

1892.

NEW ZEALAND.

FEDERATION AND ANNEXATION: PACIFIC ISLANDS.

PROCEEDINGS OF THE BRITISH RESIDENT, RAROTONGA.

[In continuation of Parliamentary Paper A.—3A, Sess. II., 1891.]

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

No. 1.

Mr. F. J. Moss to His Excellency the GOVERNOR.

(No. 16/91.)

MY LORD,—

British Residency, Rarotonga, 31st August, 1891.

I have the honour to inform your Excellency with reference to the troubles at Mangaia, that the trading schooner "Goldfinch" being ready to leave on the 27th July, I took passage in her to Mangaia to save delay. Being a small vessel, built here, without passenger accommodation of any kind and with decks much crowded, the Commission appointed by the Government did not accompany me, but left a fortnight later in the "Torea." Mr. Henry Nicholas was good enough to go with me as interpreter and his services were especially useful. The Aitutaki *ariki*s, and others who were still at Rarotonga, desired also to go, and I gladly accepted their offer of service.

I returned to Rarotonga on the 26th instant, and have the pleasure of reporting that my visit has been successful in getting much valuable information, in establishing a regular Government, in cooling the intense bitterness among parties and inducing them to work together, in entirely freeing the Government by law from direct Church control, in getting rid of many grave abuses, and, finally, in obtaining a peaceable settlement of the compensation to be paid to Donald and Edenborough, and to Pearse.

I arrived at Mangaia on the 30th July, after a three days' passage. The Rev. Mr. Harris courteously offered me quarters at the Mission-house; I have also to thank him for many acts of attention during my stay, but deemed it better to live among the Natives, so as to be in free intercourse with them. I therefore took up my quarters with the Chief Kakerua, whose house has a large central room which answered all purposes.

On landing I was received by King John and Vaipo, but the chief of the dominant party, and others living in fear of them, kept studiously aloof. I have since found that they regarded me as exclusively a friend of the white man, bent on taking from them their land and country. Also, that Meringatangi, a noted local orator and preacher, had denounced me in the church as wicked, and anxious to break up their mission-schools, and do other terrible things. The result was that they had definitely resolved to keep away from me and to allow themselves to be killed rather than have their land taken or themselves made slaves. It was on this account that they had persistently refused to receive my letters, especially as Mr. Harris, carrying out his recent resolution to have nothing to do with politics, declined to open or have anything to do with them. Absurd as these ideas were, they had real influence with the chiefs, and are no doubt partly to be attributed to the idle threats and talk of some white men and the designs of others.

I found also that there were two well-defined parties, the dominant party being the one gathered round the Mission and receiving its sympathy and moral support. The Opposition was formed by Vaipo, a chief of great resolution and reputed eloquence, by King John, and by others who had come into collision with the Mission at various times, particularly during Pearse's affair. These parties appear tolerably equal in number; but the dominant party, by a system of ruthless fines and having with them the all-powerful Judges and police, had created a terror manifest in every action of the people. This terror proved at first a great bar to my work, and a greater difficulty in my way in obtaining trustworthy information.

I at once called a meeting of the chiefs and people and met them next day—31st July—at King John's house. At the appointed hour none of the Mission party—it is the only name by which I can properly distinguish them—had yet appeared, and, after giving them an hour's grace, I left for

King John's, determined to proceed with those who did attend. As soon as I did so they came streaming in from the places at which they had been waiting, and the meeting proved to be very full and very well attended.

I enclose a report of the proceedings (Enclosure No. 1). The chiefs quickly discovered that they had been misled, and the effect was electrical. A general rubbing of noses followed. Peace was declared, and there was to be no more quarrelling in Mangaia. In the end the crowd filed off before me, cordially shaking hands as they passed. Presents of Native food soon began to pour in. A good day's work had been done, and on the following Monday, 3rd August, another meeting was held to elect a Council, and to form a Committee to frame a code of laws.

I enclose a report of what was done at this meeting (Enclosure No. 2). The Committee at once set diligently to work, occupying a part of the large room in which I lived. They kept at it closely for eight or nine days, looking-up their old laws and comparing them with those of Rarotonga, of which I had brought a printed copy.

On the 12th, a fine large stone church, which they had been three years building, was opened with great rejoicings. The counted carcasses of 589 pigs of all sizes, and of two large bullocks, surmounted huge piles of coconuts, taro, yams, kumeras, and other native food arranged in proper order of precedence for distribution among the visitors and tribes. The British Resident came first, with a heap at which he looked with needless consternation, for it was soon seized and divided among those of his temporary household. More than eight hundred pigs must have been actually killed, the average value being probably, at least, £1 each. The display of wealth among the women and children consisted of ostrich feathers and artificial flowers, with which their hats were profusely decorated. Some of the ostrich feathers were costly—as much as \$14 being given for large ones—and the artificial flowers were very good; but it must be remembered that they make their own hats, and that their long, flowing dresses are of simple cotton print as a rule.

This feast was inevitable after their old customs, but will pinch them severely for the rest of the year. Meantime, nothing in the way of business could be done; and Your Excellency will observe that they plead its cost as one of the reasons why they should be allowed time for the payment of the damages awarded against them.

On the 17th August, the newly-elected Council—the first regular Council for all the Island—met at Oneroa, as reported in a separate despatch herewith. A Government was then formed. Its subsequent proceedings form part of the same separate despatch, as I propose herein to treat only of the troubles connected with Pearse's affair.

The damages to be paid under my award was discussed, first, informally, at one of their meetings. I told them that I could not take any part in such discussion, but Mr. Nicholas was empowered by Donald and Edenborough to do so on their behalf. I asked why they did not come to Rarotonga on my invitation, and there speak for themselves. They replied that they thought I should come to Mangaia. I reminded them that when at Mangaia in December last in the "Torea" the dominant party had blocked the road to Ivirua, and would not even allow a messenger to go to Vaipo, and ask the attendance of himself and people at the meeting then held. To have held another inquiry at Mangaia after that was impossible. They sought to explain this away by saying that Mr. Exham, the late Acting Consul, had warned them that they and not the Iviruans would have to pay. Therefore, they considered that the Iviruans had no right to be heard; but this is clearly one of the afterthoughts in which I have found that party extremely prolific.

As the result of the meeting, the Mission party—especially the great chief Ngariu, of Tamarua, the most powerful in the island, and whose people boast that they have never been conquered—absolutely refused to pay. They had no new objection to urge against the award, although I had very fully stated the grounds on which it was based. They had resolved not to pay, and would not do so, and had nothing more to say. The opposition party, though innocent of any share in Pearse's expulsion, and having suffered severely for their endeavours to protect him, acknowledged the justice of the award, and were willing to pay their share for peace sake. A second meeting was held, and, after much disputing, it was resolved that the Government, as a Government, should assume responsibility. Of the Government itself, six agreed to this; Ngariu and Kiriiti, the remaining two, still refused to pay. I enclose Executive minute of the 24th August informing me to this effect (Enclosure No. 3).

The "Torea" had arrived, and was to leave on the 25th. I did not feel justified in incurring additional expense by delaying her, and informed the Government that I should leave in her next day.

In the early morning of the 25th I received the enclosed letter from King John (Enclosure No. 4), telling me that all had now agreed except Ngariu, who still refused—that he was strong, and they did not wish any more trouble in the island. Would I undertake to help them in making Ngariu come to terms? If so, it would soon be ended. I at once replied (Enclosure No. 5), promising my full support to the Government. I may add that I verbally suggested their blocking the roads from Tamarua to prevent Ngariu or his people selling any of their produce, promising also to see that any bought by traders should be confiscated, if they prohibited their buying, till the award was paid.

At this stage, and on the point of departure, I was communicated with by Ngariu's native friends connected with the Mission party, but declined to interfere, referring them to the native Government, by whom the responsibility had been assumed. The Rev. Mr. Harris then took the matter in hand, and by 1 o'clock Ngariu's submission to the Government was received. A meeting was held in the schoolhouse, and \$288 were at once subscribed as a first instalment, the Rev. Mr. Harris and the European traders and others joining in the subscription as a mark of good-feeling towards those especially who, though blameless, had still to pay.

I enclose the letter from King John informing me of this final settlement (Enclosure No. 6). The Government propose to pay the whole amount within a reasonable time, and do not wish to use their annual subsidy of \$300 from the general revenue for this purpose. It will be retained till

the amount of the award is fully paid, which I have little doubt will be within the reasonable time they ask for, and which they may fairly claim. There was no malevolence or cruelty in their action towards Pearse. It was a blunder, done in the heat of passion and the absence of forms of procedure that would have given time for consideration. The penalty, too, falls upon many who are certainly not participators in the offence.

Immediately on receipt of this letter, I proceeded on board the "Torea," arriving in Rarotonga on the 26th, after a short passage of twenty hours. This was fortunate, as her decks were so crowded that it was literally impossible to move about without passing over the prostrate forms of the passengers. As the little vessel crept along the reef towards the harbour, the people on board—Rarotongans and Mangaian—sang hymns to let those on shore know that they brought good news, and, as they entered the harbour, struck up "God Save the Queen," which they have learned to sing very well.

For my own part, I came back well satisfied with having settled this troublesome legacy of Pearse's expulsion without resort to force, and by means of the local Government, whose existence was thus made visible to all the people. With these views I respectfully submit my report for your Excellency's consideration.

The Earl of Onslow, G.C.M.G.,
Governor of New Zealand, &c.

I have, &c.,
FREDERICK J. MOSS,
British Resident.

Enclosure in No. 1.

MEETING held in front of the House of JOHN (*Ariki*), Oneroa, on Friday, 31st July, 1891, at 1 p.m. Present—About three hundred in all. *Arikis*—John and Nooroa.

Tavaenga District: Turoua (Governor), Tua, Poiva, Matapuku, Kakerua, Pouvai.

Karanga: Pute (Governor), Rimataei, Takaiti, Tatau, Maaiti,

Ivirua: Vaipo (Governor), Makiamo, Ngaraki, Angakiore, Maoti, Puroku.

Veitetei: Kiriiti (Governor), Tu, Meringatangi, Kavae, Mataiti, Aromaki.

Oneroa, Keia District: Ata (Governor), Ravaiti, Maumau, Teati, Tenioiti, Kumaiti.

Tamarua: Ngariu (Governor), Pareina, Patui Matau, Angai, Raavai, Pokino, Teaiti, Tearo, Ingatu, Kauarivai, Tepokione.

Mr. F. J. Moss (British Resident), presided. Prayers by Meringatangi. Mr. Henry Nicholas interpreted.

Aitutaki: Teurukura (*Ariki*), Hama (*Ariki*), Vaeruarangi (*Ariki*), John Mokoenga, M.P.

Rarotonga: Karika (*Ariki*), Papai.

Atiu: Iti, Utakea (chiefs).

Mr. Moss addressed the meeting, told them he had prepared in English what he had to say, and, as all present understood the Maori, would ask King John to read the translation prepared for this meeting.

Address read by King John, as follows:—

"Ki nga Ariki o te enua, e nga Kavana o Mangaia, e te ui Rangatira i roto i nga ono o Mangaia, e te tangata katoatoa i roto i nga puna:

Kia ora ana kotou katoa.

"E anoano toku kia aravei ia kotou i teia ra, kia akakite atu au ia kotou i toku manako. Tera toku anoano, kia kore takiri te pekapeka i rotopu ia kotou. I toku anoano e tauturu mai kotou ia ku, kia akarukeaia teia au pekapeka ki muri.

"Eaa te tunu o to kotou pekapeka? No roto paa i nga oire e toru, koia a Oneroa, Tamarua, e Ivirua. Peneiake ko Oneroa, paa e Tamarua, kua kapiti ia, e kua Takake a Ivirua. Tera toku anoano e kapiti nga oire ia okotai kotou, i raro i te Reva, Tamaru.

"Teia paa te ravenga kia okotai Uipaanga (koia te Council) o Mangaia nei, ei kimi ture meitaki, no te enua. E tuku a Oneroa, a Tamarua, e Ivirua i to ratou tangata, tei tau ia kotou ei rave i taua angaanga, ka vai rai ta kotou ture i roto i te au Oire, na kotou rai e rave, ko te tara ra ia okotai ia.

"Te aiteanga teia o taua Uipaanga e kimi ture, ko te Council ei tangata tikai, tei tau ia kotou ei rave i teia angaanga kia marama tikai ta ratou rave i te au Ture auaa e ekoko.

"Tera tetai ka akataka kotou i e toru Akavanui no nga oire, ei rave i ta kotou Ture, tei oti ia kotou i te akataka kia kite oki ratou e, e taoanga mataku ta ratou ka rave na te tuku i te utunga tei tau no te ara i raveia.

"I nga tuatau ake nei i kapiti ana te au akonoanga Ture, e te Evangelia, te inangaro nei au e kia kite kotou, kia teitei te Evangelia, ma te au Orometua, no te mea e anganga maata e te meitaki ta ratou i te akakiteanga i te tuatua a te Atua kia kotou Nara, kua tae ki te tuatau e akatupu ei tatou i tetai ture tau tikai no te enua. No te mea, ko te akonoanga ture teia te akakite atu nei au kia kotou ko te tangata marama, ma te kite uatu ei aia i te tangata akarongo ka rave rai aia i te angaanga. Ture, ko te aronga rave Ture, me kitea tetai manga apa i rungao ia ratou, na te Ture kimi tona apa, me kitea, na te Ture e rave tona taoanga aua e riro te akonoanga. Ture ki roto i te Evangelia akataka i. E tama ma, e nee ke te Evangelia vao ia kia teitei ki runga ia tatou, auraka e riro te au pekapeka a te Ture, ki roto i te akonoanga Evangelia.

"Toku anoano e kimi mai kotou i aua nga manako nei taku i aka kite atu nei kia kotou, me kua taka ia kotou, e Uipa mai, nga Ariki, te au Kavana, ma to au Rangatira enua o nga oire a te Monide, kia tara tatou i te au mea ei meitaki no tatou, kia taka tetai Council, e kia tapa te au pekapeka ki muri ia tatou, e kia ta okotai tatou i roto i te Mesia nei.

"Akamaara meitaki kotou, e uipa tatou a te Monide i te ora tai ngauru i te avatea.

"Na to kotou oa,

"Na MORE,

"Friday, 31st July, 1891."

"British Resident,

[TRANSLATION.]

“To the *Ariki*s and *Mataiapos* of Mangaia, to the *Rangatiras* of the six districts, and to the people of Mangaia :

Friends, salutations to you.

“I have asked you to meet me to-day that we may talk together about the best way of ending the bitter quarrels of which you must be heartily tired yourselves. What is the chief cause of these quarrels? Is it not the opposition of your three districts to each other? To-day, Oneroa and Tamarua unite against Ivirua. To-morrow, perhaps, it will be Oneroa and Ivirua against Tamarua. This must end. It cannot be allowed under the flag which now protects you.

“The way I propose to end it is this: Let there be only one great Council to make laws for all Mangaia. Let Oneroa, Tamarua, and Ivirua be represented in that Council, but let them still have their local governments to deal with matters that concern each place by itself alone. The Council must consist of persons regularly appointed by yourselves, and it must meet regularly so as to make laws without haste and with full deliberation. The Council must appoint three Judges (one for each district) and other officers to carry out its laws. These Judges and officers must be known to all, so that they can be held responsible for the manner in which they do their duty.

“Hitherto your Church has necessarily also been your Government. I wish to speak with all respect of the Church and of the missionaries, whose great and good work it is to preach the gospel to you. But the time has come when a Government distinct from the Church must be formed, and I wish you clearly to understand what that means. It means that those who are in the Council and who carry on the government may or may not be church members. So long as they are good honest men and do their duty that will be all. The Church will have nothing to say to them as Government officers. They will serve the Government; and the Government is the only one that can appoint or dismiss them. With the Government and the Church thus kept distinct the quarrels in the Government will no longer be carried into the Church and made so bitter as to do harm to both.

“I want you to think till Monday over what I now say. Then your chiefs can meet me at this place, from Oneroa, Tamarua, and Ivirua. Let all the chiefs come, so that we can consider together what is the best way to form this Council and Government, in order that quarrelling may cease and the people of Mangaia live in christian peace and harmony together. Therefore think over what I have said, and meet me here on Monday at 10 o'clock.

“From your friend,

“Na MOTE.

“Oneroa, 31st July, 1891.”

Mr. Moss then informed them he should like to hear their opinions.

Meringatangi: We would ask to hear it read again, so that we can fully understand.

Mr. Moss: Certainly; but know also that I do not intend asking you to do anything until I have given each district a copy of what I have said. Then you will take it with you and talk over it in your kaingas.

King John again read the speech.

Meringatangi: The first part is true, but we are not of one mind in Mangaia. Speak to us your ideas.

Mr. Moss: My idea is to see your quarrels ended, and that you should be one.

Meringatangi: Good. (To the people:) We must give up these troubles. It is not the Europeans who make the troubles: we make them ourselves. Mote is here to make us friends. Let us speak out, and not behind each other's back.

Mr. Moss: Good! *Meringatangi*, you and I have quarrelled, but you have always spoken to me like a man, telling me your whole mind. You fight fairly. Let all do the same. And I may tell you here that all men, Natives and Europeans, say you are a just judge.

Meringatangi: The first part of our work is good. Now let us see about the next. The two things are the Church and the Government. I am not a big man, nor a Governor; but I tell you, you six Governors of Mangaia, it is you that make all our trouble by your own quarrels. The missionary steps in and tries to make peace between you, but Vaipo stands out. Vaipo is dividing us. I hope now we shall see this end, and good come.

Ngariu: I have listened to the speech of Mote. It is good. I am very glad to hear that the Church is still high up over us all. I and Turoua have tried to make peace, but Vaipo would not. My word to all is this: Let us take the word of the British Governor and make peace. Let us have our old laws when we were united under the old King; try and get back to that time. Mangaia, I see, is in peace to-day, and my heart is glad.

Mr. Moss said to *Ngariu* that in the past the missionary stood here alone, and was obliged to act in all things. To-day it is different. I am here to see to the Government and to save the missionary from having any work to do with that. The Church is now to the missionary; the Government is to me. The chiefs and people will be sure still to have their differences as we Europeans have. But we do not carry such quarrels into the Church. That is a place for peace, not fighting. We fight outside, and make friends when the fight is over. To take it into the Church is making two fights instead of one, and putting new wood on the fire.

Meringatangi: The talk is good—very good. We are now pierced in the side with our quarrels. Is this the medicine that will cure it? If so let us take it.

Mr. Moss: That is why I ask you to take the paper just read by *King John* with you, and to think over it till Monday. Then you can judge if the medicine is good. I have come to stay with you and live among you till all is settled; and if you form the Council that I advise, then I hope to see it meet at Oneroa, at Tamarua, and at Ivirua, before I go back to Rarotonga.

Kakerua: Listen to what is said to us to-day. It is good; and I hope now that we will come right.

Vaipo : I agree with the paper that has been read. It is quite enough for me. I am ready.

Daniela : All agree that a good thing is being done to-day. Let all say out what is in their minds, and it will end well. Let Ngariu bring his under-chiefs here on Monday. Let others do the same, and form the Council. All will then be well.

Tae : We have done a good thing to-day. We have rubbed noses to-day the first time since I was born. I am glad. Let all the Governors make friends, and end our quarrels now.

Meringatangi : I will go to shake hands with the British Governor. A good thing has been done to-day.

Meringatangi went up and cordially shook hands with Mr. Moss accordingly.

John Mokoenga, of Aitutaki (member of the Parliament) then said : What has been done to-day is good. All the settlements of Mangaia will now be in peace. My own land was always quarrelling formerly, but is now at peace. I rejoice that you have spoken out your minds before the British Governor. He is here for the good of all of us, and he asks us to speak.

Utakea, of Atiu : I also am well pleased to be here to-day. I come from Atiu. I am a Governor there. There has always been quarrelling in Mangaia. We have quarrels, too, in Atiu, but you keep it up for ever here. I am pleased now. I rejoice. But I would like to see the kings and chiefs who have been so long quarrelling in Mangaia rubbing noses now—now, while we are here, so that all may see that it is to be peace.

Ngariu : Come forth, Mangaiaans, if you have anything to say to the British Governor, and say it now. I and Turoua have upheld the law as it is now ; but if new laws are to come we will give way, for peace' sake. What we have heard is good ; but we will think over it till Monday. Why is King John silent? He is weak. That is what I complain of. Why does he not speak?

King John : I will give you my thoughts by-and-by.

Turoua : Do not let us deceive ourselves to-day in saying that now we are at peace. By-and-by we shall all be quarrelling again. Let us make what we do for the good of all, and abide by it ; not work and talk against each other as soon as our backs are turned, as we have done in the past.

Meringatangi : That is what I want you, Turoua, to do. You, who are a great chief. I want you to stand fast, and not to waver. I am not a big chief, but say what I think. It was the Church that brought the first laws to us when we were heathens. We have kept them since. But we are older now, and new laws may suit us better.

Turoua : Peace, then, is declared. Let us abide by it. We must not give up the Church. Let us keep to the Church and think of our souls. But what I say now is that, whatever we may resolve upon, let us stick fairly to that resolve and do it.

Mr. Moss : I should be sorry if you thought I wanted, myself, or wished you, to do anything against the Church. My desire is to see the Government altogether separate from the Church, so that when you differ about the things of the world you may not carry that difference into the Church, as you do now. That leads to quarrels in the Church, and from the Church you bring them back to the Government. Keep the two separate, and then you can quarrel in the one, but have peace in the other.

Vaipo : I did not intend to speak ; but I have been accused, and must defend myself. I cannot see where I have been to blame, or how you can say it was I that separated from you. You place all these troubles on my shoulders ; but that is not right. Tell me in what I have done wrong. We were in trouble when English laws came ; and because I spoke out then, you blamed me, and said it was I that made the trouble. No man will allow a fly to jump down his throat. He will spit it out. I spat out the fly, and you blamed me for doing that.

Meringatangi : Why did you, Vaipo, not come from Ivirua, and say to us, "You are going on that road, but I am going another"? You did all in the dark ; that was the trouble.

Vaipo : I did what I thought for the good of all, and I did it openly. The missionary tried to make peace, but we soon broke out again. I do not know why to this day. But let to-day be a real peace.

Kiri : I am a young man, but will follow you old men, our fathers. Let it be peace.

Meringatangi : Then let us go and rub noses with Vaipo, so many years estranged, in sign that our troubles are ended, and that Mangaia is at peace.

Meringatangi then went up to Vaipo and rubbed noses with him amid applause. Ngariu and others followed. Then they went over and rubbed noses with King John, who has always sided with Vaipo, the people loudly applauding still.

King John then spoke : I am only a young man. I look to you old chiefs and my elders. You have made peace. I rejoice. Keep it now that it is made. Hold it firmly. That is my heart's wish. I need say no more.

Daniela : The British Governor has the papers showing who are the six Governors of Mangaia, and who are the chiefs under them. I went to Rarotonga and gave them to him there. Let the chiefs meet him on Monday as he asks us to do, and carry out the law he proposes.

The meeting then broke up, at 3 p.m., in great good-humour, the whole of them coming up to the British Resident, and shaking hands with him as they left, in sign of good-will.

Correct.—H. NICHOLAS, Interpreter.

Enclosure No. 2.

MEETING at KING JOHN'S, on Monday, 3rd August, 1891.

THE *Arikis*, the chiefs, and many of their people, met at Kakerua's house at noon, the British Resident in the chair. Mr. H. Nicholas interpreted. Present: John and Nooroa (*Arikis*), Ngariu, Vaipo, Turoua, Ataoa, Kiriti, Pute (Governors), and over two hundred of the *rangatiras* and people. Prayers by Koroiiti.

British Resident: I am glad to see you, *Arikis*, Governors, *rangatiras*, and people of the six districts of Mangaia, assembled in friendship here to-day. What I have to propose to you is this: Let there be one great Council for Mangaia, to make laws for all the island, and let each (*puna*) district also have its *Au* to keep roads and streets clean, and to look after such things for its own people. If you agree to this, I ask you to let me know whom you wish to form the first Council. Then the Council must appoint Judges and others to carry out its laws, and the *Arikis* and Governors can see that they do this duty when the Council is not sitting. The chief changes I advise you to make are these: Firstly, the Council must meet at a fixed time and place, so that the laws may not be hastily made, but with due deliberation. Secondly, it must sit in daylight, and with open doors, so that all men can see what the Council does. The Judges must sit with open doors also, and not judge men hastily. They must hear both sides fairly, and judge with mercy. If, when they have heard the case, they are in doubt, let them not decide that day, but take time to think well before they speak. Thirdly, I advise you not to mix up the things of this world with the Church. If a man is a church-member it is well. If he is not a church-member, that is his own affair; it has nothing to do with the Government. So long as he is honest and true he must no longer be excluded from the Government, and must not lose his office if he ceases to be a church-member. If he does wrong in the Church, let the Church judge him; but that will have nothing to do with the Government, which will judge its servants for itself. I now give you the laws of Rarotonga, which are in print. Your own laws you have in writing. Compare them together, and make out of them the laws you think best for yourselves, so that I may then see if they are good. To do this it will be better if you select a small number of men understanding these things, and set them to work. When they have finished, we can meet again and consider the work they have done.

Several spoke, and agreed with what the British Resident had said, and finally resolved to retire to the King's house and there elect the Council and Judges. They retired at 2 p.m., and at 4 p.m. sent the following list: For the Council—John and Nooroa, *Arikis*; Kiriiti, Ngariu, Atatao, Vaipo, Pute, and Turoua, Governors; Meringatangi, Tae, Tiaki, Tenioiti, Kakerua, Tua, Makiamo, Mauri, Rimataei, Maiti, Tearo, and Ingatu, *Rangatiras* (Judges); Daniela, Clerk. A Committee was also elected to frame the new laws, and at once began their work in Kakerua's house, so that no time might be lost.

Correct—H. NICHOLAS, Interpreter.

Enclosure No. 3.

Mangaia, 24 Aukuse, 1891.

Uipaanga, Oneroa. (Ko te au Kavana tei Uipa mai.)

Tepou, Nooroa, Turoua, Vaipo, Ata, Pute, Akavanui Kakerua; kare a Kiriiti o Ngariu i tae mai kua tae te tiki kare i tae mai.

Kua rave te Government e kua ariki i te utunga \$1,390 i tuku ia mai e te British Resident ka tutaki kia Donald and Edenborough ina ra ka akataka ratou i te tuatau e tutaki mai ei i teia utunga tera tetai kua akakite atu au i te moni o te Au o Kuki Aerani kare ratou e akatika mai.

Te ui Rangatira i o mai i te Uipaanga Teati, Numangatini, Aiteina; Tepou, Rarotonga; Teariki Taraare, Rarotonga; Vakapora. Na JOHN E NGA KAVANA E.

[TRANSLATION.]

Mangaia, 24th August, 1891.

Government, Oneroa. (Extract from Minute Book.)

Present: Nooroa (*Ariki*); Turoua, Vaipo, Ata, Pute (Governors); Judge Kakerua. Kiriiti and Ngariu were not present. Messengers were sent for them, but they did not come.

The Government has accepted the fine—\$1,390—inflicted by the British Resident, and to be paid to Donald and Edenborough and to Pearse. They are to give time in which to pay it in. They object to the subsidy from the Government of the Cook Islands being appropriated towards this fine, but will raise the money from the chiefs and people, and pay it separately.

The following were also present: Teati, *rangatira*; Numangatini, Aiteina; Tepou, of Rarotonga; Teariki Taraare, of Rarotonga; and Vakapora, of Rarotonga.

Signed by KING JOHN and the Four GOVERNORS.

Enclosure No. 4.

KIA ORA ANA,—

Mangaia, 25 Aukuse, 1891.

Kua uipa mai te Government i nanai koia oki nga Kavana e nga Ariki kua aere mai ratou i te akataka i ta ratou tutaki kia Donald e Edenborough e Pearse e kua akatika mai ratou i taua tuta ki ra ei taima ra taua e oatu no te tangata i te ravenga, no te mea, e tuatau putaua teia i te tangata, kua kite rai koe, i te angaanga i tupu ana i o matou tera tetai kua topa katoa te oko i te vavai, i teia tuatau nei e kare ua e coffee.

Te karanga na koe e kua topa mai taua anga nei ki roto i to matou rima, te tono atu nei matou i tetai tangata ei akataka tuatua kia Donald and Edenborough.

Te ra to matou pekapeka i teiane ko Ngariu Kavana i Ivirua, kare aia i ariki ma tona tangata i teia tuatua ko taua Ngariu ra oki te tumu tikai o te pekapeka i te tuaru ia Pearse koia katoa te tumu i kore ei i oti vave teia pekapeka i roto i te marama ia Ditema, 1890. I na ra ko te au Kavana ma nga ariki kua ariki ravarai ratou okotai ua i aere ke koia a Ngariu, kui uipa matou ki te akatika ia Ngariu kia rave i tana pae.

Kua maro aia kare ra matou e inangaro kia tupu te pekapeka i runga i te Enuā nei. Teia ta matou kia koe kia tauturu mai koe ia matou i teia pekapeka ia Ngariu me piri mai koe ko te au ia o te Enuā nei.

Tiraua kia ora ana,
JOHN, *Ariki*,
Na te Government o Mangaia.

Kia Mote, koia te British Resident.

[TRANSLATION.]

SIR,—

25th August, 1891.

The Government met yesterday, and I enclose the resolution to which they came respecting the money to be paid to Donald and Edenborough, and Pearse. They say the award is just, and they will pay it in a reasonable time, but cannot do so at once as the people have had much expense of late in building and opening the new church, as you yourself know. Cotton and coffee having fallen in price has also kept us poor.

As you say you cannot interfere yourself, we have decided to send two people to make arrangements with Donald and Edenborough.

But our trouble now is this: All the chiefs have agreed except Ngariu. He refuses to pay anything himself or to let his people pay, although Ngariu was one of the chief leaders in sending Pearse away, and in preventing a settlement when you were here in December, 1890.

We are ready as a Government to act together in making Ngariu pay his share. But he is strong, and we do not want more quarrelling on the island. What we ask, then, is this: Will you support us in making Ngariu pay his share? If you do that the trouble will soon cease.

Frederick J. Moss, Esq., British Resident.

From,
JOHN, *Ariki*.

Enclosure No. 5.

Oneroa, 25th August, 1891.

Kia John, ma nga Kavana e rima kia ora ana. Kotou.

KUA rekareka au ia kotou i tata mai i teia leta kiaku i teia ra nei kua meitaki te angaanga a te Au koia te Government, auraka koutou e tuku i ta Ngariu tuatua akateitei kia tupu ki runga ia kotou mei te mea e ka maro ua rai aia ki tona manako, aua roa e akatika atu, naku rai e tauturu atu ia kotou, me tata mai kotou i tetai leta, kiaku kia kite au, tera tetai e akara meitaki kotou i te tangata kia meitaki ratou auraka e akakino ia auraka e tuku i te rima o te toa ki runga ia ratou.

Tera tetai me uipa akaou te Au, e akamaara tikai kotou ki te tuatua na nga Akavanui e tata i te au ingoa o te au tangata ara tei oti i te Akavaia ei runga i te puka vai ei, ei kite no a muri atu i te angaanga i oti i to tatou tuatau. Otirana.

Na toou oa,
Na MOTE, British Resident.

[TRANSLATION.]

Oneroa, 25th August, 1891.

To John *Ariki*, and the Governors of Mangaia. Salutations.

I AM glad to have received your letter of to-day's date. The Government have done well, and Ngariu must not be allowed to defy them. If he continues to do so, and you require help, write to me, and depend upon it the help will be forthcoming. I hope you will be able to make satisfactory arrangements with Donald and Edenborough, and Pearse.

Mangaia has now a regular Government. Let that Government do its duty without fear, protect the people from all tyranny, and see justice done. Then it will be strong. Above all things, when the Government meet, or the Judges hear a case, let them put into their books what they do. That will always show what has been done, and give them time to think well, and save making mistakes through being hurried.

Your friend,
FREDERICK J. MOSS, British Resident.

Enclosure No. 6.

Kia Moté, koia te Kavana.

Oneroa, 25th August, 1891.

KUA akakite te Orometua i te tuatua ki nga Ariki, ma te au Kavana ei au kua oti te pekapeka ka akaputu te moni, e kua akaputu 170 dala ko te kite ia e kua au a Mangaia, kua akatika a Ngariu e ka rave i te utunga ko te tuatua openga ia a te Au o Mangaia.

Na nga Ariki e rua e nga Kavana e ono.

[TRANSLATION.]

To Mr. Moss, Governor,—

Oneroa, 25th August, 1891.

THE Missionary has talked and explained to the *Arikis* and Governors that peace should be made and all trouble be at once ended. Let us gather the money, he said; and \$170 was at once subscribed, as a sign that Mangaia has accepted the fine. Ngariu agreed to pay his share. This is the last word of the Government of Mangaia.

From the two *Arikis* and six Governors.

JOHN, *Ariki*.

No. 2.

Mr. F. J. Moss to His Excellency the GOVERNOR.

(No. 17/91.)

MY LORD,—

British Residency, Rarotonga, 31st August, 1891.

I have the honour to enclose, for your Excellency's information, the minutes of the Mangaia Council's first meeting on the 17th August (Enclosure No. 1). Also, the following copies of laws then passed (Enclosures Nos. 1-8):—No. 1, 1891, for the government of Mangaia; No. 2, 1891, for regulating the Au; No. 3, 1891, to punish bribery; No. 4, 1891, to punish rape; No. 5, 1891, to protect birds; No. 6, 1891, to prevent the introduction of disease; No. 7, 1891, to regulate the sale and use of dynamite. Also, copy of the old laws in force prior to the meeting of the Council, as compiled by the Committee appointed at a public meeting of the chiefs and people (Enclosure No. 9).

In Law No. 4 (rape) the age of consent is fixed at fifteen, the Council feeling very strongly that it should not be less.

The old laws are of the usual kind, and I doubt not that many of them will now speedily fall into desuetude. All liquor (intoxicating) is strictly prohibited by Nos. 5, 6, and 7 of these laws. The prohibition is easily and well maintained, as there are no harbours, and the landing on the reef is difficult. The open character of the country makes it also comparatively easy to prevent the manufacture of orange and other fermented liquors. In both these respects Mangaia differs essentially from Rarotonga.

The election of the Chairman of the Council was the occasion of a new and very violent outbreak of the old party feeling, threatening at one time to break up the Council altogether. I positively refused to continue in the chair, believing it would only patch the difference, and that it was necessary to have it fought out while myself in the island. A compromise was effected after a contest of two hours, during which a dozen were on their legs violently assailing each other at the same time. To have maintained the usual order was hopeless. Letting them exhaust themselves was the only possible course.

Of the laws passed, No. 1 (regulating the future government of Mangaia) is, I think, the only one calling for explanation.

The position of the *ariki*s, or kings, before the passing of this law, was peculiar. It will be best made clear by reference to a portion of the early history of the tribes, given me by an old chief. The original migration was under an *Ariki* from Samoa, whose name was Ruanuku. Years afterwards there came from Tahiti another party under the chief Tanè. In the course of time Tanè's descendants conquered those of Ruanuku. The *Ariki* was made a prisoner, and employed to beat the conquering tribe's great drum, announcing peace and other great public events. The Tanès are now represented by Ngariu. A branch of them, the Manoni, is represented by Vaipo. Hence the prestige and power of these chiefs; while the *Ariki* continues poor in land and without followers, though still "the mouthpiece" (the drum-beater of old), as he is now called, of all the chiefs and people.

The island has from the first been divided into six poonas or "circles." At the head of each is the chief, who was called the *Paoa*, but has of late years been called Governor. Under them are the landowners, or *rangatiras*; and below them, again, is a landless class, the remnant of tribes conquered and largely eaten in the olden times. These remnants are known as the Amamas, and are almost entirely included now in Tamarua (Ngariu's district).

Under the new arrangement no change is made. The Government will consist of the six Governors and the two *Ariki*s. The elder of these, King John, is now Chairman of the Government, and practically its chief, through whom all acts must be performed and all external communications be held. A very honourable and influential position is thus open to King John if he rises to it; and I have carefully impressed upon him that he will be held responsible for the proper administration of justice and the general good government of the island. He is a man of considerable ability and calm temperament, and will, I hope, have a long and useful career before him. So curious is the condition of things in Mangaia that the chief thing alleged against him is his father's marriage to a Rarotongan, and his consequent mixed descent. That, however, may now be expected to pass by.

There is no regard for personal liberty, nor any pretence to such a regard, in our sense of the term. At sunset a bell rings from the Mission House, and the streets of the two adjacent villages are at once paraded by policemen, each with a Native drum (*paté*), who warn the people to remain in their own premises, which they cannot then leave unless with a lighted torch in hand. After sunset the streets are thoroughly deserted, except by the police, who prowl about secretly, and enter any house, at any hour, without ceremony, to satisfy themselves that no improper proceedings are going on within. These police number 155—about one to every twelve of the whole population. Their qualification is church-membership, and this night duty is done by detachments selected weekly. They are under no control, and investigate charges upon which they practically decide, as the Judge generally accepts their statement without question. They are also the prosecutors, and, to crown the system, the police and the Judges alike depend for their pay upon the fines they levy, which are divided weekly among the detachment for that week.

No records are kept; and manifestly under such a system very great abuses become possible. Statements of the most shocking cruelty practised upon prisoners to make them criminate themselves, and of very immoral proceedings on the part of the police themselves, are to be heard from very credible people. But so great is the terror inspired by this formidable body that the natives who give the information always do so under pledges of secrecy which make the information worthless. Women are said to have been exposed in dark holes, and with little or no clothing, to the attacks of mosquitoes; men are said to have been hung up by the feet, and similar means taken to extort criminating confession and its attendant fine. The object is generally to discover how some girl or woman obtained a ring, a shawl, a coin, or something suspicious seen in her possession. If

complaint of such proceedings is made, the complainant is quickly turned into a victim, being sure of fine for "lying statements," "malicious statements," or some such charge made against him.

I should have hesitated to refer to these charges against the police, and the whole long-established system, if it were not for the persistency and the circumstantiality with which they were related to me, but, above all, if I had not fortunately had the most convincing proof on two points.

The first of these was the deliberate torture of girls and women by forcing them to stand (bare-foot, of course) for long hours on the rounded end of an inverted *paté* (drum), about 4in. in breadth and 18in. to 20in. in length. A stick is also held in the hands, which are raised to the full length of the arms above the head. In this position they are watched by the policeman, who strikes the arms sharply at the elbow if there is any attempt to lower them, and the heels and ankles as sharply if there is any attempt at movement in their direction. Under these circumstances a confession is sure to be obtained. It is reported to the Judge next day—for this "questioning" is always done late in the night—and the penalty is at once fixed. So certain was I of my information on that point that I charged them with it at a public meeting, and it was there as publicly admitted to be true by Meringatangi, a Judge and a very bigoted church-member, but I believe an honest man. He sought to extenuate by adding that it had not been done since the British flag was hoisted. My information is to the contrary; and why it should have stopped then I do not clearly see. But I believe and hope that we shall hear no more of it in the time to come.

The second point is, that I was able one night, at half-past 10, to surprise three of these policemen "questioning" (it is their own phrase) half a dozen frightened girls in the low, dark hovel used for this purpose. The three were squatting solemnly on the ground. The girls were crouched against the low wall. The only light was a small, smoky candle-nut torch, and the object was to get a criminating confession and, of course, secure a fine. The possibilities of very grave abuse under such conditions are plain. I rated the men soundly, told them such things would not be allowed under the flag now over them, and that henceforth their inquiries must be conducted in open daylight and where all could witness their proceedings. The girls were at once released; but it was necessary to guard against a recurrence after my departure from the island.

For this purpose I called the Government together at once, on the 21st August, to give effect to the law of the 17th (No. 1) intended to provide a remedy for the state of affairs that there was then too much reason to believe existed, though not susceptible of satisfactory proof.

I enclose for your Excellency's information the minute of proceedings on that occasion (Enclosure No. 10). It was resolved to take the police entirely under the control of the Government, who would be held responsible for their conduct; also, that no man should in future be a policeman merely on his becoming a church-member, but that he should be appointed by the Government, and entered on the minutes in due form. To reduce the number to half a dozen, and make a thorough change, would have been desirable; but, having no funds wherewith to pay regular salaries, it was impossible to interfere with that part of the existing arrangements. The precautions taken will, I hope, materially lessen, if they do not at once entirely abolish, abuses; and I have asked Mr. Charles Ward, a trader in whom I have confidence, to be good enough to forward to me any complaints from the natives who may not have the courage to send them direct. I have also great hopes that the Government will before long acquire courage, and be ready to act for themselves.

Before leaving I also laid formal complaint against one of the chief policemen—*Taapiti*—for having wantonly and grossly ill-treated some women on the 31st December last. The evidence was very strong; but I had to leave before the case could be heard. Whatever the result, it will teach the people that the police can be made responsible for abuses of their power.

Proper records of the proceedings in Courts of law must hereafter be kept (sections 12 and 13), and this alone will be a great safeguard.

Section 14 was the subject of much doubt and debate, but on my pointing out that three great chiefs then present were not church-members, and ought not to be in the Council if this law did not pass, the section was adopted without dissent. The three chiefs were King John, Vaipo, and Pute, all expelled in connection with the troubles arising from the Pearse affair, and who have declined since to return.

The Rev. Mr. Harris expressed himself to me as being well pleased with these changes, which would save him much and serious trouble. I was well pleased to receive this assurance, for there can be no doubt that it is in Mr. Harris's power, by encouraging the natives in their new course, to do a great deal to insure its success. The old system was not of his making. It existed from the first, and was perhaps suitable in the earliest days of the mission. But the abuses developed seem to me inherent in the attempt to enforce church-discipline by secular law, and to establish a Government under Church control. In other islands the system has been much moderated or entirely abandoned by the missionary when that missionary was a European, though rigidly enforced when a native teacher is placed in charge. In *Mangaia* the system has been suffered to last longer; but I hope that the end of it has now been seen.

Tepou and his colleagues of the Commission, seeing what had been done by me previous to their arrival at *Mangaia*, did not hold any official inquiry. The result of their observations will, however, be embodied in a report which I am informed that *Tepou* is preparing for *Makea*.

It will be necessary now to remain here for a few months, till affairs are finally settled; and, as Parliament will probably have been prorogued in New Zealand before this arrives, I hope to have your Excellency's sanction in postponing my visit accordingly. Meanwhile I propose to visit *Aitutaki*. The *Arikis* and chiefs of that island, who went with me to *Mangaia*, are anxious to have affairs put on a sound basis in their island. No trouble is likely to be experienced in this, the rigour of the old system having always been materially modified by the influence of the Rev. W. Lawrence, the resident missionary, but now temporarily stationed in *Rarotonga*. The work in the island during

his absence is being done by a native teacher. The opportunities of communication are so irregular that Atiu, Mitiaro, and Mauke will probably have to be left till after the hurricane season.

In concluding this report, I should not be properly performing my duty without expressing to your Excellency my conviction that no sound progress can be looked for until the natives are able to easily read and understand English. I recognise the difficulty of running against the vernacular, but am certain that with adequate means it can be overcome. I might take Makea Daniela, Clerk to the Government, and Paymaster, as a proof. His ability to fill these offices is due entirely to his having been taught English by the Rev. James Chalmers. The teaching was interrupted by Mr. Chalmers's departure, but Daniela (better known as Jimmy Tepou) has gone on reading to the best of his power ever since.

Mr. Lawrence and Mr. Harris are now teaching English in their schools, but the time at a missionary's disposal is quite insufficient. The teaching must be somewhat irregular, and confined to a few. Nor can the same results be expected as when a trained teacher makes it his exclusive work to impart instruction. What I should aim at is a wide diffusion of such instruction among all classes. To send a few sons of chiefs to other more advanced countries would render their old life and associations so distasteful on their return as almost certainly to plunge them back into old native ways in sheer despair.

Hitherto the religious sentiments have, I think, been too exclusively cultivated. The rest of the man is almost entirely neglected. None could be better conversant with the Bible—with the Old Testament particularly, which is naturally more attractive than the New to a people in a state of semi-civilisation. But the knowledge is a matter of words only. Sermons are preached by ringing the changes on such words without regard to the context, and without the faintest idea of the country, the circumstances of the time, or of the people to whom they were spoken. The result is a spirit of clever word-quibbling, which is carried into everyday affairs, and very well illustrated by the tenacity with which they still maintain that the boycotting Pearse's store, by express law and heavy fines, was not closing it, as they were only dealing with their own people. So, too, with my friend Meringatangi, who, during my stay at Mangaia, preached a rousing sermon against me and my doings, taking as his text Psalm xxvii., 3, to stimulate his hearers to resistance.

Your Excellency is aware that my experience is not limited to these islands, and that a few years ago I ventured to put into print my firm belief that a new departure in missionary enterprise was indispensable. I am quite sure that there are many among the missionaries themselves who would agree with me. But in my present position I have been able to see more clearly and closely, and to command more sure information. The subject is one on which one naturally speaks with a degree of diffidence; but my convictions are so strong that I feel bound to bring the subject as plainly as possible before your Excellency.

The introduction of Christianity has done much for these people; but in the grave question of sexual relations their condition, despite rigid laws so rigidly enforced, is worse than it was in the days of heathenism and cannibalism. Their religious manners and customs have reached perfection, for in the singing of hymns and in family or public prayer their lives are chiefly passed. In some cases the deeper effect has been proved by their volunteering for missionary work in New Guinea and other dangerous fields.

But the fact remains that, while in the old heathen days they at least held their own, the race is now steadily dying out from end to end of the Pacific, and their lovely islands are gradually becoming waste places. To look on at this with unconcern is impossible. To my mind the obvious remedy is to teach them to work steadily, and to put new life into them by an education less exclusively religious. I hope to do something with the small means now at the disposal of this Government, but they are very small, and progress must be very slow.

If, in addition, a competent surgeon could be stationed for a couple of years in the group, to investigate the habits, food, and diseases of the people, I believe that his report would be of extreme value, and apply more or less to all the Pacific islands. As a question of humanity this seems to me sufficiently large, but the commercial benefits would be also great. There is no visible reason why this group, for example, should not maintain four times its present population, with every man living in comfort and prosperity on his own plot of land. The Cook Islands produce coffee and cotton of the finest quality, and with an amount of labour so small as to be almost incredible. Against the great advantages, social, moral, and commercial, the comparatively small annual outlay required, in my humble opinion, cannot weigh.

I must ask of your Excellency to excuse the length of this despatch, but the great importance of the subject seemed to me to warrant going into it at this unusual length.

I have, &c.,

The Earl of Onslow, G.C.M.G.,
Governor of New Zealand, &c.

FREDERICK J. MOSS,
British Resident.

Enclosure No. 1.

MINUTES of the COUNCIL of MANGAIA, 17th August, 1891, at 10.30 a.m.

1. Roll of members called. All present—22.
2. Prayers by Meringatangi.
3. The British Resident addressed the Council:—

E te au Talake,—Nga Ariki, Nga Kavana e te au Mema o te Council o Mangaia. Kia ora ana kotou.

Kua rehareka au i te akara ia kotou i uipa mai nei ki konei kia rave kapiti tatou i tetai meitaki no Mangaia nei. Ko te au pekapeka o kotou i roa ana ma te akamoupuke e kua maata te kino i tupu ana. I tenana na kotou uaorai te ara me tupu akaou mai. Tauna ki te ai kia mate takiri e tuatoru uatu tena kino.

Kia kotou e te aronga mana e akamaara uaorai kotou kare te mana i oatu ia no kotou uaorai i oatu ia ei meitaki no te au tangata ravarai.

Kua uaorai ture kotou e akamaara tika'i ma te rave tika kotou i te Ture tau aua e akateia, ma te akavinivini i te tangata, ka riro ala taua ture ra e ture akamoupukuanga na te tangata ka riro tei reira ture ei kino e kore uakera e meitaki e tupu mai.

Me maani ture kotou aua e rave na roto i te ravenga pikikaa koia te au pouri e te patiti tangata kia aaki i ta ratou ara vao ia na te kite e akakite mai. Kare oki e meitaki e tupu mai i muringao ka riro ei kinokinoanga i roto i te ngakau o to kotou tangata.

E tama e—e akameitaki i to kotou tangata ka oro aea te mapu ki tetai enua ke ki tetai enua ture meitaki e te mama.

I karangaia i roto i tatou Ture Peritane meitaki i e okotai anere tangata ara kia oro, i te tangata okotai ara kore kia mate. Raveia te reira ei akaraanga na kotou e kare kotou e apa.

I tenana ka tuku au i a kotou kia iki i to kotou Chairman ma te rave i ta kotou angaanga. E kia iri ki runga i a kotou te aroa o to tatou Atua kia tuku mai e i tetai marama no kotou e kia rave kotou i tetai meitaki no te tangata katoa.

Otiira ua,

Na to katou oa Na MOTE.

[TRANSLATION.]

“Friends, the *Ariki* and Governors and Members of the Council of Mangaia. Salutations.

“I rejoice to see you all assembled to-day to work together for the good of Mangaia. Your quarrels have been long and bitter. They have caused much suffering, and it will be your own faults if you allow them to rise again. Let them be buried for ever.

“To you who have power I would say: Remember always that it is not given to a man merely to make him think himself greater than his brethren, but to be used for the good of all.

“In making laws, remember also that if you harass or oppress your people the laws will be hated, and do more harm than good. So, too, if you take harsh and wrong means of carrying out the laws, such as spying incessantly upon the people, using cruel means and force to make them confess, and things of that kind, you will be doing evil, and it will outweigh any good that can follow. You will make your people cunning and treacherous instead of their being open, bold, honest, and manly. Your young men will not stay with you, but continue to go to other lands where more freedom is to be found. Our English law says that it is better a hundred guilty men should escape than one innocent man suffer. Take that law for your model, and you cannot do wrong.

“I leave you now to elect your chairman and to proceed to work, in the hope that the Almighty may give you wisdom, and enable you to do good for the people whose welfare you are here to promote.

“Your friend,

“FREDERICK J. MOSS, British Resident.”

4. Daniela was proposed as Chairman. Metua also proposed. Both finally withdrawn, and Meringatangi placed in the chair.

5. John (*Ariki*) offered his services as Clerk. Accepted with thanks.

6. The following laws were then passed:—No. 1, 1891, for the future government of Mangaia; No. 2, 1891, for regulating the Au; No. 3, 1891, to punish bribery; No. 4, 1891, to punish rape; No. 5, 1891, to protect birds; No. 6, 1891, to prevent introduction of disease; No. 7, 1891, to regulate the sale and use of dynamite.

The Council rose at half-past 4.

Enclosure No. 2.

KO TE AKAMATA ANGA TEIA I TE UIPA MAI I TE AU O MANGAIA EI KIMI I TETAU TURE TAU
TIKAI NO TE ENUA. (No. 1, 1891; 17th August, 1891.)

TE akatakaia nei e nga Ariki ma nga Kavana e te ui Rangatira e te tangata katoa o Mangaia ko te au tangata i akatakaia ei rave i te angaanga kua ikiia i te uipaanga mai o te Enea ki Oneroa i o te Ariki i mua katoa i te aroaro o te British Resident i te Varairi, 31st o Julai, 1891, koia teia Te Akatumuia nei te Council no Mangaia katoa. Teia to ratou ingoa:—1, Ko Tiani (Ariki); 2, ko Nooroa (Ariki); 3, ko Ngariu (Pava); 4, ko Kiriiti (Pava); 5, ko Atatoa (Pava); 6, ko Vaipo (Pava); 7, ko Pute (Pava); 8, ko Turoua (Pava); 9, ko Poito (Akavanui); 10, ko Te Aro (Akavanui); 11, ko Miringitangi (Akavanui); 12, ko Kakerua (Akavanui); 13, ko Kiripare (Akavanui); 14, ko Tae (Mema); 15, ko Tiaki (Mema); 16, ko Tinioiti (Mema); 17, ko Tua (Mema); 18, ko Makiamo (Mema); 19, ko Mauri (Mema); 20, ko Ingatu (Mema); 21, Rimataei (Mema); 22, ko Maiiti (Mema).

Te Uipaanga teia i tamou tikai i te au Ture i oti i te 17th August, 1891:—

1. Ko te au Ture ravarai tei oti te Uipaanga (Council) na te British Resident e akatika atu e mou ei ei Ture no te Enea. Nana oki e akakite te tuatau e ta mata ei teia au Ture.

2. Ko nga Ariki ko nga Pava e nga Akavanui ka o ratou i te au Uipaanga ravarai a te Council.

3. Konga ui Rangatira koia te mema ka o ua ratou me iki akaoia e te tangata. Ka iki i te ra i roto i te au mataiti.

4. E tika rai kia ikiia mai e tai mema me inangaroia e tika katoa kia akaitia.

5. Te Uipaanga (koia te Council) ka raveia i te ra o i te ora ngauru me e Sabati taua ra ka raveia i te Monide.

6. Te Council i roto i te au Mataiti katoa ka iki ratou i tetai Chairman koia tei noo i te nooanga ei ui tuatua e tei aia katoa te akatika i te tuatua taumaro ia e ratou.

7. Ko nga Ariki ma nga Pava ko ratou te Pu o te Government o Mangaia e ko ratou katoa te

akara i te au Ture kia rave meitaki ia i runga te Enuā nei, i oti te kimi ia e te Council e na ratou katoa e rave ma te kimi meitaki atu i te tuatua no tetai Uipaanga atu a muri atu, e na ratou katoa e iki i te tangata tau ei rave i te Au o Mangaia nei, e kia akatikaia e te Uipaanga (Council).

8. Te au Tangata i akataoonga ia ko Te Aro no Tamarua, Kakerua no Tavaenga, Meringitangi no Veitatei, Kiripaore no Ivirua, e Poito no Keia. Ko taua au tangata tei akataoonga nei kare e rauka i te kirite ua tona Taoonga ei te Uipaanga (Council) roarai e rauka i te kirite tona taoonga ma te kimi meitaki rai me mate tetai o aua nga Akavanui nei na te au e iki mai tetai kia tika ra e te Uipaanga (Council).

9. Te angaanga a te au Akavanui e tuku ua i te utunga ki te tangata ma te kimi katoa e te ara i roto i tona au Puna Inara me kite te Government e pekapeka maata ka tiki i te au Akavanui o roto i te au Puna ei kimi i taua pekapeka ra mei te mea e kua tau no te apa no ratou e tuku i te utunga e tau no taua ara. Teia tana au ara maata koia te Ariki me akakino i te Ture ma te au Paoa katoa e ma te ui Rangatira.

10. Ka tikai te Au (koia te Government) i te akaiti i te utunga a te aronga tei aka utunga maata ia teia ratou katoa te akakore takiri me tau tikai ia ratou no te apa mua teia i peraiia kia oki ra kia apa akaou kare te aroa. E ka tika katoa i te Akavanui kia pera ma te akakite katoa ki te Uipaanga (Council) e tika ravai.

11. Mei te mea e angaanga rapurapu ka kimi ia ka tika i te Government i te Uipa mai i te Council ei kimi ei.

12. Ka rave te Au i tetai puka ei tata i te au mea ravarai i tupu i runga i te Enuā nei e ma te au Ture katoa e tetai au angaanga atu.

13. Ka rave te akavaanga i te ngai atea koia te are akava kia kite te tangata katoatoa tei inangaro kia kite, e ka rave te au Akavanui i te tata i tei akavaia.

14. Ko te Government e te Council ka tau ki te au tu tangata ravarai tei Ekalesia e tei noo ua i vao i te Ekalesia ko teia angaanga nei e Ture e angaanga ia no te tangata katoatoa tangata kite e te pakare no te mea e angaanga ki te Evangelia e angaanga ke te Ture mei te mea e Ekalesia tetai Government ma tetai Mema o te Council kia topa ra aia ki vao i te Ekalesia kare aia e topa i te angaanga Ture e kare tona taoonga e rauka i te rave no tona topa anga ki vao i te Ekalesia ka topa aia i te apa tau tikai e ka raveia tona taoonga kia mua i te Uipaanga (Council).

15. Me kua akaapaia tetai tangata e tata te Akavanui kiaia kia aere mai kia kimi ia tona apa e tuku rai aia kia akakite i tana tuatua ei akataka i taua apa ra. Me kore aia e tae mai ki te Akavaanga tei te Akavanui te kimi tikai i taua apa ra me tau ka tuku aia i te utunga kore uatu tana tangata e tae mai ki te are Akavaanga.

16. Nga Ture ravarai i oti i te Council e topiri aere ki te ngai atea patiti ei tei taka i te Au ei patiti anga koia ki oneroa ki Tamarua e Ivirua kia kite ei te tangata katoatoaia o te Enuā nei.

[TRANSLATION.]

LAW FOR THE FUTURE GOVERNMENT OF MANGAIA.—(No. 1, 1891; 17th August, 1891.)

It having been resolved by the *Arikis*, the *Paoas*, the *rangatiras*, and the people of the six *punas* of Mangaia, in public meeting assembled by the British Resident, on Friday, the 31st day of July, 1891, as follows—"That there shall be one Council for the whole of Mangaia, and that the following persons shall be the first members thereof—namely, 1, Tiani (*Ariki*); 2, Nooroa (*Ariki*); 3, Ngariu (*Paoa*); 4, Kiriiti (*Paoa*); 5, Atatoa (*Paoa*); 6, Vaipo (*Paoa*); 7, Pute (*Paoa*); 8, Turoua (*Paoa*); 9, Meringatangi (Judge); 10, Te Aro (Judge); 11, Kakerua (Judge); 12, Kiripaore (Judge); 13, Poeto (Judge); 14, Tai (*rangatira*); 15, Teaki (*rangatira*); 16, Te Nio Iti (*rangatira*); 17, Tua (*rangatira*); 18, Makiamo (*rangatira*); 19, Mauri (*rangatira*); 20, Maiti (*rangatira*); 21, Ingatu (*rangatira*); 22, Rimataei (*rangatira*):"

The said Council doth now, on the 17th day of August, 1891, enact as follows:—

1. All laws made by the Council shall be subject to the approval of the British Resident, who shall also say when they are to come into operation.

2. The *Arikis*, *Paoas*, and Judges shall be permanent members of the Council by virtue of their respective offices.

3. The other members shall sit for one year, but may be re-elected. The election shall take place on the day of in each year.

4. The number of members (twenty-two) may be increased or decreased at any time by a law of the Council.

5. The Council shall meet every year on the day of , at o'clock in the forenoon; but if that day fall on Sunday it shall meet on the next day.

6. The Council shall every year at its sitting elect a Chairman, who may or may not be a member. The Chairman shall preside at the meetings for that session, and shall see that a proper record of the proceedings be kept. The Chairman shall have a casting-vote only.

7. The *Arikis* and the *Paoas* shall form the Government of Mangaia. The duty of the Government is to see that the laws made by the Council are carried out with justice and mercy, to look after the work when the Council is not sitting, and to prepare the business for the Council so that it may not lose time and meet in vain. The Government shall also appoint all officers necessary to carry out the decisions of the Council; but such appointments shall be subject to the approval of the Council at its first ensuing meeting.

8. The following are hereby appointed Judges, and they can only be removed from office by a law of the Council: The Judge for Veitatei shall be Meringatangi; the Judge for Tamarua shall be Te Aro; the Judge for Tavaenga shall be Kakerua; the Judge for Ivirua shall be Kiripaore; the Judge for Keia shall be Poito. In event of any Judge dying or vacating office his successor shall be appointed by the Government, subject to approval by the Council.

9. The Judges are the only persons to levy fines or to decide disputes, each in his own district.

But if an *Ariki* or a *Paoa* break the law, or if the case to be heard should be considered in any other way of sufficient importance, the Government may require all the Judges to sit together for its decision.

10. The Government may reduce or remit fines imposed by Judges, or may pardon offenders sentenced by them; but the Government must report all such action as soon as possible to the Council.

11. The Government may at any time call a special meeting of the Council, giving at least two days' notice thereof.

12. The Government shall keep a record of its meetings, and of the work done thereat.

13. The Judges shall hear all cases with open doors, and keep a record of such cases, and of the judgments given by them thereon.

14. The Council and the Government have nothing to do with the religion of any one sitting in the Council, or being a Judge, or member of the Government, or employed by them in any way. That is a matter for God to judge and not for man. If a man be a member of the Church it is well. If he be not a church-member he shall not for that reason be hurt nor lose his office. If he does wrong he must be judged openly by the Government, and the Government must give to him in writing the reason why his office is taken from him.

15. When a charge against any person is to be heard by a Judge, that person must be summoned to attend and speak in his own defence. If he does not attend the Judge must satisfy himself that the person has been properly summoned, and he can then give judgment in the case.

16. When laws are made by the Council they must be posted in some places appointed by the Government in Oneroa, in Tamarua, and in Ivirua, so that all people may know that the law has been made.

Approved, to go into operation forthwith.
18th August, 1891.

FREDERICK J. MOSS, British Resident.

Enclosure No. 3.

E TURE EI AKATUPU AU NO NGA OIRE. (No. 2, 1891; 17th August, 1891.)

KIA tika i te Uipaanga (Council) o Mangaia e tikai:—

1. Ka tika tetai Au no nga oire koia a Oneroa Tamarua e Ivirua.
2. Ko te angaanga a te Au e akara i te au arataa o tona au oire, e te akameitaki i nga oire kia manea.
3. Ko te Au kia tokoitu tangata ei rave i roto i te au oire, na te au oire rai e iki i tona uaorai tangata ka noo ratou okotai mataiti, kia pou taua mataiti ra ka tau rai kia iki akaouia taua aronga mua ra me tika ia.
4. Te au oire e akatumu vave i to ratou Au kia oti mai te Uipaanga (Council), ka iki te aronga tangata e raveiai teia angaanga i te ra mua o Sepetema i roto i te au mataiti, me e Sabati taua ra ka iki i tera mai ra.
5. Ka iki te Au i tetai Chairman koia te tangata tuatua e te tata i te au angaanga i raveia.
6. Ka tika i te Au kia akautunga i te tangata akavava ture, tera te utunga, mei te tai dala ki te rua ngauru dala.
7. Ka tika i te Au kia rau i ta ratou akari e tetai apinga atu, tei tau ia ratou kia rau, no te mea, ka riro ia ei meitaki no ratou.
8. Na te Akavanui o te au Puna e tuku te utunga ki runga i te tangata akakino e te akavava i te Au o te oire, e akava ra aia ki te ngai atea, ma te tata katoa i te au akavaanga i oti iaia.

[TRANSLATION.]

LAW FOR ELECTING THE AU. (No. 2, 1891; 17th August, 1891.)

It is enacted by the Council of Mangaia:—

1. That there shall be an *Au* for each of the three following districts—namely, Oneroa, Tamarua, and Ivirua.
2. The duty of the *Au* shall be to see to the roads in its district, and to maintain cleanliness and order therein.
3. The *Au* shall consist of seven persons chosen by the people of the district, to sit for one year.
4. The first *Au* shall be formed as soon as possible after the passing of this law; and all future elections shall take place on the first day of September in each year. If that day be Sunday, the election shall take place on the next day.
5. The *Au* shall elect a Chairman for the year to preside at its meetings, and to keep a record of what is done thereat.
6. The *Au* may impose penalties not exceeding \$20 for any breach of its laws.
7. The *Au* may *raui* coconuts, or other produce, when the object is to save it from being picked out of season, or otherwise injured or destroyed, or when it is necessary for the public good.
8. The Judge of the district is the only person who can inflict fines or punish persons for breaking the laws of the *Au*. He must sit with open doors, and keep a record of the judgments given by him.

Approved, to go into operation forthwith.
18th August, 1891.

FREDERICK J. MOSS, British Resident.

Enclosure No. 4.

E TURE NO TE TUTAKI TAPOKI ARA. (No. 3, 1891; 17th August, 1891.)

Kia tika i te Uipaanga (Council) o Mangaia:—

1. Ko te tangata aere, ki te tangata akataoongaia ra, ei akaapa i taua angaanga, e te akatika kore, ka ara maata aia, e tau tana utunga ki te rima anere dala (\$500) me tika ra taua utunga i te British Resident.

2. Ko taua tangata i akataoonga ia ra me, rave aia i taua moni i tutaki ia mai ra, e tetai, e kare aia i akakite ki te Au (koia te Government) ka raveia tona taoonga, e kare aia e oki akaou ki runga i tetai taoonga o te Au, e tae uatu ki te rima mataiti, tei tona Au e te British Resident te akatika i tei reira.

[TRANSLATION.]

A LAW TO PREVENT THE BRIBERY OF PUBLIC OFFICERS. (No. 3, 1891; 17th August, 1891.)

It is enacted by the Council of Mangaia:—

1. That whoever offers a bribe to any one in public office to influence him thereby in the proper performance of his duty shall be adjudged guilty of the gross offence of bribery, and liable to a fine not exceeding five hundred dollars (\$500). The penalty shall be subject to the approval of the British Resident.

2. Any public officer to whom a bribe shall be offered and who shall fail at once to report the same to the Government shall forfeit his office, and be declared ineligible to take part in public affairs for any period not exceeding five years that the Court shall decide. The judgment shall be subject to the approval of the British Resident.

Approved, to go into operation forthwith.

18th August, 1891.

FREDERICK J. MOSS, British Resident.

Enclosure No. 5.

TURE NO TE TANGATA KUKUMI VAINI TAMARIKI. (No. 4, 17th August, 1891.)

Te akatikaia nei e te Council o Mangaia:—

1. Te tangata kukumi e te moe i te vaine tamariki kare ra e keu taua tamaine ra. Ka tau ia ki te ture o runga i te kanga i te tamaine tamariki. Ka akautungia aia nei te tai dala e tae uatu ki te rima anere. Me kare e moni ka rave aia i te angaanga a te Au ta te Akavanui i oatu kiaia kia rave.

2. Kare e tika te vaine tamariki me 15 ona mataite. Kare ia e akatikaia kia noo tane no te mea kare aia i pakari e te tangata e moe i taua vaine ra ka apa aia i te ture kanga vaine tamariki.

3. Kare oki e tika kia aere ua mai te vaine e karanga e kua kangaia au e te tangata ai kite roa tetai e tika.

4. Mei te mea e Papaa te ka akavaia ka riro ia na te British Resident e akatika tona aka-vaanga ei reira e tuku ei tana utunga.

[TRANSLATION.]

A LAW TO PUNISH THE CRIME OF RAPE. (No. 4, 17th August, 1891.)

It is enacted by the Council of Mangaia:—

1. That any man having carnal connection with a female by force, or against her will, is guilty of rape, and shall be liable to a penalty not exceeding \$500 (five hundred dollars), or hard labour for such time as the Judge may direct.

2. No female under the age of fifteen years shall be able to give her consent to such carnal connection, and no man can plead such consent. If he have connection with any female under fifteen years of age he shall be adjudged guilty of rape.

3. No one shall be convicted of rape on the testimony of the girl alone without other evidence in corroboration.

4. If the person charged be a foreign resident the judgment must be confirmed by the British Resident before taking effect.

Approved. To go into operation forthwith.

18th August, 1891.

FREDERICK J. MOSS, British Resident.

Enclosure No. 6.

E TURE EI TIAKI MANU. (No. 5, 17th August, 1891.)

Te akatikaia nei e te Council o Mangaia:—

1. Na te Pu uipaanga e akakite i te tuatau i inangaroia e ia e mea manu auraka e akapekapeka e auraka e aka kino.

2. Ko te tangata kare i akono i te reira tuatua a te Pu Uipaanga ka akautungaia aia e \$20.

[TRANSLATION.]

LAW FOR PROTECTING BIRDS. (No. 5, 17th August, 1891.)

It is enacted by the Council of Mangaia:—

1. The Government may proclaim any birds as protected under this law. No one shall then disturb or do them any injury. Any one doing so will be liable to a fine not exceeding \$20.

Approved, to go into operation forthwith.

18th August, 1891.

FREDERICK J. MOSS, British Resident.

Enclosure No. 7.

E TURE NO TE ARAI PAI MAKI. (No. 6, 17th August, 1891.)

TE akatikaia nei e te Council o Mangaia :—

1. Ka na mua to te Pailoti boti i te aere ki te au pai ravarai, tei tae mai ki te enua nei.
2. Ka akakite te Rangatira pai i te tuatua mou takai ki te Pailoti, me e maki, e me kare e maki i runga i tei reira pai.
3. Mei te mea, e maki, auraka te Pailoti e kake i te reira pai, e na te Rangatira pai e uti i te reva rengarenga ei kite e pai maki tena, e auraka tetai tangata i te reira pai e kake mai ki uta.
4. Ko te akono kore i teia ture nei tera te utunga e \$500 moni tikai.

[TRANSLATION.]

LAW TO PREVENT THE INTRODUCTION OF DISEASE. (No. 6, 17th August, 1891.)

It is enacted by the Council of Mangaia—

1. That the pilot-boat shall be the first to communicate with any vessel arriving from any place outside of the Cook Islands.
2. The captain or officer in charge of the vessel is to inform the boarding officer whether there is any disease on board.
3. If there be disease the Captain will hoist a yellow flag, and must not communicate with the shore till duly authorised.
4. The fine for breaking this law will be a sum of not more than \$100.

Approved. To go into operation forthwith.

* 18th August, 1891.

FREDERICK J. MOSS, British Resident.

Enclosure No. 8.

NO TE DYNAMITE. (No. 7, 17th August, 1891.)

TE akatikaia nei e te Council o Mangaia :—

1. Kare takiri te dynamite e akatikaia kia oko i Mangaia nei. Nana ra na te tiki e pate ki te tangata i akataoongaia e te Government.
2. Te tangata e oko pouri ma te akatika koreia ka tau ia kia akatuungaia tera tana utunga mai te tai e tae uatu ki te anere dala (\$100).
3. Kare takiri te dynamite e takaia kia pupui ki roto i te tai ei tamate ika. Me kitea tetai tangata pupui ka akuutungaia aia. Tera te utunga mei te tai dala e tae uatu ki te rima ngauru dala (\$50).

[TRANSLATION.]

TO REGULATE THE SALE OF DYNAMITE. (No. 7, 17th August, 1891.)

It is hereby enacted by the Council of Mangaia :—

1. That no dynamite shall be sold in Mangaia except to persons obtaining a special permission from the Government.
2. Any person selling dynamite without such permission being first obtained shall be liable to a fine not exceeding \$100.
3. No dynamite shall be used for killing fish in the waters of Mangaia. Any person so using it will be liable to a fine not exceeding \$50.

Approved. To go into operation forthwith.

18th August, 1891.

FREDERICK J. MOSS, British Resident.

Enclosure No. 9.

THE LAWS OF MANGAIA UP TO THE FIRST MEETING OF THE COUNCIL ON THE 17TH AUGUST (as compiled by a Committee appointed at the Public Meeting of 3rd August), 1891.

1. *Ture no te Purepure.*—Auraka te tangata e ki ia i ta te Atua angaanga i te ui anga i te tupapaku i te mea i maki ai tena tamaiti me tamaiti me e taeake me kitea ka akavaia ia. Tera tei akakite ia mai e te tuatua na te Atua. Taramo 82·1. Taramo 50·1, me kitea tei reira tu ka avai ia. Tera te utunga \$5, \$2 moni \$3 te pae apinga ta tetai; e tetai \$5, \$2 moni \$3 te pae apinga.
2. *Ture no te Akature.*—No te noo tane e te noo vaine me kitea ka akaia ia, tera te utunga \$30, \$7 moni i te aka tumu \$2 na te ture ia, \$13 te pae apinga; \$5 na te tangata nana te vaine \$10 te pae apinga.
3. *Ture no te Akature mapu tane e te mapu tamaine.*—Me kitea ka akavaia ia. Tera te utunga \$15 utunga, \$1 moni \$14 te pae apinga ta tetai e tetai.
4. *Ture no tetai Akature.*—Mai te mea eaana te tane eaana katoa te vaine mai te mea e mako kore raua me kitea ka akavaia ia. Tera te utunga \$30, e \$3 i te akatumu \$27 te pae apinga ta tetai e tetai.
5. *Ture no te Kava papaa.*—Me kitea tetai tangata i te kai kava papaa ka akavaia ia. Tera te utunga e \$30 tana utunga \$15 i te akatumu e \$15 te pae apinga.
6. *Te ia tetai Ture ke no kava Kava.*—Rai mai te mea e kua oka tetai tangata maori i te kava i tetai Rangatira pai tetai tangata maori atu me kitea e te akava ka akavaia ia. Tera te utunga \$30, e \$15 i te akatumu, e \$15 te pae apinga.
7. *Ture no tetai Kava mai te anani.*—Me kai tetai tangata i te kava anani, me kitea ka akavaia ia. Tera te utunga \$30, \$5 i te akatumu \$25 te pae apinga.
8. *Ture no te keia i ta tetai apinga.*—Mai te manga mai te puaka mai te moa mai tetai apinga

atu me kitea ka akavaia ia. Tera te utunga \$40, \$2 moni e \$18 pae apinga na te tangata nana te apinga i keia ia ra, \$2 no te ture ia \$18 pae apinga.

9. *Ture no te ta tangata.*—Mai te vaine mai te tangata tupu mai te tamaiti me tae te toto ka akavaia ia. Tera tana utunga e \$10, e \$2 i te aka tumu e \$8 te pae apinga kareka tei ta e mate rava atu auraka e rapurapu i te akautunga ko ia katoa tei ta i te tamaiti i roto i te kopu ka vao e uipa mai nga Kavana ma te ui Ariki e kimi mari e te utunga e tau.

10. *Ture no te akaruke vaine e te akaruke tane.*—Auraka te metua e tapu i tana tamaine mei te mea e. E Tane tei akaruke i tana vaine mei te mea e. E vaine tei akaruke i taua tane ka akavaia ia. Tera te utunga \$20, \$2 moni i te akatumu \$18 te pae apinga.

11. *Ture no te vaine nui.*—Kia nui tetai vaine mei te mea e kua nui tikai nana uao o rai e aka kite mai e kua nui aia auraka mai te kiriti i tona kakau me aaki tika mai aia ka akavaia ia. Tera te utunga \$20, \$2 moni \$18 te pae apinga.

12. *Ture no te au Puaka.*—Ravarai mai te mea e kua kai ta tetai tangata puaka i te ane kai a tetai tangata me aere te tangata nana te one kai ikeinga e te puaka ka pati aia i te tutaki ei aka mareka i te tangata nana te manga ikeinga e te puaka e omai te tangata nana te puaka, \$1 me kore ra e pa ite tutaki me oki aka ou mai taua puaka akave aka ou rai taua te tangata ra ia toru kavenga me oki aka ou mai e puke te tangata nana te one kai i pou i te puaka e ta reira ka vai na te tangata puaka tetai pae na te tangata na ana te manga i pou.

13. *Ture no te pere.*—Me kitea tetai aronga te pere ra i te pere pere parau ka akautungaia ia. Tera te utunga \$10 ana utunga \$2 moni e \$8 pae apinga.

14. *Ture no te Oire.*—Me kake tetai uki e tetai vaine e te mataara mekitea are e rama i te rima kare e akava i te arataki ka akavaia ia, \$10 ana utunga \$1 moni \$9 te pae apinga.

15. *Ture no te tungi Are.*—I te me tungi tetai tangata i te Are o tetai tangata me kitea ka akavaia ia. Tera te utunga \$25, \$10 moni \$15 te pae apinga.

16. *Ture no te kaa kainga.*—Kia rave tetai tangata i te kainga o tetai tangata e tupu atu ra te pekapeka ia raua e kitea i ora tei reira e te tangata raverai e te maro anga tetai e tetai e aere te akava e kimi i te tu o taua kainga ra e kia kitea te tangata nona taua kainga ra e o atu nona auraka e maro tetai e tetai na te ture e kaa i taua kainga ra kia ngi tetai e tetai e kia kore ra e mareka kia ta ra raua tetai auraka tei ta atu i tetai i ta mai iaia na te ture e apai ia raua i te akava anga e \$20, te utunga \$4 moni \$16 te pae apinga.

17. *Ture no te tungi Maunga.*—Kia tungi tetai tangata i te Maunga, me kitea ka akautunga ia \$60, taua utunga e \$10 e \$50 te pae apinga.

18. *Ture no te keia Oroenua.*—Kia kitea tetai tangata i te keia i ta tetai Oroenua mei te mea kua apai i te ta au me kitea e te akava ka akavaia ia. Tera te utunga e \$10, \$3 moni e \$7 te pae apinga.

19. *Ture no te okooko apinga.*—Kia inangaro tetai tangata i te okooko apinga mei ta te papaa apinga e tuku i te rima o te maori na te maori e oko ua tika ia, tera te tu e aere raua na roto i te au o te pekapeka aea raua a muri atu no ta raua angaanga poiri amuri atu kia kore ra raua e aere i te au ka akavaia raua. Tera te utunga e \$10, \$2 ta tetai pera rai ta tetai e tetai.

20. *Ture no te tata tatau.*—Me tata tetai tangata e tetai vaine mei te mea e na te tane akature me kitea ka akavaia ia, raua. Tera te utunga e \$15, \$2 moni \$13 te pae apinga.

21. *Ture no te Ra Sapatu.*—Kia aere tetai tangata e tetai vaine e tetai tamaiti na tetai Oire e tatau Oire ma te tumu kore i to ratou aere anga me kitea ka akavaia ia. Tera te utunga e \$5, \$1 te akatumu e \$4 pae apinga.

22. *Ture no te akiri kikino e te viivi.*—Kia kitea tokorua vaine i te tautamaki e tetai me kitea e te akava me kare e matakua ma i te akava ka akautunga raua. Tera te utunga e \$10, \$1 te akatumu e \$9 te pae apinga.

23. *Ture no te kake Maunga.*—Kia kake tetai tangata e tetai vaine i runga i te Maunga ma te akature me kitea ka akavaia ia. Tera te utunga \$20, \$2 moni e \$18 te pae apinga.

24. *Ture no te tane aue i tana vaine Akature.*—Me kitea tetai tangata e tetai vaine i te aue anga i tana tane akature e tana vaine akature me mate ka akavaia ia. Tera te utunga \$15, \$1 i te akatumu \$14 te pae apinga.

25. *Ture no te Veka.*—Kia veka tetai vaine i tetai tane e tetai tane e tetai vaine me kitea ka akavaia ia. Tera te utunga \$15, \$1 moni \$14 te pae apinga.

26. *Ture no te rave i taua tamaine.*—Kia rave tetai tangata i taua tamaine e te tamaine a tona taeake me kitea ka akavaia ia. Tera te utunga e \$10, \$2 moni me aere i Tamarua, \$10 e \$2 moni me aere i Ivirua, e \$10 e \$2 moni. Ka toru \$30 te katoatoa e \$6 moni \$24 te pae apinga.

27. *Ture ko Puaka.*—Me ko tetai tangata e tetai vaine e ta tetai Puaka maori e te Oroenua e te Puakatoro e te au ravarai mei te manu ori aere ua are e tumu i ko ai, mai te mea e i roto te Oire i te kainga e te ngai manga are ra i kai i te manga ka akavaia ia. Tera te utunga \$10, \$2 moni \$8 te pae apinga.

28. *Ture no te tapepe pikikaa.*—Auraka tatou i matau i te ia angaanga me keia e mau tikai te meitaki, auraka e tapepe ua me pera tatou are i mau meitaki auaa mai te mea are toou mata i kite ana e tara ua ra ia mau tikai me tapepe ra te tai tangata ka akavaia ia. Tera te utunga e \$5, \$1 moni \$4 te pae apinga.

29. *Ture no te apinga topa.*—Kia akauka tetai tangata i tona apinga ia ra e tetai tangata i te ngai i topai auraka aia e uuna kia uuna aia ka akavaia aia. Tera te utunga \$5, \$1 moni e \$4 te pae apinga. Ka ote te apinga ki te tangata nona apinga.

30. *Ture no te Au e te Akava.*—Ko te tangata e to i te Au i renga angaanga e te akava ka akautungaia aia. Tera te utunga e \$5, \$1 moni e \$4 te pae apinga. Nara ra me rave ua te akava i te angaanga ma te rave kino e te tangata ara ka ara katoa aia.

Ko nga Ture teia o Mangaia i mua ake i te ra 4 o August, 1891.

John, Ariki.
Ngariu.
Kiriiti.
Ata.

Vaipo.
Pute.
Turoua.
Nooroa, Ariki.

TRANSLATION OF THE OLD LAWS OF MANGAIA.

1. *Sorcery*.—No one to consult sorcerers on any subject. The sorcerer robs God by pretending to do his work. Fine, \$2 cash and \$3 in trade.
2. *Adultery*.—Fine, \$7 cash and \$23 trade. Half to the husband or wife, as the case may be; other half to the law.
3. *Fornication*.—Fine, \$1 cash and \$14 trade.
4. *Adultery*.—If one unmarried: fine, \$3 cash and \$27 trade. All to go to the law.
- 5, 6. *Spirituuous Liquors or Intoxicating Drink*.—Prohibited: cannot be landed. Fines as under-mentioned, and the liquor to be destroyed. Fine for drinking, \$15 cash and \$15 trade. Fine for buying or selling, \$15 cash and \$15 trade.
7. *Orange-beer or other Liquor*.—If a man is found with any in his possession he is to pay \$5 cash and \$25 trade.
8. *Stealing Pigs or Food, &c.*—Fine, \$4 cash and \$36 trade. Half to the man whose property was stolen; half to the law.
9. *Assault*.—If blood is drawn, \$2 cash and \$8 trade. If one be killed, the Judges are to decide. If the person assaulted be a woman in pregnancy, that is to be left for a meeting of all the Governors and Arikis to decide.
10. *Wife Desertion or Husband Desertion*.—Fine, \$2 cash and \$18 trade. The parents must not interfere nor help either party. [Memorandum.—The practice is to levy this fine at intervals till the parties make it up or, generally, till one or the other runs away from the island.]
11. *Affiliation*.—If an unmarried woman be pregnant she is to give notice to the Judge, and to be fined \$2 cash and \$18 trade. [The practice is to fine her very heavily if she does not take this course.]
12. *Pigs and Animals*.—If they trespass and destroy a man's property he must complain to the owner, and ask payment. Then the owner of the pig shall pay him \$1 cash. If he does not pay, and the animal trespass again, the same course must be taken. If nothing be still done, and the pig come a third time, then let the injured man kill the pig, cook it, divide it down the back into two equal parts, keep one for himself and send the other to the owner. [Memorandum.—If the trespassing animal be a horse the practice is to sell it, and divide the money.]
13. *Card-playing*.—If a man play cards he is to pay \$2 cash and \$8 in trade.
14. *For the Village*.—If a man puts his arm round a woman in the road at night, and he has a torch in his hand, he shall go free. If no torch, to be fined \$1 cash and \$9 in trade.
15. *Arson*.—For burning another man's house, \$10 cash and \$15 trade. [Memorandum.—The practice is to add to this at the Judge's discretion.]
16. *Disputed Boundaries*.—The Judge shall inspect the land and decide. If the disputants still fight, they shall be fined \$20 each—namely, \$4 cash and \$16 trade.
17. *Firing the Bush*.—Fine \$60—namely, \$10 cash and \$50 trade.
18. *Horse-stealing*.—Taking a horse for use without leave being asked is stealing. Fine, \$3 cash and \$7 in trade.
19. *Natives Trading for Europeans*.—Any Native wishing to do this must get permission first. The European must get permission also. If done without permission, each will be fined \$2 cash and \$8 trade. [Memorandum.—The goods are returned to the owner.]
20. *Tattooing Love-marks*.—The man who does this on a woman, or the woman who does it on a man, fined \$2 cash and \$13 trade.
21. *Sabbath Observance*.—No one to go to another village on Sunday without good cause. Fine, \$1 cash and \$4 trade.
22. *Using Bad Language*.—If two women do this to each other, and refuse to obey the policeman, they are fined \$10 each—namely, \$1 cash and \$9 in trade.
23. *Taking Women inland*.—If a man take a woman to the mountains for bad purposes, he is to be fined \$15—namely, \$1 cash and \$14 trade, in addition to his other fines.
24. *Crying after a Dead Woman*.—If a man do this, and he and the woman were not relations, or if he wear mourning for her, he is to be fined \$15—namely, \$1 cash and \$14 trade. [Memorandum.—This is taken as a proof of guilt during life.]
25. *Procuring*.—If a man or woman do this, the fine is \$15—namely, \$1 cash and \$14 in trade.
26. *Incest*.—\$10 fine—namely, \$2 cash and \$8 in trade. The culprit to be drummed round the Island, and this fine to be levied upon him at every village on the way.
27. *Wounding Animals or Birds*.—Whoever does this must at once inform the owner and pay to the law \$10—namely, \$2 cash and \$8 trade.
28. *False Witness*.—This is worse than theft, and shall be fined \$5—namely, \$1 cash and \$4 trade.
29. *Lost Goods*.—If the finder keep them he shall be fined \$1 cash and \$4 trade. [The practice is to restore the goods to the owner.]
30. *Assaulting Police or any of the Government*.—Fine \$1 cash and \$4 trade. But if a policeman beat a man, woman, or child without necessity, he shall pay \$1 cash and \$4 trade.

The above are the laws of Mangaia up to the 4th August, 1891.

John, *Ariki*.
Ngariu.
Kiriti.
Ata.

Vaipo.
Pute.
Turoua.
Nooroa, *Ariki*.

Enclosure No. 10.

MEETING OF THE GOVERNMENT AT KING JOHN'S, ONEROA, THE 21ST AUGUST, 1891.

Present: John (*Ariki*), the Ariki Nooroa; Ngariu, Kiriiti, Vaipo, Ata, Turoua, Pute (Governors). Places for the posting-up of laws at Oneroa, Tamarua, and Ivirua were appointed.

The following was passed: *Resolved*, That the following are appointed the police of Mangaia. The Governors and Judges shall look after them, and report to the Government any wrong thing that a policeman may do. No one shall act as a policeman unless he is first appointed by the Government, and his name written in this book.

The Laws in force up to the 6th August, as compiled by the Committee appointed on the 3rd August, were signed by all the Governors and the *Arikis*, and presented to the British Resident.

[Original of the above resolution: Ko taua aronga nei te rainga o te Akava o Mangaia e tei te au Kavana, ma tona Akavanui te akonoanga i te au Akava i tona oire ma te akakite ki te Au, koia te Government, Kare e Akava, e tika kia i kiia rava ia e te Au e tika'i. Ka tata to ratou ingoa ki roto i teia puka.]

List of names (155) were handed in to the Ariki John for entry as the existing police. There were for Tamarua, 43, Ngariu; Ivirua, 36, Vaipo and Pute; Kirunga, 36, Turoua and Kiriiti; Maketea, 30, Ata; Kaumata, 10, Ata.

JOHN, *Ariki*.

No. 3.

Mr. F. J. Moss, to His Excellency the GOVERNOR.

(No. 18/91.)

MY LORD,—

British Residency, Rarotonga, 1st September, 1891.

The "Richmond" arrived this morning, and leaves again to-day. I have just received the report prepared by Tepou o te Rangi for the Government here, translated for me by Mr. Nicholas, and enclose the translation for your Excellency's information. Tepou seems to think that the reasons for their not sending representatives of Mangaia to the *ariki's* council were sufficiently clear from my own inquiries previous to his arrival. This he had told me in the course of conversation at Mangaia.

I have, &c.,

FREDERICK J. MOSS,

British Resident.

The Earl of Onslow, G.C.M.G., Governor of New Zealand.

Enclosure.

TEPOU'S REPORT OF MEETING HELD AT KING JOHN'S.

Oneroa, 13th August, 1891.

Present: *Arikis* and Governors of Mangaia. Prayers.

Mr. Moss: I wish you now to elect a chairman to preside at this meeting.

Ngariu and Meringatangi: Daniela.

Vaipo: I object.

Tiani (*Ariki*): I object.

Vaipo (*rangatira*) also objected.

Vaipo proposed King John, or Te Ariki Nooroa.

Ngariu and Meringatangi objected, which caused an uproar.

Ngariu (to the *ariki's*): To you, Nooroa, I do not know you as an *ariki*.

Numa: Who made him *ariki*; was it not you?

Ngariu: I do not know him.

I then spoke to Numa to cease speaking, and he did so. Vaipo took Metua by the hand and led him to the chair, which caused another uproar.

Meringatangi stood up and said he would not allow a *tutae auri* (which means a non-church member) to act as chairman.

Mr. Moss: Cease quarrelling, and go on with your work. (Ngariu and Meringatangi would not listen.)

Teati (to Meringatangi, Ngariu and party): You are my *papaas* (foreigners).

Meringatangi was in a great wrath at the words of Teati; and Kakerua was also in great wrath at these words, which I consider them foolish for taking up. When the word *papaa* was used, it meant that Meringatangi and his party had no right to the land they are living on. Meringatangi took it as a spear in his heart, and walked about calling out "I am stabbed! I am stabbed!" When the chiefs saw this they stood up and linked arms with Kakerua and Meringatangi, as a sign that they were not to take notice of what was said; but Meringatangi still walked about exclaiming "I am stabbed! I am stabbed."

Then King John said to him, "I will cure your wound;" so he took hold of Meringatangi and seated him on the chair. As soon as this was done the uproar ceased. King John did this to enable us to go on with our work. But this enemy, after being placed in the chair, did not know his business.

Mr. Moss asked me to explain matters to the meeting; then Mr. Nicholas called me, and I went and sat by the table.

Ngariu stood up and said "I will not stay, I am going with my people."

Mr. Moss asked Mr. Nicholas, "What is Ngariu saying?" And he informed him that Ngariu was leaving.

Mr. Moss (to Ngariu): "If you go, the meeting will go on without you." When Ngariu heard this he sat down, and the business was carried on.

At the close of the meeting Nicholas informed them that he would call a meeting to settle the claims of Donald and Edenborough, having power from them to do so.

Meringatangi: "No, I will not allow it," and the meeting was closed.
This is the first meeting after my arrival; there were two held before my arrival.

TEPOU I TE RANGI

MEETING HELD AT KING JOHN'S HOUSE.

21st August, 1891.

THIS meeting was called to settle matters re expulsion of a British subject and closing Donald and Edenborough's store. I asked Vaipo: "What do you think? Do you agree to pay the fine or not?"

Vaipo then said, "Do not speak to me, or ask me any questions."

I asked Pute of Ivirua, "What do you think? Do you agree to the fine or not?" He said "I do not know."

I asked Turoua, "What do you think? Do you agree to pay the fine or not?" He said: "I accept the fine."

When Vaipo heard Turoua speak out his mind, Vaipo saluted him, and took him by the hand, and said to him: "I rejoice at what you have said; it is the only means of making peace."

Meringatangi then jumped up, and quarrelled with Turoua, saying he was a liar. He was angry because Turoua sided with Vaipo.

Nicholas (to Meringatangi): "You must not go on in that way." I said the same, but he would not listen to us.

Meringatangi was very bitter towards Turoua. He said a great deal more than I could express here. This meeting closed with discord. This is the second since my arrival.

TEPOU I TE RANGI.

MEETING HELD AT KING JOHN'S HOUSE.

Oneroa, 24th August, 1891.

THIS meeting was to ascertain those who would and those who would not pay the fine.

In my opinion there should be one Government, as the majority is in favour of paying: four governors and two *ariki*s. The two remaining governors did not attend the meeting, so the meeting went on without them. Present: King John, Te Ariki Nooroa, Vaipo, Pute, Turoua, Ata. The result of the meeting was to try and make the two remaining governors pay their share of the fine, which closed the meeting.

That evening about eight or nine o'clock Nicholas came to me, and proposed that we should write to Kiriiti and Ngariu; and I said let us speak to King John about it, and ask him to write the letters. John was sent for, and I explained to him our intentions. He was agreeable, and wrote the letters, and sent with them pen and paper so as to make sure of an answer in writing. Messengers were sent, and in about an hour's time we received an answer from Kiriiti stating to King John that he was stopped by Ngariu and Meringatangi from attending the meeting; he also stated that he was agreeable to pay his share of the fine.

TEPOU O TE RANGI.

Oneroa, 25th August, 1891.

THIS was the day appointed for our departure to Rarotonga. Daniela came to me and asked me to go to a meeting then being held at the schoolhouse. On my arrival the English missionary was there, and also his wife. Also the Governors and *Rangatiras*—namely, Vaipo, Kiriiti, Ata, Turoua, Pute, King John, and Meringatangi (whom Nicholas called a viper). He, the viper, was ashamed of his nickname; he could not hold his head up, and did not even speak. Prayers by the missionary, Mr. Harris.

After prayers, the missionary spoke: "As you are all of one mind I need not say anything to you, John or Vaipo. You are right, and let us all pay the fine, and now let our troubles be at an end.

Vaipo: "That is good."

Mr. Harris: "Do not let the British Resident and Rarotongans go back and say that the troubles of Mangaia are not settled. Also the Aitutakians and Atiuans, let them all go back with the knowledge that they have left us in peace." They all agreed to pay the fine. Money was then collected at once, the first being \$100 from the missionary, and the total of \$278 was very soon collected. The British Resident was sent for, and also Nicholas, to receive the money, and at three o'clock the money was handed over to Nicholas for Donald and Edenborough, and at five o'clock we went on board the "Torea," and took our departure for Rarotonga.

This is what I have seen and heard. Mangaia is now at peace.

TEPOU O TE RANGI.

I certify that the above is a correct translation of Tepou's report to the Cook Islands' Government.—HENRY NICHOLAS, 1st September, 1891.

No. 4.

Mr. F. J. Moss to His Excellency the GOVERNOR.

(No. 21/91.)

MY LORD,—

Aitutaki, October, 1891.

I have the honour to inform your Excellency that I left Rarotonga for this island in the schooner "Torea" on the 24th September, and arrived on the 26th. I called the people together on the 28th, and a Council was then appointed for the whole island. The Council met on the 1st and 3rd October, and a Government was formed, which is now actively at work to the satisfaction of the people.

I enclose the following:—Enclosure No. 1: Minutes of the meeting of 28th September. Enclosure No. 2: Minutes of Council of 1st and 3rd October. Enclosure No. 3: Copy of laws passed by the Council—viz., (1) For the good Government of Aitutaki; (2) for appointing Judges; (3) to define and punish Bribery; (4) to define and punish Rape; (5) to settle disputes about Land; (6) to limit the use of Dynamite. Enclosure No. 4: Minutes of Government meeting, 3rd October, 1891.

Your Excellency will observe that the law creating the Council and Government differs in some material respects from the law in other of the islands. The reason of the differences will be best made clear by describing the general condition of this island.

The *arikis* number eleven. Of these four are called kings, though without power or income, and with their titles disputed by some of the remaining seven, who declare themselves to be of the real elder branch of the particular family in question. All are watchfully jealous of each other, and very sensitive on points of rank or precedence, as affecting not only their own claims but the rights of their children. The *arikis* are not large landowners, and have not, as in Rarotonga, claims to service from any class of the people. Their rights, and those of their children, were the subject of keen dispute in the Council. It was advisable that they should have some official recognition; and they were quite satisfied with the admission of four of their number by right to the Council and Government, and of a fifth to be annually elected to the Government by the whole eleven. The representatives of the rest of the people number eighteen in the Council and six in the Government; and the arrangement was accepted in the end by both sides as satisfactory.

The "Governors" have been a very important body, and, with the police, the real rulers of the island; they make and execute all laws, are well organised, and number no less than fifty-eight in all. The name "governor" is comparatively recent, but the body is ancient, and consisted originally of chiefs, to whom was assigned the election of the *arikis*. This election was always from the elder branch, unless good reason existed to the contrary; but the result was not always accepted as conclusive by the people. Hence the conflicting claims of to-day. The Governors still exercise the privilege of electing and even of removing an *ariki*, but they no longer consist of the chiefs. Their number has of late years been greatly increased by the creation of Governors, from time to time, as the ruling party might deem expedient. I have caused their names to be inscribed in the Council's records, and retained for them the right of electing successors to the present *arikis*. They are satisfied with this. No provision is made for adding to their number, so that it will gradually decrease.

The police are the most powerful body in the little State. They are less numerous than at Mangaia, having been lately reduced to thirty-four: thus, with the Governors and *Arikis*, making one to about every fourteen of the whole population. The police are irresponsible, and under no control, while the Judges regard them as colleagues, and base their judgments almost invariably on the information of the policeman. There is little or nothing of what would be called crime in the island. The offences are almost entirely infractions of the liquor law, or of the moral law. But the fines are heavy; and upon them and the market fees, the *Arikis*, Judges, Governors, and police all depend. At stated intervals they divide the proceeds among themselves instead of salary.

Naturally there is a keen desire to hold offices which not only give power and pay to the holder, but at once place him in a position of marked superiority. The contest for office creates much division and discontent. Those who are excluded consider themselves ill-treated, and feel bitterly aggrieved. In this way were formed the seceding settlements of Vaipae and Tautu. The former was formed about thirty years ago, and now consists of 350 souls. The latter was formed about six years ago, and consists of 250 souls. These people abandoned the really good stone houses owned by them in the central settlement, into which all were gathered at the introduction of christianity, and they are now at Tautu still in the rude native houses temporarily erected. They have, however, built one of the prettiest stone churches I have seen in the Islands, and the Rev. W. Lawrence, the missionary in charge of Aitutaki, accorded them a native teacher in face of keen opposition, such as that they were experiencing in political matters on my arrival. Their claim, and that of Vaipae, was for separate Judges, so that their people might be dealt with by one of themselves, and not by one of the party with whom they had so long been at issue. This is the more natural, as under present conditions no confidence is felt in the administration of justice. I saw no reason why separate Judges should not be granted to them. After hot debate, the Council agreed, on condition that the fines were all put into one box—a condition to which Vaipae and Tautu readily acceded.

Confidence in the Judges, and the avoidance of further secession, can only be secured by giving all the officials fixed and adequate salaries. I have explained this to the Council; but the idea is to them so new that I have thought it better only to ask them to consider the subject carefully, and let me know the result in Rarotonga. I have great hopes that they will put their officials on the right line, though it can hardly be expected that they will grasp the whole subject at once.

I may add that very cruel punishments were at one time the practice here, as in other islands, but have ceased for several years. Though not cruel, they are still curious. For example, at the present time, if a man quarrels with his wife and leaves her, or *vice versa*, the police "put them in irons," as it is called. In other words, they handcuff the right arm of one to the left arm of the other, and keep them so, often for days, till their differences are amicably arranged.

The people all own land, but disputes as to ownership are constant. They arise from various causes, chiefly from the bequest to an adopted child, and the dispute of the will by the next relatives. The practice of adoption is very general, and the disputes are in proportion. The land is also divided often into small sections, and one man may own twelve or thirteen, widely apart and useless. Time, and probably money for survey, will be required for the remedy of these evils.

The Aitutakians are a very intelligent and manly race, making excellent sailors. Many have served in whale-ships. They are good mechanics, and a knowledge of English is general among them. Their island is little cultivated, as might be expected under the present system, but I believe that they are an improvable people, and if taught to read English freely will certainly soon learn to manage their own government. They are prosperous in their way, for they have abundance of fruit and vegetables; cocoanuts are everywhere, pigs flourish, and their large lagoon teems with very good fish. Many of their young men are at sea, or at work in other islands, while fifty are selected yearly to go to Malden Island and there work for the Melbourne firm that owns it. Their wages are £2 per month, with food, and a free passage to and fro. This has been their practice for many years past. They are well treated, and come back with a good deal of money to their friends.

Your Excellency will also observe that a petition was read to the Council respecting the ownership of Manuae (one of the two islands named "the Herveys" by Captain Cook), distant about thirty-five miles from Aitutaki. The petition was sent to me, and referred by me to the Council. About sixty years ago (as far as I have yet been able to learn the particulars of this case) the Manuae people killed three Aitutakians who had gone among them. Thereupon the Aitutakians sent a war-party, and after some hard fighting killed nearly all the men. They brought away those that were spared, together with all the women and children. The Manuaians have married with the Aitutakians, are scattered all over the island, and own land like the rest of the people, but have never ceased to advance their claim to Manuae. Their present petition was the cause of a violent dispute in the Council. They were taunted with having been slaves, and much other unparliamentary language was used. Finally, the consideration was deferred to a future meeting. Manuae is a good cocoanut island, yielding about 30 tons of copra yearly. The practice has been to send a selected party of half a dozen people to make this copra for their own benefit, paying a small royalty, to be divided with the fines, &c., in the usual way. I have pointed out the impropriety of this course, and that, if retained, the proceeds, some \$250, must go into the public treasury to be expended in some way for the benefit of the whole people. If appropriated towards the regular payment of Judges and police it would be of great service in bringing about a change, and its expenditure in that way would, I believe, content the Manuaians.

Aitutaki, though small, is very productive, with a population of about one thousand four hundred. The entrance to the lagoon, in which it is situated, is evidently capable of being improved at comparatively small cost, and a large and safe harbour thus provided.

The steamer "Richmond" has called here to load oranges, and I intend proceeding in her to Rarotonga in preference to risking the uncertainty of getting back by a trading vessel. I should like to have waited here a week or two longer, but am satisfied that the Council and Government now thoroughly understand the work they have to do, and can be left to gain their own experience till the next regular meeting of their Council.

One of my difficulties is the absence of any means of printing laws or notifications, and it will be of great service if your Excellency will cause them to be printed and returned to me as soon as possible. Twenty-five sewn copies of the laws will be sufficient for distribution.

I have, &c.,

FREDERICK J. MOSS,
British Resident.

His Excellency the Earl of Onslow, G.C.M.G.,
Governor of New Zealand, &c.

Enclosure No. 1.

MINUTES of a MEETING held by Mr. F. J. Moss, British Resident, on Monday, the 28th September, 1891, at Arutunga in Aitutuki: about four hundred men being present.

THE meeting was opened at 10 a.m., with prayers, by Opeta, of Vaipae.

The following address by Mr. Moss was then read in Maori by the Native Teacher, Tiavare (George Strickland), at present in temporary charge of the Mission Church in the Island:—

Ki nga Ariki, nga Kavana, e te tangata katoatoa o Aitutaki. Kia ora ana kotou.

Kua aere mai au i teianei ki rotopu ia kotou, ki te tauturu ia kotou, e te kimi akonoanga tau tikai, ma te rave kapiti i te angaanga e tau ei meitaki no te tangata katoatoa.

I teianei, e ui Ariki rai to kotou, no te ai tupuna mai, ma te au tangata i karangaia e Kavana, e au Akava rai to kotou, mei tetai tuatau ki tetai tuatau. I nara kare ua i taka te mana o taua ui Ariki ra, ma taua aronga Kavana, ma te au Akava. Eaa ta ratou i raveana? E ko ai tei kite te rave nei ratou, i ta ratou angaanga, ma te meitaki, e te tau?

E au Akava rikiriki rai to kotou, nara, kare ua o ratou pu, e kare katoa e taka meitaki ana ta ratou i rave, Rangatira ake! Rangatira ake!

Ko te tumu teia i te pekapeka i rotopu ia kotou. Teia paa te Vairakau taku ka akakite atu nei kia kotou Teia toku manako. (1.) Ko te tangata i roto i nga motia e ono, ka rave rai ratou i tetai meitaki, no roto i te au motia, koia te akamanea i to ratou au purumu. (2.) E akatupu te Enuu i tetai Uipaanga (Council), ei kimi ture. Kia okotai rai ture, no te enua katoatoa, koia te ture no te Kava, te ture no te Keia, e te au apa ravarai. (3.) E akatupu katoa tetai rima-rave (Government), Tera ta ratou angaanga; ka rave ratou i te au. Ture ravarai tei oti i te Council, e te iki katoa i te au Akava rikiriki. (4.) Tei te Uipaanga (Council) te akataoonga i te au Akava nunui, te taka ia ratou, e me apa taua. Akava nui ra na te Uipaanga (Council) uaorai e kiriti tona taoonga e rauka'i. (5.) Te Uipaanga (Council), te Government e te au Akava, ka tata ravarai ratou, i te au angaanga e tupu i roto i te au taoonga nei.

Ka noo rai au i rotopu ia kotou e taima poto, kia kite tikai au i teia angaanga meitaki e oti. Tera te angaanga mua, e akataka te rainga o te tangata no te Uipaanga (Council) mua. Kia oti vave. Kia uipa matou, e kia tuku au i te au. Ture, kia kimi ratou.

Teia toku manako. Ko nga Ariki e a, ma e okotai ngauru ma varu tangata. (Koia oki e toru tangata mei roto i te au motia) ei tangata kite tikai ma te marama, ta kotou e omai ei rave i teia angaanga maata nei.

Te reka ua nei kotou i te noo i roto i te akonoanga enua meitaki, kare i pera te tu o te basileia manaata. Te kite nei au kua tu ravarai kotou i te tuaanga enua, te kai ua nei kotou i te manga, mei runga i to kotou uaorai tuaanga enua, e kare ua e tangata ke e akapekapeka mai ia kotou :

E akatupu i tetai Ture no te pekapeka enua, koia te tangata kai kainga. E akonoanga meitaki a kotou, e akamaara kotou i tei reira.

E rave kapiti kotou, kia riro ei ei meitaki no te katoatoa. E i te aroa o te Atua e manuai to tatou enua manea, ei meitaki anga no kotou e ta kotou tamariki i muri ake ia kotou.

Na to kotou oa.

Aitutaki, 28 Sepetema, 1891.

Na MORI.

[TRANSLATION.]

To the *Arikis*, Governors, and people of Aitutaki. Salutations to you all!

I have come now to help you in making proper arrangements to govern yourselves and to work together for the benefit of the people.

At present you have four *Arikis*, with several branches, who are the descendants of your great chiefs in old days. You have thirty or forty others who have been appointed at different times and are called Governors. You have men acting as Judges from time to time. But none can say what are the powers of the *Arikis*, Governors, and Judges, what are their duties, or who is to see that those duties are properly performed. You have also many policemen, but they are under no head and subject to no control.

These are the chief sources of trouble among you. To provide a remedy, I propose: (1.) That the people in each of the six districts should continue to manage all the affairs that concern only the district, such as roads, and the maintenance of good order and cleanliness within the district. (2.) That a Council should be chosen by the people, to make the laws that concern all the districts alike, such as the liquor-laws, the laws against theft, and other matters of that kind. (3.) That a Government should be formed, and its duty be to see that the laws made by the Council are properly carried out. Also, that this Government should appoint and control the police. (4.) That the Council shall appoint the Judges, and that the Council only shall be able to remove them. (5.) That the Council, the Government, and the Judges shall keep written records of all they do in their respective offices.

I shall try to remain among you long enough to have this good work done. The first step is to decide on the number that shall form the first Council, and to choose them as quickly as possible. They can then meet together, and I will prepare laws for their consideration.

I recommend you to let the Council consist of the four *Arikis*, with eighteen others—namely, three from each of the six districts, Amuri, Vaipae, Arutanga, Reureu, Nikaupara, and Tautu. Let those whom you choose be men of understanding, able to do the important work that you will place in their hands.

You are exceptionally happy in one thing. I find that every man among you has land, upon which he can live freely and on which he and his family can subsist, no man being able to disturb him or make him afraid. But I find that disputes about boundaries, and charges of wrongfully taking land, are numerous. Provision must be made to settle such disputes, and that is one great thing which the Council will have to do.

That every one of you should have his own land is a grand foundation on which to build, and a condition that you must carefully guard as your greatest earthly boon. Work together now for the good of all, and, with God's blessing on your work, you will secure the prosperity of your beautiful Island and the happiness of yourselves and the children now growing up around you.

From your friend,

FREDERICK J. MOSS.

British Resident.

Aitutaki, 28th September, 1891.

Mr. Moss then invited any one to ask questions or speak.

Vaka said: The address is good. The British Governor has come to help, and not to overturn us. Let us all then work together, as he says, and our quarrels and troubles will be ended. That is my word to you all.

Te Taura asked what was meant by the Council to consist of three members from each district. What were they to do; and would it not be better to wait before electing them?

Mr. Moss explained what they would have to do. As to the election, if they could go on with it to-day he would be glad; but, if they thought it better to do so, let them put it off for a day or two.

Te Taura: That is well. But perhaps we shall not be able to get to that work to-day.

George Strickland explained that the object was to get the Council at work as soon as possible. Mr. Moss would have to approve of what the Council did before it could become law; but he had come here to help them, and not to force anything upon them. Only let them send good men to the Council and all would be well.

Te Taura: But what if a poll-tax is put upon us as men, say.

Mr. Moss: No taxes will be put upon you by me. If they come, it will be only because you think it well to put them on yourselves. That is a thing for your Council to decide.

Te Taura: We have many Governors, as Mr. Moss has said. What are we to do with them?

Mr. Moss: Put them into the Council or the Government, if you think them the most able to do the work. That rests with the people themselves.

George Strickland said they should not ask whether a man was a Governor or not. Let him be a good man. That was what they had to bear in mind in choosing members.

Te Taura: Then let us do it at once.

George Strickland: Only remember that those you elect will remain for a year. You cannot put them in to-day and put them out to-morrow, as in the past.

Te Taura: Good. We must think of that. But we know all that is necessary now and can elect them.

George Strickland: Remember that you must have good men for the Government as well as for the Council. Keep some for that also.

Mr. Moss explained the difference between the Council and the Government. What George Strickland had said was right. It was not good to put one man into many offices if they could help it; he was apt to get conceited, and try to override others, as he was told that some had often done in Aitutaki.

The meeting then proceeded to the election, each district deciding for itself, and bringing up a paper to Mr. Moss with the three names which had been decided upon. The names were then proposed to the people of each district by Mr. Moss, and the vote taken. The following were returned unanimously: For Amuri—Davida, Tangaroa, and Mareko. For Vaipae—Pitomaki, Teuma, and Rima. For Aratanga—Tekii, Kupa the younger, and Tepaki. For Reureu—Daniela, Israela, and Te Ariki Vao. (The latter was carried by an amendment, as the first proposed, Una, was not considered to be in sufficiently good health.) For Nikaupara—Taakoi, Paku, and Koro. For Tautu—Taamaru, Simona, Ngapo.

The names as announced were received with cheers. Mr. Moss expressed his pleasure at the manner in which they had conducted the meeting, and told them that the Council would meet in the Schoolhouse at 10 a.m. on Thursday, when he would have some laws ready for their consideration. He also pointed to the stocks lying in the market-place, and said he was sorry to hear that these things were used by the police to extort criminating confessions from men and women, but chiefly from women. Such practices should cease for ever, and the sooner those things were burned the better. The meeting threw the stocks out at once with cheers, and they were burned forthwith.

Prayers were said by David Isaiah, and the meeting closed.

HENRY NICHOLAS, Interpreter.

Enclosure No. 2.

MEETING OF COUNCIL ON THURSDAY, 1ST OCTOBER, 1891 (10.30 a.m.).

PRAYERS by Tiavare (George Strickland).

Present: All the members (eighteen in all) and the four *ariki*—namely, Vaeruarangi, Tamatoa, Teurukura, and Manarangi.

The British Resident read minutes of meeting held on 28th September.

The election of Chairman: Proposed Iseraela, also John Pakoti. Iseraela was elected by fourteen votes.

Elected as Clerk: John Pakoti.

The laws considered: No. 1/91, "The Law for Good Government;" sections 5 and 11 deferred; the others passed. No. 2/91, "Appointment of Judges;" passed. No. 3/91, "Bribery;" passed. No. 4/91, "Rape;" passed. No. 5/91, "Land Disputes;" passed. No. 6/91, "Dynamite;" passed.

The following were elected as the Government for the year ending the 30th September, 1892: Tepakera, Paremo, Taai, Kavea, Ereazara, John Pakoti.

ISERAELA, Chairman.

MEETING OF COUNCIL ON SATURDAY, 3RD OCTOBER, 1891.

PRAYERS by Vaka.

Minutes of 1st October read and agreed to.

Law No. 1. finally passed.

Appendix to Law No. 1, giving the names of the Ui Ariki (referred to in section 11) passed.

Petition from people claiming Manuae Island was read, and deferred to a future meeting.

Council adjourned at 5 p.m.

ISERAELA, Chairman.

Enclosure No. 3.

LAWS (MAORI and TRANSLATIONS) PASSED by the AITUTAKI COUNCIL, 1st and 3rd OCTOBER, 1891

No. 1/91.—E TURE NO TE GOVERNMENT MEITAKI O AITUTAKI. (Okotopa, 1891.)

Ko matou teia ko te Council mua i ikiia e te tangata o Aitutaki ei kimi ture no te Enuu, koia teia i akatumuia nei:—

Electors (tangata ta iki) e te Tangata mou taoonga.

1. Te tangata i anau ki Aitutaki nei, me tae ona mataiti ki te rua ngauru ma tai (21), ka tika aia kia piri ki roto i te au ikianga tangata ravarai, e ka tika katoa kia aia tetai taoonga a te Au. Ka tika rai tetai atu kia piri, me tikaia mai i roto i te au Ture o te Council, ka akatikaia aia, ma te tata katoaia tona ingoa.

Te au Motia.

2. Nga Motia e ono, koia te au tuaanga o Aitutaki, ka akono ratou uarai, i tona'o, i tona'o au mataara, ma te kimi i te ravenga e meitaki ei tona motia. E uipa te tangata i te ra i akatakaia kia uipa mai, i te ra 15th o Sepetema i roto i te au mataiti katoatoa. E iki katoa i tetai tangata (nga

overseer) kia toko toru, ei akara i te au angaanga o roto i taua motia, tei oti i te Uipaanga i te akataka, ka tika katoa i aua nga toko toru (nga overseer) i te aka uipa mai i te tangata o roto i te motia, me inangaroia, e, e tika katoa i e toko itu electors (tangata ta iki) i te karanga kia uipa mai te tangata, ma te tata i tetai pepa ei tiki ia ratou.

Te Council o Aitutaki.

3. Tera te angaanga a te Council. E kimi ture no te Enuua, koia te ture no te Kava, no te Keia, e no te au apa ravarai, kia okotai te Ture no te katoatoa, aua, no te Motia okotai ua.

4. Ko te tangata i roto i teia Council, ko tei ikiia i te Uipaanga i te ra 28 o Sepetema, 1891, koia: No Amuri—Ko Davida, Tangaroa, e Mareko; No Vaipae—Ko Pitomaki, Teuma, e Rima; No Arutanga—Ko Tekii, Kupa tamaiti, e Tepaki; No Reureu—Ko Daniela, Iseraela, e Te Ariki Vao; No Nikaupara—Ko Taakoi, Paku, e Koro; No Tautu—Ko Taamaru, Simona, e Ngapo: E nga Ariki e a, koia, Iripa Vaeruarangi, Opura Tamatoa, Ama Teurukura, Uriae Manarangi. Te katoatoa i te Council e rua ngauru ma rua.

5. Te aronga tai ngauru ma varu i ikiia ana ka vai tona tuatau ki te ra 30 o Sepetema, 1892, e ka tika rai taua tangata kia iki akaouia.

6. Te ikianga Mema i roto i te au Motia, ka rave i te ra 15th o Sepetema i roto i te au mataiti katoa. Tei te aronga tiaki Motia te akara i te au ikianga Mema, ma te oake i te ingoa o te tangata i ikiia ki te Government.

7. Me kore ake tetai o nga Ariki, tei te au Kavana te kimi i tetai ei tu pau i taua Ariki i te akonoanga enua tikai.

8. Ka uipa uarai te Council i te ra 1st o Okotopa i te au mataiti ravarai i Arutanga i te ora ngauru i te avatea, e na te Government e akakite te tuatau e uipa'i, me inangaroia, e me e angaanga ta te Government ka rave, ka tika katoa i e toko ono Mema Council, ki te akakite ki te Government kia uipa mai i te katoatoa anga o te Council.

9. Ka iki te Council i tetai Chairman ei rave i te angaanga i roto i te au Uipaanga, ma te tata i te au mea i tupu ana.

10. Nga ture ravarai i oti i te Council, na te British Resident e akatika e mana'i. I roto i te au Ture ravarai, e akakite te tuatau e mana'i taua Ture.

Te Government.

11. Te Government, ko nga Ariki e a, e nga tangata e ono tei te Council ra te iki ia aua ono ra no te mataiti okotai ua. Ka tika a Vaka-te-Urukura kia piri ki nga Ariki i roto i te Government. Kia okotai mataiti e ka tika kia piri akaou me tika i te Ui Ariki. Okotai ngauru ma tai te katoatoa i a ratou.

12. Te angaanga a te Government e rave i te ture i oti i te Council, e na ratou e akara meitaki te raveanga i te ture, ki runga i te Enuua. Ka tika rai i te Mema, kia akakite mai i tona manako ki mua i te Uipaanga (Council).

13. Ka iki te Government i tetai tangata i rotopu ia ratou, ei Rangatira e ei tata katoa i te angaanga i akatupuia e ratou.

14. Tei te Government te tika i te akakore e te akaiti i te utunga tei oti i te akautungia e te Akavanui.

Te au Akavanui.

15. Tei te Council te akataoonga i te au Akavanunui, e tei a ratou rai te rave i to taonga. Ei ture ra te akataka no tei reira.

16. Ka rave te au Akavaanga i te ao, aua i te po, kia kite ei te tangata katoatoa. Te tangata akaapaia, e tuku aia ki mua i te tangata akaapa mai iaia. Ka tata katoa te Akavanui i te au aka-vaanga, ta ratou i tuku ana.

Te Police (Koia te Akava rikiriki).

17. Na te Government e iki te au Akava rikiriki, e na te Government e akara ta ratou ka rave kia rave ma te tika. Te tangata i taka no te Akava, e tata tona ingoa ki roto i te Puka a te Govern-ment, e kare e tika te tangata kore i tataia tona ingoa. Tei te Government uarai te akakore Ui Akava rikiriki.

18. Auraka te ui Akava e rave kino i te tangata i akaapaia, ei kimi ravenga kia akakite ua ma ei taua tangata, kore uatu ei aia i apa. E angaanga kino tei reira, te aka mea ra aia i tei reira tangata kia pikikaa.

19. Mei te mea e ra, i akatakaia ana ei ra Uipaanga, e e topa taua ra, ki te ra Sabati, ka tuku ki tera mai ra ki te Monide.

20. Te au Ture ravarai i oti i te Council ka tataia, e ka patitiaia ki te ngai atea, te ngai i akatakaia e te Government ei kite anga no te katoatoa.

21. Ka riro teia ture nei, ei ture no te Enuua i teia tuatua nei.

APPENDIX.

Teia te au ingoa o te Ui Ariki i teia tuatau: Vaeruarangi—Ko Iripa, Banabo, e Imoko; Tama toa—Ko Opura, Puruanio, e Tima; Te Urukura—Ko Ama, Vaka, e Tiraa; Manarangi—Ko Uriae, Manateorie.

Aitutaki, 3rd Okotopa, 1891.

Kua tika.

FREDERICK J. MOSS, British Resident, 3rd October, 1891.

[TRANSLATION.]

No. 1/91.—A LAW TO PROVIDE FOR THE GOOD GOVERNMENT OF AITUTAKI. (October, 1891.)
WE, the first Council elected by the people of Aitutaki to make laws for the island, do hereby enact as follows:—

Electors and Officers.

1. That every male over 21 (twenty-one) years of age, born and brought up in Aitutaki, has the right to vote in any election or to hold any public office. Others may be admitted to the same rights by a law of the Council, in which law every one so admitted shall be specially named.

Districts.

2. Each of the six districts into which Aitutaki is now divided shall manage its own roads, and make provision for the maintenance of order and cleanliness within the district. For these purposes the people of the district shall meet on the 15th day of September in every year and elect three overseers to carry out the decisions to which the meeting may come. The overseers may at any time call together the people of the district, and they shall be obliged to do so on the written request of any seven electors of the district.

The Council of Aitutaki.

3. There shall be a Council, whose duty is to make laws for the whole island, such as the laws affecting intoxicating liquor, the laws against theft, and similar matters which concern all alike and not only the people of any particular district.

4. The present Council consists of those appointed at the public meeting held on the 28th day of September, 1891—namely: For Amuri—Davida, Tangaroa, and Mareko; for Vaipae—Pitomaki, Teuma, and Rima; for Arutanga—Tekii, Kupa, jun., and Tepaki; for Reureu—Daniela, Iseraela, and Teariki Vao; for Nikaupara—Taakoi, Paku, and Koro; for Tautu—Taamaru, Simona, and Ngapo; and the four *ariki*—namely: Vaeruarangi—Iripa; Tamatoa—Opura; Teurukura—Ama; Manarangi—Uriae; being in all twenty-two members.

5. The eighteen elected members shall hold office till the 30th day of September, 1892, and be eligible for re-election.

6. The election of members shall take place in every district on the 15th day of September in each year. The overseers of the district shall see to the elections, and send the names of those elected to the Government.

7. In case of a vacancy occurring among the *ariki*, all the Governors of the island shall meet and decide who shall succeed him as *ariki*.

8. The Council shall meet regularly on the first day of October in each year, in Arutanga, at ten o'clock in the day. It may also be called together by the Government at any time that the Government may think necessary, and the Government shall be bound to call the Council together on the written request of any six members.

9. The Council shall elect a Chairman to preside at its meetings, and to see that a proper record be kept of its proceedings.

10. All laws made by the Council shall be subject to the approval of the British Resident. In every law the date shall be stated at which it is to come into operation.

The Government.

11. The Government shall consist of the four *ariki* before named, together with six other persons, which six persons shall be elected each year by the Council. Vaka-te-Urukura shall also be a member of the Government, but at every election of members the *ariki* of the island shall meet and say whether he is to continue or another fill his place. The number of the Council in all is eleven.

12. The duty of the Government shall be to see that the laws made by the Council are properly carried out, and to prepare for the consideration of the Council any measures that may be necessary. This is not to prevent any member of the Council from also bringing forward any measures which he may desire.

13. The Government shall elect as its chief one of its members, who shall see that the business is properly conducted, and a record kept of its proceedings.

14. The Government shall have the power to reduce or remit fines or penalties imposed by the Judges.

The Judges.

15. The Judges shall be appointed by the Council, and shall only be removed by a law specially passed for that purpose.

16. The Judges shall try all cases in the day-time, and their Courts shall be held publicly. They shall give to every person brought before them an opportunity of confronting his or her accuser, and shall keep a proper record of all judgments given by them.

The Police.

17. The police shall be appointed by the Government, which is responsible that the police perform their duty properly. Every appointment of a policeman shall be entered in the records of the Government, and no one shall act as a policeman who is not so recorded. The Government only shall have the power to dismiss a policeman.

18. It is forbidden to all Judges, policemen, and others to attempt by any means or in any way to extort criminating confessions from accused persons. To do so is an evil work, merely tempting the accused person to tell lies.

General.

19. When the day on which a meeting is to be held or any public act to be done, under this or any other law, falls on Sunday, the next day shall be substituted.

20. All laws made by the Council, and all notifications by the Government, shall be posted in some place or places to be appointed by the Government, and this shall be sufficient publication.

21. This law is to come into operation forthwith.

APPENDIX.

The following constitute the electing *ariki*s referred to in section eleven—namely: Vaeruarangi—Iripa, Banabo, and Imoko; Tamatoa—Opura, Puruanio, and Tima; Teurukura—Ama, Vaka, and Tiraa; Manarangi—Uriae and Manateorie.

Aitutaki, 3rd October, 1891.

Approved.

FREDERICK J. MOSS, British Resident, 3rd October, 1891.

No. 2/91.—E TURE NO TE IKIANGA AKAVANUI. (Okotopa, 1891.)

KOIA teia i akatikaia nei e te Council o Aitutaki:—

1. Teia aronga ei akavanui no te Enuua: No Arutanga, Ko Te Taura; No Vaipae, Ko Teuma; No Tautu, Ko Davida.

2. Me kore tetai o aua nga Akavanui ra koia te mate me apa, na te Council e kimi tetai ei pau.

3. Ka riro teia ture nei ei ture no te Enuua i teia tuatau nei.

Aitutaki, 3 Okotopa, 1891.

Kua tika.

FREDERICK J. MOSS, British Resident, 3rd October, 1891.

[TRANSLATION.]

No. 2/91.—THE JUDGES. (October, 1891.)

IT is hereby enacted by the Council of Aitutaki that the following shall be the Judges for the Island:—

1. For the District of Arutanga, Te Taura; for the District of Vaipae, Teuma; for the District of Tautu, Davida.

2. In case of any vacancy occurring, by the death or misconduct in office of any Judge, the Government shall call the Council together to make a new appointment.

3. This law shall come into immediate operation.

Aitutaki, 3rd October, 1891.

Approved.

FREDERICK J. MOSS, British Resident, 3rd October, 1891.

No. 3/91.—TURE TAPOKI ARA. (Okotopa, 1891.)

KOIA teia i akatikaia nei e te Council o Aitutaki:—

1. Te tangata e tuku moni ma te apinga meitaki ki tetai tangata akataoongaia ei akariro ke i tona manako ka riro ia ei ara maata. Ka akautungaia aia mei te dala okotai ki te rima anere dala. Me kore e moni, na te Akavanui e oatu tetai angaanga nana kia rave.

2. Me rave tetai tangata akataoongaia i te apinga tutaki tapoki ara ka akakite taua tangata ki te Government i taua apinga ra. Me kore, ka akautungaia aia mei te okotai dala ki te rima anere dala. Me kore e moni ei angaanga ta te Akavanui ka oatu kiaia kia rave.

3. Te tangata i araia i roto i teia ture nei ka topa ravarai tona au taoonga no nga mataiti e toru e tae uatu ki te okotai ngauru mataiti.

4. Mei te mea e Papaa tetai ka akavaia i roto i teia ture nei, ka tuku aia na te British Resident te tika i taua Papaa ra. Kia akatikaia mai.

5. Ka riro teia ture nei ei ture no te enua i teia tuatau nei.

Aitutaki, 3 Okotopa, 1891.

Kua tika.

FREDERICK J. MOSS, British Resident, 3rd October, 1891.

[TRANSLATION.]

No. 3/91.—BRIBERY. (October, 1891.)

IT is hereby enacted by the Council of Aitutaki:—

1. That any one giving or offering money or other article of value to any public officer, in order to influence him in the performance of his duty, is guilty of bribery, and liable to a fine not exceeding \$500, or such period of hard labour as the Judge may direct.

2. Any public officer to whom such bribe is offered must forthwith report to the Government the person offering the bribe, and if he neglect to do so shall be liable to a fine of \$500, or such period of hard labour as the Judge may direct.

3. Any one convicted under this law shall forfeit all his rights as an elector, and be ineligible to hold any public office, or to take part in public affairs, for a period not less than three nor more than ten years.

4. If any foreigner be adjudged guilty under this law, the judgment and sentence must be submitted to the British Resident for approval.

5. This law shall come into operation forthwith.

Aitutaki, 3rd October, 1891.

Approved.

FREDERICK J. MOSS, British Resident, 3rd October, 1891.

No. 4/91.—TURE NO TE VAINA KARE E PAKARI. (Okotopa, 1891.)

KOIA teia i akatikaia nei e te Council o Aitutaki:—

1. Me moe tetai tangata i tetai vaine kare ra e tika i taua vaine ra ma te rave maro taua tangata i runga i te anoano kore o taua vaine ra ka riro ia ei ara maata. Koia e Rape tona ingoa Papaa. Ka tau tana utunga mei te okotai dala ki te rima anere dala. Me kore e moni ei angaanga pakari tana ka rave.

2. Kare e tika te vaine me okotai ngauru ma rima (15) tona mataiti ki noo tane, no te mea kare tei reira tamaine i pakari. Te tangata ka apa i teia ture nei. Ka riro tana utunga ki te ture o te Rape.

3. Mei te mea e Papaa te apa i teia ture nei, ka tuku taua, Papaa ra ki te British Resident. Tei aia te tuatua iaia e taua utunga atu kia akatikaia mai ma te oti i te Akavaia.

4. Ka riro teia ture nei ei ture no te enua i teia tuatau nei.
Aitutaki, 3 Okotopa, 1891.

Kua tika.

FREDERICK J. MOSS, British Resident, 3rd October, 1891.

[TRANSLATION.]

No. 4/91.—RAPE. (October, 1891.)

It is hereby enacted by the Council of Aitutaki:—

1. That any man having connection with a woman by force or fraud, or without her consent, is guilty of the crime of rape, and shall be liable to a penalty of \$500, or, if the fine be not paid, to equivalent period of hard labour, as the Judge may direct

2. No female under the age of fifteen years shall be capable of giving consent, and such consent cannot be pleaded by any man as defence in a charge of rape.

3. Any judgment or sentence passed upon a foreigner under this law shall be subject to the approval of the British Resident.

Aitutaki, 3rd October, 1891.

Approved.

FREDERICK J. MOSS, British Resident, 3rd October, 1891.

No. 5/91.—TURE NO TE PEKAPEKA KAENGA. (Okotopa, 1891.)

KOIA teia i akatikaia nei e te Council o Aitutaki:—

1. Nga pekapeka ravarai koia te kai kaenga e te akakena kaenga, na te toru Akavanui e kimi. Kia kitea meitaki ia te tangata nona te kaenga, me taka ka tuku ki te rima o te Government.

2. Me kore e tae te manako o tetai tangata i te tuatua a te Akavanui, ka aere taua tangata ki te Government ei tauturu iaia, e na te Government e mea ki te Council, e ko ta te Council te tuatua openga, e oti atu ei tei reira pekapeka.

3. Ka riro teia ture nei ei ture no te enua i teia tuatau nei.

Aitutaki, 3rd Okotopa, 1891.

Kua tika.

FREDERICK J. MOSS, British Resident, 3rd October, 1891.

[TRANSLATION.]

No. 5/91.—TO SETTLE DISPUTES ABOUT LAND. (October, 1891.)

It is hereby enacted by the Council of Aitutaki:—

1. That all disputes as to the boundaries or ownership of land shall be heard by the three Judges, whose decision shall be reported to the Government for confirmation.

2. Any person feeling himself aggrieved by the Judges' decision must appeal to the Government. The Government shall then refer the whole case to the Council, whose decision shall be final.

3. This law shall come into immediate operation.

Aitutaki, 3rd October, 1891.

Approved.

FREDERICK J. MOSS, British Resident, 3rd October, 1891.

No. 6/91.—TURE NO TE PAURA PUPUI IKA (DYNAMITE). (Okotopa, 1891.)

KOIA teia i akatikaia nei e te Council o Aitutaki:—

1. Kare e tika kia pupuia te paura (dynamite) ki Aitutaki nei, e nga roto katoa, nara kia tika i te Government e tikai, no tetai angaanga ke atu.

2. Kare e tika kia pupui ika i roto i te tai i Aitutaki nei.

3. Te tangata e akavaavaa i teia ture ka akavaia aia mei te okotai dala ki te rima ngauru dala no te apa okotai.

4. Ka riro teia ture nei ei ture no te enua i teia tuatau nei.

Aitutaki, 3rd Okotopa, 1891.

Kua tika.

FREDERICK J. MOSS, British Resident, 3rd October, 1891.

[TRANSLATION.]

No. 6/91.—DYNAMITE. (October, 1891.)

It is hereby enacted by the Council of Aitutaki:—

1. That no one shall use dynamite in Aitutaki, or in the sea adjacent to it, without special permission being given in writing by the Government.

2. No such permission shall be given to use dynamite at any time for killing fish.

3. Any one breaking this law shall be liable to a fine not exceeding \$50 for each offence.

4. This law shall come into operation forthwith.

Aitutaki, 3rd October, 1891.

Approved.

FREDERICK J. MOSS, British Resident, 3rd October, 1891.

Enclosure No. 4.

AITUTAKI, COOK ISLANDS.

*Minutes of Government Meeting held on Saturday, 3rd October, 1891.**Present:* Vaeruarangi—Iripa, Teurukura—Ama, Tamatoa—Opura, Manarangi—Uriae; Vaka, Tepakere, Paremo, Taai, Kavea, Eleazara, John Pakoti.

Elected as Clerk: John Pakoti.

Elected as Chairman: John Pakoti.

Resolved: The place of posting up public notifications shall be at the schoolhouses in each district.

The police appointed by the Government are: For the District of Tautu—Tepare, Poiva, Mau, Poro, Kake, Tataia—in all, 6. For the District of Vaipae—Diporo, Mevai, Ruaakau, Arenau, Tepoti, Titoru, Ua, Poa, Temauri, Tausini, Taa, Ngaa—in all, 12. For the District of Arutanga—Tiraa, Peni, Taiteua, Putoko, Opura, Tuanu, Takaa, Peni, Iti, Tuiariki, Tuariki, Tapua, Tuaine, Raa, Raka, Upu—in all, 16.

It was decided that the Council shall make a collection of the old laws of the land in force before the present Council, and send them to the British Resident.

JOHN PAKOTI, Chairman.

No. 5.

Mr. F. J. Moss to His Excellency the GOVERNOR.

(No. 22/91.)

MY LORD,—

Rarotonga, 16th October, 1891.

I have the honour to enclose returns for the quarter ending 30th September, viz.:—

Imports	...	...	...	...	...	\$34,489
Exports	...	...	...	...	...	\$46,281
Shipping inwards (tons)	...	...	...	...	...	3,827
Shipping outwards (tons)	...	...	...	...	...	3,778

The import duty has yielded \$1,896, but the next two quarters cannot be expected to yield at all in proportion, as the coffee season is now past.

The Shipping Office has yielded very little so far.

The Post Office is still an agency of the New Zealand Office, and brings no revenue to the Cook Islands. I hope to make arrangements on this subject when in New Zealand.

These are the only sources of Federal revenue, and it is clear now that the estimate for the year will on the whole be probably exceeded.

I have, &c.,

FREDERICK J. MOSS,
British Resident.His Excellency the Earl of Onslow, G.C.M.G.,
Governor of New Zealand, &c.

Enclosures.

RETURN showing QUANTITY and VALUE of EXPORTS, the Produce of the COOK ISLANDS, for the Quarter ending 30th September, 1891, shipped from the Port of Rarotonga.

Articles.	To New Zealand.		To Tahiti.		Total.	
	lb.		lb.		lb.	
Cotton	18,194	\$2,274·00	6,875	\$488·00	25,069	\$2,762·00
Copra	547,911	12,276·62	...	...	547,911	12,276·62
Coffee	69,694	13,039·06	29,432	4,786·00	99,126	17,825·06
Limejuice	gals. 6,413	1,214·94	...	...	gals. 6,413	1,214·94
Oranges	...	5,627·88	...	...	...	5,627·88
Cocoanuts	...	284·85	...	...	...	284·85
Timber	...	24·25	...	...	...	24·25
		\$34,741·60	...	\$5,274·00	...	40,015·60
<i>From other Islands. Exported at Rarotonga.</i>						
Pearl-shell	lb. 39,201	6,125·40	...	...	...	6,125·40
Beche-de-mer	2,240	90·00	...	...	...	90·00
		\$6,215·40	...	...	Total ...	\$46,231·00
Total exported—To New Zealand	...	...	...	...	...	\$40,957·00
" " Tahiti	...	...	...	...	...	5,274·00
						\$46,231·00

J. H. GARNIER, Collector.

RETURN showing VALUE of IMPORTS into the COOK ISLANDS for the Quarter ending 30th September, 1891.

Articles.	From New Zealand.	From Tahiti.	Total.
Clothing	\$1,714.63	\$233.21	\$1,947.84
Piece and fancy goods...	6,936.86	8,343.47	15,280.33
Provisions, salted and preserved	2,145.85	352.24	2,768.09
Breadstuffs	1,176.46	1,147.01	2,323.47
Groceries	1,617.66	645.24	2,262.90
Spirits	275.61	...	275.61
Wines	35.50	...	35.50
Beer	80.27	...	80.27
Tobacco	730.55	7.75	738.30
Timber	2,529.88	235.00	2,764.88
Hardware and ironmongery	3,372.23	632.45	4,004.68
Other articles	1,486.68	520.73	2,007.41
	\$22,372.18	\$12,117.10	\$34,489.28

Total Imports—From New Zealand	\$22,372.18
" " Tahiti	12,117.18
	\$34,489.28
Duty received	\$1,896.91

J. H. GARNIER, Collector.

RETURN of SHIPPING for the Port of RAROTONGA, for the Quarter ending 30th September, 1891.

Inwards.

	Number of Vessels.	Tons.
British	{ 12 sailing ...	1,055
	{ 4 steam ...	2,512
French	2 sail. ...	83
American	1 sail. ...	42
Native	3 sail. ...	132
Total	22	3,827

Outwards.

British	{ 12 sail. ...	1,006
	{ 4 steam ...	2,516
French	2 sail. ...	83
American	1 sail. ...	42
Native	3 sail. ...	135
Total	22	3,778

J. H. GARNIER, Collector.

No. 6.

Mr. F. J. Moss to His Excellency the GOVERNOR.

(No. 23/91.)

MY LORD,—

British Residency, Rarotonga, 13th November, 1891.

I have the honour to inform your Excellency that the local Governments in the various islands are displaying considerable aptitude, and settling to their work steadily.

In Mangaia the districts are now working well together, and the Government has remitted to Donald and Edenborough a further sum of \$100 on account of compensation in the Pearse affair.

In Aitutaki, the Government writes to me that arrangements for the payment of fixed salaries to the Judges and police will probably be made by the end of this year.

At Arorangi and Avarua (Rarotonga) similar hopes are entertained. So many native interests and so much feeling are involved in dealing with offices that have been to some extent hereditary that changes and appointments have to be carefully considered. The work is entirely in the hands of the natives themselves, but they are fully alive to the benefit that would result from a change in the present system.

The liquor-law continues to work well in preventing the supply of imported liquor to the natives. With a few exceptions, the foreign residents have always been temperate drinkers. Since my last despatch the Licensing Officer has prosecuted one trader (a European) for selling two bottles of spirits to another European who had not previously obtained a permit to buy. The

Judge (Tepou o te Rangī) decided that there was ample evidence to justify the prosecution, but not enough for conviction. He therefore refrained from giving judgment, in order that the prosecution might be revived if further evidence were obtained. Meanwhile the Licensing Officer and the defendant had each to pay \$9 towards the costs of Court—in other words, towards the payment of the judicial establishment and the police. The defendant has complained to me, and protested against paying costs; but I find that the demand is in accordance with precedent, and that the judgment is regarded in the nature of "Not proven" only.

The revenue for October is only \$304—a falling-off that was to be expected, and will probably last till the new coffee-crop comes in. The natives of Rarotonga, I am glad to say, are becoming alive to the necessity of greater care in dealing with this staple, and have planted out a large number of young trees this season.

Land-disputes are being dealt with in Rarotonga by the Judges of the three districts sitting together, in accordance with the law passed by the Council in July last. Their services in this matter have been, and are likely to be, valuable.

I have, &c.,

FREDERICK J. MOSS,
British Resident.

His Excellency the Earl of Onslow, G.C.M.G., Governor of New Zealand, &c.

No. 7.

Mr. F. J. Moss to His Excellency the GOVERNOR.

(No. 24/91.)

MY LORD,—

British Residency, Rarotonga, 17th December, 1891.

I have the honour to enclose, for your Excellency's information, copies of correspondence with the committee of the Rarotonga Club—namely, their letter of the 10th November, asking that they might be allowed to retail liquor at the club to the foreign residents on the island; and my reply of the 19th November, declining to recommend their application.

I have, &c.,

His Excellency the Earl of Onslow, G.C.M.G.,
Governor of New Zealand, &c.

FREDERICK J. MOSS,
British Resident.

Enclosure No. 1.

The COMMITTEE of the RAROTONGA CLUB to Mr. F. J. Moss.

SIR,—

Rarotonga, 10th November, 1891.

We, the committee of the Rarotonga Club, would respectfully ask you to grant to them the right to retail liquors to the foreign residents of the island.

In urging this we would wish to draw your attention to the trouble and inconvenience there is in obtaining liquor at the present time, and it is felt that the foreign residents are placed in a somewhat degrading position owing to liquors not being allowed to be kept in the club-house. We firmly believe, if you will consent to the concession asked, that it will insure a better state of affairs on the island, for it would then become the business of the club to keep a careful watch over the liquor traffic, and to give a loyal support to the Government in enforcing the provisions of the liquor law. In asking this we would propose,—

1. That the club should exercise a careful supervision over all liquors received or issued from the bond.
2. The club would see that no one under the influence of liquor would be supplied with liquor, and would do its utmost for the moderate use, and not the abuse, of intoxicating liquors.
3. The club to keep books showing all transactions, such books to be open to the inspection of the Licensing Officer at any time.
4. The club to do its utmost to assist the Government in preventing smuggling and the improper obtaining of liquor by any one.

The granting of this application would, we feel sure, confer a boon upon the foreign residents, and enable the club to make improvements that it would be hoped prove of social benefit to all.

We have, &c.,

J. MUTH, Chairman. H. NICHOLAS.
R. EXHAM. W. H. DE LISLE.
J. ENGELKE.

F. J. Moss, Esq., British Resident.

Kua manako au e akono anga meitaki teia.—TEPOU O TE RANGI.

[TRANSLATION.—I consider this a good proposal.—TEPOU O TE RANGI.]

Enclosure No. 2.

GENTLEMEN,—

British Residency, Rarotonga, 19th November, 1891.

I have the honour to acknowledge your letter of the 10th instant, asking that the club should have the right to sell liquor by retail to the foreign residents of the island, to be, as I understand the proposal, drunk upon the premises.

The sale and delivery of liquor are now forbidden by law, unless the person buying shall have previously obtained from the Licensing Officer a permit to buy. The change you propose would nullify this provision, and could only be carried out by alterations in the law equivalent to its practical repeal. A licensed house, without even the usual police supervision, would be established, and the precedent must lead to applications for other houses on the same basis, especially as the

natives have always shown in the Rarotonga Council a keen desire that the same law should apply to all in Rarotonga.

I should like to meet the wishes of the club, and be glad to propose for the consideration of the *Arikis* and Council any modification of the law not inconsistent with its vital principle. You are, no doubt, also aware that my published instructions enjoin me to regard the present law as experimental only, and that, if it fail, total prohibition must be substituted.

J. O. Muth, Esq. (Chairman),
and the gentlemen forming the Rarotonga Club Committee.

I have, &c.,

FREDERICK J. MOSS.

No. 8.

Mr. F. J. Moss to His Excellency the GOVERNOR.

(No. 25/91.)

MY LORD,—

British Residency, Rarotonga, 17th December, 1891.

I have the honour to enclose for your Excellency's information complaints made by merchants and importers of this island, with my notes thereon.

The complaints were sent to me originally on the 4th December, in a letter which Mr. Exham (Donald and Edenborough), Mr. Muth (Société Commerciale), Messrs. Goodwin and De Lisle, Mr. Engelke (Piltz and Co.), and Mr. W. Taylor addressed to me as merchants and importers.

The correspondence became somewhat voluminous and involved, and the gentlemen in question requested that they might meet me personally. The minutes of the meeting will explain what took place, and I need not, I think, trouble your Excellency with any further remarks upon them.

The point of most importance is the application of these gentlemen to have one or two representatives of the foreign residents in the Federal Parliament. The *Arikis* and their native advisers are strongly adverse to this. They feel that the interests of the foreign residents are not always their interests, that they are not attached to the place as their permanent home, are not even naturalised, and are, many of them, far from being in sympathy with the natives, or desirous of seeing their attempt at self-government a success. In these opinions a year's experience induces me thoroughly to concur.

I have, &c.,

His Excellency the Earl of Onslow, G.C.M.G.,
Governor of New Zealand, &c.

FREDERICK J. MOSS,
British Resident.

Enclosure No. 1.

MINUTES of MEETING, Tuesday, 15th December, at 9.15 a.m., at the Office of the British Resident, at the Request of certain Merchants and Importers who had been in Correspondence on certain Subjects with him.

Present: Mr. Exham (Donald and Edenborough), Mr. Engelke (Piltz), Mr. Muth (Société Commerciale), Mr. De Lisle (Goodwin and De Lisle), Mr. W. Taylor; Judge Tepou, deputed by Makea; Maretu, deputed by Pa; Mr. J. M. Salmon, deputed by Tinomana. Mr. Gelling, member of the Rarotonga Council, was also present. Mr. Henry Ellis attended as correspondent of the *New Zealand Herald*.

Mr. Moss explained that, though the complaints made had been addressed to him as British Resident, many of them concerned the Native Government, and he had asked the *Arikis* to depute gentlemen to attend, and report to them what was done. He did not wish, however, to evade the full responsibility devolving upon him as the *Arikis'* adviser, and was glad to meet the gentlemen who had addressed him in that capacity. The correspondence between them had become intricate and involved. He had therefore asked them to let him know, not later than last evening, the subjects upon which they wished to meet him. They had replied that the subjects were those contained in the correspondence. This was too vague, and he had therefore summarised them from the letters sent to him by the gentlemen then present. He would read the summary, and if they approved it he should ask them to initial the paper in recognition.

The summary (attached hereto) was then read twice and initialled, one addition only being made—namely, that respecting the offer for examination of books in connection with the incidence of the import duty. The addition was duly initialled by Mr. Exham on behalf of the merchants and importers present.

A conversation ensued, but the only two points clearly put were—(1.) Would Mr. Moss advise the Government to prosecute the "Jessie Nicol"? This Mr. Moss declined to do. No infringement of the law had occurred to warrant, in his opinion, any such prosecution. (2.) Would Mr. Moss advise that the foreign residents should be represented in the Federal Parliament? To this Mr. Moss replied that he did not consider there was a community of interests between the merchants and importers and the natives sufficient to warrant his giving such advice. On the contrary, he thought that none but natives or persons naturalised should sit in the Parliament. No laws could be made without his approval, and if he erred or neglected in performing that duty they could always complain to the Governor of New Zealand.

This ended the business of the meeting.

Enclosure No. 2.

SUMMARY REFERRED TO.

1. "*Jessie Nicol*."—"That she arrived at this port on Sunday, the 22nd November, and, without any communication with the proper authorities, proceeded to Ngatangia, and landed certain passengers and their luggage, contrary to the laws of the port." "That on the 24th of the same

month the said vessel was permitted to sail for Aitutaki without having duly entered and paid her duties, as provided by law." Clauses 5 and 14 of the Import Duty Act (No. 1) are quoted by you as those contravened. You also say that "We cannot remember that any of us have asked for and received a like favour, but, on the contrary, we may mention the case of the brigantine 'Linda Weber,' which vessel was forced by the Collector to come back to this port for her clearance, though she had on board a part perishable cargo."

2. *Incidence of the Import Duties.*—You say that "the import duty of 5 per cent. comes solely from us, and not from the natives." On this ground you add, "We complain that we have no representation in the Cook Islands Parliament, nor any say whatever as to how the money so collected is to be spent, and we must protest against all the money being spent for the benefit of the natives only." You also say, "We are perfectly willing to submit the books of our respective houses to inspection by any person you may appoint, to prove this assertion."

3. *Harbours and Roads.*—You say, "They are in a very bad condition: the moorings in the harbour put down by private enterprise are worn out." You add, "We consider that all surplus moneys after the actual cost of collecting should in the first place be used in improving the harbours and roads in Rarotonga, and after that to improving the landings and roads in the other islands of the group."

4. *Liquor-tax.*—You say, "The liquor-tax is nearly all obtained from the European and foreign residents, and we consider that any surplus from that source should also be used for the joint benefit of the place."

5. *Ignoring your Interests.*—You say, "We wish to state that we are all most anxious to work with you for the real benefit of the group—that the prosperity of the group is our prosperity;—but we are sorry to say that in the past you have quite ignored either us or our interests." You add to this, in your explanatory letter of the 6th instant, "We mean that you have done nothing whatever for the good of the business community. The harbours are sadly in want of improvement, the roads the same, and no proper Courthouse established for the recovery of debts due by traders to us, and no protection from thieves, &c., which latter we have always enjoyed under the old native laws; and we consider that for the present all surplus moneys from the duties and liquor-licenses should be devoted to furthering the interests of the community, and not spent in model farms or other such things." You add, "We do not complain of your ignoring individual interests, but we certainly say that our interests as the foreign community of the island have not been studied by you. In this district of Avarua we have been forced to pay a vehicle-tax, whereas those residing in the other districts have not paid any; and, though it is some time since we paid the tax, we have not yet seen any improvements made in the settlement. Further, we draw to your attention that our representative, Mr. J. M. Gelling, has never been called at any of the meetings, though elected by us at your suggestion, and we consider that this is the greatest proof of our assertion that our interests have been ignored."

6. *Suggestions.*—You say, "We would further suggest that a portion of the Government moneys should be expended in prizes to the natives for the best-cultivated patches of coffee, cotton, and cocoanuts each year in the several districts, and so encourage them to plant afresh instead of depending on what their forefathers have planted. This latter plan we respectfully think would be to our interest as well as to the interest of the natives."

(Initialled by R. Exham, W. H. de Lisle, W. Taylor, J. O. Muth, and F. Engelke.)

Enclosure No. 3.

MEMORANDUM ON THE COMPLAINTS OF MERCHANTS AND IMPORTERS, at a Meeting held with the British Resident, at his Office in Rarotonga, on Tuesday, 15th December, 1891.

1. *The "Jessie Nicol."*—The "certain passengers and their luggage" landed from this vessel at Ngatangiia on Sunday, 22nd November, were a destitute Maori family of nine persons of various ages, brought by the above vessel (charging for their sustenance only, I am informed) at the request of natives in Ngatangiia, by whom their expenses from New Zealand were paid. The vessel did not enter the harbour, and the master landed and reported her to the Collector on the following morning (Monday), but, as he did not intend landing cargo till his return from Aitutaki, wished to defer till then the entry of his vessel. The Collector agreed to this, and on her return the vessel was entered accordingly. The "Linda Weber," referred to by the complainants, is not an analogous case. She had entered and discharged at Avarua (Rarotonga), after which she proceeded on a trading voyage round the islands. The owners or charterers (Goodwin and De Lisle) are merchants in Avarua. They informed the Collector that their vessel would not anchor on her return to Avarua, but that cargo was awaiting her which would be sent off to the vessel. The Collector held that if she took cargo on board she must clear for New Zealand in the usual way. She returned on the 19th October, and left on the 21st. Nothing was said of her having on board "a part-perishable cargo;" in fact, so little appears to have been thought of it that eighty cases of oranges, to which this statement refers, were not mentioned in the manifest of outward cargo deposited by Goodwin and De Lisle. The Collector only heard of them some three or four weeks later. He then applied for the information to Goodwin and De Lisle, in order that his statistics might be correct, and their declaration of the cargo on board be amended. There was and is no reason to believe that either Goodwin and De Lisle or the master of the "Jessie Nicol" intended in any way to infringe the regulations or evade paying duty or charges. There is no suspicion even against either. Yet the merchants and importers—Goodwin and De Lisle being with them—formally asked me to advise the Government to prosecute the "Jessie Nicol." This vessel is chartered by a new company, the South Pacific Trading Company, formed in Auckland, and is their first venture. To harass them by a prosecution on such trivial grounds seemed to me wrong, and I

declined to give the advice which the other merchants and importers requested. There is no Customs establishment in the usual sense of the term. The Collector is the only officer. Security against evasion of duty lies in the limited market and therefore small opportunities of selling secretly, in the lightness of the duty, in the almost certainty of detection, and in the heaviness of the fine. The Collector has given latitude to all importers, and the regulations have been liberally construed in all cases. To do otherwise, and, above all, to interfere with the free access to all the islands and parts of islands, which has for so many years prevailed, would render the duty obnoxious to the natives—a result obviously to be avoided.

2. *Incidence of the Import Duty.*—The contention that the import duty is paid “solely by the importers” seems to me scarcely to call for refutation. It is based upon the difficulty of apportioning the 5 per cent. among the articles imported, especially in those of small value. The contention would apply equally to the freight and other charges. I did not see how any examination of books could settle this question. The contention is made the foundation for a claim to representation in the Parliament of the Cook Islands, upon which claim I have reported separately.

3. *Harbours and Roads.*—The “Aus,” or local governing bodies, have always dealt with these, and do so still. The “Federal Government,” and, in its proper sense, even the “Rarotonga Council,” are not yet six months old. They meet in May and June next respectively, and it is impossible to make any change till then, and till the financial result of this, the first year, is known. The import duty of 5 per cent. is the only Federal tax. A small vehicle-tax and small dog-tax are the only local taxes. The vehicle-tax is confined to Avarua District. It yielded for this year only £16 9s., of which a considerable portion was paid by natives and others who do not complain. No house, land, or property taxes of any kind are levied, and the vehicle-tax is only three or four months old. That there should be so much road in good order, as well as that which is undoubtedly in bad order, is, under these circumstances, creditable to the natives. The money for the vehicle-tax is, I find, still in hand, and will be duly expended. The “Courts” to which the complainants refer are maintained entirely from the fines levied upon offenders. The police and the supervision of the prisoners are paid for in the same way. The system is a bad one, but it has existed for nearly seventy years, and a change can only be gradually made. The position of “policeman,” for example, is one much prized by chiefs and others who would resent as an indignity any hasty change whereby a paid inferior was placed in authority over them. The complainants include among them old residents who are well aware of these difficulties. The Rarotonga harbours are only two in the Avarua District, and one at Ngatangia, distant about five miles. There is an anchorage at Arorangi, about five miles from Avarua, in the opposite direction to Ngatangia. These harbours are, and have always been, regarded as the property of the native chiefs owning the land around them. At Avarua they are the property of Queen Makea. Nothing has ever been done—no wharf built nor mooring laid down—without her permission, but she has not till lately obtained any recognised revenue from them. The practice of making irregular presents that prevailed instead, seemed to me objectionable, and when the proposition was made to levy a small sum as a species of royalty on vessels using these moorings I agreed, stipulating only that it should be reduced from the 18s., at first proposed, to 12s., at which it stands. The merchants who complain seek to throw upon the Avarua Au (of which Makea is the head) the responsibility of keeping these moorings in order. For this the small sum now levied is obviously inadequate. The owners of the moorings have always hitherto kept them in order, and Makea has expressed her readiness to give them the assistance of the pilot and his boat’s crew if they should require it. The alarming statement that the moorings are worn out is, I think, a mere figure of speech. In any case it is new. The chains have always been and still are looked after by their owners. The Government has not at present any official competent to the duty, as the complainants well know.

4. *Liquor-tax.*—This will probably yield a surplus of \$500 in excess of the Licensing Office expenditure. It will be the first and the only money at the disposal of the Rarotonga Council when it meets in May next, for there are no rates or taxes levied by the Council. The Council only can dispose of it, and the representatives from other districts, unless local jealousies have become much lessened lately, will probably object to its being all spent in Avarua. Of one thing I am quite sure, that any proposal for local expenditure of any kind emanating from me would be jealously regarded by the natives, and almost certainly represented to them as a proof of partiality by those of the foreign residents who regard the successful working of a native Government with disfavour.

5. *Ignoring the Interests of the Business Community.*—This is another of the exaggerated phrases which are common, and to which one gets accustomed in these isolated islands. The only proofs adduced are the vehicle-tax, before referred to, which is paid by natives and Europeans alike, and the liquor-tax, which the complainants rightly say is paid almost entirely by Europeans and other foreign residents. The reference to these seems to me quite irrelevant; but they add, “Our representative, Mr. J. M. Gelling, has never been called at any of the meetings, though elected by us at your suggestion; and we consider this is the greatest proof of our assertion that our interests have been ignored.” Mr. Gelling was elected by the foreign residents in December last to represent them in the Rarotonga Council. No meetings of that Council have been held without Mr. Gelling having been duly summoned, and his having attended. It is right to add that the complainants, on my pointing this out, replied that the meetings referred to were those of the Federal Parliament—a distinct body, that did not come into existence till six months, nearly, after the election of Mr. Gelling to the Rarotonga Council, and of which he is not a member. In connection with this complaint certain statements are, however, made which call for some notice. They are,—(1.) That “no proper Courthouse is established for the recovery of debts due by traders to us.” Of the gentlemen who sign this complaint Mr. Exham must have forgotten that Judge Tepou, only a short time ago, adjudicated in a case in which his firm (Messrs. Donald and Edenborough) were concerned for \$1,000; Mr. Engelke must have been equally oblivious of a case in which his was concerned for \$650, and Mr. Taylor of one for a sum recovered

by him for a constituent at Tahiti. These gentlemen all expressed themselves at the time as quite satisfied with Judge Tepou's action in their respective cases. (2.) "*No protection from thieves, &c.*" Life and property could not be safer than they are in these islands. Whatever the "*&c.*" may mean, the rest of the statement is certainly without foundation. The principle of the old Rarotongan law is restitution, not the imprisonment of the delinquent. Mr. Engelke, a few months ago, purchased coffee from a native at various times to the extent of 568lb. This was found to have been stolen from Mr. Exham. The property in the native's possession was seized and converted into cash, and he was sentenced to work out the remainder of the value of the coffee. Mr. Exham has been paid for the coffee stolen from him, and Mr. Engelke allowed to keep the stolen coffee as well. I mention this to show that the native Government and Courts endeavour to and do carry out the law well, in accordance with their old practice. In this case it is the more creditable because, in order to break the tapu, or "*raui*," placed upon the sale of coffee at that time, Mr. Engelke purchased it at various times, secretly and at night, under the belief that the native in question was selling his own coffee in that way to evade the "*raui*." The native authorities were aware of this, but it did not prevent their carrying out the law, and seeing that restitution was made. (3.) *As to "the enjoyment of protection under the old native law,"* to which they look back apparently with regret, these gentlemen must surely be aware that the "*old native laws*" are still in force. I can only say that a year ago I found, on my arrival, that I received constant complaints, and was continually being pressed "*to put my foot down,*" and assured that it was the only way of dealing with natives. One of the legacies from the old happy time is the Mangaian affair, which has given me more anxiety and more concern than all the rest of the troubles together. The natives themselves lived in constant dread of the threatened visit of a man-of-war—English, French, German, or American. They almost believed that every foreign resident had one at his disposal. This was the old state of affairs, which these gentlemen seem to regret that they do not now enjoy. (4.) *The suggestion to give prizes to the natives to stimulate industry.* This suggestion I cordially agree with. In fact, I had at various times spoken to these gentlemen and to the native chiefs about it. I have urged the complainants to form themselves, with some of the chiefs and others, into a society that will provide the machinery to carry out the suggestion, and told them that I would gladly advise the Government to contribute funds. If this is done I shall be well repaid for what has been a troublesome and, I think, a needless correspondence.

Avarua, 17th December, 1891.

FREDERICK J. MOSS,
British Resident.

No. 9.

Mr. F. J. Moss to His Excellency the GOVERNOR.

(No. 26/91.)

MY LORD,—

British Residency, Rarotonga, 17th December, 1891.

I have the honour to enclose a report on the trade of the Cook Islands. As I am leaving for New Zealand by the "*Richmond*," daily expected, I thought it better to make this report before the end of the year. Considerable delay will thereby be avoided.

I have, &c.,

FREDERICK J. MOSS,
British Resident.

His Excellency the Earl of Onslow, G.C.M.G.,
Governor of New Zealand, &c.

REPORT on the TRADE of the FEDERATED COOK ISLANDS. By FREDERICK J. MOSS, British Resident.

Rarotonga, 17th December, 1891.

IN making my first report on the trade of the Cook Islands I may be allowed to take a wider view of the field than would otherwise be justifiable.

The islands are seven in number, extending at irregular distances over an ocean-area some hundred and eighty miles square. They are on the verge of the tropic, and the climate is pleasant and healthy. Though small, the Cook Islands are extremely fertile. Their chief value consists, however, in their position at the gateway of the extensive and beautiful archipelagoes studding the eastern Pacific south of the equator. With the exception of the Cook Islands, these archipelagoes—the Austral Islands, the Society Islands, the Paumotus, and the Marquesas—are all French possessions. They extend over an area about two thousand miles long and one thousand broad, and are inhabited by the same race (the Maori) as the people of the Cook Islands. The total native population is not less than sixty thousand, and the islands are capable of supporting many times that number.

Tahiti, one of the Society group, is the centre of trade for these eastern islands. The opening of the Nicaragua Canal will give to Tahiti, on the line of communication between the western world and the South Pacific, the position now held by the Hawaiian Islands, and must develop the whole of them to an extraordinary degree.

At Aitutaki, one of the Cook group and well in the line of this communication, an opening in the surrounding coral reef gives the opportunity for making a fine and valuable harbour at small cost. Rarotonga, the nearest to New Zealand and the centre of trade for the Cook group, possesses three harbours. They are small, but capable of receiving vessels of 500 to 600 tons, and perfectly safe for nine months of the year. For the remaining three months they are unsafe only in unusually strong gales or the more rare hurricanes. There is also good anchorage outside.

Under these circumstances the endeavour now being made to build up in the Cook Islands a self-governing people, of the Maori race, under the protectorate of Great Britain, is doubly interesting. If successful, the inhabitants of this group must acquire great influence among their kindred in neighbouring archipelagoes. They are anxious to learn English; and, as the Imperial Government have connected the protectorate with New Zealand, the success of the present experiment might fairly be regarded as a first step towards the extension of New Zealand's influence, and to her becoming the commercial, and ultimately, perhaps, the political, centre of an island federation that would form a fitting companion to federated Australia.

The native population has decreased very much within the last half-century, but some hold that the tendency to decrease has stopped. At the best, the population is only stationary, and immigration very desirable. For this there is abundant room, and abundance of very fertile land now lying waste and useless. The Government of Tahiti is about to introduce, as labourers, people from the French possessions in Tonquin. Indian coolies are introduced from British India into Fiji by the Government of that colony. The best immigrants and the most suitable for the development of the Cook Islands would be Japanese peasantry, each family settling on a few acres of land, at a fixed rent and with an independent and permanent tenure. Production would rapidly increase, and the introduction of new blood from a kindred race would be in all respects of great value. If possible to obtain such immigrants among the Christians in Japan, their children, taught English in the island schools, would become English in life and sympathy. Considerable tracts of waste land of the finest quality are available in the Cook Islands; and if it be possible to induce such an immigration the importance of the group must increase, and its influence be widely felt throughout all the valuable archipelagoes at whose door it stands.

The statistics of the Cook Islands have been at various times reported by Consuls at Rarotonga. They were collected under difficulties, but are no doubt approximately close. Federation was effected on the 5th June last, and the import duty came into operation on the 30th. In the future, therefore, the statistics will be more minute and regular.

The only figures that I have available, prior to the 30th June, are those for 1885, 1889, and 1890. In 1885 the exports were given at £28,500, and reference is therein made to their increase to that figure from £10,000 in 1872. The high prices for cotton that followed the close of the American civil war were the chief cause of the increase. The quantity of cotton exported in 1885 was 845 tons: in 1891 it will not be 150 tons. Copra stood for 837 tons in 1885. It, too, has fallen, and will not exceed 450 tons in 1891. Coffee, the most important export, and capable of tenfold expansion, shows 163,820lb. in 1885, and will be at the least 270,000lb. in 1891. Not the slightest care is given to planting or cultivation, and this increase is due entirely to self-sown trees growing from the seeds which fall from those planted more than a quarter of a century ago. Oranges show for 1891 an export approaching 4,000,000, and could be exported to a much greater extent if a sufficient market were available. Lime-juice also is capable of very great increase as an export, especially if it can be condensed to diminish its bulk as a raw product, a course which is said to be adopted in the West Indies. The export of cocoanuts should increase. They are already sent in large quantities to California, and used for many purposes. Finely shredded, and eaten with oranges, they are regarded as a delicacy. The shredding is done very easily, and, if properly introduced, the use of the coconut for this and similar purposes would probably increase in Australia and New Zealand as it has done in America. To arrowroot, citron-peel, and similar products I need only incidentally refer. Their quality is of the best, but the quantities hitherto exported are small.

The following are the tables of imports and exports for 1891. From the 30th June to the 17th December they are supplied officially by the Collector of Revenue; from the previous 1st January to the 30th June they have been kindly given by the importers; and for the uncompleted part of the present month (December) are based upon the produce awaiting export and the imports known to be on the way.

The currency is the silver dollar, originally and still considered as 4s. in account. The coin in use is Chilian, which has been able from its low intrinsic value to drive all other money out of the field. This dollar is exchanged for three shillings in British sterling, but is seldom worth even that sum as silver.

The imports, when entered, are therefore valued by the importer at \$5 to the pound sterling, and in a similar ratio when the invoices are Tahitian and in French money. The import duty of 5 per cent. is paid in Chilian coin, and is thus practically reduced to $3\frac{3}{4}$ per cent.

The exports, on the other hand, are always valued in the Chilian dollars used to purchase them. To avoid mistake the figures in the totals are therefore given in pounds sterling. The difference observable in the rates of conversion will thus be understood.

Imports for the Year 1891.

	From New Zealand.	From California.	From Tahiti.	Total.
	\$	\$	\$	\$
1st July to 30th November, 1891—				
Clothing	2,041	...	2,281	4,322
Piece and fancy goods	9,061	...	16,439	25,500
Provisions (salted and preserved)	4,785	...	864	5,649
Breadstuffs	1,572	...	1,918	3,490
Groceries	2,835	...	992	3,827
Spirits	370	...	55	425
Wines	72	...	114	186
Beer	88	...	...	88
Lumber	3,038	...	1,518	4,556
Hardware	4,954	...	2,110	7,064
Tobacco	1,075	...	147	1,222
Other articles	1,954	...	2,394	4,348
	31,845	...	28,832	60,677
1st January to 30th June, 1891... ..	28,602	6,489	17,654	52,745
	60,447	6,489	46,486	113,422
Estimated for December, 1891	10,000	...	8,000	18,000
	70,447	6,489	54,486	131,422

MEMO.—The direct trade with California was stopped early in the year by the wreck of the "Vanderbilt." Californian goods now come *via* Tahiti.

Exports of Cook Islands Produce for 1891.

Articles.	To New Zealand.		To Califor- nia.	To Tahiti.		Total.	
	Quantity.	Value.		Quantity.	Value.	Quantity.	Value.
From 1st January to 30th June, 1891—		\$	\$		\$		\$
Cotton lb.	40,709	7,006	...	21,916	2,576	62,625	9,582
Copra lb.	834,103	23,794	...	...	...	834,103	23,794
Coffee lb.	150,144	30,791	...	114,808	25,045	264,952	55,836
Cocoanuts number	28,590	420	...	...	...	28,590	420
Fungus lb.	875	60	...	...	...	875	60
Lime-juice galls.	6,413	1,620	...	177	11	6,590	1,631
Oranges ... ..	...	15,393	...	...	...	...	15,393
Pine-apples, bananas, &c. ... ..	...	165	...	...	...	...	165
	...	79,249	...	...	27,632	...	106,881
From 1st Jan. to 30th June, 1891	...	30,790	5,842	...	336	...	36,968
Estimate for December ... ..	...	2,500	...	...	...	...	2,500
	...	112,539	5,842	...	27,968	...	146,349

Imports for 1891 at 4s. per dollar	£26,284	8	0
Exports for 1891 at 3s. per dollar	21,952	7	0
	£48,236	15	0

In addition to these exports of Cook Islands produce, there was a small export of pearl-shell and *bêche-de-mer* received from other islands and shipped at Rarotonga to New Zealand 574 0 0
And to Penrhyn and other islands there were shipped goods under bond from Rarotonga 3,300 0 0

The coin movements during the year show an import of Chilian dollars	\$13,176
Export of Chilian dollars	3,972
Balance	\$9,204

The coin imported in 1889 was stated at \$21,049, and in 1890 at \$10,842. There is no return for those years of the coin exported. The Chilian dollar can only be exported to Tahiti, Samoa, and other islands where it is legal currency. Sending it anywhere else would end in heavy loss. Taking this into account, the above figures warrant a belief that considerable sums must be hoarded by the natives. It is difficult otherwise to account for this continued import of silver to a market whose imports of merchandise steadily exceed the exports of produce.

Course of Trade.

It will be observed from the tables that California, direct and *via* Tahiti, is likely to be the chief competitor with New Zealand for the trade of the eastern Pacific. The connection of San Francisco with Tahiti is cheap and regular, being maintained by three smart sailing-vessels of 500 tons and upwards. They are subsidised by the Government of Tahiti as mail-packets, and receive £2,800 a year in all for a monthly service. The voyage has been done in twenty-three days, but generally takes thirty and upwards.

These vessels carry freight at 32s. per ton from Tahiti to San Francisco, and have brought goods from San Francisco to Tahiti at as little as 12s. per ton. They take large quantities of oranges, though the voyage is chiefly through the tropics, while that to New Zealand is the reverse. I have no means here of getting the complete statistics of Tahiti, but what information I have obtained is from trustworthy sources. Tahiti is the centre of fashion to the native race, as well as of trade, in the eastern islands, and is so closely connected with Rarotonga that reference to it is necessary to make the position of Rarotonga clear.

Tahiti is also, by occasional direct vessels, connected with Bordeaux, Hamburg, and Liverpool. At one time Sydney and Valparaiso were in active competition for the Tahitian trade, but both appear to have given way to San Francisco.

The approximate distances from various places to Tahiti are as follows: From Rarotonga, 560 miles; from Auckland, 2,200 miles; from Wellington, 2,450 miles; from Lyttelton, 2,700 miles; from Dunedin, 2,900 miles; from Sydney, 3,500 miles; from San Francisco, *via* Marquesas, 4,100 miles.

Between New Zealand and Tahiti communication is maintained by the steamer "Richmond." She does the round voyage in thirty-eight days—*i.e.*, from Auckland to Tonga, Samoa, Tahiti, and Rarotonga, and thence back to Auckland. Occasionally the "Richmond" calls at Rarotonga on the way from Samoa to Tahiti, and again calls on her homeward voyage from Tahiti to Auckland.

It will be observed that of the total imports and exports of the Cook Islands (£48,236), the sum of £30,965 was with New Zealand, and £17,271 with Tahiti, and, through Tahiti, with California.

Between Rarotonga and Tahiti the connection is maintained by the steamer "Richmond," before mentioned, and by several small vessels. The latter are all Californian-built and sometimes owned by natives of the Cook Islands. The Rarotonga people have just bought the "Poi," and the people of Aitutaki have bought the "Papeete." These are likely to run to Tahiti. The natives of Ngatangia (Rarotonga) have nearly finished for themselves a vessel of about 100 tons, which will possibly trade to Auckland as well as Tahiti. The tendency to expansion of this kind will be to increase the trade with Tahiti, but the capacity of the natives to manage the financial part of such undertakings is more than doubtful. If they succeed, larger vessels will be required, and they would then prefer connecting themselves with New Zealand. With the small vessels they now use, the short voyage to Tahiti is more practicable.

To maintain her hold of this portion of the Pacific, New Zealand must be careful to ship—of her own produce especially—nothing that is not sound and of good quality. I cannot lay too much stress on this, as I know that a contrary impression prevails in some quarters, and have witnessed the harm done by sending inferior meats, inferior biscuit and flour, and other articles of food which cannot be used, and yet require considerable time to replace them.

The small vessels built in New Zealand are strong and good, but they are not so saleable as similar vessels built in California. The latter are broader and more shallow, more slightly built, and of less cargo-carrying capacity. But they are better ventilated, have better accommodation, and are said to sail better and to be more easily handled. In the eye of the native these qualities more than compensate for inferiority in other respects. The demand for suitable vessels is growing in all the islands.

In hams, bacon, cheese, salted pork and beef, tinned meats and vegetables, biscuit, potatoes, onions, and all agricultural produce and live-stock, New Zealand should be able to compete successfully with California. But, I must repeat, only good articles should be shipped, and in the preparation of tinned meats more taste might be displayed. The various kinds are now too often flavourless and woolly, and the labels indicate differences which to the palate are inappreciable. Intrinsicly the meat is very good, but, whether from being overcooked or from what other cause, is too often rendered flavourless. The American sausage and other meats, from Chicago especially, are superior to those from New Zealand in flavouring and get-up, though inferior in the original quality. As another illustration, I may refer to a favourite dish from America labelled "Pork and beans," but more properly to be called "Beans and pork," for the beans very largely predominate. This is retailed (2lb. tins) at 11d. sterling per tin in Rarotonga, and no doubt gives a good profit at that price.

The tinned mullet is much liked, but the low price lately of American tinned salmon has interfered with the sale. This salmon has been retailed at 9d. per tin.

Flour from New Zealand has not been found to keep so well as the flour from California, which commands the market. Biscuits from New Zealand are generally very good and have a good reputation, but the variety is small.

Woolen goods from New Zealand have an excellent name, but the demand is limited.

The shoes used are chiefly canvas. The custom of wearing boots and shoes is growing among the natives.

Cotton prints must, above all things, be of "fast" colours. That is the first condition, and one not to be neglected. Native methods of washing, and exposure to the sun, try them severely.

Silk dresses are getting into use among the Natives. A considerable quantity has been lately sold in Rarotonga. The price is 3s. to 3s. 6d. per yard. This silk is imported from Tahiti. Ostrich-feathers (for which as much as two guineas are sometimes paid) and artificial flowers are a good deal used, and imported chiefly from Tahiti.

Buggies and other vehicles are sometimes made of very good quality in Rarotonga, but are chiefly imported from California *via* Tahiti.

The lumber used is becoming almost exclusively Californian—either redwood or pine. Kauri complained of as shrinking too much. Shingles and picket-palings of redwood are preferred. Long lengths of timber, it is said, can also be obtained at lower prices from California.

For sugar the demand is considerable in all the islands. Much of the white sugar used in Rarotonga comes *via* Tahiti from California.

In soap, New Zealand ought to beat California, from which at present some supplies of fair quality come.

The importing firms in Rarotonga are: New Zealand—Donald and Edenborough, Goodwin and De Lisle, and the South Pacific Trading Company; Tahiti—Société Commerciale de l'Océanie (a Hamburg company with its head-quarters at Tahiti), and W. Taylor; San Francisco—Crawford and Co., and E. Piltz.

Exports of the Cook Islands.

Coffee is the staple. With proper cultivation the quantity could be increased eight- or ten-fold. The quality is excellent, but the coffee is carelessly picked, not properly sorted, and sold too new. The chief markets are San Francisco and Melbourne. I am told that it costs only £2 16s. per ton to send coffee from Rarotonga to San Francisco *via* Tahiti, but £5 10s. to send it *via* Auckland. The Melbourne market must be better reached through New Zealand.

Oranges and other fruits, lime-juice, arrowroot, &c., I have already referred to. There ought to be a large market, especially for oranges, in the southern parts of New Zealand. A glance at the map will show that Rarotonga must sooner or later be recognised as the nearest tropical country from which a direct supply can be obtained, and with which south New Zealand can be connected.

Copra and cotton will also be staples, but are not likely to increase to any great extent.

The trade with Rarotonga is not alone to be regarded: the Cook Islands are but a link in the chain that should bind to New Zealand the splendid archipelagoes of the eastern Pacific. With all those of the central Pacific, and to some extent with those in the west, her commerce is already extensive. There is no reason why the trade with the eastern Pacific should not add very greatly to that which she already possesses, and which her position and products fit her so well to maintain.

Rarotonga, 17th December, 1891.

FREDERICK J. MOSS.

No. 10.

Mr. F. J. Moss to His Excellency the GOVERNOR.

(No. 27/91.)

MY LORD,—

British Residency, Rarotonga, 19th December, 1891.

I have to-day received the enclosed petition to your Excellency from the Chamber of Commerce in Rarotonga, asking that the foreign residents in the Cook Islands should be granted direct representation in the Federal Parliament.

I have already addressed your Excellency on this subject in my despatch of the 17th instant (No. 25). The five gentlemen who, as "merchants and importers," began with me on the 4th December the correspondence therein referred to, suddenly, in the course of that correspondence, wrote to inform me that they had constituted themselves a Chamber of Commerce. The petition now sent is only signed by the same five business firms, and I believe that they still constitute the only members of the Chamber of Commerce in whose name they write.

It has always been my practice to communicate with all the foreign residents, including the members of the present Chamber of Commerce, whenever their interests are directly affected. The Import Duty Act (No. 2), exempting certain articles from duty, was passed at their suggestion. The Awarua Au (District Government) proposed to charge business licenses towards the payment of Courts, police, &c., and I convened a meeting of the foreign residents of Awarua to consider the proposal. On their objection I advised that the charge should not be levied, to which the Au at once agreed. I mention these cases in illustration.

No application for representation has been made by the foreign residents either to Makea (the chief of the Executive) or to Parliament. As far as I have been able to learn, such representation would be objected to almost unanimously—and probably quite unanimously—as likely to cause much mischief, and impede the growth of this young Government. In this opinion I quite concur.

I have, &c.,

His Excellency the Earl of Onslow, G.C.M.G.,
Governor of New Zealand, &c.

FREDERICK J. MOSS,
British Resident.

Enclosure.

Chamber of Commerce, Rarotonga, 18th December, 1891.

MAY IT PLEASE YOUR LORDSHIP,—

We, the undersigned members of the Chamber of Commerce, would most respectfully ask your Lordship's permission to draw your attention to the following subject, which we deem is of

great importance not only to us—the commercial portion of the community—but also to all the foreign residents of this group. By the advice of your British Resident (Mr. Moss) a Federal Parliament has been established here, and it consists of native members only. This Parliament is the maker of the laws, and consequently in the course of its work has, and no doubt it will continue to make laws that immediately affect us. We therefore, with all due respect to your Lordship, think that when laws are made which affect us, and which compel us to pay duties and taxes, that we should be allowed to have some voice, by representation, on that Parliament in the framing of those laws. Your Resident here, in reply to the question put to him by a deputation from our body, said that he framed and proposed all the laws brought before this Parliament. We would respectfully urge that we do not consider that he should alone propose the laws that so immediately affect us, without our being in some way consulted or permitted to express our views; and we further believe that we should have the right allowed us to have some voice in the disposition of the revenue, the largest portion of which is raised by duties and taxes levied on us.

Trusting that your Lordship will favourably view our petition,

We have, &c.,

R. EXHAM, Chairman.

WILLIAM TAYLOR.

F. ENGELKE.

J. MUTH.

W. H. DE LISLE.

FREDERICK C. GOODWIN.

His Excellency Lord Onslow, G.C.M.G., &c., Wellington, N.Z.

No. 11.

Mr. F. J. Moss to His Excellency the GOVERNOR.

(No. 28/91.)

MY LORD,—

Auckland, 30th December, 1891.

I have the honour to inform your Excellency that I left Rarotonga in the steamer "Richmond" on the 21st instant, and arrived in Auckland this day.

The *Arikis* of the island, who were at the time in Rarotonga, met in Executive Council on the 16th instant for the transaction of business. Among other matters they authorised me to expend a sum not exceeding \$500 for the passage of a suitable printer, for the purchase of a small printing-press, and for the introduction of insectivorous and other birds from New Zealand. The type and fittings now lying unused at the old Mission Press will, by leave of the Mission, be available, and the laws and other printing will thus, I hope, be in future dealt with on the spot.

At the close of the business the Chairman of the Council (Tepou o te Rangi) formally presented me with a complimentary letter. I enclose (1) copy of the letter in the original Maori, with translation, for your Excellency's information. The letter was the more gratifying in that I find it was the spontaneous act of the *Arikis* on receiving from their representatives a report of the previous day's meeting with the merchants and importers, referred to in my Despatch No. 25, of the 17th instant.

Before leaving, I also received letters from Aitutaki and Mangaia in the ordinary course of business. I enclose extracts from these letters: (2) From Pakoti, Chairman of the Aitutaki Executive; (3) from Te Taura, Chief Judge of Aitutaki; (4) from Rota, Revenue Officer and Portmaster (Aitutaki); (5) from Vaipo, Chief of Iverua (Mangaia). I have received also a note from Tepou o te Rangi, telling me that he was desired by his kinsman, John, *Ariki* of Mangaia, to let me know that "trouble had ceased, and that all was proceeding well at Mangaia."

These letters were received by me on the 14th instant. My replies would go by the "Jessie Nicol," to leave Rarotonga on the 22nd instant. Respecting the non-return of natives from Malden Island, referred to in Pakoti's letter, I have asked him to write to me again in New Zealand if the men do not return before the next mail. Meanwhile, I have written to the owners of the island in Melbourne. The relations between those gentlemen and the Aitutakians have existed for many years. There has never been complaint before, and this, I have little doubt, will be explained satisfactorily.

The letters will show to your Excellency the intelligent interest that the natives are taking in their new Government. I feel assured that they already value it greatly, and would not willingly revert to the condition that existed a year ago.

I have, &c.,

FREDERICK J. MOSS,

British Resident.

His Excellency the Earl of Onslow, G.C.M.G.,
Governor of New Zealand, &c.

Enclosure No. 1.

Kia Mr. Moss.

Rarotonga, Avarua, December 16, 1891.

KIA ora rava koe i te Atua mou, i te Ariki o te au!

Ko matou teia, ko te Ui Ariki o Rarotonga, e te Ariki o Atiu, Mauke, e Mitiaro. Te akakite atu nei matou ki a koe i te tu o to matou manako no te mea te aere nei koe e te noo nei matou. Tera ta matou ki a koe. Aaraka koe kia aere ma kino ma te pekapeka. Ko te manako koe e kare matou i ariki i taau tuatua i akakite kia matou e Masi e. Auraka oki matou kia noo ma te kino e te pekapeka ki te enua nei.

Ko te au angaanga taau i akatupu ki runga i te enua nei, kua ariki matou ma te rekareka. Ko taau i arataki ia matou e na reira ia matou.

Leta teia na matou ki to matou metua kia Moss.

MAKEA, Ariki.

TINOMANA, Ariki.

PA, Ariki.

KARIKA, Ariki.

NGAMARU, Ariki.

KAINUKU, Ariki.

[TRANSLATION.]

To Mr. Moss.

Rarotonga, 16th December, 1891.

LONG may you live by the grace of God, the king of all!

It is we, the *Arikis* of Rarotonga, and the *Ariki* of Atiu, Mauke, and Mitiaro, that are letting you know our thoughts, as you are leaving and we are to remain. This is what we wish to say: Do not go away with a troubled mind, and think that we have not heeded the words you have made known to us, Mr. Moss, that we were not to remain with ill-feeling and trouble in this land.

The work that you have planted in this land we have received with gladness, and will continue in the path to which you have guided us.

This is a letter from us to you, our father, Mr. Moss.

MAKEA, Ariki.
TINOMANA, Ariki.
PA, Ariki.

KARIKA, Ariki.
NGAMARU, Ariki.
KAINUKU, Ariki.

Enclosure No. 2.

[TRANSLATION.]

From Pakoti, Aitutaki, 12th December, 1891.

OUR young men at the guano islands [Malden] have not yet returned, and we are anxious about them. Our agreement was that they should be away for twelve months, and it is now fourteen since they left. On the 11th of this month a vessel came here from Malden, but did not bring the labourers with her. The Government has two tons of cotton from Arutanga, Vaipae, and Tautu. [This is in payment of Court fines.—F. J. M.]

The Government has allowed Mr. Pearse to land his medicine [schnapps]. It is kept in the hands of the Government, and none given without a permit.

We have settled some land disputes, but a great many remain to be settled still. The three Judges are doing good work at this. Also Israela and myself are doing our best, and Vaka-te-urukura and the *Arikis* all help us. At present we have no trouble.

Also, the work done by the Council is written in their book, and all the work done by the Government is written in its book.

Enclosure No. 3.

[TRANSLATION.]

From Te Taura, Chief Judge of Aitutaki, 10th December, 1891.

I HAVE judged one man (native) for rape, and fined him \$100. [This is the first case under the new law.—F. J. M.] I have judged many land disputes, but there are a great many yet. Manuae is still unsettled. So are Tiavare's claim, and Tepaki's, and Kupa's. My intention was to send you a list of offences every three months, but as you are leaving for New Zealand I write this letter.

Enclosure No. 4.

[TRANSLATION.]

From Rota, Revenue Officer and Portmaster, Aitutaki, 12th December, 1891.

PLEASE send me as soon as you can some stamps, a seal, and some tape. I expect the men from Malden Island in a short time, and they will bring goods with them. Perhaps I shall have some trouble about the duty, and, if so, will detain the goods and let you know, so that you may advise the best thing to do.

Enclosure No. 5.

[TRANSLATION.]

From Vaipo, Chief of Ivirua, Mangaia; dated 19th November, received 14th December.

I WISH to tell you that Mr. Craig has begun a school here with the permission of myself and people. At present we have no trouble in Mangaia. The only trouble is what you know. [This must refer to the fine in Pearse's affair.—F. J. M.] But we are all right now. I have spoken to Ngariu, and he admits now that he was wrong. [Ngariu is the chief who was so obstinate to the last in the settlement of the Pearse affair.—F. J. M.]

Approximate Cost of Paper.—Preparation, nil; printing (1,300 copies), £26 10s.

By Authority: GEORGE DIDSBURY, Government Printer, Wellington.—1892.

Price, 1s.]