

The rule at present in use in this and the adjoining District (Tokomaru), is that they shall assemble at Rangitukia on the last day of the month to report the state of the Hundreds, &c., under their care, to receive advice and instruction, and to afford them an opportunity of suggesting to myself and their fellow office-bearers such measures as they may deem advisable for the public good. On the first day of the month they receive their pay, and return to their homes. By this means I am enabled to maintain a proper degree of discipline, and to inculcate a spirit of harmony and goodwill among the individuals thus banded together by a similarity of office and duty.

Up to the present time they have been entertained by Te Mokena, the principal Assessor, with some little assistance from myself; but I feel that it is unjust to tax Te Mokena's hospitality to such a degree.

Again, I have announced my intention of devoting two months of the winter to the regular schooling of the Assessors, &c., in the duties devolving upon them. One half to remain a whole month, receive their pay, and return to make room for the second party.

The state of the roads during the winter months, and the floods in the rivers, render travelling excessively laborious and perilous; and I feel persuaded that a regular course of instruction, even for a limited period, will be far more valuable to them than flying visits, when the Assessors and people together assume an inspection behaviour. I am happy to be able to state that the Natives manifest the greatest willingness to meet my wishes in this matter, and confess their need of instruction.

I beg, therefore, to suggest that I should be authorised to expend a sum of (say not exceeding) Ten pounds for the entertainment of the Assessors, Wardens, and Kareres during this period, with occasional assistance at the usual monthly meeting. The amount to be made chargeable against the two Districts.

I have, &c.,
WILLIAM B. BAKER,
Resident Magistrate.

The Honorable the Attorney-General.

No. 5.

RESIDENT MAGISTRATE, EAST CAPE, TO THE HONORABLE THE NATIVE MINISTER.

Resident Magistrate's Office,
Rangitukia, 25th March, 1862.

SIR,—

Considerable excitement, and I may add wrath, is manifested by the Natives of this district, arising out of the assertion of Herewini (*vide* "Maori Messenger," of February 5th,) that "All the men of New Zealand wish to have him (the Maori King,)" and "no letter has reached us, no letter saying they do not approve, and hence I said, all are consenting." With a view to contradict these statements, and especially to prevent the possibility of a misunderstanding arising out of the latter, letters have been written to the Waikato party disavowing any participation in their views, and rebuking them for the assumption of a power which was never formally attempted on the one hand, or permitted on the other.

I enclose herewith, for the information of the Government, copies and translations of two of the letters; the first by Karauria Pahuru, a Chief of high rank, and the successor of Te Kaniatakirau, in the Tokomaru district; the other by Te Mokena Kohere, the principal Assessor of the combined districts of Waipapu and Tokomaru,—a man of great influence and unwavering attachment to the Government.

I have, &c.,
WILLIAM B. BAKER,
Resident Magistrate.

The Honorable the Native Minister.

Enclosure 1 to No. 5.

Waipapu, Rangitukia,
March 24th, 1862.

To all Waikato, even unto all the boundaries thereof. Salutations to you all in your law. On the 21st day of March, the "Messenger" of the Government came to us. Then, for the first time, did we hear of your meeting with the Governor. You say, your King has been received by us, that all the Runangas will give heed to your words. This is our word (in reply) wherefore should your King be placed over us. Rather do you retain your King unto yourselves (to have power) upon your own lands. Let the productions of its fruit be confined to that spot. I also had ancestors in former days. There appeared Hinematiaro, Te Kaniatakirau also appeared. These were my Chiefs; they were born to be Chiefs over my lands. Although he (Te Kani) is dead, his mana still exists over his own lands, and upon all his people. The only trees that shall receive culture at my hands are religion and law. Be it as St. Paul saith, "Let us go on to perfection."

This ends here.

KARAURIA PAHURU.