

their land was being surveyed by the friendly Natives without their consent, with the intention of leasing it to speculators, and threats were made that the surveyors would be attacked. Under these circumstances I suggested to the Government that the survey parties should be requested to discontinue their operations, and was at once authorised to take the necessary steps to withdraw them from the Ngatiraukawa District.

Mr. Brissenden, Major Hay, and the persons who had entered into arrangements about the land agreed to stop the survey; and I feel much indebted to them for the manner in which they sacrificed their private interests for those of the public.

As Native affairs were in a very unsatisfactory state, it was thought advisable to remove the Armed Constabulary from road work, and bring them towards the frontier, ready for any emergency. Colonel Lyon, the officer in command of the district, did all that laid in his power to secure the safety of the settlers, with the limited force (less than one hundred men) under his orders.

On the 1st May, the friendly Ngatihaua chief Hakiriwhi te Purewa, returned from Te Kuiti. He reported that on the 29th April he met Hohepa Motuiti, and Hone Waiti Paekauri on their way back to Aratitaha from Maungamutu, where they had left Sullivan's hat, and waistcoat, in front of Tiaho's (Princess Sophia's) house. He said that he had seen Tawhiao, and his interview was of an unsatisfactory nature. Tawhiao excused the murder on the ground that he had forbidden all dealings with lands. Hakiriwhi pressed him to say what were his intentions about Purukutu, and he replied that "the question was for him to decide."

The information received up to this time was to the effect that the Waikato tribes were very undecided as to the course to be pursued about the murder, and that Rewi and the Ngatimaniapoto tribe strongly disapproved of it.

As no answer had been received to my letter to Tawhiao, Manuhiri, and Rewi, and the Government were desirous of obtaining, if possible, accurate information as to the state of affairs at Tokangamutu, I was asked if I had any objection to going there. I replied that "I was ready to go," and accordingly left Cambridge for Tokangamutu, via Alexandra, on the 4th May. On the 5th, I, accompanied by Hone te One, Native Assessor, Warana, a Native policeman, and Eruera Hororiri, a Ngatihaua Hauhau, started from Alexandra for Tokangamutu. On reaching Mangarangi, we met Te Tuhi (Patara), the King's brother-in-law, who was on his way to Hauturu, to request Tawhiao to attend the meeting then being held at Tokangamutu. After the usual greeting, Hone te One said, "Tuhi, I am going to Te Kuiti (Tokangamutu) with Mackay." To which he replied (haere noa atu), "go, as a matter of course." In order to prevent any misunderstanding, I said, "Te Tuhi, do not be deceived about my going to Te Kuiti; I am not now journeying on my own account, but am in a different capacity to that in which I formerly went to Tawhiao, at Pekanui. I went then on my own account, now I am going for the Government, to deliver a message to Tawhiao, Manuhiri, and Rewi. After some private talk with Hone te One, he replied, "Go on, take no notice of any one, if any person tries to stop you, do not listen; if any one invites you to stay at his place, do not hearken! Hone, go right on to Te Kuiti, and you and Mackay stop in the house you, Hone te One, recently occupied there." I may mention that on the same morning I had sent a messenger to Tawhiao with a letter, informing him that I was on my way to Te Kuiti. Te Tuhi arrived at Hauturu just after my letter reached Tawhiao, and told him that I was travelling to Te Kuiti with Hone te One, to which he said, "E pai ana" (all right). I had also sent two Ngatipaoa Natives, from Kihikihi, on the 24th, to acquaint Tarapipipi te Kopara, of Piako, with my proposed visit to Tokangamutu. He informed Manuhiri, who instructed Tana te Waharoa to write a letter to me to come if I liked.

We proceeded on our journey and no objection or obstruction was offered to our progress. On arriving at Te Uira, Wahanui and the Ngatimaniapoto invited us to have some food, and remain there for the night. This we declined, as Te Tuhi had told us "to go on to Te Kuiti." We therefore went there. Te Ngakau invited us to his house, but as the Ngatihaua were encamped in that neighbourhood, and they were the tribe to whom the murdered belonged, I deemed it advisable to cross the river to the house indicated by Te Tuhi. We accordingly went there. Tu Tawhiao (Tawhiao's son), Tana Te Waharoa, and Te Reinga (Manuhiri's daughter), and a large number of Natives came to see us. Tu Tawhiao ordered a tent to be erected for my use, and Hone Te One and Warana occupied the house adjacent, which belonged to Tawhiao and Te Tuhi. Te Reinga invited Hone Te One to go with me to Manuhiri's house, and he declined. I did not know this at the time or I would probably have accepted the invitation.

A rick cloth was speedily converted into a tent, and food was brought to me. A good many Natives came to talk in the evening, but, being tired, I went to bed at 8 p.m.; about 9 p.m., Tu Tawhiao, his wife Tiaho, jun., Tana Te Waharoa, Hote te Waharoa, and Te Huirama came and awoke me. We talked together until about 10.30 p.m. As the eastern end of the tent was open, and a land breeze blowing, Tu Tawhiao said "he would bring me a blanket to keep me warm." He did so, and left the tent. I awoke at six o'clock next morning. About 6.15 a.m. an old woman came to look after an axe, which had been used to drive in the stakes for the tent. She took it away and commenced to chop firewood close by. Immediately afterwards I heard a Hauhau religious service performed in the open space before the Runanga house, known as Te Kuiti. This struck me as being uncommon, as all religious ceremonies now take place in houses. Directly this ceased, I heard footsteps approaching the tent, but took no notice of them. I was lying on the ground on my left side, with my face slightly turned downwards. I had two shawls wrapped round me, Tu Tawhiao's blanket loose above, and over all a mackintosh, which prevented my seeing more of the Native than his feet, legs, and shawl round his waist, reaching to his knees, and a Native weapon, known as a "wahangohi," in his hand. I did not suspect that he had any intention of attacking me. He walked into the tent, as far as my knees, when I noticed him change the position of the weapon and prepare to strike a blow. Fortunately my right hand was outside the blanket, and when the sharp edge of the weapon was coming down in a slanting direction, about two feet from my head, I struck the pointed end with my hand, and thus broke the force of the blow. I, however, received a deep cut an inch and a quarter