

Ngaruawahia, Waikato, Akuwata 21, 1863.

Kia NOA, kia KARAITIANA, kia RENATA, kia PAORA, kia TAREHA, ara, kia koutou katoa. E TAI MA TE IWI,—  
Tena koutou. He kupu atu tenei naku kia koutou, kia tupato kia koutou kei poto, kei penei me nga rangatira o Waikato, kua poto nei ki te whare herehere i a te Kawana; no te mea ka peneitia tonutia nga tangata o te motu nei. Ko etahi, ka whiua; ko etahi, ka hopukia ki te whare herehere. Kia mohio nga tangata o kona ki nga tikanga a te Kawana,—nga tangata o Heretaunga, o Wairarapa, Otaki, o era atu wahi e noho kuware nei. Heoi ano tena kupu. Kia rongo mai koutou. I te 9 o nga ra o Hurae ka tae mai te reta a te Kawana ki nga tangata o Manukau. Ko te kupu tenei, kia whakatika atu ratou ki Waikato, ki tera taha o Mangatawhiri. Whakatika ana ratou, waiho ana o ratou ake pihi. 10 o Hurae kua tae nga hoia ki runga i aua pihi, ka mahue a Mangere, a Pukaki, a Patumahoe, a te Kirikiri. 11 o Hurae ka tae nga hoia ki Pokeno, ki Tuakau. Ko nga taonga o enei wahi pau katoa atu i te ahi. Ko etahi o nga tangata i peipei atu i runga i aua wahi. 12 o Hurae, ka whiti ki tenei taha o Mangatawhiri. 13 o Hurae, katahi a Waikato ka tae atu ki te Koheroa. 17 o Hurae, ko te whawhaitanga. 17 o Hurae, ka whawhai ki te rori. Kotahi tonu to ra i oho ai. 22 o Hurae, ka whawhai ki te Kirikiri; no reira te pa horo. Kia rongo mai koutou; ko te taiepa tenei o to Motu nei. Ekore e tukua kia wahia. Ki te mea ka pakaru, ka taea nga taonga katoa o te whare. Ekore e tukua mai te waipuke kia huri mai. E ta ma, ehara ianei inaiane te whakamau o te Kawana. I timata mai i te haere oku ki Hauraki. Ahakoa haere noa ia ki Taranaki, ko tona whakaaro e mau tonu ana ki Waikato.

Heoi ano.

Na MATUTAERA POTATAU.

## [TRANSLATION.]

Ngaruawahia, Waikato, August 21st, 1863.

TO NOA, TO KARAITIANA, TO RENATA, TO PAORA, and TAREHA, but to you all. FRIENDS, PEOPLE,—  
Salutations to you. This is my word to you. Be watchful of yourselves (*i.e.*, of your own persons), lest you all be imprisoned in a similar manner to the Chiefs of Waikato by the Governor, because the people of this Island will be treated in a similar manner. Some will be punished (*lit.* flogged); some will be imprisoned. Be aware of the proceedings of the Governor, the people of the Hutt, Wairarapa, Otaki, and other places, that are not knowing (on the alert, suspicious.) Enough of that word. Hearken all of you. On the 9th July, a letter from the Governor to the people of Manukau arrived, telling them to go to the other side (*i.e.*, South side) of Mangatawhiri, in Waikato. They left their land at Mangere, Pukaki, Patumahoe, and Te kirikiri, which was occupied by the soldiers on the 10th. On the 11th July the soldiers arrived at Pukeno and Tuakau. The property at those places was consumed by fire. Some of the people were driven off those lands. On the 12th July (the soldiers) crossed to this side of Mangatawhiri. On the 13th, Waikato went to Koheroa. On the 17th July was the engagement. On the 17th July (they) fought on the road. These engagements took place on the same day. On the 22nd July was the engagement at Kirikiri. There the pa was destroyed. Hearken; this (the present war) is the fence of this Island (for our protection). It will not be allowed to be broken. If it is broken, all the goods in the house will be burned. The flood will not be allowed to roll in (upon us.) Friends,—the Governor has not only now made up his mind. He commenced (determined) when I went to Hauraki (the Thames); and although he went to Taranaki, his thoughts were upon Waikato. (He had already determined upon invading Waikato.) Enough.

NA MATUTAERA POTATAU.

Matahiwi, Hepetema 7, 1863.

KIA TE PETETONE,—

E hoa, tena koe. Kua tae mai nga korero o to taenga ki Otaki, ko te kupu o Wi Tako raua ko Heremia, kua tae atu te pukapuka a te Kingi kia ratou kia patu Pakeha raua. E pohe ana matou. Ina te Pukapuka a te Kingi kia matou. He pukapuka whakatupato kau kia matou, koia tena ka tukua atu na kia kite tonu iho koe i aua korero. Mehemea hoki nana taua reta ki Wi Tako raua ko Heremia, kua penatia mai hoki te reta kia matou, kia tahuri matou ki te patu i nga Pakeha.

E hoa, i te kimi noa matou i te tikanga e kiia nei e o matou hoa Pakeha he kohuru te take o te whawhai ki Akarana. No te korenga e marama i a matou, tonoa ana ta matou karere ki te putake o te riri, ui ai. No te po o te Hatarei nei i tae mai ai. Kaore tonu te take kohuru a te Maori e kiia nei e te Pakeha, na reira i timata ai te riri a te Kawana. Kahore tonu i rangona; heoti ano nga take i mohiotia, ko te panapananga mai o nga Maori i Akarana, i runga i o ratou kainga ake, ko te tahutahunga i o ratou hanga me o ratou whare, katahi; ko te whakawhitinga i Mangatawhiri, karua. Ki te mea kei te mohio koe tena ano tetahi take, whakaaturia mai, kia wawe te mohiotia atu e matou.

E hoa, tenei matou te titiro iho nei ki te he o o matou iwi Maori, te patunga o nga Pakeha ki Tataraimaka. Heoti, kahore hoki e ngaro i a matou te he o te Kawana, nona kahore i whakama-rama wawe i te kupu mo Waitara i te tuatahi, i te take o te he ki Niu Tireni. Marama rawa te take, hei reira ka whai atu ai ki nga peke.

I konei matou e tatari noa atu ana kia te Kawana, kei te ritenga o ta matou korero ki a ia i tona taenga mai kia kite i a matou, mo Waitara kia whakawakia. Kiia mai ana e te Kawana i reira, ko Waikato kei te herehere. Ka ki atu matou, Kia kotahi hoki whakamatauranga kia Waikato; ka kore e whakaae, ka oti ki a ia. Karangatia e koe te ra hei whakawakanga; e nui ana nga iwi kei te whakaae ki te whakawa. Ka tahuri ai tatou ki te whakawa i tena he, kia wawe ai te mutu atu. He oho mauri tonu ko te rongo matenga o nga Pakeha ki Tataraimaka. He oho mauri tonu hoki i te rua o nga oho mauritanga, E, tenei ko Waitara, tenei ka hoki mai; tukua rawatia kia kino, katahi ka whakahokia mai; te whakahoki mai i te wa marama, kia kitea ai te whakatoatoatanga o te kino ki te piki mai i te pai a te Kawana, kia mohiotia ai na te Maori tonu ano ana kino i hoatu ki te Pakeha.

E hoa, kia kaha koo ki te patu i nga kino o to tatou Motu. Na o hoa aroha e mahi nei i te mahi kotahi, ki te kukume mai i nga tangata ki runga ki te pai.

Heoi ano.

Na RENATA TAMAKIHIKURANGI. KARAITIANA TAKAMOANA. TE WIRIHANA TOATOA.

## [TRANSLATION.]

Matahiwi, September 7th, 1863.

To DR. FEATHERSTON,—

Friend, Salutations to you. The report has reached us of your visit to Otaki, where you were told by Wi Tako and Heremia that they had received a letter from the King, telling them to kill the Europeans. We have doubts about this. We enclose the letter the King wrote to us, which is simply a caution to us, and which we send to you, that you may see for yourself what he says. If the letter to Wi Tako and Heremia had been from him, he would have sent a similar one to us, to urge us also to turn upon the pakeha.

Sir, we have been searching in vain to make out why our pakeha friends say that murders were the cause of the war in Auckland. Not being able to satisfy ourselves, we sent an express messenger to the seat of war to make enquiries, and he returned last Saturday evening. His report was that the Governor's war had not been caused by murders as the Pakehas alleged. Murders could not be heard of (*i.e.*, preceding the war.) The only ground that could be alleged were—first, the expulsion of the Maoris from Auckland, from their own lands, and the burning of their properties and houses; and secondly, the crossing of Mangatawhiri. If you know of any other course, we should be glad if you would point it out to us, that we may speedily know it.

Sir, we can clearly see the error of our Native tribes in slaying the pakehas at Tataraimaka. But at the same time we cannot lose sight of the error (or injustice) of the Governor in not making known his decision respecting the Waitara in proper time (*i.e.*, before any other steps were taken), that (the Waitara) being the source of the evil in New Zealand, and having made clear what is the root and source (of the evil) before

following up the branches (*i.e.*, Tataraimaka, &c.) We were here waiting in vain to see (or hear from) the Governor upon the subject of our request to him, when he visited us, that the Waitara should be investigated. The Governor on that occasion stated that it was Waikato that was holding it (Waitara) back (from investigation); to which we replied, Give Waikato one more trial, and if they do not then consent, enough to them. Then do you fix a day for the investigation, for there are many tribes who wish for one, and let us turn and investigate that evil that it may quickly be done away with. All at once we were astounded by hearing that pakehas had been killed at Tataraimaka. The next thing is we are again astonished by the news "Ah! here is Waitara handed back to us. It was held back until evil was created (*i.e.*, the renewal of hostilities, and then returned. Why not have returned it in a time of peace that it might have been seen whether the evil (of the Maori) would have been audacious enough to have climbed over (*ki te piki mai*) the Governor's just acts; and if so, it would have been clear that the Maori had (independently of the Waitara question) evil intentions towards the Europeans.

Sir, use your best exertions to put down the evil in this Island of ours, being assisted by your friends exerting themselves in the same cause - that of drawing over the people to what is right.

That is all.

From RENATA TAMAKIHIKURANGI, KARAITIANA TAKAMOANA, TE WIRIHANA TOATOA.

Pawakairo, Oketopa 19, 1863.

KIA PETETONE,—

E hoa, tena koe. Kia rongo koe; he nui te tangata i huihui ki te tatari ki a koe i te Hatarei ki Pawakairo. Hiahia ana matou kia rongo i o korero, kia korero atu hoki matou i a matou korero, kia rongo koe. No to korenga e tae mai, he pouri anake matou. Heoti, whai atu nei ta matou pukapuka i a koe. E hoa, kia kaha koe te kimi i te take o te whawai a te Kawana, e whawai mai ra ki Waikato. Ko te whawai ka rongo matou, ko te take kaore e mohiotia atu. Ko te Pakeha kei te ki mai kia matou, He kotikoti, he kohuru te take; ko te taha Maori kaore ano matou i ronge ki aua kotikoti, kohuru. Tenei ia ta matou i rongo ai, ko te whakahaunga a Rewi kia riri i muri iho i te maunga o Aporo ki te whare herehere. Ka karanga a Rewi i reira kia riri. Ka whakahengia e Matutaera, e Tamehana, e Te Paea, e nga rangatira o Waikato. No te kahanga o te whakahe, ka whakamutua ta Rewi, haere mai ana ki Taupo ki te tangihanga mo Te Heuheu. No te hokinga atu, ka tutaki ki te huarahi i te rongo o te pananga mai o nga Maori i o ratou wahi, i te whitinga mai hoki o nga hoia i Mangatawiri, o te hinganga o te Huirama. No te hoki mai o ta matou karere i tonu atu ai ki te whakarongo i te riri a Waikato, ka tutaki ki te huarahi, katahi ano ka haere atu ki Meremere a Rewi tonu me tona iwi hoki, me Ngatimaniapoto. Ko te huihui o Taati Te Waru raua ko Porokoru Titipa i haere atu ai, ehara i te mea pokanoa, he mea tone mai na Mohi kia whakatakina atu ia i muri iho i tona pananga mai e te Kawana. Ko te panapananga o te Kohi ma, o nga pakeha katoa, na Rewi tonu i karanga kia Ngatimaniapoto kia panapana ia. Ko te timatanga tena o te whakahe o Waikato i a Rewi. Na ko te tunga atu o te Huirama ma ki te Koheroa, no te kitenga atu ka whiti mai nga hoia i Mangatawiri, e hara mai ana ki te riri kia Waikato, no kona i tu atu ai ki te karo i tona rakau.

Ina tenei rongo o matou ki te Pakeha, e kohurutia ana a te Kawana e Rewi i tona haerenga ki roto ki Waikato. Kei te whakaparautia e matou, ina hoki rangona katoatia e matou ki nga Maori nga korero o te taenga mai o te Kawana ki Ngaruawahia, o te kitenga o te Kawana i te urupa o Potatau, te tangihanga o te Paea, te whainga atu o Matutaera kia kite i a te Kawana ki Ngaruawahia. A he aha ra te kohuru a Rewi mo te Kawana i kore ai e korerotia kia matou?

He hoatu ia tenei i nga mea i rongo ai matou kia kimihia iho e koe te totikatanga, te henga ranei, ka whakaatu mai ai kia rongo atu matou, wakaatu rawa mai i nga kupu nana i whakahe.

Heoti ano.

Na o hoa, NA RENATA TAMAKIHIKURANGI,  
NA KARAITIANA TAKAMOANA,  
NA TE WIRIHANA TOATOA.

# [TRANSLATION.]

Pawhakairo, October 19th, 1863.

TO DR. FEATHERSTON,—

Friend, Salutations to you. Hearken, Many men assembled on Saturday, at the Pawhakairo, to wait for you, as we wished to hear what you had to say, and to let you hear what we had to say to you. When you did not come, we were all dark (much annoyed). Enough We now send our letter after you. Friend, exert yourself to discover the cause of the war, which the Governor is now carrying on in Waikato. The war we hear of, but the cause we do not know The Pakehas tell us that the causes were ambuscades, and murders on the part of the Maoris. We have not heard of those ambuscades and murders. This was what we heard of. Rewi's demand for war, after Aporo had been apprehended and imprisoned. Rewi proposed then to fight but it was disapproved by Matutaera, by Tamehana, by Te paea, and the Chiefs of Waikato. In consequence of their strong opposition, Rewi desisted, and he came to Taupo to the tangi for (the death of) Te Heuheu. On his return, he was met on the road by the news of the driving away of the Maoris from their land, of the crossing of Mangatawhiri by the troops, and of the death of Te Huirama. As our messenger, whom we sent for information about the Waikato war was returning, he met them on the road, and then they went to Meremere-Rewi himself, and his tribe the Ngatimaniapoto. The going of Taati te Waru and Porokoru Titipa's party was not an unwarrantable act. They had been requested by Mohi to follow him, after he had been expelled by the Governor. As for the driving away of the Government and all the Pakehas, it was Rewi who called upon the Ngatimaniapoto to drive them away. It was then that the Waikate commenced to find fault with Rewi. As for the stand made by Te Huirama at Te Koheroa. When it was seen that the soldiers had crossed Mangatawhiri, and that they were coming to fight the Waikate he stood forward to ward off the blow. We heard from the Pakehas that Rewi intended (or attempted) to murder the Governor, the time that he went up the Waikate; but we disbelieve it, for we had from the Maoris a full account of the Governor's visit to Ngaruawahia, of his viewing Potatau's grave, of Te Paea's weeping, and of Matutaera being followed, that he might come and see the Governor at Ngaruawahia. How comes it then that we were not told of Rewi's murderous intentions towards the Governor?

We inform you of the things which we have heard that you may enquire and see whether they are correct or not, and then inform us, and show us what words caused the wrong. Enough.

From your friends,

RENATA TAMAKIHIKURANGI, KARAITIANA TAKAMOANA, WIRIHANA TOATOA.