

spare a European nor minister of either race, as they had been the cause of all the trouble at Turanga, nor any Natives who had been cursed by Jehovah; Mokena, Hotene, Hirini, Rapata, Paora Apatu, and Tamihana would soon be delivered into his hand. He does not believe in the New Testament, but is constantly quoting the Old, and can always find a passage to justify his acts or orders. He rules his people, by whom he is regarded as sent by Jehovah, with great severity; he has caused several to be run through the body for manifesting sympathy with some of his victims, and a man called Kakeho, who went to a settlement and ordered food in his master's name, was put to death, immediately upon the fact being made known to Te Kooti. If he intends to put a man to death, he strikes him lightly with a hunting whip which he always carries, and then transfers him to a policeman, who takes him in charge till Te Kooti is ordered by Jehovah to send for the executioners. These men are selected principally from distant tribes. Tepene Te Waru, who was taken prisoner at Orakau, and had his left arm amputated by Dr. Spencer, 18th R.I., is one of them. Their duty is to lead the victim apart from the camp or settlement, where he is shot, and swords plunged through his body, which is left unburied, that it may be devoured by the "birds of the air and the beasts of the field." No trial takes place, and no one dare ask questions or make any sign of sympathy. The Urewera have explained the position of Opotiki, and ask him to avenge the deaths of their people who have fallen in this district, upon the Europeans and Wi Teria, Te Teira, and other Whakatoheas who have acted as their guides at different times.

Wi Pere says that Captain Wilson alone offered resistance, firing three shots at the murderers, upon which they set his house on fire, and told him that his life would be spared. He then came out with a child on his back, and they told him to go; he had only moved a few yards, however, when they shot him and his family. In other instances the Europeans were enticed out of their houses, and then killed. Cadle was not killed till his house and store had been plundered, lest his blood should defile any of the goods.

Having in view the possibility of a visit from Te Kooti, I have fully armed the Ngaitai (Wi Kingi's tribe), and twenty of their eastern neighbours, the Whanau Apanui, under the chief Tatana Ngatawa, who are to come to the assistance of Ngaitai in case of an attack by the Kamakama road, which strikes the coast at Torere.

For the defence of this settlement I have strengthened the Otara Blockhouse, by taking men from the Waioeka Blockhouse, and by the employment of five trustworthy Natives to be stationed at the former post, whose duty it will be to scout on the Kowhai road, which emerges from the ranges on the Otara River. In the event of Te Kooti being driven back from Poverty Bay, he would in all probability retire upon the Ureweras, who would unite with him for the purpose of attacking some of the Coast settlements. In such a case it would be necessary to take steps to guard against surprise from another direction, but at present Kamakama and Te Kowhai are the points requiring special attention.

The Hon. Dr. Pollen.

I have, &c.,
W. G. MAIR.

No. 24.

Copy of a Letter from Mr. W. S. ATKINSON to the Hon. J. C. RICHMOND.

SIR,—

Turanganui, 9th February, 1869.

I have the honor to forward the following notes from a statement of Karipa Maruwahakatapua, made on the 8th of February, 1869.

Karipa was not present during the fighting at Ngatapa, but was lying ill at some distance in the bush. Was informed of the fall of Ngatapa by *morehus*, and immediately started off with as much speed as his health would permit, accompanied by his wife and three children, Hemi Rangi, Wi Pero, and his wife. On the fifth day they reached Makihoi, where they found a party of thirty or more, consisting of Tamati Te Rangituawhara, Horomona Turakitai, Herewini Tamaihonua, four Ureweras, two Ngatihineuru, viz. Maika and Hirini, three of Ngatikowhatu, viz. Rewi Tipuna, Hone Tenia o Rama, and another, also Pera te Uatuku, Pera te Awaahaku, a younger brother of Karauria te Ua, Hori Koroma, Meihana Paturua, two women of Ngatikowhatu, two women and a child of Ngatihururu, ten women of Te Aitanga a Mahaki, and about ten children. The proposal was made by these people, and urged strongly by Tamati, that they should all go and join Te Kooti, who was on the Motu River, as their lives would not be safe if they should return to Turanga. Karipa declined going, and said that he would stay in that neighbourhood to look out for straggling fugitives. The whole party then left to join Te Kooti, with the exception of Karipa and his family, Hori Koroma, Meihana, and Winiata and child.

After these were gone, a party of twenty (Ureweras and Ngatihineuru) came up headed by Nepia Tokitahi and Te Whiri, an Urewera chief. These reported that Manihera, Waiatua, Timoti, and six others of Te Whakatohea, had joined Te Kooti at the head of the Motu River. They were on their way to Ngatapa; but when they heard what had happened, they turned back and made their way to Te Kooti's camp. When they arrived, they proposed that Te Kooti should go with them back to Waioeka. Te Kooti, however, decided to send Manihera to Waioeka, with a supply of money to purchase rum, flour, and tobacco at Opotiki. Te Kooti had then thirty men with him, consisting of Urewera, Ngatihineuru and Te Aitanga a Mahaki. Rangiaho had been with him, and though pressed by Te Kooti to stay, had gone home taking his men with him. After Nepia and party had passed on, there came Nikora te Waiharakeke and Manihera (Ngatikahungunu from the Upper Wairoa). These had narrowly escaped being captured by Rapata Wahawaha, and Nikora expressed great indignation at Hirini Taiahuahu because he had been recommending the fugitives to come to Turanga. He said that if he had heard him offering such counsel he would have shot him, and he was determined to shoot any one else whom he might hear talking of such a thing. It was not until these had passed on that Karipa and those who had remained with him came away and made for the Muriwai.

Last saw Te Kooti at Ngatapa. Firing commenced at Ngatapa the day after he had gone to his