

relative of Te Pokiha (Te Pere) that they had talked over their differences, and had come to an understanding regarding their land disputes. I was altogether pleased with Te Pokiha's subdued manner, and was told by his people that he was endeavouring to follow the advice given him by Mr. Hamlin and myself; was acting as mediator amongst his people, and was trying to curb his naturally fiery and excitable temper. I learned from Te Pokiha that Maihi Te Rangikaheke had addressed a circular letter to the Arawa tribes on the subject of Kereopa's betrayal by the Urewera, and the evidence given against him by the Ngatiawa and Whakatohea—men who he alleged were equally guilty with Kereopa. They had evidently discussed the matter amongst themselves. The question was put to me, Why does the Government show partiality? Some of the men who have committed aggravated and brutal murders have been pardoned—some have not only been pardoned, but taken into favor. Why should Patara be spared and received into favor, and why should Kereopa, who was only the executor of their joint plan be selected as the victim of the law. I am free to confess that I could not to my mind give satisfactory answers to all their questions, but I pointed out the wide difference and the enormity of Kereopa's crime, as compared with other *Kohuru*. That in Mr. Volkner's case there was no incentive to the murder; that Mr Volkner was a Missionary, a man of peace, one who had laid himself out to do good to the Natives, and that it was a cruel and unprovoked murder, without one extenuating circumstance.

*Pokiha* said we admit all that, and that Kereopa suffered justly for his crime, but why is any partiality shown?

I simply remarked that I could not understand why the Arawa should take any interest in Kereopa. That according to the oft reiterated sentiment of the tribe, that no murderer or rebel could be an Arawa. That Kereopa was either a Waikato, an Urewera, a Ngatiawa, or the member of some other tribe, but than an Arawa he could not be. They evidently expected to be reminded of this, as my reply caused some amusement, and put a stop to the argument. I could see that the fact of Kereopa having been caught by one of Te Kooti's most active and persistent followers, aroused a feeling of indignation, and some of the Natives do not scruple to call it a *Kohuru*, on the part of the Urewera. Having ascertained this, I did not deem it prudent to deliver the copies of Kereopa's letters written shortly before his execution, which I had with me, as the burden of them was complaints against the Urewera for having treacherously given him up, and against the Ngatiawa and Whakatohea for having given evidence against him. This was the only occasion on which I heard Kereopa's name mentioned, and then only in a private conversation.

Captain Turner, Mr Hamlin, and myself, held two meetings with the Tuhourangi, about the road between Te Hemo and Te Niho-o-te-Kiore. These meetings resulted in the Natives yielding the points contested, and agreeing to place the works in the hands of an European contractor at the price offered (£2000). A difficulty, however, arose in the mind of the Resident Engineer. According to the spirit of the instructions issued to him all work given to Europeans must be submitted to public tender. Captain Turner explained that the Natives could take the work for the stipulated sum, and that they could hand it over to an European, the Government holding the Natives responsible for the completion of the contract. The Natives could not see the difficulty, and declined to accept the responsibility without further consideration. A meeting was therefore arranged for the 21st. Since then the Public Works Department have conceded the matter, and I only hope that no fresh difficulties have cropped up in the Native mind in the interval.

We also had an opportunity of arranging with Wiremu Kingi, chief of the Ngaitai, of Torere, for the road to the eastward of Opape—that is to say for that portion of the road running through his district.

Maihi Te Ngaru and Ngatio, of the Ngatiraukawa, proposed a line of road from Ohinemutu to Te Whetu, as being beset by fewest difficulties, from a Native point of view. Captain Turner has applied for authority to personally inspect the line proposed. After which he will be able to give an opinion as to whether it will suit the views of the Government.

On Saturday, the 10th, the Ngatiwhakaue assembled in the new house, called after their famous *tupuna*, "Tamatekapua." The house itself is only just commenced, all the carving work is finished and set up, and the ridge pole across, but the roof not yet put on; it was temporarily covered in with calico for the occasion. When completed, it will be one of the largest purely native houses I have ever seen, and will hold at least four hundred people.

The business of the meeting was introduced by the Ngatiwhakaue chanting some old songs, which were replied to by the Ngaiterangi, in other songs. The best feeling seemed to exist between the different tribes of Natives present.

After a short pause, Henare Pukuatua arose to welcome the tribes to Ohinemutu, and to the opening of the house of their great ancestor "Tamatekapua." He expressed the earnest desire of the Ngatiwhakaue to be at peace with each other, and with the Europeans; that their desire was to meet Natives of every shade of opinion in that house, whether King Natives or Hauhaus—the only people they would exclude were murderers, and with them would have no dealings.

Petera then read from a paper the subjects for discussion, which were,—

- 1st. The Arawa canoe.
- 2nd. The principal man who came in that canoe—Tamate Kapua.
- 3rd. Their land disputes.
- 4th. A district *Runanga* to enquire, and settle those disputes.
- 5th. The East Coast Electoral District, and its member.
- 6th. Religion; how it could best be revived.

Enoka Te Whanake desired the Ngatiwhakaue to take the different subjects *seriatim*, and give some sort of a clue to the direction it was desired that the discussion should take.

*Temuera Te Amohau* explained that the Arawa was a small carved canoe, made in the year 1863, intended to symbolize the Arawa tribe. When the King movement was first started, many of the tribes seemed to be uncertain which side they would take. They were invited to take one side, and all to man the old canoe. But some of the tribes thought differently; they joined the King party. He