

1874.

NEW ZEALAND.

STATE OF NATIVES, UPPER WAIKATO, RAGLAN, AND KAWHIA.

(REPORTS BY MAJOR MAIR AND MR. BUSH, RELATING TO).

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

No. 1.

Major MAIR to the UNDER SECRETARY, Native Department.

SIR,—

Alexandra, 26th September, 1873.

I have the honor to report upon Native matters in this district.

Pekamu, the prophet of Ngatimaniapoto, still maintains a certain ascendancy over his own tribe, and even a portion of Waikato as well. It will be remembered that the assault committed by a Waikato on Mr. James Mackay at Te Kuiti, in May last, tended very much to widen the breach between the two tribes; and there is good reason to believe that a section of Ngatimaniapoto have made the most of Pekamu, with a view to improving the relations between Waikato and Ngatimaniapoto, for the prophet's doctrine is unity and submission to Tawhiao. Unlike other *poropitis* (prophets), his predictions are all of a peaceful tendency, and I do not think that any harm is likely to result from the action of this last impostor.

A number of people are now assembled at Te Kuiti, where a sort of festival is being held. There has been a great deal of feasting and dancing, but no important discussions. They will have to break up shortly, as food is becoming scarce, but large preparations have been made for planting in the neighbourhood.

There has been some excitement lately consequent upon a rumour that Purukutu had determined to sacrifice a white man, or a *kupapa* (loyal Maori), upon the opening of a house which has been built by Ngatihaua, in their portion of Kuiti, for Tawhiao. Upon inquiry, I do not think that there was any foundation for such a report. Again, it was said that Purukutu was about to return to Wharepapa to live. This I believe to be based upon a report—probably correct—that Ngatihaua would shortly send parties to their old settlements, to remove stock, tools, and food left there, to Te Kuiti.

Purukutu is now at Te Kuiti. It is said that he is in constant dread that some one, tempted by the hope of reward, will take his life; and that he is always armed.

Te Kooti is also at Kuiti. He came there to superintend the carvings for the new house, and has at last been noticed by Tawhiao, who, it is said, will keep him there for the future.

Tawhiao, it is said, will go next month to Te Taharoa—a settlement of Ngatimahuta, on the coast south of Kawhia—to visit his own tribe, and will take Te Kooti, Purukutu, Nuku, and other troublesome people with him, to keep them out of mischief. It is evident that Tawhiao's wish at present is to keep his people quiet; and unless provocation is offered, I do not see that we need anticipate any immediate Native trouble. Indeed I have felt repeatedly, during the past four or five months, that a great deal more was being said or written about the probability of a collision between the two races than the circumstances warranted. An isolated outrage cannot very well be either foreseen or guarded against, but I do not look upon such an event as an index of the feelings of the King party generally.

Takerei Te Rau has been here for the last two days; but as his information is intended only for the ear of Te Wheoro, I am in total ignorance as to his object in coming here.

I have, &c.,

W. G. MAIR, O.C.

The Under Secretary, Native Department, Wellington.

1—G. 2B.

No. 2.

Major MAIR to the UNDER SECRETARY, Native Department.

SIR,—

Alexandra, 28th November, 1873.

I have the honor to report that on the 25th instant I met Rewi, by his request, at Kopua, where he, with Hape Whitipatato, had just arrived from Kawhia.

It appears that some of the "cases" for hearing at the sittings of the Native Land Court at Hamilton next month, are lands claimed by Ngatimaniapoto, and Rewi's chief object in sending to me was to request that they should be withdrawn from before the Court, or "trouble might again arise over this much-vexed question." The blocks are Otautahanga, Wharepuhunga, and Manganika. The first is, I believe, under offer for sale by Ngatihaua; the second has been brought forward by Ngatiraukawa; and the last by Hone Te One. Rewi agreed to send one of his people to the Court to request that these cases be struck out, and reminded me that this was a great concession on his part, as he had "never in any way recognized the Native Lands Court hitherto!" I assured him that Government would do what they considered right in the matter, and he seemed satisfied. His manner was very conciliatory.

Tapihana Tahau visited me yesterday. He came from Kawhia with Rewi, and is going to Kuiti to urge Tawhiao and Manuhiri to ask the Governor to meet them at Ngaruawahia in the autumn. He is very earnest about it, and says that he will persist until he succeeds. In the end, he will come and inform me of his success. Rewi approves of his action. I encouraged him all I could, saying that it was right that he should initiate such a movement. Tiria, Parehauraki—Tawhiao's wife—and her child, are visiting the Natives of Aotea and Raglan. It is a woman's mission, and is regarded by the *kupapa* as a very favourable sign.

Tu Tawhiao's formal visit to this place will do a great deal towards breaking down the barriers of reserve existing between ourselves and the Kingites.

The Under Secretary, Native Office, Wellington.

I have, &c.,

W. G. MAIR, O.C.

No. 3.

Major MAIR to the UNDER SECRETARY, Native Department.

SIR,—

Alexandra, 29th December, 1873.

I have the honor to report upon Native matters in this district.

During the present month we have had two visits from Tu Tawhiao. On the first occasion he stayed in Alexandra only one night, as it was merely a formal visit. On the last he came to take part in the festivities of the season, arriving on Christmas Day, when he called on several of the leading settlers, taking great interest in the races and various amusements of the following day. He is still in the settlement, and, though accompanied by a great many followers, the greatest order has prevailed. In the early part of the month, Tawhiao himself came to Kaipiha, some two and a half miles distant, and there is very good reason for believing that he would have come openly to Alexandra; but Tu having been persuaded to come on without waiting, offended his father, and he changed his mind.

Rewi, with a large party, have for several weeks been near the confiscated line, drying cels for a meeting called by himself and Whitipatato for next month. There is a great amount of speculation as to the object for which this *hui* has been called, but nothing definite is known about it. I do not anticipate anything hostile, for recent events prove a very marked improvement in the state of Native feeling.

Hone Wetere, of Kawhia, visited me a short time since. He assures me that now that Tapihana has declared himself a "man of peace," the Kawhia Hauhaus—lately the most violent in their tone—are becoming very moderate in their language.

There has been a considerable mortality among the King people lately. Pungarehu—son of the late Hoani Papita, chief of Ngatihinetu—and Maehetoheriri, Papaka, and Te Rache, all of Ngatimahuta, and chiefs of high rank, are among the dead.

The Under Secretary, Native Office, Wellington.

I have, &c.,

W. G. MAIR, O.C.

No. 4.

Major MAIR to the UNDER SECRETARY, Native Department.

SIR,—

Alexandra, 14th April, 1874.

I have the honor to inform you that on the 6th instant I received an urgent request from Rewi Maniapoto to meet him at Kopua. I went up immediately, and remained with him till next morning. Upon arriving at the house of a half-caste named Hughes, at about 11 p.m., word was sent to Rewi, who, with about fifty followers, principally Ngatiraukawa, was encamped half a mile away. He came at once, and after a very friendly greeting asked where Mr. McLean was. I said, "He has gone to Sydney." He then said, "I have heard so, but sent for

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

that upon his arrival there, Tawhiao will state “Kua puta te motu,” meaning, I presume, in this instance, that peace is maintained, as he is reported to have said that if no war arose before the twenty-eighth of August, peace would be preserved.

After the return of these people, invitations are to be sent to all the tribes of Kawhia and adjacent districts to visit Te Kuiti, for the purpose of being present at the opening ceremony of Tawhiao's new house, consequently I am of opinion that the visit to Kawhia is purely to procure fish for this meeting.

The erecting of new *whares* appears to be general just now. Ngatimahuta, at Kawhia, have erected one, so also has Hone te One, at Aotea, which is to be opened as soon as the food is plentiful here.

It is probable that the report respecting the desire of Ngatimahuta to kill Pakehas originated in consequence of it being rumoured that they desired to kill a European as a *taingakawa* (offering) for their new house at Kawhia. However, you will be glad to learn that since Hone Te One's letter, already forwarded to you, no further threats have been made, nor do I anticipate anything further will be heard of the matter. It is purely a repetition of Waata Taki's old threat, combined with an objection on the part of a few Natives, who object to the Europeans dealing with them on Sundays. It would appear that, being busy all the week, the Europeans generally visited the mission-station on the Sabbath; however, I think the Europeans have discontinued visiting there.

Te Taphana is reported to have said that he desired some of the Assessors of the district to be at Kawhia during the King's visit above alluded to, in order that they might hear him expound his views on that occasion. He has not been near Te Kuiti since the Purukutu murder. The Natives here are busy planting their crops; and I think, with the exception of the Ngatihourua, who are too lazy to cultivate much food, the tribes generally will be better supplied this year than they have been in previous ones. I am sorry to say that they do not grow much wheat in the neighbourhood of Raglan, but at Aotea it is cultivated a little more extensively. One reason of the tribes here cultivating more this year than usual, is in anticipation of the visit of His Excellency the Governor, in answer to their invitation.

Everything is exceedingly quiet,—no fresh news or rumours.

I have, &c.,

R. S. BUSH,

Clerk to the Court.

The Hon. the Native Minister, Wellington.

No. 7.

MR. BUSH to the Hon. the NATIVE MINISTER.

SIR,—

Resident Magistrate's Office, Raglan, 14th October, 1873.

I have the honor to report, for your information, that a party of Hauhau Natives from Kawhia arrived here two days ago, amongst whom was one Pita Taua, a *tekau ma rua*, who was at Taranaki at the time Wiremu Kingi met you. He tells me that the days for evil are from September to March. September is now passed, and should nothing occur between now and March, a permanent peace will ensue.

I cross-questioned him, but he persisted in this statement, saying, If you can only break up the King party all will be well.

Referring to Tawhiao's new house, he says, “it is a *tikanga Maori* (Native custom) which is adopted when they intend abandoning a place.” In this instance, should all be well to March, Waikato will leave Kuiti; the whare alone, which contains eighteen *tikis* (images), will be left to take charge of the place. This Native, as well as all his companions with whom I conversed, stated that Kawhia would shortly be opened, and that it would be as well for all steamers and vessels to keep away from there till after March. I replied, “Do you really mean what you say?” They said, “*Taihoa*, you will see, this is *tika tonu* (true).”

It is said that Tawhiao, with the Waikato, Ngatihaua, and Te Kooti, will take up their residence at Pekanui, Hauturu, and adjacent places; other rumours say he will return to Waikato.

Pita is one of the Republican party who adopt the views of Te Whiti, and are under the chieftainship of Te Aroha, with whom you had an interview at Taranaki. Te Aroha belongs to the Akitai Tribe. Kereopa Te Apa, a Tainui Hauhau chief from south side of Aotea Harbour, also corroborates the above statements. He states that Tawhiao has now for the first time visited Te Kooti since his residence there. Before leaving his *kainga* for this purpose, he is reported to have said to Purukutu, “Kakahuria ou, e tu ki konei e haere aua ahau kia Te Kooti.” (Put on your raiment and stay here, I am going to Te Kooti.) After this he proceeded to where Te Kooti resided, and said to him “Kakahuria ou, takoto ki raro ki taku takahanga waewae.” (Put on your raiment; lie down at my footstool.) Te Kooti immediately, with his companions, obeyed, and followed him to Kuiti, where he is again represented as repeating the above words to both Te Kooti and Purukutu, telling them that they would all go to Kawhia to select places as *kaingas* for themselves.

Kereopa also states that Tapihana's word expressed in the letter of Hone te One, already forwarded to you, *re* killing of Pakehas, is purely his own opinion, and one not generally believed in. He also tells me that Tawhiao will not come to Kawhia unless he can be accompanied by 300 men, amongst whom will be Te Kooti, Nuku, and Purukutu. After this he goes on to say, "When you hear of their arrival, *kia tupato* (be watchful), as I do not know whether their intentions are evil or good; but as we know the three persons named to be murderers, it is absolutely necessary that you should be prepared for the worst. Should I hear of anything further, you may rely upon my letting you know."

You will observe that although he states that Tapihana's opinion is one not generally believed in, yet his warning would make it appear that he at any rate entertains some fears, and holds views somewhat similar to Tapihana. Kereopa has the character of being a staunch Kingite, yet at the same time he is said to be a straightforward, honest fellow. I have always found him so myself, so also has the Resident Magistrate, who has known him for years, and we both consider him one of the most reliable Natives in the district.

Kereopa also represents Tu Tawhiao as requesting his father to hand over the management of affairs to him, as, during his time, several murders have taken place. It is said that Tawhiao will probably accede to his son's wishes. This change in Tu Tawhiao is attributed by the Kawhia people to you, and the young man is represented as opposing his father and Manuwhiri since his meeting you at Kawhia.

Ngatimahuta, of Kawhia, state that Tawhiao has told them that if they desire Pakehas to be located at Kawhia, he will not object; if at Aotea, he will not object; but everything hinges upon March, which month is anxiously looked forward to by the Natives.

I regret very much that some person has been circulating a story amongst the Kawhia people, to the effect that a steamer is coming to survey there; and also that Hone Wetere had sold land to the Government. Haupokia is blamed for the latter, and is reported to have heard it from you while in Wellington.

I have told them that the Government have no intention of surveying Kawhia, or of sending a steamer there for such a purpose, and that they should not believe anything they hear from people about such matters, unless it is told them by some one in authority under Government. They replied, We do not place much weight upon such statements, but let the steamers keep away till after March. The Waikato and Maniapoto, Kereopa states, are squabbling amongst themselves as to which of the two people instigated the attack on Mr. Mackay. Waikato allege Ngatimaniapoto did, inasmuch as Ruru belongs to the Ngatitekanawa hapu of that tribe—(Kanawa was an ancestor of Rewi and Wahananui; from this *tupuna* Parengaope, a maternal *tupuna* of Tawhiao's, was descended)—and that all the murders committed since the Taranaki war, except Todd's, have been committed by them. In defence, they quote Potatau's words to the Waikato *opes* at the time they left for Taranaki, viz., "Ki te kite koutou tetahi Torea e haere aua i te taha tika kawa e potua,"—if you should meet any *Torea* (a bird found on the sea coast, but in this case a European) on the coast, do not kill it;—and state that when they arrived at Mimi they saw Mr. Parris. Maniapoto wanted to kill him, but Waikato would not hear of it, referring them to Potatau's words. They would not heed them, still persisting; whereupon Epiha, a chief of the Werokoko hapu, of Waikato, said he would not have Potatau's words ignored, and Mr. Parris escaped. In the case of Mr. Mackay, they urge that Waikato saved his life, inasmuch as Paewhenua, the first to rush to his rescue, belongs to that tribe.

These petty contentions are widening the breach between the two tribes daily, and are no doubt the principal reasons for Tawhiao and his followers abandoning Kuiti. This appears to be the first step, and must eventually end in the break-up of the King party. It is probable that Tawhiao's rumoured visit to Kawhia may be to look after the steamer above alluded to.

It is most difficult to arrive at the real object of this visit; and the fact of Tawhiao being accompanied by those three arch-fiends, is sufficient to warrant great suspicion.

Mr. Mackay was telegraphed to, and a letter written to the Aotea settlers, requesting them to be on their guard, at the same time that the telegram was despatched to you.

Hone Te One and most of the other friendly chiefs are away at Karakariki, for the purpose of *uhunga* on account of Mata Patene's death. They will, it is hoped, return in a day or two.

Hone and Kewene have been busy planting potatoes at Wetini's *kainga*, which work they will finish on their return from Karakariki; consequently, until they return to Aotea there will be no Natives there from whom information can be procured, with the exception of Kereopa, who resides on the south side of that harbour. However, it is to be hoped that this contemplated visit will end the same as many other similar affairs have done.

There is one thing to be considered, viz., Tapihana's caution and assertion. He of all persons should have a good idea as to the intentions of the King and his followers.

Herewith I transmit a *whakapapa* of the ancestor Kanawa. I regret that it is incomplete, and does not show Ruru's connection to the chiefs. I believe he is a person of much inferior rank than Rewi and most of the other chiefs.

I have, &c.,

R. S. BUSH,

Clerk to the Court.

The Hon. the Native Minister, Wellington.

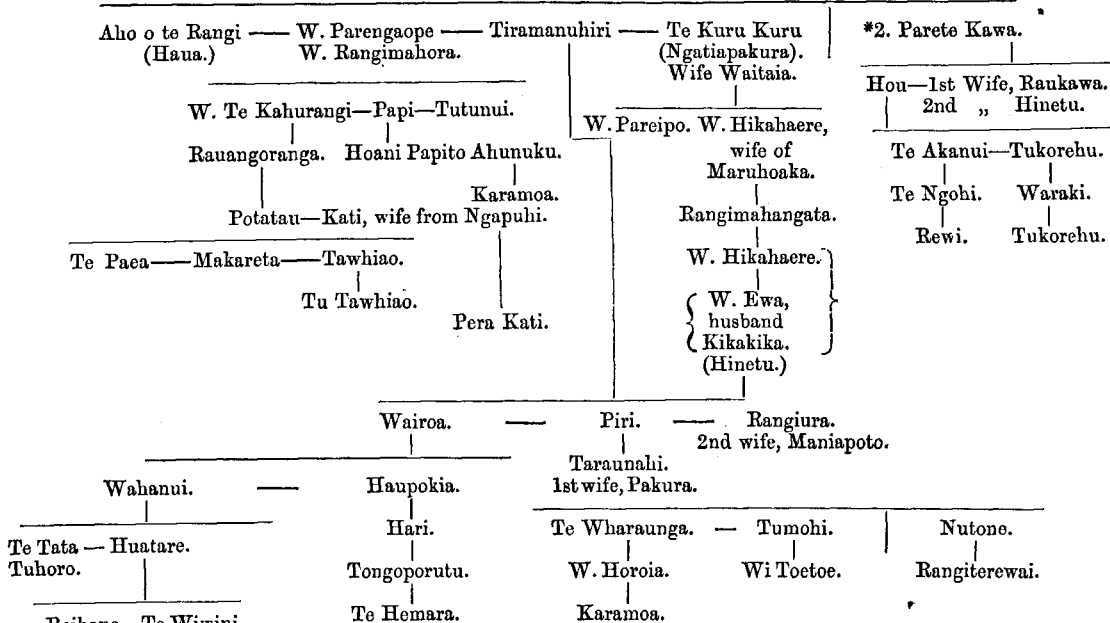
Enclosure in No. 7.

NGATIMANIAPOTO.

KANAWA.

1st Wife, WAIKOHIKA (Maniapoto).

*2nd Wife, WHAEA PAPE (Ngatiapakura).



* W. B. Rewi is descended from 2nd wife, who was a Ngatiapakura.

No. 8.

Mr. BUSH to the Hon. the NATIVE MINISTER.

SIR,—

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

I have the honor to report, for your information, that I proceeded to Motakotako, Aotea, early on Thursday, the 20th instant, for the purpose of being present at the opening ceremony of the new *whare-whakairo*, erected by Hone te One in his pa at the above settlement, for a meeting-house.

Tawhiao, unsolicited, had sent a messenger to Hone, telling him that he was sending his sister Tiria, his wife Parehauraki, and his infant daughter, to open the house. It was originally intended to open the house about Christmas time; but the arrival of the above personages was looked upon as a good omen, it being a party of women; consequently it was agreed that Tawhiao's wish should be gratified, and the messenger was instructed to inform them that they were ready to receive them on Thursday. At daylight on Friday morning, they crossed over from the south side of Aotea in three canoes, arriving at Motakotako about seven a.m. After the usual *tangi* and *karanga* were over, the speech-making was commenced by Te Kewene. An extract of the speeches is forwarded herewith. The speeches were all of the most pacific nature, great stress being laid upon the words "*tira wahine*" (party of women), which were frequently used during the day. The *tira wahine* in the olden times was an emblem of peace, and was on this occasion to be interpreted by its ancient meaning.

Tiria did not speak, yet the spokesmen consulted with her before replying to the speeches of the *kupapa*.

Hone's house is about 40 feet long, and is ornamented by a number of images and carvings. The probable cost of erection to the people of the settlement must have been upwards of £100. Taphana's people assisted in building it. Over the door a roughly-cut crown was fixed: when this is replaced by a better one, it is intended to engrave upon it either the word *Kawana* or the letters V.R. The name of the house is to be the "*Tokanganui a noho*," signifying peaceful occupations, the above words being the first portion of their ancestor Hikairo's *whakatauki*.

Hone Weterere told me that Tawhiao had taken the management of affairs into his own hands, his words to the people being "*Kati to takatakahi i nga tikanga, ko nga tikanga ki runga ko au ki raro, kia toru ra mete hawe katu ahau ki te Papa whenua*," meaning, I presume, that the people were not to thwart him, but permit him to carry out his views in his own fashion, and that in three months and a half he would be at (Te Papa Whenua) Mangatawhiri, and that his little daughter was to be the guardian of, and also a light to enlighten, the people of the West Coast.

I also inferred, from the way in which he expressed himself about Rewi, that the two tribes

were not on very good terms, and that he was aware that Maniapoto would not aid them any more. Tawhiao himself is at Mokau, where his wife tells me he has gone to see Wahanui's wife, who is ill. Rewi, with Te Hura, of Ngatiawa, and Te Kooti, are at Kawhia. An old Pakeha-Maori residing at Hone's pa told me that he received a letter from Tapihana, asking him to send word when he knew that you had arrived here, as he was determined to come to Raglan and see you.

Late in the afternoon I went to the whare occupied by Tiria and Tawhiao's wife, both of whom appeared pleased with the day's proceedings. The former was too shy, and would not trust herself to say much. I told her that if I heard of her being at Aotea again I should come and fetch her to Raglan. To this she made no reply, but merely laughed.

From what I saw and heard yesterday, I consider I am justified in inferring that, as far as Tawhiao and the people on the north side of Kawhia are concerned, they have no desire to provoke hostilities, but wish to preserve the old peace on this coast. The mere fact of Tawhiao proclaiming his infant daughter guardian of the West Coast is, to a measure, proof of his pacific intentions.

There are a few turbulent people on the other side, followers of one Hone Kiwi, but I think they are well looked after, and will not be allowed too much of their own way.

I have, &c.,

ROBERT S. BUSH,

Clerk to the Court.

The Hon. the Native Minister, Wellington.

Enclosure in No. 8.

Kewene Te Haho (Ngatihaua): Welcome, welcome to Aotea. (Here followed the usual allusions to the departed.) Welcome, my sister, my daughter, and my grandchild. Come to us the remnant of the old people, for both your and our ancestors are gone. *Waiata* (alluding to the migration from Hawaiki, meaning that in those days all were one), welcome to the places of our ancestors. Let us become one again, the same as we were in the time of the old people who are now gone from us. Let the same good feeling exist again which existed formerly amongst us.

Hone Te One (Ngatihikairo): Welcome you and your daughter, and our grandchild. Come and perform the object for which you have come. *Waiata* (meaning return to the old friendly relations), come and tread in the footprints of our forefathers. Come to me: come to us, the remnant of Waikato who have not been lost. If you have anything good for me, bring it. That over there is only the Waikato River, but here are the Waikato people. This is your mother's breast. Welcome, Huki, you, your daughter, and grandchild. If you have come to open the whare, do so. Welcome to Motakotako.

Here Tiria, Te Huki, and Tawhiao's infant daughter entered the house, the latter in the arms of Te Huki.

Te Ahu Whakatoiroa (Ngatimahuta): Welcome us. What you say is good, you are Waikato. We come right hand to right hand, we have come to the whare of the right hand. Welcome us, my friends; your talk is true. *Waiata* (same meaning as Hone Te One's).

Here Te Huki came out of the house and called all the visitors inside, numbering about fifty, and then the Hauhau form of prayer was said.

Te Huki (*Hone Wetere*) (Ngatihikairo): Welcome us, our daughter, and our grandchild. We have come in consequence of the word. The talk is of the day. Welcome our daughter and grandchild. *Waiata* (which had a doubtful meaning, consequently its purport was not known). It is good for *tiki rau* (Pakeha) to come and listen to us.

Rakena Te Whareroa (Ngatihaua): Welcome, my child, my grandchild. Come and tread on the ground which your ancestors used to tread upon. Who have you to come to but ourselves? Come to gladden our hearts: let us unite. *Waiata* (referring to their ancestors and calling upon them to become one).

Te Ahu Whakatoiroa (Ngatimahuta): Welcome us. Here are the dead coming to the living. The old saying was the right to the right, and the left to the left. Here are the diseased come in order that they may be washed. This is a *tira wahine* (a party of women); you know what that meant in the old days: it does so still. Your talk is good.

Mr. Bush: Welcome to Aotea—or rather let us say welcome to Whaingaroa. Welcome to the *tokanganui a noho* (meaning peaceful occupations). Come and enter the house of the Governor, because Tawhiao has visited Alexandra, and so has your nephew. Your nephew also met Mr. McLean on the steamer at Kawhia. Why should you therefore persist in secreting yourself in the bush. Come to Whaingaroa, the Alexandra of the West Coast. I have seen you to-day, and I now know that “Ka pu te ruha, ka hao te rangatahi” (meaning, that all evil is to cease, and good predominate). Welcome to Whaingaroa; welcome to the canoe *Tainui*, the canoe of the Governor. Welcome to the *tokanganui a noho*. Friends, salutations to you. Welcome to Whaingaroa.

Hone Te One (Ngatihikairo): Welcome. *Waiata* (asking them to disclose everything they had to say). Do not keep anything secret. It is right for you to bring this party of women. If they come now for the same object that parties of them were sent about in the days of our

ancestors, I say good, good. My heart is rejoiced at what I have seen and heard this day. The *whakatauki* of my ancestor Hikairo, viz., the *tokanganui a noho*, is my word still. It is a relic which I mean to persevere in to my last breath. Tell me, Ahu, whether you are my master, or whether you have come back to me this day as a lost brother. Do not attempt to deceive us, but speak openly. Be truthful in your reply to me. There is no Waikato beyond us: Kawhia, Aotea, Whaingaroa, and Te Akau are Waikato.

Kereopa Te Apa (Tainui—Hauhau): Your welcome to your daughter, sister, and grandchild is good. The talk is of the day, of the month, and of the year. There is no talk to hide. The Pakeha has said that Tawhiao and his son have both been to Alexandra, and here are the aunt and child. The talk of the Pakeha is clear and good. *Waiata* (referring to the above talk). My word is that your grandchild is washing. Welcome us.

Wetini Mahikai (Tainui): Come, my child, for the object which was the cause of coming; come to the Waikato people. Return to the days of old. Come, so that we can hear and see you. Come to what are left of the Waikato people. Come, my grandchild, wash away the sickness and heal it. Come, I will convey you; am I not the remnant of Waikato?

Te Huki (Hone Wetere) (Ngatihikairo) (addressing me): Your talk is good and clear. It is right that you should come and listen to what we have to say, and also that we should see each other. You know the meaning of the *tira wahine*—this *taua* are all women. This is the first day: there are many more days to come like it. It is right of you to come and take part in our talk. All is for good.

Here a break took place to allow the guests to refresh themselves. About three o'clock the speech-making was again resumed by Hone te One, who asked them to let him and his companions of Waikato lead them to Whaingaroa upon the visit of the Governor (a circumstance which the Natives are looking forward to very anxiously), and thus lead them out of the dark sea (*moana pouri*). He said, Make peace at Kawhia, Aotea, and everywhere else. Am I not the descendant of Kaihau, of Hikairo, Te Awaitaia, of Mariwhenua, of Pohepohe, of Te Waharoa? Where are there any other persons who have as good right to the name of Waikato as we have? I object to talk on behalf of Waikato emanating at Taranaki, but talk of Waikato to and at Waikato. Let Taranaki look after herself. (This refers to the sending for Whiti and Tuohu to conduct Tawhiao to Maungatawhiri.) We are the people to lead you out of your darkness: permit us to do it.

Te Huki (Ngatihikairo): What you say is good. Have I not said that our grandchild is the guardian of this coast? If you are strong enough to carry out the final making of a peace, I am agreeable. *Ma to Kaha*, it is for your strength. I am only to go (*haere*) from one place to another; that is to be my occupation, together with the planting of food.

Kereopa Te Apa made a similar speech to Huki, asking Hone if he was *pakari* (strong) enough to bring about a peace: if he was, they had no objection to his attempting it.

All the speeches made after this were purely reiterations of those already written.

No. 9.

MR. BUSH to the Hon. the NATIVE MINISTER.

SIR,—

Resident Magistrate's Office, Raglan, 29th November, 1873.

I have the honor to report, for your information, that Tiria, Tawhiao's sister, Parehauraki (his wife), and his infant daughter, arrived at Poihakene, Wetini's settlement, on Wednesday morning last. This kainga is a few hundred yards beyond the mission station, and within rifle-shot of the township of Raglan.

Although Tiria and her party only left this morning, nothing fresh was said in the speeches, which were, as I anticipated, in a measure, reiterations of what had already been said at Aotea last Friday.

A few speeches were made yesterday morning in reply to Hakopa Kotuku, who asked them to state the real object of their visit, an extract from which is appended hereto.

All the leading chiefs look upon Tiria's advent in this district as an omen of peace, coming as it does at so short a time after Tawhiao's and his son's visit to Alexandra. The whole of the Natives in this district are highly delighted at the aspect of affairs, and are beginning to think that at last the so-called King party are in earnest.

After the speeches above alluded to were concluded, about one o'clock, Tiria, Parehauraki, Tawhiao's wife, together with her daughter, came over to my house at my invitation (I had only to ask once, and Tiria consented immediately), and remained there until about nine p.m., at which hour they re-crossed to Poihakene. Hone Wetere and Kereopa Te Apa also accompanied them.

Tiria and her companions appeared delighted with their visit, and loth to leave for the Native kainga. Upon arrival, cake and wine was handed to them, of which they partook, and at about six p.m. tea was served.

During the afternoon a sewing machine was produced, the performance of which appeared to delight the whole of the party exceedingly. The operator was not allowed to discontinue work until each party had a piece of calico upon which the machine had operated. Not

having seen anything of the kind before, Tiria and her companions were much pleased with its performance.

Whilst in my house, Tiria alluded twice to her visit. Unfortunately she is no speaker, consequently she is afraid to talk much, lest she should say something which it was intended to conceal. She did, however, before leaving, say to me, that these days were Tawhiao's; that as he and his son had been to Alexandra, and now she and her niece were in my house, I was to interpret this as a change for good and an emblem of peace; and that these days were to be looked upon as days of joy, which were to be followed by many more. "I cannot speak plainer just now. All I can say is, have I not visited Whaingaroa, and even your house, without hesitation? Have we not eaten together? Have I not nursed your child? What more can I do? You will know how to interpret this." I replied, "Your talk is good. You now know the road to my house; return to it when you feel disposed." She said, "I will."

A great deal of attention is paid to Tiria and her little niece, their wants being almost anticipated by some one or other of the party.

They left Poihakene early on Saturday (this morning) for Kawhia, from where they proceed to Te Kuiti to make preparations for the great meeting which is to take place there on the 1st of January next.

Tiria's visit appears to have made a good impression, and the advent of Tawhiao himself at no very distant period is looked upon by some of the Natives here as a certainty.

I have, &c.,

ROBERT S. BUSH,

Clerk to the Court.

The Hon. the Native Minister, Wellington.

Enclosure in No. 9.

EXTRACT FROM SPEECHES made at Poihakene (Raglan), on Friday, 28th November, 1873.

Hakopa Te Kotuku (Ngatimahanga) (Hakopa was not at the Aotea meeting; he was the only speaker on the Kupapa side): Welcome to Whaingaroa. Come, my daughter, to our relative Te Awaitaia. Come and talk to Waikato and of Waikato. Let us learn the real object of your visit. Is it peace? Yes, I say, it is peace. I shall tie you down to it, because you have come here to *Wi* (i.e., to the burial place and kainga of Te Awaitaia). My daughter, welcome, both you and my grandchild. Friend Te Ahu, welcome. Let us hear the object of your visit, the word, so that we may tie it up (bear it in mind). Do not act furtively. Huki, Kereopa, and Mohaere, disclose the word: hide it not. Are we not assembled with the sun shining over us: be candid?

Te Ahu Whakatoiroa (Ngatimahuta): Yes, Hakopa, your talk is good, I will be open. My word is (taonga), let the leases, sales, telegraphs, and surveys cease. If the Europeans or Maoris still persist in these, I shall also persist in mine. "Ko te tikanga e tarewa ana ko nga toetoe otaku whare ekore e tukua kia mawheto, 'tupato.'"—"That this proclamation was still hanging (in existence), and that I would not permit the thatch of my house to be interfered with." "Ko taku korero tenei i roto i nga ra, whanake tae noa ki tona mutunga, kaore ranei."—"This is my talk for the present time until it comes to an end, or not." "Ko taku reta tenei kia toru ra me te hawe ka tuahau ki te papa whenua."—This is my letter (notice.) In three days and a half I will stand upon the papa whenua (at Maungatawhiri). This is Tawhiao's word—All the people are of the world, but God gave us the *manawaora* (lungs), which, when injured, causes death. This is nothing new. It has been known ever since *rangi* and *papa* were made. Consequently, I say, if leases, &c., are persisted in, evil will arise."

Hakopa Te Kotuku: You say you have come because these days are his (i.e., Tawhiao's). My son, the works are in the hands of Waikato: both evil and good are in those hands; give me the latter. You talk about leases. I heard of that at Hangatiki, but take no notice of that, as I am no child. Why not declare peace: why delay? I have no wish for delay—that is your doing. What am I to do? There are no tribes here, we are all Pakehas; hence I say welcome to the Pakehas of Whaingaroa. The great works (good works) are being performed by Te Wheoro and Te Raihi—who are they? Are they strangers to you? My works are mine. The roads, leases, and surveys I shall not listen to you about them. I have one joy to-day, and that is the advent of my niece. I know that means good, therefore you can say what you desire. I shall place no weight upon your words. You say you do not wish the *toetoe* of your house to be loosened? What are Waikato doing? I have no thought for anything except peace,—I have no wish for evil. Do not consider me an ignorant person, I am not so. I know what I am about. I have been dubious as to the intentions of your chief, but to-day I know he is for peace. *Waiata* (meaning make peace.) I say that since the days became Tawhiao's I am clear: let it remain so for the present generation and for the next. Let both the hands and mouths of the evil doers be closed for ever. I am speaking to myself, to Waikato. Listen, my mother, my sister, and grandchild; my great day is to be shortly at Whaingaroa. Come on that occasion, so that I may lead you out into the light.

Te Ahu: The words which I have spoken about discontinuing leases, &c., are sweet words to me; but the order has been given to every one to cultivate his farm—to look after his cultivation. The word of this new year is, "that the mouth of New Zealand was closed on the 28th

(April) :” all the days from this are Tawhiao’s; it is in consequence of this day that you see me here. “Ko nga waha Tirera Kua Kapea i te 28.”

Kereopa Te Apa (Tainui) (Hauhau) : I desire to speak. I shall do so, but I do not know whether my companions will approve of what I am about to say. However, I mean to speak, and care not for their disapproval. The two canoes have met: the one containing us, and yours. Your daughter and grandchild are floating towards Whangamarino. (Probably meaning Maungatawhiri, Whangamarino being a creek between Meremere and Point Russell.) Days and land pass away, but this word will not pass away, “Naku nga mea Katou.” Everything is mine. You have heard from Ahu, that the 28th has been placed first. There is no talk; the talk is of your sister and grandchild. The rest of the talk is not fixed yet. Why should it be alluded to on the day of your sister and grandchild? That talk is of no consequence. What else do you require—is she not lying down in the house of her ancestor? She has come so far. You finish her object. You do a share towards terminating this day. I know your talk. What I have to say presently will not be finished in one day. With respect to your invitation for your great day, that is your day, and not mine. I will name my own.

Hakopa Te Kotuku : I cannot finish what you ask, as it is already ended by her coming here. It was commenced at the south by Tawhiao, and is now finished by her here. There is nothing left for me to-day.

29th November, 1873.

R. S. BUSH.

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