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[TRANSLATION]  
Wellington, 16 August, 1872.  
To Te Hira —  
I'm very sorry to hear that  
Fredi and Ngatimangoo have gone over to Te  
Pahi. I was glad to see Pakia's friends about  
the other day but I could not distinguish them, as I  
had not then heard from you. I hope, at the same  
time, that the runner was incorrect. However,  
your letter to me dispels this doubt. Now the ques-  
tion arises, What do they intend doing? Surely  
we do mean their departure? We have never  
heard of any intention of going for two years,  
the street where the Government is, if we are con-  
vinced to do this, then we will only have to regard  
the funeral notice of our ancestors to their friends  
followers, and I am sure Tawhiao will again be  
compelled to seek shelter in the care of Hone-  
whia. I am sure you will be a very successful  
place for him to live. But if, as you say, they are  
only building a pah in order to protect the Kaiti  
from the threatened guests of the Anawa and Ngai-  
pohoro, it would not matter so much, because  
this will never happen, while Te Māori has  
the control of the Kaiti. He will not allow the  
Anawa or any other tribe to cross his district or  
to go to the sea. As for Ngatimangoo changing  
his mind, why, it is not so surprising. We  
know as they keep quiet in their respective districts,  
we suppose they have it as good as made up  
their minds. All go in for plenty of wives, and if every  
one goes on with that as the principal aim,  
he will not want for disciples amongst the followers  
of Tawhiao, as I don't see any danger in their join-  
ing Te Kōwhiri's church. The only danger to be  
apprehended in the instance, he would gain by pro-  
phesying what is going to happen with the Pakia  
and the Ngai-pohoro. I think that this is really  
one of the things which will ultimately lose him the  
large country he covets. I think that the only  
way a chief like Hone-whia, and our other chief,  
could manage to get on with the Anawa and Ngai-  
pohoro, is by doing as much as they can to help  
them, and I applied them for it. Or even let them  
have a visit to our houses, it would open his eyes  
to our whole paper completely furnished with  
clothes, hats, and shoes, and our farms of four  
or five acres laid down in grass, wheat, or oats, all  
done by Pakia's labor. Let him compare that  
with his own place and the soil which he occupies,  
with the loss of his children here and there in the  
district, growing just enough rice and kumara to  
eat on — perhaps he would say we are the best  
off, and I don't think he would say we are the best  
of the people who don't care a straw for the loss of  
land to long as they are not hurt. I hope Hone  
whia will think twice before they leave. But  
I think they are only looking up the Ganges, just  
to raise the wind, as our Pakia's friends would say.  
We ought to take no notice of them. I am glad to  
inform you that our friend's success, Bishop  
Cassin has sent instructions to Ngatimangoo, at Te  
Anahu that he will cooperate with them in getting  
up a school for their children, and I believe Te  
Pahi and Te Hira will have accorded to this bene-  
volent scheme. The teacher would have been made  
this week but for the accidental death of one of the  
servants who, I am sorry to say, leaves a wife and  
family to rear his son. Ngatimangoo is very sorry  
for her, as her husband was their pastor, and lived  
amongst them. What can we do? We are out  
of money and shall do what we can to get plenty  
looking for her. However, she will be looked upon  
as the "widow's mite" as in the Scripture. It  
is a good thing for us, Marston, to have school-boys  
of this life (i. e.) wisdom and knowledge, which are  
the only means of working our way in the world.  
It was through the kindness of that great friend of  
the Maori nation, Te Herenga (Bishop Healey),  
that I received the little sermon I have at Kōwhiri,  
which enables me, O'Connell, to see through  
many of the difficulties which envelope the ignorant, and I  
am sure that the children, the children, who in their dark-  
ness they have been wronged, but this  
is through their ignorance. If they could only see  
the good in the message, laying in their way by  
certain they would not be so foolish. This is  
through the want of knowing the doings of the  
world at large, which can only be accomplished by  
education amongst us, as we are not a nation fond  
of learning. I hope that good work which the  
Bishop has commenced will be successful, and in-  
stead of having only one school at Te Anahu, each  
principal thing (Maori) ought to have one; it will  
be the means of enlightening those prevalent in  
the Maori districts.  
O'Connell, we again hear the whole of the native  
tribes, in the Maori area, which is our well-  
known sign that spring is approaching, and reminds  
us that we must better ourselves and get going.  
It is to be hoped this year will not be so bad  
as the last with the crop, which would almost  
leave us at the mercy of the Anawa and Ngai-  
pohoro. The kindness of Te Makara  
in granting an excellent deal to put us over the  
winter. I believe, saved us from starvation. I hope  
the business will remember the good act of Te  
Makara in relieving their wants this year. Their  
distress was occasioned by having so many meetings  
amongst themselves, which did them no good  
whatever, only while the land lasted. The chief will  
not them in need of the country, as they will  
not be far from the coast, and I hope  
they will get their crops in in time, and be saved  
from the winter, when the winter of the pro-  
cession (N. Z. census) is held in the forest, if  
they would only turn their minds to the means of  
listening to Te Kōwhiri and his friends, I think they  
would be a little better off than they are. What  
think you?  
Rangi. From your loving friend,  
Honi WERE.