

that the Governor told him that Mr. Whitaker would cut off his (Ti Ori Ori's) head on account of the prisoners escaping.

Afterwards, Mr. Fox asked him what did they run away for—were they ill used by the Pakehas?

Ti Ori Ori, indignantly: "No!"

Mr. Fox: "Had they not food enough?"

Ti Ori Ori: "Pooh!" (puffing out his cheeks, and indicating that they were bursting with fat).

Mr. Fox: "Weren't they starving for want of clothes?"

Ti Ori Ori: "No! where were all the things you gave them?"

Mr. Fox: "Did Mr. White beat them with a stick?"

Ti Ori Ori: "Kao!" (No!)

Mr. Fox: "Were they driven about like bush pigs?"

Ti Ori Ori: "Ah!" (bursts out laughing).

E. W. PUCKEY, Interpreter.

Appendix H 2.

STATEMENT of HEMARA as to Escape of Prisoners.

The prisoners commenced going ashore at Waikauri, near Matakana, on Friday night. Waikauri is on the sea side of Matakana. They landed at Tawhitu's Kainga. There were lots of Maoris there—Ngapuhis. On Saturday Reihana and Pomare came to Mahurangi to ask me to take Reihana to Kawau, and he accompanied them there on Saturday. In the evening they arrived there, and only saw ten men (Maoris). He asked them where the rest were; they said at Waikauri. He asked what did they go for? They said to "Escape." Hemara said, "This is wrong; if you had not been properly treated it would have been right, but as it is, it is very wrong." They answered, It is the fault of Tawhitu and Parata Mate, Ngapuhis, the latter lives at Kaipara, the former at Wangarei. Another chief who influenced them was Komene Matiu, he lives at Mangakahia. The ten men they found told them that after T. A. White left Kawau, Tawhitu, Parata, and Komene went there with ten others, and when they got there they spoke to the Waikatos.

Tawhitu got up and said, Hearken, I have nothing to say, all that I have to say is that it rests with you. After that he sang a song; on account of the song they knew what he meant. When he had done a Waikato stood up—"I have no thought. I was dead when your word came. You hold your opinion, I will hold mine." Then Parata stood up—"I salute you, Waikato, look at me; all of you come under my protection (or wing); one of my armpits belongs to the Queen, the other does not." Then he sang his song. A Waikato then stood up—"I have no wish to go; I had rather stay with the Government." Then Komene stood up and said, "Come to me, come, Waikato, to me!" and he sang his waiata. Then Waikato consented to go. This was shortly after I had left. On Friday night they commenced to cross—they crossed at night, and by Saturday night they were all across. In fact they must all have crossed on the Friday night, except the few they found there on Saturday evening. Hemara returned on Saturday night to Mahurangi, and on Sunday morning wrote letters to Kaipara to tell all the chiefs. The refugees are believed to be now at Putahi, on the Kaipara, close to Albertland. He does not know this for certain; believes it to be so, because the Ngapuhi chiefs named above live there. He then asked Reihana what was his thought. He said he thought he had better go back to Auckland. He (Reihana) then told the few Waikatos he saw that it was wrong, that they would all be killed; the Pakehas would overtake them, he added. As it is, I will go back and tell the Governor that you ran away. Though I should be imprisoned in Auckland what of that? I don't belong to you now. I have been set apart to go to Waikato or elsewhere on Government work. Your foolishness in hearkening to the words of these people is very great. You have been treated with great kindness and brought here. Reihana then turned to Hemara and said, we will go back. They then returned to Mahurangi, where they saw Pomare, who said, though these others have run away, I will take you to the Governor; if you are imprisoned all we three will be. When the Mahurangi natives heard that, they all agreed, and they came, and here they are.

They had two boats from this island, and some large boats of Tawhitu's. They made several trips he supposes.

Thinks they had not been badly used by the Pakehas in charge. Those they saw made no such complaint. Knows no reason for their going except the seductions of those three men (the Ngapuhis above named).

Thinks they must be starving where they are. They can have no food but roots. True, there are fish swimming about in the sea.

W. Fox.

Appendix I.

LETTERS from TIORIORI (while prisoner on board the Hulk) and others, relative to their Treatment. Auckland, January 6th, 1864.

Salutations to you all, all. This is sufficient greeting from such a thing as a slave. *Sister, our place is very good, and also the treatment we receive from our masters.*

If you send letters, send them to the Governor, and they will read them to us. This is another word of ours. Get your wheat on the Waikato reaped and thrashed out, and give it to Te Raihi to bring to us.

From TIRENI TIORIORI, and from us all.

To Patara, and to the Tribe at the Au o Waikato.

To PIRIPI,—

Maketu, December 15th, 1863.

Friend, salutations to you, and to you all. Great is our grief for you living there on board the ship. We have received a letter from Mr. Ashwell saying that he had seen you, and that his grief (pouri) for you was great, and he also said that your keepers were very kind to you.

Friend, keep quiet, that the day may be shortened, when God may show mercy towards us.

Friend, write us a letter, as we are going to Tamahere.

From HARETA.