

Letter From Native Prisoners to Wiremu Tamihana and Others.

Rangiriri, Nowema, 21, 1863.

E WI MA, E Te I wi, tena koutou! Ehoa ma ko matou i ora 175 kua riro matou kei Te Ruato. Kua mau te rongo ko a matou pu kua riro i a Te Tianara me kautou hoki kia penei me matou. Kia mau te rongo. Ko te rongo mau nei. Ko te mana o te motu me tuku ki raro, me hoatu te mana kia Kawana, kei whakaputa ke koutou i tetahi ritenga ma koutou. Huia mai kia kotahi he tikanga ma tatou ki runga ki te maungarongo Kia tere mai i ta koutou rota kia matou, i te taenga atu o te tamaiti o ta matou reta hoki. Whakaaetia mai, kia tere mai i te taenga atu o ta matou reta. Heoi ano.

Na Te Tireni,
Tapihana,
Kumete,
Pairoroku,
Takerei,
Hakihaia,
Na matou katoa, Ki a Wiremu Tamihana,
Pene Te Wharepu,
Tamati Ngapora,
Taati,
Hori Te Waru,
ki a koutou katoa, katoa.

Tenei teteahi kupu a matou: Tukua koutou he tangata ki te whai i nga tangata e hia hia ana ki te haere ki te rori, kia whakamutua. Kia, tere! kia tere! Tukua ki runga anaki i te maunga-rongo.
Ki a Wiremu Tamehana,

Kia koutou katoa,,
Kei Paitai.

Translation.

Rangiriri, November 21, 1863.

O WILLIAM, AND THOSE WITH YOU, O TRIBE,

Salutation! Friends, those of us who are alive—in number, 175—we are sent to the Queen's Redoubt. Peace is made. Our guns are given up to the General. Be you like unto us: let peace be made. These are (the terms of) lasting peace: The mana of the island let it be put down; let the mana be given up to the Governor. Do not devise any different plan of action. Join with us in one the same plan in reference to peace. Let your letter (in reply) be quick, immediately on our young man with our letter reaching you.

Consent to this. Be quick as soon as our letter reaches you. Enough.

From Tireni,
Tapihana,
Kumete,
Pairoroku,
Takerei,
Hakihaia, To Wiremu Tamihana,
Pene Te Wharepu,
Tamati Ngapora,

Taati,
Hori Te Waru,
and to you all.

This is another word of ours: Send some one after those men who are desirous of going to the road (meaning parties going to lay ambuscades by the road side.) Put a stop to this. Be quick! be quick! Let all be done in reference to peace.

Letter From Wi te Wheoro to The Governor.

Ongarahu pa, Mangatawhiri, Nowema 23, 1863.

E Pa, E Kawana Ta Kerei, tena koe! He mea atu tenei naku kia koe kun hinga Waikato kua riro mai nga oranga kei Te Ruato ko 177 me nga Rangatira Takerei Te rau, Wi Kumete, Waikato Te Tawhana, Te Tapihana Tiriwa, Kihi Taiporutu, Pairoroku Tuhikitia, Reihana Tepoki, me te tini o nga Rangatira.

Ko nga pu kua homai kia Te Tianara. Kua puta mai te kupu o nga Rangitira i ora kia haere atu au me Te Kaneri kaiwhaka maori kia whakaritea nga mea e mau at te rongo, kua whakaae ratou ki nga kupu a nga herehere kia mau te rongo kia kore te kingi kia homai te whenua. Ko nga kara Ma kua whakaarahia ki o ratou kainga.

Kua mea atu au kia Te Tianara kia haere maua ko Kaneri kaiwhaka Maori, ki hai i whakaae kei akoe te kupu. Ki te pai koe kia haere maua ko tetahi kaiwhaka maori o Te Kawanatanga. Otiia mau te kupu.

Kua riro mai te mere a Tamehana ia Tianara hei maunga rongo. Hoi.

Na tou tamaiti aroha,

Na WI TE WHEORO.

Kia Kawana Kerei,
Kei Akarana.

Translation.

Ongarahu pa, November 23, 1863.

O Father, O Governor Grey,—

Salutation! This is to tell you Waikato has fallen. This survivors have been brought to the Ruato—177 in number—and the Chiefs Takerei Te Rau, Wi Kumete, Waikato Te Tawhana, Te Tapihana Tiriwa, Tioriori, Kihi Taiporutu, Pairoroku Tuhikitia, Reihana Tepoki, and many other Chiefs.

The guns have been given up to the General

Word has come from the Chiefs who escaped that Mr. Gundry, the interpreter, and I should go and arrange the terms of peace. They have consented to the words of the prisoners that peace be made,—to do away with the king and give up the land.

White flags have been hoisted at their places.

I have said to the General that I and Mr. Gundry that interpreter should go. He did not consent. It is for you to say if you are willing that I and a Government Interpreter should go. But you must give the word.

The General has Tamihana's mere in token of peace. Enough.

From your loving son,

WI TE WHEORO.

To Governor Grey,
Auckland.

R. C. Mainwaring to the Hon. the Native Minister.

Auckland, November 25th, 1863.

Sir,—

I proceeded at once to Pokeno on Monday after I received your orders. As no orderlies were expected to leave Drury, I proceeded alone, and shortly afterwards overtook Mr. Lloyd. We arrived at the Redoubt about 5 p.m., and having reported myself to Colonel Murray, was allowed to see the prisoners. They were divided into four different parties, strongly guarded. I got permission for some of them to exchange into different rooms, so as to be with their own people.

Being personally known to a great number of them, they were far less restrained with me than with the soldiers in the Redoubt.

I found that Matutaera was not in the engagement at all.

Ngatimaniapoto are gone up the country, and I fancy (though Tioriori did not say decisively) that they have had a quarrel with Ngatihaua, and will either go on their own responsibility to Taranaki or remain quiet up beyond Mokau. The soldiers took a very large quantity of ammunition and tomahawks. They say also that the natives themselves threw a great number of guns into the river when making their escape. Te Wharepu was mortally wounded, but escaped. I endeavoured to ascertain what passed between Thompson and Mr. Gundry, but the latter gentleman being at Rangiriri, I did not succeed.

On the passage down the river the steamer ran on a sand-bank, one of the prisoners jumped overboard, but was fired at, and being hit in the leg was recaptured.

I am told that all the military were astonished at the strength and clever engineering of the post at Rangiriri, and the General complimented the natives on the brave manner in which they behaved. As no orderlies were leaving the Redoubt yesterday till late in the day, I started alone at 9 a.m., and overtook Archdeacon Maunsell on the road. That gentleman is in possession of some letters found at Rangiriri.

The prisoners were very anxious to be supplied with pens and paper. I told Mr. Spencer to ask Colonel Murray about it, though I told Tioriori I thought he had better wait until he got to town.

Wi Kumete is the man who acted as Custom House officer on the river. Tarahawaiki is the supposed murderer of Meredith and his son.

I have, &c.,

R. C. MAINWARING.

The Honorable the Native Minister,
Auckland.

W. J. Gundry to the Honorable the Native

Minister.

Rangiriri, November 22, 1863.

Sir,—

I have the honor to report for your information that Rangiriri has been taken. The position of the Maoris was very strong. The fight lasted sixteen hours; commencing on the afternoon of the 20th and lasting until 6 o'clock, a.m., on the 21st, the casualties on our side being very heavy,—3 or 4 officers dead and 7 or 8 badly wounded—38 men killed. The loss of the Maoris, 39 killed, 5 or 6 wounded. The killed were buried to-day. There are a great many more dead in the Waikare lake, who were shot when swimming across. Their loss altogether I should estimate to be 40 to 50 killed and wounded. The enemy's position was first shelled and then rushed by the troops and carried, except the centre portion of the rifle pits, which the Maoris held with great obstinacy, keeping up a deadly fire. Several attempts were made by the troops to dislodge them, but failed, owing to the intricate way the rifle pits were made. About 6 o'clock in the morning, just when the troops were going to drive the Maoris out, a Maori came forward with a white flag, on which the soldiers sprang in amongst them and commenced shaking hands with the Maoris. Soon after the General came and ordered them to give up their arms, and he would treat them well as prisoners because of their brave conduct. They wanted to make peace, as they were the principal Chiefs of Waikato. The General told them he could not do that until the Governor arrived. The Chiefs who were taken are Ta Kerei, Tioriori, Tarahawaiki, Wiremu Kumete, Waikato, Te Kihirini, Te Aho, Te Rakatau, Puiroroku, Tapihana, Raniera Te Whiti, Maihi Katipa, and several minor chiefs. The number of prisoners taken altogether was 175. Several men escaped during the night, amongst whom were Tamihana and Te Wharepu, the latter badly wounded. White flags are flying all about the native settlements. The prisoners seem very well contented at present, as the soldiers treat them well. Te Wheoro accompanied the General from Meremere to Rangiriri, and was very useful as a guide; and also Mr. Edwards did good service as a guide. In my opinion the Maories will give up their arms when His Excellency comes up here. I could not write before, as I had so much to do in looking after the prisoners, the wounded, and looking for and burying the dead Maoris. The Chiefs that are dead are Te Herewini, of Ngatinoho; Raniera, of Ngaungan; Mokena, of Ngatimahuta; Te Tutere, of Ngatihaua; Amukete Ta Kerei, son of Ta Kerei; and Hori Maneha.

I have, &c.,

W. J. GUNDRY,

Interpreter.

The Honorable the Native Minister,
Auckland.

Letter From Pene Wharepu to his Excellency the Governor.

Ngaruawahia, Nowema 25, 1863.

E HOA, E TE KAWANA,—

Tena Koe! He mea atu tena ki a koe kua whawhaitia te whawhai, a, kua mate, kua ora. Wakahokia mai Waikato. Kati ki a koe ko nga tangata mate ko nga mea ora whakahokia mai Hoi ano.

Na to hoa,

Na PENE PUREWHAU.
Na nga Rangatira katoa o Waikato.

Kia Kawana Kerei.

(Translation.)

Ngaruawahia, November 25th, 1863

O FRIEND, O GOVERNOR,—

Salutation! This is to say to you the fight has been fought, and some are dead, some alive. Restore to us Waikato. Let it suffice for you,—the men who are dead. Return to us those who live. Enough.

From your friend

PENE PUKEWHAU.
From all the Chiefs of Waikato.

To Governor Grey.

Letter from the Native Minister to Pene Pukewhau.

Akarana, Nowema 30, 1863.

E PENE PUKEWHAU,—

Kua tae mai to pukapuka, kua ata huri hurihia nga tikanga, tenei te kupu whakahoki atu ki a koe, ki nga tangata katoa hoki o Ngaruawahia.

Kahore rawa he korero a te Kawana kia koutou i a koutou e mau tonu mai na i te patu. Engari tukua katoatia mai a koutou pa, a koutou paura, a koutou patu katoa ki a te Kawana. Katehi ano ka puare he huarahi korero ma koutou inaianei kahore kau. Heoi ano te kupu.

Na to hoa,

Na TE POKIHA.

Kia a Pene Pukewahau,
Kei Ngaruawahia.

(Translation.)

Auckland, November 30th, 1863.

Pene Pukewhau,—

Your letter has arrived, and the matter has been carefully considered. This is the reply to you, and also to all the people of Ngaruawahia.

The Governor will hold no communication whatever with you whilst you continue in arms; but give up all your guns, your powder, and all your arms, to the Governor: then only will a way of communication be open for you; at present there is none. That is the word.

From your friend

W. Fox.

Letter From Pene Pukewhau to his Excellency the Governor.

Ngaruawahia, Tihema 2, 1863.

E HOA E KAWANA,—

Tena koe! E hoa tenei matou kei te tatari atu i te utu mai o ta matou pukapuka. Kua tae atu ranei ki a koe, kaore ranei? Ko nga kupu hoki tenei o taua pukapuka, whakahokia mai Waikato tangata. Kati ki a koe, ko nga mea mate. Heoi ano.

Na nga Rangatira o Waikato,

Na PENE PUKEWHAU.

(Translation.)

Ngaruawahia, December 2nd, 1863.

O Friend, O Governor,—

Salutations! O Friend, we are awaiting the reply to our letter. Can it have reached you or not? These are the words of that letter: Restore the Waikato men; suffice for you the dead Enough.

From the Chiefs of Waikato,

From PENE PUKEWHAU.

Letter From Wiremu Te Wheoro to the Native Minister.

Taipouri, Tihema 4th, 1863.

E HOA E TE POKIHA,—

Tena koe. He mea atu tenei naku kia rongo koe i nga korero o toku haerenga atu ki Ngaruawahia i te 3 o nga ra o Tehema, hore rawa he tangata i kitea e ngari i Ngaruawahia anake, ka tae atu matou ka huihui tera ka pupuhi i tetahi taha o te huarahi, i tetahi taha, ko matou i waenga me te pupuhi haere tera, ka tae ki te whare mahihi o Matutaera ka tu mai tera. Ko Ngatimaniapoto i te taha ki Waipa, Ko Waikato i te taha ki Horotiu. Ka mutu te tu, ka noho ki raro. Ka whakatika ki te taki ko Paora te ahuru. Haere mai e taku potiki, haere mai koutou ko o Tupuna, ko o matua haere mai kia kite i to iwi kua ngaro, i to waka kua pakaru, kua taapu (stop) taku riri, kua mau te rongo. Ka mutu, ka whakatika ko Tikaokao. Haere mai e taku potiki haere mai kia kite i to iwi kua ngaro, i to waka kua pakaru haere mai. Ka whakatika ko. Patara Te Tuhi. E haere mai e taku tama, haere mai kia kite i to iwi kua ngaro i to waka kua pakaru. Ka whakatika ko ahau. Te wheoro. Karangatia e aku matua, karangatia e aku tuakana tenei te haere nei kia kite i te iwi kua ngaro i te waka kua pakaru, e taea hoki te aha. E pai ana e aku matua, kia mau te rongo. Kaore aku kupu, kihai au i haere mai ki te korero. Kana tatou e taki e ngari hohoro te utu mai i nga pukapuka. Ka tikina a Tamihana i Tamahere, ka runanga. Ka haere mai ki au ki te mea ka hoatu nga pu, ka hereherea pea matou, e kore matou e marama ki te utu atu i te pukapuka a Te Kawana, no te mea e wehi ana matou i te tima e haere mai na, i nga hoia haere mai na, na reira matou i haere mai ai i Paetai, mea atu ana ahau kahore aku kupu ki a koutou, kahore au i kiia mai hei whakapuaki kupu.

I te ata ka haere mai a Ngatimaniapoto ki te tapahi i te kara i Ngaruawahia kihai i tukua e Waikato ka nui te ngangare, ka pupuhi noa iho tetahi me tetahi. Ka tahi ka tukua mai e Tamati Ngapora e Mohi Te-ahi-a-te-ngu, e Patara te Tuhi, e Paora Te Ahuru. e Wiremu Tamehana, ko ta ratou kupu tenei- e Wi ki akoe te Kara nei, me nga tupapaku, me Ngaruawahia mau e hoatu ki a Te Tiaurara raua ko Kawana. Engari ko nga tupapaku kaua e whakakinoa e nga hoia ko Ngaruawahia nga kainga me waiho noa iho. Ko matou ka haere i te wehi, ka homai e mohi taua hoeroa ma Te Tianara hei maungarongo. Hoki mai ana ahau me nga puka puka ki a Kawana

Heoi nga Rangatira i reira

Tamati Ngapora

Mohi Te Ahi-a-te-ngu

Wi Tamihana

Tikaokao

Patara Te Tuhi

Kai Ngarara

heoi ano, na to hoa

NA WIREMU TE WHEORO.

(Translation.)

Taipouri, Dec. 4th, 1863.

FRIEND MR FOX,—

Salutations! This is my communication to you, that you may hear what was said when I went up to

Ngaruawahia on the 3rd day of December. I did not see any men anywhere except at Ngaruawahia. When we arrived there, they assembled, and fired from both sides of the road. We were between them, while they fired as they went along. When we reached the house of Matutaera, which has a carved verandah, he and his people stood up (to receive us) Ngatimaniapoto were on the Waipa side and Waikato on the Horotiu side. They stood for a while and then sat down. Paora Te Ahuru stood up to make a speech. "Welcome my-child. Welcome all of you, your ancestors, and your fathers. Come to see your fallen tribe, and your broken canoe. My fighting has ceased, peace is made." After him Tikaokao stood up. "Come, my child, come to see your fallen tribe and your broken canoe." Then Patara Te Tuhi stood up. "Welcome my brother. Come to see your fallen tribe and your broken canoe." Then I. Te Wheoro stood up. "Welcome me, O my father, welcome me, O my brother, I am come here to see the fallen tribe and the broken canoe. It cannot be helped. It is right, O my fathers, that peace should be made. I have nothing to say. I did not come to speak; but the speech is in the letters. Do not let us make speeches, but be quick and answer the letters." They sent to Tamahere for Tamehana. They met in council. They came to me (and said) "If we give up the guns, we shall perhaps be made prisoners. We don't clearly see how to answer the Governor's letter, because we are afraid of the steamer and of the soldiers which are coming this way. For this reason we came on here from Paetai." I said to them, "I have nothing to say to you. I was not sent here to deliver a message." In the morning Ngatimuniapoto came to cut down the flagstaff at Ngaruawahia, Waikato would not allow them. The quarrel was great. Both sides fired without aiming. Then Tamati Ngapora, Mohi te Ahiatengu, Patara Te Tuhi, Paora Te Ahuru and W. Thompson gave it (the flagstaff) to me with these words, "William, we give over this flagstaff to you with those buried here and Ngaruawahia, for you to give over to the General and to the Governor. Especially let not the remains of the buried be ill treated by the soldiers. As for Ngaruawahia the cultivations, leave them alone. We are going away through fear. Moses gave his "hoeroa" (weapon made from the jaw of a whale), for the General, for a pledge of peace, and the flagstaff for a pledge of peace. I returned with the letters for the Governor.

These were all the chiefs who were then present,

Tamati Ngapora.

Mohi Te Ahiatengu,

Wi Tamihana,

Tikaokao,

Paora Te Ahuru.

Patara Te Tuhi.

Kai-Ngarara.

Enough,

From your friend,

WI. TE WHEORO.

Letter From his Excellency the Governor To Pene Te Wharepu.

Te Whare o Te Kawana, te ono o nga ra o Tihema.

E NGA RANGATIRA KATO A O WAIKATO, E PENE PUKEWHAU,—

Kua tae mai ki a au to pukapuka o te rua o Tihema. E Tama ma, ko aku kupu enei ki a koutou. Me haere tika Te Tianara ki Ngaruawahia, me tare te Haki o te Kuini ki reira; katahi ka korero atu a au ki a koutou.

(Signed) G. GREY,

Governor.

(Translation.)

Government House, 6th December, 1863.

O all you Chiefs of Waikato, O Pene Pukewhau,—

Your letter of the 2nd December has reached me. Sons, my words to you ate these. The General must go uninterrupted to Ngaruawahia; the flag of the Queen must be hoisted there. Then I will talk to you.

(Signed) G. GREY,
Governor.

Letter From Pene Te Wharepu to his Excellency the Governor.

Te Kauri, Tihema 9th, 1863.

E HOA E TE KAWANA,—

Tena koe Kua tae mai tau reta ki au, na Wiremu Te Wheoro i kawē mai ki au. E tika ana, ae, ko to Kuini Kara ki runga. Ae, e pai ana au. Me korero taua. Ko to pukapuka tua tahi, kaore an i kite. Heoi ano ka huri.

Na PENE TE WHAREPU.

(Translation.)

Te Kauri, December 9th, 1863.

O FRIEND THE GOVERNOR,—

Salutations! Your letter has reached me. William Te Wheoro brought it to me. It is right Yes, Let the Queen's flag be above. Yes. I am pleased at it. Now let us talk.

Note.—He is under a mistake. I did not answer his first letter.—G.G.

The first letter you wrote to me I have not seen. This ends my letter.

From PENE TE WHAREPU.

Telegram From General, Cameron, Announcing the Hoisting of the Queen's Flag at Ngaruawahia.

The Queen's flag is flying at Ngarnawahia. A division of 500 men under my command were conveyed up the river in the "Pioneer," and landed at Ngaruawahia, about 4 p.m., without any opposition, or seeing any

natives.

Letter From William Thompson to Wiremu Te Wheoro.

Ngaruawahia, 4 Tihema, 1863.

E HOA E WIREMU—

Kai tuhi mai o te pukapuka kia Pene Pukewhau. Kua tae mai to reta i mea mai nei kia hoatu nga pu, naga paura kia kawana. Whakarongo mai, kaore he pu he paura i riro mia; Kua kite hoki nga Pakeha katoa i te kaunga mai i te moana o nga mea i ora; ko a ratou pu, paura, poto katoa atu kit e moana.

Ko nga mea tenei i ora mai o tenei iwi, o Ngatihaua, me Ngatikoroki.

Ko nga pu, paura, pan katoa atu kit e moana; hore rawa tetahi kia riro mai, Kei mea mai koe e huna ana ahau; kao, he tika tonu, tika rawa, E mea ana koe kei te hapai patu ano ahau i enei takiwa, a me ki atu e au tena kupu. Me he mea hiahia toku ngakau kia hapai patu, penei kua noho atu ahau i Paetai, i reira hoki etahi iwi atu o matou e hoho ana, e 200 tangata, me nga pu ano paura hoki, Kia mohio koe, ekore ahau e ahei te mau patu i runga i nga ki maunga rongo a nga Rangatira o Waikato kua riro atu na.

E hoa. Kia rongo ano koe, I haere atu ano he whakauru uga rau 200, i hoea atu i te moana, u atu ki atu haere atu ana, eke atu i tetahi hiwi kua kite atu i nga haki ma kua tare mai, Heoi ano, noho tonn iho i runga I taua hiwi, a ka tae mai hoki a Himi awhe kaihe raua ko Teremie kua ki mai kua mau te rongo.

Na, hoki tonu mai nga rau e 200, hoki rawa ki tona kaings ki tona kainga.

E hoa engari nou anake te taha kei te mau patu i toto i enei ra, are ko te time mahi nei i roto o Waikato, e hanga heaere nei te pe, ka oti, nuku mai, ka oti nuku mai.

Ko tenei, me noho atu te tima, kaati te haeere mai, Ka huri.

Na WIREMU TAMEHANA.

(Translation)

Ngarauwahia, December 4th, 1863.

Friend Wiremu,—

Writer of the letter to Pene Pukewhau: your letter has arrived in which you say that our guns and powder be given up. Hearken; we brought away no guns or powder with us. All the Pakehas witnessed the swimming across the lake of the survivors; their guns and their powder were all lost in the lake.

These are the persons who escaped hither belonging to the tribe Ngatihaua and Ngatikoroki:—

Those of the Ngatimahuta, Ngatihinetu, Ngatiterau, Ngatiwhanaunga, Ngatihikairo, Te Nganngau, Ngatiteata, Ngatihine, Te Patupo, Ngatinaho.

All the guns and powder were lost in the water; not one was brought away. Do not suppose I am concealing (the truth) from you; no; this is the real truth—perfect truth. You say I am still in arms at the present time.

Now I will thus reply. If I were still desirous of bearing arms, I would have remained at Paetai, for some of our other tribes were staying there—200 (400 ?) with arms and ammunition.

Understand, I cannot bear arms whilst the Chiefs of Waikato, who have been made prisoners of, are making proposals of peace.

Friend, hear also that 200 (400 ?) went to assist (at Rangiriri). They paddled across the Lake, landed, and went on, and arrived at the top of a ridge, where they saw white flags flying. That was all; thereupon they sat down on the top of the ridge; afterwards Himi, a half-caste, came up in company with Teremie; they said, "Peace has been made."

The 200 (400 ?) then returned to their respective homes. Friend, it is your side alone which is still in arms—that is to say, the steamer which is at work in the Waikato, making pas as it goes on; when they finish

one, they come a little further and make another.

Now, then, let the steamer stay away; do not let it come hither.—That is all.

WIREMU TAMEHANA.

Letter From W. Thompson to the Prisoners Taken at Rangiriri.

Ngaruawahia, Tihema 4, 1863.

KI A NGATIHAUA, KI A WAIKATO, HIKAIRO, MAHANGA, KI A NGATITEATA, KI A TAINUI,—

Tena koutou, e koro ma, e hoa ma, e tama ma, tena koutou. Kua tae mai ta koutou kupu ki a matou, e kore matou e mama ki te whakarite i ta koutou kupu. Kahore ano i ta noa o matou manawa, i te mate ki a koutou, i te panapananga hoki e te hoariri; kei te ihu te manawa. Ko ta matou mahi i muri i a koutou nei he whakaririka ki ta koutou kupu, he kawhaki tonu i a matou. Ka neke mai te tima, ka neki hoki matou, ka pena tonu matou i roto i enei ra

Heoi nga kupu ki a koutou. Hei kona ra koutou, e mahara ana ahau e ora ana koutou, kotahi ano to koutou mate ko te herehere.

Ko matou kei te mate rawa. Heoi tena.

Ko nga kaiakiko kua mate ko Tereiti, ko te Whakarite; kua mate enei.

NA TAMEHANA.

Ki a Waikato kua riro atu nei
ki Akarana.

(Translation.)

Ngaruawahia, December 4, 1863.

TO NGATIHAUA, TO WAIKATO, HIKAIRO, MAHANGA, TO NGATITEATA, TO TAINUI,—

Salutations to you, O Sirs, O Friends, O Sons ! Salutations to you all. Your word (letter) has reached us. We are not well able to fulfil your word. We have not yet taken breath, both on account of your misfortune (mate), and on account of the enemy constantly driving us from place to place. We are quite out of breath.

What we have done since you left is, thinking over your word and continually retiring; as the steamer moves this way, we move also; that is what we are constantly doing. Here end the words to you. Farewell then all of you, I know you are well (cared for) your only suffering is being prisoners. It is we who are suffering greatly. Enough. The wounded who are dead are Tereita and Whakarite; these are dead.

From W. TAMEHANA.

To the Waikato who are carried to Auckland.

Names of Prisoners Taken At Rangiriri.

- Ko etahi o nga Rangatira i Mate
- Rantera, (No te Nagungau)
- Herewini, (No Ngatinaho)
- Te Vharepu, (No Ngatihine) i tu kino, he mea mo te mate
- Ko nga ingoa o etahi o nga tangata i riro herehere mai

No Ngatuhaua.

- Tioriori (i tu ki te waewae)
- Tuhikitea (i tu ki te tuara)
- Ehera } itu kino
- Haumi } itu kino
- Wiremu } itu kino
- Te Kihi
- Pene
- Mohi
- Te Rakato
- Hohepa
- Te Mumu
- Tawhito
- Te Waata
- Penehamimi
- Heperi
- Aperaniko
- Hona
- Tame
- Ngataru
- Henare (i whati te ringa)
- Akaripa
- Kepa
- Pukewhero
- Piripi
- Rihari
- Horera
- Mikaere
- Heta
- Ririmu
- Wiremu
- Kereama
- Eruera
- Mutene
- Hohepa

No Ngatiteata.

- Totaea Katipa
- Maihi Katipa
- Tipene
- Whiti
- Te Watene
- Maihi Whareuwhi
- Tiopira

- Ihia Te Manga
- Kaki Tipene
- Hemi Manukau
- Pene Taiore
- [*unclear*: Parero]ka

No Ngatitou

- [*unclear*: Tangataware]
- Hemi

No Ngati

- Ngairo
- Aihi
- Raneira
- Poka
- Rapata
- Apeta
- Pauriki
- Hona
- Wini Kerei
- Karaka
- Arama
- Rakuraku

Patupou.

- Te Wetī
- Waata
- Eruera
- Hemi
- Hoera
- Hunia
- Pairama
- Hopa
- Mokoare
- Aperahama
- Paraone
- Paraone
- Hemara
- Enoka
- Honata
- Wiremu

No Te Ngaungau.

- Waikato Te Tawhana
- Hori
- Reihana

No Ngatiparikino.

- Pene Tahataha

- Pehimana (i tu kino)
- Taurereka
- Paora
- Hera

Ngatitamaoho.

- Nikora

Ngatipuhiawe

- Hiriwa
- Remi
- Hakaraia
- Epenaia
- Harawira
- Hemi
- Hokopa
- Hoani
- Te Rohia
- Te Wharemate
- Hapimana
- Hoani
- Timea

No Tainui.

- Hone Whakaina
- Rupena
- Nehana

Ngatimahuta.

- Takerei Te Rau
- Ihaka
- Karaka (teina o Takerei)
- Kepa
- Hikio
- Tahuri
- Pehitahi
- Te Iho
- Pehimana
- Tarahawaiki
- Te Ihi
- Raparapa
- Panapa
- Hotaiwa
- Hetere
- Kanihi
- Patuwiti
- Nikora
- Pani
- Perereka
- Hori

- Hapimana
- Haki
- Honatana
- Kaiatika
- Taneti
- Panapa
- Haratira
- Henare
- Aporo
- Honiana
- Hori Taiepa
- Reweti
- Matiu
- Pita
- Hoani
- Hati
- Hongi
- Hemi
- Rapata
- Wiremu
- Paora

Ngatimahuta(No [*unclear*: Kawhia])

- Wi Kumete
- Maka Whaitere
- Wiremu
- Marakaia
- Patirimu
- Nepe
- Iriara
- Horomona
- Rihi
- Wiremu
- Wirihana
- Karaka
- Hemi
- Maka
- Harawira
- Panapana
- Tera ano etahi kaore i mohiotia nga ingoa
- (There are others whose names are not yet known.)