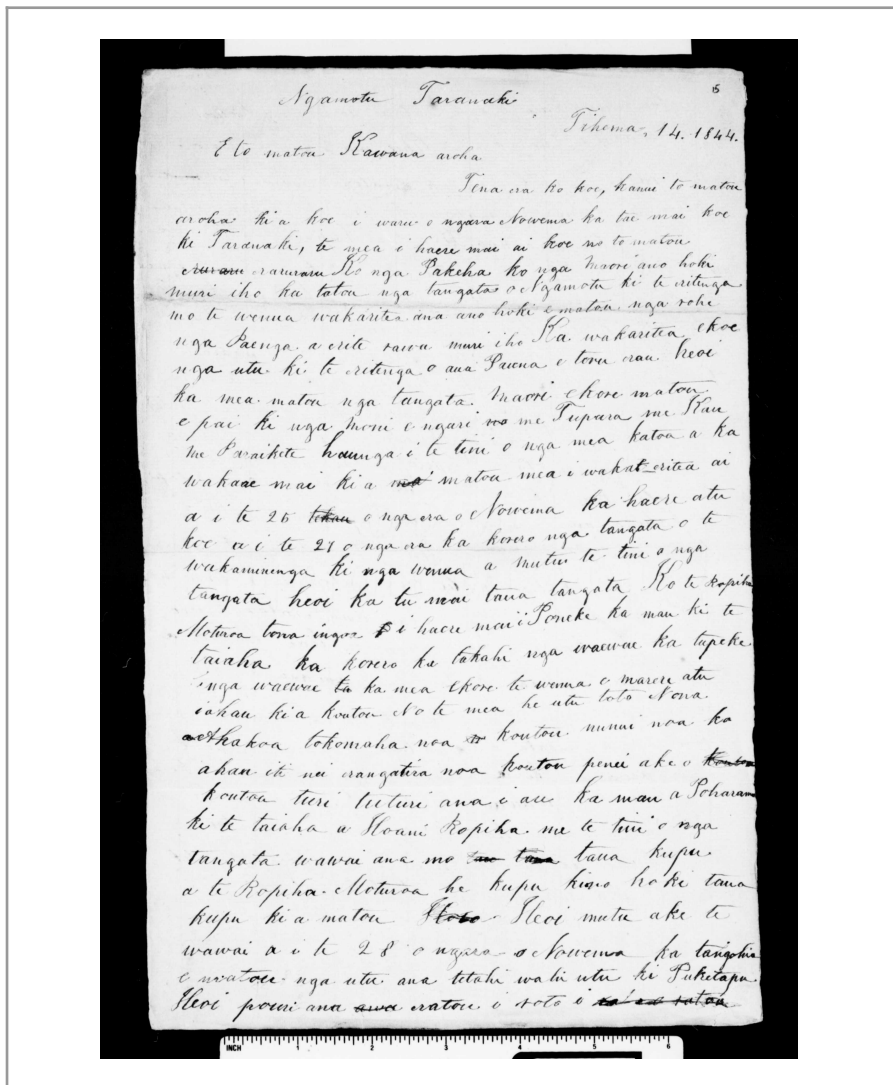


# MANUSCRIPTS & PICTORIAL



2 pages written 14 Dec 1844 by Wiremu Poharama, Hoani Ropiha 1850, Wiremu Kawaho, Eruera Te Puke, Piripi Hapimana, Wiremu Tana and Wiremu Kingi Te Rangitake in Ngamotu to Robert FitzRoy, related to Taranaki (Taranaki Iwi)

Ngamotu, Taranaki

Ngamotu, Taranaki

14 Tiheme 1844

14 December 1844

E to matou Kawana aroha,

Our dear Governor,

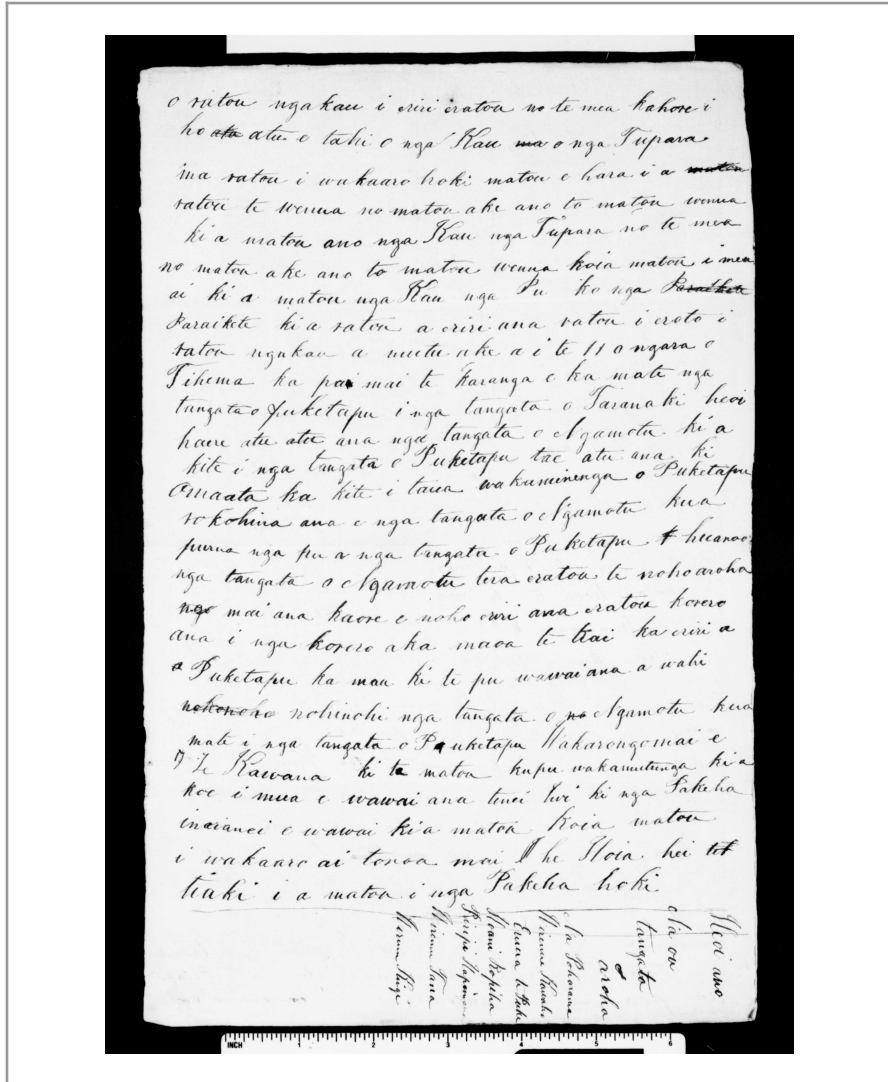
Tena ra ko koe. Ka nui to matou aroha ki a koe. I waru i nga ra o Nowema, ka tae mai koe ki Taranaki, te mea i haere mai ai koe no to matou raruraru ko nga Pakeha, ko nga Maori ano hoki. Muri iho ka tataua nga tangata o Ngamotu ki te ritenga mo te whenua, whakaritea ana ano hoki e matou nga rohe, nga paenga, a, i rite rawa. Muri iho ka whakaritea e koe nga utu ki te ritenga o aua pauna e toru rau. Heoi ka mea matou nga tangata Maori, e kore matou e pai ki nga moni, engari me tupara, me kau, me paraikete, haunga i te tini o nga mea katoa, a, ka whakaae mai ki a matou mea i whakaritea ai. A, i te 25 o nga ra o Nowema, ka haere atu koe.

Greetings to you there. We have great affection for you. On the 8th of November you came to Taranaki, and the reason you came was our trouble with the Pakeha, and also the Maori. Later, the people of Ngamotu quarrelled over the matter of the land, and we again arranged the areas and boundaries and settled it all. Later you arranged the payments in settlement of those &#163;300. However, we the Maori said we would not agree to the money, but to guns, cows, blankets, besides many other things; and so the many things arranged were agreed for us. Then, on the 25th of November, you left.

A, i te 27 o nga ra ka korero nga tangata o te whakaminenga ki nga whenua, a, mutu te tini o nga tangata, heoi, ka tu mai taua tangata, ko Te Ropiha Moturoa tona ingoa, i haere mai i Poneke. Ka mau ki te taiaha, ka korero, ka takahi nga waewae, ka tapeke ki[?] nga waewae, ka mea, 'E kore te whenua e marere atu i ahau ki a koutou, no te mea he utu toto nona. Ahakoa tokomaha noa koutou, penei ake o koutou turi, tuturi ana i au.' Ka mau a Poharama ki te taiaha a Hoani Ropiha, me te tini o nga tangata whawhai ana mo taua kupu

But on the 27th the people in the gathering spoke about the lands, and, when most people had finished, then that man named Te Ropiha Moturoa, who had come from Port Nicholson, stood up. He held on to his fighting staff as he spoke; he stamped his feet and jumped up and down, and he said, 'The land will not devolve from me to you, because it was paid for with blood. Even though you are many, very numerous, and I am alone among you chiefs, I will not be subjected to you.' Poharama took hold of Hoani Ropiha's staff, and along with many others took up the fighting words of Te Ropiha Moturoa, which were abhorrent to us. Well, the

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o ratou ngakau, i riri ratou no te mea kahore i hoatu etahi o nga kau, o nga tupara ma ratou. I whakaaro hoki matou ehara i a ratou te whenua, no matou ake ano to matou whenua, ki a matou ano nga kau, nga tupara, no te mea no matou ake ano to matou whenua. Koia matou i mea ai ki a matou nga kau, nga pu, ko nga paraikete ki a ratou, a, e riri ana ratou i roto i ratou ngakau, a, mutu ake.

I te 11 o nga ra o Tihema, ka pa mai te karanga e ka mate nga tangata o Puketapu i nga tangata o Taranaki. Heoi haere atu ana nga tangata o Ngamotu kia kite i nga tangata o Puketapu. Tae atu ana ki Omata, ka kite i taua whakaminenga o Puketapu, rokohina ana e nga tangata o Ngamotu kua purua nga pu a nga tangata o Puketapu. Hua noa[?] nga tangata o Ngamotu, tera ratou te noho aroha mai ana, kaore e noho riri ana ratou korero ana i nga korero. A, ka maoa te kai, ka riri a Puketapu, ka mau ki te pu whawhai ana, a, wahi nohinohi nga tangata o Ngamotu kua mate i nga tangata o Puketapu.

Whakarongo mai, e te Kawana, ki ta matou kupu whakamutunga ki a koe. I mua e whawhai ana tenei iwi ki nga Pakeha, inaianei e whawhai ki a matou. Koia matou i whakaaro ai tonoa mai he hoia, hei tiaki i a matou, i nga Pakeha hoki. Heoi ano.

Na ou tangata aroha, na  
Poharama, Wiremu Kawaho, Eruera Te Puke, Hoani Ropiha,  
Piripi Hapimana, Wiremu Tana, Wiremu Kingi

heart, they were angry, because some of the cows and guns were not given to them. We considered that the land was not theirs, it was our own land, and so the cows and guns were for us, because it was our very own land. That is why we said to them that the cows and guns were for us, and the blankets were for them. But, inwardly they continued angry, though that was the end of it.

On the 11th of December the announcement came that the people of Puketapu had been killed by the people of Taranaki. And so the Ngamotu people went off to see those at Puketapu. When they reached Omata, they saw the gathering at Puketapu, and the Ngamotu people found that the guns of the Puketapu people were stopped. The Ngamotu people thought[?] that the [Puketapu] appeared friendly and did not show anger as they conversed. But when the food was cooked, the Puketapu people showed their anger, taking up their guns to fight and killing a few the Ngamotu people.

Listen, Governor, to our last word to you. Earlier this tribe was fighting with the Pakeha, now they are fighting us. So this is why we thought to request some soldiers to protect us, and the Pakeha also.

That is all from your affectionate people, from  
Poharama, Wiremu Kawaho, Eruera Te Puke, Hoani Ropiha,  
Piripi Hapimana, Wiremu Tana, Wiremu Kingi