

RETURN

OF THE

CORRESPONDENCE SIGNED OR PURPORTING TO BE SIGNED
BY WILLIAM THOMPSON TE WAHAROA,
ETC.

[Return to an Order of the House of Representatives, dated 9th December, 1864.]

“That the Government do lay upon the Table of the House, all the original Letters in its possession signed or purporting to be signed by William Thompson Te Waharoa, including the Letter from him to Mr. Fox, dated the 21st January, 1862; and a Letter received about September, 1861, inviting His Excellency to visit Waikato.”

WELLINGTON.

—
1865.

CORRESPONDENCE SIGNED OR PURPORTING TO BE SIGNED BY WILLIAM THOMPSON TE WAHAROA, ETC., ETC.

No. 1.

Taupiri, Tihema 7, 1859.

E hoa e Mete,—Tena koe. E hoa whakarongo mai ki taku ki atu ki a koe mo te mera i tangohia nei e te Maori kei mea koe na matou taua tikanga na nga kaumatua Maori, kao nana anake tana tikanga. Heoi ano taku tikanga me tuku nga mera kia haere ana i te huarahi haere atu ki runga, hoki mai ki raro kua e tukinotia he mohoa tenei tangata kihai i rongo i o matou korero mo te mera; engari ata titiro mai koutou kei kawea e te totoa ta koutou kupu kei kawea e te pouri ta te mea he potiki kaore ano i mohio ki te tikanga e ahua wawau ana me he mea kua mohio e ahei ai te whiu mona engari me ako kia mohio; muri iho i te ako ka mohio ia. Ki te kore ia e rongo ki nga tikanga pai, me whiu ki nga whiunga maha. Heoi taku korero atu mo tenei.

Na WILLIAM TARAPIPIPI.

[TRANSLATION.]

WILLIAM TARAPIPIPI to MR. SMITH.

FRIEND MR. SMITH,—

Taupiri, 7th December, 1859.

Salutations to you. Friend, listen to what I have to say to you relative to the mail which has been taken away. Do not suppose that that proceeding came from us, the old Chiefs. No, that was their own doing. My will is to let the mail proceed to the South and return to the North, and not to molest it. This man is a booby: he did not listen to what we said about the mail. Do not allow yourself to be annoyed or grieved, for he is an infant: he does not know the rules, he is like an ignorant person. Had he known he could be punished; it will be better to teach him, and then after he has been taught, if he does not listen, he can be well punished.

This is all I have to say upon this matter.

WILLIAM TARAPIPIPI.

No. 2.

Horotiu, Hanuere 24, 1861.

E koro Kawana Paraone,—Tena koe he kupu taku kia koe, huna e mate, whakina e mate. Tenei ano au te mahara ana ki tau kupu i ki ai kua e whakarangona nga kupu a nga Pakeha a nga Maori e korero hori ana kia matou ara taku patai he rongo noku ki te tini o te tangata e ki ana ka nui te tohe o te Rangatira hoia kia whawhaitia a Waikato koia taku patai atu, huna e mate, whakina e mate. E koro whakaatua mai he tika whakina mai kua e huna mai he hori whakina mai kia noho mohio ai matou ka pa huna atu e ngaro te tangata ae ko tenei. E koro kei huna mai koe.

Na WILLIAM THOMPSON TE WAHAROA.

[TRANSLATION.]

WILLIAM THOMPSON to Governor BROWNE.

FRIEND GOVERNOR BROWNE,—

Horotiu, 24th January, 1861.

Salutations to you. I have a word to say to you; whether you divulge or whether you conceal the matter, the result will be the same—death. I still remember the word that you spoke, that I was not to listen to the words of the Pakehas and Maoris, who spoke falsely to us. I inquire because I hear from many persons that the Commander of the Forces is very anxious to make war upon Waikato. Hence my inquiry—confess it and there will be death, hide it and there will be death.

Friend, let it be made known; if it is correct, confess it, do not conceal it; if it is false, tell us that we may be aware of it, it is not as though it could be kept secret by hiding it; and now, O friend, do not conceal it.

From WILLIAM THOMPSON TE WAHAROA.

To His Excellency Governor Browne, Auckland.

No. 3.

Pawaawaa, Maehe 11, 1861.

E koro e te Rangatira o te Riri,—Tena koe, whakarongo mai he kupu taku ki a koe. Waiho enei ra e toru te Mane te Turei te Wenerei hei takiwa tirohanga atu maku ki ou hoa whawhai ara ki nga Maori o Waikato o tou hoa hoki o Wi Te Rangitake kia kite ai hoki ahau i tona pewheatanga ranei i tona pewheatanga ranei mau e whakaae mai te pai o tenei kupu ki te pai koe tuhia atu ki ou hoia kia whakamutua te mahi o nga parepare kua rawa e mahi i roto i enei ra e 3 nei. Na ki te kino koe ki enei ritenga tuhuhia mai kia kite au, ki te pai koe tuhia mai ano kia kite au i tou painga i tou kinonga ranei.

Mo etahi ra i muri atu i enei ra e 3 nei ka mahi ano korua ko tou hoa riri. Heoi ano.

E hoa he kupu mana taku ma toku iwi ano ia e whakamana. Heoi.

Na WI TAMIHANA TE WAHAROA.

[TRANSLATION.]

WI TAMIHANA TE WAHAROA to the COMMANDER of the FORCES.

SIR, COMMANDER OF THE FORCES (lit., of anger),—

Pawaawao, 11th March, 1861.

Salutations to you. I have a word to say to you. Let me have these three days, Monday, Tuesday, and Wednesday, to give me an opportunity of looking at (or considering) your enemies; that is to say, the Maoris of Waikato, and of your friend Wi Te Rangitake, that I may see how it is with them. It is for you to approve of this good suggestion. If you agree, then write to your soldiers, (and direct them) to cease building the breastworks, and to do nothing during the coming three days. If you disapprove of these suggestions, then write that I may see it. If you approve, then also write, that I may know your approval or disapproval.

For some days after these three days you and your enemy may go to work again. Enough. Friend, mine is a word of authority. My tribe will itself support it (lit., give it authority). Enough.

From WI TAMIHANA TE WAHAROA.

No. 4.

Pukerangiora, Maehe 12, 1861.

E te Rangatira o nga hoia—kua tae mai tau reta kia au kua kite au e ki ana koe ka mamingatia koe e ahau. Na kia rongo mai koe kaore au e maminga kia koe e ehara te kupu i te mea tupu ake i te whenua; engari he mea tuku iho i runga ekore e pai kia mamingatia te hoatutanga ki a koe. Engari kua mohio au kua tinihanga koe ki a au kua tae mai au hoia i tenei ra ki roto i nga parepare pupuhi mai ai. Na katahi au ka mohio he tangata tinihanga koe; katahi he tangata mana kore koe i runga i tou iwi ka rua. Heoi ano.

E hoa kia rongo mai ano, ko te rua tenei o aku kupu atu ki a koe kaua ano e haere mai ki te pupuhi ki te keru parepare hoki i roto i enei ra e rua nei. Heoi.

NA WI TAMEHANA, Te Waharoa.

[TRANSLATION.]

WI TAMEHANA TE WAHAROA to

COMMANDER OF THE FORCES,—

Pukerangiora, 12th March, 1861.

Your letter has reached me. I see that you accuse me of deceiving you. Now, hearken am not acting deceitfully towards you. The word did not spring up from the earth, but rather came down from above. It will not be right to offer you deceit. But I know this: You have been crafty towards me: your soldiers came to-day within the breastworks (of the fortifications), and fired. Now I know, in the first place, that you are a crafty (or deceitful) man; and, secondly, That you are a man without power (mana kore) among (or placed over) your people. Enough.

Friend, listen again! This is my second word to you: Do not come to fire your guns or to dig breastworks during the two coming days. Enough.

From WI TAMIHANA TE WAHAROA.

No. 5.

Pukerangiora, Maehe 13, 1861.

E hoa e te Rangatira o nga Hoia ko te take tenei i purutia ai e au enei ra e rua nei mo aku korero kia puaki ki nga rangatira o te whawhai, no tenei rangi katahi ka puaki taku kupu kia ratou; toku take i haere mai ai ahau ki konei he riri mo te pakanga kia mutu. Na puaki nui ana taku kupu kia ratou na whakaae nui ana ratou ki au. Ko te take o tena kupu aku nei he kupu na te Kawana ma nga Maori ano e hohou te rongo koia au i haere mai ai ki a te Rangitake ki te pane o taku taha ko te Kawana hoki te pane o tau taha nana tenei kupu—ma nga Maori ano e hohou te rongo. Ko ta te Rangitake kupu tenei ki au, ae, kia hoki mai Waitara kia au katahi ka mau te rongo me nga hoia hoki me hoki atu ki Waitoki ko nga Maori o Waikato me hoki ano ki Waikato ko te Rangitake me noho ki nga wahi kihai i pakangatia, me waiho Waitara kia takoto noa ana ma te ture ia e tiaki. Tenei te take i waihotia ai ma te ture e tiaki kia tae atu tetei kupu kia tau ai te rangatira o te runanga nui o te Kuini mana e ki mai kia ruku ka ruku mana e ki mai kia puea ka puea.

Heoi ano. Ki te mea e pai ana koe tuhia mai kia kite ai au i to painga i to kinonga ranei.

NA WI TAMEHANA TE WAHAROA.

[TRANSLATION.]

FRIEND, THE COMMANDER OF THE FORCES,—

Pukerangiora, 13th March, 1861.

The cause of my holding (ceasing) hostilities these two days is that I might make known my "korero" to the General. On this one day I spoke my words to them. The cause of my coming here was to put an end to the war. I made my words openly known to them, and they unanimously agreed to what I said. The cause of that word of mine was the Governor's word, that the Maoris must make peace. I came therefore to Te Rangitake, to the head of my party. This was his word, the Maoris must make peace. This was Te Rangitake's word to me,—Yes, when Waitara comes back to me then only will I make peace; and the soldiers also must go back to Waitaki. Let the Waikatos go back to Waikato, Te Rangitake to stay on the parts which have not been fought upon, and leave Waitara open in the care of the law. This is why it should be left to the care of the law, that we may wait for a word from the head of the great Runanga of the Queen. If she says we are to dive we will dive, and if she says we are to rise to the surface, we will rise. Enough. If you agree write me, that I may know whether you are for or against it.

To the Commander of the Forces.

From WI TAMIHANA TE WAHAROA.

No. 6.

Tamahere, 16 Aperira.

E Makarini kua tae mai tau pukapuka kia haere atu te komiti ki Mangere, kua ki atu ahau kia koe, ki Taranaki te korero mo Taranaki, ki Waikato te korero o Waikato. Ko te korero mo te whawhai o Taranaki waiho ki Taranaki, ko te korero mo te Kingi ki Waikato; ko tenei ekore au e tae atu ki Mangere. Heoi taku.

Na WI TAMIHANA TE WAHAROA.

[TRANSLATION.]

WI TAMIHANA TE WAHAROA to Mr. Commissioner McLEAN.

Mr. McLEAN,—

Tamahere, 16th April, 1861.

Your letter has been received, which says that (we) have to go Mangere to a meeting. I have said to you that at Taranaki must be the meeting for Taranaki (on matters relating thereto), and at Waikato must be the meeting (on matters relating to Waikato), and the words respecting the war of Taranaki, let it be left at Taranaki (or that the meeting take place there relative to that war), and the talk respecting the king let it be at Waikato; and now, I will not go to Mangere.

Enough is mine, or this is all I have to say.

Mr. Commissioner McLean, Auckland.

From WI TAMIHANA TE WAHAROA.

No. 7.

Tamahere, 16 Aperira, 1861.

E te Kawana kia rongo mai koe kua tutakina te aroha o oku hoa aroha mai ki ahau na ou kai whakawha Maori i tutaki, na Ngatiwhakane i kati ki Maketu. Ko tenei e Kawana whakapumautia ta ratou kati kia mana ai, ki te pai koe ki ta ratou kati kia mau tonu e pai ana, ko rau ara i uta moku mo nga tangata aroha mai hoki ki ahau, engari kia whai whakaaro koe ki te mera pakeha e haere nei i Waikato e atawhaitia nei; kei a koe ano te whakaaro mo te tutaki, mo te tuwhera ranei. E hoa riria taua mahi tutaki i te aroha. Heoi.

Na WI TAMIHANA TE WAHAROA.

[TRANSLATION.]

WI TAMIHANA TE WAHAROA to His Excellency the GOVERNOR.

TO THE GOVERNOR,—

Tamahere, 16th April, 1861.

Do you hearken. The love of my friends who love me has been closed (up) by your Native Assessors of the Ngatiwhakane (tribe), who have shut it at Maketu. (The Ngatiwhakane have prevented me from holding communication with those who side with me). Now, O Governor, do you confirm (this act of theirs), that it may be *mana*, (that I may know that it is your act), if you consent to their closing it (the road). Hold to that, it will be good, and the hundred roads inland will be for me and those who love me; but rather do you consider about the English mail which is now going (by the way of) Waikato. Which is now cared for (most)? The thought is with you to close or shut. Friend, do you disapprove of that act of shutting the love (of my friend). Enough.

From WI TAMIHANA TE WAHAROA.

No. 8.

Tamahere, Mei 23, 1861.

E hoa, Makarini kua tae mai tou hoa a Herangi kihai ahau i kite i a ia. I te 1 o nga ra ka tae ahau ki Tamahere ka tae atu hoki ia ki Maungatautari ka tukua mai i reira tana pukapuka ka mea e haere ana ia ki a te Waka ka tatari ahau kihai ahau i kite i tona kanohi ko taua pukapuka i maua mai e ia kei te huri huri marie ano i muri i a ia. Heoi.

Na WI TAMIHANA TE WAHAROA.

[TRANSLATION.]

WI TAMIHANA TE WAHAROA to D. McLEAN, Esq.

FRIEND MR. McLEAN,—

Tamahere, 23rd May, 1861.

Your friend, Mr. Searancke, has arrived here. I did not see him. On the 10th instant I arrived at Tamahere: he also arrived at Maungatautari on that day, and sent on his letter from that place, informing me that he was going to Te Waka. I waited for him, but did not see his face (see him personally). The letter brought by him is being considered since he left.

To Donald McLean, Esq.

WI TAMIHANA TE WAHAROA.

&c., &c., &c.

No. 9.

Ko te whakaaro a te Maori mo enei take o te puhachae e mahia nei i roto i tenei motu. Aue! Taukiri e! Tena to hanga e koe e tawai nei, e koe e tuhi mai nei!

He Waiata.

Kaore te ki patu te makere noa i te ngutu.
Te puhoru wai hoe ia Te Rahu i runga.
E manatu ana roto i te hau korero.
Naku i tu oma ki te wakewake ma roto,
Ware noa i au te maru o nga motu,
Ko to tinana ra te waiho atu i te hoa.

Ko to pai waewae ka tuku mai ki ahau,
 Kia hua ia atu e aro tau ana mai,
 Ka te tiriwa te ripa ki Kinikini,
 Kua puawhea te ripa ki Hikurangi,
 Ki nga tai omanga i te ipo mokai,
 E herengia koia te rakau ka huhua,*
 Me ruku ware au te reinga tupapaku.
 Me whakamau kau ki Morianuku.
 Ki taku tau tupu i awhi ai maua.

Taku waiata mo te hunga ngakau rua, ko nga ngutu ka tukua mai ki tenei taha, ko te ngakau ki te tehi taha, koia tena. Na whakarongo mai, tenei taku mahara ki nga roma o nga awa o te tuawhenua e rere nei ki to ratou hopuatanga, no to ratou matapuna i hamama atu ai tona waha tae atu ana ki to ratou mutunga mai, ka hua ahau e hui ana nga roma o ia awa o ia awa e haere ana ki te waha o Te Parata, kaore a te pawhiriwhiri he wai tai koe, he wai Maori tera, noho atu koe, mo te wai tai anake tana pai, kao mo ratou katoa, waihoki ko nga roma o ia motu o ia motu e rere atu ra ki te waha o Te Parata, waihoki ko nga kingitanga katoa o ia iwi o ia iwi e whakamauru atu ana ki te Atua, ka rite ano ki te waha o Te Parata e okioki nei nga wai ki a ia, ka tae ki tenei mahi ka riria mai, akuanei ka karakia ahau ki te Atua kaore e riria ko te ingoa nui ko te Atua e karangata nei ki a hau he aha ra i noa, ai ko tenei ingoa kingi ka kiia ekore e tika he mea tapu: Heoi ano ra e hoa ma ko te tikanga a te rangatira raua ko te pononga, ahakoa tika te kupu a te taurekareka e kore e tika i te rangatira, koia tenei. E hoa ma tena koa titiro hoki koutou ki a Tiuteronomi xvii. 15. Ana no Roma anake nga Kingi o nga tini motu, ae, kei reira hoki te tehi mo konei, iana pea no Ingarangi a Kuini, no Ruhia ano a Nikorahi, no Wiwi ano a Ponipata, no Tahiti ano a Pomare, no tona iwi ano no tona iwi ano, heaha hoki ahau enei iwi i riria mai ai e koutou, me hui atu tatou ki raro ki a Kuini. He aha te take o Marikena i tukua ai kia wehe atu i a ratou, te tukua mai ai ki roto i te maru o Kuini, ta te mea no roto taua hunga i taua momo kotahi, i te Ingirahi. Ko ahau he tangata ke ahau tenei motu, kihai i tenei, heoi ano taku tata kia koutou na te Karaiti Epeha ii. 13. Me he mea kei roto katoa nga tini motu i te maru ko tahi i a te Kuini tika rawa kaore he tangata e rere ke ka hui katoa tenei motu, tena wehe ana he iwi wehe ana he iwi, me ahau hoki e tu nei i taku mahara, koia tenei, kia Kingi ano moku.

E hoa ma kei pouri mai koutou waiho au kia whakapuaki ana i aku whakaaro mo tenei mea nui i tupu ai he whakatatau ma tatou, ana no te tiriti i Waitangi ta koutou riri ko, to matou rironga tena i a koutou, e he ana, titiro hoki ki te ahua o nga whare taonga o rua, ko tahi i hokona o aua, whare ko tahi kihai i hokona nga taonga, tena koa i riro katoa ranei nga mea o tetei whare i te hokonga o nga taonga o tetei whare. E mea ana ahau kihai i riro, waihoki ko te whakaaetanga a te tehi rangatira, kihai ta tetei i riro i tana whakaaetanga, ka rite ano ki aua toa taonga e rua. He aha te he o tenei ingoa e riria nei e koutou ko te mea nui kua oti te tukua mai kia matou nga mea tapu o te Atua whakaaetia ana e matou aua mea tapu te iriiringa te Hapa me te Marena hoki; ka mea ahau e aku hoa mo tatou katoa nga mea a te Atua kihai hoki i hanga e te Atua, mo koutou anake te po me te awatea, kao, mo katoa te raumati me te hotoke, te ua me te hau, te kai me te ora, mo tatou katoa, ha ko ena mea tana i hanga ma koutou anake? Ka ki ahau ma katoa, ka pa he kuri etehi, he tangata etehi ka tika te riri ki nga kuri ka he ki nga tangata. E aku hoa mo te aha ra koutou i manawapa ai ki te Kingi, ana he ingoa nui atu i te Atua? E kore e marere mai i te Atua ka tika, e, ia, me mahue tena kaore ona riri mai ko tatou tangata nei hei riri e kore e mahuetia, ana he riri kei puta ke nga ture, a, e pai ana tukua ahau ma te tino kai whakarite whakawa ahau e whakawa, ara, ma te Atua ma te tangata nana nga mahi katoa e mahi nei tatou. Ko tenei e hoa ma, waiho tenei Kingi kia tu ana i tona wahi ake ma to tatou kai hanga te whakaaro kia hinga kia tu ranei. Heoi tenei wahi o aku kupu. He ahakoa te he ai ko Rapatu ki runga.

Na kua mutu ena kupu aku me timata ke ki tetei wahi korero i enei tini e waua nei e tatou.

I te timatanga o tenei whawhai ki Taranaki ka mahara au ki te hohorotanga o te riri a te Kawana kihai i tawhitawhi, kihai i huri tao, kihai i mea iho ki nga tangata Maori, "e hoa ma ka riri au ki Taranaki." Kao! kihai i muna iho, kaore kau ko te take tena i puta ai taku whakaaro ki ta 1 Pita ii. 14. Ka hua ahau e mahara ki taua kupu kia whakapai i te kai mahi pai kia whakakino i te kahi mahi kino. Tena koa e hoa ma e te taha pakeha taha Maori hoki titiro ki te kino o te Rangitake ki te pai ranei, he aha koia te kino o te Rangitake ko te purutanga ranei i tona oneone tona kino ko te aha ranei? Ma koutou e titiro, ko te rerenga ranei ki te whiu i te tiini? Na ko te aha te he, titiro hoki. Kua whakamatea koia te tangata i te mea kaore ano te he i kitea noatia? Kua mahuetia ranei te ture i kiia mai "kaua e a te kai whakaatu kotahi i te hara ma nga kupu a nga kai whakaatu tokorua, tokotoru nei e mau ai te tika te he ranei," i tae atu koia te kupu a Kawana kia huihuia mai nga tangata e tata ana ki te whaki atu i nga whenua a Wi Kingi raua ko Te Teira kia mohiotia ai e koutou no te Rangitake te he no te Teira te tika hei reira ka kitea to tetei he ka pa te whiu ki te tangata mahi kino ka tohungia te tangata mahi pai koia taku mahara, he riri tika kia koutou tenei ana he pai te whakaputa hohoro i te riri ki ta koutou whakaaro? ae, e ngari ki a hau e he ana te hohoro o te riri ina hoki te kupu a Paora e ki ana e manawanui ana te aroha e atawhai ana ekore te aroha e hohoro ki te riri ekore e whakaaro ki te kino ka whakangaro marie i nga kino 1 Kori xiii. 4, 5, 6, 7. Na e hoa ma heaha te tika o to tatou hoa o te Kawana e whakaponopono atu na koutou ko te Rangitake ko te mea ata whakaaro ka hengia e koutou ko te Kawana ko te mea hohoro ki te riri ka awhinatia e koutou ka whakamoemititia. No konei aku mahara ka rapu i roto i toku ngakau kua oti te riri mai nga tikanga hohoro ki te riri e Hemi i. 19 kua mea "kia puhoi ki te riri kia hohoro ki te ata whakarongo" ko tenei kaore i rite to Whakatauki xvi. 32. E hoa ma maku, maku te hohoro ki te riri ma te Tamariki kua oti hoki toku whakatauki, he tamariki wahi taha, he tangi kai, ka rua ona whakatauki, tena ma koutou taua tikanga hohoro, e he ana kia hau, engari ko te ata whakahacre ma koutou ta te mea he tauria to koutou ko te kupu a te Atua to koutou kapehu, hei whakatika ko nga ture a te Atua. Taua kapehu ko nga ture kotahi 10, Ekoruhe xx. 13-27. Ko te kapehu ko te ata

* This line was omitted by W. Thompson.

whakahaere i te whakaaro mo te pani mo te rawa kore ko te kapehu ko te ata huri marie muri iho, ka pa ai te whiu. Heoi tenei, ko te rerenga o Waikato ki Taranaki e tawaia mai nei e te taha Pakeha, whakarongo mai koutou, maku e korero atu kia koutou, Na Potatau a Wi Kingi i tiki atu ki Kapiti i whakahoki mai ki Waitara ki tona kainga, koia a te Atiawa i hoki mai ai ki Taranaki, koia ahau i titiro ai ki tenei kupu a koutou, e he ana Waikato ki te rere ki Taranaki; ki a hau e tika ana a Waikato ki te rere atu ki Taranaki, ko tena iana kia ata whakaaro mai koutou ko Rauakitua ko Tautara ko Ngatata he huanga tupu enei tangata no Waikato, e hara a Waikato i te pokanoa, i tikina mai ano i tubia mai e Wiremu Kingi e Hapurona ki te pukapuka koia te haerenga o te Wetini Taiporutu ki taua whawhai, engari e mahara atu ana ahau kia tohunga te tangata whakahe mai, kia titiro ki te rerenga o Waikato, kia titiro ki te rerenga o Kawana, ko nga take tenei a Waikato ko te whakahokinga mai a Po he aroha tona kia Wi, tua rua ko ona, ko Rauakitua ko Tautara ko Ngatata, tua toru he mea tuhi ki te pukapuka, tua wha ko te kupu a Po kia whakamutua te hoko whenua, heoi o Waikato take me he mea i ata tiroiro a Kawana kua ata tiroiro hoki Waikato. Tena kua mahi pohehe Kawana, no reira to Waikato rerenga atu ki te awhina ia Wi Kingi, he tangata hoki a Wi kihai i whakawakia kia kitea ai te he, e tika ai kia whiua nuitia, kei te tawai mai koutou kia matou he motu kotahi tenei motu me nga tangata. Taku titiro hoki ko te taha Pakeha i rere porangi mai ki te whawhai kia Wi Kingi mei whakawakia kitea ai te he whakato i ai ki te ture kua tika te rerenga mai, i takahi i te Ture. Tena ko tenei kua he hoki tena taha, ki tau ki e tika ana tena taha, ki taku ki iho e tika ana hoki tenei taha, otira ki taku e he ana tena taha. Heoi ano enei, he kupu ano enei.

Ko te kupu mo to kohuru tau tonu aku whakaaro e hara i te kohuru titiro he kohuru ta Ihaia i a te Waitere i whakainumia ki te waipiro kia mutu te ngakau mohio o te Waitere nohoia mai ana i tahaki na ka mate i a Ihaia he kohuru tino kino tena, titiro ana koutou kua whakahoa kia Ihaia ko ta matou i kite ai he kohuru kua whakakorea e koutou ko tenei e hara nei i te kohuru, ka kiia he kohuru, e he ana kia hau, ta te mea kihai a Kawana i korero mai kia Wi Kingi kia Ngatiruanui kua nga mea pu kore e patua, tetei kihai ia i mea atu kia whakahokia nga pakeha noho noa ki te taone, kia Akarana ki te wahi whawhai kore noho ai, ta te mea kua mohio ia kua takoto he ngakau riri mona kia riri ki Taranaki me ki atu ia ki aua tangata ringa kore kia neke ki tahaki, kaore ia i pena mei puta hoki he kupu pena mana kia Ngatiruanui, "e hoa ma kei patua nga tangata noho noa," penei kua marama iti tetei wahi heoi tena wahi o te kohuru.

Mo nga taonga tenei wahi, ko nga taonga i kiia mai e koutou kia whakahokia atu nga mea e takoto nei, e kore ano e tika ena i ahau kia rongo mai koutou i taku tikanga mo ena, na te Kawana te take o ena ka whawhaitia a Wi Kingi ka oma atu i tona pa ko te pa ka tahuna ki te ahi, ko te whare Karakia ka tahuna, me te pouaka kavenata pau katoa i te ahi nga taonga kakahu paraikete hate tarau kaone pau katoa nga kau, kainga iho e nga hoia, nga hoiho ko tahi 100 maketitia iho e nga hoia, ko te tino mea tenei i manukanukatia e te ngakau o Wi Kingi ko tona hahi i tahuna ki te ahi, mei puta he kupu ma te Kawana kia kaua e tahuna tona hahi kia waiho marie ona taonga me ana kararehe kua puta hoki tana whakaaro ki te tohu i nga taonga o nga pakeha koia tenei te take o nga taonga o nga pakeha i ngaro ai, no te nohotahangatanga o Wiremu Kingi i runga i te mahi a te Kawana e ki ana ia na te Kawana katoa te take o enei mahi, nana i timata tera huarahi he haere kau taua i runga. E hoa ma titiro koutou ki tenei, ko 100 hoiho kua oti te makete ko nga taonga kua pau nga kai kua pau nga whare kua tahuna ki te ahi, ko nga kau kua kainga e nga hoia, na wai koia taua mahi? na te Kawana ano, ta te mea hoki nana ano te timatanga o te mahi raruraru kua korerotia nei i runga o tenei panuitanga, heoi ano ena korero aku korero atu kia koutou o tenei takiwa, a muri ake ka tukua atu ano ctehi o aku korero, ara kia tae mai te utu o aku korero. He oi. Na to koutou hoa aroha.

Na Wi TAMIHANA TE WAHAROA.

[TRANSLATION.]

REPLY of W. THOMPSON to His EXCELLENCY'S Declaration.

The thoughts of the Maori with reference to these causes of jealousy which are agitated in this Island. Alas! Lack-a-day! Well, go on, O mocker. O writer, hither.

A Song.

Ere a threat to strike fell from the lips
The paddles of Rehu in the South are flashing:
The heart misgives by reason of the rumour.
I hastened through to Te Wakewake,
I was not mindful of the shade of Nga Motu.
Thy person was with thy friend, thy feet were given to me,
That it might be supposed that thou regardest me.
The barrier of Kini Kini now divides us—
The dazzling height of Hikurangi.

* * * * *
I must plunge unwittingly into the place of departed spirits,
Barely holding on at Moriauuku,
With the loved one, fruit of mutual embrace.

[The meaning intended in reciting this song is probably this:—Although Waikato has not threatened, yet the Governor is preparing for war. Thompson went to Taranaki to make peace, but did not reckon upon being implicated in the Taranaki quarrel or being called to account. That the Governor had his own objects in view while professing friendship to Waikato; that a wide space now separates them and prevents friendly intercourse; that nothing is left to him but to prepare for the worst, even sacrificing his life and going to the world of spirits.—F.S.H.]

My song refers to those who are double-hearted; whose lips are given to this side and their heart to the other side. That is it. Harken! This is my thought with reference to the currents of the inland streams which flow into their deep channels from their sources with the mouth open, until they reach the point where they terminate. I thought that the currents of every river flowed together

into the mouth of Te Parata,* where no distinction is made, nor is it said "you are salt water and that is fresh water," "remain you away" from a preference for the salt water only: nay, but it is for them all. In like manner as the currents from the various islands flow into the mouth of "Te Parata," so also all the kingdoms of the different nations rest upon God as the waters rest in the mouth of "Te Parata." When this work is arrived at we are rebuked; now, when I worship God I am not rebuked. This great name of God which is spoken of to me, why is this free to me while of this name of King it is said, it is not right (to mention it): it is a sacred thing. Enough, O friend: it is founded only upon the relation subsisting between the master and his slave; although the word of the slave may be right, the Chief will not admit it to be right. This is it, O friend, look you at Deut. xvii. 15.† If all the Kings of the different islands (countries) where from Rome only, from thence also might come one for here. But is not the Queen a native of England, Nicholas, of Russia, Buonaparte, of France, and Pomare, of Tahiti,—each from his own people? Then why am I, or these tribes, rebuked by you, and told that we and you must unite together under the Queen. How was it that the Americans were permitted to separate themselves: why are not they brought under the protecting shade (sovereignty) of the Queen, for that people are of the same race as the English: whereas I, of this island, am of a different race, not nearly connected. My only connection with you is through Christ (Ephes. ii. 13.)‡ Were all the different islands (countries) under one sovereignty, that of the Queen, it would be quite right, no one would differ; all this island would also be united with the rest. Instead of which, each nation is separate, and I also, standing here in my own thought, which is this—that I must have a King for myself. Friends, do not be offended, leave me to make known my thoughts with respect to this great matter which has furnished us with a cause of dispute. Is it on account of the Treaty of Waitangi that you are angry with us? Was it, then, that we were taken possession of by you? If so, it is wrong. Look! There are two stores of goods (or shops). The good in one store are sold. Those of the other are not sold. Now do you consider because the goods of one store are sold that the goods of the other all went also. I say that they did not go. So with the consent of one Chief; that which belonged to another did not go by such consent being given. It is a similar case to that of the two stores. What harm is there in this name that you are angry about. The great thing has been given to us, even the sacred things of God. We accepted those sacred things—Baptism, the Lord's Supper, and Marriage. I say, O my friends, that the things of God are for us all. God did not make night and day for you only. No. Summer and winter are for all; the rain and the wind, food and life, are for us all.

Were those things indeed made for you only? I had supposed that they were for all. If some were dogs and others were men, it would be right to be angry with the dogs and wrong to be so with the men. My friends, do you grudge us a king, as if it were a name greater than that of God. If it were that God did not permit it, then it would be right (to object), and it would be given up; but it is not He who forbids; and while it is only our fellow-men who are angry, it will not be relinquished. If the anger is lest the laws should be different, it is well; let me be judged by the Great Judge—that is, by God, by Him in whom all the works that we are employed in have their origin. And now, O friends leave this king to stand upon his own place, and let it rest with our Maker as to whether he shall stand or fall. This is sufficient of this portion of my words; and although they may be wrong, yet they are openly declared.

Those words of mine are ended. I will now commence upon another subject among the many which we talk about.

At the commencement of this war at Taranaki, I meditated upon the haste of the Governor to be angry (to commence hostilities). There was no delay, no time given: he did not say to the Maoris, "Friends, I intend to fight at Taranaki." No, there was nothing said—not a word. That was why my thought dwelt upon what is said in Peter ii. 14.|| I thought that he would have remembered that word, to praise those that do well, and condemn those that do evil. Come now, O friend of the Pakeha and also of the Maori side. Look at the evil of Te Rangitake, or at his good (conduct): wherein was Te Rangitake bad? Was it in holding his land that he was bad, or what? It is for you to look. Was it in casting away the surveyor's chain? Where was the offence? Look. Is a man put to death before his offence is proved, or has the law been abandoned by which it is said,—condemn not from the word of one witness, but by the words of two or three witnesses shall the right or the wrong be ascertained. Did the Governor send word that the men who lived near should assemble to point out the lands of William King and Te Teira, so that you might know that Te Rangitake was in the wrong and Te Teira in the right; and then when the wrong of one should have been seen, punishment should have been inflicted upon the wrong doer, and the well doer been spared. That is my thought. Do you consider that this was a just war. Is it good in your opinion to give vent quickly to anger (to hasten to go to war. Yes; but according to me hasty anger is wrong. Paul says,§ that "Charity suffereth long and is kind, is not easily provoked, thinketh no evil, suffereth wrong."

Friends, wherein is our friend the Governor right, whom you believe (justify)? In Te Rangitake, the man of calm thought is misjudged by you; and the Governor, who hastened to anger, is supported and praised by you. Hence my thoughts are perplexed in my heart, for hasty wrath has been condemned by James, who has said, "Be slow to wrath, swift to hear."¶ As it is, the precept in Proverbs has not been carried out.¶¶

* A sea monster, which by swallowing and disgorging the water, causes the tide to ebb and flow.

† "Thou shalt in any wise set him King over thee who the Lord thy God shall choose: one from among thy brethren shalt thou set King over thee. Thou mayest not set a stranger over thee which is not thy brother."

‡ "But now in Christ Jesus we who sometimes were far off, are made nigh by the blood of Christ."

|| "Unto Governor's as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well."

§ 1 Cor. xiii. 4-7.

¶ James i. 19.

¶¶ Proverbs xvi. 32: "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."

Friends, let me, let me who am a child, get angry hastily. The proverb is, "A child who breaks calabashes," or "who cries for food," which is another proverb for a child; but for you to adopt that hasty mode of proceeding is, I think, wrong. Rather is it for you to do things deliberately, as you have an example to go by. The Word of God is your compass to guide you—the laws of God; that compass is the Ten Commandments. The compass is for directing the thoughts to consider the orphan and the poor. The compass is carefully considering before inflicting punishment. Enough upon that.

With reference to the going of the Waikatos to Taranaki, for which we are reproached by the Pakehas, hearken and I will tell you. It was Patatau who fetched William King from Kapiti: he was brought back to Waitara, to his place. That was how the Ngatiawa returned to Taranaki. I look therefore at this word of yours, saying that it was wrong of the Waikatos to go to Taranaki. In my opinion it was right for the Waikatos to go to Taranaki. Come, now, think calmly. Rauakitua, Tautara and Ngatata were blood-relations of the Waikatos. It was not a gratuitous interference on the part of Waikato; they were fetched. They were written for by Wiremu Kingi and Hapuroua by letter, and that was why Te Wetini Taiporutu went to that war. But I think that the man who condemns should possess judgment; he should look at the going of Waikato (to join in the quarrel), and at the going of the Governor. These were the grounds for Waikato's going—the bringing back of William King by Potatau, out of friendship to William.

In the second place, because of their relations, Rauakitua, Tautara and Ngatata. The third, they were written for. The fourth, Potatau's word that land-selling should be made to cease. These were all the grounds of Waikato's interference. If the Governor had considered carefully, Waikato also would have considered carefully; but the Governor acted foolishly, and that was why the Waikatos went to help William King. For William King was a man who had not been tried, so that his fault might be seen in justification of inflicting severe punishment. You mock us saying that this island is one, and the men in it are one (united). I looked at the Pakehas who madly rushed to fight with Wi King. Had he been tried, his offence proved, and he had then been contumacious to the law, their interference would have been right, as his conduct would have been trampling on the law. As it is, that side (the Pakeha) has also done wrong. According to your word, that side is right; according to mine also, this side is right, but I think that side is wrong. Enough of these words. Here are others.

About the word relative to the murderers. My opinion is decidedly that it was not murder. Look: Ihaia murdered Te Whaitere. He caused him to drink spirits, that the senses of Te Whaitere might leave him; he was waylaid, and died by Ihaia: that was a foul murder. You looked on, and made friends with Ihaia. That which we regard as a murder you have made naught of; and this, which is not a murder, we call one. This, I think, is wrong; for the Governor did not say to William King and the Ngatiruanui, "Do not kill those who are unarmed;" nor did he direct that the settlers living in the town should be removed to Auckland, where there was no fighting, and there stay; for he knew that he had determined to make war at Taranaki, and he should therefore have told his unarmed followers to remove out of the way. He did not do this. Had he even said to the Ngatiruanui, "Friends, do not kill the settlers," it would to some extent have been a little clearer. Enough on the subject of the murder.

This portion is about the property (plunder). With reference to the property, of which you say that we are to restore what remains; that also I do not consider right. Harken to what I purpose with respect to that. The Governor was the cause of that. War was made upon William King, and he fled from his pa. The pa was burnt with fire, the place of worship was burnt, and a box containing Testaments—all were consumed in the fire; goods, clothes, blankets, shirts, trousers, gown—all were consumed. The cattle were eaten by the soldiers, and the horses, one hundred in number, were sold by auction by the soldiers. It was this that disquieted the heart of William King, his church being burnt with fire. Had the Governor given word not to burn his church, and to leave his goods and animals alone, he would have thought also to spare the property of the Pakeha. This was the cause of the Pakehas property being lost (destroyed). When William King was reduced to nakedness through the work of the Governor, he said that the Governor was the cause of all these doings. He first commenced that road, and he (William King) merely followed upon it.

Friends, look you to this. One hundred horses were sold by auction, property and food consumed, houses burnt with fire, and the cattle eaten by the soldiers. Whose work was that? The Governor's own; for he commenced the work of confusion spoken of in this declaration.

This is all I have to say to you at the present time. Hereafter I will send you some more of my talk—that is, when I receive an answer to this. Enough.

From your loving friend,

WI TAMEHANA TE WAHAROA.

No. 10.

Ngaruawahia, Hune 7, 1861.

Ki te Kawana o Akarana,—E hoa tukua atu aku korero kia perehitia, kia kitea ai te take o aku whakaaro, i tupu ai taku mahi i te taha Maori, me timata taku korero i taku timatanga ki te karakia, kei te mahia nga whawhai ki Rotorua, ka rua tau o taua pakanga, ka tahuri au ki te karakia, ko te ingoa o taku minita ko Hohepa Paraone, i murua taua pakeha e toku iwi, ka timata taku karakia i muri o taku minita, ka riro atu ia ki Tauranga, ka tu ko ahau ki tona turanga me te mahi ano te pakanga ki Rotorua, ko ahau ka tohe kia mutu te riri, a ka mutu tera pakanga, ka timatatia mai e Hauraki ko te Topatopa ko te Urukarako ko Kaukiuta, ka tu ano toku iwi kia rapua te utu, ka pehia e au ka mutu tera. Kihai i roa ko Hauraki ano ka huaki ki Waiharakeke, ko Pinenga ka riro i a Taraia, ka tu ano toku iwi kia rapua he utu, kihai i tukua kia whakatika ki te rapu utu, otia e pehi ana ahau. I taua takiwa ko Tarapipi taku ingoa, kaore hoki oku minita hei whakakaha i au ki taua mahi i tukua mai nei e te Atua ki Niu Tireni nei, ki ia wahi ki ia motu. I whakatina a hau e nga tuari o te Karaiti ki te mahi i tenei mahi, me te mahi ahau i nga takiwa minita kore, ka meke atu taku mahi ki te nui, katahi

ano ka hoki mai toku minita ki te tirotiro i au ara i runga i tana waewae tana kainga he haere kau mai he iriiri he tuku hakarameta ka hoki atu ki Tauranga. Ka mahi ahau i nga pakanga whenua mutu whakauaua i taku riri enei raruraru, kua nui haere nga minita ki nga kainga katoa me te noho ano au i toku kainga minita kore; ka whakaaro au kia hanga tetahi whare nui hei whare huinga mo nga iwi e noho mauhara ana i roto o Niu Tireni, kaore nei e piri tetahi ki tetahi, tu ana taua whare ko Pepara. Katahi ka tukua atu aku whakaaro ki te kimi i tetahi ritenga e piri ai nga iwi Maori, me huihui mai kia whakakotahitia nga tangata kia rite ki te iwi pakeha, karangatia ano ko Ngatipaoa, kua tae mai ki a hau kua hui nga korero mo te pai, muri iho ka karangatia ko Ngatitamatera, kua tae mai, muri iho ka karangatia ko Ngatiwhakaue muri iho ka karangatia ko Ngatiwhanaunga, kua tae mai, otiia huihui kau ano e kawe ana te kino kaore ano i kopi te awa toto, me te maia ano nga minita me ahau hoki; kihai i mutu te rere a te toto, tae ana mai ko koe tuhera tonu te awa toto katahi ano au ka rapu whakaaro kia mutu ai, inahoki kua roa te tohenga o nga Minita, ka whakaaro au me pehea e mimiti ai tenei toto, i tenei motu. Ka titiro au ki a koutou pukapuka i te tononga a Iharaia i tangi nei ki te Kingi mo ratou hei kai whakawa mo ratou ka titiro atu ano au ki te kupu a Mohi i a Tieuteronomi xvii. 15, ki nga Whakatauki i te xxix. 4. Heoi ka waiho enei kupu hei maharatanga, maku i nga tau katoa me te whawhai ano nga pakanga whenua me te maringi tonu te toto, me te mahara tonu ahau, a tae mai ana ki te tau 1857, kua karangatia e te Heuheu he hui ki Taupo rupeke ake, e 800 topu. Katahi ka tae mai nga rongu o taua hui ki au katahi au ka mea me whakaae au ki tenei hei hoa mo taku mahi, kia whai taanga manawa ai te whakapono o nga iwi kaore nei ano i piri noa tetahi ki tetahi. Ka timata a hau ki aua kupu o te pukapuka a Hamuera viii. 5, "Homai he kingi hei kai whakawa mo matou." No konei au i whakatu ai i a Potatau i te tau 1857, te turanga mutu tonu iho te toto a taea noatia tenei tau, ko te take i whakaturia ai e au ko Potatau hei Kingi moku notemea he tangata ia no tera toronga no tera toronga; he tangata hoki e manaakitia ana e nga iwi o tenei motu. Koia a hau e hono i whakatu ai hei pehi i aku raruraru hei pupuru i nga whenua o nga mokai hei whakawa i nga he o nga rangatira. Tu ana te Kingi tu ana nga runanga, tu ana nga kai whakawa, tu ana te whakapono, kua mutu nga mahi o aku tupuna e iti haere ana inaianei, ko taku e ki nei kua mutu te toto o nga tangata Maori, haunga tenei toto nau i mahi takaniti koia i toto ai, kahore aku ki kia whiua atu a Kuini i tenei motu engari i toku piihi ko au hei kai titiro mo taku piihi. Heoi kei muri tetahi wahi.

Na W. L. TAMIHANA.

[TRANSLATION.]

WI TAMIHANA to His Excellency the GOVERNOR.

TO THE GOVERNOR OF AUCKLAND,—

Ngaruawahia, 7th June, 1861.

Friend, send my korero to be printed, that the source of my thoughts may be seen, and the cause of my exertions on the side of the Maori. I will commence my narration from the time of my first conversion to Christianity, which was during the Rotorua war. That war had been carried on for two years when I commenced to worship* God. The name of my minister was Joseph Brown. That Pakeha was plundered by my tribe. My karakia commenced after the departure of my minister; he went to Tauranga, and I stood in his place; the war at Tauranga still being carried on, I urged that the feud should cease, and that war was ended. The Hauraki (people) commenced again, and Topatopa, Urukara, and Kaukiuta† were taken. My tribe again arose to seek payment, but I repressed them, and that ended. The Haurakis made another attack at Waiharakeke, and Pinenga was taken by Taraia. My tribe again arose to seek payment (or revenge), but they were not permitted (by me) to rise and seek payment; they were repressed by me. At that time my name was Tarapipipi. I had no minister to strengthen me in that work which God sent into New Zealand, to every part, and to every island. I was given this work to do by the stewards of Christ, and I also worked during the time there was no minister. When my work had increased, then only did my minister return to see after me; that is, his place was on his feet; he used merely to come to baptize and to administer the Sacrament, and then return to Tauranga. I worked at quarrels about land, and through my exertions these troubles were with difficulty ended. By this time there were many ministers at all the places, whilst I continued to reside at my place without one. I thought of building a large house as a house of meeting for the tribes who were living at variance in New Zealand, and who would not become united. That house was erected, and was called Babel. I then sent my thoughts to seek some plan by which the Maori tribes should become united, that they should assemble together, and the people become one like the Pakehas. The Ngatipaoa were invited, and they came to me and united their talk for good. Afterwards the Ngatitamatera were invited, and came. Afterwards the Ngatiwhakane were invited, and they came. Afterwards the Ngatiwhanaunga were invited, and they came. However they merely assembled together; evil still manifested itself, the river of blood was not yet stopped. The ministers acted bravely, and so did I, but the flow of blood did not cease. When you came, the river of blood was still open, and I therefore sought for some thought to cause it to cease, as the ministers had long persevered. I considered, therefore, how this blood could be made to diminish in this island. I looked into your books, where Israel cried to have a king for themselves, to be a judge over them; and I looked at the word of Moses in Deut. xvii. 15, and in Rev. xxix. 4, and I kept these words in my memory for many years; the land feud continuing all the time, and blood still being spilt, I still meditating upon the matter. When we arrived at the year 1857, Te Heuheu called a meeting at Taupo. Twice 800 were assembled there. When the news of that meeting reached me, I said—I will consent to this to assist my work, that the religion of those tribes that had not yet united might have time to breathe. I commenced at those words in the Book of Samuel, viii. 5, "Give us a king to judge us." This was why I set up Potatau in the year 1857. On his being set up the blood at once ceased, and has so remained up to the present year. The reason why I set up Potatau as a king for me was, he was a man of extended influence, and one who was respected by the tribes of this island. That, O friend, was why I set him up—to put down my troubles, to hold the land of the slave, and to judge the offences of the chiefs. The King was set up; the Runangas were set up: the Kai-whakawas

* Karakia.

† Three pas.

were set up; and religion was set up. The works of my ancestors have ceased; they are diminishing at the present time: what I say is, that the blood of the Maoris has ceased (to flow). I don't allude to the blood (lately shed): it was your hasty work caused that blood. I do not desire to cast the Queen from this island, but from my piece (of land). I am to be the person to overlook my piece. Enough. Another portion will follow.

From WI TAMIHANA.

No. 11.

Peria wahi o Matamata, 9 Hurae, 1861.

E Koro e Kawana,—Tena koe i te taenga mai o te Wirihana minita ko tana kupu tenei i haere mai ia kia au kia haere atu ahau ki Akarana kia whakina atu aku whakaaro ki to aroaro kia whakina mai hoki au whakaaro ki toku aroaro heoi ana kupu ka ki atu ahau ki a ia waiho maku e whakaaro i muri ia koe nei. Na i te haerenga atu ka rapu ahau i roto i nga ra i muri i a ia ka whakaaro ahau ki toku ahua whakahihii i runga i nga tohenga a te Runanga, au hoki, ka huri taea noatia te ra ia Wi Maihi kua tae mai, ka tahi ahau ka hiahia kia haere atu otiia mau e pai kia haere atu ahau ka pai kia whaki ahau i te take i tupu ai enei raru e mahia nei i Niu Tircui nei koia taku pai kia o rawa ake to tatou tangata ketanga kua rongu koe i aku take. Te takiwa pai hei haerenga atu moku hei te ra e tu ai to runanga Maori i Kohimarama kia tokomaha ai nga tangata hei titiro i toku he i tou hoki. Heoi ena kupu.

E hoa Kawana, he kupu tenei naku kia rongu ano koe i nga mea e pai nei ahau kia whakina ki to aroaro e kore aku kupu e taea te hoki atu ki muri heoi ano taku ko nga kupu timatanga maku tonu e whaki atu ki to aroaro, ko te timatanga ano heoi tena. Me ui atu ahau i konei kia koe ki te kite koe ia aku tikanga e mau tonu ana pehea to whakaaro ka whakahokia paitia ranei ahau e koe ki taku kainga ka pehea ranei? Whakina mai tau whakaaro kei a koe te tikanga o tau whakaaro.

Heoi NA W. TAMIHANA.

[TRANSLATION.]

W. TAMIHANA to His Excellency the GOVERNOR.

FRIEND THE GOVERNOR,—

Peria, Matamata, 9th July, 1861.

Salutations to you. When the Rev. Mr. Wilson arrived here his word was this, that he had come to ask me to go to Auckland to make known my thoughts before you, and that you might make known your thoughts before me. These were all his words. I said to him, leave me to consider the matter after you are gone. After his departure I pondered over the matter, I thought of my arrogant demeanour in regard to your persuasions, and those of the Assembly. I continued to turn over the matter up to the day of Maihi's arrival. Then, for the first time, I desired to come—that is, if you are willing that I should come; it will be good that I may make known the root from whence sprang these troubles (or difficulties) that are being worked at in New Zealand. This is what I wish, so that if the time of our being strangers to each other (enemies) should arrive you will have heard my reasons. The best time for my coming would be the day upon which your Kahimarama conference is held, so that there may be many persons to look to my faults, and also to yours. Enough of those words. Friend, the Governor, this is a word that you may know what things I desire to make known in your presence. My words cannot go back. All I have to say is that my words at the commencement will be adhered to. What I have to say in your presence is what I said at the commencement. Enough upon that.

Let me now ask you, if you find that my policy is firm, what are your thoughts? Will you send me back safely to my place, or what? Reveal to me your thoughts. Your thoughts rest with yourself. Enough.

From W. TAMIHANA.

No. 12.

Te Rapa, Huri 17, 1861.

E hoa e te Mete,—Tena koe kua tae mai to reta kia au o te 15 o Huri kia kite au kaore kau he korero o roto ko nga korero he whakaatu mai i te taenga atu o aku reta kia te Kawana; kaore koe i korero mai i te kupu utu mai a te Kawana mo aku kupu, i tau kupu ranei.

Ki a te Mete Hekeretari Maori.

Na WI TE WAHAROA.

[TRANSLATION.]

W. TE WAHAROA to T. H. SMITH, Esq.

FRIEND MR. SMITH,—

Te Rapa, 17th July, 1861.

Salutations to you. Your letter of the 15th July has reached me, and I have seen it. There was no "korero" in it, only telling me that my letters had reached the Governor. You did not say anything about the Governor's answer to my words or your words.

To Thomas H. Smith, Esq.,

From W. TE WAHAROA.

Assistant Native Secretary, Auckland.

No. 13.

Kirikiroa, Oketopa 13, 1861.

Ki a Kawana Kerei,—Kei Akarana. E hoa tena koe, te matua o nga iwi Maori, i mua i tou nohaoanga tuatahi ki Nui Tireni tena koe i roto i te atawhai o te atua, kua whakahokia mai nei koe ki to matou nei aroaro, tenei ano a hau kei te aroha atu kia koe, tenei taku kupu ki a koe mo te taenga mai o Maihi Te Rangikaheke ki toku kainga, ko te take o tana haere mai mo taku kara kia turakina, ki atu

ana au ki a ia, kaore au e pai, ka ki mai ano ia ki au kia haere atu au ki kona, ki te aroaro o Kawana Paraone, ka ki atu ano au ki a ia, ka pai tena katahi ka tuhituhia atu taku reta ki a te Pokiha, he whakaatu mo toku taima haerenga atu ki Akarana. No te rongonga o Waikato katoa ki taku kupu haere atu ki kona, ka riri ki au kia kaua e haere atu. Heoti rongo tonu ano au i to ratou reo, noho ana ahau muri iho ka hoki mai ano a Wi Maihi ki toku kainga tae rawa mai kua riro taku kara ki Rotorua na nga tangata o reira i tiki mai i tono ki a au kia hoatu e au tetahi kara ki to ratou nei kainga. Ka nui te riri o Maihi Te Rangikaheke ki au mo taku hoatu tanga i taua kara ki tona kainga ki tona iwi hoki. Ko taku kianga atu kia ia "hei aha maku tau riri?" ka mea ia kia haere ia ki Rotorua ka mea atu au kia ia "haere," ko tana haerenga ki reira, te taenga atu ka tono, kihai i homai e Te Wahakaikupua. He oti ano hoki mai ana ia. Ko te take i tuhia atu ai enei korero ki a koe, kei rongo koe i te korero horihori a te tangata, ana ka tae atu kia koe. Rere, kaore au i pai ki nga korero katoa a Maihi no te mea rite tonu ano ana korero ki ta Kawana Paraone. Heoi ano.

E hoa, tena koe, kei tuhituhi mai koe kia haere atu au ki kona kaore au e tukua atu e oku iwi katoa engari, me he hiahia tou kia kite koe i toku kanohi mau e haere mai ki Ngaruawahia kaore rawa nei hoki au e tukua atu ki tou aroaro. Heoi ano. Na to hoa aroha.

Na Wi TAMIHANA TE WAHAROA.

[TRANSLATION.]

Wi TAMIHANA to His Excellency the GOVERNOR.

FRIEND,—

Kiri Kiriroa, 23rd October, 1861.

Salutations to you who was the father of the New Zealand people when you were here formerly. I greet you in the grace of God. You have been sent back to us, and here am I still loving you.

This is what I have to say to you about the coming of Maihi Te Rangikaheke to my place. The cause of his coming was to induce me to throw down my flag. I told him that I would not agree to do so. He then asked me to come there (to Auckland) before Governor Browne. I said to him, that is good. I then wrote a letter to Mr. Fox to inform him as to what time I should arrive in Auckland. When the Waikatos heard of my intention of going they were angry, and said that I should not go. Enough, I listened to what they said, and remained. Some time after Wi Maihi came to my place, but before he arrived my flag had gone to Rotorua. It was the men of that place who came and asked me to give them a flag for their place. Maihi was very angry with me for sending that flag to his place and to his people. I said to him, what do I care about your anger? He said that he would go to Rotorua. I said go. He went, and when he arrived, he demanded (it), but it was not given by the Wahakaikupua, and he came back. My reason for writing to you on this subject is, lest you should listen to any false statements made by those who may visit you. Attend. I did not approve of all that Maihi said, because his "korero" was the same as that of Governor Browne. Enough.

Friend, don't write for me to come there, as I shall not be permitted by my tribe to come; but if you have a desire to see my face come to Ngaruawahia, for my tribe will never allow me to come before you. Enough.

From your loving friend,

From Wi TAMIHANA TE WAHAROA.

No. 14.

Peria, Nowema 9, 1861.

E hoa e te Mete. Tena koe. Kia ronga mai koe ka patai atu ahau kia koe. Kua tuhera ianei te ture o te Waipiro kia utaina ki runga ki te Kaipuke kua oti te whakatakoto he ture, ana kia rongo mai koe ko te Kaipuke na te Maori he Kaipuke kua oti te Karanga kaua te Waipiro e utaina ki runga ahakoa Pakeha ahakoa Maori e kore e tukua koia tenei te tikanga o taua kaupuke; muri iho i te whakaritenga ture ka rere atu taua kaupuke ki Akarana ka kite a Ruia he wiwi taua Pakeha ka utaina mai taua kaupuke ki te Waipiro e toru keke. Katahi ka rere mai ka tae mai ki Piako ka kite te Runanga Maori katahi ka tangohia e rua keke te take o taua tangohanga he tohe nona ki te uta Waipiro mai ko taua Waipiro kei te one o taua kaupuke e takoto ana kaore ano i ahatia.

E hoa mau e korero mai ki a Hone Kuti mana e korero atu ki a koe te tika o te tangohanga o taua waipiro heoi tena; ara taku mahara tika tonu te tangohanga o taua Waipiro e haria ana mai hei whangai i nga tangata kia haurangi kia kino noa iho. Na ki te he i a koe tuhia mai ki te tika tuhia mai, ka nui te tohe o aua Pakeha ki te hari mai. Heoi. Naku,

Na WILLIAM THOMSON TE WAHAROA.

[TRANSLATION.]

W. THOMPSON TE WAHAROA to Mr. SMITH.

FRIEND MR. SMITH,—

Peria, 9th November, 1861.

Salutations to you. Hearken. I wish to ask you if the law relating to spirits has been abolished, and whether it is permitted to be taken on board vessels. A law has been made; hearken. The vessel belongs to the Maoris; she is a vessel on board which it was decided that no spirits should be put, whether belonging to Maoris or Pakehas; it was not to be allowed; this was the arrangement as regards that vessel. After this law had been made that vessel sailed for Auckland, and when a Pakeha named Ruia (Louis Dihars), a Frenchman, saw her, he put three kegs of spirits on board and came on to Piako. When the Maori Runanga saw it they took away the kegs; their reason for this seizure was, his insisting on putting spirits on board. The owners of the vessel have the kegs of spirits in their possession, but have not touched them. Friend, will you talk with Hone Kuti, and he will tell you about this seizure of spirits.

Enough upon that. In my opinion the seizure of those spirits was quite correct; it was being

brought to make the men drunk, and do all sorts of evil. If you condemn it, write; if you approve of it, write; for those Pakehas are very persevering in bringing it. Enough.

From WILLIAM THOMPSON TE WAHAROA.

No. 15.

Tamahere, Hanuere 21, 1862.

Ki a te Pokiha te takawaenga o nga tangata Maori o nga Pakeha. E hoa, tena koe, kihai ahau i kite i to pukapuka pahemo ahau ki Hauraki i te 22 o Tihema, i te 25 i tae atu ahau ki Kauaeranga, i te Hatarei pahemo to pukapuka ki Wharekawa, i te Wenerei kua tae mai ahau ki Piako, i te Paraire kua tae mai ahau ki Peria, ka kite ahau i te Pukapuka o te Paama i reira e mea ana, kei Tamahere koe e noho ana kei te whanga mai i au, i te Hatarei katahi ka haere mai ahau ki Tamahere, he rangi kino taua rangi kihai ahau i tae mai ki Tamahere, i wiki ki Maungakawa i te 6 o nga ra i haere iho ahau ki Tamahere, ka puta mai a Piripi ka patai atu ahau, kei hea a te Pokiha? Ka mea mai a Piripi, kua hoki atu ki te taone. No te aha i hoki ai? No nakuanei. Heoi ka nui taku pouri moku kihai i kite i a koe, i te 11 onga ra ka tae atu ahau ki Ngaruawahia ki a te Ahiwera, ka korero mai a te Ahiwera, kua hoki to hoa a te Pokiha. Te take i haere mai ia, kia whakaritea etahi tangata mo Waitara me tetahi Pakeha mohio, whai whakaaro, hei whakawa i Waitara. E Hoa ka nui te tika o to korero, ka nui hoki te pai i mua, i te mea e whawhai ana, ko te take i mau ai te rongo he mea kia mutu te whawhai, kia ata whakaaroa te tikanga mo Waitara, kia kitea ai te tika o Kawana Paraone, kia kite a ai te he o te Rangitake, ta te mea e kore e kitea to raua he ki te whawhai tonu, koia ahau i ki atu ai kia te Tienara, Haere o hoia kia hoki nga tangata Maori ki o ratou kainga. Waiho ma te ture Waitara e tiaki. Ma te tangata pai o te Kuini e whakawa ara ma te tangata e tukua mai e te Tuku Nukatore hei kai pehi i nga raruraru o te motu nei. Koia tenei. E hoa, taku tikanga. I naianei kahore ahau i mohio noa ki nga mahi o to taua hoa a te Kerei, i te painga i te kinonga ranei o ana whakaaro. Kia roa pea, ka mohio ahau ki ona whakaaro. He pai to tikanga, pai rawa, tika rawa. Heoi ano te kai pupuru, kahore ahau e mohio ki nga whakaaro o te Kawana kei maumau whakawa pea, muri iho ka whawhai atu ano ki tetahi atu wahi, ina hoki, kua mohio ahau inaianei ki etahi tikanga o te Kawana, tupato rawa ahau. He tangata no Patumahoe, ko Perereka te ingoa, i haere ia ki Taranaki, tuhituhi mai ana ia, kua tonoa ia e te Kawana ki te utu mo tana haerenga ki Taranaki ki te whawhai ko tetahi wahi tena o toku mohio, tetahi, ko te tohenga ki te whakanoho hoia ki te Ia ko enei oku wahi raruraru, e kore nei ahau e whakaare kia whakawhakia a Waitara inaianei, engari kia kore tikanga a te Kawana kia pai nga whakaaro, kia pai nga mahi ka whakaare ahau. Ko tenei e Hoa, taihoa atu taua e whakarite, kia tiroiro ahau i roto i enei takiwa, tera atu pea tetahi mahi a te Kawana, kei te ngaro i oku kanohi tera pea e kitea a muri atu koia nei taku tupato kei maumau whakarite noa taua tera pea he pakanga ano. Heoi taku korero atu ki a koe.

Na to hoa,

Na WI. TAMIHANA TE WAHAROA.

[TRANSLATION.]

WI TAMIHANA TE WAHAROA to Mr. Fox.

Tamahere, 21st January, 1862.

To MR. FOX, the Mediator between the Maori and the Pakeha,—

Friend. Salutations to you. I did not see your letter. I had passed on to Hauraki on the 22nd December; on the 25th I reached Kauaeranga; and on the Saturday your letter passed on to Wharekawa. On the Wednesday, I reached Piako; and on the Friday I arrived at Peria. I then saw a letter from Te Paama (Palmer), saying that you were staying at Tamahere waiting for me. On the Saturday, I started for Tamahere; it was a very bad day, and I did not reach Tamahere. I passed the Sunday at Maunga Kawa, and started for Tamahere at six o'clock. Piripi came, and I asked him where Mr. Fox was. Piripi said, "He has returned to the town." When did he return: "This day." Enough. My annoyance was great at not having seen you. I reached Ngaruawahia at eleven, and went to Mr. Ashwell. Mr. Ashwell said to me, "Your friend, Mr. Fox, has returned; the cause of his coming was to have some men appointed for Waitara, and also some discreet and intelligent Pakehas to investigate the Waitara case." Friend your korero is very just, and would have been very good some time ago while the fighting was going on. The object of making peace was, that the fighting might cease, that the plan for Waitara might be deliberated upon, so as to ascertain if Governor Browne was right and Te Rangitake wrong, for it was impossible to see who was in error while the war continued. I therefore said to the General, "Let your soldiers go, that the Maoris may return to their places; let the law have the care of Waitara; let a good man from the Queen investigate the case, that is, some person sent by the Duke of Newcastle, to suppress the troubles in this island." This, O friend, was my plan. At present I do not quite understand the doings of our friend (Sir George) Grey. I am not sure as to whether his thoughts are good or evil: perhaps after some time I may know his thoughts. Your plan is good, very good, and very just (or proper). This is the only thing that stops it. I do not know the thoughts of the Governor. We might waste time investigating, and afterwards there would be fighting at some other part. For instance, I am acquainted at the present time with some of the Governor's plans. I am very suspicious. A man named Perereka, of Patumahoe, who went to Taranaki, writes to me to say that the Governor has demanded payment for his having gone to Taranaki to fight. That is part of what I know. Another thing is the persisting in stationing soldiers at Te Ia. These are the things that perplex me. I shall not now consent to Waitara being investigated. When the Governor ceases to plan, and when his thoughts and his words are good, then I will consent. As it is, O friend, you and I will make arrangements by and by. Let me look about me at the present time. Perhaps there are some other works of the Governor's which are hidden from my eyes which will perhaps be seen after a while, hence my caution. It would be waste (work) for you and I to arrange, when there may be war again.

From your friend,

WI TAMIHANA TE WAHAROA.

No. 16.

Matamata, Hurae 10, 1862.

Ki a Iraia Te Au,—Tena koe, kua tae mai to pukapuka tono mo te Koheroa kia tukua atu hei nohoanga mo koutou, E Iraia, e pai ana tena otiia e wehi ana ahau ki ou hoa tautohe me he mea e pai ana ratou ki to tikanga kia nohoia, koia tena nohoia, e kino ana ratou kaua e nohoia kei raruraru koutou. E Iraia koia tenei te take i roa ai taku maharatanga ki to pukapuka kei tupu he kino mo koutou. Ko tena maharatia marietia. Ka pai e Ra nohoia ki te kino e Ra kauaka e nohoia ka huri.

Na W. TAMIHANA.

[TRANSLATION.]

Wi TAMIHANA to IRAIA TE AU.

To IRAIA TE AU,—

Matamata, 10th July, 1862.

Greeting. I have received your letter, asking that you be allowed to reside at Te Kohiroa. It is right, Iraia; but I am afraid of your enemies (*i.e.*, the soldiers). If they agree to your request to reside there, you may stay; if they disapprove, do not go, lest you may get into trouble. The reason why I was so long thinking over your letter is lest you should get into trouble.

But do you decide quietly. If they (the soldiers) agree, do you stay there; if they object, don't stay. It is ended.

From W. TAMIHANA.

No. 17.

Kirikiriroa, Akuhata 4, 1862.

Ki a te Pere kai tuhituhi o te Tari Maori, E hoa,—Tena koe, ko te take o taku tuhi atu kia koe, he wehi noku ki te mahi a nga hoia e hanga nei i te pa, ki te taha tika o Waikato, ko ta matou nei mahi he ngaki kai ma tatou ko ta koutou he mahi pakeke. Taro ake ana koutou ka tukino ano i a matou ina hoki te ahua. E hoa kaua e huna te pai, te kino, me he mea ka kite au i te kino o to matou nei taha ka korero atu ano au kia koutou ki nga kai tuku karere mai ki a matou. Heoi nga kupu mo te wehi.

E hoa maku tetahi pepa homai ki te pahi, kua pau nga pepa i tukua mai nei e te, Mete i runga i tona aroha noa ki ahau, ko te whakapaunga tenei, Na ko tenei mau hoki e homai tetahi taihana pepa maku kaore a maua nei pepa hei tuhituhi atu kia korua ko to tatou hoa ko te Kawana. Heoi te Kupu.

Na to hoa,

Na HETA TAURANGA,
Kai-tuhituhi o Wiremu Tamihana.

[TRANSLATION.]

WIREMU TAMEHANA to the Hon. Mr. DILLON BELL.

To MR. BELL, of the Native Office,—

Kirikiriroa, 4th August, 1862.

Friend, salutations to you. The cause of my writing to you is alarm at the work of the troops, who are engaged in building a pa on the banks of the Waikato. Our work is cultivating food for you and us: yours is hard work. It seems by the appearance that you will be assaulting us again soon. Friend, do not conceal the good or the evil. Should I see any evil on our side, I should communicate it to you, who send "kareres" to us. These are all the words on the subject of fear.

Friend, give me some paper; send it by post. The paper that was kindly sent to me by Mr. Smith is all used; this is the last of it. Give me a dozen of paper. We have no paper on which to write to the Governor and you.

This is all I have to say.

From your friend,

HETA TAURANGA,
Secretary to Wiremu Tamehana.

No. 18.

Matamata, Akuhatu 6, 1862.

Ki a Kawana, Kerei,—Tena koe, kia rongo mai koe, ko te Waipiro i tuhia atu e ahau kia te Mete ara te Waipiro a te Pakeha Wiwi i puritia nei ki te whare herehere mo tana tohe ki te uta Waipiro mai ki runga i te Kaipuke Maori, i tuhituhi mai hoki koe ki ahau mo taua Waipiro kia purutia. Ara ko te take ra i tuhia atu ai e au kia rongo koe, ko taua Waipiro, kua tahaetia e rua patara i kainga; ko nga tangata na ratou i tahae kua whakawakia kua utu e £5 tirohia mai e koe te he ranei, te tika ranei. Meake pea tae atu taua Pakeha Wiwi ki te Kaiwhakawa e mea ana e kore ia e tae atu ki te Tari ka hacre tonu ia ki te kai whakawa. E hoa me he mea e pai ana koe ki enei korero utua mai, ki te mea e kino ana tuhia mai.

Kia tere mai te utu mai o taku pukapuka kia hohoro te rongo i te pai. I te kino ranei. Heoi ka huri iho. Kia Kawana, Kerei.

Na Wi TAMIHANA TE WAHAROA.

Ma Hone te Kuti e hari mai te utu mai.

[TRANSLATION.]

Wi TAMIHANA WAHAROA to His Excellency the GOVERNOR.

To GOVERNOR GREY,—

Matamata, 6th August, 1862.

Salutations to you. Do you hearken: The spirits I wrote to Mr. Smith about—namely, the spirits belonging to the French pakeha, which I detained here in the jail because he persisted in bringing spirits here in the Maori vessel. You also wrote to me respecting those spirits. This was your word: "It is well those spirits should be detained." The reason of my writing to you is, namely,

that you may know those spirits have been stolen—two bottles have been drunk. The men by whom it was stolen have been tried, and have paid £5. Do you look and see that it is wrong, or that it is right. Perhaps that French pakeha will soon come to the Magistrate; it is said he will not go to the Native Secretary's Office—he will go direct to the Magistrate.

Friend, if you approve of what is here said, send me an answer. If it be wrong, write to me; let an answer to my letter be sent quickly, that I may soon hear it is good or that it is evil. Enough.

From WI TAMIHANA WAHAROA.

Hone Te Kuti will bring me the answer.

To Governor Sir George Grey, Auckland.

No. 19.

Peria, Maehe 26, 1863.

Ki a te Pere,—Tena koe. E hoa, kua kite au i to pukapuka o te 17 Maehe ara to whakaatu mai o to taenga ki Taranaki ka pai e hoa tena korero ara tau korerotanga kia te Atiawa ka nui te pai ka nui hoki te pai o to tuhi mai i nga korero o reira. E hoa kanui taku pouri o taku ngakau ki nga mahi o Waikato. Heoi e hoa hei kona koe na to hoa.

Na W. TAMIHANA.

[TRANSLATION.]

W. TAMIHANA to the Hon. Mr. DILLON BELL.

To MR. BELL,—

Peria, 26th March, 1863.

Salutations, friend. I have seen your letter of the 17th March, telling me of your going to Taranaki. That talk, O friend, is very good—that is, what you have said to the Ngatiawa; and it was very good of you to write and tell me the news from that place. Friend, my heart is very dark because of the doings of the Waikatos.

Enough. Good-bye.

From your friend,

W. TAMIHANA.

No. 20.

Rangiriri, Mei 16, 1863.

Ki a Wata Kukutai,—E hoa, kua rongo matou i nga kupu a o matua—1, Kihai i pai ki te mahi a Maniapoto; te 2, Ko te kupu i tono mai ra koe kia whakina atu ta maua nei mahara mo te kohuru, e mea ana ratou kia tae mai nga whakaaturanga a Taranaki; 3, Ko to kupu tiaki mo te Ia e mea ana kaua koe e haere ki te Ia waiho noa iho koia nei ta ratou kupu kaua koe e noho ki te Ia waiho ko ratou te taiepa, ko tau, ko ta ratou, ko tetehei taiepa ko Ihaka, ko Mohi, ko Tamati, ko Mangatawhiri, ko ena te taiepa huri iho tenei heoi* nga kupu nei. E hoa, e tika ana ta ratou ki e ki nei waiho kia ratou kei waiho i runga i a koutou kupu tau tohe he take riri ma koutou kei utaina he take mo nga pakeha engari kia watea te utanga mai o te he a tatou pakeha kei utaina ki ena. Heoi ka mutu.

Na MAUA.

[TRANSLATION.]

To WAATA KUKUTAI,—

Rangiriri, 16th May, 1863.

Friend, we have heard the words of your fathers:—1st, That they did not approve of the deeds of Maniapoto; 2nd, The word, which you sent, that we should tell our thoughts regarding the murders—to which they replied that they would wait until they heard the Taranakis' account of the matter; 3rd—Your word that you would guard the Ia. They say: "Do not go to the Ia; leave it alone." This was their word: "Do not go to the Ia. Let them be the fence—you and them. Another fence would be Isaac, Moses, Tamati, and Maugatawhiri. Let those be the fences. This ends. Enough of these words."

Friend, what they say is right. Leave it to them, lest your wrangling words be made a cause of quarrel between you, and give the Pakehas a pretext. Better let the road be clear for our Pakehas to fix a quarrel. Let not those (wrangling words) be made the pretext.

Sufficient. It is ended. From us two.

[No Signatures.]

[Waata Kukutai tells me that this letter has been written by W. Tamihana and Te Oriori, and that it contains the sentiments of Waikato.]

H. HALSE.

No. 21.

Taupiri, Mei 18, 1863.

Ki a Hemi te Mautaranui,—Tena koe. E hoa, kua kite au i tau reta i ki nei kia rongo koe i tetehei kupu i au, e hoa kei te whanga tonu au i te pohi o Taranaki, kia ronga marie, ka tahi ka marama te whakaaro ka hua he kupu maku ka huri. Na to hoa aroha.

Na WI TAMIHANA TE WAHAROA.

[TRANSLATION.]

WI TAMIHANA TE WAHAROA to Mr. JAMES FULLOON.

To JAMES FULLOON,—

Taupiri, 18th May, 1863.

Salutations to you, friend. I have seen your letter, which says that you want to hear a word from me. Friend, I am still waiting for the Taranaki post. When I hear, then my mind will be clear, and I will give utterance to my thoughts. This ends. From your loving friend,

To James Te Mautaranui, at Auckland.

WI TAMIHANA TE WAHAROA.

* The "o" having been omitted alters the meaning.

No. 22.

Matamata, Hune 15, 1863.

Ki a te Pere,—Tena koe te takawaenga o te Maori o te Pakeha. E hoa kua tae mai tau Nupepa o te 4 o Mei o te matenga o nga Pakeha ki Taranaki. I te ra i tae mai ai i te ngutu awa o Waikato ahau i Taupari; kainga o Wata Kukutai ka kite ahau i tau Nupepa, he kohuru te matenga o nga pakeha, ka ki mai a Wata ki ahau. E pehea, ana tau whakaaro? Ki atu ana ahau ki a ia—E hoa e kore, au e mohio ki te ki he kohuru engari me tatari ahau ki nga pukapuka o uta o Ngatiruanui, tera ano pea ta ratou take i riri ai ratou. Heoi ka hoki mai ahau tae mai ki Tamahere ka tae mai hoki nga pukapuka a Ngatiruanui, ka kite au i ta ratou reta e mea ana he pokanoa no Kawana ki te tahi i te rori; 2 ko te unuhanga i te Pou o te rohe o Okurukuru; te 3 ko te tahinga i te rori ki te Papatupu, ko a ratou take tena i kite ai ahau ki ta ratou pukapuka i runga i enei tikanga kua rorerore au ki tau ki ta ratou. E hoa kei mea mai koe, e ngakau rua ana ahau, kaore, he raruraru te take i kore kupu ai ahau; heoi ano ena whakaaro atu ko taku tohe ko Tatairama kia tukua kia Kawana tae atu ahau ki Rangiaohia, kia Taati, kia ratou ko ana matua, kia tukua a Tatairama kia Kawana, whakaare ana ratou katahi ka korerotia ki a W. Kingi Rangitake ki a Rewi, kia Reihana, kihai ratou i pai ki te whakahoki atu i Tatairama, pakeke tonu taua hunga. Heoi tena kia rongo mai ano koe ko taku mahara, kaore ano i motuhake ki tau ranei ki ta Ngatiruanui ranei, ki te noho ranei, ki te tu ranei, ki te pai ranei, ki te kino ranei ranei, engari, kia tino motuhake he kohuru, kua mutu, he take ano kua tu. Heoi na to hoa.

Na WI TE WAHAROA.

Kei mangere koe ki te tuhituhi mai i nga korero o naianei tuhia mai, mate tuhia mai, ora tuhia mai, kino tuhia mai, pai tuhia. Heoi ra.

[TRANSLATION.]

WI T. WAHAROA, to MR. BELL.

TO MR. BELL,—

Matamata, 15th June, 1863.

Salutations to you, the mediator between the Maori and the Pakeha. Friend, I have received your newspaper (Circular letter) of the 4th May, about the death of the Pakehas at Taranaki. When I received it, I was at the mouth of Waikato, at Taupari, Waata Kukutai's kainga. I saw your newspaper (saying) the death of the Pakehas was murder. Waata said to me, "What do you think?" I replied, "Friend, I do not know about calling this a murder, but I will wait till I get letter from Ngatiruanui; perhaps they had a cause for their anger." Sufficient. I returned to Tamahere, and received the letters from Ngatiruanui. I saw their letters, which said: It was interference by the Governor in making the road; 2ndly. Putting up the post at the Okurukuru boundary; 3rd. Making the road through the unsold land. Those were the causes which I discovered in their letter. I am perplexed between you and them. Friend, do not say that I am double-minded; no, it is perplexity; that is the cause of my saying nothing. These thoughts are finished.

I urge, however, that Tatairama be given to the Governor. I went to Rangiaohia, to Taati and his parents (to ask him) to give up Tatairama to the Governor. They agreed. Then Wi Kingi Rangitake, and Rewi, and Reihana, were told. They did not consent to give back Tatairama. That lot were very stubborn. Sufficient of that. Do you hearken; my thoughts have not decided whether you are right or Ngatiruanui, whether to sit still or get up (for peace or war). If it is decided that it is murder there is an end of it. If there was cause there will be war. Sufficient.

From your friend,

WI. T. WAHAROA.

Do not be neglectful in writing to me the news of these times; write whether there is death or life, good or evil. It ends.

No. 23.

Arikirua, Hurae 17, 1863.

Ki a te Reweti,—Kia rongo mai koe, kua huaki a Waikato, ki tera whaitua ki nga pakeha, he arataki kata, he hoia e wha kata, he kawae kai ki te Ia, ka tahi ka riri, hinga iho, 15 nga mea i mate, ko nga mea i kai a kiko tokorima kei te rongoatia e Taati. Ko nga tangata Maori, kotahi i mate rawa, no Ngatipou, ko nga kaiakiko tokowha ko te Teneti Paukena, no Ngatiapakura, ko Rewi, no Ngatihinetu na te Haukatokia tenei Tamaiti, no Ngatipou te tahi no Ngatitamaoho te tahi, ko nga kata, i riro mai, ko nga mea mate i riro mai, ko nga kaiakiko i riro mai me nga pu ano, heoi, tenei korero na Keremeta, teina o Karamoa i kawae mai tenei korero ki konei, ka mutu tenei korero i konei.

Na W. Tamihana. He kupu ano tenei ko nga pu 16, heoi tenei ko nga Paraki, kei Tuakau kotahi kei Waiuku kotahi, no te pakeha aua paraki nei na ko Ngatimaniapoto, kua haere i te 27 o nga ra o Hurae, nga tangata kua tu nei kotahi 100 ko Ngatiraukawa ki Wharepuhunga ki Arowhenua ki te whakamuru i te 27 o nga ra o Hurae huihui katoa 860.

Heoi tena ki a te Reweti Manotini.

E Paratene, korerotia tenei reta kia tere atu hoki he kai kawae.

Tamahere, Hurae.

Ki a te Reweti Manotini,—Kia rongo mai koe kua hinga ano te pakeha, tekau ma rua i mate ko nga Maori, i mate toko 7 no Ngatipaoa ko te Tako te Rangatira o taua toko whitu, me te Taati raua ko te Taphana, 15 ko nga Maori kotahi i mate ko nga mea o te parekura tuatahi no te Maori 14 i mate rawa, no te pakeha 200 i mate rawa, huiua nga Maori i mate 22 ko nga pakeha, 227 mate rawa, tika tonu enei tupapaku, ko nga rau e rima, no Hone Waiti, kai whakawa Maori a Kawana i korero mai kia te Rore Tauwhare oma atu nei i haere atu nei ki te tiki atu i nga mea i a Hehema te Area, heoi e Weti ka mutu tenei korero.

Na WI TAMIHANA.

Ki a te Reweti ki Tauranga.

COPIES of Letters sent by the Waikato to Tauranga, reporting the attack upon the Escort on the 17th July. The letters are signed "Wi Tamehana," but the originals are not in his handwriting. H. T. CLARKE.

[TRANSLATION.]

To TE REWETI,—

Arikirua, 17th July, 1863.

Listen you. Waikato has commenced fighting on the other side (of the hills). The Pakehas soldiers were conducting carts: there were four carts, which were loaded with food for Te Ia. They fought; there fell (soldiers) fifteen killed and five wounded. The wounded are being surgically treated (rongoatia) by Tati. Of the Natives, one was killed belonging to Ngatipou; four were wounded, viz., Teneti Paukena, of the Ngatiapakura; Rewi, of Ngatihinetu, a son of Haukatokia; one of Ngatipou, and one of Ngatitamaoho. The carts were brought away; the dead (soldiers) were brought away; the wounded were brought away; the guns were brought away also. Enough. This information was given by Karamata, younger brother of Karamoa; he brought this report here. This korero is finished.

From W. TAMIHANA.

Here also is a word: the guns taken number sixteen. Enough. The barracks (of the soldiers). At Tuakau, one; at Waiuku, one. These barracks belong to the Pakeha. Ngatimaniapoto left on the 27th July. The number of the men who are up is one hundred. Ngatiraukawa of Wharepuhunga, of Arowhena of Whakamaru, on the 27th July, numbered 360, all told. That is ended.

To Te Reweti, Manotini.

O Paratene, read this letter and send it on by a messenger quickly.

Tamahere, July (no date).

To TE REWETI, Manotini.

Listen you. The Pakeha has again fallen. Twelve were killed. The Natives were seven. Paora Te Tako was the Chief of the seven. Taati and Taphana (killed) fifteen (soldiers). The Natives lost one. The people killed in the first engagement (Koheroa) were fourteen Natives; of the Pakeha, two hundred. (From the first) the Natives have lost twenty-two. The Pakeha, two hundred and twenty-seven killed. The list of killed is quite correct. The five hundred (killed?) John White, the Native Interpreter of the Governor, told Te Rore Tauwhare of our own hapu of this when he went to fetch the things of Hehema Te Area.

Enough, O Weti (short for Reweti). This talk is ended.

To Te Reweti, at Tauranga.

From WI THOMPSON.

No. 24.

Matamata, Akuhata 20th, 1864.

Ki a te Maki,—Tena koe. E hoa kaua e haere mai ki Piako noho atu, kua rongo nga tangata e tika ana mai koe i reira, ana he tika to haere mai, noho atu ka mate koe ka nui te tangata ki te parae he tika tonu taku korero kei whakahawea koe. Heoi te kupu ki a koe. Na to hoa.

Na W. TAMIHANA TE WAHAROA.

[TRANSLATION.]

W. TAMIHANA TE WAHAROA to Mr. MACKAY.

To MR. MACKAY,—

Matamata, 20th August, 1864.

Salutations. Friend, do not come to Piako; remain away. The men have heard that you are coming that way. If it is true that you are coming, stay away—you will be killed. There are a great many men at Parae (or the plain.) What I say is correct; do not disbelieve it. This is all I have to say to you.

From your friend,

W. TAMIHANA TE WAHAROA.

No. 25.

Akuhata 24th, 1864.

Ki a te Raihi,—E hoa tukua he tangata mau ki te ki atu kia te Maki Kaiwhakawa o Hauraki ka mate i nga iwi o Manawaru e mea ana ki te kitea taua pakeha ki Piako ka mate kua rongo hoki ratou e haere mai ana taua pakeha, ki ahau, kua tae mai hoki te reta a te Hira Kake ki a hau he whakaatu mo taua pakeha no reira taua iwi i mea ai me whanga ki Piako. Na he mea atu tenei ki a koe kia whakahokia atu tera pakeha ka mate. Heoi.

Na W. TAMIHANA.

[TRANSLATION.]

W. TAMIHANA to TE RAIHI.

To TE RAIHI,—

24th August, 1864.

Friend, send a man to warn Mr. Mackay, the Magistrate of Hauraki, that he will be killed by the people of Maugawaru. They say that if that man is seen at Piako he shall die. They have heard that that Pakeha is coming to me. Te Hira Kake has sent me a letter to inform me of the coming of that European, and therefore that tribe proposed to lay in wait for him at Piako. This is to ask you to send that European back, or he will be killed. Enough.

From W. TAMIHANA.

No. 26.

Akūhata 25, 1864.

E Rai, e kore matou e tae atu ki kona e wehi ana matou, ki te hono tonu mai o nga pakeha ki te hoki tonu mai ki Maungakawa me he mea hoki ka haere atu matou ki kona ka maua atu ano a matou pu, ka haere te rongo kua maua he pu ki to koutou takiwa. E kore koia ia e pai, ki te Uruhau, haere mai korua ki te Uruhau ko Rawiri raua ko tona hoa me noho atu ko korua anake e haere mai, ki reira whanga mai ai ia matou. Heoi.

Ki a Te Raihi.

Na W. TAMIHANA.
Na TE, REWETI.
Na PARAI.

[TRANSLATION.]

From W. TAMIHANA, TE REWETI, and PARAI to TE RAIHI.

O RAIHI,—

25th August, 1864.

We will not go there (where you are) ; we are afraid, because of the constant coming of the Europeans to Maungakawa. If we come there, we shall bring our guns with us. It is reported that guns have been taken to your place. Will he not agree to the Uruhau? Come you two to the Uruhau, and let Rawiri and his friend stay away ; only you two come, and wait for us there.

Enough.

From W. TAMIHANA,
TE REWETI,
PARAI.

No. 27.

Matamata, Oketopa 8, 1864.

Ki a Maungapohatu ki a Parata, otira kia koutou katoa, E hoa ma tena koutou katoa. Heoi tena, he kupu atu tenei naku kia koutou mo ta koutou pakeha mo Kapene Hira kia kati atu i tai na te ruri kaua e tae mai ki Tawhitinui ki Pouotu, kia rongo mai koutou tena taku reta ki a Kapene Hira kia rongo mai ano koutou kei te mangere ahau kei te mahi koutou ara kei te ruri e hoa ma Whakamutua atu i tatahi na te mahi, waiho a Tawhitinui, a Pouotu kia takoto noa ana, e hoa ma kia paimarie te whakaaro kia tika. Heoi taku kupu ki a koutou, tena koutou.

Na WI TAMIHANA TE WAHAROA.

[TRANSLATION.]

From WI TAMIHANA TE WAHAROA to MAUNGATAPU, PARATA, &c.

To MAUNGATAPU, to PARATA, and to you all,—

28th October, 1864.

Friends, salutations to you all! Enough on that. This is a word of mine to you about your Pakeha, Capt. Heale, that he may confine his survey to the coast, and not come to Tawhitinui or Pouotu. Hearken! I have sent a letter to Capt. Heale. Hearken, again! I am idle, while you are at work—that is, surveying (or I am inactive, while you are busy.) Friends, let the work go no further than the coast: leave Tawhitinui and Pouotu alone. Friends, let your thoughts be good and straight. This is all I have to say to you. I salute you.

From WI TAMIHANA TE WAHAROA.