

Enclosure 1 to No. 16.

Te Awamutu, April 16th, 1863.

O FRIEND, GOVERNOR GREY,—

Greetings to you. Here am I having arrived here Waikato—namely, at Ngaruawahia. I have indeed seen this King here. He is well disposed; but as to his people, they are very badly disposed: for as to Ngatimaniapoto, Taranaki, Ngatiruanui, Ngarauru, Whanganui, Ngatiraukawa; these tribes are only disposed to evil. Thompson alone is consenting to the words of you two together with his tribe and Ngatihaua.

O Friend, have a care to yourself; do not go forth to any distance to carry on your work of talking of justice, lest you be shot; because exceedingly great has been the anger of the Island towards you, on account of your having said that you would dig round it on all sides, and so the King movement would fall of itself. Waitara also and Tataraimaka: these are the causes why the tribes here have become really angry with you. Consider also that you only escaped but narrowly, when you came up here to Ngaruawahia, and that was because there was no number of people there.

O Friend, this works of the tribes here have returned to the devices of Satan. I constantly hear it, as you may judge from this song of theirs, "What is the name of the mountain which stands there?" &c., and other songs. The feelings of Waikato are firmly fixed on these predictions of the priests. According to these predictions, you will depart—that is to say, you will be dead. Therefore it is that I tell you to be on your guard regarding yourself. Leave your Europeans at Tataraimaka, and do you return yourself to Auckland; if you remain, you will fall into the hands of the Maoris. My word to you is true. See now you have not been quick in providing me the\* garment I spoke to you about. With you is the saddle for my horse. On my arrival in Waikato, very great indeed had been the evil practised towards your white men, living here at the Awamutu. This was the reason that I did not go to Auckland. I felt dark (sorrowful); there was no light which could have been a reason for my going there. See now! great is the evil disposition towards you; do not say this is nonsense; no, it is an exceedingly true word from me to you. However, do not you stretch out your hand against the Maoris; let the one foe killed by you be Tataraimaka:† If you seek to kill a man, you will get the worst of it; and with the scattered remains of your people, be driven away, even to England.

O Friend, be on your guard regarding what I have told you. Do not tell it to any one; do not tell it to your Maori friends.

From me, from your loving Friend,

FROM HAFUKU IKANUIOTEMOANA.

\* The writer here alludes to the Governor having given a fur cloak to the Chief Te Heu Heu, and to his having told the Governor that he had foreseen in a dream that some serious disasters would happen, if the Governor did not give him a similar cloak to that given to Te Heu Heu.

† The writer here means to say that the Natives will not object to the Governor's re-occupying Tataraimaka, that being his own land; but, if he proceeds to commit any action of injustice, or to attempt to seize any of those accused of murder or plundering in the late war, a general rising has been arranged to take place on the part of the Natives throughout the Island.

Enclosure 2 to No. 16.

Otawhao, April 15th, 1863.

MY DEAR MR. HALSE,—

As I am uncertain whether Mr. Bell is in Auckland or not, I think it advisable to tell you what I have heard this evening since our return from Ngaruawahia. I believe you can rely on the correctness of the statement, as I have heard it from two independent sources. A Native karere has arrived from Taranaki, with a circular letter from the Runangas of Taranaki, Ngatiruanui, Waitotara, and Mataitawa, addressed to Rewi Maniapoto, Ngatihaua, Ngaruawahia, and Lower Waikato, informing them that the Governor had resumed possession of Tataraimaka, and had built a stockade there; that the Natives had built one pa, and were engaged throwing up earthworks (parepare) in order to dispute the right to that land; that some of the chiefs wished to commence the attack at once, but others objected; whereupon it was resolved to refer the question to Waikato, whether the taha Maori should begin the war, or whether it should be left to the taha Pakeha; that in case of war, the Whanganui Natives were to attack the Town of Whanganui, and the Ngatikahuhunu and the Ngatiawa the town of Wellington. Some of the Ngatimaniapoto tribe, from Kihikihi, started to-day with their arms and ammunition; but whether they were going at once to Taranaki, or only to attend a large gathering of the tribe which is being held at Hangatiki, is more than I know.

This much only is certain: that if any fighting takes place at Taranaki, Rewi and his people have resolved to take part in it; Rewi told this to Fulloon on Saturday. Some of the Europeans having Native wives have been warned to stand aloof from the Government, lest they bring trouble upon themselves, and great uneasiness and apprehension prevails, amongst the Europeans living amongst the Natives in the neighbourhood. Mr. Gorst will, no doubt, give the Government full particulars of all that has taken place here and at Ngaruawahia; I will not, therefore, touch upon any of those matters, further than to say that I believe I may be able to keep my ground here for a time at least, if the Governor thinks it desirable. The press and all the other property will be brought back by the Ngaruawahia men most likely this week, but at latest on Monday. I think some of them are coming up for that purpose.

Many thanks for forwarding the letters.

I have, &c.,

ARTHUR G. PURCHAS.

H. Halse, Esq.

Enclosure 3 to No. 16.

Te Awamutu, April 16, 1863.

SIR,—

A copy of a letter from Taranaki which arrived yesterday at Kihikihi, was just put into my hands this morning by Hohaia. As I understand the Rev. A. Purchas has sent you a copy of this letter with comments thereon, I need not say more on this subject.