

Waiomatatini, 3 Maehe, 1876.

KIA HENARE MATUA RAUA KO HENARE TOMOANA EHOA MA, TENA KORUA—

Kua tae mai ta Korua Panui i tuhia mai nei e Korua i te 8 o nga ra o Pepuere he whakamahara na korua ki nga Iwi o te taha tika nei kia kore e tahuri ki nga tikanga whakamate tangata, whenua rauae a te Makarini, Erangi, ki a tahuri ki ta koutou taha

Ka patai au he taha aha ta koutou taha? he taha waimarie ranei ta koutou taha? A kia ki mai koe, a, kia tahuri atu, ki runga ki au mahi maminga, e tohe na koe, tohe koe ko te aha? he aha te kai e whara i a koe? ko te hia tena o nga tau i tu ai koe hei mema ki te Paramete? a, ko ehea mate o te Iwi whakatetai Rawhiti nei i ora ia koe te mahi i runga i to mohiotanga, I roto i nga tau ka rima nei i tu ai koe i roto o te Paramete? a, ko ehea matauranga hoki ra, e touoa nei ano e koe kia whakahokia auo koe ki to nohanga tikanga kore o enei tau maha ka pahure nei? ki reira tangi whakahuahua ai ki o mate maha i haoa nei e to puku, i enei rangi kataha nei te auga a to katau, Whakatauki kia ata nene oti, e ki ana te Kakewhati, "Whakatauki ano e tata tapahanga" heroa te Whakatunga ana ka tupuhitia koe i runga i ena pito o to whakararu.

Na ehoa ma he aha te pai kia hoki atu ano te tangata tikanga kore ki roto o taua whare. He onga koia no te tangata.

He Iwi Patu Pakake a Ngati Perou. Ki te Ruhi te Haeana a te Potitia. Ka pehia taua Potitia i ruhi ra tana Haeana Katahi ka Pootitia ano e te mete ratou ko nga kai kuuru he Potitia ke, ki te pai te whakahaere a taua Potitia katahi ka pumau ia tau, ta tau.

Wai hoki ko taku tangata i whakatu nei hei mema mo to tatou takiwa, ki te ata tu te piko o tana whakairo tera taua tahi e ma nawa reka, ki te hanga kino ia i te piko o tana whakairo, hei aha hoki te takahia ai na te he ka kitea, te kotahi ai tau ka kitea te he me mutu, me tu ano he tangata ke.

Mei penei te tikanga, ka tika to kupu i tuhi mai nei, kia whaka kotahitia taua, katahi ka tupu tahi taua me a taua mahi.

Na e hoa i kotahi taua i mua, karanga ana koe ki nga Iwi katoa nei, kia tahuri ki te aukaha i ta taua waka tahi, te ingoa o taua waka ko Takitimu whakaae tonu atu, ka aukahaia ka oti, katahi katoroa ki te moana, tau rawa atu ko Poueke. No Tareha tena, te hokinga mai ki te Kainga kaore kia matenga mounu kia aha hei taunga mai rapea ki nga tamariki ki nga wahine, ko to te wahine haringa koki he waka tomo. E ki ano te kupu o te karakia hinu oreore te kata ta te wahine e hehe hei he ka pakaru tera aukahatanga ano o taua waka. Katahi ka tino whakapaia rawatia e taua te aukaha o taua waka, kia toa ai ki te riri ki nga ngaru nunui o te moana na ka oti ko Karaitiana tena. Ka toroa ano ki te moana tau rawa atu ano i Poneke, te hokinga mai i roto i nga tau maha nei kaore kia whakatau kia aha, He matenga mounu pirau rawa te whakatau.

Na kaore he take e tuhi mai nei koe hei pootitanga ano maku kia Karaitiana.

He waka ano taku, kaoti taku waka te Aukaha kei runga kei te Rango e takoto ana, te Maha tau wiria ana e koe i te takere he toro taku ki te wai, kaki a roto i te wai katahi au ka mohio he uri koe no te kumukumu.

Heoi E hoa kaore e whakaae ki te pooti kia Karaitiana. Kaore hoki he utanga o toaa waka i toe mai kia au, e rua rawa nga mea o tona waka i toe mai ki au, ko te mauahara raua ko te puhaehae me te whakahe.

E ki ana ano koe kia pooti au ki te pooti Maori. Kaore e marama i au tena pooti, Kaore hoki au i mohio ki a te Maori pooti. I mua i nga tipuna, he pooti ke ta te Maori, pooti mai rano i nga tupuna a tae noa mai ki mua tataake nei ka mutu, na te whakapono tonu i kokoti, ka mutu mau e mohio iho taua tu pooti a o taua tupuna kei te mohio hoki koe.

Na ko tenei, e hoa e pooti ana au ki te Pakeha, ki te Iwi nana tena mahi a te pooti me nga tikanga katoa hoki e whakahaere nei i te motu katoa nei i raro i te mana o te Kuini atawhai, e kaha rawa nei ki te pehi i te kino kia tupo ai he pai ki runga ki nga Iwi Maori ki nga Iwi Pakeha e noho nei i tenei motu.

Mo o kupu ano e mea mai nei koe kia pooti ano au kia Kawana Kerei.

Mo te aha? mo te tika o taua tangata, ehara i a nei, i a Kawana Kerei te raruraru ki Waikato e hohoni mai ra, era tangata i taua pakapaka. Ehara ia nei ia Kawana Kerei te raruraru ki Kororareka. I Pewhairangi, he turi koe he pake?

Mo to whakahe kia Makarini kei te marama i a koe tau whakahe. Kaore e marama i a au. Tenei te mea e marama ana i au ko ana whakahaere tika e ora nei te motu katoa. Tena pea koe ka kite iho i te panni o Mohi Turei mau e titiro ki kona, ka ta tau iho i te ruarua o aua kupu whakahaere o taua tangata e whakahe nei koe. Ka whakarite hoki kia rite kia au kupu whakahere i ora ai koe.

Na e hoa e kore an e pai kia homai e koe au kupu whakahe mo te Makarini ki tenei takiwa. Ki te mea ka raruraru te nei whenua, ara nga tangata tera e pae kia koe.

E hara i te mea kei te he kore o konei. He he kei konei he hoko whenua he hoko ana ano i tona Piihi ake e tona tipuna. E kore e taea e retahi tangata rangatira ranei te ki atu ki te tangata e hoko ana i tona whenna kia

kore e hoko i a i a tonuhoki tona piihi no tona tipuna, erangi, ka poka ki to te tangata ka he.

E tahi he i whakahaerea ai e taua tangata kia whakahaerea atu kia koe ka kohurutia e Wiremu Hatata te tangata ka mate. Ka puta tana kupu kia pehia noatia iho, muri iho ka hinga ano, ko to Poihipi Pakaku he kohuru ano, puta ana ano tona kupu kia pehia.

Me he mea pea kei o Kawanatanga e mea na koe kia tu tera atu te tokomaha e hinga mo aua kohuru nei.

Me he mea hoki kei aua Kawanatanga ano nga whakahaere mo Tawhiao kei te raruraru tonu ano i naianei.

Na tona kaha tonu me tona manawanui i taea ai e ia te haere nga wahi ururua, me he mea ko waitera e aha? e totika? e kore noa iho.

Heoi ra enei kupu.

Na Ropata.

McLean, D. Papers. Ms Papers 32:700B

Waiomatatini, 3 March, 1876.

To Henare Matua and Henare Tomoana: Friends! Greetings to you both!

The notice that you (two) wrote on 8 February has arrived here, and your reminder to the tribes of the correct side here not to turn to McLean's plan which will destroy people or land, but to turn to your side.

I ask, which side is your side? Is your side a side of peace? And should you tell me, and (I) turn to the ends you desire, which you persist in, what is it that you persist in? What effect will you have? How many years have you stood as a member of Parliament? And which troubles of the milked East Coast tribes were healed by your working in your knowledge in the five years you stood in Parliament? And what information are you sending to return you again to your seat without policy in these many years that have passed? There you weep as you pronounce the many troubles you consider carefully, with ardour. In these days you keep to the right hand side, speaking emphatically to finish a jest carefully. Kakewhati used to say, 'Speaking emphatically is close to commanding'. It was a long while you stood, and so you were sluggish about the ends of your occupation.

Now, friends, what is the good of returning a man without policy to that house again? That is a lure of the people.

Ngaati Porou is a tribe of beaten kelp if the iron (strength) of the election weakens. That election was nullified which weakened the iron. Then they were elected again. The men who are beating are different. If the conduct of that election is good, then it should be a fixture each time.

Similarly, the man I set up as a member for our district. If the ornamentation of his carving is properly set up we are both satisfied; if the ornamentation of his carving is badly made, when the fault is seen he will be trampled on. When the fault is seen, after only one year it should end, and a different man should stand.

If the rules are like this, the words you wrote to me are correct. We should be united, and then we two and our work should grow together. Now, friends, we were united before. You called to all these tribes to set about lashing our canoe together. The name of our canoe is Takitimu, as always agreed. It was lashed and completed, then it was thrust into the sea, and it landed at Wellington. That one was Tareha's. When he returned home, there was not even a bait caught, not anything for the children and the women. The women carrying calabashes were sobbing; the canoe was filled (with water?). The words of the incantation were spoken again. The laughter of the women quivered, confused about the wrong-doing. Then we two very carefully prepared the lashing of that canoe so that it would be strong to fight the great waves of the sea, and it was complete. That one was Karaitiana. Again it was thrust into the sea and it landed at Wellington. When it returned, in the many years it had not achieved anything. Some very rotten bait were caught.

Now, you did not write a reason for me to vote again for Karaitiana.

I have another canoe. My canoe's lashing is completed. It is lying above on the roller. In the many years you twisted in the keel, I thrust mine in the water and it filled with water inside. Then I knew you were a descendant of a lizard! Note: 1. A lizard is an omen misfortune.

So, friends, (I) don't agree to vote for Karaitiana. No burden of his canoe was left to me. There were two things from his canoe which were indeed left to me: hate and ill-will with condemnation.

You say again I should vote in the Maori electorate. That electorate is not plain to me. Also, I do not know what the Maori electorate is. Before the ancestors the Maori had a different electorate. The electorate in former times of the ancestors until before close to these times ended. Christianity cut it off and it ended. You will know

that type of electorate of our ancestors. You know it too.

Now there is this, friends. I am voting in the Pakeha electorate, with the people who conduct the election and all the rules of this whole land under the authority of the good Queen, who is strong to repress evil so that good will grow for the Maori people and the pakeha people living in this land.

Concerning your words that I should vote again for Governor Grey.

Why? For the correctness of that man. He, Governor Grey is not the trouble at Waikato. Those men are consuming the scraps. He, Governor Grey is not the trouble at Kororareka in the Bay of Islands. Are you deaf? Obstinate?

Concerning your condemnation of McLean. Your condemnation is plain to you. It is not plain to me. This is the matter that is plain to me - his correct conduct, by which the whole land survives. Now perhaps you see the notice of Mohi Turei. You will look there and those few leading words of the man you condemn are repeated there. When you compare, they are the same as your leading words, which you live by.

Now, friends, I will not agree that you give those words of condemnation concerning McLean to this district. If this land, that is the people are troubled, that rests with you.

The wrong is not here. The wrong here is selling land, selling our own blocks from our ancestors. Neither will a chiefly man succeed in speaking out to the man selling land not to sell his block from his ancestors but instead that man's belongings are torn out. That is wrong.

Some wrongs that were carried out by that man should be carried out on you. Wiremu Hatere killed a man and he died. Orders were given to repress it completely. Afterwards another man was killed, Poihipi Pakaku. It was another murder. Orders were again given to repress it.

Perhaps you will say it is for the Government to set that up; the majority will fall for those murders.

If the conduct concerning Tawhiao is indeed in the Government's hands, it is indeed in trouble now.

Because of his continuous strength and courage he succeeded in going to overgrown (remote) places. If that is so, who will do what? Will it be correct or not?

These words will do.

From Ropata.