

Henare Pukuatua was the only chief of note among them. I was not present at the *korero* in the evening. Henare Pukuatua made the following speech:—

“Welcome the King, bring the word respecting the island, also the word relative to the people, support and carry the word of former days left by you (Wiremu Tamehana) with this tribe and that tribe, now then be strong; perhaps if you had followed my former advice and quietly worked the King movement, it would now be firmly established, but you did not follow that advice and have failed. Had you attended the opening of Tamatekapua, you would have known my feelings, that is the feelings of all the Arawa. When I was bearing the weapons of the Government against you my tears were flowing for you, now you are returning home, come and enter your ancestor's house, Tamatekapua.

Rewi replied:—“Your word is right, I am trying to follow out that principle. I am not come about land, but only to see the people, your chief Sir Donald McLean and I have made things smooth. A second word of mine to you is, cease from building these carved houses, they have been the cause of your selling your land to enable you to obtain money to pay the builders. The Europeans are not to blame, you are the parties to blame for selling the land, and then you turn and grumble against your masters for purchasing.”

Friday, the 14th, left for Matata, remained for two hours at Otamarakau where food was provided, no speeches were made. On approaching Matata a messenger was sent out to tell us that we would be welcomed by a volley of musketry, to be careful the horses were not frightened; on coming in sight a volley was fired; after being conducted to the house set apart for the visitors the following speeches were made:

Arama Karaka said,—“Welcome upon this the clear bright day, go and visit Apanui and his carved house, in the days that are past, you crawled about like a reptile, now I say welcome, go on your journey in peace.” All the speeches were of welcome.

Saturday, the 15th, left Matata and reached Omarutaranga where the party were requested to remain until Monday the 17th. Plenty of provisions had been provided for them. Omarutaranga is a village about two miles on the Matata side of the Wakatane river.

Sunday, the 16th, everything quiet.

Monday, the 17th, the party moved on to Whakatane, escorted by Omarutaranga natives; after going through the ceremony of first entering the house, they took possession as the guests. Tukehu stood up and welcomed the guests ending with a song.

Tukorehu, a Waikato chief, replied,—“I did not come to seek after the land, that is all in the hands of the Government, what I am come for is to see the people, for us to be seen by them and them to be seen by us.”

Te Meihana, (Ngatipukeko) said,—“Welcome, although the day you were invited is past, however, you are welcome. Come and seek for the words spoken when the house was opened by Sir Donald McLean and the Ngaiterangi, enter the house of Tahu (peace).”

Hori Kawakura said,—“Welcome Maniapoto to your house Matatua, the house that has been built for you and the Governor. You showed yourself obstinate when in the bush, nevertheless you are here at last, I have touched you with my greenstone (charmed him to Whakatane).”

Apanui said,—“Welcome Ngaiterangi, welcome Manga, I have nothing to say, the canoe ‘Matatua’ has been turned bottom upwards, who is the man that will dare to turn the bottom down, let her remain as she is with her bottom uppermost.”

Rewi replied,—“Thanks Ngatiawa for the welcome you have given us, yes for the welcome, given to the man that has been the means of making so many orphans among the people, and desolating the land, that is in the days we have passed over, as it is, I have nothing to say about the land, the land belongs to the Governor, what I have come for to-day is to see and be seen, we will talk about the land when the Governor and I have fixed a day.”

Tuesday the 18th, no talking. A telegram was sent to Sir Donald McLean, requesting that he would attend the meeting, also messages down the coast to Ngaitai and Whanau-a-Apanui inviting them to come and meet, all further talk was to be postponed until their arrival, or an answer returned.

Wednesday the 19th, nothing transpired.

Thursday the 20th, Hori Kawakura tried to get up a talk, by making the following speech: “Welcome my young relative, this is not the first time you have visited this district. When I was quarrelling with Whakatohea about the possession of Ohiwa, the Government came to make peace, I would not listen to it, it was you the King (alluding to Wiremu Tamehana) that made the peace, that I listened to. This is another word of mine, if you (Manga) wish that the troubles should cease at this place, I am willing (*i.e.* the selling and leasing of the land, and quarrelling among ourselves), the land that is now in my hands I will hand over to you.”

Manga replied: “Friend I have not come to discuss land questions, your tongue is like that of a European, my tongue has hairs at the tip, I have not yet learned to speak correctly, my tongue is hairy like that of the Tui, this is the word, it is right that the good of the Island should be looked to, we have not reached the principal point as spoken by Christ, ‘love your neighbour as yourself.’”

Friday the 21st.—In the evening the following speech was made by Tiopira, viz.—“I will tell you my evening thoughts; hold fast to religion and the law. We have two different people sitting with us, the King and the Governor, what I say is this, search for religion, let us return to our former faiths, Roman Catholic, Protestant, Hauhau, and all other religions.” There was no reply to this speech.

Saturday the 22nd.—No talking.

Sunday the 23rd.—No talking.

Monday the 24th.—Tiopira spoke in the evening as follows:—“Invitations were sent on the 20th December last to attend this meeting, there is no one here but the King and Mr. Clarke, hold fast I say to religion. We must all forget about Waitara, the source of all our trouble. We shall be glad to hear if Mr. Clarke has anything to say.” To which I replied as follows:—

“Thanks for your welcome. I have nothing to talk about. I cannot help looking round the house for Ngatiawa (those from the Coast were not represented.) I was here when the house was first opened. Some