

FURTHER PAPERS

RELATIVE TO

NATIVE AFFAIRS;

BEING

MR. REIMENSCHNEIDER'S LETTER TO NATIVE SECRETARY,
MR. HALSE'S INSTRUCTIONS, AND THE REPORT ON THE
GRASS SEED QUESTION.

LAI'D UPON THE TABLE JUNE 25TH, 1861, AND ORDERED TO BE PRINTED.

(MR. FOX.)

STATE OF TEXAS

1911

THE STATE OF TEXAS, COUNTY OF [illegible], do hereby certify that [illegible]

IN WITNESS WHEREOF, I have hereunto set my hand and the seal of the State at Austin, Texas, this [illegible] day of [illegible] 1911.

[illegible]

FURTHER PAPERS RELATIVE TO
NATIVE AFFAIRS.

E—No. 30

Partial Return to an address of the House of Representatives, "requesting that certain documents ordered by this House in last Session to be laid on the table by Mr. McLean, the Native Secretary, and which have not been so laid thereon, particularly Mr. Parris' journal, Mr. Reimenschneider's letter, Mr. Halse's instructions when sent to the Waikato, and the Report on the grass seed question, requested to be produced by Mr. McLean to the Waikato Committee, may be furnished to the House forthwith."

FRED. A. WELD.

No. 1.

COPY OF A LETTER FROM MR. REIMENSCHNEIDER TO THE NATIVE SECRETARY.

Warea, Taranaki,
September 24th, 1855.

SIR,—

In compliance with the request of your letter of the 22nd instant, I hasten to acquaint you by the earliest opportunity, with what have been, and still continue to be, the feelings and sentiments of the Taranaki tribe in reference to the Puketapu disturbances; and in what light they view the whole case at this present moment.

Ever since the death of poor Rawiri Waiaua and throughout all the troubles and feuds, which have subsequently followed, either in a direct or indirect connexion with that lamentable catastrophe, the Taranaki people have looked upon the whole as an affair belonging, generally speaking, in all its points, wholly and entirely to the Maori aborigines themselves.

But more particularly speaking, they have viewed it in the first and in the last instance, as an internal quarrel of the Ngatiawa tribe, which having originated amongst themselves out of their own private disputes, about their own lands, without any investigation whatever either on the part of the Pakeha or any other Maori tribe, ought therefore also to be left entirely to themselves (the Ngatiawa) to be settled by them at their own pleasure, by their own means, and at their own costs.

Hence, in the first instance, the sensation created in this district by the death of Rawiri Waiaua and several of his adherents, comparatively was but slight, and very soon subsided. It had been previously known here that he had *toke*d to sell the disputed land, in spite of Katatore's decided opposition; and that he had offered to Mr. Cooper the land for sale, without having been asked for it, by the last named officer. In the estimation of Taranaki, therefore, nobody was to be blamed for that fatal occurrence but Rawiri himself; and when, shortly afterwards, Mr. Cooper was removed from New Plymouth, the Natives here looked upon this as another proof that on the part of the Government no inducement whatever had originally been given to Rawiri to offer the land in question for sale; but that much rather to the contrary, the Government had shewn its disapprobation of Rawiri's offers and proposals having been at all entertained by Mr. Cooper under the existing circumstances. All this taken together, led the Natives to the conclusion that Government had made itself, once for all, clear of the subject, to have confided to those to whom it belonged; and would, of course, not interfere with it in future.

Thus, for the space of several successive months, did Taranaki look upon the Puketapu feuds with the greatest unconcern and indifference possible in such a matter. And Ngatiruanui kept aloof till the violent death of Rawiri, caused by Ihaia, induced a number of them (te Ruahine) to come up and join Katatore against Ihaia and his party, in order to avenge the blood of Rawiri as belonging to their tribe; and which, according to the statement they had received from that wily man, Wiremu Kingi, had been spilt, not as a return for an alleged crime (*puremu*) of Rimene; but simply because he had been one of Katatore's company, and had, therefore, been shot, to be part of payment for Rawiri, slain by Katatore. Thus, by having unfortunately got Rimene's death to be mixed up with the land question, Katatore had at once obtained the assistance of a large party of the Ngatiruanui against Ihaia *ma*; and that very unfortunate circumstance, had, at the same time, very nearly involved all Taranaki in the conflict. For being closely related to the Ngatirawanuis, by intermarriage, &c., Rimene's death, without any (to them) satisfactory proof of his guilt, in the first instance, exerted amongst them a strong feeling of sympathy, and this excitement was considerably increased when, shortly after, on the occasion of the storming of Te Mawaku (*pah*) several of their Ngatiruanui friends and relatives, such as Paori Mautangi, Hemi Tutere, &c., had been killed and a few others wounded. In fact at that time all Taranaki was assembled under arms here at Warea, ready to march, and only waiting to be called, to the assistance of Ngatiruanuis against Ihaia and his party. However, on Christmas Day, 1854, Ngatiruanui left the Kaipakopako and returned home by the mountain road (by which also they had come) after having declared to me that since blood had now been spilt on either side they considered that matters had now become straight, and consequently their quarrel with Ihaia *ma* was now settled, and that, therefore, as they entertained no longer any feeling of ill-will or resentment against him, Taranaki, on receiving here at Warea the news of Ngatiruanui's return, had immediately dispersed.

Thus, then, the Ngatiawa were once more left alone to themselves, with their own disputes; and this was just what Taranaki wished it should be.

But, unfortunately, this state of things did not remain long undisturbed, for scarcely had the Ngatiruanui been home again for a week or two when a report was received that the dead bodies, left behind buried in their graves by the Ngatiruanui on their return from Ngatiawa, had since been dug up again and wantonly abused by Ihaia's party. This report, which subsequently seemed to prove but too true as to admit of any doubt, excited a very strong and dangerous feeling of indignation and resentment throughout all Ngatiruanui and Taranaki. It was viewed by all as an unprovoked insult, even more criminal and hateful, and hence also calling even more loudly for vengeance, than the former act of killing Rimene; and a general cry was heard that Ihaia had deserved to be assailed again, and to be exterminated together with his whole party of adherents.

While their minds were in this state of a general fermentation, Te Ruahine party of the Ngatiruanui under Tamati Hone Oraukawa, who had been the chief actors at Te Mamaku pa, came into Taranaki to an *uhunga* for the dead in the various pas that had died during and after the measles epidemic. But the chief object of that visit in the district seemed to me to be this, viz., to sound the minds of this Taranaki tribe and see whether they would be induced to join Ngatiruanui in a new expedition against Ihaia ma, which, as was previously known, had been already decided upon by the latter, and was to be proceeded with immediately after their return home from this Taranaki *uhunga*. On that occasion, (when Te Ruahina were here,) a large or rather a hot and boisterous meeting and debate *pro* and *con* in reference to the contemplated expedition against Ihaia took place here at Warea. Through the first half of it, I believe, I stood entirely alone in opposing altogether, for reasons which I explained, the whole plan of another movement, whether to be undertaken by Ngatiruanui alone or by them and Taranaki conjointly upon or against Ngatiawa. Instead of entering again on any such excursion, I proposed that they should rather try and settle the present affair by means of a calm and considerate negotiation, which I had no doubt they would find Mr. Turton very willing to undertake, if they wished it, between themselves and Ihaia; and that that negotiation might be such as to either prove that the report received was incorrect, or, in case of its being correct, to obtain some payment from the offending party as a satisfaction towards the conclusion of this discussion. The minds seemed to become a little more cool and reasonable. Still, the only apparent point I had gained at the end of the debate was, that even the Ngatiruanui should carry out their intention to go again to Ngatiawa, and even though a party of this Taranaki tribe should join, there should be no passage for them through this district, but they should be confined to the mountain road for any such excursion. I deemed this in so far important as by keeping this district neutral ground, it would, at all events, save New Plymouth from being placed directly between the fire of two contending parties, who might have thought proper to meet each other in the very town, and that at a time when there was not so much as a shadow of a protective force to prevent it.

After this meeting the Ngatiruanui returned home still determined, as it appeared, to carry out their scheme and proceed in a body again to Ngatiawa; and five of the Chiefs of this Taranaki tribe had given their word and publicly announced to their people their intention of personally accompanying Ngatiruanui in that undertaking.

However, before that design was carried out, the majority of these Chiefs were prevailed upon to withdraw from the affair and to desist from anything which would involve the whole tribe. Among the Ngatiruanui themselves, too, some desire for a peaceful settlement of the matter soon became apparent. Hence very soon after they had returned home from here Aperahama of Warea received a letter from Tamati Hone Oraukawa, expressing the wish of the latter to have the present quarrel put an end to without having again to resort to open hostilities, and therefore requesting him (Aperahama) to muster a party of the Taranaki and proceed with them to Ngatiruanui merely for the sake of making there a grand display of arms, and thus publicly shew their sympathy with them (the Ngatiruanui), as this would enable them to relinquish with honor any further hostile movement or intention against Ngatiawa, since it would shew openly that not from lack of courage or the support of friends they had shrunk from avenging the insult they had sustained in their dead, but that simply for the sake of good will and peace they had forborne and forgiven the offenders without having brought them to account.

Tamati Hone's request was favourably received throughout Taranaki, for the predominating wish which generally prevailed among this people was for peace, and that every dispute which existed between Ngatiruanui and Ngatiawa should be settled as soon as possible, in order that the affairs of the former and of Taranaki might become fully extricated from those of the Ngatiawa, with whom they had since the death of Rimene been mixed up; and that thus the last-named tribe might again entirely be left to their own troubles and disputes to themselves alone.

Accordingly, soon after the receipt of Tamati Hone's letter, Aperahama, at the head of a considerable number of the Taranaki tribe, proceeded (in the beginning of last March) to Ngatiruanui. But on his arrival there he had not found the disposition for peace so generally prevailing as he had been led by Tamati Hone's letter to suppose; for although the latter himself and one Rawenata, with whom rested the chief *tikanga* in the affair, had taken the lead in this movement for peace, and were supported by a small party of theirs, still the majority of the tribe had made an obstinate stand for marching again upon Ngatiawa against Ihaia ma; and they had now used their utmost endeavours to induce the Taranakis to join them and start then and there at once. In this, however, they had completely failed; and after much storming and "*toke*," *pro* and *con*, Tamati Hone and Rawenata, supported by their own party and the Taranaki, had successfully carried their point, namely, that the present quarrel was to be considered as fully and fairly settled and for ever extinguished; and that hence no further movement of a hostile

nature should be thought of or entered upon against Ihaia *ma*, excepting that it should happen again, that blood of their own should be shed by him or any of his tribe. The affair having thus been brought to a definite termination, the Taranaki returned home, heartily glad in having succeeded in the object of their going, viz., in separating Ngatiruanui from the quarrels of Ruke-tepa, and in saving thereby also themselves from becoming involved in them.

Not long after Arama Karaka with his party came up from the South; and it appears that on his way through Ngatiruanui he had given a kind of promise or assurance that he would not establish him on the disputed lands where Rawiri had fallen, but that he would only visit the spot, and take up his abode at Te Awetaone for a time, after which he would return again to the South.

This promise he had subsequently not fulfilled, but had acted contrary to it. Then had followed next the affray in which Tapine had been killed, and in consequence of which Katatore had summoned the Ngatiruanuis to come up again and support him against Arama Karaka. But only the small Tangahoe party under Ta Rei, from amongst the Ngatiruanui tribe, who had never sincerely relinquished their work of going again, had responded to Katatore's call, whereas the bulk of the Ngatiruanuis, with Tamati Hone and all the Taranaki, have all along it seems condemned Te Rei's going as a "*haere pokanoo*" and as entirely contrary to the former agreement.

Early in the month of June last a letter from the Waitara natives arrived here, inviting the whole of this Taranaki tribe to come at once to a grand Hakari-Maori prepared for those at Onaero and at Waitara. Every Rainga throughout this district commencing with Te Poutako and ending with Otumahao was mentioned and called by name. The letter bore several signatures, but the name of Wiremu Kingi was omitted and did not appear once in the whole of that document, neither did the contents of the letter intimate in the least for what reason and purpose the proposed feast was to be given to the Taranakis, though it seemed to be understood here as being intended as a return for the hospitality received here by Wiremu Kingi and his "*heke*" in 1848. To me the absence of W. Kingi's name and other parts of the letter seemed very significant. I suspected it to be a concealed scheme of the latter to gain a full and favourable opportunity to get at this tribe, to sound their feelings in reference to the prevailing feuds, and to involve them, if possible, by attempting to enlist their sympathies and support on Katatore's side as the one favoured by him. It seems this people suspected something of the same kind; hence all the Taranaki unanimously declined to go to the feast under present circumstances, and therefore left those who had invited them to consume their own favours and keep to themselves their own quarrels and disturbances to boot.

The recent visit of the Ngatimaniapoto and the announced visit of the Waikato in Ngatiawa was viewed here throughout in a very unfavourable light as a kind of "*paka noa*." But as no Government Officer had called those strangers nor shown any marked favour to them afterwards, there was evidently not much importance attached by the Taranaki either to their coming or to their return.

For the arrival of the troops the Taranaki natives had been previously in some degree prepared. The necessity had been pointed out to them of having a protective force to guard the European boundaries against the surrounding native disturbances, which daily threatened to break in upon and to interrupt the peace and safety of the whole settlement. The truth of this they appeared to perceive quite well enough to reconcile them to the presence of a large military force in New Plymouth.

Immediately after the landing of the first detachment of troops from Auckland, we received the "*Karere Maori*" for the month of August, containing His Excellency Colonel Wynyard's letters, addressed to the Chiefs of Ngatiawa, Taranaki, and Ngatiruanui, and to the Chief of New Zealand. These letters were read with great avidity and discussed with the greatest interest, and the views and intentions of Te Kawana as explained in them, especially with regard to non-interference either on the part of the military or of strange tribes in the Puketapa strifes and disturbances, gave general satisfaction and therefore met with general approbation, and at the same time generally confirmed this tribe in their confidence that the Government in sending the troops has no other object in view than to keep the native quarrels from entering upon the lands of the Europeans and within the boundary of their settlement.

But, since the last fortnight, those feelings of confidence hitherto entertained by the Taranaki tribe, and which had been so recently strengthened by His Excellency's letters, namely, that the Government on their part would not adopt any measures by which the peace between the two races (European and Aborigines) might be interrupted, those feelings of confidence have undergone a material change in the minds of this people, and they have begun to view the presence of the soldiers in a different light than on their first arrival here. Some passing remarks have been lately made here calling the sincerity of the peaceful professions set forth in His Excellency Colonel Wynyard's letter in question. I am glad to have reason to believe that every doubt of such a kind has been fully banished from the native mind before now though it has been succeeded by another and more engrossing doubt, namely, whether His Excellency Governor Browne (Te Kawana Hou) will be of the same opinion and intentions as His Excellency Col. Wynyard (Te Kawana Tawhiti), and hence maintain and abide by the policy adopted and hitherto followed out by the latter in reference to the Puketapu affairs. It is strongly apprehended that His Excellency Governor Browne will differ in his views and measures in this matter from His Excellency Colonel Wynyard, and that in all probability ere long his word will go forth to put the troops sent down here as a protective force by the latter into an aggressive motion, and that thus a war between the Europeans and the Aborigines will be commenced here.

Some of the principal causes which among the Taranakis have wrought such a great and sudden change in their former feeling have been explained to me by them, and I will briefly repeat them here.

During one of the recent visits in New Plymouth some of these Taranaki natives had been informed by some of the town natives that they had been given to understand from good authority there is every reason to believe almost to a certainty that, immediately after the arrival of the Government here, the women and children belonging to Arama Karaka and his party would be called into the town pa (Te Kawea) for safety, and that this having been done His Excellency will at once proceed to active measures against Katatore and Wiremu Kingi, and take such steps as will lead to the capture of those two notorious Chiefs either by open force in broad daylight or perhaps by stratagem in the night; and that in the event of such an undertaking as this being successfully accomplished, Katatore will most likely be subjected to the penalty of a murderer, i. e., capital punishment, whilst Wiremu Kingi is to be transported beyond the seas to a penal settlement for the remainder of his life. The next thing will be (continues the report) that the Waitara land will be taken by the Pakeha and be appropriated to themselves whilst the native owners will be cut off.

A report like the above, though taken entirely by itself, would hardly fail in obtaining a good deal of credit among a people so full of prejudice and naturally so susceptible of jealous fears as these Taranaki natives; still they say what has chiefly inclined them to look upon this report as being in all probability correct is the circumstance that, about the same time, they had been much and closely interrogated in New Plymouth by gentlemen of high standing with regard to the numerical strength of both the Taranaki tribe and the Ngatiruanui tribe respectively, and moreover they had been told that the soldiers were very wishful to fight against the Maories, only that it remained for the Governor to say whether they were to do so or not.

All these reports together created at first a considerable degree of sensation and excitement throughout this district, and letters were written and sent to Mr. H. Halse, to Tamati Te Ngahuru and others to enquire of them whether or not those reports were to be relied on, and whether the new Governor was likely to adopt such steps, in reference to the Puketapu disturbance and against the two Chiefs Katatore and Wiremu Kingi as seemed to be anticipated he would? Meanwhile conjecture and debate, had its course as all men agreed in opinion, &c. There was no difficulty in coming to some understanding in the matter without the slightest hesitation or any wish to conceal, they have explained to me what are their views on the subject, and also what plan they have resolved on adhering too, and to follow out according as circumstances shall direct them. There can be no doubt that they have correctly informed me on this point, since I have met with other evidence which most unquestionably corroborates and confirms it. In the first instance they state that they consider that the Government have no just ground for interfering at all in the Puketapu quarrels nor for taking any steps whatever against either of the two chiefs, Katatore and Wiremu Kingi, as it regards their life, liberty, or estate, or rights, &c.

In support of this argument they give the following reasons, first, because the dispute and disturbances have originated within and among that tribe, and have always been kept confined to the Maoris themselves, without interfering at all with the Pakeha and their rights and properties; secondly, because though Rawiri Waiaua was an officer of the British Government, but still for all that he was a Maori and a member of his own tribe, and that his position in the service of Government did not entitle him to alienate, at his own pleasure, lands which though owned by himself, were still in some degree property of the tribe, and could therefore only be disposed of by common consent of the latter; thirdly, because Katatore can no longer be proceeded against or punished for having killed Rawiri, as not only he has been left so long a time to be his own and at liberty, but he has also made payment according to the Governor's demands for Rawiri's death, by giving up to the Queen the land on which Rawiri died; fourthly, as to Wiremu Kingi, because he can be accused of no crime, he is on his own land, being the real and true chief of Waitara.

In the second instance they (the Taranakis) express their desire for the continued maintenance of peace, between the Europeans and Aborigines, however they add at the same time in a decided tone, that according to the view the Natives take of Government interference, that peace will at once be interrupted, so soon as an interference on the part of the Military be attempted.

In reference to these two last named points, these Taranaki Natives declare that the sentiments and professions as contained in Colonel Wynyard's letters have their entire approbation, in as far as it is their own (Taranaki) wish, that the Puketapu should be left to themselves with their own quarrels, and that the Military should simply remain what those letters stated—they had been sent to be, a protective force for the safety of the European settlement. As long as this policy should be adhered to, say they, mutual peace and goodwill will be upheld and continued between themselves (Taranaki) and the settlers and soldiers. But if the new Governor should set all Col. Wynyard's words and plans aside and contrary to it adopt any hostile or coercive steps, against either one or both of the two Chiefs, Katatore and Wiremu Kingi, as seemed to be had in contemplation by some Pakeha here—then the first step of such a kind on the part of the Governor would most certainly on the part of the Natives be viewed and received as being the signal and commencement of a general war, and of a life and death struggle, between the Pakeha and the Maori; because under present circumstances and as matters were standing at present, any such step against either Katatore or Wiremu Kingi, or both, would be generally viewed by the Aborigines as a "*pokanoa*" aggression, on the part of the soldiers upon the Maori race, and as a first step in a general expatriation movement on the Government (Pakeha) to dispossess the Natives by physical force of their inherited soil, which if once permitted by the latter to be successfully entered upon by the former Pakeha) would most certainly be proceeded with and be carried out through the whole length and

breadth of the island, until every inch of land would have passed away from its Native owners into the hands of the Europeans, and the Aboriginal inhabitants of the country themselves would have been totally exterminated.

For the simple reason alone of preventing such a dread calamity, (these Taranaki say) they feel themselves under the necessity of protecting both Katatore and Wiremu Kingi against being in any way touched or proceeded against by the Pakeha and the Military. Hence (they declared) as soon as any attempt shall be made by the latter, to get either of these two Chiefs into their power, all Taranaki and Ngatiruanui, &c., as far as Whanganui, will rise instantly to a man in arms, and hasten to Katatore's and Wiremu Kingi's rescue and support, and they will not relinquish the struggle until they shall either have conquered or have lost their last man in the attempt; because (say they) it is not merely for those two individuals the war will be waged, but it will be for the principle which the Natives recognise as bound up in those two men, as soon as they are placed between the two different races, the Pakeha and the Aborigines.

If (they urge) Hone Heke had fallen into the hands of the Europeans, all the Ngapubi lands would have been taken too in consequence, and all that tribe would have been gradually exterminated, and again, if Te Rangihaeata had fallen into the hands of the Pakeha, all the land in the South would have been taken too, as conquest, and all the Maori there would have been cut off after him. The escape of the two last named from falling into the hands of the Europeans, had saved both them and their people, their existence and possessions, so it would be here if Katatore or Wiremu Kingi or both should be taken by the Pakeha, all the Maori along this coast, including Taranaki, Ngatiruanui, &c., would be next subjugated and cut off by the soldiers, and their lands be taken away as a possession for the Europeans. In the present case (they say) it is even more clearly to be foreseen than in the case of Hone Heke and Te Rangihaeata that such would be the result, in as far as here the Pakeha have no just cause to go to fight about with the Maori, and can therefore, if still they do so, have no other object for so doing than to make themselves masters of both the Maoris and their lands. When, as in Hone Heke and Te Rangihaeata's case, they had the advantage of being able to shew that those parties had been the aggressors, owing to which also Te Rauparaha's capture and detention by the British Authority had excited but little excitement among the Natives generally.

Here neither W. Kingi nor Katatore had interfered with the Pakeha or their land, &c., nay, the latter and his party had even given up to the Queen the land asked of him by the Governor as "utu" for Rawiri's death. Hence there was no sufficient reason left, why the Pakeha should at all interfere with the Maori and their quarrels.

Thus fully the whole case has been repeatedly argued before me during the last fortnight by the Natives in the Taranaki district, and there can be no doubt that they are in earnest about it. The most sober and quietly disposed amongst them declare in a manner not to be mistaken, that they will rise because they feel convinced (mohio rawa) that it will be necessary for the defence and preservation of their lives, liberties and possessions against a system of violence and aggression threatening them and theirs. I have already observed further above, that letters had been written and sent to Mr. H. Halse and others, to enquire if whether any aggressive movement was likely to be made by his Excellency Governor Browne against the Natives. At the same time a letter was written by some of the chief men here in Taranaki to Wiremu Kingi of Waitara, which ran as follows: "E hoa, e Wiremu Kingi; Tena ra koe! Ka nui ta matou aroha atu ki a koe! na, kia rongoi mai koe; kahore matou i te pouiri, ki ta koutou whawhai ki te te Maori. Ki te pai koutou ki te whakamate i a koutou, e pai ana, ki a koutou. Heoi ano." Thus far they let me into the contents of that letter, but I rather am inclined to believe that it contained more. At all events I asked the authors of that document point blank whether it was not intended to convey to W. Kingi in a manner perfectly intelligible to him the promise of Taranaki aid and support in case it should appear as if the Pakeha had any designs against his personal liberty or right. The answer I received to this question frankly admitted that it was so. The letter was subsequently detained, and not sent, as I strongly argued against it, as besides its having a mischievous tendency, it was altogether unnecessary and premature.

In the course of my listening to their long "koreros" and of my occasional arguing with them about the various points, I observed that it appeared to me there was much reason to believe that Wiremu Kingi had, properly speaking, no land and no claim of his own to the lands at the Waitara on the South side. With much evident surprise they, the Taranaki, looked up and asked me where then his lands and his claims were if not there, since he was the rightful and principal Chief of the Waitara.

When I further reminded them that W. King had no right either to hold or to occupy land on this (South) side of the Waitara river since in 1849, he had given his distinct promise to Governor Sir George Grey, previous to his coming up from the South that he would not settle on this side, but on the opposite north banks of the river, I received in reply that W. Kingi being the head chief of all Waitara, on both sides of it, it was for himself to choose and say on which side and on which spot he was to reside. In fine the Taranaki Natives seemed to scorn the idea of having that personage set down as merely a second or third rate Chief, and as being possessed of only a nominal right and claim to the Waitara lands, which he holds and occupies, and they also ridicule the idea that Katatore should have a right and title only to five pieces of land within the whole territory, owned by the Puketapu tribe.

In writing the above it has been throughout my endeavour to give you as brief, comprehensive and correct a statement as possible of what are the feelings and sentiments of this Taranaki tribe in reference to the Puketapu disturbances, and in what light they are viewing the whole affair, and in making these statements, I have strictly adhered to what I have personally had opportunity to

hear and to observe among this people without introducing my own views, &c. In reference to these I may perhaps here in conclusion be permitted to remark that my main argument I have throughout endeavoured to impress upon the minds of this people, has been that happen what may with Katatore and Wiremu Kingi, and the whole of the Puketapu or Ngatiawa tribe, it would to all intents and purposes be best for Taranaki and more conducive to their own interests and welfare to keep entirely aloof and separate from those disturbances and those Native parties engaged in them, and further that every fear of the slightest injustice being intended or done by any of Her Majesty's representatives over these islands to any quiet and peaceful Native tribe or individual, either in their persons or rights was utterly groundless, and that the Maori ought long before this to have learnt to divest themselves and become ashamed of all such unjust and suspicious doubts, since these many long years of their own experience had invariably taught them, that the Governors of this country had always proved to be foremost among their (the Maoris) best, most sincere, and benevolent friends, as indeed they would find also our new Governor to be, wherefore it would behoove them to give him their unreserved and entire confidence in reference to whatever he in his superior judgment may deem best to do, as respecting the prevailing strife and for the restoration of peace among the belligerent parties.

After having given you the above account about the feelings, &c., of the Taranaki natives in reference to the prevailing disturbances, &c., it hardly remains needful for me to point out the necessity there would be, for an early and timely calling in of the out-settlers, in case His Excellency the Governor should judge it best to proceed to an active and decided interference; for although these Taranaki say, that in such a case their quarrel would chiefly be with the military, still in my opinion it would be trusting rather too much to them for generosity to leave the out settlers meanwhile exposed to their doubtful forbearance.

Besides this it is to be taken into consideration that as soon as this Taranaki tribe becomes actively engaged as a party in the feud, the road through this district will at once be opened to every hostile party which may be coming up from the Southern districts and tribes to join in the struggle; and these at all events might be less disposed to make any nice distinctions between the pakeha settler and the soldiers, and their respective lives and properties.

I have, &c.,

(Signed) J. T. REIMENSCHMEIDER.

No. 2.

COPY OF INSTRUCTIONS ISSUED BY THE ASSISTANT NATIVE SECRETARY TO MR. HALSBY, RESIDENT MAGISTRATE.

Native Secretary's Office,
Auckland, November 30th, 1859.

SIR,—

I have the honor to transmit to you herewith a warrant under the hand of His Excellency the Governor, appointing you a Resident Magistrate, under the Resident Magistrates' Courts Ordinance, Session VII, No. XVI. The district assigned to you is the Waikato, including the Horotiu and Waipa branches of that river, which for the present will be visited by you from Auckland. The salary attached to this appointment, and which you will be permitted to draw from the 1st October, ultimo, is £300 per annum, with a travelling allowance of 10s. per diem while on circuit.

I am directed to request that you will as soon as possible after the receipt hereof, make a preliminary circuit of your district for the purpose of communicating with the Native Chiefs and Assessors, and holding Courts where required.

I enclose for your information a list of the Native Assessors who have been appointed in the Waikato district. Several others have been acting in that capacity as probationers, who will be introduced to you by the regularly appointed Assessors with whom they are associated.

The object of the Government in appointing a Magistrate to the Waikato district, having been fully explained to you, His Excellency does not wish to fetter you with precise instructions as to your proceedings while seeking to effect those objects, but, relying on your prudence, leaves you to exercise your own judgment and discretion in adopting such means as may appear best calculated to secure their realization.

The information of which you are already possessed will enable you to form a tolerably accurate notion of the state of the Native mind in the district you are about to visit. You are aware that two parties have been formed, one professing loyalty to the Government and a desire for the introduction and regular administration of English law, the other assuming a position of independence and the exercise of a self-constituted authority in dealing with matters affecting themselves as a separate race. Both profess a desire for the establishment of a system of law and order by which social evils may be corrected and disputes and differences peaceably adjusted.

These two parties have unfortunately taken up positions of antagonism and much ill-feeling has been engendered. The Government has carefully avoided recognizing any distinction of party, and has uniformly sought to unite both parties. It will be your endeavour to effect this object by seeking to make yourself and your services acceptable and necessary to both. The exercise of much prudence will be required to avoid, on the one hand, discouraging those who claim to be regarded

as the loyal party, and, on the other, identifying yourself too closely with them as a party, thus perpetuating disunion and mutual opposition.

The Chief Potatau has been invested with a supreme authority by the party who at present assume independence. This Chief has hitherto proved himself loyal, and deserving of the confidence placed in him. His position as the principal chief of the Waikato tribes has always been recognized by the Government, and entitles him to every respect and consideration. I would suggest to you the propriety of your taking an early opportunity of communicating with the Chief on your arrival in the district for the purpose of conveying to him the assurance of His Excellency's continued friendship and confidence, and of informing him of the object of your mission.

You will communicate freely with the Chiefs and leading men in the district on all matters concerning their interests, inviting their confidence and assuring them of the anxious desire felt by the Governor to promote the welfare of the Native people and their advancement in civilization by every means in his power, and to place within their reach the advantages enjoyed by their pakeha fellow-subjects in the regular administration of justice according to the principles of English law. You will also take every opportunity of imparting to the Native Assessors the necessary instructions with respect to the duties of their office with such advice and direction as they may require.

I am directed to convey to you His Excellency's authority to appropriate any fees or fines received by you for any purpose of public utility within the district, forwarding of course proper accounts and vouchers of expenditure.

I am further directed to request that you will furnish from time to time for the information of His Excellency the Governor detailed reports of your proceedings transmitting the same to this office.

I have, &c.,
 THOMAS H. SMITH,
 Assistant Native Secretary.

No. 3.

RETURN IN REPLY TO QUESTION 158 OF EVIDENCE TAKEN BEFORE THE WAIKATO COMMITTEE.

"Will you be kind enough to furnish to the Committee a Report on the subject of the grass seed, specifying as nearly as you can the names of the applicants, the situation of their lands, and the names of the opponents to the supply of seed?"

Reply:—"I shall be glad to furnish all the information available."

FRED. A. WELD.

The names of the applicants are herewith furnished.

It is impossible to give the names of all the opponents. The project was generally distasteful to Potatau and the older Chiefs. Many of those who at first fell in with the scheme afterwards stoutly opposed it. Among the names mentioned to me are those of Potatau, Harapata, Tarahawaiki, Paratene Maioha, &c.

The correspondence already furnished to the Waikato Committee (*vide* Appendix C. to Report of the Waikato Committee), together with that which I now transmit, completes all the information I am able to supply on the subject beyond what was given in my evidence before the Waikato Committee.

APPLICATIONS FOR GRASS SEED.

Names given by Mr. Smith in reply to Question 427:

1. Hori Te Paki, Ruihana, Rawiri, and all Ngaungau, July 31st, 1857.
2. Takerei Te Rau, August 5th, 1857.
3. Wiremu Te Wheoro, July 31st, 1857.
4. Waata Kukutai, April 6th, 1858.
5. Tioriori, June 2nd, 1858.
6. Hetaraka, October 22nd, 1858.

CORRESPONDENCE NOW SUPPLIED.

July 21st, 1857.—Patena reporting that at a meeting held in the Waikato the Chiefs agreed to his proposal for sub-dividing their lands.

August 26th.—The Assistant Native Secretary to Mr. Fenton, informing him that fifty bushels have been purchased by the Government and sent to his care.

DONALD McLEAN.

EXTRACT FROM LETTER OF PATENA.

Rangitoto, July 21st, 1857.

* * * * *
 Hearken, O Governor and Mr. McLean, to the regulations of our Council! The first relates to the land, the second, to having it dividing into portions, the third, to having each person's allotment

ploughed, that he may have a place large enough for his sheep, cattle, horses, pigs, goats, &c.; that we may acquire substance; that roads may be formed, and ditches made to improve the land. These projects I laid before the Council, and they were approved by them. * * * * *

From PATENA, son of Poutama Ngawaka,

To the Governor,
And Mr. McLean,
Auckland.

Rangitoto, Hurae 21st, 1857.

* * * * *
Whakarongo mai, e Te Kawana, e Te Makarini, ki nga tikanga o to matou Runanga; 1. Ko te whenua; 2. Ko te ekanga i te whenua; 3. Ko te parautanga i tana eka kia nui hei nohoanga mo tana hipi, kau, hoiho, poaka, nanenane, kia rangatira ai, kia mahia te rori, kia mahia te awa, kia rangatira te whenua; ko aku tikanga tenei i whakatakoto ai ma te Runanga; ka whakaae ratou. * *

Na PATENA, pekenene a Poutama Ngawaka.

Ki a Te Kawana,
Raua ko Te Makarini,
Kei Akarana.

Native Secretary's Office,
Auckland, August 26th, 1857.

SIR,—

With reference to your communication of the 24th ultimo, addressed to the Honorable the Colonial Treasurer, suggesting that assistance should be afforded by the General Government to enable the Waikato Natives to procure grass seed for sowing their abandoned plantations.

I have the honour to inform you that arrangements have been made for the delivery of fifty bushels of mixed grass seed at Waiuku, to your order, for the purpose of distribution among the Natives, on their undertaking to repay the value.

The price paid by the Government for the seed, including carriage to Waiuku, is 6s. 9d. per bushel. To this it will be necessary to add the expenses of receiving, storing, &c.

Careful enquiry has been made for clean seed, but I am informed that it would not be possible at present to procure any in Auckland that could be guaranteed perfectly free from sorrel.

The enclosed sample is as clean as any I have seen.

The seed will be forwarded to Mr. _____ of Waiuku.

I have, &c.,

THOMAS H. SMITH,
Assistant Native Secretary.

F. D. Fenton, Esq.,
Resident Magistrate, Waikato.
