

1875.

NEW ZEALAND.

THE HON. NATIVE MINISTER'S MEETING WITH TAWHIAO; AND
REWI MANIAPOTO'S VISIT TO BAY OF PLENTY.

(PAPERS RELATING THERETO).

Presented to both Houses of the General Assembly by Command of His Excellency.

No. 1.

TE NGAKAU HATEARERE to the Hon. the NATIVE MINISTER.

(Telegram.) [TRANSLATION.]
 To Sir Donald McLean, Auckland, Te Awamutu, 7th January, 1875.
 When do you come to Waikato. We are all waiting for you. Should you not come, send a reply to our telegram.

TE NGAKAU HATEARERE.

No. 2.

The Hon. the NATIVE MINISTER to TE NGAKAU.

(Telegram.) [TRANSLATION.]
 To Te Ngakau, Te Awamutu. Auckland, 7th January, 1875.
 Friend Te Ngakau, I have received your telegram. It is my intention to go to Waikato. I am leaving for Ngapuhi next week, and do not know how long I may be away. There are many tribes waiting for me to visit them. I cannot therefore say positively when I will be able to go to Waikato.
 DONALD McLEAN.

No. 3.

Major TE WHEORO to Sir DONALD McLEAN.

(Telegram.) [TRANSLATION]
 To Sir D. McLean, Auckland, Alexandra, 20th January, 1875.
 I am waiting for Takerei te Rau. I sent to Tawhiao confidentially to come to Kaipiha to meet you, and that Takerei should come also in order that we might make arrangements about my going to Waitomo to have a further talk, but Takerei has sent to me to say that Tawhiao urges that the meeting should be at Waitomo. Tawhiao is still at Te Kuiti because Teaho is very ill, it is said she is dangerously ill. I thought of going thither, but I fear that Manuhiri would complicate matters, for Tawhiao does not want me to go there. I sent a man this morning to fetch Takerei to see what could be done to arrange a place of meeting between myself and Tawhiao. What do you think?

WI TE WHEORO.

No. 4.

The Hon. the NATIVE MINISTER to Major TE WHEORO.

(Telegram.) [TRANSLATION.] Auckland, 21st January, 1875.
 Do as you deem best. What I desire is one day for Tawhiao and myself to see one another, either Te Kopua or Kaipiha will do, as they are places he is accustomed to visit, and his people are there. Should arrangements be concluded by you I will go thither to-morrow. Do you telegraph result that I may have due notice.
 DONALD McLEAN.

No. 5.

Major TE WHEORO to Sir D. McLEAN.

(Telegram.) [TRANSLATION.]
 To Sir D. McLean, Auckland, Alexandra, 21st January, 1875.
 Takerei has just arrived, when I hear what he has to say I will let you know.
 WI TE WHEORO.

No. 6.

Major TE WHEORO to the Hon. the NATIVE MINISTER.

(Telegram.)

[TRANSLATION.]

To Sir Donald McLean, Auckland,

Alexandra, 21st January, 1875.

Takerei's word is that Tawhiao said you should be requested to go to Waitomo, he can suggest no other place in the district at which to meet you. I replied in accordance with your telegram and proposed Te Kopua, as being one of the places he was accustomed to visit, but he would not accede to it. The subject to be discussed by you will be that of making arrangements for a future meeting; that is all that is intended by the invitation, and for you two alone to meet on this occasion. This is the message brought by Takerei, what do you think of it? There will, perhaps, be no further communication from them.

WI TE WHEORO.

No. 7.

Major TE WHEORO to the Hon. the NATIVE MINISTER.

(Telegram.)

[TRANSLATION.]

Alexandra, 22nd January, 1875.

SOME of the Hauhan chiefs are here, namely, Karamoa, Wi Kumete, Hapi, and Hamaka on the same matter of Tawhiao's invitation.

I endeavoured to ascertain from them whether there was any other reason for the invitation, they replied there was nothing besides what had already been communicated to me.

WI TE WHEORO.

No. 8.

The Hon. the NATIVE MINISTER to Major TE WHEORO.

(Telegram.)

[TRANSLATION.]

Auckland, 22nd January, 1875.

I WILL be leaving for Alexandra; on my arrival we will consider what is to be done. I shall be glad to meet Tawhiao at one of his numerous settlements, he can select one that is near, where we can have our meeting, perhaps there will be more talk afterwards. However you can arrange it.

DONALD McLEAN.

No. 9.

Major TE WHEORO to the Hon. the NATIVE MINISTER.

(Telegram.)

[TRANSLATION.]

Alexandra, 22nd January, 1875.

It is well, we can consider the matter here.

WI TE WHEORO.

No. 10.

Major TE WHEORO to the Hon. the NATIVE MINISTER.

(Telegram.)

[TRANSLATION.]

Alexandra, 23rd January, 1875.

TAKEREI and party returned to-day. Tiaho (Tepaea) died yesterday.

WI TE WHEORO.

No. 11.

The Hon. the NATIVE MINISTER to Major TE WHEORO.

(Telegram.)

[TRANSLATION.]

Auckland, 25th January, 1875.

MR. KEMP, Paora Tuhaere and myself leave by coach to-morrow morning for Alexandra. We go as far as Ngaruawahia the first day.

DONALD McLEAN.

No. 12.

TAWHIAO to the Hon. the NATIVE MINISTER.

[TRANSLATION.]

31st January, 1875.

FRIEND McLEAN,—

Salutations, do you come right on to Waitomo to see me.

FROM TAWHIAO.

No. 13.

Hon. NATIVE MINISTER to TAWHIAO.

Alexandra, 31st January, 1875.

FRIEND TAWHIAO,—

Salutations to you, I have received your letter of this day's date, it is well that we should have an interview. I will go to see you.

DONALD McLEAN.

No. 14.

MEMORANDUM by the Hon. the NATIVE MINISTER for the AGENT-GENERAL.

THE chief event of importance in connection with native affairs which has occurred during the past month has been the interview of the Native Minister with Tawhiao the Maori King, which took place on the 3rd and 4th of February.

The tone and demeanour of Tawhiao and of his principal chiefs and adherents afforded every indication of a desire to once more resume with the Europeans the friendly relations which had been interrupted by the war, and by the strict seclusion in which that section of natives had kept themselves during the past fifteen years.

Tawhiao frequently expressed his satisfaction at meeting the Native Minister whom he regarded as his Father's friend in past times, and often greeted him as such. At the first meeting it was not deemed advisable to do more than display a desire for friendly intercourse, and foreshadow certain terms, which the Government would be willing to agree to. With these Tawhiao seemed well pleased. The terms may be briefly stated as follows:—

- 1st. Tawhiao to exercise authority over the tribes within the district where he is now recognized as the head.
- 2nd. A certain number of Chiefs to be selected by him to assist him in maintaining order and repressing crime among his people.
- 3rd. The Government to support him in carrying on the duty which would thus devolve upon him.
- 4th. A suitable house to be built for him at Kawhia and certain portions of land on the Waipa and Waikato Rivers to be granted to him.

Tawhiao expressed himself satisfied with the proposals, and it is expected that he will before long assent to them and afford to the Government his co-operation and support, in preserving law and order among the tribes of Waikato and Ngatimaniapoto who recognize his influence and authority.

Auckland, 16th February, 1875.

DONALD McLEAN.

No. 15.

NOTES of SIR DONALD McLEANS' VISIT to WAIKATO in January, 1875.

HAVING been invited to an interview by Tawhiao, the Maori King, the Native Minister left Auckland on the 26th January, and on arrival at Alexandra was joined by several chiefs of importance from the West Coast, among whom were Hone te One, Te Wetini, and Hemi Nero te Awaitaia.

After a few days' delay, during which preliminaries were arranged, canoes were sent down the Waipa River by the King, under the charge of the chief Whitiora, to convey Sir Donald McLean up country, and on Tuesday, February 2nd, an early start was effected. The Native Minister was accompanied by Mr. Kemp, Civil Commissioner; Major Mair, R.M.; Mr. Bush, Mr. Davies, Paul Tuhaere, Major Te Wheoro, Hone te One, the Rev. Wm. Patene, Mohi te Rongomau, Hemi Matini, Te Awaitaia, and Te Au, and on arriving at the junction of the Mangakururua and Wairewarewa streams with the Waipa, the party landed and walked to Hauai, near Kopua, where breakfast was prepared. An indication was here seen of a revival of the interest taken by the natives in agricultural pursuits, as a large quantity of land was turned into wheat fields bearing good crops, the result of seed obtained by the natives in 1872 from the Government. Thrashing and reaping machines have also been procured by the natives themselves, aided by the Government, and a prospect exists of a greater breadth of land being laid down, the produce of which, increasing each year, will develop a trading intercourse between the Waikato settlers and the King section of the natives.

After breakfast, resort was again had to the canoes, which reached, at about three p.m., Otorohanga, the residence of the late Mr. Hetit.

Shortly afterwards a special messenger arrived to invite Paul Tuhaere, Major Te Wheoro, and the other chiefs, to proceed to Waitomo, and there take part in a "tangi" held over Te Paea, Tawhiao's sister, who had been buried only a day or two before. While this was going on, Sir D. McLean remained at Mr. J. Hetit's. On the morning of Wednesday, the 3rd, Paul Tuhaere and Major Te Wheoro arrived at Otorohanga, and informed the Native Minister that all was ready for the meeting, and the party started for Waitomo, where they were received with the usual cries of welcome, the women, headed by the old chief Tarahawaiki, waving their shawls and handkerchiefs. At the entrance of the settlement two of Tawhiao's principal chiefs, Takerei te Rau and Te Tuhi, came forward bare-headed, and with every show of respect, to escort Sir D. McLean to the place set apart for the visitors. Tawhiao was here, and after the usual formalities, part of which consisted in preserving a strict silence for some time, he stood up in front of the house and addressed the Native Minister as follows:— "McLean, salutations to you. Salutations to you, McLean. My word to you, inasmuch as I have now seen you, is this. Hearken, my word is this: the Pakeha who are living in the world, let them go back to the locality designated. If they should every one be removed from where they are now and be located there, I will follow, and will return to Waikato. That is all my word."

It was observed that Tawhiao was labouring under great excitement and emotion while making this speech, which, however short, was still a departure from his usual practice, as he had seldom been known to speak at any large Maori meeting, or to come out and personally welcome visitors. In such cases he had been in the custom of having a deputy to act for him.

After he had concluded, some Hau Hau chants were gone through by the persons immediately around him, and then the Native Minister spoke in his turn:—

"Friend Tawhiao, salutations to you; a welcome to me is not a new thing. In your father's lifetime he often invited and welcomed me; now that he is gone and you survive him it is right that you should do so likewise, more especially as I have come here at your request that we might meet and

talk to each other, which we are now doing in open day at the threshold of your house. Some portions of your speech I will not now reply to, as I have only just arrived and have had no time for consideration."

At the conclusion of this speech Tawhiao stretched out his hand and closed it, a Maori form of evincing satisfaction. A long pause now ensued, during which food was provided by the natives and brought up in neat baskets.

At about three p.m., Honana te Maioha, Tawhiao's cousin, came with an invitation for Sir D. McLean to go over to Tawhiao's house for a personal meeting, but Sir Donald McLean answered that in accordance with usual custom visitors were first met and made welcome by the parties who invited them.

After a short deliberation among the natives to whom this was referred, some of the chiefs from Tawhiao's side, Takerei te Rau, Ahipene Kaihau, Te Ngakau, Hone Wetere, and Tawhiao te Marara, came and shook hands with the Native Minister and party, and grouped themselves around him. Shortly afterwards Tawhiao, accompanied by his sister, Tiria, and her husband, Te Tuhi, came up to the tent where sat Sir Donald McLean, who rose to receive him, and, after shaking hands, introduced the officers who were with him. After the party had resumed their seats, another interval of silence followed, which was broken by Sir Donald McLean informing Tawhiao that he would be glad to hear whatever he had to say.

The reply was to the effect that all he desired was that an appointment should be made for the Governor and Native Minister to meet at the Kuiti. Sir Donald McLean suggested that Kawhia would be the best place, as His Excellency could come there in a steamer, which would be his home during the time which would elapse while the different subjects for discussion and arrangement were gone into.

After some consideration, Tawhiao replied that he would be at Te Kuiti. Here the discussion on that point ended, his cousin Honana intimating at the same time, through one of the officers present, that he believed there would be little difficulty in making arrangements agreeable to both parties. Sir Donald McLean then returned in the afternoon to Otorohanga, Mr. Hetit's. At an early hour on Thursday, the 4th, numerous Natives were seen coming along the road from Waitomo, and at about 10 a.m. Tawhiao came down accompanied by his principal followers. At his own request the meeting about to be held was to be limited to a few chiefs, and on his side the only persons present besides himself were his wife and sister, Takerei te Rau, and Te Tuhi. The officers with the Native Minister were Mr. Kemp and Major Te Wheoro. When these had met, the Native Minister asked Tawhiao to speak. After a considerable pause he once more submitted for consideration the question of the restoration of the confiscated portion of the Waikato. He said that on the concession of this the way would soon be clear for the adjustment of all other difficulties. This statement was put forward in a straightforward manner, and was evidently made in compliance with the wishes of the Tribe, as it would have been impossible for him to have avoided asking for the Waikato lands. Had he failed to demand them his action would have been regarded by his people as far too hasty a surrender of the claims they had so long kept up upon that territory.

Sir Donald McLean, in reply, complimented Tawhiao on his candour during this his first interview with him; but informed him in the most decided manner that the concessions asked for were impossible. He explained that the Parliament of the Colony, with the concurrence also of the Imperial Government, had long ago decided the question of taking these lands. On that point there could be no doubt; the lands had passed away from them and could not be restored. The Government, however, were prepared to meet him in his views for the adjustment of any differences. They would be willing to recognise him as the chief individual of his own adherents and tribe within the district where he now exercised authority, and would let him have a certain number of chiefs of his own selection to assist him in maintaining order and repressing crime. The Government would also build him a suitable house at Kawhia. With regard to land, the Government would be prepared to grant him some on the left bank of the Waipa, which had been recently purchased in anticipation of the present meeting, and some more on the left bank of the Waikato, which was still in their hands. Now that they had met at his invitation, he trusted that this visit was only the precursor of the friendly intercourse desired by all parties. He reminded Tawhiao that from the time of Captain Kent in early days, the Europeans had been protected by his father, Potatau, who had always remained friendly, until differences arose between the two races. On the conclusion of Sir D. McLean's reply, Te Tuhi, who seemed to be acting as Tawhiao's chief adviser, observed that the land, as well as the consideration of Tawhiao's proposals, were matters entirely in the hands of Sir D. McLean, and with him it rested to weigh the subjects. Tawhiao was then left alone with his party to consult. On re-assembling, he remarked that each day would bring forth some fresh thoughts, and that, having met and seen each other, other matters would follow. He further added—"Do not suppose that this is to be your last visit up here. No, it is not; the oftener you come up here to see us the better." Sir Donald then stated that there was no desire to press Tawhiao for a reply at present until he had ample time to confer with his people and consider the proposals now made. After partaking of refreshments, Tawhiao and his family remained till evening conversing more freely than usual, the reserve of the previous day having worn off, and he frequently expressed to the chiefs his pleasure at the Native Minister's visit, and at what had occurred during the interview.

On the Native Minister leaving for Alexandra the next day, Takerei te Rau, when wishing him good-bye, expressed himself as follows:—"E Ma (McLean), I have come to wish you farewell. I am going to the Kuiti; differences are now at an end. Tawhiao and you have seen each other, and the road is clear."

Thus terminated a meeting which cannot but be considered of great importance to the Colony in more than one sense. In the first place, it was the means of breaking down the barriers of seclusion behind which the Kingite section had for so long kept themselves, and it plainly showed that the feelings of these Natives had undergone a great alteration, and that their wishes were now for a state of peace and amity. Further, it set at rest the question which was of necessity to be propounded by Tawhiao, the restoration of the confiscated lands. The mere fact of the interview with Tawhiao has tended to give

a far higher sense of security to the settlers in Waikato, and the influence of such a meeting over Natives in other parts of the Island cannot but be powerful. The tone evinced by the Kingites throughout the visit, their deference to the Native Minister, and the emotion displayed by Tawhiao himself at the different interviews, are all evidences that a genuine anxiety to wipe away past differences prompted the invitation to Sir D. McLean, and that the King Natives were sincere in their expressions of desire to once more resume the footing of friendship on which they formerly stood with the Europeans.

No. 16.

On the 26th January Sir Donald McLean left Auckland in response to a direct invitation from the King to meet him. Arriving at Alexandra, he was there joined by several chiefs of importance from the West Coast, and among them, Hone te One, and Te Wetini. Paul Tuhaere, and Major Te Wheoro were also with him, all of whom had for some time shown much interest in the coming event, and had by their advice and assistance paved the way towards its accomplishment.

While at Alexandra several important preliminaries were arranged, and on Tuesday, 2nd February Sir Donald McLean accompanied by Mr. Kemp, Major Mair, Mr. Bush, Mr. Davies, Paul Tuhaere, Major Te Wheoro, Hone te One, Rev. William Barton, Mohi te Rongomau, Hemi Matini te Awaitaia, and Te Au, left Alexandra for the native settlement of Waitomo, Sir Donald and suite in two canoes sent by Tawhiao under the charge of the well known chief Whitiara; an early start was effected and the party landed at Te Kopua settlement, whence after walking through several wheat fields the seed of which had been originally supplied by the Government, on the recommendation and direction of the Native Minister in 1872, and which it appears has met with the ready acceptance of the natives, in so much that a very considerable breadth of land has been from that time laid down by them, for the reaping and gathering of which, they have obtained, through the agency of the Government, several thrashing and reaping machines, and the grain thus produced has been a source of valuable commercial exchange as between the storekeepers and the natives of the Hauhau sections residing outside of the confiscated land.

The party arrived at Otorohanga, the residence of the late Mr. Hetit, at 3 o'clock, where Sir Donald McLean was entertained by Mrs. Hetit's sons.

Immediately on disembarking a special messenger, the grandson of Takerei, named after the late Potatau, arrived for the purpose of inviting the native chiefs Paul Tuhaere, Major Te Wheoro, Rev. W. Barton to proceed without delay to Tawhiao's residence at the Waitomo settlement, where arrangements had already been made to receive these chiefs, for the purpose of carrying through (according to the native custom) the usual lamentations, consequent upon the decease of the late Princess Sophia, Tawhiao's sister, and known to the natives by the name of Tiaho. It is perhaps not generally known, that the alliances long and intimately formed between various sections of the natives, residing in Auckland, in Kaipara, and even as far North as the Bay of Islands, would bring together on this occasion, several influential chiefs, whose loyalty to the Government may be beneficially brought to bear upon those who hitherto have lived estranged from them and the Government.

The party on arriving at Tawhiao's residence were received with the usual formality under these circumstances, and the "tangi" proceeded in the usual way; Sir Donald McLean in the meantime remaining at Mr. Hetit's residence.

WEDNESDAY, FEBRUARY 3rd, 1875.

At an early hour, Major Te Wheoro and Paul Tuhaere were sent as a deputation for the purpose of conducting Sir Donald McLean and his party to Tawhiao's residence. At about 10 o'clock they reached the settlement, where a considerable party of natives had assembled, the usual welcome was given by Tarahawaiki and the women of the place who waved their gay colours in plaids and shawls, in honour of the occasion. As the Native Minister drew near, the chiefs Takerei and Te Tuhi were specially sent to meet and conduct him to the appointed place for his reception. There appeared to be a very cordial feeling prevailing on all sides. After observing the usual somewhat tedious formalities, when strict silence is recognized as one of the leading points of ceremony, Tawhiao at length arose and standing in front of his house, briefly addressed the Native Minister in the following terms:—

"McLean, I say to you welcome; I am glad to have this opportunity of seeing you; now let me say to you these few words: it is right that I should repeat the request already made that the Europeans should locate themselves within the lines already admitted by us as the true ones,—should they retire, I myself will follow and become as one of them. I ask this on behalf of my people, I leave this matter nevertheless in your hands." Immediately he finished this address the Hauhau chants were gone through by a few persons immediately surrounding him.

Sir Donald McLean soon after rose, and in reply, returned the compliments—while alluding to old associations connected with the memory of his late father Potatau who often welcomed him,—he briefly said that the question suggested by him would be one requiring some consideration, and to which he would not at present reply, but he would say this, that as at Tawhiao's own invitation he had travelled this distance, he felt pleasure in accepting the welcome that had been thus accorded to him, which was one of a special kind, surrounded with important considerations for the future well being of both races.

Tawhiao significantly acknowledged his approval of the Native Minister's speech.

This part of the programme was succeeded by a long interval of silent ceremony—in the meantime, the usual hospitalities were made by the resident natives, and "Kai" served up in neatly prepared baskets.

At about 3 o'clock in the afternoon, Honana te Maioha, Tawhiao's cousin, came with an invitation to Sir Donald McLean, to request that he would pass over to Tawhiao's "whare" where a meeting would personally take place.

The Native Minister without any hesitation expressed his willingness to pay Tawhiao a visit at his own house, but that in accordance with the etiquette of both Europeans and Maoris, visitors were as a matter of courtesy met by the host of the place they visited. A short time after Honana was again instructed to return to the visitor's party, of whom Major te Wheoro was the principal native leader, and with him to confer as to the most agreeable way of overcoming this little difficulty. After retiring some little distance they were joined by Takerei te Rau, Ahipene Kaihau, and Te Ngakau; after some little deliberation, it was agreed that this obstacle should be removed, which was followed very soon after by a deputation from Tawhiao's side, consisting of the chiefs Takerei te Rau, Ahipene Kaihau, Te Ngakau, and Hone Wetere and Tawhiao te Marara, came over and shook hands with the Native Minister, taking their position round about him.

In about half an hour Tawhiao himself accompanied by his only surviving sister Margaret, the wife of the chief Te Tuhi, advanced to the tent where Sir Donald McLean was seated, who rose on his approach and met him, and after shaking hands they were severally introduced to the officers of his suite. After seating themselves the usual ceremony of silence prevailed for some little time when, after exhibiting some signs of emotion, he addressed Sir Donald McLean in the following words:—"I have but one word to say to you which is this, appoint a time on which the Governor and yourself shall finally meet us at Te Kuiti."

Sir Donald McLean in reply said, "that Kawhia would be a more suitable place for a meeting with the Governor because it would enable His Excellency to come by water, and would moreover have the convenience of his own vessel in which to remain during the time occupied in discussing and finally settling the matter on which he desired to speak." After some consideration Tawhiao replied by saying that he would agree to reserve that point for more consideration, his cousin Honana intimating at the same time through one of the officers present, that he believed there would be little difficulty in making arrangements agreeable to both parties, and concurred with Sir Donald McLean in the proposal made by him, that any further matters would be better considered on the following day, which was unanimously agreed to.

At about 4 o'clock, Sir Donald McLean with his party returned to their own lodgings where they were met by Mr. Marshall, leaving Major te Wheoro and Paul Tuhaere to spend the night in conference with Tawhiao and his Hauhau chiefs. The chief Taonui of the Ngatimaniapoto tribe was present throughout the proceedings of the day.

THURSDAY, FEBRUARY 4th, 1875.

Early in the day a letter was received by Sir D. McLean from Te Wheoro, stating that Tawhiao would visit him at his own quarters, for the purpose of holding a quiet conference on the matter under review. At about 10 a.m. a procession made its appearance, when it was announced that Tawhiao was on his way down accompanied by his principal followers, including Takerei, Tiria Potatau's only surviving daughter, Te Tuhi, Te Ngahiri and all his children. By special request on Tawhiao's part, the meeting was to be as much as possible of a private nature—a request to which Sir Donald McLean readily acceded; those composed of his party consisted of Takerei and Te Tuhi, who are understood to be his confidential advisers, his sister and wife were also present; and on the part of the Government, he suggested that Major Mair, Te Wheoro, and Mr. Commissioner Kemp, should be included by Sir D. McLean in the conference. In the meantime, a considerable number of chiefs and Natives had assembled on the ground, representing different sections of the Hauhaus and friendlies throughout the district, and good order and friendly feeling prevailed on all sides.

The parties to the conference having met in the order above mentioned, Sir D. McLean invited Tawhiao to speak. After a considerable pause he submitted a question with which he opened yesterday's proceedings, for the further consideration of the Native Minister. The question as to whether the restoration of the confiscated portion of the Waikato could not be carried out so as to enable him to re-occupy the land, and referred at the same time to the abandonment of the military posts within those limits; observing also, that upon the concession of these points on the part of the Government, the way would soon be made clear for the adjustment of all existing difficulties, and the re-establishment of friendly relations with the Government. This statement was made by Tawhiao with much caution and candour, so different from the close reserve hitherto maintained by him, even during the public assemblies of his own people. The question thus put had evidently been thoroughly weighed by himself and advisers; and, judging from the opinions expressed by some friendly chiefs when briefly introduced on the day previous by Tawhiao himself, was one which it was impossible to avoid on his part without seeming to compromise the interests of his people as a body, and might apparently be construed as a hasty surrender of the claim they had hitherto advanced.

Sir D. McLean, while admitting the candour shown by this chief on this the first occasion of his interview with a member of the Government, delivered his reply in so decided a manner as to leave no doubt on the minds of all present that a concession of the kind was quite impossible, and explained that the Parliament of the country had, with the approval of the Imperial Government, long since settled the question; while at the same time, as Native Minister, he was prepared to do all he could to make such arrangements as were within his power towards bringing about and cementing relations which might be conducive to the interests and well being of both races. Sir D. McLean further intimated that, in the event of Tawhiao and party desiring to hold a location in the Waikato, he was prepared to offer him land on the Waipa, a block of considerable extent having been lately purchased by the Government, or to assist him in building a respectable house in Kawhia, where officers of the Government could more easily visit him, and thus help to preserve his influence as the head of his people, and as having in view the advancement and prosperity of the district, which could only be accomplished by a firm and last-

ing peace; and now that they had by his own invitation met for the first time, he trusted that it was the forerunner of that more friendly intercourse which seemed to be desired on all sides. With regard to the matter of the land, Sir D. McLean observed also that the first settlers on the Waikato had been introduced by his late father, Potatau, who had specially taken upon himself the care and protection of them, which was maintained by him and his people until the commencement of the Waikato rebellion. At the conclusion of Sir D. McLean's reply, Te Tuhi, who appeared to be acting as Tawhiao's chief adviser, observed that the land, as well as the consideration of Tawhiao's proposal, were matters held by him in his hand, and that it remained for him (Sir D. McLean) to weigh the subject as he might think fit. At this time Tawhiao asked to be left alone with his party to allow them time to consult. Nothing definite, apparently, was determined upon, as upon re-assembling, Tawhiao observed that each succeeding day would bring with it fresh thoughts, without compromising the Government or themselves on the present occasion. Sir D. McLean agreed to a quiet and attentive consideration of the matters in discussion, and to receive any written communication on the subject that he might be desirous of making. About two p.m. Tawhiao and all his family partook of refreshment with Sir D. McLean, and the party separated, leaving evidences of a more subdued and friendly feeling than has for many years past been witnessed between this section of the Kingites and the Government; leaving also an impression that they had at length to a considerable extent become reconciled to the occupation of the confiscated lands by the settlers, which, perhaps, after all, has been the cause of this long-standing grievance, but which time and a firm attitude on the part of the Government has now to a great extent dispelled.

On the day following, the Native Minister returned to Alexandra, Tawhiao being present to see him off, and thus terminated a meeting sought in the first instance by the King himself, the importance of which, whether viewed politically or in connection with the welfare of the settlers throughout the district, cannot but be regarded as one of paramount importance, and one which there is a good ground for believing may yet lead to results of a nature beneficial to the Colony as a whole, and of lasting importance to the settlers in the immediate vicinity of the Waikato.

H. T. KEMP.

No. 17.

The Hon. the NATIVE MINISTER'S Meeting with TAWHIAO at Waitomo and Otorohanga.

ON the 31st January, 1875, the Native Minister received a letter from Tawhiao, containing an invitation to visit him at Waitomo, situated about midway between Te Kuiti and the confiscated boundary. On 1st February, two canoes arrived in charge of the chief Whitiora (formerly Wiremu Kumete) for the purpose of conveying the Native Minister, and party to Otorohanga.

On Tuesday, the 2nd February, an early start (at 4 a.m.) was made from Alexandra, in the canoes which had to be poled, and in several places dragged over the shallows by ropes.

At the junction of the rivers Mangakururua and Wairewarewa with the Waipa River, the Native Minister, and party landed, walking overland, to Hauai, Te Tahuna's settlement (near Te Kopua) where breakfast was partaken of; while walking from the point of landing to Te Tahuna's extensive cultivations about a mile in length of wheat was passed through, being the fruit of the seed wheat granted to the Kopua and other natives in 1873 by the Native Minister. The cultivation of this cereal has gradually increased until it has reached its present extent, and no doubt the quantity of land cultivated will continue to increase annually.

Upon reaching Te Tuahu a stoppage was made for luncheon, and the party were joined by the following native chiefs who had come on horse back from Alexandra, Major Te Wheoro, Hone te One, Rev. Wi Patene, Hemi Te Awaitaia, and several others. At 3 p.m., the party arrived at Louis Hettit's, and Paora Tuhaere accompanied by the other native chiefs went to Waitomo, to tangi for Te Paea, Tawhiao's sister, who had died a few days previously.

On the morning of the 3rd of February, the Native Minister accompanied by Messrs. Kemp, Mair, Bush, Davies, Major Te Wheoro, and Paora Tuhaere, visited Tawhiao at Waitomo. When the party drew near, the usual cries of welcome were raised. Tarahawaiki first sung out by himself as follows:—"Haere mai nga wai e Ma e," after which the whole people called out, waving shawls, &c., "Haere mai e Te Makirini, haere mai na toku potiki koe i tiki atu ki te taha tu o te rangi," &c. On nearing the settlement two of Tawhiao's head chiefs advanced uncovered, and conducted the Native Minister and party to the awning erected for the strangers. After the usual silence had been observed, it was mooted that Tawhiao would come out and make a speech, this the natives assembled stated, was not his custom, in fact they said, there were two things which he never did, one was make speeches, and the other sit in the sun with his head exposed, on this occasion, however, he not only made a speech, but sat uncovered in the broiling sun for an hour, Tawhiao's speech was—

"Welcome Sir Donald McLean. Salutations to you, Sir Donald McLean. Welcome. My word to you is, listen, let the Europeans who are now spread over the world (probably Waikato) return to the place fixed upon for them. If they return to that boundary, I will follow them, and return to Waikato. That is all I have to say."

The Native Minister replied: "Salutations Tawhiao. It is not a new thing for me to be welcomed, your father Potatau who has now passed away was in the habit of welcoming me before you. It is but right that you should follow in the footsteps of your forefathers. It is right you should welcome me as I have only just arrived, and am now standing on the threshold of your house. I cannot at present reply to the other portions of your speech, as they require consideration."

After these speeches had been made food was supplied, and a very long silence ensued, which was at last broken by the advent of Honana Maioha with a message from Tawhiao inviting the Native Minister

to visit him at his house, this the Native Minister declined to do, intimating, that as he was a guest it was the hosts' duty to visit him first. This reply had the desired effect, and in a few minutes Te Ngakau, Hone Wetere, Aihipene Kaihau, and Te Marara came, and shook hands with the Native Minister and party; they were quickly followed by Tawhiao, who was accompanied by Tiria, his sister, Te Tuhi, and Takerei Te Rau. Upon their approach the Native Minister and party rose up, and received Tawhiao standing, Tawhiao appeared much overcome, and stood for a long time, at length he sat down at the Native Minister's side—another pause now followed, which was broken by the Native Minister who told Tawhiao, that if he had anything he desired to say to him, now was his opportunity. Tawhiao said yes "I am anxious that you, and the Governor should come to Te Kuiti shortly."

The Native Minister replied.—"It will be inconvenient for the Governor to travel to Kuiti overland to attend a meeting there—let the meeting be held at Kawhia, where the Governor can come in a steamer. If you and I can first arrange details, there will not be much for him to do, but confirm what we have agreed to, therefore I say let the meeting be at Kawhia, so that the Governor can be present at it."

Tawhiao replied almost inaudibly, "at Te Kuiti—at Te Kuiti."

The Native Minister—"I have already said, I consider Kawhia is the proper place, have it there, and the Governor will probably come. (After a pause). We will now retire for the night, so as to give you time to discuss matters with your chiefs, and to-morrow we will meet again." The Native Minister and staff then returned to Otorohanga.

During all the years that I have been in communication with the natives, I have never seen so much respect, and subdued feeling displayed as there was on this occasion, and one may justly infer that the very marked subdued appearance of the natives is an emblem of their sincerity.

On Thursday, 4th February, 1875, Tawhiao accompanied by his wives and children, and principal chiefs arrived at Otorohanga at an early hour in the morning, to visit the Native Minister. A long and friendly interview followed, Tawhiao expressing himself as being anxious to promote the welfare of the two races. He dined with the Native Minister, and appeared to have laid aside his reserve, and nervousness of the previous day. He conversed freely with the Native Minister, his demeanour, as also that of his people was unassuming, and respectful. Tawhiao expressed a wish now that a first meeting had taken place, that frequent communications and interviews should take place. The chiefs present on the occasion appeared greatly surprised at the extremely friendly and satisfactory termination of the whole proceedings, they apparently regarded them as the first link towards the reunion of the two races, at no very distant period.

Tawhiao upon retiring for the night shook hands with the Native Minister and members of his staff.

On the following morning Tawhiao returned at an early hour to bid good-bye to the Native Minister. The canoes started for Alexandra at 8.30 a.m., arriving there at 2 p.m. Tiria, Tawhiao's sister, and Ngahua his wife with her infant daughter accompanied the Native Minister to Te Tuhi's kainga below Te Kopua, where they landed.

On the following day, Saturday, the Native Minister and party left for Hamilton.

Raglan, 17th February, 1875.

R. S. BUSH.

No. 18.

Ko te haerenga o TA TANARA MAKARINI ki WAITOMO, kia kite i a TAWHIAO.

Arekahanara, 10 Pepuere, 1875.

I TE 11 o nga ra o Hanuere ka tukua mai e Tawhiao tana karere, hei tiki mai i a Meiha te Wheoro, kia haere atu ki Waitomo raua korero ai. No te 12 o nga ra, ka haere atu a ia, a Meiha te Wheoro me taua karere ano a Tawhiao, i te 8 o nga haora o te ata. No te 11 o nga haora, ka tae ki Waitomo, nga rangatira i reira, ko Tawhiao, ko Takerei te Rau, ko Whitiora, ko Wi Tara, ko Karaka Hiko. No te po ka haere a Tawhiao me Meiha Te Wheoro ki tetahi wahi motu ke, ki reira raua korero ai, ka putu te kupu a Tawhiao, kia karangatia a Tanara Makarini kia haere atu kia korero raua, me te korero mai ano i nga take, hei korero mana ki a Tanara Makarini, me te ki ano, e kore ia e pai kia haere mai etahi atu rangatira ki reira, me ka tae atu a Tanara Makarini. I te aonga ake o te ra, i te 13 o nga ra ka hoki mai a Meiha Te Wheoro ki Arekahanara ki te tuku atu i taua kupu tono a Tawhiao, kia haere mai a Tanara Makarini; otiia, tae noa atu taua kupu, kua rite noa atu te haere a Tanara Makarini ki a Ngapuhi, waiho ana mo tana hokinga mai. No te 20 o nga ra ka tae mai ia ki Akarana i tona hokinga mai i a Ngapuhi, no te 26 o nga ra ka whakatika mai ratou ko ona hoa, ko Te Keepa, ko Te Reweti, ko Paora Tuhaere, tae mai ki Arekahanara i te 27 o nga ra, i reira ka tae mai te tino reta a Tawhiao, he karanga mai ano, kia haere tonu atu a Tanara Makarini, kia kite i a ia, ka tae mai hoki te kai-kawe mai i nga waka e rua, me nga tangata ano hei hoe i a Tanara Makarini, ko Whitiora to ratou kaumatua, no te aonga ake o te ra i te 2 o nga ra, i te 4 o nga haora o te ata ka eke atu a Tanara Makarini i runga i aua waka, i kawea mai nei, ko Te Keepa, ko Meiha Mea, ko Puihi, ko Te Reweti, ko Paora Tuhaere; i haere hoki nga rangatira kupapa o Waikato hei hoa mo Tanara Makarini, i haere ma runga i nga hoiho, ko Meiha Te Wheoro, ko Wi Patene, Minita; ko Hone Te One, ko Hemi Matini, ko Mohi Te Rongomau, ko te tini atu o te tangata, kotahi te Pakeha i haere ma uta, ko Haihana Pereiha. Ka tae te tira o uta ki te Tuahu, ka tutaki i reira te tamaiti muringa a Tawhiao ratou ko ona hoa he whakatau mai ano, hoki tonu atu; ka tae mai hoki nga waka i a Tanara Makarini ma, tina tonu iho i reira. Ka mutu te tina, ka hoe te ara waka, ka haere ano te tira hoiho, kotahi maero te matara o te hoenga o nga waka ka tika atu a Tanara Makarini ma na uta, tae atu ki Otorohanga; i te 3 o nga haora ka tae katoa atu hoki nga waka; ka tae mai te karere a Tawhiao ma, kia haere atu nga rangatira Maori i taua ra ano, ka whakaaetia kia watea ai hoki te takiwa ki a Tanara Makarini, ka haere aua rangatira. Ko te tanghanga hoki mo Tiaho Te Wherowhero; ka noho a Tanara Makarini ma i te whare o Hone Ruihi. Tae atu te tini rangatira nei e uhunga ana, ka mutu, ka whakatika mai ko Takerei Te Rau, he karanga mo aitua; ka whakatika ano no tenei taha ko Paora Tuhaere mo aitua ano; whakatika mai no tera ko Wi Tarahawaihi mo aitua ano;

whakatika atu no tenei ko Hone Te One, whakahua te waiata, ka mutu ka whakatika mai no tera ko Tawhiao, whakahua te waiata, ka noho tera ; ka whakatika atu ko Mohi Te Rongomau, ka mutu nga korero i reira mo aitua, ka haere mai hoki tera ki te hariru, moe iho, ao ake te ra, ko te takiwa tera i whakaritea e Tawhiao, hei kitenga mo raua ko Tanara Makarini. Kua kiia noatia atu hoki e Tawhiao kaore ia e pai kia whai korero etahi rangatira i roto i to raua ra ko te Makarini, engari ma raua anake, kei whakararuraru i taua ra ; ka hoki atu a Meiha Te Wheoro me Paora Tuhaere, ki te arahi mai i a Tanara Makarini ratou ko Te Keepa, ko Meiha Mea, ko Puihi, me te Reweti, e haere mai ana tera, ka tutaki hoki ki nga rangatira Kupapa, e whakatau atu ana i a Hone Te One, Wi Patene, Hemi Matini, Mohi Te Rongomau. Ka haere tonu mai, e tawhiri ana tera, te Hauhau, “Haere mai ra e te Manuhiri tuarangi na taku potiki koe i tiki atu, ki taha tu o te rangi i kukume mai, e, haere mai.” Ka tatata atu ka whakatika mai nga kai arahi atu i a Tanara Makarini, Takere Te Rau, Te Tuhi Maioha ; ka tae atu ki te wahi hei nohoanga, he kareko hiiti nei, i hanga hei nohoanga ; noho tonu tenei me tera hoki, kaore e hamumu tetei me tetei, e rua pea haora e toru ranei haora. Ka whakatika mai a Tawhiao ki te whai korero, he mihi ki a Tanara Makarini i te tuatahi, koia tenei :—“E Ma, tena koe ; e Ma, tena koe ; korua ko Potatau ; e Ma, tena koe, taku kupu ki a koe, kotahi tonu, whakahokia mai a Waikato ki au, tae noa ki te wahi i tohungia (mo Mangatawhiri tenei kupu) ki te hoki mai, ko au kei muri ; ka whakatika atu au ki Waikato, heoi ano taku kupu. Ka tu atu ko Tanara Makarini, ki te whakahoki i aua kupu : “Tena koe, e Tawhiao, ka tika to karanga mai ki au, pera ano me te karanga a to matua ki au, i a ia e ora ana, e karanga ana ano koe i taua karanga a to matua ; taku kupu hei whakahoki atu i to kupu mo Waikato, e kore e ohoreretia e au te whakautu atu, engari me ata hurihuri e au o kupu.” No konei ka kapo mai nga ringa o Tawhiao me te tini rangatira, he pai no te whakahoki a Tanara Makarini i ana kupu ; mutu ana te korero i tenei haora, e rua hoki haora e noho ana, e haere mai ana hoki te tuku mai o te kai ; i muri o tena ka whakatika mai a Tawhiao, Takerei Te Rau, Te Tuhi Maioha, Hone Wetere, Te Ngakau Taonui, Arama Karaka, Te Ngarangara, Te Wi Panewaka, he haere mai tenei he hariru, ka mutu te ru, ka noho tahi a Tawhiao raua ko Tanara Makarini ; ka roa e noho ana, ka puta ano he kupu, na Tawhiao ki a Tanara Makarini, koia tenei :—“E Ma, taku kupu ki a koe me haere mai korua ko te Kawana ki te Kuiti.” Ka mea atu a Tanara Makarini :—“E Tawhiao, e kore e marama i au to kupu, engari a Kawhia hei kitenga mau i a te Kawana.” Ka mea a “Tawhiao engari a te Kuiti, kei reira te wahine me te tamaiti ;” (mo te tini o te tangata tenei kupu) pera tonu ta tetei ki Kawhia, ta tetei ki te Kuiti, roa noa raua e korero ana, me te whakarongo nga rangatira katoa, o maua o te Hauhau hoki, heoi nga rangatira i ngaro atu i tenei huihui, ko Manuhiri, ko Rewi ; mutu ana te korero o tenei ra ka hoki a Tanara Makarini ma ki Otorohanga ; ao ake te ra, ka haere katoa te Hauhau me Tawhiao ma ki Otorohanga, ki reira a Tawhiao raua ko Tanara Makarini korororo ai, kua oti tetahi ruma te whakarite hei korerotanga mo raua anake ; kua oti hoki te whakarite e Tawhiao he hoa mona ki taua ruma, ko Tu Tawhiao, ko Takerei Te Rau, ko Te Tuhi Maioha, ko Tiria Te Wherowhero, me te hoa wahine o Tawhiao ; kua oti hoki te whakarite he hoa mo Tanara Makarini ki taua ruma ano, ko Te Keepa Komihana, ko Meiha Te Wheoro, he mea tiaki taua ruma e te tangata i whakaritea, kei haere atu etahi rangatira ki te whakararuraru ; noho tahi ana a Tanara Makarini raua ko Tawhiao i te tepu kotahi ; ka timata ano e Tawhiao ana kupu ka mea. “E Ma, taku kupu ki a koe, kia hoki mai Waikato ki au, ko reira au ka whakatika atu ki Waikato.” Ka mea atu a Tanara Makarini :—“E kore e marama i au to kupu, e kore hoki e taea ahakoa tetei tangata, engari mehemea e whakaarohia ana e koe tetei tikanga e marama i to kupu, ara, ko taku ka mea atu nei ki a koe, ko nga mea e taea e au, ko etahi whenua i tenei taha o te awa o Waipa kua oti te hoko e te Kawanatanga, ko era e hoatu e au ki a koe.” Ka mea a Tawhiao, e marama ana, kotahi te mea i mahue (mo Mangatawhiri tenei kupu). Ka mea atu a Tanara Makarini :—“Me ata whakaaro e koe taku kupu, tetei ko koe ano hei whakahaere i tau takiwa o te taha ki a koe, ma Te Kawanatanga tetei wahi o to mahi e awahina, kia tau ai te rangimarie.” Ka mea a Tawhiao :—“E rite ana, kotahi ano te mea e takoto noa ana, engari me whiriwhiri koe i aku kupu, kei haere ke koe ki etahi atu whenua, ka korero tonu taua i enei takiwa e takoto ake nei, he kupu ano naku akuanei, apopo, a tahi ra (mo nga takiwa e takoto ake nei tenei kupu), engari me haere mai korua ko te Kawana ki te Kuiti.” Ka mea atu a Tanara Makarini :—“E kore e marama, engari mehemea i Kawhia, kia taea ai te haere mai o te Kawana i runga i nga Kaipuke.” Ka mea a Tawhiao, engari a te Kuiti, kia tahi ki nga wahine me nga tamariki, me whiriwhiri koe i aku kupu. He roa noa atu te wa i korororo ai raua, me te ahua pai noa iho o te noho, me te ata korero a raua, me te ahua pai hoki o nga tangata o roto o taua ruma, me te ahua koakoa ano o ratou ; heoi ano mutu ana te korero i taua ra, hoki ana a Tawhiao ma ki to ratou nei kianga, i te mutunga o ta ratou kai tahi ko te Makarini. Ao ake te ra, ko te ao tera hei hokinga mai mo Tanara Makarini ma ; ka haere mai a Tawhiao kia kite i te hokinga o Tanara Makarini, ka eke mai hoki nga tamariki a Tawhiao i runga i te waka o Tanara Makarini ma, me Tiria Te Wherowhero, Ahipene Kailau, e haere mai ana ki te Kopua noho ai, hoki katoa mai taua hui nei ; heoi ano ka mutu hoki te korero.

Ki taku whakaaro he timatanga tenei, e tutuki ai ki te pai mo to tatou motu e haere ake nei, he timatanga hoki tenei mo te korero a ngutu a Tawhiao, ki te Minita mo te taha Maori, ki to te Kawanatanga tangata hoki, he mea he rawa taua tikanga, ki ta ratou whakaaro i roto i enei tau kua pahure ake nei, ara, kia korero a Tawhiao ki te pakeha o te Kawanatanga pakeha noa iho ranei, he mea pakeke rawa atu taua tikanga, heoi i roto i te pai me te ata whakahaere a te Minita mo te taha Maori, na reira ano i taea ai enei mea kua korerotia ake nei ; whaihoki, ki te penei tonu te ahua me te whakahaere, tera ano tatou e kite i tona otinga, ano he ra e puta mai ana i te ata. I rongo au ki te tini o te tangata e whakamoemiti ana ki te whakahaere a te Minita o te taha Maori, ahakoa Hauhau, Kuinitanga ranei. Ko te tohu ano ra tena o te matau ki te whakahaere mo nga mea Maori, penei me te kiripaka te maro, ara, ehara i te mea e tauhou ana tatou ki a ia, mo nga tikanga Maori e kore ano hoki rawa tatou e taea e te tauhou, ahakoa matau ia ki to tatou reo, he tauhou ia ki nga tikanga, kia peheatea hoki te whakamoemiti ake ai i te ngawari o te tikanga, hei whakamarama i te ngakau pouri i runga i te motu nei.

Heoi ano, na te taringa i rongo, na te kanohi i kite, i tuhi atu tena reta.

The VISIT of SIR DONALD McLEAN to see TAWHIAO at Waitomo.

ALEXANDRA, 10th Feb., 1875.

ON the 11th day of January, Tawhiao sent his messenger to invite Major Te Wheoro to go to Waitomo and converse. On the 12th Major Te Wheoro and that messenger of Tawhiao's went at eight o'clock in the morning, and arrived at Waitomo at 11 o'clock. The chiefs there were Tawhiao, Takerei te Rau, Whitiora, Wi Tara, and Karaka Hiko. At night, Tawhiao and Major Te Wheoro went to a place apart from the others to talk there. Tawhiao expressed his word to invite Sir Donald McLean to come in order that they may talk together. He also spoke of the subject on which he would talk to Sir Donald McLean. He also said he was not willing that any other person of authority should accompany Sir Donald McLean if he came. On the rising of the sun on the 13th, Major Te Wheoro returned to Alexandra to transmit the word of Tawhiao inviting Sir Donald McLean, but on the receipt of that message the trip of Sir Donald McLean to Ngapuhi had been some time before arranged, so it was left until his return. On the 20th day of the month he arrived at Auckland on his return from Ngapuhi, and on the 26th he proceeded, accompanied by his friends, Messrs. Kemp and Davies and Paora Tuhaere, and arrived at Alexandra on the 27th. While there the formal letter of Tawhiao came inviting Sir Donald McLean to come and see him. A person also came with two canoes and men to paddle the same, to convey Sir Donald McLean. Whitiora was their elder. At early dawn on Tuesday, the 2nd, at four o'clock in the morning Sir Donald McLean embarked on board the canoes which were sent, together with Mr. Kemp, Major Mair, Messrs. Bush and Davies, and Paora Tuhaere. The friendly chiefs of Waikato also went as companions of Sir Donald McLean; they went on horseback; they were Major Te Wheoro, Revd. Wi Patene, Hone te One, Hemi Matini, Mohi Te Rongomau, and numbers of other people. One European went overland, namely, Serjeant Fraser. When the overland party arrived at Tuahu they met the youngest son of Tawhiao and his friends who came to welcome us; they returned at once. Then Sir Donald McLean's canoes arrived. They had dinner, and immediately after they proceeded by the canoes and on horseback. When the canoes had got one mile distant Sir Donald McLean and party proceeded overland to Otorohanga; at three o'clock they all arrived with the canoes. The messenger of Tawhiao arrived to invite the Maori chiefs to proceed on the same day. It was agreed upon, for it afforded more accommodation for Sir Donald McLean. Those chiefs then went, for it was the crying meeting for Tiaho te Wherowhero, and Sir Donald McLean and party remained at the house of John Hetit. When these many chiefs had arrived and had wept, when it was over, Takerei te Rau stood up and spoke regarding the dead. From the other party stood up Paora Tuhaere, and spoke also regarding the dead. Then stood up one of the other side, Wi Tarahawaiki, regarding the dead also. Hone te One then stood up and sang a song; then stood up from the other side Tawhiao, who sang a song; he sat down, and Mohi Te Rongomau stood up, which finished the speeches about the dead. Then the people of the place shook hands (with the guests,) after which all went to rest, and at daylight, or next morning, which was the time that Tawhiao had appointed to meet Sir Donald McLean, for Tawhiao had long before said that he was not willing that any other chief should speak on their day, that is his and Sir Donald McLean's, but that it should be for them alone lest that day be disturbed. Major Te Wheoro and Paora Tuhaere then returned to escort Sir Donald McLean, Mr. Kemp, Major Mair, and Messrs. Bush and Davies, who proceeded on their way, when they were met by the friendly chiefs who came out to welcome them, they were Hone te One, Wi Patene, Hemi Matini, Mohi Te Rongomau. As the guests went forward, the others, namely, the Hauhaus, waived their garments and welcomed them as follows:—"Welcome, guests from afar; 'twas my youngest son who brought you from the distant horizon; come along, welcome." On nearing the place Takerei te Rau and Te Tuhi Maioha led them, Sir Donald McLean and party, to the place set apart, which was under an awning of calico sheeting for them to sit under. Both parties remained silent, without any of them speaking, for about two hours, or it may have been three hours.

Then Tawhiao stood up to speak, and welcomed Sir Donald McLean. He first said,—“Greeting to you, McLean; greeting to you, McLean, to you and to Potatau. McLean, greeting, my word to you is one (request) alone. Give back Waikato to me, extending to the place which was pointed out (meaning Mangatawhiri by this). If it is returned I will be after it, I will go to Waikato; that is all I have to say.” Then Sir Donald McLean stood up to reply, and said,—“Greeting, Tawhiao, it is appropriate for you to welcome me the same as your father welcomed me when he was living. You are also expressing the same welcome as your father did. My word in reply to your word about Waikato is I will not hastily reply, but I must maturely consider your words.”

Then Tawhiao and a number of the chiefs extended their hands, being pleased with the manner of Sir Donald's reply to those words. The speeches were finished that hour; they then remained two hours, the food having been brought. After that Tawhiao, Takerei te Rau, Te Tuhi, Maioha, Hone Wetere, Te Ngakau Taonui, Arama Karaka, and Te Ngarangara, that is Te Wi Panewaka, came forward to shake hands, and Tawhiao and Sir Donald McLean remained together. After they were together for some time, Tawhiao spoke to Sir Donald McLean, and said, “McLean, my word to you is that you and the Governor come to Te Kuiti.” Sir Donald McLean replied, “I am not quite clear about your word; rather let Kawhia be the place for you to see the Governor.” Tawhiao said, “Let it be at Te Kuiti, for there are the old men, the women, and the children. This discussion is for the many of the people.” They continued, one saying for it to be at Te Kuiti and the other at Kawhia, for some time, while all the chiefs were listening, we and the Hauhaus as well. The only chiefs who were absent at this meeting were Manuwhiri and Rewi.

The talk on this day being ended, Sir Donald McLean and party returned to Otorohanga, and next morning all the Hauhaus and Tawhiao and party went to Otorohanga, where Tawhiao and Sir Donald McLean conversed, a room having been set apart for them to talk in alone. Tawhiao had arranged to have certain friends in that room, who were Tu Tawhiao, Takerei te Rau, Te Tuhi Maioha, Tiria te Wherowhero, and the wife of Tawhiao. Sir Donald McLean had also arranged to have certain friends

in that room, who were Mr. Kemp, Commissioner, and Major Te Wheōro. The room was guarded by persons appointed for the purpose, lest any other chief should enter to interrupt them.

Sir Donald and Tawhiao were sitting at the one table, and Tawhiao commenced his words, and said :—

“McLean, my word to you is let Waikato be given back to me; if this is done, I will return to Waikato.” Sir Donald McLean replied, “Your request is not clear to me, for neither I nor any other person can comply with it; rather make some reasonable proposal which is within my power to grant. There are some lands on this side (left bank) of Waipa which the Government have purchased. These I can give you.” Tawhiao said, “It is quite clear; but you have omitted one thing (this word was in reference to Mangatawhiri).”

Sir Donald McLean said, “Let you consider carefully my word another is for you to be the administrator of your district in matters pertaining to you, and the Government will uphold you in a portion of the work in order that peace and goodwill may be established.”

Tawhiao said, “It is settled. There is but one other matter left alone, but you consider my words—Do not you go to other lands, we two will constantly talk in these parts in the future. I have words to say to-morrow, and the day after, (this meant for times in the future) but you and the Governor must come to Te Kuiti.” Sir Donald McLean,—“That is not clear, but if it were at Kawhia it would be convenient for the Governor to come in a vessel.” Tawhiao said, “Te Kuiti is better, so as to be near to the women and the children, you consider my words.”

They were a long time conversing, and sitting in a friendly manner and quietly talking together, and the people in that room were friendly, and were in good spirits and pleased. That finished the talk on that day. Tawhiao and party returned to their settlement after they had partaken of food with Sir Donald McLean. The next morning was the day on which Sir Donald McLean was to return and Tawhiao came to see his departure. Tawhiao's young men manned Sir Donald's canoe, Tiria te Wherowhero and Ahipene Kaihau also accompanied them, they were proceeding to Te Kopua; then the whole party returned.

My opinion is that this is a begining out of which good will result for our island hereafter, for this is a commencement of conversation coming from the lips of Tawhiao to the Minister for Native Affairs, and a member of the Government. This was a very wrong proceeding according to their ideas in years gone by for Tawhiao to talk to a European connected with the Government or any ordinary European, this was a very firm rule with them. Suffice it in consequence of the good and patient administration of the Minister for Native Affairs, these things have been accomplished which are here related, therefore if affairs are continued to be administered, we will yet see the end of it like the breaking forth of the sun in the morning.

I heard very many persons expressing great admiration of the manner in which the Native Minister conducted these proceedings both Hauhaus and Queen natives, this is the evidence of his ability to conduct Maori matters, like unto a quartz stone his hardness—nor are we strangers to him in native matters, for we are not able to be overcome by a novice, although he may understand our language if he is unacquainted with the customs. How can we sufficiently praise the mildness of the arrangements to enlighten the dark hearts in this island.

Enough, the ear heard and the eye saw who wrote this letter.

No. 19.

Major MAIR, R.M., Alexandra, to the UNDER SECRETARY, Native Department.

SIR,—

Alexandra, 10th February, 1875,

I have the honor to report upon the late visit of the Hon. the Native Minister to this district.

Sir Donald McLean arrived at this place on 27th January, and on the 28th he received an invitation to meet Tawhiao at Waitomo, an extensive Waikato settlement, midway between here and Te Kuiti. This invitation merely coming from some of the chiefs was not noticed, but on the 31st Whitiora and Potatau Te Rau came down with a letter from Tawhiao and two well manned canoes for the purpose of conveying the Native Minister and party up the Waipa. An early start was effected on the 2nd instant, and in the afternoon the party reached Otorohanga where they were hospitably entertained by the sons of the late Mr. Louis Hettit, in the evening the chiefs Te Wheoro, Paora Tuhaere, Hone Te One, Rev. Wiremu Patene, Mohi Te Rongomau, Te Awaitaia, and Te Au went on to Waitomo—a mile and a half distant—to a *tangi* for the late Te Paea Tiaho, Tawhiao's sister, and next morning the Native Minister and his officers, viz., Messrs. Kemp, Mair, Bush and Davies, were invited to proceed to the place of meeting, upon arriving they were warmly greeted by the people headed by the chiefs Tarahawaiki, Takerei Te Rau, Patara Te Tuhi, Honana Te Maioha, Hunia Te Ngakau, Taonui and Raureti. After the usual pause Tawhiao emerged from his house and spoke thus—“Friend McLean, welcome! Welcome my friend. This is my word now that I have met you, listen, my word is this if the Europeans return to the place appointed, then will I return to Waikato, that is all!” The Native Minister replied, “Salutations to you Tawhiao! It is not alone by your invitation that I have come here, but partly in remembrance of the words of your father Potatau who has gone, what you have said will be duly weighed, it is not well to answer hastily, but it is right that we should meet thus and converse face to face!”

Tawhiao here made a sign expressive of approval, and shortly afterwards his cousin came to tell the Native Minister not to “misunderstand the tone of Tawhiao's speech,” meaning that what he had said about Waikato, really meant nothing! After this the chiefs came in a body to greet Sir Donald and in due course Tawhiao himself came and shook hands all round, he was evidently much affected upon meeting an old friend of his late father's, and at last after a long silence he asked if he would “come with the Governor to Te Kuiti!” The Native Minister replied that—“Kawhia would be a more fitting

place for his meeting with His Excellency who could come there by sea and with greater convenience." After some further conversation the Native Minister and party returned to Hetits.

Upon the next day, 4th February, Tawhiao accompanied by his wives and children and several influential chiefs came to Otorohanga for the purpose of discussing with the Native Minister the terms of settlement. Upon this occasion he was distinctly given to understand that he must for ever banish the idea of being reinstated in Waikato, that even the Governor did not possess the power to return those lands that laws respecting them had been made by the Colonial Parliament and recognised by the Home Government, but that if he would pledge himself to use his influence for good with the tribes who own him as their head, he would be supported by the Government and assisted in maintaining a position befitting his rank. Tawhiao while admitting the reasonableness of the Native Minister's proposals and not being pressed for an answer preferred to consider the matter in all its bearings before giving a definite reply and the meeting came to a close. In the evening Tawhiao returned to Waitomo but reappeared next morning for the purpose of wishing the Native Minister good-bye on his departure for Alexandra. During the time that Sir Donald McLean and his party were the guests of Tawhiao and his followers the greatest cordiality and good feeling prevailed.

I venture to assert that this meeting of the Hon. the Native Minister and the so-called Maori King is one of the most important events in the entire history of our intercourse with the Maori people. It is true that during the last few years a good deal has been done in the way of reconciliation, but it was left for this meeting to bring about perfect cordiality between the Government of the Colony and a very prominent section of its inhabitants. Tawhiao's application for the restoration of Waikato was made to please his people and for his own credits sake, it was understood that such an application would be made, and the King party were quite prepared for the reply, it is no new thing for people of other races to ask for a great deal more than they are content to receive, and in such a case Maori honour is satisfied when it can be said that "the demand was made" even though made *pro forma*.

It was thought by many persons throughout the Colony that it was too great a concession when the Hon. the Native Minister accepted Tawhiao's invitation to meet him in the native country, and that such a step might prove a false one, but all who are acquainted with the Maori character will, I think, agree with me that when one great chief responds to the invitation of another to meet him within his own borders it does not accord with Maori etiquette that the guest should go away disappointed.

For several years it has been the aim of all the better disposed among Tawhiao's adherents to bring him face to face with either the Governor or Sir Donald McLean, indeed it has been regarded by them as the only solution of the difficulty, now that the desired object has been attained they view it in the light of a final peace-making, and look forward to a more settled state of things than has obtained hitherto.

Upon leaving Alexandra the Native Minister proceeded to Hamilton where he held meetings with Ngatihaua and arranged for the purchase of their interest in the "Aroha Block," and with Ngatiraukawa who laid several questions before him respecting the disposal of their lands, and in reply were informed that an officer of the Government would visit them shortly and arrange matters.

In conclusion I would remark that both races in Waikato, view with great satisfaction the results of the Hon. Native Minister's visit, and unite in congratulating him upon the success of his "policy."

I have, &c.,

W. G. MAIR,
Native Officer.

The Under-Secretary, Native Department, Wellington.

No. 20.

Major MAIR, R.M., Alexandra, to the Hon. the NATIVE MINISTER.

(Telegram.)

Alexandra, 22nd June, 1875.

MANGA has gone on to Kuiti. It was reported that great fault would be found with him by both Waikato and Maniapoto, and he has been waiting patiently; but not a word has been said as yet. Great importance is attached to his having taken my gun, and I am informed that it is to be carried round to the different settlements, even to Tuhua, and exhibited, additional importance from the fact of its being a Martini, and unlike anything that they have seen; and I cannot help remarking the buoyant, contented spirit which appears to pervade them now. It is a very great contrast to their attitude a few years back. Your meeting with Tawhiao and Manga's trip have a great deal to do with it. Marino, of Tuhua, came to see me yesterday. He is on a visit to Manga and Taonui, who are nearly related to him. He says that a great change has come over the King people lately, and that nothing but dishonest land transactions are likely to cause bad feeling. He says that Topine must not persist in his interference with Tuhua land, or Ngatiamaniapoto will ask Government to stand aside and then take up arms against Whanganui. It being his first visit I made him a small present in your name.

The Hon. Sir Donald McLean, Wellington.

W. G. MAIR.

LETTERS RELATING TO REWI'S VISIT TO BAY OF PLENTY.

No. 21.

Mr. H. W. BRABANT, R.M., Opotiki, to the UNDER-SECRETARY, Native Department.

SIR,—

Opotiki, 7th June, 1875.

I have the honor to report, for the information of the Hon. the Native Minister, that Rewi Maniapoto, the Ngatimaniapoto chief, and a party of about forty of his tribe, have just paid a visit to Ngatiawa, at Whakatane.

Mr. Hopkins Clarke having accompanied them, I conclude it is unnecessary for me to give any lengthened account of their proceedings. I may state, however, that I proceeded to Whakatane on May 17th, the day on which they reached that place. I met Rewi and the other Waikatos on the 18th. Welcomed them to the district, and assured them of the good will of both Europeans and Natives, and of our wish that a friendly feeling should be maintained. Rewi replied that such was also his wish. He further said that he expected to meet the Hon. Sir D. McLean at Whakatane, and if he had done so he should have a proposal to make to him about lands. He further said that he would talk to me about Whakatane lands. I replied that I was not prepared to enter into any discussion with him as to confiscated lands.

At Rewi's request I sent a telegram to Sir Donald McLean announcing his arrival, and on its receipt I sent the Native Minister's reply to him.

I had intended to see Rewi again before his return, but he left rather unexpectedly at a time when I was unable to leave Opotiki.

I have, &c.,

H. T. Clarke, Esq., Under Secretary Native Department,
Wellington.

HERBERT W. BRABANT, R.M.

No. 22.

Mr. HOPKINS CLARKE to the UNDER-SECRETARY, Native Department, Wellington.

SIR,—

Civil Commissioners Office, Tauranga, 17th June, 1875.

I have the honour to forward a diary kept by me during Rewi Manga's visit to Tauranga and the East Coast.

Rewi and party, numbering about thirty-five, arrived at Raropua (Te Puna) on the 5th May, in company with and under the escort of Major Mair; they remained there until the morning of the 7th, when they visited Papaunahi at Rangiwaia, where they remained the night. The speeches exchanged were merely complimentary. Manga said that his visit was for no political purpose, he was only going to carry out the words of Sir Donald McLean at the opening of Matatua (the house that had been dedicated to good purposes), he was going to see the carving work of Apanui's famous house, also the people Ngatiawa that came over in the canoe.

Saturday, the 8th.—Rewi and party came to Whareroa. Major Mair and myself attended the meeting; they were warmly welcomed by Hori Ngatai and his people. The usual complimentary speeches were exchanged. When I spoke I was particularly guarded, and confined myself to words of welcome. Rewi, in reply, alluded to my being on the Tokoroa survey; and, after he had finished, advanced half way from his party to meet me, and a most cordial shaking of hands took place. He led me by the hand to his own party. When food was prepared, I asked Rewi to accompany Major Mair and myself to Hori Ngatai's house, where dinner was provided for us, to which he consented, but said he would "*murū*" the house as it was an European one, and I had taken him in. After dinner he made good his word by wrapping Hori Ngatai's Mosgiel plaid round him, and told Ngaiterangi it was my fault for taking him into an European house. On resuming our talk, Hori Ngatai wanted to discuss matters relating to roads, survey, &c., referring more particularly to the Tauranga and Cambridge Road. Rewi at once brought matters to a close by saying that his object in visiting Tauranga was not to discuss roads, &c., that on some future occasion those matters would be talked about. I then gave Rewi an invitation to Te Papa, which he would not accept, on the plea that he had not spoken to Tawhiao on that point previous to leaving. During the evening the customary *haka* were performed.

Sunday, the 9th.—Rewi and party remained quietly at Whareroa, being well taken care of by the people of the place.

Monday, the 10th.—The party left early for Te Matapihi, where they remained that night. Nothing but complimentary speeches were exchanged. Here I sent Rewi a suit of clothes.

Tuesday, the 11th.—The party went to Maungatapu. Here Te Ranapia made a rabid Hauhau speech, in which he stated all present (Ngatihoko) were Hauhaus, and from this time forth they considered themselves the subjects of Tawhiao alone, to which Rewi did not reply, or allow any of his people to do so. He whispered to me that Ranapia was "*whakapatipati*," and asked if he was receiving a salary from the Government. I told him he was. He then said Ranapia was only trying to please him. There was no notice taken of Ranapia's speech, which caused him to be very much crestfallen.

Wednesday, the 12th.—The party moved on to Karikari, the last of the Ngaiterangi villages, calling on their way at Ngapeke, Ngatipukenga's kainga, where food was provided for them. On arrival at Karikari, the usual complimentary speeches were made. The Tapuika came in in a body from Te Puke, to do honour to their guest. On my return to Te Papa I was informed that Major Mair had received news from Waikato that required his presence there. I, therefore, at once prepared to accompany Rewi to Whakatane.

During Manga's stay in the Tauranga district his speeches were very mild.

Thursday, the 13th, our party left Karikari for Maketu, escorted by several of the Tauranga chiefs. There were very few of the Arawas at Maketu on my arrival, about thirty of the Ngatiwhakaue.

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

of the people appealed to the hills about Whakatane, to know if the house was built for evil or good, and the echo replied for good. You have all heard what Manga has said. 'The canoe is turned bottom upwards and she is to remain so; no one can turn the hollow part upwards of Matatua.' He has also told you, that his visit is to see and be seen. On his visit to the different Kaingas, he has avoided all vexatious questions, and I have done the same. The guest I have brought to you on my back is the descendant of ancestors of renown, and his own name has often been heard by you. I have nothing to talk about."

Manga replied—"You are right, Apanui, the bottom of Matatua is uppermost, no one can turn the hollow side up. I have heard you are going to build another carved house, do not build it, let this one satisfy you."

Hira Te Popo said, "Welcome Mr. Clarke. You have brought Rewi on your back, making the day bright throughout the island. The people of the Rahiti have not come to this meeting, because we have nothing to talk about; the talk was on a former occasion. The canoe is bottom upwards, let her remain so, the Governor and the King are now one." There was no further talk after this.

Thursday, the 27th.—We left Whakatane, and slept that night at Matata, no speeches were made.

Friday, the 28th.—We left Matata, and arrived at Maketu at about 3 o'clock, where the Ngatipikiao mustered in force to meet their guests, who were conducted to Matene Te Huaki's carved house. After the complimentary speeches, Te Pokiha and Matene requested that we would remain until Monday, and to which Rewi assented. During the evening the following speeches were made:—

Te Pokiha said—"Welcome man of evil, welcome the man that has been the cause of so many descending to the grave. Welcome on the peace made by my chief, Sir Donald McLean. Perhaps you will say you have come of your own free will, O! no, it is on account of peace having been established. You were invited to the opening of Tamatekapua; you did not accept that invitation. You accepted Apanui's invitation to Matatua, as it is it does not matter, you have entered our carved houses; my carved house is a granary, to store away the words spoken by me; as soon as they are spoken I wrap them in a fancy basket (Kete-whakairo) and lay it by among my treasures. Another word of mine is, cease from climbing that tall tree, and return to your old Christian religion."

Rewi replied—"Friend, the mistake was not mine. About the invitation to your ancestor's house, Tamatekapua, in your invitation you said, only the chiefs and men of knowledge were to come. Who knows how to create a man of knowledge, or create a chief? If you had acted like Apanui, and made no distinction between Chief and Commoner it would have been very different, it was on account of no distinction being made by Apanui that I have visited 'Matatua.' About the tall tree, none of us, European or Maori, have seen God. I perform my rites of religion according to my idea, and they are performed to the one great God that you perform yours to; your prayers are addressed to the same God as mine are. In respect to the King movement, you first suggested a King at your meeting held at Ohinemutu. At the time Potatau was proposed as King I had not joined the movement."

Rewiri (Ngatipikiao) said—"What you say, Manga, is correct. I was at the meeting held at Ohinemutu, there were two flags flying, the Queen's flag, and the King's flag, it was on that account that I went to Auckland to earn money for the purchase of powder. I brought down with me eighty casks. What made me forget the King was our quarrel with the Rahiti."

Matene-te-Huaki said—"Welcome, the evil man of days past; welcome in the bright sun shining over your head. Never mind if some have been beheaded on that road, the sun now shines over Tawauwau (peace)."

Te Pokiha said—"My friend, you have entered my carved houses, I shall now go with my tribe to Waikato, seeing that we have made peace."

Rewi Manga answered—"What are you going to Waikato for. Do not go now, there is a day not far distant when all the people will see Waikato." There was no further talk at Maketu.

Monday, the 31st.—Being wet, we remained at Maketu.

Tuesday, June 1st.—We started for Tauranga, I again invited Manga to come over to Te Papa. He assented, on the condition that the Ngaiterangi Chiefs should be there to meet him. Akuhata Tupaea, who was with us through the trip promised that they would be present. On reaching the Mangatawa road our party separated. I requested Akuhata to ask two or three from each *kainga* to come to Te Papa and meet Rewi.

Wednesday, June 2nd.—Early in the morning the boats from the different Kaingas began to drop in, and, much to my astonishment, I found that some three hundred Natives had assembled. At twelve o'clock I went with three or four of the principal chiefs to Maungatapu to inform Rewi that the Ngaiterangi had mustered, and were waiting for him at Te Papa. He rode over by way of Hairini Ford, coming along by the beach. On arrival at Te Papa he was received by waving of shawls in the usual manner, and conducted to the Native hostelry, where everything was provided for his reception. It was amusing to see the crowd of Europeans who were following and asking, "Which is Rewi?" I asked a few of the principal chiefs to remain with Rewi at Te Papa, the others were to go to their respective kaingas, with the understanding that they should meet again on the following day.

Thursday, June 3rd.—In the morning, when the people collected, I requested Hori Ngatai and some other chiefs to select some goods to the amount of ten pounds to be presented to Rewi on behalf of the Government, which was augmented by presents of their own. About twelve o'clock the articles were presented by Hori Ngatai in the usual manner. He congratulated Manga on his visit to Tauranga waters, and more particularly on his having entered his town. Pointing to a European looking on, he said my pursuits are the same as theirs; they do not molest me in any way. I have nothing to say. Welcome to Te Papa. In reply, Rewi turned to me and asked why I had brought him into the town? To which I said I had been told he refused to enter any of the towns; that he had entered the carved houses of the Arawa. I want you to enter my carved house on the hill, pointing to the Government Buildings. I have nothing to talk about. I have asked you here that you may see and be seen. After consulting with his friends he accepted my invitation to the Government Buildings. He was accompanied by a few of his own party and some of the Ngaiterangi. A few complimentary speeches were made in the large Native Room. I congratulated him on entering my carved house, that had been

reported to him by his Hauhau friends as being full of underground dungeons, where those obnoxious to the Government were incarcerated. Rewi replied that they were only tales, told to pass away the time; that he never believed any of them. Later in the afternoon he left by boat for Te Puna, leaving a few of his young people to follow in the morning with the horses. On my taking leave of him he said, "You have induced me to come into this town. I said I had done so, and that his name in future would be Rewi Wawahi Taone. He replied—"Very well. Telegraph to Major Mair to meet me at Cambridge, and if I get into disgrace with my own people for entering your town and carved house I shall blame you for putting me in." During the whole journey Hauhau prayers were offered night and morning.

I consider the trip and the fact of inducing Rewi, being the head of the extreme Hauhau party, to enter our towns and offices, to be a political success. Virtually the barrier (aukati) is broken. Throughout the journey Rewi and party thoroughly enjoyed themselves; they were shown every consideration and respect.

Apologizing for the voluminous extracts from my diary.

The Under-Secretary, Native Department, Wellington.

I have, &c.,
HOPKINS CLARKE.
