

kupu mo te haere ki Ngaruawahia mo te noho ranei. Kaore i hohoro te utua mai taku patai; i waenganui pu ka karanga mai a Manuhiri: E hoa whakarongo mai tenei taku waiata. (Kaore pea e he ara putanga atu, e paia ana mai e te whana kokoti) te whakamaoritanga o tenei waiata he maha no nga ritenga o tenei taha. Te rua onga kupu a Manuhiri, e pai ana ahakoa kua huihui mai nga iwi katoa ki Ngaruawahia ko te tangata nui ano tena ko Ngaruawahia e karanga ake ana o teina a Potatau ma; te toru o ana kupu, he ahakoa ra ko to kotiro e haere atu ko te Paea Tiaho. I tino whakaaro nui ahau ki taua kupu tuatoru mo te Paea ka hua au e tika; heoi nga korero o te po i tae atu ai au. I te ata te rima o nga ra o te marama nei ka mea atu au ki a Manuhiri kei te Turei ka rere te Kawana ki Poneke e tatari ana hoki ia ki a tuturu te kupu haere atu ki Ngaruawahia. Ka mea a Manuhiri e pai ana te haere atu a Kawana ki Poneke. Heoi enei kupu ana ka tahi ka whakahaerea mai e ia ko nga korero a Hohaia raua ko Hare Reweti, ko nga kupu nui o roto. Waikato whenua kua riro nei i te Kawana: tanga mo nga kohuru me era atu he katoa e mahia ana i runga i te motu nei. Mo te maunga rongo hoki. Ka mutu enei kupu ka mea atu ahau e pai ana me i whakaaetia e korua penei kua marama. Kua tae mai te Paea i taua ra i Hauraki. Heoi nga korero o tenei ra. I te Mane te whitu o nga ra o te marama nei ka huihui matou ki roto i te whare. Ko Manuhiri, ko Rewi, ko te Paea ko ahau. Katahi a Rewi ka korero mai: Whakarongo mai e hoa kia rongo mai koe i taku kupu ko te take tenei i kore ai he kupu maku kia koe i te ra i tae mai ai koe. He pouri noku ahakoa kua karangatia e korua ko to tamaiti ko Te Wheoro, kaore au i mohio na korua tenei karangatanga engari na te tangata ke. Ka karanga mai a Manuhiri ki au. E hoa ko te take tenei o taku waiata i waiata atu ra ki a koe ko te kupu a Rewi e mea atu nei ki a koe. Kamea mai ano a Rewi: Ko taku kupu i mea atu ra ki a koe i to korua taenga mai ko te Rauparaha ka tae atu au ki Ngaruawahia he kupu tika ka hohoro te puta mai tenei tikanga ka ahua pouri ake te whakaaro (te tikanga e kii nei e Rewi e ahua pouri ana kia ai he reta karanga ano na te Rauparaha. Ka whakaaria mai ano ki au te reta a te Paraha e Rewi.) Ka mea mai ano a Rewi ko te ahua raruraru tenei te kati i te tuatahi, kua karangatia ra hoki e Wi te Wheoro. Ka mea mai ano a Rewi ki au: Ko tenei e hoa nana ka mau ta taua tamaiti ki te whare herehere e taea hoki te aha? Ka mea ano a Rewi: E whakarongo ake nei hoki ki te kupu a Manuhiri ekore e tae atu. E taea hoki te aha? Heoi a raua kupu. Engari kaore rawa au i rongo i tetei kupu ahua kino mo te whawhai ranei mo te kino hoki. Heoi ano a ratou tino kupu mo te pai anake. Heoi nei ano to ratou he i kite nei tatou, ko te nohanga atu. I etahi rangi ake ka puta ano te kupu a Tawhiao: He aha te kino o te haere, ko Manuhiri anake te tangata kaha ki te whakakahore. E ngari ko nga iwi katoa ko Waikato, ko Ngatimaniapoto te rongonga kua whakakahoretia e Manuhiri te haere mai nei pouri katoa. Ka hua hoki e whakaaetia te haere mai nei whakarongo katoa nga iwi ki te kupu mo te haere mai me i tika. E koru rawa e noho atu. Akuanei ko nga tangata i rongo i te tukunga o te mana e Manuhiri ki a Wi (haunga ta Rewi tukunga) koia tenei kia karangatia, nui atu te pouri mo te mahi mamunga. Ko Teui Panawaka te tangata i ki tuturu mai kia au: Kia rongo mai koe e Wi, e takoto nui ana tenei tikanga mo te haere atu. Kaore he pohehe. Katahi nei ano ka kitea te he. Kaore nei i whakaaetia. Heoi ano.

Ki a Te Make, Komihana, Ngaruawahia.

Na to hoa aroha,  
Na WI PATENE.

[TRANSLATION.]

Rev. W. BARTON to Mr. MACKAY, Civil Commissioner.

FRIEND MR. MACKAY,—

Ngaruawahia, 10th June, 1869.

Greetings to you. On the 2nd day of this month I went from here, and slept at Te Kopua. On the 3rd I went from there and met Hohaia and party (Mr. Firth and his companions); they told me about their seeing Manuhiri (Tamati Ngapora) at Torohanga. On this being ended I continued my journey, and slept at Mangawaiu, a settlement belonging to Takerei (te Rau), near to Tokangamutu. Manuhiri hearing I was there, wrote a letter to me to hasten to Tokangamutu. On the 4th I arrived at Tokangamutu. We cried; that ended, went into the house. Tawhiao, Manuhiri, and Rewi were there. Some time elapsed, and Tawhiao went to his house. I then spoke to Manuhiri and Rewi as to the cause of my going there; I said, "Hearken, O friends, this is the reason of my coming: that I might hear your word (the word of you two) about going to Ngaruawahia, or about stopping away." They did not hurry to answer my question. At midnight Manuhiri called out, "Friend, attend, this is my song: Perhaps there is no road to pass through, it is stopped by the ambuscade." The interpretation of this song is, that there were so many different plans of this side (Queen's side). The second word of Manuhiri's was, "It is well, although all the tribes have assembled at Ngaruawahia—that is the great man Ngaruawahia—your younger relatives and Potatau are calling out to you." The third of his sayings was, "What does it signify (our stopping here); your niece, Te Paea Tiaho, will go." I thought a great deal of that third word—that Te Paea would go—imagining it was true. This was all of the talk on the night of my arrival.

On the 5th, in the morning, I said to Manuhiri, "On Tuesday the Governor will sail to Wellington, he is also waiting to hear if it is clearly decided to go to Ngaruawahia." Manuhiri said, "It is good, the Governor going to Wellington,"—all of these words. He then related the conversations with Mr. Firth and Mr. Charles O. Davis; the important words were about the Waikato lands which had been taken by the Government; about the murders and the whole of the other offences which are committed in this Island; also, about peace. These words being ended, I said, "It is well, if you two had consented then it would have been clear (everything would be plain or straightforward)." Te Paea arrived on the same day from Hauraki. This was all the talk on this day.

On Monday, the 7th day of the month, we assembled in the house—Manuhiri, Rewi, Te Paea, and myself. Rewi then spoke, "Attend, friend; listen to my word. This is the reason why I did not speak to you on the day when you arrived, I was vexed; although you and your child Te Wheoro have given the invitation, I do not know that it is your invitation, but that of a stranger." Manuhiri called out to me, "That is the reason of my song which I sung to you; that is the word of