

greatest supporters this movement had. They had no doubt if the people would only give it a proper trial, they would soon learn that it was a good work, and stick to it.

"There was another matter which deserved grave consideration at their hands, viz. the education of their children. They were told that a school was in existence at Aotea; where is it? The nearest school to here was Karakariki. It was time the people of the West Coast exerted themselves in this matter; they could tell those present, that Sir Donald McLean and his Government would help them if they found them willing to assist; it was for them to say whether, in a few years time, when the children of other districts were Pakehas (Europeans) they would like to be called the ignorant people of the West Coast (te iwi kuare o te Hauauru). Friends let us take action in these matters at once."

Kewene te Hako, after a while, said: "This document which Te Awaitaia has read to you, has been in my possession since last July; but so long as Tawhiao drank, I did not see my way to introduce this movement here, as this is one of his kaingas. Now that I hear he has renounced spirituous drinks, I am bold enough to ask you to follow him, and assist me in suppressing drunkenness amongst the Maori people. I do not expect you all to decide to give up the evil waters at once, but take time to reason with yourselves, for those who do this before signing their names will be the *pou* (supports) of this teetotal scheme. The money that you have collected to-day is to be devoted to the purchase of agricultural machinery; whether it shall be a thrashing machine or something else, has not yet been determined. Tea is now ready; you are all at liberty to partake of the same without any further payment. This is the first Christmas; let us endeavour to have a better one next year."

Tawhiao, when paying his unexpected visit to Aotea about two months ago, met one of the Ruapuke settlers, who invited him to his house. Before accepting the invitation, he asked Hone te One whether the gentleman who was inviting him to his house was addicted to drink; upon being assured by Hone that he was not, he consented to go.

Since the above occurrence, I learn Tawhiao has publicly renounced strong liquors. When the people at Hikurangi were assembled in the whare where they had prayers, he—while prayers were being conducted—stood up in the middle of the whare and poured a whole bottle of rum slowly on the ground. No doubt his object in acting in this manner was to show to his people that his determination was a fixed and solemn one. Manuhiri is represented as being much opposed to drunkenness, and anxious for the suppression of the same. Tawhiao was expected to put in an appearance at the feast; he did not do so, being still inland.

A wonderful change has come over the so-called King Natives since you met Tawhiao at Waitomo—they are rapidly becoming a different people to what they were a few years ago. There is already a talk of a Christmas gathering taking place in Kawhia next year. The Natives of that locality speak very hopefully as to the opening of that harbour, an occurrence which Maneha and party are said to be in favour of. As to Whitiora, he says he feels himself getting old, and intends before he dies to gratify both you and himself by seeing a vessel trading to Kawhia; this he is determined to bring about shortly.

Altogether, I observe a much greater desire on the part of the Kingites to maintain a friendly intercourse than has hitherto been the case. This change in their demeanour no doubt is attributable to the acts of Tawhiao, and to his *panui* (proclamation)—already forwarded to you—published after the dissolution of the late meeting at Hikurangi, calling upon his people to "*tutakina nga he*" (discontinue evil), and support *whakapono*, *aroha*, and *atawhai* (religion, love, and kindness). He is expected in Kawhia any day now; his arrival has been looked forward to for some time past. Up to to-day he has not arrived.

I have, &c.,

R. S. BUSH,

Government Interpreter.

The Hon. Sir Donald McLean, K.C.M.G., Napier.

No. 9.

Mr. R. S. BUSH to the Hon. the NATIVE MINISTER.

SIR,—

Resident Magistrate's Office, Raglan, 8th January, 1876.

I have the honor to report, for your information, that I left here for Aotea on the morning of Tuesday, the 4th instant, returning on the evening of the 6th, in accordance with instructions received from the Resident Magistrate. The object of my visit was to recover the daughter of one John Moore, of Waipa. The girl in question, a half-caste, had run away with her cousin, a Maori. It was my intention upon reaching Aotea, if I learnt that they had crossed over to the other side, to communicate with Hone te One; but at Motakotako, I met Maneha, the principal Ngatimahuta chief of Te Taharoa, South Kawhia, and Mouhaere, head chief of the Patupo, from Te Kakawa. They asked me where I was going; I told them the object of my visit. They replied they had crossed over to the other side; stay here to-night, and we will all go after them in the morning. At daylight next morning we went in their canoe to Matakowhai, where Kereopa te Apa resides, and where the fugitives were.

Upon arrival, Mouhaere spoke to Kereopa as follows:—

Mouhaere: "Apa, probably you know the reason of this coming (visit)?"

Kereopa: "Yes."

Mouhaere: "What do you think about it?"

Kereopa: "What you and Maneha ask is correct; there need be no discussion about this, further than two words. First, if it has been improperly brought here, it must return. Second, if it has come in a proper manner we will consider it; but I understand it is an elopement, therefore say there is no standing room here for them."