

# R E P O R T S

FROM

## OFFICERS IN NATIVE DISTRICTS.

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PRESENTED TO BOTH HOUSES OF THE GENERAL ASSEMBLY, BY COMMAND OF  
HIS EXCELLENCY.

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WELLINGTON.

—  
1870.



## REPORTS FROM OFFICERS IN NATIVE DISTRICTS.

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NOTE.—Several letters and reports from Officers of the Native Department, referring principally to military matters, will appear in the papers printed by the Defence Department relating to the military operations against the Natives.

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### KAIPARA.

#### No. 1.

Mr. ROGAN, R.M., to the UNDER-SECRETARY, Native Department.

Resident Magistrate's Court,  
Kaipara, 27th September, 1869.

SIR,—

I have the honor to request that you will inform the Hon. the Native Minister that I returned from an expedition to the Wairoa district, where I visited the chiefs Parore and Tirarau, and found the Natives busily engaged in their cultivations, having left off gum-digging for a period for that purpose. Before proceeding to the Wairoa I paid a visit to Te Keene's settlement, as he had been very ill for some time past. I reverted to the circumstances reported in my letter dated the 2nd September. Te Keene, who appears to be recovering, said in reply that whatever the people of the East Coast might be guilty of, those on the Kaipara waters should not suffer, as there was no sympathy there with the King or the war. His people were quiet; they were not hunted in the woods like Pawhara, starved or shot down as the Hauhaus, who brought this down upon themselves. They wished to remain as they were, in quiet. The only circumstance which may be worthy of remark occurred to me while at Te Wairoa; while speaking to Te Tirarau in the evening on some unimportant matter, Harriet (his wife) asked me seriously if it was really true that the Hauhaus had abandoned the ordinary Maori food, and were living constantly on the flesh of the Pakeha, and that the Ngapuhi would be served in the same manner after the foreigners should be disposed of, if they would not join in exterminating the Europeans.

The King's people have gone a little too far here, as it is held out as a threat, and looked upon in that light by Te Tirarau at least, who considers they have committed murder sufficient to warrant the Government in sweeping them away. These were his sentiments expressed to myself.

Your circular letter, dated 2nd September, 1869, was received at Tirarau's settlement, which gave me a favorable opportunity of interpreting its meaning, as nothing so appropriate occurred to me to reply to Harriet's interrogation at the time.

In acknowledging the receipt of the above letter I may state, for the first time, that I have considered it one of my first duties for years past to travel throughout this district frequently to contradict false reports from the King and the Hauhaus party in this island, and in which I beg to coincide entirely with the Hon. Mr. McLean, that reports of such a nature cannot but be productive of the worst effects if not contradicted.

I have, &c.,

JOHN ROGAN, R.M.

G. S. Cooper, Esq.,  
Under-Secretary, Wellington.

#### No. 2.

Mr. ROGAN, R.M., to the Hon. the NATIVE MINISTER.

SIR,—

Kaipara, 29th October, 1869.

As the recent visit of His Excellency the Governor to this district, accompanied by yourself in the capacity of Native and Defence Minister, is the greatest epoch which has occurred in the history of Kaipara. I beg leave very respectfully to express my own opinion that as regards the Native population of the district, the favorable impression produced on the minds of these people by the presence of the Governor and the Native Minister in Kaipara will not easily be forgotten by the Natives of Kaipara.

I have, &c.,

J. ROGAN, R.M.

The Hon. Donald McLean,  
Native and Defence Minister, Auckland.

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## CORRESPONDENCE RELATING

## WAIKATO.

## No. 3.

Mr. SEARANCEKE, R.M., to the Hon. the NATIVE MINISTER.

SIR,—

Hamilton, 28th August, 1869.

I have the honor to inform you that on Monday last the 23rd inst., I proceeded to Rangiriri; most unfortunately, for the want of a canoe, I was unable to cross to Taupiri to see the Rev. Heta Tarawhiti on my way down. I also met the whole of the Natives from Wahi and the neighborhood of the coal mines, on their way to Ngaruawahia with a large quantity of Kauri gum for sale.

At Rangiriri I found Wiremu Te Wheoro and his force of thirty Natives in the Redoubt there. He complained to me that they would, if kept there much longer, be unable to get their crops into the ground this season. I purposed recommending that if the Government considered it necessary to keep this post up, that it should be with a much smaller force. A telegram from the Resident Minister, received within the last few hours, however, informs me that they are to be dismissed at the end of this month; a determination in which I cordially agree, as on looking over Te Wheoro's force I found a large number of them totally unknown to me, and certainly several who, not very long ago, were with, and I believe of, the King's party; had his authorised force been less in numbers, this would not have been the case. I remained at Rangiriri on Tuesday, and obtained the services of a fatigue party of the Natives to weed and clean up the graveyard there.

On my return from Rangiriri I was enabled to cross over to see the Rev. Heta Tarawhiti. He showed me a letter from Tamati Manuwhiri of the 22nd inst.—a mistake in date I believe. It merely spoke of Te Kooti's movements, and their intentions had they not left this district; also of the peaceable wishes of Tawhiao and the Waikatos. Heta told me that he had another letter from Tamati of a much more important and friendly tone, but after a long search told me could not find it. The Rev. Heta Tarawhiti endeavoured very strongly to impress upon me the friendly feelings of the Waikatos, and the utter impossibility of their ever disturbing the peace of this district. As the Rev. Heta Tarawhiti is I am aware in regular communication with Tamati by overland messengers, I cannot but be cautious in listening to him, believing that he at least takes his cue from Tamati. I found also that there is a number of visitors from the King's party at some of the settlements in the Waikato. I informed Heta that I was of course glad to hear of the friendly and peaceable intentions of the King's party, but would prefer to see something of a more tangible nature than a mere report. I also asked Heta the meaning of the late "Panui," the Pakehas to the Pakehas and the Maoris to the Maoris, but he was unable to explain it. I believe the Rev. Heta Tarawhiti to be completely in the confidence of the King's party.

I purpose proceeding to Raglan on Monday the 6th of September, and also to Aotea, if the state of the roads will allow of my doing so, and on my return to visit all the Native settlements on the confiscated boundary.

I forward herewith a copy of an intercepted letter from a friendly native of Taupiri, addressed to Te Kooti,—the letter was accompanied by a soda water bottle full of rum, was intercepted by an agent of mine, and whether proceeding from fear or from friendship, is very significant in its tone. I have not taken any notice of it to the writer, but believe that it expresses the views of the majority of the Kupapas.

The Hon. the Native Minister,  
Wellington.

I have, &amp;c.,

WM. SEARANCEKE, R. M.,  
Waikato and Raglan.

## Enclosure No. 1 in No. 3.

KIA TE KOOTI,—

Te Kopua, Hurae 18, 1869.

Tena koe, ko taku aroha tenei kia koe 2 karaihe he maeke tanga tena.

NA RAWIRI MOTU TARATA.

[TRANSLATION.]

To TE KOOTI,—

Te Kopua, July 18, 1869.

Salutations—that is my regard for you, 2 glasses to keep out the cold.

From RAWIRI MOTU TARATA.

## BAY OF PLENTY.

## No. 4.

Mr. CLARKE to the UNDER-SECRETARY Native Department.

SIR,—

Civil Commissioners Office,  
Tauranga, September 30, 1869.

I have the honor to acquaint you, that yesterday evening a party of seven natives from Piako, arrived in this town, bringing with them a letter from Tarapipipi Te Kopara, addressed to me, requesting that a meeting might be held either at Ngaruawahia or Hauraki, on the 10th November next, to discuss evidently past grievances.

Enclosed in the letter was another document which, from the heading, "the chirp of the bird before summer," alluding to the first note of the Pipiwharau, the harbinger of summer, I take to mean certain subjects for the consideration of the proposed meeting. If they are intended to represent a string of resolutions they have already passed, I do not see what good will result from a meeting such as they propose.

The originals of the above with a copy of my reply thereto are hereunto attached.

From a conversation I have had with the natives bringing the letter, I am more than ever convinced that there is a division in the so called "King party," and that the breach has been widened since Te Kooti's visit to Waikato.

Would you be good enough to move the Hon. the Native Minister, to send a reply to Te Kopara's letter. If the desire of the disaffected Natives to meet us to discuss their grievance is genuine, it is a matter for the consideration of the Government, whether this is not a fitting opportunity to take steps to promote a better understanding between the Government and the disaffected Natives than has hitherto prevailed,—inasmuch as the proposal to meet has arisen apparently from themselves.

I have, &c.,

H. T. CLARKE,  
Civil Commissioner.

The Under-Secretary Native Department.

#### Enclosure in No. 4.

Piako, Hepetema 25, 1869.

HE kupu panuitanga na Tarapipipi hoa o Tawhiao, kai whakahaere tikanga i runga i te motu, ka tuku atu nei ki oku hoa Pakeha, ara o te Kawanatanga.

E hoa ma tena koutouheoi te mihi, he kupu ano tenei mo te ritenga o tatou haranga i runga i te motu. E pai ana ki te 10 o nga ra o Nowhema ki reira tatou hui hui ai ki Ngaruawahia, ki a korerotia o tatou haranga ki a tatou, i runga i te motu, otira kei a koutou te whakaaro ki te pai ki reira, e pai ana, ki te pai ki Hauraki, e pai ana, kei a koutou tetahi reta whakaae mo enei kupu me tuku mai i nga ra o Oketopa, ki a mohio ahau ki te wahi e paingia ana e koutou, me nga pukapuka o te Whawhai katoa ki runga ki tenei motu, timata mai te whawhai ki a Hone Heke, raua ko te Rangihaeata, a tae noa ki naianei me hui hui katoa aua pukapuka whawhai kite wahi e korero ai tatou.

Heoi ano, ki a te Karaka,  
NA TARAPIPIPI TE KOPARA,  
Ara na nga Kangatira Katoa.

#### [TRANSLATION.]

Piako, 25th September, 1869.

THIS is a Proclamation by Tarapipipi, friend of Tawhiao—a director of the affairs of the Island—sent forth to my Pakeha friends, officers of the Government.

Friends, salutations to all of you. The greeting ends. This is also a word respecting our sins (yours and ours) on this Island. It will be well for us to meet on the 10th November at Ngaruawahia, that we should talk of our sins, and of our speeches in this Island; but the thought is with you. Should you be pleased to meet there, it will be well; if at Hauraki, it will be well. Do you write a letter consenting to either of these propositions and send it to us during the days of October, that we may know the place of meeting you approve.

And the documents of all the fights on this Island, commencing with the fight of Hone Heke and Te Rangihaeata down to those of the present time. Let them all be collected to the place where we shall meet. Enough.

To Mr. Clarke,  
From TARAPIPIPI TE KOPARA,  
From all the Chiefs.

#### Enclosure 2 in No. 4.

Kuii tanga i mua o te raumati,

Piako, Hepetema 20, 1869.

HE ki whakariterite i runga i te aranga o te Iwi koia te take i karangatia kia hui hui mai ki konei kia whiri whiria nga ki ka whakaarahia ake nei.

1. He puru i te Whenua kia kaua e hokona a muri ake nei.

2. He puru i te Reti kia kaua e retia a muri ake nei. Whakatauki 29, 4: Ma nga kai whakarite whakawa a te kingi e mau ai te whenua.

3. He puru i te tangata e tu waerua ana i runga i te motu na konei hoki e pa ai te mate ki te Whenua ki te tangata. Matiu 6, 24: E kore te tangata e pono te mahi ki nga Rangatira tokorua, ka aroha ki tetahi ka u ranei ki tetahi. Ka whakahawhea ki tetahi, ekore e pono ia koutou ki te Atua ki te taonga.

4. He puru i te mahi Rangatira, ki a mutu. Whakatauki 30, (32, 33): Ki te mea he mahi kuare tau i a koe e whakaneke ake i a koe, ki te mea ranei e whakaaro kino koe kopania atu touringa ki tou mangai.

5. He puru i nga pakanga i runga i te motu. Whakatauki 15, 1: Ma te kupu ngawari e kaupare ke atu te whakatakariri; ma te kupu pouiri e whakaoho te riri.

6. Ko te ture kia kotahi ko to te Atua anake. Maka 12 (29, 31): Whaka rongo e Ihairaira, ko te Ariki ko to tatou Atua he Ariki kotahi. Kia whakapaua tou ngakau tou wairua, tou hinengaro tou kaha ki te aroha ki te ariki. Ki tou Atua. Ko te ture tuatahi tenei.

E rite ana hoki te tua rua, koia tenei.

Kia aroha koe ki tou hoa tata ano ki a koe; kahore he ture keatu e rahi ake ana i tenei. Whakarongo e nga Pooti i te motu ko te Runanga me nga pou o te Hahi kua ara ko te kai tau puru hoki ia o enei mea katoa. Ko te Temepara i hunga e toru nga ra mete hawhe kua oti. Konga Iwi nana i whakamau enei ture. Ko Ngatitaoa, Ngatihaua, Ngatimaru, Ngatitamatera, Ngatiwhanaunga, Ngatimahuta, Ngatikoura, Ngatiwairere. Hui Katoa, e rua rau e whitu tekau.

## [TRANSLATION.]

The chirping (of the bird) before Summer.

Piako, September 20, 1869.

SUBJECTS for consideration at the rising of the people, for which reason this assemblage was called to meet at this place to consider the subject, now declared :

1. To stop the selling of Land for the future.
2. To stop the renting of land—that renting of land should cease for the future. Prov. xxix., (4) : “It is through the Magistrates of the King that land will be held.”\*
3. To stop the man who is standing with two feet (a foot on either side)† on this island, it is from this that death to the land and to the people has been caused. Matthew vi., 24 : “No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.”
4. To stop the Chiefs’ work that it should cease. Proverbs xxx., 32 and 33 : “If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thy hand upon thy mouth. Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood, so the forcing of wrath bringeth forth strife.”
5. To stop the fighting on the Island. Prov. xv., 1 : “A soft answer turneth away wrath, but grievous words stir up anger.”
6. That there should be but one law, that of God alone. Mark xii., 29 to 31 : “Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength. This is the first commandment. And the second is like, namely this, thou shalt love thy neighbour as thyself. There is no other commandment greater than these.”

Listen, O Pooti’s of the Island, the Runanga and the Pillars of the Church have been raised; these are the preventers of all these things. The temple that was made in three days and a-half is finished.

The tribes who established these laws are Ngatipaoa, Ngatihaua, Ngatimaru, Ngatitamatera, Ngatiwhanaunga, Ngatimahuta, Ngatikoura, Ngatiwairere; two hundred and seventy all told.

## Enclosure 3 in No. 4.

Te Papa, Tauranga, Hepetema 30, 1869.

Ki a Tarapipipi Te Kopara ki Nga Rangatira katoa i tuhi mai nei i te pukapuka ki a au.

E hoa ma. Tena koutu kua tae mai ta koutou pukapuka o te 25 Hepetema. Ta koutou pukapuka karanga i tetahi hui whakahara ma tatou. Ki Ngaruawahia ranei, ki Hauraki ranei, ki tetahi wahi atu ranei. Ko taku whakahoki atu tena ki a koutou He aha koia te kino o te hui, o te korero he kanohi he kanohi, o te whaki i nga he o tetahi i nga he o tetahi mehemea ma tera e oti ai te kino e mau tonu nei i runga i tenei motu? Ki a au ka nui te pai, e rangikahore e oti i a au, maku e tuku ia koutou pukapuka ki te Kawanatanga ki to koutou hoa tawhito ki a Te Makarini, mana e whakahoki ta koutou pukapuka.

Tenei hoki tetahi kupu e ngari pea me tuku ma te Kawanatanga e karanga he ra mo te hui te take i penei ai au kei kuraruraru noa ki nga whakararuraru e maha kahore e rite ta koutou hiahia; koia ahau i whakaaro ai ma te Kawanatanga e karanga te ra me te kainga e noho ai te hui.

E hoa ma kia tika ta koutou whakaaro me ta koutou whakahaere, whakahokia mai te pai, me te ora ki tenei motu. Ko koutou ki toku whakaaro ake hei whakaroa. Mehemea kua hanga e tatou he tikanga kotahi kua pai noa atu.

Heoti aku kupu,

NA TE KARAKA,  
Kai whakahaere o tenei takiwa.

## [TRANSLATION.]

Te Papa, Tauranga,  
September 30, 1869.

To Tarapipipi Te Kopara, and to all the Chiefs sending the letter which I have received.

Friends, salutations to you. I have received your letter of the 25th September. Your letter calling a meeting at which our sins against each other shall be confessed; and your suggestions that the meeting should be either at Ngaruawahia, Hauraki, or some other convenient place. My reply is, what harm can arise from having a meeting, talking to each other face to face, confessing our sins one to the other, if by that means the evils which cling to this Island can be ended? In my opinion it would be very good, but I cannot decide the matter. I will send your letter to the Government, to your old friend Mr. M’Lean; he will send you a reply.

There also is another word. Perhaps it would be well to let the Government fix a day of meeting. My reason for suggesting this is lest they be taken up by their many occupations, and your desire will not be fulfilled. For this reason I recommend that the Government fix a day and place of meeting.

\* A sad perversion of the text, even as translated into Maori from the original. † Friendly Natives.

Friends, let your thoughts and proceedings be right; bring back peace and life to this Island,—in my opinion it is you who are delaying it. If we could have devised some plan upon which we could both agree, we should have had peace long ago.

CLARKE.

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No. 5.

Mr. W. G. MAIR, R.M., Tauranga, to CIVIL COMMISSIONER, Auckland.

Civil Commissioner's Office,

SIR,—

Tauranga, May 6th, 1870.

I have the honor to report on Native matters in the Bay of Plenty District. A great portion of the Queenite Natives are in the neighbourhood of Katikati, gum-digging. It is said that the Hauhau party, incited by Tana, have endeavoured to frighten them away, but, so far, without success. Heta, of Ngatihaua, was here to-day, and in a very insolent manner, informed me that the Telegraph must not cross the Wairoa River, or he would cut down the posts, and if Government persisted there would be fighting; that he objected firstly on the ground that Ngatihaua had never been paid for that land, and, secondly, that the King's mana was over it. He said too of the Mangareuta road that the King party considered that it was also their land. I told Heta that Government would not recognise his right to interfere in either case, and that they would not be guided by him. He told me afterwards that he had said more than he intended, and that he merely protested against the extension of the line in that direction.

Tauhau is still at Ohineroa or Okauia, and is, I am inclined to think gaining ground.

The Arawa, at Maketu, are still quarrelling about the flax swamps, and at Tarawera they have almost come to blows over their totara woods, which owing to the demand for telegraph poles they are beginning to value highly. Fox's party are getting on well with the Maketu and Rotoiti road. Mita Manuaki, a Ngatiraukawa chief, with a few followers, is now at Ohinemutu; his mission is a peaceful one.

A very sad accident occurred at Rotorua on the 13th ult. Two canoes crossing from Mokoia to Te Awahou upset, and Takurua, a chief of Rangiteaorere, and a very good man, with two other men and fifteen women and children were drowned. Two women were all that escaped. There is no previous record of so serious an accident in the history of the Lakes.

I returned on the 2nd instant from Opotiki. I found the Natives of that district settling down calmly after the late excitement, with a fair prospect of a friendly understanding being brought about with the Urewera; but Colonel St. John's injudicious raid upon Tamaikowha at Whakarae has again unsettled them, and in addition has called forth the strongest expressions of disapproval from one end of the district to the other. With my approval a number of Chiefs of Ngatiawa and Ngatipukeko, connected with the Urewera, wrote to them that this action was not in accordance with the views held by the Government Natives, and urged them not to take the matter up (me takahi taua mate). From a man, however, of Tamaikowha's well known ferocity, I fear that the least that can be expected in the way of retaliation will be a murder or two on the beach.

A few more of the Whakatohea have come in; they had been wandering in the mountains for some time.

Te Kooti is not, I think, within the bounds of the Urewera, but will be in hiding at the sources of the Waioeka, or he may have joined Te Waru at Waikaremoana.

I have, &c.,

W. G. MAIR,

Resident Magistrate.

The Civil Commissioner, Auckland.

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No. 6.

Mr. W. G. MAIR, R.M., to the CIVIL COMMISSIONER, Auckland.

Civil Commissioner's Office,

Tauranga, May 16, 1870.

SIR,—

I have the honor to inform you that on the 11th inst. Manuera and Wiremu Parata of the Pirirakau, came to this office as a deputation from the Hauhau and King party, to say that there were three things that they would not permit to encroach upon what they considered the "King's country," viz: the "road, the chain, and the wire," and that if the telegraph was extended across the Wairoa river the posts would be cut down. They talked in an easy satisfied manner and said they had not come to argue the matter, but merely to state their intentions, that it might not be said hereafter that they had been underhand.

Fires have been seen during the last few days about Paengaroa, Te Taumata, and Te Akeake. I imagine that the late inhabitants of those villages have returned to re-occupy them. Pomare of Haerini has promised to go out to-morrow to ascertain.

I am not in possession of any news from the Eastward, more than that as soon as the rivers went down (after the late rains) an expedition was to start from Opotiki for the mountains.

I have, &c.,

W. MAIR,

Resident Magistrate.

The Civil Commissioner, Auckland.

## No. 7.

Mr. W. G. MAIR, R.M., to the UNDER-SECRETARY, Native Department.

SIR,—

Opotiki, May 27, 1870.

I have the honor to report upon the late visit of the Hon. the Native and Defence Minister to the Bay of Plenty District.

Mr. M'Lean arrived at Tauranga on Sunday, the 22nd instant; on the 23rd, letters arrived from Captains Mair and Preece reporting the submission of Hapurona Kohi and Hamiora with the people of Ahikereru, and that they were there on their way to the coast. After seeing the Ngaiterangi and arranging various matters in connection with the roads and telegraph, Mr. M'Lean and party went on board the Luna, and early on the 24th landed at Maketu to see the Arawa, most of whom however were absent on service in the field or road making. In passing Matata, a messenger was landed with instructions to Captain Mair, at Te Teko, to bring Hapurona and his people to Whakatane, at which place Mr. M'Lean landed at 3 p.m. Ngatiawa at once assembled at Te Whare o Toroa, the position near Whakatane Heads which they have lately occupied at the request of the Government, and several important questions were discussed. From the notes attached, of the speeches, it will be seen that the feeling is general that the truce between Major Kemp and Tamaikoura, should be held binding, and that a promise of forgiveness to all who are not guilty of great crimes, would induce the Urewera to give in their submission. Mr. M'Lean informed them that it was his earnest wish to bring about a state of peace and quietude throughout the Colony, and that a very great difference would be made between those who submitted voluntarily and those taken prisoners; that the former would be assisted by the Government; for instance, the Ahikereru people would be settled at Te Putere, under the eyes of the surrounding loyal chiefs Tukehu, Arama Karaka, Kepa, Apanui, Wepiha, and Hori Kawakura; but those taken in arms would have to be dealt with in another manner.

Upon being informed of the destitution of the Whakatane people, in consequence of their late troubles and the disastrous floods of January last, Mr. M'Lean promised them some potatoes and flour, and also informed Apanui that he and his people should have the land which they have recently occupied.

On the 25th instant, the Luna proceeded to Opotiki, for the first time, and to the general surprise of the people, crossed the bar and entered the river with perfect ease. Here a number of the Whakatohea, with Wi Kingi Te Hata, and other chiefs from the coast to the eastward, who had just returned from an expedition up the Waioeka under Lieut.-Colonel St. John, were waiting to see Mr. M'Lean, and several interviews took place.

A very great amount of good has been done by Mr. M'Lean's visit. The policy of meeting Natives face to face and discussing important questions without reserve, finds great favor with them; at Whakatane in particular, where they have never till now been visited by a member of the Government, the feeling of satisfaction is unbounded; and throughout the district the people are prepared most cordially to assist the Government in the work of pacifying the country.

With regard to Te Kooti, nothing certain is known as to his present whereabouts, but in all probability he is either at the sources of the Waioeka or at Waikare; the late expedition may have driven him away from the former place, and rendered his capture or destruction less certain than if he had been permitted to remain in fancied security until finer weather permitted that country to be thoroughly examined. There are very few of the Whakatohea now in the bush, the only men of consequence being Hera Te Popo, Paora Te Ua o te Rangi, and Te Iki; I have caused letters to be written to the two former which I have reason to hope will induce them to submit.

By permission of Mr. M'Lean, Heria Rakuraku and Apanui's wife (Maraea) have gone in to Ruatahuna. Tamaikowha's son has also been released, and I do not doubt but that in a short time favorable replies will be received from the Urewera.

I have, &amp;c.,

The Under-Secretary Native Department,  
Wellington.

W. G. MAIR,  
Resident Magistrate.

## Enclosure 1 in No. 7.

[TRANSLATION.]

NOTES of SPEECHES at a MEETING of NGATIWA Tribe, at WHAKATANE, May 24th and 25th, 1870.

May 24th.

*Hoani Tukimata*: Welcome Mr. M'Lean, the father of the people, welcome to us whom you have never before visited.

*Wepiha Apanui*: Welcome Mr. M'Lean. Carry on the good work, draw away all the supports from the great evil. It has been done at Waioeka, it is being done at Rangitaiki: open Whakatane, and then Te Kooti must fall. Hold out your hand to all who are willing to come to you, and Te Kooti will stand alone. I did not approve of what Marsh and the Colonel did at Ohiwa; it was treachery.

*Hori Kawakura*: Welcome. We have been neglected by other heads of the Government; you are the first who has come to see us. Welcome to your old friend Apanui and his children. Listen: I would not respond to Colonel St. John's invitations to join him in his last expedition, because I had not got your word to go; I did not approve of his work at Ohiwa. Send us back our "Matua," Mr Mair; respect the peacemaking of Kemp with Tamaikowha, and the Urewera will come out from their mountains. I was living on another man's land at Kopeopeo, and have come here (Whakatane Heads) by your orders; if harm befall me it will not be my fault. Enough.



*Mr. M'Lean* : Apanui, I am glad to meet you and your people, Ngatiawa. I have come to see you face to face, to enquire into your wants. I know that you have had many troubles, but I hope that soon all that will pass away. I approve of what has been said by Wepiha and Kawakura; you must assist me in bringing out the Urewera, and then there will be peace in this land. The Colonel and William Marsh were wrong in what they did at Ohiwa, they acted without authority in that matter; you all heard me rebuke Kemp for making peace with Tamaikowha, but I did not say that it should not be kept. If I had intended to fight Tamaikowha after that peacemaking, I should have warned him; lest people should say that there had been treachery. I like open fighting in the day time, face to face, and all who have fought against us fairly and openly may come in and surrender without fear of consequences: we are anxious to settle the country, and only wish to chastise those who have committed great crimes; as for Tamaikowha, he is very guilty; but after what has passed, I promise that if he should surrender and trust to the clemency of the Government, he shall not be punished. But Te Kooti cannot be forgiven, it is he who has brought trouble on the land, and every effort will be made to capture or kill him; even now there are war parties in the Urewera country seeking for him. And now, I am going to speak to Wepiha. I have been told that you have been playing a double part, that you have sent clothing to Te Kooti, this is very wrong. I know that you are of Urewera blood, and you must use your influence with them and induce them to surrender. To-morrow I will speak again.

May 25th.

*Mr. M'Lean*: addressing Apanui, Hori Kawakura, Wepiha, and Te Kepa of Tuhourangi:—The people of Ahikereru, with their chiefs Hapurona and Hamiora, have surrendered, and are now at Te Teko and at Rotorua. I have decided to treat them kindly, as an inducement to others to follow their example; they are men who have borne arms against us, but theirs has been fair open fighting. I am going to place them at Te Putere, where they can get plenty of fish and eels, and cut flax for the Pakehas; I will supply them with seed potatoes for planting; and I will look to you, with Arama Karaka and Rangitukehu, to watch them and encourage them to be well conducted.

*Hori Kawakura* : I would like some Government vessel to go to Te Kaha and those parts and collect food for us.

*Mr. M'Lean* : Whenever a Government steamer passes this way, there would be no objection to her bringing food for you from those places.

*Wepiha* : I do not like Hori's proposal, if the people like to give us anything, let it be voluntary; enough of that. I had not the opportunity yesterday to answer your charges, but I will do it now. Yes, it is true that I gave property to the Hauhaus, and that I was in communication with Te Kooti. When I was at Ohope I never saw any Hauhaus; I had a difference with my old people, and then I went to live on my wife's land at Opotiki. I built houses there and cultivated; the Hauhaus of Waioeka were related to me through my wife, and they heard from the Whakatohea at Waiau, that I was living at Opotiki; then Hira Te Popo wrote letters and sent messengers to me. Nothing was concealed from Major Mair; we both wrote to Hira, urging him to surrender. After a time I went to Waioeka to see Hira; he would not come out, he was ashamed. I said, promise that no evil shall come to us; and he said, if you make Waioeka tapu, no harm shall go to Opotiki from here, and I will keep you informed of everything. Major Mair approved of this, and when Dr. Pollen came to Opotiki, he agreed that Waioeka should be tapu. Hira kept his word, and informed me about Te Kooti. Major Mair has the letters. Te Kooti had to go to Ohiwa instead. Before this Hira sent me a photograph of James Fulloon, wrapped in two koroai mats; I gave them to Major Mair; in return I sent a blanket. That is all that I ever gave to the Hauhaus. When Te Kooti was at Te Hira's place, I heard that he would like to meet me: then Major Mair and I thought that we could entice him to come out, and we prepared a trap for him; it failed, for he went to Ohiwa. Major Mair has a copy of our letter. This is all that I ever had to do with Te Kooti. I am an Urewera chief, and yet I have been foremost on the Government side fighting against my own blood, while they too have been killing my relations of Ngatiawa.

*Mr. M'Lean* : Wepiha, I am satisfied. It was said that you had received money from Te Kooti to buy goods for him, yet it is quite clear that it is a false accusation; it was the talk of some evil person.

*Wepiha* : The Whakatohea are my hereditary enemies, they never lose any opportunity of wronging me; they invent these lies.

*Apanui* : I wish to speak to you about some land to live upon; we are like gulls on a sand bank, this land is yours, and if the tide comes in we shall have to leave it.

*Mr. M'Lean* : You shall have this place to live upon.

*Apanui* : How about offenders against the law?

*Mr. M'Lean* : I have said that Tamaikowha may come in. Perhaps he will help us to capture Te Kooti.

May 25th, 1870.

W. G. MAIR.

## WAIAPU.

### No. 8.

MR. J. H. CAMPBELL, R.M., to the UNDER-SECRETARY, Native Department, Wellington.

SIR,—

Waiapu, 4th May, 1870.

I have the honor to report that in compliance with instructions received from the Hon. the Native Minister, I visited the various Native settlements on the Bay of Plenty, from Ohiwa, eight miles North of Opotiki southward, to the northern limit of this district.

At Ohiwa there is a strongly fortified pa, garrisoned by sixty of the Arawa tribe in the service of the Government, under Wiremu Maihi (Marsh), one of their chiefs.

This has proved a most valuable position for the protection of the coast line communication between Opotiki and Whakatane, as well as other settlements to the North.

The state of discipline here appeared very good; sentries are regularly posted, and proper attention is paid to order and cleanliness. The men, although expressing a desire for the termination of their period of enlistment, six months of which remains yet to be performed, were cheerful and confident.

At Opotiki a part of the Whakatohea tribe, numbering fifty men, besides women and children who were lately brought in by Rapata and Kemp, chiefs of the Ngatiporou and Whanganui tribes, were being detained. They are allowed to retain their arms upon Rapata pledging himself for their future good conduct. The remainder of this tribe, to the number of forty men, are still at a settlement up the Waioeka Gorge, about two day's march from Opotiki. Messengers were sent by them a few days ago for the purpose of ascertaining the intentions of their friends at Opotiki towards Te Kooti, before deciding upon their future course of action. The reply which has been sent to them, together with a letter from Lieut.-Colonel St. John, warning them of the danger they incur by exhibiting any leaning towards Te Kooti, will probably have the effect of inducing them to come in and surrender to the Government.

From all the friendly tribes, however, along the coast I hear strong doubts expressed of the prudence of placing any reliance upon them, and all regret that they have been left in possession of their arms. The day previous to my leaving Opotiki the portion of the tribe which had been detained there were permitted to return to their settlements at Opape and Omarumutu, about five miles distant, on account of the labour and difficulty of conveying their food so great a distance. They have pledged themselves to assist Lieut.-Colonel St. John in capturing Te Kooti in the event of his returning to Waioeka.

The general opinion of the Natives at present is that in the event of Te Kooti obtaining reinforcements inland, he will return to make another attempt upon Opotiki; but according to latest accounts it would appear that the Urewera are falling away from him discouraged by the loss of their leader Te Waru and so many of their tribe.

The threat of Rapata to the Whakatohea of speedy retribution in the event of their proving faithless, is the best guarantee for their future good behaviour.

At Torere, thirteen miles south of Opotiki, is the stronghold of Wiremu Kingi and the Ngaitai. This tribe has ever proved loyal, although strong efforts were made by Te Kooti to gain them over. They number sixty good fighting men, soldierly, well-disciplined, and obedient to their chief. Wiremu Kingi will keep a close watch upon the actions of the Whakatohea, towards whom he bears little love.

The next settlement is at Maraenui (the Whanauapanui), distant from Torere fifteen miles. This together with the adjoining settlement at Te Awanui has sixty-five fighting men. However wavering these tribes may have been during past years, they now give the strongest assurances of their adherence to the Government, and their determination to assist to the utmost in suppressing Te Kooti and all offenders against the peace of the country. The recent successful expedition under Kemp and Rapata has inspired confidence and tended to confirm their allegiance.

At the Kaha, about six miles from Te Awanui, is a settlement of the Whanauteutu, under Matenga their chief. These are some of the finest Natives on the coast, quiet and industrious. They express a strong desire to be enabled to give as good a proof of their loyalty as the Ngatiporou, Whanganui, and others have.

The last settlement before reaching the northern limit of the Waiapu District is at Raukokore, where there are fifty-five fighting men, twenty of whom are at present serving at Patea. These people were a few years ago strongly imbued with Hauhanism, but now express, as the other tribes do, their determination to uphold the Government. In a speech made to them by their chief Te Hata, when I was present, he deplored the evils which the country had suffered during late years, and expressed his conviction with that of his people that by supporting the Government only could they hope for any security in future.

The general tone of the Natives throughout I found most satisfactory. This is no doubt in a great measure owing to the prompt action lately taken by the Government to break up and capture Te Kooti and his followers. The unanimous opinion however expressed by the Natives of this coast is that the branches only are being lopped, while the root and trunk live in the Waikato.

I have, &c.,

The Native Secretary, Wellington.

J. H. CAMPBELL, R.M.

## EAST COAST.

### No. 9.

The GENERAL GOVERNMENT AGENT, Napier, to the Hon. the COLONIAL SECRETARY.

SIR,—

Napier, November 6, 1869.

I have the honor to enclose a report from Mr. Locke together with some enclosures it contained. The report describes for itself the particulars of the subjects which engaged Mr. Locke's attention.

I have, &c.,

The Hon. the Colonial Secretary,  
Wellington.

J. D. ORMOND.

## Enclosure 1 in No. 9.

REPORT BY MR. LOCKE.

SIR,—

Napier, October 25, 1869.

I have the honor to forward you the following report of my visit to the Turanga, Wairoa, and Waiapu districts.

In accordance with your request contained in letter of instructions, dated 4th October, I started from Napier by the s.s. "Wellington" on the evening of the 4th of October, accompanied by Mr. Munro, surveyor, and landed at Poverty Bay on the following morning, staying there until the 12th instant, when I started for the Wairoa, calling on Ihaka Whaanga at the Mahia, and returned to Napier, visiting the Mohaka Natives on my way, on the 20th instant.

On my arrival at Turanga, I gave notice for the sitting of a Magistrate's Court for the 11th and 12th.

During my stay I was visited by nearly all the principal natives of the district, and visited all the pas.

I am sorry to say that time would not allow of my proceeding to see the Ngatiporou and East Coast Natives. I am anxious to go through that part of the country on the first opportunity.

From my interviews with them I feel inclined to think that the Natives of Turanga seem better inclined now to settle down quietly, more perhaps from the severe lessons they have received through different causes during the past few years, than from any desire or willingness on their part to submit to our laws.

I found that the prevailing opinion respecting the settlement of the land question by the late Commissioner, was, that many of those Natives who had been in rebellion were allowed to have their names inserted in the Crown Grants. And a feeling of dissatisfaction is apparent amongst many of those who have been firm in their allegiance from the first; so much so, that although I could not recommend the re-opening of the question, considering the lengthened period over which it has spread, and the many difficulties with which such a step would be surrounded, I would strongly urge on the Government the necessity of devising some plan by which those loyal chiefs, with their followers, who have been staunch from the commencement of the war on the East Coast in 1865, should be distinguished from the rebellious, and should feel that we keep our promises and appreciate their loyalty.

Two Maori prisoners, viz: Mary Hill and Karepa, had returned to Poverty Bay shortly before my arrival. The latter is in charge of Ihaka Whaanga, and was allowed by him to go to Poverty Bay for a day or two; he returned immediately. Mary Hill was the wife of Tamati Rangituawaru, and was taken prisoner at Ngatapa by Wickliffe, a Ngatiporou chief, and carried by him to the East Cape; but from some domestic disturbance was advised by Wickliffe's wife to return to Poverty Bay. I did not consider it necessary to urge her return to East Cape until I had communicated with Mokena on the subject. I pressed on the chiefs who had charge of prisoners the necessity of keeping them from escaping, and was assured by them that every precaution would be used.

The survey of the Township of Turanga was fairly commenced by Mr. Munro before I left, and as there are no difficulties in the way, it should be ready for sale in a few weeks.

I visited the block of land ceded to the Government at Poverty Bay in company with Major Westrup. The land consists of two blocks; the one containing about 5390 acres, situated at the upper end of the Bay, called the "Muhunga Block," is in a commanding position for the location of the Defence Force. It contains about 4,500 acres of very good level land; the remaining portion of this block is hilly and suited for commonage. A half-caste named Wi Pere, puts forward a claim to four hundred acres of the level land in this block, through deed of gift. I forward his letter with translation enclosed. The other block, called Patutahi or Ngatiporou-Ngatikahungunu block, on account of its having been promised to those tribes for their services on the East Coast, is estimated to contain about 57,000 acres. About 3,500 acres of this block at the mouth of the Patutahi, running down the Waipawa river for a short distance, is level, and very good land; about 1,000 acres of it will require a small outlay in the way of opening a main drain through it. The remainder of this block, viz: 53,500 acres, excepting a piece of 400 acres of level land, three miles up the Arai stream, is hilly, and can hardly be classed as more than average sheep country. This shows that there are about 8,400 acres altogether ceded, suitable for settlement; 3,900 acres of which is in the Patutahi or Ngatiporou-Ngatikahungunu block. As I am not aware of the number of Defence Force to be located on the land, I cannot state what may be required to settle their claims. I would beg to suggest that should the Muhunga block be found insufficient, that arrangements be made with those tribes to whom the Patutahi block was promised, by which that land could be settled by European settlers.

On my arrival at Wairoa on the 14th instant, I made enquiries into the case of the escaped prisoner, and as he had not been returned, I forwarded a letter to the chiefs of the tribe, a copy of which I enclose. Up to the time of my arrival the escaped prisoner (Waata) had been in the habit of sleeping in the pa, but on receipt of my letter he went off to a settlement a short distance away. The Native chiefs did not object to his being re-captured by the police, and I assured them that the case should be fully reported to Government, and that sooner or later the law should be carried into effect.

On considering over the matter, I feel certain that if the Government do not carry out the law, that it will soon be impossible to keep order on the coast, for there are few, if any cases, in which it would not be more wise and politic for prompt measures to be taken, than to allow, almost invariably, the lowest class of Maori to defy the law and set at nought their chiefs and all authority.

Ihaka Whaanga, Paora Te Apatu, and other chiefs, appeared anxious to know whether the arrangements that were made in the presence of Messrs. McLean and Richmond at Hatepe, Wairoa, respecting the lands to be returned to Government Natives at Wairoa, would be carried out. Those

arrangements were that that portion of the confiscated block not taken by the Government, should be returned with Government certificate to those loyal chiefs who fought for us at the Wairoa. That arrangement has not yet been carried out. It is very desirable that a matter which has now been pending over three years should be settled without further delay.

At Mohaka I found the Natives hard at work endeavouring to repair, as far as possible, the fearful damages done by the Hauhaus. As the enemy destroyed all their crops, they have nothing to eat, and are obliged to borrow seeds from other tribes for this year's planting.

I told them I should ask the Government to send them a few potatoes for seed, which I trust will be allowed.

From the lengthened period over which the war has been going on, and from the fearful tragedies that have taken place on the East Coast, both the European and the Maori generally in the disturbed districts have become thoroughly unsettled, and have abandoned, excepting sufficient for bare subsistence, the cultivation of their land and the improvement of their property; and until a feeling of security from the attacks of the Urewera and other inland tribes is felt, I see little hopes of much progress being made. But if these mountain tribes were brought under such rule that outsettlers could feel safe from their raids, the country could be opened up by roads, and a good overland communication established between Turanga, Opotiki, Wairoa, and other places; on which and on other public works, Native labour could be employed to great advantage; and by so doing stimulate them to the arts of peace, and attract their thoughts from warlike pursuits.

In conclusion I beg to state that on the whole I found the state of the native mind satisfactory; but owing to the heavy losses sustained by them and the Europeans all along the coast, some time must necessarily elapse before they settle down again quietly to their agricultural pursuits, and the resources of the districts be fully developed.

The Agent of the General Government,  
East Coast.

I have, &c.,  
S. LOCKE.

### Sub-Enclosure 1 in No. 9.

Oketopa 12, 1869.

E HOA E TE MAKARINI,—

Tena Koe. He kupu tenei naku ki a koe mo toku pihi i Waerengahika i roto i te pihi i tukua ki te Kawanatanga, Te take i tono ai ahau ki a koe, he marama no taua pihi; i tono hoki a Te Akitini ki au kia hoatu taua pihi ki a ia, kihai au i whakaae tae noa ki te ra i tukua atu ai e matou a Wahanui, a te Muhunga ki a te Akitini, na ko taua pihi kihai au i whakaae. Te kupu o te runanga nana i hoatu te pihi ki a ia e rima mano ki te nuku ake ka hoki mai etahi eka, ki te iti iho ka hoatu ano kia rite ano ki te rima mano. Na ko tenei kua nuku ake nga eka e rima mano e toru rau e iwa tekau. Na, ka haere au ki a te Akitini kia homai ki au te toru rau te iwa tekau eka, kihai i a i whakaae mai. Mua tata atu, ko tana kupu tenei ki au, kaore e pa tona ringa ki taua pihi ki au tonu taua pihi, kei a ia te whakaaro, no reira ka whakaae au kia tukua ki te Kooti. Na ko tenei mau e whakahoki mai ki au te toru rau te iwa tekau eka no te mea hoki ko koe to matou matua inaianei.

E hoa he tokomaha nga tangata e mohio ana ki ena korero. Ko Waere tetahi Kate (pirihi), ko te Kereama ko nga tangata hoki tenei nana i whakarite taua pihi i tukua nei ki a te Akitini.

E hoa kia tere to whakahoki mai i taku reta.

Ki a Te Makarini.

NA WI PERE.

### [TRANSLATION.]

FRIEND MR. McLEAN—

October 12th, 1869.

Salutations to you. This is my word to you respecting my piece of land at Waerengahika within the piece ceded to the Government. The reason I ask it of you is that that piece is so clear, and Mr. Atkinson asked me to give up that piece to him. I did not agree up to the day we gave up Wahanui and Te Muhunga to Mr. Atkinson. But that piece I did not agree to. The word of the runanga who gave up the piece of land (was) five thousand acres; should it be over, the balance was to be handed back, so as to make the even five thousand acres; should it be less it was to be made up to the five thousand acres. Now, it has exceeded the five thousand acres by three hundred and ninety. I then went to Mr. Atkinson to give to me the three hundred and ninety acres, and he did not consent; shortly before his word was to me "he would not put hands on that piece." I left it to his decision, and therefore I consented to let it pass the Court. Now (I look) to you to return me the three hundred and ninety acres, in that you are our parent at the present time. Friend, there were several who were aware of the circumstance—Mr. Wyllie is one, Scott (policeman), and Mr. Graham. These are also the people who were concerned in the settling of that piece which was ceded to Mr. Atkinson.

Friend, make haste and answer this my letter.

From WI PERE.

To Mr. McLean.

### Sub-Enclosure 2 in No. 9.

Wairoa, Oketopa 15, 1869.

Ki nga Rangatira o Ngatikurupakiaka. E hoa ma, ko tenei kua oma tetahi tangata i roto i te whare-herehere i te Wairoa ki to koutou kainga, ko tona ingoa ko Waata. Ko tenei ma koutou e whakahoki mai taua tangata, akuanei ma koutou ma nga Rangatira e manaaki ana i te Ture kei raruraru tenei kainga.

Na to koutou hoa,

NA RAKA.

[TRANSLATION.]

Wairoa, October 15th, 1869.

To the Chiefs of Ngatikurupakiaka and Kahu. Friends, a man has escaped from the gaol at Te Wairoa to your residences; his name is Waata. Now, it is for you to return that man at once. It is for you, the chiefs, to support the law, otherwise trouble will befall this place. From your friend,  
S. LOCKE.

## No. 10.

The Hon. Mr. McLEAN to His Honor J. D. ORMOND.

SIR,—

Auckland, 18th November, 1869.

I have the honor to acknowledge the receipt of your letter of the 6th instant, enclosing Mr. Locke's report of his visit to Turanga and the Wairoa.

The report in question is very suggestive, and several of the subjects to which it refers deserve early attention.

It is gratifying to find that the Natives of Turanga are more inclined to settle down quietly; the land question, however, appears to be in a very unsatisfactory state. It is quite evident that the powerful Ngatiporou tribe on the one hand, and the Ngatikahungunu on the other, who aided in subjugating the Hauhaus of Turanga, have reason to be dissatisfied at finding many of the Natives, who have been the greatest opponents to peace, becoming, through the action of the Government, possessed of Crown Grants to land of considerable value, while the hereditary claims of the tribes referred to have been entirely overlooked, and the valuable services they rendered in assisting to subdue the hostile Natives of that place rather ignored than recognised.

Such a state of things cannot fail to create discontent on the part of the loyal Natives. It is evident that any preference shown to those who have been disloyal is more deeply resented by the friendly chiefs than can be easily imagined. It should always be the aim to treat the friendly Natives with every consideration, so as to make them feel that co-operation with the Government is not only appreciated but substantially rewarded.

You will recollect that the course decided on at Wellington with the Ngatiporou and Ngatikahungunu chiefs was, that the land made over to the Government by right of conquest should be divided into three equal portions. One part for the Ngatiporou, one for the Ngatikahungunu, and one for the Government. This distribution was considered by the chiefs fair and equitable; and indeed it was the only basis upon which a good title could be secured, or the acts of the Poverty Bay Commission ratified. And it must strictly be adhered to. I trust therefore, by liberal treatment towards those who so actively aided in suppressing the rebellion at Turanga, that the principal difficulties of this troublesome question may be removed. To re-open it after the Government has by Legislative action and otherwise, endeavoured to meet it, would be certainly injudicious.

I notice that the survey of the township is progressing. A schedule of a certain number of allotments should be made out preparatory to their being put up to public competition; the sale to take place at Napier.

With reference to the paragraph in Mr Locke's report recommending that the law should be carried out against troublesome characters, I quite agree in dealing firmly with such persons, and I have no doubt if the chiefs were made to feel that they were expected to co-operate with the Government in carrying out the law, they would give their cordial assistance, and by that means uphold lawful authority in the district. The arrangements proposed to the Natives at the Wairoa meeting, at which Mr. Richmond and I were present, respecting the confiscated block should be carried out, if doing so has not been prejudiced by any subsequent act of the Native Lands Court, or promise of the late Major Biggs. I quite agree that a matter that has stood over for more than three years should be definitely settled without further delay.

If not too late in the season, seed potatoes can be procured for the Natives at Mohaka.

I quite recognise the unsettled state of those who were sufferers by Te Kooti's massacre, but trust that the gradual improving relations between the races may have the effect of restoring more confidence, and be the means of inducing a recurrence to industrial pursuits.

You will be good enough to communicate the purport of this letter to Mr. Locke, with such additional observations of your own as you may deem necessary.

I have, &amp;c.,

DONALD McLEAN.

His Honor J. D. Ormond, Esq.,  
Napier.

P. S. It appears that the duties of the Poverty Bay Commission are not yet fulfilled, as a large extent of the block ceded to the Government is not surveyed, and the Commissioners declined to investigate the Native title in the absence of such survey.

## NEW PLYMOUTH.

## No. 11.

Mr. PARRIS to the NATIVE UNDER SECRETARY.

SIR,—

New Plymouth, August 27th, 1869.

I have the honor to report for the information of the Hon. the Minister for Native affairs that in consequence of reports which have been circulated by designing Europeans to the effect that all Natives who have been in rebellion are to be made prisoners and transported to some other island, very considerable suspicion and uneasiness is being manifested by Natives who have recently returned to their former allegiance to the Government.

Last week the chief Mahau, of Waiongona, came in to inform me that such was the case, and that he had received a message to that effect from Wiremu Tamihana, who recently came in with a large section of the Puketapu, and were located by me on a 500 acre reserve at the Kaipakopako, and who in consequence of the above report were thinking of going away to Tokangamutu. On Wednesday last I visited them and found they were very uncomfortable and disturbed in mind, but I assured them that so far as I knew nothing of the sort was contemplated beyond those who had been guilty of unpardonable offences, which I hoped they were free of. They appeared reconciled by my visit, and promised me to remain quietly where they were.

These are the difficulties which the Government and its officers have to contend with in endeavouring to bring about peaceful relations between the races, a state of things which has existed throughout the war, and which a certain class, it would seem, believe it is their interest to keep alive.

I have, &c.,

The Native Under Secretary,  
Wellington.

R. PARRIS,  
Civil Commissioner.

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CIRCULAR to OFFICERS in correspondence with the NATIVE DEPARTMENT in reference to the foregoing.

Native Office,

SIR,—

Wellington, September 2nd, 1869.

The Government is informed that reports are being circulated amongst the Maoris to the effect that all those who have been in rebellion are to be made prisoners, and transported to some other Island.

Reports of this nature cannot but be productive of the worst effects. They are calculated to give rise to uneasiness and suspicion on the part of those Natives who have recently returned to their former allegiance; to alarm the loyal, and drive the rebels to despair.

I am, therefore, instructed to request that should any such rumours obtain circulation amongst the tribes with whom you are in official communication, you will give them a most unqualified and authoritative contradiction, and inform all with whom you may converse on the subject that no such scheme is contemplated by the Government, whose policy will be, by all means in its power, to draw back to their allegiance to the Crown all those misguided tribes who have been induced to take up arms, inflicting chastisement only on those whose crimes have been of an unpardonable nature.

I have, &c.,

G. S. COOPER,  
Under Secretary.

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### No. 12.

Mr. PARRIS to the Hon. the NATIVE MINISTER.

SIR,—

New Plymouth, September 3rd, 1869.

I have the honor to report for the information of His Excellency's Government that on Wednesday last, the 1st instant, the chief Hone Pihama brought in eight stand of arms which I left in his charge on the occasion of my going to Oeo by order of the Government to meet the Tangahoe, to ascertain if they meant to surrender as reported in my letter of the 17th June last.

The eight stand of arms were brought in at my request, so much having been said about my bringing away only three stand when they surrendered, an additional proof of their desire to live quietly. I have delivered the arms to the Militia office, and taken a receipt for them.

I have, &c.,

The Hon. the Minister for Native Affairs,  
Wellington.

R. PARRIS,  
Civil Commissioner.

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### No. 13.

Mr. PARRIS to the NATIVE UNDER SECRETARY.

SIR,—

New Plymouth, September 8th, 1869.

I have the honor to report for the information of His Excellency's Government the following intelligence brought in to me to-day by the old chief Nepetairma (Hapurona's uncle) from the Ngatimaru district.

Last week Hapurona received an intimation that Titokowaru was about leaving Pukemahoe to return to the Patea district to renew hostilities in consequence of a report which had reached them by way of Upper Whanganui to the effect that Wharematangi, one of the Pakakohi chiefs, had been put to death at Wellington. On receiving the information, Hapurona started from the Kauwau to intercept them at Aotawa, a place mid-way between the Kauwau and Pukemahoe, where there is a branch track leading to Te Ngaere, by which they intend going.

The day after Hapurona got to Aotawa, the party arrived, over 250 men, women, and children, in a lot of canoes. After they had landed, finding Hapurona was there, they danced the war dance and made some violent speeches. Titokowaru, Harawira, and the notorious Katene were the speakers, the gist of which was allusion to Wharematangi's death, and their intention to revenge it.

Hapurona was two days discussing the subject with them, and at last prevailed upon Titokowaru to abandon the idea of returning to the Patea district, and to go back to Pukemahoe, for which place they started in their canoes the third day, all but Titokowaru and about thirty young men, his body guard, to accompany him to the Kauwau, Hapurona's place, which Hapurona had agreed to his visiting for the first time since he fell back to the Ngatimaru district.

Whilst at the Kauwau, Titokowaru showed Hapurona two letters brought from Tokangamutu by his brother Rapata Te Nuku. One of the letters was from Rewi, inviting Titokowaru to go to Tokangamutu, in which was this sentence—“*haere mai tenei te tiaki te papa hapuku.*” The other letter was from Hakaraia of Urewera, inviting him to Tokangamutu to attend a large meeting to be held there soon. Titokowaru said he had also received a letter from Te Kooti, which he burnt in consequence of his conduct after returning from Tokangamutu to Taupo, where he is said to have ordered a treacherous night attack upon a Native village whilst the inhabitants were asleep, by sending seventy men into the place with orders to spare none, and take all arms and ammunition. Rapata Te Nuku, Titokowaru's brother, on returning from Tokangamutu had gone to visit a relative living at the village at Taupo, said to have been occupied by Te Heu Heu's people, and was in it the night it was attacked, and with some others made their escape.

The reason assigned for Te Kooti's onslaught upon the inhabitants of the Taupo village is, that whilst he was at Tokangamutu the Waikatos proposed to take him by strategy and kill him, but that the king on the proposal being submitted to him objected by saying “I am not an advocate for taking life, but wish to save it.” That Te Kooti on hearing of the proposal of Waikato, determined to revenge the insult, which he executed upon the unfortunate victims at the Taupo village by killing eighty men, women, and children. This is the report brought by Rapata Te Nuku to Ngatimarau, which, if true, the Government will no doubt have heard of before.

I have, &c.,

The Native Under Secretary, Wellington.

R. PARRIS,  
Civil Commissioner.

#### No. 14.

NATIVE MEETING held at FREEMASON'S HALL, NEW PLYMOUTH, September 28, 1869.

His Excellency the Governor, accompanied by the Hon. Mr. McLean, Capt. Pitt, A.D.C., Rev. Archdeacon Govett and Mr. Parris entered the Hall at 2 p.m.

The Natives rose *en masse* and saluted His Excellency, who returned the salute.

Mr. McLean requested the residents of the place, the Natives, to speak first.

*Tahana* rose and welcomed His Excellency the Governor and Mr. McLean with the usual salutations and said, You have come to see Mr. Parris's people. Mr. Parris has done us a great deal of good; now that you have come we expect that you will do us a great deal more good, that is all I have to say.

*Poharama*: Welcome Governor and Mr. McLean. If you have come to join all three peoples together (Europeans, loyal and rebel Natives) you are very welcome.

*Tamati Waka*: Welcome, welcome, you have come here to see us and we have gathered here, at the request of Mr. Parris, to meet you O Governor and Mr. McLean. I hope you have come to smooth our path. If you catch a wild pig in the bush and bring it into the village, you can tame it.

*Henare Matene*: Welcome O Governor and Mr. McLean. You have seen wild birds, wild beasts, and wild cattle tamed by being placed with tame ones. Let the sun shine over all, from the sky right down to the earth, and let peace reign for ever.

*Rapata Ngarongomate*: Welcome O Governor. You are the head of all the people of New Zealand. If you tell me to go and catch Te Whiti I will go and try. If you say no I will stop where I am; it rests with you to speak. You are the head of all.

*Wi Kingi Matakatea*: Welcome O Governor, Mr. McLean welcome. O friend of old days you are come with the Governor to save me.

*Matiu te Hina*: Welcome O Governor. Come and visit this place and see your Maori friends. It is for you to keep everything quiet.

*Komene*: Welcome, welcome, welcome. I was a bad man in old days; when Moturoa and Taranaki were sold I was very obstinate. I am different now. O Governor it is not for me to say to William King or Te Whiti, come back, it is for you to speak. Where are they to reside? Everything is dark here, it is for you to bring light. Welcome.

*Te Waka*: Welcome O Governor and Mr. McLean. I also am a bad man, (he then sang a Waiata). An arrow after striking the ground sometimes rebounds. I have been evil but I am not now.

*Rangiruhi*: Welcome O Governor and Mr. McLean. I also have been a bad man. If you are come to save us save me as well as the others. Welcome. You, O Governor, be the sun to shine over us all. You are the man under God delegated to save us.

*Te Ropiha Haungenge* sang a Waiata of welcome. You are come to see us O Governor; before you came Mr. Parris was Governor.

*Niko Paeawaka*: The usual salutations. O Governor the sun is beginning to shine, you must make it shine brighter, then it will set well for us all.

*Rameka*: Welcome O Governor, welcome. Cause the sun to shine over Ngatiawa and Taranaki, these are my tribes.

#### No. 15.

Mr. PARRIS to the Hon. the NATIVE MINISTER.

New Plymouth,  
November 2, 1869.

SIR,—

Herewith enclosed I have the honor to forward a copy of a letter received from the Chief Porikapa, and for your information to explain that on Friday last a written statement (copy also enclosed) of a man on pay at the Okato blockhouse, was received at the Militia Office, which Major Stapp brought to me.

In order to arrive at the truth of the cause of the report, I sent off a native on Friday night, to communicate with Porikapa and Minarapa, and in reply I received Porikapa's letter.

On Sunday I sent out a Native Policeman with instructions to Porikapa, that if Putotaru came across the Stony River on to Kaihihi, to take him and bring him into town to me. Porikapa agreed to do so.

On Monday (yesterday) Ropata Ngarongomate, Minarapa, and Raukatauri came in to see me about it and assure me that I need not be apprehensive that anything bad would arise out of it. That Putotaru had been put down by Motu and Hoani Wharekawa, and had signified his resignation to their ruling in the terms of the Pariaka proclamation issued last March, to the effect that in the Taranaki district hostilities were to cease (*kua mutu te patu*) and future differences or contentions were to be settled orally without recourse to violence.

Putotaru was living at Kaihihi before the war, to which place both he and Motu belonged, being both of them of the Ngamahanga tribe. They are both of them very sore about their land, which was confiscated, and is now occupied by Military settlers. I have had several disagreeable meetings with them on the subject, disagreeable inasmuch as it is very difficult to convince them of the justice of the confiscation of their land, and being as a race very argumentative and polemical; but they never threatened to use violence.

Putotaru has for a long time been living in the Upper Taranaki District with a few other disaffected Natives, but has occasionally visited Porikapa, Motu, and his other relatives north of Warea.

I have been requested by Motu to pay them a visit and have made arrangements to do so to-morrow, when I shall very likely see Putotaru at Motu's place, inland of Mokotunu, where all the Ngamahanga will assemble to meet me.

The Hon. the Native Minister,  
Auckland.

I have, &c.,

R. PARRIS,  
Civil Commissioner.

#### Enclosure 1 in No. 15.

EHOA E PARETE,—

Tena koe. Kia rongo mai koe kua tika te korero a Minarapa: te tangata nana taua ritenga na Putotaru. Ko te haerenga mai i runga ka tae mai ki te Ikaroa, ka kite i nga tangata o Pariaka, i a Te Tuhi raua ko te Manu. Katahi ka ki atu a Putotaru, he pu tenei. Ka utua mai e raua, kei a koe, tau ki te kite koe i tau wahi kei a koe tau. Haere tonu mai, ka tae mai kia Motu ma; ko te utu a Motu i parehea te hamanu i warehea nga pu panga ki waho o te whare. Heoi ano. Na Motu i korero mai ki a tera hei korero mai ki au.

Kaihihi, Oketopa, 30, 1869.

Heoi ano ka mutu,

NA PORIKAPA.

#### [TRANSLATION.]

FRIEND MR PARRIS,—

Salutation. You listen. Minarapa's talk was true; the person who did it was Putotaru, who, as he was coming from above (from Upper Taranaki), on arriving at Ikaroa, saw two men of Pariaka, Tuhi and Manu; when Putotaru said to them, this is a gun! The two men replied, that is yours if you see your way to it, it is for you to take the consequences (implying that no one would support him). Putotaru then came on to Motu (Motu lives near Mokotunu) and laid the guns and cartouch boxes down before Motu and his people. Motu replied by breaking the cartouch boxes and tying the guns up in a bundle and throwing them out of the house. That is all. Motu sent this information to me by Te Ra.

Kaihihi, October 30, 1869.

From PORIKAPA.

#### Enclosure 2 in No. 15.

SIR,—

I have the honor to report that Minarapa came here this morning, and reported an armed native being at Mokotunu; the natives there ordered him away, they wanted to take his arms from him, but he would not give them up. He came for the purpose of fighting. Minarapa is warning all the settlers about it.

Okato, October 29, 1869.

I have, &c.,

Major Stapp, &c., &c.,  
New Plymouth.

JAMES O'BRIEN,  
A Corporal. Okato Blockhouse.

#### No. 16.

MR. PARRIS to the Hon. the NATIVE MINISTER.

SIR,—

New Plymouth, November 29th, 1869.

I have the honor to report for the information of the Government the following intelligence brought to me on Saturday last direct from Wiremu Kingi Te Rangitake's place in the Waitara district, near Ngatimaru.

It appears that Rewi Maniapoto (Te Manga) has for some time past been trying to induce Wiremu Kingi Te Rangitake to go to Tokangamutu, which the latter communicated to Te Witi and other chiefs of Pariaka (Warea); on receipt of which information Te Witi sent off a deputation of six natives under the young chief Tamihana Ruakere, son of Aperahama Te Reke, the old Warea chief, to advise Wiremu Kingi Te Rangitake not to go to Tokangamutu.

Tamihana Ruakere and party passed through the town of New Plymouth on their way from Pariaka to Wiremu Kingi Te Rangitake's place on the 12th instant, the day before I returned from Auckland. They called at my office and left a message for me as to the object of their journey to Ngatimaru.



On Saturday last, the 27th instant, Tamihana Ruakere and party returned from Ngatimaru (W. King's place), and brought with them Eruera Reretawangawanga te Rako, W. King's grandson. When they arrived I was engaged with some southern Natives making arrangements for the "Opunaki" and "Cape Egmont" flax companies.

Tamihana Ruakere intimated that he wanted to speak to me privately. When I cleared my room of other Natives and brought him in, he related to me the object of their journey to Ngatimaru, and the information obtained on arriving there. That a letter had very recently been received by W. King from Rewi again inviting him to come to Tokangamutu to be "he matua mo te whakaara i te patu." That a party of seventy Natives was to be sent from Tokangamutu to Ngatimaru as an escort for W. King.

Tamihana Ruakere informed me that the matter was fully discussed by W. King and the Pariaka deputation, and that they advised him not to consent to Rewi's proposal, and if the party of seventy men came for him they recommended him to treat them with civility, and after they had sufficiently rested to request them to return. This W. King pledged he would do, and as an earnest of his pledge, he allowed Tamihana Ruakere to bring in his grandson.

I considered the intelligence of such importance that I wished for another person to hear it, and I suggested to Tamihana Ruakere that Tahana who was in another room, should be brought in to hear what he had told me. He consented, and repeated the information to Tahana, precisely the same as he did to me.

I questioned Tamihana Ruakere as to whether information had been received at Ngatimaru of your interview with Rewi and other Waikato chiefs at Pahiko, and whether the letter from Rewi to W. King was written before or after the said interview. He said full particulars had been received of the interview, but he could not say whether the letter was written before or after.

It is quite possible that the letter was written before, and that your interview with them has been the means of averting a serious catastrophe; but if it was written after the interview, it is evident that Rewi is acting treacherously, and planning a general rising; but so far as I am able to judge, I do not think he can reckon upon much support from the tribes in this Province so long as Te Witi and other Pariaka chiefs maintain their present peaceful attitude. Tamihana Ruakere assured me that I need not be under any apprehension of any danger from the Ngatimaru district should the seventy Natives arrive from Tokangamutu, but that he could not say anything about the Ngatimaniapoto at Mokau.

Tamihana and party remained in town from Saturday till Monday (W. King's grandson stopping at my house), when they left for Pariaka.

The Hon. the Native Minister, Auckland.

I have, &c.,

R. PARRIS,  
Civil Commissioner.

### No. 17.

Mr. PARRIS to the Hon. the NATIVE MINISTER.

SIR,—

New Plymouth, December 24, 1869.

I have the honor to report for the information of His Excellency's Government, that I have this day received information, which was sent to me by Hapurona, relating to the movements of Te Kooti and others, namely:

That Te Kooti and his followers have joined Topini on the Upper Whanganui, (as the Government have been informed by Mr. R. Woon) and that since his arrival there a very large party of Ngatimaniapoto and Waikato (Ngatiraukawa) have joined him, for the purpose, it is said, of supporting him against the Colonial Forces.

That two aukatis have been established, one at Makirikiri and one at Manganui-ateao, and that a party of ten of Te Kooti's men came across from Upper Whanganui to Ngatimaru with an invitation for Titokowaru to go and join them, which he (Titokowaru) refused to do.

That previous to the arrival of the ten men from Te Kooti, Titokowaru had been holding a runanga with his people, as reported in my letter of the 18th instant, when the killing of the two Natives by Ngatiporou in November last, near Araukuku, inland of Waihi, was discussed, and a decision come to not to take any action in reference thereto, but to remain quiet unless attacked.

Hapurona has promised to send me further information as to their movements as he receives it.

It struck me at first when I got the information whether it was not a scheme for taking Te Kooti, as represented by Mr. Woon, but Nepetarima, who came in to me from Hapurona, assures me that William King and Hapurona are of opinion that they mean to support him, and fight if their aukatis are crossed.

The Hon. the Native and Defence Minister,  
Auckland.

I have, &c.,

R. PARRIS,  
Civil Commissioner.

### No. 18.

Mr. PARRIS to the Hon. the NATIVE MINISTER.

SIR,—

New Plymouth, January 12, 1870.

I have the honor to inform you that on Monday last, the old chief Nepetarima came in from Pekatu (inland of Pukerangiora) to inform me that Hapurona had arrived at that place from Ngatimaru, and wished to see me. Yesterday I went to Pekatu and had a long conversation with him; the first time I have seen him since he was arbitrarily incarcerated in gaol, in my absence in January, 1862, now eight years ago.

He spoke of his treatment and said it was the cause of alienating him from us, but that he had never since then joined in hostilities against us, nor sanctioned anything hostile to us in his own district, although he had often been tempted to.

I have frequently represented to the Government that the non-molestation of the Military Settlers in the Waitara district, was attributable to the influence of Hapurona and Wiremu Kingi Te Rangitake, who have steadily opposed any hostile action in their district for several years past, and hence my reason for opposing the expedition into their district, which, last year, was ordered by Colonel Whitmore from Patea; for which I was so severely censured, but which saved the district from a second desolation.

Hapurona assured me that the information which he sent me, and which I reported to you on the 24th December, relating to the gathering of the Ngatimaniapoto and Ngatiraukawa to reinforce Te Kooti, was perfectly correct, and that they are estimated altogether, including Te Kooti's band, at 800, (which, allowing for the usual exaggeration of numbers, may be from 500 to 600) that their main position is said to be at Taumatamahoe, very high ranges, over which the line of an old war track passes.

That Kereopa is there with about twenty followers, and is the only one who advocates aggressive movements.

That very strong appeals have been made to the Waitara Natives and to Titokowaru to join them in a trial for victory or death, which has been refused.

The Hon. the Native and Defence Minister,  
Auckland.

I have, &c.,  
R. PARRIS,  
Civil Commissioner.

## No. 19.

Mr. PARRIS to the Hon. the NATIVE MINISTER.

SIR,—

New Plymouth, February 10, 1870.

I have the honor to report for the information of His Excellency's Government, that a party of from twenty to thirty of the Manukorihi Natives under Eruera Kingi, son of William Kingi te Rangitake, came from the bush to Waitara for the first time last week.

William Kingi did not come in himself, but this party is considered to represent him. They visited all the Native kaingas from Urenui to Warea (Pariaka) where they are expected to arrive this day, and will remain to attend a large meeting which is to be held there in March.

They arrived at my office last Monday morning early, accompanied by Teira, Hemi Pataka, Tiraurau, and others, who came from Waitara with them; when I gave them some food, and after a very friendly conversation they went on to Moturoa to the chief Poharama's place.

The Hon. the Native and Defence Minister,  
Auckland.

I have, &c.,  
R. PARRIS,  
Civil Commissioner.

## No. 20.

Mr. PARRIS to the Hon. the NATIVE MINISTER.

SIR,—

New Plymouth, 23rd March, 1870.

I have the honor to report for the information of His Excellency's Government, that on my return from Auckland on the 16th instant, I found the chiefs Hone Pihama, Wiremu Kingi Te Matakatea, Ropata Ngarongomate, together with several others, waiting for me to know if I intended to attend the meeting about to be held at Pariaka. After a brief consultation with them I decided to attend the meeting. I left for Pariaka the next morning, accompanied by Mr. Thomas Kelly, M.H.R., and Mr. Charles Brown, M.H.R., (the latter since resigned) and on the road the above chiefs with others joined us. The chiefs Poharama and Tahana, with about forty followers, had preceded us.

On arriving at Pariaka, a distance of about thirty-five miles from the town, we found a large number of Natives assembled there, including a deputation of two Natives (Manuwa and another) from Tokangamutu, Wiremu Kingi Rangitake's people from Ngatimaru, and representatives from all the tribes between the White Cliffs on the North and Waingongoro on the South, altogether over five hundred. An immense stack of food was already piled up, on our arrival in front of the village situated in a dense forest under the base of Mount Egmont. The distribution of the food occupied the whole of the day after our arrival, and the following morning (Friday) Mr. Kelly and Mr. Brown both returned to town.

On Friday, the 18th instant, about two o'clock p.m., Te Whiti commenced the business of the meeting by stating that the questions for consideration of the people assembled were three in number, namely—the Government, the King, and the Prophets, all of whom, he said, had got into confusion and disorder, and the garments of each must be unravelled and a better state of things established. He said he belonged both to the Government and to the King, but the ruling of both was bad, and as to the Prophets he most emphatically condemned them, and said they had all been guilty of perverting the truth. One he referred to personally, Tamati Teito, who he said was an idiot (porewarewa).

Te Whiti is one of the few who never embraced Hauhaism, but is said to have steadily professed the Christian religion, and the study of the Scriptures; consequently he scarcely utters a sentence without quoting from Scripture, his perfect knowledge of which has filled his mind with very primitive notions, and rendered him very impracticable in controversy; and having for the last ten years lived a very secluded life in the Warea district, he is not able to appreciate the advantages of the improvements necessary in a new country, and the development of its resources, but seems to think that food and raiment is all that is necessary for mankind.

In meeting such a Native as Te Whiti it is necessary, in a great measure, to have recourse to the same kind of weapons as he uses himself. Although I do not profess to be such an adept as he is in quoting scripture and using figurative language, and as a great part of the argument between us was conducted in that way it is not necessary to embody all that took place in this report, but more particularly what questions of importance were discussed.

Te Whiti asked to be informed what were the intentions of the Government with regard to Titokowaru and his people, and when they were to be allowed to return to their own districts? To which I replied, that they were living quietly and no one was interfering with them; but as regards their returning to their own district, I could say nothing about that. (There are a number of Titokowaru's immediate followers—Ngaruahine, besides the Ngaere Natives, Ahitana's people, living at Pariaka at the present time.)

He then asked what was doing in Te Kooti's case, and whether hostilities would be discontinued, to which I replied, that I could not inform him upon that subject, and in answer to that he said, "If it is to be peace it must be peace for all. All have sinned, let all be forgiven."

I explained to him that if he really desired to see peace and order restored to the country, that the first duty incumbent upon him was to purify his own district, which having done he would then be free to advise others. He asked me what there was for him to do in Taranaki more than he had done; that for two years weapons of war had been laid aside, and that I had been road making and building flax mills in Taranaki, and what more did I want. In reply I told him I wanted to come to an understanding about making a road through the district, as I wanted his people to do the work, the same as Wiremu Kingi, Hone Pihama's, and Manaia's people, were doing in their respective districts. Here he interrupted me by rising and warning the meeting to be cautious lest they should be left without land, and become as illegitimate children. He asked me if the road was all I wanted, and did I not want a great deal more, and why was I withholding my thoughts from him. He said he wanted a mill himself. I told him that I was afraid to talk about mills before the road was made, and urged him to give me an answer whether they would agree for the road to be made, and for their people to do the work. He replied in the affirmative and said, "Take the people with you, make the road, take them to town, let them have access to everything, and if they steal or get drunk, mind you do not imprison them. The road and town are both alike, yours and mine."

This last sentence was delivered in a manner which my own natives considered ironical and not sincere; and this and his obscure and mysterious manner has left some doubt upon their minds as to what he really means in reference to the road.

They are also of opinion that until something is done to settle down the Ngatiruanui tribe, who are now wandering about from one place to another, that nothing will be satisfactorily settled, a condition of things which renders it difficult for such men even as Te Whiti to manage, and he is shrewd enough to know that so long as a number of Natives belonging to other tribes and to other districts take refuge under him, that he must shape his course accordingly, lest, if by making unreserved concessions himself to the Government, before they are settled, he should coerce them to renew hostilities.

The Ngamahanga tribe, under the chiefs Ihairaira, Pirinihi, Paora, and others, are willing to make the road through their district South of Stony River so far as Waiweranui, a distance of about five miles; that before doing anything in the matter I purpose finishing the contracts between Waingongoro and Umuroa, and build the bridge over Stony River, which the contractor commences at once; and in the meantime I shall endeavour to reconcile Te Whiti's party to the necessity for the road to be taken through their district.

I returned from Pariaka last Monday evening, after having been there four days, during which time we received every civility, and on leaving Te Whiti requested me to visit him frequently, which I promised to do.

Last evening I received a letter from one of the chiefs, an elderly man, Piripi Kiore, which I forward herewith for your information. The impression conveyed in Piripi's letter is, that they understand that the road is to be made, and as I am sure to get further information soon as to what Te Whiti really means, I will then report further on the subject, and keep you informed of what takes place.

I have, &c.,

The Hon. the Native and Defence Minister,  
Auckland.

R. PARRIS,  
Civil Commissioner.

### Enclosure in No. 20.

1. MAEHE tau ariki.

2. Maehe tau o te reme.

3. Maehe tau o te whakaara i nga tupapaku.

Ko tenei ra te ra o te Kotahitanga o te Kingitanga raua ko te Kawanatanga me nga Rangatira-tanga i te Ao Katoa, Kotahi tinana kotahi wairua kotahi whakaoranga. He kupu kotahi tenei no enei tokotoru, ko te ra tenei o Parete raua ko te Whiti i tu ai i to raua marae i Parihaka i whakaoatitia tenei e raua i to raua marae tapu i Parihaka ki runga ki nga tumuaki o te iti o te rahi, na ko tenei whakaoati na te tapu o nga tapu ekore e whati, whanake me ona whakatupuranga.

Tenei ano tetahi kua tuku a Te Whiti i te ruri ki te ringa o Parete me tona motu, wai hoki, ko Parete kua tuku i te taone ki a Te Whiti, no te kotahitanga tenei whakaoati, ka mutu tenei. Na tenei ano tetahi, na ka herea e ahau nga hihi o te ra o te marama, na ka turia te takutai o te moana, na kia rongo mai koe, mehemea ka kore tenei e mohiotia e koe mau e ui ki au, maku e haere atu ki to tari maku e mea ki taku e mea ai.

Ki a Parete,

NA PIRIPI KIORE.

[TRANSLATION.]

1. MARCH the year of the Lord.

2. March the year of the Lamb.

3. March the year for a general reconciliation.

This day is the day for uniting and joining as one—the King, the Government, and all chieftainships, to be as one body, one spirit, and one administration.

This is one word of these three of this day of Parris and Te Whiti, as they stood in their garden or enclosure at Pariaka, and took the oath both of them in their sacred garden at Pariaka in the presence of the elders of small and great. This oath sacred in itself will not be broken but will flow on and produce growth.

This is something else, Te Whiti has given the road into the hands of Parris and also the Island, and Parris has given Te Whiti the town (access to the town) by this oath of allegiance. That is all of that.

This is something else. If I were to tie (stop or oppose) the rays of the sun and moon, the sea coast would become obstinate. (A figurative expression intended to convey some obscure meaning of the writer).

If you should not comprehend what this means, ask me when I arrive at your office, and I will explain what I mean.

To Mr. Parris.

From PIRIPI KIORE.

## No. 21.

Mr. PARRIS to the Hon. the NATIVE MINISTER.

SIR,—

New Plymouth, April 30th, 1870.

I have the honor to inform you, that the old Warea chief Aperahama Te Reke arrived in town yesterday from Pariaka, with about twenty followers; a much larger party would have come with him, but for the reason that another party of Pariaka natives have gone to Otumatua to cry over the old chief Nopera Tamure, who is dead.

The party is going through the district so far as Urenui on a friendly visit to the different native places. Aperahama proposed to go as far as Mokau, but I advised him not to do so, for I considered it would be much better that they should not go beyond our outpost at Waiti.

During their stay at my office, I gave them some food and had a long talk with the old chief about the Southern road, which question was discussed at some length at the meeting at Pariaka last week; and also Piripi Kiore's letter, which was sent to me after the meeting held on the 18th March, together with the question of the young chief Ruakere, son of Aperahama Te Reke, becoming a policeman. In fact these were the only questions broached at the meeting.

Aperahama te Reke, Ruakere, and Piripi Kiore were accused of being leagued together in those matters, which they did not deny, but passed it off in good humour. Ruakere is with his father and party, and on the 1st May he takes employment as a Native policeman, with the understanding that he is to be chiefly employed in the Taranaki district, as his friends object to his being employed as a common policeman in the town. This, I hope, there will be no objection to, for my chief reason for recommending him to you when in Auckland last month, was that I thought it would be good policy to take him on, for from his rank as a first-rate chief so employed, I have no doubt that good results will follow.

No definite understanding has yet been arrived at for the road to be taken through the district between Warea and Umuroa, as the natives have not unreservedly given their sanction, which will only be done by their agreeing to do the work, the necessity of which I shall constantly urge upon them, with the caution necessary in the matter. They are suspicious that when the road is made the land will be taken, and upon this question hangs many difficulties.

I have, &amp;c.,

The Hon. the Native and Defence Minister,  
Auckland.

R. PARRIS,  
Civil Commissioner.

## No. 22.

Mr. PARRIS to the Hon. the NATIVE MINISTER.

SIR,—

New Plymouth, May 19th, 1870.

I have the honor to report that on the 5th instant, as the Waitara natives were entertaining the southern natives from Pariaka (the party with the old Warea chief Aperahama Te Reke as reported in my letter No. 110, April 30th), two natives arrived from Tokangamutu, and as there was to be a large gathering of natives at Waitara that day, I deemed it my duty to be present myself.

On arriving there I found there had been no communication with the two natives from Tokangamutu and the Southern natives. They were sitting down apart from each other in an open space in the Hurirapa village.

It was intended to be a day for talking, and the opportune arrival of a deputation from Tokangamutu was an additional reason for making it so, and I was requested by Mahau and others to welcome Waikato, as a preliminary to the business of the day.

I addressed them as Tawhiao, Manuwhiri, and Rewi, and welcomed them to Waitara, and told them that the meeting that day (although accidental so far as they were concerned) of natives who represent all the tribes from the White Cliffs to Patea (for such was the case) was a very pleasing event, and one which I hoped would result in producing a good effect, which I told them I should be better able to judge of when I had heard what advices they had brought from Tokangamutu.

One of them, a Taupo native, replied in a long speech, the purport of which was, that they had come at the request of Tawhiao, to recommend peace and quietness, the same as he had done for several years past. He explained a good deal about Te Kooti's proceedings and stated that the reason Tawhiao sanctioned Topia's pursuing Te Kooti was on account of his (Tawhiao's) blood. Here Piripi Kiore, of Pariaka asked him what was meant by Tawhiao's blood? To which he replied "Taupo," by which he meant the attack made upon a Taupo village by Te Kooti when he was ordered away from Tokangamutu. Piripi Kiore then asked him what was the ostensible reason of their visit to Waitara? To which he replied that they were sent for the express purpose of communicating with Mr. Parris and Ihaia Kerikumara to request them to conduct things quietly, and remain or stop at the threshold (me ata whakahaere marire nga mahi, me noho ki te whatitoka). These were the words used, which were interpreted to apply to Ngatimaniapoto at Mokau and the White Cliffs as the threshold or line not to be crossed. He further stated that More, the old travelling delegate for several years past from Tokangamutu, was at Mokau, where he had been stopping for some time past for the purpose of checking any hostile movements of those natives who still refuse to allow any natives to pass Mokau whether from Tokangamutu or elsewhere, and that they had to come by way of Taumatamahoe and down the Waitara.

Te Motu here took up the discussion, and enquired the reason no advices had been sent to Taranaki as well as Waitara, and said that Tawhiao had broken his compact with Te Whiti by sanctioning Topia's following Te Kooti with the sword, which it was agreed should not again be unsheathed. That now he perfectly understood what the purport of their visit to Waitara was; to induce Parris and Ihaia to do the same as Topia had done. To go to Mokau against Ngatimaniapoto. You must have come by way of Parininihi and opened the road.

Te Motu's speech was a mixture of irony and contempt, which rather astonished the messengers from Tokangamutu, and one of them rose and said: "I am dead with the language of the last speaker, whose accusations are all false; we have come on a peaceful mission; we did not come by way of Parininihi, because that road is closed to us, and we came by way of Taumatamahoe to come to Waitara."

Seeing the two Tokangamutu natives were rather hurt, I asked them if they knew the person who had been addressing them. To which they replied that they did not. I then told them that he was one of those men that the Maoris foolishly call a prophet, whom Te Whiti at the great meeting at Pariaka in March pronounced to be all fools. This caused a general laughter, which Te Motu took very good humouredly, and said he was no prophet, that Parris was the only Hauhau prophet.

In 1867 Tikaokao (Tawhana) sent his daughter to Waitara to be espoused to Eruera, son of the old chief Rawiri Rauponga. Since then she has been living with Eruera as his wife. I took this young woman (who was present) by the hand, and led her out before the meeting, and asked the two natives from Tokangamutu if they knew her. They replied in the affirmative. I then told them that in 1867 she was sent up from Mokau as a peace offering, and that in consequence thereof we all supposed that Ngatimaniapoto wished to be friendly. That for two years afterwards they were in the habit of visiting the Europeans and natives at Pukearuhe and Urenui until the very day when Mr. Whiteley and several others were murdered; on which day four of the Mokau natives who had been stopping at Urenui fraternizing with Europeans and Natives of that part for more than a week left Urenui to return to Mokau.

I explained to them that on account of such conduct the Government had been put to the expense of protecting the district with an armed force ever since; that so far as Ihaia and I were concerned we had only to obey the Government.

I have, &c.,

The Hon. the Native and Defence Minister,  
Auckland.

R. PARRIS,  
Civi Commissioner.

## WANGANUI.

### No. 23.

MEMORANDUM for the Hon. Mr. Fox.

Ranana, December 31st, 1869.

METE KINGI and myself have collected what few men were left together with Kingi Herekiekie and four others from Taupo. If the weather clears up at all to-morrow we shall go to Ohinemutu. Tahau has his people assembled at the Aomarama. The thirty guns are to go up there to-morrow. If news comes down that they have had a fight, we shall be able to act according to the information we may receive.

J. BOOTH, R.M.

### No. 24.

Mr. J. BOOTH, R.M., to the Hon. the COLONIAL SECRETARY.

SIR,—

Whanganui, January 19th, 1870.

Mete Kingi who is leaving this place for Wellington to-morrow, wishes me to send this letter to you by him, that he may have something to deliver when he arrives. I have great pleasure in saying that Mete has done good service to the Government during the last two months, and that he has great influence over the tribes which have recently abandoned Hauhauism.

The Hon. the Colonial Secretary,  
Wellington.

I have, &c.,

JAMES BOOTH, R.M.

## No. 25.

Mr. J. BOOTH, R.M., to the UNDER SECRETARY, Native Department.

SIR,—

Whanganui, February 7th, 1870.

I have the honor to report my return from a trip up the Whanganui river, and that I have visited the following places, namely: Aomarama, Te Autumutu, Tieke, Utapu and Tukipo, and to state that the Natives in all the above places have formally given up Hauhauism, both as a religious and as a political movement, and further that they all declare themselves favorably disposed towards the Government.

I have further to report that with the exception of a few Ngatituwharetoa who are living at Kawakawa on the Manganui-o-te-ao, near Rotoaira, and who are still supposed to have some sympathy with Te Kooti, all the Natives on that river have abjured Hauhauism and are favourable to the Government. Moreover, that the chiefs Te Waka, Wiremu Pukatea, and twelve other men of importance, with their wives and families, have come in from Maraekowai, one of Topini te Mamaku's pas on the Upper Whanganui. It is a matter for congratulation that these men have given up Hauhauism, and have come in at this time, as it was feared that the action taken by the men sent back by Kemp and Topia would have made a breach that could not be easily healed; as when they found Topini and his men had gone away, they destroyed the villages and carried away so much of the property as they were able to do. Te Waka and the others, however, only say, "Na te taua tena mahi" (the work was that of a war party.) Topini, it appears from Te Waka's account, would not be averse to come in, but he is very jealous of Topia having been allowed by the Maori King to take such a prominent part in the movement against Te Kooti, and that he (Topini) should not have been consulted in the matter.

Topini with his people left the Upper Whanganui ten days ago with the intention of visiting Te Kuiti, but they were stopped at Maungawaanga by the Ngatimaniapoto, who have established an aukati at that place.

All my information tends to show that the course of action taken by the Government of putting arms into the hands of Topia, and thus encouraging a leading King native to put down Te Kooti has shaken the King movement to its centre. As although such violent murderers as Te Kooti and Titokowaru have not been formally countenanced by the Maori King and his counsellors at Te Kuiti, yet there is no doubt but these men have received the countenance and assistance of a large majority of King Natives, and it was only the accident, if I may so call it, of some of Topia's relatives having been murdered at Taupo which caused that chief to visit Te Kuiti, and to persist that Te Kooti should be proscribed by the King. There are now two distinct parties of what we call Hauhaus: one, the stronger party, hostile to the Pakeha and sympathising with Te Kooti, adopting the form of religion introduced by Te Kooti; these men are now entirely separated from the King, and do not recognise his authority. 2nd. The other party are Kingites and Hauhaus in name, but are prepared to do the best they can for themselves.

In conclusion, I would respectfully suggest the desirability of a visit from the Hon. Mr. McLean on his return from the North, and I think he will find that the majority of those who have hitherto been Hauhaus in the Upper Whanganui district are prepared to tender their allegiance to the Government and to accept our institutions.

The Under-Secretary Native Department,  
Wellington.

I have, &c.,  
JAMES BOOTH, R.M.

## No. 26.

Mr. J. BOOTH, R.M. to the Hon. the NATIVE MINISTER.

SIR,—

Whanganui, March 26, 1870.

I have the honor to report that on the 22nd instant a man, Akutina, a Ngatiputu, came to Ohinemutu; he had just come from Te Kuiti. He says there is considerable alarm felt at Waikato on account of Te Kooti, who has threatened to come back to Taupo and Whanganui during the present month. He cautioned Pehi and Tahana to keep well on their guard. He says that the majority of the Waikato and Ngatimaniapoto Natives approve of the course taken by Topia, but that some disapprove.

Tahana does not think much of Te Kooti's threat, and says if he once gets into the Whanganui he will find some difficulty in getting away again. The only place at all likely to be visited by Te Kooti is the Manganui-o-te-ao. Some of the Ngatipehi who were lately with Te Kooti are now living at the head of that river.

Akutina was accompanied by the wife of Topini te Mamaku, who has been sent down by her husband for the purpose of making peace with Pehi and the rest of the Government Natives on the river. It appears that a report had been sent to Waikato a short time ago to the effect that Topia and Kemp had been defeated by Te Kooti, and that when Topini, who was at Waikato, heard it, he regretted not being on friendly terms with Topia; he therefore returned at once to Whanganui, and after first volunteering to bring back the canoes which were left at Taumarunui by Te Tana, he afterwards sent his wife on the present mission.

On account of Te Kooti's threat, which seems to be pretty generally believed by the Hauhaus, Topini has removed all his people from Taumarunui and other places to Maraekowai, where they are storing their provisions.

On the morning after the arrival of Topini's wife at Ohinemutu, Pehi brought her to my whare, saying she had been instructed by her husband to apply through me to the Government for some arms and ammunition, as he was afraid of Te Kooti. I promised to report the application. Pehi says that if the Government comply with Topini's request he (Pehi) will keep the arms at Ohinemutu until Topini and all his tribe have paid a formal visit to the Government Natives for the purpose of confirming the peace.

Topini has sent an invitation to Major Nixon (who is an old friend) and myself to visit him at Maraekowai, but I do not think it will be advisable, at any rate so far as I myself am concerned, to visit Topini until he and his people have first come to the Aomarama. As to the application for arms, I think the same argument will hold good as in the case of issuing arms to Topia, viz: That Topini is a chief of sufficient standing to render the experiment a safe one, especially under the restrictions proposed by Pehi; and I feel confident as in Topia's case, when once Topini receives assistance from Government in arms and ammunition, the allegiance of himself and of his tribe will be permanently secured to the Government. I would therefore respectfully suggest that a few (say thirty or forty) rifles be lent to Topini, and if you Sir, can possibly spare the time to come to Whanganui for a week, I think there is very little doubt but that the allegiance of every Native on this river will be secured.

Last week a man from Okirihau named Kawherio, paid a visit to the Ngatimaru district, Upper Waitara. He went by way of the Taunatamahoe road, and on the second day after leaving the Whanganui river, he reached the settlement; where, besides the Ngatimaru, he found Titokowaru with his people, 100 in number. They have been living there ever since their retreat from Te Ngaere.

A letter was a short time ago sent to Titokowaru, to Whiti and to Tohu, (the two last of Parihaka) asking them to go to Te Kuiti next month, (April). Titokowaru said he should if he was not engaged preparing his land for cultivation at the time.

Kawherio told Titokowaru that all the Whanganui Hauhaus had given in their allegiance to the Government and had become soldiers, and that he himself was a captain over twenty men—the latter part of the statement was purely imaginary. He was not allowed to go to the sea coast to visit the Ngatiawa. A party of ten Ngatimaru Natives have come with him to Whanganui.

Monday, 28th. When I reached Town on Saturday I learnt that Mete Kingi, getting anxious about not hearing for so long a time from Kemp and Topia, had determined to raise 100 men and go after them; but fortunately on Saturday evening letters arrived which are satisfactory, so the idea will be abandoned.

Mete is most useful here, and has, during the last few months, done excellent service for the Government, but I am afraid he would not be so useful in the field.

The Hon. the Native Minister,  
Auckland.

I have, &c.,  
JAMES BOOTH, R.M.

## No. 27.

Mr. J. BOOTH, R.M., to the Hon. the NATIVE MINISTER.

SIR,—

Whanganui, April 11, 1870.

I have the honor to report that the Natives in my district are all peaceable and well disposed towards the Government.

Topini te Mamaku and his tribe are at Maraekowai, awaiting the result of the visit of Topini's wife, which was reported in my last letter.

Topini says he is willing to come right through to Town but Tamati Ngapora (Manuwihiri) advised him to come no further than the Aomarama at present, on account of his being a Hauhaus "Pou." Tahana was also a "Pou," but he has thrown off all allegiance to Hauhausism and Kingism.

I learnt on my arrival here on Saturday last, by telegram from the Hon. Mr. Fox, that a report had reached the Government by way of Taupo to the effect that the leading Kingite chiefs are assuming a hostile position towards the Government, and that the King is alone in his desire for peace.

I do not think there is much truth in the report, or Topini, who is in constant communication with Waikato, would have heard of it.

There is a good deal of excitement amongst the Europeans at this place about the return of Hata Rio and Aperahama Tamaiparea, to Waitotara. The Ngarauru who are living up the river at Tawhitirau, at Kauaeroa, and at Hiruharama, have had nothing whatever to do with that attempt; they do not profess to have any desire to return, but are willing to live at Whanganui during the pleasure of the Government.

In conclusion I have the honor to state that in compliance with instructions from the Hon. the Premier, I find that a good bridle and pack track can be made from Ranana to Murimotu; it was an old war track, and abandoned on account of scarcity of water. There will be only one side cutting of any consequence, on the left bank of the Mangawhero; the rest will be through thickly wooded but comparatively level country.

The Natives are delighted at the good news from the East Coast.

The Hon. the Native Minister,  
Auckland.

I have, &c.,  
JAMES BOOTH, R.M.

## No. 28.

Mr. H. T. KEMP to Mr. J. BOOTH, R.M.

Civil Commissioner's Office,

SIR,—

Auckland, April 20, 1870.

I am desired by the Hon. the Native Minister to acknowledge the receipt of your interesting reports, dated respectively the 26th March and 11th April, and to thank you for the information therein contained. You will, ere this reaches you, have learnt of the return of the Whanganui Natives, who have for the present suspended their operations against Te Kooti.

James Booth, Esq., R.M.,  
Upper Whanganui.

I have, &c.,  
H. T. KEMP.

## CORRESPONDENCE RELATING

## OTAKI.

No. 29.

Mr. J. A. KNOCKS to the UNDER SECRETARY, Native Department.

Resident Magistrate's Office,

Otaki, December 13th, 1869.

SIR,—

I have the honor to report that Native matters in this neighbourhood continue quiet, and that their temper is good.

Matene Te Whiwhi returned this afternoon from Rangitikei, where he was present at a meeting held by the Hauhaus at a place named Kakariki, at which was discussed the question of Hauhausism in opposition to the Government, when Wi Hapi showed a decided tendency to return to law and order. As Matene Te Whiwhi promises to give the particulars of the meeting in writing, I need not at present report more, hoping to be able to forward to you by next post Matene Te Whiwhi's impression of what took place. He complains of being tired, otherwise he would have given a report in time for the mail to-morrow.

The Under Secretary Native Department,  
Wellington.

I have, &amp;c.,

J. A. KNOCKS.

No. 30.

Mr. J. A. KNOCKS to the UNDER SECRETARY, Native Department.

Resident Magistrate's Office,

Otaki, December 16th, 1869.

SIR,—

I have the honor to report that Matene Te Whiwhi informs me that Wi Hapi and other Hauhaus chiefs asked him whether he did or did not object to a road being made along the Otairi into the Taupo country. That he told them he had nothing to do with the country through which the road is proposed to be taken, and that it was a question he did not care about going into. The Hauhaus then told him that they would oppose the road-making if it should pass the Government boundary line at Te Houhou.

They also asked his opinion about the Rangitikei land question, in answer to which he told them he had not come to them to talk about land questions, but to try and induce them to give up Hauhausism, and to return to law and order. They also asked him to join them and Parakaia Te Pouepa in opposing the survey of land which they consider is theirs; which he refused to do. Matene Te Whiwhi says he felt much displeased with the foolish opposition to the survey of the Rangitikei-Manawatu Block expressed by the Hauhaus at the meeting. He appears to be doubtful whether the opposition to the survey of the Rangitikei Block will cease soon or not.

The Under Secretary Native Department,  
Wellington.

I have, &amp;c.,

J. A. KNOCKS.

## Enclosure in No. 30.

KI A TE KUPA,—

Otaki, Tihema 15, 1869.

E hoa tena koe. Kua tae au ki te Hui a te Hauhaus ki Kakariki, i kite hoki au i a te Poki raua ko te Pura ki reira. I muri i a raua i te ahiahi ka timata te korero, e toru nga ra i korero ai, katahi au ka korero atu ki a ratou. Ko taku kupu tenei kia koutou e nga Hauhaus, me apiti o tatou whakaaro kia kotahi, me mahi tahi tatou ki te Ture. Ka tu mai a Hapi ki te utu mai i taku korero, kei tau e Matene te mutunga o tenei korero. Engari ki taku titiro ki nga korero o taua hui kanui te marama, kua hoki mai o ratou whakaaro ki runga ki te pai, ka mutu nga korero, ka eke au ki taku hoiho. Ka purutia ano au e nga Hauhaus ka noho ano au. Ka ki mai ratou ki au me haere koe kia kite i te Kingi, ka ki atu au ki a ratou, taihoa, kia tae maia te Makarini, kua e pokanoa ki te haere, ka whakaae hoki ratou. Heoti ano.

Na to hoa,

NA MATENE TE WHIWHI.

[TRANSLATION.]

To MR. COOPER,—

Otaki, December 15, 1869.

Friend. Salutations. I have been to the Hauhaus meeting held at Kakariki, and saw Mr. Fox and Mr. Buller there. In the evening, after they had left, the talk commenced. The talking continued for three days. I then spoke to them: This is what I have to say to you, the Hauhaus—we should unite in thought and become one; we should work together with the law.

Wi Hapi then got up to answer what I had said. The end of this discourse E Matene will be as you have proposed.

Rather, my perception of what was said at that meeting is very clear, their thoughts have returned to that which is good.

At the end of the talking I got on my horse. I was again detained by the Hauhaus, when they said to me, you must go and see the King. I said in answer, wait until the return of Mr. McLean—I cannot act without authority. To which they all consented. That is all.

From your friend,

MATENE TE WHIWHI.



## No. 31.

Mr. J. A. KNOCKS to the UNDER-SECRETARY, Native Department.

Resident Magistrate's Office,  
Otaki, 4th April, 1870.

SIR,—

I have the honor to report that the Oroua Hauhaus, accompanied by all from Manawatu, Poroutawhao, Ohau and Waikawa, numbering about one hundred, arrived at Tainui Pukekaraka, Otaki, on Saturday. To-day they and the Ngatiawa who have been at Katituku, Otaki, since Friday last, have assembled here in the village, at a house named Raukawa. The whole of the day has been taken up in crying and supplying food.

This evening the meeting is expected to express their experiences and intentions, whether for law and order or otherwise.

Wi Hapi and Heremia te Tihi, who were expected, declined coming to Otaki, unexpectedly; it is said through shame at having gone to meet the Whanganuis at Turakina, without consulting their brothers, the Ngatiraukawa and Ngatiawa. I hope to report by next post the particulars of the meeting that comes off to-night.

I have written this in haste, as Taia Rupuha is about starting to Wellington.

The Under-Secretary, Native Department,  
Wellington.

I have, &amp;c.,

J. A. KNOCKS.

## No. 32.

Mr. J. A. KNOCKS to the UNDER-SECRETARY, Native Department.

Resident Magistrate's Office,  
Otaki, 11th April, 1870.

SIR,—

I have the honor to forward herewith Matene Te Whiwhi's report of a meeting held at Otaki, on the 5th and 6th instant, at which about three hundred natives were present, with a translation thereof. He has excluded what Wi Tako and Wi Parata said, who spoke only upon sending Maori representatives to the General Assembly, stating to the meeting that the Maoris at present had no opportunity of assisting to make the laws of the country; that they were compelled to submit to laws made by the whiteman only, many of which were disagreeable to the Maori, some of which laws they were ignorant of until they felt them. That it would be otherwise if they would consent to send representatives of their own, who would see that their rights were attended to. That they should choose the most intelligent men without consideration of rank, that there should be no jealousy or distinction whether Queenite or Hauhau, chief or plebeian,—send their best men. Wi Parata quite pleased the meeting with his election speech.

Tamihana Te Rauparaha: I salute this meeting, those who have acted according to my advice, as well as those who have not. The whiteman wishes the Maoris well, he asks us to become elder and younger brothers together. I am glad we have so far kept peace in our district. I have a few words to say about the Ngatiapa, who are attempting a claim to Horowhenua. They have no right there; we must oppose them.

Parakaia now attempted to introduce the Rangitikei question, which was opposed by Matene te Whiwhi and Karanama te Kapukai, who said they had not met to discuss that question, and after some wrangling Parakaia sat down.

Karanama then read a letter from Wi Hapi relative to their paying a visit to Tawhiao, and also the *Gazette* containing what Wi Hapi had said at a meeting at Turakina; expressing their disappointment at his not being present at this meeting, and their disapproval at Wi Hapi going among a strange tribe to express his altered intentions.

Te Roera Hukiki, Te Watene, and Moihi, all of Horowhenua, got up one after the other, and denied that the Ngatiapa had any claim to Horowhenua, or any right to come there to arrange disputed boundaries; that they the owners of the land, now that Te Whatanui is dead, would not meet Kawana Hunia, nor allow him to alter the boundary line fixed by the original Te Whatanui. That if Kawana Hunia came armed, they had arms, and would resist the Ngatiapa.

Ihakara said: I have come on purpose to meet Kawana Hunia and to settle the Horowhenua dispute, and I think the Ngatiraukawa will not do well to remain away.

Henare Herekau said: I do not believe Ihakara, he told me some untruths about our land at Manawatu; be careful how you deal with the Horowhenua dispute.

The meeting here became confused, some of the Ngatiraukawa chiefs saying they would meet the Ngatiapa at Horowhenua, and others declaring they would not. It being late the meeting broke up.

The Ngatiawa did not join in the question in any way.

Ihakara, Henare Te Herekau and others, chiefs from Manawatu, are still here and are holding secret ruangas, it is said about the Horowhenua question.

The late meeting was carried out in a most orderly manner, there not being the least sign of drunkenness among the natives.

The Under-Secretary Native Department,  
Wellington.

I have, &amp;c.,

J. A. KNOCKS.

## Enclosure in No. 32.

[TRANSLATION.]

Otaki, 5th April, 1870.

In the evening we assembled in the house, the name of that house is Raukawa. The tribes who assembled at this meeting were Ngatiawa, Ngatiraukawa, and other tribes. When all were in, Tamihana Te Rauparaha stood up and spoke; after him Karanama; after him myself (Matene Te Whiwhi), when I opened out a subject for discussion by the meeting.

This is what I have to say, let this course of what I have to say be correct from the beginning. I am not inclined to talk about the actions of other tribes of this island.

What I have to say is of the actions that were concluded peaceably by us in olden times, and have continued up to the present time. The 1st was te Kuititanga. 2nd. Wairau. 3rd. Heretaunga or Pouawha. 4th. Rawiri Waiaua. The Ngatiawa then arose to go to Taranaki to seek revenge for Rawiri Waiaua. We then thought it would draw disturbance into this district, it was then ordered that the Ngatiawa should stay, and they did not go. 5th. Tainui. 6th. Te Ua. 7th. Te Ua. 8th. Rangitikei. These disturbances are all peaceably ended. These should be an example to us. We should secure the law. That is all I have to say to this meeting. The whole of this meeting can now talk.

Ihakara stood up. That is quite true Matene, those matters are as grandparents to us.

Wi Tako stood up. It is quite true, E Matene, what you have said, quite true, also our finishing up.

Wi Parata stood up and used the same words.

Te Kakawaero, a Hauhau, stood up. It is quite true what Matene has said. We should unite.

Eru Tahitangata stood up. What Matene has said is quite true. This person belongs to the Hauhau (party). We should unite and be of one mind.

Numbers followed in the same way, as did Tamihana Te Rauparaha, and all the chiefs present at that meeting. As also the Hauhaus, their speeches were the same.

After which the following propositions were affirmed by this meeting:—

1st. That the Maori people are to be united in one; the loyal Native and the Hauhau, their actions to be one for peace alone.

2nd. To invite Natives from all parts of this Island to meet here at Otaki for the purpose of seeking a remedy for the disturbances of this Island.

3rd. To seek a meaning for persons to be sent into the Parliament: whether a loyal Maori or a Hauhau should go to the Parliament.

4th. Whiti's (Wi Hapi) request about going to Tawhiao at Tokangamutu is refused; rather let it (*i.e.*, the meeting) come here. The month of March, 1871, is named for a meeting of all the tribes of this Island. The reason is to seek a way to govern on the part of the Maoris. That is all.

MATENE TE WHIWHI.

### No. 33.

Mr. J. A. KNOCKS to the UNDER SECRETARY Native Department.

Resident Magistrate's Office,  
Otaki, 26th May, 1870.

SIR,—

I have the honor to enclose a true copy of a letter as shown to me by Kiharoa Te Mahauariki, a Hauhau leading chief of the Ngatiraukawa, with a translation, addressed to Heremia Te Tihi, to Kiharoa and the party.

I have shown the copy of what is said to be Manuwhiri's letter, and discussed the meaning of it with Matene te Whiwhi. He says there is no doubt that the Kingite party intend to prevent the action of Pakeha laws, for the reason that they feel that they are being dispossessed of their land; but that if it is a true letter the Ngatiraukawa will not agree to it, as there is a good deal of bounce in the letter, which is intended to act upon their fellow Maori.

Kiharoa informs me that the Waikato messenger and Hone Ngahua, a Ngatitoa Native, who accompanied the messenger from Waikato, are to visit Waikanae and the Wairarapa settlements to convey the said letter.

I hear this evening that Tamihana te Rauparaha has attempted to dissuade these messengers from going further on, but with what result I cannot say, as I have been unable to see Tamihana te Rauparaha. I hope to report further on this subject by next mail.

I have, &c.,

The Under Secretary Native Department,  
Wellington.

J. A. KNOCKS.

### Enclosure in No. 33.

Te Kuiti Tanga, 20th May, 1870.

TUHITUHI atu, kite Anahera i Kaiwi, kia Heremia, kia Tetihi, kia Kiharoa, ki te ropi i Kaiwi.

Ko nga kupu enei, kua puta i te Ropu, ko te whenua ka purutia, ko te waea ka purutia, ko nga tangata e kiia ana he tangata kohuru ka purutia e kore enei e tukua. Hei titiro enei ma te Ropu kua putu enei. Heoi enei.

No nga ra o Pepuere, 1870, ka tae mai te panui a te Makarini kia matou. Ko te tikanga o nga kupu enei mote Kooti, kua tukua kia Topia, kia te Kepa, ki nga Maori Kuini, hei whai ia te Kooti.

Ko nga Pakeha kua purutia kua noho ratou kua whai ko te Maori hei patu ia ratou.

He utu kau ta ratou, ana mau a te Kooti, ko enei Pakeha e noho nei me nga Maori.

Ko ratou katoa kua oti te pani ki te paraaihe kotahi kaore kau kia ma tetehi wahi iti.

Ko te kowhatu taimaha kua whaka waha ki nga Maori.

Te kupu.

E hiahia ana te Kowhatu kino i takaia nei kia Ihairaira kia takaia koe e ia heimea iti, Otira ko taku kia takahia ki raro ki ou waewae.

Koia tenei.

Ko nga mea katoa kia kapea kia hurihia atu kia takahia ki raro ki o tatou waewae.

Ko te patu te kai whakatika o te Maungarongo, ko te Maungarongo te kai whakatika o te Rangimarie.

E noho aue ana nga tihi i te ao, me te mamaetanga o te whenua kia koutou.

Kua tukua ki Taupo, kia te Poihipi tenei ki, me mutu.

NA MANUWHIRI.

[TRANSLATION.]

Te Kuiti Tanga, 20th May, 1870.

WRITE to the Angel at Kaiwi, to Heremia, to Te Tihi, to Kiharoa, to the party at Kaiwi.

These are the words expressed by the party. The land is to be held.

The wire (telegraph) is to be held (opposed). The persons who are said to be murderers are to be held. These will not be let go. These are to be looked at (*i.e.*, considered) by the party. These have gone forth. That is all of these.

In the days of February, 1870, a communication was received by us from Mr. McLean. The substance of the words were that Te Kooti was given to Topia, to Te Kepa, to the Queenite Maoris, to follow up Te Kooti.

The white people have been withheld; they have remained. The pursuit is by the Maoris to kill themselves. They pay only when Te Kooti is caught. These white people and Maoris who are here have been rubbed over with one brush; there is not the smallest space clean (*i.e.*, the Queenite Maori has no sympathy for the Hauhau party).

A heavy stone has been placed as a burden on the Maoris.

The word.

The offensive stone which is bound around Israel and which he wishes to bind round you, is to be of no consequence, rather, in my opinion, it should be trodden under your feet.

This is it.

The whole matter should be put away, turned off, to be trodden under our feet. The weapon is the corrector for conclusion of peace, and the conclusion of peace the corrector of peace.

The tops of the small hills of the world cry out, and the land is in pain concerning you all.

This proposition has been sent to Te Poihipi at Taupo to cease, (*i.e.* to cease fighting with his fellow Maori).

MANUWHIRI.

No. 34.

Mr. J. A. KNOCKS to the UNDER SECRETARY Native Department.

Resident Magistrate's Office,

Otaki, June 2, 1870.

SIR,—

I have the honor to report that the Natives, except a few unquiet spirits, continue peaceably disposed.

A meeting of Ngatiawa and Ngatiraukawa was held yesterday at Waikanae, for the purpose of settling the question as to where the general meeting which it is proposed to be held in March, 1871, should take place. The Ngatiawa are desirous of having the meeting held at Waikanae, and the Ngatiraukawa have determined upon Otaki as the proper meeting place.

I hear this morning that the meeting ended last night without anything being satisfactorily settled; and Wi Tako had proposed several Native names as being fit and proper persons to represent them in Parliament, with what result I have not as yet learned.

The Natives in this neighbourhood appear to take a good deal of interest in the anticipation of sending some of themselves to the Representative Council; and in consulting and arranging subjects to place before the meeting for March 1871; and in preparing to grow an extra quantity of food.

The Waikato Hauhau messenger who arrived here last week in company with Hone Ngahua, a Ngatitōa Hauhau, has gone to Waikanae; and I am told that he purposes going on to Wairarapa to carry despatches to the Hauhaus there.

Tamihana Te Rauparaha showed me last night a letter addressed to Wi Hapi from Manuwhiri, dated 19th May, 1870, which was given to Tamihana by Matene Te Whiwhi to be forwarded by him to your office. It is similar to a letter shown to me by Kiharoa Te Mahauariki, a copy of which I have forwarded to your office. I drew the attention of Matene Te Whiwhi, and Tamihana Te Rauparaha to the dates of both letters; they think the wording of both letters have been altered by the Natives at Kaiwi Oroua.

Kiharoa Te Mahauariki says that theirs, the Hauhau months, are different from the European months; that by the alteration made in the months by the Hauhaus our April has become their May.

Horomona Toremi, who has just returned from Rangitikei, states that the opposition to the survey of the land in the Upper Rangitikei still continues, and that Parakaia Te Pouepa is an adviser to the opposition.

I have, &c.,

J. A. KNOCKS.

The Under Secretary Native Department,  
Wellington.

## MISCELLANEOUS.

No. 35.

Mr. ORMOND to the Hon. the COLONIAL SECRETARY.

SIR,—

Napier, November 11th, 1869.

I have the honor to transmit for your information a report made by Capt. E. Tuke, the officer who at one time had charge of the Chatham Island prisoners.

Captain Tuke's report gives what may be accepted as accurate information regarding the Chatham Island prisoners still alive, and he appends to his report a list of their names.

I have, &amp;c.,

The Hon. the Colonial Secretary,  
Wellington.

J. D. ORMOND.

## Enclosure in No. 35.

REPORT BY CAPTAIN TUKE.

SIR,—

Napier, November 10th, 1869.

I have the honor to enclose, for the information of the Hon. the Defence Minister, a list of the Chatham Island prisoners still surviving, and who were with Te Kooti after the last engagement under Lieut.-Colonel McDonnell when the pa Tama Haukena was taken, and twenty-seven of the enemy killed. There were three Chatham Island prisoners killed there, and one at the previous engagement at Tokano. The names of those killed are:—Hame Taiuku, Hohepa Takurua, Teratini, Wi Pere.

I was informed by Heu Heu that the native Wi Pere had been to Hauraki and had purchased ten boxes of caps there for Te Kooti, and also that Te Kooti had at one time in his possession one hundred rifles and thirty breach-loaders. His thumb and the middle finger of his left hand were cut off when in the act of taking caps from his pocket; he was also slightly wounded in the side in the last engagement.

The leading men at present amongst the prisoners are Maika and Tahau, of Tangoio, both having been at the murder of Major Biggs; Karanama Maiuku and Karanama Ngerengere, Petera, Napier Tokitahi, and the half-caste Baker; Tamihana Teketeke, who killed Hartnett, one of the Chatham Island guard, is sheltering himself in the Urewera country, and also Meihana; a lad named Peneha, who was Captain Thomas's servant at the Chathams, is in the bush at Poverty Bay.

I was informed by Anne, wife of Nikora, who was killed at Ngatapa, that she was present at Mohaka when Te Kooti made a raid on that place, and that Kooti was the man fired at by Heta in Paora Rerepu's pa, the ball passing through his clothes. There was no half-caste killed there to their knowledge. Paerau, the Urewera chief, was not killed as was reported, and is now with Kooti. The Natives, on arriving at Putere, were in such a helpless state of drunkenness that there is no doubt if the force under Lieut.-Colonel Lambert had pushed on instead of forming a camp at Petane, that many of the enemy would have been destroyed.

The information respecting the Chatham Island prisoners still alive and with Te Kooti I received from Heni, wife of Hame Taiuku and one of Kooti's wives, Mary, an Urewera woman, from the wife of Wi Pere and Paora Tu. Three of these women were from the Chathams, and were prisoners in the camp at Poutou. I had a roll of the prisoners with me. The names of those alive I got firstly from Mary and Wi Pere's wife; secondly, from Heni and Paora Tu's wife, both accounts agreeing. Heni, Mary, and Paora's wife escaped from Tokano, when in charge of Tareha's people.

I hope that this information, which I believe to be true, may be of some use to the Government. So many reports were in circulation as to the number of the escapees still living, and feeling more than a common interest in these people, having had charge of them so long and knowing most of them personally, I determined to go to the front and to ascertain the truth.

I have, &amp;c.,

EDMUND TUKE, J.P.

P.S.—The Urewera Chiefs with Te Kooti are—Te Waru, Paerau, Hapurona Kohi, Makarini, Kereru, Himiona, Rakuraku, Whenuanui, and Rehana; the two last named are at Waikaremoana.

## LIST OF CHATHAM ISLAND PRISONERS STILL ALIVE WITH TE KOOTI.

*Landed at Chatham Islands March 1866.*—Hohepa Waikore, Te Hira te Whetuku, Rapana Nohotapu, Rutene Ahuroa, Raukena, Matenga, Taihuka, Rawiri Taua, Winiata Takitimu, Hori Puru, Hataraka Matuanui, Tamihana Aotata, Hone Toki, Tamehana Tekeke, with Ureweras, Tamati Petera.

*Prisoners Landed April, 1866.*—Mehana Tohaetui, Paora Wiari, Pirihi Tutekohi, Ihikiera Patutahi, Hohepa Tahataha, Teopira Koreke, Hone te Auhi, Hipirini, Hone Waihope, Te Pirihi Tongataipuru, Hemi Waipu, Paora Tu, Arapeta Tamuha, Wi Akurangi, Hoera Taka, Peruha (in bush at Turanga), Hemi, Turi, Wiremu Wera, Paora, Rewi te Nahu, Iraia Tarakau, John Jones, half-caste.

*June, 1866.*—Hakopa Kapaki, Tamati Ruhuru, Hirini Patu, Rehimana Waipa, Aperahama te Rangituatahi, Teoti Kaikapa, Edward Baker (half-caste), Hemi Te Ihoriki, Hakopa Te Ari, Karanama Ngerengere, \* Herewitere te Whakamate, Hone Waiari.

*October, 1866.*—\* Maika, \* Nepia Tokitahi, \* Karanama Mauku (? Moepuku), \* Petera, Nikora Herewhitau, Perenara, Rera Kotuku, Matena, \* Tahau, Te Whare, Hemi, Te Kape, Panapa, Herewini te Atiraua, Wi Wehikore, Wi Heretaunga, Rapana, Terei, Whiro, Karahana, Kuare, Tahana. Total 71 with Kooti, 3 with the Urewera.

MEM.—I have put an \* against the names of the greatest scoundrels of the lot. Tahau is believed to be the actual murderer of Major Biggs.

J. D. ORMOND.

## No. 36.

G. F. BOWEN, GOVERNOR.

THE following Gentlemen have been appointed by His Excellency the Governor to be members of a Board to advise the Government on Native affairs in Taranaki.

His Honor the Superintendent  
Charles Brown, Esq., M.H.R.  
Thomas Kelly, Esq., M.H.R.  
Wm. Halse, Esq.  
Robert Parris, Esq.  
Thomas King, Esq.

15th November, 1869.

DONALD M'LEAN.

## No. 37.

(CIRCULAR).

HON. MR. M'LEAN to MR. PARRIS, MR. KING, MR. WM. HALSE, MR. CARRINGTON, MR. BROWN,  
and MR. KELLY.

General Government Buildings,  
Auckland, December 16th, 1869.

SIR,—

I have the honor to acquaint you that his Excellency the Governor has been pleased to appoint you a member of a Board to give advice on matters relating to native affairs, in so far as they are likely to affect the interests of the Province of Taranaki.

The Government is induced to adopt this course for many reasons, the chief of which are as follows :

First. The present isolated position of Taranaki, and the want of ready communication with the Seat of Government, renders it desirable that a local board should be constituted, composed of gentlemen, who, from their local knowledge and experience, are capable of suggesting practical remedies to meet differences as they arise between the races.

Secondly. From this isolation, and the peculiar circumstances of the Taranaki Province, important and responsible duties have devolved upon the officer of the Native Department, whose acts, however well conceived, have frequently been made the subject of animadversion, arising, it is believed, in a great measure from mis-apprehension, and an absence of the knowledge of the circumstances by which he was guided.

It is with the intention of mitigating the apparent antagonism which has consequently arisen, that the Government desire to enlist the services of experienced men of the Province, in the hope that they may be the means of allaying the feeling of dissatisfaction which has existed in the conduct of native affairs at Taranaki.

Such are the principal reasons which have led the Government to constitute the Board, of which you have been appointed a member.

It is impossible to give any definite instructions as to the particular description of cases likely to come under the cognizance of the Board, nor do I think it would be right to fetter its action by giving specific instructions; such a course might defeat the objects the Government had in view in appointing the Board.

There have been, and there doubtless will be again, a variety of cases in which the Government could be greatly aided by the advice of gentlemen intimately connected with the interests of the Province.

In regard therefore to instructions, the Board is asked to advise in those matters more particularly affecting the interests of both races at Taranaki.

The Civil Commissioner, who is also a member of the Board, is instructed to furnish it with the fullest information on native questions.

The Board will choose its own Chairman, but the Civil Commissioner should in no case be elected to that office.

Minutes of meetings should be carefully kept, and copies of proceedings be transmitted by the Chairman from time to time to the Minister for Native Affairs.

In cases where a difference of opinion may arise between the Civil Commissioner and a majority of the Board, as to the course to be adopted in any particular case, the question shall be referred to the General Government for final decision.

The Civil Commissioner will be instructed to find the necessary machinery, including clerical assistance, which the Board may require in carrying out its duties.

It is suggested that at an early meeting the Board will, through its Chairman, submit to the Government a code of rules and regulations, with such other recommendations as may be considered necessary to its efficient working.

I have, &amp;c.,

DONALD M'LEAN.

## No. 38.

His Honor MR. CARRINGTON to the Hon. the NATIVE MINISTER.

Superintendent's Office,

New Plymouth, 22nd December, 1869.

SIR,—

I have the honor to acknowledge the receipt of your letter, dated the 16th December, 1869, in which you acquaint me that his Excellency the Governor has been pleased to appoint me a member of a Board to give advice on matters relating to native affairs in so far as they are likely to affect the interests of the Province of Taranaki.

CORRESPONDENCE RELATING

In reply I beg leave to say that on receiving your letter I at once consulted with the Civil Commissioner; that we purpose meeting at an early day to appoint a Chairman, and that my best attention shall be given to all matters which may come before the Board.

I have, &c.,  
The Hon. the Native Minister,      FRED. A. CARRINGTON,  
Auckland.      Superintendent.

No. 39.

Mr. BROWN to the Hon. the NATIVE MINISTER.

SIR,—  
Taranaki, 23rd December, 1869.  
I have the honor to acknowledge the receipt of your letter of the 16th instant, informing me that his Excellency the Governor had been pleased to appoint me a member of a Board to give advice on matters relating to native affairs, in so far as they are likely to affect this Province.  
I shall have much pleasure in giving my attention to the views of the Government, conveyed in your letter, and contribute my endeavours to carry them out on the Board, to which I have the honor of being appointed.

I have, &c.,  
The Hon. the Native Minister,      CHAS. BROWN.  
Auckland.

No. 40.

MEMORANDUM.

HIS Excellency the Governor has been pleased to appoint the following native chiefs to be members of the Board to advise the Government on native affairs in the Province of Taranaki.  
Pori Kapa, of Kaihihi  
Ropata Ngarongomate, of Akura  
Poharama, of Moturoa  
Mahau, of Waiongona  
Pamariki Raumoa, of Mimi

DONALD M'LEAN.

No. 41.

Memo. for the Hon. the NATIVE MINISTER.

Auckland, 8th January, 1870.  
THE subject of allotting lands to returned rebels in the Waikato is, and has been for some months, forcing itself on the notice of the Government; and I submit that it is necessary that some principle should be laid down as a guide to officers in dealing with cases of this character with a view to their speedy settlement.

Some awards have already been made, and the following is the scale that has been adopted:—

|   |     |     |     |               |
|---|-----|-----|-----|---------------|
| Men of rank                               | ... | ... | ... | 50 acres each |
| Wives of above                            | ... | ... | ... | 33 "          |
| Men with families (not exceeding four)    | ... | ... | ... | 50 "          |
| Widows with families (not exceeding four) | ... | ... | ... | 50 "          |
| For every child over the above No. (four) | ... | ... | ... | 10 "          |
| Single men                                | ... | ... | ... | 40 "          |
| Single women                              | ... | ... | ... | 30 "          |

Orphan children to have land in proportion to the rank of parents.

Lands within the confiscated block to be granted to none but those who will promise to reside within the settled district.

All Crown Grants for lands so awarded should contain a provision that the land therein comprised should be unalienable, except with the consent of the Governor, by sale or mortgage, or even by lease.

With a view to economy, when practicable the awards should be grouped, so that members of the same family may claim under one Crown Grant. The names of all grantees to be inserted, provided that the names of individuals so inserted do not exceed the number of eleven. All applications for this object should be made through the Commissioners for Native Reserves.

I would recommend this to prevent injustice to single individuals, as has often been the case unfortunately, when lands have been granted to two or three chiefs in trust for a hapu or family.

A clause should be inserted in the Grant reserving for a limited time the right of road through the block. Five per cent should be allowed for this.

I have, &c.,  
H. T. CLARKE,  
Civil Commissioner.

## No. 42.

Mr. E. M. WILLIAMS, R.M., to the UNDER SECRETARY Native Department.

Resident Magistrate's Office,

SIR,—

Waimate, Bay of Islands, May 16th, 1870.

I have the honor to forward for your information the following particulars of the Native Meeting held at Waima, in celebration of the removal of Arama Karaka Pi's bones, a ceremony called by the Natives a "Hahunga."

Arriving at Waima on the evening of the 11th instant, I found the Natives already assembled in very large numbers, the Rarawa, 300 strong, having landed and encamped for the night on the banks of the river, about two miles below the general camp.

On approaching Hariata's (Arama Karaka Pi's widow) residence, the first object which attracted our attention was a formidable wall of potatoes, 400 yards long, containing 4,500 kits, neatly arranged in readiness for delivery. A hearty welcome in the true Maori style greeted our arrival at our quarters for the night.

In the morning all was bustle and preparation for the reception of the Rarawa, who, when they appeared, were received with the usual honors, the war-dance being given and returned by the respective parties. Then followed the ceremony of placing cooked food before the visitors; this was carried by a large party of women dressed in their best attire, waving white handkerchiefs as they marched along, and chanting their usual songs of welcome; a compliment which was soon afterwards returned by the Rarawa; their men and women carrying in the same manner a large supply of cooked food, and placing it before Ngapuhi. The remainder of the day was taken up in arranging and apportioning off, the enormous quantity of uncooked provisions provided for this meeting.

Soon after daylight on the 13th, a volley of musketry announced that the bones had been removed from the vault in which Arama Karaka's body had been placed; and about an hour afterwards the party were seen approaching amidst the cries of "haeremai," the wailing of women and firing of guns, the widow herself carrying on her back the bones of her husband and child, which were placed in a small hut prepared for their reception.

The scene was an imposing and affecting one; and throughout the forenoon the excitement was kept up by successive arrivals of women; each hapu in turn sending their women to cry over the bones, and each party making way for the other as they approached; the largest party being from the Rarawa, headed by Te Tai's wife. In the afternoon there was a general muster for the war dance given to the Rarawa, who did not themselves join in it, and although the whole force did not respond to the call, yet the numbers actually engaged in this dance were estimated at between 800 and 1000 men. After the dance, speeches were delivered by some of the principal chiefs, both Ngapuhi and Rarawa, all of a friendly nature, encouraging unanimity and support of the law. The remainder of the day, and indeed, the whole night, was spent in "kanikani," a native dance of a peculiar character, performed by the tread of the foot accompanied with various motions of the hands and arms, in which, like all their other performances, most excellent time was kept, to the tones of a chant, responded to in chorus by all the performers, the principal part of whom were women.

The last, though by no means the least interesting scene in the programme was enacted on the morning of the 14th, by about 100 women wearing wreaths of weeping willow and ferns, carrying in each hand a wisp of the same, going through the same actions as in the "kanikani," marching slowly towards the hut in which the bones were placed, and there simultaneously bursting forth into a piteous wail for the dead. This ceremony is called by the natives the "keka."

The following is as near as I could estimate the number of natives present, and the amount of provisions supplied at this feast:—

|                   |     |     |     |           |
|-------------------|-----|-----|-----|-----------|
| Number of Natives | ... | ... | ... | 2500      |
| Potatoes          | ... | ... | ... | 4500 kits |
| Pigs              | ... | ... | ... | 200       |
| Sheep             | ... | ... | ... | 10        |
| Flour             | ... | ... | ... | 10 tons   |
| Sugar             | ... | ... | ... | 2 "       |
| Biscuit           | ... | ... | ... | 1 "       |
| Tobacco           | ... | ... | ... | 500 lbs   |
| Kao dried Kumara  | ... | ... | ... | 100 kits  |

About sixty Europeans were present, several from Waimate and Pakaraka, and almost the entire white population of Hokianga, all of whom experienced the greatest attention, beds being provided, and meals served up in European style, in Hariata's house, receiving also their share of the "kauika" (stack of provisions) three separate lots of which, when being told off, were announced by the crier as for the pakehas.

During my stay at this place I had an opportunity of visiting and conversing with the chiefs at their different encampments, and from the tenor of their remarks feel convinced of their attachment to the Government, and general desire for improvement. They expressed themselves much pleased with the late visit which his Excellency the Governor had paid them, regretting that he could not have so timed that visit as to have been present with them at Waima.

I should perhaps, be extending this report beyond the limits of an official dispatch were I to enter too minutely into the many interesting incidents which occurred at this meeting or give *verbatim* the names of all the chiefs who were present; the whole district, both Ngapuhi and Rarawa, being represented by their respective chiefs: but I cannot refrain from remarking in reference to this meeting that, a more interesting one has never taken place, the utmost cordiality and good feeling having been manifested throughout, attributable in a great measure to the firmness with which Moses Tawhai opposed the introduction of spirits into Waima, neither wine, beer, or spirits being allowed in the place, which prohibition was strictly observed, both by Natives and Europeans.

Having appointments at Waimate, I was obliged to leave on the 14th, earlier than I otherwise should have done, the natives at that time not having begun to disperse, but intending to do so this morning, which intention I have no doubt they would carry out with as much order as they did the assembling of themselves together.

The Under-Secretary, Native Department,  
Wellington.

I have, &c.,  
EDWARD M. WILLIAMS, R.M.

## No. 43.

Mr. H. H. MANING to the UNDER-SECRETARY, Native Department.

SIR,—

Auckland, May 25th, 1870.

I have the honor to inform you that I was present at a large native meeting held at Waima, in Hokianga, on the 11th instant, the occasion being the exhumation of the bones of Arama Karaka Pi. There were about 2800 natives present, principally Ngapuhi; the Rarawa tribes were also represented by most of their influential chiefs.

The provisions were on the usual liberal scale—stacks of kumaras, potatoes, pigs, flour, sugar, and tobacco. After these had been distributed, the natives, numbering about 1000, performed a war dance, after which a number of speeches were made by the different chiefs of the Ngapuhi and Rarawa, containing assurances of future friendship between themselves and towards the Government.

There is every reason to believe the differences which for some time caused an ill-feeling to exist between the Rarawa and Ngapuhi regarding Te Wake are now dispelled. Mohi Tawhai especially made a long speech on this subject, hoping that all unfriendly feelings might cease, and that for the future the two tribes may live peaceably. He also promised on behalf of himself and the Ngapuhi that Te Wake was free to go where he liked without fear of molestation at their hands.

Most of the European inhabitants of Hokianga were present to show their respect to the memory of the late Arama Karaka Pi.

The meeting lasted three days, and passed off in a most satisfactory manner. No disturbances of any kind happened to mar the universal harmony which prevailed throughout. This is in a great measure due to the absence of intoxicating liquors, for which great credit is due to Mohi Tawhai, who prevented any being brought to the meeting.

I forgot to mention that at the distribution of the provisions, a number of potatoes, pigs, sheep, sugar and tobacco were given to me and Perenara Te Tai (who accompanied me from Auckland) on behalf of the Government. We accepted the compliment, and divided the presents amongst the natives again.

The Under-Secretary, Native Department.

I have, &c.,  
HEREWARD H. MANING.

## Enclosure in No. 43.

List of PROVISIONS supplied at the FEAST at WAIMA, HOKIANGA, May 16th, 1870.

|  |     |     |     |         |
|--|-----|-----|-----|---------|
| Kits of potatoes and kumaras to visitors | ... | ... | ... | 1860    |
| Pigs to accompany this lot               | ..  | ... | ... | 100     |
| Potatoes and kumaras on the great stand  | ... | ... | ... | 2559    |
| With it bags of flour                    | ... | ... | ... | 186     |
| Bags of sugar                            | ... | ... | ... | 81      |
| Do Biscuit                               | ... | ... | ... | 20      |
| Tobacco                                  | ... | ... | ... | 450lbs. |
| Pigs                                     | ... | ... | ... | 100     |
| Sheep                                    | ... | ... | ... | 9       |
| Preserved sweet potato—kits, &c.         | ... | ... | ... | 16      |
| £300 worth of various goods.             |     |     |     |         |

Number of Natives present at the meeting, 3000; at the war dance, 1000 fighting men.

HEREWARD H. MANING.

## No. 44.

Mr. J. A. KNOCKS to the UNDER-SECRETARY, Native Department.

Resident Magistrate's Office,  
Otaki, 20th June, 1870.

SIR,—

I have the honor to report that the Natives in this district continue peaceably disposed, and that the late excitement in reference to the purposed Native meeting to be held in March next has cooled down. Neither is there anything further said about their wishing to send some of themselves to represent them in Parliament, only that they are waiting for the Government to consent to, and assist them in, carrying out the above purposes.

Two Ngatiruanui Native messengers, sent by Te Whiti, of Parihaka, Taranaki, conveying letters of invitation to a general meeting to be held either at Parihaka or Warea in September next, passed through Otaki last week on their way to Waikanae and Wairarapa.

Kiharoa Te Mahauariki, a Hauhau leader of this place, informs me that the letter to them states



what was said between Mr Parris, Native Commissioner, and Te Whiti at a meeting held at Parihaka, a part only of which they understand.

The Ngatiraukawa chiefs have not as yet made up their minds whether they will or not attend the above proposed meeting.

I should have reported the circumstance of the Ngatiruanui messengers earlier, but I delayed to get correct information as to the reason of their presence here, and how any intelligence they brought was taken by the Natives here. I have now to report that the Natives in this neighborhood are very reticent on the subject of the Ngatiruanui invitation. They appear to treat the matter as something not worth talking about.

Matene Te Whiwhi informs me this evening that Wi Hapi, Heremia te Tihi, and a number of other Natives from Oroua, Manawatu, are on their way to pay him a visit at Otaki, and are supposed to be at Ohau pa to-night. Ohau is about six miles north of Otaki. Matene Te Whiwhi says that he believes good will come from this visit.

I have, &c.,

J. A. KNOCKS.

The Under-Secretary, Native Affairs,  
Wellington.

#### No. 45.

Mr. J. A. KNOCKS to the UNDER-SECRETARY Native Department.

Resident Magistrate's Office,

SIR,—

Otaki, 4th July, 1870.

I have the honor to report that the Natives of this District continue quiet and peaceably disposed, and at present are principally occupied, some in taking their land through the Native Lands Court, and others watching the proceedings, and upon the whole seem to be satisfied.

I delayed reporting to you by last post, as I had not then any definite information as to the result of the nightly meetings held by the Natives here since Thursday evening last. I have now to state that I am informed by Matene Te Whiwhi, Karanama Te Kapukai, and Ihakara Tukumaru, all Ngatiraukawa Chiefs, that at several meetings held, at which Wi Hapi, Heremia Te Tihi, and other Hauhau leaders were present, it has been concluded that the Native meeting proposed to be held in March 1871, should not be called until the Ngatiraukawa Chiefs had communicated with Tawhiao, as the said meeting would be too one-sided and serve no good purpose, the chances being that the Natives who had joined in the rebellion would not attend without being first consulted.

Ihakara Tukumaru and Karanama Te Kapukai now inform me that at a consultation of Chiefs held last night at which Wi Hapi and Hauhau party were present, it was agreed that the Ngatiraukawa Chiefs, both Queenites and Hauhaus, should go personally during the month of September next to see Tawhiao, for the purpose of ascertaining his intention about making peace; also to understand what is really meant by the contents of Manuwhiri's letter of May last, addressed to the Ngatiraukawa Hauhaus, which is strongly objected to by both Hauhaus and Queenites. Ihakara Tukumaru says they purpose starting for Tokangamutu sometime in September next, and that he expects the party will number from 100 to 200 persons, that they may be strong enough to meet any opposition from Te Kooti, and that they intend to go armed for their protection.

Ihakara Tukumaru has written to-day to Te Poihipi, of Taupo, informing that Chief that he, Ihakara and Ngatiraukawa party purpose passing through Taupo.

Matene Te Whiwhi informs me that Wi Hapi expresses himself as anxious about the Rangitikei land question, which is the principal reason for his coming to Otaki, that he fears that Ngawaka, a Hauhau leader of Oroua, who is very obstinate about a claim of his to a portion of the Rangitikei Block, may lead them, the Hauhaus, into trouble. That Ngawaka has already gone so far as to pull up some of the survey poles, stating as his reason for so doing that neither himself nor Hapi had consented to the sale, nor had they received any of the money. That he, Wi Hapi, came to Otaki trusting that Ngatiraukawa would assist him in overcoming Ngawaka's opposition; otherwise, he felt that it would end in a quarrel which would involve the whole Ngatiraukawa; that if a quarrel should arise through this land question, he and Heremia Te Tihi and people would leave the district, and return to their native homes in the North; that he, Wi Hapi, quite concurred with them in the object for calling a general meeting of the tribes, as he thought a good deal of good would be derived by the different tribes being in a position to talk to each other; but that he objected to Wi Tako taking a leading part in bringing the tribes together, as he had been a kingite, and had assisted in bringing their present trouble about.

I have not as yet heard what impression the Ngatiraukawa reasoning has made on Ngawaka; he is at present with Wi Hapi and party, and appears to be sulky.

Ihakara Tukumaru and Karanama Te Kapukai express their belief that a visit of the Otaki Ngatiraukawa to Tokangamutu will be productive of good, and hope the Government will not object to their going.

I have, &c.,

J. A. KNOCKS.

The Under-Secretary Native Department,  
Wellington.

NOTE.—The following reports have been received since the foregoing sheets were in type.

#### No. 46.

Mr. LOCKE, R.M., to the Hon. the NATIVE MINISTER.

SIR,—

Napier, June 21st, 1870.

I have the honor to forward the following report of the East Coast portion of my district, including Waiapu, Poverty Bay, and Wairoa. I enclose a separate report on the Taupo District.

I am happy to be able to state that the settlements on the East Coast have not been disturbed during the past ten months by any raids by the enemy, and that both the settlers and Natives are showing more confidence by commencing to return to their former homes, and, as far as possible, repair the damage done to their property last year by the inroads of Te Kooti and his followers. Waiapu and the country about the East Cape from Tologa Bay to Lottin Point, is inhabited by the Ngatiporou tribe, with but few (under twenty) European settlers amongst them. From the known loyalty of this powerful tribe, and from their having been engaged fighting on the part of the Government since 1865, and more recently through their successful march through what was considered the inaccessible Urewera and Maungapohatu country, under the leadership of Major Ropata, they have been brought prominently under the notice of the public. This district has been under the special charge of Mr. J. H. Campbell, whose popularity with the Natives has been of great advantage.

The dispute respecting the ceded portions of land in this district, under the "East Coast Titles Investigation Act," which has been a long standing and most irritating cause of contention was amicably settled on the occasion of the visit of the Hon. the Defence and Native Minister to the East Coast in March last, at a meeting of the chiefs of Ngatiporou at Kawakawa.

It may not be out of place here to mention that the Ngatiporou are owners of some six or seven thousand sheep scattered in small flocks along the coast, which are very much affected with scab. This endangers the flocks in the neighbouring districts, which are now becoming numerous, and prevents settlers locating at the East Cape, and places this part of the coast in a kind of quarantine.

The Natives are fully alive to remedying this evil by proper dressing, but require advice on the subject, the eradication of which would cause an influx of European population into this district.

Great progress towards the bona fide settlement of the fertile district of Poverty Bay has been made during the past year, and the Natives, who for many years have been in an unsettled state, evince a much better tone, and appear anxious to settle down quietly. The dispute about the land that was ceded in this district under the "East Coast Titles Investigation Act," which has been a bone of contention since 1866, has been settled by a Commission appointed by His Excellency the Governor; and the quantity of land to be ceded to the Government, also the portion to be retained by the Natives decided on. Although no fault can be attributed to the Commissioners, every care and labour being bestowed by them on the question, some discontent was shown by the Ngatiporou and other tribes as to the manner in which the investigation took place; more particularly so, as they were not present, and as the names of some Natives who were considered by them as Hauhaus were inserted in the Crown Grants, and were allowed to participate on terms of equality with loyal Natives in the benefits of the land they were considered to have forfeited. This feeling is to some extent wearing off since the vexed question in the Ngatiporou portion of the district was settled.

The sale of the Township of Gisborne, and the settlement of the Defence Force on their land at Ormond, have been of material benefit to this part of the Coast, giving more confidence to settlers and Natives, and stimulating to fresh exertions the bona fide settlers of the district.

The settlement of the Wairoa, from its proximity to Waikaremoana and the Urewera country, and from the known intention of the enemy to have attacked it had a chance offered, has required unremitting attention on the part of the Government. On one occasion the enemy advanced as near as the Marumaru, about ten miles above the town of Clyde, when, fortunately, they were met by our advance and driven back.

Since the death of the chief Kopu, the Wairoa Natives have been without a leading chief of sufficient rank, combined with force of character, except the loyal chief Ihaka Whaanga, who is past the prime of life, to rally the different hapus, from which cause may to a great extent be attributed the disorganised state these people have for some time been in. Another reason for the lethargic condition of the Maoris near our settlements is from the effect of the fearful quantity of spirits consumed by them.

The gallant manner in which the Wairoa and Mohaka Maoris have overcome every difficulty, and crossed the Waikaremoana Lake, taking the enemies pas on the opposite shores, should atone for much of their vacillating conduct.

From the position the East Coast settlements are placed in with respect to the Urewera and other tribes living in the mountainous country about Maungapohatu and Waikaremoana, no security of life or property will be felt in them until those tribes are brought under such rule that all fears of any future raids have vanished.

The Urewera, from the rugged nature of their country, have been brought but little into contact with the Europeans, and look upon all our movements with caution and mistrust. This fact should not be lost sight of in our dealings with them. If they could be induced to leave their mountain fastnesses and by that means be brought into friendly intercourse with more civilised communities, many of those doubts would wear off.

I would beg to urge on the Government the necessity of providing for the occupation of some of our Native allies, more especially the Ngatiporou, when their services are no longer required in the field, as from their having been engaged for many years in warfare their habits have become unsettled, and if work such as they would readily engage in at a low rate and which would be of vast benefit to the country were offered them, such employment would occupy their minds, and tend much towards settling them down to peaceful pursuits. Many of those Natives who for some years have lived in a semi-rebellious state, and others would soon be induced to join in these operations, if a well organised system were adopted.

Roads to connect the settlements of the Wairoa with Poverty Bay, and Poverty Bay with Opotiki, are much required. The making of these roads is of very great importance in many respects; it would be the means of opening up those settlements, give employment to Natives and others, and facilitate military movements by breaking through that impenetrable mass of ranges lying between the East Coast and the Bay of Plenty.

I would still urge on the Government, as in my report of October 25th, 1869, that a distinguishing mark of some nature should be bestowed on those chiefs who have remained staunch allies from the commencement of the war.

Education for some years past amongst the Maoris in all parts of the Island with which I am acquainted has entirely ceased, and for any chance of a scheme for its revival being started to be attended with success and permanent benefit to the Maori, some effort on their part towards that object, showing a desire to assist, is necessary. I am inclined to think that in some districts the Natives are desirous to make a move towards providing education for their children, were some encouragement given them.

In any action that may be taken with this object in view, it would be necessary for it to be under the supervision of the Government, although with as little direct interference as possible, and to be of an undenominational character.

The Hon. the Native Minister,  
Wellington.

I have, &c.,  
S. LOCKE,  
Resident Magistrate.

### No. 47.

Mr. S. LOCKE, R.M. to the Hon. the NATIVE MINISTER.

SIR,—

Napier, 25th June, 1870.

I have the honor to forward you the following report for the Taupo portion of my district. I enclose a separate report for the East Coast.

Many important events have taken place in this district since the disaster at Opepe in June last; but as every circumstance connected with those events have been recorded from time to time as they occurred, it will be unnecessary to refer to them but casually.

In August last Lieut.-Colonel Herrick with a force of some two hundred men, European and Maori, first occupied Runanga, on the Taupo plains, and Hare Tauteka and Renata Kawepo took up a position at Poutu Rotoaira, and shortly after the first engagement took place with Te Kooti at Tauranga, on the shores of Taupo Lake, in which Te Kooti was defeated with loss. From that time he experienced one succession of repulses, until his final retreat into the Maungapohatu country, leaving the whole of the Taupo and Rotoaira district in our possession; which, from its central position and the open nature of the surrounding country, placed in our hands the advantage the enemy had previously held, and for the possession of which they have always been so jealous; giving, as it does, free and speedy communication with every part of this island south of Auckland.

The Taupo district, as defined in the Resident Magistrates Act of 1867, is the largest in the island including, as it does, the whole of the country from Waikaremoana on the east, to the boundary of the Waikato settlements at Alexandra on the west. The inhabitants may be divided into two divisions: the east being inhabited by Government natives; the west, stretching on to Waikato and Ngatimaniapoto country, by Kingites; the Ngatituwharetoa residing on the west shore of the Lake, having separated from the rest of their tribe and joined the King party, and have for some years kept aloof, holding but partial communication with the other division of their people, and with jealous precaution prevented Europeans from entering their country.

My endeavour has been to open up a more friendly intercourse with the chiefs of this party, than has been maintained for some years, and to make myself acquainted with their wants, and the causes of existing differences. This object has been attended with success considering the short time that such a course has been pursued. The greatest ostensible obstacle to contend with is the mistrust with which they view our word and actions, and the fear that the "Mana o te tangata me te mana o te whenua," will be lost if they throw their country open. These and other reasons hinging on it, combined with the isolated position in which they live, are the principal causes for the unfriendly attitude they assume towards the Europeans, and to any improvement in the way of roads, &c., in their country.

A short time back a deputation from the King came to Tapuaeharuru to Te Poihipi, and also to see the changes that had taken place. They said they wanted the Europeans to leave Taupo, and that the Maori should cease fighting Maori.

By a straightforward and judicious course of administration on the part of those in authority many of the present doubts will be cleared away and a feeling of confidence restored, but as I mentioned in my report of February 11th, 1869, "Any effort in this direction having the amelioration of the Maori race and the peace of the country in view, should not be subject to sudden checks, but should be fairly tried for a few years." But as these people take their cue from the Kuiti it is in that quarter the initiative requires to be made.

A great deal has been done during the past year towards the opening up of this district. The central Telegraph station is now stationed at Tapuaeharuru at the outlet of the Taupo Lake, and the line through to Tauranga in progress. The road from Runanga to Tapuaeharuru has been made passable for drays, and other parts of the road much improved.

A block of land has been transferred to the Government at Nukuhau or Tapuaeharuru, the outlet of the Lake, the site chosen by Sir George Grey for the locating of a Regiment of Imperial troops, and the most central position for the purposes of keeping up communication with all parts of the interior.

I wish to bring to special notice the chief Poihipi Tukairangi, who on all occasions has endeavoured to carry out the wishes of the Government. In 1857 he was the principal supporter in keeping up the overland mail between Hawke's Bay and Auckland; and for opening up communications through the country; and on the present occasion he took the first contract for making thirty miles of road for dray traffic to Taupo.

Much labour at a low rate could be obtained in this district for the making of roads and other public works under a well organized system. And, from the Government Natives being so unsettled during the past year in fighting, &c., and therefore unable to pay proper attention to planting their crops, I would urge on the Government the propriety of providing them with a chance of employment.

There are no schools in the district, and all means for the education of the rising generation have been long discontinued.

Te Poihipi and some other chiefs are prepared to assist in maintaining a school if encouragement were given, and if it were carried out on undenominational principles. In all actions of this nature, undertaken for the advancement of the Maori, there is little hope of its succeeding so as to be lasting, unless they participate in the management, assist in its maintenance, and appreciate the material advantages to be derived.

The Hon. the Native and Defence Minister,  
Wellington.

I have, &c.,

S. LOCKE,

Resident Magistrate

## FURTHER REPORTS FROM OFFICERS IN NATIVE DISTRICTS.

### No. 48.

Mr. W. N. SEARANCE to the UNDER SECRETARY, Native Department.

SIR,—

Resident Magistrate's Court, Hamilton, 1st July, 1870.

After a connection of upwards of five years with the Waikato District, during which time I have had every opportunity of becoming acquainted with both the European and Native population of the district; also, of the Natives known as Hauhaus, or the King party; also, of seeing the injurious effect of the delusive inducements of the Thames gold field, and the periodical panics, from Native causes, on its population during the last two years; I am happy to be able to testify to the present improved and flourishing state of the district, the large amount of cultivation, the general content of the settlers, their increase in numbers of late, and the steady demand for labour for both agricultural purposes, and also for its numerous flax mills. I cannot but believe in the present improved prospect of this district. Many new settlers have lately taken up large tracts of land, and many of the old military settlers who had left the district have lately returned to it. Confidence is felt in the peaceable professions of the Native King party, and, consequently, in the cessation of those periodical panics which have hitherto so much retarded the advance of the district; and this feeling has been increased by the (until lately) incessant ebb and flow of Natives (Hauhaus) into this district, and their invariably quiet, civil, and industrious habits.

The so-called King party, it is now generally believed, and, I believe, with truth, are most anxious for a general cessation of hostilities throughout the Island. This would, in all probability, lead to a firm peace being made, and a renewal of friendly relations between the two races which formerly existed.

Many of the farms of the Waikato are equal in extent and cultivation to any in the old, settled portion of this Province, and I have every confidence that, with the continuance of the present peaceable prospects, a very few years will suffice to cover this magnificent district with thriving and reproductive farms.

The Native population residing in the Waikato are also becoming much more industrious, having produced this year over five hundred bushels of wheat, and are now engaged in preparing ground for planting both wheat and oats.

Many of the King party have lately settled amongst them, and a more friendly and amicable feeling appears to exist than formerly. Amongst the Hauhaus, ploughs are resumed and are constantly at work, and I have reason to believe that wheat will be extensively cultivated amongst them this season. On the whole, I believe that a better feeling is rapidly springing up, which will, in time, put an end to their present state of isolation.

I have, &c.,

WILLIAM N. SEARANCE, R.M.

The Under Secretary, Native Department, Wellington.

### No. 49.

Mr. J. A. KNOCKS to the UNDER SECRETARY, Native Department.

SIR,—

Resident Magistrate's Office, Otaki, 18th July, 1870.

I have the honor to report that the Natives of this district continue, as usual, quietly disposed, and that there is not at present anything of importance going on among them except the attempt the Otaki portion of the Ngatiraukawa are making to form laws to govern themselves under the rule of a runanga, with Matene Te Whiwhi at its head.

I am informed by Matene Te Whiwhi that a meeting of the Natives was held here last night, to take into consideration the question of a railway that is to go through this district, and that, after a lengthy talk, it was thought that as it would affect their land, and the railway being a matter they did not understand, they had better not come to any conclusion on the question, but wait until they could see how to act, or until the question was put to the great Native meeting that is purposed to take place in March next.

Wi Hapi, Heremia Te Tihi, and party, have returned to their homes at Orona. Matene Te Whiwhi states that the Hauhaus went away better disposed to law and order than he has known them to be for some time, and opines that there is an end to the Ngatiraukawa difficulties.

The Natives have started a kind of Teetotal Society, with Matene Te Whiwhi at its head, and it is now observable that there is not so much drunkenness among the Natives. The want of money, I believe, is the main reason.—I have, &c.

J. A. KNOCKS.

The Under Secretary, Native Department, Wellington.

