

NOTES

OF

NATIVE MEETINGS HELD IN UPPER  
WANGANUI.

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

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WELLINGTON.

—  
1870.



## NOTES OF NATIVE MEETINGS HELD IN UPPER WANGANUI.

NOTES OF NATIVE MEETINGS HELD IN UPPER WANGANUI ON THE 19TH, 20TH, 27TH, 29TH,  
AND 30TH OF NOVEMBER, AND 1ST DECEMBER, 1869.

(Published in *Te Kahiti*.)

*Report of a Meeting held at Ohinemutu on the 19th and 20th of November, 1869, on the occasion of opening a large House lately built for Pehi Turoa, and called "Te Ao Marama," The Light (or Clear) World.*

WE left Wanganui on Monday, the 15th November, and arrived at Ranana on the 17th. Expected to have met Major Kemp and his party from Taupo. Mete Kingi sent a messenger to Ohinemutu to ask the people to wait another day or two for the return of Kemp and his party; the messenger on his return next day said that Topia and the rest were desirous to hold the meeting as soon as possible. We therefore started without the party from Taupo, and arrived at Ohinemutu at 10 a.m. on the 19th. Our party, including some of the Ngarauru who were taken by Mete Kingi to swell our numbers, was about 180 to 200 strong. We were received by about 200 Natives, most of them belonging to the Patutokotoko, Pehi's hapu.

After the usual *tangi* the visitors were ushered into the large new house; the house is about 56 feet long, including porch, and 27 feet in width; there are two life-sized carved figures at the centre posts, one representing Hori Kingi te Anaua, and the other representing an ancestor called Te Rangiaoaonunui.

The first speech of welcome was made by WIARI TUROA, brother to Pehi. He said: "Welcome to you, the people of Wanganui! Come and cry for the dead, your dead and ours. It is well to see each other on these occasions; why should there be divisions amongst us? Surely God intended the people on this river to be one people. You are welcome Mawae, welcome Mete, welcome Kawana. I salute and welcome you, and all the rest of your party. You have done well to come here; you are welcome to the "Ao Marama." [Song of Welcome.]

KAWANA PAIPAI: "The man, the man, salutations! The tribe of Wanganui, salutations! This is a new day, therefore I salute you. Oh the people, there have been evil days; let those evil days be days of the past. Who was the cause of the evil between us? Let the man of judgment answer. Your thought about those days is with you, my thought is with me."

Hohaia KAIRANGATIRA: "Welcome! Salutations! Come and bring back with you the former topics of conversation. It is for you to bring back the good days; bring back the days of *Whiritaukoka*." [Hori Kingi Te Anaua visited Mangaio in 1865. When opposite Ohinemutu he made a knot in a shrub called the *Taukoka*, and said, "I have made this knot that there may be peace inland of this place." *Whiri* means to twist or knot, *Taukoka* the shrub; hence *Whiritaukoka*.]

HAKARAIA KORAKO: "Fathers, brothers, and cousins, salutations! Let the evil sleep, let the stubborn thoughts be broken, and let me proceed in my work (of making peace). The trouble is at Tongariro. Tongariro is killed. You have killed Tongariro. Pull up the *Taukoka* of Hori Kingi. Since Tongariro is dead, the power (mana) has passed out of your hands."

\* APERAHAMA RUKE: "Friends, fathers, brothers, salutations! The tribe, salutations! The canoe, I salute you! It is your place to ask the people to make peace. O my father, O Tongariro, do you not wish for peace? O my youngest son (to Pehi), it is for you to return to the peace which you once forsook."

EPIHA PATAPU: "Wiari and Hohaia, your words are good; the time has come when we should have peace."

HAIMONA TE AOOTERANGI: "O Wiari, salutations! Your welcome is good. My salutation is to Tongariro. O Takerei, my son, welcome! You who have just come from the presence of that madman Kooti. Why have you Taupo people come here after giving up Tongariro and Taupo? Have you come to do the same work in Wanganui? The former salutations were always made to Tongariro; you have now altered this. Had old Pehi or Heuheu been living, they would not have been led by a slave to do evil works. Why do you come here? Have you another Tongariro which you wish to get rid of? What place have you here to which to invite your friends? O Wiari, I have come to see you at Te Aomarama. Tongariro is the subject (of my talk), Wanganui is the river, Tongariro the source of its riches, and Tongariro belongs to me [the Government]. You have given it to me. Where is there now room for the window? [Tawhiao said Wanganui should be the window for New Zealand.] O Wiari, if you allow these men [who have been with Kooti] to come and settle down here, the window will be closed. Do not give these Hauhaus comfort or support, lest they should turn against me [the Government] again."

\* Formerly resident at Taupo. Claims land near Tongariro.

WIREMU PAKAU (a blind chief, who joined Kooti some time ago, with twelve men) : "Toma, and the rest of you law-breakers, salutations! Come and return to the former ways—to the ways of peace. The canoe (tribe) is broken; it was not broken by me."

HAIMONA: "You broke the canoe at Waitara, Ngatiruanui, and more recently at Taupo."

TAKEREI: "Aomarama, salutations! The shell is standing, the substance has gone; your words, and your deeds, are swords." [Interrupted by Haimona.]

PAORA TARAU: "Salutations! This is I. I have come here to put an end to your works of evil."

TAMATI WAKA (brother of Pehi Turoa) began by singing a song, which hinted that he did not put any confidence in the promises of his visitors: "Do not put the blame on Te Kooti for the whole of this evil work. Your people went to Taupo to seek him, and then evil arose. Haimona, you are the man who made peaceable professions to us, and then went to Taupo to fight against Te Kooti. I suppose you would like to make some money by me. Yesterday I said, 'I will return home lest these people should want to take me and dispose of me for money.' The work you do against your own countrymen is from love of money."

HAKOPA: "The evil work has been done by your false prophets, and they are lawless as false. Tawhiao said Taupo was to be a *Marae* [*Marae*, an open space set apart in all villages for public discussion], and Wanganui the *matapihi* [window]. These false prophets, together with their followers, amongst the latter of whom I am grieved to find some chiefs, have not only shed blood in the places made sacred by the Maori King, but have in those places taken the lives of their own countrymen. You profess that your object is to keep possession of your lands: it is false; it is love of bloodshed and disorder. You must see that these wicked men by their violent deeds are simply bringing about what you profess you wish to avert."

PAORA POUTINI: "Salutations, my friends! My work has been to endeavour to keep peace on this river; it was through me that this house Aomarama was built. Wi Pakau, why have you come here? Go back to your work at Taupo."

TE MAWAE.—Song charging Tamati Waka and Wi Pakau with speaking deceitful words (*i.e.*, words of peace) whilst thoughts of war are in their hearts: "Salutations to you my younger brothers! We have come to see you by daylight, and our words are clear." Turning to a man who had been recently with Te Kooti, he said: "You and your fellows ought to be served as those men have been who are now in Otago. Tamati, how is that so few of your men from Manganuiateao are here? You have left them to prevent my children following Te Kooti into your district. If you wish to assist Kooti, why not go to him; be one thing, or the other, friend, or enemy."

TAHANA TUROA: "Friends, welcome! Fathers, welcome! Brothers, cousins, welcome! I will not speak about Tongariro: what have I to do with your Tongariro? Come and talk in the *Marae* of Aomarama; do not let our words to each other be severe; I do not care about losing the land, my desire is to save the people—the people who have been destroyed by you: it is for you to bring back the people and the land. This is the *Marae*; let the talk be here. [Song.] Let the talk be clear, not deceitful; let the talk of former days be renewed. Welcome, O Aperahama! Come and talk about your country, Tongariro, your *Marae* Tongariro. You are welcome, O Kirihipu [a Ngarauro]! You have done well to come inland; you were a servant, and turned against your master."

HAIMONA TE AOOTERANGI: "Let the talk be finished to-day, that my party may return to-morrow. I did not come here for the food which I see you are cooking, but to talk."

TAMATI WAKA: "Why do you talk about Tongariro? It is your fault that there has been fighting there. You had better take me to your employers and dispose of me for money. Kooti is not to blame for the fighting at Taupo, you are."

HAIMONA here charged Tamati with supplying food to Kooti's men, which he denied, and said, moreover, that he was anxious to have him caught.

TOPIA TUROA: "Friends, fathers, &c., salutations! You are welcome. Come with the talk—the talk of former days. You are not the chiefs of the daylight; I am the chief of the daylight. If you go to the house of one of your European friends, you are asked what you will take to eat. I am expected to talk to-day, and I ask you what you will take, whether

1st. You wish me to take Kooti prisoner; or

2nd. Whether Kooti shall be tried; or

3rd. Whether you wish that we may be at peace; or

4th. Whether it is to be fighting between us.

I am ready to talk about any of these subjects, and it is for you to choose which it shall be. I have a word to make known to this meeting. I have received a proclamation from Kuiti [the place where the King Tawhiao lives] which my own people have not yet seen. As food is now ready, I will tell you the contents of this letter when we again meet."

METE KINGI, M.G.A.: "Salutations to you, the men of Wanganui, the men who have always had a great name! [Song.] My love for you is not exhausted. Why do you persist in living in darkness? The troubles which have taken place amongst us are by no fault of mine. Had I brought trouble into this river of Wanganui, you might have blamed me. I do not wish to have anything to say about other people's quarrels; let the good of the people of Wanganui and the peace of Wanganui be our first thought, and not quarrels at Rotoaira or elsewhere. Salutations to you, Topia! you who have come from Tawhiao, the man who is the foundation of

the whole matter. If bad men make disturbances at Taranaki, Ngatiruanui, or elsewhere, the person responsible for those outrages is Tawhiao. Welcome! Welcome to your canoe! Come back to your canoe! Although you have a different master from me, yet it is right that I should ask you to come back to the thoughts and feelings of former days. Your words are large. In the morning it rains, at noon it clears up; your words are like this. It was you who sent word that Wirihana and Hare Tauteka were to return from Taupo. I consented to send for these men; Kemp went for that purpose. Before he got there, Te Kapo and three others were killed by Te Kooti. The evil commenced in the days of *Whiritauoka*; this is the end of it. Te Kooti's deeds are but a part of the evil work which has been going on for some time; the fault is with you and with us."

TOMA TAHUPOTIKI: "Salutations, O Wiremu and Tamati Waka! How long are you going on in this way? You do not even obey the orders of your own king. In 1866 I heard of a letter which came from the king, and which said that the killing of men should cease, let the sword be sheathed. Which king do you serve, the king who says the sword is to be sheathed, or another king? If you have set up Kooti as your king, by all means follow him and obey him. But rather, O friends, come to the "Aomarama" [the light world] out of the "Aopouri" [the dark world]. You men of Taupo lately with Te Kooti, I will not ask you come to me, but I ask you to come to the Aomarama."

TAMATI WAKA: "When you speak about the word, do not forget that you unsheathed the sword as well as I."

The meeting here broke up, and assembled again in the large house at 7.30 p.m.

TOPIA TUROA read an extract from a letter from Tawhiao to himself, which said that all the people in the land were to turn against Te Kooti, and to make his name a byword amongst the people: "Te Kooti is to be cut off and his name is to be defiled, and I think this occasion on which we have met to open this house Aomarama, is a fit time to make this word known. Do not think that this talk is to be like former talks, and to come to nothing. I promised in the daytime to talk of the subject which should be most acceptable to you; as you are desirous that we should talk on this subject, I am willing to do so. If I say that the country is thrown open by which you are at liberty to follow Te Kooti wherever he goes, you cannot complain if I do nothing further. Still, I will not ask you to do this work whilst I remain idle. Let there be two of us to do the work; this is a work which would have rejoiced Hori Kingi. I do not say that Kooti must be killed because I am in any fear for myself or people. I am not. I have another work—you have heard what that work is; it is to keep peace in this district. It was said this afternoon that Te Kooti is in the Manganuiateao; if he is there you are at liberty to go and take him."

HAIMONA: "Your words are very satisfactory. I am glad I spoke about Te Kooti as I did, as it has brought so satisfactory a reply. I must say now, that although you have removed all obstacles out of the way so far as you are concerned, I do not think I can find him, as he is hidden in the scrub in a rough country. If you will tell us where he is, we will find him, whilst you remain in the *Marae*. Your words are a confirmation of the good name of your house."

METE KINGI, M.G.A.: "We have come here with the object of making peace,—the same object had before brought us together. We have heard the name of this house 'Aomarama;' may it be a name of good omen. Te Kooti came to Taupo and fought with Hare Tauteka; Hare sent for arms and ammunition which I was afraid to supply, lest they should fall into the hands of Te Kooti. Hare wrote for men: I refused to send any. He wrote again three or four times. I then sent Kemp to bring back Hare and Wirihana; they came to Murimotu. Kooti then killed Te Kapo and three others. Kemp found the place defiled with blood; he could not therefore bring those men back; he stayed and fought Te Kooti and defeated him. Your words are very good; you have conquered me by those good words."

TOPIA TUROA: "I will help to look for Te Kooti. See, this is my only weapon (spear); do you think it will kill men? If you say it is an effective weapon against a rifle, I will take it; but if not, I shall require a better weapon for my purpose of looking for this man. You must give me arms and ammunition for this purpose. These are words! words! I am in earnest when I say I will look for Te Kooti. I do not think that would take me more than a few days. I want this peace to be lasting; let us again be one people and have one house. This house has been well opened; let the good work go on."

TAHANA TUROA: "I have been waiting to hear what Tawhiao said about Te Kooti. When Topia was so long absent at Te Kuiti, I felt sure Te Kooti had been declared guilty. When Topia came back, my wish was to appoint a day on which this matter could be talked over. I cannot promise that all the Hauhaus will join in pursuit of Kooti. I intend to protect the men of Ngatituwharetoa [Taupo]; the rest I will send away. I do not ask for arms and ammunition, but I will do all I can to have this man taken."

HAIMONA: "This is what we wish you to do, O Topia. Drive your sheep into their stock-yards, and let Te Kooti and his immediate followers be outcasts until they are caught."

METE KINGI, M.G.A.: "I am anxious to consult with Kemp before any further steps are taken."

TOPIA: "I shall only take action against Te Kooti and his immediate followers—about thirty men."

20th November, 7 a.m.

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

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

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

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

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

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

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

The meeting here closed.

Ranana, Upper Wanganui, 20th November, 1869.

JAMES BOOTH, R.M.

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

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

2. *Tangi*, and speeches of welcome.

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

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

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

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

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

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

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

is for you to say. Through you I succeeded in past days, and now your ancestor Hori Kingi has gone, who is to supply his place? I am not able to do so; my words are nothing. I did not seek that work (fighting in Taupo), it was forced upon me. I shall seek Te Kooti. He was not to be found there, and we are reduced to the condition of drunken (staggering) men, through want of food. Now it is that we know we are a tribe of free men. You have come; it is well. I went to Taupo to do my work, and I have not been degraded; yet Te Kooti is still at large, and so also is Titokowaru. The next word is for you. I declared 'I will not see Topia, he has allowed the window to be broken, *i.e.*, the word of peace between him and Hori Kingi.' Now that you have come it is well. I shall return; Te Kooti shall be found. If your men wish to join me in this work, let them do so; do not hinder them; do not let me have to address you as I had to address Heuheu in Taupo, when I said: 'Come the slave; come the degraded man!' " &c.

HAIMONA here addressed the meeting.

TE OTI TAKARANGI made a violent speech, going through the pantomime of running Te Heuheu and Matuahū through with a long spear. He was interrupted by APERANIKO, who advised him to exchange the long spear for a *taiaha*, which he said would be a more appropriate weapon, as it has two faces. KEMP now got up, and both he and Aperaniko were in a state of great excitement. KEMP said he would not listen to the words of such a miscreant as Te Oti, and that it was well Mr. Fox was coming to-day.

It appears that Te Oti Takarangi is charged with having sent a letter from his place (Kaiwhaiki) to Te Kooti, when the latter was at Taupo, making offers of assistance.

To put a stop to the excitement Topia now again addressed the meeting. Speaking to Kemp, he said: "You have said that this is your quarrel (with Te Kooti). Listen! this is now my quarrel—our quarrel. I have asked the question,—Who are Heuheu and Matuahū? The direction of all affairs in that country was with me. This is now our quarrel. Welcome! It is true that I gave up the land and also man. The quarrel was entered into by fools, by men who are slaves. I did not consent to that work. Let the talk be like the daylight: it is light now, although it may rain to-morrow. I now renew to you what I before said to the old chiefs (of your party) at Ohinemutu: they were too feeble to go with me to our work, so I have waited for you. Come to do our work."

HAKARAIA: "It is true that I restrained him, because I wished to receive orders from our chiefs" (Government).

KEMP: "Welcome Topia, the man of influence and the man of words. Welcome you and Mr. Fox, who are men of wisdom and of counsel. I am not a man of words; fighting is my work. I am a fighting man. With you is the work for this time."

The day's proceedings now came to a close.

#### *Notes of Meeting held at Ranana on the 29th November.*

Immediately on receiving Mr. Booth's report of the meeting at Ohinemutu, the Hon. Mr. Fox determined to go to speak with Topia, face to face. He went to Wanganui, to the town. There were two canoes ready for him; one of them, called the "Tupara," was for himself; it was manned by these men: Hoani Tewata, Paratene Haehaeora, Ratana Te Punipuni, Horopapera Pukeke, Angikiha. These were all good polers, and strong to force the canoe against the rushing waters of the Wanganui. The other canoe carried the guns and powder, which he took for Topia. There were forty guns and 2,000 rounds of cartridges. The men who poled that canoe were: Horima Katene, Paora Taukana, Hotereni Kawe, Hamiora Te Karoro, Matenga, Hare Te Hoko, Tikiku Ruakotuku. The steamer towed the canoes to near Raorikia; then she went back on account of the shallowness of the water. Mr. Fox went on in the canoes. That night they slept at Parikino; the next day they reached Ranana at three p.m. Kemp and the war party were there; they had come from Taupo two days before. When Mr. Fox arrived they fired their guns, one volley. Then there were three dances; after that they slept. Next day there was a *hui*.

KEMP stood up; he said to the Premier: "Will you first address us, as we are the visitors, the people who have come from the war, and have nothing to say. It is therefore for you to speak, unless you wish us to do so."

Hon. Mr. Fox: "My friends, chiefs, and men of Wanganui, salutations! Welcome the brave men of Wanganui now returned from Taupo! Welcome the brave man Kemp! The report of the bravery of the men of Wanganui reached me at Wellington. I have heard how Te Kooti's pas were stormed by the Wanganui, assisted by the Ngatikahungunu and Arawa, together with the Pakeha; but whilst my heart is light on account of the bravery of the men of Wanganui, I am also sad for the loss of those brave men who were killed in storming Te Kooti's pa; I mean Winiata and his comrades. I hope the time will soon come when those evil men, those workers of mischief, Te Kooti and others, will be destroyed. Let us, Kemp and Topia, combine for that purpose, and then we shall have peace. Why should there be fighting and trouble in this country? There is no cause of quarrel; we do not fight about the king, nor about land; there is no cause why there should not be peace. Let the workers of evil be put down, and then let the chiefs of all the tribes determine to have peace. We have no cause of difference to prevent our living peaceably; the country is large enough for all; let the minor difficulties, such as cattle trespassing, &c., be decided by the law, to which we should all be subject."

KEMP, in reply, said: "O my father, welcome! Great is my joy in meeting you at this place. You are welcome in this water of Wanganui. This is the first occasion on which you have seen the men of Wanganui at their own homes. You are welcome, you the representative of the power and authority of the Government. Enough of that. Now I will speak of my troubles. I have three burdens on my shoulders. These burdens are very oppressive, and it is in your power to remove them.

"My first burden is Tongariro—the land about Taupo. Let that land be given to the original owners, to Hare Tauteka, to Topia, to the children of Hori Kingi, to the chiefs of Wanganui, who have claims there. Do not take the land, as the land of the Ngatiruanui tribes was taken. That land (Taupo) belonged to me in common with others. After Te Kooti came I went there and took that land again. I took it as a servant of the Government. Therefore I say to you at the head of the Government of which I am a servant: Do not confiscate that land, the land of the men who have been fighting your battles; let the owners of the land re-occupy it. That is one burden which it is for you to remove.

"The second is relative to the Ngarauru. The chains are on that people; you hold the end of the chain in your hand. Give the Ngarauru to me; let them live on this river; I will be responsible for their good conduct. Some of them have been with me at Taupo; they went at my request; they fought against Te Kooti; I can depend on them to go again if called upon to do so. Do not let them be treated as you have treated the Pakakohi. Rather let them be given to me to live on this river of Wanganui.

"My third burden is the Pakakohi. Let those people be given up to me to live on this river, and I will promise to keep them out of mischief. If you find that any of them have committed serious crimes, let those men be hanged, but let Taurua and the others be given to me. I will be responsible for their future good conduct. It will not be the first time I have been made responsible for prisoners. After the fight at Moutoa, upwards of twenty prisoners were given into my charge. I kept those men at Putiki until they were released by the Government."

Other speakers followed, viz.,—Haimona, Mete Kingi, Kawana Paipai, Hakaraia, and Mawae. The substance of the speeches was the same as that by Kemp.

One of the speakers said: "All that country (Taupo) is now yours by right of conquest. We ask you to restore it to the original owners as an act of grace."

Mr. Fox in reply said: "There are three principal loads or burdens of which Kemp has spoken; I will try what I can do towards lifting some of them off his shoulders.

"The word about Taupo—Why should the Government take all that land which it has conquered?—the land of Hare Tauteka, of Topia, of Wirihana, and the rest. Why should the Government claim that land. Is it not the land of those chiefs and of the children of Hori Kingi? The Government will not touch any of that land; it will remain with the owners who have always possessed it. As to the land of Te Heuheu I have a word to say. The Government was sorry when Te Heuheu joined Te Kooti. He is the son of a great chief, and should not have joined that murderer. He is like a young girl whom some bad man from another tribe seduced away from her father's *whare*; she was deceived, but when she finds out that he is a bad man, she returns to her father's house. What does he do? Does he beat her? Does he drive her away? No, he forgives her, and takes her back to her home. So it is with Te Heuheu. Te Kooti, that murderer, has seduced him away, but he has returned to his former home. Now, about his land. Te Heuheu has gone to Auckland to see the Governor and Mr. McLean, and I cannot tell what Mr. McLean will say to him about his land; so let that rest until we hear further from Mr. McLean. Perhaps when Mr. McLean comes he will say, 'Give me a piece of land at Taupo;' the thought will then be with you, with Hare Tauteka, with Topia, with Kemp and the rest."

The Natives all gave signs of great satisfaction, calling out "Hear, hear," &c.

KEMP then said: "That burden is now taken off."

Mr. Fox.—"Now the second burden is the Ngarauru. The wrong of that tribe has been great. The white men were living at peace with them, on land which they themselves had sold at Waitotara. When Titokowaru came to drive them off, and to murder, they, the Ngarauru, joined with that bad man, and fought with the Pakeha; they destroyed the Pakeha's houses, his sheep, and his cattle. Their fault was great, for the white man had done them no wrong. But now they have repented, and they joined with Pehimana to fight against Te Kooti. They have atoned for their fault, and for the fault of their tribe, and the Government will not punish them for the wrong they have done. Let them remain on the Wanganui River under Kemp, and not go back to Waitotara. I will tell you why I do not wish them to go back to Waitotara. I am taking back my Pakehas to Waitotara and to Patea, and it is not well that they should be troubled by the Ngarauru coming back. If they do go back the Pakeha will search for them with his guns, and fighting will begin again. Rather let the Ngarauru stay where they are, and then all will be well."

The Natives all assented to this, and gave three cheers as a token of their assent, saying, "Let the Ngarauru remain on this river; thus the second burden is removed."

Mr. Fox: "The third burden is about the Pakakohi who have been sent to Otakou. The evil of the Pakakohi had been very great, therefore they have been punished. The law of the Pakeha is not hard or cruel; in cases where a great many people fight against the Government, it shows mercy



to some, and some it punishes as an example to other tribes. The Pakakohi are like the scape-goat in the Bible; it was sprinkled with blood for the sins of the people, and then turned away into the desert, bearing away the people's sins. So the Pakakohi have been punished by the Government as a warning, and as a satisfaction for the wrong of that fighting and murderous work. They are the scape-goat sacrificed to the power of the law. Perhaps, when peace is firmly established, and the Pakehas living again at Patea and at Waitotara, the offence will be forgotten, and the scape-goat brought back to the flock. Now I have lifted two of the burdens of which Kemp complained, but the third must for the present rest there."

At this point several questions were put to Mr. Fox, which he replied to. He then said:—

"I have another word: it is about the Kaimanawa. How are the Pakehas to get there in case gold is found? They cannot go as birds do; we must have a road from Wanganui."

KEMP, HARE TAUTEKA, and others said, "That is right, but let another road also be made from here; we also want a road, let one be made from here."

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*Notes of an Interview held between the Honorable the Premier and Topia Turoa, accompanied by Kemp and Mete Kingi, in Mr. Fox's Quarters.*

WHEN the Natives were seated, Mr. Fox said:—"Topia, I am glad to see you here to-day. I was much gratified when your words were conveyed to me in Wellington. I have made good that word of yours. I have brought you the means of capturing Te Kooti—the guns: I have them here at this time. I was pleased to hear of your offer of assistance in the matter of the capture of Te Kooti. This expression of good feeling on the part of yourself, of Rewi, and of Tamati Ngapora, is very satisfactory to this Government, whose only desire is to promote the best interests of both races in this Colony. Let the former days return, the days of good. Do you assist us to capture the wicked men, the murderers, the men of no name, who have been the cause of the trouble. There will be no difficulty in maintaining friendly relations with chiefs and tribes of honorable men. The members of this Government are your friends. Mr. McLean has got your best interests at heart, as also has Dr. Featherston, Mr. Bell, Mr. Gisborne, and myself."

TOPIA TUROA: "O friend, the Chief of the white man, and the Maori, salutations! I am much pleased to hear you have brought that which I asked for to enable me to assist this man (Kemp) in capturing Te Kooti. At the present time I do not know where that man is. I know the part of the country, which is very broken and covered with forest, but I do not know the exact locality where he is to be found. My words were not spoken lightly, therefore I gladly accept the responsibility of receiving the arms which you have brought. My proposition is this: leave those arms and the ammunition in the charge of Mete Kingi and of Kemp, and as soon as I learn the whereabouts of Te Kooti I will send for them.

"Your words about the good feeling of the Government are true; the thoughts of the white man indeed always have been friendly towards us, and we are now beginning to appreciate that feeling.

"There are two tribes or peoples in this country; first, the Europeans, amongst whom I include all Government Natives, and second, the Natives living inland. I represent the latter class. We (*i.e.* my party) struck out a path for ourselves; but the good in that work has been destroyed by wicked men who have made side paths for themselves, which have led to trouble and disaster, and brought disgrace upon the whole party of which they were offshoots. We, the chiefs and men of thought of this party, now wish for what you also wish—a renewal of the good feeling which once existed between the Pakeha and the Maori. We are now trying to establish a road (or path), by which we can keep up that friendly communication which is so much to be desired."

METE KINGI here said that he would leave the matter of taking charge of the arms and ammunition to be discussed by Topia and Kemp.

On the following day a message was brought to Mr. Fox to say that the friendly chiefs had held a meeting, and that they concurred that it was right to trust Topia fully, and to let him have sole charge of the arms.

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*Notes of Meeting held at Ohinemutu, on the 30th November and 1st December.*

Mr. Fox, accompanied by all the Natives who have just returned from Taupo, and also by the other Natives assembled at Ranana to receive them, left Ranana at about 7 a.m. on the 30th November, for Ohinemutu. At about 8.30 arrived at Hiruharama, where the whole party landed and had breakfast. A *tangi* had just been held when Mr. Fox arrived, on account of the death of Winiata, who belonged to this village. After the complimentary speeches usual on such occasions—

PAORA POUTINI addressed Mr. Fox. He spoke about Taupo, about the Ngarauru and the Pakakohi, and received the same reply which had the day before been made to Kemp. Several questions were mooted both by Paora and by Toma, and were made to stand over until the arrival of Mr. McLean.

About mid-day landed at Ohinemutu, in pouring rain. There were therefore no ceremonial speeches, the usual *tangi* not having taken place, and talking cannot commence until after the *tangi*.

In the evening Mr. Fox was visited, in a whare which had been set apart for him, by Pehi Turoa, Tahana Turoa, Topia, Hoani te Whetu, Hori Patene, and Ihaia Tatarimaka. Mete Kingi also was present, and one or two other Government chiefs.

TAHANA TUROA made a speech in which he welcomed Mr. Fox to the Upper Wanganui. He said: "I am glad to see you here to-day come to the Aomarama. Let this be the beginning of the good work of the Aomarama. It has been our desire for some time to live in peace and good will with the Pakeha. We have all lived quietly at our homes during the late troubles: we do not sympathize with those bad men, although it is true the evil came from our side; we wish to put down Te Kooti. Let the good of the former days be restored. I have a grievance, but let this be the day of the Aomarama; let us all strive together for the establishment of peace. Welcome, O friend, you who are a stranger in this water; it is well that you have come; our thoughts and wishes were conveyed to you at Wellington, and you hastened to assure us of your good will."

After Tahana had finished, HORI PATENE spoke, requesting that the Ngaruru might be pardoned and the Pakakohi given up. Mr. Fox made the same answer as he had before made to Kemp at Ranana.

HOANI TE WHETU and IHAIA TATARIMAKA then spoke to the same effect.

PEHIA TUROA then spoke. He said: "Welcome, friend Mr. Fox, the man of wisdom and of good thoughts towards the tribes, you and Mr. McLean! We have heard Mr. McLean's words to Rewi and to Manuwhiri, and their words to him. It is well; those good thoughts went from this place; we wish to live in peace as we did in former times: for this purpose we built the Aomarama. I and my people have claims in the Ngatiruanui District. Let the Pakeha live peaceably on his own land."

He then spoke about boundaries up the Waitotara.

Mr. Fox said: "All questions about land or boundaries must be brought before Mr. McLean, who will shortly visit you."

TOPIA then said a few words of welcome, and thanked Mr. Fox for the confidence which he had shown in him by bringing the arms. He said: "I accept them as an earnest of your good feeling towards us, and I will not disappoint you. You are in that *Marae* and I am in this, but a door of communication is now opened between us."

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December 1.

After breakfast Mr. Fox was requested to go into the large house Aomarama, where the Natives were assembled.

After a short time, TOPIA stood up. He said: "I want to thank you publicly for those treasures which you have brought in reply to my words which were sent to you. I do not intend my work to be in words only; as soon as I hear of Te Kooti I shall go against him; do not think this thought is only with me: the thought has been matured there (Tokangamutu). The people of this *Marae* all have the same thought; let bad men be punished for their evil deeds, and let the path which leads to peace be clear. We have heard your words about Taupo; they are good, they are the same as those of Mr. McLean in reply to Rewi. Mr. McLean says, let a man of wisdom and thought be appointed, that together we may secure the peace of the country. Let me be the man with whom Mr. McLean shall consult on those subjects. I am a man of influence with my own party; my desire is, that good may now be firmly established. This is the 1st of December: let this day be marked as the beginning of a better epoch; let me be the man to carry on this good work. I have before said there are two *Marae*; let this, the Aomarama, be the opening of the road between the *Marae*; let Te Kooti be caught, let his name be defiled; let us together work for this purpose. The works of Te Kooti and others have made the hearts of the people of this *Marae* dark."

The Hon. Mr. Fox, in reply to Topia, said: "I was in Wellington, O Topia, when the words which were spoken by yourself, by Mete Kingi, by Haimona, and others in the Aomarama, were sent to me. I was much gratified when I received the report of the good words of Topia, of Tahana, of Pehi, and of the friendly chiefs who were met together at the Aomarama. Topia asked for guns to go against Te Kooti, and I at once determined to bring them; had I thought that Topia was a deceitful man, I would not have brought those guns. I knew Topia was a great chief, and I felt sure the word of such a chief would not be broken. I thank you Topia, and Pehi, and Tahana, for the welcome you have given me, and for the good words which you have already spoken to me."

Mr. Fox then went on to speak of the several subjects or burdens which had been brought forward by Kemp and others at Ranana, and gave the same replies as he did on the previous occasion. He concluded by saying that he left the arms and ammunition in the hands of Topia, feeling confident that he would make good use of them against that murderer, Te Kooti, as soon as he had an opportunity. He hoped that he, as well as Mr. McLean, would often be able to visit them at the Aomarama. He also thanked Mete Kingi, Kemp, Haimona, and the other Government Natives, for the part they had taken in this good work.

When Mr. Fox sat down, the Natives gave him three cheers and a chorus.

Tahana then stood up, and after indorsing what Topia had said, he addressed the Government Natives at some length. He said: "Let this first of December, 1869, be the first day in our new life; let all the old thoughts and grievances be washed out; let this house, the Aomarama,

be as the pool of Siloam. When you go away from here let all the old prejudices and old feuds be washed away. You have brought peace and good here ; you have caused this house to receive its present name ; you have Siloamed it. When we separate do not let this be a long separation ; let the Pakeha and the Maori come to the Aomarama, and let us hope for better times for the future."

Mr. Fox then wound up the meeting with words of *Aroha*, and shook hands with the Chiefs. Then he went back to Wanganui.

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