

te Whiwhi, and their party, who came up with me in the "St. Kilda," in checking the advance of the Hau Hau, and in keeping the peace of the district during the recent crisis; for there is little doubt that but for their presence and the exertions they have made, Kereopa and Patara would by this time have had the whole district under their command.

Wirihana Toatoa has carried weight as expressing the views of Ngatikahungunu of Ahuriri, who he represents. These chiefs would I believe gladly have apprehended the murderers, but being unarmed themselves with very little chance of any real support from the resident Natives, whilst there was every certainty of the greater number of the Taitanga-a-Mahaki taking up arms in defence of the murderers, they were obliged to relinquish the idea.

Since the departure of the Taranaki party I have visited Taureka and Patatahi, the head quarters of the Hau Hau, in company with Archdeacon W. L. Williams and some of the friendly chiefs; there we were treated with great civility. The people generally appeared ashamed of their late conduct, and from the way in which the principal men expressed themselves, I am led to the conclusion that their attachment to the Hau Hau religion is not very deeply rooted; but that on the contrary its influence is already declining. From these considerations I am encouraged to hope that there need be no apprehension of any immediate disturbance in this district.

It is only just to state that there were some of the Taitanga-a-Mahaki tribe who were deeply grieved at the conduct of their own people, and who would, I believe, have been ready if it had been necessary to risk their own lives in defence of the Bishop and his family.

In conclusion, I would remark that the fact of the Bishop having left the district as he did, under such trying circumstances, had a most salutary effect in inducing the Natives to reconsider the position in which they were placing themselves, and was a powerful lever in the hands of those who were trying to expel the murderers from the district, and to put down the Hau Haus.

I have, &c.,

SAMUEL WILLIAMS.

His Honor the Superintendent, Napier.

### Enclosure 3 to No. 39.

To Wi Tako, Matene te Whiwhi, and their companions,—

GENTLEMEN,—We wish to express to you our grateful sense of the important services which you have rendered to this district during the three weeks of your stay in it.

Notwithstanding that your own lives have been threatened, you have done your utmost to strengthen the hands of those who have been exerting themselves to save this district from those troubles which seemed to be coming like a flood upon it, and under the Divine blessing your efforts have been so far successful, that the influence of the Hau Hau party has very considerably diminished since the time of your arrival; and Patara and Kereopa have both left the district with their followers, having been unable to stand their ground against the opposition which has been brought to bear against them and their pernicious doctrines.

May God preserve your own district from those troubles which you have shewn yourselves so solicitous to avert from this.

W. L. Williams,  
John Harvey,  
R. H. Wren,  
John Tye,  
R. Espie,  
E Espie,  
G. E. Read,  
John Edwards,

J. W. Harris,  
Nathan Stafford,  
H. J. Wren,  
James Smith,  
D. McIlroy,  
Alexander Robb,  
T. R. Bloomfield,  
A. Kempthorne,

James Dunlop,  
W. Smith,  
J. G. Steady,  
James Macky,  
John Ton,  
James Wilson,  
B. Read.

Poverty Bay, 20th April, 1865.

### Enclosure 4 to No. 39.

S. LOCKE, Esq., to His Honor the SUPERINTENDENT, Napier.

SIR,—

Wairoa, 20th April, 1865.

I beg to forward enclosed, a report of a Native meeting held at the Uhi Pa, on the Wairoa, on Monday, 17th, and Tuesday, 18th; also the speeches of both parties on the occasion; also a letter from Kopu containing the speeches, &c., for publication in the *Waka Maori*.

The Hau Hau party, at the time of their leaving Turanga, it appears, did not muster many followers; the majority of those who caused the disturbance at Tauranga either stopping behind or returning to Opotiki by another route. This party is led by a man called Bonaparte (their prophet) and another, Namea Watene, formerly a minister on the Waikato, who seems to be the cleverest man in their party. These two men, with a few followers, stayed for a time at Maraetaka to gain followers; from thence they marched to the Mahia and Nukutauwa, where they stopped for some days, going through their ceremonies, (which they laugh at themselves,) and recruiting followers. From what I can at present ascertain, they did not succeed in gaining many immediate followers there, but they have succeeded in upsetting the Native mind in that district, and in disorganizing all the hapus, so that the lowest rogue is looked upon as the cleverest man.

They then proceeded to Nuhaka, where they were met by Ihaka Whanga and his followers, who withstood all temptations. Too much praise cannot be bestowed on Ihaka for the manner in which he resisted these people and defeated all their arguments; but they succeeded in gaining over Matinga Iukareaha, who has since been one of their principal advisers, and now wishes them to leave some Tius (Jews) in this district to teach the people. On leaving Nuhaka, they proceeded to Wakaki, where they were joined by the Waru, and all the inland Natives, and on Monday, 17th, arrived at the Wairoa, to the number of about three to four hundred.

Early on Monday morning I proceeded, with Kopu, to visit the different chiefs on the river, and to make arrangements for meeting the Hau Hau (I am what I am). About nine o'clock the friendly