

REPORT

BY

MR. COMMISSIONER MACKAY

RELATIVE TO

A MEETING HELD AT NGARUA WAHIA.

PRESENTED TO THE HOUSE OF REPRESENTATIVES, BY COMMAND OF HIS
EXCELLENCY.

WELLINGTON.

—
1869.

REPORT BY MR. COMMISSIONER MACKAY, RELATIVE TO A MEETING AT NGARUAWAHIA.

(No. 40.)

Civil Commissioner's Office,

SIR,—

Auckland, 6th July, 1869.

I have the honor to forward herewith sundry documents respecting the Native meeting lately held at Ngaruawahia, Waikato, to which His Excellency the Governor and the rebel chief (or so-called king) Tawhiao were invited by the friendly chief Wiremu te Wheoro. In order to properly understand the question, it will perhaps be as well to give in detail a report of such proceedings as came under my own immediate notice.

During the last twelve months there have been several meetings of Natives at Tokangamutu, and, in consequence of the unsettled state of the Native mind about the miners threatening to take possession of the Ohinemuri District, there has been a constant communication kept up between the Upper Thames and Tauranga Districts and the head-quarters of the King party at Tokangamutu. In April last, a meeting was held at Tokangamutu, to which Wiremu te Wheoro and all the friendly Natives located within the confiscated district of Waikato were invited. I believe this was the first attempt at regaining the confidence of the loyal and neutral Natives. The result of that meeting has never clearly transpired; my own opinion is that the policy then laid down was, to attempt to draw over to the rebel side all the friendly Natives throughout the Island. Tawhiao issued a proclamation which was very ambiguous in its meaning, as is usually the case with all documents emanating from Tokangamutu. I, however, think it was a mere setting forth of the policy above mentioned. A very prevalent idea among the Hauhaus is, that they could annihilate us if it were not for the assistance we receive from the friendly Natives. They have a much more wholesome dread of our Native allies, when well armed, than they have of either Imperial or Colonial forces. For this and other reasons, and reviewing the whole proceedings of the King party at Tokangamutu since that meeting, I cannot come to any conclusion other than that above stated. Whether their idea, if they succeed in seducing a large portion of the Natives from their allegiance, is to make a general war against the Pakeha or not, is a point which hitherto I have failed in obtaining any information about.

Vide Enclosure A.

The chief Wiremu te Wheoro was present at the meeting at Tokangamutu, and it appears that he there had a conversation with Rewi and Tawhiao. Rewi first said the Governor had sent a letter inviting them to go and see the Queen's son (H.R.H. the Duke of Edinburgh), and that they did not approve of it (or assent). Subsequently Rewi asked Te Wheoro to bring the Prince through Waikato, and not to let him come there by way of Taupo—"Bring him through Waikato, so that you can assemble Waikato." Te Wheoro then said, "Let your word be true." Tawhiao said, "I will not consent, but I will consider it this night and for a week; do not you invite him." Wheoro replied, "How shall I know about your consent?" Tawhiao answered, "I will send a letter."

Vide Enclosure B.

About this time the chiefs Tamihana te Rauparaha and Hohepa Tamaihengia of Ngatitooa arrived from Wellington, in consequence of their having represented to the Government there that the Southern tribes wished them to visit Tokangamutu and other rebel settlements, and endeavour to bring about a peace. Shortly after their arrival they proceeded to Waikato, and at Hangatiki they saw Rewi, who said he had already seen Te Wheoro, and spoken to him. Rewi told Wiremu Patene (W. Barton), who accompanied Te Rauparaha and Tamaihengia, "to follow Te Wheoro to Auckland; the word was for him (Wheoro) to give, and he (Rewi) would go to Ngaruawahia," (or, in fact, that he left it to Te Wheoro to issue the invitation, and he would go to Ngaruawahia). Te Rauparaha and party then returned to Auckland. In the meanwhile Te Wheoro arrived there, and reported the above to the Hon. Dr. Pollen and myself. His statement was confirmed by one made subsequently by Te Rauparaha. Tawhiao then sent fifty men to Ngaruawahia and a letter to Te Wheoro, saying, "they were going to see the Prince (H.R.H. Prince Alfred)." Te Wheoro heard this was Tawhiao's assent to come, previously alluded to. The fifty men only stopped about half an hour at Ngaruawahia; during that period they had Hauhaus prayers and singing. There are two or three versions of the object of this visit. Another is, that Rewi ordered these men to proceed to Ngaruawahia to build houses to accommodate the Natives who were to attend the meeting at that place. That Manuhiri changed it into a fanatical procession. That if this fifty went to Ngaruawahia and returned unmolested, then another party of fifty or a hundred were to be sent, and on their safe return the whole of the tribes would then proceed there.

*Vide Enclosure B.**Enclosure C.**Vide Enclosure B.**Vide Enclosure L.*

Another, which is the view I most incline to, is, that about eighteen months ago it was laid down by the Hauhaus prophets, that "if Te Tekaumama could visit Waikato three times unmolested, then, by some means or other, the confiscated lands would be restored to them."

The first visit was made. A woman, carrying a sacred spear, and accompanied by two or three other persons, walked through all our settlements at Waikato. Her duty was "to inspect the yard," or, in other words, spy out the nakedness of the land. The second was likewise carried out. I met this party at Whangamarino. Their duty was "to sweep out the yard," as reported in my letter of 2nd August, 1868, No. 97. The visit of the third party was to be "the final sealing."

I have conversed with many friendly Natives on the subject of the fifty men coming to Ngaruawahia, and none of them can satisfactorily account for it. The Hauhaus Natives give either the second or the last version of it. It probably lays between the two. Rewi actually wished them to

Vide Enclosure D., and Notes thereon.

put up houses for the Natives who were to attend the meeting. Manuhiri, who is a very staunch believer in Hauhauism, and who, according to his own showing in his letter to the Rev. Heta Tarawhiti, is of opinion that Sir W. Martin's letter of the 6th March was a special interposition of the Hauhau god in his favour, probably thought the time was approaching when the prophecy of the Hauhau seers was likely to be accomplished, and turned the journey of the fifty men into a Hauhau ceremony. He concludes his letter thus: "Your word is plain. Shortly, perhaps, will be attained what we two understand. The thought rests with God, to return to the temple of your ancestors;" or, it is for God to replace us on the lands of our ancestors at Waikato. Tawhiao, also, may have written his letter as something to fall back on hereafter, in the event of it ever being said he refused to meet the Prince or the Governor. He could say, "No, I went, but they were not at the place of meeting."

Vide Enclosure D.

About the time of the visit of Te Tekaumama with fifty men to Ngaruawahia, Mr. J. A. Wilson was instructed to proceed to Tokangamutu to convey a letter from His Excellency the Governor to Tawhiao, Manuhiri, and Rewi, inviting them to come to a ball to be held at Government House in honor of the anniversary of Her Majesty's birthday. Mr. Wilson saw Manuhiri at Orahiri, and the only subject of any importance which came of that interview was Manuhiri stating that he approved of the letter of Sir W. Martin, written on the 6th March, and asking Mr. Wilson whether he came up to repeat that offer.

Vide Enclosure B.

Wiremu te Wheoro having received a communication by telegraph from W. Patene, that Rewi said the word was for him to give, then started off to Tokangamutu. He found Mr. Wilson at Louis Hettit's place, talking to Manuhiri. The latter said to Te Wheoro that he knew the object of the visit of the fifty men. Tamati Ngapora (Manuhiri) then went to Orahiri, and Te Wheoro followed him, when the following conversation took place between them. Te Wheoro asked what it was he said about the 6th March. He said it was a letter from the Governor and Sir W. Martin which reached him. The letter was to the effect, "the killing by men of the land must cease"—that is, the selling of land. "That Waikato should be returned to him"—that is, a portion of it; therefore he said he would see the Governor and Sir W. Martin. That therefore he said that young man (H.R.H. Prince Alfred) had no authority, but the Governor had. Rewi had told Wiremu Patene to follow him (Te Wheoro) to Auckland, and the word of invitation to Ngaruawahia was to be given by him. Te Wheoro answered that was the reason he came there; then saying that the word was with him, for he was not clear about it as spoken by him and Rewi, but that now he should invite Manuhiri and the Governor to meet at Ngaruawahia. Manuhiri replied that that was for him to do. Wheoro rejoined, "But do not send men like the fifty who went there." Manuhiri said he would see the Governor at Waikato; and then added ambiguously, "because Wheoro was the same as himself"—in fact, his representative. Te Wheoro objected to this, and said he would be merely a listener to the talk between Manuhiri and the Governor. Manuhiri then answered: "Yes, he would see the Governor at Waikato. One box was shut, Waikato (at peace). He was looking at the East and the West Coast, and had sent there for them to dwell in peace."

Ibid.

This appears to have been the substance of the conversation between the two, and Te Wheoro returned to Louis Hettit's place, and he then hesitated as to whether he ought to invite both parties to meet at Ngaruawahia; and he expresses this plainly enough in his letter, for he says, "I there reflected whether I should make the invitation or not, on these sort of words of theirs. I thought if I did not invite them it might be said I was wrong in not doing so; and if I did invite them, then it might be said I was at fault for doing it." Hettit and his wife Rahira (Rewi's sister) appear to have convinced Te Wheoro that Rewi intended to meet the Governor at Ngaruawahia, and he thereupon made up his mind to convene the meeting at Ngaruawahia. This was done: Te Wheoro wrote to the King party, asking them to come to Ngaruawahia to meet His Royal Highness Prince Alfred, Duke of Edinburgh, and His Excellency the Governor. He then returned home, and on the 26th May he and Wiremu Patene wrote letters to H.R.H. the Duke of Edinburgh and His Excellency the Governor, inviting them to the proposed meeting at Ngaruawahia.

Vide Enclosures E. and F.

On that day I received instructions to proceed to Ngaruawahia and await the arrival of the King party there, take all necessary steps to provide for their suitable accommodation, render Te Wheoro any necessary assistance, and keep the Government informed of all movements. On the 27th, I travelled from Auckland to Ngaruawahia. On the 28th a number of Natives of the Ngapuhi, Ngatipaoa, Ngatimaru, and Ngatiwhatua Tribes, who had asked permission to attend the meeting, also left Auckland for Ngaruawahia, the Government paying their expenses. On the 29th, at least 300 friendly Natives had assembled at Ngaruawahia. Te Wheoro then telegraphed by way of Alexandra to Rewi and Manuhiri, to inform them that the tribes were assembled, and that I was at Ngaruawahia and had brought the consent of the Governor and the Prince to come to the meeting. I received a telegraphic message from Mr. A. Barton, to the effect that there were no answers to Te Wheoro's letter, as Te Para Tiaho had not returned from Hauraki. Mr. A. Barton at once forwarded Te Wheoro's message to Tokangamutu, and on the evening of the 31st May a letter dated 19th June, 1869, was received from Tawhiao as follows:—

Enclosure G.

"To TE MOREHU (W. te Wheoro),—

"Your letter has arrived about you and your relatives being at Ngaruawahia. This is that the peace (or good words) which stood (or took place) at Ngaruawahia. Te Aho is at Hauraki. If he arrives, I shall be here. All."

Enclosures H. and I.

I had previously taken some steps to ascertain where Te Para Ti Aho was, and found she was then on her way to Tokangamutu, as per letters of Mr. Hogg and Te Hakariwhi enclosed.

Enclosure J.

Te Wheoro received a letter from Rahira Ruihi (wife of Louis Hettit, and sister to Rewi Maniapoto), showing that Manuhiri was the opposing party.

On the 1st June, about 400 Natives were assembled at Ngaruawahia, and held a meeting at which it was determined that the Rev. Wiremu Patene (William Barton) should be sent to Tokangamutu, to ascertain, if possible, the intention of the King party about attending the meeting or not. Te Wheoro wrote a letter acknowledging the receipt of Tawhiao's reply, and informing him that Te Pae Ti Aho had gone homewards, and the word of the peace or good tidings at Ngaruawahia was

correct. It was standing there the word of the Governor: "Let the evils of the Pakeha and Maori be buried in the tomb of Potatau." This letter was intrusted to the Rev. W. Barton (W. Patene) to deliver. Enclosure K.

I have forgotten to mention before, that on the 29th May, J. C. Firth, Esq., accompanied by Messrs. J. W. Preece and C. O. Davis, arrived at Ngaruawahia, *en route* to Tokangamutu, where they were journeying with the intention of seeing the King Natives, and inducing them to attend the meeting at Ngaruawahia. I understood at the time that this was a private affair, and therefore did not in any way interfere in the matter. I merely informed them, that the meeting at Ngaruawahia was convened by Te Wheoro, and not by the Governor or Government.

On their arrival at Hangatiki, Manuhiri wished them to go right through to Tokangamutu; but Rewi refused to allow this, on the ground that Manuhiri had not agreed to his proposition to meet the Governor at Ngaruawahia. I append Mr. A. Barton's report on this subject, which is very interesting, as it shows there must have been considerable discussion between Rewi and Manuhiri about the proposed meeting. It also seems pretty clear that Te Wheoro was justified in convening the meeting, but that the non-compliance with his invitation arose from dissensions among the leaders of the rebel party. Mr. A. Barton's report is very plainly and distinctly given. Te Wheoro also received two letters from Orahiri, which confirm my opinion that he was badly treated by the rebel leaders. Enclosure L. Enclosures M. and N.

On the 10th June the Rev. W. Barton arrived at Ngaruawahia; he then informed the assembled Natives (between 600 and 700) of his proceedings, and that the decision of the King party was, that they would not attend the meeting. This is very clearly set forth in W. Barton's letter, which is enclosed herewith. He afterwards gave me some additional reasons why the King party did not come, viz.,—"That some years ago, when Te Rauparaha (father of Tamihana te Rauparaha) was in confinement on board H.M.S. 'Calliope,' Potatau had interceded for him and procured his release: that now Tamihana te Rauparaha had come to propose peace in recompense for that, and they would not have it. Also, that Mr. C. O. Davis, who accompanied Mr. Firth, had told the Natives to hold out for giving up the Waikato lands as far as Mangatawhiri." Annexed is a pamphlet giving an account of Mr. Firth's proceedings. For confirmation, vide Appendix A. No. 12.

It has transpired that the King party were much annoyed that the Ngapuhi, Ngatipaoa, Ngatimaru, and Ngatiwhatua chiefs should have travelled to Ngaruawahia for no purpose.

On receipt of this intelligence I at once broke up the Native meeting. The only business transacted after this was to endeavour to persuade the Thames and Ngatihaua Tribes to discontinue their quarrel about the Aroha Mountain. The Ngatihaua admitted they had encroached on the lands of Ngatipaoa, and offered to give up some portion. This did not at all coincide with the Thames people's idea of their rights, and was refused. All Waikato then agreed to support the Ngatihaua, and, if necessary, fight on their side against the Thames Tribes. The meeting broke up on the 11th instant, and I returned to Auckland on the 12th, but arrived there too late to report to His Excellency the Governor, or the Hon. Dr. Pollen, as they had both left for Wellington that evening.

The opinion I have formed of the whole question is, that Rewi Maniapoto was really desirous of meeting His Excellency the Governor at Ngaruawahia, but that he met with strong opposition from Manuhiri, and but little support from Tawhiao. I have heard that Rewi has since the murders at the White Cliffs, been apprehensive of the Government sending an expedition into his country, and he does not wish to lose any land. Rewi, also, perhaps would be glad to eject the fugitive Waikato Tribes from Tokangamutu, and he would be the gainer by their making terms, and taking land in the confiscated district. Information has been conveyed to me from various sources, that the common people of the Waikato and Ngatimaniapoto Tribes do not approve of Manuhiri's proceedings, or of the treatment which Wiremu te Wheoro received through his agency.

The Hon. the Native Minister,
Wellington.

I have, &c.,

JAMES MACKAY, jun.,
Civil Commissioner.

Enclosure A.

He niu ka torona ki nga iwi katou.

1. Ko te patu a te tangata i te whenua me mutu.
2. Ko te patu a te tangata i te tangata kaati.

Ko te mau ki te mau ko te matau ki te matau.

Na TAWHIAO I MEA.

Hangatiki wahi o te Kuiti, Aperira 26, 1869.

[TRANSLATION.]

A Proclamation to all the tribes.

The word *niu* is a Hauhau word denoting a flagstaff or a sacred spear, round which worship is performed.

1st. The killing by man of the land to cease.

1st. Probably means that confiscation and leasing of land by Pakehas is to cease.

2nd. The slaying of man by man to cease. The left to the left, the right to the right.

2nd. Probably means that Maoris are to cease to kill their fellow-countrymen. Let the Pakeha adhere to the Pakeha, and the Maori to the Maori.

By command of Tawhiao (at) Hangatika, part of Te Kuiti, 26th April, 1869.

The whole is ambiguous, like all documents emanating from Tokangamutu.

Enclosure B.

Ngaruawahia, Mei 22, 1869.

Ko nga kupu tenei i timataria ai te karanga ki Ngaruawahia ara nga kupu i rangona e au o te taha ki a Rewi ma koia tenei. Tuatahi, ka tae au ki Hangatiki te tuatahi o nga tikanga ko te panui mo te

patu a te tangata i te tangata. Ka mutu tena, i te po ka tae au ki te whare o Tawhiao o Rewi o Tiaho. Ka mea a Rewi kua tae mai te reta a te Kawana kia haere atu maua kia kite i te Tama a te Kuini, kaore maua i pai, ka mutu tena. I te ata ka tae ano ahau ki a raua, he mea tono mai na raua, ka mea atu au ki a raua he aha te kino o ta korua kite i te tamaiti a te Kuini? Ka mea a Rewi mau ano e kawea mai na roto i Waikato kia rupeke koe Waikato. Ka mea au kia tuturu ta korua kupu ae, ka mea ano a Rewi haere mai i roto i Waikato korero koe ki to matua ki a te Heuheu kia kaua e haere mai na Taupo ka mea au ae maku e ki atu ki a ia e ngari kia tuturu ta korua ae, ka mea a Tawhiao e kore au e whaka ae, e ngari kia huri au i tenei po tae noa ki the Wiki kaua hoki koe e ngarengare mai ia ia. Ka mea au me pewhea au e rongo ai i ta korua whakaaetanga. Ka mea a Tawhiao ka tae atu he reta maku ki a koe. Ka hoki mai au ka tae atu ko te Rauparaha me Wi Patene. Ka putu mai ano tana kupu kia haere ake a Wi Patene ki te whai i au ki Akarana: haere whaia to tamaiti ki Akarana mana te kupu. Ka tae atu au ki Ngaruawahia i muri i a Wi Patene ka tukua mai te reta o Tawhiao me te rima tekau tangata ko nga kupu tenei o roto he whakaatu mai i taua 50 tangata i muri iho ka rongo au ko tona whakaaetanga tenei. Ka rongo ano au i Akarana ki a te Rauparaha i aua kupu ano kai au te kupu e ai ki ta Rewi ka pouri ahau no te mea kihai tino marama i a au ana kupu, ka haere ahau ki te whai ano i a Rewi ka kite au i a Wi Patene, ka korerotia mai aua kupu a Rewi tae atu au ki Whatawhata ka korerotia mai e Hami Ngaropi nga kupu a taua 50 tangata: kei au ano te kupu. Tae atu au ki te kainga o Ruihi e korero ana a Tamati Ngapora raua ko te Wirihana ka mea a Tamati: Ko au e mohio ana ki te tikanga o taua 50 tangata. I te ahiahi ka tae atu au ki Orahiri i reira Tamati, ka patai au mo tana kupu ki a te Wirihana mo te kupu i te ono o nga ra o Maehe, ka mea ia: He pukupuka na te Kawana raua ko te Matenga i tae mai ki au. Ko te tikanga hoki tenei o nga kupu nei ko te patu o te tangata i te Whenua me mutu ara te hoko kia hoki mai Waikato ki a au ana te tehi wahi koia au i mea ai kia kite au i a raua, koia au i mea ai kaore he tikanga i taua tamaiti engari te Kawana, kua mea atu hoki a Manga ki a Wi Patene kia whaia atu koe ki Akarana mau te kupu ki Ngaruawahia. Ka mea au: koia na te take i haere mai ai au ko te meatanga kei au te kupu kihai hoki au i marama ki ta korua kupu, kihai hoki i marama te whakapuaki mai a Rewi ki au i Hangatiki ko tenei ka karangatia koe e au me te Kawana, ka mea ia, mau tena ka mea au ae ra kei tuku ake i te penei me tenei i tae ki Ngaruawahia kaore au e pai ki tena. Ka mea ia ka kite au i a te Kawana ki Waikato no te mea ko au ano tena, ko koe ko Tawhiao ano tena ko koe. Ka mea au ekore au e pai ki tena no te mea ekore e oti i au e ngari mau ano, ma korua ko te Kawana te korero hei whakarongo au ae ka kite au ia te Kawana ki Waikato, ko tahi te pouaka kua kopi ko Waikato, e titiro ana au ki tenei tai ki tera tai kua rere taku kupu kai reira kia ata noho marire. Ao ake te ra ka hoki au ki te whare o Ruihi ka whiri whiri au i reira mo te Karanga, kahore ranei i runga i enei tu kupu a ratou ka mea ahau ki te kore e karangatia ki te karangatia ranei ka kiia ano naku te he ki te karanga. Ka mea a Ruihi karangatia ka tae atu o matua kua rongo au i te kupu a Manga e tatari ana ia ki to kupu kua mea atu hoki a Manga ki a te Wetini Pakukohatu e koro ka kawea koe e au ki Ngaruawahia, ae ana taua kaumatua. Ka mea au ki a Ruihi me te tuahine o Rewi heoi ra maku te whakaaro ki te pai au ki te Karanga, ana tae au ki raro ka mea a Ruihi me taua tuahine o Rewi kua tino rongo maua i tona kupu. Nga mea nui o enei kupu ko ta Rewi ki a au i Hangatiki maku ano e arahi atu te Pirinihi; tuarua ko tana kupu ki a Wi Patene; tuatoru ko tana kupu ki a au ara ta Manuhiri ka kite ia i a te Kawana ki Waikato. Heoi ano.

Na Wi TE WHEORO.

[TRANSLATION.]

Letter from WIREMU TE WHEORO to Mr. MACKAY, Civil Commissioner, Auckland.

Ngaruawahia, 22nd May, 1869.

THESE are the words from which commenced the invitation to Ngaruawahia, that is, the words I heard from Rewi's side, namely:—First, when I reached Hangatiki the first was the proclamation about men killing men. That being ended, at night I went to the house of Tawhiao, of Rewi, of Tiaho. Rewi said, "The letter of the Governor has come for us two to go and see the son of the Queen. We do not approve (do not assent)"—that was ended. In the morning I went to those two, having been invited by them. I said to them (those two), "What is the harm in your seeing the son of the Queen." Rewi said, "You bring him through Waikato (or by way of Waikato), so that you can assemble Waikato." I said, "Let your assent be true." Rewi replied, "Come through Waikato. Speak to your relative, Te Heuheu, for him (the Prince) not to come by way of Taupo." I said, "I will speak to him, but let the word of you two be true." Tawhiao said, "I will not consent, but I will consider it this night, and for a week do not you invite him." I said, "How shall I know about your consent?" Tawhiao replied, "I will send a letter." I returned. Te Rauparaha and Wiremu Patene (W. Barton) then went there. His (Rewi's) word then went forth for Wiremu Patene (W. Barton) to follow me to Auckland. He said, "Follow your younger relative (Wiremu te Wheoro) to Auckland; for him will be the word, and I will proceed to Ngaruawahia (or, his will be the word for me to go to Ngaruawahia)." After Wiremu Patene's visit, Tawhiao sent his letter and fifty men; the words in it were in respect to the visit of the fifty men. Afterwards I heard that was his assent (to come). I also heard in Auckland from Te Rauparaha the same words, that the word was with me (that the decision about calling the meeting rested with me); that was according to Rewi. I was vexed, because those words were not quite plain to me. I then went to follow Rewi again. I saw W. Barton on the way, and he told me those words of Rewi. When I reached Whatawhata, Hami Ngaropi told me the saying of the fifty men, that "the word was with me." I arrived at Ruihi's (Louis Hettit's) place, where Tamati Ngapora and Mr. Wilson were conversing. Tamati said that I knew the purport (of the visit) of the fifty men. In the evening I reached Orahiri. Tamati was there. I questioned him about what he said to Mr. Wilson about the 6th of March. He said, "It is a letter from the Governor and (Sir W.) Martin which reached me. For this is the meaning (or effect) of these words, 'The killing by men of the land must cease,' that is, the selling; 'that Waikato should be returned to me,' that is, a portion of it; therefore I said I would see those two; therefore I said that

young man (the Prince) had no authority, but the Governor had. Manga (Rewi) had said to Wiremu Patene to follow you (Te Wheoro) to Auckland, and for you the word (of invitation to Ngaruawahia.)" I (Te Wheoro) replied, "That is the very reason I came here—the saying that the word was with me; for I was not quite clear about the word of you two (Rewi and Tamati), as Rewi's speech to me at Hangatiki was not spoken plainly, but now I (shall) invite you and the Governor." He said, "That is for you." I said, "Yes, but do not send people like those who went to Ngaruawahia (the fifty men). I will not approve of that." He said, "I will see the Governor at Waikato, because you are as myself, you are as Tawhiao (or represent us)." I said, "I will not agree to that, because it will not be completed by me, but it will be for you to do it; the talk will be between you and the Governor, I will listen to it." Manuhiri answers, "Yes, I will see the Governor at Waikato. One box is shut (that is, Waikato). I am looking at this side (the West Coast) and that side (the East Coast). My word has gone there (for them) to dwell quietly (to live at peace)." In the morning I returned to Louis Hettit's house, and there reflected whether I should make the invitation or not on these sort (or kind) of words of theirs. I thought if I did not invite them, it might be said I was wrong in not doing so; and if I did invite them, then it might be said also I was at fault for doing it. Louis Hettit said, "Convene it; your elder relatives will go. I have heard the word of Manga (Rewi), that he is waiting for your word. Rewi also told Te Wetini Pakukohatu, 'Old man, I shall carry you to Ngaruawahia'—the old man consented." I (Te Wheoro) replied to Louis Hettit and Rewi's sister (Hettit's wife). That is all. It will be for me to consider whether I shall convene it (the meeting) or not when I go northward (homeward). Louis Hettit and Rewi's sister said we distinctly heard his word.

The great points in these proceedings are the word of Rewi to me at Hangatiki, "It was for me to bring the Prince;" second, his word to Wiremu Patene; third, his word to me (that is, Manuhiri's), that he would see the Governor at Waikato. All.

WI TE WHEORO.

Enclosure C.

KI A TE MOREHU,—

Te Kuiti, 28th Mei, 1869.

Tena koe, Te kupu i kiia atu ki a koe, koia tenei, ka tukua atu ki Ngaruawahia te 5 ma te kau ki te kite i te tamaiti, ki te kore heoi ano, kua hoki mai ratou. Heoi ano,

Ki a koe kei Waikato.

Na MAMAOA.

[TRANSLATION.]

TAWHIAO to WIREMU TE WHEORO of Waikato.

To TE MOREHU,—

Te Kuiti, 28th May, 1869.

Salutations to you. This is the word that was told to you: The fifty (Maoris) are sent to Ngaruawahia to see the son, or young man (the Prince); if they do not, they can come back. That is all.

To you at Waikato.

Na MAMAOA (Tawhiao).

Enclosure D.

KI A MARIAO,—

Te Kuiti, 18th Hune, 1869.

Tena koe, tena te iwi, i te uru o te whenua kua tae mai te reta a Te Morehu, kia haere atu. Heoi, kei a Mamaoa te kupu. Heoi ana taku whakaputa i te ki. Kua tae atu au ki Waikato, i runga i te kupu oati, kua tae mai nei te kupu o to taua hoa aroha, ehara ano hoki i a ia, na te mea ngaro. Kei tena tonu taku titiro koia ahau i ki ai ehara i te kahu kerangi he kahu pokere. Kei tena tonu taku. He kupu kua mau ki te

E tika ana tou kupu. Tena ake pea te tae ai ki ta taua e mohio ai. Ma te Atua te whakaaro ka hoki ki te temepara o o tupuna. E Heta tena koe.

Ki a koe ake tena reta—Ki a Mariaio, kei Waikato.

Na MANUHIRI.

[TRANSLATION.]

MANUHIRI to Rev. HETA TARAWHITI.

To MARIAO (a Hauhau name for H. Tarawhiti),—

Te Kuiti, 18th June, 1869.

Salutations to you, to the tribe who are on the hair of the land. The letter of Te Morehu (Te Wheoro) has arrived for us to go. Enough, the word is for Mamaoa (or, it is for Mamaoa, Tawhiao, to give consent). My speaking out is ended. I have been to Waikato on account of my oath. The word of our loving friend (Sir W. Martin?) has also come, but it is not his word, but that of the hidden one (God). This is what I am constantly considering; therefore I said the hawk was not one soaring above in the sky, but a hawk sitting on the ground. Mine is (settled) at that; it is a word fixed (or put on) to the [There is an omission here; the word is probably "reta" or "pukapuka," letter or paper. The word "kahu pokere," (hawk sitting on the ground), is a proverb, meaning a great chief in possession. In Manuhiri's speech to Mr. Wilson he applied the term to the Governor and Sir W. Martin.]

Your word is plain. Shortly, perhaps, will be reached (attained) what we two understand. The thought rests with God, to return to the temple of your ancestors (it is for God to replace us on our lands at Waikato). O, Heta, greetings to you.

This letter is for you only.—To Mariaio, at Waikato.

Na MANUHIRI.

Enclosure E.

KIA TE PIRINIHA TE TUKU O ERINAPARA,—

Akarana, Mei 26, 1869.

Tena koe e te Manuhiri tuarangi. Haere mai ki Niu Tirenī. Haere mai te kanohi o to matou Kuini.

E hoa kia rongō mai koe a te 31 o nga ra o Mei te tu ai te huihui o nga tangata Maori o Matutaera ki Ngaruawahia. Te take o taua huihui kia korero ki a korua ko te Kawana i o ratou whakaaro kia tupu ai he pai ki tenei motu raruraru. Kua rongō ratou kua tae mai koe ki Niu Tirenī ka nui to ratou hiahia kia kite i a koe, i te tamaiti o te Kuini; no te mea he uri rangatira koe. Ahakoa ki a te Kawana te mana whakahaere o tou whaea, ko koe tonu tana tamaiti tupu, ko te Kuini tonu koe. No reira te hiahia o nga iwi kia kite i a koe. Ki te tae koe ki Ngaruawahia ka nui te marama, ki te kore ka nui te pouri. Ko tenei e hoa me whakaae mai koe ki to maua inoi ki a koe, me whakaae koe kia haere ki Ngaruawahia ki taua huihui. No te mea na to rongō kua whakaae nga tangata o Matutaera kia puta ki waho. Me kore to rongō haere ki Waikato ekore ratou e whakaae ki te haere mai ki taua huihui. Ki te haere koe me te Kawana ki reira katahi pea ka tupu te pai ki Niu Tirenī nei. Ka nui hoki te hari o te ngakau o te Kuini a tou hokinga ki a ia, ana rongō ia nau te maunga rongō ki te motu nei. Ko tenei me whakaae mai koe ki te inoi o ou pononga kei pouri te taha Maori ki a tatou. Heoti ano.

Na ou pononga i raro i te ture,

Na WI TE WHEORO,
Na WI PATENE.

[TRANSLATION.]

TE WHEORO to H.R.H. the Duke of EDINBURGH.

TO THE PRINCE, THE DUKE OF EDINBURGH,—

Auckland, 26th May, 1869.

Salutations to you, the illustrious guest. Welcome to New Zealand. Welcome, the countenance of our Queen.

Friend, hearken you. On the 31st day of May will be held a meeting of the Maori people of Matutaera, at Ngaruawahia. The object of that meeting is that they might speak their thoughts to you and the Governor, that good may spring up in this troubled Island. They have heard that you have arrived in New Zealand, and great is their desire to see you the son of the Queen, because you are descended from noble ancestors. Although the Governor has the administrative power of your mother, you are her own son, you are the Queen; therefore is the desire of the tribes to see you. Should you reach Ngaruawahia they will be very clear (pleased); if (you do) not, they will be very dark. Now, O friend, do you consent to our entreaty to you, do you consent to go to Ngaruawahia to that meeting. For it was on account of the report about you that the people of Matutaera agreed to come out. If it had not been for the report of your (that you were) going to Waikato, they would not have consented to come to that meeting. If you and the Governor go there, then perhaps good will grow up in New Zealand, and great will be the gladness of the heart of the Queen on your return to her, when she hears that it was you who made peace in this Island.

Now, do you assent to the prayer of your servants. The Maori side are dark about us. All.

From your servants under the law,

WI TE WHEORO,
WI PATENE.

Enclosure F.

KI A TE KAWANA,—

Akarana, Mei 26, 1869.

E hoa tena koe. He kupu tenei na maua ki a koe ka haere mai a Rewi Maniapoto me Tamati Ngapora Manuhiri me Waikato katoa ki Ngaruawahia, kia kite i a korua ko te tamaiti o te Kuini kia korero ki a korua. Tena pea ka tupu he pai i muri o taua huihui. No reira ka manawanui maua ki te tono ki a koe kia haere atu ki taua hui. Ko tenei e pa me haere tatou katoa ki Ngaruawahia, ko te ra o te huihui ko te 31 o nga ra o Mei. Heoti ano.

Na ou hoa aroha,

Na WI TE WHEORO,
Na WI PATENE.

[TRANSLATION.]

TE WHEORO to His Excellency the GOVERNOR.

TO THE GOVERNOR,—

Auckland, 26th May, 1869.

Friend, greetings to you. This is a word from us two to you. Rewi Maniapoto Tamati Ngapora Manuhiri and all Waikatos will come to Ngaruawahia, to see you and the son of the Queen, that they may talk to you two. Probably good will arise after that meeting. Therefore are we two bold to ask you to go to that meeting. Now, O Sire, let us all go to Ngaruawahia. The day of the meeting is the 31st day of May. That is all.

From your loving friends,

WI TE WHEORO,
WI PATENE.

Enclosure G.

KIA TE MOREHU,—

Te Kuiti, 19th Hune, 1869.

Kua tae mai tau reta mo koutou ko o matua ko o tupuna.

Ko taku, koia tena ko te rongō pai i tu ki Ngaruawahia. Ko Tiaho kei Hauraki. Ki te tae mai kei konei ano au. Heoi.

Kia Wi te Morehu.

Na MAMAOA.

[TRANSLATION.]

TAWHIAO to WI TE WHEORO.

To TE MOREHU (Wi te Wheoro),—

Te Kuiti, 19th June, 1869.

Your letter has arrived about you and your relatives (being at Ngaruawahia).

Mine is that, the peace (or good words) which stood (or took place) at Ngaruawahia. Ti Aho is at Hauraki. If she arrives I shall be here. All.

P.S.—For answer, *vide* copy of letter.

Na MAMAOA (Tawhiao).

Enclosure H.

E HOA E TE MAKE,—

Tamahere, 30th Mei, 1869.

Tena koe. Kua tae mai etehi tangata no Waihou ki konei i te po nei e ki ana kua pahemo a Ngatimahuta engari ko te Paea no tenei ra i haere ake ai i Ohineroa kihai i tino kite atu i nga kanohi e te Paea ma, engari he rongo-a-korero. Kua tuku atu ano e au te tangata ki te whai.

Na to hoa,

Ki a Te Make, kei Ngaruawahia.

Na TE HAKIRIWHI.

[TRANSLATION.]

TE HAKIRIWHI, Native Assessor, to MR. MACKAY, Civil Commissioner.

FRIEND MR. MACKAY,—

Tamahere, 30th May, 1869.

Greetings to you. Some persons have arrived from Waihou (Thames) this night. They say that Ngatimahuta have gone past, but that Te Paea left Ohineroa (on the Thames, near Te Aroha Mount) to-day. They did not see Te Paea, but they heard this. I have sent a person to follow her.

From your friend,

To Mr. Mackay, at Ngaruawahia.

TE HAKIRIWHI.

Enclosure I.

Mr. A. HORNE to Mr. E. BRAITHWAITE.

SIR,—

Shortland, 31st May, 1869.

I have the honor to acknowledge the receipt of your letter of 29th instant, relative to the movements of the Princess Sophia. In reply I have to state that, from reliable information received this morning, the Princess left Ohinemuri, for Waikato, on Thursday, 27th instant.

I have also communicated with a trustworthy person at Ohinemuri to procure further information, and when received will be forwarded without delay.

E. Braithwaite, Esq., Chief Clerk,
Civil Commissioner's Office, Auckland.I have, &c.,
ALEX. HORNE.

Enclosure J.

KI A TE MOREHU,—

Otorohanga, Mei 30.

E tama tena koe, kua raruraru ano koe i to matua i a Manga; otiia e tautohe ana raua ko Manuhiri, otiia kua mate ta Manga i a Manuhiri, no konei ka nui to matou aroha atu ki a koe. E Rehu, ka nui te ngangare o o matua, hei ahatanga ai mau, ma te tangata mate? E Rehu, tena koe, ka nui to matou aroha atu ki a koe. Heoi ano.

Na RAHIRA RUIHI.

[TRANSLATION.]

RAHIRA RUIHI (Mrs. Louis Hettit), Rewi's sister, to TE WHEORO.

To TE MOREHU (Wiremu te Wheoro),—

Otorohanga, 30th May, 1869.

Son, salutations to you, who are brought to trouble by your uncle, Manga (Rewi); but he has quarrelled with Manuhiri, but Manga's (arguments) were overcome by Manuhiri, therefore our sympathy for you is very great. O Rehu (Wheoro), great has been the dispute between your elder relatives, but what is that to you, to the dead man (victim of their deceit)? Rehu, great is our love to you. All.

From RAHIRA RUIHI.

Enclosure K.

KI A MAMAOA,—

Ngaruawahia, Hune 1, 1869.

Tena koe, kua tutuki mai to reta e pai ana, e marama ana te take i roa ai to kupu koia tena ko te ngaro o te Paea Tiaho ki Hauraki, kua haere atu ai inaianei no nanahi i haere atu ai i Maungatautari ki te tae atu ia mau e whakaaro ki te whakaoti i ta korua kupu, tenei ano matou ko o tupuna ko o matua kei Ngaruawahia, ka tika to kupu mo te rongo pai i tu ki Ngaruawahia, ae tenei ano te tu nei taua rongo pai, ko ta te Kawana ano tenei me tanu nga hara o te Pakeha me te Maori ki te urupa o Potatau koia ano tenei kua mene mai nei matou ko o tupuna ko o matua ki konei.

Tena to matua a Wi Patene te haere atu ki te whakarongo i to kupu. Naku ia i tono kia haere atu, mana etahi kupu e whakapuaki, he raruraru noku ki te huihui nei o nga iwi te haere atu ai au. Heoi ano.

Kia Mamaoa, Kei te Kuiti.

Na to teina aroha,
Na TE MOREHU.

[TRANSLATION.]

WIREMU TE WHEORO to TAWHIAO.

To MAMAOA (Tawhaio),—

Ngaruawahia, 1st June, 1869.

Greetings to you. Your letter has met us; it is well. The reason of the delay is plain; that is the word, the absence of Te Paea Tiaho at Hauraki. She has gone homewards now. She left Maungatautari yesterday. When she reaches there, the thought is for you to complete your word. We and your elders and relations are at Ngaruawahia. Your word about the peace (or good tidings) which was set up at Ngaruawahia is correct. Yes, it is standing here. The words of the Governor were, these "Let the evils of the Pakeha and the Maori be buried in the tomb of Potatau;" therefore we and our relatives are assembled here.

Your relation, Wi Patene (W. Barton), is going to hear your words. I asked him to go. He will tell you other matters. I am busy with the meeting of the people or I would go myself. All.

From your affectionate cousin,

To Mamaoa (Tawhiao), Kei te Kuiti.

Na TE MOREHU (W. te Wheoro).

Enclosure L.

E PA E TE MAKE,—

Alexandra, 1st June, 1869.

Tena koe. Kaore rawa he pohehe o te karangatanga a Wi i tenei hui, i tino oti ano nga ritenga ki a Wi. Kaore hoki i whakamaramatia mai i mua kia tae mai a te Paea ka karanga ai. No te karangatanga a Wi nei, katahi ka rangona taua kupu, kei te ngaro te Paea, ko te kupu nui rawa tena inaiane, tetei take he e ai ta ratou, na matou na nga kupapa, ko te pehinga i nga ritenga a te Ariki, ara ko te riringa atu i te tekau marua pera me te taenga mai o te 50 i mahue ake nei, i penei hoki ta ratou tikanga i reira. Ka tae mai ra tera 50, ka hoki atu ka tukua mai ano tetei atu 50, 100 ranei, ka hoki atu. Ko te tua toru ko te haerenga nui katoatanga mai ki Ngaruawahia. Na te riringa atu nei kia kaua e tukua peratia mai ano e ratou i muri iho nei pera me te 50, i tae mai i mua, me i rite hoki taua haere tuarua a te tekau marua penei kaore i raruraru, ko tetei take he tenei e ai hoki kia ratou, ara he mea korero huna mai tenei ki au, kia marama hoki koe, i whakapuakina ano tenei e te Wirihana ki a Manuhiri te haere mai ki Ngaruawahia kia kite i a Kawana. Kaore i utua e Manuhiri, ki te whakakahore, ki te whakaae ranei, pera me tana utunga ki te whakakahore i nga kupu erua mo te kite i te Piriniha, ki Akarana, ki Mangatawhiri hoki, taea noatia naiane kaore ano i rangona he kupu mo te tae mai mo te kore ranei, toku taenga ki Orakiri i te Paraire i mahue ake nei ka kite au i a Tawhiao, ka mea mai tetei o ona teina mehemea he tikanga toku i haere atu ai. Ka mea au kahore, he haere noa iho taku i runga i a Te Wheoro tikanga he whakarongorongo i ta koutou haere ake. Ka mea tera, heoi ano ra te kupu a Tawhiao kei te ngaro ra hoki a te Paea kei Hauraki; i muri iho ka ki atu ano a Ruihi (Hettit), ki a Tawhiao: E pewhea ana koe ki te karanga a Te Wheoro? I ki mai hoki a Manuhiri ma kei a koe te tikanga. Ka mea atu a Tawhiao ki a Ruihi: Ae kei au te tikanga, ara kei te ngaro te Paea. Heoi nga kupu a Tawhiao, ka mutu te kai ka hoki ki Tokangamutu i taua ra ano, kaore i puta he kupu whakakahore mana mo tenei mea. Te taenga atu nei o Tana i te Rahoroi ki te kawae i te waea a Wi ki a Manuhiri raua ko Rewi, ka rongo ano ia ko taua kupu ano, kei te ngaro te Paea. Ka korerotia atu hoki e Tana kei te haere atu a Hohaia raua ko Hare Reweti, ka puta te kupu a Manuhiri me haere tonu atu aua Pakeha ki Tokangamutu, kaore a Rewi i pai, tikina ana e Rewi he kupu whakarite. Tera he tangata e noho ana i tona whare iti e paina ana i tana ahi, te putanga mai o te kamera nei, ka mea ki taua tangata: Tukua atu au ki te inaina. Ka mea mai taua tangata i roto: kaore au e pai; ka tohe tonu te kamera, ka mea mai taua tangata i roto: noho atu i waho kamera kanohi kino mahunganui, ka mea atu ano te kamera: tukua atu hoki ra ko toku ihu anake kia mahaua. Katahi ka tukua e taua tangata te ihu o taua kamera ki roto, kihai i roa kua tapoko atu nga waewae me te tinana katoa o taua kamera ki roto i te whare o te tangata ra. Ki tonu ake te whare o te tangata ra i taua kamera he whare iti hoki, ka pana te tangata ra e te kamera ki tahaki o te ahi. Ka mea atu te tangata ra ki te kamera: Tu atu ki waho—me te patu ano te tangata ra i te kamera. Ka mea te kamera ki te tangata ra: kia ata hanga hoki to patu i au; ka tuarua ano nga patu a te tangata ra me te ki atu ano te kamera: kia ata riri hoki ki au. Ka tohe tonu te tangata ra, ki te patu me te pana ano i te kamera ki waho. Katahi ka whana te tangata ra e te kamera mate rawa, riro ana i a ia te whare. Ko te kupu whakarite tenei a Rewi mo Hohaia ma mo te kupu a Manuhiri ra kia haere tonu atu a Hohaia ma kia Tokangamutu, ka tohe ano a Manuhiri ki a Rewi kia tukua atu a Hohaia ma ki Tokangamutu, kaore rawa a Rewi i pai, mea atu ana a Rewi ki a Manuhiri: E kore au e pai kia haere mai ena Pakeha engari ki te hiahia koe kia kite i o Pakeha, mau e haere atu ki tetei atu wahi kite ai i a ratou, ekore au e pai ki konei, notemea kua whakahengia e koe taku, e kore hoki au e pai ko taua tika (he ngangare tena na Manuhiri raua ko Rewi), te tikanga o te kupu a Rewi ra kua whakahengia e Manuhiri tana. I mea hoki ta Rewi tikanga, me haere noa mai hei aha i tatari ai ki a te Paea. Ka mea a Manuhiri me tatari tonu kia tae mai a te Paea i Hauraki, heoi ano ka ahua pouri a Rewi. I tino rongo ano hoki au ki a Ruihi Hettit i te tukunga ake o te 50 i tae mai ki Ngaruawahia i mua ake nei. I tukua ake e Rewi he hanga kainga mo ratou, mo te haerenga ake o te nuinga i muri kua rite he nohoanga, na Manuhiri ano i whakarere ke te ritenga, ko nga ritenga katoa a Rewi e whakahengia ana e Manuhiri. No reira kahore hoki a Rewi i pai ki taua tikanga a Manuhiri, kia haere tonu atu a Hohaia ma ki Tokangamutu. I tino rongo ano hoki ko te hiahia nui o Rewi ko te pai. I mea hoki ia i kaha ia ki te hapai pakanga a kua ngaro te iwi me te whenua hoki, ko tenei ka pera ano tana kaha ki te hapai i te pai me tona kaha ki te hapai pakanga, i mea ano hoki ia ka whakakite ia i a ia ki a te Kawana. Tenei tetei mea whakararuraru i nga whakaaro pai o Rewi, ka rongo pea etehi Pakeha, Maori kupapa ranei, kua nui te whakaaro o Rewi ki te pai, ka korero atu ka tuhituhi atu ranei, kia kaua a Rewi e haere mai, ka kohurutia e te Pakeha, notemea he tangata a Rewi e whakama ana e te Pakeha. I korerotia tonutia mai tenei ki au. I te ahiahi po nei ka tae mai te tangata kawae o te waea whakamutunga a Wi nei, te taenga atu ki Tokangamutu hoatu ana tana waea ki a Tawhiao; i te ata nei ka haere atu a Rewi ki te patai ki a Tawhiao, mehemea he reta tana ki a Wi; tae noa atu a Rewi ki te whare kua riro a Tawhiao ki tana haere, kaore i utua mai taua waea whakamutunga a Wi. Ki mai ana a Rewi ki taua karere: Haere e

hoki kaore he pai o te noho roa ; hoki mai ana taua karere, engari i rongo ia ko te ra tae tenei o te Paea ki Orahiri. Tetehi kupu nui a ratou, na Wi ano te he ko te hohorotanga o te whakarite o te ra nohanga, me i roa pea kua pai ; ko tenei kaore he taima kei te ngaro ra hoki te Paea, he hanga noa iho na ratou ki taku whakaaro, he maminga ano pea ua Wi, heoi ra e pa, me tatari ake ki to Hohaia tikanga raua ko Hare Reweti, ki taku whakaaro hoki e aroha ana a Rewi ki a Wi, ko Manuhiri kei te whakarururu i ana whakaaro, notemea i tino marama ano te whakaaro ki a Wi.

E kore pea au e rongo i nga ritenga o te haere a Hohaia ma, i rongo hoki au i a ia e mea ana ekore ia e pai kia kitea ana *Message* e nga tangata o te Kawanatanga. Heoi ano e Pa ko aku korero tena e mohio ana, i rongo ai ano hoki, mau e ata kohikohi nga mea nui o roto. Tena koutou ko o iwi e noho mai na. Heoi ano.

Na to tamaiti aroha,
Na ANARU PATENE.

[TRANSLATION.]

Mr. A. BARTON to Mr. MACKAY, Civil Commissioner.

Alexandra, 1st June, 1869.

GREETINGS to you. There was not the least mistake about Te Wheoro convening the meeting, as the arrangements were concluded with Wi (te Wheoro). It was not said in the first instance (it was not clearly laid down), that when Te Paea arrived the meeting was to be called. When Wi (Wheoro) gave the invitation, then, for the first time, that was heard ; that is the great saying (or excuse) now. Another cause of complaint, according to them, is against us (the Kupapas). The setting aside the affairs of the Lord, that is, the objections made against Te Tekaumarua (fanatical party going about for some semi-religious political movements), the same as the fifty who arrived a short time since (at Ngaruawahia). Their arrangement at that time was, that when that fifty came and returned, then another fifty or a hundred should be sent and return. The third should be the great journeying of the whole to Ngaruawahia. On account of the objection being made against such another party being sent as the previous fifty (they do not come), had that second visit of the Tekaumarua been allowed, then there would have been no confusion. There is another cause of complaint according to them : this was said secretly to me. So that you may be clear (to understand), this was said by Mr. Wilson to Manuhiri, "the going to Ngaruawahia to see the Governor." This was not answered by Manuhiri, either in the affirmative or the negative. His reply was similar in declining the invitation to see the Prince at Auckland, or Mangatawhiri also. Even up to the present time no word has been heard about coming or not.

When I arrived at Orahiri, on Friday last, I saw Tawhiao. One of his younger brothers (or cousins) said (inquired), "Have you come here on business?" I said, "No, I have merely come on Te Wheoro's matter, to hear whether you are going there." He said, "The only word of Tawhiao is, that Te Paea is absent at Hauraki." After that Louis Hettit said to Tawhiao, "What do you say about Te Wheoro's invitation; Manuhiri says the arrangement is with you (or, the decision rests with you)?" Tawhiao replied to Louis Hettit, "Yes, the decision rests with me, but Te Paea is absent." This was all that Tawhiao said. When the food was disposed of, he returned to Tokangamutu the same day. He did not utter any refusal (or objection) to this affair (the meeting).

When Turner arrived there on Saturday, to deliver Te Wheoro's telegram to Manuhiri and Rewi, he heard the same saying,—“Te Paea is absent.” Turner said, “Mr. Charles Davis and Mr. Firth are coming.” Manuhiri said, “Those Pakehas may go to Tokangamutu.” Rewi did not consent, he made a comparison thus : “There was a man living in his small house, and warming himself by the fire. A camel arrived and said to the man, ‘Allow me to warm myself.’ The man, who was inside, said, ‘No, I do not approve.’ The camel persisted. The man inside said, ‘Camel, stop outside, with your ugly face and big head.’ The camel said, ‘Let me put my nose only in, to warm it.’ The man then let the camel put its nose in ; it was not long before it got in its feet and its whole body within the man's house. The house was filled up by the camel, it being but a small house. The camel then pushed the man aside from the fire. The man said to the camel, ‘Get out,’ at the same time striking the camel. The camel said to the man, ‘Don't strike me.’ The man struck the camel a second time ; it said, ‘Keep your temper towards me.’ The man persisted in striking the camel and turning it out ; the camel then kicked the man and killed him, and then it retained the house.” This was the comparison made by Rewi about Mr. Firth and party, on account of the word of Manuhiri that Firth and party should go to Tokangamutu. Rewi would not assent at all. Rewi said to Manuhiri, “I am not willing for those Pakehas to come ; if you desire to see your Pakehas, go to some other place and see them. I do not approve of it being here because you objected to mine, and I am not willing for yours to be straight (or, to be as you wish).” There had been a quarrel between Manuhiri and Rewi. The meaning of what Rewi said, that Manuhiri had objected to his, is, Rewi's proposal was “to go without form, and not wait for Te Paea.” Manuhiri said, “Let us wait until Te Paea returns from Hauraki.” This was all. Rewi was vexed.

I heard distinctly from Louis Hettit, “When the fifty men were sent who went to Ngaruawahia, Rewi sent them to build houses, so that when the large number went a place would be prepared for them to stop in. Manuhiri turned that another way.” All Rewi's propositions are objected to by Manuhiri, therefore Rewi would not consent to Manuhiri's proposal for Hohaia (Mr. Firth) and party to go to Tokangamutu. It was also distinctly heard that the desire of Rewi is peace. He said, “He was strong in making war (or raising war), and the people and land were lost (the result was loss of men and land) ; now he was as strong to raise up peace as he had been to raise up war.” And he said he would show himself to the Governor.

This is another thing which is disturbing the good intentions of Rewi : some Europeans or friendly Natives have heard that Rewi has a great desire for peace, and have said or written to him, advising him “not to come to the meeting lest he be murdered by the Europeans, because that he is a man who is disliked by the Europeans (or, literally, against whom the Europeans bear malice).” This was all

to me. This evening the person who took Te Wheoro's last telegraphic message returned here. When he arrived at Tokangamutu he gave that message (letter) to Tawhiao. In the morning Rewi went to ask Tawhiao whether he was sending a letter to Wi (te Wheoro). When he reached the house Tawhiao was gone out (gone out of the way), and that last message of Wheoro was unanswered. Rewi said to the messenger, "It is no good waiting long." The messenger then returned. He heard that this was the day for Te Paea to reach Orahiri.

Another word of theirs is, "That it is Te Wheoro's fault in hastening to fix the day of assembling; if it had been longer it would have been better. There was no time, and Te Paea also was absent." My idea is, that it is all nonsense and subterfuge complaining against Wheoro. This is all, O parent. We must wait for the proceedings of Mr. Firth and Mr. C. O. Davis. My thought is that Rewi is favourable to Te Wheoro, and that Manuhiri is obstructing his wishes because his thought was very clear to Te Wheoro.

It is probable I shall not hear the result of Mr. Firth's proceedings, as I heard him say that he did not wish any officer of Government to see his telegraphic messages. O, parent, that is my talk that I know and that I also heard; it is for you to pick out the important parts of it. Greetings to you and your tribes who are assembled there.

All from your affectionate child,

To Mr. Mackay, Civil Commissioner.

ANDREW BARTON.

Enclosure M.

KI A TE MOREHU,—

Orahiri, 31st Hune, 1868.

Tena koe. He mea atu hoki taku ki a koe ara he kupu tenei hoki au kei te kimi mo te haere atu mo te noho kaore ano au i mohio kei te haere atu ranei kei te noho ranei, kei te reta a to hoa kua tae atu na ki a koe. Kei te ngaro a Tiaho ko te kupu tena mau e tatari mai mana e kore. Kei a Wiremu Patene te kupu. Heoi ano.

Na TE OHO TE KURI.

[TRANSLATION.]

TE OHO TE KURI to TE WHEORO.

To TE MOREHU,—

Orahiri, 31st June, 1868.

Salutations to you. I have also to tell you, as there is a word here to me seeking whether we are going thither or (intend to) remain. I am waiting uncertain whether to go or stay here; it is in the letter of your friend (Tawhiao), which you have received. Te Paea is absent: that is the word. Wait patiently to see the result; it may not be, or may be. Word will come by William Barton. All.

From TE OHO TE KURI.

Enclosure N.

KI A TE MOREHU,—

Orahiri, Hune 7, 1868.

Tena koe, koutou ko o matua, ko te iwi. E hoa tena koe he kupu atu naku ki a koe ki te kore e haere atu te hui ehara i a koe te raruraru e noho marama ana koe ara koutou ko o matua no uta nei te raruraru notemea i rongo koe i rongo au i te kupu; tenei hoki to hoa ko au i runga o Hangatiki tenei hoki au e hoa kei te pouri ki te mahi maminga ki a koe tenei hoki au kei te raruraru noa iho mo tenei mahi a nga rangatira. Heoi te kupu.

Na TE OHO TE KURI.

Ki te pouri koe tikina mai au ara kei a koe te ritenga mo o hoa pakeha; ana tahuri mai kia koe ko koe ka kite iho i taku pukapuka kei mate au i nga rangatira. Tena koe e hoa.

[TRANSLATION.]

TE OHO TE KURI to TE WHEORO.

To TE MOREHU,—

Orahiri, 7th June, 1868.

Greetings to you, your parents, and the tribe. Friend, mine is a word to you. If (they) do not go thither to the meeting, the confusion will not be yours. You are living in clearness—that is, you and your parents. The confusion will be (on the part of the people who are) here inland, because you heard, and I heard the word. For I am your friend here on (or at) Hangatiki, and I am sad, O friend, on account of the work in deceiving you, and I also am perplexed in consequence of this act of the chieftains. That is all the word.

From TE OHO TE KURI.

If you should be dark, send for me (or fetch me); however, the thought remains with you about your Pakeha friends. When they turn upon you, you (only) must (see or) read my letter, lest I be killed by my chiefs. Salutations to you, O friend.

Enclosure O.

E HOA E TE MAKE,—

Ngaruawahia, 10th Hune, 1869.

Tena koe. No te rua o nga ra o te marama nei ka haere atu au i konei moe atu ki te Kopua. I te toru o nga ra ka whakatika atu au i reira ka tutaki i au a Hohaia ma, korero ana ki au i nga korero o to ratou kitenga i a Manuhiri ki Torohanga. Ka mutu haere tonu au moe noa atu i Mangawaiu, no Takerei tera kainga kei tahaki tata mai o Tokangamutu, ka rongo a Manuhiri ma kei reira au ka tuhia mai te pukapuka kia hohoro atu au ki Tokangamutu. Te wha o nga ra ka tae au ki Tokangamutu. Tangi ana matou. Ka mutu ka haere ki roto i te whare. I reira Tawhiao a Manuhiri a Rewi. Roa iho ka haere Tawhiao ki tona whare. Katahi au ka korero atu ki a Manuhiri, ki a Rewi i te take o taku haere atu ka mea atu au: Whakarongo mai e hoa ma tenei te take i haere mai ai au kia rongo atu i ta korua

kupu mo te haere ki Ngaruawahia mo te noho ranei. Kaore i hohoro te utua mai taku patai; i waenganui po ka karanga mai a Manuhiri: E hoa whakarongo mai tenei taku waiata. (Kaore pea e he ara putanga atu, e paia ana mai e te whana kokoti) te whakamaoritanga o tenei waiata he maha no nga ritenga o tenei taha. Te rua onga kupu a Manuhiri, e pai ana ahakoa kua huihui mai nga iwi katoa ki Ngaruawahia ko te tangata nui ano tena ko Ngaruawahia e karanga ake ana o teina a Potatau ma; te toru o ana kupu, he ahakoa ra ko to kotiro e haere atu ko te Paea Tiaho. I tino whakaaro nui ahau ki taua kupu tuatoru mo te Paea ka hua au e tika; heoi nga korero o te po i tae atu ai au. I te ata te rima o nga ra o te marama nei ka mea atu au ki a Manuhiri kei te Turei ka rere te Kawana ki Poneke e tatari ana hoki ia ki a tuturu te kupu haere atu ki Ngaruawahia. Ka mea a Manuhiri e pai ana te haere atu a Kawana ki Poneke. Heoi enei kupu ana ka tahi ka whakahaerea mai e ia ko nga korero a Hohaia raua ko Hare Reweti, ko nga kupu nui o roto. Waikato whenua kua riro nei i te Kawana: tanga mo nga kohuru me era atu he katoa e mahia ana i runga i te motu nei. Mo te maunga rongo hoki. Ka mutu enei kupu ka mea atu ahau e pai ana me i whakaaetia e korua penei kua marama. Kua tae mai te Paea i taua ra i Hauraki. Heoi nga korero o tenei ra. I te Mane te whitu o nga ra o te marama nei ka huihui matou ki roto i te whare. Ko Manuhiri, ko Rewi, ko te Paea ko ahau. Katahi a Rewi ka korero mai: Whakarongo mai e hoa kia rongo mai koe i taku kupu ko te take tenei i kore ai he kupu maku kia koe i te ra i tae mai ai koe. He pouri noku ahakoa kua karangatia e korua ko to tamaiti ko Te Wheoro, kaore au i mohio na korua tenei karangatanga engari na te tangata ke. Ka karanga mai a Manuhiri ki au. E hoa ko te take tenei o taku waiata i waiata atu ra ki a koe ko te kupu a Rewi e mea atu nei ki a koe. Kamea mai ano a Rewi: Ko taku kupu i mea atu ra ki a koe i to korua taenga mai ko te Rauparaha ka tae atu au ki Ngaruawahia he kupu tika ka hohoro te puta mai tenei tikanga ka ahua pouri ake te whakaaro (te tikanga e kiia nei e Rewi e ahua pouri ana kia ai he reta karanga ano na te Rauparaha. Ka whakaaria mai ano ki au te reta a te Paraha e Rewi.) Ka mea mai ano a Rewi ko te ahua raruraru tenei te kati i te tuatahi, kua karangatia ra hoki e Wi te Wheoro. Ka mea mai ano a Rewi ki au: Ko tenei e hoa nana ka mau ta taua tamaiti ki te whare herehere e taea hoki te aha? Ka mea ano a Rewi: E whakarongo ake nei hoki ki te kupu a Manuhiri ekore e tae atu. E taea hoki te aha? Heoi a raua kupu. Engari kaore rawa au i rongo i tetei kupu ahua kino mo te whawhai ranei mo te kino hoki. Heoi ano a ratou tino kupu mo te pai anake. Heoi nei ano to ratou he i kite nei tatou, ko te nohanga atu. I etehi rangi ake ka puta ano te kupu a Tawhiao: He aha te kino o te haere, ko Manuhiri anake te tangata kaha ki te whakakahore. E ngari ko nga iwi katoa ko Waikato, ko Ngatimaniapoto te rongonga kua whakakahoretia e Manuhiri te haere mai nei pouri katoa. Ka hua hoki e whakaaetia te haere mai nei whakarongo katoa nga iwi ki te kupu mo te haere mai me i tika. E koru rawa e noho atu. Akuanei ko nga tangata i rongo i te tukunga o te mana e Manuhiri ki a Wi (haunga ta Rewi tukunga) koia tenei kia karangatia, nui atu te pouri mo te mahi maminga. Ko Tewi Panawaka te tangata i ki tuturu mai kia au: Kia rongo mai koe e Wi, e takoto nui ana tenei tikanga mo te haere atu. Kaore he pohehe. Katahi nei ano ka kitea te he. Kaore nei i whakaaetia. Heoi ano.

Ki a Te Make, Komihana, Ngaruawahia.

Na to hoa aroha,

Na WI PATENE.

[TRANSLATION.]

Rev. W. BARTON to Mr. MACKAY, Civil Commissioner.

FRIEND MR. MACKAY,—

Ngaruawahia, 10th June, 1869.

Greetings to you. On the 2nd day of this month I went from here, and slept at Te Kopua. On the 3rd I went from there and met Hohaia and party (Mr. Firth and his companions); they told me about their seeing Manuhiri (Tamati Ngapora) at Torohanga. On this being ended I continued my journey, and slept at Mangawaiu, a settlement belonging to Takerei (te Rau), near to Tokangamutu. Manuhiri hearing I was there, wrote a letter to me to hasten to Tokangamutu. On the 4th I arrived at Tokangamutu. We cried; that ended, went into the house. Tawhiao, Manuhiri, and Rewi were there. Some time elapsed, and Tawhiao went to his house. I then spoke to Manuhiri and Rewi as to the cause of my going there; I said, "Hearken, O friends, this is the reason of my coming: that I might hear your word (the word of you two) about going to Ngaruawahia, or about stopping away." They did not hurry to answer my question. At midnight Manuhiri called out, "Friend, attend, this is my song: Perhaps there is no road to pass through, it is stopped by the ambuscade." The interpretation of this song is, that there were so many different plans of this side (Queen's side). The second word of Manuhiri's was, "It is well, although all the tribes have assembled at Ngaruawahia—that is the great man Ngaruawahia—your younger relatives and Potatau are calling out to you." The third of his sayings was, "What does it signify (our stopping here); your niece, Te Paea Tiaho, will go." I thought a great deal of that third word—that Te Paea would go—imagining it was true. This was all of the talk on the night of my arrival.

On the 5th, in the morning, I said to Manuhiri, "On Tuesday the Governor will sail to Wellington, he is also waiting to hear if it is clearly decided to go to Ngaruawahia." Manuhiri said, "It is good, the Governor going to Wellington,"—all of these words. He then related the conversations with Mr. Firth and Mr. Charles O. Davis; the important words were about the Waikato lands which had been taken by the Government; about the murders and the whole of the other offences which are committed in this Island; also, about peace. These words being ended, I said, "It is well, if you two had consented then it would have been clear (everything would be plain or straightforward)." Te Paea arrived on the same day from Hauraki. This was all the talk on this day.

On Monday, the 7th day of the month, we assembled in the house—Manuhiri, Rewi, Te Paea, and myself. Rewi then spoke, "Attend, friend; listen to my word. This is the reason why I did not speak to you on the day when you arrived, I was vexed; although you and your child Te Wheoro have given the invitation, I do not know that it is your invitation, but that of a stranger." Manuhiri called out to me, "That is the reason of my song which I sung to you; that is the word of

Rewi which he has spoken to you." Rewi then said, "The word I spoke to you when you and Te Rauparaha came, that I would proceed to Ngaruawahia, was a true word; but this other matter was quickly brought out, and the thoughts became dark." (The meaning of Rewi's statement that he was dark, or vexed, was because of a letter of invitation from Te Rauparaha; he showed me the letter of Re Rauparaha.) Rewi said, "The confusion was not leaving it as at first (or leaving it as one invitation) the invitation had been given by our child, Te Wheoro." Rewi also said to me, "Now, O friend, if our child is put in prison it cannot be helped." Rewi also remarked, "Also hearken to the word of Manuhiri, 'not to go,' it cannot be helped." All of their words (the words of the two). But I did not hear anything wrong said about fighting, or evil; all their principal sayings were for peace only. All the wrong we can see in it is their stopping away. On other days Tawhiao said, "What harm is there in going?" Manuhiri was the only one who was strong in objecting. The whole of the tribes of Waikato and Ngatimaniapoto, when they heard Manuhiri refused to come here, were all angry; they all thought consent would be given to come. All would have hearkened to the word to come; none would have stopped. Afterwards the people who heard Manuhiri giving authority to Wi (Te Wheoro), without reference to Rewi's doing so, to convene the meeting, were very vexed at this deceitful work. Tewi Panawaka* was the man who spoke plainly to me: "Listen, Wiremu (W. Barton); this arrangement about going was clearly laid down; there was no mistake. Now the wrong is first seen—the not consenting to it." All.

To Mr. Mackay, Civil Commissioner,
Ngaruawahia.

From your loving friend,

WI PATENE.
(W. Barton.)

Enclosure P.

(Vide Appendix A. No. 12.)

* A Hauhau chief of Ngatihape Hapu of Waikato, and leader of a Tekaumarua.
