

We found the up river chiefs at variance about Europeans prospecting for gold in their neighbourhood, consequent upon the late visit of Captain W. M'Donnell to those parts for that purpose, with the consent and assistance of Topine and his cousin Te Pikikotuku. It appears they allowed the prospecting without first consulting Ngarupiki, Ihau, and other head river chiefs, who have taken umbrage accordingly, and we found considerable ill feeling existing amongst the Tuhua natives about this question.

The chief Pehi recommended them to settle their differences, and avoid dissension, otherwise many of the up river natives would stay away from Mete's peace meeting, to be held at Putiki on 12th proximo; and I am happy to say that Mamaku's cousin, Te Pikikotuku, went on to Taumarunui the day we returned, to see Ngarupiki and people, to try and make up matters, and arrange about attending the meeting. Old Pehi behaved very well, and his advice to them to make friends, and assist in promoting unity and peace, will I trust prove effectual. A letter of thanks to him would, I believe, do good.

I would here mention that, in my opinion, it is highly impolitic for unauthorized Europeans to visit the interior at this time, to prospect for gold, without a proper understanding being first come to with all the Native owners of the land; as much agitation and excitement is thereby caused amongst them, of which we had practical proof in the case alluded to; at any rate it has the effect of unsettling the Natives, and is likely to retard the progress of a speedy and final settlement of the Native difficulty, now so rapidly passing away.

I beg to report that a fine piece of land, about 60 acres, at Karatia, has been set apart for a school, and further action will I believe soon be taken to secure the establishment of so beneficial an institution on the Whanganui river. I am happy to say the feeling amongst the Natives in favour of education is increasing, and I have every reason to hope that support will be given, and that we shall soon see a flourishing Native school at Whanganui.

The Natives evinced much delight at seeing Mr. Taylor, and his visit to them will I trust, be attended with beneficial results; the Reverend gentleman, was much gratified and encouraged at the signs given of an evident desire to return to the Christian faith as professed by them in former days.

I have, &c.,

RICHARD W. WOON, R.M.

No. 5.

Mr. H. T. CLARKE to the UNDER-SECRETARY, NATIVE DEPARTMENT.

Civil Commissioner's Office,

Tauranga, 14th February, 1872.

SIR,—

I have the honor to report, for the information of the Hon. the Native Minister, that I left Tauranga on the morning of the 6th instant, to be present at a large gathering of Natives at Ohinemutu (Rotorua), assembled at the invitation of Ngatiwhakaue tribe, to be present at the opening of a large carved house, now in course of erection, named after the renowned ancestor of the Arawa—"Tamatekapua." I was accompanied by Captain Turner, Mr. Hopkins Clarke, and fourteen Native chiefs, delegated by the Ngaiterangi tribe.

We travelled by the new road, through the Mangorewa forest, and arrived at Te Awahou (the Ngatirangiwehi pa, on the western side of the Rotorua Lake) at two o'clock p.m.; there we were detained about two hours by the Natives of the pa, who wished to show hospitality to the Ngaiterangi chiefs. Pene Taka, and a few of the Pirirakau Hauhaus, who had preceded us, joined our party, and after they had had some food we pressed on for Ohinemutu, where we arrived at six o'clock p.m. I simply mention the time we were on the road to show the great advantage of the new road—having accomplished, in a leisurely day's journey, what would have extended over two days of hard travelling by the old road. The Natives who travelled with us particularly remarked this, and of course I took advantage of the circumstance to point out the benefits of good roads.

At Ohinemutu we found a great number of Natives assembled, I should think from 800 to 1,000, but I was sorry to find that some of the Arawa *hapus*, living on the coast, were badly represented. This, I believe, arose from a rumour which had been in circulation some time before the meeting, that it was the intention of the chiefs who had sent the invitations to give prominence to the capture and trial of Kereopa.

The Ngaiterangi—were represented by Hori Ngatai, Te Kuka, Akubata Tupaea, Enoka, Hamiora Tu, Hohepa Hikutaia, Pene Taka, and some others.

The Ngatipikiao—by Tahuri, Te Pokiha, Te Waata, Rota Rangihoro, Matene Te Huaki, Te Puehu, Te Mapu, and several others.

The Ngatirangiwehi—by Wiremu Katene, Ereatara, Te Retimana, and others.

The Ngatikereu—by Wi Rupa, Maihi Te Rangikaheke, Hori Karaka, Te Urukehu and others.

The Ngatienukukopako and Rangitearere—by Hoani Ngamu, Aporo Tipitipi, Wiremu Kepa, Ngawhau, and several others.

Tuhourangi—were badly represented by Te Manihera, Tamati Paora, and Aporo.

Ngatirangitahi—by Te Kati.

Ngatiraukawa—by Maihi Te Ngaru, Te Paerata, Perenara and Ngatio.

The Ngatiwhakaue—were all present.

The Ngaitai—were represented by their chief Wiremu Kingi.

The Ngatiawa, by Rangitukehu and Tiopira Hukiki.

Three days were taken up with sports of every kind. While these were going on, I had a good opportunity of speaking with the chiefs of the different tribes separately.

The first knot of chiefs I met with was Te Pokiha and his party, and I was pleased to learn from him and his people that Ngatipikiao had held a general meeting on the occasion of the death of a near