

Waitara, Oketopa 21, 1863.

E NGA TINO UPOKO O NGA RUNANOA PAKEHA,—

Tena koutou te mahi ana i nga mahi o te raruraru o tonei motu o Niu Tireni. E hoa ma, e kimi kau ana au i te take o Waitara i wetekia ai. He papaku pea no te wai, ina hoki ka tangohia nga tangata tiaki o te waka; kahore au i te mohio. Ko tenei, ka noho tonu to matou kupu i raro i te mana of Kuini Wikitoria, tae noa ki te tuturutanga o ta matou whakaetanga ki to matou whenua ki Waitara ki a to Kuini. Ko te Kuini hei tami i nga waka, kei pakaru i te ra; kia takoto ora ai i tona takotoranga. Ko ta matou kupu tena, e te Runanga o nga Pakeha. E hoa ma, e nga tangata o te Runanga, ko ta matou i karanga ai, kia whakawakia a Waitara. I mea mai a Kawana Paraone, Me whakawa a Waitara. Pena tonu te kupu a te Pokiha, a te Pihopa, a Kawana Kerei hoki, i tana taenga mai ki konei. A, kahore matou i kite i te whakawakanga; engari i whakahokia poupoureretia mai a Waitara kia matou. Kua kitea pea e te Kawana raua ko te Pere te he o Te Teira, me te tika o Wiremu Kingi; koia matou i pai ai kia kitea hoki e te tokomaha. Koia i mea ai matou, me whakawa a Waitara; haunga te whakawa i roto i te ruma o tetahi tangata, o te Pere ranei, o wai ranei, etoru pea nga tangata ki roto. He korero titaha tena kia maua. Engari te whakawa nui, kia rongu ai te tokomaha. E hoa ma, e te Runanga nui o te Kuini, ma koutou e whakamana i a matou kupu nei, no te mea he tangata au no te Kuini, he tangata hoki koutou no te Kuini ano.

Ko ta matou whakaaro ano tenei, kia whakawakia a Waitara. Otira, ehara hoki i a matou taua kupu kia whakawakia; na Tamehana ke taua kupu; he whakaae kau ta matou. Ka tatari nei matou i taua takiwa kia tae mai a Kawana Kerei ki konei, kia whakawakia ano a Waitara. No te taenga mai o Kawana Kerei ki konei, kahore i whakawakia; a ka rokohina nei e te matenga o nga Pakeha ki Wairau; na, ko te tukunga mai tena i Waitara ki a matou. Kaore matou i mohio ki te take i tukua mai ai; kaore matou i tonu atu kia tukua mai; a e rapu nei ano matou ki te take i tukua mai ai a Waitara. Otiia i rongu pu atu ano matou ki nga kupu a te Pere raua ko te Kawana, i mea, ko te take i mahue ai a Waitara, ekore e tika kia pana nga tangata kua noho ki runga ki te oneone i runga i te rangi-marie, ara, a Wiremu Kingi. Ka mea atu matou ki a te Kawana, E hoa, e te Kawana, he hoiho noku te hoiho, ko tetahi tangata i peke mai ki runga, ehara i a ia taua hoiho. Ka kite au i taku hoiho me taua tangata ano i runga, ka mau taku ringa ki te paraire, ka mea atu au ki taua tangata, E hoa, e rere ki raro, tukua mai taku hoiho kia hokona. Na, ko taua kupu nei mo Waitara. Ko taua hoiho ko Waitara; ko Te Teira te tangata nona taua pihi; ko Wiremu Kingi, he pokanoa tana ki te noho i runga. Koia i kore ai e tika taua kupu a te Pere raua ko te Kawana.

Ko tenei, e te Runanga o nga Pakeha, kaore o matou whakaaro ke atu. Kotahi tonu to matou whakaaro, ko Waitara kia riro atu i te Pakeha.

Ko o matou ingoa enei ka oti nei te tuhituhi:—

*Te Teira,

*Paranihi,

*Hemi,

*Tamati Raru,

*Wi Nga Waka,

*Rewiri,

*Eruera,

*Epiha,

*Ropoama,

*Hita,

*Ropoama,

Karena,

Tipene Warihi

Hoera,

Hona,

Matiaha,

Haimona,

Hori Taharoa,

*Honiana,

Piripi,

Rona,

Herewini,

*Hori,

*Harawira,
*Rupuha,
*Watene,
*Paranihi,
*Pene,
*Hone Hira,
*Tipene,
Wi Te Arei,
Otene,
Hakaraia,
Heremaia,
Paruka,
Mangere,
*Te Wari,
Pirika,
Ihaia,
Taiti,
*Otimi,
*Matiu,
*Werahiko,
Tamati,
*Wiari,
Erueti.

Na, ko matou tenei e piri nei ki a te Kuini, ki te ture kotahi, ki to matou matua kotahi. Ahakoa whakawaia matou e te kai whakawai, ahakoa, whakawehiwehia matou, ekore matou e wehi. Ka manawanui matou ki to matou Kuini. Ka pena matou me te Tui i harihari nei i te kirikiri kohatu ki roto ki te ipu wai, a ka puta ake te wai, ka inu, ka makona. Ekore matou o rite ki te heihei; na te parera nga hua, na te heihei i awhi. Waihoki, ekore matou e pai ma the Kingi matou e awhi, engari ma te Kuini matou e awhi. Waihoki, ekore matou e pai ki te awhi i nga ritenga a te Kingi, pena me to heihei e awhi nei i nga hua a te parera, a te kuihi, a te take. Kia kotahi ano ta matou o awhi ai, ko te Kuini anake.

Heoi ano, ka mutu.

E hoa ma, kua makatia e au te ingoa o nga tangata nona taua pihi whenua*. Engari ko Tipene, ko Te Otimi, ko Paranihi Tiwana, ko Pene, na o ratou wahine i taki [take?] ai ratou ki taua whenua. Ko era atu, na to matou Runanga.

Na TE TEIRA MANUKA.

[TRANSLATION.]

Waitara, October 21, 1863.

O CHIEF HEADS OF THE PAKEHA RUNANGA,—

I salute you (assembled) there, engaged upon the duties appertaining to the work of adjusting the difficulties of this Island, of New Zealand. Friends, I am vainly searching for the cause which led to the unloosing of Waitara. It was perhaps the shallowness of the water, inasmuch as the guardians of the canoe are being removed. I know not. Now, as to this, our word shall ever remain under the *mana* of Queen Victoria, even until the fulfilment of our assent that our land Waitara (should be given) to the Queen. It is for the Queen to be a covering over the canoes, lest they should be split by the sun; that they may lie sound in their lying-place. This is our word, O Runanga of the Pakehas. O friends, O men of the Runanga, what we desired (called for) was that (the title to) Waitara should be investigated. Governor Browne said, Waitara must be investigated. Such also was the word of Mr. Fox, of the Bishop, and of Governor Grey also when he came here; but we did not witness the investigation. Waitara was summarily given back to us. Perhaps the Governor and Mr. Bell have seen the error of Te Teira and the right of William King, and we desire that the many should see it also. Therefore we say. Let Waitara be investigated; not in the room (office) of one man, whether of Mr. Bell or of any other person, with perhaps three persons in it. That is a one-sided (*lit.* leaning) examination in our opinion. Rather let it be a public examination, that the many may hear. O friends, O great Runanga of the

Queen, do you attach weight to (cause to be *mana*) our words, because I am a Queen's man, and you also are Queen's men.

This is still our opinion, that Waitara should be investigated. But it was not our proposal that it should be investigated; it was Tamihana's; we only consented. Then we waited at that time for the arrival here of Governor Grey that Waitara might be again investigated. But when Governor Grey arrived here it was not investigated; then the death of the Pakehas at Wairau occurred, whereupon Waitara was returned to us. We knew not the cause of its being returned; we did not ask for it to be given to us, and we are still, searching for the cause of Waitara being returned to us. But we fully heard the words of Mr. Bell and the Governor, who said that the reason why Waitara was abandoned was because it would not be right to expel the men who had lived upon the soil in the time of peace—that is to say William King. I said to the Governor, O friend, O Governor, The horse was mine; another man leaped upon it; the horse was not his. When I saw my horse with that man on it, my hand, grasped the bridle, and I said, Friend jump down; let me have my horse that I may sell it. Now that expression had reference to Waitara. The horse is Waitara; Te Teira is the man to whom the land belongs; as for William King, he is an intruder upon it. This is why the word of Mr. Bell and the Governor does not apply to it.

Now, O Runanga of the Pakehas, we have no other thought. We have but one thought (wish) that Waitara should be taken (received) by the Pakehas.

These are our names hereunto subscribed:—

*Te Teira,

*Paranihi,

*Hemi,

Karena,

Tipene Warihi,

Hoera,

*Tamati Raru,

*Wi Nga Waka,

*Rewiri,

*Eruera,

*Epiha,

*Ropoama,

*Hita,

*Ropoama,

*Hori,

*Harawira,

*Rupuha,

*Watene,

*Paranihi,

*Pene,

*Hone Hira,

*Tipene,

Wi Te Arei,

Otene,

Hakaraia,

Heremaia,

Hona,

Matiaha,

Haimona,

Hori Taharoa,

*Honiana,

Piripi,

Rona,

Herewini,

Paruka,

Mangere,

*Te Wari,

Pirika,

Ihaia,

Taiti,

*Otimi,
*Matiu,
*Werahiko,
Tamati,
*Wiari,
Erueti.

Now we are the persons adhering to the Queen, to the one law, to our one parent. Though we be tempted by the tempter, though we be threatened, we will not fear. We will be faithful to our Queen. We will be like the Tui which conveyed pebbles into a calabash, water appeared, it drank, and was satisfied. We will not be like a hen; the eggs were a duck's, a hen hatched them. So we do not approve of the king cherishing us, rather let the Queen cherish us. We do not wish to cherish the plans of the King, as a hen broods over the eggs of ducks, geese, and turkeys. One only will we embrace, the Queen only. No more.

Friend, I have marked the names of the persons to whom that piece belonged *. As for Tipene, Otimi, Paranihi Tiwana, and Pene, their wives give them a claim to the land. The others belong to our Runanga.

TE TEIRA MANUKA.