

proceeded to Kihikihi. I gathered from their conversation that Matutaera and his friends are much offended at what the Ngatimaniapotos have done, that he has sent orders to Rewi to send back the press, and to pay both for the damage and the outrage he has committed, and to leave all questions about my removal from the district to be settled by Matutaera himself. At the same time, I was given to understand that there exists on the part of all the Maories a strong wish to get rid of me from the district, and that they are only perplexed, as to how their desire can be lawfully accomplished. They alleged several reasons; but Aperahama, of Taupo, who was present, gave without contradiction, as their true reason, that I was putting forth in the district a power derived from the Queen's representative, which they could not put up with.

If this be really the case, I think our position here will be a very difficult one to maintain. The King party cannot be trusted always to repress with energy the zeal of their over eager partizans; it will only require a little lukewarmness on their part to ensure our overthrow: for, being without weapons of any kind, we are a prey to the first hostile band of forty or fifty armed men that has the audacity to come against us, and, though Rewi has in this case been a little too hasty, he is a cunning and clever antagonist.

There is a discussion now going on at Kihikihi, the result of which cannot be foreseen, and William Thompson has just come to Rangiaohia.

As there is no immediate risk in remaining here, I consider it is my duty to wait, in order both to give His Excellency the opportunity of further communication before the place is abandoned, and also to be ready to take advantage of any favourable event that may occur. I am still exceedingly anxious for a personal interview.

Even should the hostility felt by the Natives towards me compel me to leave the Awamutu, it would be still possible to maintain the school, at least for a time. A hasty withdrawal must entail a considerable loss of property, besides having a bad moral effect.

This is one subject which ought to be further considered before the final step is taken.

As Taati and the King Natives are at present actively exerting themselves on our behalf, I have, according to my instructions, withheld the letter addressed to Takerei.

For the same reason, I think it is extremely desirable to allow the mail to run for a few weeks longer.

I have, &c.,

The Honble. the Native Minister,  
Auckland.

J. E. GORST.

### No. 13.

LETTER FROM REV. HETA TARAWHITI TO REV. B. Y. ASHWELL.

Paetai, Mahe 25, 1863.

Ki a Te Ahiwera.

Tenei taku kupu ki a koe, rere, kua takoto te korero a te Runanga, no te hokinga mai i te Ia, he korero pei mo te Kohi, kua whakaae te Runanga me nga rangatira katoa o Waikato kia pei i a te Kohi. Ko te take tuatahi tenei.

1. Ko tana unuhanga i te pou a Neri i Mangatawhiri; 2. Ko te kino o te puakanga o te reo o te Pihoihoi; 3. Koia te putake o enei whare i raruraru ai nga Maori.

Ko te tino mea i huihuia ai enei mea katoa ko te turi o te Kohi i te kupu a te ope i te nohoanga ki Rangiriri kia hoki atu ia; ki te whakahoki i nga papa i nga kamura, kahore a te Kohi i tae atu, mei rongo kua pai ki a ia.

No te rironga o nga papa, na ratou ano ehara i a te Kohi i whakahoki, koia i mea ai te Runanga, me pera ano hoki ia me ata whakahoki atu ratou ko ana papa ki te Ia, heoi ano tera.

Ko te kupu puru mo Waikato ki a kaua e puta te Pakeha. Ko te take o tera kupu, he korero na Wiremu Te Wheoro ka purua nga taonga o te Ia, puru katoa atu ki te Taone, koia i utua ai e te ope kia purua Waikato, me te Meera, otira kua kore noa iho taua kupu kore rawa, kua riria e matou kua rongo. Tena ko te kupu mo te Kohi kahore ratou i rongo.

NA HETA TARAWHITI.

[Translation.]

Paetai, March 25, 1863.

To Mr. Ashwell.

This is my word to you. The talk of the Council was settled on returning from te Ia. It was proposed to drive away Mr. Gorst. The Council and all the chiefs of Waikato consented to drive away Mr. Gorst.

This is the first cause: 1st, His pulling up Neri's post at Mangatawhiri; 2nd, The bad disclosures of the voice of *Pihoihoi*. Yes, the cause of the confusion of these houses by the Maoris. The main cause of the gathering of all these things was the stubbornness of Mr. Gorst with respect to the word of the party when at Rangiriri, in not going to send back the timber and the carpenters. He did not go, had he done so there would have been no interference with him.

On the removal of the timber by them (it was not Mr. Gorst that sent it back) the Council said, serve him the same—quietly send both he and the timber back to Te Ia—that is all of that. The word to close up Waikato against Europeans—the cause of that word was the talk of Wiremu Te Wheoro that the property (stores) at te Ia and at the town should be closed. The party retaliated by saying that Waikato and the mail should be closed, (stopped), however that word will not be carried into effect, certainly not. We were angry at it, and they have withdrawn it. The word relating to Mr. Gorst they refused to withdraw.

NA HETA TARAWHITI.