

Ka tu ko Hoera no Ngatiporou no Whiapu, i mea. Kaore e pai kia cke mai te mana o Kuini, ki te mana o Kingi Matutaera ekore hoki e ahei te hoiho te kau ranei ki te pea kotahi. Na taku whakaaro mo Waitara i whea hoki i mua i te wa e marama ana, titiro hoki, i whakawakia e ngira me tetahi atu taonga ina tabaetia. Ko Waitara ko te mea nui waiho ana ma te toto e Whakawa, ka huri. Ka tu ko Tamehana te Waharoa. Ka mea. E Pihopa, ki te whakawakia Waitara, me pehea te Kingi? E ki ana koe kei reira anake te mate, ki taku, ko te Kingi te mea nui na i te wa e whawhai ana ki Waitara, ka tae mai a koutou reta ki ahau, i penei. E Wi. tikina houhia te rongo, kaore he aha ki te Kingi, no reira haere ana ahau ki te hohou i te rongo. Na i taku hokinga mai ka ki mai koutou. E. Wi, tukua iho te mea na ki raro, katahi ahau ka mahara e mamingatia ana ahau, mawai ano e whakaaro nga tini raweke a te Kawana e whakapokaikaha nei i au i te motu nei, ka he ra taku manawa, mawai ano e karo tenei me tera, ka huri.

Translation.

Te Hokioi which is flying towards you.

Ngaruawahia, Nov. 10th, 1862.

The speeches of the meeting at Peria, by Wiremu Tamehana te Waharoa; chiefs from distant places also attended; on the 21st Oct., 1862, the talking began.

Wiremu Tamehana got up and said, This is why I have called you to attend; It is enough for me to make (or establish) the king, and now, it is for you, for all the chiefs of this assembly, to consider the words that (I am) going to utter, It is life and death, that is the road at Mangatawhiri, and Whaingaroa, whether it shall be open or closed. These things are for you to settle.

Hohaia stood up and said: I am of the Ngatiawa, of Whakatane. My word is, let it be enquired into, and if it is seen why it should be open, then let it be open, but if it is seen that it should be closed, then let it be closed.

Eparaima then got up and said: I am of the Ngatiporou of Waiapu; I am the voice of the five thousand (5000); I will not approve of the road being open, or that it should cross Mangatawhiri or Whaingaroa. If the entrails were taken out of a man he would die; and therefore if the road is open through this Island, it will die; now let it be closed.

Hoera te Titaha then got up and said: I am of the Ngatiporou, at Wharekahika; I am one who is within the twelve boundaries (i.e. the representative of twelve Hapus), and who does not approve that any roads should be open in this, because there is evil (mate) in it; now let it be closed.

Hemi, of the Ngatimahanga, then stood up. I came to see the sun of Tawauwau; it was Wiremu's letter that brought me here to see the sun of Tawauwau. Why have men opposed my road? That piece is mine, and it is not right (for anyone) to oppose (or close) my road.

Wiremu Tamehana te Waharoa, stood up and said: It was I that summoned you because I thought, lest the sun should shine needlessly beyond Tawauwau, that word is a proverb, "The evil first, and Tawauwau afterwards." Therefore it was said in olden times, "The sun shines uselessly beyond Tawauwau (when) man has disappeared." But now, O sons, cease in persisting in the making of the road; Remember your people because the Pakeha is your friend, for I have seen the newspaper which says, there is five hundred pounds of money, four shillings a day, Therefore I thought, there was evil (mate) in that which you and your pakeha friends are persisting in. I am fearful lest the big guns should be brought upon that road, for it is near to Ngaruawahia; that is why I am cautious. It is proper (tika) also for the Governor to be thoughtful (tupato) in prohibiting the sale of fire-arms and ammunition, lest the Maoris turn round and kill him. I also am suspicious of the road lest it should turn upon me and kill me. For what man is there that will not guard his own person. It is said in Scripture, "He feedeth and cherisheth his own flesh."

Kereopa te Rau, of Ngatiwhabee Rotorna, then stood up, Do not eat the Karaka while it is warm, lest you become delirious, but take it and steep it in water, then eat it (for then it will be pleasant.) Do not also drink the Tutu while it is fresh; let it stand awhile, then drink, and it will be pleasant. Therefore if a person hasten to consent to the road, then there will be trouble for us, but rather, O people, let all the roads be closed.

Te Reweti Manotini, of the Ngaiterangi, at Tauranga, stood up and said: In this there is evil for us. I know in my mind that the water will come down that river if it was cleared, therefore, I say, let it be closed.

Wiremu Haumeu of the Ngatiraukawa, of Patetere, then got up and said: Let Mangatawhiri and Whaingaroa be closed, for there will be evil in it, if the road is allowed, It must be closed.

Matiu Wahapurua, of the Ngatimaru, at Hauraki, stood up and said: I do not approve of the backbone of my ancestors, the land, being cut. I now therefore say that Mangatawhiri and Whaingaroa be closed.

Ngairo of Kahuhunu at Wairarapa, got up and said: I am from the lips of this fish, Aotearoa; I am fearful of Mangatawhiri and Whaingaroa. Let those be closed.

Paora Kaiwhata of Kahuhunu at Ahuriri, then got up and said: We do not understand the rights of Mangatawhiri, or to whom it belongs, whether it belongs to the Maoris or to the Pakehas;