

20th May.—Just before daylight, as the whares could be seen from the settlement opposite, we turned out, and planted ourselves in two parties at each end of the sand beach where the canoes land; laid by all day, and lit no fires till dark. It was very dark, and the wind blowing a regular gale; too much sea for canoes to cross; lit small fires and cooked potatoes. Crept into whares again at night; very cold.

21st May.—Some of the Ngarue, under Penehamine, and Hapimana and a few of his men went to a small settlement at the extreme end of this arm of the lake. On the opposite side of the lake saw two men in a canoe. Penehamine fired across, and one of the men fell in the water, the other ran the canoe on shore, and bolted into the bush. Our party then went round the lake, and brought away the canoe. There were two whares here, in one of them our fellows found a pair of blue cloth trousers, £2 in the pockets, a very nice waistcoat, lined with silk, an Inverness cape, a nicely bound Church of England prayer book, the first leaf torn out, where evidently the name had been written, but on the fly-leaf at the end there is written "Mary Christina." They also found an axe, adze, tomahawk, and a variety of other articles. In the evening the dingy arrived from Onepoto, with provisions, which was very welcome. Having effected our object of capturing a canoe, we were able to light fires. The Hauhaus, at Matuahau pa, were koreroing and firing all night.

22nd May.—Soon after breakfast, two men came in a canoe from Matuahau to within about 1,000 yards, and had a korero with Salmon and Hapimana. They said they would go and hold a consultation at the pa, and would return with an answer back shortly. The next thing we saw was eight canoes, four of them very large ones, and the whaleboat, cross over to Tiki Tiki, and shortly afterwards they all crossed over to Oneringa, which is about five miles from Onepoto, under Panekiri Range. After a short consultation, my party decided to return to Onepoto, which we did, arriving there just before dark. I estimated the force which crossed from eighty to a hundred, with the glass; I could see them distinctly, and counted twenty-five in one canoe. My own idea was that a strong reinforcement had arrived from Ruatahuna, and perhaps Te Kooti himself, and from Oneringa they could, in a few hours, attack our party at Onepoto in the rear, or else Wairoa or Mohaka.

JAMES WM. WITTY.

### No. 97.

Lieutenant PORTER to the Hon. the DEFENCE MINISTER.

SIR,—

Poverty Bay, May 30, 1870.

I have the honor to report for the information of the Government, the surrender on the 29th instant of the following men and one woman of the Ngatikohatu tribe, and from whom were received six rifles and one revolver.

The names are Korohina Te Rakiroa, Ngarati Puketutu, Hone Whakari, Te Wiremu Waiharakeke, Paratene Kaukarani, Ararutu Kahupo, Miriama. Total, 7.

These people have surrendered in consequence of a letter left at Te Runga by Major Ropata, during our last expedition to Waikaremoana, telling the refugees of the Ngatikohatu to come in and they would be spared. They are the remnant of the tribe, all of whom are now in our hands; 51 captured at Mungapohatu, 28 near Te Reinga, with the 7, making a total of 86 persons.

The chief Rakiroa has been in rebellion for some time. He now reports Te Kooti as deserted by his people and quite disheartened.

It is Major Ropata's wish that Rakiroa be given over to him for the purpose of obtaining information, and to shew the whereabouts of Te Kooti. Ropata begs the Government will favorably consider his request.

I have, &c.,

The Hon. the Native and Defence Minister,  
Wellington.

T. W. PORTER,  
Lieutenant.

### No. 98.

The Hon. the DEFENCE MINISTER to Major MAIR, R.M.

SIR,—

Opotiki, May 26, 1870.

In the absence of Mr. Commissioner Clarke, I have to request that you will take general charge of Native affairs in the Bay of Plenty district.

The different settlements between Tauranga and the Kaha should be frequently visited by you and a general supervision exercised over those Natives who have recently surrendered, more especially the Whakatohea and those of the Urewera under Hapurona Kohi, with others of the same tribe who are expected to follow.

The Whakatohea are already provided with land; and as it is highly important that the Urewera tribe should be got out of their mountain fastnesses, land for cultivation will be assigned to them on the coast, in positions where they can in a great measure support themselves by fishing and cutting flax for sale to Europeans.

The reserve at Putere, near Matata, will be devoted to this purpose, and the following chiefs will be responsible for the future good conduct of the Natives placed under their charge:—Major Kemp of Tuhourangi, Tukehu, Arama Karaka, Te Apanui, Wepiha, Kawakura.

For the better security of the Urewera, the above named chiefs may take parties of them to reside at their respective kaingas, it being understood that they have the Putere reserve to cultivate upon.

A distinction should be made between those Natives who surrender of their own accord, and those who are compelled to do so by force of arms; in the latter case the Natives should be tried under the Disturbed Districts Act, 1869, in the former the giving up of their arms and an assurance from