

I have therefore written to the Governor and you to tell you of the Runanga of this new year, which is for withholding the land because some of the Maories still desire to sell land, which causes the approach of death ;—it is said that I am the cause, but it is not so, it is the men who persist ; they have heard, yet they still persist.

If you hear of any one desiring to sell land within these boundaries which we have here pointed out to you, do not pay any attention to it, because that land-selling system is not approved of. This is all.

Salutations, O Governor Browne, to you and Mr. McLean, and do you write and send me your love. It is ended.

From your friend,

WIREMU KINGI WHITI.

No. 5.

FIRST LETTER FROM WILLIAM KING TO ARCHDEACON HADFIELD.

Waitara, Hurae 2, 1859.

E WIRA,—

Tena koe, te kanohi o akumatua i te mate ; ka nui toku aroha atu ki a koe i roto i nga korero a te Pakeha, no te mea, e puta tonu mai ana nga korero he a te Pakeha : no konei i puta ake ai te whakaaro aroha oku kia koe kia puta he kupu mau kia Te Kawana kia Te Makarini, mo te tikanga mo Waitara nei, ta te mea e tohe tonu mai ana raua ki te whakaaro o te tangata e tuku ana i Waitara nei. Kia rongo mai koe, ehara ianei taku whakaaro i te whakaaro hou, e mohio ana koe, koia ra tenei ko Waitara, kaore au e pai kia tukua atu tenei oneone. Me whakaaro e koe te kupu a Rere i ki atu kia korua ko te Wiremu i to korua taenga mai kai Waikanae ; e mohio ana koe ki taua kupu mo Waitara, ekore e tukua atu e au kia Te Kawana raua ko Te Makarini. Otira kua rongo koe ki taku kupu ki a koe i to taenga mai kia kite i a matou, ka ki utu au ki a koe ; ko te he i muri ia koe ko te oneone. Ka ki mai koe, kei a Parete te tikanga. Inaianei kua hapainga mai tona rekereke kia au ; ko tana kupu mai tenei ki au. Naku koe i ora ai. Inaianei kua puta mai ta raua kupu ko Hare kia hopukia au mo toku purutanga i te whenua, no te mea, he mea kino rawa kia raua te pupuru i te oneone, no konei i puta mai te kupu o nga Pakeha katoa, ko au te tangata kino rawa, kaore ianei au i te mohio ki taku kino, mehemea he whenua Pakeha i tangohia mai e au, ka tika taku kino, tetahi me he pakinga nakau i te Pakeha, ka tika taku he. Ko tenei, ko ratou kei te kawae mai i te he ki au, koia au i mahara ai, kei a koe te whakaaro ki a Te Kawana, kia Makarini, kia Parete, kia puta mai he kupu mau ki taua Pakeha kia Parete ka nui tona tohe kia Makarini ta te mea kua rongo au kua rite i a ia nga utu mo Waitara nei, ko etahi kupu hoki ana, kaore ratou nga Pakeha e whakarongo mai ki aku kupu. Ko ta ratou inaianei, ahakoa tangata kotahi mana e hoatu te whenua, ka pai tonu mai nga Pakeha, kia rongo mai koe, ko tenei ka he, he rawa, he rawa, ki taku karite ano te rohe mo nga Pakeha ko Waitaha. Heoti ano ka noho atu i reira ; kia kaha atu to kupu ki a Te Kawana raua ko Te Makarini, kia whakamutua ta raua tohe mai ki Waitara nei, kia noho pai ai matou, nga Pakeha. Mau e tuhi mai ki au kia rongo au. Heoti ano, tena koe.

Na WIREMU KINGI WHITI.

[TRANSLATION.]

Waitara, July 2nd, 1859.

MR. HADFIELD,—

Salutations to you the face (friend) of my parents in death. Great is my love for you in the talk of the Pakehas, for the false statements of the Pakeha are constantly reaching me, my loving thought towards you has therefore arisen, that you may send a word to the Governor and to Mr. McLean about the proceedings relative to Waitara here, for they persist in following the thoughts of the man who is offering Waitara. Do you hearken, my thought is not a new thought. You are aware that it is upon Waitara. I am not willing to give up this ground. Think of (or consider) Rere's word which he spoke to you and to Wiremu, when you two arrived at Waikanae. You know of that word relative to Waitara, it will not be given up by me to the Governor and Mr. McLean. However, you have heard my word to you when you came to visit us. I said to you, the wrong that will take place after your departure will arise out of the land. You replied, Mr. Parris has the management (or it lies with Mr. Parris). Now his heel was lifted against me. This was his word to me, "It was by me you were saved." At the present time, he and Mr. Halse have talked about taking (apprehending) me because of my holding the land, for holding the ground is a very bad thing in their estimation. Hence has arisen the word of all the Pakehas that I am the worst man, but I do not know wherein I am bad. If Pakeha land had been taken by me, my badness would be correct (or it would be just to call me bad). Another thing, if I had struck the Pakeha, my fault would be correct. But, as it is, it is they who bring wrong to me. I therefore remembered that with you would be the thought to the Governor, Mr. McLean, and Mr. Parris, that you should send a word to that Pakeha, Mr. Parris, for he strongly persuades Mr. McLean, and because I have heard that the price for Waitara has been settled by him. Another word of his was, that they, the Pakehas, would not listen to my words. At present they say, that though but one man offers the land, the Pakehas will accept it.