

administered by Native Magistrates, supported or controlled by Native Councils or *Runangas*. Even this rude system, with all its defects and all its extravagances, has wrought much good. The Maories have been schooled, somewhat roughly, into obedience to law or authority. Nor has the practical benefit been confined to them. Native debtors in the Bay of Plenty and on the East coast were formerly beyond the reach of their English creditors. Within the last few years, debts have been recovered in those districts, through the agency of Native Magistrates, to a very considerable amount.

5. The movement of which we have spoken was general. About the year 1856, a peculiar movement began to manifest itself in the Waikato District. The men of the Waikato aspired to a higher degree of organisation. They sought not only to administer justice amongst themselves, but also to establish for themselves a central legislature and government. No doubt the first promoters of this movement were stimulated by the example of the numerous Councils, which they saw established amongst the English under the new Constitution. But the foundation of the whole was a sense which had gradually gathered strength, that they needed some government and that the Pakeha could not or would not supply it. Accordingly a scheme which had been proposed several years before, was now carried out. They proceeded to elect for themselves a King. The strength of this movement lay, and still lies, in the Waikato district. Until lately it scarcely extended beyond. The authors of this movement "expressed no disaffection towards the Government, but urged the necessity of maintaining peace, order, and good government in the country: which they argued the Governor was unable to do. 'I want order and laws;' Thompson said, 'a King could give these better than the Governor. *The Governor never does anything, except when a Pakeha is killed* (65). *We are allowed to fight and kill each other as we please. A King would end these evils.*'

"Paora said, 'God is good: Israel was his people. They had a king. I see no reason why any nation should not have a king if it likes. The Gospel does not say, we are not to have a king. It says, 'Honor the king, love the brotherhood.' Why should the Queen be angry? We shall be in alliance with her, and friendship will be preserved. *The Governor does not stop murders and fights among us. A king will be able to do that. Let us have order; so that we may grow as the Pakeha grows. Why should we disappear from the country? New Zealand is ours, I love it.*'" (Buddle. *King Movement*, p. 9.)

This King party includes men of every shade of opinion and feeling; very many who honestly desire order and law, under the guidance and protection of the Pakeha; others, who are deliberately organising and preparing themselves for the purpose of resisting that aggression which they anticipate from us. Some reckless and violent men have joined it; but they have effectually been kept in check, until lately, by the large majority of well-disposed men. An instance, very characteristic in all ways of the Native people, occurred at Taupo, in December, 1856.

"At one of the evening meetings, which was held in a large house lighted up for the occasion, one of the advocates for a general clearing out (of all the Pakehas, Governor, Missionaries, and Settlers) was very eloquently pressing his views upon his audience, when Tarahawaiki, of Ngaruawahia, walked quietly round, and one after the other put out the lights, till the place was in total darkness, and the speaker in possession of the house was brought to a full stop. 'Don't you think you had better light up the candles again?' he said. 'Most certainly,' replied Tarahawaiki, 'it was very foolish to extinguish them!' The meeting at once apprehended the meaning of this symbolical act, and the orator sat down amid roars of laughter enjoyed at his expense" (Buddle, p. 8.)

6. This King movement has a further object, viz., to prevent the land within the district from being alienated to Europeans, without the consent of the King. This restriction of land sales is no doubt intended partly as a means of sustaining their own nationality against the Pakeha, and of securing a fair field for the operation of their new system. But it has been greatly strengthened, if not originally prompted, by their observation of the effects of the Government system of land purchasing. They perceive that as the territory of the tribe is gradually narrowed, the position of the chief is lowered, and that little or no permanent benefit accrues to the tribe, to compensate them for the permanent loss of their land. They are irritated and annoyed in a variety of ways by the working of the system, and endeavour in this way to protect themselves against it. The unpopularity of our system of land purchasing has been the strength of this land league.

"When any dispute arose, a party of king's men were sent to tender their kind offices as mediators; and having effected a reconciliation between the contending parties, they generally wound up their mission by proposing an union with their league. They said: 'Disputes will never end under the present system of holding our land, nor can there be any security against *clandestine* sales (*hoko tahae*), until all the land is placed under the control of one *runanga*. We never have been able to manage these things, and never shall be on the old system, therefore join us and hand over your land to the league; then the cause of your quarrels will be removed, your land will be secured for your children, and peace will reign among the tribes.' This view of the subject took with many parties, and drew many into the scheme." (Buddle, p. 27.)

Accordingly leagues of this kind have not been confined to the Waikato district, but have been formed in all parts of the country. The earliest of these leagues was formed in 1854, at Manawapou, between the two tribes immediately to the South of New Plymouth.* They endeavoured to obtain the co-operation of other tribes to the South of them; but failed to do so.

* In the statement made by Mr. McLean before the House of Representatives, on the 14th of August last, it is asserted that "it was resolved at this meeting of the Natives, that they should entirely repossess themselves of lands already alienated by them, and drive the European settlers into the sea." In a statement of the proceedings at Manawapou, furnished to me by Tamihana Te Rauaparaha, a strong supporter of the Government, who was present at the meeting and opposed the proposals there made, I find no mention of any such resolution as Mr. McLean speaks of.