

arrived at Taumata. I asked Ropata's wife whether it was reported any mischief was intended to us, she stated she would inquire; it was decided by the Natives at Oropi to write to the Hauhaus at the Taumata, and to inform them that there were surveyors then at Oropi; this letter was taken by Peter (Peter Grant); after about two hours' absence Peter returned, he did not get off his horse, but called out to the people to order the surveyors off at once. I and Ropata and another Native got hold of the bridles of the horses and at once went to give warning to the surveyors; although they were at dinner we warned them off at once, as we supposed there was danger from the Hauhaus. Mr. Graham got on his horse, Mr. Skeet asked me whether any harm would come to him if he remained? I told him decidedly to go, and not to remain; there was one man on foot who had gone a short time before; the surveyors then left. I remained to take care of the surveyors' property. About half an hour after the surveyors left I heard the report of a gun; the Hauhaus then made their appearance, twenty-four in number, advancing in single file; they had a flag flying in front of them; they were all armed. Mr. Graham's theodolite had been taken charge of by Ropata, at Mr. Graham's request; early in the morning (at dawn) Ropata's wife came to where I was stopping and brought with her the theodolite, she said that she dare not keep it any longer, as she was afraid of the consequences. At about eight o'clock in the morning a Native named Pomare came to inform me that the Hauhaus intended taking an article not specifying what. I directly suspected the theodolite was intended. I put on some food for myself, and then took the theodolite, a map, and a small bag containing some articles belonging to Mr. Graham and hid them in the bush. At twelve o'clock I fell asleep, at about one o'clock I was aroused by hearing voices, on looking up I saw about fifteen Hauhaus, they were all armed; our camp was surrounded, the Hauhaus, after a short time, went through some of their Hauhaus ceremonies. After their worship was concluded they pulled the tent down and ransacked the goods, they asked for the chain, they discovered the chain in a bag; they asked for the theodolite, I said it had been taken away, they did not believe me, but I persisted in saying it had been taken away some time previously; they then began to take possession of the different articles, the tin can that I had on the fire they made me take off and throw away the contents, they took the can away with them. I asked them to let me retain my own property, this they refused, they took everything away except a small piece of soap, which they derisively pointed to, saying "you keep that."

I followed them towards Oropi; they had not gone far when they emptied one of the bags of biscuits, just at this time a messenger arrived from Oropi to the Hauhaus requesting them to take back all the provisions to where the tent had stood, this was done, all the wearing apparel and blankets they took away with them; when they got to Oropi they overhauled the contents of the packages; they found two boxes of caps and some powder and shot. A Native named Kewene, who represents himself to be Tamaihutaa (a Native God) proposed to the other Hauhaus that my own personal goods should be returned, on the ground that I was a Maori, the same as themselves. They, after some argument, allowed me to take my own things. I selected my own bag, an opossum rug, and another bag belonging to a European, which I represented to the Hauhaus were my own property, they allowed me to remove them. The Hauhaus suggested that as there was powder, shot, and caps there must also be a gun, it was proposed to go and search for it, but fortunately the Native, Ropata, stated that he saw the surveyors take the gun away the day before; had they gone to search for the gun they would have doubtless found the theodolite and the articles I had hidden away; they carried off all the clothing, the fern-hooks, chain, &c., &c., leaving behind only the food. I am quite a stranger in this district, and do not know the names of the Hauhaus. I heard two of them addressed repeatedly as Ropata and Kewene. The Hauhaus party stated they were on their way to see Hakaraia.

The Hauhaus declared that if they had caught the Europeans they would have killed them, cooked, and eaten them. One of the Hauhaus gave it as his opinion that I ought to be killed, but it was opposed by the others.

Enclosure 8 in No. 45.

[TRANSLATION.]

FRIENDS, SALUTATIONS,—

To Puru, to Te Kuku, but to all of you. Oh, friends, salutations. Oh, tribe, salutations. Arise and go from the place where you are now residing, "for it is holy ground." Friends, flee inland to Ponotu.

Ngau-pari, a place at Te Puke,
1st March, 1866.(?)

From
TUPARA.

No. 46.

Copy of a Letter from Mr. MACKAY to the Hon. J. C. RICHMOND.

SIR,—

Ngauwahia, Waikato, 10th January, 1867.

I have the honor to inform you that I have received information of twenty-four men of the Ngatiporou tribe (of Mataora, near Katikati), having proceeded on to the confiscated block situated between Te Waimapu and Wairoa Rivers, Tauranga, with the intention of murdering the persons engaged in the survey of the same. It appears they were disappointed in their purpose, some friendly Natives having given timely warning to the surveyors of their danger, which induced them to leave the neighbourhood.

I have just seen the chief Tioriori te Hura, and several Natives of Ngatihaua and other tribes who were present at Waihou at the tangi for the late Wiremu Tamihana (W. Thompson). They tell me that several of the Ngaiterangi and Pirirakau tribes of Tauranga were at the meeting; also, Te Hira and his people from Ohinemuri (Thames). All present objected to the proceedings of the Ngatiporou in stopping the survey at Tauranga; "and ascribed it to the fact of the removal of the covering party of Militia (100 men) who acted as a guard to the surveying parties."

Te Moananui Wharaki, of Tauranga, said "as soon as he returned to his own place he would