

20th November, 7 a.m.

HAIMONA, after repeating what he had said yesterday about Te Kooti, said: "I have another great work on hand, which is the making of roads to Taupo."

He was here interrupted by Mete Kingi, who said this was not the fit time to introduce the subject of roads.

TOPIA said: "I have nothing to say in objection to roads being made. I am prepared to assist you in any way to capture Te Kooti; I am prepared to capture him myself, but for that purpose I must have arms; these, however, are words. I think I could find him in two or three days. It is for you or the Government to say whether you shall look for him, or whether I shall. I will either search for him alone, or go with you."

METE KINGI, M.G.A.: "We have been afraid hitherto to follow these men, Titokowaru and Te Kooti into the Upper Wanganui on account of Hori Kingi's *Taunoka*."

PEHI (interrupting) said: "There is a great difference between the guilt of Titokowaru and that of Kooti—the former was fighting for his land."

TOPIA: "Let Kemp search from Taupo and I will search from this side, and let the roads be stopped."

TAHANA: "I would caution the men at different pas to keep a strict look-out and be prepared for an attack, as Te Kooti, when he finds all against him, will become desperate."

The meeting here closed.

Ranana, Upper Wanganui, 20th November, 1869.

JAMES BOOTH, R.M.

*Notes of a Meeting held at Ranana on the occasion of the return of Major Kemp and his party from Taupo.*

1. Reception. Calls of welcome and war dance, in which Topia took a prominent part.

2. *Tangi*, and speeches of welcome.

TOPIA, in reply to an address from Aperaniko, said: "Welcome the tribe! Welcome the canoe! Welcome the land! Welcome Tongariro! I was the cause of the departing of the land." To Kemp: "Welcome, my father! Welcome the brave! There are riches in bravery, and there are riches in the council. Heuheu and Matuahu are in fault. Those men were aware that I was building the Aomarama; theirs was the fault; mine was the fault (evil); I caused the canoe to be broken. [Song 'Kahore te Aroha,' &c.] What though some of your party are left behind,—men are born to die. But now, oh, the canoe, welcome! Come in the day-time! It is well; it is right to rejoice that the nose of that bad man has been broken. Welcome! Come with my braves; do not say the braves are yours; mine also are those braves (referring to Ngarauru)." [Song of welcome.]

HARE TAUTEKA: "Fathers, brothers, cousins, give us the welcome! These are the strangers, the visitors. After you had left, O Topia, came trouble. Had all Taupo chiefs been of my mind, trouble would not have come. [Song of lament for Taupo.] The climax of the trouble has been the death of the land, and the death of man. Those bad men were not contented to remain in peace; they painted their faces and shed blood, and now the sacred place, Tongariro, has departed; it has been defiled with blood." To Topia: "O man of wisdom, welcome! The man of clear words, welcome! [Song of lament on account of the Ngatituwharetoa going over to the spoiler.] There is nothing to say on this side, the words are with you. Te Heuheu and Matuahu chose their part and have received their payment: they joined the murderer and cannibal; I joined this man (Government). I am satisfied with my payment. Where now is Te Kooti? Do you (Hauhaus) still say he will live? He may do so, but it will be in the bush and without food."

APERAHAMA RUKE: "Welcome, my son! Welcome, my tribe! Welcome Tongariro!" &c.

APERANIKO TAIAWHIO: "Give us the welcome! I have ascended Tongariro. Hare Tauteka called to me to go there. Te Aro invited me to go there. Rather it was Te Heuheu and Matuahu." To Topia: "Welcome, my grandson! Welcome, the man whom I withstood in former days, welcome! Heuheu and Matuahu were your friends; your friends, and they joined the murderer Te Kooti. Come, my *Ariki*! Come, Tawhiao. Welcome to the good work! Who is Te Kooti? Who says Te Kooti is fit to be my enemy? Rather let Waikato be an enemy. Who is Titokowaru? You perhaps can tell us who these men are. I am afraid only of you,—you are the man. Who are Tamati Waka and Wi Pakau? [Went through pantomime of spearing them.] Te Kooti is a slave, so also is Titokowaru. You are a chief, as also are Pehi and Tawhiao, so also are Kemp and Mete Kingi."

MATIU TUKAORANGI: "Welcome! The sweet water has been defiled, but not by me." To Topia: "Welcome! come to the canoe, to the canoe, to the canoe which has been broken, but not by me (Government), to the canoe, the topsides of which have been broken adrift."

HATARAKA (of Taupo) made almost a repetition of Hare Tauteka's speech.

KEMP: "Give us the welcome! Fathers, brothers, and cousins, give us the welcome! We are the people on a journey, the people who have no thoughts excepting for the journey. With you, the people in the *marae*, is the wisdom and the speech. The love has been shown; it has been great; it is a good token. Welcome the land! Welcome Tongariro! Welcome the tribe!" To Topia: "Our hearts are now made whole by your words. Come in the daylight. We are not going in the light of day, but groping in the dark. Welcome my relative! It is well; you have come to tell us how I am to have life. I do not know where that life is, that