

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 conversation and the letter have also been communicated by Mr. Purchas.

Wharetini of Kihikihi 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 Kihikihi. Rewi and all the others had gone to Hangatiki, 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 Hangatiki also wished to keep it, so I had better send for it 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" (war party). When they were on their way to the Awamutu they had said "Kia pai te mahi," 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 Kihikihi 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," (whisper in his ear to smite 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. Ti Ori Ori 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 delay.

I am, &c.,

J. E. GORST.

The Honble. the Native Minister, Auckland.

Mataitawa, Part of Taranaki,

April 8th, 1863.

To W. Kingi, to Rewi Maniapoto, to Te Waru, to Porokuru, to Hoani Papita, and to their districts (lit. boundaries).

Friends, fathers, salutations to you in the grace of God and in the authority 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 erected, and stands at Tataraimaka. The thought of these tribes is waiting for the word from you and from the "runangas" of the island. Enough of that.

This is also a word. These five tribes, the Atiawa, Taranaki, Ngatiruanui, Ngarauru, and Whanganui, have taken up quarters at Tataraimaka. The red earth has dried on the surface. The work of the tribe is the gun; in a short time it will 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?

It is ended.

From HARE TE PAIA,
IHAIA TE WHAREPA,
HOANI KOINAKI,
WIKITOA TAMATANINIHI.

From the "Runanga" of Mataitawa.

* A wooden canoe, if broken, can easily be repaired; but lost men cannot be replaced.

Enclosure 4 to No. 16.

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 to keep 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's which they had seen in a book among other letters of Missionaries, some of which have 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 recall him, but there was no reason to think he would pay more attention to her, than he had