

name to give weight in carrying out their own views. I have always acted on this, and have always found it correct. Probably this part of his speech may have a dual meaning; the above, as well as a desire to enter Parliament and have a voice in making the laws which affect his people.

During the afternoon of the second day Wahanui spoke, the only fresh matter introduced by him referred to this day being "the day for unloosening all the matters mentioned in Tawhiao's speech" [probably, day of forgiveness and settling]. That being so, he considered that Te Whiti and Tohu should be included, and they thought that they should be permitted to discuss Te Whiti's grievances with us. The speech and translation are attached.

The following day terminated the speech-making, and the tribes commenced to disperse.

Wahanui again spoke, but the only fresh matter he introduced related to their appointing one person to manage their affairs (literally one head, *hei omaoma i te takiwa*)—Tawhiao was to be that person, and the proposal to establish a Press.

About 3 p.m. Tawhiao awoke from his sleep, nearly free from the effects of drink, and made a speech, the translation of which is attached hereto, and closed the meeting. It will be observed, upon reference to it, that he spoke very strongly on the subject of nothing evil being tolerated or approved by him in the future; all of which he now trampled under his foot, never to rise again. He did this in consequence of a conversation which had passed between him and the Hon. Mr. Whitaker. This can only refer to Natives committing such acts as Winiata's, and then seeking shelter in the so-called King territory, and is his way of informing them that they must not expect any countenance from him. He again alluded to the removal of Parliament to Auckland, reiterating it more than once. He told the people that if Sir Donald McLean were alive he would have gone over to him, gone with him to Wellington, and ultimately brought him back with him as his adviser; and that if he meets any European who speaks as Sir Donald did "he will bear me off, and you will be powerless to prevent my going." He continued, "Let the future management be better than the best [his words being, *He mea ake naku kia tika rawa te whakahaere kia tika atu i nga tika katoa kia riro au, he mea naku tenei i taku mahunga tae noa ki taku uma*]. This is the sincere wish of my head and breast." He also desired that Te Whiti, Tohu, and Hiroki should be permitted to come and see him at Whatiwhatihoe, the same as those present. He further stated that he must go amongst his Europeans, and that they could not prevent him. He concluded by saying the Press was his: he wished them to support it.

It will be observed that the pomp and ceremony in vogue at the previous meetings were altogether laid aside on this occasion. There were no sentries round their camp, or an armed escort present during the time of meeting. The usual Hauhau prayers, hitherto used several times a day, and always after every speech Tawhiao made, were entirely abandoned during the whole time. Although amongst them every day I never heard their prayers once.

There cannot be the least doubt as to the pacific intentions of Tawhiao and his people; the idea of ever again resorting to arms seems to be unanimously abandoned.

The stoppage of leases, &c., appears to be only temporary; the object, doubtless, being to prevent further alienation of land until the King party have ascertained for themselves definitely how much land is left upon which no advances have been made. Having once accomplished this, I take it that Tawhiao desires he shall be consulted with regard to all lands within these districts, formerly ceded to Potatau, before they are put through the Court, roads made through them, leased, sold, or dealt with in any way. I believe when they have ascertained this, then all these forbidden things will be allowed; the stoppage being only temporary for the purpose above mentioned, and to give time to come to some understanding with the Government.

The road from Alexandra to the bridge over the Waipa, the bridge, and the request that the railway should be brought to Alexandra, are very great indications of Tawhiao's intentions as to the future. It can scarcely be argued that these things are to terminate at the bank of the river; such an argument would be contrary to reason, and certainly not in accord with facts, as two out of the three things mentioned are even now in a fair way of completion. Besides, this view is borne out by Tawhiao's persistent desire for nothing but good works, and also by Wahanui's statement of this being the day for the unloosening (a new era in fact).

It must also be remembered that, as a guarantee of his good faith, Tawhiao has ordered the re-occupation of Maungatautari, Pukekura, and Puahue; blocks of land which, since the murder of Sullivan, have been utterly useless to their European owners—in fact, in the occupation of the Natives. All these re-occupations he has confirmed, giving a document bearing his seal to the lessees. This seal was presented to Tawhiao by the Taranaki Hauhau prophet, Te Ua.

There is one case, however, of a lease in the Taupo country in which Topia is concerned, which is the best proof of the genuineness of Tawhiao's intentions. In this case it appears that a Mr. Walker some years ago leased this block of land, stocking the same, and occupying it. Topia, though he had signed an agreement to lease, subsequently refused to allow a removal of the wool and stock. Mr. Walker, having satisfied Tawhiao and his advisers that the transaction, so far as he was concerned, had been carried out, and the terms strictly adhered to, has received a document from Tawhiao confirming his lease for the remainder of his term; also another document addressed to the obstructing Natives, informing them that they must for the future abide by their agreement, and no longer interfere with Mr. Walker and his property. This document is given to Mr. Walker to show to these Natives in case they should doubt his word. Topia has expressed regret for his past conduct, and Mr. Walker will now be left in peaceable possession of his lease.

From the two boundaries laid down by Rewi, it would appear that it is his intention to leave to Tawhiao the sole management of the first, while he and his tribe retain that of the second, merely obtaining Tawhiao's consent as a matter of form.

The question naturally arises, how are these lands to be administered? In my humble opinion it would be a great mistake at the present time for the Government to attempt to undertake the management of these lands, which probably would prove distasteful to the Natives, and delay their being opened up; but I think they should be made strictly inalienable, except to lease for a term of