

King Tawhiao has called a large meeting, to which they have been invited; that the meeting is a very large one, at which all the tribes will be present. The writer of the letter states that it is their intention to go—men, women, and children, leaving behind only the old people who are incapable of travelling. From Rotorua and Taupo similar reports are in circulation. A Native named Hohepa Te Here, of Taupo, has just returned from Tokangamutu. He states there is a large gathering there now. The principal men said to be present were Tawhiao, Kerecopa, Rewi, Hakaraia, Te Motumotu, chiefs from Hauraki, Ngatiraukawa, Taupo, and other places, and that at the meeting it was proposed to attack both Rotorua and Tauranga at the same time, but that the meeting decided to leave Rotorua and give Tauranga their undivided attention. This report has been brought by Henare Pukuatua, and I give it for what it is worth.

Under any circumstances I have felt it my duty to recommend that an expedition be sent out, and if it is correct that only the old men and women have been left behind, that they be brought out to their friends on the coast, and that all the stocks of provisions of the hostile Natives be destroyed. I have given this advice believing that the safety of this place will be in a great measure secured by this action. It is probable that an expedition of Volunteers and Arawas will go out on the night of the 14th.

I have, &c.,

H. T. CLARKE,

Civil Commissioner.

The Hon. the Native Minister, Wellington.

Enclosure in No. 66.

Statement made by TE PURU of a visit to TE PIRIRAKAU.

TE PURU states that yesterday (30th April) I was persuaded by the Ngaiterangi chiefs to convey their letter, recommending the Hauhau party to surrender to Rawiri Tata and Penetaka. I did not go to Te Whakamarama, but to Te Ranga and Te Umu-o-Korongache, a kainga in the neighbourhood. There I found a party of about fifty men, they were made up of Ngatiporou, Pirirakau, Koheriki, and Ngatiraukawa. Rawiri and several others of the Pirirakau were at Whakamarama, where there is also a strong force, said to be seventy or eighty men. Rawiri was sent for. As soon as I arrived I laid my letter at the feet of Pene Taka, but he would not touch it. It was conveyed to the prophet Te Munu, a Ngatiporou. With his leave it was read aloud. Te Munu then rose and said—"The word of the Ngaiterangi is good, we agree to submit; but on this condition only, that they take a strong force to 'King Tawhiao,' under whose orders this work is being done, and oblige him to submit. If this is not done neither will we submit. You can take this answer back to Ngaiterangi."

Pene Taka then rose and said—"My brother, the Ngaiterangi word is good, but I gave you my answer the day before yesterday. I will not submit. You have already heard the word of Te Munu. That is our determination. We are not discouraged. We shall yet conquer. Our residence will yet be at the side of the sea, and we recommend you to come out. Should you refuse then stay away, bring us no more messages of peace. We will not listen to them."

I then replied, "I came here to listen to your discussion and to ascertain what your present feeling is. I have accomplished what those who sent me desired. You may think that you will conquer, but you said so before, and were driven away off your land. It will be so again. I will not come to this side. I am satisfied to take the consequences."

Kewene then jumped up in great excitement and said—"Return from whence you came, and should it so please you take your musket and fight against us. We will not go out. Return, return. Remain in your house but keep your ears open. Hauraki has risen—Waikato has risen—Taranaki has risen, and Wanganui has risen. This is truth. The Pakeha thinks he has crushed the Hauhaus at Rotorua, but you will soon know whether he has. Listen, listen, we will not be satisfied until our fires burn by the sea side. We cannot look upon the white skin. If they are driven away it will be well. Why do you come to make propositions for peace? Is that side tired? Have you had enough of it?"

Unaki, of the Koheriki, then made a violent speech in the same words as Kewene.

When I found they had made up their minds I kept silent. Soon after this Rawiri came. The Ngaiterangi letter was read to him. He replied in the same words as Pene Taka, he refused to submit, and nothing short of the destruction of the Pakeha would satisfy him.

"I am come, I will not hide it from you, to collect food. My day is not come yet, but it will come soon. My fire will yet burn at the sea side. Come here no more to invite us out, we will not go; and should Ngaiterangi wish to get any of their friends away, tell them not to go to Kaimai. There are men of other tribes there who know them not. We are prepared to fight. Waikato, Kawhia, Taranaki, and Wanganui have risen. If you have not already heard this you soon will."

Statement made by Te Puru before me this 1st day of May, 1857.

H. T. CLARKE.

No. 67.

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

(D. 375.)

Civil Commissioner's Office,

SIR,—

Tauranga, 12th June, 1867.

I have the honor to acquaint you that no demonstration of any kind whatever has been made by the hostile Natives in this district since the date of my last report, as per margin.

Shortly before the departure of last mail Hans Tapsell, with some of his people, volunteered to pay a visit to his relatives residing in the Patetere District, with the object of obtaining information and to endeavour, if possible, to ascertain for himself whether the hostile Natives were making any preparations for an attack, either upon this place or Rotorua. I requested him to do so if he thought it would not place himself or his people in any danger. On the 6th instant, Hans Tapsell returned to

May 29, 1867,
D. 365.