

long, on the left temple, and a slight wound near the eye, lower down than the direction of that on the temple, the difference in line being caused by the turn the wahangohi got by striking it with my hand. My antagonist then placed a foot on the blanket on each side of my knees, which prevented my springing to my feet, and he attempted to give me the *coup de grace* by a straight up and down blow on the head. I had, however, got into a sitting position, and caught the weapon with both hands, when he attempted to wrest it from me, and to stick the sharp point into my stomach. Finding he could not succeed in this, he dropped it with his right hand and seized me by the hair, trying to throw me over. Thinking he had a tomahawk (I afterwards heard he had a whalebone club—"patu paraca"—in his belt), I caught his right hand by the wrist, at the same time relinquishing my hold of the wahangohi, and seizing him by the left wrist. I then held him fast by both hands, and called out that "I had been struck with a taiaha." A Native named Parawhenua rushed into the tent, followed by another named Tokangamutu, and immediately afterwards by Hone Te One and Warana. The Native was dragged from the tent, making ineffectual attempts to strike me as he was taken away.

I had a loaded revolver in a holster in my despatch bag, and it was a fortunate circumstance that it was not at hand, for had I shot the man my life would not have been worth anything. The Natives came round in large numbers, and told me that my would-be murderer was named Ruru, and belonged to the Ngatitainu hapu of Ngatimahuta.

I hope I may be excused for having been thus minute in my description of the attack on myself, but so many garbled and distorted versions have been circulated that I feel it is due to the Government and myself to give a clear and straightforward account of the whole affair. After Ruru was taken away to Manuhiri, Rewi Maniapoto rushed up to where I was standing beside the Mangaokewa Stream, washing the blood from my face, and said, "I am Rewi. Come with me. If I wanted to kill a person I would do it openly, not in this manner." He then turned to the people and said, "Do not slay me in this manner." He then tied my towel as a bandage for my head, and I accompanied him to his house. As I went through the settlement I heard some of the people saying, "Let Mackay kill Ruru." I said, "No; let Ruru be tried by the law; death is not the punishment for an assault." After Rewi had cut the hair from my head around the wound, we went to a large house filled with Ngatimaniapoto. Rewi said, "I am called the bad man, but this is the work of Waikato. This is the house of Tawhiao. Had this European been killed on the road it would not have been so bad as this—this is real murder. The Maoris would call this a murder." I said, "Do not make much of this business." Rewi answered, "You had better return to Alexandra, I will conduct you safely." I replied, "I will not go back until I have delivered the message entrusted to me by the Government to Tawhiao, Manuhiri, and yourself." Rewi said, "Neither Tawhiao, Manuhiri, or myself can speak to you, because you have only by good fortune escaped from our weapons." I replied, "As I am alive my blood is my own; had I been killed it would be that of my people." Rewi then went to Manuhiri. On returning, he said, "You had better stop here with me. Waikato are in a very unsettled state and might kill you." I answered, "I will remain here with you." We then had some breakfast, after which he addressed Ngatimaniapoto, and said, "My name is Mackay. We are all Mackays. I am a fighting man, and a bad man, but I would not kill a man in my house. After a man comes to my place and sleeps in it, I could not kill him." He continued to make sarcastic remarks about the conduct of the Waikato tribes generally.

Hauauru Poutama sent to the Ngatimaniapoto at Te Uira, and told them "to arm themselves to take revenge for the attack upon me." Subsequently I heard that the plot to murder me had been arranged in the Kuiti Runanga house by Nuku, Kiwi, and Maneha, and about eighty of the Ngatimahuta Tribe, on the night of the 5th, and four men, Ruru, Tana, Puru, and Te Roia, were appointed to kill me. The religious service in the morning was to give them zeal and strength for their duty, but the three latter objected to perform it, as they said "they had no cause of quarrel with me." During the day (6th) three demands were made by the Ngatimahuta to Manuhiri to be allowed to kill me. Rewi Maniapoto got very excited about their persistence, and sent Hone Te One to Manuhiri to tell him to keep Maneha and Kiwi quiet, or he would not be answerable for the consequences. He then addressed the Ngatimaniapoto and Ngatituwaretoa as follows, viz. :—

"At the time of setting up the King, I objected, because I saw that there could not be two chiefs for one house, or two captains for one ship. I said, let us fight the Europeans, and if they kill us all, let them take our lands. I accordingly went to fight at Waitara. Before going, my elder relation, Potatau, said to me, 'Rewi, you are the descendant of a murderer, Tukorehu (the Maori Cain), we are now Christians, and if we fight we must cease from the evil ways of our ancestors; there must be no murder committed. I was known as a bad man, the descendant of a family of murderers. I, the man of evil, consented to the word of Potatau. I thought the days of committing murder had gone by. Through the first Taranaki war, I and my people fought fairly, and committed no murders; and the very men who asked me to forbear from murdering people, now commit murders themselves. If they desire to kill people, why do not they do so openly? These are the acts of Waikato, the people who deprecated murders. Todd, at Pirongia, was the first. The European (Lyon) at Kihikihi, near Orakau, was the second. Laney, struck with the taiaha, the third. Sullivan, the fourth; and, but for fortunate circumstances, you, Mackay, would be the fifth. My people only committed one murder—that of Mr Whitely, the missionary. I was not aware that they intended to do so. Had I been acquainted with their intentions, I would have prevented it. I subsequently remonstrated with my people, and they said, 'peace had not been made, it was an act of war.' I said, 'if this is war, there shall be no recurrence of it;' and since then my people have remained quiet. When Todd was killed, I used my influence to get the murderers given up, and I was not attended to. Murders still take place, and I strongly object to such proceedings. I say, if you desire to kill men, fight. I carried on the war at Taranaki. I fought the Pakeha at Te Mauku, Waiari, and Orakau, and I think they will admit I did so fairly. I originally urged war with the Europeans, but I was not the one to give it up. I said let us all die, and then the Europeans can have our country. The Waikato, on reaching Maungatautari, said, 'let us leave off fighting the Pakeha.' I went away disgusted. I never made