

P E T I T I O N

OF

WI TAMIHANA TE WAHAROA:

PRAYING THAT THE WAIKATO MAY BE RESTORED TO HIM.

PRESENTED TO THE HOUSE OF REPRESENTATIVES, 10TH AUGUST, 1866, AND ORDERED
TO BE PRINTED.

(Mr. FitzGerald.)

WELLINGTON.

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1866.

PETITION OF WI TAMIHANA TE WAHAROA.

KIA WHITITERA, OTIRA KI TE RUNANGA NUI O NIU TIRENI.

Poneke, Hurae 24, 1866.

E hoa ma, e oku hoa e noho nei i Poneke, ahakoa Maori, Pakeha ranei. Kei rapurapu o koutou ngakau ki toku taenga mai ki konei, kei mahara koutou, he aha ra, he aha ra? Heoi ano te putake, he rongu nui no te Paremete i tae ake ki toku kainga, rokohanga ake ko au e noho ana i toku kainga, i Pourinui, i Ngakaumamae, ka korerotia mai kia au, ka mea: E Wi he mana nui kei Poneke e tu ana, ahakoa mea toimaha, ka taea e taua mana, ahakoa mea mau, he mea mawheto noa ki a ia. Na ka waiho taua ingoa hei tumanakotanga ma te ngakau, tumanako kau me pewhea i nga he o Turaungatao e paepae ana mai i mua i te aroaro, puta noa ake nei to koutou matua a te Kawana, puta kau tana kupu mo te haere mai ki konei, heoi, ka hari katoa oku kikokiko, me toku wairua i roto i a au. Heoi kihai i whakaaroa te iwi, me nga wahine, me nga tamariki, i te hari o te ngakau. Ko te take o te koa o te ngakau, ko te taenga mai ki to koutou aroaro ata korero ai i nga mea i mate nuitia e toku ngakau i roto i nga ra katoa.

(1.) Ko te ata whakatika marire i nga rorenga i he ai tatou.

2. Ko Waikato kia hoki mai kia au.

Kia kotahi taku e ata korero ki roto i tenei pukapuka, ko te ata whakahaere i nga putake i he ai tatou.

(1.) Ko te Waitere, i ki katoa nga tangata me ahau ano hoki he kohuru ta Ihaia, katahi ka meatia, kia eke ki runga ki a ia nga toto o te Waitere i whakaheke nei e tona ringa, heoi awhinatia iho ia e nga mano tini o Ingarangi, te taea te whakamana taua toto. Ko te matua tena o te kino, no reira i timata ai te ingoa kino ki runga ki a koutou, ki a matou hoki, a, tae noa mai ki te Kingitanga katahi ka tupu nui taua rakau i whakaturia ra e Ihaia, ka hua i te hua kino, taku kitenga i te kino o nga hua, tikina atu e au tuakina iho, ka hinga, i muri o te hinganga o taua rakau, katahi ka kiia, ko te Kingi te matua i whanau ai taua tangata, koia ka hua i te hua kino, katahi au ka whakahaere i te taha ki te Atua, kihai au i kite i te he, ka oti tera ka whakahaere au i te taha ki te tangata, kihai au i kite i te he, ina hoki i tae ano au ki te korero i te ritenga o te Kuini, o Nikorahi, o Ponipaata, o Pomare ano hoki, i tae atu ano hoki a hau ki te titiro i te kupu a Ihowa i roto i te pukapuka a Mohi, i whakahaerea katoatia e au aua ritenga, a, oti noa i roto i era rangi. Ka noho au ki te whakaaro i muri iho, ka tae ki nga ra i to tatou matua i a Kerei i tae ai ki Taupiri ka haere atu matou ko te whakamenenga kia kite i a ia, e rua nga kupu o roto i tera korerotanga i mau i te Runanga i ata herea mariretia ki te papa kikokiko. (1.) Ko taku kupu i mea atu ai ki a ia ko au e haere tuatahi ki Tataraimaka, heoi, patua nuitia iho taku kupu e te Kawana, ka mate, mate rawa, i muri o tena, ka whakatika ko Heta Tauranga, ka mea, "E Pa e te Kawana, ekore e mate toku rangatiratanga ki te pai tonu ta taua mahi engari ma te whawhai anake katahi ka mate," katahi ka mea mai a te Kawana, "e tama, ekore koe e whiua e au ki te hoari, engari ka whiua koe e au ki aku mahi pai," katahi taua taitamariki ka tahuri ki te runanga Maori ka mea. "Kua rongu koutou i te kupu a to koutou matua?" ka mea te runanga, "ae," tera atu te nuinga o nga korero, otira ko nga mea tenei i matapoporetia e te ngakau. No muri o tenei, ka tukua ko te reta a Rewi: tae kau atu ko te Kawana, kua tae taua reta ki reira, a me taku reta ano hoki, kua tae atu i taua takiwa; te taenga atu, ka kite a Taranaki me te Atiawa katoa katahi ka tangihia ki te ngongoro, heoi ko te whakama te mea i tae mae kia au, tae kau atu ko te Kawana ratou ko ana Pakeha ka pa mai ko te mate kia ratou, ka noho au ka mahara, na Rewi pea raua ko te Herewini i tu tata ai te paanga mai o tenei kino, ka hoki taku titiro ki taku kupu i ki atu ai au kia Wiremu Kingi kia whakawakia a Waitara, kaore i whakaae, ka mea ano au kia whakahokia mai a Tataraimaka ki a te Kawana, kaore rawa i whakaetia e nga iwi katoa o Taranaki, ko te take tenei i ki ai au, ehara tenei he i a Rewi raua ko Herewini, mei kore ano te tae o a raua reta ki Taranaki, penei ekore ano e ora nga Pakeha, no te mea, kaore ano o ratou ringaringa i kohera i Tataraimaka ko taku take tupato tena ki Taranaki i roto i aua ra. Rokohanga iho e te hokinga mai o te Kawana ratou ko ana hoia e kimi ana ano au i te matenga o nga Pakeha i Taranaki; te pai ranei; te he ranei o to ratou matenga? Kitea ana e au, e pai ana to ratou matenga, ehara i te kohuru, na te mea he pu ano a ratou i hari atu ai, na ka mahara au ehara tena i te kore tupato, kua mohio ano ratou ka tutaki ratou ki nga tangata Maori.

Na, e hoa ma, ko te he tenei ki a au o te haringa mai o tenei pakanga ki Waikato, kihai i haria mai i runga i te ngakau marama, penei pea e ata kimihia mariretia e koutou e matou ano hoki te take pai mo to tatou nei pakanga ki a tatou nei, tena ko tenei mahia ana i runga i te te ngakau pouri, pouri tonu iho ona ritenga, te taea te whakamariri te ngakau nanakia, heoi ka waiho ko te mamae anake kia ngau ana i roto i te ngakau, mo tatou katoa i torere nei ki te mate, ara ki te he, i mea ano au i roto i toku ngakau, waiho ano te iwi wawau, kia wawau ana, ko te iwi mohio ano kia tika, kia kitea ai ano hoki te ora o te tangata ora, kia kitea te mate o te tangata mate. Tena ko tenei torere ana raua tokorua ki te kino, ka taka, tokorua tokorua ki te waikeri, mei waiho ano ta tatou pakanga i taku i ki atu ai ki a koutou, me ngangare a ngutu tatou, penei e ata kitea te huhua kore o te taha Maori, o te taha Pakeha ranei?

Reire, kaore au i kahakore ki te mahi i te pai, ina hoki i puta ano taku kupu kia huihuia nga ringaringa kore ki Akarana, kei mate i nga ture o Niu Tirenī akuanei kihai i rite i a koutou taua kupu, no to koutou kitenga kua ngaro nga ringaringa-kore i runga i taua mahi, katahi ka whaka-irihia e koutou he ingoa kino, kohuru, ki runga ki a matou, ka mahara ahau, ekore tenei mate e iri ki runga kia matou, ta te mea i warea koutou ki te poopoo i taku rongopai, hei ingoa kino ki runga kia au, i ki hoki koutou kua nui toku ngakau ki te pakanga, mei te hohoro o taku kupu; kia hoki atu nga ringaringa kore ki

Akarana. Na, ka he ano koutou i runga i tena, kua kite koutou, he ngakau riri toku, he aha koutou te whakarapopotou ai i aua tu tangata, kei mau ratou i taku riri, e ai ki ta koutou nei mahara. E hoa ma, i arohatia ano e ahau nga ture o Ingarangi i tae mai ano to koutou nei kupu ki a au, i mea, e kino ana koutou ki te konihi, ki te patu hoki i te kai-a-kiko, katahi au ka mea ki oku iwi, kia kati te mahi i aua mahi, na, mutu ake ta ratou mahi pera, riro ana i nga Ture o Ingarangi, no Meremere ano ka timata, tae noa ki Rangiriri, no reira ka mate aku wahine, tamariki, ki reira ka tae mai ano te ture o Ingarangi ki te whakahe i au, mo nga wahine, mo nga tamariki ano hoki, i mate tahi me nga tangata ringaringa kaha ki roto i te pa whawhai, heoi ka waiho i roto i toku ngakau taua ako, i reira ano ka tae mai te kupu o te Tianara Kamerana ki a au kia houhia te rongo, whakaae ana au i reira, hoatu ana taku Mere Paraoa hei tohu mo te mahuetanga o taku patu i roto i toku ringa, haere ana au ki Ngaruawahia, i reira au i reira ano a te Tianara raua ko tana kupu e whai ana i au, ka kite au hoatu ana e au a Ngaruawahia ki roto i te maungarongo takoto ai, ka haere au ki Maungatautari ka tae au ki reira ka puta ake ano te kupu o Ingarangi kia au ekore te awa o Horotiu e reia e te tima, engari ka rere tonu i Waipa, ki te whai i a Rewi, ko Ngaruawahia te rohe kia Tamehana, ekore te tima e tae atu ki Horotiu. Ehara koia ianei i a te Pihopa Herewini, i korero mai i aua kupu, kia matou? Kihai koia i puaki mai i tona waha te tuarua o aua kupu i ki mai nei, kia noho nga tangata Maori ki o ratou kainga i te taha o te awa o Horotiu? Heoi ata noho marire ana nga wahine, me nga tamariki, me nga tane ano hoki i o ratou kainga, a taea noatia te taenga o te Pihopa ratou ko ana hoia, ki Paterangi, engari i tae atu ano au ki reira, matou tahi ko aku iwi, ki te awhina i a Rewi ratou ko ana iwi, no reira i puta ai i au te kupu o Ingarangi i tae mai nei ki te whakahe i au, mo te matenga o nga wahine ki roto i te pa whawhai, katahi ka wehea e au ko Rangiaohia te kainga mo nga wahine, mo nga tamariki, ka wehea atu etehi tane ki reira hei hari kai mai ki konei ki Waipa nei, ara ki Paterangi. Te kitenga o te Tianara kua poto mai matou ki tera wahi, katahi ka tahuri ka whakahau i ana hoia kia haere atu ki Rangiaohia ki te whawhai ki nga wahine ki nga tamariki.

Kihai ia i mahara kua rupeke mai matou ki Paterangi i runga i tana kupu i mea mai nei kia matou kia huihuria matou nga Maori kia kotahi te wahi hei whawhaitanga ahakoa tae noa nga Maori ki te (2000) ekore au e wehi ka haere tonu atu au ki te whawhai kia ratou, ara, kia matou. Na, huihui ana matou ki Paterangi. Ko tetei o ana kupu i tino mate nuitia e te ngakau, koia tenei; ki te whawhai au ki nga Maori i te takiwa e noho topu ana ratou—Ki te kaha ratou kia au, me whawhau te rongo—Ki te kaha ano hoki ahau kia ratou me whawhau te rongo. A, pai tonu au ki tana kupu ka hua e tika, ree, haere ke ana ki Rangiaohia. Heoi ka raru ko au i te whaiwhaingana i ana kupu, kaore nei e ata tika. E toru nga ture o Ingarangi i mate i taua haerenga, na nga ture o Niu Tiren i patu, ko to Niu Tiren, ture hoki tenei. 1. Ko te whakaara, he konihi tena. 2. Ko te patu i te wahine, i te tamariki. 3. Ko te tahu ora i te tangata ki te ahi. No taku kitenga kua riro i nga tangata o Ingarangi te hapai o aua tikanga, katahi au ka karanga ki te iwi Maori, ka mea: “Kati kei hoki tatou ki runga ki era mahi, waiho ma Ingarangi e hapai nga pirau o oku tupuna, te patu i te wahine, i te tamariki, te tahu ora ano hoki i te tangata, ki roto i o ratou whare moenga.” Heoi, whakaae ana te iwi Maori kia au, me aku korero. E hoa ma, no konei au i whakaae nui ai ki te pakanga, no te weranga o aku wahine o aku tamariki i te ahi, i tukua nei tona kaha i runga i te mata o te hoari, hei kai i o ratou kikokiko, e pai ana kia au me he mea ko nga tane anake, ka whai take hei pehi mo te kino o ta te ahi riri, ko ta raua puhanga i nga pakeha toko whitu. I peratia ano oku whanaunga i Rangiriri, i tahuna oratia ano ki te ahi, kaore tera i pouritia e au, engari ko te manakonako kau i tae mai ki roto ia au, mo te ako o Ingarangi, kei kapea, kei riro i te ako o Niu Tiren, no te taenga mai ano o taua mahi, ki runga ara ki Rangiaohia, kotahi ka hura tera i Rangiriri. Tenei te tini o nga mea i raru ai tatou kei roto i a au, kati aku e korero ko enei. No Rangiaohia au i mohio ai, he tino nui rawa tenei pakanga, ina hoki te kino o ona whakahaere, muri iho i tera, ka rere te tima i te awa o Horotiu, katahi au ka mea atu ki nga tangata i noho i te taha o te awa, i o ratou kainga tuturu: “Hoake tatou ki Maungatautari, waiho a konei kia takoto kau ana, kei tupu he kino ki tenei wahi.” Heoi, rongo tonu ratou ki taku kupu, ka rupeke matou ki Maungatautari, kua tae ake ano te tima ki reira. Ka mea atu ano au ki toku iwi: “Tatou ka haere waiho tenei wahi kia takoto kau ana. Na, ka whakaae ano ratou kia au, me aku korero, otira i whawhai ano matou i reira, ki nga hoia, ko (10) meneti te roa o te riringa, ka mutu, haere ana matou ki te maunga ki Patetere ka mahue te awa o Waikato. Na te nui o taku ngakau ki te pai, i kawhaki ai au i a matou, kei puta mai ano tetahi wahi pouri i roto i te mate o nga whanaunga, penei ekore e taca te pehi te kino.

Na, e hoa ma, ko te take tenei i ora ai ahau i te kino, ko taku tohe tonu ki te mahi i te pai, o te timatanga iho ano o te whakapono, tae noa mai ki te Kingitanga, a, tae noa mai hoki, ki roto i enei ra pouri: no roto i te whakapono, ko aku tupapaku, i tohe taku iwi, kia takitakina te mate kia ea, kaore au i whakaae, katahi ka mea: “Kati, tohea ki te whakapono, kia waiho ko te ata noho hei utu mo nge oku tupapaku.” Whakaae ana ratou, katahi ka kumea mai oku hoa riri ki toku aroaro. Na, poto katoa mai ratou, kaore tetei i tangata ke kia au, whanaunga katoa ratou kia au i roto i te whakapono, ka mea, au i reira, katahi te utu pai mo te hunga mate, he ata noho.

No roto i te Kingitanga, ka whakamutua ko te pakanga whenua, a te matua, ki te tamaiti, a te teina, ki te tuakana, ka mea ano au i reira. Na, katahi te utu pai mo tenei mea wawau, ko te Kingitanga, noho ana te tangata i runga i te ngakau tika.

No roto i tenei pakanga wawau, ko taku whakaae tonu ki te maungarongo, no Rangiriri ka timata, tae noa ki Ngaruawahia, Maungatautari, Patetere, Tamahere i te ra i a Hori Kereama, Tamahere i te ra i a Kawana Kerei, no roto i tenei mahi whakaae tonu aku, koia i tae mai ai ki Poneke, ka mea ano au. Na, katahi te mahi pai hei utu mo tenei tu mahi, he ngakau tohe ki te whakaae. Heoi ka mutu enei whakatakinga i konei.

Whai mai e te Runanga i muri ia au, ruritia hoki, oku hikoinga, o te timatanga, tae noa ki tenei ra. weetitia hoki aku kupu, o te timatanga iho ano, a, tae noa mai ki enei ra.

No te mea, he mea weeti katoa, tena mea, tena mea. Te kai he mea weeti, te kakahu he mea ruri, me te whenua ano hoki, he mea ruri. A, ko te Wairua tangata kia kaua e weetititia? E ruritia ranei? Kia kitea ai tona toimaha, tona roa ranei? Heoi. Na to koutou hoa.

[TRANSLATION.]

To MR. FITZGERALD:
To THE GENERAL ASSEMBLY OF NEW ZEALAND:

Wellington, 24th July, 1866.

O Friends, my friends who are dwelling at Wellington—whether you be Maoris or Pakehas—be not wondering in your minds as to the cause of my coming here—be not anxious as to what it might be—the chief cause is the great news of the doings of the Parliament which has come to my place which found me dwelling at my place “Great Darkness” and “Sorrow-of-heart,” the report of its doings reached me, and said, “William there is a great power at Wellington; although a matter be of exceeding great weight it can be lifted by that power—though it be ever so fast (bound) it can loose it.” That name, therefore, became to me a subject of hope—vain hope—“how could it be accomplished in spite of the difficulties of Turangatao, which lay heaped up before him.” Until the time your parent, the Governor, saw me—no sooner had he expressed his wish that I should come hither than both my soul and body rejoiced within me. No thought was taken of tribe, wives or children, by reason of the joy of heart. The joy of my heart arose from the fact that I was coming into your presence—there to give utterance to those matters which were causes of so much anxiety to me every day.

1. That some measure be devised to straighten those curvatures, by reason of which we all fell into error.

2. For Waikato to be given back to me.

One matter only shall occupy my attention throughout this appeal, that is, to recount the cases in which we have fallen into error.

(1.) The case of Te Waitere.—All the people, and I myself, said “Ihaia had committed a murder,” and then it was said that “the blood of Te Waitere, should be upon his head whose hand had shed it.” But he was supported by the many thousands of England; because of which it was not possible to bring the offender to justice—that was the origin of the evil (in the first instance.)

Then commenced your evil name (with us) and our evil name with you—and so on up to the time of the King movement—then grew rapidly* that tree which was planted by Ihaia—it bore fruit—evil fruit—when I saw that the fruit was evil, I sent and cut it down. After that tree had fallen then it was said, that out of the King movement originated the proceedings of that man, and thus it was that the fruit which had been produced was evil fruit. Then I compared the case in point with Divine precepts—but I saw not in what way it was wrong. Then I compared it with the customs of men, but saw no fault, for I went so far as to mention the case of the Queen, of Nicholas, of Buonaparte, and of Pomare also. I also looked into the word of the Lord in the book of Moses, and compared the case with everything bearing upon it. After that, I sat down and pondered the same (in my heart) and so on up to the time of the visit of our parent Grey to Taupiri. We then went with the gathering to see him. There were two words at that meeting which were engraved by the Runanga on the tablets of their memory.

1. My word to him (the Governor) proposing that I go first to Tataraimaka. But he (the Governor) altogether opposed it, and it was not again referred to. After that Heta Tauranga rose up and said, “O Father, the Governor, my kingdom will not be put an end to by you if we still work on together in a tranquil† manner, but if you fight then will it be put a stop to.” Then the Governor replied, “O son, I will not smite you with the sword, but I will smite you with my good works.” Upon this that young man turned to the congregated Maoris, and said—“Have you heard the word of your parent?” The meeting replied, “Yes.” There were many other words—but these were the matters we felt most anxious about. After this the letter of Rewi was sent—the Governor arrived alone (at Taranaki). That letter had already got there, and my letter also had got there at that time—when it arrived there Taranaki and the whole of the Atiawa saw it, and when it was read they burst into fits of uncontrolled laughter—the only return to me was shame. No sooner had the Governor got there with his Pakehas than death fell upon them. I remained at home, and thought perhaps it was owing to the action taken by Rewi and Te Herewini that this evil has taken place so suddenly—then my thoughts reverted to what I had said to Wiremu Kingi, that the cases of the Waitara be investigated—to which he did not consent. I then again proposed that Tataraimaka be given up to the Governor, but this was not consented to at all by any of the Taranaki tribes. Because of this, I said this fault is not Rewi’s and Te Herewini’s—if their letters had never reached Taranaki still those Pakehas would not have been spared—inasmuch as their hands had not relaxed their hold upon Tataraimaka; that was why I felt so anxious about Taranaki at that time. At the time of the return of the Governor and his soldiers, I was still endeavouring to find out about the death of the Pakehas at Taranaki—whether it was right or wrong that they should die. I came to the conclusion that it was right they should die—that it was not murder, for they themselves were carrying guns, so it occurred to my mind that they were not unwarned, and that they were aware that they would meet with MAORIS.

Now, O friends, this is where I find fault with carrying this war into the Waikato. It was not brought there upon any clear understanding, in which case you and we could have sought out some good reason for fighting betwixt ourselves; but on the other hand it was done in darkness, and its manner of conduct was dark likewise, and it was impossible to restrain the turbulent spirits,‡ and it became a pain gnawing the vitals in consequence of us all (you and us) having rushed headlong to death—that is to say, into error. For I had said in my own mind, Leave the race that is cowardly to be cowardly still, and the race that is wise to do that which is just, so that the life of the man who should live and the death of the man that should die may be manifested. But it so happened that they both rushed headlong to evil, and fell both of them into the ditch. Had our war been left, as I proposed, to be carried on by word of mouth only, then would it have been found out how groundless the alleged grievance of the Maori or Pakeha was.

Behold, I was not apathetic in performing that which was good, inasmuch as my word went forth for those which were defenceless to remove to Auckland, lest they suffer by reason of the laws of New

* Great. † “But by fighting only will it be put an end to.” ‡ Desperately bent on accomplishing mischief.

Zealand; but my word was not accomplished by you, and when you saw that unarmed ones had fallen, then you applied an evil murderous name to us; but I thought that we were not accountable for those slain, but rather that you yourselves were; for you were taken up with poohpoohing my advice, and left it to be a bad name for me. For you said that I was bent on fighting because my word had gone forth so quickly for the unarmed to be removed to Auckland. In that case you were wrong again, because, having seen that I was bent on fighting, why did you not have all such people removed, lest they be overtaken by my fighting, as it had occurred to you that such would be the case.

O friends, I did have respect for the laws of England. Your word did come to me, saying that you were averse to ambushes and killing those that were wounded; whereupon I exhorted my tribes to give over committing such acts. They accordingly forsook such acts, and shaped their course by the laws of England, from Meremere right on to the time of the fall of Rangiriri. Then my wives and children fell there. Then again was I condemned by the laws of England because of the women and children who died with the men of strong hand that fell in the fighting pa. I then left that lesson (learnt there) in my mind; then the word of General Cameron came to me for peace to be made. I agreed, and gave up my "mere paraoa," in token of having relinquished my weapon. I then went to Ngaruawahia. I was there; the General and his word were also there coming up after me. When I saw (what that was) I gave up Ngaruawahia to lie in the peacemaking, and went on to Maungatautari. When I got there the word of England again came up after me,—“The Horotiu River will not be traversed by the steamers,” but they “will continue to sail on the Waipa in pursuit of Rewi; Ngaruawahia shall be the boundary as far as Tamehana is concerned—the steamer shall not go to Horotiu.” Was it not Bishop Selwyn who told us this? Was not this second word also spoken by his mouth?—“That the Maori people dwell quietly at their own places on the banks of the Horotiu.” So therefore the women and children, and the men also, dwelt quietly at their own places up to the time that the Bishop and his soldiers arrived before Paterangi. But I and my tribes did go then to help Rewi and his tribes; then it was I acted in accordance with the word of England, which condemned me for the death of the women who fell in the fighting pa. I divided off Rangiaohia to be a place of abode for the women and children, and I drafted off some men to carry food to Waipa—that is to say, to Paterangi. No sooner did the General see that we had all assembled there, than he turned round and commanded his soldiers to go to Rangiaohia, to fight with the women and children. He did not heed the fact that we had collected at Paterangi upon his word, desiring us “to gather together into one place to fight, although we should number 2000”—“I will not fear; I will go straight on and fight them”—that is to say, us.

So we assembled at Paterangi. One word of his we greatly desired; it was this: “If I fight the Maoris whilst they are gathered together, and I prove stronger than they, peace shall be made; if they prove stronger than I, let peace be made;” and I was much pleased at that proposal, thinking it would be heeded, when behold he went off to Rangiaohia instead, so I was troubled by a fruitless pursuit of his words which were not fulfilled.

Three of the laws of England were at that time broken by the laws of New Zealand; for this is New Zealand law—

1. Ambuscades; that is to say, secret attacks.
2. Killing women and children.
3. Burning people alive with fire.

When I found that English people adopted that mode of action, I called to the Maori people and enjoined them not to return again to those practices. “Leave it to be for England to take up the putrefactions of my ancestors, viz. killing women and children, and burning people alive in their sleeping houses.” The Maori people assented to me and what I said to them.

O friends, because of this did I fully consent to the fighting; because of my women and children having been burnt alive in the fire which was suffered, rather than the edge of the sword, to consume their flesh. I would not have regarded it had it been only the men; there would then have been a reason to have thought less of what the rage of the fire had done on account of their having shot seven Pakehas, my relatives were treated in the same manner at Rangiriri—they were burnt alive in the fire. I did not grieve for that, but a thought came to my mind lest what England had taught should be set aside by the teaching of New Zealand; but when those doings were enacted again at Rangiaohia, then came up fresh in my memory that which had already been done at Rangiriri. Within me are collected the many things which have troubled us all—but I will confine myself to these. At the time of the fight at Rangiaohia, I discovered that this would be a very great war, because it was conducted in such a pitiless manner. After that (Rangiaohia), the steamer sailed up the Horotiu River. I then said to the people who were living beside the river at their usual places of abode, “come, let us off to Maungatautari—leave this place to be without occupants, lest evil spring up here.” So they hearkened to what I said, and we all gathered to Maungatautari. The steamer also came there. Then I said to my people again, “Let us leave this place to be alone.” They again assented to me and what I said, but we did fight then with the soldiers, for the space of about ten minutes; then we left off and went to the mountains, to Patetere, and left the river of Waikato. Because of my great desire for peace, therefore did I remove my people from thence lest further grief should be occasioned by the death of relatives, in which case it would not have been possible to suppress the evil.

Now, O Friend, this is how I have been saved from evil—because of my constant striving to do that which is good, ever since the introduction of Christianity on to the time of the King movement, and up to the present days of darkness. After we had embraced Christianity, when my tribe sought payment for our dead who had fallen I did not give my consent. Then I said, “Stop, strive to repay in a Christian manner. Let peaceful living be the payment for my dead.” They consented. I then drew all my enemies to me; they all came, not one continued a stranger to me; but all became related to me in the bonds of Christian fellowship. Then I said—what a good payment this is for those that are dead, this living peacefully!

In the King movement, was brought to an end the land brawls, which had previously existed between father and son, between brother and brother. I then again said—what a good recompense

this is for such cowardly conduct (this peace existing amongst relations during) the King movement. And men dwelt in a tranquil state.

During the time of this cowardly* war, my desire for peacemaking commenced at Rangiriri, and continued to the time of Ngaruawahia, Maungatautari, Patetere, Tamahere during the visit of Mr. George Graham—Tamahere at the time of Governor Grey. Because of my continued desire for the establishment of peace, therefore have I come to Wellington. I again say, what a good recompense this is for this kind of work, a heart (continually) striving to consent.†

Follow, O Assembly, after me, and measure my steps from the beginning up to the present day. Weigh also my words from the first until now, for everything is weighed—articles of food are weighed, and clothing is sold by measure; land is also meted out, and should the mind of man not be weighed: will it not be measured to discover its weight, or its dimensions. That is all.

Your friend,

WI TAMIHANA TE WAHAROA.

* Groundless.

† Continuing anxious to make peace.

