

The result was that the timber was left on shore and the men commanded to cease the strife.

Wiremu stood up and said: It is sufficient oh tribe, you have suffered, and we have suffered; you be content with what you have, and let us be content with what we have.

Eraiha arose, and said: Now my younger brothers, do your work.

Tipene stood up and said: Say my fathers that I am to be content with what I have.

Arama Karaka stood up and said: Listen this army, I shall take my grandchild away with me. It is left as the chiefs say.

Wiremu came up; they took each other's hands and had a *tangi*. After the *tangi* he said: "My grandchild, this is the soil, my body; come my grandchild, I do not like that you should die. It is better for you to live and for me to die.

Here night came on and the strife and talking ceased.

On the following morning the army rose to commence the strife again. They came, and Hone Kingi stood up and said: Oh Eraiha, what is the meaning of this word of yours? My brother, my brother, let your property be properly dealt with.

Eraiha said: The meaning of that word is, that you deal with the timber, and float it and me to the sea.

Hone asked Wiremu: What is the meaning of this word of yours? My grandfathers. Enough, work while the sun is shining.

Wiremu stood up and said: The meaning of that word is—You do your work and let me do mine, because this evil has appeared.

Hetarakā Muru stood up and said: Oh army, why thus recriminate? My grandchild get up and go to leave me clear to do my work. I shall not leave you. Get up now, this very day. If I die, let me die for something.

Wiremu stood up and said: Yes, I shall get up, I agree to your word.

Hetarakā stood up: Yes, get up that the way may be clear for me to do my work, that I may die for something.

Te Huirama stood up: It is good my child to agree to the word of your grandfather, because if you stop you will become a scratching-post for the tribes.

Wiremu stood up: My grandfather, my grandfather, enough, enough, enough, that is all the consent I shall give to your words, and now my father you say to leave this place as a scratching-post for the tribes. I had supposed that your hands were quite large enough to scratch me with. As it is, I shall not move, certainly not—if I am to die I will die here, on my property; you have divided yours among the tribes. This is what I say—I will die upon my own.

Here the matter ended. The army retired. The reason for this was the word about being a scratching-post. They were angry with each other for using that word. One angry fellow stood up and said: Fetch my cartouch-box, I shall not listen to this dispute: the matter is between the Pakehas and us; why deliberate? Te Raiti said: Yes, yes, yes, yes. The cartouch-boxes were on and the tomahawks in hand. The Pakehas were kept apart lest they should be injured. Their anger was not against the Pakehas but against each other.

No. 56.

WI TE WHEORO to H. HALSE, Esq., Auckland.

FRIEND MR. HALSE,—

March 19th, 1863.

Salutations to you. I have a word to say to you. I have received letters from Waikato to say that the house has been raised at the Kohekohe; it was raised on the Thursday; and the party threaten to burn it down. I am now thinking about something to protect me, for I am troubled about these assaults, having nothing with which to defend myself. I therefore urge you on the subject. As the Governor has expressed himself regarding the unwarrantable doings of the Maoris, I don't know what acts the Maoris may commit, good or evil, and therefore it is that I ask you for something wherewith to protect myself. Do you apply to Mr. Wood or to the General. When this disturbance is over, I will return what is given to me. Apply quickly, and write to me. Enough.

From your friend,

To Mr. Halse, Auckland.

WI TE WHEORO.

No. 57.

E HOA E TE WHEORO,—

Taranaki, Maehe 28, 1863.

Tena koe, kua tae to pukapuka ki a Te Kawana a kua rongo ia i ena mea katoa kua meatia ra tae noa ki te kawenga o nga rakau ki te Ia.

E tino whakahengia ana e te Kawana te huihuinga kino o aua tangata mau patu ki te Kohekohe tutu ai, he mea na ratou kia toia kinotia koutou ko nga rangatira e piri ana ki a ia. Ki raro ki te mana o era tangata kua hori ra ki te whakatu mana mo ratou tu ke i ta Te Kawana. I puta ano te kupu whakatupato o Te Kawana kia Tipene ki nga rangatira hoki o Ngaruawahia i tae ra ki te hui ki Kohanga i Tihema 1861. I mea kaore rawa ratou e tukua e ia kia hoatu kino ki nga tangata kaore nei e pai ki tera e kiia ra e ratou he kingi Maori.

Na kua whakahaua mai au e ia kia ki atu ki a koe ki te tohe tonu taua iwi ki enei mahi kino tutu ki a koe akuanei ka hoatu e ia nga paura nga aha i tonoa mai e koe ki a ia, kia whai mea ai koe hei whakaora i a koe i taua kino.

Ki Wiremu Te Wheoro, kei Meremere.

Na toa hoa,

NA TE PERE.

[TRANSLATION.]

The Hon. the NATIVE MINISTER to WI TE WHEORO.

FRIEND TE WHEORO,—

Taranaki, 28th March, 1863.

The Governor has received your letter, and has also learnt all the proceedings which ended in