

They state that about 70 of their tribe have gone to Napier, to give in their allegiance at that place. The people who have come here belong to the Ngatipehi tribe; the family names or hapus, are the Ngatikurania and the Ngatipou.

The head Chief of this tribe who has come with his people, is Hare Tauteka; the other Chiefs are Takuira, Herekieku, Hetaraka, and Himona.

Takuira reports that when he arrived in Taupo, a short time ago, where he went for the purpose of bringing in his tribe, he found that Topia (Pehi's son), who had learnt from Toma that the Taupos intended shortly to come in, had gone to Taupo to try and dissuade the Ngatipehi, of which tribe he is a Chief, from coming in, but rather that they should come to assist the Wanganui and Coast tribes to strike a final blow at the Pakeha.

He told them that the Pakeha was exterminated from the West Coast, that there was now no European south of Tataraimaka, or north of Kai Iwi; that they intend to try once more what they can do on the Wanganui, and that for this purpose they have built a strong pa at Mangaio, and intend on his (Topia's) return, to build another at Pa Poaka, four miles from Pipiriki. Whilst Topia told this to a large concourse of Natives who had met together at a place called Poutei, to decide as to what course they should now adopt with regard to the war, in the meantime Takuira had arrived at Poutu. When Topia had finished, he said: "I have just arrived from Wanganui, and I am in a position to deny everything that Topia has held forth to you, as inducements to you to join him in this work of fighting; the Pakehas have not been exterminated, nor are they likely to be; but this has been done, several unarmed men have been foully murdered by the tribes on the West Coast. These murders Topia and his friends are feign to magnify into victories.

"My friends, do not listen to his advice, but make good your word which I have taken to the Governor and to Hori Kingi. If you listen to Topia, and still persist in fighting, I tell you that you will see the men in boots marching round this lake in less than a month."

Three stakes were then driven into the ground. One to represent the men who are determined to carry on the war to the death.

2. The second to represent the men who will not give up the Hau Hau religion, but pledge themselves to live peaceably, to entertain strangers, European or Maori, to give up all murderers, and not to take up arms again unless their country is invaded.

3. The third to represent the people who intend to give in their unreserved allegiance at once, and to join the Pakeha in assisting to capture the murderers, if called upon to do so.

The Chief Hare Tauteka, with a large portion of his tribe, went and took up their stand by stake No. 3. The rest of the Taupos within a large tract of country, including almost the whole of the Taupo District, took their place by stake No. 2. Whilst Topia, with only eight others, one of whom is the Chief Te Heuheu, took their place by No. 1.

Hare then said to Topia, "Now I have declared on whose side I am. I intend, to-morrow, to start for Wanganui. If you make another attack on Pipiriki, I shall return home with the Pakehas, through Pipiriki and the Upper Wanganui, and so on home." Topia said, "I and my people will never submit to the Pakeha; we will never make peace with the Governor. No; never! never!!

Takuira says that his wife and Topia, who are brother and sister, or cousins, cried over each other, rubbed noses, and then separated, each going the way they have chosen.

About 2 p.m. to day, I asked the visitors to meet me in the runanga house at Ranana. After saluting them collectively, and the Chiefs by name, I addressed my remarks to Hare, telling him that the trouble and confusion which had taken place in New Zealand has been caused, not by the Government, but by themselves. I said I will take Wanganui alone as an example of what I mean:

Murder alone has been the cause of the evil that has arisen. Matene came from Taranaki with his evil work, and brought to Pipiriki the head of a Pakeha, he planted the seed there, and three days afterwards I and my family were robbed of everything we had in the world, and had the greatest difficulty to make our escape with our lives.

One week after he had sown the seed in Pipiriki, the tree bore its bitter fruit in the battle at Moutoa. After that you, Hare, with your people, joined Pehi and Tahana, at Ohoutahi, in again disturbing the peace of the river. In the meantime that wicked murderer, Kereopa, passed through Pipiriki, with the head of another European, on his way to plant the seed of murder and treachery on the East Coast. The fruit of that tree, as we all know, was the murder of the Rev. Mr. Volkner, and all the other evils which have since arisen at that place.

The Governor's militiamen, European and Maori, then took Pipiriki, not with the idea of confiscating the land, but to protect the friendly Natives and Europeans, and to keep the peace on the Wanganui River. Then you, Hare, with your people, again came and joined the traitor Pehi, and tried to drive the Pakeha from Pipiriki, but you could not do it. I hear that your people have since been to Opotiki, but now that you come in I can say, in the name of the Government,—“Come, and unless your tribe is implicated in murder, all that is past will be forgotten.”

Hare then replied. He said, “If you had listened to my letter, which I, Tahana and others had sent, we should not have made the attack on Pipiriki. We waited for some days; you did not answer our letter, so we attacked the post.”

I said, “I remember the letter from Tahana (date 12th July, 1865, translation forwarded to the Native Office at the time). Tahana therein, addressing myself, Major Nixon, and Pehi, told us to remove the Europeans from Pipiriki, ‘because the place had not been taken in fighting;’ but, in the first place, I happened to be in town when the letter was sent, and the attack was made the day after I saw the letter. If I had been there, I should have answered you in the words I have already used, that the Government intend to hold Pipiriki for the peace and safety of the rest of the river.”

After this, I asked each man separately, if he would solemnly declare that he would henceforth be a true and faithful subject of Her Majesty Queen Victoria, which promise they severally made. I did not administer the oath, as I think a man without any religion would not feel himself any more bound by an oath than he would by a simple promise.

The Taupos intend to visit the Town of Wanganui, and Hori Kingi's place at Putiki, and declare