

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.

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 Hohaia. As I understand the Rev. A. Purchas has sent you a copy of this letter, with comments thereon, I need not say more on this subject.

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.