

[TRANSLATION.]

WAATA KUKUTAI to Mr. HALSE.

FRIEND,—

Taupari, September 1st, 1862.

Salutations to you. I have a word to say to you. We shall come and see the Governor when he returns to Auckland, to talk with him about the affairs of Waikato. There are many difficult matters: one is the Schoolhouse which Wiremu Te Wheoro is building at Te Kohekohe. I have been thinking that that house should be brought to Taupari, to the place where there are no troubles. The chiefs of Waikato approve also of Taupari as a site for the School, and Te Kohekohe for the Court-house. I did not reply to the chiefs of Waikato, inasmuch as it was the Governor who said that there should be a School in Waikato. But I think that perhaps they are right, and that the Schoolhouse had better be taken back to Taupari, because all the good works spring from Taupari: and it is also the idea of the chiefs of Waikato that the school should be there, and that if anyone should desire to go to the school he should go to Taupari.

To Mr. HALSE,
Auckland.

From your loving friend,
WAATA P. KUKUTAI.

No. 32.

Mr. T. A. WHITE to Mr. HALSE.

DEAR SIR,—

Queen's Redoubt, Pokeno, March 12th, 1863.

I have just returned from Te Kohekohe having been sent for by Wi Te Wheoro, and a party of the King natives who came down on Sunday night last, the 8th. Ihaka Takaanini and Mohi on their return from Waikato saw the timber lying at Te Kohekohe as they passed; when they arrived at Pokeno, they sent off five men with a message to Waikato, that a great quantity of timber had been taken to Te Kohekohe, saying “*Kua tutata te mate ka puta te kino, he mate, he mate.” The King natives held a runanga it is reported, I have it from the natives and from a half-caste who was there (he is a respectable man) when the messenger arrived, they decided that the house should not be put up, the timber should be taken back to the Ia, and the carpenters sent away at once. About sixty came down and arrived at Te Kohekohe at 11 a.m. on Monday morning; they threatened to burn all the timber. Wiremu told them that he would not allow the timber to be taken away. They talked and threatened all Monday, and then sent for me to go up on Tuesday; being late I could not go. On Tuesday evening, about 5, they commenced to throw the timber into the river. Wiremu Wheoro and six men, with the women, prevented them doing so. With their pulling and dragging the timber both parties were much bruised and besmeared with blood. I had to interpret at a Court Martial on Wednesday morning, and started directly for Te Kohekohe; arrived there at 2 p.m., and found the King party had left with the intention of returning with a reinforcement to raft the timber and take it to Te Ia. They said Mangatawhiri was the boundary agreed upon by them and the Governor, and they will not allow the School, &c., to be put up there. Wiremu and Mr. Rutherford wish to know what they are to do. Aihenepe desired me to order the carpenters to give up work and come back to Mangatawhiri. I refused to do so, stating I should tell them to go on with the work; let the King party write to His Excellency the Governor on the subject, and not interfere with the carpenters or the timber, and they would no doubt get an answer. Will you please direct me what to do. Mr. Rutherford, the carpenter, has given up work; he is afraid the Kingites may do him an injury if he should persist and continue his work.

In haste, yours respectfully,

To Mr. Halse,
Auckland.

P.S.—Enclosed I send you Wiremu's account.

T. A. WHITE.

* The death is at hand, the evil appears: it is death, it is death.

Enclosure to No. 32.

WI TE WHERO to Mr. HALSE.

FRIEND, MR. HALSE,—

Te Kohekohe, March 11th, 1863.

Salutations to you. I have a word to you. Do you hearken; trouble has reached me from the Maori King party. On the 9th instant, a party of 200 from Waikato came here and told me to send my timber back to Te Ia, and to go myself, also, or they would take the timber away. I told them that I could not leave off, nor take them to Te Ia. They said that trouble was in it, trouble for the whole tribe. I said, leave mine (my business) with me, and do you keep yours. They said, leave the land with the King, and so argued on both sides until night. On Tuesday morning, the 10th instant, the talking again commenced, and they ordered the carpenters to return to the Ia. I strenuously opposed that. They then came forward and threw the timber into the water that it might drift down (the river). The ‘ope’ were engaged in throwing the timber into the water, and the resident natives taking it on land again. Men and women were engaged in landing the timber, but the other side were all men. After they had been jostling one another for some time, they were very much lacerated by the timber, both the resident natives and the ‘ope.’ They were wounded, some on the neck, some on the thighs, some on the legs, and other parts of the body; the blood was running freely on the ground. In the morning they again came and demanded that the timber should be taken back to Te Ia. Both sides were determined. The ‘ope’ then said that they would come again in a much stronger force, for all the tribes will join them. I said to them, “it is well, do you keep yours, and I will keep mine. I am willing to die for mine.” The ‘ope’ then went back to their homes, and in a few days (these to come) they will again return. The result will be bad. But the word will be with you and the Governor as to what is to be done, that is, if in time. But it rests with God. The originators of that ‘ope’ were Ihaka (Te Tihi) and Mohi, and they passed on the word to Waikato, to Kihī (rini), to Waikato, to Murupaenga, to Te Wharepu, and Te Huirama. But haste with instructions from the Governor.

Sufficient from your friend,

WI TE WHEORO.