

No te taenga mai o Hori Kereama ki te whawhau rongo, ka ki mai ki au, "Tukua ki te Ture kotahi mo te Maori mo te Pakeha." Ka ki atu au, "Ae kia kotahi te Ture, hei whakatika i te mea tika, hei whakahe i te mea he."

I te taenga mai o te Kawana tuatuhi he aha tana Ture i homai hei tiaki i nga Maori? I tiakina koia te Ture i a Wi Kingi me Waitara? He Ture koia i tiaki i a matou i o matou whenua, taonga, i reira? He Ture koia nga Pakeha a te Kawana i tuku mai nei ki tenei motu, Pakeha kai waipiro, kohukohu, korero kino, whakaiti rangatira? No reira ka ki ahau kia whakaturia taku Kingi, ta te mea ekore tatou e pai ki te Ture. I naianei, e hoa ma, ko te ture o te Kuini he ture hei tiaki i taku Kingi, me te iwi katoa hoki. Tukua atu ma te Kai-Whakawa e titiro ki te mea he he taku whakaaturanga o taku hei tiaki ia matou kei kino.

Kaore au e poui ki oku hoa i kino mai ki ahau. No mua taku hiahia kia pai kia kake taku whenua ki te pai, kia whai taonga ki te hoa pai o te Pakeha. Ma te ture o te Kuini e whakatuturu ki te pai. No te mea ka nui te whakapohehe ki ahau, ki taku iwi hoki, naianei ka pai ahau kia whakatu tetahi kai titiro hei whakamarama mo tenei poheketanga ki au. Mehemea ka tirohia paitia, ma reira pea ka mohio na wai te whakaaro whawhai na wai ra te hiahia ki te noho pai.

Tukua atu taku tononga kia kite Te Kuini, kia rongo hoki ki enei korero, kia whakaturia e ia, e koutou ranei, ia Arena i a Pekamu Kai-Whakawa kia whakawakia tikatia kei whawhai a muri atu Heoi, na to koutou hoa.

Na WILLIAM THOMPSON, TE WAHAROA.

[TRANSLATION.]

Waihou, July 18, 1865.

I, WILLIAM THOMPSON Te Waharoa, write to the General Assembly, meeting at Wellington, beseeching you to hearken to my words which here lie—to my anguish which I now send to you, for you to be persons to see into this error—false accusation against me; see rightly into it, lest a cause for fighting arise hereafter.

I have been said to be an evil man, a rebel, a murderer,—that I have collected a number of men for the purpose of murdering Europeans—to drive them into the sea—to burn Auckland and other places beyond with fire. I have shown these words to be wrong. Mr. Fox and his friends have written to Queen Victoria words damaging my reputation, hence my desire that the whole matter be seen into, so that it may be found who is right and who it is that is wrong.

Let it be for the law to determine. I agree that some Englishman be appointed as arbitrator, that is to say—if he is an Englishman of good principles, single-hearted, God-fearing, and fearful of doing wrong. I consent to point out an arbitrator: either Arene (Sir George Arney) or Pekama (Mr. Beckham), these are not men of war, but if either of these are selected as arbitrators, I know that the law will be correct.

If you do not consent to the selection of (either) one of these just judges, let the Queen seek out some good and just man—let that be the man who shall be authorized to see into my trouble—leave my friends who are in the dark to speak evil of me.

By-and-bye when my tribe (people) is seen face to face with my friends who are in the dark, then let the misdoings (be told), and for their misdoings (also) to be told. Let it be for the arbitrator to determine with whom originated the cause of this war. I shall wish for my friends to be also present, i.e., Mr. Maunsell, Mr. Ashwell, Mr. Brown, Sir W. Martin, the Bishop, Mr. G. Graham, to hear what is said. It was words which carried me to the fight, great was my desire to live peaceably: I have many European friends (and wished) for mutual love to exist amongst us. But when I heard of the expulsion of the Natives from their settlements at Ihumatao, Pukaki, Mangere, Te Kirikiri, and Patumahoe, and of the capture of Ihaka and his people and their imprisonment; even at that time I had not taken up the gun. The burning with fire of the houses at Pokeno, even until the crossing by the soldiers of Mangatawhiri, and the subsequent death of my friends at Te Koheroa—then for the first time did I take up the gun—on account of my grief I took up my gun with my own hand to defend myself with.

At the commencement of the war at Taranaki great was my grief; when I arrived there I wrote to the General desiring him to cause the fighting there to cease. I desired to be a friend to the Governor, for the Europeans to be caused to return quietly to their lands at Tataraimaka, but my words were set aside by him. Who was it that desired fighting? I at that time tried peaceably living. Let the arbitrator determine whether these are misdoings.

When the Governor came to Taupiri did not I and my whole tribe do honor to him at that time. Did he come with his soldiers to see us, and did not he upon his return concert measures for war; did not he employ soldiers at road-making, to put up posts for telegraph, to build redoubts, to fetch soldiers and steamers also? What was the misdoing of myself and my tribe at that time that things were made.

1. Had there been one European killed at that time?
2. Had there any house been burnt with fire at that time?
3. Had thefts been committed at that time that the Maoris were driven away from their settlements in Waikato? Let it be for the arbitrator to say who is the man in the wrong.

In Waikato it was my wish during Mr. Gorst's tenure of office for them to be peaceable whilst they desired to fight, and I then tried to suppress the desire for fighting. When he went down from Te Awamutu his effects were sent down in a proper manner, a Maori being in charge of his house and the property therein and that which was without.

Those Europeans who remained at their places were well taken care of, with their property, by the Maori (people).

Let the arbitrator say his say. Did I not give Mr. Ashwell warning of evil—for the Europeans, women and children, to remove from the scene of fighting. My reason for doing so was caution for what men rash to commit evil might do.