

by the unsettled state of the people, and if she found she could no longer do any good amongst them and that they continued to disregard her father's dying words to them, "Live in peace with the Pakeha," she had made up her mind to leave Waikato and return to Mangere.

On Sunday night (April 26) Hohaia Nga Hiwi came back from Kihikihi and told me that he had an interview with Rewi and others of the chiefs, and found that they had not given up their desire to have Te Ia handed over to them. They had resolved to go down to Ngaruawahia to urge three things, viz., first that they should have charge of Maungatawhiri; secondly that Matutaera should go to Hangatiki to reside (which would place him completely under the power of Ngatimaniapoto), and thirdly that all half-caste children in the district should be seized. (The last of these proposals I am sorry to say was partly carried out without asking for anybody's consent; for a few hours before I left the Awamutu, two poor girls, one about 17 or 18, and the other about 10 years old, were carried off from the house of one of the men employed at the school. The elder of the two girls was carried off by main force from the house of a settler at Mangere last year; and had come to the Awamutu in the hope of escaping to Auckland.)

Hohaia also told me that although Rewi assented to Te Paea's proposal that he (Hohaia) should be her representative in taking care of the Awamutu, their idea of taking possession of it did not appear to be abandoned, as they talked of coming to plough up the fields next week.

On the following morning, (April 27), having taken every precaution in my power for the safety of the school premises, I left the place and started for Auckland in company with Mr. Fulloon, and two of the men who had been employed at the school. We spent the night at Ngaruawahia. Matutaera was absent visiting the lower part of the river. We had much conversation with Te Paea, Patene, and Neri, all of whom sorrowfully admitted the failure of the movement for which they had hoped great things. In the course of conversation Patana said that he was the originator of the idea of sending the Kohokohe timber back to the Ia; but that we never expected that any violence would have been used. The notion that the buildings were intended for a barrack for soldiers had been generally believed and that was the reason why the people were afraid of it. Patara also made a proposal, which I think it my duty to report, although of course, I gave him no ground whatever to think that it would be assented to. His proposal was to this effect;—that he and some of the Waikato chiefs should go to Taranaki, and ask the Governor to agree to the following things, viz.—

1. That the Governor should purchase Tataraimaka from the settlers and leave it unoccupied for a fixed period, say three or four years.
2. That Waitara should also remain unoccupied for the same period.
3. That all Government officers and other Europeans should be removed from Native districts for the same length of time.
4. That during this final period of probation the Maories should be entirely left to themselves, and if at the end of the time they should remain unwilling to submit to the law, the Governor should declare a "paeroa" or general war, which would settle the question for ever. Patara's idea in making the above proposals seemed to be that before the expiration of the time fixed, the natives throughout the country would be so thoroughly miserable, for want of the comforts and help they have hitherto enjoyed that they would be glad to submit to anything in order to recover them. I do not think it my duty to offer any remarks upon Patara's scheme.

On the following morning Te Paea accompanied me down the river. At Kahumatuku, Hona expressed great anxiety lest the proceedings of Ngatimaniapoto should lead to war, and begged me to ask the Governor to set apart a place where he and all who did not wish to fight might sit quietly until the war should end. He suggested the land belonging to Ngatitipa in the lower Waikato as a good place for the purpose. Some of the Ngatiapakura would also be glad to avail themselves of an asylum in the event of war.

At Motuterata we found Matutaera, who appeared to be greatly vexed at the proceedings of Maniapoto. He had not heard of their later doings until we arrived. He was particularly offended with their conduct in driving away the ministers and schools, with their talk about the Ia and with their wish to take him up to Hangatiki. After we left, Te Paea told me that Matutaera meant to make one effort more to bring Ngatimaniapoto back to their senses, and if he did not succeed, then "Heoiano."

Ngatihaua were summoned by their own chiefs to assemble this week at Puke-rimu to consider what should be done with Rewi and his followers.

Matutaera's object in returning quickly up the river was to endeavour to stop Mr. Morgan and Mr. Reid, and to persuade them to return. He would also try to revive his father's words which had been trampled on; although it was very evident that he hardly hoped to succeed.

I was shewn a letter from Patara to Tamati Ngapora which gives a very clear view of what the Matutaera party think of Rewi's conduct, I append a copy.

I have, &c.,

ARTHUR G. PURCHAS.

P.S. I beg to bring under the notice of the Government the very efficient services rendered by Mr. James Fulloon during the proceedings to which I have referred in my letter.

A. G. P.