

keep my wealth, wealth for me, and wealth for thee; this wealth is not for me only, but for us both; if you do not take it, it is well, leave it for me alone."

Kihirini: "I say abandon your wife, she is an adulteress, I will not have her left here. I am afraid lest I shall die."

William: "No, for I have not yet found out her sin nor her adultery. Should I see her adultery, it is for me to say whether I will abandon or keep her. At present I will not consent that my wealth shall be sent back."

Tamati Ngapora (pensioner of £50 per annum): "Listen my infant, it is death to the nation. The nation has seen that this is death, therefore it is death."

William: "I have not yet seen that it is death, let me see and search out my wrong. At present I will not send back my wealth."

Ahipene (an assessor, salary £25 per annum): "Listen my infants and my brethren, yield to the wishes of the nation. The nation considers it death, therefore it is death. I too, I entirely agree in opinion with the nation. The 'mana' of the Governor is not upon the timber, nor upon you; it is better for me to go back and quietly try the feeling of my side, and I will put forth a saying for the Europeans—'Render unto Caesar the things that are Caesar's, and unto God the things that are Gods.'"

William: "Listen, Ahipene. We are ourselves, and we have a work of our own; you are speaking as if you were on the other side, when you say you will try the feelings of your side. Yes, go and work your work and let me work mine. Speak to the Europeans, what of that? What do I care? You say render unto Caesar the things that are Caesar's, I will never consent to it."

Hori Tauroa (an assessor of the Government): "The meaning of Ahipene's remark on the saying about Caesar is—that what is Isaac's is to go to Isaac, and not to Waikato. However my infant, yield to the nation."

Eraihia Makomako (an assessor of the Kohekohe), addressing Kihirini: "Kihi, do you mean that we are to go to the Ia?"

Kihirini: "Yes."

Eraihia: "And this timber?"

Kihirini: "Yes."

Eraihia: "Whose place is that?"

Kihirini: "The Governor's."

Eraihia: "Why! are we banished by you to the Governor's place?"

Kihirini: "Yes, to the Governor's place."

Eraihia: "Then set fire to my house; do it at once, if it is left till to-morrow, I shall stay on here."

Neri: "Listen, my infant and my brother, you are the offspring of Tapane. Come back my child to the foundation of your elder brother (i.e., the king). This work has been worked for you both; come now return. Send back the timber, you will not be well pleased at the payment for the Governor's wealth, presently your land will go as payment; that is why I said do not build the house here, for I knew the land would go."

William: "Friend Neri. I have never sold land yet—never. You ask what is to be the payment for the Governor's property. I and my work are the payment. You say the Governor's money will have to be paid for in land. Will Ngaruawahia go as payment for the Governor's property that you took up with you to Ngaruawahia?"

Neri: "That's another matter."

William: "This is also property."

Karaipi Te Kuri (chief of Pokeno), urges that the timber be sent back.

William: "I shall never agree unless you give up Pokeno to me, and then I will agree. As it is, work your own work on your own place, this is my place for me to work my work upon."

Hika (Wharepu's brother): "Listen, my grandchild, say the word that the timber is to be taken to the Ia or that it is to be left here—do not conceal your design. The nation has seen that this is death. Therefore now return to the foundation of your elder brother. This work has been worked for you both."

William: "My father, I am living here in New Zealand. You have a work and I have a work. I have never thought your work a right one, though you have rejected this wealth, as wealth, for years."

Maihi Rori (an 'upoko runanga' of the Government): "Listen, my babe, my brother, yield to the nation. The nation has seen it is death, leave it as the nation has seen it."

This was the end of the speaking, and Tamati Ngapora, Ngatiteata, and the assessors and 'upoko runangas' of the Government went away.

On the following morning, the army prepared to throw the timber into the river, but as the people of the Kohekohe were on the alert, the attempt was not actually made until the evening. Eight men and twelve women were engaged in pulling out the timber as fast as it was thrown in. A great deal of blood was drawn by the sharp edges of the scantling. At last the army was tired and gave up the attempt. Only six pieces were floated away, and all have been recovered.

On Wednesday, after a good deal of threatening and quarrelling, the hostile party retired, promising another visit at an early date.

Waata Kukutai has written to say that Ngatitipa will come up to the Kohekohe and take William Te Wheoro's part. He refuses to allow the timber to be taken away, and is bent on a desperate resistance.

J. E. GORST.

March 17th, 1863.

Enclosure 7 to No. 11.

March 19th, 1863.

FRIEND MR. HALSE,—

Salutations to you. I have a word to say to you. I have received letters from Waikato to say that the house has been raised at the Kohekohe; it was raised on the Thursday; and the party threaten to burn it down. I am now thinking about something to protect me, for I am troubled about these assaults, having nothing with which to defend myself. I therefore urge you on the subject. As the Governor has expressed himself regarding the unwarrantable doings of the Maoris, I don't know what acts the Maoris may commit, good or evil, and therefore it is that I ask you something wherewith