that the land obtained by the New Zealand Government under false pretences would then be returned to them. We left none of your grievances untold to Mr. Gorst and Lord Derby. Let us leave all our evil ways, and join the Blue Ribbon, and leave witchcraft (*makutu*), quarrelling, &c. From the day Tawhiao went on board he took the blue ribbon. The Church of England is nothing without the blue ribbon. [To Whanganui: Do not be afraid of Kemp, lest you should lose your lands. Who is Kemp? He is not a god; I am not a god. There are only two who can take off our *tapu*—God, and the King Rangiorua. If a person asks to be allowed to survey, do not let him do it.]

Henare te Aro (of Patea): Most of the people here are Tuwharetoa, Te Rangiita, and Te Ngati-tama; other hapus do not exceed twenty. At the beginning of this meeting it was said that it was for the high trees, the little trees, and even the grass. Hori can go to Whanganui if he likes; it is his business as a minister to do so.

Te Moana: After hearing this you should all go to your whares and bring your list of signatures in the morning (*i.e.*, to document previously mentioned).

Topia Turoa: These signatures merely show the people who agree with us, not for Hori to show to obtain money on, or to send to England. Hori is not to receive £10 or £200 for it, but we all derive advantage from it. Hori is from Ngatikahungunu; I am of Tuwharetoa. I have learnt a great deal since I went to England, and have found this the only way we can retrieve ourselves. Take notice of what Hori says, and of the letter which came since we left England. I have said enough *re* these subjects, but will speak again if necessary.

Te Waaka Tamaira: I leave behind all our past doings, whether Hauhau or Government. We should prevent voting either for Government or Hauhau members. When your new Government comes I shall put my land through the Court. I was the first to conduct my case in the Land Court at Taupo, and lost by it. I have seen this long, how we have been suffering. You say this meeting is for the good of the Maoris; if you have any good to propose, do so. I think you are genuine in wishing to forward Maori interests. If you want to get twenty thousand signatures to send to Parliament, you might; but I think you do so to forward Maori interests. You say if all the people want a survey, have one. The blue ribbon is a thing to prevent surveys. You could not have said less.

Pehi Turoa: I will support the blue ribbon. I do not believe in malice or witchcraft. I will sign no document. Tawhiao talks of taking the Island out of difficulties; when he does so I will sign and back him up.

Te Rangi Whakarurua [to Hori]: How long will it be before the new Government [Gorst, &c.] arrives? Months, weeks, or days? I might not live to see it.

Hori Ropiha: Those who are not for us are against us. We will sign and fight for our cause; but we will have a right Government behind us. Do not leave us after joining us. Stick to Topia and myself, and we will carry you through. It will be a hard fight, but we will succeed. Let us all join the king.

Iro Rangi: The king and the new Government will not last long. It rests more with the Opposition than with us. Tawhiao is doing all he can, and so are we. If all join together we can contend with this and all other difficulties.

Hitiri Paerata (Waipapa): I believe your statement is correct; all should sign, men, women, and children. Put the signatures under this house for the discussion of the meeting—under the mana of the king. I also want a copy of the list of names.

Heperi Pikirangi: The list is for the whole Island to sign. I also want a copy of the names signed at this meeting.

Kingi Herekiki: They have discovered gold at Tuhua, and I hear they have done so at Kawhia. [To an objector]: Paurini says, "Do not come here and speak against Tawhiao."

Te Moana: Let us leave our own personal grievances on one side. God is above all, and he is with the king.

Te Aro (of Karioi, not Henare Te Aro) says that many say what Te Rangiita says, if you go to our kainga we will sign. [N.B.—Te Rangiita does not say so; what they said was this: If Hori Ropiha went to Tapuaeharuru, and Major Scannell tells us the representative of the Government stated that what he said was correct, they would do so.]

Te Heuheu Tukino: [To Hori] I want a copy of your pamphlet, so that I may show it to my enemies. Tawhiao went from us bearing malice against Tuwharetoa, Ngatiraukawa, and Ngati-maniapoto, and did not consult us *re* his trip to England. You seem to think that we should all sign, like a flock of sheep. In my opinion, this should be different; you appear only to want chiefs I say every one should sign.

Hori Ropiha (speaking *re* railways, &c., to Natives of Manganui te Ao, Tuhua, &c.): You have agreed to have no town or station in your country, and to take no money for anything of the sort. They cannot put you in gaol for doing so. [To Hohepa: Native lands are those which belong to all Natives in common, and all are entitled to an equal share in the rents or profits. If any Native does not get his full share of the proceeds, he would be justified in taking his land through the Court. The reason we went to England was that the land should remain in possession of its rightful owners, and that wars should cease. Let us have peace. Should either side break this law we shall all suffer. Let us stick to the king.] [By Pehi Turoa: If the king should ask us to go and fight with Europeans—namely, other than English—unless the king asked, I and my people would not go.]

Hiraka (of Patea) and other less influential chiefs, spoke after this, and it was finally agreed that the whole of the people present favourable to the movement, men, women, and children, should sign the document embodying the resolutions proposed to the meeting. This was done by all excepting the Ngatiterangiata, a section or hapu of Tuwharetoa, living on the eastern shores of Lake Taupo from the Tauranga River to the boundaries of the Tatua, of which Hitiri Paerata is the chief.

In my opinion, the meeting was, notwithstanding the number present, a failure, as the bulk of those present belonged to the Tuwharetoa and Ngatitama Tribes, although invitations had been issued to every tribe in the Island. The king, Tawhiao, made an excuse for not attending—namely, Manuhiri's death—which, even to his warmest supporters, seemed rather transparent.

I have, &c.,

E. S. THOMPSON,

Clerk, Resident Magistrate's Court.

Major Scannell, R.M., Taupo.

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