

my spirit was with my people far away. I had no interest in visiting strange places, or killing strange people. After crossing the Rangitaiki, Te Kooti selected fifty men to go ahead, and I was left with the main body. He went in the direction of a small hill, upon which was a place resembling a graveyard. We heard guns firing at Opepe, which sounded like the chopping of logs. On going we met Edward Baker running back, who said he was in pursuit of Pakehas who had escaped. I trembled and felt afraid. The advanced guard said that the Pakehas had been keeping a sentry, but on the rain coming had gone into their whares to feed. The fifty men then came on, and some of the Pakehas coming out had called out to them, "Ka pai te Arawa." The reason they thought them Arawa was, that Ke Kooti had on his silver-mounted clothes. [This was a coat given to a Ngatipukeko by Dr. Baker, and taken by Te Kooti when he got to Whakatane.] Te Kooti then told his men to fire, and the Pakehas were shot. I heard that one Pakeha escaped. He was fired at and hit, but got away. The first man who began to plunder the dead bodies was Karanama Moepuku. We slept that night in the tents of the Pakeha. When the sun rose we went to the garden, and fetched the Pakeha horses, when we went on to Hatepe. There I learned that Ke Kooti had written and left a letter at Opepe. Here also an old man of a distant tribe, Hoana, was caught and killed by Te Kooti's orders. In the evening 200 of the men were ordered to fire their guns in the direction of the island in the sea, for what reason I don't know; but I heard it was an offering to the god. At sunrise we set fire to the pa, the smoke of which was seen both at Turanga and Tapuacharuru. The firing of the volley was also heard. We left Hatepe, and went to a small island close to the shore, where was an unfinished church, and thence to Tauranga, where we found fifty men of Wirihana's. They had killed pigs and four cows for us. Here a messenger arrived from the King with a letter for Te Kooti. Te Kooti sent to fetch a Pakeha, who was building a mill. [Another prisoner states this man's name to be "Hopiri," a European.] This Pakeha arrived, saluted, and was well received by Te Kooti, who allowed him to take away his wife and child, who had been captured at Whakatane. He was told to remain at Tokano. He gave Te Kooti £10. I saw the money; it was paper money. [The other account says £7.] The people from different places had assembled at the kainga of Te Heuheu at Moerangi; so we went there, and were met by over 100 of the Tuwharetoa. The "ritenga" of Te Wiripo and other chiefs was to fight against the Pakeha; but of Te Heuheu I am not quite certain. I thought he was a Kawanatanga. Here there was a waiata sung, and after it the chiefs got up, and the words of all were to persist in the work of killing, of holding the land, and of destroying. These were the words of Wiripo and others, but not of Te Heuheu. He rose and said, "Welcome, the man from the land of the sunrise (Te Tairawhiti)." His words were good. He did not speak of withholding the land, or of persistence in fighting. I rose and spoke, as I liked the straight road Te Heuheu had taken. They brought us large "nuakuas" of preserved pigeons—there were 2,000 birds, many potatoes, and three cows. At sunrise Te Kooti again was glorifying his god (Whakamauamana). He then spoke to the people, persuading them to adopt his religion, and worship his Atua, to which Te Heuheu's people consented. He left this, and went round by the left of the lake, and reached Titirapenga, Hakaraia's kainga—Paraharaha is just outside this; and slept at a place near Tokangamutu. Thence we descended to Taupiri, where a Hauhau pole was standing. Our number was not over 200. When we reached Tokangamutu we were welcomed by the people, and guns were fired in our honor. While they were at prayers we sat by the King's house, a large raupo whare. There the assembly took place. There were 200 Waikatos present. Manga arose and sung a waiata. I forget the waiata. But he spoke to hold the land and keep up the fighting. In concluding, he handed Te Kooti a sword, by which he was to sever Mangatawhiri and Hangatiki (*i.e.*, to smite the Europeans from Hangatiki to Mangatawhiri). Te Kooti answered, "There is the sword; take it back. I will remain in front of the King. If he gives me the sword, I will take it; if not, let him keep his sword, and I will go elsewhere. The King is in the centre with his sword, and I on the outside."

In a few words, I will give an explanation of the reasons which led Te Kooti to Waikato. The purpose in view was to gather the tribes—the people of Wairarapa, of Wanganui, of Taranaki, of Tauranga, of Hauraki, and of Ngapuhi; then to consider and determine upon the method of striking the Pakeha until he should be hidden (destroyed out of sight). By the mouth of Tamati Ngapora came the answer to the words spoken by Te Kooti to the King's representatives, Manga and others. The answer was a refusal. The words were that the people did not consent to Te Kooti's proposals; that his purpose in coming amongst them was to lower their chieftainship, and to destroy their Atua; and that they would not bow down to his Atua. The King heard of the words of Tamati and Waikato, which were said to Te Kooti, and the King was wroth. He said, "Why did you not agree with Te Kooti? What are his crimes? You have plundered my dignity as King, and my name is now Matita (driven on shore), and Tamati is King. Therefore, let me bear the name of Matita (one of his ancestors). My duty is to rise in hostility against the Pakeha."

Te Kooti asked if there was not a Pakeha in correspondence with the King. The custom of this Pakeha was to be in opposition to the Queen. His name was Hakara Mihara, and he was chief of the Irish, of the French, and of the Germans. [Henare Potae informs Mr. Porter that this man's name is McLeod. It seems he has partly leased a large tract of land in Kennedy's Bay. This agrees with the Mataura Ngatiporou being the bearer of his messages.] These are enemies to the Queen, and said they would join Te Kooti. There were 1,500 of them in Auckland, and the same number in Hauraki and the Middle Island. He was with Te Hira, and asked him to concede the land at Ohinemuri to dig for gold, which would make the Government jealous and afford a pretext for his people to rise up against you. That concludes all the talk that I know myself in Waikato. It was after this that Te Kooti had a correspondence with that Pakeha. He was constantly urging Te Kooti to have an interview with him. After our leaving Tokangamutu some few men of Ngatiporou arrived from Mataura to Taupo, bringing powder and caps, with a message from this Pakeha. Te Kooti then wrote to him, and the letter was sent to the kainga of Hera Te Kaki. It was in consequence of the letter that the men brought the powder and the caps. They were sent back again. The King and Te Hira acknowledged Te Kooti, and consented to his god, and Te Hira wrote and sent presents of clothing. He wrote to Te Kooti, "Go and do your work. You are a man of labour. There are two men in the Island: one is a man of labour, and the other of idleness (*i.e.*, Te Kooti and the King)," and he added, "Ka tae ki te