

convenient, as a rule, to send in my diary at the end of each circuit, I forwarded a copy of the diary of my last circuit to you on the 5th October last. Since then I have been anxiously expecting the return of that diary to me, with such remarks as His Excellency and the Government might think proper to make thereon, in order that previously to making another circuit, and for my future guidance, I might have the advantage of learning what parts, (if any) of my conduct of public affairs in the district, under the principles established by the instructions of 11th May last, and the accompanying memoranda, meet with disapproval or doubt. I have not yet received the diary.

The Colonial Secretary did me the honor, with His Excellency's approval, of referring to me, for my remarks thereon, a letter from Tioriori respecting the alleged murder of a Maori boy. In the minute which I then made in pursuance of such reference, I stated my opinion that, as a rule, Natives should be instructed to address the Resident Magistrate of the district on all judicial matters, the Resident Magistrate forwarding any such letter (or a copy) to the central authorities, if, in his judgment, it contained matter of political import. This plan, being part of the development of the principle which has been recognized, and which is fully set forth in the before-mentioned instructions and memoranda; viz., that law shall be introduced amongst the Natives, and that they shall be encouraged to adopt the English plan of relying upon system or fixed rules rather than on personal influence, will, I hope, not remain unconsidered. I have taken the liberty of alluding to this subject now, because it seems to me a very important ingredient in the question of correspondence, on which novel instructions are inferentially conveyed in your letter.

Without expressing any concurring opinion on the general principle governing the rule laid down in your letter, I presume that it behoves me at once to act up to the spirit of His Excellency's minute, although it is conveyed to me in an unusual manner, and without the customary directions from yourself.

I have, &c.,

FRAS. D. FENTON.

The Hon.

The Colonial Treasurer.

B—No. 7.

NATIVE REPORT OF THE MEETING AT PAETAI.

MAY 12, 1857.

CHAPTER I.

Waikato.

*Native Report of
Meeting at Paetai,
12th May, 1857.*

This is the report of the great meeting at Waikato, or rather at Paetai.

These are the Chiefs and Tribes who approved (the appointment of the) king.

This was his speech:—

Paora Te Ahura of Ngatihaua: God did not say that there was to be no king for all the people; it originated in the unity of Israel. At the present day it is fitting there should be a king. All our words have been addressed to the flag standing here, that is to the king.

Takirau of Ngatihinetu: The path and the unity is the king. This is why I say, Let us move up higher (or take a higher standing). All other Islands have obtained great power; therefore we say let our Island ascend in the unity to God.

God made man, and so on until the Jews reached Canaan, then he gave them Saul to be king. This is why we seek for (desire) a king, and let the Queen be made one with the king.

Wiremu Tamihana Tarapipipi: His word was, What is there wrong in this thing, even in a king? Do you find fault with it.

Mohi Te Kara: There is evil.

Wiremu Tamihana: Have you seen the evil?

Mohi: Yes, I have seen the evil.

Wiremu Tamihana: What then shall be done about this writing?

Mohi: Let it be set aside (left behind), but let his authority remain with him.

Wiremu Tamihana: Why? Do you fear the Queen?

Mohi: Yes, I fear the Queen.

Wiremu Tamihana: But if God is our friend who shall fight against us? This is my word for you to condemn; as it is, I will give in to your opinion, but the arrangement or decision is with Rewi.

Rewi Maniapoto (he who threw down the flag of the king): His (word) was to subject (or cast down) the king to the Queen. But his principal reason was that he was angry with the people who approved of the measures of the Government.

Tarahawaiki Ngatimahuta: His was anger because of the casting down of the king's flag. He was greatly angered. He raised it up again, that it might stand. Great was the grief of that man, and the quivering of his body; his face was red with passion.

Tioriori Ngatikoroki: His word was, ever to keep back the land, that it should not be sold to the Europeans; but he was well disposed (approved) towards the Queen and the king.

Heta Pouku Ngatimahuta from Mangere: His word was that they should not extinguish the light, that is the Queen; but let the (election of the) king stand.

Paratene Maioha, Ngatimahuta: His word was the same,—let the king stand.

This is a report of the proceedings of those people who approve of a Maori king.