

Heta said that he would make that answer. He said also that if the Kupapas were invited, they might attend without fear, and that the officer was to go with and in the care of him (Heta). If the meeting could be managed, he believed that great good might come of it; but there were difficulties in the way, and if the invitation to attend be not soon given to the Kupapas, it will be a sign that great trouble is at hand.

Heta left Auckland yesterday (March 19th) on his return to Tokangamutu.

D. POLLEN.

No. 11.

Copy of a Letter from Mr. W. N. SEARANCE to the Hon. J. C. RICHMOND.

(No. 75.)

SIR,—

Alexandra, 27th April, 1869.

I have the honor to report for your information, that in consequence of the letter received by me on Monday night, the 19th instant, informing me that Tamati Manuwhiri had consented to my attending the meeting at Hangatiki, I left Hamilton on Tuesday, arriving at Otorohanga (Lewis Hettit's place), about eighteen miles beyond Alexandra, on Wednesday at mid-day, where Tamati's letter respecting my visit was placed in my hands. On Friday, the 23rd, Te Wheoro, accompanied by about 180 friendly Natives and two Europeans, arrived at Orahiri, a Native settlement where the "Aukati" line is maintained, about four miles distant from Hangatiki. The Rev. Heta Tarawhiti and about sixty friendly Natives had arrived on the previous Tuesday.

William Te Wheoro was received here by about 400 of the Waikatos, King's men, all armed with double-barrelled guns or rifles, and dressed only with Whakaiwa round their waists.

The "Tangi" having taken place, the usual welcome-speeches were made and responded to by the friendlies. The Hauhau prayers were then chanted, and large supplies of food being given for the use of the Kupapas, the rest of the day was spent by them in renewals of friendship with their relatives. On Saturday, the 24th instant, the friendlies started for Hangatiki. On nearing the settlement they formed in double file, and when about 200 yards distant were met by the Waikatos, who formed in two bodies on either flank of them; the women formed a third party, and the Ngatimaniapotos, headed by Rewi Manga (and in the midst of whom was King Tawhiao) formed a fourth body, and marched past the Kupapas in military order. The Waikatos were computed at about 1,200 men, and the Ngatimaniapotos at about 500, the whole armed with double or single barrelled guns or rifles, and all in fighting costume, with the Whakaiwa only round the waist. A general discharge of their guns by the King's party took place on the approach of the friendlies, but not responded to by them. The "Tangi" was then commenced by the women, about 800 strong, and after continuing for a short time was stopped by the Hauhaus going to prayers. The Ngatimaniapotos and King Tawhiao had previously retired.

The food, consisting of pigs and potatoes, was then put down for the friendlies, who were actively engaged the rest of the day in putting up their tents, &c.

This arrival and meeting between the King Natives and the friendlies I was not allowed to attend, in consequence of jealousies amongst the Waikatos themselves at Tamati giving me leave to attend without consulting them, and also to the attempts by other Europeans, one particularly who is connected with the half-caste family of Turners of Kaipha, to be allowed to attend in spite of the general prohibition; they did not obtain leave to go up, but were the means of preventing my doing so on that day (Saturday, the 24th). On the afternoon of that day a messenger arrived at Otorohanga, informing me that I could go up to Hangatiki, and on Sunday morning I did so, and then ascertained that I had to thank Manga (Rewi) for his interference in my favour.

I found the settlement in the most quiet and orderly state, notwithstanding the vast numbers present. The Hauhaus had proposed in the morning to hold the meeting, but on being informed it was Sunday at once withdrew. The Hauhau Sunday is every tenth day only. Both on the road and at Hangatiki I met with the utmost civility from all the King Natives.

On Sunday evening I returned to Otorohanga, and on Monday morning again went to Hangatiki. Immediately after my arrival the "Wero" (challenge) was sent by the friendlies to the King's party; the friendlies, in number about 160, then commenced dancing the "Whaka kite" (war dance). The King's men about 400 in number, all armed with double-barrelled guns, responded to the challenge; they were led by Manga (Rewi). After the war dance was over the speeches commenced. The speakers on the King's side were Te Whiti of the Ngatiteata Tribe, Hone Pumipi of Hari Hari, near Kawhia, Te Tapihana of Kawhia, Hone Tangataiti, and Manga (Rewi). On the part of the Kupapas the speakers were Hetaraka Nero of Raglan, Hemi Matene, Mohi Te Rangomau, and William Te Wheoro. With the exception of Manga's speech, they were all to the same effect; in the first place the usual welcome, then a waiata or song, and followed up by invitations to the Kupapas to join them, coupled with expressions of admiration at their not joining the Government as soldiers as other tribes have done; and I particularly noticed the general pacific tone and desire for peace throughout. Manga's speech particularly was distinct, peaceable, and straightforward; he commenced by acknowledging how much he had contributed to the war, had caused the death of many, and to the expatriation of Waikato from their own lands. He denied any knowledge of the late killing of Europeans (alluding, I believe, to the White Cliffs); stated that whatever fighting might be going on, either to the eastward or westward, that they were unconnected with it; expressed his pleasure at seeing his son (Te Wheoro); that he hoped he would on his return to Waikato continue in the same course that he had hitherto pursued—that he would not listen to any persuasions from any one to leave the Waikato, but remain there for ever and ever.

Te Wheoro's answer followed Manga's speech, and was listened to with breathless attention. Addressing Manga, he said:—My father, this is the second time I have come to see you; the first time you ran away to Mokau, and my words then were, Haere ki te kawhaki ia koe (Go and save yourself); and I now repeat it, Wakatika haere e rere e rere e rere haere ki te kawhaki ia koe (Arise and go;