

CORRESPONDENCE

BETWEEN

THE GOVERNMENT AND MAORI CHIEFS.

PRESENTED TO BOTH HOUSES OF THE GENERAL ASSEMBLY, BY COMMAND OF
HIS EXCELLENCY.

WELLINGTON.

—
1870.

COMMISSION OF THE EUROPEAN COMMUNITIES

ANNEX I TO THE TREATY OF AMSTERDAM

ANNEX I TO THE TREATY OF AMSTERDAM

ANNEX I TO THE TREATY OF AMSTERDAM

ANNEX I TO THE TREATY OF AMSTERDAM

CORRESPONDENCE BETWEEN THE GOVERNMENT AND MAORI CHIEFS.

No. 1.

TAMIHANA TE RAUPARAHA to the Hon. Mr. Fox and Mr. M'LEAN.

Wellington, 20th July, 1869.

Now, look at these words, and see if they are clear to you both. Write to me whether they are good in your opinion or mistaken, that I may be able to write to the persons whose names are attached to the enclosed document.

From me, your friend,

TAMIHANA TE RAUPARAHA.

Enclosure in No. 1.

FRIENDS, Mr. Fox and Mr. M'LEAN,—

Wellington, 20th July, 1869.

Salutations to you both. I now write some words for you to look at. It is seriously considered by the Northern portion at this time that there should be a European at their head. All the tribes who live at the tail end of the island are seeking for means whereby they may become prosperous. I will soon receive some letters, and I will send them to you.

I will copy here the letter which was sent from Auckland on the 14th June, 1869 :—

“Friends, all the Maori chiefs of this island,—Hearken all of you. This is an impulse of the mind, caused by the sadness of the heart on account of the troubles which have not been solved during the year which is passed, even up to the present day to the time of the arrival of the ‘white crane flying once in a lifetime,’ the son of our Queen at our island—Aotearoa. Therefore, we have thought on this the 14th day of June, 1869, to go back to and revive the good system laid down by the meeting at Kohimarama in 1860. The reviving of it is this, that all the wise chiefs of each tribe should meet in order that Kohimarama may be commenced again in this year which is coming, because the course of action of our friends who have been selected to carry on affairs relating to the Maoris is not clear to us. We have not heard what they did during the session of Parliament when they first took part in carrying on affairs. On that account we have thought that there should also be an Assembly for the Maoris. When the subjects have been dealt with by the Assembly of those chiefs who have met they should be submitted to the General Assembly of the Government of New Zealand, that the justice and propriety of the matters laid down by the Maori Assembly may be considered by them.

“But the Maori tribes should collect money to sustain that Assembly, that it may grow up.

“Sufficient from us, the Maori chiefs, whose names are hereunder written.

“TAMIHANA TE RAUPARAHA AND OTHERS.”

There were many other persons who wished to, but did not sign.

No. 2.

Mr. HALSE to TAMIHANA TE RAUPARAHA.

To TAMIHANA,—

Wellington, 24th September, 1869.

Friend, salutations. Your letter dated 20th July, suggesting that another conference should be held similar to the one held at Kohimarama in the year 1860, has been shewn to Mr. M'Lean, and I am to state that the Government will take the matter into consideration.

From your Friend,

Tamihana Rauparaha, Otaki.

H. HALSE.

No. 3.

The Hon. D. POLLEN to the Hon. the COLONIAL SECRETARY.

General Government Offices,

SIR,—

Auckland, 11th August, 1869.

I have the honor to transmit herewith a letter from Aihepene Kaihau, of Ngatiteata, relative to recent events at Tokangamutu. Aihepene was not present at that place, but had sent his people with a present of dried fish to the King previously to the meeting.

I enclose also a memorandum handed to me yesterday by Mr. Mellsop, R.M., of certain statements made to him by Ropata Kaihau, brother to Ahipene. He has just returned, and is the man who brought the message from Tawhiao to Wiremu Te Wheoro which that chief reported in his letter transmitted with memorandum No. 368, of date August 7th instant. I beg leave to direct your attention to the statement of Ropata, relative to the mode in which the *Heitiki* of greenstone, said to have been worn by Te Kooti, came into the possession of Mr. Searancke.

I have, &c.,

The Hon. the Colonial Secretary, Wellington.

DANIEL POLLEN.

Enclosure 1 in No. 3.

AIHEPENE KAIHAU to the GOVERNMENT.

TO THE GOVERNMENT,—

Tahurangiara, Waiuku, 3rd August, 1869.

Friends, salutations. A man has come from the Hauhaus—from Tokangamutu—to bring word to me of the arrival of Te Kooti at that place. The reason of his coming was to kill the Europeans, the Friendlies, and the Hauhaus, and throw down their flag-staff, and take the kingdom to himself, to disallow the Hauhaus worship that it may cease, but that all men should kneel to him, and the Kingites bow down to him; that he (Te Kooti) be chief of the Maoris and Europeans, because these two races he would single-handed subdue, as he said when he arrived at Tokangamutu. His ideas were not accomplished, his measures were not carried out, and he became afraid because the measures of Tawhiao had taken a contrary direction. The Waikato had also been requested to remain quiet, and the Ngatimaniapoto. The flags were hoisted as a challenge to Te Kooti and party to go and cut them down. If so, they would have suffered by being killed by the Waikatos; Ngatimaniapoto also desired to kill. It was Manuwhiri who overruled, and they were saved. Manuwhiri's word went forth: Do not kill, but wait; when a child or an old man is killed outside on the roads, then he (Te Kooti) must die for his wrong.

Te Kooti's army were not allowed to enter the houses—they were left to walk on the roads, and sit in front of the dwellings—the houses being filled with the men of the place and the outhouses occupied by the women. His (Te Kooti's) occupation was to walk about to no purpose, and he was left to express his vexation in vain—the Waikatos were not startled, and Manuwhiri did not speak to him, and Tawhiao went out of the way to Harihari; he was not well disposed towards Te Kooti, and went to his councillors to consider what punishment his presumption deserved.

For six days Te Kooti urged Tamati to agree to his proposals, but he did not answer him. Manuwhiri gave utterance to only one speech to Te Kooti, which was this: "Presently you will be made to return back by the same road you came hither, and your sword will in a short time fall to the ground, your hands will tremble, and your body will lie flat on the earth." The Waikatos are waiting for his departure; he will suffer. When he passed to Tokangamutu, the Arawas went and guarded his rear. His boasting is great. His army numbers 400; the Waikatos are 800, besides those at Kawhia, 600, making together 1400.

Te Kooti's intention to fight was not carried out; he was afraid lest he should be consumed by the Waikatos and Ngatimaniapoto.

This is to shew the proceedings of the Waikatos, which have become good and clear. There are no ultra-fanatics; the authority of the chiefs is suppressed, and insolence put down; all plans are made one, and he alone (Tawhiao) has the rule. Formerly, this and that man presumed to carry out their own plans; thence they were wrong. Now only are their plans good and clear.

The Ngatiteata have not yet come back; they are still waiting at Tokangamutu for the departure of Te Kooti, when they will return. This is all. It is finished.

From your friend,

AIHEPENE KAIHAU.

Enclosure 2 in No. 3.

Statement by ROPATA KAIHAU.

MEMORANDUM of Statement made at Waiuku 7th August, 1869, to Charles Mellsop, R.M., by Ropata Kaihau, who has been to Tokangamutu with the fish, and returned during the week.

Te Kooti's force amounted to 340 men—sixty of his own followers, the rest from the Urewera and other tribes. His conduct and bearing towards the King party was insolent and presumptuous, demanding to be acknowledged King in place of Tawhiao, Hauhausism to be set aside, and his God received. He expressed contempt and hatred to the Europeans; that he had been made a prisoner wrongfully, but his god had delivered him, and he would utterly destroy all who came in his way. If the Waikato consented, he would go direct to Auckland with his men, regardless of the danger, being confident he would succeed.

The Waikato and Ngatimaniapoto were armed and ready to prevent an attack on any of the Waikato settlements. Tawhiao would not consent to have the peace of Waikato disturbed by Te Kooti; that if he could not make peace himself with the Europeans, he was not willing to have more fighting with them, and wished to live in peace. Te Kooti's party fired a volley in derision towards the King party, and he (Ropata) became so excited that he prepared for action, and called upon the assembled Waikato to return the fire, and he would have Te Kooti's head and take it to Waiuku, where he would drink rum with the proceeds. Manuwhiri and Waikato agreed, but Tawhiao, when consulted, said he had given his word Te Kooti should not be injured by him; he must keep his word. Ropata says he is quite sure it is *the* Te Kooti from the Chatham Islands, he having known him well at the Three Kings; he was close enough to see the gun-shot scar near his ankle. Ropata had been presented by a Ngatimaniapoto chief with a greenstone ornament that had been worn by Te Kooti, and which, at Mr. Searancke's solicitation, he had let him have. He states Rewi is not mad, but infatuated by Te Kooti. Ngatimaniapoto and Waikato are angry with him.

Aihepene stated that Tawhiao had sent for his sons Kerei and Henare to go and reside with him. He returned an answer that if peace was made he would have no objection, but at present he could not agree to it. On being asked by you what was the reason he did not make peace, seeing he professed goodwill towards the Europeans, Ropata, Hori, and Aihepene answered:—There is a grave cause at present; that Tawhiao had not discovered the cause of his suffering ("mate"); that he was still pained at the loss of so many chiefs of Waikato. Although he did not now wish to fight with the Europeans, he had proclaimed "the right to the right, and the left to the left"—*i.e.*, he wishes the Friendlies to separate from the Europeans, and all to join him at or about Tokangamutu, including the Ngapuhi, Rarawa, Arawa, and all other tribes. While mixed with the Europeans, he could not see from which the wrong

proceeded; but when separated he would see from which side the wrong proceeded. If Maoris injured Europeans, they should be punished; but if Europeans injured the Maoris he would then be enlightened as to his present suffering, and that the Europeans were the cause of the war in the Waikato; "and then!" they said, which from their tone and manner signified he would have revenge.

The White Cliff murderers are at present at Tokangamutu. The whole of Ngatiteata are invited there.

Late this evening Hori Tauroa stated to me that Aihepene's statement about his sons did not correspond with his actions, for he had sent his own daughter as a wife for Tawhiao, and two of his late brother's daughters as wives for some of his people, at the same time he sent the fish.

No. 4.

The Hon. Mr. M'LEAN to WIREMU KINGI WHITI.
 FRIEND WIREMU KINGI WHITI,— Wellington, 8th September, 1869.

Salutations. Many have been the years of our separation the one from the other. You have been living in the dwellings of your fathers, and I have been living at Ahuriri. My hope is that we shall at length meet. My regard for you still continues.

To Wiremu Kingi Whiti.

From your friend,
 DONALD M'LEAN.

No. 5.

The Hon. Mr. M'LEAN to WIREMU KINGI MATAKATEA.
 FRIEND WIREMU KINGI MATAKATEA,— Wellington, 8th September, 1869.

Salutations to you and to Marara. Wiremu, my desire is that you should exert yourself to cultivate the land for food at Umuroa, and also that you should commence flax-dressing at Waiwiri, for sale to the Europeans.

Let the days of idleness be days of the past. Turn now your thoughts to works which will be beneficial, and which will enrich the body.

To Wiremu Kingi Matakatea,
 Umuroa, Taranaki.

From your friend,
 DONALD M'LEAN.

No. 6.

APORO TIPITIPĪ to the GOVERNMENT.
 TO THE GOVERNMENT,— Whakatane, Bay of Plenty, 17th September, 1869.

Friends, salutations. This is to inform you that on the 17th day of September the chiefs of the District of the Bay of Plenty assembled at Whakatane.

The chiefs who called the meeting were—

Hohaia Matatehokia
 Meihana Koata
 Kaperiere Tamaiarohi
 Hoani Titirahi
 Iharaira Matahira
 Rewiri
 Himiona Tehe
 Wepiha Apanui
 Kawakura Te Kowha
 Kepa Toihau
 Apanui

The chiefs who assembled were—

From Tauranga,
 Enoka Tokaohu
 H. T. Clarke
 From Rangitaiki,
 Whariki
 W. Whatapapa
 Tutere Te Himurewa
 From Tarawera,
 Rawiri Kirirape
 Te Watene
 From Te Awa o te Atua,
 Arama Karaka Mokonuiarangi
 Wikiriwhi Te Tuahu
 Henare
 Mehaka
 Mikaere Tukutahi
 Metara Te Tai
 From Maketu,
 Petera Te Pukuatua
 Rota Rangihoro
 Te Puehu

Menehira
Retireti Tapihana
Taiapo Te Waiatua

From Te Rotoiti,
Te Waata Taranui
Rewiri Manuariki
Hona Te Hauiti

From Ohiwa and Opotiki,
Wi Maihi te Rangikaheke
Tamati Hapimana
Aporo Te Tipitipi
Major Mair

From Torere and Te Kaha,
Wiremu Kingi
Wetini Hokimoana

And also other chiefs of the District.

When they were all assembled in the house, it was put to the vote and Kaperiere Tamaiarohi was chosen Chairman of the Committee.

Hohaia Matatehokia proposed the subjects for discussion :—

- 1st. That the men of this district be enrolled as volunteers to the number of six hundred men (600).
- 2nd. That the Native Chiefs be officers, and that there also be some European officers as companions for the Native officers.
- 3rd. That the lands of the Hauhaus outside the Governor's boundary (confiscated land) be given to these tribes.
- 4th. That Tareha should cease to represent them in the Parliament, because his way of acting is not clear, but that another person be put in his place.
- 5th. That the District of Katikati (Tauranga) be included in this district (Eastern division), in order that Tauranga may be represented by one individual.
- 6th. It is for the Government to call all the Native Chiefs of this island to assemble together in one place, as Governor Browne did at Kohimarama.

These were the resolutions discussed by the Committee, and were put by the Chairman. They were assented to.

This is a showing to you the resolutions which were discussed and assented to by the Chiefs of this Committee. Do you also put forth your thoughts—that is, do you consent to the things we have settled upon.

Sir, do not be disdainful (or regard slightly), but seriously consider them in your heart, and give them effect.

Enough from the Committee of the Bay of Plenty.

From your servant,

From Aporo Te Tipitipi.

No. 7.

The Hon. Mr. M'LEAN to HOHAIA WAIKATO.

To HOHAIA WAIKATO,—

Wellington, 13th September, 1869.

Salutations to you. Wiremu has sent me your letter that I might read it: I was very much gratified at reading your words.

Salutations to you, the man who has been to England, and seen the works of that place, together with Hongi. I hope we shall have an opportunity, you and I, of talking over the subject of your letter when I visit your village.

From your friend,

DONALD M'LEAN.

No. 8.

Hon. Mr. M'LEAN to TE MAMAKU.

FRIEND TE MAMAKU,—

Whanganui, 16th September, 1869.

Salutations. It is now many years since I last saw you, on the occasion of a journey which I made down the Whanganui River. I remember the conversation we had together in the evening, when you said, "The moss does not grow on the small trees of the forest—on the *ngaio*, or on the *koromiko*, or other trees of no value; the moss grows only on the *totara*, on the *kahikatea*, and on other large trees." This was a simile used by you in reference to your grey hairs. At that time I was a young man; now I also have grey hair. It is for you to see the morrow on which we shall again meet. I am surprised at the length of time which has elapsed since we last met. I have made constant enquiries after you.

From your friend,

DONALD M'LEAN.

Te Mamaku, Upper Whanganui.

No. 9.

The Hon. Mr. M'LEAN to PEHI TUROA.

FRIEND PEHI,—

Whanganui, 16th September, 1869.

Salutations to you, to Tahana, and to Topia. The report of your desires has reached me. I also am very desirous that we should see each other: many years have now elapsed since we last met. It

is gratifying to me to know of your decision that Whanganui shall remain in peace.

There is but one thing now to cause trouble amongst us, and that is Te Kooti, who is going about doing his work of murder. You, however, have done right in expelling that man, as Matutaera also expelled him when he went to Waikato.

My friends, do not allow murders and other mad violent deeds to be committed in your district, because you have hitherto been looked upon as a tribe of chiefs.

It is well that we should arrange a meeting to be held in summer, that matters may then be talked over, and also that I may again see my former friends.

To Pehi Turoa, Upper Whanganui.

From your friend,
DONALD M'LEAN.

No. 10.

WIREMU PUKAPUKA to the Hon. Mr. M'LEAN and the Hon. Mr. Fox.
Te Kuiti, 23rd September, 1869.

To Mr. M'LEAN and Mr. Fox,—

Friends, salutations to you both. I have arrived here at Te Kuiti. I have heard the talk of this place. This is the word—that this person Te Kooti should be disapproved of by both peoples within and without, throughout all parts of the island, because this man Te Kooti has become very wicked. The name of Tawhiao is not over (or is withdrawn from) this man—*i.e.*, this man is not acknowledged now by Tawhiao. Tawhiao's connection with him has been washed clean from him (Te Kooti).

That is all upon that subject. Do you hearken. Men have been killed by Te Kooti at Taupo. On the 7th day of September those men met their deaths; they were killed by Te Kooti. The men were Taurira, Te Whatu, Rini, and Mita. It is quite true that these men were killed.

Taurira belonged (here) to Waikato, Te Whatu belonged to Taupo, Rewi was of Ngatipikiahua, and Mita was of Ngatiawa. These were all.

This is another word. Do you two listen. Rewi has been detained by Topia. He is living at Whanganui; he was not taken by Te Kooti to Taupo; he was detained by Topia at Whanganui. He is at present residing there.

This is another communication. I am going to see Rewi at Whanganui. Sufficient.

WIREMU PUKAPUKA.

No. 11.

The Hon. Mr. M'LEAN to CHIEFS of NGAPUHI.

FRIENDS, CHIEFS OF NGAPUHI,— Wellington, 11th October, 1869.

Salutations. I have received your letter of the 5th of August. I am pleased with your words, and I have a great desire to go to the Bay of Islands, that I may see you, the chiefs who have been firm in your allegiance to the right for many years past. Your friend, Maning, will visit you before long, and will talk to you; he and I have had a long talk about you here.

I intend to accompany the Governor, who will visit Auckland shortly.

The Chiefs of Ngapuhi, Bay of Islands.

From your friend,
DONALD M'LEAN.

No. 12.

The Hon. Mr. M'LEAN to MATUTAERA.

FRIEND MATUTAERA,— Wellington, 11th October, 1869.

Salutations. A report of the course of action you have pursued with reference to Te Kooti on his visit to Waikato has reached me here.

I am pleased that you have sent Te Kooti back, but I am grieved that Te Heuheu and Rewi have joined him.

Salutations to you and to your parent, Tamati Ngapora.

To Matutaera, Tokangamutu, Waikato.

From your friend,
DONALD M'LEAN.

No. 13.

Mr. COOPER to TAMIHANA TE RAUPARAHA.

FRIEND,— Wellington, 13th October, 1869.

Salutations. I have received your letter dated 11th instant. We have news from Taupo. 50 of the Hauhaus have fallen; their bodies have been counted. On our side four have been killed, of whom one is a European officer, and two Maori officers: four Maoris have been wounded.

There is no word yet about the Pakakohi. The only word so far is the word of the law, that is that they shall die for having levied war against the Queen; but the Governor has the power to ameliorate the sentence, and it is said that he will do so. His word, however, has not yet been received from Auckland.

From your Friend,

To Tamihana Te Rauparaha, Otaki.

G. S. COOPER,
Under Secretary.

No. 14.

WI TAKO NGATATA and others to the Hon. Mr. Fox.

To Mr. Fox,—

Waikanae, 21st October, 1869.

Salutations to you and your Council. The greeting ends, and the word commences. This is the second letter which we send to you and your Council. The heart prompted us to send a second word to you about these prisoners, that they may not be sent away to the islands of the sea, but that they may be left in Wellington. Their being left to remain in our presence is in itself a great punishment for them. Do not allow yourself to think that it is for you alone, for the Europeans, to look after them, it is rather for us both. Sir, if the words of this letter are clear in your opinion, the final decision rests with you. Do you inform us, that is the whole tribe who make this application to you, that they will be allowed to come ashore here, that is to say in Wellington. Let the prisoners at Kawau, at Wellington, and at Chatham Islands be sufficient for you. Let those be enough for you. But now let me have our relatives. Peaceful thoughts will eventually grow up in them, because the relatives are close at hand who will inform them of all good and proper matters.

Sir, favorably consider these words of ours to you. This ends here.

Your loving friend committed these thoughts to writing.

WI TAKO NGATATA, and others,
And all the Runanga of Ngatiawa.

No. 15.

The Hon. Mr. Fox to WI TAKO.

To WI TAKO,—

Wellington, 6th November, 1869.

Friend, salutations. I have received your letter containing a request from yourself and your friends relative to the Pakakohi that they should not be taken away, but that they may be left here in Wellington.

The Government is extremely sorry that it is not able to comply with your request, the request of one held in such esteem as you are ; but on this occasion the thing is impossible.

Had this been the first offence of those men, their sin might possibly have been forgiven, but this is their second offence, and if they are not punished how can the dignity of the law be sustained?—and evildoers will not fear it.

Do not forget, however, that these men are punished, not in revenge for those who have been killed, but in order that others may be restrained from fighting against the Queen's authority, and that a man harbouring such thoughts may reason thus with himself, "I shall probably be treated as the Pakakohi have been treated," and he will, therefore, remain quiet.

Those men were formerly in rebellion, and we took their land as payment. That fighting came to an end, and we condoned their offences ; and further we said to them, "Come and let us together occupy the land in peace." The Pakakohi did not abide long by that agreement of theirs, and only a short time elapsed before they went to swell the ranks of the cannibal. Thus these people have committed two great offences, for which they deserve death, and therefore they will not now be pardoned.

Do not suppose that they are to be badly treated at the place to which they are to be sent ; they will not be treated in any way different from the European prisoners with whom they are to be imprisoned. This is all

From your sincere friend,

WILLIAM FOX.

Wi Tako, Waikanae.

No. 16.

The Hon. Mr. M'LEAN to MAORI CHIEFS.

FRIEND,—

Auckland, 12th November.

Salutations to you. I have written you this letter to inform you that I have been on a visit to Waikato. I went there in consequence of a wish expressed by Rewi Maniapoto, Tamati Ngapora, and the chiefs of Waikato to see me.

It was on the 9th day I started for Pahiko. It is a settlement on the south side of Hangatiki, about seven miles distant from Tokangamutu. Before I arrived, the chiefs of Waikato and Ngatimaniapoto had assembled to meet me. It was then they began to address me. I cannot give you full particulars just now, but I will send it to you when it has been printed.

My opinion of the speeches delivered by them is this : that before long the sun will shine over the whole of this island. The chief thing accomplished at this meeting has been the promise made by chiefs at Te Kuiti to unite with us in putting down the troubles now existing in this country, to cause fighting to cease, and to prevent any more murders from being committed.

DONALD M'LEAN.

Copy of the above addressed to each of the following chiefs :—

Tamihana Te Rauparaha
Hohepa Tamaihengia
Mete Kingi
Meiha Kapa
Hone Pihama
Wi Tako
Wiremu Kingi Matakatea
Te Mokena Kohere
Ropata Wahawaha

Raniera Kawhia
 Te Hotene
 Hirini Te Kani
 Ihaka Whaanga
 Paora Te Apatu
 Karaitiana
 Te Hapuku
 Renata Kawepo
 Tareha
 Wikiriwhi Matehe
 Te Matenga Tukareaho
 Te Pokiha Matene and Ngatipikiao
 Petera and Temuera and Ngatiwhakaue
 Wikiriwhi Te Tuahau and Tuhourangi
 Arama Karaka and Ngatirangitihi
 Hohaia Matatehokia and Ngatipukeko
 Wepiha Apanui and Ngatiawa
 Wi Parera and Enoka and Ngaiterangi
 Hori Tupaea
 Te Hoterene Taipari
 Taipari
 Rapana Maunganoa
 Te Karauna and Riwai Te Kiore and all Ngatimaru
 Meha Te Moananui
 Paora Tuhaere
 H. Tipa and Te Otatu
 Rapata Pokiha
 Taraia Ngakuti and all Ngatitamatera
 Kitahi Te Taniwha and Ngakapa Whanaunga and all Ngatiwhanaunga
 Te Hira Kake
 Hoera Te Whareponga
 Poihipi Tukairangi.

 No. 17.

WIREMU PUKAPUKA to the Hon. Mr. M'LEAN.

FRIEND MR. M'LEAN,—

Alexandra, 12th November, 1869.

Salutations to you. We have arrived here safely this evening. I have arranged for a house for Te Hura; it is the house belonging to Te Mokena. The whole of the four rooms were placed at our disposal, with all the furniture therein. The sum of five pounds, which was given by the Government, I have laid out entirely in food for them. There were, besides, two pounds ten shillings of my own money expended, which I handed over to Te Hura. Sufficient of this. I have heard from the children of Louis Hettit, that Te Kooti, with forty men, had dispersed into the mountains, and that his brother-in-law, Te Waru, had left him with sixty men, had abandoned the fighting, and was on his way to the Kuiti; but when I arrive at the Kuiti myself, I shall be better able to ascertain the truth or otherwise of this statement. I will then write, and put you in possession of all the particulars.

WIREMU PUKAPUKA.

 No. 18.

The Hon. Mr. M'LEAN to MANUWHIRI.

FRIEND MANUWHIRI,—

Auckland, 16th November, 1869.

Salutations to you. The request you made to me, although one of great weight and responsibility, is complied with—that is to say, the release of Te Hura and his companions.

Wi Te Pukapuka will conduct them safely to you.

I am now engaged in considering the subjects we talked of while at Pahiko.

There were, besides those we talked of, other subjects which I had desired at the same time to express to you; but I determined to postpone it, and allow it for the present to remain as part of the whole matter between us, to be considered during the days and nights that are yet to come.

Your friend,

DONALD M'LEAN.

To Manuwhiri, Te Kuiti.

 No. 19.

MANUWHIRI to the Hon. Mr. M'LEAN.

Mr. M'LEAN,

Te Kuiti, 16th December, [Nov.?] 1869.

Salutations to you. Te Hura has arrived. I was in doubt as to whether the evil spirit still

possessed him, and that was why I asked you to let him come by way of this place, in order that I might know what his thoughts really were. Enough on that point.

Now only is the way open. I said so before, and felt assured that you still had a word which had not been made known to us, and for which we are anxiously looking out.

Enough ; I await your reply.

MANUWHIRI.

No. 20.

The Hon. Mr. M'LEAN to MANUWHIRI.

FRIEND MANUWHIRI,—

Auckland, 30th November, 1869.

Salutations to you. Your letter I have received safely. It has thrown great light upon the subject. The way is now opened for us both (to consider the different points at issue). The meaning and intent of the following words, which I addressed to you, viz., "That there still remained thoughts and ideas to be freely discussed," was this: It seemed to me that so much had taken place since we last met which had to be talked over, and which could not be said within the compass of a letter, that I thought an opportunity might offer presently, when we might spend several nights and days in talking those matters over (with advantage).

Now, however, that we have seen each other in person, it has been the means of reviving those feelings of respect for Potatau, Te Wharepu, and other chiefs who have gone to the place of the dead, and to you also, one of the same rank of chiefs, who yet survive. Now, then, let our discussions on this occasion be of the same friendly nature as when we used to sit together under one roof, in days past.

To Manuwhiri, Te Kuiti.

From your friend,

DONALD M'LEAN.

No. 21.

WIREMU PUKAPUKA to the Hon. Mr. M'LEAN.

To Mr. M'LEAN, Native Minister,—

Te Kuiti, 18th November 1869.

My wish is to inform you that on the 3rd day of December I propose to pay a visit to see Wahanui and Tawhana, so that I may hear what their opinions are with reference to what Rewi said to you. The proverb says—"That high as the heavens are they may be reached by good works ; broad as the land may be, peace can easily cover the whole surface." This is my figurative language which I now address to you.

As soon as Te Heuheu arrives in Auckland please to let me know.

Four friend,

WIREMU PUKAPUKA.

No. 22.

The Hon. Mr. M'LEAN to WIREMU PUKAPUKA.

FRIEND WIREMU,—

Auckland, 30th November, 1869.

Salutations. I have received your letter of the 18th instant, informing me of your arrival at Alexandra, and of the report that you heard of the separation of some persons from Te Kooti's work. Friend, your words are good ; when you arrive at Tokangamutu send me another letter. I suppose Rewi is either there or at Tuhua. I have no news to tell you. Te Heuheu will be here soon, either to-morrow or the next day.

To Wiremu Pukapuka, Tokongamutu.

From your friend,

DONALD M'LEAN.

No. 23.

WIREMU PUKAPUKA to the Hon. Mr. M'LEAN.

FRIEND M'LEAN,—

Te Kuiti, near Tokangamutu, 12th December, 1869.

Salutations to you. Your letter has come safely to us. Rewi is still here. He has no intention of going at present to Tuhua.

On the 12th of this month Aporo was sent from here to see Te Kooti, but it is difficult to understand the mind or the intentions of that man.

This is another subject. Friend, I have returned from Mokau. I have seen Ngatimaniapoto, and there is nothing new in that quarter. I myself am attending the Native Land Court at Hamilton, with reference to lands which are immediately in the district of Otorohanga. These were the lands that were brought before the Native Land Court by some of the Government Natives. The proceedings of these people have given Rewi great annoyance. When you have received this letter send me a reply.

To Mr. Mr. M'Lean.

WI PUKAPUKA.

No. 24.

The Hon. Mr. M'LEAN to REWI.

FRIEND REWI,

Auckland, 16th November, 1869.

Salutations to you. This is to acquaint you, that Wi Te Pukapuka is now on his way back to you, taking with him Te Hura and his companions, numbering in all ten persons.

I am now engaged in carrying out the wish expressed by you at our meeting at Pahiko. I have already written to Matene and Ihakara on the same subject, and a letter has also been written to Te Poihipi.

Wiremu Te Pukapuka will point out to you the boundaries within which Te Kooti is to be followed up. If Te Kooti should come within your district, it will then rest with you to look after him.

There remains still another word, which I shall not for the present declare to you.

From your friend,

DONALD M'LEAN.

No. 25.

The Hon. Mr. M'LEAN to MANUWHIRI.

FRIEND MANUWHIRI,—

Auckland, 30th November, 1869.

Salutations to you. The Natives, as well as the Europeans of the Thames, have requested me to pay a visit to Ohinemuri to enquire into and regulate a system by which the gold of that place might be worked; but what I think is this, that you and your son (Tawhiao) might address a word to Te Hira Wharewhenua, or to myself; that I, being a stranger to that district, might be rightly informed thereon, and also with reference to your own views as regards those diggings—I mean the gold only, leaving out the question of the land itself. I propose to go over to hear what the people of Hauraki have to say.

From your friend,

DONALD M'LEAN.

To Manuwhiri, Te Kuiti.

No. 26.

The Hon. Mr. M'LEAN to TE TIRARAU.

FRIEND TE TIRARAU,—

Auckland, 15th November, 1869.

Salutations to you. You are in possession of my views in regard to Waikato—I mean with reference to the request I made, that you would give me your opinion as to the peace-making at Waikato—we having seen each other and talked together face to face. The principal thing that was said at the meeting was an expression of the wish of Rewi Maniapoto and Tamati Ngapora, and the chiefs of the Waikato to see me.

On the 9th day of the month I proceeded to Pahiko, a settlement a little to the southward of Hangatiki, about eight miles from Tokangamutu. Before I arrived there, the chiefs of Waikato and Ngatimaniapoto had assembled to meet me.

Having gone through the usual salutations, we talked at length on the subject before us. I cannot now give you the whole account of what was said, but as soon as it is printed I will send you a copy.

As far as I was able to judge, all that was said seemed to me to be satisfactory. It may be the means of restoring light and peace to this island.

The principal thing that was settled and arranged was this: That they would join and assist us in putting down the troubles of this island—to stop any more fighting, and to prevent any more murder being committed.

Your friend,

DONALD M'LEAN.

To Te Tirarau, Te Wairoa, Kaipara.

No. 27.

TIRARAU and APERAHAMA TAONUI to the Hon. Mr. M'LEAN.

FRIEND MR. M'LEAN,—

Te Wairoa, Kaipara, 2nd December, 1869.

Salutations to you. Your letter of the 15th November, 1869, has arrived. You desire that some expression of opinion should be given as to the clearness of the peace-making at Waikato.

It is well, inasmuch as peace-making does not affect one individual only; nor does evil affect only one person.

This is an expression of opinion regarding the peace-making at Waikato.

You know the arrangement made when the Government was first established in this island.

It was that the sovereignty over the islands of New Zealand was ceded by the Confederation, who were the principal Chiefs; this is what we at the northern part of the island acknowledge. It was this attempt to unite the tribes [Kingism] which occasioned this evil and this suffering.

Your second suggestion is that Waikato should unite to put down evil and suppress outrage. This is the opinion regarding that—Waikato commenced the fighting, and therefore Waikato should commence the peace-making.

This is clear—That if peace is made with those who commenced evil, peace should be made with all. Then your words will be fulfilled when you say this: Perhaps light will return to this island.

Perhaps these are presumptuous words we have addressed to you.

TIRARAU.

APERAHAMA TAONUI.

No. 28.

TE RANAPIA KAHUKOTI to Mr. H. T. CLARKE.

FRIEND MR. CLARKE,—

Hairini (Tauranga), 4th December, 1869.

Salutations to you. Friend, here is a word I have heard, which I send that you and Mr. M'Lean may see it. On the 8th November, Pomare, a Hauhau, left this for Aotearoa. When he arrived there, there also arrived Te Kani, a Hauhau, from the southward. He came from Taupo, from Te Kooti, to bring the news of the arrival of Titokowaru, of Taikomako, of Tohu, and Whiti at Taupo, in order that Ngatiraukawa and Waikato may hear. He was sent by Te Kooti to watch Taupo, so that he (Te Kooti) might be free to go elsewhere, for that God had cursed Tauranga. Now, Te Kooti has said that Tauranga has been given into his hands by his God. It is an established fact that his people are at Taupo.

Now this is another word; it proceeded from the presence of the King. That word declares that peace cannot be made. Another word is that the sword will be uplifted. The King sympathises with Te Kooti. The King has said to Waikato, what harm is there in fighting?

The day upon which Pomare came down to bring this information was on the 1st December. It was for the purpose of placing me in possession of these facts.

Friend, Mr. M'Lean, salutations to you, whose every endeavour is to clear away the troubles that surround us.

TE RANAPIA KAHUKOTI.

No. 29.

MOIHI TAWHAI and Others to the Hon. Mr. M'LEAN.

To our Friends, the GOVERNOR and Mr. M'LEAN,—

Waima, 16th October, 1869.

Salutations to you under the protection of the laws of our Queen.

This is a request from us, from the Chiefs whose names are attached to the last paragraph hereof, that you and the Government should give effect to the rules (laws) of our settlement of Waima and Te Taheke.

The reason of our making this earnest request is the persistence of some Natives, and Europeans also, in trampling upon the regulations of our district, agreed upon by the whole tribe in the year 1862.

The fault of the Europeans is the sending of spirits to the natives of our district to sell, leaving behind the places allowed by the law as deposits for that bad drink—spirits—coming to Waima, to the place where we are laying down plans, by adopting which we may increase and become prosperous, and benefit our children, under the laws of our Queen, and in the faith of our Lord Jesus Christ. It is but a short time since spirits were brought to our district as if to trample on the laws of Waima. Those people, when they came, went straight away to break the windows of the house of our minister, Mr. Rowse. We had an investigation according to the system of Native runangas, and punished them by imposing a heavy fine, in order that they may know in their hearts that the just laws of the Queen take cognizance of their evil doings.

Our second request is that you should recognise the judicial proceedings of our Native runanga. The judicial proceedings of our native runanga are the carrying out of the laws given forth by Governor Browne; that were translated by his direction, and those that were translated by Sir William Martin, and printed at Taurarua. The reason why we desired the whole tribe to take part in this administration over us all is from our desire to include the men who are inclined to be troublesome, that they may take part in administering the laws over the whole tribe, and that they may know in their hearts that the just laws of the Queen can subdue their proud hearts.

There are many upstart men in our three hapu of Te Mahurehure, of Ngatipakau, and of Ngatihau, who have become peaceable. They now know that making disturbances is an evil work. There are but few upstarts left.

Should you, that is to say the Government of New Zealand, grant this request, those upstarts will greatly fear.

The crimes which are beyond the power of the Native runanga to settle can be referred to our Resident Magistrate (Mr. Williams) for his judgment.

That is all we have to say.

MOIHI TAWHAI.

And Seventy-one Others.

No. 30.

The Hon. Mr. M'LEAN to MOIHI TAWHAI.

Auckland, 16th December, 1869.

To Moihī Tawhai and to those others of his friends who addressed the letter to the Governor and myself,—

My friends. Salutations to you. Your letter dated the 16th of October has been received, in which you represent, and at the same time condemn, the practice of selling spirits within your districts. Your condemnation of this practice is truly correct, for the use of this drink is in itself the source or cause of much suffering and trouble with all men.

My mind has been anxiously engaged in devising means whereby the excessive drinking of spirits amongst the people can be stopped. It has been said by some that the Natives drink to excess in consequence of the restrictions that have been put upon the sale of it to the Natives while the use of it was being permitted to the Europeans, and that if the restrictions were removed there would be less drinking among them.

Others again say that the only way to stop it would be to impose very heavy penalties upon all persons who sell spirits without the sanction of the law, who sell, in fact, illicitly, and in defiance of the law.

Now then, the Government is anxiously enquiring which of the two courses would be the best one, as a means whereby to put an end to this great evil.

I have also addressed a letter to the Superintendent of this Province inviting his attention to this subject, with a view to devising some good means whereby this great evil which is now doing so much injury to the white man and the Maori should, if possible, be stopped.

I have delayed replying to your letter till after the election of the Superintendent was over, so that I could then officially address him with reference to some law for governing the sale of spirits at the public houses, and to lay before him your letter on the same subject.

From your sincere friend,
DONALD M'LEAN.

No. 31.

PAORA TUHAERE to the Hon. Mr. M'LEAN.

To Mr. M'LEAN.

Orakei, 13th December, 1869.

Friend,—Salutations to you. My letter to you is this: It is in reference to a note which I have received from Tamihana Te Rauparaha, requesting me to ask or consult you about a runanga, or meeting, similar to the one held at Kohimarama for the chiefs of this island.

Now, my friend, in the opinion expressed by Te Rauparaha I agree, and in his request that I should make it my business to consult with you. My own opinion is this, that the meeting at Kohimarama was a good thing, and that the arrangement which you and Governor Browne then made (had it continued) was being better understood. Had the assembly of chiefs been kept up none of the disturbances which have arisen in this island would have taken place.

When Sir George Grey came he discontinued this meeting, which would have thrown so much light upon us all, and entered into a war of trouble, which has brought so much confusion on the country.

It is for this reason that we have thought whether it would not be a good thing to renew this meeting, and see whether some good may not come out of its proceedings. I think if the chiefs of the islands meet together in this way good would come, leaving it to the Government to lay down the laws or rules which are to govern the meeting.

Now then, what I think is this: That you should give your assent to this work, to arouse it from its slumber, so that the chiefs of every tribe might bestir themselves to collect funds to provide food for the runanga, while the Government on its part would contribute a share. Having made this statement to you, it now remains for you to give or withhold your consent.

PAORA TUHAERE.

No. 32.

ROPATA HURUMUTU to the Hon. Mr. M'LEAN.

FRIEND MR. M'LEAN,—

Otaki, 20th December, 1869.

I have seen your words which you sent to me in your newspaper. I approved of your visit to see Potatau's children.

I am desirous of going to Tokangamutu on account of the word your friend Potatau sent to me in his letter when he was alive. It is good, Mr. M'Lean, to make the sun shine on the country, so that the hope expressed by the Prince may be fulfilled.

From your friend,
ROPATA HURUMUTU.

No. 33.

Telegram from the Hon. Mr. M'LEAN to MANUWHIRI.

To MANUWHIRI, Te Kuiti,—

Auckland, 21st December, 1869.

Friend, Manuwhiri. I am going to see the Ngapuhi; Te Heuheu is going with me, so I have thought it proper to try to obtain information from Te Kuiti about the intention of Te Kooti and Kereopa, that I may go without apprehension of anything happening. The news from Whanganui is that Topia and the men of Whanganui, who act with you, are in pursuit of Te Kooti; no doubt you consider it clear that the Europeans should join in that pursuit at present, for we are acting on the same side in this fighting. I wish you to send me a word in reply.

DONALD M'LEAN.

No. 34.

The Hon. Mr. M'LEAN to MANUWHIRI.

To MANUWHIRI, Te Kuiti,—

Auckland, 21st December, 1869.

Salutations to you. I have received your letter with reference to Ohinemuri. I have been urged by both Europeans and Natives to visit Ohinemuri. I will let you know by letter when I have fixed a time for going there. But the reason that I write to you on this occasion is to ask you whether it is true that Te Kooti is on his way to commence hostilities against you and your nephew, Matutaera. If this be true, now that we have had our talk and understand one another, and if you desire it, the European forces can join, and assist you to settle these troubles; and when this work is done, they can be withdrawn again.

The European force at Taupo is now engaged in finding out where Te Kooti is. This, I think, is the right thing, that we should all unite in endeavoring to put down this evil, so that the light of day may again appear.

Send me a message by the telegraph; Louis Hetit's sons will arrange this for you.

DONALD M'LEAN.

No. 35.

HAMANA TIAKIWAI to the Hon. Mr. M'LEAN.

To Mr. M'LEAN, Minister for the affairs of New Zealand,— Wairoa, 1st January, 1870.

Salutations to you: you, whose work is that of devising means by which the people shall live. We have received your letter, giving an account of your visit to Waikato. I have seen that you have been to that country. Your address to the Waikato (King's party) is a good one, but theirs in reply, was not clear to us, or frank and candid. I gather from the manner of their speaking, that this people will return to their evil doings, since the reply they made to your address was not straightforward or to the point. I take this from the word spoken by Rewi to this effect—That, if Te Kooti made his appearance within his district in a quiet manner, he (Rewi) would not molest him. The interpretation I put on this is, that he will permit him to go abroad undisturbed, as a bold enemy against both Europeans and Natives.

Another word of Rewi's was this: Allow us to remain as we are.—“Let the sun continue to shine, and the rain to fall upon us” (in the disposition that we now are). I interpreted this thus—That he was not willing to listen to or be guided by your advice. This finishes my reply to that portion of your letter.

This is another subject about which I am now going to address you. It is with reference to those Natives who have been taken to Wellington for the purpose of being tried—I mean Tamararo and Hamiora. Should one of them be condemned, it will be right that he should suffer for his crime. On the other hand, if one is spared, let him be sent back direct to me. Let him not go into any other district; it was I that sent him; let him return to me here, at the Wairoa.

HAMANA TIAKIWAI.

No. 36.

The Hon. Mr. M'LEAN to HENARE.

FRIEND HENARE,—

Auckland, 8th January, 1870.

I have duly received your letter of the 7th of December, and have read its contents, which appear to me to be clear and satisfactory.

Now, my friend, these ideas and thoughts are not mine alone; they are the result of our joint and united deliberations, and to you, the chiefs, is due the credit of supporting the laws, which protect alike the white man and the Maori.

The thought is, on your part, a great and good one, which seeks to put down those who commit murder and bring trouble upon the country. When this is accomplished, then indeed will peace be fairly established.

Hence it is that what I have said is true, viz., “That this is a joint act of ours,” to the end that peace may be firmly established throughout the land.

To Henare.

Your friend,
DONALD M'LEAN.

No. 37.

NGATAI RUINGA to the Hon. Mr. M'LEAN.

To Mr. M'LEAN,—

10th January, 1870.

Friend, salutations to you. My address to you is this—it is with reference to the acquisition of Ohinemuri: Let there be no delay. I pay but little regard to the opposition made by Te Hira. The pieces of land which are now held in your hands are mine in my own right. On the day that you reached Ohinemuri you saw that the majority of the Natives were on my side; that is to say, on the side which is willing to give up the management of the gold into yours and Mr. Clarke's hands.

The reason for this proposal of mine arises from the fact that I am an orphan, a widower, and poor; hence it is that I am in search of a benefactor or friend. I therefore have reasoned thus—This is a *new* year; so is this a *new* arrangement for the land. Now, therefore, Mr. M'Lean, you become my friend, and I will become your follower.

Friend, there is an example before us: Shortland is a gold field; out of the opposition that there was, two chiefs took their own course, viz., Taipari and Hauauru, and why was it? Because they had advisers, and their instructor was Mackay.

Therefore have I said within myself, how shall I come out from darkness so as to benefit by the light?

NGATAI RUINGA.

No. 38.

MANUWHIRI to the Hon. Mr. M'LEAN.

Mr. M'LEAN,—

Te Kuiti, 13th January, 1870.

Salutations to you. I have received your letter with reference to the money (two hundred pounds) rent of my lands at Mangere and at Pukapuka.

Now, Mr. M'Lean, hear you. Dr. Purchas was the person who induced me to rent these lands, and I, not understanding these sort of things, gave my consent.

About one year and a half had elapsed when I came away. Some of the rents I had up to this time received, and some I did not receive up to the time the war began; and I left to come here and share the fate of my people.

Mr. George Graham was the first person with whom I talked over this matter. He said to me, “Your lands at Mangere and Te Pukapuka I will take care that the Government shall never, never take from you.”

After this I addressed him on the subject of the rents ; and again after this I was distinctly made aware that the European who rented the land from me had been ejected, and that it was at this time without a tenant, and it was on this account that I determined to address you on the subject. More recently I learned from Louis Hetit that a new tenant was occupying that piece of ground, and hence it is that I have addressed this letter to you, to enquire of you, Mr. M'Lean, by whom this land was rented afresh. My desire is that this piece of land having come back to me again, I shall not rent it again ; but I shall know better when I hear further from you.

I have said almost too much to you this time.

To Mr. M'Lean, Auckland.

MANUWHIRI.

No. 39.

The Hon. Mr. M'LEAN to TAMATI MANUWHIRI.

FRIEND MANUWHIRI,—

Auckland, 7th February, 1870.

I have received your letter of the 13th day of January, relative to the leases of Mangere and Pukapuka.

I have made enquiries about those leases. This one at Remuera, it is from that that the two hundred pounds have been sent to you. One pound a-week is the rent of that property.

The land at Mangere is still in the hands of the European to whom you leased it. The rent is seventy pounds per annum. He states that seventy pounds were received by you at the time you returned south. The remainder is about four hundred pounds still on hand.

This is to inform you about those rents. I am waiting for Doctor Purchas to come here that I may ask him about that rent at Mangere. When he comes I will write again to you on that subject.

From your friend,

DONALD M'LEAN.

I have seen Dr. Purchas. He states that the European is the same (not a stranger) to whom you rented the land at Mangere.

DONALD M'LEAN.

No. 40.

TANA TE WAHAROA to HIS EXCELLENCY the GOVERNOR.

TO GOVERNOR BOWEN,—

Ohineroa, 22nd January, 1870.

Friend, salutation to you, the holder of the last covenant of Governor Grey and Wiremu Tamihana. This is my word to you. Perhaps this command to fight is by you ; if it is yours, I am not willing that my place and all these places should be trampled upon. I am still holding to their conditions, and will not forget them. However, if the command is yours, let the matter be deliberately explained to me. Friend, let the reply to my word be sent hither quickly. Sufficient.

From your friend,

TANA TE WAHAROA TAMIHANA.

No. 41.

The Hon. Mr. M'LEAN to TANA TE WAHAROA.

FRIEND TANA,—

Auckland, 27th January, 1870.

Salutations to you. Your letter of the 22nd this month has been received, and the Governor has seen your word about the peace made between Tamihana and Governor Grey. Well, the Governor is still keeping that peace.

Now, give heed ; The Europeans have no evil intentions towards the tribes who are living quietly. The only one who is being pursued by the European and Maori forces is Te Kooti. You know that he is a murderer, and slays both small and great. Were your father, Tamihana, living, he would not be friendly to that villain, and you will not approve of the evil-doings of that man.

I heard that you were coming to Auckland. It is well that you should come, so that you and the Governor may talk quietly together ; that you may hear his thoughts, and that he may hear yours.

Your friend,

DONALD M'LEAN.

No. 42.

TE HIRA TE TUIRI to the Hon. Mr. M'LEAN and Mr. PUCKEY.

TO MR. M'LEAN and MR. PUCKEY,—

Ohinemuri, 23rd January, 1870.

Friends, salutations to you both. This is a word to you both. Europeans have occupied (or have arrived at) Turangamoana, Hinuera, and Te Wairere. Friends, send back those Europeans, for this land is Hauraki, extending to all its boundaries ; those places are within the boundary of Hauraki. That is all.

TE HIRA TE TUIRI.

No. 43.

The Hon. Mr. M'LEAN to TE HIRA TE TUIRI.

SIR, TE HIRA,—

Auckland, 27th January, 1870.

Salutations to you. Your letter has been received about the Europeans who have gone to Turangamoana, to Hinuera, and to Wairere.

The pursuit by the Europeans of Te Kooti is correct, because he has murdered many Europeans, and Maoris also; on that account the Maoris and Europeans are on their guard against that man. The Europeans have no evil intention towards the Maori of Hauraki. They are quiet.

From your friend,

To Te Hira Te Tuiri, Ohinemuri, Waihou.

DONALD M'LEAN.

No. 44.

The Hon. Mr. M'LEAN to WI TE PUKAPUKA.

FRIEND WI,—

Auckland, 24th January, 1870.

I have received your letter, giving me an account of Te Kooti's whereabouts, and with reference also to the people who are sitting quietly at the Waotu.

I am much pleased with the trouble you have taken, and I request you to continue to put me in possession of what is going on in your part of the country.

The Government will not in any way interfere or molest the people who are now sitting at the Waotu, if they continue to sit quietly and peaceably.

Finally, I request you to continue to write to me, and to furnish me with the news of what is going on in that part of the country.

Your friend,

To Wi Te Pukapuka, Te Kuiti, Waikato.

DONALD M'LEAN.

No. 46.

WI TE WHERO to the Hon. Mr. M'LEAN.

ACCOUNT OF MY VISIT TO TE KUITI.

On the 25th day of January we halted and slept at Hamilton. On the 26th we reached the settlement of Louis Hetit, a European, at Otorohanga. He said to me, "I have received a letter from Manuwhiri, in which he says, 'If the companions of Te Wheoro are natives, then let them come to the Kuiti;' but I said to him (Manuwhiri) that it would perhaps be better if he came and saw you here." Rewi is gone to prevent his people living at Wharepapa and at Aotearoa from joining Te Kooti's people. In the evening Takerei Te Rau and Te Kuri came to see me. They also told me that Rewi had gone to prevent the natives at Aotearoa from joining Te Kooti.

TE WHERO, in reply, said—"Truly; but better still would it be if the whole of the Waikato were to withdraw, or keep from joining or rendering assistance to that man. Then indeed would Rewi be doing good service."

TAKEREI—The Waikatos do not approve of that man. They object to his coming into these parts. Manuwhiri used his influence to deter the Waikatos from joining him.

On the 27th day Louis Hetit and myself started again, and at eight o'clock in the evening we arrived at Te Kuiti. The people of this place had already heard by a messenger who had preceded us that we were on our way, whereupon Tawhiao and his younger brother, Te Huirama, came out some little way to meet us. We met at the end of the main road, and one of the persons who met us said, "Follow close behind us;" but we were not aware that the person who was addressing us was Tawhiao himself.

The residents of the place now stood up to give us welcome, and even the people of the place were unaware that it was Tawhiao himself who was with me as we approached the settlement, for it was dark, and they did not see him leave the settlement to come and meet me.

As we approached near to the village, Tawhiao himself gave the cry of welcome, and then it was that it became known that it was Tawhiao himself that was with us; and we went straight on to the house of Tiaho Te Wherowhero (Sophia), and there we found Manuwhiri, Takiwaru, Makereta Te Wherowhero, Te Tuhi, and several others. Having rubbed noses in the usual Maori style, we entered the house. We saw the pledge of Hope, at the front of the house known as Te Kuiti; but we were entertained at the house of Tawhiao. We stopped at the house, but nothing whatever was said during that evening. In the morning we proceeded to the house of Manuwhiri, and there I found some Natives from Whanganui; and after some time I addressed Manuwhiri in the following terms:—

The object of my coming here is to lay before you the idea of the Government with reference to what took place between M'Lean and yourselves. That word is now still under consideration, and another thing, it has been reported that you have stretched out your hands to succour and help Te Kooti in his evil designs.

MANUWHIRI—There is truth in that assertion; for instance, as Te Kooti came from Taupo, he on his way killed some Europeans, and on his return from hence he killed four of our people, whereupon I expressed an opinion that it would be a right thing for the Europeans or the Government to follow him up and take him; but the Europeans did not go in pursuit of him. It was left for Topia to do this part of the work. My answer to what you have just said is this:—Do not take any part in following up or attacking Te Kooti. Let him remain as he is. Let him alone. [Just at this time Tawhiao came in to listen to our conversation.]

TE WHERO—If Te Kooti is attacked, do not extend your hand to protect him. Let him suffer the penalty of the crimes he has committed in murdering in cold blood men, women, and children; and for this reason it is that Topia has gone in pursuit to catch him if he can.

MANUWHIRI—It is not my fault. Had he listened to what I said to him, but he persisted, and then the Government supplied Topia with arms with which to attack the people, while the arms that I purchased with my own money you took from me at Ngaruawahia.

TE WHEORO—That is a different thing. The arms that you allude to were asked for by your friend Topia, who asked for them at your own request.

MANUWHIRI—No; he is not my friend. He belongs especially to your party.

MANUWHIRI—Revenge sufficient has already been exacted from Te Kooti; he has been attacked at Taupo, and Te Heuheu has been taken prisoner.

TE WHEORO—He (Te Kooti) has not made sufficient atonement for his guilt. Nothing but his death will atone. It was through him that Te Heuheu and his people were taken. It was he who induced Te Heuheu to take arms, and the consequence was that he was taken, and he used force to accomplish this.

MANUWHIRI—Are you, then, without fault? Blame rests with you, as it does with myself, on account of the Waikato war.

TE WHEORO—That was an honourable fair fight; it was done in broad daylight [as contrasted with Te Kooti's work].

MANUWHIRI—Should those people come here, I shall make them my own.

TE WHEORO—It is possible that what you say may be agreed to [by the Government], but take my advice—stretch not forth your hand to help that man, neither give him quarter in this district.

MANUWHIRI—I have nothing more to say with reference to Te Kooti. He has already been chastised. Had you and the other Maoris remained quiet, and not made the first attack, leaving it to Te Kooti to make the first aggression, and then for you to attack him in return.

TE WHEORO—There have been many persons put to death by him. It is not right that he should be allowed to go free. It is, moreover, not right that so many persons should suffer through the guilt of one man. This is another word of mine to you: Had you, as you ought to have done, got up in pursuit of Te Kooti, I would have assisted you. If you still think that the European force should cease in their pursuit after Te Kooti, then address yourself to the Government on the subject.

MANUWHIRI—That is just what I thought—that you, the Europeans, should withdraw from the pursuit, and leave to me to consider as to the pursuit of Te Kooti, lest he should come and trespass within my bounds; but now I have done with the matter, since Te Kooti has already been punished.

TE WHEORO—Now, Manuwhiri, take care; do not permit this man to come within this district.

MANUWHIRI—He shall not be allowed to come or interfere in this place.

TE WHEORO—I hope so. Do not permit that man to enter this district. Should I hear of any disturbances here, I shall again come back and visit you.

This finished the interview. I returned to Otorohanga, and here I saw the zeal with which Louis Hetit and his children carried the letters of Manuwhiri to Alexandra, to be taken on to the Government, and the Government letters to Manuwhiri to the Kuiti, by way of Alexandra.

This finishes the account of what took place at this visit.

WI TE WHEORO.

No. 47.

The Hon. Mr. M'LEAN to RIWAI TE KIORE.

Auckland, 27th January, 1870.

FRIEND RIWAI,—

Salutations to you. Your letter has reached me, explaining the word of Te Hira. The consultation for peace within the boundaries of Hauraki (Thames) has been completed; but should trouble arise who can help it?

I have no faith in what Te Kooti says. You know his murders are many—his words are for good, and afterwards he has slain both young and old. That is why we regard with suspicion the acts of that man.

From your friend,

To Riwai Te Kiore, Hauraki.

DONALD M'LEAN.

No. 48.

The Hon. Mr. M'LEAN to HAUAURU POTAUU.

Auckland, 9th February, 1870.

FRIEND HAUAURU,—

Salutations to you. I have seen your letter to Mr. Searancke, telling him that should Te Kooti attack him you will be there and your friends to defend you. Your words are very clear. Our ideas are alike in reference to that murderer, Te Kooti. Our joint desire is to put down those who are guilty of murders and other crimes, that peace may soon return to our borders. Friend, your words, or letter, are very plain on this subject.

From your friend,

To Hauauru Potauu, at Raglan, Waikato.

DONALD M'LEAN.

No. 49.

MANUWHIRI to the Hon. Mr. M'LEAN.

Te Kuiti, 14th February, 1870.

Mr. M'LEAN,—

Your letter with reference to the rents has been received.

The amount of the rents connected with the Mangere property is quite correct, viz., £1 per acre. Dr. Purchas knows all about it. It is with Dr. Purchas.

From your friend,

To Mr. M'Lean, Auckland.

MANUWHIRI.

I think that seven years was the time arranged between Dr. Purchas and myself, but the doctor knows; and with reference also to the land at Remuera he knows about that also—he has the deed in his possession.

No. 50.

The Hon. Mr. M'LEAN to MANUWHIRI.

FRIEND MANUWHIRI,—

Auckland, 21st February, 1870.

Salutations to you. I sent you a message by the telegraph to inform you that Tairaroa's son had arrived from Otago; his name is George Grey. It was at the request of Te Ruini that he had come on a visit to see Matutaera. Ruini is a native of Waikato, and was formerly a schoolmaster belonging to that district, and went on a visit to the Middle Island.

Tana Te Waharoa will put you in possession of our news up to the present time.

With reference to the pursuit of Te Kooti, I have to inform you that it is now entirely in the hands of the natives—that is to say it is transferred to Topia and Kemp; the European force has been withdrawn. This, I think, is right, inasmuch as he has made his appearance in their districts. His (Te Kooti's) object seems entirely to be to stir up rebellion, with a view to our destruction; but you yourself know and understand these things well.

There are some of Te Kooti's people who have withdrawn themselves from him. My wish is that you give them good advice, so that they may not again return to Te Kooti's party—that they be advised to sit quietly and peaceably. I am at the same time aware that you lose no opportunity in your endeavours to control and keep within bounds the excitable spirits within your district.

Your friend,

DONALD M'LEAN.

No. 51.

MANUWHIRI to the Hon. Mr. M'LEAN.

Mr. M'LEAN,

Te Kuiti, 30th March, 1870.

Salutations to you. I have received your letter dated the 21st February, 1870, which I have read. I have also heard from Tana Te Waharoa of what has passed between you two.

In reference to the pursuit of Te Kooti, which has now been confided to the Maoris: The Europeans having been called in by you from following up Te Kooti, Te Urewera, and Tamatea, that side of the question has been made very clear, but with reference to the Native forces under Topia, I mean the Queenites, what about them? With whom is the authority to call them in also (so that this fighting may cease)? Now, then, what I think is this—The Europeans having ceased to fight against Te Kooti, let all pursuit be given up, whether by Europeans or Maoris; let all cease together. This has been made clear by you. It will also make clear what was said between us, "That the root of the evil should be pulled up or removed, lest it be the cause of more annoyance and trouble to us,"; better, therefore, that all should cease, even to the complete end thereof.

This is another word I have to say to you. If it meets with your approval, I will send a party to conduct the prisoners to Ruatahuna, so that they may return to their native country.

To Mr. M'Lean, Auckland.

MANUWHIRI.

No. 52.

The Hon. D. M'LEAN to the NEPHEWS of the late WIREMU NERO.

FRIENDS, THE NEPHEWS OF THE LATE WIREMU NERO,—

Auckland, 23rd January, 1870.

Salutations to you all. The letter giving the particulars of your meeting has reached me. It is good that you have seen those friends of yours that were separated by past troubles come and make their lamentations for Te Awaitaia. You must have regard for those friends of ours, and have compassion one towards another. It rests with you to offer advice to Tiaho (Sophia)—that is to say, to them all that have come to lament for your deceased parent.

I have no other word to say to you. I send you and your visitors good wishes.

From your friend,

To the Nephews of the late Wiremu Nero.

DONALD M'LEAN.

No. 53.

HETARAKA NERO to the Hon. Mr. M'LEAN.

FRIEND Mr. M'LEAN,—

Raglan, 3rd March, 1870.

Salutations. Your greeting to us your children has reached us—we concur—and are cherishing Waikato for their love to your friend Te Awaitaia. Their wonder, too, will not cease—not in a day, not in two days, nor in a year—at the great love shown to Waikato by (us) the children of you and of Te Awaitaia.

This is a statement which was published at this meeting: that Waikato will not assist Te Kooti. Waikato wish that we should not follow him within their boundaries, but outside their boundaries Te Kooti is ours.

Another subject—If I had not invited Waikato to the lament for Te Awaitaia, Ngatimaniapoto would have risen.

Another subject—Be strong to restrain crimes. If you see a crime committed by Waikato, be firm; it is the crime only of the man who commits it.

Peace would have been firmly established by Manuwhiri when you went to Tokangamutu, but Rewi took it into his hands, and Manuwhiri did not address you. The bad reports are by other men; but Manuwhiri and Matutaera wish for you to be their friend in the years which are to come. These statements are made confidentially.

Another statement—If you manage Waikato well, peace will be made. The only reason for delay is the murders of Mr. Whitely and of Mr. Völkner, and other murders committed by them. They (the King party) are afraid lest the heavy stone should be turned over on them. That is why they take so long to consider.

Enough said.

The Hon. Mr. M'Lean, Auckland.

From your friend,

HETARAKA NERO.

No. 54.

HEMI MATINI to the Hon. Mr. M'LEAN.

To Mr. M'LEAN,—

Raglan, 2nd March, 1870.

Greeting. Listen: The party to lament for Te Awaitaia have arrived. No chief came, hence no word of it was sent to you. If Manuwhiri and Rewi had come, a letter would have reached you. This meeting has no policy. I asked for an expression of opinion, but they had nothing to say. Only one statement fell from the chief of the meeting, viz., "That Te Kooti has been left for the friendly Native forces and Europeans to catch, that is to kill." I said, "Do not let Waikato arise to assist Te Kooti; let Waikato sleep, and not assist." They replied, "Te Kooti has been given over to you." I said, "Yes; leave him to me, to the European side." These are the chiefs: Takerei, Kiwi Te Tuhi, Haupokia, Hari, and Hauauru. These were their words; what they stated was that if he had not been attacked by you, they themselves would have put down Te Kooti.

This is all I have to say to you.

HEMI MATINI.

No. 55.

NGATUERE to Mr. G. S. COOPER.

To Mr. COOPER,—

Waiohine, Wairarapa, 25th February, 1870.

Sir, salutations to you. This is a question to you. I have heard it said among the Maoris that the Government of New Zealand are making arrangement with the Government of England which will result in ruin to [the Maori inhabitants of] this island. If that word is correct, tell me; do not hide the calamity which is to befall the people and the land. Shew your affection for me, and inform me speedily. The people and all the runanga of Wairarapa are in great consternation on account of this report of the action to be taken by you, the Government.

From me, your friend,

NGATUERE.

No. 56.

Mr. COOPER to NGATUERE.

(Telegram.)

WHAT you have heard is false. You will see by the letter which I am writing to you.

Wellington, 1st March.

G. S. COOPER.

No. 57.

Mr. COOPER to NGATUERE.

To NGATUERE,—

Wellington, 2nd March, 1870.

Friend, you have done quite right in forwarding me information relative to the Maoris; continue to do this for the future, and I will in return send you letters for the information of yourself and the runanga of Wairarapa.

This is my reply to you: Trust to me, because my word is true; the talk which you have heard is false, and that is why I say to you, and to the runanga of Wairarapa, do not alarm yourselves about those false statements.

This is all.

From your friend,

G. S. COOPER.

No. 58.

WIREMU KATENE to Mr. M'LEAN.

FRIEND, Mr. M'LEAN,—

Waimate, 8th February, 1870.

Salutations. All your letters have come, acquainting us about Te Kooti's doings. Sufficient. We all thank you, for you are the first Minister who has enlightened us with news from those parts, so that we, the people of this district of our island, may know what is going on.

There is no news here. We have heard of the Governor's intended visit to the Bay of Islands. You will not, perhaps, accompany him. Has our letter reached you?

From your friend,

WIREMU KATENE.

No. 59.

The Hon. Mr. M'LEAN to MANUWHIRI.

To MANUWHIRI,—

Auckland, 1st March, 1870.

Salutations to you. On the day before yesterday, Te Hura and Hotereni Taipari came to the office at Auckland. I asked Te Hura—"Did Manuwhiri and Rewi desire you to come?" He replied—

“No ; I have come of my own accord.” I told that old man to return and talk quietly with you both, and then he could come. He agreed to it. I ask you now, has he gone back or not? It was through you that he was allowed to have his liberty, and it is not right that he should come without your knowledge.

To Tamati Manuwhiri, Te Kuiti.

Your friend,

DONALD M'LEAN.

No. 60.

The Hon. Mr. M'LEAN to MANUWHIRI.

To MANUWHIRI,—

Auckland, 1st March, 1870.

Salutations to you. On Saturday I went to Mangere to see Honana and the people of that place. Words of greeting were exchanged. Honana and others, who had come there, asked for a portion of Mangere, inland of their place, to be given to them.

Their words are good, but I am considering with respect to that land. If you two say that it should be given to Honana, very well. If you two say that a portion should be withheld for you, very well.

I think that a portion of that place should be withheld for you, so that you may come down to the water-side and go inland again.

Your friend,

DONALD M'LEAN.

No. 61.

HETARAKA NERO to the Hon. Mr. M'LEAN.

To Mr. M'LEAN,—

Whaingaroa, March, 1870.

We are desirous to inform you with reference to Te Kooti. He is now at Tapapa ; that is within our district—I mean the district of Waikato—and it is on this account that we have thought within ourselves as to what should be done with this man. The majority gave their opinion that this man should be entirely put down, or destroyed, so that these troubles might cease, and peace be restored for this short space of time.

Notwithstanding this, the decision rests with you. It is now in the hands of the Ngati-kahungunu, Te Arawa, and Whanganui, but they had not been able to catch this fellow. Therefore it is that we have said amongst ourselves : What shall be done with or about this man ?

From your friend,

NA HETARAKA NERO.

No. 62.

The Hon. Mr. M'LEAN to TAMATI MANUWHIRI.

MANUWHIRI,—

Auckland, 5th March, 1870.

Salutations to you, and Matutaera, and also Te Paea. This is to acquaint you that certain chiefs of the other island have arrived here at the invitation of Matutaera, as expressed to Ruini Ngaingai. They are awaiting a word from you. The names of those chiefs are—Pita Te Hori (of Kaiapoi), Paora Taki (of Rapaki), Hori Kerei Taiaroa (of Otago), and Hone Topi Patuki (of Ruapuke).

Here, also, is a word of mine to you both, but Tana has already conveyed that word to you, respecting the constant urging of the Europeans, and also the Natives, regarding Ohinemuri.

Te Hira is waiting for a word from you. I have heard that Te Hira constantly looks to you for advice. For this reason I consider it is for you to say a word to him, to modify his views, so as to secure permanently peace in that district.

It is well that a portion of land should be secured to Te Hira, and that the Europeans should be allowed to search for gold on other places, on a certain clear understanding.

From your friend,

DONALD M'LEAN.

To Tamati Manuwhiri, Te Kuiti, Waikato.

No. 63.

MANUWHIRI to the Hon. Mr. M'LEAN.

To Mr. M'LEAN,—

Te Kuiti, 18th March, 1870.

I have received your letter with reference to the proposed visit of Taiaroa's son. We did not clearly understand the explanation given in this letter on the subject, but he himself would probably know.

If the arrangement proceeded from Ruini Ngaingai, then we could understand it.

To Mr. M'Lean, Auckland.

From MANUWHIRI.

No. 64.

The Hon. Mr. FOX to METE KINGI.

To METE KINGI PAETAHI,—

Auckland, 12th March, 1870.

Salutations. I have heard of the going of Aperahama, Hata Rio and others to Waitotara, and their having been sent back by the Europeans to Whanganui. I am grieved about this trouble. The Maoris were wrong in not having asked Major Noake to allow them to go. They were also wrong to quarrel with the ferryman, and also they made use of boastful words to the Europeans.

My word to you, and to all the Maoris, was, let each man remain at his own place until Mr. M'Lean comes. The men at Putiki must remain there. Now my words were not regarded by Aperahama, Hata,

and their companions. Had it not been for Te Kooti, Mr. M'Lean would have visited you. He remained in Auckland to look after Waikato and Tauranga. Soon, when Kemp and Topia return to Whanganui, Mr. M'Lean will go there, and then he will speak to them and to you about this matter. I will be in Wellington by the end of March; then you can write to me, and I will write to you.

That is all.

Your friend,

W. Fox.

No. 65.

JOHN PATTERSON, M.G.A., to the Hon. Mr. M'LEAN.

To Mr. M'LEAN,—

Kaiapoi, 16th March, 1870.

Salutations to you. I have seen and read the letters addressed to Pita Te Hori and his friends.

My friend, when that man Ruini Ngaingai arrived here on the 22nd of November, 1869, at the hour of one o'clock, he began his account of his visit to see his friends, and the King also. It was agreeable to hear his statement, because it was something new.

The substance of what he said was with reference to an understanding come to between Tairaroa and Potatau at the time of the meeting at Kohimarama. When Tairaroa went to Waikato and to other places in the district, he spoke in the usual Maori style. You know the old Maori style of speaking in former days. I was present at that runanga, and the Chiefs gave their consent without much consideration, among whom was Pita Te Hori himself. Pita Te Hori proposed that he should be the bearer of this talk to Otago, and to the other settlements, and he did so.

I said at this meeting or runanga that if the Maori King and this runanga had spoken the words which I heard at Wellington while attending the Parliament, and what I also heard from Mr. M'Lean, that if all the chiefs from all the different tribes were to meet together in a runanga, and they were to decide that the Government was in the wrong, then perhaps Waikato might be returned to the Natives; but as it is, the Waikatos themselves, of their own accord, commenced the mischief or fighting with the Government. Why, then, should we take any part in the matter? As for me, I shall not myself take any part in those proceedings of yours.

Pita Te Hori replied—"You alone, Mete Kingi, and Wi Tako, have adopted that opinion." My reply was—"I am not prepared to admit the truth of that assertion."

My friend, there was nothing objectionable in what Ruini had said. It was he, Pita Te Hori, who went out of his way to meddle with the affairs of another people, and with him the bulk of his own tribe.

And so with reference to Kerei Tairaroa. It was to him that the King's message was especially directed—that he was to go on a visit to the Maori King, to fulfil the agreement that his father made with Potatau, to the effect that he would conduct or bring to this island the people of the King.

On my own part I said that I would not consent to have the name of the King mentioned in this island, neither that I wish to have the name of Hauhau mentioned. I said, let this island remain in peace. It will have enough to do to settle its own troubles when they come by-and-bye. As for what they say about making peace, this is the first I have heard of that. I wish to know what cause of dispute existed between the people of this island and the Waikato that should render a peace-making necessary?

These were the words I addressed to the runanga on this occasion, as well as to all the runangas assembled on the 17th and 18th of January, 1870.

I said to them also that if they as a body were to try to put me down, I would not submit—I meant, of course, on the side of the Government.

My own opinion was this—that their talk was for the sake of excitement, and amounted to a waste of time.

Should they deny the truth of this statement, write and let me know, and I will bring them to an account in your presence.

From your friend,

JOHN PATTERSON, M.G.A.

No. 66.

The Hon. Mr. M'LEAN to MANUWHIRI.

To MANUWHIRI,—

Auckland, 25th March, 1870.

Salutations to you and to Matutaera and Te Paea.

I have received your letter of the 4th of March about the balance of the rent for Mangere and Te Pukapuka. Very well, Louis Hetit is taking it up—£400.

Your friend,

DONALD M'LEAN.

No. 67.

The Hon. Mr. M'LEAN to REWI.

FRIEND REWI,—

Auckland, 6th April, 1870.

Salutations to you. I have been long waiting for a letter from you, but it has not come yet. Never mind, this is a friendly letter to you, lest you should be in doubt as to what my intentions are.

This is my word: If you are still of opinion that a meeting should be held at Taupo, in the presence of Poihipi, write that I may hear. I am waiting for your word.

Your friend,

DONALD M'LEAN.

To Manga, Te Kuiti, via Otorohanga.

No. 68.

MANUWHIRI to the Hon. Mr. M'LEAN.

FRIEND Mr. M'LEAN,—

Te Kuiti, 18th April, 1870.

Salutations to you. Your letters of the 6th April, addressed to Rewi and myself, have been received.

This, then, is our address to you : We have received a message from Poihipi, asking me to allow the remnant of the prisoners belonging to the Tuwharetoa tribe to return to Taupo. To this we have given our consent.

Before Poihipi's letter arrived, these people had started hence, under the guidance of the chiefs Tin-whata and Hauraki, and to be the bearers of our message to Poihipi, to the effect that, as the Europeans had ceased the pursuit after Te Kooti, so also should the Maoris cease to follow or pursue him. Therefore it is that I now say to you, with reference to this matter, that inasmuch as the Europeans had stopped warlike operations, that all should cease together.

Now, with reference to the prisoners : If the way is clear, I will allow them to go, and when this is done, care will be taken to let you know that they have gone.

I have received your letter by Louis Hetit in reference to the rents of Mangere. What you propose is good.

The term of the lease, viz., eight years, has now expired.

To Mr. M'Lean, Minister for Native Affairs.

MANUWHIRI.

No. 69.

The Hon. Mr. M'LEAN to METE KINGI, M.H.R.

FRIEND METE,—

Auckland, 6th April, 1870.

Salutations. I enclose the copy of a letter from Topia, that you may see it, and be informed of the news from Opotiki.

This is another word to you. I have heard how energetic you have been in good works in your district ; therefore I say to you, tell the men who formerly lived at Waitotara not to go back there now. But let them remain ; wait until peace is established in the land. It will be for the Government to tell them before they can go.

The reason why I think thus is that I fear lest some evil should befall them. Therefore I am in earnest in saying, keep them back ; do not let them go to Waitotara.

Also, do not go away anywhere, but stay where you are, and look after the affairs of your district.

Mete Kingi, M.H.R., Whanganui.

Your friend,

DONALD M'LEAN.

No. 70.

WIREMU PUKAPUKA to the Hon. Mr. M'LEAN.

To Mr. M'LEAN,—

7th April, 1870.

Friend, salutations to you. My word to you is this. I have just heard some news with regard to Ohinemuri. I heard of this through Mahirewera, or from him. He does not wish Ohinemuri to pass into the hands of the Europeans.

NA WIREMU PUKAPUKA,

No. 71.

The Hon. Mr. GISBORNE to POIHIPI TUKAIRANGI.

To POIHIPI,—

Wellington, 16th April, 1870.

Sir, salutations. Mr. Ormond has forwarded to me your letter to him, in which you inform him of your energy in giving support to the Government in its efforts to spread peace throughout this island, and also to carry on the great work of road-making.

Ministers are very much pleased with your letter ; at the same time, there is nothing in your letter which they did not know before. They do not now hear for the first time of the works of the chief of the inland sea, but the foolish tribes do not look on these works of good in the same light that you do. The Government cannot control their thoughts any more than they can yours.

Now, through the great energy of yourself and your friend, Mr. Ormond, the work has progressed ; horses and carts are now working at Kaingaroa, and it will not be long before the telegraph reaches your house. Be strong, my friend, to work ; be strong to carry on the works of peace. Although your body is at a distance, yet your works are known to the Government and to all the world. This is all.

From your friend,

Poihipi Tukairangi, Tapuaeharuru, Taupo.

W. GISBORNE.

No. 72.

TE POIHIPI TUKAIRANGI to Hon. Mr. M'LEAN.

To Mr. M'LEAN,—

Tapuaeharuru, 29th April, 1870.

Friend, salutations to you. This is to inform you that the young man, Rewi Maniapoto's younger brother, has come to me with twenty-five men. They say that they are bringing back Ngatituwharetoa to Taupo, and sending Te Hura to me that I may send him back to his own place. You must decide as to the place for him—either here or at his own place.

Another word of theirs was, that they wished to see about the Europeans at Taupo. I have replied to their word, the Major and the Captains who are living here at Taupo are carrying on good works at Taupo. They invite the King to come here to the peacemaking, and I also invite the King to come here to the peacemaking. They replied, the decision as to coming here rests with the King. They have returned. Friend, consider this. Let this meeting be held soon; if not, write to me. If it is to be, write to me also. That is all.

Your friend,
TE POIHIPI TUKAIRANGI.

No. 73.

KEREI MANGONUI to the Hon. Mr. M'LEAN.

To Mr. M'LEAN,—

Bay of Islands, 12th April, 1870.

Friend, salutations to you. Great is my regard for you. Your letter has reached me, informing me of the men killed and taken prisoners in an engagement at Waioeka, and the narrow escape of Te Kooti. Friend, I am very much pleased with this information. I have read it out publicly.

The Ngapuhi chiefs are much pleased also. Friend, be strong with your thoughts. Friend, make those people suffer, and make them submit. It was they who tried to put down the law. Sufficient are my words to you.

Although you yourself might be lost during these disturbances, your memory will always be kept in remembrance by us all.

To Mr. M'Lean.

KEREI MANGONUI.

No. 74.

WI TE WHEORO to the Hon. Mr. M'LEAN.

Mr. M'LEAN,—

Te Kohekohe, Waikato, 3rd May, 1870.

Salutations to you. These are the words brought to Rangiriri on the occasion of the meeting at that place. All the friendly chiefs of Waikato from Aotea to Waikato Heads came with their tribes; the people of Waipa came also. The chiefs were:

Hone Te One, Ngatihikairo Kawhia, Aotea
Hakopa Te Kotuku, Ngatiwhaurua, Whaingaroa
Pene Kiwi, Ngatitainui, Whaingaroa, Kaimakariri
Wirihana Te Ao-o-te-Rangi, Tamihana Tunui, Hoeta Paerangi, Ngatitahinga, Te Akau
Nini Kukutai, Ruka Taurua, Mohi Te Kara, Ngatitipa, Taupari, Waikato
Wiremu Patene, Hami Ngaropi, Karakariki Waipa
Ratima, Te Whakaete, Ngatinaho, Waikato; and others.

Some other men came who had been sent from Te Kuiti by the chiefs of the King party to speak on their behalf at this meeting, so that the chiefs of the Government party might hear. On the 27th these men spoke about the road and the telegraph wire, that they were not to go over the Maori land outside the Government boundary. If the said works were extended to that land, there would be trouble for us. They also requested me to speak to the Government about that matter. I said to these speakers—"I have not heard yet that the Government are going to make a road or extend the wire there; probably that is a Maori report. All I have to say is, do not you, the Hauhaus and the King party interfere to spoil my property;" that referred to Cambridge, Te Awamutu and Alexandra. If they are interfered with I will rise up to seek payment, even if I have to go to Raglan. All the chiefs assented. Also, with reference to any tribe or *hapu* going to the King party and remaining there, it is not to be said that such going is right, even though they get there it is still wrong; all agreed. That is all about that. The flour will be sent in accordance with Mamae's letter—1 ton flour, 4 bags sugar, 3,000 eels. Nepe took those on 2nd of May. I have received a letter from Manuwhiri, which I forward for your information. That is all. I then left. That is all I have to say.

From your friend,

To Mr. M'Lean, Auckland.

WI TE WHEORO.

Enclosure in No. 74.

MANUWHIRI to TE MOREHU (TE WHEORO).

To TE MOREHU,—

Te Kuiti, 20th April, 1870.

Friend, salutations to you. I have received your letter of the 20th March; it is right. You know about that trouble. If your meeting is over, it will be well for you to come up here. I wish to tell you that on this day fifteen persons were sent to Taupo. The reason for their being sent is Mr. M'Lean's order that the Europeans are to cease, and that the pursuit of Te Kooti is to be left to the Maoris. So they have gone to say that, if one party cease, all should cease.

Also, the word of Te Poihipi, that I should consent that the remnant of Ngatituwharetoa should return to Taupo; also, about the road for the prisoners, Te Hura and his companions, that they may go in peace. Therefore I have sent them, that Te Poihipi may hear.

A town has been completed at Taupo, and the road extends to Taupo.

To Te Morehu, Waikato.

MANUWHIRI.

No. 75.

MR. HALSE to TAMIHANA TE RAUPARAHA.

To TAMIHANA RAUPARAHA,—

Wellington, 9th May, 1870.

Friend, salutations. Your letter, reporting the meeting at Otaki, on the 25th of April, has been received, for which I am desired to convey to you the thanks of the Government. The Government

is in hopes that other Maori chiefs besides yourself will exert themselves as you have done to put down evil thoughts, and teach men that which is right; these principles alone can bring about the better state of things which Europeans so ardently desire, viz., that the two races should live in peace with each other for all future time.

This is another word: Do not you, the Maoris, give much heed to words which may be printed in English newspapers, because there are many such articles written by persons who have no knowledge of the subject on which they write.

That is all.

From your friend,

H. HALSE.

No. 76.

The Hon. Mr. M'LEAN to POIHIPI TULAIRANGI.

FRIEND, TE POIHIPI,—

Auckland, 18th May, 1870.

Salutations. I am still looking towards you; my regard for you is great.

Friend, I should like to come to see you—indeed, all of you—but the winter has now set in, and the roads are bad. I have been too busy to go before, and now the time for the meeting of the Assembly at Wellington is at hand, and I shall shortly go there.

But if I am spared, and if I can find time, then I will fulfil my intention of going to visit you.

Your friend,

To Te Poihipi Tukairangi, Tapuaeharuru, Taupo.

DONALD M'LEAN.

No. 77.

HON. MR. M'LEAN to MANUWHIRI.

Government Offices,

Auckland, 19th May, 1870.

TO MANUWHIRI,—

Salutations to you. I have received your letter of the 3rd of May, respecting the return of the party who went to Taupo, and stating that the news from that place was good. The arrangement about Te Hura and his companions is good, and also about Ngatituwharetoa, that they should return to Taupo. I expressed my desire to go to Taupo to see Te Poihipi, but I cannot go now, as our Assembly will shortly meet at Wellington.

Friend Manuwhiri, what is Te Kooti to you? Let him be tried for his crimes, lest he should cause evil in the future.

With respect to the rents, write to me to settle about another lease, or whatever else you may wish. I am waiting for a word from you, and from your nephew, about Mangere.

After I arrive at Wellington I will write you a letter, to let you know the news.

Your friend,

To Manuwhiri, Te Kuiti.

DONALD M'LEAN.

No. 78.

MANUWHIRI to the Hon. Mr. M'LEAN.

MR. M'LEAN,—

Te Kuiti, 2nd July [June?], 1870.

Salutations to you. Hearken, Te Arawa have come here, viz., Herewini Te Amohau and Te Warihi Taekata. Their words are good.

Notice has been sent to the Maoris to leave off fighting to the Urewera, to Tamatea, to Rongowhakaata—that is to say to Te Kooti.

The Arawa have returned to-day.

To Mr. M'Lean, Auckland.

MANUWHIRI.

No. 79.

The Hon. Mr. M'LEAN to MANUWHIRI.

TO MANUWHIRI,—

Wellington, 17th June, 1870.

Salutations. I have received your letter of the 2nd inst., informing me of the visit of the Arawa to the Kuiti. Wiremu Te Wheoro also has reported his visit to the same place, for the purpose of seeing you, his relations.

It is good that you should report what has been said to the Urewera. A portion of that tribe have come out, and a piece of land for cultivation has been set apart for them, to keep them from giving support to Te Kooti.

We have heard the thoughts and intentions of that man from the men who have come out, viz., that it is his intention to continue his work of murder against the Pakeha and against the Maori, but some of the Urewera disapprove of this policy of Te Kooti.

We are engaged here in Wellington in doing the work of the Parliament. After a time I will send you an account of what is going on here.

Topia is here at present. He will in a short time visit the Kuiti.

The men in this part of the country are well disposed. There is no news whatever here.

From your friend,

To Manuwhiri, Te Kuiti, Waikato.

DONALD M'LEAN.

No. 80.

WI TE WHEORO to Mr. M'LEAN.

FRIEND Mr. M'LEAN,—

Te Kokekoke, Waikato, 4th June, 1870.

Salutations to you. Many letters have I sent to you, but have received no reply.

Manuwhiri also says that he has not received replies to the letters he has sent to you, and has almost made up his mind not to write to you again. There were many things amicably arranged during this visit of mine to Te Kuiti.

They were great questions only—questions which we may hope will bring about terms for a permanent peace to the country. There was also a question with reference especially to Te Kooti, and a word also with reference to Ohinemuri, and also to a meeting which it is proposed to be held in Waikato, at a date to be agreed upon.

I was sorry I could not see you, for then I could have spoken with you on that point at length, as well as upon the other questions referred to.

From your sincere friend,
WI TE WHEORO.

No. 81.

The Hon. Mr. M'LEAN to WI TE WHEORO.

To WI TE WHEORO,—

Wellington, 16th June, 1870.

Friend, salutations to you. I have duly received your letter of the 4th of June.

I feel sorry that I was not able to keep up my correspondence with you and with Manuwhiri. The reason has been that I have been absent, and much engaged at the different parts of this island.

It gives me pleasure to hear that you have paid a visit to the Kuiti. I anxiously wait to receive the full account of the proceedings which took place on the occasion of the visit you have thus made.

From your sincere friend,

To Wi Te Wheoro, Te Kokekoke, Waikato.

DONALD M'LEAN.

No. 82.

Mr. H. T. KEMP to the Hon. Mr. M'LEAN.

SIR,—

Auckland, 10th June, 1870.

I have the honor to enclose for your information a report, dated the 9th instant, made by the Native Chief Te Wheoro of a recent visit to Tokangamutu, which embraces the principal heads or resolutions which were proposed and adopted at the meeting to which he refers.

The originals have this day been forwarded to the Hon. Dr. Pollen.

If I may be pardoned for expressing an opinion, and judging from the plain straightforward manner in which Te Wheoro has expressed himself with regard to this meeting, I think that the Government will have good reason to be satisfied with the results of their negotiations, of the prospects of a lasting peace as their immediate consequence, and with the friendly overtures of a powerful section of Native tribes, who have been for so long a time isolated and estranged from us.

I have, &c.,

To the Hon. the Native Minister, Wellington.

H. T. KEMP.

Enclosure in No. 82.

WI TE WHEORO to the Hon. Mr. M'LEAN.

FRIEND Mr. M'LEAN,—

Auckland, 9th June, 1870.

Salutations to you. I have just returned from the visit, arranged between us two, that I should make to the Kuiti, and have now arrived in Auckland.

There were many important topics upon which Manuwhiri and Tiaho addressed me. The particulars and all other minute details I will presently write down for your information, giving you the date on which I started and the different Maori settlements I visited, the speeches also that were delivered to me, and the replies I made to them.

For the present I shall confine myself to giving you the principal heads of our discourse or interview.

1st. Peaceful intentions have been from this present time established on a good and substantial basis.

2nd. That nothing shall be done (on either side) to cause sudden alarm during this present time, so that time may be afforded whereby the differences between the *Kupapa* (neutral Natives) and the Hauhaus may be reconciled; and that should Te Kooti, in defiance of this arrangement, break the peace, he is to be forthwith arrested.

3rd. It is arranged that a large meeting is to take place in Waikato on a date to be fixed. Matutaera has selected Waikato in preference to any other place; neither does he wish any other tribes to be present but only the Waikato.

4th. With reference to Ohinemuri, for the future he (Matutaera) will have no voice in the matter, but that he will send a message to Te Hira recommending him to let go the land to the Europeans to be worked.

5th. With reference to the line of telegraph between Tauranga and Ohinemuri, if upon Native land it would be better to let the matter stand over at present.

I thought well and carefully while I listened to these declarations of Matutaera and having so

thought over them, I came to the conclusion in my own mind that the prospects of a peace throughout the Island were now at last of a permanent character—that is to say if all of these his declarations shall be verified by his acts.

This finishes my address to you.

The Hon. Donald M'Lean, Wellington.

From your sincere friend,

W. TE WHEORO TE MOREHU.

No. 83.

PAORA TUHAERE to the Hon. Mr. M'LEAN.

FRIEND MR. M'LEAN,—

Auckland, 10th June, 1870.

Salutations to you. Friend, there is no news since your departure. What I have to say to you is respecting what Wi Te Wheoro's report said of his interview with Manuwhiri—first, that peace is established; second, that the Hauhau and the friendly Natives are to be united, so that in case Te Kooti makes any attack, they, being united in opinion, he will be overcome and taken; third, the Ohinemuri Question is clear: the King has nothing to do with it, he has handed it over to Te Hira, in order that gold may be dug for; fourth, the telegraph wire from Tauranga: let the work cease for the present, but let it be carefully considered, and when everything is clear, let the work go on—so I give you my opinion now on these questions before stated.

I think that it will be proper for you to hold on quietly, so that they may express their thoughts, and they may be able clearly to see the benefits of your policy towards the two races; for when you went at first to Tokanganutu it was not said that the sun would rise then, or that there would be peace—it is because of the wise manner in which you have carried on matters since, that it is now said peace is established.

Therefore it is thought that the heat of summer will soon cast its rays over the Hauhau tribes, that is to say, there will be peace.

These are all the words.

Your friend,

PAORA TUHAERE.

No. 84.

The Hon. Mr. M'LEAN to PAORA TUHAERE.

TO PAORA TUHAERE,—

Wellington, 16th June, 1870.

Friend, salutations. I have received your letter of the 10th inst. I am greatly pleased to hear from you, and I thank you for the information about Waikato.

It is gratifying also to know that the Ohinemuri question is all right. Let me hear very frequently from you anything by which the two races may be benefited, for the consideration of myself and the other members of the Government. This is all.

From your true friend,

Paora Tuhaere, Orakei, Auckland.

DONALD M'LEAN.

No. 85.

WI TE WHEORO to the Hon. Mr. M'LEAN.

Te Kohekohe, 11th June, 1870.

This is the account of my visit to the Kuiti:—

On the 10th day of May I, with four other companions, started on our journey for the Kuiti. This visit was undertaken by me in consequence of three separate written invitations to me from the Chief Manuwhiri.

The Government was made aware of these invitations, and they agreed with me that it would be right for me to pay a visit to the Kuiti.

On the 12th we arrived at Orahiri, and it so happened that Matutaera, Te Paea Tiaho, Taonui, and Takiwaru, with some other chiefs, were on their way, thinking perhaps they might possibly meet me on the road, for as yet they had not known that I was already on the way to the Kuiti. As it happened, we all met at this settlement; we dismounted, and each of us stood by the side of our horses while Manuwhiri bade us welcome, and while this was being done we all stood uncovered. Matutaera then inquired of me, "Are you on your way to the Kuiti?" and I replied, "I am;" whereupon, on the following morning, Matutaera proceeded on to Kawhia, leaving Tiaho and Taonui to conduct me to the Kuiti.

In the evening I addressed Tiaho thus, "I learn that the matter of Ohinemuri is in your hands." She answered, "Yes." I then said, "If that be the case, then withdraw your objection; let Ohinemuri be opened, lest it become a source of trouble and annoyance for us all; and for this reason, that the majority of the people are for opening up Ohinemuri, while Te Hira stands alone in holding it back, and his strength lies in your supporting him."

She replied—"What you say is right. I agree to it. I myself will send a message to Te Hira and Mere Kuru. Manuwhiri and myself have already written to Te Hira to say that if he were willing to open up Ohinemuri, he should do so without reference to us. But Te Hira was not willing to let it go—even on those terms."

On the 13th, the day following, Tiaho proposed that we should on that day go on to Te Kuiti; but I thought that it would be better that I should visit some other of the settlements, and learn from them the state of things, so that when I reached Te Kuiti I might be already in possession of useful information. We therefore started for a village called Ohinekura, about six miles distant from this last

settlement; the resident Natives accompanied us (about thirty in number). Tiaho and her friends did not go. When we reached the settlement of Ohinekura we found certain chiefs there, viz., Waikato Te Tawhana, Te Tumuhuia, and Neha Ngarua, who were waiting for our arrival. It so happened that there had been a lamentation at this place for Takerei. Takerei Te Rau was here at this settlement. The lamentation being over, Te Tumuhuia got up and spoke. His speech was in reference to the memories of the dead. Then followed Waikato Te Tawhana. He said, "Come, welcome my son and visit your tribes, your old companions who are now dispersed. It is for you to conduct your negotiations in the way that seemeth best to you. Welcome. Remember the proverb—'Although left behind, he still returns to his parent stock or tribe.'"

I then got up and spoke in reply. I said, "Truly, here I am, on my way to see my friends and people who have been separated and dispersed. The saying is verified in my case—'Go in the broad daylight; that your friend may recognize you while yet at a distance, and that your kinsman may know that it is even you yourself.'" This finished the addresses for this day.

On the day the day following, the 14th of May, Neha Te Koroitu got up and said—"Welcome, my son; welcome. You, who having survived the troubles, are spared to us as a fitting recompense for the loss of Waikato. Come then, come to your parent. My heart has been sad because you have not been here to see us. Hitherto you have always gone straightway to Manuwhiri; but listen, I also, your father have a word to say to you. My son, collect together the people, and make them live together in one community—in one united body. Having seen you here to-day, some of the chiefs will say that my word or address is not well chosen, although they did not hear it. Others, who were present, will approve of my sayings—those who did not hear being of the class of inferior or mean men. Nevertheless, I shall store up these sayings, and ponder them well."

These speeches having been finished, we then returned to the settlement from whence we came. Just at this time Tutawhiao arrived with about thirty followers, on their way to Wharepapa; we went together to Orahiri.

On the following day, the 15th, I accompanied Tiaho, Taonui, Makereta Potatau, and some others to Hangatiki. We were here received and entertained as visitors by the Ngatipou, and slept here that night. In the morning I made it my especial business to enquire of the people if any of them knew the object for which Manuwhiri had requested me to visit him, but no person could tell me the reason why. We then went on to Te Kuiti, and there we found Manuwhiri, Te Tuhi, and Te Ahu standing up ready to bid us welcome. We were received at Tiaho's (Sophia's) house, and slept there. There were assembled in this house, Manuwhiri, Te Tuhi, Tiaho, Makereta Potatau, and myself, with my companions.

On the following morning Manuwhiri began to speak. He referred to the visit paid by Te Kooti some time ago to Te Kuiti, and to his return from thence; of the visit paid by the Waikato to Te Ua (the priest), at Taranaki. He talked the whole of the day and the whole of the night, and as yet I had made no reply to his speech. I thought it most prudent not to reply to his speech for the present, lest, while speaking, he should enter upon other matters. At this stage he (Manuwhiri) made use of figurative language. He also referred to the letters he had written to Mr. McLean, but which had not been replied to, in which he urged that, as the European forces had ceased fighting, so also should the Natives cease (in their pursuit of Te Kooti), and that, should Te Kooti, after an arrangement of this kind had been concluded, disregard or break through it, he (Te Kooti) should be at once arrested. This concluded this part of his speech. In the evening he spoke in the language of figures: For example—he compared the land to the sky above in point of value; he compared, also, the blood of the slain to that of the priesthood or first-born. This, of course, had immediate reference to the taking of Waikato. Each subject occupying about an hour in delivery.

On the next morning, he spoke again in figurative language. He said:—"I myself will carry you to the temple of your forefather, Israel; whether by the strength of the sword or by the arts of peace time will tell." The interpretation of these words is as follows: I will carry you back to the land which your father, Potatau, possessed; whether by force of arms, or by the milder negotiations of peace, will by-and-bye be seen. At this stage I replied to his words thus. I said—"Not indeed by force of arms, but only and entirely by the negotiations and endeavours of peace." He replied—"Yes, indeed, by peaceful means alone." Here is another figure which he made use of, viz., "Eight years of fighting with the sword, and eight years without fighting; eight years of rain, and eight years of drought; eight years of famine; eight years of plenty." I replied to these sayings thus. I said—"What you say in each of these cases is to the same effect, and they have already been verified. The eight years of the sword have been fulfilled, and we have now entered upon the eight years of peace, which is to be a lasting one." Manuwhiri replied—"Yes, it is even so, it shall be a lasting peace."

Just at this time a messenger arrived from Tauranga to Manuwhiri, with reference to the telegraph, to this effect—"That, as soon as the Maoris pulled it down, the Europeans put it up;" but I did not hear what Manuwhiri said in reply to this man's statement.

Before this man left, a native of the Ngatiraukawa arrived with a letter from Hori, a chief of the Ngatiraukawa, asking as to what should be done in respect of four Arawa chiefs who had come to Aotearoa—Te Herewini Amohau and his companions. Manuwhiri and Rewi gave instructions that they should come to the Kuiti. Here I saw a letter from the Arawa—from Petera Pukuatua, and from Temuerea Amohau; the letters contained words to the following effect: "Be not displeased with those four messengers—they are merely the heralds—the main body will come presently. When the tree out of which the canoe is made is divided into two parts, the work may then be said to be near its completion.* These messengers returned during the night. Our conversation was here resumed. I said to Manuwhiri—"As I came along through the many settlements, I heard but one opinion expressed; it was spoken by Neha Te Koroitu; it was to this effect—That I was the proper person to do the work (that is, to carry out the negotiations for peace in Waikato)." Manuwhiri enquired—"What was the word you allude to?" I replied—"He (Neha) joined his hands together, symbolical of one united body or people." Manuwhiri

* This is in reference to present negotiations for peace—that they approach to a satisfactory conclusion.

said—"The Hauhaus and the neutral Natives are becoming united together." He went on to say—"I expressed my opinion that the meeting which was lately held at Whaingaroa might with advantage have been held at Waipa, or some other place near to it. Should you prefer assembling at Waipa, or at some other convenient place, I myself will be present, together with our women, men, and children; the sword on that occasion to be used shall probably be the tongue." Tiaho (Sophia) said—"I had intended myself to have made you acquainted with this arrangement or proposal at Orahiri. On the other hand, I thought perhaps it would be better that you should be made acquainted with it first here. This saying or proposition was first made by Matutaera to Te Wahanui, on the occasion of our going to Mokau. Matutaera said, on that occasion, Should the Waikato go to Waikato, it will be well. He said to Wahanui, You are the proper person to escort me to Waikato, but he remained silent, and made no reply. When Matutaera paid his visit to Kawhia, he expressed himself to the same effect, and even there the people of Kawhia did not feel themselves able to undertake the responsibility of executing this mission. When he returned to the Kuiti, he expressed himself to the same effect, but here also the people did not enter into the spirit of the thing. Now at last it is made known to you, and thus it is for you to assemble the people together. I say to you, that this arrangement (for a meeting) has been quite decided upon."

Manuwhiri then said—"This arrangement has been truly made, but it remains as yet to be decided as to the time when the meeting is to be held." I replied—"If this arrangement is carried out, and the time appointed, write me a letter." He (Manuwhiri) said—"With reference to the message brought by the people from Tauranga (addressing me)—Is it likely that you may have an opportunity of seeing M'Lean?" I replied—"I shall." Manuwhiri said—"Tell him (M'Lean) that the telegraph at Tauranga had better be left (for the present), lest it be the means of causing suspicion, and be the means of postponing the negotiations for peace. Let this be a season for working out and completing the objects of peace." I said to Manuwhiri—"But supposing the line of telegraph should be carried along on land the property of the white man, what then?" He replied (jocosely)—"When you speak of land, you mean, of course, Auckland, as the domain of the white man. I repeat again, Auckland, you mean, as having been fairly acquired; but over those lands which have been taken I cannot see the justice of it." I said to Manuwhiri—"The Ngaiterangi are clearly in the wrong, because they themselves have of their own freewill sold their land to the white man or Government, and then they afterwards go in and interfere. Nevertheless, I will speak to M'Lean on this matter." It was at this time that I heard the disapproval of the people with reference to Tuhoro's visit to Auckland, and of his receiving the money from the Government. Some said it was payment for land; others, that it was payment for saving the life of Parris. If for this, it was also wrong, since it was not he alone who rescued Parris, but it was the act of the whole party. If it had been left to him alone, Parris would have been slain. Another thing, Parris has already paid for his being saved by giving some blankets, shawls, shirts, food, and tobacco. They spoke angrily with reference to this matter, and entertained a most unfriendly feeling towards Tuhoro in consequence of this. They took possession of his saddles and other things.

On the following morning we thought of returning home. Tiaho (Sophia) said to me that it was when Matutaera and herself and friends arrived at Pahiko that they heard of what I had said in my speech at the Native meeting at Rangiriri, in which I said that it would be a good thing for the chiefs of Waikato to meet together and talk matters over. When Matutaera heard this, he said that this proposal was indeed a good one; it is for the Waikato, Hauhaus and neutrals combined together, to debate and say whether or not peace is to be permanently established.

Having heard these words spoken at this conference, we commenced our journey home, and my mind was impressed with the belief that, if no untoward event should suddenly arise, these declarations thus made will finally be ratified and made complete.

On former occasions, when I made visits to these people, I did not clearly understand or attach much weight to the addresses that were then made to me; the time also that I spent on those occasions was scarcely more than a day; on this occasion I have spent nearly three weeks at the Kuiti with Matutaera and Manuwhiri's people.

On our arriving at Pahiko the people of that settlement enquired as to what had been said at the Kuiti. I repeated to them what I have already said here. The people of Pahiko appeared much pleased; it seemed to give them satisfaction. They said they looked upon these peaceful proposals as of a permanent character. We slept at this village, and on the following day we reached Orahiri. The people of this place came to visit me; these were the men who in the time past established the *aukati* or boundary line between the Europeans and Maoris—the principal men, whose names are Te Kuri and Rimakaho.

We came on to the settlement of Te Kopua. The priest of the Hauhau worship said that it would not be right for them to go through their prayers within the bounds of my district. I said, "Yes, let this be the finish of your Hauhau system—since also my law or order of worship has not been cancelled. It still exists—the Christian worship."

When we reached Alexandra, I learned from Louis Hetit that a vessel had arrived at Aotea, and that the Natives of Kawhia had assembled there. This news gave me some concern, as I had told Matutaera that the Government would not give its consent to any vessels going into Aotea; but if the request came from the side of the King, then perhaps a vessel would be allowed to go in there. I thought within myself whether it would not be right for me to proceed to Aotea to say to the neutral Natives, that they had better send back their vessel, so that this matter should not be permitted in any way to interfere with what had been said in the course of our conversation at Te Kuiti; but I did not go. I thought it better that the decision upon this matter should first come from the Government. Having reached Waikato (my own home at Te Kohekohe), I made a partial report of these proceedings to the Government.

This is the end of the full report which I promised.
To Mr. M'Lean, Wellington.

WI TE MOREHU TE WHEORO.

No. 86.

IHAKARA TUKUMARU and others to the Hon. Mr. M'LEAN.

To Mr. M'LEAN,—

Otaki, 6th July, 1870.

Friend salutations to you. This is a request made to you by the runanga of the Ngatiraukawa to you, the Minister for Native Affairs, that through you it may be made known to the General Assembly of the Colony of New Zealand. We wish to inform you that it is the intention of the Ngatiraukawa to pay a visit to Tokangamutu, to ascertain from Matutaera what he really meant when he said, or gave out in his public notice, that the Ngatiraukawa were his chosen people, or, in other words, that they would be his principal support.

It is with reference to this visit that we lay before you our request as to whether you would allow us to be furnished with some arms, to protect us while on the journey there—to protect us, the two parties of the Ngatiraukawa, viz., the Hauhaus and the Government Natives, lest we should be attacked by Te Kooti on the way, as, should we meet him on the way, we shall attack him. These arms and this protection is most needed in the district between Otairi and Taupo.

Your friends,

IHAKARA TUKUMARU.

KARANAMA TE KAPUKAIOTU.

TE MOROATI KIHAROA.

And the runanga of Ngatiraukawa.

No. 87.

HOHEPA TAMAMUTU to Mr. H. T. CLARKE.

To Mr. CLARKE,—

Tapuaeharuru, Taupo, 9th July, 1870.

Friend, salutations to you. I send this to let you know that a great boon has been given to us, one which I think will be the foundation of our prosperity—I mean the telegraph. I have already sent my message by the wire to Mr. M'Lean and Mr. Fox—a letter of congratulation on the opening of this great line of communication which has been established through the centre of the land.

They replied to my letter within one minute, sending also their own congratulations and their acknowledgements for the assistance we have given towards completing the telegraph. Had we been unwilling and exacting as to the price to be paid for the poles, then it would have been some time before the line would have been completed.

We did well in giving the poles without any trouble, for which we nevertheless hope to be paid. Bold proposed that no payment should be made; but we said rather let payment be made, having all along made this request. But there need be no further trouble about the matter, as it has already been settled by you.

Friend Clarke, our demands for the timber will not be large, but we still expect to be paid. I should like to receive a letter from you on this subject.

Mr. Warbrick has arrived, to make arrangements for the timber, and for the preparation of the posts. These have all been arranged satisfactorily.

Your friend,

HOHEPA TAMAMUTU.

No. 88.

MANUWHIRI to the Hon. Mr. M'LEAN.

To Mr. M'LEAN,—

Te Kuiti, 13th July, 1870.

Salutations to you. Certain persons from Taranaki or Parihaka have arrived at this place. They came first to New Plymouth, then on to Waitara, to Urenui, to Pukearuhe, to Mokau, and then on to this place. They will call at the same places on their return home, where they will remain quietly.

They have seen Mr. Parris and his companions. That is all.

From

To Mr. M'Lean, Auckland.

MANUWHIRI.

No. 89.

The Hon. Mr. M'LEAN to MANUWHIRI.

To MANUWHIRI,—

Wellington, 23rd July.

Sir, salutations to you. I have received your letter of the 13th of July, informing me of the arrival of the men from Parihaka at your place.

I am much pleased with you for writing to me, and informing me of what is going on at your place. I am glad to hear from you that the people of Parihaka intend to live quietly. That is all.

From your friend,

DONALD M'LEAN.

No. 90.

HAPURONA KOHI to ARAMA KARAKA and others.

Ruatahuna, 12th July, 1870.

To ARAMA KARAKA

TUKEHU

TE KEPA,—

Friends,—We have arrived at Ruatahuna. We came and delivered the letters. The only reply made by the whole tribe of Tuhoe (Te Urewera) was that it was very good.

However, we will not soon get to you, for this is not a small matter which can speedily be disposed of. After the next letter their intentions will be known. That is all.

HAPURONA KOHI.

No. 91.

UREWERA CHIEFS to ARAWA CHIEFS.

To ARAMA Ruatahuna, 16th July, 1870.

TUKEHU

TE KEPA

TAWA,

Te Teko ;

To PAORA

TEMUERA

NGAHURUHURU

HORI

TE POKIHA,

PETERA,

Maketu ;

To Mr. CLARKE,

Tauranga.

Friends, salutations to you all. Friends, Hapurona and Rangiaho have arrived, and we have seen them ; their words are good, and so are your letters. Salutations to you all. The words of greeting end.

Friends, give heed. The peace has been consented to ; it is very good, and very just. We have nothing to add to it. As for me myself, I will not go to you, because I am confused by the many words from you, the Government. That is all. If you approve of these words, send Rangiaho.

From TE WHENUANUI.

TE HAUNUI.

PAERAU.

Indeed from the whole of Tuhoe-Potiki [the Urewera].
