

au te korero atu kia koe engari mate tangata ano i taua korero e whakaatu ki a koe. E hoa, ko te mate nei tenei ko te tinihanga a Te Wheoro; na inaianei kei te raruraru au mo te puta nui mai o te kupu ki au kihai koe i patai marire mai ki au ka whakaaturia ano e au tau i patai ai ki te pai koe kia whakawakia au hei Waikato te whakawakanga ara hei Te Kohekohe. E hoa kei te he koe engari ko au kei te mohio. Heoi ano kahuri. Na MOHI TE AHI-A-TE-NGU.

[TRANSLATION.]

MOHI TE AHI-A-TE-NGU to His Excellency the GOVERNOR.

FRIEND, THE GOVERNOR,—

Te Kirikiri, April 23rd, 1863.

Salutations. I received your letter on the 23rd March. Your questioning me is correct. You say that I am either to have my conduct investigated, or write a letter to explain it. Friend, this is my consent (answer) to your first question. (What I said) referred to the Waikato disputes; it was not intended to hinder you or to obstruct Wiremu Wheoro's work on your side. No! it referred to Wheoro's deceit towards you and towards Waikato. There is another important thing which I have heard, but which I cannot make known to you, the man who has the *korero* must communicate it himself. Friend, the trouble was caused by Wheoro's deceit, and now I am perplexed because of your speaking so severely to me instead of questioning me quietly, and letting me answer your questions. If you wish to investigate my conduct, let the investigation take place at Waikato, that is, at the Kohekohe. Friend, you are in error, but I understand. Enough.

FROM MOHI TE AHI-A-TE-NGU.

Letter of same tenor and date from Ihaka Te Tihi.

No. 48.

J. ARMITAGE, Esq., to the Hon. the NATIVE MINISTER.

DEAR SIR,—

Rauwhitu, 23rd March, 1863.

I returned from Auckland *via* Kohekohe on the 20th instant, and found Te Wheoro had gone to town, but was informed by the Natives there, that a *Taua* party was coming from Rangiriri to return the timber to the Ia. I asked the reason, they said Mr. Gorst had an interview with the natives at Rangiriri, and told them that the School building was partly for himself and the Governor, and partly for the Natives, and therefore they were sure it was intended for a Soldiers' Barracks, the more so as Te Wheoro had agreed with them that they should have one-half the building, and he and his tribe the other half. I proceeded on and met Herewini (the only chief of Te Wheoro's tribe who has joined the King people); he confirmed the above statement. I afterwards met the *Taua* party proceeding to the Kohekohe, but they did not interfere with me; their subsequent proceedings you will have heard from other sources. Had not Mr. Gorst been in the district, I should have remained at the Kohekohe to report proceedings to you, but hearing that he had only preceded me the day before, I supposed the matter was in his hands, and therefore returned home. I have since ascertained he went on to Otawhao, and I regret much I did not remain at the Kohekohe to watch the proceedings.

With reference to the course of action you may deem it advisable to adopt in this affair as regards the King natives, I would earnestly recommend you to be very cautious, as there is an extraneous native element introduced of which you may not be aware.

I allude to the old feud at Te Ihutaroa near Taupari, which resulted in the battle there in 1846. The contending parties in this fight were, on one side, Ngatitipa and Ngatitahinga on the west coast, Ngatinaho and the Ngaungau (my own tribe); on the other side, Ngatipou and the subdivisions of that tribe, including I think Ngatitapa (of whom my friend Muru is the head), Ngatihine and Ngatiteata of Waiuku.

When I met the *Taua*, which consisted of Ngatipou, Ngatitapa, Ngatihine, and a few others, all told, say one hundred, I noticed that there were none of the chiefs of the Ngaungau or their young men among them. Afterwards I met six of these chiefs in a small canoe, without the usual symbols of a war party; I enquired the reason and was privately told that Arama Karaka, of the Ngatihine, had urged his tribe to go to the Kohekohe, and revenge their former defeat and dead bodies slain at the Ihutaroa, consequently, the Ngaungau had determined to be neutral, as they would not desert their old allies, and yet could not fight against the King people. Heta took all the young men of the Ngaungau with him on Saturday morning to the Kohekohe, with the object of preventing them from joining the King people, or as he said, of getting into mischief.

Te Wheoro may or may not have told you of this feud as one of the causes of action against him, or he may be unaware of it; at any rate you will consider the information as private as regards the native side or Te Wheoro, *as far as I am concerned*. There appear to me to be three principal causes that have actuated the King people in these proceedings:—

1st. A desire of display and to emulate the deeds of Upper Waikato, &c., at Taranaki. Wiremu Kumete, of Ngatimahuta at Kawhia, and who has been one of the principal instigators in this affair, can have no other motive.

2nd. Mr. Gorst's declaration in contradiction of Te Wheoro's agreement with them, that part of the building was for the Governor and part for Natives, convincing them that the building was intended for a Soldiers' Barracks.

3rd. The Ihutaroa feud being revived.

The two latter are the principal causes, and number 2, the assigned cause. Mr. Fulloon has just called here on his way to Ngaruawahia, he tells me that the timber is all to be returned to-day, that no white men are to be allowed to return to Auckland from Waikato (I think this is only bounce), and that they are going to seize and keep the mail bag from Auckland.

Another serious matter which has occurred in Lower Waikato before the *Taua* party started, is the stoppage by them of European canoes at Rangiriri, and searching all the boxes, cases, goods and parcels of every description, for wine, beer, or spirits. * * * * *

The Hon. F. D. Bell.

Yours faithfully, in haste,

J. ARMITAGE.