

1873.

NEW ZEALAND.

REPORTS FROM NATIVE OFFICERS OF NATIVE MEETINGS.

Presented to both Houses of the General Assembly by command of His Excellency.

No. 1.

Mr. H. T. CLARKE, to the UNDER SECRETARY, Native Department.

Civil Commissioner's Office,
Tauranga, 3rd December, 1872.

SIR,—

I have the honor to report, for the information of the Honorable the Native Minister, that I, at the request of some of the chiefs, met representatives from all the Ngaiterangi hapus, on the 19th ulto., at Whareroa, Hori Ngatai's settlement.

The principal men present were, Hori Tupaea, Te Muri, Hori Ngatai, Harawira Kotai, Enoke Te Whaneka, Raniera Te Hiabia, Kuka te Mea, Tareha Kahiroa, Hone Makarauri, Te Wherehera, Hauwhenua, Maihi Pohopohe, besides several chiefs of inferior rank.

Hori Ngatai commenced the business of the meeting, by inviting me to spread before the meeting the contents of the sack that I had brought with me from Wellington, meaning the Parliamentary news.

I gave them as succinctly as I was able an account of what had passed in reference to those measures immediately affecting Native interests, particularly with regard to the Maori Representation Act, and the proposed measure intended to confer a limited amount of self-government, under certain restrictions, to Native districts, should the Native inhabitants desire to avail themselves of its provisions. I explained to them that the latter had not become law, on account of the lateness of the Session, and because the members thought that it was a measure of such importance, that it should not be hurried through the House without careful deliberation, consequently, it was withdrawn. It was the wish of the Native Minister, and of the majority of the members who spoke on the subject, that the Bill should be put into circulation amongst the Natives, with a view to elicit their opinions.

The Native Representation Act of 1872 caused some discussion, and it was very evident from the warm remarks made, that the Natives of this district felt disappointed at the action taken by the Legislative Council, in disallowing the clauses granting a fifth Maori member. I was not at all surprised at this, seeing that the disallowance immediately affected the Bay of Plenty District. Hori Ngatai and Enoke Te Whaneka were the principal speakers. They desired me to explain the reason assigned for disallowing the fifth Maori member. I accordingly related, as far as my memory served me, all that had been said in both branches of the Legislature. I told them that it was thought by some of the pakeha members that the Natives were sufficiently represented, others of them wished to see their Maori fellow subjects placed precisely on the same footing as themselves; that the same law should apply to both Europeans and Natives, as regards the qualification to vote; that in the face of strong opposition, the Bill passed through the House of Representatives, and five members were accorded to the Natives instead of four, as under the old Act; that the Bill was then introduced into the Legislative Council, when it underwent some changes in Committee, and the fifth member disallowed; that the alterations were submitted to the Lower House to be agreed to, but that the House refused for a long time to give their consent; and that it was only on account of the lateness of the Session, that the House of Representatives yielded; for had they persisted in withholding their consent, and the Assembly was prorogued, the consequence would have been that there would have been no Maori representatives at all.

Hori Ngatai then stated that they had heard that the measure had passed the House of Representatives, and that at a meeting held at Maungatapu, they felt so sure that the Bill would become law, they had discussed plans for bringing forward a member. He then related a conversation which he stated had taken place between his Honor the Superintendent and Te Kuka, Harawira, and other Tauranga chiefs, from which they gathered that Tauranga was not included in the Maori representation in Parliament, that he had made some kind of drawing showing the boundaries of the different electoral districts, and that the Natives believed in the correctness of his statements. Hori Ngatai added, that they felt themselves badly used by the action of the Legislative Council, so much so, that they wished to press their claims, provided they only knew how to do it properly. I was appealed to for advice. I told them that there was only one course open to them; that it is not only

the privilege, but the right of every subject of the Queen, to lay their grievances at the foot of the Throne, and before her Parliament; and that they could state their case by petitioning both branches of the Legislature, and ask for a remedy. After some further remarks from Enoke, Hori Tupaea, and Harawira, the course recommended by me was adopted, and two forms of petition were agreed upon.

I was then called upon to explain the Native Districts Councils Bill, which I did, clause by clause, and after a general discussion, I was requested to inform the Honorable the Native Minister that they entirely agreed to its provisions.

Hori Ngatai then addressed himself to me on the subject of the political contest that had taken place during the Session of the Assembly, that they had been telegraphed and written to requesting them to support Mr. Stafford's Government. He then added that I had been sent here to advise with them, and guide them to a proper judgment in matters of perplexity, whereas I had wholly neglected them, and that they had been as sheep without a shepherd: that I was to blame for my silence; that Karaitiana had written to them telling them that which was contrary to fact, and had misled the people; he spoke of confiscated lands being returned, and other wonderful things that he and "his Government," as he called it, were going to do for the Natives; that many people in the place had their heads turned; that the restoration of the confiscated lands was a *patai*, too tempting to resist; that I was to blame for not telling them how to act under the circumstances. I replied that the Natives did not, and could not understand my position; that, as an officer of the Civil Service, I could give no advice on political questions, were I to do so, I should be severely censured, and perhaps discharged the service; that some such rule was necessary to ensure subordination, for that I and many others were the servants of the Government of the day, and were bound by the rules of the service to carry out the orders of those that the House of Representatives had placed at the head of affairs to conduct the business of the Colony. But I assured them of one thing, that should I see any Government about to take a step likely to be attended with bad results, that I should feel it my duty to state my opinions to the Government; if they disregarded what I told them, and mischievous consequences ensued, the Government alone would be responsible.

I then referred generally to the action taken by Karaitiana, that the restoration of confiscated land, especially in this district, was absolutely impossible, for most of it had been allotted to Europeans and Natives, and was held under Crown Grant. I blamed them for lending a listening ear to those who had written and telegraphed such absurd stories, for they must have known that any amount of agitation on their part could not affect the position of the Government of the day. I recommended them in future to look to results, and not to the fair promises of any one.

I addressed a few words to the Ngaiterangi chiefs, expressive of my satisfaction at meeting them again, and finding them at peace. I congratulated them on the orderly manner in which the meeting had been conducted, and the unanimity of their opinions, and said that I should have great pleasure in forwarding a favorable report to the Native Minister.

Hori Ngatai replied that he wished to take the opportunity of addressing a few words to the chiefs on the subject of drinking spirits; that he had made it a rule amongst his people that no spirits should be brought into his settlement. His principal reason was, that he would not have his school disturbed by drunken people, and he always found that it was productive of disturbance and noisy wrangling. He attributed the orderly state of the meeting to the absence of intoxicating drink. He wished the chiefs to understand that he would not allow spirits to be brought to Whareroa.

I commended Hori's example to Ngaiterangi, and hoped it would be followed everywhere.

Before I close this report, I would wish to draw your attention to the very difficult position in which officers in the Civil Service are placed with regard to Natives. In my own case, when I am appealed to for advice, on almost every subject, the Natives can hardly understand why, if I give advice in one matter, I cannot also in another, without compromising my position as a servant of the Government. I think, that in certain cases the local officers should be allowed to use a discretionary power, without being open to the charge of partizanship; for instance, I think it is extremely unwise, and ill-advised, in the supporters of any Government to endeavor to disturb the Native mind by urging them to support this or that Government, with the object of obtaining some ulterior advantage. As a rule, the Native mind is not so evenly balanced as that of the Anglo-Saxon, and is prone to take extreme and exaggerated views of things, often terminating in revolutionary tendencies. In such cases, I respectfully suggest that it is the duty of Native Officers to watch, and check all attempts made in that direction. I may be singular in my opinion, but it has been arrived at after close observation, and I believe will be found to be correct.

I have, &c.,

H. T. CLARKE,
Civil Commissioner.

The Under Secretary Native Department,
Wellington.

No. 2.

The Hon. the NATIVE MINISTER to Mr. H. T. CLARKE.

SIR,—

Whanganui, 15th January, 1873.

I have the honor to acknowledge the receipt of your most interesting and clear report of the 3rd ultimo, giving an account of your interview with the representatives of the Ngaiterangi tribe, and I have to tender you my thanks for the judicious manner in which you have acted, under circumstances which placed you in what you considered a difficult position.

With regard to the latter portion of your letter, I agree with you that it may frequently occur that an officer of the Native Department may find himself in a situation where it is incumbent for him to act in a manner which would be incompatible with duty in another branch of the Civil Service. In such cases, reliance must be placed upon the discretion and prudence of the officer.

With regard to yourself personally, I am convinced that whatever political party should be in power, your exertions will always be used for the good of the country, and that you will do your duty, totally regardless of any partizanship.

H. T. Clarke, Esq., Civil Commissioner,
Tauranga.

I have, &c.,
DONALD McLEAN.

No. 3.

Mr. H. T. CLARKE to the UNDER SECRETARY Native Department.

Civil Commissioner's Office,
Tauranga, 23rd December, 1872.

SIR,—

I have the honour to report for the information of the Hon. the Native Minister that I left Tauranga on the 10th inst. for the purpose of visiting the Lake Districts. I travelled in company with Mr. Turner, the Resident Engineer of the Public Works Department, by the new road through the Mangorewa forest. I am happy to be able to say that the works are nearly completed, and that the road will be open for carts and drays in about three months from this date. The laborious operation of removing the large masses of rock on both sides of the Mangorewa gorge is nearly accomplished, and the manner in which the work has been done under the supervision of the local officers of the Public Works Department is very creditable.

I found the chief part of the Ngatirangiwehi "hapu" at work on the road. In the course of conversation many of them congratulated themselves on the advantages the new road already (although incomplete) afforded them. I took occasion to remind them of some of their hard speeches when I first urged them to throw their country open, and I expressed my satisfaction at hearing them admit that the prospective advantages I then pointed out were now accomplished facts. We arrived at Ohinemutu in the evening.

On the following morning I met a considerable number of the Ngatiwhakaue in their large house Tamatekapua, upon which they are still employed, I, at their request, gave them all the information I was able on the subject of the laws either passed or introduced into the late Parliament. The measures they seemed to take most interest in were the Maori Representation Act and the proposed Act appointing Councils in Native districts. I explained the latter to them and the action that had been taken in regard to it in the House of Representatives and the wish of some of the members that it should be translated and put into circulation amongst the Natives with a view of eliciting their opinions. They replied that they had listened to the explanations I had made, and found that it was very much in accordance with the opinions they expressed at the meeting held in that very place in February last, and that they looked upon the measure as their own.

With regard to the Representation Act, they did not appear to me to take up the matter so warmly as the Ngaiterangi had done, but they expressed a wish that they should be allowed to select two good men and send them to Wellington during the next session of the General Assembly.

Temuera Te Amohau, who up to this time had been quite silent, rose and spoke with great warmth at the neglect of the Government of the Ngatiwhakaue. One tribe of the Arawa had got a present from the Prince, another had got a present from the Queen; the Ngatiwhakaue, the most deserving and the most devoted to the Government, had nothing to show. The other tribes had got their Commissioners, viz., Taipari at the Thames and Wi te Wheoro at Waikato, but Ngatiwhakaue were altogether over-looked. That they knew quite well how it was—the fault rested with me: I failed to keep the Government informed of the very great services they had rendered to the country, I neglected to remind the authorities that the Bay of Plenty, if not the Colony, would have been lost to the Pakeha if they had not stepped in at the proper moment to assist them. This thoroughly characteristic speech was finished up by asking for a gift of flour to assist them in providing for the people engaged on the House. I did not think proper to defend the Government from the charge of indifference towards the Ngatiwhakaue, because, as I told them, it was simply untrue, and as to myself I referred them to the Government, who would, if they thought fit, inform them if I was to blame in the matter, and I suggested to them whether it would not be better to allow others to judge of the services they had rendered to the country and their deservings rather than on every occasion that offered to bore people with their self-laudatory speeches. After Temuera's outburst, which was evidently a previously arranged thing, we had a long conversation on different matters, and I think I am justified in assuring the Government of the staunch loyalty of the Ngatiwhakaue, in spite of their over-weening pride and turbulent manner.

The chiefs of the place have expressed themselves anxious to have a life size bust of the Queen to be set up in the really splendid house which they have nearly completed; and considering the story that is attached to the house and the circumstances under which its costly erection was undertaken (Petera Pukuatua's visit to Waikato), I think it would be a stroke of good policy to grant their request. It would not be without its significance to other tribes, and would be a very inexpensive way of stopping these jealousies against other tribes at any fancied partiality on the part of the Government. A wooden bust, life size, with a gilt crown, if ordered from England, ought not, I should think to cost much.

There were several other matters brought under my notice of minor importance, which I will deal with separately and not embody in the report.

I parted from the Ngatiwhakaue on very good terms at 4 o'clock p.m. on the 11th, and proceeded to Kaitereria, one of Capt. Mair's outposts, where I arrived the same evening.

On the following morning I received a note from Henare te Pukuatua stating that the Ngatitu hapu wished to meet me to talk over some of their troubles (Henare is considered the principal man of

this small section of the Arawa). Accordingly after breakfast a few of them assembled in front of Capt. Mair's whare. Capt. Mair was present. Their grievances were that Capt. Mair and his men were making roads over their country, and consequently were taking bread out of their mouths. They were very anxious for me to understand that they did not oppose road-making on the same ground as the Hauhaus did. They wished for roads, but they desired to have the making of them in order that they might receive the money. Capt. Mair explained to me that he had had a great deal of trouble with the Natives on this point, that if he set his men to work and had to go away on other business, as soon as his back was turned the working party would be stopped; that on more than one occasion a serious disturbance had taken place; that owing to their frequent obstructions he had not done so much as he could have wished; that he had always made a point of consulting the principal people of the place before he attempted to carry out any work, and usually he succeeded in carrying his point; but in the case complained of a woman was his principal opponent, and she was so obstinate that nothing but a money consideration would induce her to withdraw her opposition. This, of course, I could not recommend as it would form a bad precedent. If some arrangement could be made for some of these people to work with Capt. Mair's men I have little doubt that the difficulty could be overcome. In the meantime I requested Capt. Mair to suspend his road making operations near Kaiteriria, as soon as he had completed the cutting up the steep hill on which he was employed, and await further instructions.

These hindrances are very annoying. The work already completed by Capt. Mair skirting the Rotokakahi Lake is most satisfactory; a very little widening would make it a very good cart road of very easy gradient, and one cannot but regret that such a useful work should be delayed for a day.

On the same day (the 12th) I went to Wairoa (Tarawera) to see the Tuhourangi in reference to the land to be handed over to trustees as a Native school reserve. I did not meet with many Natives as most of them had gone to their settlements at Te Matata; Aporo one of their chiefs, pointed me out the site they proposed for the school, just below the Mission Station, having a good view of the Tarawera Lake. The site is a good one, and every way fitted for the purpose intended. The Natives are very anxious to start the school at once, and have handed over temporarily a house containing five rooms for the schoolmaster to reside in till the schoolhouse, &c., is completed. The Natives have paid over to Mr. Hamlin £50 towards the necessary buildings, and the Hon. the Native Minister has been good enough to grant £100 out of school funds for the same purpose.

I have written to the schoolmaster, Mr. Thos. Lewis, to start the school at once, and he will do so as soon as he can complete his arrangements.

On the morning of the 13th I went according to appointment to Te Ngae, the principal settlement of the Ngatienukukopako and Ngatirangiteaorere hapus, and here again I was requested to explain the proposed Native District Council Act.

The Natives expressed themselves highly satisfied, and only regretted that it was not law now as they had several land disputes amongst themselves and with other hapus of the Arawa which they were anxious should be settled.

The Natives here as well as at the other Arawa settlements are anxious to extend their cultivations and to grow wheat and other cereals, and applied to me for agricultural implements and seed. I think it is a good feature and shows a disposition to settle down to steady work—a movement that ought to be encouraged. I, therefore, respectfully recommend that the Natives be supplied to a limited extent with ploughs, &c. The money I submit would be much better spent in this direction rather than in the purchase of large supplies of food which the Government have so frequently of late years been called upon to make to keep the people from starving.

From the Ngae, I proceeded to Te Taheke (Rotoiti), where I found a large number of the Ngatipikiao assembled. The principal men present were Te Pokiha, Te Waata, Pita, Te Matangi, Tahuri, and Anaha, besides a great number of men of less note.

There, again, I was requested to explain the Native District Council Bill, and elicited from them the same expressions of approval as to the principles of the proposed Act. The only objection raised was by Te Pokiha, to that clause where the Governor is empowered to nominate a President. He suggested that it would be far better to allow the elected members of the Council to choose from the outsiders a person to fill that office, as the power given to the Governor might be exercised without reference to the standing and capabilities of the person nominated, whereas the Council themselves would be in a much better position, from personal knowledge, to select a proper man for the office. The suggestion is deserving of consideration.

The next subject discussed was the land set apart for a School Reserve by Te Waata and his people. Some of the younger men appeared to be dissatisfied as to the manner in which the matter had been managed by the older chiefs; that in making their selection, the quantity of land taken from some individuals was greater in proportion than others. Some idea may be formed of the smallness of some of their holdings, when I state that the Reserve contains only twenty acres. After a great deal of talk, the matter was amicably arranged. I also, at the request of the owners of the land, consented to insert in the deed of trust, that in the event of the land not being required for school purposes, that it should revert to them, but that it should be for the Government to say whether it was required or not.

A few matters connected with the Public Works Department were then arranged with the Natives, and at about midnight our business closed.

I am happy to be able to report the peaceable demeanor, and the firm loyalty of this powerful hapu of the Arawa tribe. They seem contented, and are making preparations for enlarging their cultivations next season.

I regret, however, to report the death of two old men of this tribe from starvation. It appears that one section of the Ngatipikiao were so straightened for want of food that they left in a body for the gum diggings near the Thames, leaving four of their old men, who were not able to travel, in charge of their settlement and cultivations; two of the old men died, and the other two were found

in a very emaciated state by some of their neighbors. I have heard of other cases in which old people have died entirely from a want of suitable food. I hope, therefore, that the Government will see that the earnest entreaties of the Natives for food, and my strong recommendation that it should be supplied, were not made without very urgent grounds.

Mr. Turner and myself left the Taheke early in the morning of the 14th to keep our engagement with the Ngatirangiwehi hapu, who desired a meeting in reference to road work. We arrived at the place appointed, and after two hours quiet talk, arranged satisfactorily the different points upon which they desired information. I am glad to be able to report the completely altered tone of this tribe. On almost all former occasions they displayed such an absence of reason and common sense in some of their proceedings, that at one time I almost despaired of getting the road completed in any definite period. It is, however, but fair to state that in many cases they acted at the instigation of Europeans who had their own ends to serve, and as might naturally be expected, the Natives were in every instance victimised. They have learnt a lesson, and I hope will remember in future who are their real friends. I returned to Tauranga the same evening.

I would observe before closing this report, that I am of opinion that the friendly feeling of the Arawa tribe towards the Government is not by any means on the wane. With some of the hapus it is decidedly becoming more firm; but I can see some of the more powerful sections consider that they as a political force can play an important part in influencing the actions of the Government of the day. They believe that the fate of ministries is in their keeping, and that they can do as they please in regard to the appointment or removal of the subordinate officers of the Government. This, I consider is not a very favorable feature, and I hope that every opportunity will be taken to correct this evil tendency. It has surprised me very much to see the interest the Natives take in the proceedings of the General Assembly, and how well informed they are on most points.

I regret that I am unable to visit the Lake District more frequently; constant personal communication would go a great way towards removing the wrong impressions the Natives are so apt to form. The sooner such impressions are corrected, the less likely are they to fasten upon the mind and assume the form of a real grievance.

I propose taking a more extended journey through the district in February next.

I have, &c.,

H. T. CLARKE,
Civil Commissioner.

The Under Secretary, Native Department,
Wellington.

No. 4.

The Hon. the NATIVE MINISTER to MR. H. T. CLARKE.

SIR,—

Auckland, 24th February, 1873.

I have the honor to acknowledge the receipt of your very interesting report of the 23rd December, 1872, giving a full description of your visit to the Lake District.

It is a matter of satisfaction to learn that the road by Mangarewa is progressing favourably, and that the Natives are becoming alive to the advantages they reap from it.

I observe, with approval, your answer to the speech of Temuera Te Amohau, which, I agree with you in thinking, was a previously arranged thing.

I am not quite satisfied as to the advisability of acceding, yet, to the request of Ngatiwhakane for a bust of Her Majesty, but I will give this subject further consideration.

With regard to the complaint made by the Ngatitu Hapu, I consider it not unreasonable, and I should like to see the works carried on by contracts taken by the Natives over whose lands the road passes.

I am glad to find that the Tarawera School is likely to be soon opened.

It is gratifying to find so excellent a disposition towards cultivation as you report in the Arawa settlements; but with regard to agricultural implements, I should prefer to see the Natives helping themselves a little. It is better they should contribute some portion of the expense, say one-half, than that they should receive eleemosynary gifts of ploughs, &c.

I have great pleasure in noting the change you report in the conduct of the Ngatirangiwehete Hapu, which is chiefly attributable to your exertions.

With regard to the proposed measure of Native Councils, I am glad to learn that the subject has so much engaged the attention of the Arawa, and I shall be obliged if you will suggest any alterations or improvements which you deem will prove acceptable to the tribes in the Bay of Plenty, or which may be propounded by the Natives themselves.

I have, &c.,

H. T. Clarke, Esq., Civil Commissioner, Tauranga.

DONALD McLEAN.

No. 5.

MR. H. T. CLARKE to the Hon. the NATIVE MINISTER.

SIR,—

Civil Commissioner's Office, Tauranga, 30th January, 1873.

I have the honor to report, for the information of the Hon. the Native Minister, that I left Tauranga for Maungatautari, *via* Rotorua, on the 20th instant, with the intention of being present at a meeting of the various tribes, whether friendly to the Government or otherwise, convened by the Waikato King party, but for what purpose was not stated. I was accompanied by Captain Turner, the Resident Engineer of the Public Works Department, and was joined at Ohinemutu, at my request, by Captain G. Mair.

A short time after my arrival at Ohinemutu, Rotorua, I received a note from the Ngatiwhakaue chiefs, requesting me to meet them at their large house. I did so. Hori Haupapa, Ngahuruhuru, Temuera, Te Taupua, Te Warihi, and several other chiefs, were assembled. After a brief silence, Temuera said that they had sent for me to inform me that it was not their intention to accept the invitation of the Waikato to be present at the Maungatautari meeting. He explained that, from certain messages they had received from their relatives of the Ngatiraukawa, they were led to believe that Waikato meditated treachery; that the Waikato were divided into two parties—one party, with Manuhiri and Manga, was to be at Maungatautari; and the other, with Te Kooti and Tawhana, was at some place near Wharepapa, ready to make a raid while the attention of the people was directed to the meeting; that within the last week a woman named Miriama had come over from Te Waotu, near Maungatautari, and had begged the Ngatiwhakaue not to go, as evil was intended. In addition to this, they had received a message from Te Ngakau, requesting Ngatiwhakaue and the Arawa not to go to Maungatautari by way of Te Tokoroa (behind their backs), but to approach in front, by way of Tauranga. This had strengthened their suspicions, for what other reason could Te Ngakau have for this request than a desire to conceal their designs? Taking these matters together, and keeping in mind the doings of Waikato under similar circumstances in the olden time, they had not only decided not to go themselves, but tried to persuade me to return to Tauranga.

In reply I said, that I did not wish to urge them to go, that if they suspected Waikato of any hidden designs they were quite justified in remaining at home, but that, as far as I was concerned, while I thanked them for their friendly care of me, I should proceed on my journey with caution.

The Ngatiwhakaue were not at all pleased with the conduct of those Arawa chiefs, who had gone from Maketu by way of Tauranga. The old chiefs thought that it was their duty first to have consulted the tribes and decided upon the course of action they were to adopt at the meeting; instead of which they had gone unprepared, and without the knowledge of their people, that if any ill befel them, they alone would be to blame.

I had much conversation with them on various matters, principally in reference to the Waikato, and was much gratified at their expressions of loyalty and attachment towards Her Majesty's Government. On the other hand, I was struck with their suspicious distrust of the Waikato tribes, and nothing I said in their favour, could shake their belief that treachery was the motive which induced the Waikatos to call the Maungatautari meeting. They reminded me that such expressions as "Waikato taniwharau," "Waikato horo pounamu," and "nga uri o Muriwhenua," had passed into proverbs, and were constant reminders of Waikato faithlessness. Considering our present uncertain relations with Waikato, I cannot say I was sorry to see the prevailing sentiments of this tribe.

The meeting broke up at midnight. Our party left Ohinemutu at 8 o'clock the following morning (21st), and travelled as far as Horohoro by the new road. There were about one hundred Tuhourangi on the line, finishing up the work interrupted by the Christmas holidays. Just opposite Horohoro we left the main road, and travelled over several miles of very rough country; but a bridle track has been surveyed as far as Te Whetu, and when finished will be a great benefit to persons travelling between Waikato and Napier. The worst hill on the route has been successfully topped, and a good road, of easy grade, is now nearly completed; the cutting is more than a mile in length. We reached Te Whetu in the evening, where we put up for the night. The Native residents had left the place for the place of meeting.

At 7 o'clock the following morning we proceeded on our journey. The track is a remarkably good one the whole way to the Waikato River; indeed, I am informed, there are no great difficulties the whole way to Cambridge.

We reached Maungatautari at about 5 o'clock, simultaneously with the Arawa party, who had come round by Tauranga and Cambridge and joined in the procession. The Ngatihaua, as the owners of the place, received the guests. The Tokangamutu party were merely spectators. A few congratulatory speeches were exchanged, and the travellers were allowed to rest after the fatigues of the journey.

Early next morning (the 23rd), proclamation was made that the day would be given up to amusements and conviviality. I took an opportunity of visiting the different chiefs that I knew. I was a little surprised to find that the invitations to this meeting, which had been talked of for so many months, had not been accepted more generally, and I heard from some of the Natives that the Kuiti party had expressed their disappointment. It struck me there was a want of life and heartiness in all the proceedings. In the afternoon an attempt was made to perform a war dance, which was a complete failure. There was a great deal of drunkenness, especially amongst the Ngatihaua, and the Kuiti people were not behindhand in showing their love for strong drink.

On the 23rd a message was brought round that the day had been set apart for the chiefs to meet and exchange civilities. The Arawas, before accepting this invitation, paid a visit to the Ngatiraukawa camp, to proffer their assistance in the event of the King party making an attack on them for having seceded from the King movement. Thus arranged, the respective parties marched to the open space immediately in front of the long shed occupied by the Kuiti people. The Arawa chiefs occupied the centre, the Ngatihaua on the left, and the Hauraki band Tauranga Natives on the right.

The Ngatihaua and Ngatikoroki were represented Te Raihi, Hakiriwhi, Te Pakaroa, Rihia, Ihaia Tioriori, Tana Waharoa, and others. Hauraki by Te Hira, Tukukino, Hohepa Te Rauhihi, Tarapipipi Te Kopara, and Pineaha. Ngaiterangi by Hori Tupaea, Hamiora Tu, Te Ranapia, Harawira Kotai. Ngatiawa by Tiopira Hukiki, and Wiremu Te Whatapapa. The Arawa by Petera Te Pukuatua, Wi Maihi Te Rangikaheke, Matene Te Kuaki, Kiharoa, Eruera Te Paimoe, and Wikiriwhi Te Roro. The Ngatiraukawa by Mahi Te Ngaru, Maihi Te Neta, Penetana, Pita, and Henare. The Kuiti people by Manga, Wahanui, Tu Tawhiao, Te Ngakau, Hauauru, Te Taonui, and several younger men, whose names I did not know.

Manuhiri was in his whare close by, but kept himself quite quiet throughout the meeting, nor could I ascertain that he took any interest in the proceedings. From a careful calculation made by Major Mair, there were from 1,000 to 1,100 people on the ground. It was apparent to every one that the principal interest of the King party was directed to the Arawa, and all their speeches were

addressed to them, with a view, it appeared to me, to draw them out. This appears also to have been the opinion of Petera and his friends, for they were very cautious in their replies, reserving the expression of their sentiments for the day of the korero.

Proceedings were interrupted by a call to partake of food, and we did not meet again on that day, owing to the drunkenness of, and noise created by, some of the Ngatihaua Hauhaus.

On Saturday the representatives of the various tribes again assembled. The business was commenced by Te Ngakau. His address was made up of a lot of Hauhau sayings, interlarded by distorted quotations from Scripture. Te Ngakau concluded his remarks by a repetition of the old formula—No land sales; no leases; no roads; no telegraph.

Maihi Te Rangikaheke undertook to talk against Te Ngakau. A better person could not have been selected, both for natural shrewdness, and for talent as a speaker. W. Maihi took occasion to remind Te Ngakau that if there was any fault it rested with the Waikato themselves; they commenced the practice of selling and leasing land, and then afterwards wished to debar other tribes from pursuing the course which they had by example initiated. So also with their King. They set him up without the concurrence of other powerful tribes, and then wished to force him upon them, whether they approved or not. What the Arawa chiefs hoped was that the King party had at length arrived at the conclusion that it was necessary that Tawhiao and the Governor should come to a proper understanding, and make some arrangement to work together for the benefit of the Native race.

Te Raihi then went into the history of the King movement. He stated that it originated with Wiremu Tamihana, who had no other motive than the good of his race. He also reminded them of Potatau's words, that his motto was Love, Peace, and the Law; and that when on his deathbed he told his followers to be kind to the Pakeha, but that Waikato did not heed this good advice. No sooner was the movement fairly started than the management was taken out of the originator's hands, and "Waikato taniwharau" created all the mischief which had since fallen on them. Waikato was lost through their devices. That, for his own part, he did not see why, if they by their acts forfeited their rights to the lands, he should not be allowed so to deal with the portion remaining to him that he might reap some benefit from it. He frankly admitted that he had sold and leased land, and that there was very little of it left.

Rewi, or Manga, the name by which he is now generally known, said that the sin was his. He had encouraged and recommended the re-opening of the Taranaki war, by chanting the old song of "Puhikura, Puhikaka, &c.;" but that he did not think it fair that Waikato should be made to suffer for his wrong.

Te Ngakau then said that they did not wish to be reminded of the past; to let by-gones be by-gones. What they desired was to make a fresh start.

Tarapipipi Te Kopara said that he had sinned, and had abrogated his oath. He wished to be freed from his oath. (Rewi here stepped forward and repeated a few words in Tarapipipi's ear.) Tarapipipi continued,—I came here to confess my sin, but that man (Rewi) tells me that I am absolved. I am therefore restored, and I am freed from my oath.

Henere, a Ngatiraukawa, said he would like to keep on good terms with the King party, but that he was afraid that if he showed any active partizanship, he would not have a shirt to his back.

Tarapipipi called out—I quite agree with you; I am in the same position.

Te Hira made a short and very temperate speech, expressive of his desire to be at peace, but he did not allude in any way to the question of land-selling, &c.

Te Ngakau, in reply to W. Maihi, said that the Arawa was one cause of the trouble to the Island. "That they had opened the twelve gates on the East Coast," referring to the part they had taken with us. Te Ngakau also made allusion to the Arawa obtaining favours from the Government.

Matene Te Kuaki replied, that the Arawas' impression was in the other direction. The opinion had been expressed by some of his friends, that the Government lavished its favours on the people who had been in rebellion.

W. Maihi reminded Te Ngakau of some of his own land transactions,—that while he was telling the people to abstain from selling and leasing land, he was himself receiving money from Europeans. To bring the matter home to him, he asked him if he remembered Manukatutahi, and the money he had received on that place. This home thrust put an end to Te Ngakau's speaking. Wahanui became spokesman on the other side.

Wahanui said that he did not see how the Governor and Tawhiao could work cordially together; they had both been shedders of blood, so that he thought it necessary for a third party to step in between; but where could such a party be found?

Aporo (the man punished for stealing the Government printing press), and two other younger men, spoke in the same manner. From inquiries I made, I found that these men are more or less imbued with Te Whiti's doctrines. One of their ideas is to set aside the authority of the chiefs, and for the "Tekaumarua" (which does not always mean twelve individuals), to take the direction of matters in their own hands. It would appear that this feeling is gaining ground, a circumstance very much to be regretted, as it is much easier to deal with chiefs of rank, rather than a number of low-born schemers.

Te Ranapia, of Tauranga, said that he and his people would have nothing to do with the King party; that he had hoped that a permanent peace was to be established, but instead of which it was the old thing over again.

Wahanui replied, that the Governor and the King were men of blood. Who was to make peace between them. He however added that if there was no peace existing the several tribes would not be now meeting face to face.

After a few words from Te Ngakau, the business of the meeting was said to be concluded. This announcement took every one by surprise, inasmuch as it was understood that the question of the Niho-o-te-kiore Bridge and the defection of the Ngatiraukawa were to be discussed.

I can only account for the sudden termination of the meeting by the fact, which must have been as apparent to the Waikato King party as it was to the bystanders, that their avowed sentiments were

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.

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.

The friendly Natives replied that they had nothing to say in reference to the matters mentioned by the King party, asking them to abandon the land topic, and endeavour by discussion to arrive at some means by which their race can be saved, and live peaceably with the Europeans. The whole of the speeches being in this strain, the meeting broke up on Saturday without any result whatever. There was very little bounce on either side; the Natives conducted themselves well during their stay at Maungatautari, which they left on Sunday at an early hour for their homes. There must have been, at the very least, 1,200 Natives present.

This meeting may be beneficial in one way, viz., that it will show the King people that the friendly Natives will not concede an inch, but sell the same as heretofore. This knowledge may make them negotiate with the Government, in the hope that with their assistance they will be able to prevent the Kupapas from parting with land.

An extract of the speeches is herewith attached.

I have, &c.,
R. S. BUSH,
Clerk to the Bench.

EXTRACT OF SPEECHES made at MAUNGATAUTARI.

Friday, 24th January.

Hone Te Toko (Ngatimaniapoto): Address of welcome to Arawa. Would speak openly and conceal nothing.

Matene Te Huaki (Arawa): Welcome us. This day has been appointed for us all to hear what you have to say, so that we may learn, and be clear. We have come to meet you, let us hear the topics for discussion.

Pakakowhatu (Maniapoto): Address of welcome to Arawa. Come and see us; come to the joining of the world; I am that joining. "Haere mai ki te kotahi tanga o te ao, ko au te kotahitanga."

Kiharhoa (Arawa): We have come to listen to what you have to say. If it be good, we shall be prepared to follow it; if otherwise, we shall take no notice of it.

Iraia Te Kapuroa (Maniapoto): Address of welcome to Arawa. *Waiata*—meaning, Join hands and become one.

Maihi Te Rangikaheke (Arawa): Welcome us. Who made the King? Tarapipipi, it is this King which has been the cause of all the troubles of this land. There is a *tohunga* who can model such a canoe as will save the people; the Arawa are here to help paddle that canoe. It was said that all the canoes had ancestors at the time they came from Hawaiki. I am the King of those canoes. I am a *tohunga* who can save the country, if you will follow my advice. I am come to you, Waikato, the people who are said to be able to make men out of stone and clay, to learn good. You speak of the country, to what part of it do you allude? Welcome us, Waikato; we have come to hear what you have to say. Let us hear it, do not conceal it any longer. If you persist in hiding your sentiments and views, we shall always be in this unhappy state. If you had only followed the advice of your forefathers, all these troubles would not have beset you. Do not persist in keeping the secret to yourselves any longer, but let us share it with you, so that we may be in a position to help you out of these difficulties.

Rewi (Maniapoto): Welcome to Arawa—Here am I. "Kei Tireti au," I am at Tireti—my boundaries are from Te Kuiti to Te Aroha, Te Kuiti to Titiokura, Te Kuiti to Mangatawhiri. *Petera*,* I am still looking for the decomposed end. ("Tenei ano au e Kimi nei i te pito pirau.") *Waiata*. Come, so that I may hear your word, and you mine. "Whakamutua tau" "Put an end to yours" (this he repeated four times). I am living at Tireti ("Kei Tireti au e noho ana.") All the other people have done, but you are the person who are still ravaging my heart. You are the person who are driving me on. I ask you to give up your present ways; if you will do so all will be well. Let us hear your views; you are the person who are stiff, and not I.

Petera Pukuatua (Arawa) addressing the tribes assembled: Let all of you take part in the discussion, do not leave that for us alone. When you speak do not let your words be merely a reply, but express your opinions.

Maihi Te Rangikaheke (Arawa): Tell us what you invited us for—do not keep us in the dark any longer—lay before us that which you have concealed in your houses, and the cargo of your canoe. This is the first time we have met. I said I was a *tohunga*, and would make a canoe which would contain both of us. I do not approve of leaving it to you alone to settle, as I am afraid that you will impose upon me. But I am willing to assist you if you will act on my advice. I am getting tired of this. Let us know if you sent for us to a feast, if so give us the food; if to receive clothes, give them to us; if to fight, throw down the challenge; if for discussion, make us acquainted with the topics.

Rewi (Maniapoto): I sent for you in order that you might teach me, the man who has acted wrongly.

Maihi (Arawa): I cannot teach a person so hardened as you are.

Rewi: How can I, an ignorant person, know how to act unless I am taught.

Maihi: We want to teach you, but you won't learn.

Rewi: If I send for a *tohunga* it would be great presumption on my part to teach him what to do. It is for me to be guided by his counsel.

* Referring to Petera's speech on a former visit, to the effect that if Tawhiaio found any of the *kumara* in his store-house going bad, he was to pick them out and cast them away; meaning if any of his people committed crime he was to give them up.

Maihi (turning to Arawa) : There is truth in what he has just said.

Te Raihi (Ngatihaua) : That flag hoisted there has been the cause of all the troubles. At the time it was first hoisted it was not intended for war, but merely a flag for the people. No investigation has ever taken place ; therefore I cannot say that I am right. The only appeal that has ever been made, was one to arms ; this will never bring matters to a satisfactory conclusion.

Rewi (Maniapoto) : If an evil has been committed, I am the person who caused it. I brought the war into Waikato, and I alone am to blame for that. I went to Waitara and asked the Government to assemble there for the purpose of settling that business on the spot. They would not heed me, and the consequence was the war in Waikato.

Te Auwatu (Ngatihaua, son of Te Pakaroa) : Speak out plainly ; do not conceal our thoughts any longer.

Te Ngakau (Ngatihaurua) : This day was set apart to enable all the chiefs to express their opinions, and agree one with another. "Whakatauki—Marama kikohure."*

Te Raihi (Ngatihaua) : This flag is only for the lands in your possession, and has nothing to do with that which has been taken by the Government or sold by us. Waikato, listen, your name is Waikato "Taniwha rau." It is in consequence of your having so many different opinions that all this evil has been caused.

Rewi (Maniapoto) : Waikato "Taniwha rau" was not the cause of it. I am the person to blame for it—the war in Waikato.

This ended the first day's proceedings.

Saturday, 25th January 1873.

Te Ngakau (Ngatihaurua) : I do not approve of the temple of my ancestors becoming a matter of sale, and the house of my fathers shall not be a subject of barter. This (the land) was the stone which was split and given to the children of Israel (them). The land is the sole source of my troubles, I mean to speak of it. Man dies and returns from whence he first came (earth), but the land does not ; therefore I say the land is the first consideration.

Te Raihi : If you talk in this way nothing will be settled. I can only repeat what I said yesterday, viz., that that flag was not made for the land, but to preserve the people. Remember the words of Potatau—*Te Aroha, te Pono, te Ture*. I say you Waikato parted with land first. I was a looker on ; and when I found you had parted with so much, I became alarmed, and said if I do not make haste and sell some I shall get none ; consequently I followed in your footsteps, and parted with it. I did this as I was afraid lest you would part with more.

Te Ngakau : That stone which was split was the land which God gave to my forefathers. Turn up your hands and see whether the contents are red, black, or white.

Hakiriwhi (Ngatihaua) : I say that you all have done wrong in parting with land ; none of the tribes are free from this sin but the Arawa.

Te Ngakau : *Te Raihi* says I parted with land first, and then he sold. My reply is, look at your hand and see whether it is red, black, or white.

Te Raihi : Is this the talk of the whole country or not ? Place before us the topics for discussion. I am tired of this kind of thing. If it is good we are prepared to support you ; if otherwise, we will have nothing to do with it. Do not talk about the land, that is of little consequence, but discuss some means by which a permanent peace may be established, and both races live together in compliance with the wish of Potatau.

Te Ngakau : In my opinion, the land is the chief ; when we have settled that question, then we can consider the people. Clever people like you say the land is of no consequence, but I the ignorant say otherwise. This is the split stone which God gave me. If you know of anything of greater importance, let us hear it.

Te Raihi : Yes, the heart of one side bears malice, and as long as that spirit lasts nothing will be done. Put away all malice, then we shall settle something that will be advantageous to us all.

Te Ngakau : What you say is good. Let us discuss it. This land is the head of all my grievances. This is the subject upon which I mean to speak to every one.

Te Ranapia (Ngaiterangi) : I do not concur in what you say. The time for speaking about land has long since passed. There are two races now living in this country ; let us devise some means by which they can live peaceably together. What is the good of throwing obstacles in the way of sales of land, &c. I cannot countenance you in these measures.

Te Ngakau : I do not mean to be put down with respect to what I have to say. Do you imagine because I am small that I am to be pitched into the scrub ? Am I a child that I should be treated in this way ? I do not acknowledge to having parted with any land.

Maihi Te Rangikahoke : Let us discontinue this useless talk, and turn ourselves to discover some means by which our race can be preserved. It was said that Potatau was made King to protect both races, and uphold the law. Who is interfering with your father's house ? Why, you yourself. Let me ask you which of you has a clean hand. I saw £300 paid with my own eyes yesterday for land at Huriwera ; this money has been spent in supplying food ; that was some of it which you received yesterday. Therefore I say there is no one amongst you who has not participated in parting with land. I am the only person who has not ; I did not refrain from doing so because of you, but in consequence of having so little of it. Had I as much as you I should have done so. You ought to have clean hands yourself before you try to make ours so. If you persist in talking of your *mana*, and king, nothing will be done. I do not recognize either. You follow in my footsteps, and then some satisfactory settlement will be arrived at. Had it not been for my good heart I should have followed Kereopa, Hakaraia, and Te Kooti even to your settlement. If you persist in this state of affairs—"Ka toto to ihu au apopo—I shall make your nose bleed to-morrow.

Maihi here twitted *Te Ngakau* with having received money on account of a run at Manukatutahi.

* Do not know whether these were the words ; sounded like them.

Te Ngakau : I am not desirous, nor do I intend to speak about the past. It is the present we have to deal with. I say, therefore, let the sale of land, leases, roads, surveys, and telegraph cease. I cannot return by the old road, as that has been blocked up by the flash of the gun. You are the "Tuari o nga matapihi kotahi tekau marua." We only know you as belonging to our race by your tattoo; in everything else you are a Pakeha. I cannot do as you wish me, as the flash of your gun blocks the road. I am small, but I am not afraid to die.

Te Maihi : The roads which I have made are in my own district, and I deny your right to interfere with them. I proclaimed my boundary, and when Te Waharoa went to fetch Ngatiporou, I would not allow them to pass; they persisted, we fought, and you know the rest. I do not acknowledge Tawhiao as King of this country. He may be your King, and of Waikato. As long as matters are in this state, it is impossible for me to sheath my sword. If you would only come to some satisfactory arrangement, it would then be an easy matter for Tawhiao to meet the Governor.

Aporo (This is the man who was imprisoned for stealing the printing press) : If you consent to what we ask, then we might act on your suggestions; but as long as you continue this course, that is impossible. In the meantime there is no mediator.

Maihi : The law.

Aporo : The law has been the cause of this ruin to the country.

Maihi : Lay the testament down between us, so that both of us can sign our names (to a peace).

Aporo : My testament are the boundaries we claim.

Henare : Ngatiraukawa, I cannot consent to what you demand, as I have become used to European clothing and customs. If I were to consent, I should have to do without European clothing, which would be the death of me.

Tarapipipi Tikopara (Ngatipaoa—an old opponent to the telegraph at Piako) : I should like to speak on the subject of the last speaker's speech, but cannot, in consequence of a pledge which I took on the 23rd May, 1860. I have sold land; the clothes which I have on are the proceeds of it. I cannot without the consent of the persons to whom I made this pledge. [Rewi here crossed over to him and said : "Kua kore tena oati naku i whakateke ki te toto." "That oath is no longer binding, in consequence of my having caused bloodshed."] I am now free to express myself : I say that this state of affairs must cease; the King has no right to interfere in sales, &c.

Te Hira Te Tuiriri (Ngatitamatera) : There is no reason why there should be a division amongst us; let us become one people, then we shall become great. Let us endeavour to live peaceably. Welcome Petera, and the Arawa.

Wahanui (Ngatimaniapoto) : Cease land sales, &c. If we cannot stop this, how can we expect to come to any satisfactory decision?

Petera Pukuatua Maihi (Arawa) : Our telegraph and road are made, they cannot now be stopped. We have not sold any land, simply because we have so little, not from fear of you. Make peace! you say your sword has been sheathed for a long time.

Wahanui (Ngatimaniapoto) : I have no peace to make. Is not this sufficient? You are here, face to face with me; what more do you require? Has not my sword been sheathed for a long time? How can any other arrangement be made as long as this state of thing lasts? The Governor's hand is on my head, and my hand on his: who is strong enough to separate us? I say, if the small things which we ask of you cannot be accomplished, how can those much greater be brought about? The matter rests with the Lord of hosts, who is strong! If you agree, it will be well; if otherwise, we do not care.

Maihi : Farewell! the talk is ended, is it not? Farewell! we shall return to our homes without having sheathed our swords, and from there watch your movements.

This ended the discussion.

R. S. BUSH.

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