

disposition to surrender themselves. To-day this was brought forward, but an occurrence which took place yesterday greatly changed the tone of the meeting from what I had been led to expect.

It appears that yesterday afternoon a young chief Te Pura, closely connected with the deceased Tomika te Mutu, and also related by marriage to the Pirirakau, went with his wife to Te Puna to see after some cultivations in that neighbourhood. As their canoe approached the shore Te Pura discovered a considerable body of armed Natives. Te Pura and his wife turned their canoe about to return to Motukoa, where all the Ngaiterangi were assembled. They were hailed by the party and requested to land; after some persuasion they did so, and found Pene Taka, Ngatiparu, and others there.

After the customary "tangi" in memory of Tomika, Pene Taka rose and said, "we are come for you, come inland with us. I warn you against remaining where you are; do not be discouraged on account of our failure. The god is not in fault, the fault was with us;" and much more to the same effect.

In reply to this speech Te Pura said, "I will not go with you; I do not believe in your god. I know that those who pretend to be the mouthpiece of the god have not done as they promised; instead of driving the Pakeha into the sea, you have fled before the Pakeha. I will not go with you. Rather do you come with me; return to your people, and give up fighting."

Pene Taka replied, "I will not go with you; I know the position in which I stand. I am one of those who made peace with the Governor; I made a declaration of allegiance to the Queen; but I have trampled on these, and I am not going in; nor shall Rawiri Tata, or any other man go in; rather than they shall do so they shall die at my hands. Nor will we allow any of the Ngaiterangi to come up to us for the purpose of taking us out. If they come out they must remain out, and not return; this is our law."

From Te Pura's report (and I see no reason to doubt its truth as he has a leaning towards the Hauhaus) it would appear that they do not show any disposition to come in.

Pene Taka said, "If the Ngaiterangi had any communication to make, to make it through Te Pura, as they would not see any one else, and for Te Pura to go inland and hear the matter discussed."

As Te Pura was leaving he was followed by Ngatuparu, who cautioned him against going to the Hauhaus party; as if he went out he would certainly be detained. Te Pura also obtained some information to which I will presently refer.

The report brought in by Te Pura greatly disgusted the Ngaiterangi, as they had been given to understand that the Pirirakau would only be glad of an opportunity of coming in. I informed the Ngaiterangi that I should be quite prepared to listen to anything the Pirirakau had to propose, and I would promise that it should be forwarded to the Government. That those in rebellion knew from past experience that the Governor did not wish to prolong strife: the door was always open. I owned that Pene Taka's case was a difficult one, and one which could be treated by the Governor alone. That I was sorry, from what had been related to me, to give it as my opinion that there was no disposition in Pene Taka and others to come in. But, under any circumstances, I would not discourage any attempt they might make to induce these foolish people to surrender, as the Government were anxious to spare life.

Te Pura gathered from the party that there was a strong force at Whakamarama composed of Pirirakau, Ngatiporou, Koheriki, Ngatimaru, and a few Waikatos. That it was not safe for any Ngaiterangi to go in the direction of Kaimai, as Hakaraia was either there now or would be there soon. His force is said to be made up of Ngatiraukawa, Ngaitamarawaho, Ngaiteahi, Ngatihaua, and Waikato. The party were anxious also to ascertain the force of Europeans and Arawas in this district, and also the number of Arawas at Rotorua, which seems to be almost a confirmation of the report that it is the intention of the hostile Natives to advance into both districts at the same time. I regret to say that it is almost impossible for us to obtain reliable information.

I have consulted with Colonel Harrington and Major McDonnell, and it is probable that an expedition composed of Arawas will be sent out to ascertain whether Kaimai, Te Kaka, or Paengaroa, are occupied in force by the enemy.

I have, &c.,

H. T. CLARKE,

Civil Commissioner.

The Hon. the Native Minister, Wellington.

No. 66.

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

(D. 354.)

Civil Commissioner's Office,

SIR,—

Tauranga, 12th May, 1867.

In continuation of my letter of 29th April (D. 346), I have the honor to report that Te Pura was prevailed upon by the Ngaiterangi chiefs to convey their letter to the Pirirakau Natives at Whakamarama. The object of this letter was to ascertain the feeling of the hostile party. With much reluctance Te Pura went to a place called Te Umo-o-Korongaehe. Here he came upon a party of the hostile Natives. The result of his meeting may be gathered from the enclosed statement.

On the 3rd a Native by the name of Ngakuku, one of the Ngaiterangi, was surprised and taken prisoner by a party of Hauhaus, headed by Kewene of the Ngatiporou. This man Kewene caught hold of Ngakuku by the hair of his head, and it is said was about tomahawking him, when a relation of the prisoner's, who was of Kewene's party, interposed and saved his life. His clothes were, however, taken from him. This matter has greatly exasperated the Ngaiterangi. The chiefs Moananui, Enoka, Hori Ngati, Hohepa, and others applied to me for arms, which I have supplied them. They are determined to spare no pains in obtaining the capture of these men, who are expected to return immediately. I have encouraged this as much as possible. There is a great deal of mystery about the movements of these Hauhaus, and I cannot by any means obtain information to be depended upon.

A Hauhaus named Ropi has addressed a letter to the assessor Te Kuka and myself, and states that