

# FURTHER PAPERS

RELATIVE TO

NATIVE AFFAIRS.

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NATIVE DISTURBANCES AT TE AWAMUTU.

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PRESENTED TO BOTH HOUSES OF THE GENERAL ASSEMBLY BY COMMAND OF HIS  
EXCELLENCY.

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AUCKLAND:

1863.



## NATIVE DISTURBANCES AT TE AWAMUTU.

MEMORANDUM BY THE NATIVE MINISTER FROM HIS EXCELLENCY THE GOVERNOR.

## No. 1.

The Native Minister wishes to call His Excellency's attention to the following remarks upon what has recently occurred at the Awamutu. A narrative of that occurrence has already been laid before the Governor.

The school at the Awamutu was founded at His Excellency's suggestion, and has been most anxiously watched and supported by the Government since its first establishment. The objects which it was hoped might be attained by means of this school were :—

(1.) The exhibition before the eyes of the Waikato Natives of the advantages to be derived from the British Government. That it might be clearly seen, especially by the young men, who are the most dangerous class in the Native community, that the Queen's Government was able to give physical comfort and civilization in exchange for the barbarous independence which is cherished by them in spite of the misery and lawlessness which it involves.

(2.) The training of a class of men, upon whose fidelity and ability the Government could rely, and out of whose ranks Native officers could hereafter be selected.

(3.) The increase of the power of the Civil Commissioner, who, as head of a large establishment, carrying on extensive dealings with the neighbouring Natives, would necessarily acquire an influence, which he might use to the great advantage of the Queen's service.

(4.) The organization of a body of disciplined young men, accustomed to obey, who might be used as a police force, and furnish the Government with an instrument for accomplishing that much-wished for object, the establishment of law and order in Native districts.

To attain these objects neither expense nor trouble was spared by the Government. Their prosecution was confided to a man who, to a real interest in the Native people, united peculiar abilities for the task: willingly relinquishing the advantages which private fortune gave him in a country where wealth is so easily accumulated, and content, a Master of Arts of Cambridge University, to live in the bush almost without society and without books, for the sake of laying the foundation with a few poor Native boys of a school that should replace the indolence and dirt of the pa, by the industry, discipline, and comfort of a civilized home. The boys who came to the school were fed and clothed in the most liberal manner, they were provided with separate sleeping places and with many other conveniences which were for the first time known in Native Schools; no limit was placed on the discretion of the Civil Commissioner in this matter; and even those Native Chiefs who suppressed the school were loud in their praises of the mode in which it had been conducted. Besides the ordinary instruction in reading, writing, arithmetic, and English, each boy worked for six hours daily at some industrial pursuit under European superintendence. At the time when the school was suppressed, the following trades were in full operation—farming, printing, carpentering, shoemaking, tailoring, and blacksmith's work. The last three trades were carried on for the benefit of the neighbourhood. At the breaking up of the establishment, there were orders for fifty pairs of boots, at which the shoemaker and three Native boys were working, all of which would have been paid for by European and Native neighbours; both the tailor and blacksmith had as much work as could be got through. The Awamutu establishment was a ready market for the surplus produce of Kihikihi and Rangiawhia Natives. Twenty-two Native boys were under instruction, and several applications for admission had been refused until the new buildings which were being erected had increased the accommodation. The extent to which discipline and *esprit de corps* had been established amongst them may be estimated by the fact that, from the day of the outrage until the school was finally broken up, a period of four weeks, not a single boy had deserted the school, and that all, with the exception of one Ngatimaniapoto boy, expressed their desire to go to Auckland or to any other place to which the school might be removed.

The design of the Native Minister in enumerating these facts is to show that the experiment in itself gave every promise of success, and that the frustration of the hopes of the Government, and the destruction of all that has been spent both in money and thought, have arisen not from within but from without. It is to the cause which has destroyed the establishment at the Awamutu that the Native Minister wishes to call the serious attention of His Excellency.

The Waikato Natives were from the very first alive to the danger to the Maori King movement which might arise from a Government Officer being stationed in the midst of them. As soon as an officer arrived an attempt was made to expel him by force, and this was not then persevered in only because Tamehana and the more moderate King Natives suggested a safer course, viz., to keep back all cases from the Magistrate's Court and so reduce him to a nonentity. This course was at first completely successful, and for a time nothing more was heard of any desire to get rid of Mr. Gorst.

As soon, however, as the Awamutu School was commenced the Natives again took alarm ; they well understood the purpose and the danger to their own designs of such an institution. At large meetings at Hangatikei and Rangiaowhia the school was discussed, and though the Ngatimaniapotos were then urgent for expelling Mr. Gorst by force, the more moderate counsels of Matutaera and his runanga again prevailed, viz., to prevent the success of the school by lawful and peaceable opposition. On this second occasion, however, their policy was unsuccessful : to keep back young men from a comfortable school, and withhold timber and provisions from people who are ready to buy, require unity of opinion and a power of compelling conformity, which the Maori King's runanga does not possess. The Waikatos of Rangiaowhia and Kihikihi persisted in selling trees and produce.

Tioriori and other chiefs ventured to send boys, and a few half-castes and Natives ventured to come of their own accord. The power of the government was gradually and visibly growing in the district, all hope of keeping the school without boys was abandoned by the Natives, those in the neighbourhood were becoming dependent on the Awamutu for their clothes and for the repair of their ploughs, and lastly the Pihoihoi was publishing facts and opinions subversive of loyalty to King Matutaera, and was being extensively read and even pronounced true. Those who were zealous for the king took alarm throughout Waikato, and Mr. Gorst's own evidence, that the desire to get rid of the establishment was universal, is decisive. Tamehana and the Ngaruawahia chiefs hesitated to use violence, and still held to their policy of keeping back the boys.

At this point, Rewi, who is as clear-sighted and less scrupulous than Tamehana, took the matter into his own hands. Contenting himself with an ambiguous song of Wi Karamoa, and a few hasty expressions of other Ngaruawahia chiefs, as evidence of the consent of Waikato, disregarding a letter of positive disapprobation written by Tamehana, he let in a mob from Hangatikei and the hilly country upon the School, who at once accomplished his object. For abstaining from permitting any more violence than was necessary for his purpose, Rewi deserves praise. Force could hardly have been applied more gently, to have been effective.

The suddenness of Rewi's action at first startled the more moderate adherents of the king, but upon subsequent reflection the whole of Waikato has become sensible of its necessity, and deliberately accepted the responsibility of setting the Government at defiance by expelling its officer with violence from land held under grant from the Crown.

There is in this case no question of title, no personal dislike, to obscure the real grounds of quarrel. The Natives have been careful to explain that they have no personal animosity against Mr. Gorst, and nothing to allege against the school ; it is simply because he is the Queen's officer, and is gaining power as such, that he is driven from the district. It has been made quite clear by these events that the Waikato Natives are prepared to maintain their independence of Her Majesty's Government by means which they confess themselves to be unlawful, and by physical force.

The power, which has thus defeated the otherwise hopeful effort which the Colony was earnestly making for the civilization and government of the Native race, is one for the growth of which the Colony cannot justly be held answerable, and which sprung up long before the Taranaki war. The attempt which was successfully commenced in 1857 to oppose the progress of the king movement by the introduction of civil institutions, conferring many advantages of self-government, and offering opportunities for the gratification of ambition among the chiefs was abandoned in 1858, contrary to the opinion of the then colonial ministers, in favour of a policy which was described by Governor Browne in his despatch of August 19th as one of "absolute indifference and neglect." The history of this is fully detailed in the proceedings of the Waikato Committee in 1860.

F. DILLON BELL.

Taranaki, April 30th, 1863.

## NATIVE DISTURBANCES AT TE AWAMUTU.

## No. 1.

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

Otawhao, February 25th, 1863.

SIR,—

Patene, of Moaunui, paid a visit here this evening. He brought a letter addressed to Rewi, Reihana, Taati, and others, by some chiefs of Mokau, whose names are strange to me. I did not like to ask for a copy of the letter, but the substance of it is worth recording for your information.

It began by stating that the suspicions of the writers had been aroused by a visit which Mr. Parris, Hohaia, and the Colonel of the soldiers had paid to Paunini. They would not have thought much of Parris alone, it was the company he was in that looked bad. The letter then proceeded to advise in strong terms that the school at the Awamutu, the Magistrate, and the printing press, should be driven away at once, for the work was like the work of Satan, who tempted men to their ruin; the establishment here being only a prelude to the arrival of soldiers.

Patene informed me that Reihana, of Whataroa, agreed with the letter, and voted for expelling me; secondly, Mr. Law; and thirdly, the Roman Catholic Priest at Ngaruawahia; that Rewi had seen the letter, and told Patene to go and show it to me.

There is of course no likelihood of further action, but any genuine letter written by Maori to Maoris at the present time appears to me to be worth noting.

If anything more is heard on the subject, it seems to me that the best course will be to demand a payment for being compared to Satan.

I remain, &amp;c.,

J. E. GORST.

The Honourable the Native Minister,  
Auckland.

## No. 2.

J. E. GORST ESQ., TO HON. F. D. BELL.

Otawhao,

March 25th, 1863.

MY DEAR BELL,—

The Awamutu is in the hands of the Philistines, and war is raging around us. I was warned at Ngaruawahia and elsewhere, that we were to be driven away by Ngatimaniapoto, but Rewi and William King were so peculiarly civil to Angus White, and me at Kihikihi, on Monday last, that we were thrown completely off our guard. Yesterday we went over to Kopua to see Mr. Reid, and while we were away, down came a mob of Ngatimaniapotos, from Kihikihi; they said they did not come to talk, but to act, and they immediately proceeded to break into the printing office, and carry off the press bodily, with the whole issue of the *Pihoihoi*, which Johnnie was printing, and also the mail box and mail money. Johnnie locked the door, but they broke it down. Pineaha the native teacher fought like a lion, knocked several men down but was at last overpowered. Patene (my former enemy) also went in and turned as many out as he could, but they were too numerous for him, he got into an awful passion, and said if his soldiers were there, instead of at Ngaruawahia, he would have driven the whole lot away,

Taati and Tioriori came down to expostulate, with no effect; they trampled the king's proclamation under their feet, and said they only obeyed Maniapoto. Rewi and William King were in the neighbourhood but did not appear in the row. The men who did all the mischief were Aporo and Honi Ropiha, and others from Hanganatiki and the Upper Waipa. The broken press and all the type with everything in the printing office (except Johnnie's bedding and boxes) was carried off in a bullock dray to Kihikihi, after this was over they sat down to wait for me to send me forcibly down to town.

I got home after dark and found the enemy encamped in the road, and an empty printing office; they had done no other mischief, and had not even burnt up one rail as firewood. I walked through them without speaking, and went into the house. Sentries were posted round the building all night, and kept up a great excitement by calling the hours and singing songs. The latest "kupu" (word) was that I was to go in the morning, or to be shot at once.

All the boys behaved splendidly, they said they were ready to go to Auckland or anywhere else with me, and they promised implicit obedience to all my orders during the row. I am keeping school and work going on just as usual. This morning the "iwi" (tribe) sent to borrow a "kohua" (pot) and also a "pakete" (bucket) with a promise to return both. After breakfast, down came Manuka, a karere from Rangiaohia, with Honi Papita's kupu, "Kua taurekarekatia matou i a Maniapoto," (the Nga-

timaniapotos have treated us like slaves, or degraded us,) which stopped all proceedings till the people of Rangiaohia came down in force. They are at the present moment at high words outside, Aporo and Manuka had a skirmish (only words) on the grass plot before the drawing room windows—and also Patene and Hone Ropiha; they have now gone outside, but Manuka says he will come in again if Aporo comes in, and play the policeman as well as he. I have Angus White here and shall keep him while this row is going on. The Rangiaohia people seem very determined and Patene declares he will resist force *with force* if necessary. I am taking no part whatever except remaining as *spolia opima* for the victor of the day. Aporo and his friends say they do not wish to talk but to act. All sorts of rumours are about: the house is to be burnt, the cattle driven off, the Europeans packed in drays, the boys seized, &c., &c., &c.

My intention is to hold on till I see danger to life, and then get Europeans and boys away as well as possible. Rewi is going to bring a lot more down, and I hope for help from Ngaruawahia when the thing is known. Patene showed me a letter from William Thompson disapproving of their intention and declining to come over to help them. I am sending A. Chitham express with this to town to catch the Taranaki mail. You will hear of the Kohekohe disaster from elsewhere. White and I were told at Ngaruawahia that Nehemaiia and Neri have an equal right with Puteruha in the disposal of the land.

Not a single copy of the *Pihoihoi* saved. Please send me advice and help as soon as possible.

I am, &c.,

J. E. GORST.

### No. 3.

[MEMORANDUM BY THE CIVIL COMMISSIONER, OTAWHAO.]

MR. WOOD,—

The result of this day's talk has been:—

- (1.) I have refused to stir from this spot until the Government recal me.
- (2.) That Ngatimaniapoto insisted on my immediate removal by force, and declared that they would not stir from the place until I left; the Rangiaohia Natives pressed for a delay to communicate with the Governor.

When the meeting was over, Rewi and his men remained seated on the ground, and Taati and Tioriori came into the house to stay as a guard over me.

At last, through the intervention of the Rev. Mr. Reid, Rewi assented to remove his men and allow me time to write and ask the Governor's permission to go; but he added, in the presence of Mr. Reid and all the assembled Natives, if Sir George left me here, he left me to certain death.

Rewi asked for a letter from me consenting to this arrangement, a copy of which I have enclosed.

I wish to ask if you can, under the circumstances, authorize me to leave the Awamutu. It is my deliberate opinion, in which Mr. White and everyone here joins, that there is no chance of my remaining here permanently, and delay is risking the lives of the Europeans on the place as well as of myself.

J. E. GORST.

March 25th, 1863.

Having witnessed the whole proceedings of the Natives, I beg to record my entire concurrence with Mr. Gorst's remarks and recommendations.

T. A. WHITE.

### Enclosure in No. 3.

Awamutu, Maehe 25th, 1863.

E REWI,—

Kua whakaaetia e au to kupu kia tuhituhi atu ahau ki a Kawana Kerei, kia whakaae ia kia hoki atu ahau i Te Awamutu. Engari, ko te takiwa kua tino whakaaetia e taua inaianei, he wa haere atu mo taku pukapuka kia Kawana mo te hokinga mai o te utu kia toru wiki e noho ai ahau ki Te Awamutu, whanga ai i te pukapuka o Te Kawana ki ahau. Ka tae mai ta Kawana ki ahau ka tukua tonutia atu e ahau he karere ki a koe kia rongu koe.

Na to hoa,

Na TE KOHI.

Kia Rewi Ngatimaniapoto.

[TRANSLATION.]

Awamutu, March 25th, 1863.

REWI,—

I have agreed to your word, that I write to Governor Grey to obtain his assent to my going back from Te Awamutu. But the time now agreed to by us shall be a period sufficient for my letter to go to the Governor, and for his reply—three weeks. I will remain at Te Awamutu, and wait for the Governor's letter to me. On the receipt of the Governor's (letter) I will forthwith send a messenger to you in order that you may know (the result).

From your friend,

GORST,

To Rewi Maniapoto.

## No. 4.

LETTER FROM REWI, MANIAPOTO TO HIS EXCELLENCY THE GOVERNOR.

Te Awamutu, 25th Maehe, 1863.

E HOA E KAWANA KEREI,—

Tena koe. Tenei taku kupu ki a koe. Kua mate a Te Kohi i au. Kua riro i au te Perehi. Ko aku tangata enei nana i tango, e waru te kau takitahi; tu tonu i te pu enei tangata. Ko te take he pana ia Te Kohi kia hoki ki te taone, na te nui hoki o te pouri ki tana tukunga mai ki konei noho ai, whakawai ai, na to kupu hoki tetahi, mau e kerī i nga taha ka hinga to kingitanga. E hoa whakahokia a Te Koti ki te taone. Kaua e waiho ki au kia noho i te Awamutu: heoiano, ka ki keo ki te waiho, ka mate. Heoiano, kia tere mai to pukapuka tiki mai i nga wiki e toru. Ka mutu.

Kia Kawana Kerei,  
Kei Taranaki.

Na to hoa,  
Na REWI, MANIAPOTO.

[TRANSLATION.]

FRIEND GOVERNOR GREY,—

Greeting. This is my word to you. Mr. Gorst has suffered (*mate*) through me. The press has been taken by me. These are my men who took it—eighty armed with guns; the reason whereof is to turn off (*pana*) Mr. Gorst, in order that he may return to the town: it is on account of the darkness occasioned by his being sent here to stay and deceive us, and also on account of your word, “by digging at the sides, your King movement will fall.”

Friend, take Mr. Gorst back to town; do not let him stay with me at Te Awamutu. Enough; if you say that he is to stay, he will die (*ka mate*). Enough; send speedily your letter to fetch him in three weeks. It is ended.

To Governor Grey,  
Taranaki.

From your friend,  
From REWI, MANIAPOTO.

## No. 5.

*Narrative of E. J. Von Dadelszen of the seizing of the Press at the Awamutu.*

About 3 o'clock in the afternoon of Tuesday, the 24th March, while the newspapers for that day were being printed, a number of Natives arrived, about 50 of them armed with guns, and the remainder with Native weapons, and stationed themselves in front of the printing office. I locked the door before their faces, put the key in my pocket, and went a little distance off. After a short prayer, they broke the door open, and proceeded to take the press down, and carry it outside to some drays they had there.

While they were doing this, Patene, the Ngaruawahia Chief, arrived, and partly succeeded in stopping them, turning about six out of the printing office (it being then quite full of Natives). After some time, however, he came away, and the work went on. Everything connected with the printing was taken away, together with a portmanteau belonging to Mr. Mainwaring, and a box containing some of my clothes. When all was gone, they stationed sentinels at the door, and allowed no one inside. Before breaking open the door, they had a scuffle with the Native teacher, who placed himself before it, and was dragged away after some resistance. They also broke down about twenty yards of the fence between the printing office and the road. They camped all round the house; but, about 6 o'clock, allowed us to enter to take our clothes from the little bedroom at the back. They did not attempt to touch anything in the main building. In the evening, they stationed their soldiers all round the house.

About 8 o'clock, Mr. Gorst, White, and Mainwaring arrived.

There was some talk of setting fire to the place, and one or two fire-sticks were brought, but they determined not to do it in the end. A good many guns were loaded with ball, but none fired. A great many slept in the printing office that night. During the remainder of the afternoon, Taati, Patene, and Tioriori on one side, and the leaders of the soldiers on the other, talked a great deal in the road. William King, Rewi, and a few others, stayed some distance off, and gave their orders from there. The mail box, &c., was also taken with the mail money.

E. J. VON DADELSZEN.

From the manner in which the press, &c., was handled, it is exceedingly likely, almost certain, that it is broken.

*Narrative of the attach upon the Awamutu Station, by R. C. Mainwaring.*

## No. 6.

On Monday the 23rd instant, Messrs. Gorst and White went over to Kihikihi for the purpose of having an interview with William King, and Rewi, on the subject of His Excellency's despatch to Taati and other Chiefs. The civility with which they were treated was especially remarked on by both parties. No mention was made of assault on the Otawhao school, and the expected visit

of the Ngatimaniapoto was only hinted at. On Tuesday morning a Native of the name of Toetoe informed us of their arrival and intended visit. Mr. Gorst said his presence was required at Waipa and sent him (Toetoe) over to Kihikihi with a message to that effect. As we (Mr. Gorst, Mr. White, and myself) were setting out, Patene hailed us and showed us a letter from Wm. Thomson, recommending that no violence should be used but merely that the school should be disbanded. On our way to the Waipa we met several Natives, all of whom were very civil to us. At 9 p.m., as we neared the station on our return homeward, we were met by Hohia, a Native teacher, with the words, "E hoa ma, kua tae mai te ope, kua riro te Perehi." (Friends, the army has arrived and the press has been taken away.) On our arrival at the station we found about 180 or 200 Natives encamped on the road, the printing office empty, and the premises occupied by sentries, all fully armed. On enquiring the facts, they were related to us by the spectators as follows:—Tuesday, 24th instant, at 2 p.m., as the bell for all the workmen and boys to resume work rung, the mob was seen coming along headed by three carts. They marched up to the gate and looked through the printing office window, where Von Dadelszen was striking off No. 5 of the *Pihoihoi*. Immediately on seeing them he walked out and locked the door. The proceedings then commenced with prayer; after that an old Chief tried the door, and finding it locked, retired. Another man then went up (whose name we could not ascertain) and with three kicks burst open the door. They then made a clean sweep of everything, press, type, mail-box, personal luggage, &c. In loading the carts the press was severely damaged. The carts then moved off to Kihikihi under guards, and the remainder proceeded to make themselves comfortable. I have omitted to mention the names of Pineha and Patene, who exerted themselves to resist, but of course without avail. In the evening, guards were arranged for the night and all was quiet. In the morning we ascertained the names of the leaders, viz.: William King, Rewi, Aporo, and Hone Ropiha. At about 10 p.m., the two latter ones came into the verandah, and opened the "korero." The main feature of Aporo's speech was "Haere atu." (Begone.) Manuka, an old Rangiahia Chief, then stood up and said "E Aporo, na koutou ano tenei kainga? Kahore, na matou, ma matou e whakakino to matou kainga, kua taurekarekatia matou i a koutou." (Is this your place, O Aporo? No, it is ours, and it should be for us to spoil our place. Your have degraded us.) (This last sentence he repeated frequently.) After some frivolous conversation with Barton, the party retired, and at about twelve sent for Mr. Gorst. In answer to their speech, Mr. Gorst said he should only leave the station at the bidding of the Governor. He also read them a resolution of the Ngaruahia Runanga, relative to assaults on Europeans, at which they laughed. But I must observe that at this time there was nothing about their demeanour to create any alarm. However, after dinner their manner changed entirely to dogged, sullen silence. Mr. Reid, the Wesleyan Missionary, together with the Reverends Grace and Morgan, were present. At about 5 p.m., while we were discussing the desirability of removing, Mr. Reid came up with a proposal from Rewi. We immediately went to see him (Rewi) and the result of our interview was the letter written by Mr. Gorst to him, a copy of which is enclosed to the Native Minister. The whole body then withdrew, but we were warned that we should be constantly watched. Shortly after this it was decided that I should go to Auckland. Accordingly, just before dark I started and arrived at Kahumatuku about midnight. I there roused Hona the Magistrate, described the whole case to him, and got the two policemen to conduct me up to the pa at Mangatawhiri. I informed the Natives at all the principal places which we passed after daybreak of what had happened, and arrived at Mangatawhiri at about half-past ten or eleven a.m. Seeing by the paper that the *Airedale* was in harbour still, I made all haste and arrived in Auckland at about three or half-past three p.m. and delivered up my letters.

R. C. MAINWARING.

## No. 7.

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

Native Office,  
Auckland, 26th March, 1863.

SIR,—

A contrary wind having delayed the sailing of the *Airedale*, I received this afternoon your memorandum of the occurrences which took place at the Awamutu yesterday, and also obtained full particulars from Mr. Mainwaring.

Upon consideration of the grave circumstances connected with the unprovoked outrage which has been committed by Rewi, William King, and their followers of the Maniapoto tribe, it seems that you have reason to apprehend serious danger to yourself and the other Europeans, if you remain at Otawhao. I do not hesitate therefore in instructing you, that if upon receipt of this letter you should still be of opinion that there is any danger whatever to life, you are to return at once to Auckland with your family and the other Europeans now in the employment of Government on the station. In that event you will make such arrangements as may appear to you most expedient for preserving the property at Awamutu. These arrangements must so entirely depend on the state of things at the exact time when you may arrive at the determination to leave the station, that I will not fetter you by specific directions with respect to them; merely stating that whatever you may do will be confirmed by me.

I have, &c.,

The Civil Commissioner,  
Otawhao.

F. D. BELL.



## No. 8.

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

Native Office,  
Auckland, 27th March, 1863.

SIR,—

Since writing to you last night, I have had a further conversation with Mr. Mainwaring, and have been able to give more consideration to the occurrences at the Awamutu. I remain distinctly of opinion that if upon the receipt of my letters you see that there is danger to life for yourself or for any one on the station by your remaining there, you should make the necessary arrangements for leaving the station. It may however happen that within the interval you may have seen reason no longer to apprehend personal violence. In that case you should remain till the Governor's commands can be received by you. The *Airedale* sails this morning, will no doubt arrive at Taranaki at daylight to-morrow, will leave again the same afternoon, and will be back at Manukau the next day. I have instructed Mr. Halse to have a messenger ready to start from here immediately on the *Airedale's* return, and to use every expedition in getting to Otawhao. I expect, therefore, that the instructions I shall send you after seeing the Governor, will be in your hands not later than Wednesday next, and probably earlier.

I desire to impress upon you that in the event of your feeling compelled by a sudden emergency to leave the station before you hear from me again, you should make such arrangements for the temporary charge of the buildings as will obviate their being again occupied by Mr. Morgan. It has struck me that the Native teacher might be left in charge by you; but I do not wish to fetter your discretion on this point.

Mr. Mainwaring seems strongly of opinion, after the circumstances under which the Rev. Mr. Reid's sheep have been brought into town, that the Otawhao cattle should be sent in at once. You will take such steps with respect to this as you may deem proper.

I have, &amp;c.,

F. D. BELL.

The Civil Commissioner, Otawhao.

## No. 9.

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

Taranaki, 28th March, 1863.

SIR,—

I have communicated to His Excellency the proceedings connected with the recent outrage at the Awamutu. The Governor desires that you will act upon the instructions I sent you from Auckland yesterday and the day before, and entirely confides in your discretion as to the course you should adopt, giving you full authority to remove at once from the Awamutu if there is any danger whatever to life in your remaining.

Sir George Grey commands me to convey to you his sense of your prudent conduct in the difficult situation in which you were placed, and of the courage shewn by Mrs. Gorst under the threats of personal violence which were uttered in the course of last Tuesday and Wednesday.

I have, &amp;c.,

F. D. BELL.

J. E. Gorst, Esq.

Civil Commissioner, Otawhao.

## No. 10.

MEMORANDUM BY THE NATIVE MINISTER FOR THE CIVIL COMMISSIONER, OTAWHAO.

MR. GORST.

1. With reference to the letter from Rewi Maniapoto to the Governor, which you transmitted to me with your memorandum of the occurrences at the Awamutu, I have to state that it is not His Excellency's intention to take any notice of it whatever. You will therefore give due consideration to this in weighing the probability or otherwise of Rewi's persistence in his threats of violence.

2. With regard to the proceeding at the Kohekohe, I transmit to you a copy in English of letters which His Excellency has commanded me to write to Wheoro, and Takerei Te Rau respectively. So soon as the translation of the letter to Takerei is made, it will be sent up to you by Mr. Halse, for the following course to be pursued:—

I apprehend that it is possible, if not probable, that Patene, Taati, W. Tamehana, and other chiefs of the Maori King party who may disapprove of the outrage committed by Rewi, may send up to request you to stay at Otawhao, and put down the violence of the Ngatimaniapoto. It is even possible that Takerei Te Rau might in that case be himself one to act on your side. If so, it would probably be prudent to withhold for the present the letter to Takerei. Again, if that letter were to be forthwith sent to Takerei, it might have the effect of causing additional danger to yourself and the others at Otawhao. On full consideration, I have received His Excellency's permission to send the letter to Takerei through you. When you receive the Maori translation, therefore, of it, you will determine for me the following points as to its being now delivered, viz.:

(a) If you are obliged to leave the *Awamutu* you will, as soon as you, your family, and the others at the station are safely out of personal danger, cause the letter to be delivered to Takerei.

(b) If, however, you are of opinion that the delivery of the letter will, yourselves being in safety, endanger the life of any of the Missionaries or Europeans in the district (as in that case you will have left under the apprehension of danger which might exist for others as well as you, from the state of the Ngatimaniapoto Natives,) you will withhold the letter till you receive further orders.

(c) If any action should be taken by Takerei, or others of the Maori King's immediate friends, to come to your assistance and prevent further violence by Rewi, you will also withhold the letter till further instructions.

F. D. BELL.

Taranaki, 28th March, 1863.

Enclosures 1 and 2 not printed.

## No. 11.

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

Awamutu,  
March 28th, 1863.

SIR,

In a letter, dated February 25th, I informed you that a letter had been shown to me in which a proposal was made to drive me by force from this place.

I have been informed by the Rev. A. Reid that the proposal emanated from Rewi, and that he wrote letters to Ngaruawahia to obtain the King's consent, which was given; that Rewi thereupon sent to invite the Ngatimaniapotos from Hangatiki and Mokau to come and do the deed. On the other hand, Rewi says that the first proposal was made by a "tau" (quotation from a song) sent up by Wiremu Karamoa from Ngaruawahia, a copy of which is herewith enclosed. Other natives declared that Karamoa's "tau" refers not to me but to the building at the Kohekohe. I know that Rewi wrote to ask Thompson's consent, because I saw the reply which he sent, telling Rewi that he would be wrong to meddle with me as I was living on my own piece, but that he would agree to all the boys being driven away from the school.

We have been frequently warned from various quarters of the intended interruption, there was first the letter shown to me by Patene; then Tamati Ngapora said to Mr. Purchas a fortnight ago, "Taihca pea ka pana a Te Kohi;" ("Mr. Gorst will probably be driven away by and bye") the same thing was hinted to me by Wiremu Tarahawaiki at Rangiriri; Patara, at Ngaruawahia, proposed a truce between the Hokioi and Pihoihoi, lest some people might get angry and break the press; Eruera Poutama, who followed me from Ngaruawahia to lend me a horse, said rather solemnly that as soon as I got home a "komiti" ("Council") would arrive at the Awamutu; Paora of Tamahere dined at the school one day last week, and said he was going off home at once that he might not witness our death; Tioriori has been staying about the place for some time, and when I asked him at Rangiaohia on Monday last, when he was going back to his place, he said "E tatari ana ahau kia puta te raruraru;" "I am waiting until the disturbance takes place," the very day that the printing press was taken, some natives, whom we meet near Waipa, advised us to return as we should find an army in possession of the Awamutu. I did not believe that anything serious would occur until the evening of Tuesday, when Hohaia met us returning from Waipa, and told us that the printing press was gone, and that the Awamutu was in the hands of the enemy.

The party which did the mischief came from the neighbourhood of Hangatiki, under the leadership of Hone Ropiha and Aporo, their principal chiefs Reihana and Whaitere being absent; the latter has not yet returned from Kapiti. They arrived at Kihikihi on Monday evening, the 23rd, and came down to the Awamutu at about 3 o'clock on Tuesday, the 24th. Rewi and William King accompanied them, but did not come further than a *kainga* (village) about 300 yards from the Awamutu, where they sat while the mischief was performed by Aporo and his men.

On arriving at the Awamutu, they at once attacked the printing office, which is close to the public road, and at some distance from the other buildings. Mr. J. Von Dadelszen, and one of the boys were printing a number of the Pihoihoi, they left the house, locked the door behind them, and stood outside. The natives came inside the fence and had prayers, listened to a short address from Aporo, and then proceeded to break into the printing office, without taking the slightest notice of Mr. Von Dadelszen. Pineaha, the native teacher, had come up in the meantime and stationed himself before the door, he made a gallant resistance, but was overpowered, and held while the door was broken down. There were at least 50 men with guns in the attacking force. They had brought two bullock drays with them, which waited in the road, and every single article in the printing office was loaded upon the drays except an iron bedstead; nothing in a bed-room partitioned off from the printing office was touched. While this was going on, Patene Poutama arrived in smart dress pantaloons, a light summer coat and waistcoat, and a new black silk hat. He walked into the office and successively ejected half a dozen men, whom he seized by the collars of their coats and the back part of their trousers. The house was at this time crammed with natives. There was a great row and confusion inside, after which Patene came out and walked over to where the European workmen were standing: he appeared to be in a great passion. The drays were then loaded and driven away, sentinels were posted at the printing office door, and the rest sat down to

talk outside, having previously broken down the outer fence. They loaded their guns, and lit a fire, and some called out that they should set fire to all the buildings.

After some time had elapsed, during which it was expected that the house would be attacked every moment, Taati William Toetoe and Tioriori came down from Rangiaohia without men or arms, and vehemently objected to what had been done. Taati asked if they had forgotten Potatau's word—"kia aroha ki te pakeha," (be kind to the pakehas,)—and if they did not know that Matutaera's words were the same. Hone Ropeha replied that he would trample the King's words under his feet. This he repeated twice, and Taati called for paper and took down in writing what he said. About 7 o'clock the talk was over, and Taati and his friends returned to Rangiaohia, warning the party not to touch anything until they returned in the morning; they told the school boys that if any annoyance was offered to anyone on the place to get on a horse and come up to let them know. The enemy set guard all round the house, and encamped in the printing office and in the road outside. I returned with Mr. White and Mainwaring from Waipa about 8 o'clock in the evening. Nothing took place during the night.

On the following morning, March 25th, a large party came down from Rangiaohia; a chief named Manuka arrived first, and came to the lawn in front of the private part of the house. He objected in the very strongest terms to the acts of Ngatimaniapoto: he said Rewi had crossed his boundary line, and had insulted the whole of Waikato. Patene came in to back up Manuka, and Aporo and Hone Ropiha wished to turn them off the premises. They all had a regular row together, in the course of which I believe if Hohaia had not interfered, Patene would have knocked Aporo down for saying that he was in the pay of the Government. At last, when the main body of Rangiaohia natives came, the uproar was adjourned to the outside. Aporo and his armed men sat round the printing office, and had a cord of flax stretched along the broken down fence, which was guarded by sentries. Honi Papita, Taati, and all the Rangiaowhia natives, Rewi, William King, Wharetini, and all the Kihikihi natives sat in the road and church paddock outside. I think everybody in the neighbourhood of any importance was present. I picked up a board to-day with this inscription, written with a burnt stick, on it:—"Ko nga tangata e haere mai ana ki te whakawa i te hunga pei pakeha me noho i waho ahakoa kai awhina mo te kai pei pakeha me noho mai i waho." (Let those men who are coming to try the pakeha expellers stay outside. Even if they come to assist the Pakeha expellers they must stay outside.) The talk lasted all day. I was only present for a few minutes, when Aporo and Hone Ropiha sent a note asking me and Mr. Morgan to come and speak to them. Mr. White accompanied me. William Toetoe was making a speech, which Aporo interrupted by saying he wished everybody to listen to what he and I were going to say to each other. He invited me very politely into the middle of the road that everybody might hear what was said; a stool was given me to sit upon. Aporo asked me to get up and go away from the Awamutu; I said I should do no such thing. This was repeated several times. I then asked Aporo what he had come on to my land for, and robbed me of my property. He said because I had trampled upon Mr. Morgan's work. Mr. White read out a proclamation of Matutaera's, dated January 22nd, about abstaining from molesting Europeans; I said Aporo had disobeyed this proclamation. He said he would not obey his master, and invited me to join him, and disobey my master by leaving the Awamutu; I again quietly refused. The conference lasted about half an hour, but consisted of the same questions and the same answers repeated over and over again. As soon as Aporo had done his catechizing I went away into the house.

I don't know what happened after I left, but I have been told that all the persons present agreed that I should go, and differed only as to the mode in which it should be brought about. The Rangiaohia natives wished a letter to be written asking the Governor to recall me, and Rewi and his friends insisted on expelling me by force. In the evening, when the meeting was over, Rewi remained on the ground, declaring that he and his men would not quit the spot until they had seen me off, Taati and Tioriori came into the house to keep guard over it. Letters were written to Ngaruawahia and Peria by them asking for help. Armed men were still stationed round the house, and in the road.

Shortly afterwards the Rev. A. Reid, who had come over from Waipa in the morning, came to me with a proposal from Rewi agreeing to withdraw his men if I would write to Sir George Grey to inform him of the state we were in, and asking whether we might go. As I thought it very dangerous to leave 80 sulky men with an overpowering physical force at command sitting all night in the road, I agreed to these terms, and stipulated for a space of three weeks in which to receive the answer, but I distinctly told Rewi that I could not bind Sir George Grey, and that whatever he ordered I should obey. I also promised to send him word as soon as an answer was received. He said if Sir George Grey left me here, he left me to death, and he called upon Mr. Reid and all the natives to note his words.

Rewi withdrew his men, and has not molested us since. He refuses to give up the mail box which was taken from the printing office. He wrote yesterday to ask for J. Von Dadelszen to go to Kihikihi to see what damage had been done to the press, but I have not yet allowed him to go.

Patena and Tioriori both talk of bringing up their men to resist any further aggression, but I am not at present prepared to give an opinion as to what reliance is to be placed on their offers of protection.

The boys asked Tioriori to bring them guns when he came back, and they could protect themselves, they have exhibited loyalty and obedience beyond my utmost hopes.

I am, &c.,

J. E. GORST.

A statement of Pineaha's is enclosed, and a letter from Ngaruawahia.

## Enclosure No. 1 in No. 11.

WI KARAMOA'S SONG SUNG BY REWI TO THE TAU.

(Copied at Otawhao, March 28, 1863.)

Ka hukura i tai ra e  
 Ruamano i tai ra e  
 Whakarongo mai ra ki a taua nei tapu-tapu  
 Tena ka riro i a Whiro, i a Whatino, i a Wharona  
 I a Rerehau e, i a Rerepari e  
 Whiua tai o maha ki runga te rakau  
 Ko te ngohi o te whiu, ko te ngohi o te ta  
 Ko te ngohi o te rongo mai whiti  
 Whiti ki runga e  
 Tenei te whiu, tenei te ta  
 Tenei te apiti  
 Ka piti to-ro taua e  
 Te whai ha hurihuri ha taitai  
 Ha Tangaroa ukui i o niho  
 Oro i o niho  
 Nau ka whakahuka ka whakahui i Tangaroa i a koe.

[Translation.]

WI KARAMOA'S SONG, SUNG BY REWI TO HIS ARMED PARTY.

O Kahukura,\* at the sea,  
 O Ruamano,† at the sea,  
 Harken, our treasures are being borne away,  
 By Whiro,‡ Whatino,§ and Wharona,  
 By Rerehau|| and Rerepari.  
 Cast them down, dash them down.  
 Fling them upon the trees.  
 Let them be as prey to be cast down;  
 As prey to be dashed down;  
 As prey to become the property of the far-famed.  
 Arise! gird on!  
 It is to be cast down; it is to be dashed down;  
 It is to be brought into collision—  
 The collision of army meeting army;  
 It is the prayer to upset them,—  
 To lash them.  
 O Tangaroa,\*\* file your teeth,—  
 Sharpen your teeth.  
 If you exalt yourself on high, Tangaroa will  
 Gather together all his against you.

## Enclosure No. 2 in No. 11.

Awamutu, Mahe 24, 1863.

No te rua tekau ma wha o nga ra o Maehe ka huaki te taua a Ngatimaniapoto ki to matou nei kainga. I te maru ahiahi e tata ana ki te wha o nga haora, ka tae mai a Rainuha ki au, rokohanga mai e takoto ana, ka ki mai ki au, "Kua tae mai te taua." Katahi ahau ka haere atu, rokohanga atu e au e inoi ana, ka tu ahau ki mua o te ngohi a tera e noho ana; ka roa au e tu ana, katahi au ka ki atu, "Heoi ano, ka uhu ta koutou matua, me hoki atu ki waho, mo apopo ka korero ai tatou, kaore nei a Te Kohi." Heoi ano aku kupu, ka haereere noa iho ahau; ka roa, ka tu to te taua ki runga, e ki ana a Pineaha, "Heoi ano, ka uhu ta koutou matua, me hoki, kua riro a Te Kohi." Ka noho; kei runga ko Aporo,— "Kaore au e mea kia roa; kua rongo ano Te Kohi i au, whakaparahako ana ki a au; ko tenei, wahia te whare." Katahi ka whakatika to te taua, ka wahi, ka tu a Ngamuka ki tetahi taha o te kuaha, katahi au ka haere atu i waenga o te ope, ka tu au ki te kuaha, ka ki atu au, "Kaua e wahi, me mahi pai tatou." Ka rongo au i te reo ka karanga, "Hopukia, hopukia." Ka mau te tangata ki a au, tu tonu au i te kuaha ka tokorua ka tokotoru, ka riro ahau ki tahaki, katahi ka pakaru te whare, ka riro nga mea ki waho, nga reta o te perehi, ka

\* Kahukura—a Maori deity, residing in the clouds.

† Ruamano—said to be a god, or *taniwha*, of Waikato.

‡ Whiro—God of lies and plunder.

§ Whatino and Wharona—His associates.

|| Thieves rushing through the storm, and leaping over the cliffs.

\*\* Tangaroa—God of the fishes.

toia te perehi ki waho. Ka rokohanga e Patene e to ana ki waho, ka ki atu a Patene kia waiho te perehi, ka ngangare a ngutu raua ko Hone Ropiha, ka roa e ngangare ana, me te to te taua, ka puta mai a Patene ki waho; ka mutu, titiro atu kaore ano i puta mai te perehi ki waho, ka tomo ano a Patene ki roto; ka tomo atu ano ahau ki roto, ka hopukia ano au i reira, ka hapainga au ki runga, katahi ahau ka awhi ki taua pirihihana, ka hapainga i muri i au, awhi tonu ahau, ka hinga ki raro i au taua tangata; katahi au ka hopukia e nga tangata tokowha, ka riro au ki waho. Katahi ka puta te perehi ki waho, ka utaina ki runga ki te kaata, ka arahina atu; ka puta mai a Taati raua ko Tioriori, kei a raua nga korero o reira o tera wahi.

Na PINEAHA TE MURA.

[Translation.]

Awamutu, March 24th, 1863.

On the 24th day of March, an attack was made by the Ngatimaniapoto upon our place. About 4 o'clock in the afternoon, Rainuha came to me as I was lying down, and said, "The *taua* (war party) has arrived." I went out and found them engaged in prayer. I stood up in front of them, and after standing for some time, I said "It is sufficient. You have met, now go outside again and let us talk to-morrow, as Mr. Gorst is not here." This was all I said. I walked backwards and forwards, and after a time those of the *taua* stood up, and Pineaha said, "Enough; your party has met; go back, as Mr. Gorst is away." He then sat down, and

Aporo stood up and said, "I shall not delay, Mr. Gorst heard of my intention, but he refused to believe, so now break open the house." The *taua* thereupon got up to break the house, Ngamuka stood by the side of the door. I went through the midst of the party and said "Do not break open the house, let us work quietly." Here I heard a voice cry out "Seize him, seize him," and a man took hold of me. I still maintained my position in front of the door, but two or three others coming I was pulled on one side and then the house was broken open and the contents carried out; the type was taken and the printing press dragged out. Patene found them engaged in dragging it out, and desired them to leave it. He had a wordy dispute with Hone Ropiha; they disputed a long time, the *taua* still dragging at the press. Patene came out and saw that they had not yet got it outside, whereupon he went in again. I also attempted to go in, but was caught and lifted off my feet. I seized the policeman who had hold of me, and after a scuffle succeeded in throwing him. I was then seized by four men and dragged outside, and the press was then brought out, put on a cart, and taken away. Taati and Tioriori came up; they have the account of what took place there at that place.

PINEAHA TE MURA.

### Enclosure No. 3 in No. 11.

Ngaruawahia, Maehē 26, 1863.

Ki a Te Kohi.

E hoa. Tena koe, korua ko to *taua taonga* ko te "Pihoihoi." Kua tae mai nei nga rongo mate o korua ko to taonga ki a matou. E pai ana. Taihoa pea ka kitea he whakaaro aroha ki a ratou, ara, kei te Atua te whakaaro ki a koe, ara, ki te taonga hoki kua hereherea na. E hoa, kua ki atu au ki a koe kia tae atu koe, ka huaki he ope mou, kua rongo hoki au ki taua ope na. Heoi, ka huri.

Na ERUERA POUTAMA.

[Translation.]

Ngaruawahia, 26th March, 1863.

Friend. Salutations to you and to our treasure the *Pihoihoi*. The news of the assault upon you and your property has reached us. Very good, by and bye a loving thought will be found for them. The thought will be with God as regards yourself and your property which is being detained. Friend, I told you that when you arrived you would be attacked by an armed party, for I had heard of their intention.

ERUERA POUTAMA.

To Mr. Gorst.

### No. 12.

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

Awamutu,

March 31st, 1863.

SIR,—

Aporo arrived here with letters from Taranaki, at 2 p.m., to-day.

Since I last wrote, nothing fresh of any importance has occurred. Rewi has kept his promise of leaving us free from all interruption.

A letter was sent from Kihikihi to ask if Mr. J. Von Dadelszen might go over to look at the press, to see what damage has been done, but I have determined not to allow him to go. The private property has been returned, but not the mail box.

This morning, Wiremu Karamoa and Eruera Poutama arrived from Ngaruawahia, and

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.

## No. 14.

EXTRACTS FROM A LETTER OF MR. JAMES FULLOON TO THE HONOURABLE THE NATIVE MINISTER.

Auckland, March 30th, 1863.

SIR,—

Tioriori sent on Friday two couriers, one to W. Thompson, informing him of what had happened, and requesting him to go to Otawhao; the other, to Mangatautari summoning the Ngatiwerokoko to attend him at the end of this week, for the purpose of keeping Mr. G. in possession. He declares stoutly that Mr. Gorst shall not leave Otawhao, neither shall the children be taken from the school (nearly the whole of the boys belong to his division of the Ngatihaua). The Ngatiapakura also say that they will support Mr. Gorst with arms if necessary. I heard a great many of the Ngatihaua, and one or two of the Ngatiapakura say that they disapproved of the Ngatimaniapoto's conduct, saying that they did not wish to be killed for such a bad 'take,' (cause); if the Governor gave them a 'take,' then they would willingly die, but for such a 'take,' as Rewi's, they loved their wives, children, and bodies too much to be sacrificed for such a cause; they, not forgetting how they were served by the Ngatimaniapoto at Taranaki, especially on the occasion of the assault upon No. 3 Redoubt. This is one of the probable reasons for their being so divided on this question. But the real one is a question of propriety to the land, to te Awamutu. By what I can make out, the district was taken from the Ngatiraukawa; the conquest was commenced by the Ngatimaniapoto, under Tukorehu, who gave it over to Paewaku (?) (Potatau's uncle) who completed the conquest, when Te Awamutu was sold, the Ngatimaniapoto did not share in the proceeds, they say now, that Potatau having died, so has his gift to the Church Missionary Society died also; therefore that part of the estate that was given by Potatau should revert to them. They talked of commencing to plough on Wednesday last when they were at Te Awamutu. This is the real *ngakau* (heart) of the question, and explains why the Ngatiapakura, Ngatihaua, and Te Werokoko have taken such a decided stand against Rewi, because the question really affects them in a very important manner. It is not for their great love towards Mr. Gorst, or justice either.

I saw Thompson on Wednesday evening; he was to start for Poverty Bay on the following morning. I also found Te Pakaroa, and some of the Ngatihaua chiefs there, trying to dissuade him from going, but without success. I gave him your letter, which he read, and was very much pleased with the contents. I then told him of the doings of the Lower Waikato, in reference to the Kohekohe affair, and the forcible search of canoes, to which he expressed his dissatisfaction. I then urged him to stay, as it was of great importance that he should be in Waikato in such a great time of trouble, to try and guide his people in the right path; and, should the Waikatos not follow his counsel, it would not be his fault,—they would not blame him hereafter: whereas, if he went away, and anything serious happened to Waikato, they would naturally blame him for being absent. He at once admitted the force of my argument, and at once said he would stay—very much to the satisfaction of the Ngatihaua, and the dissatisfaction of the deputation that had come to fetch him, they pitching into me for making them go home without their man. Thompson then told me that he had received a letter from the Ngatiruanui, saying that they would not give up Tataraimaka, that they will be "pakeke" (hard) on that place. It appears that when he wrote to the Ngatiruanui, advising them to hand Tataraimaka back to the Governor, Lower Waikato had written one also, taken by the same messenger, giving the opposite advice. The King had also received one from the same people, with the same determination expressed in it. On Thursday morning, as I was in the saddle, Thompson gave me his answer to yours, and also one to the Waikato \* \* \* \* \* which, in a measure, explains his views on two or three things. He said to me, "Haere, haere ki Akarana, he noho noa iho taku; E kore e hua he whakaaro maku—i te tini o nga raruraru o roto o Waikato, i te whakakake o te tangata. E haere ana au ko Waikato—ara, he haere kau, e kore e manaakitia aku ritenga. Haere." (Go, go to Auckland. I shall simply sit quiet; I shall not form any opinion, because of the numerous perplexities of Waikato, and the arrogance of the people. I am going to Waikato, that is, I am going without an object, as my proposals are not heeded. Farewell.) And he is right, to right, as shown by Rewi's conduct. By the bye, on Wednesday night, he told me that Rewi had written to him, informing him that he (Rewi) was going to send Mr. Gorst away, and burn the buildings down. He (W. T.) had written to Rewi, telling him that he could not "pana" (expel) Mr. Gorst, as he was living upon Crown land; the only thing that he could do was to take the children away. I was also told at Ngaruawahia that such was to take place, with the date too. William Thompson will, I believe, be at Kihikihi by the end of this week, after which, he is coming to Paetai.

I have, &amp;c.,

JAMES FULLOON.

## No. 15.

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

Awamutu, April 1st, 1863.

SIR,—

Wiremu Tamehana, with about twenty followers, and Wiremu Karamoa, came here this afternoon, on their return from a meeting, with Rewi at Kihikihi. I learnt from him that a large meeting of the Ngatihaua tribe was held on Monday, at Arikirua, and a meeting of the Waikatos at Rangiaowhia, yesterday, at both of which the proceedings of the Ngatimaniapotos were unanimously condemned. He told me plainly that no one liked my being in the district. He had no fault to find with the school; everything about it was excellent. But Sir George Grey had said at Taupiri that he would dig round the King until he fell of his own accord; and, when he looked round to see where

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.



Notwithstanding, there was no disposition to do more than remonstrate, and some even expressed their willingness to profit by what had been done. Tipene said, that part of Rewi's conduct was wrong and part was right; that he accepted the right and he accepted the wrong; and last night he said the evil had commenced and had better go on. William Thompson and Tioriori were at Ngaruawahia last week and urged that the king's soldiers should be sent up to protect the Awamutu, but no one would agree to their proposal.

I arrived at the Awamutu on the evening of the 10th, and next morning I sent Mr. James Fulloon with a letter to Kihikihi, in order to fulfil my promise to Rewi to let him know the Governor's answer to my letter written on the day of the outrage. My object was to give Rewi no pledge as to what I should do, and to get as much information as possible respecting his intentions. Mr. Fulloon's written report will show how well he fulfilled the purpose for which he was sent.

I concluded from the news he brought home, that there is no prospect of Rewi's giving way without some stronger motive than the mixture of condemnation and admiration with which his conduct is viewed in Waikato. It therefore appeared expedient to employ the week of grace, which I then heard of for the first time, in trying to force the Waikatos from their ambiguous position, and drive them on to one or other horn of the dilemma, viz., either to oppose Rewi in earnest, which they are afraid to do lest he should give up allegiance to the king, or to confess themselves his abettors, and so expose themselves to the anger of Sir George Grey.

With this object I came down yesterday to Ngaruawahia with Rev. A. Purchas and Mr. Fulloon. We were most hospitably received by Te Paea, Wi Karamoa, and Patara, and entertained in the printing office of the *Hokioi*, where I am now writing. Hoera came to excuse him for his wrong, he said it was when the first number of the *Pihoihoi* came out, he was very angry at what was said about the king, and he asked—Why isn't Mr. Gorst's press taken from him? But he was very sorry Rewi had construed his hasty words into an approval of what had been done. Te Paea sat a long time talking to us, she said that neither the *Pihoihoi* nor anything said at Ngaruawahia, had been Rewi's real 'take'—it was Tataraimaka. Rewi did his best to prevent peace being made at Taranaki, and had ever since been trying to get up another row there, and now he was doing his best to get up a war in Waikato. She said when Thompson went to remonstrate with him he was very badly received; that she meant to go herself, but it was no more likely that he would listen to her. He was 'porangi' (mad) and no one had any influence over him. There was a runanga held last night to consider the propriety of Waikato reinstating me at the Awamutu. Hoera urged that it was their duty to do so, but the rest objected to undertake a task which they had not strength to perform. I was not present, and made no communication.

This morning I sent a letter stating that Rewi had driven me from my own land, and had alleged that he was sanctioned by all Waikato, and I simply asked whether Waikato abetted his proceedings.

Patara came and told us in the course of the morning that they had been discussing this question three days and three nights without coming to any decision, but they would hold an open air meeting in the afternoon.

The proceedings at this meeting commenced with Tumuhua reading our letter to the Ngaruawahia people; the Ngatikahungunu, and a few of the Lower Waikatos who had come the night before from the Paetai meeting. Herewini, of the Kohekohe, rose to reply.

He said, "Yes, it is done by all Waikato; although it was done by Rewi, it belongs to all Waikato. When we were at the Kohekohe, we resolved to go up to Otawhao and remove you; but when we arrived at Ngaruawahia, we heard that Rewi had done it. The first ground for our wish to drive you away, is the Governor's word at Taupari, that he would dig round the king until he fell; the second is the house at the Kohekohe, which the Governor and you have planned, and which Wheoro is to execute; the third is the post which we set up as a boundary at the Ia, and which you presumed to pull up; the fourth is the Court House at the Awamutu; and the fifth is the publication of articles in the *Pihoihoi*. We saw the Governor's words at Taupari were being fulfilled, so we determined to remove you and all your works and goods to the Ia to the Governor's side."

After this there was a dead silence for some time, until Patara came to ask privately what we were going to say.

We told Patara we had nothing to say; we did not care to discuss the five "takes" (causes) because no "take" could justify them in driving me from my own piece—all we wished to know was, who had joined in the deed?

This was repeated aloud, and Herewini again said it was all Waikato.

We then asked, "Who are all Waikato?"

He pointed down the river and waved his stick round the horizon, saying that it included all, and more than we could see, from Tongariro down to the sea, all had agreed.

Mr. Fulloon said, "Well Rewi has done this, and you say you have. It was Rewi's child, and you have adopted it. I wish you joy of it."

Herewini stood up and again said, "Yes! all Waikato has consented to drive you away."

We said, "Not all."

He challenged us to name one who had not.

We named Matutaera and William Thompson.

He would not believe this unless letters could be produced. It was in vain that we said we had seen a letter of Thompson to this effect, he would not believe it. A person sitting by, Nepe of Kopua, indiscreetly produced a letter of Matutaera's, being the one which he sent up on first hearing of Rewi's outrage. The letter was handed about among the councillors, but did not seem to be a safe one to read aloud. There the meeting ended as fruitlessly as the three preceding ones. We told Patara that we must have a written answer, and he has promised to have one written.

I remain, &c.,

The Honourable the Native Minister.

J. E. GORST

## Enclosure No. 1, in No. 17.

MR. GORST TO REWI.

Te Awamatu, Aperira 11, 1863.

KIA REWI MANIAPOTO,—

E hoa, tena koe. Kia rongo mai koe. Kua tae au ki te taone. Tae rawa atu i Taranaki ano a Te Kawana. Heoi kihai au i kite i a ia. Engari ko tana kupu mai tenei ki au. Kaore ia i te marama ki to tikanga moku, he aha ranei te take he aha ranei? Kaore hoki ia i te pai kia waiho au hei kai ma te rau o to patu. Heoi ano taku kupu ki a koe.

Na to hoa,

J. E. GORST.

[Translation.]

Te Awamatu, April 11, 1863.

TO REWI MANIAPOTO,—

Friend, salutations. Listen. I have been to the Town. When I arrived, I found that the Governor was still at Taranaki. Enough. I did not see him. This, however, is his word to me. He is at a loss to understand your proceeding in regard to myself, but he does not wish that I should fall a victim to the blade of your weapon. Enough. This is all I have to say to you.

From your friend,

J. E. GORST

## Enclosure No. 2, in No. 17

MEMORANDUM BY MR. GORST.

I proceeded to Hui-te-rangiora this morning, and after some little time I handed to Rewi your letter; after reading which, he said: "It was correct that the Governor should say that he was not clear why I was so urgent that you should go away. It was all clear now, as the Governor had given you permission to leave; the only thing that the letter did not explain was upon what day you were going to leave. He would come on Monday and see you, as he was going to Mokau on Tuesday to attend a meeting of the Ngatimaniapoto." I then told him that you were going to Ngaruawahia on Monday. Rewi said it was well, as he had handed the matter over to the King, and his Runanga, and had also given a week to consider the matter in. I asked him, in the event of the King and his Runanga deciding that you should stay, what would he and his people do? He said shortly that he and his people would "whakahe" (condemn) what the Ngaruawahia people had done. It was all very well for all the Runangas to find fault with him; it was settled by all the Runangas that you should go out of the district; but none of them would take upon themselves the duty of getting you to leave. He and his people waited patiently, until they saw that instead of seeing any likelihood of your leaving, you were becoming more firmly established, and that the school was becoming full of boys. He received a letter from Wi Karamoa, of Ngaruawahia, containing a song, which he understood to refer to you. They wrote a letter to Wi Karamoa informing him how they had interpreted his song; not receiving an answer, he concluded that his interpretation was the right one. He then proceeded to carry out his determination, when he was surprised to find all the Runangas turn round and find fault with him for his "ringa kino" (bad hand, i.e., violent conduct.) It was not right to blame him for what has been done—the idea did not originate with him, it originated with all the Runangas; they all approved of it, and he only carried it out upon the urgent request of his people. Besides, he said, that he dreaded the Governor having a position in Waikato, after what he had said that he would not go to war with them, but that he would dig round them. This was one of the holes he was digging, and he would therefore stop it. W. Thompson had been and found fault with him for ordering you off, and taking the printing press. Rewi told Thompson that he it was that first disapproved of your staying here, and said that you should leave the district. It was his and Taati's place to have seen to it—they should have done it long ago. It was because that he and his people were tired of waiting for their gentle measures to remove you, that they had resorted to force.

He told me that it was well that the Governor had given you permission to leave as the Ngatimaniapoto were preparing to come and send you away directly the time had expired, which would be on Monday after next. They would have respected your person, as their intention was to put you into a cart and drive you off, appropriating your property to themselves. It was this that Rewi meant by "mate" (he will die) in his letter to the Governor. I asked what he would have done to the children belonging to the school. He answered that he would have sent them to their respective homes. I again asked, if Mr. Gorst leaves what was to be done with the boys? His answer was, that, as the head of the school is going away, the boys had better go with him. I suggested that it would be better for them to stay with Mr. Purchas. After considering for some time, he said he could not say, as they had not yet settled the matter, whether it would be advisable for Mr. Purchas to stay or not. He would enquire into it, and then bring it before his Runanga, and afterwards he will go to Ngaruawahia, and when it is all arranged, he will come and let Mr. Purchas know their decision. Rewi told me positively that he would come in person and not with a "taua" (war party.) Still he was of opinion that

the Ngatimaniapoto would not consent to Mr. Purchas staying here, as he was here as a Government officer. It was only upon that ground that he objected to you—not upon any personal considerations. As I rose up to come away, Rewi said to me, “Here is my word to Mr. Gorst, to send some men on Monday to fetch the printing press and the mail box,\* and when the amount of loss and damage has been ascertained by investigation, (whakawa) I will pay, although it was broken by accident, as I did not order it to be broken.

W. Kingi Te Rangitake was present during nearly the whole time; the only thing that he said was, that, in his mind, *all* the Pakehas should be sent away that they might have their houses to live in. It was by W. Thompson’s interposition that Rewi consented to return the press; and the mail box, by Taati Te Waru’s.

Te Awamutu, April 11, 1863.

JAMES FULLOON,  
Clerk Native Office.

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Encloser No. 3, in No. 17.

Hui-te-rangiora, Aperira 11, 1863.

E hoa, e te Kohi, tena koe. kua tae mai to reta kia maua, kua kite maua i te kupu a Te Kawana.

Kua mea ia e pai ana kia haere atu koe i konei.

Heoi,

NA WHARETINI, NA REWI.

[Translation.]

Hui-te-Rangiora, April 11th, 1863.

Friend Mr. Gorst : Greeting. We have received your letter, and seen the words of the Governor. He has said, that it is well you should go away from here. Enough.

From WHARETINI and REWI.

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Enclosure No. 4, in No. 17.

Ngaruawahia, Aperira 14, 1863.

Ki a Matutaera Potatau, ki nga rangatira o te runanga kei Ngaruawahia.

E hoa ma, tena koutou. Kia rongo mai koutou, kua peia atu ahau i runga i toku pihī e Rewi. Na, e ki ana a Rewi na koutou katoa tenei tikanga, na Waikato. Koia ahau i haere mai ai ki a koutou, ki te patai, mehemea na koutou tenei tikanga pei atu i au i runga i toku pihī. Ka huri.

Na to koutou hoa,

J. E. GORST.

[Translation.]

Ngaruawahia, April 14th, 1863.

To Matutaera Potatau, and to the Chiefs of the Runanga of Ngaruawahia,—

Friends, listen. I have been driven off my piece of land by Rewi, and Rewi says that this is the act of you all, of all the Waikatos, I have therefore come to ask you if this driving me from my own land is your act.

From your friend,

J. E. GORST.

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No. 18.

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

Awamutu, April 15th, 1863.

SIR,—

This morning Patara brought a verbal answer to my letter addressed yesterday to Matutaera; after he had returned several times to confer with Matutaera, and we had been kept a considerable time, we obtained the following answer in writing:—

Ngaruawahia, Aperira 15, 1863.

Kua mea atu au ki a Rewi, E Rewi, waiho enei ra ki ahau, me whakahoki katoa mai nga taonga, kaua e ngaro tetahi, kaore hoki ahau e mea kia noho a Te Kohi, me haere ano ia. (I said to Rewi, O Rewi, leave these days to me; bring back all the property; let none be lost. I do not say that Mr. Gorst shall stay; he must go).

Na MATUTAERA POTATAU.

In explanation of this letter, Patara said that the king was merely the mouth-piece of the nation; he acknowledged that by this letter Matutaera had made Rewi’s act his own. He said the

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\* I have not sent for either the printing press or mail box. 1st. Because it seems right that those who took the property away should bring it back themselves. 2nd. Because it is not our policy at present to lessen the wrongs which we are suffering at the hands of Ngatimaniapoto.—J. E. GORST, April 14, 1863.

king could not tell me to remain, because he would have no power to protect me against Rewi, and he could not blame Rewi too strongly because he was afraid of him (hopohopo). The expression "waiho enei ra ki au" (leave these days to me) was used as a feeler to try whether Rewi would pay any respect to the king's words.

We were given to understand that Te Paea, Patara and Neri, are coming up here at the end of the week to meet Ngatimaniapoto. Te Paea said that if they would not listen to her, she would leave Waikato, and obey her father's will; Neri told me he could secure a safe retreat for me, and that was all.

The Ngaruawahia people generally seemed favorable to Mr. Purchas remaining, but of course they have no more power to protect him than me.

I have, &c.,

J. E. GORST.

The Honourable the Native Minister.

## No. 19.

THE REV. A. PURCHAS TO THE HON. F. D. BELL.

Te Awamutu, April 16th, 1863.

MY DEAR MR. BELL,—

Te Hapuku was here to-day, and spent several hours with us. In the course of conversation with Mr. Fulloon and myself he gave us some information which I think you ought to have with as little delay as possible. I send you a copy of a circular letter from the runanga of Mataitawa to Waikato, which Hohaia brought to me to-day. In consequence of this letter Te Hapuku informed us that Rewi and 600 men are about to leave for Taranaki on Monday; Te Rangitake is also going. He also told us that the Natives had built five pas at or near Tataraimaka, and that he was greatly afraid lest they should succeed in their intended attempt to take the life of Sir George Grey (*absit omen*). He assured us that the superstitious feelings of the Natives have been worked on by some "seers" who foretell that if they can only succeed in shooting the Governor, they will be able to drive the Pakeha out of the country, and that it is therefore no longer safe for the Governor to travel about, and to mix with the Natives, as he has been in the habit of doing. Even at Ngaruawahia, Te Hapuku says the Governor would not now be safe, and he thinks, that if there had been more people there when he visited the place, his life would have been in great danger. Te Hapuku was so very earnest in his manner, and repeated his warnings with so much emphasis, begging us to write and urge the necessity of great caution, that I feel it my duty, though with great sorrow, to write thus to you. After the conversation had been going on for a long time, he said he would send a letter to Sir George Grey, and accordingly Mr. Fulloon wrote the accompanying letter at Te Hapuku's dictation, in my presence. He said he had promised Sir George Grey to visit Ngaruawahia, and if he found matters all right there he would return by way of Auckland, if not, he would go back overland as quickly as possible. He leaves Kihikihi to-morrow morning, and as he has a change of horses on the road, I have no doubt he will be at Napier in a few days. As soon as he gets there he intends to go and see Mr. McLean.

With regard to our own affairs at this place, Te Hapuku said that there was no doubt that Mr. Gorst and his family must leave, and that Rewi and his people had an eye to the land at the Awamutu, wishing to regain possession of it. I told him that Mr. Fulloon and I were going to remain here after Mr. Gorst leaves, and he said if Ngatimaniapoto come to turn us out we must be careful not to offer any opposition or they would be likely to kill us. All this was said in sober earnest and not with any air of banter, but with an evident regret that such a good work as he had witnessed should be interfered with. Te Hapuku assured us that if a single shot is fired at Taranaki, we shall be all either driven away or killed. He said that a great deal of harm is done by some of the Pakehas being amongst the Maoris, and that he would strongly advise the Governor in the event of war, to collect all white men, and remove them from the District. We could not find out to whom he alluded, nor do I think he knew the persons by name; but he spoke from what he had heard amongst the Natives whom he had visited.

There was only one other thing that Te Hapuku said, that appears to me of sufficient importance to report, and that he laid great stress upon, viz., that whatever happens, the pakeha should be careful not to fire the first shot. The Natives are fully persuaded that whoever fires the first shot will be beaten; this being the case, if war there must be, it would be well that the weight of the "mata" (vision of the seer) should be on our side.

Perhaps part of Te Hapuku's letter to Sir George Grey may be more easily understood if I tell you that the 'Kakahu' (garment) he refers to is one which the Governor had, and it answers to the description of what had been seen by a 'Matakite' (a seer) at Napier. The old chief thought it was a bad sign for the Governor that he had not fulfilled the vision of the "seer."

I have, &c.,

ARTHUR G. PURCHAS.

Enclosure in No. 19.

Mataitawa, wahi o Taranaki, Aperira 8, 1863.

Ki a Wi Kingi, ki a Rewi Maniapoto, ki a Te Waru, ki a Prookoru, ki a Hone Papita, ki ena rohe katoa.

E hoa ma, e koro ma, tena koutou i roto i te atawhai o te Atua, i te maru hoki o to tatou kingi. Heoti tena.

He kupu ano tenei. I te 5 o nga ra o Aperira ka haere a te Kawana ki Tataraimaka me ona hoia. Ko tona paraki kua oti, kua tu ki Tataraimaka. Ko te whakaaro a nga iwi nei, e tatari ana ki te kupu i a koe, i nga runanga o te motu nei. Heoti tena.

He kupu ano tenei. Ko enei iwi e rima, ko Te Atiawa, ko Taranaki, ko Ngatiruanui, ko Ngarauro, ko Whanganui, kua uoho kei Tataraimaka—ko te one whero kua maroke kei runga te mahi o te iwi; ko te pu wahi iti ka paku tonu. Heoti tena.

He kupu ano tenei. E Wi, e pehea ana tou whakaaro ki ou iwi e kori nei? Ka pa, e hoa! He waka rakau e kitea e taua; he waka tangata me kimi e taua ki whea? Ka mutu.

Na Hare Te Paia, na Ihaia Te Wharepa, na Hoani Koinaki, na Wikitoa Tamataninihi.

Na te Runanga o Mataitawa.

[Translation.]

Mataitawa, part of Taranaki, April 8th, 1863.

To W. King, to Rewi Maniapoto, to Te Waru, to Porokoru, to Hone Papita, and to their districts (boundaries).

Friends, fathers. Salutations to you in the grace of God and under the shelter of our king. Enough of that.

This is also a word. On the 4th day of April the Governor went to Tataraimaka with his soldiers; his barrack has been finished and stands at Tataraimaka. The thought of these tribes is to wait for the word from you and from the runangas of this island. Enough of that.

This is also a word. These five tribes—the Atiawa, Taranaki, Ngatiruanui, Ngarauro, and Whanganui, have taken up quarters at Tataraimaka. The red earth has dried on the surface, the work of the tribe (*i.e.*, trenches have been dug). The gun will in a short time be firing constantly. Enough of that.

This is another word. William, what is your mind regarding your tribes who are unsettled here? Friend, if it were merely a canoe of wood we should know how to act; but for a canoe of men where should we search? (*i.e.*, a wooden canoe can be easily repaired, but lost men cannot be replaced). It is ended.

From Hare Te Paia,  
Ihaia Te Wharepa,  
Hoani Koinaki,  
Wikitoa Tamataninihi,  
the Runanga of Mataitawa.

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No. 20.

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

Te Awamutu,  
April 16th, 1863.

SIR,—

A copy of a letter from Taranaki, which arrived yesterday at Kihikihī, was put into my hands this morning by Hohāia. 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.

Te Hapuku visited the Awamutu to-day. He had a long conversation with the Rev. A. Purchas and Mr. Fulloon, after which he wrote a letter to His Excellency the Governor; the substance of the consultation and the letter have also been communicated by Mr. Purchas.

Wharetini of Kihikihī visited me this evening, and conversed with me for some time in Mr. Fulloon's presence. He had come to ask why no person had been sent to fetch the printing press from Kihikihī. Rewi and all the others had gone to Mangatiki, and he had staid behind to deliver up the press to our messenger, whom he had been expecting every day. I said I did not think it right to send for it, but that those who took it away should return it. He said it had been given up by Rewi to Thompson, without consulting the other Ngatimaniapotos; that these had subsequently objected, but Rewi and he would not go back from their word pledged to Thompson; and he was very anxious that I should fetch it while it was in his power to give it up to me. Porokoru, last Saturday evening, proposed that the press should not be returned, and the Ngatimaniapotos of Mangatiki also wished to keep it: so I had better send before it was too late. I said I appreciated the goodness of his intentions in telling me all this; but I had never asked for the press, or for payment for damages, and I would not fetch it. He said he and Rewi had not agreed to the proceedings of the "taua." When they were on their way to the Awamutu, they had said, "Kia pai te mahi" (Let the work be good), and the disobedience of the "taua" was the hold Rewi had over them, if he should be blamed for returning the press. When Thompson came to Kihikihī, he himself had stood out for the restoration of the press, but not for payment of damages, which had been done, not by Rewi, but by the "taua." I replied, that I would consider the matter, and give my final answer in the morning.

He added that the Governor, having given me permission to go, they had debated whether Mr. Purchas should be allowed to remain; the decision was that he should not. Reihana said that, when Mr. Gorst was gone, he should come down to see if any broken bottles were left behind at the Awamutu, and sweep them away.

When Wharetini went, Mr. Fulloon followed him out. Wharetini asked if he had heard news from Taranaki; a messenger had come from Taranaki, to Hangatiki, and returned the same day. Mr. Fulloon asked what answer had been sent. He said "me ki ki tona taringa, me patu te pakeha" (say in his ear, kill the Pakehas.) He added "hei konei," (farewell) and away he went.

Wharetini said that the "ritenga" for my going was left with the Maori King, and they would not come again with an armed party. I place no reliance on this pledge, contradicted as it is by the words of Reihana.

Tioriori has just arrived here, having been requested by a messenger from Te Paea to meet her at this place.

I am making every preparation for removing the whole of this establishment, as soon as possible. If any important news is received from the South, I ought to be made acquainted with it without any delay.

The Honorable the Native Minister.

I have, &c.,

J. E. GORST.

## No. 21.

MEMORANDUM BY THE CIVIL COMMISSIONER, OTAWHAO.

THE communications which have been received to-day from Te Hapuku, corroborated by Wharetini's account of the message which Rewi has taken upon himself to send to Taranaki, without waiting to consult with Waikato, appear to me of such importance that I have sent them in to Auckland by special messenger.

J. E. GORST.

April 16th, 1863.

## No. 22.

LETTER FROM NERI TE AHU TO THE HONOURABLE THE NATIVE MINISTER.

Ngaruawahia, Aperira 16, 1863.

EHOA E TE PERE,—

Tena koe. He kupu taku kia koe. Ko te Kohi ka whakahokia atu ki te taone, no te mea kua kitea tona he. Hoano.

Na NERI TE AHU.

Kia Te Pere  
Kei te Tari, Akarana.

[Translation.]

Ngaruawahia, April 16th, 1863.

FRIEND MR. BELL,—

Salutations. I have a word to say to you. Mr. Gorst is to be sent back to the town, as his faults have been discovered. Enough.

From NERI TE AHU.

To Mr. Bell, Auckland.

## No. 2 .

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

Auckland, April 23rd, 1863.

SIR,—

On Friday, April 17th, the printing press and mail box were fetched from Kihikihi. The printing press was very little damaged, one of the cast-iron legs had been snapped, and the natives said that some of the young men had helped themselves to type out of the cases, as curiosities.

Te Paea and Patara arrived in the evening, and we had a very long conversation with them. Patara began by referring to a letter of Mr. Morgan, which they had seen in a book among other letters of Missionaries, some of which had been printed in the *Hokioi*.

This letter stated that a war at Taranaki would be the signal for a general rising throughout the island. Patara said that this was true, and the object of their coming was to warn us, and advise our immediate departure from the district. They did not seem to have any doubt that war would break out at Taranaki after the message Rewi had sent down; they said Rewi had gone to Hangatiki to prepare to lead Ngatimaniapoto down. Te Paea had sent to recal him, but there was no reason to think he would pay more attention to her, than he had formerly done to Potatau. Patara said that the coming war would not be like former ones, the young men of the present day would not attend to the words of their Chiefs but would rob and murder as they pleased. No one had authority over them, not even Rewi; they obeyed him so long as his commands pleased them but he had no power to restrain them from evil. The King had no power at all. We told Patara he was talking like the *Pihoihoi*. He laughed and said it was very true. They said they had come out of kindness to us to urge us to leave at once. We had seen how Rewi had treated us in time of peace and we might judge what he would do in time of war, or rather what the Ngatimaniapoto of Hangatiki would do. It was intimated in very plain language, that if a shot was fired at

Taranaki, all Europeans within reach would be murdered. I asked to whom their warning applied. Te Paea said, to all settlers and Missionaries as well as Government officers; she said Maories did not care now to send their children to the Mission Schools, and they thought, they could read prayers and preach as well as the Missionaries themselves. A good deal of discussion took place, as to the mode of removing the property. Te Paea was anxious to get everything off as soon as possible, and promised to get the Rangiaowhia carts to come and help us. They begged that we would not stay on from day to day waiting till bad news came from Taranaki; it would be too late to go then. Tioriori was present during the talk, and I understood Wm. Thompson was in the neighbourhood, but kept in the back ground.

Te Paea has asked to have the Awamutu station given into her hands by Porokoru, and has asked Hohaia to remain in it. He is the native teacher whom I had asked to take charge if we had all to leave the place. She says any property left in it will be safe at present, and if times become very bad she will have it sent down the river.

I have made arrangements for all the Europeans in Government employment, to leave the Awamutu at once.

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

The Hon. Native Minister.

Patafa informed us that the *Hokioi* is suppressed.

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### Enclosure No. 1 in No. 23.

Te Awamutu,  
Aperira 17, 1863.

E HOA E WHARETINI,—

Tena koe, kua whakaae au i runga i to kupu, ki a tikina atu te Perehi, na te mea, e ki ana koe, e hara i a koe ake te he i riro ai. A, na to kaha i whakahokia mai ai. Ko tenei, kua tonoa atu e au te tangata ki te tiki atu.

Engari, ko te whakaaro mo te tangohanga o te Perehi, me te Pouaka o te meera, me nga mate ana hoki, ka takoto tonu, kaore tena e oti i a hau; kei a te Kawana te ritenga mo ena, Heoi.

Na to hoa,  
J. E. GORST.

Kia Wharetini,  
Kei Hui te rangiora.

[Translation.]

Te Awamutu,  
April 17, 1863.

FRIEND WHARETINI,—

Salutations. I have agreed to your proposal to fetch the press, as you say that it was not your fault that it was taken away, and that it is in consequence of your exertions that it is to be returned; as it is, I have sent a man to fetch it, but the thought in regard to the taking of the press, the mail box and the outrages, is still in abeyance; that I have not settled, it will rest with the Governor. Enough.

From your friend,  
J. E. GORST.

To Wharetini,  
at Hui te rangiora.

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### Enclosure No. 2 in No. 23.

Hui-te-Rangiora,  
Aperira 17, 1863.

E hoa e te Kohi, tena koe. E hoa ka tae atu to Perehi, kei mahia e koe ara kei mahi Nuipepa koe. Engari, kia tae ra ano ki Akarana ki te Ia ranei ka mahi ai i to Perehi. Kauaka e mahia ki te Awamutu na ka he ano.

NA TE WINITANA.

[Translation.]

Hui te rangiora,  
April 17th, 1863.

Friend Gorst, how are you? Friend, you have got your press; don't use it, that is, don't publish a newspaper. But go to Auckland, or to the Ia to work your press there. Let it not be worked at the Awamutu; should it be, there will be another row.

FROM WINITANA.

## No. 24.

THE REV. A. PURCHAS TO THE HONOURABLE THE NATIVE MINISTER.

Otaghah, April 24, 1863.

SIR,—

In compliance with the request of Mr. Gorst, all the property belonging to the Otawhah school, that could be conveniently removed, and seemed to be of sufficient value to justify the expense, has now been sent off. The last loads left this place to-day, and will I hope, reach Mangatawhiri early next week. An inventory has been made of the things which have been left behind.

The school premises have been put under the charge of Hohaia Ngahiwi and Pineaha Te Mura, who will occupy portions of the buildings, and look after the sheep and other property remaining on the ground. You are probably aware that Te Paea Potatau, the sister of Matutaera, has undertaken to prevent the ground and buildings being occupied by Rewi or any of the natives opposing the Government.

Mr. Gorst, I believe, promised on behalf of the Government, that Hohaia and Pineaha should have sufficient salaries to maintain them, but as far as I am aware no definite sum was fixed. If I am not out of order in so doing, I would suggest that Hohaia should receive £50 a year, and Pineaha £30 a year, and that some clothing should also be sent for each of them. The former had nearly all his clothes destroyed by the fire at St. Stephen's school, and the latter has a very limited supply.

All the boys whose friends would not allow them to leave with the school, with the exception of two, have returned to this place and will form a small class under Hohaia's charge. This is altogether a voluntary arrangement on the part of Hohaia and Pineaha.

I have, &amp;c.,

A. G. PURCHAS.

The Hon. the Native Minister.

## No. 25.

THE REV. A. PURCHAS, TO THE HONOURABLE THE NATIVE MINISTER.

Otaghah, April 25th, 1863.

SIR,—

Up to a late hour yesterday I intended leaving this place to-day, but in consequence of information received last night, I have decided on remaining at least a few hours longer. I have also kept Mr. James Fulloon, whose services have been of great value to us in this time of trouble and difficulty.

I think you have been informed, that an armed party of Ngatimaniapoto left for Taranaki on the 18th. The original intention was that a large body of men should go, but it was at last resolved, after much discussion, that a part of their fighting men should go to Taranaki and that the rest should be employed elsewhere. Therefore only about 200 men went under the leadership of Takerei of Mokau, Tikaokao, Hikaka and Te Kaharoa. Their destination is Waitara and not Tataraimaka; the meeting having decided that they would not attack the troops at the latter place, but endeavour to drive out all they found at Waitara. W. Kingi Te Rangitake, is, I believe, still at Kihikihi, or in the neighbourhood of that place. He talks of returning to Waitara, and says if he goes back, there will be plenty of fighting.

A great discussion has been going on at Kihikihi between Rewi and his followers, together with Reihana on the one side, and Te Paea, Potatau, and Patara, of Ngaruawahia, on the other. Rewi's side are urgent for an immediate descent upon the Ia (with the view, as I am told, not of attacking the troops, but of making a raid against the settlers), while Te Paea and Patara strenuously oppose the plan. I do not know whether the question is settled or not; but I think it desirable to give you the earliest intimation in my power, of the existence of the project. There appears to be every reason to believe, that if Te Paea and Patara succeed in dissuading Rewi and Reihana from trying to carry out their plan, an attack will be made upon Raglan. I have heard this positively stated by two or three persons, but do not feel sure about it. As regards the project of sending an "ope" (party) down the river, it is certain that it was the subject of warm discussion up to a late hour yesterday. If Rewi should not succeed in silencing the opposition of Te Paea and Patara, I believe I shall have immediate notice, upon which I shall either ride into Auckland as quickly as possible, or send off a special messenger at once. If, on the other hand, I should find that an attack is to be made upon Raglan, I will use every effort to send word to Major McGregor.

W. Thomson and Tioriori have expressed their entire disapprobation of the proceedings of Rewi and his people, and, I believe, will prevent Ngatihaua taking any part in the conflict which appears to be impending. I would beg to suggest that it is highly desirable that the present disinclination to war on the part of those chiefs and their people should be encouraged as much as possible. From all I can gather, it would not be a very difficult matter just at this moment to detach Ngatihaua and a considerable part of Ngatiapakura from those violent men, who, according to the openly expressed opinion of the more thoughtful of their neighbours, are bringing ruin and destruction on their people. The Potatau family are also deeply mortified at what has been done and said by Rewi and his companions. Te Paea assures me, that she has stayed with her brother against her will, and that, if the violent men carry the day in their discussion, she will at once quit Waikato and return to Mangere. Nor should I be in any degree surprised, if Matutaera were to follow her example. His own near relatives have admitted to me in private conversation, that he has no



power to restrain the violent men, who profess to be his subjects, and the Ngatiapakura people in this immediate neighbourhood do not hesitate to say that they now see that their king is no good, because he has no power to prevent lawless proceedings.

All the Europeans in this District have been warned by their Native friends to leave, or else that they will be compelled to put themselves openly under the protection of the king, and to pay tribute. I regret to be obliged to say that it is likely that some of the white men will take the latter course. They say they have only the choice of two evils, becoming either rebels or beggars.

I would beg to suggest that all the Europeans in these districts should be officially warned of the danger they must incur, by remaining amongst the natives in the event of war recommencing; and further, would venture to urge the great desirableness of the Government obtaining possession of the lands at present owned by Europeans, here and there in this district, and would especially instance the property of Mr. Heather.

I have, &c.,

AR. HUR G. PURCHAS.

The Hon. the Native Minister.

## No. 26.

THE REV. A. PURCHAS TO THE HONOURABLE THE NATIVE MINISTER.

Auckland, May 2, 1863.

SIR,—

In the absence of Mr. Gorst, it is my duty to inform you that the greater number of the scholars belonging to the Otawhao School, and most of the persons in the service of the Government at that place have now arrived in Auckland. The greater part of the property, whether belonging to the Government or to private persons, has also been brought to Mangatawhiri and temporarily stored. I regret to say that considerable damage has been sustained by water in the removal of the goods down the river. The horses and cattle belonging to the school have been brought away. The former have arrived safely in Auckland; the latter are on their way down. The small flock of sheep could not be removed in time, and has been left on the farm. All the furniture belonging to the school and nearly all of Mr. Gorst's has been left in the buildings. An inventory has been made of all property not brought away. A copy will be appended to this letter. Hohaia Ngahiwi and Pineaha Te Mura have been left in charge of the station. A farm-servant named Minhinnick has also been instructed to remain, to assist in taking care of the place, with directions to leave at once if necessary.

I left written instructions with Hohaia and Pineaha, and posted notices warning all persons against meddling with the place. Copies of these papers will be appended.

The schoolmaster and scholars have been kindly received for the present by the managers of St. Stephen's School, Taurarua, where they will remain until further instructions are received from the Government. The other persons employed will wait for directions.

I should fail in my duty were I to omit to state that all the persons belonging to the station, whether scholars or others, behaved admirably under the difficult circumstances in which they were placed. Mr. James Fulloon also rendered essential service to us in the removal of the scholars and the protection of the property.

I have, &c.,

ARTHUR G. PURCHAS.

The Hon. the Native Minister.

## Enclosure No. 1 in No. 26.

### MEMORANDUM OF GOODS LEFT AT OTAWHAO SCHOOL BUILDINGS, APRIL 25, 1863.

#### *Central Building.*

5 Boilers, 2 camp ovens, 11 iron tubs, 2 wooden tubs, 5 iron buckets, 6 saucepans, 4 tea kettles, 3 tin dishes, 2 frying pans, 2 slop pails, 3 tin cans, 3 hair brooms, 1 hair duster, 2 spades, 1 tin teapot, 1 pair bellows, 2 washing basins.

#### *Kept out by Hohaia for use, and not included in the above list.*

1 Pair bellows, 2 iron buckets, 5 iron boilers, 2 iron tubs, 3 tin dishes, 1 camp oven, 1 teapot, 1 frying pan, 1 candlestick, 1 hair duster, 1 iron basin, 1 broom, 2 spades, 1 saucepan.

#### *Dining Hall.*

2 Parts dining table, 3 long do. do., 8 long forms, 3 chairs, 2 wash dishes, 6 enamel mugs, 6 metal cups and saucers, 12 en. plates, 10 wooden spoons, 4 iron do., 6 knives and forks, 1 butcher's knife, 4 salt cellars, 1 mustard pot, 1 pepper dredge, 1 jug.

#### *Central Building.*

3 Iron bedsteads, 1 washhand stand, 1 chamber set, 4 tables, 4 wooden chairs, 6 cane-bottom do., 3 easy chairs, 1 cheffonier and bookcase, 1 sofa, cushion and pillow, 6 mattresses, 4 pil-

lows and 2 bolsters, 1 pair straw palliasses, 1 stove, 7 lbs. comp. candles, 1 drum white lead (about 28 lbs.), 1 tin crown paint, 3 drums of oil (partly used) 1 drum turpentine (do.), empty cans and drums, 1 canister of tea (about 4 lbs.) 4 candlesticks, 4 tumblers, 1 wooden horse.

*Dormitory.*

23 Iron bedsteads, 1 cupboard (old).

*Store.*

2½ Bags coal, 4 lbs. composition candles, 3 lbs. chalk, ½ cask fine salt, ½ bag coarse do., 10 lbs. sugar in cask, 5 lbs. tea, 1 cask sugar and peas, 5 empty casks, 7 pieces bathbrick, 1 steelyard, 1 yoke and bows, 2 mould boards for plough, 1 axe, 19 bars of iron, 1 bundle do., 1 bar steel, 1 maul, 1 rake, 2 sieves, 1 root extractor, 2 casks lime, 2 fencing masks, 1 meat safe, 1 harrow, 1 cross-cut saw, 1 dray axle, 1 scarifier, blacksmiths' tools.

*Stable.*

4 Wooden hay rakes, about 5 tons hay, a large quantity of grass seed, 2 bags red clover seed, 1 set swingle trees, 1 iron brand, (O S), 2 pairs bows and yokes (1 pair in use), 3 kits of maize in cob, 1 cwt. shelled maize.

*Printing Office.*

8 New sashes, 21 old do., ½ dining table.

*Omitted in the list given to Hohaia Ngahiwi.*

1 Blanket, 1 do. bag, 1 bullock, 1 do., said to be Rev. J. Morgan's, 1 bullock dray, 1 horse, taken up by Rev. A. G. Purchas, a great quantity of iron bedsteads, about 13 tons of potatoes.

JAMES FULLOON,  
Clerk Native Office, Auckland.

Enclosure No. 3 in No. 26.

[*Translation.*]

Te Awamutu, April 25, 1863.

This letter is to appoint you two to take charge of all the buildings standing at the Awamutu, including the farm and all appertaining to it. You are also to have the management of taking proper care of the houses, and all the things left in them; to permit no man to enter them, whether pakeha or Maori, nor to permit any goods to be placed in them. You are to take proper care of the farm fences, and not permit them to be broken down; and to take charge of the sheep. An inventory of the things left in the house will be appended to this. You, O Hohaia Ngahiwi, are to have the charge of all these things, and Pineaha in your absence. You are always to take good care of all those things until you receive instructions from Mr. Gorst as to what is to be done with them.

From your friend,

ARTHUR G. PURCHAS.

Enclosure No. 2 in No. 26.

PANUITANGA.

Kaua e Pokanoa mai te tangata ki te raweke i nga whare, me nga mea katoa i mahue ki te Awamutu. Ki te wahi ranei i nga taiepa o nga paamu.

Kaua hoki te tangata e pokanoa ki nga paamu.

Na Te Patiti,

ARTHUR G. PURCHAS.

Te Awamutu, Aperira 25, 1863.

[*Translation.*]

NOTICE.

Let no man unwarrantably meddle with the buildings, or with anything that is left at the Awamutu, or break down the farm fences. Also let no one interfere with the farm.

ARTHUR G. PURCHAS.

Te Awamutu, April 25, 1863.

## 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

by the unsettled state of the people, and if she found she could no longer do any good amongst them and that they continued to disregard her father's dying words to them, "Live in peace with the Pakeha," she had made up her mind to leave Waikato and return to Mangere.

On Sunday night (April 26) Hohaia Nga Hiwi came back from Kihikihi and told me that he had an interview with Rewi and others of the chiefs, and found that they had not given up their desire to have Te Ia handed over to them. They had resolved to go down to Ngaruawahia to urge three things, viz., first that they should have charge of Maungatawhiri; secondly that Matutaera should go to Hangatiki to reside (which would place him completely under the power of Ngatimaniapoto), and thirdly that all half-caste children in the district should be seized. (The last of these proposals I am sorry to say was partly carried out without asking for anybody's consent; for a few hours before I left the Awamutu, two poor girls, one about 17 or 18, and the other about 10 years old, were carried off from the house of one of the men employed at the school. The elder of the two girls was carried off by main force from the house of a settler at Mangere last year; and had come to the Awamutu in the hope of escaping to Auckland.)

Hohaia also told me that although Rewi assented to Te Paea's proposal that he (Hohaia) should be her representative in taking care of the Awamutu, their idea of taking possession of it did not appear to be abandoned, as they talked of coming to plough up the fields next week.

On the following morning, (April 27), having taken every precaution in my power for the safety of the school premises, I left the place and started for Auckland in company with Mr. Fulloon, and two of the men who had been employed at the school. We spent the night at Ngaruawahia. Matutaera was absent visiting the lower part of the river. We had much conversation with Te Paea, Patene, and Neri, all of whom sorrowfully admitted the failure of the movement for which they had hoped great things. In the course of conversation Patana said that he was the originator of the idea of sending the Kohokohe timber back to the Ia; but that we never expected that any violence would have been used. The notion that the buildings were intended for a barrack for soldiers had been generally believed and that was the reason why the people were afraid of it. Patara also made a proposal, which I think it my duty to report, although of course, I gave him no ground whatever to think that it would be assented to. His proposal was to this effect;—that he and some of the Waikato chiefs should go to Taranaki, and ask the Governor to agree to the following things, viz.—

1. That the Governor should purchase Tataraimaka from the settlers and leave it unoccupied for a fixed period, say three or four years.
2. That Waitara should also remain unoccupied for the same period.
3. That all Government officers and other Europeans should be removed from Native districts for the same length of time.
4. That during this final period of probation the Maories should be entirely left to themselves, and if at the end of the time they should remain unwilling to submit to the law, the Governor should declare a "paeroa" or general war, which would settle the question for ever. Patara's idea in making the above proposals seemed to be that before the expiration of the time fixed, the natives throughout the country would be so thoroughly miserable, for want of the comforts and help they have hitherto enjoyed that they would be glad to submit to anything in order to recover them. I do not think it my duty to offer any remarks upon Patara's scheme.

On the following morning Te Paea accompanied me down the river. At Kahumatuku, Hona expressed great anxiety lest the proceedings of Ngatimaniapoto should lead to war, and begged me to ask the Governor to set apart a place where he and all who did not wish to fight might sit quietly until the war should end. He suggested the land belonging to Ngatitipa in the lower Waikato as a good place for the purpose. Some of the Ngatiapakura would also be glad to avail themselves of an asylum in the event of war.

At Motuterata we found Matutaera, who appeared to be greatly vexed at the proceedings of Maniapoto. He had not heard of their later doings until we arrived. He was particularly offended with their conduct in driving away the ministers and schools, with their talk about the Ia and with their wish to take him up to Hangatiki. After we left, Te Paea told me that Matutaera meant to make one effort more to bring Ngatimaniapoto back to their senses, and if he did not succeed, then "Heoiano."

Ngatihaua were summoned by their own chiefs to assemble this week at Puke-rimu to consider what should be done with Rewi and his followers.

Matutaera's object in returning quickly up the river was to endeavour to stop Mr. Morgan and Mr. Reid, and to persuade them to return. He would also try to revive his father's words which had been trampled on; although it was very evident that he hardly hoped to succeed.

I was shewn a letter from Patara to Tamati Ngapora which gives a very clear view of what the Matutaera party think of Rewi's conduct, I append a copy.

I have, &c.,

ARTHUR G. PURCHAS.

P.S. I beg to bring under the notice of the Government the very efficient services rendered by Mr. James Fulloon during the proceedings to which I have referred in my letter.

A. G. P.

## 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.

