

Kereopa also states that Tapihana's word expressed in the letter of Hone te One, already forwarded to you, *re* killing of Pakehas, is purely his own opinion, and one not generally believed in. He also tells me that Tawhiao will not come to Kawhia unless he can be accompanied by 300 men, amongst whom will be Te Kooti, Nuku, and Purukutu. After this he goes on to say, "When you hear of their arrival, *kia tupato* (be watchful), as I do not know whether their intentions are evil or good; but as we know the three persons named to be murderers, it is absolutely necessary that you should be prepared for the worst. Should I hear of anything further, you may rely upon my letting you know."

You will observe that although he states that Tapihana's opinion is one not generally believed in, yet his warning would make it appear that he at any rate entertains some fears, and holds views somewhat similar to Tapihana. Kereopa has the character of being a staunch Kingite, yet at the same time he is said to be a straightforward, honest fellow. I have always found him so myself, so also has the Resident Magistrate, who has known him for years, and we both consider him one of the most reliable Natives in the district.

Kereopa also represents Tu Tawhiao as requesting his father to hand over the management of affairs to him, as, during his time, several murders have taken place. It is said that Tawhiao will probably accede to his son's wishes. This change in Tu Tawhiao is attributed by the Kawhia people to you, and the young man is represented as opposing his father and Manuwhiri since his meeting you at Kawhia.

Ngatimahuta, of Kawhia, state that Tawhiao has told them that if they desire Pakehas to be located at Kawhia, he will not object; if at Aotea, he will not object; but everything hinges upon March, which month is anxiously looked forward to by the Natives.

I regret very much that some person has been circulating a story amongst the Kawhia people, to the effect that a steamer is coming to survey there; and also that Hone Wetere had sold land to the Government. Haupokia is blamed for the latter, and is reported to have heard it from you while in Wellington.

I have told them that the Government have no intention of surveying Kawhia, or of sending a steamer there for such a purpose, and that they should not believe anything they hear from people about such matters, unless it is told them by some one in authority under Government. They replied, We do not place much weight upon such statements, but let the steamers keep away till after March. The Waikato and Maniapoto, Kereopa states, are squabbling amongst themselves as to which of the two people instigated the attack on Mr. Mackay. Waikato allege Ngatimaniapoto did, inasmuch as Ruru belongs to the Ngatitekanawa hapu of that tribe—(Kanawa was an ancestor of Rewi and Wahananui; from this *tupuna* Parengaope, a maternal *tupuna* of Tawhiao's, was descended)—and that all the murders committed since the Taranaki war, except Todd's, have been committed by them. In defence, they quote Potatau's words to the Waikato *opes* at the time they left for Taranaki, viz., "Ki te kite koutou tetei Toreia e haere aua i te taha tika kawa e potua,"—if you should meet any *Toreia* (a bird found on the sea coast, but in this case a European) on the coast, do not kill it;—and state that when they arrived at Mimi they saw Mr. Parris. Maniapoto wanted to kill him, but Waikato would not hear of it, referring them to Potatau's words. They would not heed them, still persisting; whereupon Epiha, a chief of the Werokoko hapu, of Waikato, said he would not have Potatau's words ignored, and Mr. Parris escaped. In the case of Mr. Mackay, they urge that Waikato saved his life, inasmuch as Paewhenua, the first to rush to his rescue, belongs to that tribe.

These petty contentions are widening the breach between the two tribes daily, and are no doubt the principal reasons for Tawhiao and his followers abandoning Kuiti. This appears to be the first step, and must eventually end in the break-up of the King party. It is probable that Tawhiao's rumoured visit to Kawhia may be to look after the steamer above alluded to.

It is most difficult to arrive at the real object of this visit; and the fact of Tawhiao being accompanied by those three arch-fiends, is sufficient to warrant great suspicion.

Mr. Mackay was telegraphed to, and a letter written to the Aotea settlers, requesting them to be on their guard, at the same time that the telegram was despatched to you.

Hone Te One and most of the other friendly chiefs are away at Karakariki, for the purpose of *uhunga* on account of Mata Patene's death. They will, it is hoped, return in a day or two.

Hone and Kewene have been busy planting potatoes at Wetini's *kainga*, which work they will finish on their return from Karakariki; consequently, until they return to Aotea there will be no Natives there from whom information can be procured, with the exception of Kereopa, who resides on the south side of that harbour. However, it is to be hoped that this contemplated visit will end the same as many other similar affairs have done.

There is one thing to be considered, viz., Tapihana's caution and assertion. He of all persons should have a good idea as to the intentions of the King and his followers.

Herewith I transmit a *whakapapa* of the ancestor Kanawa. I regret that it is incomplete, and does not show Ruru's connection to the chiefs. I believe he is a person of much inferior rank than Rewi and most of the other chiefs.

I have, &c.,

R. S. BUSH,

Clerk to the Court.

The Hon. the Native Minister, Wellington.