

No. 27.

LETTER FROM TAMEHANA TE WAHAROA TO MR. JAMES FULLOON.

Peria, Aperira 27th, 1863.

KIA HEMI TE MAUTARANUI,—

Tena koe. Kua tae mai reta o Aperira 24. E hoa ka nui te mamae o toku ngakau mo te Kohi mo te peinga take koretanga, na konei au i hinapouri ai, me he mea ma te whawhai e pei kua marama iti ake au nei.

E hoa e tika ana to kupu i mea nei kia ata tirohia nga taha, taku kupu ra kia rongo mai koe, e kore aku mokai e tukua kinotia atu me nga Miniti me haere atu ratou i runga te rangimarie. Otira hohonu te kino ki Waitara ranei ki Waikato ranei Ka huri.

Tenei e Hemi, ekore koe e tuku mai i etahi pepa kopaki hoki i runga i te kaupuke o Piako. Ma Hone Kuti e uta mai. Heoi.

Kona koe, na to hoa,
Na W. TAMIHANA TE WAHAROA.

Kia Hemi Te Mautaranui,
Kei Waitemata.

[Translation.]

Peria, April 27, 1863.

Salutations. I have received your letter of the 24th April. Friend, my heart is greatly pained about Mr. Gorst, because of his having been driven away without a cause—hence my great darkness. Had he been driven away by (or on account of) war I should have been just a little clear.

Friend, your word is correct where you advise me to look well to the sides (*i. e.*, the neighbouring tribes). This is my word to you. Listen. Neither my pets nor the Ministers shall be sent away with violence. They must depart in peace. The evil, however, will be deep either at Waitara or Waikato. This turns (ends).

James, will you not send me some paper and envelopes by the Piako vessel. Hone Kuti will bring it. Enough.

From your friend,

W. TAMIHANA TE WAHAROA.

Mr. James Fulloon,
Waitemata.

No. 28.

THE REYD. A. PURCHAS, TO THE HON. THE NATIVE MINISTER.

Auckland, May 2, 1863.

SIR,—

In my last letter from Otawhao, I informed you of the state of affairs in that neighbourhood up to the time of writing; I will now continue the account to the present date.

Patara and Te Paea remained near Otawhao until Saturday, April 25th, when they returned to Ngaruawahia. On their way they spent some hours with me at Otawhao. They had both visited Kihikihi and had a long talk with Rewi about his proceedings, during which they strongly expressed their disapprobation of the violent conduct of Ngatimaniapoto. Rewi urged them to assent to his proposal that Mangatawhiri should be handed over to him to do what he liked with, but they strongly refused and came away with the belief that Rewi had given up all thought of doing anything in that quarter. In this I afterwards found that they were mistaken. Te Paea told Rewi that the land and premises at Te Awamutu and Te Tomo, as well as the Church of the former place, had been entrusted to her, to be safely kept against all intruders until more peaceful times, when they would be re-occupied by the Pakeha. This annoyed Rewi very much, as he and his people had set their hearts on taking possession of the place for themselves. Rewi, however, promised to respect Te Paea's pledge, but he could not bind Reihana, who is, I believe, the head of that portion of Ngatimaniapoto, and I think it still not unlikely that the threat of either occupying or destroying the school premises may yet be carried out. There is no doubt that Te Paea exerted herself to the utmost in endeavouring to restrain the turbulence of Rewi and his people, and, I believe, her efforts have not been altogether unsuccessful, although the whole of the Potatou family are greatly disgusted at the turn affairs have taken, and particularly at the open defiance of the authority of Matutaera evinced by men who, according to Maori custom, ought to have been his most obedient supporters. I may take this opportunity of stating that several of the immediate relatives of Matutaera, including Te Paea and Patara, admitted to me without reserve that their cherished hopes had been grievously disappointed, and that their so-called king had no power to restrain men who were doing evil in his name. It appears to be impossible that the king-party should hold together much longer. Te Paea told me that her residence in Waikato was in great measure against her will, that it was a "noho-herehere," that Potatou, her father had told her to remain at Mangere as long as she lived, and that in consequence of her obedience to his commands she was not even present at his death. She had been almost forced to stay amongst them