

Tuesday, March 30.

Wetini Mahikai (Tainui): My younger relative, welcome to Aotea, to Whaingaroa; come and see us, Waikato, the remains of what we once were; put an end to the division, let us be one as of yore. I agree to your talk of yesterday; let Waikato reunite in good works, if they will; I am there, and my March at Kawhia. Come out of the house of bondage. Let us learn that there are chiefs left to Waikato. Where are Waikato, the great name which was once heard of throughout the whole land? Their diverse opinions have been their curse; let us unite for good works. Are we not the remains of our ancestors?

Kewene Te Haho (Ngatihaua): Welcome, my son and grandchildren. You do right in coming to see us; your talk is good, follow it out, and we are with you; my chief has met you at Waitomo. Why should not I go to Kawhia? We are all Waikato. Te Kanawa and Pikia are the ancestors of the Kawhia, Waikato, and Muriwhenua; and Te Aho and Te Rangi are the ancestors of the Aotea and Raglan tribes. We are all of one blood, therefore your coming to us to save you is good and right. We will be one. Let the March be at Kawhia next year. Come out to us, and remain in our midst.

Te Awaitaia (Ngatihourua): Welcome. There is a saying, that it is better late than never. Had you listened to our advice formerly you would not have suffered what you have, but it is done now, and cannot be undone. We are glad you are here to see us and talk to us. Your word about being one for good works, is to my fancy; I will support it. We are all Waikato. Are there not present here the descendants of Kuri Huatahi, Te Awaitaia, Pohepohe, Muriwhenua, Te Kanawa, and Pikia? Where is there another Waikato? Your word is good. Speak—March next year, at Kawhia; I will call it there. Let it be so; at Kawhia the gathering of people this year.

Hakopa Te Kotuku (Ngatimahanga): Welcome, my son; welcome to Whaingaroa, to Te Awaitaia; come and join this Waikato to that. Come to join with us and the pakehas. I am rejoiced to see you; you have at last discovered that I possess the healing balm, without which you can no longer exist. When my profligate son returns to me, I will kill the fatted calf in honor of his return. Come, and join yourself to us and our good works. Do not keep aloof any longer. Let the next March be at Kawhia, where the Europeans wish for it; let it be made an occasion of rejoicing, as it will be a mixing of the two races. Come to us. We are what is left of Waikato. I cannot go to Te Kuiti: that is too far. I hear you object to Kawhia on account of its being too far for Manuhiri; if that is too far for him, why Te Kuiti is the same to me; I am as old as he is. I am big enough to have a March (name given to these meetings) at Kawhia next year. I will fetch Taupiri's remains, which you were fool enough to bury on a stranger's land.

Tawhiao: Welcome me, my parents. What you ask me and your grandchildren to do is too much. It is correct. Let a short time elapse in crying for your younger relative Waihuka; there are many years for you, Tuteamoamo. We will think it over every day, month, and year. The Maehe is to be at the Kuiti; this was my word to Te Makarini. I asked him not to slight it. He said what I asked was correct, but he did not consent, saying, No, at Kawhia. I will not say that is bad. No; I approve of that. Respecting what you say about my stopping with you, am I not with you? Do I not sleep with you, eat and live with you? What you say is true; hence my coming to see you. I shall return, and come back again. But at present I am much troubled about the illness of my daughter: had it not been for her illness, wives and children would have all been here, and you tired of entertaining us. If her illness is better I mean to go to Te Kuiti for a day; but if Te Makarini comes, then I go there post-haste, but I do not think he will come as he never promised. My fixed word (kupu tuturu) is that the Maehe shall be held at Te Kuiti. If our words are true (maku e whakahihi me whakaae: erangi he nui rawa), I will presume to consent to them, but they are very great (meaning, I presume, that he ought not to consent except in the presence of Manuhiri, and old chiefs).

No. 2.

The UNDER SECRETARY to OFFICERS in Native Districts.

(Circular.)

SIR,—

Native Office, Wellington, 6th April, 1875.

I have the honor, by direction of the Native Minister, to request that you will be good enough to send in the usual annual report on the state of the Natives in your District, before the 31st May proximo, in order that no delay may take place in printing the reports for Parliament.

I have, &c.,

H. HALSE,

For the Under Secretary.

No. 3.

Mr. S. VON STURMER, R.M., Hokianga, to the Hon. the NATIVE MINISTER.

SIR,—

Resident Magistrate's Office, Hokianga, 18th May, 1875.

I have the honor to submit my annual report on the state of the Natives under my charge in this district.

At the time of forwarding my report last May, a dispute had arisen between the Waima and Taheke natives with respect to the right to dig gum upon a piece of land called Rakauwahi, near Kaikohe. In June, the disputants, to the number of 300 and 400 respectively, took up arms and erected strong pas, and for a time there was every prospect of a serious disturbance taking place. Eventually they listened to the advice of their friends, and agreed that the matter should be settled by arbitration, and a final and satisfactory decision was arrived at by the arbitrators in September last.