

information. Next day I sent a messenger to Okauia, a Native village in the ranges, about eight miles from my house. This messenger returned with the information that Te Kooti had that morning visited Okauia. On hearing this, all the Natives at Matamata and the neighbourhood decided to leave for the Maungakawa Mountains, and strongly urged me to leave, with my people and stock, without delay.

2. It was quite evident to me that, if I abandoned Matamata, the whole of that part of the country from the River Waiho, at the base of the Patetere Range, across the Maungakawa Mountains, to the confiscation line close to Cambridge, would fall into the hands of Te Kooti, from which I knew it would be no easy matter to dislodge him. I therefore told the assembled Natives that there had been too much running away in this country on the first sound of danger, and that I intended to remain at Matamata for the present. They said, "You will certainly be killed by Te Kooti." I replied, "I am in God's hands." Next day every Maori went away to a place of safety, with the exception of four men and two women, who, seeing I was determined to remain, without any solicitation on my part decided to remain with me. Before sundown on Friday, the 14th, every horse, cow, and every particle of moveable property belonging to Maoris had been removed from Matamata. On that day I sent you the following telegram:—

"Te Kooti is in the ranges at Okauia, eight miles from here; he has 100 men with him, and intends attacking Tauranga. Ngatihaua alarmed. Have sent away their women and children. Three of the bravest men remain here with me; rest gone to Maungakawa. If danger becomes more imminent I shall send away my sons. I intend remaining here one week. My services are at your disposal. If you have any instructions, reply.

"Matamata, 14th January, 1870."

To which you returned the following reply:—

"I am much obliged for your information and attention. I shall be glad to hear further from you."

3. Next day I sent my sons to Cambridge. On Sunday two Maoris arrived from Te Kooti, with a request to me not to be afraid, but to remain on the land, as he did not wish to fight. The two Natives took a similar message to the Natives who had already fled from the district. During that afternoon a messenger arrived from Te Kooti, who informed me that he desired to meet me. I felt that a critical moment had come. I saw at once that if I manifested any sign of flinching after his message of that morning, he would most probably advance at once upon Matamata, and take possession of all that part of the country. For myself and my servants I had not much to fear. In April, 1869, I addressed a letter (copy annexed) to the principal chiefs in the Patetere Ranges, who are regularly receiving a considerable rent from me, warning them against permitting Te Kooti, should he visit them, to perpetrate any atrocity upon their lands. I felt that these chiefs knew they had too much to lose by Te Kooti killing me. I saw that by meeting him I might be able to communicate information more or less valuable to the Government, and I therefore decided to meet him. I sent at once to Cambridge for Mr. R. E. Campbell to act as interpreter, and telegraphed to you to the following effect (I quote from memory):—"Te Kooti desires to meet me. This interview may afford an opportunity for the establishment of peace. If you desire me to say anything to him, let me know what it is, and I will go down and say it to him on behalf of the Government."

4. Next day (Monday) I sent away Te Kooti's messenger, with the following reply:—

"I will meet you unarmed, at Wi Tamihana's monument. Fix the time yourself."

About noon, some of my people observed a long line of dust on the road from Ohineroa. Immediately afterwards a messenger galloped up, and informed me that Te Kooti, with forty attendants, would meet me, at 1 o'clock, at Thompson's monument at Turangamoana. Mr. Campbell having just come in from Cambridge, and no reply to my telegram having arrived from town, I rode off to meet Te Kooti, accompanied by Mr. Campbell, Kereama Tauwhare, and Hori Neri, two Ngatihaua Natives.

5. I arrived on the ground at 1 o'clock. As I approached the monument, a Maori advanced to meet me, raising his hat and saluting me as he approached. I dismounted on learning that Te Kooti stood before me. He was attended by two half-caste youths, fully armed; Te Kooti himself being unarmed. His height is about five feet nine inches; he is about thirty-five years of age, stoutly built, broad-shouldered and strong-limbed. His features are not repulsive; a rather large development of jaw and chin conveys the idea of a man of strong and resolute will. He has no tattoo; hair black and glossy; wears a black moustache and short black beard. His dress consisted of woollen cords, top boots, and a grey shirt; over the latter he wore a loose vest, with gold chain, and greenstone ornament. I noticed that he had lost the middle finger of the left hand. Without further ceremony, on dismounting, I said to him, "Te Kooti, your messenger informed me that you desired to meet me. I have come. My ears are open. What is the word you have to say to me? Remember I am a settler, without authority from the Government to offer you any terms. I am in the canoe, but I neither direct nor steer."

Te Kooti then replied: "I have met you, the friend of William Thompson, the man who had a great regard for the people. I want to say to you that I will respect his last words spoken to you. I will not molest you or anything belonging to you, or to any of your people on this land. I wish also to say to you that I am weary of fighting, and desire to live quietly at Tapapa. If I am let alone I will never fight more, and will not hurt man, woman, or child."

I then pointed out to him that he had committed many crimes; that he had killed women and children, both Pakeha and Maori, without mercy; and that in the eyes of us Europeans he was a murderer—tangata kohuru.

Te Kooti replied: "The deeds I have done may be considered by you Europeans to be murders, but not by the Maoris, and even for them (*i.e.*, the killing of women and children) the Government is to blame. When I escaped from captivity, and landed at Turanga, my only wish was to be allowed to go inland and settle quietly. But they would not. They followed me up, and we fought. I killed women and children at Poverty Bay, both Pakeha and Maori. That gave me a name. Then I went to Taupo, wishing still to remain quiet. But the European and Maori followed me up, and we again