

## No. 25.

Mr. J. BOOTH, R.M., to the UNDER SECRETARY, Native Department.

SIR,—

Whanganui, February 7th, 1870.

I have the honor to report my return from a trip up the Whanganui river, and that I have visited the following places, namely: Aomarama, Te Autumutu, Tieke, Utapu and Tukipo, and to state that the Natives in all the above places have formally given up Hauhauism, both as a religious and as a political movement, and further that they all declare themselves favorably disposed towards the Government.

I have further to report that with the exception of a few Ngatituwharetoa who are living at Kawakawa on the Manganui-o-te-ao, near Rotoaira, and who are still supposed to have some sympathy with Te Kooti, all the Natives on that river have abjured Hauhauism and are favourable to the Government. Moreover, that the chiefs Te Waka, Wiremu Pukatea, and twelve other men of importance, with their wives and families, have come in from Maraekowai, one of Topini te Mamaku's pas on the Upper Whanganui. It is a matter for congratulation that these men have given up Hauhauism, and have come in at this time, as it was feared that the action taken by the men sent back by Kemp and Topia would have made a breach that could not be easily healed; as when they found Topini and his men had gone away, they destroyed the villages and carried away so much of the property as they were able to do. Te Waka and the others, however, only say, "Na te taua tena mahi" (the work was that of a war party.) Topini, it appears from Te Waka's account, would not be averse to come in, but he is very jealous of Topia having been allowed by the Maori King to take such a prominent part in the movement against Te Kooti, and that he (Topini) should not have been consulted in the matter.

Topini with his people left the Upper Whanganui ten days ago with the intention of visiting Te Kuiti, but they were stopped at Maungawaanga by the Ngatimaniopoto, who have established an aukati at that place.

All my information tends to show that the course of action taken by the Government of putting arms into the hands of Topia, and thus encouraging a leading King native to put down Te Kooti has shaken the King movement to its centre. As although such violent murderers as Te Kooti and Titokowaru have not been formally countenanced by the Maori King and his counsellors at Te Kuiti, yet there is no doubt but these men have received the countenance and assistance of a large majority of King Natives, and it was only the accident, if I may so call it, of some of Topia's relatives having been murdered at Taupo which caused that chief to visit Te Kuiti, and to persist that Te Kooti should be proscribed by the King. There are now two distinct parties of what we call Hauhaus: one, the stronger party, hostile to the Pakeha and sympathising with Te Kooti, adopting the form of religion introduced by Te Kooti; these men are now entirely separated from the King, and do not recognise his authority. 2nd. The other party are Kingites and Hauhaus in name, but are prepared to do the best they can for themselves.

In conclusion, I would respectfully suggest the desirability of a visit from the Hon. Mr. McLean on his return from the North, and I think he will find that the majority of those who have hitherto been Hauhaus in the Upper Whanganui district are prepared to tender their allegiance to the Government and to accept our institutions.

The Under-Secretary Native Department,  
Wellington.

I have, &c.,  
JAMES BOOTH, R.M.

## No. 26.

Mr. J. BOOTH, R.M. to the Hon. the NATIVE MINISTER.

SIR,—

Whanganui, March 26, 1870.

I have the honor to report that on the 22nd instant a man, Akutina, a Ngatiputu, came to Ohinemutu; he had just come from Te Kuiti. He says there is considerable alarm felt at Waikato on account of Te Kooti, who has threatened to come back to Taupo and Whanganui during the present month. He cautioned Pehi and Tahana to keep well on their guard. He says that the majority of the Waikato and Ngatimaniopoto Natives approve of the course taken by Topia, but that some disapprove.

Tahana does not think much of Te Kooti's threat, and says if he once gets into the Whanganui he will find some difficulty in getting away again. The only place at all likely to be visited by Te Kooti is the Manganui-o-te-ao. Some of the Ngatipehi who were lately with Te Kooti are now living at the head of that river.

Akutina was accompanied by the wife of Topini te Mamaku, who has been sent down by her husband for the purpose of making peace with Pehi and the rest of the Government Natives on the river. It appears that a report had been sent to Waikato a short time ago to the effect that Topia and Kemp had been defeated by Te Kooti, and that when Topini, who was at Waikato, heard it, he regretted not being on friendly terms with Topia; he therefore returned at once to Whanganui, and after first volunteering to bring back the canoes which were left at Taumarunui by Te Tana, he afterwards sent his wife on the present mission.

On account of Te Kooti's threat, which seems to be pretty generally believed by the Hauhaus, Topini has removed all his people from Taumarunui and other places to Maraekowai, where they are storing their provisions.

On the morning after the arrival of Topini's wife at Ohinemutu, Pehi brought her to my whare, saying she had been instructed by her husband to apply through me to the Government for some arms and ammunition, as he was afraid of Te Kooti. I promised to report the application. Pehi says that if the Government comply with Topini's request he (Pehi) will keep the arms at Ohinemutu until Topini and all his tribe have paid a formal visit to the Government Natives for the purpose of confirming the peace.