

whakawa mo Waitara ka nui te tohetohe o nga iwi katoa o te motu nei kia matou ka nui hoki ta matou tohetohe atu kia aua iwi kua rongo ano a te Pihopa Herewini i taua korero. Na, no muri i a te Pihopa ka whakaaetia mai te whakawa o Waitara kua whakaaetia inaianei kia whakawakia a Waitara kei te whakariterite marire inaianei. Ka hoki matou ki Ahuriri ki te tae ake he korero ma Waikato kia matou tena ano matou e tuhituhi atu ki a koe. E hoa, mau e panui atu ki to taua hoa kia te Kawana.

Na o hoa aroha,

Na KARAITIANA
Na PAORA
Na TE WIRIHANA.

(Translation.)

Kihikihi, Waikato, 8th November, 1862.

To Mr. Fox—

Greeting. We are at last enabled to say something on the matter upon which you asked us for information.

This is what we have to say. We have arrived here in person and have demanded that Waitara be investigated. All the tribes of this Island strongly disputed with us, but we also strenuously persisted. Bishop Selwyn heard our (or, of our) discussion.

After the departure of the Bishop, the investigation of the Waitara was assented to. It has now been agreed that Waitara be investigated. The arrangements (or preliminaries) are now being made, and we will return to Ahuriri. If we receive news from Waikato we will write you. Friend make this known to our friend the Governor.

From your loving friends,

FROM KARAITIANA
PAORA
TE WIRIHANA.

To Mr. Fox.

I see no object in pursuing this correspondence with Renata and Karaitiana. I always thought it a mistake in the Government appealing to Hawke's Bay natives to assist it in overcoming the objections of the Waikato tribes to an investigation of the Waitara case. It appeared to me to be a continuance of the same error which recognised a right in the Waikato tribes to interfere between the Government and W. King at Waitara, and to destroy an English settlement because they chose to prevent further sales of land.

All these exhibitions of pusillanimity on the part of the Europeans could, I always thought, have but one end: to increase the contempt already existing in the minds of the chief men of the King party, on the subject of the whakaputanga atu o te mana o te Kuini.

F. D. BELL.

December 12, 1862.

No. 10.

WIREMU KINGI TO PIRI KAWAU.

Huiterangiora Kihikihi, Tihema 10, 1862.

E HOA E PIRI KAWAU,—

Tena koe. Kua tae mai to taua hoa a Tamati ki te tiki mai i au kia hoki kaore au i whakaae. I ki atu au, mehemea i tika mai korua ma Mataitawa kua tika, kua whakaae atu au. E Piri, ki te kite koe i to tamaiti i a Nopera whakahokia mai inaianei ano i nga ra o Tihema nei.

He kupu ano tenei. He aha ia nei e hoa te tikanga o te kata a Te Kawana mo taku reta kia koe nei? mau e whakamarama mai tona tikanga, ka patai atu au kia koe. Kei huna koe i te ki Taranaki ki Waikato nei. Ara ki te tapoko mai ki Waikato, koia tena ko te whawhai tonu tena, kia rongo mai koe. Ko taku whakahoki atu tenei mo ta korua kata, ko Waitara, ekore e tukua atu e au kia Whakawakia, te rua o aku kupu, me whakahoki atu nga Pakeha e noho ana i Waitara. Ngapuketuru, kia hoki ki Huatoki, ki to ratou kainga. E hoa, tena koe.

(Translation.)

Huiterangiora, December 10, 1862.

FRIEND PIRI KAWAU—

Salutations. Our friend Tamati has come to fetch me; he has returned as I did not consent (to go). I said, Had you come by way of Mataitawa it would have been right. I should have consented.