

Wharepapa had since left for Te Kuiti to see Te Pakaroa, who was ill. Had they been at Wharepapa I should not have been able to reach that place in consequence of the flooded state of the rivers Wairaka and Punui, which the incessant rain of the past month had made impassable. I saw the Aratitaha, Waniwani, and Maungatautari Natives at Cambridge, where they were busy ploughing land for wheat. The Ngatihaua have planted all the seed they received from you. In addition to this they have purchased more, and received two sacks from Captain Wilson. I hear they would plant more if they had it.

The Natives generally appear much pleased with your recent visit to Waikato, and expect good results to emanate from it at no distant period. Ngatimaniapoto are reported as having found fault with Rewi for his interference with respect to meeting between yourself and the "King," and which also is said to have been the cause of preventing Tawhiao from making any overtures to you.

Tawhiao was reported as being at Kawhia, upon his return from which place it is anticipated that he will proclaim openly his intention of meeting you, at which interview no person will be allowed to speak except himself. The people are to be listeners only.

The rumor about Rewi and his people having joined Te Kooti has no foundation, excepting that Rewi accompanied Te Kooti to Mokau when the latter was ordered away from Te Kuiti, merely as a safe conduct. Another report is that Te Kooti has been sent to Mokau in order that he may be kept out of the way of Te Mamaku, of Upper Whanganui, who is said to be on his way with a numerous following to demand him from Tawhiao.

Te Tawari, Ti Oriori, and others of the Ngatihaua, ask that they be allowed half a ton of flour, half a ton of potatoes, and two bags sugar, to enable them to hold a meeting at Maungatautari for the purpose of obtaining the concurrence of their whole to keep themselves aloof from Waikato King party. Several of the Hauhaus at Wharepapa are reported as being prime movers in this desire.

You will also be glad to learn that Te Raihi, Te Hakiriwhi, Te Tawari, and other natives of Ngatihaua, are endeavoring to put a stop to the bringing of spirits by persons of their tribe to their settlements. They desire that every person who shall so transgress be fined ten shillings for each offence, and that natives who get tipsy in our settlements be punished according to law.

There are two hand flour mills at Ngaruawahia in course of transit to Karakariki to Revd. Wi Patene, by whom they were ordered for some natives at Te Kuiti, who furnished the purchase money. Hauhaus at Kuiti reported to be cultivating a considerable quantity of wheat.

The Kiriwera, from Ohinemuri, numbering six, are at Te Kuiti. These people are frequent visitors there.

Ahipene Kaihau and party, numbering twelve, consisting of four men, five women, and three children, arrived here last night on their way to Tokangamutu. They left per steamer this morning for Alexandra.

I hope shortly to visit Natives at Karakariki to ascertain what progress they have made with their wheat.

I have, &c.,

ROBERT S. BUSH,

Clerk to Bench.

### No. 30.

H. W. BRABANT R.M., to the Hon. the NATIVE MINISTER.

SIR,—

Opotiki, 4th July, 1872.

I have the honor to inform you that I have to-day seen Tamaikowha, who is at Opotiki on his way to Major Ropata's gathering at Mataahu.

He informed me that he was present at the Ruatahuna meeting. I asked him if he was aware that the boundary line as "settled" by that meeting was partly within the confiscated territory.

After some hesitation he admitted that he was, and that he had been a consenting party to the action of the Urewera in the matter. He went on to say that it was not his proposal to claim this land, but that having heard that the Government would give them back their lands, he had consented to this plan to test the question ("tono i te Whakaaro o te Kawanatanga"), but that it had been agreed that if the Government refused that ended the matter ("Kaore e Kawea ki te kino").

Piabana Tiwai, who was present, pointed out that if this land were given back the Whakatoheas would have claims upon it as well as the Urewera. He, however, considered it gone for ever. I told Tamaikowha that raising such questions, if persisted in, must lead to further trouble, which he had so lately expressed himself so anxious to avoid, and that I considered the Urewera's plan of appointing seventy chiefs a bad one, as they might have seventy different opinions.

He appeared to concur in what I said, and repeated that if the Government adhered to the confiscation boundary that ended the matter.

With regard to road making, he expressed himself willing that a road should be made as far as Te Waimana, but no farther at present.

In reply to a question, Tamaikowha said he should be very glad if the Government would send a medical man to vaccinate the children at Te Waimana after he returned from Ropata's meeting.

I have, &c.,

HERBERT W. BRABANT, R.M.

### No. 31.

TE MAKARINI and others to the Hon. the NATIVE MINISTER.

Hoki Marama, Ruatahuna, 9th June, 1872.

To the Government, to Mr McLean, and Mr Ormond.

Friends: Salutations to you both! The Urewera meeting took place on the 9th, and Arama Karaka, Tuhehu, and their young people were addressed by Hapurona, Mohi, Te Mauparaoa and their