

who had gone to Purakau, were there taken prisoners and threatened with decapitation, but were released on the remonstrance of one of the party—I believe a Waikato Chief. These are the only overt acts I have heard of, and with these exceptions the district is quiet.

"The last report is, that a letter has come from Hakaraia, inviting the Puhirua people to join him in attacking Maketu, instant; that the road between this and Maketu is to be stopped after this week, and that Thomson is daily expected at Puhirua, who, on his arrival, is to 'let slip the dogs of war.'

"The people, when not engaged in hearing or telling some such rumours, are occupied in making or repairing war canoes for the anticipated struggle, having finished their pas."

Extract from a letter from the Chief Rangitukehu to Mr. Civil Commissioner Smith, dated 15th July, 1865.

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"This is another word. Te Mokena and the Hau Haus have had an engagement, and the Ngatiporou Queenites have been defeated by the 'Pai Marire.' Fifty of Mokena's people have been killed, and five made prisoners. The Hau Haus have lost three."

Extract from a letter from Rangitiku to A. Karaka and others, dated 17th July, 1865.

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"Three of our slain have been found: Hohepa, Eru, and Tamihana—their heads have been cut off, their eyes scooped out and eaten, and their hearts have been taken out and eaten."

Extract from a letter from Wi Keepa of Tarawera to Mr. Commissioner Smith, dated 19th July, 1865.

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Sub-Extract to W. Keepa from Pukeku:

"We have ceased to hold our road, the Haehaenga [meaning we no longer wish to prevent its being used as a warpath], for the Hau Haus are masters here now. The breath of my nostrils is stopped, my breath can no longer pass forth to you. But it will be for you to represent our case to our Pakeha friends, to Mr. Smith and to the Governor, that something may be speedily done at Ohiwa and elsewhere. Behold us shut up in prison at this time; you must seek the means of deliverance. Enough."

Memorandum of a Statement made to me by Te Puhi and Wi Maruki, on the 30th July, 1865.

On the 17th July, the schooner "Maruiwi" sailed from Maketu for Whakatane. The "Maruiwi" belongs to the Ngatiwhakairi tribe. She went to Whakatane to take back a woman belonging to Whakatane named Pipiana, the widow of Taurira, a Ngatiwhakawe Chief; also to bring to Maketu a cargo of potatoes belonging to Hohaia Matatihokia, Native Assessor, and others of the Ngatonu tribe, of Kapiopio, Whakatane, Te Puhi, Wi Maruki; and several Natives of the Putuwai tribe belonging to Motiti and Whakatane went in the "Maruiwi." On the arrival of the vessel at Whakatane, Te Uhi despatched a letter to Te Hura at Te-Awa-o-te-Atua, informing him that a vessel belonging to the Arawa had arrived at Whakatane. Te Hura immediately collected a party of his own tribe, Ngatirangihouhui, Ngatihikakino, and Te Patutatahi, and went over to Whakatane. They seized the "Maruiwi" and would have killed Te Puhi and his companions but for the intervention of Kawakura. Wepihute Pono was absent at Te Kaha when the "Maruiwi" arrived. Te Puhi and his companions were made prisoners, but the Ngaitonu took them under their protection and saved their lives.

The cutter "Kate" left Maketu for Whakatane on the 21st July. She arrived at Whakatane in the night of the 21st, and anchored outside. There were six persons on board: Captain Pringle, one European sailor, Mr. Bennett White, Mr. James Fulloon, a half-caste named Te Hareke, and a Native named Matimati, of Tauranga, son of Turere. Te Hura's party was still at Whakatane when the "Kate" arrived. The cutter anchored off Whakatane on the night of the 21st; Bennett White's son, with a companion, went off to the vessel in the night, he remained on board and his companion returned on shore. In the morning a party of the Hura's Natives went on board the cutter in a whale-boat belonging to a party of Te Whanau Apanui who were on a visit to Whakatane, among them there was a Native named Parakaraha. At that time it had not been decided what was to be done, and Parakaraha was told to remain on board and prevent the vessel from going away. The cutter was observed by Te Puhi from the shore to hoist her topsail, and he supposed that the information which Bennett White's son had given of the seizure of the "Maruiwi" had induced the captain to try and get away. Meanwhile Kawakura, fearing the vessel might be seized, had sent over to the Ngatipukike, at Kapiopio, to come and prevent it. In the Hura's party there was a Native named Horomona, a Taranaki Native, one of Kereopa's party; he is one of the Pai Marire prophets. On hearing of the arrival of the "Kate," Horomona at once proposed seizing the vessel, and murdering all the Pakehas. His proposal was under consideration when the whale-boat with Parakaraha was sent off. It was eventually assented to, and the whale-boat was sent off a second time, just as the Ngatipukeho arrived in answer to Kawakura's summons. This time it took off a party of armed men, under Hemara, a Patutatahi Chief. Its crew went on board, and a meal of food was prepared and partaken of, during which it was arranged that at a certain signal four Natives should seize each of the Europeans. The signal was given, "porini," and the Pakehas were seized; they struggled, and it was with difficulty they were overpowered and thrown down. The captain and the sailor were first despatched, shot through the body. Bennett White's son threw himself between his father and his would-be murderers, and three times prevented shots aimed at him from taking effect. Fulloon was below in his berth. Te Hemara went into the cabin; he shook Fulloon, but he did not arouse. He took away his revolver and double-barrelled gun. Some one then fired at and struck Fulloon in the arm. He then put out his hand to reach his revolver, but it was gone. Another shot was fired at him as he lay, then a third,