

and said it must be taken to Tokangamutu, and Marino got up to take it thither; he slept on the road, the next morning he went on; in the evening Tokangamutu was reached. He then went into Rewi Maniapoto's house, and Rewi opened the letter. When he had read it he appointed the next morning at ten o'clock to be a time for meeting of the different parties to listen to its contents. At the appointed hour the several parties met, and Rewi stood up and said, "Hearken Waikato, Ngatimaniapoto, Ngatimaru, and Ngatipaoa, Mete Kingi Rangawhenua is here; he has come to Tokangamutu. This is the second time I have seen him. The first time I saw him in the body; this time I have seen him in the spirit. He asks whether the murders committed by Titokowaru were authorized by Tokangamutu. Did you hear how many laws were laid down at Tokangamutu? There were four laws laid down on that day. The sword was to be sheathed; surveying was to be stopped; the leasing of land was to be put an end to; the further holding of courts was obstructed; the money was to be stopped—all these were to be accomplished in good will—good will was to effect all these. If any one, after these, in an unauthorized manner, proceeded to do evil, the evil of such wrong doing would be greater than the former evil. Listen, Waikato: this island has erred in the wrong doing of Titokowaru; but Titokowaru's evil doing is with himself alone, even though through it he sink down to the world of spirits; he sought out his wrong doing for himself."

Tamati Ngapora then rose—"Hearken, Rewi: there is nothing to say. Leave Titokowaru to be pecked by the sea-gulls; he sought it himself; that is all I have to say about that."

At that very time news arrived of Te Whiti and More, upon hearing which, King Tawhiao rose, and addressing himself to Rewi, said "send back Te Whiti and More, do not let them come here; leave this spot to be a place where to devise measures for the country, in order that the island may get clear. Do not act in an evil manner." Marino then came back, and brought word from Rewi that the only *Pooti* for Whanganui was to be Topia Turoa.

Sir, Mete, Topia has gone again to inquire into Titokowaru's evil work, and also to make arrangements in order to ascertain the state of feeling of the Waikato, so that Titokowaru may be left to do his work alone. When Topia returns, Tahana Turoa will send a messenger to us, and we will send word to you and your Runanga for you to look at—enough of that. If you hear anything important at the Assembly write and let us know.

HONI KINGI and others.

To Mete Kingi Paetahi, M.H.R.

No. 19.

Copy of a Letter from Colonel McDONNELL to Captain HOLT.

(No. 86-1.)

SIR,—

Patea, 3rd October, 1867.

I have the honor to report for the information of Government that Tukino arrived in camp to-day, and brought me news of Ahitana's people, also several messages from them. I sent them a message some time since to the effect that as long as they did not interfere with our people and behaved themselves properly, they would not be molested; but if they continued to harass us and give any more insolence, I would pay them a visit when they least expected, and pack them off (whau whau kami) to the Chathams. This was some time previous to my trip to Warea, where, as it happened, I followed so closely on their heels.

Ahitana's people returned from Waikoukou, near Warea, a few days' since, and have now erected some whares near the margin of the Karaka grove, near the bush, inland of Keteonetea. They have sent me a message to the effect that their intention now is to live in peace, and that they do not intend to molest any Europeans settling on the land. My men, they say, may go about where they choose without any fear of being harmed by them. They say they intend to live at peace for the future, and hope I will believe what they say, and not allow my people to interfere with them.

They declare their intention of coming out in a body in a short time to meet me and have a long talk. Tukino is my informant; he comes from Matangarara, and he is a man I place dependence upon, having once been the means of saving my life from these people by a timely warning. I am inclined to think they mean what they say, but I shall be very careful, as they have hitherto behaved in a most treacherous manner.

Several Natives have informed me that there is to be a monster gathering of all tribes, to take place in December next at Tokongamutu, the king's place. This meeting has been convened by the Maori King, and other influential chiefs, for the purpose of going into the state of the country, and also with the intention of inquiring who is to blame for all this war and fighting that has been going on for some years, and whether the fault lies with the Europeans or themselves. Nearly all the Natives in this district, and from here to Waitotara, are going to attend, and several chiefs have asked me to accompany them.

I have, &c.,

THOS. McDONNELL,
Commanding Colonial Forces, Patea District.

N.B.—I re-open my letter to say that Honi Pihama arrived with the overland mail from New Plymouth yesterday evening. I had some conversation with him on various subjects, and made inquiries respecting the truth of the meeting at the king's place, Tokongamutu, and its probable purposes. Honi said it was true; he had heard it was partly to inquire who was to blame for the war, as reported in my letter; but that he had been told it was to present fresh colours to different tribes, their others having been either lost or disgraced. I simply mention this for the information of the Government, being what Honi Pihama told me; he also begged me not to mention this to any Natives in my district, as he is already in trouble with them. To prove the road is now safe for travellers from New Plymouth to Patea, a flock of sheep have been driven through, and will arrive in this district to-day or to-morrow.

Captain Holt, Under Secretary,

THOS. McDONNELL.