

the digging was going on, he thought I and my school were some of the spades. He had, therefore, done his best to prevent cases being brought before my court, or boys into the school. But he never had, and never would, consent to any attempt to drive me from my place. It was the Queen's land, and no one had any right to disturb me there. He had gone to Rewi, and told him all this; and Wi Karamoa had carried the King's commands to let me alone; but Rewi was obstinate, and would not listen to them, and he now had come in a friendly spirit to warn me. He said he had a proverb to tell me:—"Ko te whenua he whenua ora, ko te tangata he tangata mate." (Land will live, but man is mortal). Rewi had made up his mind to send me away by force, and therefore he said "me haere ano koe." (You must go). This he repeated several times. He begged me not to think that he had driven me away, or approved of what was done; he merely came to warn me of Rewi's intentions.

I said I only wished to ask Thompson and Wi Karamoa each a question. They allowed my right to live on my own piece, and they thought Rewi wrong for plundering and molesting me; would Ngatihaua prevent Rewi from repeating this wrong? Thompson said they could not. Would Matutaera prevent it? Karamoa said the King had pressed Rewi to let me alone, but he had not agreed yet to obey. I said that now the Governor's words had come true, and the King had fallen: for Matutaera was King no longer, but Rewi, and all Waikato and Ngatihaua had become Rewi's slaves. I think they winced a little at this; but William Thompson does not lose his temper in argument. It was pitiable to see a man of so noble a character with so base a part to play.

The plain meaning of the talk was that nothing more could be done for me, and I am abandoned to the tender mercies of Rewi. After the specimen he gave of his capabilities last week, I think the Awamutu station is at an end, and I am therefore making all necessary arrangements for abandoning it. It is barely possible that the station may be carried on for some time longer by the Rev. A. G. Purchas, who will make the attempt, if the Government wish it. All the school-boys have behaved in the most loyal manner, and have expressed their determination to stand by the school. I think the Government is bound in honor to make some provision for them, and not to turn them adrift to the barbarism of their own homes. Every person employed on the station is willing to remain as long as it is thought desirable.

The Honourable the Native Minister.

I have, &c.,
J. E. GORST.

No. 16.

COPY OF A LETTER FROM TAKEREI NAEROA TO REWI MANIAPOTO AND OTHERS.

Pukekawa, Waikato,
April 8th, 1863.

To Rewi Maniapoto, to Reihana, and to all the men engaged in carrying out the plans of the King movement,—

Friends, salutations to you in the kind protection of God and the King movement, under which you benefit each individual and each tribe throughout the island of New Zealand. And now, I have heard that you, Rewi, intend to drive off Mr. Gorst from his own piece of land. That piece of land belongs to himself: and that is why I speak to you.

Friend, let Mr. Gorst alone. Let this be your course. Don't send the children to Mr. Gorst's school: that would be a good course for you to pursue. As it is, O friend, guide the people aright. Look for an eddy in which to anchor the canoes of the people, so that they may remain fast; let them not remain out in the current, lest they be shaken by the wind, the ropes break, and the canoes go adrift.

Look to the fruits of the ground. We may say that the land is the cause (for the failure of the crop); but no, it is the sun that is the cause.

Friend be clear as to this. Here is the wind of the sea; a heavy gale will soon blow (*i.e.*, the Pakehas will be very angry). Enough.

O Rewi, I have returned from Auckland. I went to the Manukau, and there were two hundred men assembled there at a meeting. Some *korero* (talk) from Auckland was discussed. I send you what was said. I proposed to Tamati (Ngapora) to write to you. If I receive a letter from you, I will come, and then you will hear the talk from Kaipara. Enough.

TAKEREI NAEROA.

No. 17.

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

Awamutu, April 14th, 1863.

SIR,—

The talk which I heard on the Waikato river last week, made it evident (1.) That there has been a universal consent to get rid of the Government establishment at the Awamutu, if it could be managed. (2.) That the rapidity and violence of Rewi had frightened everybody, and that the Waikatos were in a state of great perplexity as to what was to be done.

The carrying off of the press, the damage done to the premises, and Rewi's threatening language were universally and strongly condemned. A runanga was held at Ngaruawahia, in which it was proved that Witara, Wiremu Karamoa, and Hoera, had said or written things which had encouraged Rewi in making his attack, and each of them was fined two pounds for so doing.