

Enclosure 1 in No. 9.

IHAIA and Mahau came to the Militia Office at 2 p.m. this day.

Ihaia states that three Natives, Te Wetu, Neretini, and Nuku arrived at about half-past 11 last night at Waitara, having left Mokau the night before, whither they had gone with More and his party. They report that there are 400 Ngatimaniapoto there, principally young men, under Tikaokao, Te Hiatari Wakahoekoe, Wetere, Karauti Te Kuri Taunui, Wata Taonui, and others; they stated that it was their intention to come from time to time to Pukearuhe to see if the Pakeha was attempting to occupy it, and if so, to drive him from it. Te Wakahoekoe spoke, and said the sword was now drawn; that when the settlers at White Cliffs were killed the King was informed of it, that the Captain was killed, his wife was killed, and the children were killed, others were killed, and the Rev. Mr. Whiteley and his horse; the wedding ring taken from Mrs. Gascoigne's body was shown to the King, the watch taken from Mr. Whiteley was shown to the King, and also the saddle taken from the horse was shown to him. The King then rubbed himself all over with kokowai, and went out and spoke:—"Gold has been found at Tongariro, and a road is being made to Tongariro; let three hundred men go to Tongariro, let three hundred men go to Kawhia, let three hundred men go to Hangitiki, let two hundred men go to Kitukihi, let two hundred men go to Mokau."

"Na te kingi a no te Waka aetanga kia mate nga Pakeha ki Pukearuhe, na te kingi ano te wakaro kia whawhaia ireira, kua puto te ruri ki Tongariro."

3rd April, 1869.

C. BROWN, Major.

P.S.—Ihaia recommends that ambushes be laid between Mimi and Pukearuhe to catch Ngatimaniapoto. Te Huatare then rose up and said, "What shall be done with Searancke?" and the King answered, "He comes and he goes; he can be disposed of."

Ihaia states that Hapurona has compelled some twenty Ngatimaru Natives, who left Titokowaru to return to him at Te Ngaere (where Titokowaru has three pas), and refuses them refuge in Ngatimaru; and a Native named Wati (of the Kawau, Ngatituparekino) is wounded in the head (jaw) at Te Ngaere; also a Ngatimaru Native of influence; that Titokowaru has three pas in Te Ngaere.

3rd April, 1869.

C. BROWN, Major.

P.S.—Ihaia explains Hapurona's influence being strong enough to keep Titokowaru and his people out of Ngatimaru; that all the Ngatiawa and a section of the Ngatimaru are agreed on this point, and that the others are not strong enough to break the compact, or fear to attempt it.

Enclosure 2 in No. 9.

MEMORANDUM OF EVIDENCE taken before the Hon. J. C. RICHMOND, 5th April, 1869.

NERETINI (Nelson), brother of Ropata Ngarongomate, who accompanied More to Mokau, reports that there were four chiefs at Mokau; he said three, the other was inland. The names of these chiefs were:—

- (1.) Tikaokao, *alias* Tawhana.
- (2.) Reihana, *alias* Te Wakahoehoe, *alias* Te Huatare.
- (3.) Karauti, *alias* Te Atua, *alias* Te Kuri Taunui.
- (4.) Wetere.

When More met them, Wetere said, "The killing at Pukearuhe is not mine; it is Tawhiao's." More contradicted him, and they continued arguing about it till evening, when they went into a whare.

Reihana then said: Listen, More: After you went away I went to Tokangamutu. I heard what Tawhiao said in his house. He said, "I am caught, I am caught, by Mackay and Louis (Hettit), by their evil conduct in opening a store at Tokangamutu, and making a bridge at Taupo; they are the worst men in the world." I (Reihana) answered, "In the morning I will kill Mackay and Louis." Tawhiao said, "Suppose you do, there are plenty more to be caught." I said, "Yes, there are more at Pukearuhe." Reihana went on to say, that after the massacre at White Cliffs a letter was sent to Tawhiao informing him of it. After receiving it he rubbed himself with "kokowai," put on a "koko," and took up a "taiaha," and coming outside his house called on Ngatimaniapoto, Waikato, Ngatiruanui, Wanganui, Urewera, &c. He said Waikato and Ngatimaniapoto were to be ready for blood; Taupo, Urewera, and Wanganui to wash themselves clean. He flourished his "taiaha," and made a blow with it; then, laying it on the ground, he ordered the other four tribes (Waikato, Wanganui, Ngatiruanui, and Urewera) to rest. To Ngatimaniapoto he said, "This is not my work; Ngatimaniapoto have brought it to me. Let 300 go to Mokau, and 300 stay at Tokangamutu."

This was all the talk in the house at Mokau. More said he should go on to see Tawhiao. He sent back no message to Mr. Parris, and did not say anything to me before we parted about what Reihana had said.