

On the morning of the 4th, Hapurona and party arrived. They had been detained by the Arawa at Maketu, and the Ngaiterangi at Ohuki. They were hospitably entertained at both places, and were congratulated on having submitted to the Government. They were escorted to Tauranga by the Ngatiwhakaue chiefs Petera Te Pukuatua, Paora Te Amohau, and Rewi Tereanuku.

At their first interview with me they were not very communicative, which arose, I afterwards found, from the circumstance of a great number of Native spectators being present.

Hapurona said "We have come to give ourselves up, if for life, well; if for death, still it will be well."

He said that he had received my letter addressed to them, and left at Ahikereru when the expeditionary force returned from the Urewera country last year, but that they were unable to avail themselves of it.

Te Kooti, who appears to have been held in great awe by the Urewera generally, on account of his supposed supernatural powers, insisted upon their going with him to Taupo and Waikato, which they did. They, however, watched the first opportunity after their return to their own country, to separate themselves from him, and had now come to surrender themselves unconditionally.

I replied that the Government would be glad to hear that they had at last yielded to wise counsels; that we were aware that of all the tribes in the Island, the Urewera had not a shadow of grievance to complain of, yet they had taken part in every fight against us; that they had assisted Te Kooti, a man whose name was associated with the murder of women and children, but that the Government did not wish to destroy human life. All that had been done, was in the punishment of crime and outrage, which it was resolved should be put down, and the perpetrators thereof brought to justice. That the Government did not intend to confiscate any more of their lands, so that they had nothing to dread on that score.

Here I was interrupted by Hapurona, who said eagerly:—"You need not say any more, we are quite satisfied—your assurance regarding our lands is enough. Let me return to Te Urewera, and tell them what you have said. I do not promise you that they will surrender themselves; I do not wish to deceive you. But let me take your words to them."

From Hapurona's excited manner, I have been led to believe that the fear of the confiscation of their country has been one of the causes which has delayed the submission of the Urewera, and has been a matter of discussion amongst them.

Hoani Paiaka, a man of some importance connected with the Urewera, but brought up in Upper Whanganui, and related to Topia, said that what Hapurona had stated was correct. The Urewera had misgivings about their lands, and that when the question was discussed at the time Te Kooti was with them, he had told them that if they submitted not only would all the land be taken away, but that they would be removed to some other Island. Hoani suggested that our interview should terminate, and that a meeting of a more select character should be held on Monday, the 6th. To this I agreed.

They returned to Te Matapihi at their own request, as I could not obtain suitable accommodation for them at Te Papa.

On Monday, although a wet and boisterous day, Hapurona and party returned. Hoani Paiaka was principal spokesman, and gave a full account of Te Kooti's proceedings from the time of his attempted return through Taupo, on which occasion Hoani joined him. The full statement made by Hoani has already been reported by Captain Mair, and I need not repeat it again.

The conduct of the Waikato King party towards the Urewera appears to have caused great dissatisfaction. Hapurona states that, after the assistance they have rendered, and the losses they have sustained on account of the "King movement" from the first, they did expect that some attempt would have been made to overawe Te Kooti and give them an opportunity of detaching themselves from the man they so much dreaded; instead of which they (the King party) behaved like cowards and left them to their fate, and therefore that he and his hapus did not wish merely to lay down their arms, but to become "Kawanatanga."

Hoani stated that he left Te Kooti about the end of April; that he was with him during the fight at Waioeka, and was one of the picquet surprised by Ropata near Maraetahi; he escaped very narrowly being captured by the Whanganui. When the expeditionary forces withdrew, they came out of their hiding places to bury the dead; twenty-five men were buried on the spot, including old Hakaraia, and two Urewera were taken away to be buried at their own *Wahitapu*.

He states further, that Te Kooti is either at Te Pato, a tributary of the Waioeka, which takes its rise to the eastward, or at Te Wera, a branch to the westward; that Te Kooti had told him he would be found at one or the other of these places.

At Hapurona's and Hoani's earnest request, I wrote a letter to the Urewera, a copy of which, with translation, I herewith enclose.

Just as Hapurona and party were leaving intelligence was received that Wi Patene, Rangiaho, and the Patuheuheu had come in. They heard the news with evident satisfaction.

The fighting men who have now surrendered amount to fifty, and about eighty women and children.

In accordance with instructions left by the Hon. the Native Minister, the people under Hapurona and Hamiora, will be established at Te Putere, and the old chief Rangitukehu has given them permission to cultivate some of his forest land at Oheu, but I have declined to let them cross the Rangitaiki river. The Patuheuheu will live with their relations of the Ngatimanawa. The women and children taken by the Arawa last year, have been, for the most part, restored to their husbands and parents, in accordance with the promise given, or left at Ahikereru.

On my return from Rotorua, I was informed that Wiremu Patene and Rangiaho were on their way to Tauranga to see me. I carefully considered the subject, and decided to write to them and request them to return to Te Awa-o-te-Atua till they heard further from me.

I deemed it prudent to do so, on account of the report that had been circulated, and confidently believed, that Rangiaho was the man who murdered Mr Pitcairn at Ohiwa, but I am glad to find from enquiries made by Major Mair of Hira te Popo, the report is incorrect, and that the man who com-