

kupu tenei, ko nga Pakeha e noho ana i Waitara i Ngapuketurua me hoki ki te Taone, ko to kupu tenei hei ki atu ki a Te Kawana, ki te mea ka haere aua Pakeha ki te Taone katahi ano ka marama, ta te mea e noho pani ana matou, ko o tuakana ko o tuahine i runga i te Whenua, ko koutou ko nga Pakeha e tangi ana ki Tataraimaka, ko au kaore i te tangi ki te oneone, no wai e hoa tera Whenua a Kairoa?

E Wi, kua rongo au kua riro a Kawana ki Taranaki, no reira au i patai atu ai kia koe. Kia whakina mai e koe te mea, he tika tuhia mai, e he tuhia mai kia mohio ai au kua riro korua ko Te Kawana ki Taranaki.

Heoi ano,

NA WIREMU KINGI ONUKU.

Kia Wi Piri Kawau.

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(Translation.)

Huiterangiora, February 5, 1863.

O WI PIRI KAWAU,—

Salutations to you, the eye of your sisters and of our friends. Friend, your letter has reached me. You say that you and the Governor have talked together. Friend, my word to you is “do not ask the Governor about investigating Waitara.” This is my word, let the Europeans residing upon Waitara and Ngapuketurua return to the town. This is the word to tell the Governor. If those Pakehas go to the town then it will be clear, because we, your elder brothers and sisters, are dwelling as orphans on the land. You and the Pakehas are grieving for or crying after Tataraimaka, but I am not grieving for or crying after the land. Friend to whom does that land Kairoa belong?

O Wi, I have heard that the Governor has gone to Taranaki. For this reason I asked you to tell me the fact; if correct write, if incorrect write, that I may know that you and the Governor have gone to Taranaki. Enough.

Heoi ka huri te korero.

FROM WIREMU KINGI ONUKUKAITARA.

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