

On the 21st, the pack-horses returned from Heruiwi, having failed to meet Major Roberts at Te Arawhata. The men having been out of rations for two days, we decided to return. Captain Preece being required at Taupo to pay Natives there, I came down to Te Teko with the men, sending the Ngatiwhakaue to Kaiteriria; Kohi and Hamiora went with them, at the express wish of the Ngatiwakaue, who think they may be able to influence the Urewera to surrender. I arrived at this place this morning, and have sent the Ngatiwhare down to Kokohinau, on their way to Matata, where they will remain till the pleasure of the Government is made known to them.

Wi Patene went back to his people on the 21st, promising to get them all together and bring them out by the Waiohau road.

I enclose a statement made to me by Hoani Te Paiaka. It contains definite information as to Te Kooti's whereabouts. Te Paiaka is a chief of the Ngatihau, a near relative of Topia's, and is also related to the Arawa. His mother, too, was an Urewera woman—a sister of Paerau's. He appears to exercise considerable influence over the Urewera. He says now is the time to catch Te Kooti; he is almost deserted by his followers, and very much dispirited. Hoani says that his only fear is that the Urewera will give him a refuge in their country, or go to his assistance in case an expedition is sent in after him. If they can only be made to promise to keep aloof, he could soon be taken or killed. He thinks, however, that the influence which Hapurona possesses over the Urewera will be sufficient to have the desired effect. Hapurona has advised the Patuheu to come in at once; if they only will come, the Urewera will very likely follow suit. Hapurona has never given himself up before, and has always been a most determined antagonist to the Government.

I am of opinion that some of the surrendered Whakatohea could be made use of in bringing out Te Hira Te Popo, and some of his people, and in inducing them to show us where Te Kooti is hiding. An expedition of 100 to 150 men would be quite sufficient to take up the Waioeka in search of him. They should all be well clothed and shod.

Te Meihana is at Ahikereru, bringing out the remainder of the Ngatiawa, who were absent when Hapurona came away.

H. T. Clarke, Esq., Civil Commissioner,  
Tauranga, Bay of Plenty.

I have, &c.,  
GILBERT MAIR, Capt.,  
Commanding Arawa Flying Column.

### Enclosure in No. 88.

#### STATEMENT made by HOANI TE PAIACA.

I AM a chief of Whanganui, a nephew of Pehi Turoa. I am also related to Ngatiwhakaue; and my mother was of the Urewera, a sister to Paerau. I joined Te Kooti at Tuhua. I was induced to join him because I had heard so much about his *Atua*, and thought that it must be the true God. Topia wanted me to join him, but I said "Wait till I see whether Te Kooti's is the real God or not." I went to Waikato with Te Kooti. The Waikatos would have turned against him, but were restrained by the Urewera.

I was in the fight at Tapapa. We lost five men there, and one afterwards died of his wounds. I was nearly taken prisoner at Ohinemutu. Te Kooti intended to attack Ohinemutu, but we, the Urewera, would not consent. All the men killed at Rotorua were Chatham Islanders, except Timoti Te Kaha. Te Waru and a few men were left behind, and did not get to Ruatahuna till a month afterwards. Rakuraku's wife was sent by Te Kooti and the Urewera to Whakatane to try and induce the Ngatiawa to come inland, as Te Kooti intended to attack that place. The Urewera would not go with Te Kooti to Waioeka. I went with ten; two were killed, and the rest came back with me to Ruatahuna on the 27th April. We left Te Kooti a few days before. He was then at a place called Te Pato; it is a small stream that branches off to the left from Waioeka, just above Maraetahi and near Te Tahora. Te Kooti told me that he intended to make that place his head-quarters. The food was carried from three small clearings about Te Tahora. Te Kooti told the Natives to be careful of their food, as that was all they had to depend upon till the spring. Te Kooti is now either at Te Tahora or Te Pato. He says if he is pursued he will go up to the very source of the Waioeka, and trust to pigs and honey to live on, or go on to Whanganui-o-Parua, the eastern arm of Waikare-Moana Lake. He is in a very desponding state, and says that his God has now forsaken him for the first time since he left Wharekaui. He has quite given up the idea of going to Waikato, as his influence over Waikato is quite gone, on account of his not having any men left. Hira te Popo, Te Iki, and eighteen or twenty of the Whakatohea are at Te Tahora. They have left Te Kooti by this time. They were mostly old men, and badly armed. Te Kooti, too, is almost without ammunition; he has plenty of powder, but no lead or caps. All his best men were killed at Waioeka, and he himself would have been taken, but I gave the alarm when surprised by Ngatiporou at Te Karoro. Te Kooti got away from Maraetahi with nearly one hundred men, but they left him on account of his anger, because Te Hira and others killed a man called Ruka (a nephew of Te Kooti's), because he took another man's wife.

Te Kooti was heard praying that some evil might befall all his people for killing Ruka. A short time after this occurrence, they were attacked at Maraetahi, and the people said it was through Te Kooti's cursing them; so after the fight Nepia Tokitahi, and the Aitangamahaki, the Ngatiporou, the Urewera, and others, left him. He has now with him the following men:—

Chatham Islanders	Pera te Awaahu,	Kereopa Kaiwhatu,
	Rewi te Nahu,	Tarawera,
	Hirini te Oikau,	Te Awamutu,
	Karanama,	Te Mokena,
	Maika,	Iparaima,
	Penere (severely wounded at Opepe),	Te Wharenui,
	Wi Kepa,	Te Roiri,
	Peramo, and two others,	Pati,