

has scarcely come out into the daylight, when it is plunged again by evil into death. Now this is the matter about which we, your fathers and the people, are troubled. Listen, Waitara has been bought from Teira by the Governor, that is by Parris, for £100. The land was not surveyed, the payment was given without anything being done. We objected and objected, but that Pakeha did not listen. We said, "That is wrong." He said, "How can I help it? The word is the Governor's." We said, "*The former word of the Governor said, that he would have nothing to do with disputed land.*" That Pakeha replied, "*but that was his word formerly; now, there is no rule.* It is well, if you bring evil." We answered, "*All we intend is, that the land shall not be given to you and the Governor.*" He said, "That is death." That is the end of these words. Now, friend, listen. This is wrong, therefore I seek a course of action from you and our Pakeha Hadfield, a word to me that it may be light. This is my word for you to tell him. Will it not be well that the Governor's money should be repaid? We will carefully repay it to the Governor. If Hadfield should consent when you tell him, make haste and write that my thoughts may be at rest. The reason why I write thus to you two is, that I feel a concern for the Pakehas who are living in peace, and for the Maories also who are living in peace, lest they be dragged by his evil deeds and get into trouble; because I am certain they will get into trouble. It is for this cause I write to you that you may tell Hadfield, and that he may tell the Governor when he comes your way. If you two can arrange it, write; if not, also write; I mean this one point, whether he is not willing that his money should be repaid. If he is willing, it will be well. Nevertheless, let our friendly efforts be put forth. If you send word that it is right, you will receive another letter.

That is all, from your loving father,

RITATONA TE IWA.

RITATONA TE IWA to Rev. RIWAI TE AHU.

Waitara, February 11th, 1860.

RIWAI,—Greeting to you, my son, and to our father Hadfield. Greeting to you and to your fathers and the people. Friends, companions, mothers, farewell, and abide where you are with the people of your friends and your fathers. Listen, Riwai, and your fathers, and the people, and our father Hadfield. Here is death. I mean Waitara. The Pakeha is now taking it. On this account it was that I wrote to you and Hadfield, that you two should speak to the Governor. This it is which has now come upon the knees of us and your fathers. But we and Wiremu (Kingi) are waiting for the fulfilment of your word, that Mr. Hadfield should write to the Governor. Nevertheless do you two speak to the Pakehas of Port Nicholson, *because we consider that this trouble has no just ground, because the whole tribe do not consent that Waitara should be sold.* But now, do you and Hadfield listen. Parris and the Major of the soldiers at Waitoki are very importunate. On the 13th day of the present month of February, the surveying chain will come to Waitara. When it comes it will be sent back again. After this it will come back and be sent back again. After this the soldiers will come. Presently, after this letter is gone, there will be a quarrel. But do you listen: all that the people will concern themselves with will be the chain. If the soldiers do not resist, the tents will be returned. If the soldiers do not fire, they will be sent back forthwith; they will not be allowed to alight upon it. But this is all mere talk, because we know that the soldiers go nowhere without an object. When soldiers go on such a business as that, it is to fight. In this case, there will be a quarrel. Do you and your fathers be attentive. Do you tell your fathers, Kiripata, Hohepa, Wiremu Tamihana, and Apakuku. Listen. It is the man first, and afterwards the land. Do you also tell Mr. Hadfield if you should see him. You, Enoka, may tell him that he may hear. This is all I have to say to you.

RITATONA TE IWA (41).

STATEMENT RESPECTING THE PROCEEDINGS AT WAITARA, BY TIPENE NGARUNA.

In the course of September, 1858, I arrived at Waitara. I stayed there during 3 months of 1858, and 3 months of 1859. Teira commenced the sale of Waitara. I did not see Tamati Raru joining in what Teira was doing. The only word of his that I observed, was to keep possession of the land. In the year 1859, our meeting assembled at Te Kaikui, concerning Teira's proceedings. Wiremu Kingi stood up and spoke for retaining possession of Waitara. Wiremu Patukakariki (Ngawaka) stood up and spoke for retaining possession of Waitara. Tamati Raru stood up and spoke for retaining possession of Waitara. In the same strain spoke the many. Teira stood up, and had no supporter: he was alone.

The second meeting was at Werohia. Wiremu Kingi stood up and spoke for retaining possession of Waitara. Wiremu Patukakariki (Ngawaka) stood up and spoke for retaining possession of Waitara. Tamati Raru stood up and spoke for retaining possession of Waitara; and in the same strain spoke the many. Teira stood up: he had no supporter: he was alone.

The third was the great meeting at Waitoki, in the town. Teira stood up and spoke for disposing of Waitara. He had no supporter; he was alone. Wiremu Patukakariki (Ngawaka) stood up and said (42): "Governor, Waitara shall not be yielded up to you. *It will not be good that you should take the pillow from under my head, because my pillow is a pillow that belonged to my ancestors.*" Paora Karewa stood up and said, "Listen, Governor, I will not give Waitara to you. *It will not be good that you should drag from under me the bed-matting of my ancestor.* If I were to drag the bed from under you, you would be angry." Teira gave his *parauai* to the Governor as a pledge for the sale of Waitara. Wiremu Kingi stood up and said: "Listen, Governor. I will never give my land at Waitara to you—never. That is all I have to say."

On the occasion of our talk at Hurirapa, Teira spoke, and said, that his lands outside the boundary should be given in exchange for the lands of the many, which were within the block that was being sold by him. *The many said; "Your lands outside the boundary will not be an equivalent for ours, because our lands, which are within the land which is being sold by you, Teira, are far greater."*

When the chain was laid (upon the land), Tamati Raru did not join in laying down the chain, nor did he consent.

TIPENE NGARUNA.

Rev. RIWAI TE AHU TO THE SUPERINTENDENT OF WELLINGTON.

Otaki, June 23, 1860.

MR. SUPERINTENDENT,—

Greeting to you. This is my speech, listen to it: it is very long; it will perhaps tire you to read it. The reason of my writing at length is because I am perpetually hearing incorrect statements with reference to that land, at Waitara, and with reference to Wiremu Kingi. And do not you suppose that it is through anger at Teira that I have written so fully, or that Teira is not connected with me, and that Wiremu Kingi, on the contrary is a relative of mine. It is not so. My object is to trace out the rights of the case with reference to that land, and the tribes and the owners of the land, that you may know them; because the disturbance has grown serious. It is Teira who is my near relative, but Wiremu Kingi is not a near relative of mine.

Now, we thought that the intentions of this Governor would not be different from those of the other Governors who preceded him. They made attempts to get that piece of land. Now we are perplexed (and say) Well! These are new regulations from our Queen: but we suppose that the Governor has perhaps been deceived by Teira, and his companions, and by his land purchasers at Taranaki; and therefore he has so hastily sent his soldiers to Waitara to frighten all the men and the women who drove off his surveyors from the land which was their property and ours, and to take it without paying us. As you may judge from a statement made by C. W. Richmond, Taranaki, March 1