

hoki kaore he pai o te noho roa ; hoki mai ana taua karere, engari i rongo ia ko te ra tae tenei o te Paea ki Orahiri. Tetehi kupu nui a ratou, na Wi ano te he ko te hohorotanga o te whakarite o te ra nohanga, me i roa pea kua pai ; ko tenei kaore he taima kei te ngaro ra hoki te Paea, he hanga noa iho na ratou ki taku whakaaro, he maminga ano pea ua Wi, heoi ra e pa, me tatari ake ki to Hohaia tikanga raua ko Hare Reweti, ki taku whakaaro hoki e aroha ana a Rewi ki a Wi, ko Manuhiri kei te whakarururu i ana whakaaro, notemea i tino marama ano te whakaaro ki a Wi.

E kore pea au e rongoi i nga ritenga o te haere a Hohaia ma, i rongo hoki au i a ia e mea ana ekore ia e pai kia kitea ana *Message* e nga tangata o te Kawanatanga. Heoi ano e Pa ko aku korero tena e mohio ana, i rongo ai ano hoki, mau e ata kohikohi nga mea nui o roto. Tena koutou ko o iwi e noho mai na. Heoi ano.

Na to tamaiti aroha,
Na ANARU PATENE.

[TRANSLATION.]

MR. A. BARTON to MR. MACKAY, Civil Commissioner.

Alexandra, 1st June, 1869.

GREETINGS to you. There was not the least mistake about Te Wheoro convening the meeting, as the arrangements were concluded with Wi (te Wheoro). It was not said in the first instance (it was not clearly laid down), that when Te Paea arrived the meeting was to be called. When Wi (Wheoro) gave the invitation, then, for the first time, that was heard ; that is the great saying (or excuse) now. Another cause of complaint, according to them, is against us (the Kupapas). The setting aside the affairs of the Lord, that is, the objections made against Te Tekaumarua (fanatical party going about for some semi-religious political movements), the same as the fifty who arrived a short time since (at Ngaruawahia). Their arrangement at that time was, that when that fifty came and returned, then another fifty or a hundred should be sent and return. The third should be the great journeying of the whole to Ngaruawahia. On account of the objection being made against such another party being sent as the previous fifty (they do not come), had that second visit of the Tekaumarua been allowed, then there would have been no confusion. There is another cause of complaint according to them : this was said secretly to me. So that you may be clear (to understand), this was said by Mr. Wilson to Manuhiri, "the going to Ngaruawahia to see the Governor." This was not answered by Manuhiri, either in the affirmative or the negative. His reply was similar in declining the invitation to see the Prince at Auckland, or Mangatawhiri also. Even up to the present time no word has been heard about coming or not.

When I arrived at Orahiri, on Friday last, I saw Tawhiao. One of his younger brothers (or cousins) said (inquired), "Have you come here on business?" I said, "No, I have merely come on Te Wheoro's matter, to hear whether you are going there." He said, "The only word of Tawhiao is, that Te Paea is absent at Hauraki." After that Louis Hettit said to Tawhiao, "What do you say about Te Wheoro's invitation; Manuhiri says the arrangement is with you (or, the decision rests with you)?" Tawhiao replied to Louis Hettit, "Yes, the decision rests with me, but Te Paea is absent." This was all that Tawhiao said. When the food was disposed of, he returned to Tokangamutu the same day. He did not utter any refusal (or objection) to this affair (the meeting).

When Turner arrived there on Saturday, to deliver Te Wheoro's telegram to Manuhiri and Rewi, he heard the same saying,—"Te Paea is absent." Turner said, "Mr. Charles Davis and Mr. Firth are coming." Manuhiri said, "Those Pakehas may go to Tokangamutu." Rewi did not consent, he made a comparison thus : "There was a man living in his small house, and warming himself by the fire. A camel arrived and said to the man, 'Allow me to warm myself.' The man, who was inside, said, 'No, I do not approve.' The camel persisted. The man inside said, 'Camel, stop outside, with your ugly face and big head.' The camel said, 'Let me put my nose only in, to warm it.' The man then let the camel put its nose in ; it was not long before it got in its feet and its whole body within the man's house. The house was filled up by the camel, it being but a small house. The camel then pushed the man aside from the fire. The man said to the camel, 'Get out,' at the same time striking the camel. The camel said to the man, 'Don't strike me.' The man struck the camel a second time ; it said, 'Keep your temper towards me.' The man persisted in striking the camel and turning it out; the camel then kicked the man and killed him, and then it retained the house." This was the comparison made by Rewi about Mr. Firth and party, on account of the word of Manuhiri that Firth and party should go to Tokangamutu. Rewi would not assent at all. Rewi said to Manuhiri, "I am not willing for those Pakehas to come ; if you desire to see your Pakehas, go to some other place and see them. I do not approve of it being here because you objected to mine, and I am not willing for yours to be straight (or, to be as you wish)." There had been a quarrel between Manuhiri and Rewi. The meaning of what Rewi said, that Manuhiri had objected to his, is, Rewi's proposal was "to go without form, and not wait for Te Paea." Manuhiri said, "Let us wait until Te Paea returns from Hauraki." This was all. Rewi was vexed.

I heard distinctly from Louis Hettit, "When the fifty men were sent who went to Ngaruawahia, Rewi sent them to build houses, so that when the large number went a place would be prepared for them to stop in. Manuhiri turned that another way." All Rewi's propositions are objected to by Manuhiri, therefore Rewi would not consent to Manuhiri's proposal for Hohaia (Mr. Firth) and party to go to Tokangamutu. It was also distinctly heard that the desire of Rewi is peace. He said, "He was strong in making war (or raising war), and the people and land were lost (the result was loss of men and land) ; now he was as strong to raise up peace as he had been to raise up war." And he said he would show himself to the Governor.

This is another thing which is disturbing the good intentions of Rewi : some Europeans or friendly Natives have heard that Rewi has a great desire for peace, and have said or written to him, advising him "not to come to the meeting lest he be murdered by the Europeans, because that he is a man who is disliked by the Europeans (or, literally, against whom the Europeans bear malice)." This was all