

E Ihaia, koutou ko taua matua hei kona e hoa. E Pita, tena koe. E Niko koutou ko potiki me o hoi, i runga i te oneone i mate ai tatou. E aha koa, e aku hoa, e toku koroheke, te wakarongo mai ai ki taku ingoa, e wakahuatia atu na, ki runga ki te tikanga a te Waitere ka rongo na koutou, ka rongo nei hoki matou.

E Ihaia ma, ko taku noho i te Kaipakopako i noho maua ko Hapurona, ko te rongo o maua kaore mana i rongo, ko taku mohio, rokohanga atu e au e tuhi tahi ana raua ko Parete, ko taku uinga atu; hei aha tena! ka kti mai a te Waitere, he kupu, kaore i wakaaturia mai te tikanga o taua wahi na kia au, nei koa, hei ahatanga e aku e aku hoa e taku matua.

Hei kona ra e hoa ma, e Tama, noho mai ai, e aka taina e aku matua, e Kati raua ko Niko, e I, e Pita, e Pakere, e Mati, he kupu atu taku kia koutou ma koutou, e kanga mai. Kaua e rere me ka huihui a Ngatiawa ki te tango i ona moni, kaua e rere, kia manawanui, te noho i runga i ena wahi; e hoa ma, te pakanga ano te pakanga, kati te korero tikanga ki te wenua kua kawea atu e koutou, a ko tenei me ngaki te wenua, i na hoki te kupu a to koutou hoa, a te Waitere, kotahi ano tangata hei, utu i nga wenua katoa puta noa, koia taku e ki atu nei, wakamutua te reo noho puku noa iho; na kanga mai e taku taina e oku matua, kanga mai, e I tena koe; e Niko, e Kati, e Pita, e Pukere, tena koutou katoa.

He oti ano,

Na Te TUAKANA,

Na WIREMU KINGI WHITI.

[TRANSLATION.]

Waitara, August 30, 1857.

FRIEND IHAIA,—

Your letter has reached us. Friend, with respect to your word asking us to make known the man who spoke the word relative to the Pakehuka, it was not from you, the word was Mr. Parris' own, his probably and Te Waitere's. My word was not directed there, it was directed towards the Pakehas, your word was therefore spoken to me. I am not strong to hold the land that you have seen. Why did you speak strongly to me.

O Ihaia, you and our parent remain there. Friend Pita, salutations. O Niko, you and your young children on the soil upon which we died. But, what matters, my friend? My old man, why not have hearkened to the name that I mentioned on the subject of Te Waitere's plan. You heard, and we also now hear.

O Ihaia and the others. As regards my staying at the Kaipakopako, I staid with Hapurona, but, as for hearing ("rongo," to hear or to obey) we did not hear. What I know is, they (two) and Mr. Parris were writing. I asked, What is that for? Te Waitere replied. A word. He did not shew me what that meant. What does it matter, O my friend, my father?

Remain there (farewell) friends, my son, my younger brothers, and my parents, Kati and Niko, I, (Ihaia) and Pita, Pakere and Mate. I have a word to say to you. It will be for you to curse (condemn) me. Don't fly (run away) when the Ngatiawa assemble to receive their money. Don't fly, be resolute to stay upon those parts. Friends, war, war again. Cease talking (making arrangements) about the land which you have conveyed away; but now, let the land be cultivated. Witness the word of your friend Te Waitere, that the land everywhere will be sold by one man. That is why I now say, let the sitting and doing nothing language cease. Now my younger brother and parents curse me. O I, (Ihaia), salutations. O Niko, Kati, Pita and Pakere, salutations to you all.—Enough.

From your elder brother,

WIREMU KINGI WHITI.

To Ihaia.

Enclosure 4 in No. 8.

KATATORE TO THE PROVINCIAL GOVERNMENT.

Kaipakopako, Tihema 5, 1857.

E hoa e Parete, raua ko te Kati, ko te Paraifi. Kia rongo mai koutou: no te rahoroi i timata ai toku mahi i ta koutou mahi kino, taru kino, i te titara, kia rongo mai koutou. Kei a koutou te ritenga mo te wenua a te Kupa a te Pere, mo taru hoki e Parete, ko te mahi au i reira. Otira kei a te Kati kei a Totae kei a koe hoki te wakaaro, me kaho tupeka kia wakaare ai nga Maori ki te mahi. Heoi ano naku na te

WAITERE KATATORE.

Ki a Parete, a To taea, ki a te Katawira.