

to me. This evening the person who took Te Wheoro's last telegraphic message returned here. When he arrived at Tokangamutu he gave that message (letter) to Tawhiao. In the morning Rewi went to ask Tawhiao whether he was sending a letter to Wi (te Wheoro). When he reached the house Tawhiao was gone out (gone out of the way), and that last message of Wheoro was unanswered. Rewi said to the messenger, "It is no good waiting long." The messenger then returned. He heard that this was the day for Te Paea to reach Orahiri.

Another word of theirs is, "That it is Te Wheoro's fault in hastening to fix the day of assembling; if it had been longer it would have been better. There was no time, and Te Paea also was absent." My idea is, that it is all nonsense and subterfuge complaining against Wheoro. This is all, O parent. We must wait for the proceedings of Mr. Firth and Mr. C. O. Davis. My thought is that Rewi is favourable to Te Wheoro, and that Manuhiri is obstructing his wishes because his thought was very clear to Te Wheoro.

It is probable I shall not hear the result of Mr. Firth's proceedings, as I heard him say that he did not wish any officer of Government to see his telegraphic messages. O, parent, that is my talk that I know and that I also heard; it is for you to pick out the important parts of it. Greetings to you and your tribes who are assembled there.

To Mr. Mackay, Civil Commissioner.

All from your affectionate child,

ANDREW BARTON.

Enclosure M.

KI A TE MOREHU,—

Orahiri, 31st Hune, 1868.

Tena koe. He mea atu hoki taku ki a koe ara he kupu tenei hoki au kei te kimi mo te haere atu mo te noho kaore ano au i mohio kei te haere atu ranei kei te noho ranei, kei te reta a to hoa kua tae atu na ki a koe. Kei te ngaro a Tiaho ko te kupu tena mau e tatari mai mana e kore. Kei a Wiremu Patene te kupu. Heoi ano.

Na TE OHO TE KURI.

[TRANSLATION.]

TE OHO TE KURI to TE WHEORO.

To TE MOREHU,—

Orahiri, 31st June, 1868.

Salutations to you. I have also to tell you, as there is a word here to me seeking whether we are going thither or (intend to) remain. I am waiting uncertain whether to go or stay here; it is in the letter of your friend (Tawhiao), which you have received. Te Paea is absent: that is the word. Wait patiently to see the result; it may not be, or may be. Word will come by William Barton. All.

From TE OHO TE KURI.

Enclosure N.

KI A TE MOREHU,—

Orahiri, Hune 7, 1868.

Tena koe, koutou ko o matua, ko te iwi. E hoa tena koe he kupu atu naku ki a koe ki te kore e haere atu te hui ehara i a koe te raruraru e noho marama ana koe ara koutou ko o matua no uta nei te raruraru notemea i rongo koe i rongo au i te kupu; tenei hoki to hoa ko au i runga o Hangatiki tenei hoki au e hoa kei te pouri ki te mahi maminga ki a koe tenei hoki au kei te raruraru noa iho mo tenei mahi a nga rangatira. Heoi te kupu.

Na TE OHO TE KURI.

Ki te pouri koe tikina mai au ara kei a koe te ritenga mo o hoa pakeha; ana tahuri mai kia koe ko koe ka kite iho i taku pukapuka kei mate au i nga rangatira. Tena koe e hoa.

[TRANSLATION.]

TE OHO TE KURI to TE WHEORO.

To TE MOREHU,—

Orahiri, 7th June, 1868.

Greetings to you, your parents, and the tribe. Friend, mine is a word to you. If (they) do not go thither to the meeting, the confusion will not be yours. You are living in clearness—that is, you and your parents. The confusion will be (on the part of the people who are) here inland, because you heard, and I heard the word. For I am your friend here on (or at) Hangatiki, and I am sad, O friend, on account of the work in deceiving you, and I also am perplexed in consequence of this act of the chieftains. That is all the word.

From TE OHO TE KURI.

If you should be dark, send for me (or fetch me); however, the thought remains with you about your Pakeha friends. When they turn upon you, you (only) must (see or) read my letter, lest I be killed by my chiefs. Salutations to you, O friend.

Enclosure O.

E HOA E TE MAKE,—

Ngaruawahia, 10th Hune, 1869.

Tena koe. No te rua o nga ra o te marama nei ka haere atu au i konei moe atu ki te Kopua. I te toru o nga ra ka whakatika atu au i reira ka tutaki i au a Hohaia ma, korero ana ki au i nga korero o to ratou kitenga i a Manuhiri ki Torohanga. Ka mutu haere tonu au moe noa atu i Mangawaiu, no Takerei tera kainga kei tahaki tata mai o Tokangamutu, ka rongo a Manuhiri ma kei reira au ka tuhia mai te pukapuka kia hohoro atu au ki Tokangamutu. Te wha o nga ra ka tae au ki Tokangamutu. Tangi ana matou. Ka mutu ka haere ki roto i te whare. I reira Tawhiao a Manuhiri a Rewi. Roa iho ka haere Tawhiao ki tona whare. Katahi au ka korero atu ki a Manuhiri, ki a Rewi i te take o taku haere atu ka mea atu au: Whakarongo mai e hoa ma tenei te take i haere mai ai au kia rongo atu i ta korua