

na kahore taua tangata i te karangatia e ratou, ko te tangata kohuru, engari e karangatia ana o tearu. E to matou hoa, a he aha ra hoki te tango tahi ai i ona whenua? Kahore a Wiremu Kingi ma i pai ki te whawhai i te rironga mai o nga moni utu o Waitara i a Te Teira, na reira i tubitahi mai ai tetahi o ratou ki a au, me he mea ekore e pai kia kohikohia e ratou he moni hei whakahoki mo nga moni a te Kawana i riro mai ra i a Te Teira. Kei riro noa atu o matou whenua mo aua moni, ka rere atu ratou ki te pupuru mai, a ka waiho hei take rironga mo te Kawana ki a ratou. (Tenei ano tana reta e takoto nei.)

I rongo tonu au i mua ki nga kupu pakeke o Reretawhangawhanga, matua o Wiremu Kingi, i to matou pa i Waikanae, (1840) mo Waitara kia kaua e hokona ki te Pakeha, na mau tonu tana kupu a mate noa ki Waikanae (1844), waiho iho tana kupu ki a Wiremu Kingi hei pupuru i muri, i a ia. I te rongonga o Rere me nga kaumatua i Waikanae, kua tae mai a Te Niu-tone Te Pakaru rangatira o Ngatimaniapoto, ki te tua waerenga i tera taha o Waitara, (ko Wharenui te ingoa o te mara), ka puta te kupu aua kaumatua kia hoki atu ia ki tona kainga, kia waiho marire Waitara kia takoto ana mo matou ano, (i rongo ano au ki enei kupu i te 1842-43.) Kahore he tangata o Waitara, me Ngatimaniapoto, i noho i reira i mua atu o te taenga o nga Pakeha ki Ngamotu, katahi ano ki a Niu-tone Te Pakaru. Na reira i haere atu ai tetahi o aua kaumatua, a Ngaraurekau, i Waikanae, hei tiaki kei hoki mai ano a Ngatimaniapoto ki Waitara, na, mahue tonu iho i a Ngatimaniapoto a Waitara, a tae noa atu te heke a Wiremu Kingi ki reira, (haunga a Peketahi, na tana wahine i taki mai ki reira.)

Tetahi he tangata aroha a Wiremu Kingi ki nga Pakeha o Poneke. Tihema 1843 i haere atu ratou i Waikanae (me te Ahirikona o Kapiti) ka kite matou i a Haerewaho e whakawakia ana e Te Haruera i roto i te whare whakawa i Poneke, ka kitea te tika o tona he, kawea ana ki te whare herehere, na, ka oho nga tangata Maori katoa o Poneke kia patua nga Pakeha o te taone, na, ka rere a Wiremu Kingi ki te pehi, na kua mutu.

Te tuarua (1846) i puta mai te kupu a te Kawana Kerei ki a Wiremu Kingi kia haere atu ki a ia ki Kapiti ki runga i te manua, ko te Kata te ingoa. Haere atu ana matou, ka puaki mai te kupu a te Kawana Kerei ki a Wiremu Kingi kia haere atu ki te Paripari hei whakawehiwehi atu i tona hoa ngangare i a Te Rangihaeate, na whakaae tonu atu a Wiremu Kingi (kahore ia i whakaae ki a Te Rangihaeata). Ao ake, ka whiti mai matou ki Waikanae, whakakau tonu atu a Wiremu Kingi ki ona hapu kia haere atu ratou ki te Paripari, moe noa atu i Whareroa, ao ake, ka tae ki te Paripari, ko au ano tetahi i haere, hoko whitu topu tana ope (hoki mai ana au ki Waikanae). Ka hopuhopukia e ratou ko tana ope nga tangata o Whanganui i uru tahi ki a Te Rangihaeata, tokowaru aua tangata. (No te hopukanga o aua tangata ka karanga ake ratou, e noho ko wai ka hua, ekore hoki koutou e peneitia a ona rangi. Kei te maharatia tenei kupu e Wiremu Kingi.) Muri ka arakina mai ki Waikanae, uaina ana ki runga ki te tima o te Kawana Kerei. Kua kore pea etahi o nga Pakeha i enei tangata i hopuhopukia nei e Wiremu Kingi. Kei whea hoki ra te Kawana koha ki a Wiremu Kingi i enei rangi? Na, he tangata hapai tonu a Wiremu Kingi i nga tikanga o te Kawanatanga, kahore rawa i pai ki te Kingi Maori, a tae noa ki te whawhaitanga mo Waitara.

Heoti ano aku korero.

Na tou hoa aroha,

NA RIWAI TE AHU.

31. Who is the writer, and how long have you known him?—Riwei Te Ahu is the writer; I have been acquainted with him since 1839.

32. What do you know about him?—I have known him quite intimately for twenty years; I appointed him to act as Native teacher; I have formed the highest possible opinion of him; his great influence and veracity was such that he held unquestionably a higher character than any other Native in Cook's Straits. I recommended him to the Bishop of New Zealand for Ordination in the year 1848, and I believe he was ordained four or five years ago, after having lived for a considerable time at Archdeacon's Kissling's house. He is a man of the most scrupulous veracity.

33. Will you be good enough to compare this translation of that letter with the original, and say whether it is in your opinion a correct translation, and if not in what part or particular is it incorrect?—I have already seen this letter, and have compared it with the original. I believe it to be a fair translation, perhaps not a literal one in the strict sense of the word. I have seen letters eloquently written by natives translated into bad English, with what object I know not, unless it were to produce an impression on the public mind that the natives were incapable of expressing their opinions in proper language, which is the reverse of the fact. I believe that to be a fair translation.

[Translation.]

RIWAI TE AHU.

Otaki, June 23, 1860.

MR. SUPERINTENDENT,—

Greeting. This is what I have to say. I have much to say; perhaps you will be tired reading; but I write fully because I hear such erroneous statements about the land at Waitara and about William King. Do not think that it is out of any ill feeling to Teira that I write so fully, or that Teira is a more distant relation of mine than William King. No, it is because I wish to explain to you that you may understand all particulars concerning the land, and the tribes and the people to whom the land belonged, because the trouble has increased. Teira is a near relation of mine, and William King only a distant one.

We never imagined that this Governor would adopt a course different from that of other Governors. They, failing in their endeavours to obtain that land, desisted. Now, we are altogether perplexed