

not acceptable to the great majority of the people present; and to have introduced the subject of the Ngatiraukawa and Te Niho-o-te-kiore would have exposed their weakness in a greater degree.

W. Maihi Te Rangikaheke, however, thought it as well to give them a parting word. He told the Kuiti people that he was a soldier of the Government, that his weapon was still in his hand, and that he and the Arawa chiefs would return to their respective homes, but that they would carefully watch Waikato proceedings. Wahanui did not at all like Maihi's plain speaking, and displayed much impatience and irritability. In the evening, Hori Tupaea came to tell me that he had been to see Manuhiri and Manga, to express his disappointment that I had not been allowed an opportunity to speak, and that they had promised to consider the matter; but their decision was soon made known by Te Reinga, who came to my tent to say that they would leave for Te Kuiti at daylight next morning (Sunday). This intention was carried out after a night of noisy carousal, such as I never before witnessed at any Native gathering.

I was informed by Mr. Bush, who was at the meeting, that it is very generally reported amongst the Natives that Mr. Mackay, when at Te Kuiti, amongst other things suggested that all the country south of a boundary commencing at the Heads of Waikato, following up the stream to Ngaruawahia, from thence to Cambridge, and from thence to Katikati, should be given up to Tawhiao, and that the Government should be asked to recognize his *mana* over that territory. For my own part I cannot believe that Mr. Mackay ever made any such proposals, although I understand the Natives adhered to their statements. Still I am convinced that much mischief has been done by the exaggerated views the Natives take of our party strifes, and the expectations which have been raised to profit by our divisions. While such feelings exist we cannot hope to arrive at a proper understanding with the disaffected Natives, nor secure to the country a permanent peace.

In conclusion, I would remark that I do not think the Maungatautari meeting has passed without some good results. The Waikato party see that they are losing what little influence they may have possessed over the tribes on the East Coast. They also find that the Arawa are not over anxious to renew friendly relations with them, nor to take any steps towards a perfect reconciliation, without the sanction of the Government of the country, by which they have openly declared their intention to be guided.

We returned to Tauranga on Monday the 27th instant, where we arrived the same day, after a hard day's journey by the Whakamarama road.

I have, &c.,  
H. T. CLARKE.  
Civil Commissioner.

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## No. 6.

Mr. R. S. BUSH to the Hon. the NATIVE MINISTER.

SIR,—

Resident Magistrate's Office, Raglan, 31st January, 1873.

I have the honor to report for your information that I proceeded to Maungatautari on the 22nd instant. Upon arrival, I found that the Natives were already assembled there. Thursday was passed by them in feasting and *hakas*.

The principal chiefs from Kuiti were all present, viz., Manuhiri, Rewi, Wahanui Te Ngakau, Hauauru, Taonui. Tawhiao was not visible to any of us; he was said to be close at hand.

Te Hira Te Tuiri, of Ohinemuri notoriety, was present, in company with the Kiriwera hapu of the Ngatitamatera Tribe.

The East Coast was represented by some of the Arawa, amongst whom were Wi Maihi Te Rangikaheke, Petera Pukuatua, Matene Te Huaki.

Tauranga was represented by Hori Tupaea and Hamiora Tu. There were also a few of the Ngatiawa present.

Hetaraka Nero was the only person present from this district.

Anaru Patene and Wiremu Ngaweke, a son of Wikitoria Te Kanawa by a former husband, were all who came from Waipa.

Ngatihaua and Ngatikoroki were all present; the burden of furnishing the food fell upon these two tribes. In consequence of this meeting they will be badly off for food this winter.

Sentries were posted all round the Hauhau camp after 8 p.m. every night, and no person was allowed within the precincts of it until daylight.

The King's flag was hoisted on Friday, and the talk commenced. This day had been set apart for all the chiefs present to express their opinions. This was done after a fashion, and as the Hauhaus would not state their views plainly and straightforwardly, the day's talk literally ended in nothing.

Saturday the talk was commenced by Te Ngakau on behalf of the King party, and after many persons had spoken from both sides, ended about 5 p.m., without anything definite being fixed upon. In fact matters were exactly on the same footing after its conclusion as they were previous to its commencement. Wahanui in his speech to the Arawa, in reply to their words respecting the making of peace, said, "I have no peace to make. Is not this peace enough. My sword has been returned to its scabbard a long time, and now you and I are here face to face. What other peace do you require; is not this sufficient? There is no further peace required that I am aware of." At the conclusion of this speaker's speeches, prayers were said by the King people. It had been previously arranged that Wahanui should be their spokesman.

Tarapipipi Te Kopara requested to be released from his oath of allegiance to the King. Rewi crossed over to him, and in the following words released him "Kua kore tena oati, naku i whakaheke ki te toto." That oath is no longer binding, as I caused the shedding of blood (Waikato war).

The Hauhau speeches all were against the selling of land, roads, telegraphs, and surveys, within the boundaries which they profess to claim, viz.:—Kuiti to Te Aroha; Kuiti to Titokura; Kuiti to Mangatawhiri, &c.