

A man from Te Puke has arrived, who states that he has heard that 250, the vanguard have arrived at Te Puke.

The messenger of Kereopa and Patara has arrived at Waikato. Kereopa and Patara have a protecting party of 300, but where this army of Kereopa's is, is not yet known; had it been known we should have heard from Tukehu and Hohaia.

In my opinion the reason why the Waikato party is keeping close in the bush, is that they are waiting for Kereopa's fighting party.

When Kereopa is close in the neighborhood: they will attack Maketu to divert our attention, while Kereopa quietly slips into our Pas. I am sending a messenger to see about this party of Matutaera (the king).

Written by WILLIAM MARSH.

TRANSLATION.

April 8, 1865.

This is to shew my opinion regarding the subject of the letter (copied below). It is possible, that the threat held out by Kereopa to Awa at Whakatane, when he said that on his return from the south, he would destroy all non-combatants whether Maori or Pakeha: that is to say all the unarmed is correct.

One of his threats was, that when he returned from canvassing for war, that then the God of war would shew himself. As soon as the blockade has been declared, war is at hand. My reason for these remarks is on account of this letter from Puhirua, of which this is a copy.

Puhirua,
April 2, 1865,

TO WILLIAM HIKAIRO,—

Friend, salutations. This is my word to you. Come to this place on the receipt of this letter. There is a fixed purpose (I am serious) in what I now say to you. Harken you: this is the time for you to return to us: if you leave it for some future time you will not be able to come: Do you listen: your relative William Thompson is gone to fetch all his relations. For this reason we say to you, come back to us. This Island is saved (or shewing itself above water) do not be faithless but believing. Do not tell this to any one: keep it to yourself. With regard to your word respecting the house, it shall be sent if you will pay attention to what I have already said.

If you will not come (now), you will not be able to come bye and bye, on account of the blockade of the Ingiki (a Pai Marire Official of high standing); but friend do come.

FROM EREATARA.

When he says that this Island is saved, he means that it will be saved by this Pai Marire God.

Copied by WILLIAM MARSH.

The letter was handed to me by William Hikairo (to be copied), and sent on to you and Colonel Greer, but keep it to yourselves. Do not let the Natives hear of it, lest it be generally known and we are kept in ignorance by the enemy of the near approach of the day of battle. They intend to inform W. Hikairo secretly, but perhaps they are deceiving. Let us wait and see.

COPY OF HOROPAPERĀ'S WRITTEN INSTRUCTIONS TO THE TWO PAI MAIRIRE PARTIES NOW AT TAURANGA FURNISHED TO US BY PATARA.

Matakaha wahi o Taranaki,
Tihema 8, 1865.

He whakaaturanga tenei mo te upoko ka tukua atu nei ano kia haere i nga wahi o te motu. Ko te ara, maro atu i konei a Waitotara, ka ahu atu ki uta, te putanga kei Pipiriki; maro atu ki Taupo, maro atu ki te Urewera, maro atu ki Ngatiporou, tae atu ki a Hirini te Kani e Takirau te mutunga mai. Kia tika te hari; kua e whakahiengia e te tangata, e peneitia me ta Rangitauira ritenga whakahe i tera o aku akoranga ki nga wahi o te motu; kia tae pai ai ki a Hirini, mana e hoatu ki ana whanaunga pakeha i reira. Ko tenei reta korerotia i nga kainga katoa. Ki te kino i te repo ma koutou e ahua atu ki tetahi pepa hou kia tae pai atu ai ki etahi kainga atu, Pena ~~tohu~~ tae noa ki a Hirini.

Heoi,
NA TE UA HAUMENE.

Matakaha, Taranaki,
December 8, 1865.

These are instructions respecting the head which is being sent to the places in the island. The road extends direct from here to Waitotara; there it proceeds in an inland course to Pipiriki: thence direct to Taupo: thence direct to Urewera; thence direct to Ngatiporou until it reaches Hirini Te Kani a Takirau where it ends. Carry it properly, let not this be performed in an im-