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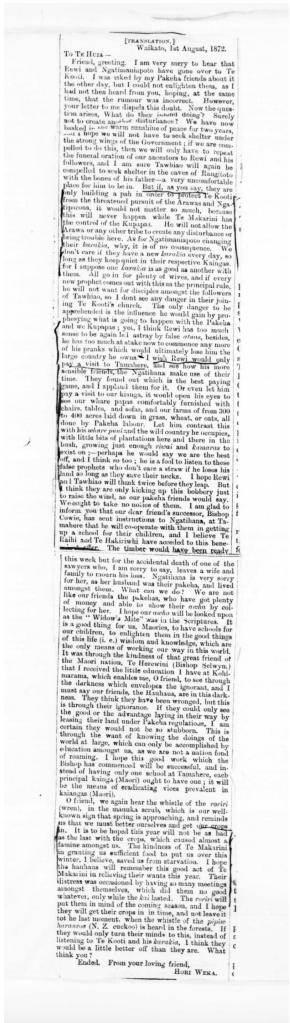

[TRANSLATION.]

Waikato, 1st August, 1872.

To Te Heta—

Friend, greeting. I am very sorry to hear that Rewi and Ngatimaniapoto have gone over to Te Kooti. I was asked by my Pakeha friends about it the other day, but I could not enlighten them, as I had not then heard from you, hoping, at the same time, that the rumour was incorrect. However, your letter to me dispels this doubt. Now the question arises, What do they intend doing? Surely not to create another disturbance? We have now basked in the warm sunshine of peace for two years, and I hope we will not have to seek shelter under the strong wings of the Government; if we are compelled to do this, then we will only have to repeat the funeral oration of our ancestors to Rewi and his followers, and I am sure Tawhiao will again be compelled to seek shelter in the caves of Rangitoto with the bones of his father—a very uncomfortable place for him to be in. But if, as you say, they are only building a pah in order to protect Te Kooti's persons, it would not matter so much, because this will never happen while Te Makarini has the control of the Kipapas. He will not allow the Arawa or any other tribe to create any disturbance or bring trouble here. As for Ngatimaniapoto changing their *karakia*, why, it is of no consequence. We don't care if they have a new *karakia* every day, so long as they keep quiet in their respective Kainga. for I suppose one *karakia* is as good as another with them. All go in for plenty of wives, and if every new prophet comes out with this as the principal rule, he will not want for disciples amongst the followers of Tawhiao, so I dont see any danger in their joining Te Kooti's church. The only danger to be apprehended is the influence he would gain by preaching what is going to happen with the Pakeha and no Kipapas; yes, I think Rewi has too much sense to be again led astray by false *atuas*, besides, he has too much at stake now to commence any more of his pranks which would ultimately lose him the large country he owns. I glad Rewi would pay a visit to Tamahere, and see how his more sensible friends, the Ngatihaua make use of their time. They found out which is the best paying game, and I applaud them for it. Or even let him pay a visit to our kainga, it would open his eyes to see our whare papas comfortably furnished with chairs, tables, and sofas, and our farms of from 300 to 400 acres laid down in grass, wheat, or oats, all done by Pakeha labour. Let him contrast this with his *whare pouri* and the wild country he occupies, with little bits of plantations here and there in the bush, growing just enough *riwai* and *kumeras* to exist on—perhaps he would say we are the best off, and I think so too; he is a fool to listen to those false prophets who don't care a straw if he loses his land so long as they save their necks. I hope Rewi and Tawhiao will think twice before they leap. But I think they are only kicking up this bobbery just to raise the wind, as our pakeha friends would say. We ought to take no notice of them. I am glad to inform you that our dear friend's successor, Bishop Cowie, has sent instructions to Ngatihaua, at Tamahere that he will co-operate with them in getting up a school for their children, and I believe Te Kahi and Te Hakiriwhi have acceded to this benevolent order. The timber would have been ready this week but for the accidental death of one of the sawyers who, I am sorry to say, leaves a wife and family to mourn his loss. Ngatihaua is very sorry for her, as her husband was their pakeha, and lived amongst them. What can we do? We are not like our friends the pakehas, who have got plenty of money and able to show their order by collecting for her. I hope our *mahi* will be looked upon as the "Widow's Mite" was in the Scriptures. It is a good thing for us Maories, to have schools for our children, to enlighten them in the good things of this life (i. e.) wisdom and knowledge, which are the only means of working our way in this world. It was through the kindness of that great friend of the Maori nation, Te Herewini (Bishop Selwyn) that I received the little education I have at Kohimarama, which enables me, O friend, to see through the darkness which envelopes the ignorant, and I must say our friends, the Hauhaus, are in this darkness. They think they have been wronged, but this is through their ignorance. If they could only see the good or the advantage laying in their way by leaving their land under Pakeha regulations, I am certain they would not be so stubborn. 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 roaming. I hope this good work which the Bishop has commenced will be successful, and instead of having only one school at Tamahere, each principal kainga (Maori) ought to have one; it will be the means of eradicating vices prevalent in kainga (Maori).

O friend, we again hear the whistle of the *rarini* (wren), in the manuka scrub, which is our well-known sign that spring is approaching, and reminds us that we must bestir ourselves and get our crops in. It is to be hoped this year will not be as bad as the last with the crops, which caused almost a famine amongst us. The kindness of Te Makarini in granting us sufficient food to put us over this winter, I believe, saved us from starvation. I hope the Hauhaus will remember this good act of Te Makarini 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 *hui* lasted. The *rarini* will put them in mind of the coming season, and I hope they will get their crops in in time, and not leave it to be last moment. When the whistle of the *pipiwharauroa* (N. Z. cuckoo) is heard in the forests. If they would only turn their minds to this, instead of listening to Te Kooti and his *karakia*, I think they would be a little better off than they are. What think you?

Exalted. From your loving friend,

HORI WERA.