

i haere noa mai, engari naku; ko tenei, kahore rawa e haere."

Ka whakatika taua ope, ko te tangata tuatahi ko Tamehana Taranaki, ka uru era atu katoa, ka mau ki nga rakau; ka whakatika a Wiremu ma, ko Te Wirihana te tuatahi, ki te pupuru. I reira ka whakatika te ope katoa me nga tangata whenua; ko te ope, hei whiu atu ki te wai; ko nga tangata whenua, hei whakahoki ki uta. Te hoa riri o taua ope, hei wahine kotahi tekau ma rua, tokowaru nga tane. Ka whawhai, kihai roa te whawhaitanga, kua kapi katoa te tangata ki te toto, na te rakau i ngau. I te mutunga ka mahue nga rakau ki uta ka riria kia mutu te whawhai.

Ka whakatika a Wiremu:—"Ko tenei, e te iwi, heoi, ka mate koutou, ka mate matou. E noho koutou ki ta koutou, me noho matou ki ta matou."

Ka whakatika a Eraiha:—"Ko tenei, e aku teina, e mahi i ta koutou."

Kei runga ko Tipene:—"Ki mai, e aku matua, ka noho au i runga i taku."

Kei runga a Arama Karaka—"Whakarongo mai e te ope nei, ka mau taku ringa ki taku mokupuna ka riro i au, kua waiho ki ta koutou ki ta nga rangatira. Kahore au i rongo ake i tetahi kupu pai a nga rangatira." Ka tae mai a Wiremu, ka tangi, ka mau te ringa ka tangi raua. Ka mutu te tangi katahi ka puta tana kupu—"Taku mokopuna, tenei te oneone ko taku tinana. Haere mai, taku mokopuna, kahore au e pai kia mate koe; engari, ko koe kia ora, ko ahau kia mate."

Ka po i reira, ka mutu te whawhai me te korero.

I te aonga o te ra ka hapainga mai ano te ope hei whawhai ano, ka tae mai, ka whakatika a Hone Kingi:—"E Eraiha, he aha te tikanga o tenei kupu au—aku teina, aku teina kia mahia paitia to taonga?"

Ka karanga atu a Eraiha—"Ko te tikanga o taua kupu na kia mahia e koe nga rakau kia whakateroa nga rakau me ahau ki te moana."

Ka patai a Hone ki a Wiremu:—"He aha te tikanga o tenei kupu au—aku tupuna heoi ano heoi ano ko te mahi i te ra e whiti ana?"

Ka mea a Wiremu:—"Te tikanga o tena kupu, e mahi koe i tau, kia mahi ahau i taku. No te mea kua puta tenei kino."

Ka whakatika ko Heteraka Muru:—"E te ope nei, he aha i peneitia ai i whakapaea ai te korero? ko tenei, e taku mokopuna, whakatika haere, whakatika haere. Kia watea hei mahi maku. Ekore koe e waiho e ahau. Whakatika inaianei ano i tenei ra, kia mate iho ana au he maunu nui."

Kei runga a Wiremu:—"Ae, ka whakatika au. Ko tenei ka whakaaetia e ahau to kupu."

Ka whakatika ano a Heteraka:—"Ae whakatika kia watea hei mahinga maku, kia mate iho ana ahau hei maunu nui."

Kei runga a Te Huirama:—"Ka pai, e taku potiki, ka whakaae koe ki te kupu a o tupuna, no te mea ka noho koe, ka waihotia koe hei turanga waniwani ma tera iwi ma tera iwi."

Ka whakatika ano a Wiremu:—"Taku tupuna, taku tupuna, heoi ano, heoi ano, heoi ano—Heoi ano taku whakaae ki to kupu. Ko tenei e taku matua, e ki na koe kia waiho tenei wahi hei turanga waniwani ma tera iwi ma tera iwi. Ka hua ahau e nui ana o koutou ringaringa ko o matua hei rakuraku moku. Ko tenei ekore au e whakatika, ekore rawa. Kia ngaro iho ahau, ngaro iho ki konei ki runga ki taku taonga, no te mea, ka oti au te pauna ma tera iwi ma tera iwi. Ko taku ano tenei kia ngaro ano au ngaro iho ki runga ki taku."

Ka mutu i reira, ka whati te ope. Ko te take i whati ai ko taua kupu turanga waniwani, ka riri tetahi ki tetahi mo taua kupu. Ka whakatika tetahi tangata riri:—"Tikina taku hamanu ekore au e rongo mo tenei mahi pikoni. Nge a tatou ko nga Pakeha he aha i whiriwhiria? Ka mea a Te Raiti:—"Ae, ae, ae, ae,—ka piri te hamanu," me te patiti ano ki te ringaringa. Ka motumotu nga Pakeha kei haua. Ehara ta raua i te ngakau riri ki nga Pakeha, engari he riri tetahi ki tetahi.

[TRANSLATION.]

DISTURBANCE at the KOHEKOHE.

On Sunday, March 8th, Mohi and Ihaka sent off their messenger from Pokeno. The names of the messengers were Iraia Te Ao and Tamati Te Rangi. They paddled on until they reached the Kohekohe, where they saw Puteruha, and called out to him: You and your father are to fall (be killed.) Puteruha asked: what for? They replied: For the timber which has been sawn for the building at the Kohekohe. We are a post from Ihaka and Mohi. Puteruha asked: are they joining in this matter? Yes. When Ihaka and Mohi rowed past they saw the timber, and they said they thought it was a building of no consequence, but no, it is death for the nation.

So the messengers rowed on in the middle of the night and arrived at Rangiriri, and found all the men assembled there, in bed, and they sent forth their message: "We are messengers from Ihaka and Mohi about the timber at the Kohekohe; they say that death for the nation is at hand."

Thereupon all Waikato agreed to go down to the Kohekohe and take back the timber to the Ia.

In the same night their messengers were sent off to the Kohekohe to inform the men that an army was coming, Heteraka, Muru, and Mata Herewini; when it was near daybreak they arrived and found the people of the Kohekohe asleep. They roused them up and said: In the morning an army will arrive here: it is Ihaka's and Mohi's plan. This is their word: Death for the nation is at hand. They found that the Waikatos had quite forgotten for some time past the intention to build this house. It is Ihaka and Mohi who have now reminded them of it. This is what Waikato is coming for. William and his people replied to those messengers: We will not consent, we will not give up wealth which has been put into this our house.

In the early dawn Heteraka Muru demanded that the timber should be taken back to the Ia, but the people said: We cannot send back our wife with whom we have slept.

After this the army arrived, Ngatipo, Ngatitapa, Ngatihine, Ngaungau, Ngatimahuta, and Ngatiteata, with their guns.

Puteruha rose and said: Welcome my fathers, my brethren, my people. Here is my new wife that I have married. I will never yield; let me die upon my property.

Kihirini: Here I am come my infants, my grandchild. Let the timber and the workmen be taken back to the Ia, unto the Governor's part. This belongs to me, to the king, for that is death to the nation.