

## Enclosure in No. 28.

COPY OF A LETTER FROM PATARA, OF NGARUAWAHIA, TO TAMATI NGAPORA, TAKEN FROM THE ORIGINAL AT MANGERE, MAY 1, 1863.

Ngaruawahia,  
Aperira 27, 1863.

Ki a Tamati.

Tena koutou ko o teina, ko o matua, ko te iwi hoki. He whakaatu atu tenei naku kia rongo koutou. Tena pea kua tae atu nga rongo kino o te mahi a Ngatimaniapoto, i te peinga kintanga i a Te Kohi, me te takahanga hoki i nga kupu a te kingi. Ko tenei takiwa he wa pouri, e kore e ahei te whakahaere tika. Ko Ngatihaua te iwi e arahi ana ki te ara tika; a ko nga iwi e whakahaere ana i nga mea tika e meatia ana e Ngatimaniapoto, "he Kuini"; a ko nga iwi e hapai ana i nga ara he, e meatia ana, no te kingi era iwi. Na, i tenei takiwa, nui atu te toimaha o nga ritenga. Kua kore noa atu nga kupu a Potatau, kua waiho inaiane ko a te tangata noa iho hei tika ma ratou; e mea ana, ma nge a ratou tikanga ka tu ai te kingi. Kahore kau i purutia tetahi o nga kupu a Potatau tae mai ana ki te kingi tuarua. E mea ana ratou ki nga Pakeha e noho nei i waenganui o nga Maori, ahakoa minita, Pakeha noa iho ranei, ki te mea ka whakaae ko te mana o te kingi ki runga i taua Pakeha, ka waiho kia noho ana; ki te mea ko te mana o te Kuini kei a ia, ka peia, ahakoa nona ano tona pihhi. Ka huri atu.

Ko Te Mokena raua ko Te Rira kua hoki pai atu ki Akarana, no te mea, he kore e ahua rangatira no nga whakahaere a te iwi. Ka huri tu.

Kua riro a Ngatimaniapoto kei te noho i Waitara; ko Hikaka, ko Tikaokao, me te tini o nga rangatira o Ngatimaniapoto, ko te pei atu i nga hoia tiaki o Waitara. Ekore pea e kino tera i Tata-  
raimaka; kei Waitara te mea e hohoro te kino. Ka huri tu.

Kua tonu mai a Rewi raua ko Te Urewera, kia whakaaetia atu a Te Ia, ara, kia tukua atu ki tana hiahia. Mea atu ana maua, "Kia nui he tohunga hei hura i nga karakia kua takoto ki tera wahi. Kua nui ke nga maunga rongo; kua takoto a Pekehawani, ki tera wahi erangi mana e piki mai." Ko maua hoki ko Te Paea i tae ki Kihikihi. Ka hurimutu.

Na WIREMU PATARA TE MAIOHA.

[TRANSLATION.]

Ngaruawahia, April 27th, 1863.

To TAMATI,—

Salutations to you and your younger brethren and also to the tribe. Probably the evil tidings of the doings of the Ngatimaniapoto, in violently expelling Mr. Gorst and trampling on the word of the king has reached you. The present time is a time of darkness, it is impossible to guide matters aright. The Ngatihau lead on a straight road, but the tribes that do that which is right are called "Queenites" by the Ngatimaniapoto, and of those tribes that do wrong, it is said they belong to the king. The present state of affairs is very trying. Potatau's words are altogether set at naught, and the word of any inferior man is by them considered right. They say that by their plans the king will be established. They have not kept one of Potatau's words, nor of the second king's. They say to the pakehas residing among them, whether Ministers or settlers, that if they acknowledge the sovereignty of the king they would be allowed to remain, but that whoever is under the *mana* of the Queen will be expelled, although the land he lives on may be his own. This ends.

Mr. Morgan and Mr. Reid have gone quietly back to Auckland in consequence of the unchief-like conduct of the tribe. This ends.

The Ngatimaniapoto have gone to occupy Waitara with Hikaka Tikaokao, and many Ngatimaniapoto Chiefs; they have gone to drive away the soldiers who have charge of Waitara. Those at Tataraimaka may not perhaps commit any evil, those at Waitara will be the first to do evil, (*i.e.*, to commence hostilities.) This ends.

Rewi and the Urewera have asked to have the Ia given up to them to do as they wish, (*i.e.*, to consent to their attacking it). We said, "He must be a great priest who will uncover the incantations which have been laid at that place. Peace has been many times made. Pukehawani (a God) has been laid there. Let them (the pakehas) first leap over." Te Paea and I were at Kihikihi. This ends.

From WIREMU PATARA TE MAIOHA.