

hand and intimidated Mrs. Fraser was quite false. (I ascertained that Hetaraka was under the influence of liquor at the time, although he in a manner denied it.) I told Hetaraka that he must remember that he was occupying Mr. Fraser's land, and that in the eye of the law he was an intruder. He replied that he was aware of it, and was only squatting on the land. I told him he ought to move off; that if he remained there it would be a source of trouble to them both. He suggested I should go to the spot and tell the Natives so. I arranged to meet them at Te Puna on Monday, the 30th. Altogether, I was satisfied with the moderate tone of their speeches. On Monday the 30th I rode to Te Puna, and was accompanied by Mr. Brabant, Mr. Samuel Clarke, Enoka, and Hori Ngatai. Others of the Ngaiterangi chiefs went by water. Te Raihi Hakiriwhi and the other Ngatihaua chiefs had already arrived. The Pirirakau party was made up of the malcontents of all the tribes round about, including the Ngatirangiwehewehi (the notorious Kereopa's hapu), who have been living in the neighbourhood of the Whakamarama since 1871.

In talking to the Natives I went over very much the same ground as I had done to Manuera, Pene Taka, and their companions. I asked them whether they were tired of peace, and whether they had a desire to return again to those days when they were wanderers on the face of the earth without any settled place of abode; that it would appear from what had been reported to the Government that such was their wish. I told them that their European neighbours were occupying lands to which they had acquired a legal title, and that they could not be interfered with. Parata, a Pirirakau chief, replied, first by a song, to which I will by-and-by allude, and by asking how the land had become the Governor's. I answered, By confiscation, and purchase openly and fairly made from Ngaiterangi. Parata continued, "We acknowledge neither the confiscation nor sale to the Government; we never gave our consent to either, and will not acknowledge them." I went over the history of the confiscation from the beginning; told them that all the tribes in New Zealand were fairly warned that if they went into the rebellion their lands would be taken from them. The Ngaiterangi joined the rebels, and their land was confiscated, and Government intended to hold it. Their consent was never asked. That, with regard to the purchase, the Ngaiterangi claimed all the land from Kati-kati up to Te Puna, and disputed the right of the Pirirakau (which was only a "rahi" of Ngaiterangi, being subject to Hori Tupaea). That Mr. Mackay and myself, as they well knew, went to a great deal of trouble to get them to meet the Ngaiterangi at Motuhua, but they refused to do so.

Parata replied as before. Some of his people used some strong language against Ngaiterangi, and it was with the greatest difficulty I could restrain the latter from retorting. The tone adopted on this occasion was very different from that used at Tauranga; all sorts of threats were indulged in, of which I took no notice. It was getting late, and I did not see that any good would result from my prolonging the discussion. I therefore told them that I was going, and before doing so I must deliver the message with which I was charged by the Government. I then repeated what I have before stated; cautioned the Natives against using violence; recommended them to cultivate terms of friendship with their Pakeha neighbours, and, if they had any complaints to make, to make them to the proper Government officer.

The Hau-Haus were evidently disappointed, and stated that our meeting had not terminated to their satisfaction. I quite understood what this meant, and also why they used the strong language to which I have referred. It was simply to prepare the way for making some requests which I might find some difficulty in encouraging. The song used by Parata was interpreted by the Natives near me to mean that they had received no monetary compensation for the lands which they claimed.

The Ngatirangiwehewehi have consented to move off Omokoroa, but I was sorry to find that at the invitation of the Pirirakau they were going to remain in Tauranga. I opposed it and recommended them to return to their own country, Rotorua: this they declined to do for the present.

These people are a source of great anxiety to the Ngaiterangi Natives, inasmuch as they have no stake in the district, and, when a fitting occasion arises, will not scruple to embroil the country, and, when the place becomes too hot for them, leave their associates to get out of their troubles as well as they can.

On leaving Tauranga, I wrote the Pirirakau a letter, a copy of which with translation is hereto attached.

I have much pleasure in informing you that Te Raihi and Hakiriwhi have behaved well in overcoming this Omokoroa difficulty, and I hope the Government will be pleased to carry out the wishes of the Ngatihaua chiefs sent to settle this difficulty.

Hori Ngatai and Enoka, who, from their positions and character, possess by far the greatest influence in Tauranga, have shown some activity to get these misunderstandings amicably settled, especially Enoka, of whose services Mr. Brabant speaks in the highest terms.

I desire, before closing this report, to make a few remarks on the present state of matters in the Tauranga District, so far as I was able to observe them.

There is a small section of Europeans in Tauranga who I fear, if they persist in making the reckless statements they have on various occasions given expression to, will exercise a baneful influence on the Natives of the district, and retard the progress of settlement. Their one leading idea appears to be to obtain from the Natives "by hook or by crook" all the lands that can be procured, without any regard to the future wants of the Natives, or the political questions