

**F U R T H E R P A P E R S**

RELATIVE TO

**N A T I V E I N S U R R E C T I O N .**

**LETTERS ADDRESSED TO THE CHIEF HAPURONA BY WI KINGI  
WHITI AND THE NGATIRUANUI, FORWARDED BY  
MR. PARRIS.**

(IN CONTINUATION OF PAPERS PRESENTED ON THE 21<sup>ST</sup> JUNE, 1861.)

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**PRESENTED TO BOTH HOUSES OF THE GENERAL ASSEMBLY BY COMMAND OF HIS  
EXCELLENCY.**

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# FURTHER PAPERS RELATIVE TO NATIVE INSURRECTION.

E—No. 1F

## No. 1.

COPY OF A LETTER FROM ERUINI TE TUPE TO THE GOVERNOR.

Waikanae, April, 26th, 1861.

Go, my loving letter to the Governor and Mr. McLean. Great is my love for you in this trouble.

I have a word to say to you. I have heard that my brothers' and my name were written on the petition for the recall of the Governor. It was not we who wrote them, nor did we see them written. We were asked by Riwai Te Ahu, who said it was by Mr. Hadfield's directions, but we did not give our consent. They of their own accord wrote (our names) on their paper for the recall of the Governor.

My thoughts have been laid down long ago, I am a loving friend to you Pakehas and I will not now forsake you, and I therefore remain quiet.

These are all the thoughts I have to make known to you.

From your loving friend,  
ERUINI TE TUPE.

To His Excellency the Governor,  
and Mr. Commissioner McLean,  
Auckland.

## No. 2.

COPY OF A LETTER FROM MR. PARRIS TO THE NATIVE SECRETARY.

New Plymouth, June 14th, 1861.

SIR,—

Herewith enclosed, I have the honor to forward for the information of His Excellency's Government, copies of letters addressed to the Chief Hapurona. Three from the Ngatiruanui district, and one from Wi Kingi Witi, now in Waikato.

These letters Hapurona very properly sent to me, which I regard as a proof that he is doing nothing secretly, and he intends to be faithful.

The letters show the importance attached to this man, and the desire of the Insurgents to regain him.

He has had an attack of inflammation upon the liver, he is now better.

I have, &c.,

ROBERT PARRIS,  
Assistant Native Secretary.

The Native Secretary,  
Auckland.

## Enclosure 1 in No. 2.

KIREONA TO HAPURONA.

Kaharama Pa, May 3rd, 1861.

Go my letter, climb Whakahaurangi, descend Okawa, and when you reach Te Arei o Matukutakotako, and see your father Hapurona, hail him, weep with him, and say salutations, O friend.

Great is my love for you. If your father asks why you came, reply, when I was at the South, news came that Waitara had been given by you into the hand of the Governor, it was that brought me hither, to object to your plan of giving the land to the Pakeha. If a word of objection comes from your father, you must say to him, friend, you will not be heard upon that matter, upon the subject of giving up land; the 'mana' of New Zealand you have heard of. These are all the words you will have to say to your father Hapurona, to your grandfather Nepe, and to your parents Arapeta, Te Waka, Aperahama, and to all your parents (relatives.)

Go my letter to my younger brother, to Hapurona, residing at Waitara. Salutations to you who give up our living ancestor, the land. Friends, these terms of peace are not ours, those terms of peace are yours, and also the giving up of the land to the Pakehas.

Friends, we have heard that you have given up Oimkukaitara for peace. It will not be good; better let the men make peace, and let the land alone. If you persist, by and by you will see our thought.

However, make known to us your korero, with that of Keni, Te Waro and party, and of Tikaokao and party, that we may know of the proceedings. If this letter reaches you, send back an answer quickly. A runanga will be held this present month—that runanga will be a great one. Friend, Hapurona, take care of yourself. Look to the standing of Te Waitere (Katatore). This is all I have to say to you.

From your loving friend,  
KIREONA.

## Enclosure 2 in No. 2.

AHITANA AND OTHERS TO HAPURONA.

Keteonetea Pa, May 5th, 1861.

Go this child, ascend Whakahourangi and when you reach to Pekatu affectionately greet your parents, weep with them, (and say) salutations O my Parents. If your parents ask why you came, say, I came to enquire into your conduct in regard to my land, tell me what I may know. If you say that it is correct that you have let go the land of all the Runangas of the King, I will then say to you I will not agree to it. Enough of that

Go our letter to our friends residing at Te Pekatu, or at Te Arei, to Hapurona, to Te Waka, to Aperahama, to Te Waka, and to Te Huka.

Friends,—Salutations to you. Great is our love for you, residing upon the work of our strange tribes, in the meeting in our lands. Enough of that.

Friends,—Hearken. Peace will not be made, the war will not cease, nor shall the land go (be given up). Your proceedings in regard to Onukukaitara is not good (will not do), not at all, not at all. If the men are lost (exterminated), and afterwards the land taken, it will then be right; but, while the King and his Runanga live, the land shall not go. Enough.

From TE AHITAU,  
TIPENE PATUWAIKUA,  
And from all the Runanga.

## Enclosure 3 in No. 2.

KAREPA KEREI TO HAPURONA.

Petahira, May 7th, 1861.

To Hapurona, to Te Waka Te Hukakia, to Arapata, to Te Waka Rai Kore, to Aperahama, to Topine, to Nepe, and to all the Runanga.

Friends and relatives, salutations to you all. Hearken! This error has been visited upon me. The people are blaming me for your and our error in regard to Onukukaitara, for giving the land up to the Queen. The people said before, that you were the real child of the runanga, but that now you are the son of very littleness, and that Te Teira is above both you and me. The people say, that you did not consider the love shewn to us by Waikato, or the Waikato dead (the men they had lost). You gave up the land, you gave up the dead, you gave up the graves, and you gave up the liquid blood, instead of simply making peace. What is to be done about Rewi's? It will be left to the decision of the great Runanga at Ngaruawahia. There will the thoughts of this part be regarding all matters with the Runanga of the King, in regard also to the fall of Rewi for acting without authority. We also, we did not write to the people, we had work to do.

The people say that our fault is great, that you are like Te Waitere (Katatore). Friends, the Runanga for me (to judge me) has been called,—but I know how to ward off blows aimed at me. The Runanga will soon be held. There is but one cause for darkness—the land upon which the people died. Enough upon that.

Friend Hapurona,—This is a word of mine to you. The thought will be with you to the General (to ask) for a paper for me to permit me to go to Whanganui. Enough. From your elder brother,

KAREPA KEREI.

## Enclosure 4 in No. 2.

WIREMU KINGI WHITI TO HAPURONA.

Rangiaohia,  
May 22nd, 1861.

To HAPURONA,—

Friend, greetings to you, to our parents, to our friends, to your brother, and to your children. Friend, Horopapera has come to me; he fled hither; he was being shipped off to England when I arrived at Kihiki, he told me that he was (near) being carried off to England.

This is another word of mine to you. Do not be dark (angry) with me. Let no man reside upon Onukukaitara, let it lie, for I have heard that those in charge of those pas, are to receive One hundred pounds. Tell Ihaia not to reside upon (occupy) Onukukaitara. Do not curse me. Has he no disgust at the blood that lies liquid on the land? That was why my word was spoken to Mr. McLean:—"Let the land lie; let the Pakehas go away; and let you and I go elsewhere." Such was your and my *korero*.

And now, O friend! Let the only wrong between us be your voice. Do not be dark with me. If you are dark write to me, do not conceal your thoughts. Let me ask you, are you with the Queen? (if so) write to me, do not hide it. In my going I look to you, and to our parents, to our friends and children. If you are dark at my words, it is well; tell Ihaia that I am not pleased that he should stay at Onukukaitara. Enough.

From WIREMU KINGI WHITI.