

Statement by JOHN REDDY.

On arriving from Wanganui Captain Mace brought in some horses belonging to Hone Pihama, a friendly chief, which Captain Mace promised the commanding officer at Opunake, Captain Livesay, 43rd Light Infantry, to return to him (Hone Pihama). The horses were picked out by Hone Pihama, how many I am not certain. When Captain Mace left Opunake Captain Livesay came to me and told me that the horses were taken away by Captain Mace, and asked my advice. I told him the only remedy was to write to Mr. Parris; and he desired me to do so, and to make use of his name, which I accordingly did, and forwarded the letters to Mr. Parris by a Native.

On the day the General left Opunake for Wanganui he called me to his tent, and told me to wait outside until he put his coat on, and he then told me to tell all the Natives who had taken the oath of allegiance that they were to make themselves useful as guides whenever they were wanted. He then told me he would return in two or three months, but if one murder was committed he would return immediately and sweep them all off the face of the earth, civil as well as rebels. I told him I did not think it would be well to tell the Natives that; and he said I was a very bold fellow to tell him so, and asked me why. I said I thought it would be too harsh, and would drive them all away.

I consider the principal cause of Heremaia's going over to the rebels to be on account of Captain Blyth's treatment, in the absence of Captain Livesay at Opunake.

While the General was at Opunake Captain Blyth called upon me to interpret something he wanted to say to Heremaia. He told me to tell him that if he did not get his horse in that afternoon he would be hung, and shook his fist at him. I did not tell him so, but I believe that Heremaia understood what was said, as he looked frightened out of his wits. He told me that his young men were out looking for the horse, and as soon as it could be found it would be brought in, and he could not do any more.

New Plymouth, March 23, 1866.

JOHN REDDY.

Witness—W. Rennell.

KI A PARETE,—

Opunake, 14th Hurae, 1866.

E hoa. Tena koe, ka nui toku aroha atu kia koe.

E hoa, i to matou haerenga mai, ka tae mai matou ki Kapoiaia ka kite matou i nga tangata i reira, ka ki atu au kia ratou, haere e hoki ki uta, e tae koutou ki uta, me ki atu a Te Whiti raua ko Tohu ko Aperahama otira ki a ratou katoa, kia haere ake ki Nuku-te-apiapi, ki reira ratou kite ai i a au, me ahau hoki hei reira kite ai ia ratou, a ka tae mai matou ki Opunake nei, ka rongo matou kia Wiremu Kingi, raua ko Hapurona, ko te Waitere o Waikato kua noho mai ki Oeo, ka tuhituhia atu e au taku reta ki a ratou mo te he kia whakamutua, me te karakia Hauhau kia whakamutua—engari kia kotahi tonu te iwi Maori raua ko te iwi Pakeha i runga i te motu nei.

Heoi tera, ka tukua atu kia haere tera reta.

I muri nei o tera reta, katahi au ka tuhituhi ki te Iwi Taranaki, a ka tae atu ano ki aua tangata i kiia iho ra e au ki a haere ake ki Nuku-te-apiapi—ko nga ritenga tenei o to matou taenga mai e noho nei.

E tatari ana matou kia utua mai nga reta i tukua atu ra kia haere. Heoti ano ka mutu.

Ki a Parete.

NA TE UA.

[TRANSLATION.]

TO PARRIS,—

Opunake, 14th July, 1866.

O, Friend. Salutations to you! Great is my love for you. O, Friend, when we were coming this day, we arrived at Kapoiaia, we saw some persons there. I said to them—Go you, return inland, and when you get there tell Te White and John and Aperahama and all of them to come on to Nuku-te-apiapi, for us all to see each other there. When we arrived at Opunake here, we heard that Wiremu Kingi, Hapurona and Te Waitere, of Waikato, were at Oeo. That Te Waitere, of Waikato, had taken up his quarters at Oeo. I then wrote a letter to them directing them to give over doing acts of violence and the Hau Hau worship—that the Maori and the Pakeha be one people living together. That is all of that. I sent that letter on. After that letter I wrote to the people of Taranaki, and it reached those people whom I had previously asked to come to Nuku-te-apiapi.

This is the course I have adopted since our arrival, to wait for those letters which I sent on to be replied to. That is all ended.

TE UA.

KI A PARETE,—

Te Taihua, Hanuere 12th, 1866.

E hoa kua kite matou ara tetahi o matou i etahi waero, tokorua. Ko te Tutere i kite i enei tangata, i a Ihiri i a Wiremu te Poki, i tae mai ki a ia, he rapu tangata kia rongo i te kupu. Ka ki atu a te Tutere kei a korua te kupu, ka puta mai i a raua, e toru Waikato kei a raua e noho ana, otira kei te whakahokia ano e matou. Ko ta raua kupu tenei, otira, ko ta raua kupu e ki ana i tenei marama kua iti haere te hara.

Kia rongo mai koe me hohoro te kupu mai ki au kia rapua te whakaaro, notemea e mohio ana au ki te tangata i haere mai nei, ki a Wiremu te Poki, he tangata tuturu no te Patukai, koia taku i mohio ai kua mau te rongo, otira kei a koe te whakaaro. Otira kia hohoro mai to kupu ranei, to tinana ranei, kua hoki raua.

Heoi ano,

NA KOMENE.

[TRANSLATION.]

TO MR. PARRIS,—

Te Taihua, 12th January, 1866.

Oh, Friend! we have seen, that is to say some of us have seen, two wild (men). Te Tutere it was who saw these men, Ihiri and Wiremu te Poki; they came to him seeking some one from