

you that you might tell me whether it really was the case." I then asked, "Do you want to see him?" and he replied thus:—"When Mr. McLean came to Alexandra (in 1872) he wished to meet me, but the people would not let me go, so he wrote telling me not to be disappointed, for we should meet at some future time. A few days since I heard from you that he was in Auckland, and I thought that the time had come when we should see each other, and so I came here, but as he has gone away I have nothing more to say, as my word is for him alone." Of course, I did not think it judicious to ask any questions, or to betray any great interest; but I remarked that Dr. Pollen was acting in Mr. McLean's absence, to which he replied, "Well, I shall be here for several days."

During the general conversations which ensued, Rewi informed me that while on his way down from Kuiti he had seized a packet of letters (telegrams) from Mrs. Morgan to Mr. Mackay misrepresenting him. I asked, "Why should she do so?" and he replied, "Oh, she takes the part of Manuwhiri and Waikato."

I mention this to show the antagonistic feeling existing between the two tribes. It appears that when at the late Kuiti meeting days elapsed and Tawhiao did not speak, Rewi became indignant, and said, "For three years Waikato have been talking about making peace with the Governor, and have charged me with being in the way of their doing so, but none of them seem to be able or willing to take the lead in the matter, so now I will go out and see Mr. McLean myself." (It will be remembered that at the great Kuiti meeting in 1871, Manuwhiri sang the song commencing "Here I stand with a paddle in my hand," and ever since that time Waikato have been harping on the subject.) Tawhiao's party, however, were by no means pleased at this move of Rewi's, and all, with the exception of Tapihana opposed him. Whitiora was so indignant at what he called Rewi's presumption, that he proposed that Waikato should at once take up all their dead at Kuiti and convey them to some other resting-place not in Ngatimaniapoto soil. They are now waiting for the result of Rewi's experiment, which they have predicted will come to nothing; and it is thought that Waikato will then make overtures to the Government. It is even reported that they are now on their way down, but I do not anticipate any immediate action on their part, for they cannot agree among themselves, and it is well known that, in spite of their affected deference to Tawhiao, he has less hold upon them than ever. In any case, it is evident that the two tribes are determined not to pursue the same course.

The Under Secretary, Native Office, Wellington.

I have, &c.,

W. G. MAIR, O.C.

No. 5.

Major MAIR to the UNDER SECRETARY, Native Department.

SIR,—

Cambridge, 22nd May, 1874.

I have the honor to inform you that upon receiving a letter from Rewi requesting me to meet him at Tokanui, I proceeded to that place and met him, with Hopa Te Rangianini and others, yesterday. It appears that Rewi had been for some weeks among his relatives of Ngatiraukawa, at Arowhena and Aotearoa. Upon hearing that settlers' cattle were running on his land across the Puniu, he came as far as Tokanui to make inquiries. He told me that for the last six or seven years cattle had been running beyond the confiscated line, and that if they continued to do so he would have them driven up to Kuiti. I promised to see the owner of the cattle, and warn him again to keep them on his own land.

In course of a long conversation with Rewi he informed me that the *puru* ("stoppage," used in the same sense as *aukati*) was a harmless affair; its object being to keep Waikato together pending a *hui* of Tawhiao at Waitomo, where a house was building for the reception of the Kupapa chiefs who might attend. I informed him of a report that Purukutu was going to Mangatautari, and he replied that he had told Purukutu, in the presence of Tawhiao, Manuhiri, and other chiefs, that if he attempted to return in that direction without his permission, he (Rewi) would with his own hands give him up to the Pakeha; and further, that he had warned some Ngatihaua who were at Wharepapa to return to Kuiti, as they would not be permitted to remain on the lands of Ngatiraukawa, and had appointed members of his own tribe to watch them. Rewi also told me that he hoped next year to come and live at Te Karaka (near the mouth of the Puniu), where some of his people are now making preparations for planting. Upon parting with Rewi, he desired me to inform him when Mr. McLean returned from Australia, as he intended to ask him to meet him at Taupo.

The Under Secretary, Native Office, Wellington.

I have, &c.,

W. G. MAIR, O.C.

No. 6.

Mr. BUSH to the HON. the NATIVE MINISTER.

SIR,—

Resident Magistrate's Office, Raglan, 22nd September, 1873.

I have the honor to report, for your information, that Tawhiao, Te Kooti, Purukutu, Nuku, with about two hundred followers, are reported as about to visit Kawhia shortly. It is said