

## NATIVE DISTURBANCES AT TE AWAMUTU.

## No. 1.

THE CIVIL COMMISSIONER, OTAWHAO, TO THE HONOURABLE THE NATIVE MINISTER.

Otawhao, February 25th, 1863.

SIR,—

Patene, of Moaunui, paid a visit here this evening. He brought a letter addressed to Rewi, Reihana, Taati, and others, by some chiefs of Mokau, whose names are strange to me. I did not like to ask for a copy of the letter, but the substance of it is worth recording for your information.

It began by stating that the suspicions of the writers had been aroused by a visit which Mr. Parris, Hohaia, and the Colonel of the soldiers had paid to Paunini. They would not have thought much of Parris alone, it was the company he was in that looked bad. The letter then proceeded to advise in strong terms that the school at the Awamutu, the Magistrate, and the printing press, should be driven away at once, for the work was like the work of Satan, who tempted men to their ruin; the establishment here being only a prelude to the arrival of soldiers.

Patene informed me that Reihana, of Whataroa, agreed with the letter, and voted for expelling me; secondly, Mr. Law; and thirdly, the Roman Catholic Priest at Ngaruawahia; that Rewi had seen the letter, and told Patene to go and show it to me.

There is of course no likelihood of further action, but any genuine letter written by Maori to Maoris at the present time appears to me to be worth noting.

If anything more is heard on the subject, it seems to me that the best course will be to demand a payment for being compared to Satan.

I remain, &amp;c.,

J. E. GORST.

The Honourable the Native Minister,  
Auckland.

## No. 2.

J. E. GORST ESQ., TO HON. F. D. BELL.

Otawhao,

March 25th, 1863.

MY DEAR BELL,—

The Awamutu is in the hands of the Philistines, and war is raging around us. I was warned at Ngaruawahia and elsewhere, that we were to be driven away by Ngatimaniapoto, but Rewi and William King were so peculiarly civil to Angus White, and me at Kihikihi, on Monday last, that we were thrown completely off our guard. Yesterday we went over to Kopua to see Mr. Reid, and while we were away, down came a mob of Ngatimaniapotos, from Kihikihi; they said they did not come to talk, but to act, and they immediately proceeded to break into the printing office, and carry off the press bodily, with the whole issue of the *Pihoihoi*, which Johnnie was printing, and also the mail box and mail money. Johnnie locked the door, but they broke it down. Pineaha the native teacher fought like a lion, knocked several men down but was at last overpowered. Patene (my former enemy) also went in and turned as many out as he could, but they were too numerous for him, he got into an awful passion, and said if his soldiers were there, instead of at Ngaruawahia, he would have driven the whole lot away,

Taati and Tioriori came down to expostulate, with no effect; they trampled the king's proclamation under their feet, and said they only obeyed Maniapoto. Rewi and William King were in the neighbourhood but did not appear in the row. The men who did all the mischief were Aporo and Honi Ropiha, and others from Hanganatiki and the Upper Waipa. The broken press and all the type with everything in the printing office (except Johnnie's bedding and boxes) was carried off in a bullock dray to Kihikihi, after this was over they sat down to wait for me to send me forcibly down to town.

I got home after dark and found the enemy encamped in the road, and an empty printing office; they had done no other mischief, and had not even burnt up one rail as firewood. I walked through them without speaking, and went into the house. Sentries were posted round the building all night, and kept up a great excitement by calling the hours and singing songs. The latest "kupu" (word) was that I was to go in the morning, or to be shot at once.

All the boys behaved splendidly, they said they were ready to go to Auckland or anywhere else with me, and they promised implicit obedience to all my orders during the row. I am keeping school and work going on just as usual. This morning the "iwi" (tribe) sent to borrow a "kohua" (pot) and also a "pakete" (bucket) with a promise to return both. After breakfast, down came Manuka, a karere from Rangiaohia, with Honi Papita's kupu, "Kua taurekarekatia matou i a Maniapoto," (the Nga-