

timber being conveyed there. My heart was upon the object of my journey. I went to the place mentioned, to Ngāruawahia, and at the expiration of two weeks I returned to Rangiriri, where I passed the Sunday. If it was there that I did wrong, tell me. On the Sunday evening I heard the talk about the carpenters being at the Kohekohe. The chiefs proposed to paddle down there on the Monday; others proposed that Aihēpene and I should go first to give them warning. On the Monday we and they paddled down.

You have heard of my going to the Kohekohe. Tell me about it.

Friend, let me finish these words of mine. I have come here, and have told Sir W. Martin about my visit to Waikato, but do you inform me as to what you have heard or seen. It is for this that I have written to you. That is ended.

Friend, I am puzzled about this yearly payment which is to cease on the 8th March 1863. I wish to know whether it is the money that I receive for rent, or the money from the Queen. If it is Governor Browne's money that is meant, I know this, that it was only the importunity of the Pakehas that induced me to accept it. I consider that I am not on the side of Waikato; I would not deceitfully take the Queen's money. It was through being urged to do so by the Pakehas that I took it, at the time when Governor Browne was here. He went away, and up to the present year I had forgotten the matter. Is it about this that you have written? I am anxious to know whether it is this that you mean, or something else. Do you inform me. Listen. I shall wait for your word. You have perhaps witnessed my doings, or heard of them. O friend reveal to me [what you know.] Enough.

From your [bad] friend [you think evil],

TAMATI NGAPORA.

To Mr. Bell, Auckland.

No. 51.

Mr. JAMES FULLOON to H. HALSE, Esq., Auckland.

SIR,—

Te Kohokohe, March 21st, 1863.

Upon my arrival here this evening, I found a large party of natives from up the river assembled here, for the purpose of taking the timber back to Te Ia, with the carpenters.

The 'ope,' composed of the following chiefs and their followers, viz.:—Te Kihirini, Pakeahau, Te Huirama Tuno, Karaka Te Taniwha, Tarahawaike, Takerei Te Rau, Te Katea Taharape, Taneti Paeturi, Hone Kingi Te Paki, and Wiremu Hoete Te Kumete, of Kawhia—in all about one hundred, all armed. Takerei arrived here on Thursday, the 19th, and stopped the carpenters from working; and on the following day (yesterday) the remainder arrived. Soon after they landed, they commenced taking the timber down to the river, and built a raft. They worked until late last night, and commenced again this morning. They have now nearly the whole of the timber rafted, except a small quantity which they have used to build a 'break' for shelter. They are to take the rafts down on Monday morning, after they have a 'Tutu Ngarahu' (war dance.)

Te Wheoro arrived here from town late last night. He protested against their taking the timber away, and warned them of the danger they were incurring. They answered, "It is well if the Governor takes this matter up after our talk respecting it."

Shortly after my arrival, a report got about that trading had been stopped, to commence on Monday; that soldiers were to be stationed at Te Ia, and along the South Road to Auckland, to prevent all natives from going into town. Wi Te Kumete declared that as the pakeha had commenced with the 'puru,' he would also 'puru' Waikato, declaring that mailmen and travellers shall not be allowed to pass up and down. All the pakehas in Waikato, and the Queen's natives, shall not be allowed to come down the river. Two or three others followed in the same strain, when Te Kumete said that enough had been said, for all that had been said was the thought of every mau. Te Wheoro then explained to them that the report had originated from his having advised the storekeeper not to trade with the 'taua' on Monday, as it was a 'huinga a ope.' It was evidently unsatisfactory, for they made no reply. I am also informed that they will not allow me to proceed on my journey; at any rate I shall attempt it to-morrow forenoon.

I hear that the 'taua' has declared that as soon as they have landed the timber at Te Ia, they are going to Otawhao to bring Mr. Gorst and the buildings down the river. The 'taua' manifest a very hostile state of feeling, and consequently talk in the war strain, and use very defiant language.

I am taking the liberty of sending this to the officer commanding the Queen's Redoubt, to have it sent by express. Te Wheoro will be in town on Monday; he is anxious that Mr. Bell should return to Auckland, as he says this affair has passed out of his hands. I have, &c.,

JAMES FULLOON,

Clerk, Native Office.

P.S.—I hear that the 'ope' will be under the safeguard of the Rev. Heta Tarawhita, when they raft the timber down to-morrow, under a flag of truce. They requested, through Mr. Ashwell, that there should be no soldiers about the landing place. I do not know whether they are going to take their arms or not.

H. Halse, Esq., J.P., Auckland.

March 22nd, 1863.

No. 52.

ACCOUNT of my Journey to Ngāruawahia.

I left Auckland on the 17th March, 1863, at six o'clock, and arrived at Drury. On the morning of the 18th, I went on as far as Mr. Selby's, where I found Mr. Halse, Mr. Gorst, and Wiremu Te Wheoro. Wi Te Wheoro came to me and said, a hostile party from Waikato will arrive to-morrow (or are coming down to-morrow). I asked for what purposes? Wi said, on account of my timber at the Kohekohe. That is all. I went on from thence, and Mr. Halse and Wi Wheoro came on to town. I reached Rangiriri at four o'clock, and there I found the party (ope) staying. The chiefs that I knew