



# NEW ZEALAND GOVERNMENT GAZETTE,

(PROVINCE OF WELLINGTON.)

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J. WOODWARD,

ACTING-PROVINCIAL SECRETARY.

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## *Report by His Honor the Superintendent of Wellington, of the battle of Moutoa, and subsequent events on the Wanganui River.*

(From the New Zealand Gazette, July 20, 1864.)

Colonial Secretary's Office,  
(Native Department),  
Auckland, 15th July, 1864.

THE following report is published for general information.

WILLIAM FOX.

### MEMORANDUM FOR THE HON. THE COLONIAL SECRETARY.

Immediately on receiving intelligence on the 11th May, of an intended attack by the rebel natives upon the settlement of Wanganui, I made arrangements for taking up with me in one of the N.Z.S.N. Company's steamers some 25 men of the Colonial Defence Force, for the purpose of strengthening the troops stationed in the upper part of Rangitikei, which, exposed as it is to attack from the Taupo and Waikato natives, is perhaps the most vulnerable point in this Province. Owing to delay in the arrival of the steamer in this port, we did not sail till the evening of the 14th. On arriving at Wanganui the following afternoon, I found the whole population, European and Maori, in a state of great excitement in consequence of news having arrived early that morning, that an engagement had taken place some sixty miles up the river between the rebels (composed chiefly of the adherents of the new religious sect—or fanatics, as they are

appropriately termed) and the friendly natives, in which the latter had gained a most signal victory. As to the details of the battle the most contradictory statements were afloat. The settlers were enthusiastic in their praises of their native allies, and the Maories, elated beyond measure with the success their friends and relations up the river had achieved, were prepared at once to clear the Wanganui River of all Kingites, and at the same time to march to Taranaki, sweeping all before them. Some hundred natives were preparing to reinforce their friends up the river. Having ascertained that our native allies were really short of ammunition and guns, and that it was more than probable that the Waikatos, Taranakis, and Ngatirauanus, and other tribes, would at once muster in force to avenge the defeat and death of so many of their relations and chiefs in the battle of Moutoa, I determined to furnish the friendly natives with arms, ammunition, and food, and to proceed myself up the river with the reinforcement, taking with me Dr. Fletcher to attend the wounded, and Mr. Booth as my interpreter. I failed in procuring more than seven guns. Previous to leaving, having heard that the Ngatiapas were anxious to join the Wanganui natives, and that the latter were nothing loth to accept their assistance, I requested Mr. White to write to the Ngatiapas forbidding them to move from their district, and then explained to the Putiki chiefs that in the present state of relations between the Ngatiapas and Ngatiraukawas, nothing would tend so much to embroil them with the Ngatiraukawas as their seeking the aid of the Ngatiapas, it being well known that the Wanganui natives are backing the Ngatiapas against the Nga-

tiraukawas in their Rangitikei land dispute. They at once admitted that such in all probability would be the result, and pledged themselves not to allow a single Ngatiapa to accompany them up the river—a pledge they most faithfully kept.

Tuesday, May 17th.—We left Wanganui about 1 p.m., in a canoe manned by a crew of some fifteen men, under the guidance of Hoani Wiremu (John Williams)—the main body under Hori Kingi, Mawai, and other Putiki chiefs, had started some two or three hours, amidst the cheers of the Wanganui settlers, who had loaded the canoes with provisions of various kinds. Few who witnessed that scene will forget the heartiness with which the Maories responded to the hip, hip, hip, hurra, hurra, hurra of the settlers. And yet while these Maories were going again to engage in a contest in which they had little or no concern—to risk their lives a second time almost solely in defence of the Europeans—there were still some few settlers who grudged them the arms and ammunition the Government had supplied them with, and deplored the infatuation of the Government in trusting them, or, as they expressed it, in arming savages against their own race. It was dusk before we reached Raorikea (Loadicea) where we found Hori Kingi and his people engaged in a *tangi* which lasted nearly the whole night. We pitched our tent on the opposite bank of the river.

Wednesday, the 18th.—Owing to a heavy fresh in the river, and to the necessity of having a *tangi* at each pa for the killed and wounded, our progress was so slow that we did not to-day make more than about twelve miles, arriving at Parikino, where we halted for the night, at 4 p.m. Ten natives belonging to the pa who had been engaged in the fight at Moutoa had just returned. Kawana Paipai (Governor Piper) one of our Putiki chiefs, after conversing with these men for a few moments, came to me in great tribulation, saying that the two chiefs Hemi Napi (a near relation of his own) and Riwai, who had fallen on the field of battle, had been buried like dogs—thrown into the ground without coffins. I at once assured him that I would have their bodies exhumed and coffins made for them, and that they should be buried wherever he pleased, and further that a suitable monument should be erected to the memory of them and all the brave men who had sacrificed their lives for the Pakehas on the field of Moutoa. Kawana Paipai went away, with his heart, if no longer sad, at any rate greatly lightened.

Thursday, the 19th.—We left Parikino early. The fresh in the river (it having been raining nearly all yesterday) much increased. On arriving at Atene (Athens) I found it was not their intention to land; but on my declaring that it was my determination to visit every pa, whether friendly

or hostile, they paddled to the landing-place. This pa really consists of two pas, distant from each other about a couple of hundred yards, the one occupied by friendly natives, the other by the rankest Kingites and scoundrels, headed by old Hamarama the brother of either Pehi or the late Hori Patene (I forgot which.) At this pa, situate midway between Tawhitinui and Wanganui, Matene and his gang, had they succeeded in forcing the river, were to have halted for a night. An ample commissariat had been provided for them, and the next morning the whole of Hamarama's mob would have accompanied them in their descent upon Wanganui. Our interview with Hamarama was very brief. Hamarama, after greeting us, expressed himself as much hurt at our apparent intention to pass his pa without landing. I replied I had landed to tell him that I was well aware of the designs of himself and his followers, to warn him against persisting in them, and to let him and other Kingites know that the Government were not merely arming the loyal natives, but were prepared, if necessary, to protect them with troops. His reply was to the effect that he was an old and infirm man, that he took no part in such matters, that he stood on the outside, that I must speak to Pehi, whatever Pehi said you must do, you will be able to make arrangements with Pehi. Hori Kingi, who appears to have an intense contempt and hatred of the people of this pa, then stood up and said, "Hamarama, I have only a few words to utter. I am going up the river to speak to Pehi, when I return I shall have a word or two to say to you," and off we marched to our canoes. The meaning of Hori Kingi's words to Hamarama is this—Hori Kingi has made up his mind that he will have no Kingites in his rear, between his advanced post and Wanganui, and that if Hamarama does not quietly and speedily accept this polite notice to quit, he will summarily eject him. We arrived, just as it was getting dark, at Otumairo, and knowing that several of the wounded men were at Koroniti (Corinth), a few miles higher up, I urged that we should push on; but they pleaded that it would be a gross breach of Maori etiquette to approach after dark a pa where there was a war party, even though that war party was a friendly one. There was no getting over this: and I had ceased to argue in the cause of the wounded, when luckily a messenger arrived with a letter from the chiefs of Koroniti, who had heard of our being on our way up, urging that I should come on at once and bring the doctor with me, as some of the wounded were very very bad. After some hesitation and very manifest reluctance, the chiefs consented to my going, providing me with a most ample crew. At Koroniti we found seven wounded men, the majority of them very severely. Dr. Fletcher dressed their wounds, and extracted a ball from one of them, and I made

arrangements for their being started off to Wanganui early on the following morning.

Friday, the 20th.—At this pa (Koroniti) we met the chiefs Mete King and Haimona, who were on their way to Wanganui to receive instructions as to their future proceedings, but who stayed here as soon as they heard I was coming up. Last night I addressed the people in the runanga house, and as at this pa all the leading surviving chiefs who were engaged at the battle of Moutoa were present, and gave me, in presence of their people, the minutest details of the fight, it may perhaps be well here to give an account of the battle of Moutoa. Matene and his followers, immediately on their arrival on the Wanganui River, entered into negotiation with the friendly natives for permission to pass down the river to attack the town of Wanganui; but not only were all their overtures indignantly rejected, but they were told that their passage would be prevented, no matter at what sacrifice of life. Matene then said he would wait two months, if at the expiration of that time the loyal natives would give way. The latter, at length, sick and wearied of these negotiations, on Friday, the 13th May, sent a special messenger to Matene and his fanatics proposing that they should do battle on the following day at a certain hour, on the island of Moutoa. The challenge was at once accepted, it being stipulated that neither party should attempt to surprise the other, or in any way to violate the conditions of the duel. The time fixed was the break of day. The island of Moutoa, almost midway in the river, may be 300 yards long and some 20 wide, and about 12 or 15 feet above the level of the river; it is thinly covered with manukau scrub and fern, but presents certain irregularities of ground which afford considerable shelter, and except when there is a fresh in the river it is surrounded by a bed of shingle. On the day of the battle there was so little water in the river that the friendly natives on the left bank had not to wade probably more than 30 yards through water not more than a foot or eighteen inches deep to get to the island. The rebels located at Tawhitinui, nearly opposite the north-eastern extremity of the island, could only reach the island by canoes, the river between it and the right bank being both deep and rapid. The friendly natives say that they mustered some 300 strong, and that the rebels did not number more than from 120 to 140, of whom not a few were mere boys. Before daybreak, a party of the loyal, headed by Hemi Napi, were on the island, and posted themselves at the extremity at which their foes were to land. They were shortly followed by the remainder of their force under Mete King. The advance party was formed of three companies, one, consisting of Roman Catholics, and numbering ten men, were led by Kereti; another, consisting of nine men, was commanded by Hemi

and Riwai; and the third, numbering fifteen men, was led by Aperiniko and Haimona. The reserve companies were some distance in the rear. Matene and his fanatics landed out of seven canoes on the shingle spit without opposition about 7 a.m. Their forces were arranged in a similar way to that of the loyal natives. Immediately after they were formed they commenced their incantation, shouting "Hau, hau!—Up, up!" and using gestures not unlike the passes made by mesmerists. They labored under the strange delusion that while they themselves were invulnerable, their opponents would be forced by their incantations to approach close to them without power to offer any resistance. For two hours were these incantations kept up, the advanced companies being not more than twenty yards from each other. As soon as the first shot was fired by one of the rebels (Hoani Winihere, of Pipiriki) the opposing forces slowly advanced till they were within thirty feet of each other, when a volley was exchanged. Several fell on both sides, and amongst them the chief Kereti, whose loss seems to have dispirited the loyal natives, for they immediately commenced to retreat, slowly at first, but when after another volley or two their two other leaders, Hemi and Riwai, were killed, they fairly broke and fled. The reserve, instead of coming to their support, also fled, most of them recrossing the river. The battle seemed at this moment completely lost, and probably would not have been retrieved had it not been for the Chief Haimona Hiroti, who when he reached the end of the island shouted "I will go no further," and immediately rallied some twenty men just in time to pour a deadly volley into the rebels, who were close upon them. After this it seems to have been a hand to hand fight; but the rebels having lost several of their leaders, and Mete Kingi with the reserve having rejoined Haimona Hiroti, soon broke and fled, being hotly pursued till they reached the head of the island, when all who survived (with the exception of a few who escaped in a canoe) took to the river, and were most of them shot down. Matene, though he was badly wounded while swimming, succeeded in gaining the bank, but was almost immediately tomahawked by a native policeman, Te Moro, who lost no time in swimming after him. It is scarcely possible to state what the rebel loss was, but forty dead bodies were found on the island, and several more were seen to sink while attempting to cross the river. Nearly all the survivors are known to be wounded. The friendly natives had twelve killed, and from 25 to 30 wounded. Several spears and other weapons of war were taken, and also Pehi's King flag, which was found in a large canoe, and on searching Matene's whare the conquerors obtained a prize of ninety sovereigns.

It is only fair to add that amongst the

friendly natives were some 30 or 40 Kingites, who have most of them since renounced Kingism and taken the oath of allegiance to the Queen.

The meeting last evening already alluded to as taking place in the runanga house lasted several hours, but as the purport of the speeches was the same as at the great meeting held to-day at Ranana (London) it is needless to report them.

In the course of this morning (Friday, 20th,) Hori Kingi and his party, whom we had left behind at Otumairo, arrived, and after a *tangi* and some speechifying we proceeded to Ranana, where now nearly the whole of the loyal natives were assembled.

At the meeting held in the latter part of the day nearly all the chiefs spoke, so that it is impossible to give more than one or two.

*Mete Kingi*: "I was on my way to town to ask for instructions as to our course of proceeding for the future, to ask for assistance in the way of arms and ammunition, and to know what I am to do about the prisoners. Now you have come, our way is clear; it is a good thing you have done in coming here. You, the representative of the Governor. Our hearts are light through seeing you this day."

*Haimona*: "We want guns; old fashioned muskets with caps for the older men, double barrelled guns and rifles for the younger men, with powder, lead, caps, and most of all we want soldiers to be stationed at each pa as they are on the Waikato. We also want big guns to protect our pas, and to be assisted in our commissariat, for most of these men have left homes and cultivations. We want military settlers the same as they have on the Waikato. We are prepared to give them land if they protect us; but above all things let us have roads made into this river to bring up supplies, and also that soldiers may be brought to our assistance."

*Hoani Wiremu*: "Let my road be made at once through the Kokoro to come out near Parikino, and let Pakeha and Maori work together at this road."

Hori Kingi and others chiefly referred to the prisoners, the purport of their speeches being: "We have fought for the Queen and for the protection of the Pakehas. We have killed in the battle of Moutoa many of our nearest relations and friends. We have taken others of them prisoners. Have we not done enough for the Queen and our friends the Pakehas? Must we surrender these prisoners to be sent to Auckland or Wellington and there put in gaol. But if they must be surrendered, whatever you say shall be done. Cannot Te Raimona be given up to us? He is nearly related to every chief of this river, to all of us; but if you decide that they must be all given into your hands, we will do so." In replying I stated that I had come up on behalf of the Government and settlers to thank them for

the stand they had made against Matene and his fanatics, for having displayed such bravery, and for having achieved such a signal victory; that I sympathised deeply with all those who had lost their friends and relations in the fight; that I felt certain the Government would provide for the widows and orphans and also for the wounded; that with respect to assistance, I had already supplied them with ammunition and as many guns as I could procure at Wanganui, that more should be sent from Wellington; that I would supply them with provisions from time to time as long as they were kept away from their homes and cultivations; that with regard to the prisoners, they were rebels taken fighting against the Queen, and were therefore Queen's prisoners; that I was bound to insist upon their all being handed over to me; that the Governor alone had the power to pardon and liberate them. To all this they answered, "Good; it shall be as you say, we will go with you and take the prisoners."

Saturday, 21st.—This morning I proposed that I should go and see Pehi accompanied only by my interpreter, and asked for a canoe. Hori Kingi at once got up into a state of great excitement, and while addressing the natives said, "Is Petatone mad, is he come up here to bring confusion amongst us?" When I asked for an explanation, he replied, "Am not I responsible for your life; if you are killed and I kill Pehi, will that be sufficient *utu* for your death? When I left Wanganui I promised that if you were killed I would be killed also. I allowed you to go from Otumairo to Koroniti without me the other evening, because you were only to pass friendly pas; but beyond this you are not safe unless protected by a sufficient force. Hori Kingi must and will go wherever Petatone goes. Wait till Monday, and we will all accompany you to the pa where Pehi at present is." There was no resisting such an appeal as this. In the afternoon, however, they sent me with a large force to Tawhitinui and Kauaeroa, two pas where there was a considerable number of wounded rebels, and where the majority of the prisoners were being kept under a sort of surveillance, for they could scarcely be said to be in custody. Dr. Fletcher having dressed their wounds we returned to Ranana. Late at night all the principal chiefs came into my tent, and again asked whether I could not let off the prisoners, especially Te Raimona; when I repeated that I had no power to comply with their request, they went away saying, "We will say no more about them, but will surrender all of them to you on Monday."

Monday, 23rd.—I started early this morning with a force of 130 armed men in six large canoes. There was evidently a gloom hanging over them—they paddled lustily enough, but there was no singing, no chaffing, none of that exuberant excitement

which usually prevails amongst Maories congregated in numbers, especially when engaged upon an expedition attended with danger. Our programme was first to proceed to the appointed place of meeting with Pehi and then to take the prisoners. On passing Tawhitinni, where the chief Te Raimona was, Hori Kingi, who was sitting behind me, said, in a low tone of voice, almost in a whisper "Petatone, my heart is very dark about my children, especially about Te Raimona. This is the first time I have passed this place without calling; the hearts of all the chiefs and their people are dark, very sad this morning." Hori Kingi here paused and sobbed bitterly, and then continued "So sad are the hearts of all of us about these prisoners that many of our people prayed this morning that they might be excused from joining this expedition. These prisoners you have said are the Queen's prisoners and must be surrendered to the Queen. We come with you to take the prisoners, and we shall take and surrender them into your hands. But still our hearts are sad because of these prisoners. They are our friends and nearest relatives; but we shall take and give them up to you." This is simply a *precis* of Hori Kingi's appeal. To understand and appreciate its pathos every word must have been heard and the speaker seen. I replied that the Governor alone had the power to pardon the prisoners; that my duty was simply to insist upon their being surrendered to me; that they had been taken fighting against the Queen, and were rebels liable to a severe punishment, but "Hori Kingi, so fully do I recognise the services you have rendered, and the reason why all your hearts are dark, that I promise this—if you and the other chiefs will write to Governor Grey explaining the services you have rendered, how in your successful attempt to protect your Pakeha friends, you have fought against and killed your relatives and friends, and how you have further shown your loyalty by surrendering the prisoners, and will then ask the Governor to grant a free pardon to the prisoners, I will as strongly as I can back your request, and I don't think Governor Grey will refuse our united prayer, and until Governor Grey's answer is received I promise that the prisoners shall not be removed from Wanganui, and that the wounded amongst them shall be sent to the hospital and treated as kindly as the friendly ones."

The old chief's eyes glistened with delight; he sprang up and hailed the five canoes in advance to stop, and then as soon as they were all close together, he did not repeat our conversation, but simply gave them in a few words the slightest possible hint of what had taken place between us. But this was quite sufficient; the gloom which had hung over them instantly disappeared; a cry of joy burst from the whole of them, and off they started plying their paddles with ten-

fold vigor, and there was no longer silence, but the usual cries and songs resounded from every canoe.

On arriving at Peterihama (Bethlehem) Hori Kingi came up to me and said "You must keep in the middle of us." Here we found Pehi accompanied by no great number of followers. The chief of the pa (Paroa) is said to be loyal, and if I don't mistake is an assessor, though his talk did not appear to me to be very satisfactory. The *korero* began by Pehi asking whether we intended to insult him by not partaking of his hospitality. We at once relieved his mind by assuring him that we were quite ready (we saw a bullock just killed before us) to do justice to anything he might have prepared. In a very short space of time we partook of a sumptuous repast of stewed beef and potatoes.

After a *tangi* of no long duration had been performed, Hori Kingi got up and addressed the meeting. I ought to mention that he and Pehi never approached within ten yards of each other. Hori's speech was simply one of salutation. Pehi replied in a similar strain but deprecated in the strongest possible terms the conduct of Matene and his fanatics, whom he designated as "mad dogs." After he had sat down, Hori Kingi said to me. "You must get up and broach the subject of the prisoners," to whom neither he nor Pehi had made the slightest allusion, though they were uppermost in the thoughts of each. They both knew it was delicate ground, and most diplomatically avoided treading upon it. I reminded Pehi of the visit I had paid to him and Hori Patene in September 1862, at Pipiriki; recalled the pledges they had then given me that they would not allow the peace of the Wanganui river to be disturbed; expressed my regret that after what Hori Patene had then said to me that he should have gone to Tataraimaka and there fallen, for that there was no chief in whose word and good faith I had ever reposed more implicit confidence; admitted that Pehi had so far fulfilled his promise to me that he had done his utmost to dissuade Matene and his followers from making their recent raid, but that I could give him credit for nothing more; that he had hitherto stood on "the outside," and had rendered no active support to the Government; that the time had now arrived when he must declare himself; that it was always better in time of war to have an open enemy than a doubtful friend; that when the house was set on fire, as the Wanganui river had been by Matene and his "mad dogs" as he (Pehi) had called them, the Governor could only regard those who sat idly by without making any attempt to extinguish the flames as something worse than doubtful friends; but that the Government did fully recognise and appreciate the conduct of the friendly natives engaged in the recent conflict, who had at the sacrifice of their lives endeavored to extinguish the fire. "You Pehi, must declare

on which side you are; you can no longer be permitted to stand on the outside." I then told him that I intended to take the prisoners down to Wanganui with me; and the promises I had made in regard to them to Hori Kingi and the other friendly chiefs. Pehi replied that "as the prisoners had not been taken in battle they belong to me, your share is the great number killed," and then made an appeal to Hori Kingi to this effect, "If you will assist me in preventing these prisoners being taken to Wanganui, I promise that henceforth there shall be peace be ween us and between our people." Hori Kingi, without replying to him whispered to me, "Who believes him;" "he has said nothing;" "what guarantee can we have that Pehi will keep his word?"

I reminded Pehi that instead of assisting the friendly natives in repelling Matene and his fanatics, he had himself kept out of the way while most of his people had joined Matene and had taken part in the engagement at Moutoa; that it was absurd in him or any chief to lay claim to men taken prisoners while fighting against the Queen. Pehi made several more appeals to the friendly chiefs and to myself to be allowed to keep the prisoners, but when I finally told him that it was no use talking more about them that I had come up to take them and take them I would, he got up in a state of considerable excitement and said, "If you take the prisoners I follow you down the river *quickly*," and so ended the *korero*. It was no sooner finished than thirteen Kingites came forward and expressed their desire to take the oath of allegiance to the Queen. In Pehi's presence I administered to them on the Testament the following oath: "In the presence of the chiefs and their people here assembled I, A.B., do hereby renounce Kingis'n, and further swear henceforth to bear true allegiance to our Sovereign Queen Victoria—so help me God."

In this pa there was only one prisoner, rather severely wounded. Dr. Fletcher in examining him expressed his doubts whether he would bear removing. On hearing this the natives burst into a roar of laughter "What! not well enough to be removed? he was jolly and hearty enough when we arrived; we know better, he's only shamming, we'll have him," and off they bundled him to the canoe. Just as we reached our canoes a volley was fired apparently in the rear of where Pehi received us. In an instant the natives, who suspected treachery—that Pehi had probably concealed a body of men ready to fall upon them if it were prudent—threw themselves into skirmishing order, and availing themselves as if by instinct of every tree and of the slightest unevenness of ground, rapidly advanced to the pa, and demanded the meaning of the volley. It turned out that it was merely a salute fired by Topia (Pehi's son) and other rebels

just returned from Waikato, on paying a visit to Pehi.

The first place we stopped at on returning was the Kauaeroa pa, where we took the prisoners without difficulty, and received from the Rev. Mr. Lampila an abundant supply of grapes, which proved most refreshing to the wounded. On arriving at Tawhitinui, being under the impression that the only prisoner to be taken was the chief Te Raimona, I did not at first leave the canoe. After nearly an hour had elapsed and no appearance of the prisoner, I went up to the pa and found a rather angry discussion going on. Te Raimona, who was wounded in the groin, was sitting under a verandah, and his wife was, in not very complimentary language to the loyal chiefs, protesting against his being surrendered, Te Raimona himself declaring that he would not be taken. Hori Kingi, leaning on his spear, seemed to be arguing the point at issue very calmly. Seeing no probable termination to the discussion, I asked Mete Kingi why they did not take the prisoner. He at once replied, "He is a great chief, he is nearly related to all of us, if we lay hands on him he will be degraded and looked upon as a slave for ever. We are, therefore, trying to persuade him to walk down to the canoe without our touching him. Give us time." "Take your own time; I will wait as long as you choose." Another half-hour elapsed without the negotiation having apparently advanced a single step, when Mete Kingi came to me and said, "What is to be done? he won't come." "Send a file of men on each side, and I will then order the constable to take him." Without a moment's hesitation, Mete Kingi said "It shall be done," and was giving the orders to his men, when Te Raimona, probably seeing the movement, got up and said "I will go." He was no sooner in the canoe than Hori Kingi said, "There are a few other prisoners, all old men; have we not done enough for to-day?" an opinion in which I so entirely concurred that I ordered him to push off at once. When we arrived at Ranana, Te Raimona was treated with the greatest possible respect; a *tangi* was held over him, he was shown into the runanga-house, supplied with the best of everything they had, the other prisoners being placed in a whare by themselves, but nevertheless treated most kindly, and yet strange to say at Tawhitinui, the pa from which Te Raimona was taken, Matene and his followers (including of course these prisoners) had dug two large ovens in which they intended to have cooked (had they proved victors) their opponents, whether killed or taken prisoners.

Tuesday, 24th.—We left Ranana about 9 a.m., and touching at the several pas where natives were desirous of taking the oath of allegiance, reached Wanganui about half-past six p.m., when the wounded were sent to the

hospital and the unwounded prisoners handed over to the military authorities.

Late in the evening, Mr. White informed me that the next day at 12 o'clock there was to be a large meeting of the Tarauaki, Ngatiruanui, and Ngarauru rebel chiefs at Pakaraka, a pa within the recently purchased Waitotara block, and about seventeen miles from Wanganui. The chief Rio, who brought the news, was anxious, knowing that I was expected, to have waited to see me, but he was advised to return to Pakaraka to be in readiness to receive the expected visitors.

It appeared to me so degrading to the Government, and so calculated to lessen its influence with the loyal natives, besides being dangerous to the settlement, to allow such a meeting, not merely of rebels, many of whom had been engaged at Moutoa, but of known murderers, to take place on crown land and in such immediate vicinity of the town of Wanganui, where there were 350 troops in the garrison and 400 or 500 well-trained militia out on actual service, that I determined to proceed myself to Pakaraka and warn the rebels off the Queen's territory; and in order to convince them that the Government was in earnest, I requested Major Rookes to accompany me with Captain Cameron's troop of volunteers. Major Rookes with the greatest readiness complied with my request, and though he had only that afternoon dismissed the troop, telling them that their services would not be required for some days, yet the next morning he had the whole troop ready at ten o'clock (Wednesday, the 25th). We rode at a tolerably good pace, and came within sight of the pa at about one o'clock. When within three or four hundred yards of it, I requested Major Rookes to halt the troop and remain there till I returned. I then rode off to the pa, accompanied by my interpreter, Mr. Hamlin, Captain Noake (of the Colonial Defence Force) and Mr. C. Broughton. Instead, however, of encountering the great gathering of rebels we had been led to expect, we only found the friendly chiefs Rio and Piripi, and a few of their people, with a slight sprinkling of Kingites. The meeting it appeared had been postponed. I had therefore to content myself with requesting Rio to proceed to Waitotara, where the rebels were, and tell them that they would not be allowed either to hold meetings or to remain on the Waitotara block, and that if they did not obey my order they should be driven off by force. Rio promised that he would start at once, and deliver every word of my message. We then returned to town.

On Saturday, the 28th, just before leaving Wanganui, Rio sent in word that he had seen the rebels; had told them every word I had said; that they held a runanga, and had decided upon finally abandoning the Waitotara block and retiring to the north side of the Waitotara river.

On my way down the coast, I held meetings with the natives at several of their settlements; but as you visited them a few days afterwards, it is unnecessary that I should report what took place at these interviews. Suffice it to say, that the impression left on my mind was that Kingism was doomed, and that there never was so little prospect of the peace of the West Coast being disturbed.

I. E. FEATHERSTON,  
Superintendent.

Superintendent's Office,  
Wellington.

### *Wanganui Rates of Pilotage.*

I, ISAAC EARL FEATHERSTON, Superintendent of the Province of Wellington, pursuant to the powers vested in me by the 12th clause of "The Marine Board Act, 1863," do hereby fix the following as the Pilotage Rates which shall be payable at the port of Wellington, also the nature of the service for which such rates shall be payable, the time of payment, and the amount to be paid for detention of Pilots on board vessels under Quarantine or otherwise:—

The rates of pilotage into or out of the Port of Wellington, from or to the distance of one league from the Pilot Station, are as follows, viz:—

Vessels under 200 tons,	4d. per ton
Ditto 200 to 300 tons,	3½d. "
Ditto 300 to 400 tons,	3d. "
Ditto 400 to 600 tons,	2½d. "
Ditto 600 and upwards,	2d. "

But no pilotage is to be chargeable on any vessel engaged in the Coasting trade, unless the assistance of a Pilot be required by the Master of the Vessel.

All Vessels trading to or from the neighbouring Colonies shall be exempted from taking a Pilot, upon paying one-half the usual rate of pilotage, whatever that may be; if a Pilot is taken however, full pilotage to be paid.

All Vessels under 100 tons, trading from or to the neighbouring Colonies shall, upon the Master proving himself qualified, be furnished with a certificate of exemption from pilotage, but shall in lieu thereof pay one full pilotage inwards and outwards per annum.

Every Master so qualified and exempted shall, on approaching the Harbor within two leagues, hoist a white flag at the main, showing his exemption, or forfeit a sum not exceeding the full pilotage.

Every Pilot detained on board a Vessel longer than forty-eight hours, whether by stress of weather, quarantine, or otherwise,

is to be paid eight shillings per day, in addition to the regular pilotage.

All pilotage shall be payable when the papers of the vessel are deposited at the Custom-house, for her clearance.

I. E. FEATHERSTON,  
Superintendent.

*Sale of Valuable Building Allotments in the Town of Wellington, New Zealand.*

UNDER authority of an Act, Session III, No. 14, of the Provincial Council of Wellington, intituled "Harbour Reserves," and of an Act, Session VIII, No. 3, of the said Provincial Council, intituled "Harbour Reserves Amendment": Notice is hereby given that the following Allotments of Land, situated in the Town of Wellington, will be offered for sale at Public Auction, at the Office of the Provincial Treasury, at Wellington, on Friday the 11th day of November, 1864, at one o'clock p.m., at the upset prices affixed in the subjoined Schedule:—

Immediate payment in cash of one-tenth of the purchase money shall be the condition of any such sale by auction, and the remaining nine-tenths of the purchase money must be paid by the purchaser within one calendar month next after the time of such sale by auction, or the one-tenth of the purchase

money which has been deposited will be forfeited, and the original contract for the sale of the land will thenceforward be null and void.

Any further conditions will be published either on, or before, the day of sale. In the mean time, information may be obtained, and plans inspected, on application at the Office of the Provincial Secretary, Wellington.

J. WOODWARD,  
Acting Provincial Secretary.

Provincial Secretary's Office,  
Wellington, 29th July, 1864.

SCHEDULE.

Of upset prices of land on the Eastern side of Lambton Quay, opposite to the premises of Messrs. J. Joseph & Co.

TO BE SOLD ON FRIDAY, 11TH NOVEMBER, 1864.

No. of Lot.	Frontage chargeable.	No. of feet in frontage.	Price per foot.	Remarks.
1	Lambton Quay.	53 ft. 4 in.	£5 0	This Section has a frontage of 75 feet to an intended street.
2	Do.	50 ft. 3 in.	£5 0	