

course of time. That any rations or presents the Urewera had received were from the general revenue of the colony, and that the Government would never claim land on account of them. I concluded by saying that I should leave the *tahas* at Ruatahuna until I had communicated with Mr. McLean on the subject.

On the following day the speaking was brought to a close. I attach hereto my notes which I took at the time, and take leave to make the following few remarks on the meeting and the feelings of the Urewera generally.

The speeches were all moderate in tone, and the tribe appear to be earnest in their desire to maintain friendly relations with the Government. At the same time, there is considerable distrust of the intentions of the Government towards them. They appear almost unanimous in their wish to keep roads, Magistrates, and other Government measures out of their boundary.

On other matters, such as renting land, and the question as to whether they shall ask Government to give them lots within the confiscated boundary, they are much divided; any meeting which the "Seventy" have on these questions always ending in disputes and confusion. In regard to this *Whitu Tekau*, it appears to me practically to differ but little from the runanga of any other Native tribe. The distinction that the *Whitu Tekau* was supposed to exclude the chiefs is really inoperative.

With regard to the confiscated line, the Urewera generally are in favour of acknowledging it, and petitioning Government to give them small lots within it,—Tamaikowha and Hira Tauaki being conspicuous as supporting this view; while a few, at the head of whom is Kereru, have imbibed, at Napier, Henare Koura's ideas, and wish other tribes to join them in engaging a lawyer to take the question of the confiscated lands before the Court of Chancery in England. The name of an Auckland solicitor I heard mentioned as being prepared to do this for them. While I told them that, in my opinion, they would waste money by such a course, I also assured them that an appeal to the Courts of law was a legitimate one.

The "Seventy" had matured a scheme, which they hoped would come to a head at their *hui*, to get all the tribes to join them in a sort of land league, to forbid the sale and leasing of lands, roads, &c.; but they appear to have nearly abandoned it as impracticable, as not only the tribes outside refuse to join them, but they cannot even agree about it among themselves. Rakuraku, Wepiha, Apanui, Paora, Kingi, and others are anxious to lease some of the Urewera lands. I think they are gradually gaining adherents among the *Whitu Tekau*, and I am inclined to believe that they will eventually succeed. The Urewera (like the Waikato) appear to be inordinately fond of rum, and some of them openly attribute their desire to lease land, to their thirst after ardent spirits. Of course, it can hardly be expected but that Europeans wishing to deal with them should take full advantage of this weakness.

I think the Urewera being so divided among themselves on the different questions, occasioned them to put off the *hui* from time to time, and that very probably it was a stroke of policy on their part to try to get Mr. Locke and myself to attend at different times, in order that they might compare our statements as to the confiscated line and the Government policy generally.

I observe the Urewera still use the religious ceremonies known as "Te Kooti's *Karakia*." It consists of singing selections from the Psalms, and saying prayers culled from prayer books. Taumata, of Maungapowhatu, held this service twice every day while I was at Ruatahuna.

I left on the afternoon of the 24th March, and managed, by having relays of horses, myself to reach Opotiki late on the evening of the 26th. A messenger came, I am told, after us, to say that Mr. Locke and the Ngatikahungunu were on their way up. I believe Rakuraku, Tamaikowha, and some other Natives returned in consequence.

I am greatly indebted to the friendly chiefs who accompanied me, especially to Wiremu Kingi, of the Ngaitai, for their doing so, and for the manner in which they represented the Government policy and matters generally to the Urewera.

I have, &c.,

HERBERT W. BRABANT,  
Resident Magistrate.

#### NOTES OF SPEECHES made at the NATIVE MEETING at RUATAHUNA.

March 23rd and 24th, 1874.

*Te Ahikaiata*: The subjects for discussion are—1. The confiscated boundary. 2. The union of Matatua. 3. The *Whitu Tekau*. 4. The forbidding of roads, leases, Magistrates, and other bad things (*mea kino*). The people who should be here to-day are not all here. Mr. Locke should be here, and Tareha. They have heard our discussion before about the line. Mr. Locke moved the line on the other side. He called this meeting. The object was to move (*hiki*) the line. We called the meeting for the 17th; everybody heard that. Then Tareha writes to put it off, that he and Mr. Locke may come. We consent to that. But if the Government told Tareha to get it put off, why did they not tell Mr. Brabant? What can we do? Mr. Brabant and Wiremu Kingi will not wait. If they urge on the meeting, we give in. They are agents of the Government.

*Mr. Brabant* explains that he is instructed to attend this meeting by Government. That he had come up on the day named by the Urewera. That he could not wait an indefinite time.