

to the settlement and see him. This we declined to do, and sent him a message that we would wait for him until 8 o'clock next morning, and if he did not arrive we would proceed on our journey, but as we were saddling up our horses a second messenger came requesting us not to proceed before visiting Rakuraku at the settlement. After a consultation with Te Whiu and another chief, Kewene, it was deemed desirable for Mr Gordon to go and see what Rakuraku wanted, as in the event of our not complying with his request we might be stopped in our progress further on.

On meeting with Rakuraku he remonstrated against our proceeding any further, and requested us to return, but he was informed that we were Government officers instructed to go to a certain place, that further opposition was useless as our determination was to proceed, and he, being in receipt of a pension from the Government, was called on to afford us assistance in carrying out the wishes of the Government. After some further remonstrance on his part he said he would stop the party from proceeding any further, but on conferring with Mr McAlister, the interpreter, he agreed to allow us to proceed to Maungapohatu on condition that the photographic apparatus belonging to Mr McKay, and Mr Gordon's compass and plans, were left behind. His wishes respecting the photographic apparatus were agreed to, and he sent his son to bring this down to the settlement from our camp. He also sent two men—namely, Paul King and another—with us to Maungapohatu to watch his hapu's interests, as he claimed certain rights in the land in the vicinity of the sacred mountain—Maungapohatu. He also stipulated that we should wait until next morning to give him an opportunity of sending the men with us.

We started early the next morning and found that we had lost nothing by putting in one dry day at the camp, as the track over the Pawairoto Hill is almost impassable in wet weather, owing to the steep and slippery character of the ground. On reaching the pa at the other side of the Pawairoto Hill, which is situated on the right bank of the Waikari Stream, the Natives protested against our proceeding, but they agreed to come on to Maungapohatu to a meeting which was arranged to be held to discuss our mission. We then crossed the northern branch of the Waikari stream, and travelled over a series of hills and rugged mountainous country to where another pa is situated about three miles from Maungapohatu. Here a meeting was held, and, after considerable discussion, it was arranged for us to go on to Maungapohatu and wait there until the wishes of the whole of the Natives were ascertained. It may be stated here that at every place we stopped we were treated in a kind and friendly way by the Natives, their objection not being to us personally, but to the character of the mission on which we were engaged.

On arriving at Maungapohatu we were quartered in a small weatherboarded cottage belonging to our guide, and here we anticipated that all our troubles would cease as we were at Tutakanahau's stronghold, where his wishes were supposed to be paramount; but as this chief was laid up with sickness at Ruatoki he was unable to be present, and was represented by his son. Our guide requested us next morning not to leave the house until the meeting decided what was to be done; indeed, at one time we considered ourselves as prisoners. The meeting occupied all that day and all night; and next morning we were informed that the meeting had decided that we could not be allowed to proceed any further, and wished us to return. Mr. Gordon told the spokesman that, as Government officers, we had a right to travel in any portion of the Queen's dominions, and in this all Native lands were included. We had been invited to come to Maungapohatu by the chief Tutakanahau, and on the strength of that invitation we requested to be shown the mineral lode referred to by him at the Ruatoki meeting of Natives with the Hon. the Minister of Mines. After considerable discussion and delay they met in council again, and it was arranged to send men to bring in the stone from the lode for us to take to Wellington to be analysed, and we were to wait a reasonable time for the men to return. As there were two opposing parties, two men were selected from each, and these left the same afternoon to obtain the stone. After waiting five days for the men to return we proposed to leave, but agreed to stay for another two days if a second party were sent out. Our guide, Te Waka, and another started, one of whom was to return the same night if they did not find the first party, but none of them returned; so, after waiting for two days as arranged, we left Maungapohatu on the 9th February, and arrived at Whakatane the next day.

Before leaving Maungapohatu Mr. Gordon wrote a letter which was translated into Maori and left at the settlement to be handed to our guide, Tutakanahau Tukua te Rangi, requesting him to bring the specimens to Whakatane on or before noon of Tuesday, the 12th February, and on production of the stone he would receive recompense as previously arranged. Should he fail to reach Whakatane by the time mentioned, he would find Mr. Gordon at Rotorua up to Friday, the 15th of same month. He did not come to either place within the time mentioned.

It might be well to remark that on our way down from Maungapohatu we met the old chief, Tutakanahau, in the gorge of the Waimana River, and he informed us that the lode of stone he wished examined was on his own ground, and urged us to get a fresh supply of provisions from Whakatane and return, and he would take us to the place; but we declined to do this, and arranged with him to procure the stone and deliver it to the Postmistress at Whakatane, who would forward it on to the Hon. the Minister of Mines, and the Government would pay the cost of transit from Whakatane to Wellington. This he agreed to do.

During our stay at Maungapohatu we were treated by the Natives in the most friendly way; indeed, the manly way in which Te Whiu, Te Waka, Hekeke, and others spoke on our behalf, and acted toward us, proved that there is many a noble quality in the Native race. That they are suspicious may be well accounted for, as it is probable that in many dealings with Europeans they have not met with the frankness they expected, and naturally had to use a certain amount of duplicity to gain their ends. Our experience of the Ureweras has led us to form a high opinion of these Maoris. At every settlement passed through we parted from them as the best of friends, and were urgently requested to again visit them. The parting with Te Whiu was that of old friends, and regret must be expressed that a want of knowledge of the Maori language prevented us from expressing in a proper manner our appreciation of the services he had rendered us.